

PHILOSOPHICAL, FUNDAMENTAL AND CLINICAL IMPORTANCE OF  
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Article Received on 06/12/2024

Article Revised on 27/12/2024

Article Accepted on 16/01/2025

**ABSTRACT**

Karyakaranavada (cause and effect theory) believes that for every effect there is a cause. The theory of karyakaranavada is one of the most important theories. There are four main views on Karya Karana Vada in Indian philosophy, and these laws are called Vivartavada, Shoonyavada, Aarambhavada, and Parinamavada (Satkaryavada). Karyakarana vada has philosophical, fundamental, as well as clinical importance. In Ayurveda, Karyakarana vada helps to know the etiopathogenesis as well as the treatment of disease. It helps to achieve the main goal of Ayurveda, i.e., maintain the health of individuals and rid them of disease. An attempt has been made to understand the philosophical, fundamental, and clinical importance of Karyakaranavada.

**KEYWORDS:** Satkarya Vada, Parinama Vada, Asatkarya Vada, Aarambhavada, clinical importance.**INTRODUCTION**

The basis of the Karya Karana Vada appears to have been well preserved in Vedic literature, even though it gained true significance during the Darshanika period. According to this view, there must be a Karana for every Karya, and that Karana must be Sat, or existing. Without cause, effect cannot be explained. Every school of Indian philosophy, with the exception of Charvaka, explained this law within the parameters of their own methodologies. In Western philosophy, this law has been widely discussed since the time of Aristotle. In Indian philosophy, the four primary schools of thought on Karya Karana Vada are Vivartavada, Shoonyavada, Aarambhavada, and Parinamavada (Satkaryavada), and they are found in the Vedanta, Buddhism (Madhyamika group), Nyaya-Vaisesika, and Sankhya systems. Regarding Karya Karana Vada, there are two points of view. (1). Satkarya vada. (2). Asatkarya Vada.

**AIMS AND OBJECTIVE**

1. To know the philosophical and fundamental importance of karyakaranavada.
2. To know the importance of karyakaranavada in the etiopathogenesis of disease.
3. To know the importance of Karyakaranavada in the treatment of disease.

**MATERIALS AND METHODS**

The Literary materials related to Karya karana Vada has been collected from various Darshanas and different Ayurvedic texts like Charaka Samhita and Sushruta Samhita.

**RESULTS****KARYAKARANAVADA DARSHANIKI VIEW  
KARANA AND KARYA**

According to Tarka Sangraha, cause is a definite existing factor prior to Karya. Cause is that which presents essentially before the effect.<sup>[1]</sup>

कार्य प्रागभावप्रतियोगिः । (T.S.)

According to Tarka Sangraha, effect is the antagonist of prior nonexistence of a thing. Before the manifestation of a thing, it had no existence. This particular existence is called prior nonexistence (Praag- Abhaava).<sup>[2]</sup>

**Characteristics of Karana**

1. Purvabhava -the Karana present before the Karya. e.g., thread and cloth.
2. Niyatabhava (continuous existence) Karana is continuously present in the Karya.
3. Anyatha Siddhi Bhava (mandatory existence) Without this, Karya cannot be initiated.

The two aspects of Satkaryavada are Parinamavada (Doctrine of Real Change, Sankhya Darshan) and Vivartavada (Doctrine of Apparent Change, Vedanta Darshana), which both recognize that the material effect is the same as or precedes the material cause.

**Satkarya Vada** Proposed by Sankhya Darshana and supported by Yogadarshana, Bhagavat Geeta, and Upanishad.

One of the main principles of the Sankhya System is the idea that the cause already contains the effect. According to the Sankhya, the cause is the thing that contains the effect's latent form. Sankhya's well-known justifications for the establishment of the Satkaryavada Doctrine include as follows :- असदकरणादुपादानग्रहणात्, सर्वसम्भवाभावात् । शक्तस्य शक्य करणात् कारणभावाच्च सत्कार्यम् ।।<sup>[3]</sup>

**1) Asatakaranat:** Asat (non-existent) is that which does not exist.<sup>[4]</sup> In the world, there is no creation of non-existent, just as oil cannot be produced from sand and in mustard seeds, oil remains in latent form. What is non-existent can never be made existent.

**2. Upadana Grahanat: (उपादानं कारणं तस्य ग्रहणात्)**<sup>[5]</sup> Upadana means material cause, and on account of the selection of this material cause, in this world, a man selects the material cause of that which he desires to have. If one desires curd, he selects milk and not water. Therefore, the effect exists.

