



# Concept Of Koshtangas W.S.R To Pureeshaadhaara

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## ABSTRACT

Acharya Sushruta has paid great attention towards the structural organization of the human body. This was emphasized to such an extent that no surgeon should start his surgical carrier unless he is well acquainted with human anatomy.

Acharya Sushruta has not only described the anatomical situations of various structures but he has also given the detailed description right from evolution of universe, cellular structure to the deveopment of various tissues and organs, beginning from the intrauterine life. He has so keenly mentioned that the sperm and ovum combines together to form Garbha (embryo) in the Garbhashaya(Uterus).

The body can be related to “House” which is the basic prerequisite of mankind because without house we cannot imagine the lives of those who are homeless who can expose to all sorts if extremes of climate and the external dangers. In the same way in the humans too body is the house for the soul which can full fill its desires and can obtain the salvation only when the soul has been provide with an good body and this is made up of the Panchamahabhuta.

Be it is a home or the body which serves as our work place, where they are constructed with a purpose of accommodating certain things of house hold articles in the house or organs in the body. When the right things are placed at a right place it will be endow with happiness even it may be in the house or body.

The human body resembles a house with structures and organs forming a complete house which comprise of cavities (rooms), occupied with articles (tissues and organs) are well arranged to perform an assigned set of activities and to accomplish those functions in a very well sophisticated manner. The human body is divided into six parts for an easy study purpose as per Ayurveda is considered.

Koshta is considered as trunk, which is one among the part of Shadangas by the Acharyas. The Koshta region consists of all the vital organs of the body. Koshta is also known as kitchen where the cooking process are carried out. Even in the koshta all the metabolic processes like digestion, absorption, accumulation, excretion, etc are carried out in the koshta which is related with agni. Pureeshaadhaara is one among the Koshtangas which is acts an adhaara for Pureesha.

There is lack of adequate knowledge and information about “*Pureeshaadhaara*”, which has got great clinical importance. So the collection & critical review of information regarding “*Pureeshaadhaara*” becomes significant. Hence to unveil & accumulate the hidden scientific information about “*Pureeshaadhaara*” in different literature & its structure and functions on common parlance, present intended research work has been undertaken & planned to carry out.

**Key words- Koshta, Koshtangas, Pureeshaadhaara.**

## INTRODUCTION

The Traditional Indian systems of medicine which is the rich heritage of India and the most aged as old as the Indian civilization. The term Ayurveda defined as Ayu + Veda i.e. the science of life. The principles of Ayurveda are explained as the hymns in the Vedas, which are earliest records of human intellect. The Ayurveda is considered as the upaveda of Atharvana Veda. Ayurveda which emphasizes mainly on two objects they are:

1. To maintain the health of healthy individuals
2. To cure the disease of the diseased person

Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity (WHO). Where Ayurveda gives an definition on “Swasthya Purusha” by Acharya susruta as:

समदोषः समाग्निश्च समधातु मलक्रियः I  
प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभीधीयते II (S.Su.15/41)

When the balanced state of Dosha, Agni, Dhatu, proper evicution of Malas (these are related to the physical constitutions of the body) and the amusing state of Atma, Manas and Indriyas (these are the mental constitutions of the body) are seen that state is considered as healthy state of human body. So Ayurveda emphasizes the philosophy of maintaining the excellent health by appropriate harmonization between physical and psychological balance within the various cellular functions and between the body and the environment, by enlightening the inherent vigor of the body. Towards this end, we require to known the importance of shareera.

**Nirukti (Derivation):****Koshta – Kush Aavarane:**

कुष्+ठन् (संस्कृत हिन्दी कोष)

**Koshta** is derived from root Kush+Than.

**Koshta** is a cavity formed from Aavarana (wall) which is consisting of Dhatus (solid structure)

**Paribhashya (Definition):**

पुंसि कोष्ठो अन्तर्जठर कुसुलो अन्तः गृहं तथा (अमरकोष ३/३/४०)

‘Koshta’ is defined as the nature of alimentary tract, bowel movements or nature of eliminations of faeces.

