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ABSTRACT

Amavata is a disease of *Rasavaha strotasa*. The word *Amavata* is made up of two words *Ama* and *Vata*. *Amavata* causes due to *Agnidushti*, *Amotpatti* and *Sandhivikruti*. It is the disease of *Madhyam Rogamarg*.^[1] Clinically *Asthi* and *Sandhi* are the chief sites for the manifestation of cardinal symptoms such as *Sandhishool*, *Sandhisotha*, *Sandhigraha*, *Angamarda*, *Gaurava* and *Aruchi*. These clinical manifestations closely resemble those of Rheumatoid Arthritis, a chronic autoimmune inflammatory disorder characterized by symmetrical polyarthritis, morning stiffness, and progressive joint damage. Rheumatoid Arthritis is understood in modern medicine as an immune-mediated disease involving synovial inflammation, pannus formation, and cartilage destruction. The pathophysiological concepts of *Ama* and *Avarana* of *Vata* in *Amavata* can be correlated with immune dysregulation and chronic inflammation seen in Rheumatoid Arthritis. Ayurvedic management of *Amavata* emphasizes *Ama Pachana*, *Agni Deepana*, *Vata Shamana*, and *Shodhana* therapies such as *Langhana*, *Svedana*, *Virechana*, and *Basti*, along with appropriate *Ahara* and *Vihara*. This article aims to highlighting the holistic approach of Ayurveda in understanding disease pathology and management. Although there is no direct description about the diseases *Amavata* given in the *Brihatrayi*, however *Amavata* as a separate disease entity was described for the first time in detail by *Madhava Nidanam* dealing with the etiopathogenesis of the disease in a systematic manner besides the signs, symptoms, complications and prognosis.

KEYWORDS: *Ayurveda*, *Amavata*, *Ama*, *Rheumatoid Arthritis*, *Agni-dushti*.**INTRODUCTION**

Amavata is most common disease found in all joint's disease. *Amavata* is one such disease, where *Agnidushti* plays vital role in the *Samprati* of the *Vyadhi*. Due to *Nidanasevana* i.e *Viruddhaahara*, *Viruddhachestha* who have *Mandagni* and do not indulge in physical activity, indulging in physical exercise immediately after eating oily foods, *Ama*, which is maldigested form of *ahara* which is not homologous to body along with *Vata* get aggravated simultaneously and get lodged in *Trika sandhi* which make the body stiff. This *Ama* gets localized at *Shelshamastahan* i.e *Sandhi* (Joints) with the help of *Vata Dosha* and cause *Sthanavaigunya*. Rheumatoid arthritis is a chronic, systemic inflammatory polyarthritis that primarily affects small diarthrodial joints of hands and feet in symmetrical pattern. The aetiology is unknown but genetic and environmental factor plays important role in pathogenesis of disease. Worldwide prevalence of Rheumatoid arthritis is 0.8% to

1%^[2] and is most seen in women. In India the prevalence is estimated to be 0.75%^[3] In modern medicinal system, the treatment options available for the Rheumatoid arthritis are pain killers, Disease monitoring anti-rheumatic drugs (DMARDs)^[4] and NSAIDs that usually end up with severe side effects in the body. Painkiller and all treatment give temporary relief. Keeping in view of the growing number of patients of Rheumatoid Arthritis and limited treatment options, an effective alternative treatment is required for the fruitful treatment of Rheumatoid Arthritis. In Ayurveda *Samhita Acharya Yogratmakara*^[5] and *Acharaya Chakrapani*^[6] described the treatment of *Amavata* in which they mentioned the use of *Langhana Karma*, *Swedana Karma*, *Tikta, Katu* and *Deepan Dravyas*, *Virechana* and *Basti Karma*. All the above-mentioned treatments have the properties to cure aggravated *Vata dosha* due to their *Ushna*, *Snigdha Gunas* and *Ama* due to *Deepan*, *Paachan Karma* in the body. The present paper throws a light on the various

aspects of *Amavata* explained in the ancient Ayurveda texts. *Nidana*, *Samprapti*, *Lakshna* and all the treatment options mentioned in the *Ayurveda Samhitas* are highlighted here.

MATERIALS AND METHODS

This article is reviewed from *Madhavanidanam*, *Bhavaprakasha*, *Yogaratanakara*, *Charakasamhita*, *Bhaishjyarnavali* and research journals like WJPMR, IJAM, JAISMS, JPAP. Modern medicine books API book of medicine and Davidson's principle and practice of medicine.

