

AYURVEDIC REVIEW ON STHOULYA***¹Dr. Sushil Arjunrao Kale, ²Dr. Anjali A. Deshpande**¹Final Year M.D. Scholar, Kayachikitsa Department, BSDT's Ayurved Mahavidyala, Wagholi, Pune.²MD, PhD. (Kayachikitsa), Prof. and HOD Kayachikitsa Department, BSDT's Ayurved Mahavidyalaya, Wagholi, Pune.***Corresponding Author: Dr. Sushil Arjunrao Kale**

Final Year M.D. Scholar, Kayachikitsa Department, BSDT's Ayurved Mahavidyala, Wagholi, Pune.

DOI: <https://doi.org/10.5281/zenodo.18429072>**How to cite this Article:** *¹Dr. Sushil Arjunrao Kale, ²Dr. Anjali A. Deshpande (2026). Ayurvedic Review On Sthoulya. World Journal of Pharmaceutical and Medical Research, 12(2), 133–139.

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Article Received on 23/12/2025

Article Revised on 12/01/2026

Article Published on 01/02/2026

ABSTRACT

Sthoulya, also known as Medoroga, is a common health problem in today's modern world. Due to overeating, frequent intake of fried and high-fat foods, lack of exercise, and reduced physical activity, excess body fat starts building up and gets deposited in different body channels. Simple lifestyle changes like following a wholesome diet, maintaining daily routine discipline, and keeping a balanced mental state play an important role in managing Sthoulya. Ayurvedic internal medicines along with Shodhan therapies give effective results with minimal side effects. According to the vitiation of Doshas, treatments such as Shamana, Shodhan, Virechan, Basti, and Udvartan help in reducing symptoms and improving overall health.

KEYWORDS: Sthoulya, Medoroga, Modern Lifestyle, Ayurveda.**INTRODUCTION**

Rapid advances in civilization and technology have made human life more convenient, but they have also significantly reduced levels of physical activity. Modernization, economic growth, and increasing reliance on scientific and technical tools have encouraged sedentary habits. As a consequence, lifestyle-related disorders are rising sharply, and among them, Sthoulya (obesity) has emerged as a major global health concern affecting physical, mental, and social well-being. Globally, the burden of overweight and obesity has reached alarming proportions. According to the World Health Organization (WHO), in 2022 nearly 2.5 billion adults aged 18 years and above were overweight, and among them over 890 million adults were living with obesity. This means that approximately 43% of the adult population (43% of men and 44% of women) were classified as overweight—an increase from 25% in 1990. The prevalence also varies widely across regions, ranging from 31% in the WHO South-East Asia and African regions to 67% in the Region of the Americas.^[1]

In Ayurveda, Sthoulya is described as a Santarpanotha Vyadhi, a disorder arising from over-nourishment, excessive calorie intake, and inadequate physical activity.^[2] It is also categorized as a Kapha-Nanātmaja

Vikāra, indicating that the vitiation of Kapha dosha plays a central role in its pathogenesis.^[3] Factors such as frequent consumption of Kapha-increasing foods, sedentary behaviour, lack of physical exercise, and impaired metabolic function are identified as major etiological contributors. Ayurveda adopts a holistic approach in the management of Sthoulya by targeting the root cause, correcting dosha imbalance, regulating dietary patterns, promoting physical activity, and restoring overall homeostasis of body and mind.

Definition of Sthoulya

मेदोमांसानिवृद्धत्वाच्छलस्फिग्दरस्तनः । अयथोपचयोत्साहो नरोऽतिस्तूल उच्यते ॥^[4]
A person in whom excessive and abnormal increase of Medodhatu along with Mansadhatu is found, which result into pendulous appearance of buttocks, belly and breast is called as Sthoola. The increased bulk is not matched by corresponding increase in energy.

MATERIALS AND METHODS

The existing literature including the Charaka Samhita, Sushruta Samhita, Astang Hridaya, Bhavaprakash and, Bhaishajya Ratnavali and other pertinent current books are all reviewed. Published articles on Sthoulya and internet sources were used to review the treatment approaches mentioned to manage sthoulya.