According to Bhavaprakasha, Shareera Sthana such as Amashaya, Agnyashaya, Pakwashaya, Mutrashaya, Rudhirashaya, Hrudaya, Unduka, Phuphusa are called as koshta. Generally the term koshta means a hollow viscos.

Koshta is known as Mahasrotasa (the great channel) which is from mouth to the anus i.e. complete digestive system and as Abhyantara Roga Marga ( internal pathway of diseases).

**Paryaya (Synonyms):**

कोष्ठः पुनः उच्यते महास्रोतः शरीरमध्यं महानिम्नं आम पक्वाशयः च इति II

(च.सू.११/४८)

Mahasrotas, Sharirmadya, Mahanimna, Amashaya, Pakwashaya are paryayawachashabda (Synonyms) of koshta.

**Koshta – Large Anatomical Body Cavities:**

The large spaces (or cavities) of our body which accommodate the organs ( Koshtangas / Ashayas ) are called Koshta. Here first we shall try to understand an Ayurvedic term called ‘Koshta’ with an anatomic vision.

**What is Koshta:**

Koshta means a cavity or space. The human body is made up of large cavities called Koshta. E.g. the thoracic cavity is a larger space which accommodates Lungs, heart, a part of oesophagus etc and doesn't allow any other organ because the space is designed to accommodate only these set of organs. Likewise the abdominal cavity and pelvic cavity are the large spaces and accommodate the specific organs. Thus they can be included under Koshta. Means organs located within the Koshta are called Koshtangas. Koshta accommodates the organs of our body.

## **KOSHATA PRAKARA (TYPES):**

कोष्ठः कूरो मृदुर्मध्यो मध्यः स्यात्तैः समैरपि II (अ.ह.सू. 1/ 8A)

The Koshta is classified as three types based on the predominance of the Doshas. They are as follows:

1. **The Krura Koshta (Hard):** It is caused mainly by the predominance or increase of vata dosha due to its Ruksha, Khara, Sita etc., which reflects on the Pureesha which it becomes very hard and causes difficulty in the process of defecation.
2. **The Mrudu Koshta (Soft):** It is caused mainly by the predominance or increase of Pitta dosha due to its Snigdha, tiksha, Sara etc., when these gunas are increased in the body leads to watery or semisolid faeces, moving out more than once or twice, in a day.
3. **Madhya Koshta (Moderate):** Predominance or increase of kapha causes soft, solid faeces moving out smoothly. Some Acharya said that, when all the doshas are normal, then the koshta will be madhya which is the ideal condition. Astanga-hrudaya (Vagbhata) mention four types of koshta. [4] its include Samakoshta in above three type of koshta.

## **Koshta, Shakha, and Marmasthisandhi Gati:**

त्रिविधा चापरा कोष्ठशाखामर्मास्थिसन्धिषु

इत्युक्ता विधिभेदेन दोषाणां त्रिविधा गतिः II (च.सू. १७/ ११३)

Whenever the vitiated Doshas travel and get lodged in any of the three regions and manifest disease then the movement responsible is termed as Koshta, Shakha or Marmasthisandhi Gati. From this it is sure that the symptoms of Doshagati from Koshta to Shakha are same as explained in 'Prasara Awastha' of Shatkriyakala ( By Sushruta ) and 'Prakopa Awastha' of RutuKriyakala (by Vagbhata). Symptoms of Doshagati from Shakha to Koshta are explained during Shodhana therapy. Normally in the body Doshagati occurs but it does not cause disease.

As Acharya Charaka defined Koshta in sutra Sthana Adhyay 11, is also related to the three Roga Marga, Koshta, Shakha, Marmasthi Sandhi which shows three way of manifestation of the disease means pathophysiological relation of term Koshta and its chief Koshtanga, Amashaya and Pakvashaya.

From above description of Doshagati, we can say all our Acharya used the term Koshta, Shakha and Marmasthi Sandhi in the form of physiological aspects. so we also judge that the Koshtangas given by Charaka is mainly based on physiological way and Sushruta Acharya mentioned the Koshta on pathological grounds.