Nidanapanchak

The etiopathogenesis of disease can be studied with *Nidanapanchaka* *Nidana*, *Purvarupa*, *Rupa*, *Upashaya*, *Samprapti*.^[7]

Nidana

Madhavakara^[8] has described *Nidana of Amavata*–

1. *Viruddha ahar*
2. *Viruddha chestha* (vihara)
3. *Mandagni*
4. *Nischalata* (sedentary life)
5. *Vyayam or exertion* immediately after taking *Snigdha Ahar*.

Acharya Yogaratanakara, *Bhavaprakasha*, *Vangasena*, and *Nighanturatanakara* describe the same *hetus* with same shloka.

- **Viruddha Ahara**^[9]

Those substances which dislodge *Dosha* from their respective normal sites but do not expel them out of the body are all considered as *Viruddha*. *Viruddha Ahara* causes *Agnimandya* which leads to *Ama* formation.

- **Viruddha Chestha**

The habits, which exert unfavorable effect on body are considered as *Viruddha chestha*. In ayurveda classics *Viruddha Chestha* is not mentioned clearly but following Factors can be considered, which are responsible of *Dosha utklesha* – *Vega vidharana*, *Vega udirana*, *Diwaswapna*, *Ratrijagarana*, *Ativyayama*, *Vishamashyaya*, *Ativyavaya*. According to *Bhavaprakasha* doing exercise after having food can be considered as *Viruddha Chestha*. *Acharya Vagbhata* says that Person who consume *Snigdha Ahara* and are strong should perform exercise up to half of their strength during the winter and spring seasons, and in the other seasons they should perform only very mild exercise.

- **Mandagni**

Mandagni is defined as the state in which *Jatharagni* becomes weak and incapable of digesting food properly. *Mandagni* causes due to excessive consumption of *Guru*, *Snigdha*, *Madhura*, *Sheeta*, *Vidahi*, *Abhishyandi ahara* which leads to *ama* formation.

- **Nischalata**

In Ayurveda, *Nishchalata* means lack of movement or steadiness. The exact word *Nishchalata* is not used very often in the classical texts, but the same idea is explained using words like *Sthira*, *Sthairya*, and *Achalata*. *Sthira* means stable or firm, *Sthairya* means the quality of stability, and *Achalata* means no movement. All these words describe the same concept of *Nischalata*. *Nischalata* is mainly a quality of *Kapha Dosa*. Because of this quality, *Kapha* gives strength, stability, firmness of tissues, and calmness of mind. It helps maintain the structure of the body, keeping joints steady, and providing mental patience and emotional balance. When *Nischalata* becomes excessive, it can cause stiffness, heaviness, laziness, and reduced movement. When it is less, the body becomes unstable, and problems like excess movement, restlessness, or tremors can occur, usually due to *Vata* increase. Thus, Lack of physical activity leads to *Ama* formation.

- **Snigdha Annam Bhukta Vyayamam**

Doing physical exercises soon after the intake of heavy or fatty food, which hampers digestion causes *ama* formation.

Purvarupa

Symptoms which manifest themselves before the appearance of the disease are known as *Purvarupa*. *Ama* act as the predisposing factor along with the *Prakupita Vata Dosha*, in the onset of *Amvata*. *Aama* and *Prakupit Vata dosha* when undergoes *Dosha Dushya Sammurchana* i.e. In *Rasa Dhatu* and *Sandhi* specifically, results in the disease *Amavata*. As the *Purvarupa* of the disease are not directly indicated, the *Samanya Lakshanas* of *Amavata* like *Angamarda*, *Aruchi*, *Trishna*, *Alasya*, *Gourava*, *Jwara*, *Apaki* and *Anga Shunata* in mild manner can be considered as *Purvarupa*. *Acharya Vangasena*^[10] has given *Shiroruja* and *Gatraruja* as *Purvarupa*.

Lakshana of Amavata

^[11]

Lakshana/Roopa of a disease appears at the stage of *Vyaktavastha* of *Shata Kriyakala*. When the disease gets fully manifested after the stage of *Sthana Samshraya* followed by continues *Nidana sevana*, the symptoms which surface are termed as *Roopa*.