NIDAN PANCHAK NIDAN

All the Nidan described by various Acharyas for Sthoulya can be classified under four broad categories and tabulated as follows.

1. Aharatmaka Nidana.
2. Viharaatmaka Nidana.
3. Manas Nidana.
4. Anya Nidana.

The knowledge of hetu is important to diagnose the avastha of the vyadhi and dosha dushti pradhanyatva.

The line of treatment is dependent on the hetu. The treatment changes according to the status of dosha Sama-Niramata, Kshaya- Vriddhi and vitiation of dosha dushti. The pathyapathya can be guided properly to the patient once the specific hetu are known. The knowledge of hetu is important to bring out the samprapti bhanga. Hence, the proper line of treatment is administered and desired results can be achieved. The Rasayan chikitsa for apunarbhav (recurrence) is also selected according to the dosha dushtya involved in the samprapti.

Charak samhita ^[5,6]	Sushrut samhita ^[7]	Ashtang Hriday ^[8,9]	Madhav Nidan ^[10]	Bhav Prakash ^[11]
Atisampuran	-	-	-	-
Guru ahar	-	-	-	-
Madhur ahar	-	-	Madhurahar	Madhurahar
Sheet ahar	-	-	-	-
Snigdha ahar	-	-	-	-
-	Shleshma ahar	-	Shleshma ahar	Shleshma ahar
-	Adhyshan	-	-	-
-	-	Anapekshit matra	-	-
Varuni atisevan	-	-	-	-
Amla lavan ahar	-	-	-	-

Viharatmak nidan

Charak samhita	Sushrut samhita	Ashtang hriday	Madhav nidan	Bhav prakash
Avyayama	Avyayama	-	Avyayama	Avyayama
Avyavaya	-	-	-	-
Diwaswaap	Diwaswaap	-	Diwaswaap	Diwaswaap
-	-	Swapnarasang at	-	-

Manasik Nidan

Charak samhita	Sushrut samhita	Ashtang hriday	Madhav nidan	Bhav prakash
Harshnityatvata	-	Harshnityatvata	-	-
Achintanat	-	Achintanat	-	-

Any Nidan

Charak samhita	Sushrut samhita	Ashtang hriday	Madhav nidan	Bhav prakash
Bijadoshaswabhaba	-	-	-	-
-	Ama	-	-	-
Sanshodhanakurvata	-	-	-	-

From the above table of hetu it is observed that, most of the Acharyas have mentioned Madhur rasa, shleshma ahar, avyayama, diwaswaap as a commonest causative factor. But Ashtang hriday have mentioned some different hetu like swapnaprasangat means ati nidra sevan and anapekshit matra both the hetu indicates long hours and untimely sleep causes sthoulya. Here, the matra and kala are taken in consideration. Also Charakacharya have mentioned specific cause like varuni atisevan, amla lavan ahar. It can be concluded that all these hetu indicates the vitiation of shleshma and ati vriddhi of Meda as the main culprit in the samprati of Sthoulya.

POORVA ROOPA

None of Ayurvedic texts has described the purvarupa of

Sthoulya. Acharya Charaka, in Nidana sthana, has mentioned similar pathogenesis of Prameha^[12] and Medoroga, the reason being that in both of them there is vitiation of Kapha and Meda. Therefore, Purvarupa of Prameha and Medovaha Strotodushti lakshanas can be considered as purvarupa of Sthoulya. These are as follows.

1. Atinidra.
2. Tandra.
3. Alasya.
4. Vistra sharira Gandha.
5. Anga gaurava.
6. Anga shaithilya
7. Ati sweda.

Sthoulya being Kapha–Meda Pradhana Vyadhi, shares a common pathogenic background with Prameha and Medoroga. Therefore, it can be concluded that the early manifestations of Kapha and Meda Dushti should be recognized as the Purvarupa of Sthoulya, which helps in early diagnosis and timely preventive management.