## **KOSHTANGA SHAREERA**

Acharya Charaka has mentioned 15 Koshtangas. **Pureeshaadhaara** is one among the Koshtangas. Acharya Sushruta has not mentioned about koshtanga in his Shareera sthana, but in Chikitsa sthana 2<sup>nd</sup> chapter he explained about Koshta that which contains the Ashayas in it, but he has not mentioned as **Koshtangas** and in the same context there is no mentioning of **Pureeshaadhaara** in the context of Koshta.



The remaining Acharyas have mentioned about Koshtangas in their Shareera sthanas itself but we can find variation in the number of **Koshtangas**.

### **Koshtangas explained by Caraka:**

पञ्च दश कोष्ठाङ्गानि- नाभिः च, हृदयं च, क्लोमं च, यकृत् च, वृक्का च, वस्तिः च,  
पुरीषाधारः च आमाशयः च पक्वाशयः च, उत्तरगुदं च अधरगुदं च, क्षुद्रान्त्रं च स्थूलान्त्रं  
वपवहनं च ॥ (च.शा. ७/१०)

Nabhi ( Naval region or umbilicus region ), Hrudaya ( Heart ) Kloma ( Trachea ), Yakrut ( Liver ), Pleeha ( Spleen ), Vrukka ( Kidneys ), Vasti ( Urinary bladder ), Pureeshaadhara ( Caecum ), Amashaya ( Stomach ), Pakwashaya ( Large intestine ), Uttara Guda ( Sigmoid colon and Rectum ), Adhara Guda ( Anal canal and anal opening ), Kshudrantram ( Small intestine ), Sthoolantram ( Large intestine ), Vapavahanam ( Peritoneum ).

### **Koshta explained by Sushruta:**

स्थानानि आम अग्नि पक्वानां मूत्रस्य रुधिरस्य च  
हृत् उण्डुक फुफ्फुसः च कोष्ठ इति अभिधीयते ॥ (सु.चि. २/१२)

Sushruta states that Koshta is a cavity containing Hrudaya ( Heart ), Unduka (caecum), Phuphusa (lungs), Amashaya ( Stomach ), Agnyashaya , Pakwashaya ( Large intestine ), Mutrashaya (urinary bladder), Rudhirashaya

### **Koshta and Koshtangas mentioned by different Acharyas**

Koshtangas Name	C.S	S.S	Bhe.S	A.H	A.S	K.S
Nabi	+	-	+	+	-	+
Hrudaya	+	+	+	+	+	+
Kloma	+	-	+	+	-	+
Yakrut	+	-	+	+	+	+
Pleeha	+	-	+	+	+	+
Vrukka	+	-	+	+	+	+
Basti	+	-	+	+	-	+
Pureeshaadhaara	+	-	+	-	-	-
Amashaya	+	+	+	-	-	+
Pakwashaya	+	+	-	-	-	+
Uttaraguda	+	-	+	-	-	-
Adharaguda	+	-	+	-	-	-
Kshudrantra	+	-	+	-	-	+
Sthoolantra	+	-	+	-	-	+
Vapavahana	+	-	+	-	-	+
Agnyashaya	-	+	-	-	-	-
Mutrashaya	-	+	-	-	-	-

Rudhirashaya	-	+	-	-	-	-
Unduka	-	+	-	+	+	-
Phuphusa	-	+	-	+	+	-
Antra	-	-	-	+	+	-
Guda	-	-	-	-	-	+
Dimbha	-	-	-	+	-	-

We can justify by telling that, Sushruta has given a few examples of the organs comprising of Koshta without giving an entire list of the organs. He has included Hrudaya and Phuphusa i.e. lungs and heart which are the main organs occupying the Uro-guha or thoracic cavity. He has mentioned Agnyashaya, Amashaya, Pakwashaya, Rudhirashaya, Mutrashaya, Hrudaya, Unduka etc. but he has not mentioned about **Pureeshaadhaara**.