**3. Sarva Sambhavaabhavata: (सर्वस्य सर्वत्र सम्भवोनास्ति)**<sup>[6]</sup> Everything cannot be produced by everything or everywhere. All things are not produced by all things, just as gold cannot be produced from silver, grass, dust, and sand. Therefore, all productions need their own material cause. This verifies the existence of an effect in cause.

**4. Shaktasya Shakyakaranat:** Only the potent cause can generate the desired effect because the effect is potentially contained in it. Causal efficiency belongs to that which has the indispensable potency. A competent person, for example, a potter, with the help of competent equipment like a lump of clay, wheel, water, etc., produces a jar or pot that is capable of being produced with that material. (शक्यमेव घटं मृत्पिण्डादुत्पादयति)<sup>[7]</sup>

**5. Karana Bhaavaat:** The production bears the nature from where it is produced. Whatever is the nature of cause, the same is the nature of effect or production ((कारणं यल्लक्षणं तल्लक्षणमेव कार्यमपि)<sup>[8]</sup>). Cloth is not different from the threads in its essence. Causal relation cannot subsist between the objects essentially different from one another. For example, barley is produced from

barley and rice from rice. If the effects were not existent, then rice could be produced from Kaudravas, but they are not so produced. All of these points add validity to the Satkaryavada theory, which holds that the effect of a material cause exists even before it is produced. In fact, the means and the production are the same. The stage that is not manifested is known as means, while the stage that is manifested is known as creation or production. The same theory is mentioned in various Upanishads, Bhagwad Gita, and Vedic references. (नाऽवस्तुनो वस्तुसिद्धि, B.G. 2/16, Rig Veda 10/129).

### Parinamavada (Theory of Transformation)

This Vada is also postulated by Sankhya philosophers. Parinama means change or transformation. When an object changes its original form and transforms into another form, it is called Parinama.<sup>[9]</sup>

### Parinama can be understood in two ways

**1. Lakshana/Sadrsha Parinama:** Transformation that takes place in the form (shape of an object)) but not in the attributes is called Lakshana Parinama e.g. oil from seeds.

**2. Dharma/Visadrisa Parinama:** When transformation in an object takes place in its attributes (Guna) and in form, it is called Dharma Parinama. e.g.- The food consumed is transformed into Ahara Rasa, and Ahara Rasa into Rakta, and so on.

### Vivartavada

Parinamavada and Vivartavada are two distinct interpretations of Satkaryavada. While Vivartavada maintains that the change from Prakriti to the manifold of objects is merely apparent, Parinamavada maintains that it is a true transformation. Advaita Vedanta supports Vivartavada, while Sankhya advocates Parinamavada. Adhyasa or Vivartavada occurs when a substance projects itself as another substance without departing from its original form.<sup>[10]</sup>

### Asatkarya Vada

It is propounded by Nyaya and Vaisheshika Darshana. It is quite opposite to Satkarya Vada. Also called Arambha vada because, according to their opinion, Karya does not exist in it Karana before its manifestation.

Nyaya Darshana views on causation are different. Like all general concepts, the law of causation is a self-evident concept for the Nyayika, validated by experience and known intuitively. A cause is something that always comes before an effect; it's not just an extension; it's essential to the creation of the effect. It is the initial element in a series of phenomena, the uniform occurrence that frequently occurs earlier in time than another event.

**Three different kinds of causes are distinguished<sup>[21]</sup>****1. Samvaya Karana (inherent or intimate cause):**

Karya and Karana are interrelated and inseparable. For example, Tantu and Pata relation. The relation of Vata Dosha to its Rukshadi Guna.

**2. Asamvaya Karana (non-intimate cause):** It has been stated that the Karana that is inseparably united with the same object, either with the Karya or with the Karana, is Asamvayi Karana e.g. Samyoga of the Tantu produces Vastra, and Varna of the Tantu produces the colourful cloth.

**3. Nimitta Karana (instrumental cause):** It is different from Samvayi and Asamvayi Karana in the production of Karya. After production of Karya, these Karana detach from Karya e.g. Upakaran. Consumption of Vata Dosha-vitiating diet leads to manifestation of Vata Vyadhi. Every effect is a new creation, and before its actual creation, it never existed (Asat). This view is called Asatkaryavada, or the doctrine of previous non-existence of effects. This is the view of Asatkaryavada, or the doctrine that the effect has no existence before it is brought into being, also known as Aarambhavada, or the Theory of New Beginnings. According to Nyaya and Vaisheshika Darshana, every Karya is entirely different from its Samvaya Karana.