ROOP

The Lakshanas of Sthoulya are described by Acharya Charak while explaining the Ashtau dosha in Charak Sutrasthan 21st adhyay “Ashtauninditiya Adhyay”.^[5] In vyadhi abhivyakta avastha the lakshanas are manifested in fifth stage of kriya kala. Eight Doshas (disabilities) of Sthoulya have been discussed along with their detailed pathophysiology, in addition to these cardinal symptoms.

- **Ayushohrasa (Reduced Lifespan):** Ayushya is maintained when dhatus are in samavastha. But in Sthoulya the dhatus are apachit i.e they are not nourished inspite of ahara, the Medodhatu is produced excessively at the expense of other dhatus, life expectancy is lowered. Thus, sufficient nourishment of other dhatus is not possible. The obesity also causes a number of co-morbid conditions, which shortens an obese person's life expectancy.
- **Javoparodha (Lack of Energy):** malformation of dhatus vitiated kapha dosha results in kleda formation. It is brought on by the Shaithilya (flabbiness), Saukumarya (delicacy), and Guruta qualities of Medadhatu. As a result, obese patients take time to get to work and metabolism is slowed.
- **Krucchavyavaya (Difficulty in sexual act):** Sexual act involves physical and mental efforts ‘Sankalp’. Due to malfunctioning of dhatus indriya tarpan hampered resulting in lack of sexual desire. Also,

the sexual act becomes difficult as a result of malformation of Medadhatu and decreased semen production due to depletion of Shukra dhatu. The condition is also caused by physical weight and vrushan the main site of Shukravaha strotas is formed from meda and kapha. Vitiation of Meda and Kapha results in vitiation of Shukra formation.

- **Daurbalya (Fatigue):** This lakshana is caused due to the Dhatus's malnourished state, which causes a disturbed metabolism. when Jatharagni and Medodhatvagni is vitiated any ahara rasa is consumed converts into Medo dhatu with altering of rasa dhatu. This vikrut rasa dhatu fails to nourish every cell of the body leading to Daurbalya.
- **Daugandhya (Foul body odour):** - Prutvi mahabut possesses Gandha as a main characteristic. The excess shleshma and Meda causes excessive kleda and ama formation, which produces daurgandh (bad body odour). This is observed especially in sweat but also in mouth, body part, urine, faeces.
- **Swedabhadha (Excessive Perspiration):** - Sweda is the mala of Meda. Excessive perspiration happens due to vitiated, vishyandi, gurutva, bahutva (excessive) formation of Meda also explained by Chakrapani.
- **Kshudhatimatrata (Extreme hunger) and Pipasatiyoga (Excessive thirst):** Agni sandhukshan is the main function of saman vayu. The excessive accumulation of Meda in the koshta causes obstruction in the function of vayu causing visham agni and Tikshna agni. Hence in Sthoulya Tikshna kshuda and ati trushna are experienced by elevated Agni in Koshtha and vitiation of Vata due to restriction of Meda.

TABLE SHOWS THE ROOPAS OF STHOULYA BY VARIOUS ACHARYAS

Charak samhita	Sushrut samhita	Ashtang hriday	Madhav nidan	Bhav prakash
Ativrudhha, chala, sphika, udar, stana	-	Sphika-udar-stana lamban	Chala- sphika-udar- stana	Chala- sphika-udar- stana
-	-	-	-	Ayushorhasa
-	Gatradaurga ndhya	-	Sweda- daurgandhy a	Sweda- daurgandhy a
-	Kshudhaati matra	-	Kshudhaati matra	Kshudhaati matra
-	Pipasa atiyoga	-	-	Pipasaatiyoga
-	Kshudra Shwasa	-	Kshudrashwasa	Kshudrashwasa
-	Nidraadhiky a	-	-	-
-	Gatrasada	-	-	-
-	Gadgadatva ni	-	-	-
-	Krathana	-	Krathana	Krathana
-	-	-	Alpaprana	Alpaprana
-	-	-	Alpa maithun	Alpa maithun
-	-	Shwas	-	-
-	-	-	Trushna	Trushna
-	-	-	Udar Vriddhi	Udar Vriddhi
-	-	-	Swapna	Swapna
-	-	-	Moha	Moha