#### **Analysis of Koshta explained by Caraka:**

Though there is some similarity with respect to some organs mentioned by Sushruta, Caraka has mentioned some more organs or parts of organs. We will try to analyze and sort out the meanings of these terms.

Hrudaya, Yakrut, Pleeha, Basti ( Mutrashaya by Sushruta ), Pakwashaya, Amashaya, are explained in the list of Koshtangas by both Charaka and Sushruta.

#### **Another reference from Caraka:**

This gives a gross definition of the term Koshta. Caraka tells that Koshta is also called Maha Srotas (Antaha srotas), which means the largest channel of the body. It is located in the deep recess in the middle portion of the body as it is called “ Sharira Madhya Maha Nimna ” and is comprised of Amashaya and Pakwashaya.

According to this definition, the term Koshta comprises of Amashaya and Pakwashaya. Caraka in a later context (Shareera sthana, which comes after Sutra sthana in the treatise) explains Koshtangas without defining what is Koshta because he had already quoted it in Sutra Sthana.

This also gives us an idea that according to Caraka, Amashaya and Pakwashaya are the major components of Koshta and all the other viscera surrounding them are called Koshtangas or organs in the vicinity of Koshta.

If we take Amashaya as the central cavity of digestive tract ( Maha srotas ) to be a cavity extending from mouth to the end part of stomach and Pakwashaya comprising of the lumen within the small intestines and large intestines put together, the Pakwashaya mentioned in the Koshtanga list would still be ‘intestines’ or the whole part of digestive tract where in the food is thoroughly digested.

Taking both Caraka and Sushruta’s explanation of Koshta and Koshtangas, we can conclude that the larger cavities of the body are taken as Koshta and the organs occupying the Koshta as Koshtangas.

Both authors together have almost covered the organs such as Nabhi ( Naval region or umbilicus region ), Hrudaya ( Heart ), Kloma ( Trachea ), Yakrut ( Liver ), Pleeha ( Spleen ), Vrukka ( Kidneys ), Vasti ( Urinary bladder ), Pureeshaadhara ( Caecum ), Amashaya ( Stomach ), Pakwashaya ( Large

intestine ) , Uttara Guda ( Sigmoid colon and Rectum ) , Adhara Guda ( Anal canal and anal opening ) , Kshudrantram ( Small intestine ) , Sthoolantram ( Large intestine ) , Vapavahanam ( Peritoneum ) , Unduka (caecum), Phuphusa ( lungs), Agnyashaya , , Mutrashaya (urinary bladder), and Rudhirashaya.

## **PUREESHAADHAARA**

This is mentioned only by Acharya Caraka as the Koshtanga, but not mentioned by Acharya Sushruta as a part of Koshta. The word meaning of the Pureeshaadhaara means that the Pureesha is depended on this organ which means when this organ is in a good condition only the Pureesha will be in good condition. Whereas the word meaning of Pureeshaadhaara means, that which holds the Pureesha.

There are no much references are available regarding the Pureeshaadhaara. Till now no detail study was carried out on this topic. But we find some people have been related the Pureeshaadhara with Unduka, some with Pakwashaya and some with Purishadhara Kala etc. but precisely to which it has to be related is still a question mark.

The concept of Pureeshaadhaara was mentioned by Acharya Caraka, so to justify this concept we have to find the suitable references which are mentioned by the Acharya Caraka itself. Better it is not correlated with the other quotations from other samhitas.

When we look into the word meaning of Pureeshaadhara it can be understood by the dictionary meaning of Pureesha and Aadhara. The word Pureesha means the faecal matter. The word Aadhara has many meanings as per the dictionary as follows:

- **support, prop, stay, substratum**
- **the power of sustaining, or the support given, aid, patronage**
- **that which contains (a fluid & solid), a vessel, receptacle**
- **a dike, dam**
- **a basin round the foot of a tree**
- **comprehension, location, the sense of the locative case**
- **belonging or relating to**
- **the subject in a sentence**

When we look into these meanings the first few meanings are more apt to be considered it as this organ which is supporting the stool i.e. Pureesha rather than holding the Pureesha or a place of Pureesha.