**Shoonyavada**

However, it is important to distinguish the Nyaya theory of Asatkaryavada from Buddhist theory, which holds that every effect originates from nothing (Asat) and eventually returns to nothing (Asat) after a brief existence. The origin and conclusion of all transient beings, or the effect (Karya), is not being (Asat).

**b) Karyakaranavada in Ayurveda**

Karya Karana Siddhanta is a Sarvatantra Siddhanta (accepted by all). There is a wide description of this Siddhanta in Ayurveda. The approach of Ayurveda to the Karya Karana Vada is somewhat unique and has been adapted to the needs of medical science. For example, the fundamental principles of Ayurveda have been laid down using the concept of Satkaryavada. Other principles have been used sporadically, depending on their necessity to the medical science or the science of life. Still, it appears that Satkaryavada has a significant and predominant influence on the Ayurvedic Karya Karana Vada.

In the first chapter of Nidana Sthana, Acharya Charaka has mentioned eight synonyms for Nidana.<sup>[12]</sup> While describing the three kinds of Anumana, Charaka has indirectly described two references based on the principle of Cause and Effect i.e., the seed originates from the fruit and the fruit is produced from the seed. Hence, we can conclude from the above-mentioned facts that our Acharyas had full knowledge of stipulations, either from Cause to Effect or from Effect to Cause. It illustrates the action of causation. Ayurveda gives

importance to Karya-Karana Siddhanta from SrishtiUtpatti to Rogotpatti and its Chikitsa.

**1. Trisutra Siddhanta**

हेतुलिङ्गौषधज्ञानं स्वस्थातुरपरायणम्।

त्रिसूत्रं शाश्वतं पुण्यं बुबुधे यं पितामहः। (Ca. Su 1/24)<sup>[13]</sup>

The whole context of Ayurveda, the Trisutra, is based upon KaryaKarana Vada. Here, Hetu is Karana, Linga is Karya, and Aushadha can be taken as Karana for Karya. (Dhatu Samya)

**2. Shad Rasa Siddhanta**

According to Ayurveda, Shad Rasa originated from Panchamahatbhuta<sup>[14]</sup> i.e.

Madhur rasa - Prithvi + Jala

Amla rasa - Prithvi + Agni

Lavana rasa - Jala + Agni

Katu rasa - Agni + Vayu

Tikta rasa - Vayu + Akash

Kashaya rasa - Prithvi + Vayu

So, their Mahabhuta are Karana and Rasa are Karya.

**3. Srishti Utpatti Siddhanta**

Ayurveda accepts the Sankhya view of Srishti Utpatti. Acharya Sushruta described the root cause of Srishti Utpatti as Avyakta. Mahan is manifested from Avyakta; from Mahan, the Ahamkara is produced.<sup>[15]</sup> So Moolprakriti/Avyakta is the Karana of Srishti Utpatti and Srishti Utpatti is Karya.

**4. Dashavidha Pariksha**

Karana and Karya are explained in Charaka Vimana Sthana, as part of Dashavidha Pariksha while treating a disease. These ten points are: Karana, Karma, Karya-yoni, Karya, Karyaphala, Desa, Kala, Anubandha, Pravriti, Upaya.<sup>[16]</sup>

तत्र कारणं नाम तद् यत् करोति, स एव हेतुः, स कर्ता। (Ca. Vi. 8/69).<sup>[17]</sup>

In this Karana is Bhishak (physician).

कार्यं तु तदयस्याभिनिर्वृत्तिमभिसन्धाय कर्ता प्रवर्तते। (Ca. Vi. 8/72).<sup>[18]</sup>

Karya is that to which the Karta proceeds, e.g., the normalcy of the Doshas.

**5. Adibalapravrita Vyadhi**

तत्र, आदिबलप्रवृत्ता ये शुक्रशोणितदोषान्वयाः

कुष्ठार्शःप्रभृतयः; तेऽपि द्विविधाः- मातृजाः, पितृजाश्च। (Su. Su. 24/5).<sup>[19]</sup>

In Adibalapravritavyadhi, the disease occurs due to defects in Shukra or Shonita, e.g., Prameha and Kushta. This defect in Shukra or Shonita is Karana, and Kushthaadi Vyadhi is Karya.

**Parinamavada ( Theory of Transformation)**

स्वभावमीश्वरं कालं यदृच्छां नियतिं तथा परिणामं च मन्यन्ते प्रकृतिं पृथुदर्शिनः॥ (Su.Sa. 1/11)

According to Acharya Sushruta in the context of Srishti Utpatti, Parinamavadi believes that Srishti is nothing but a modification of Gunas. Prakriti changes to Mahat, and so on.