It is observed from above table that Charaka, Sushruta, Ashtanga Hridaya, Madhava Nidana, and Bhavaprakasha have described overlapping clinical features of Sthoulya, especially related to Sphika–Udara–Stana Chalatra, Ativridhi, Sweda Daurgandhya, Kshudha Ati-matra, Pipasa Atiyoga, and Kshudra Shwasa. While some Acharyas emphasize changes like Udara Vriddhi and Sphika Lambana, others have described Alpaprana, Ayushorhasa, Alpa Maithuna, Swapna, Moha, and Trushna. Most of the lakshanas mentioned are similar by the acharyas. but, only Charakacharya have explained Kruchhyavyavay and Daurbalya.

SAMPRAPTI

According to Charak, avaran of saman vayu by Meda causes sandhukshan of jatharagni and according to

Sushrut, Sthoulya is rasa Nimittaj vyadhi. This avarutt vayu hampers the function of jatharagni, hence adya ahar rasa is not formed properly instead, mala bhag of rasa dhatu (Kapha) is produced excessively. This malformed rasa dhatu only nourishes the Meda dhatu and apachit Meda is formed. In Kostha due to avaran of saman vayu by Meda there is a vruddhi of koshtashrit saman vayu which in turn causes sandhukshan of Jatharagni. The increase Jatharagni leads to rapid digestion of consumed food and leaves the person craving for more food. The excessive hunger leads to excessive intake causing continuation of the vicious cycle forming abaddha vitiated Meda dhatu. This vitiated Meda dhatu create strotorodha leading to under nourishment of the further dhatus and shaithilya of prior dhatus. The tikshnagni causes dhatu pachan leading to various complications.

Components of samprapti of Sthoulya

The following factors play an important role in Samprapti of Sthoulya.

Dosha	Kapha	Kledak
	Pitta	Pachak
	Vata	Saman, vyan
Dushya	Rasa, meda dhatu	
Agni	Jatharagni, partiva, apya bhutagni, meda dhatvagni	
Strotas	Rasavaha strotas, medovaha strotas	
Strotodushti	Sanga, margavarodh	
Adhishtan	Whole body particularly vapavahan, medo dhara kala	
Udbhav sthan	Amashay	
Rog marga	Bahya	
Ama	Jatharagni mandyajjanit ama, dhatvagni mandyajjanitama	
Vyaktisthan	Sarvanga	

UPADRAVA

The Karshya in comparison to Sthoulya is considered better as Sthoulya is difficult to treat. Obese person is more prone to acquire any other disease and apportunistic infections. The treatment of Sthoulya includes apatarpan, lekshana which may aggravate vata dosha and jataragni sadhukshan leading to further

complications and makes the vyadhi difficult to treat. If the disease is left untreated it gets into complications and manifest further aggravation of symptoms called as upadrava. Different Acharyas have mentioned that due to chronic and long-lasting nature of Sthoulya complications occurs mainly due to the involvement of two elements Agni and Vata.

Sushrut samhita	Ashtang hriday	Madhav nidan	Bhav prakash
-	Prameha	Prameha	Prameha
Pramehapidika	-	-	-
Jwara	Jwara	Jwara	Jwara
Bhagandar	Bhagandar	Bhagandar	Bhagandar
Vatavikara	-	-	-
Vidradhi	-	-	-
-	Udarroga	-	-
-	Apachi	Apachi	Apachi
-	Kasa	Kasa	Kasa
-	-	-	-
-	Sanyasa	-	-
-	-	-	-
-	Kushtha	Kushtha	Kushtha
-	-	Visarpa	Visarpa
-	-	Kamala	Kamala
-	-	Atisara	Atisara
-	-	Arsha	Arsha
-	-	Shlipada	Shlipada

-	Mutrakricchra	-	-
-	Ajirna	-	-

From above table it is observed that Jwara and Bhagandar are the two upadravas described by all the acharyas. But, only Ashtang hriday explained udar roga, sanyasa, mutra kriccha and ajirna as upadravas. kushta, visarpa, kamala, arsha, shlipada are the upadravas

explained by Madhav Nidan and Bhav Prakash. Acharya Charaka has not mentioned specific Upadravas (complications). Prameha, apachi and kasa have been explained by Ashtang Hriday, Madhav-Nidan and Bhav Prakash as Upadravas.