Samanya Lakshanas

- *Angamarda*-Body ache
- *Aruchi*-Anorexia
- *Trushna*-Excessive thirst
- *Aalsya*-Lethargy
- *Gauravata*-Heaviness in body
- *Jwara*-Fever
- *Apaka*-Indigestion
- *Angashunata*-swelling in body

Lakshanas according to Dosha predominance

- *Vata Dosha-Shoola adhikya* (more pain)
- *Pitta Dosha -Daha* (More burning sensation), *Raga*

- (redness)
- *Kapha Dosh-Kandu* (itching), *Staimitya* (Stickiness
- in body), *Gaurava* (heaviness in body)
- *Specific Lakshana according to Ayurvedic Samhitas*

<i>Samhita</i>	<i>Specific Lakshanas</i>
<i>Yoga Ratnakara, Harita samhita</i>	<i>Sashabda Gatra, Vairsya</i>
<i>Vangasena and Bhavprakash</i>	<i>Chardi, Bhrama and Murcha, Vrucchik danshavata Vedana, Vitavibandha</i>
<i>Harita, Vangasena, Bhavprakash</i>	<i>Kukshi kathinya, Nidraviparyay, Bahumutrata</i>

Common Lakshanas were given by Acharya Madhav nidana, Yogratakara, Haritsamhita, Vangasena, Bhavprakash

- 1) *Aruchi*
- 2) *Trushna*
- 3) *Aalsya*
- 4) *Gaurava*
- 5) *Shohta*

Samprapti of Amavata

Due to *Hetusevana*, *Agnimandya* occurs, which leads to the formation of *Aama*. The *Sama Vayu* then drags this *Aama* to the *radhans thana*. As a result, the extremely *Vidagdha Rasa Dhatu* begins to move into the *Dhamanis*. The vitiated *Rasa Dhatu* subsequently vitiates all three *Doshas*. This sequence causes *Rasavaha Srotodushti*, leading to symptoms such as *Sandhishoola*, *Sandhishohta*, and others.

Samprapti Ghataka

- *Dosha – Vata radhan tridosha*
- *Doosha – Rasadi dhatu; Asthigata snayu; Sira*
- *Agni – Jatharagni; Rasadhatwagni*
- *Srotas – Rasavaha, Asthivaha*
- *Udbhava Sthana – Amashaya*
- *Adhishthan – Asthisandhi*
- *Rogamarga – Madhyama*

Sadhya –Asadhyata^[12]

According to Acharya Madhav Nidana

1. *Sadhya-Ek doshaja*
2. *Yapya-Dwidoshaja*
3. *Kastasadhya-Tridoshaja/Sannipataja*

Chikitsa in Amavata

Treatment principles of *Amavata* were first described by *Chakradatta*, which are *Langhana*, *Swedana* drugs having *Katu*, *Tikta rasa* and *Deepan* action, *Virechana karma*, *Snehapana*, *Anuvasana* as well as *Ksharabasti*. Whereas *Yogratakara* have added *Ruksha Upanaha*.

1. Langhana

It is First line of treatment in *Amavata*. The process that brings lightness in the body is *Langhan*.^[13] *Langhana* can be achieved through lifestyle changes i.e. Fasting or by using drugs that brings lightness in the body. The '*Ama*' which can produce symptoms like heaviness and causes blockage of *Sarotas* can be best treated by

Langhana treatment. In *Ayurveda*, *Dravyas* used for *Langhana Chikitsa* are having *Laghu*, *Ushna*, *Ruksha*, *Khara*, *Sukshma*, *Sara* properties which helps to reduce this accumulated *Ama* through its *Pachana*, *Dipana* and *Shoshana* actions.

2. Swedana

Swedana Karma is a procedure that can be done either as a preparatory component of *Panchkarma* or as an independent intervention by which *Vata* and *Kapha Doshas* induced diseases can be treated.^[14] *Swedana Karma* has proved its efficacy to treat stiffness, heaviness of the body and cold. Types of *Swedan karma* includes *Sagni*, *Niragni*, *Snigdha Swedana*, *Ruksha Swedana*. In case of *Amavata*, *Snigdha Swedana* can aggravate the *Ama* as '*Ama*' is a main causative factor of *Amavata* and *Snigdha* is one of the properties of *Ama* therefore to treat the '*Ama*' *Ruksha Swedana* should be the treatment of choice. Different types of *Ruksha Swedana* like *Valuka Swedana*, *Ishtika Swedana* are mentioned in the *Ayurveda Samhitas* for the treatment of *Amavata* because *Ruksha Swedana* has *Ushna* and *Ruksha Guna* that aid in digesting the *Ama* and helps in clearing the channels. In chronic stage of *Amavata* where the inflammation is subsided but only pain has been left over, in that case combination of *Snigdha* and *Ruksha Swedana* must be done. As *Valuka Swedana* is *Sagni* type of *Sweda* should not be used when aggravated *Pitta* is involved in *Amavata* presenting symptoms like burning pain, redness and increase in temperature. In *Amavata Ushna Jalapana*, a kind of internal *Swedana* is also indicated which is *Deepana*, *Pachana*, *Jwaraghna*, *Srotoshodhaka*.