Ayurveda also accepts Parinamavada in various contents. The food consumed every day gets digested and changes into Sara Bhaga and Kitta Bhaga. Sara Bhaga is called Ahara Rasa and Kitta Bhaga as Mala. Some parts of Ahara Rasa change into Rasa Dhatu, Rasa Dhatu to Rakta, and so on. The change of former Dhatu into later Dhatu is based on Parinama.

रसाद्रक्तं ततो मांसं मांसान्मेदः प्रजायते मेदसोऽस्थि ततो मज्जा मज्जः शुक्रं तु जायते | (Su. Su. 14/10).<sup>[20]</sup>

Acharya Vagbhata, while explaining the Vipaka state as following

जाठरेणाग्निना योगाद्यदुदेति रसान्तरमुरसानां परिणामान्ते स विपाक इति स्मृतः | (As. H. Su. 9/20)<sup>[21]</sup>

The transformation and end product of Ahara after digestion with association of Jatharagni is called Vipaka.

Acharya Charaka, while describing Srotas, states as follows:

स्रोतांसि खलु परिणाममापद्यमानानां धातूनामभिवाहीनि भवन्त्ययनार्थेन || (Ca. Vi. 5/3)<sup>[22]</sup>

परिणाममापद्यमानानामिति

पूर्वपूर्वरसादिरूपतापरित्यागेनोत्तरोत्तररक्तादिरूपतामापद्यमानानाम् ||- Chakrapani

The channels that carry the transformed Rasa and Rakatadi Dhatus are called Srotas.

Here Chakrapani on Parinamanapadyamananam is described as it indicates that the channels carry such Dhatus as are undergoing change (transformation) from their former Dhatus.

**Vivartavada**

The explanation of Vivartavada is not available in Ayurvedic texts, but Atattvabhinivesha of Charaka Samhita can be correlated with Vivartavada, as it shows same symptoms. It is a mental disorder due to predominant Rajas and Tamas occlusion of intellect, and the aggravated Doshas disturb the function of the Manovaha Srotas.

**C) Karyakaranavada's clinical application:****1. Karyakaranavada in etiopathogenesis of disease**

In Samhitas, the Karyakaranavada has been accepted in the etiopathogenesis of Vyadhi. For the production of effect, three types of causes are described, i.e., Samvayi

Karana, Asamvayi Karana, and Nimitta Karana. Samvayi karana is Upadan Karana, or material cause of which the Karya is made. Asamvayi Karana can only be a Guna or Kriya. Asamvayi Karana is the cause similar to Samvayi Karana but does not have a Samvaya relation with the Karya.

All the causes other than Samvayi and Asamvayi Karana are classified as Nimitta Karana.

In Samhitas, Karya Karana Vada has been accepted in the etiopathogenesis of diseases. Three different kinds of Karana are needed to generate Karya, according to Darshanika Karya Karana Vada. The same theory has been accepted in the Samhitas for the etiopathogenesis of diseases. It is understood that disorder exists inherently in Doshas, just as Vastra is found in Tantu and Ghata in the Mrittika. It also proves that Doshas are the basic source of illnesses, just like Tantu of Vastra.

According to Acharya Charaka all innate disorders arise from Vata, Pitta, and Kapha alone; just as a bird does not surpass its shadow despite flying over it all day, nor do all disorders caused by disequilibrium of innate factors go beyond Vata, Pitta and Kapha.<sup>[23]</sup>

While describing the pathogenesis of a disease, Acharya Charaka says that there are three things necessary for the production of diseases, i.e. Nidana, or causes, that vitiate Dosha-Dushya, or the constituents of the body (Dhatu).

Acharya Charaka further says that if Nidana, Dosha and Dushya are mutually connected, then only disease can be produced. If there is no successive connection between them, there is no disease.

Dosha Vata, Pitta, and Kapha are the Samvayi Karana of diseases. The three dosha, Vata, Pitta, and Kapha, are residing in the Dhatu and function through them. The union of Dhatu and Dosha when both are normal is known as Dosha-Dhatu Samyoga.

When Dosha become abnormal, they also contaminate Dhatu and the Mala, collectively referred to as Dushya. DoshaDushya Sammurchhana is the combination of unbalanced Dosha and unbalanced Dushya. Dosha-Dushya Sammurchhana is the Asamvayi Karana for the disease.