SHODHAN CHIKITSA

Charak samhita ^[13]	Sushrut Samhita ^[7]	Ashtang Hriday ^[14]	Bhav prakash ^[15]
Ruksha, ushna basti	Lekhan basti	Shodhan	Lekhan basti
-	-	-	Raktamokshan
-	-	-	-

In Shodhan Chikitsa, most of the acharyas have mentioned Lekhan Basti as a main treatment. only

Charkacharya have mentioned Ruksha Udvartan in Bahya Chikitsa.

SHAMAN CHIKITSA

Charak samhita	Sushrut samhita	Ashtang hriday	Bhav prakash
Guduchi	-	-	-
Musta	-	-	-
Triphala,	Triphala,	-	-
Takrarista	-	-	-
Vidanga	-	Vidanga	Vidanga
Nagar kshar	-	Nagarkshar	Nagarkshar
Kal loha + madhu	-	Kal loha, madhu	Kal loha + madhu
Yava amlak churna	-	Yava amlak churna	Yava amlak churna,
Bilvadi panchmool + khaudra, shilajit + agnimanth	-	Panchamool, shilajit + agnimanth rasa	Bilvadi panchmool + khaudra
-	Guggul	Guggul	-
-	Rasanjan	Rasanjan	-
-	Madhu	Madhu udakam	-
-	Yava	Yava	-
-	Mudga	Mudga	-
-	Kordushak	-	-
-	Shama	-	-
-	Kodal	-	-
-	-	Kulatha	-
-	-	Shyamak	-
-	-	Mastu	-

In *Charaka Samhita*, Shamana Chikitsa for *Sthoulya* includes drugs like Guduchi, Musta, Triphala, Takrarishta, Vidanga, Nagara Kshara, Yavāmalaka Churna, Kal Loha with Madhu, Bilvadi Panchamula with Kshaudra, Shilajit, and Agnimantha. These medicines possess *Deepana*, *Pachana*, *Lekhana*, and *Medohara* properties. According to *Sushruta Samhita*, Shamana Chikitsa for *Sthoulya* includes the use of Triphala, Guggulu, Rasanjana, and Madhu along with Pathya ahara such as Yava, Mudga, Kodrava, Shyamaka, and Kordusha. In *Ashtanga Hridaya*, Shamana Chikitsa for *Sthoulya* includes Vidanga, Nagara-kshara, Kalaloha with Madhu, Yavāmalaka Churna, Panchamula, Shilajit with Agnimantha Rasa, Guggulu, Rasanjana, and

Madhu-udaka. Pathya ahara such as Yava, Mudga, Kulatha, Shyamaka, and Mastu is advised. According to *Bhavaprakasha*, Shamana Chikitsa for *Sthoulya* includes Vidanga, Nagara-kshara, Kalaloha combined with Madhu, Yavāmalaka Churna, and Bilvadi Panchamula with Kshaudra.

Pathya apathya, in terms of ahar, vihar and mansik hetu. ^{[2][16][17][18][19][20]}