3. Tikat-Katu Dravya in Amavata

Though *Tikta*, *Katu Rasa Dravyas* are supposed to increase *Vata Dosh*, yet these are of proven value in *Amavata*. *Tikta* and *Katu Dravyas* have properties like *Ruksha* and *Laghu* i.e., opposite to the *Snigdha* and *Guru* properties of *Ama*. *Tikta* and *Katu Dravya* also have *Deepan*, *Pachana* and *Kapha- Medhohara* properties that helps in the digestion of *Ama* and restoration of *Agni*. *Katu Rasa Dravya* like *Shunti*, which is best *Dravya* in *Amavata* because it is *Madhura Vipaka Ushna Virya* and *Snigdha* in *Gunas*, which not only digest *Ama* but also reduce *Vata Dosh* by *Madhura Vipaka*, *Panchkol* contain *Pippali*, *Pippalimula*, *Chavya*, *Chitrak*, *Sunthi* all these are *Ushna*, *Tikshna* in *Guna* and *Katu Rasa* so they are act as *Dipana* n *Pachan* and *Tikta Rasa Dravya* like

Guduchi shows significant improvement in the patient of *Amavata*.

4. Virechana

Virechana has been described to be the best remedy for *Pitta Dosha*, yet it is effective in the vitiated *Kapha* and *Vata Dosha* also some extent. After *Langhana*, *Swedana* and *Tikta*, *Katu dravyas Dosha* attain *Nirama Avastha* and may require elimination from body by *Shodhana*. *Virechana Dravya* work by their *Vyavayi*, *Vikasi*, *Ushana*, *Tikshana*, *Suksham Ghuna*.^[15] By virtue of its above-mentioned properties, *Virechana dravyas* first reaches the *Haridya* and then circulate to *Dhamani* from where it reaches all the large and small *Srotasa*. These

drugs also have a *Ushana* potency with which it causes *Vishyandana* (melting of doshas) and by its *Tikshana guna* it helps in the disintegration of accumulated *Doshas*, hence *Virechana* expel *Ama* from the body through the downward route, thereby reducing systemic toxin load which prevents its further circulation and deposition in joints. Hence it reduces obstruction (*Srotorodha*) responsible for *Sandhi-Shoola*, *Shotha*, and *Stambha*. One of the best *Dravya* that can be used for the *Virechana Karma* in *Amavata* is '*Eranda*' as *Eranda*'^[16] has properties like *Ushna Guna* and *Virya*, *Vatahara*, *Kaphashamaka*, *Shopha* and *Shoolghanam*. In *Aamvata Eranda Taila* is used for *Virechana*. Therefore, *Virechana Karma* with *Eranda tailum* given a prime importance.

• Virechana karma Mentioned by Acharyas and their conditions

1. Acharya Chakrapani / Chakradatta	After Deepan Panchana karma
2. Astanga Hridayam	Yathaaawastham means According to Roga and Rogi Bala
3. Madhavanidanam	Virechan in Dosha Sanghata Awastha and in Balawana rogi
4. Bhavanishra	Virechana karma After Aamapachana
5. Sharangadhara	Mrudu virechana Only

5. Snehapana

Snehapana in *Amavata* can be given as *Brihan* as well as *Shaman Snehapana*. Above mentioned treatments which may result in *Dhatu Kshaya*, which aggravate *Vata Dosha* and may cause weakness. In that case, use of *Brihana Snehapana* for a particular time helps to improve digestion and provide strength to the body. *Shamana Snehapana* should be given at the time of hunger. It works on *Vata Dosha* as a *Snigdha Dravya*. In the chronic condition of *Amavata* which results in *Dhatu Kshaya*, *Brihan Snehapana* should be used. In *Bhaishajyaratnavali Shunthi Ghritam*^[17], *Shringberadi Ghritam*, *Vijaybhairava Tailam*, *Bhavprakash* mentioned *Dwipanchamooladi Tailam* and *Acharya Chakradatta* mentioned *Kanjikshatpalam Ghritam* are some of the highly beneficial *Sneha* indicated in the treatment of *Amavata*.