Because when we look into the Koshtangas mentioned by Acharya Caraka we can find regarding Pakwashaya, Sthoolantras, Kshudrantras, Uttara guda and Adho Guda. So the Pureeshaadhara must be different from the above organs and it is sure that this organ must have a

dissimilar function than the above mentioned organs. The organs which have been mentioned under the Koshtangas will have different functions which will be notable from each other organs functions.

So if we look into the meaning of Pureeshaadhara means the Pureesha mainly depends on this organ in the formation rather than for storage. So when we look into this the main organ which can be more closely relatable organ can be Grahani. Because the organ Grahani's main role is in the formation of stool rather than holding the stool. In the context of Grahani chikitsa it is very clearly mentioned that when the Grahani is affected in those patients they will have a the food moves out downwards either in ripe or unripe condition, it is known as Grahani. In such patients often the entire food is half burnt and the stool is frequent, constipated or liquid.

In Caraka Samhita Chikitsa sthana while explain Grahani Chikitsa Acharya Caraka explained about the Anatomy, Physiology and Pathology of Grahani was explained as follows:

अग्न्यधिष्ठानमस्स्य ग्रहणाद् ग्रहणी मता ।

नाभेरुपर्यह्यग्नि बलेनोपष्टब्धोपबृंहिता ॥ (च.चि.15/56)

अपक्वं धारत्यन्नं पक्वं सृजति पार्श्वतः ।

दुर्बलाग्निबला दुष्टा त्वाममेव विमुञ्चति ॥ (च.चि.15/57)

The Grahani is the site of Agni, it is called by its power to restrain (grahanat) the food not to move downwards for a particular period. The location of Grahani is above the Umbilical region and is supported and nourished by the strength of Agni. Normally the Grahani restrains the undigested food and after the digestion, it releases the food through the sides of its lumen. In the abnormal condition, when it gets vitiated because of weakness of agni it releases the food in undigested form only.

## **DISCUSSION**

Pureeshaadhaara is one among the Koshtangas which has been explained only by Acharya Caraka and Bhela based on its physiological aspect, but Acharya Sushruta has never mentioned about the koshtangas in his Samhita, but in Chikitsa Sthana has given the definition of Koshta that which is related to the organs and their pathological conditions on the basis of injury. So the concept of Koshtangas as per Caraka is different from concept of Koshta as per Sushruta.

So the Pureeshaadhaara which is a Koshtangas was selected to critically analyzed and the information related to the Koshtangas and Koshta was discussed and complete literary references of Pureeshaadhaara also collected and reviewed to reveal the hidden knowledge with the help of references from the classical and modern sciences.

## **Discussion on Ayurvedic review**

According to Ayurveda, the Koshta has been considered as a middle portion of the body, which is known as trunk as per the modern science. Acharya Caraka explained trunk as one among the parts of Shadangas. Acharya Sushruta explained the definition of Koshta in Chikitsa Sthana rather than Shareera Sthana. Acharya Caraka has mentioned Koshtangas in shareera sthana which consist of 15 in numbers,



but as per sushruta the koshta consists of organs which are 8 in numbers. Acharya vagbhata mentioned 11 and 7 koshtangas in shareera sthana of Ashtanga hrudayam and Ashtanga Samgraha respectively. Acharya Bhela described 15 Koshtangas in shareera sthana of Bhela Samhita. Acharya Kashyapa described 13 koshtangas in shareera sthana ok Kashyapa Samhita.

The explanation of koshta which was given by Acharya Sushruta in the context of Sadyovrana Chikitsa, when these organs of the koshta are injured leads to RaktaPoornata (Haemorrhagic condition), Jwara (fever) and Daha (burning sensation) appear.

By Acharya Caraka mentioned in shareera sthana 7<sup>th</sup> chapter as kosthtangas which are related to trunk region. Acharya Vagbhata also explained in shareera sthana koshtangas which are related to trunk. Acharya Susrutha only explained as definition of koshta in relation to injuries of the organs which are situated in the Koshta, but this was not mentioned in the Shareera sthana.