Ayurveda has given great importance to Nimitta Karana and describes them in detail. Dosha are vitiated by three kinds of Nimitta Karana. While discussing the causes of health and diseases, Acharya Charaka laid down the following three causes for the development of diseases. 1. Asaatmendriyarth Samyoga, i.e., the deficient, excessive, and perverted use of senses, i.e., the five organs of senses and five organs of action. 2. Pragyaparadha, i.e., the perverted use of mind and intelligence. It is the fault of understanding and volitional



offense. 3. Parinama, i.e., the deficient, excessive, or perverted Yoga of seasons.<sup>[24]</sup>

Thus, in the study of etiopathogenesis of diseases in relation to Karya Karana vada, it is revealed that Dosha should be considered as Samvayi Karana of disease. Dosha-Dushya Sammurchhana should be considered as Asamvayi Karana. Trividha Roga Aayatan should be viewed as Nimitta Karana.

### Karya-Karnavada in Chikitsa

The main aim of Ayurveda is Dhatu Samya.

कार्य धातुसाम्यमिहोच्यते (Ca. Su. 1/53).<sup>[25]</sup>

and for this purpose, Shad Karana are explained by Acharya Charaka.

सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च। समवायं च तज्ज्ञात्वा तन्त्रोक्तं विधिमास्थिताः ॥ (Ca. Su. 1/29)<sup>[26]</sup>

### Samanya - Vishesha Siddhanta

Samanya is the basis for classifying a group or intellect of a unit (Ekatvakara) based on Tulyarthata (analogy or similarity), which results as Vriddhikaranam (increase). Vishesha is antagonistic to Samanya, which is based on Prithakatva and results as Hrasakaranam.

### Chakrapani, commentator of Charaka Samhita, has divided Samanya into three categories

1. Dravya Samanya (similarity of substances): Similar elements are responsible for their augmentation. Example: the consumption of flesh (Mamsa) causes growth of muscles (Mamsa Dhatu)
2. Guna Samanya (similarity of qualities): Elements with similar attributes (Guna) are responsible for their augmentation. Example: Milk, though different from semen (Shukra Dhatu) is responsible for the development of Shukra Dhatu due to its Madhuraguna.
3. Karma Samanya (similarity of actions): Functions similar to qualities of elements are known as Karma Samanya. For example, sedentary nature, though different from Kapha Dosha, causes an increase in Kapha Dosha.

### Classification of Vishesha

1. Dravya Vishesha (dissimilarity in substances): Dravya that are different or opposite are responsible for their diminution. For example, horse gram or barley-like dry substances (Ruksha) cause depletion of Kapha Dosha and cholesterol in obesity.
2. Guna Vishesha (dissimilarity in qualities): Dravya with different or opposite attributes (Guna) are responsible for their diminution. For example, warm (Ushna), unctuous (Snigdha), and dense (Guru) oil (Taila) pacify Vata Dosha of opposite features.
3. Karma Vishesha (dissimilarity in actions): Functions opposite to qualities of elements are known as Karma Vishesha. For example, blood letting (Siravedha) decreases blood impurities (Rakta Dosha).

The principles of Samanya and Vishesha help towards the management of various pathological conditions. The six stages of disease are Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti, and Bheda. These stages are due to the enhancement (Samanya) of aggravating factors; thus, the Vishesha treatment is used to prevent the pathological progression of disease.

### CONCLUSION

Karya Karana Siddhanta is a Sarvatantra Siddhanta (accepted by all). There is a wide description of this Siddhanta in Ayurveda. The approach of Ayurveda to the Karya Karana Vada is somewhat unique and has been adapted to the needs of medical science. Ayurveda gives importance to Karya-Karana Siddhanta from Srishti Utpatti to Rogotpatti and its Chikitsa. The whole context of Ayurveda, the Trisutra, is based upon KaryaKarana Vada. Here, Hetu is Karana, Linga is Karya, and Aushadha can be taken as Karana for Karya. (Dhatu Samya) in the study of etiopathogenesis of diseases in relation to Karya Karana vada, it is revealed that Dosha should be considered as Samvayi Karana of disease. Dosha-Dushya Sammurchhana should be considered as Asamvayi Karana. Trividha Roga Aayatan should be viewed as Nimitta Karana. The principles of Samanya and Vishesha help towards the management of various pathological conditions. The six stages of disease are Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti, and Bheda. These stages are due to the enhancement (Samanya) of aggravating factors; thus, the Vishesha treatment is used to prevent the pathological progression of disease.

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26. Agnivesh caraka samhita commentary by sri Satya Narayana Sastri, chaukhamba Sanskrit Sanstan Ca. Su.1/28, 10.