Ahara varga	Pathya	Apatya
Shuka dhanya	Yava, kodrava, puran shali, rakta shali, shastik shali, priyangu, laja,	Godhuma, navanna shali
Shami dhanya	Mudga, rajamasha, kulatha, chanaka, masur, nishpava	Masha, tila
Shaka varga	Karavellaka, patol, patrashaka, shigru, adraka, mulaka, lasuna, nimba patra	Utpala kangeri, kasamarda, palandu, aluka
Phala varga	Kapitha, jambu, amalaki, bibhitaki, haritaki, marich, pippali, bilvaphala, ankola, badar, dadima, vrushamla, matulunga, punarava	Madhura phala-mrudvika, karkandhu, panasa, shleshmataka, ankota, kharjura, narikela, priyala.
Drava varga	Takra, madhu, ushnodaka, asav, arishta, jeerna madya, shruta sheeta jala, panchkolashruta jala, shunti siddha jala	Milk preparations (dugdha, dahi)
Mamsa varga	Rohit matsya, jangal mamsa	Anupa, gramya mamsa
Ikshu varga		Ikshu, ikshu vikara
Taila varga	Tila tail, sarshapa taila	Priyala taila
Aushadha varga	Shilajatu, lohabhasma, agnimantha, hingu, marich, pippli, erand	Samudra lavan
Ksheer varga	Avikshira, ushtrakshira	Go-kseera, mahisha kshira, hsthini ksheera, dadhi, ghrita
Madya varga	Arista (medicine prepared from fermenting unboiled drugs) Pakvarasa (alcohol prepared by sugarcane juice) Madhu (alcohol prepared from flower of madhuka indica) Amlakanji (fermented rice gruel)	Sura (alcohol prepared from rice) Gouda (alcohol prepared from Dhataki and jaggery) Madhulika (alcohol prepared by Using immature substance used for initiating fermentation)
Madhu varga	Madhu(honey)	
Mutra varga	Gomutra	

Pathya ahara mainly includes *laghu, ruksha, ushna, deepana-pachana* foods such as yava, shali, mudga, kulatha, patola, karavellaka, amalaki, haritaki, takra, madhu, ushna jala, tila/sarshapa taila, shilajatu, loha, gomutra etc., which help in agni deepana, ama pachana and dosha shamana. In contrast, Apathya ahara consists

of *guru, snigdha, madhura, abhishyandi* items like godhuma, navanna shali, masha, tila, palandu, aluka, madhura phala, dugdha-dadhi-ghrita, ikshu vikara, anupa & gramya mamsa, sura and other heavy madya, which aggravate dosha, increase ama and weaken agni.

Pathya and apathya in terms of vihar

Pathya	Apathy
Shrama Vyayam	Sheetal jal sevan Diwaswapna Aavyavaya
Ushnodaka sevan Prajagararan Bhramana Upvasa	Ati asana Asan sukha Sukha shaiya
Ashwa and hasti rohan	Swapna prasanga

Pathya vihara such as shrama/vyayama, ushnodaka sevana, bhramana, upavasa, and ashwa-hasti rohana helps in agnideepana, ama pachana, srotoshodhana and dosha shamana, thereby improving metabolism and overall health. Apathya vihara like prajagarana, sheetal jala sevana, diwaswapna, avyavaya, ati asana, asana sukha, sukha shaiya and atiswapna leads to agnimandya, ama vrudhhi and dosha prakopa, causing disease aggravation.

Pathya manasika bhava like nitya harsha, achintana and manasonivrutti help in manah prasannata, dosha shamana and agni sthirata, thereby supporting healing and overall wellbeing. Apathya manasika bhava such as shoka, chinta, bhaya and krodha vitiate manas dosha, disturb agni and aggravate sharirika dosha, leading to disease progression.

CONCLUSION

The hetus of Sthoulya mentioned in samhitas are mainly Kapha prakopak and Medo vardhak. Vitiated kapha along with vata is responsible for excessive hunger which leads to excessive intake causing continuation of the vicious cycle forming abadha vitiated Meda dhatu. To break this vicious cycle acharyas have mentioned hetu viparit and vyadhi viparit chikitsa. Hetu viparit chikitsa

Pathya apathya in term of manasik nidaana

Pathya	Apathy
Shoka Chinta	Nitya harsha Achintana
Bhaya Krodha	Manasonivrutti

include pathya-pathya in terms of aharaj, viharaj and mansik hetu and vyadhi viparit chikitsa include Shaman chikitsa mentioned in the form of dravya, arishta and yog, Shodhan chikitsa alongwith bahya chikitsa.

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