6. Basti

Basti in one of the best treatments in *Ayurveda*, it called as *Ardhachikitsa*.^[18] In *Vatavyadhi Basti* is called as best treatment. In *Basti* treatment medicated oil and decoctions are administered in the body of the patient through anal route. *Basti* treatment work on both *Margaavarodha* and *Dhatukshya*. It not only reduces *Vata Dosha* but also pacifies *Pitta* and *Kapha Dosha* all over body.

Various Bastis used in Aamvata

a) Saindhavadi Tail Anuvasana^[19]

This *Taila* contains *Saindhava*, *Pippali*, *Rasna*, *Shatapushpa*, *Maricha*, *Kustha*, *Vacha*, *Yashti* and *Jeeraka*. These ingredients possess *Ushna*, *Ruksha* and *Katu-Rasatmaka* properties, contributing to strong

Deepana and *Pachana* actions that help in the reduction of *Ama*. Additionally, the *Snigdha* nature of the oil helps pacify aggravated *Vata*.

b) Vaitaran Basti^[20]

Vaitaran Basti is First Mentioned by *Aachrya Chakradatta* in *Amvata Chikitsa Adhyaya*. The formulation consists of *Amlika* (Tamarind), *Guda* (Jaggery), *Saindhava Lavana*, *Gomutra*, and *Tila Taila*. *Amlika* is *Amla Rasa*, *Katu Vipaka* and *Ushna Virya* so it act as *Vataanulomaka* and *Shamak*, *Guda* is *Madhura Rasa Madhura Vipaka* and *Ushna* in *Guna* act as *Vata Shamak* n *Yogavahi*, *Saindhava* is *Lavana Rasa Madhura Vipaka Snigdha* in nature which act as *Vatashamak*, and *Gomutra*, a key ingredient, acts as a potent *Agnideepaka* and *Lekhana* agent. By enhancing digestive fire and promoting metabolic clearance, *Gomutra* addresses *Agnimandya*, which is a central factor in the formation of *Ama* in *Aamvata*.

Many other *Basti* like *Brihatsandhavadi tail Anuvasan Basti*^[21], *Rasnapanchak Niruha Basti*^[22], *Rasnasaptak Niruhaa Basti*^[23], *Dashmooladi*^[24] *Niruha Basti*, *Panchkoladi Niruha Basti*^[25] are capable enough to cure *Amavata*.

Pathya – Apathya

Class	Pathya	Apathya
Shuka Dhanya	Yava, Shamaka, Kodrava, Raktashali	Nava shali, Godhuma
Shami Dhanya	Kulattha, Chanak, Kalaya yusha	Masha, tila
Phala and Shaka	Vastuk, Shigru, Punarnava, Karavellak, Patola, Ardrak, pakwa vartak, Nimba patra shak, Gokshur, Varuna, Rasona	
Mansa varga	Jangala mansa-Takra sanskarit Lava mansa	Matsya
Drava varga	Koshna jala, Panchakola siddha jala, Purana madya, Snehapana, Takra, swauvir lavan kanji	Dadhi, Dugdha, Dushit Jala, Sheetta jala
Vihara	Langhana	Purvavaat, Vegadharana, Ratrijagarana,
Rasa	Tikta, Katu	Madhura. Amla

CONCLUSION

In *Amavata*, *Snigdha Ahara Bhuktottara Vyayama* is a distinctive etiological factor that clearly differentiates it from other *Vata* or *Ama* disorders. *Acharya Vangasena* uniquely describes *Shirouja* and *Gatraruja* as *Purvarupa* and adds specific *Lakshanas*- such as *Vrucchikdashavata vedana*, *Vitvibandha*, *Chardi*, *Bhrama*, and *Murcha*, also supported by *Bhavprakash*, enriching the clinical understanding of *Amavata*. *Chakradatta* distinctly emphasizes *Vaitarāna Basti* as a highly effective therapy. Although *Virechana Karma* is classically indicated for *Pitta* disorders, its role in *Amavata* is significant due to its ability to eliminate *ama*, correct *Agni*, and balance *Dosha*. Unique dietary recommendations include *Yava*, *Shyamyaka*, *Kodrava*, *Kulattha*, *Chanaka*, *Kalaya Yusha*, along with *Shigru*, *Takra- Samskrata Lava-mansa*, and *Sauvira Lavana yukta Kanji*. Overall, Ayurveda offers a holistic and sustainable approach for long-term management of *Amavata*, with promising scope when integrated with modern research.

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