As per the topic “**PUREESHAADHAARA**” mentioned by Acharya Caraka and Bhela and Kasyapa mentioned about Pureeshaadhaara while explaining about shadbhavas as one among the Matrujabhava, but not mentioned by Acharya Vagbhata as one among the Koshtangas. There is an opinion that Unduka which is mentioned by Acharya Sushruta and Vagbhata which was related to Pureeshaadhaara,. Because in the context of kala shariram, sushruta has mentioned unduka is the site where Mala Vibhajana (separation of faecal matter) takes place in relation to Purishadharakala. But the Purishadhara Kala and Pureeshaadhaara are different structures of the Koshta.

The word Pureeshaadhaara can be divided into two words as Pureesha + Aadhaara which means the pureesha is dependent on this organ. To justify this we have to looking to the concept of Srotas as per Acharya Caraka. While explaining about Pureesha vaha sroto dusti karanas he explained as: these channels are vitiated due to suppression of Vegas, due to intake of large quantity of food, intake of food before the digestion of previous food, in those who are emaciated and having weak digestive power (Durbalaagni).

After complete treatment of Atisara, the person with Mandagni and who indulges in unwholesome food, which will vitiate the grahani. Acharya Dalhana told grahani is an agni adhistana. When agni is disturbed it vitiates the places where agni residues like grahani. Acharya caraka described grahani in 15<sup>th</sup> chapter of chikitsa sthana, as the seat of agni and which holds the food materials which is located above the umbilical region. Normally it restrains the downward movement of undigested food and after the digestion it releases the food. In abnormal conditions when it get vitiated because of weakness of agni it releases the food in undigested form. If we look at into the symptoms of 4 types of grahani, in all the types when this grahani is affected which leaves an impact on the Pureesha of the body. By this it is clear that Pureesha depends on this organ i.e. Grahani which is opt to relate with Pureeshaadhaara.

### **Discussion on Modern review**

In the modern science the GIT (Gastro intestinal tract) start from the oral cavity and ends in the Anus. Between these there are plenty of other organs related to GIT. The oral cavity communicates with Oesophagus. This oesophagus communicates with the stomach which is guarded by an sphincter known as cardiac sphincter. Further the stomach communicates with the duodenum (first part of the

small intestine) which is guarded by an sphincter known as pyloric sphincter. This small intestine communicates with the caecum guarded by a wall, known as Ileocaecal wall. With these references we can inference that the pyloric part of the stomach and upto the second part of the duodenum can be considered as Grahani which is nothing but pureeshaadhaara.

## **CONCLUSION**

After evaluating the Ayurvedic& Modern observations of Pureeshaadhaara, literature related to it and the facts of modern science and observational study, the evolved wrapping up are narrated below:

- The word Koshta - As per all the classical texts it is related to the middle part of the body i.e. the trunk. But the word Koshta has been used in different parts of the Samhitas by all the Acharyas. This has been explained both on physiologically and also as pathologically. Physiologically it is explained in the context of Shareera sthana of Caraka samhita in relation to the body parts as Koshtangas. Whereas pathologically the word Koshta has been explained in Sushruta Samhita by Acharya Sushruta in his Chikitsa sthanaas when the Koshta which contains the organs, are injured will leads to complications in the body.
- The Pureeshaadhaara has been explained as one among the Koshtangas as per Acharya Caraka, but Acharya Sushruta has not mentioned about Pureeshaadhaara as part of Koshta. Because Acharya sushruta mentioned about the Ashayas in the context of Koshta when it is injured those Ashayas which may be filled with blood and other structures.
- On the grounds of modern science the Pureeshaadhaara can be related to the region starting from the Pyloric sphincter up to the second part of the Duodenum. As Acharyas have considered Grahani as the seat of Agni, located above the Nabhi and disturbance in grahani leads to indigestion of the consumed food and may cause disturbance in the proper expulsion of Pureesha. With these observation the grahani can be related to Pureeshaadhaara (pyloric sphincter up to the second part of the duodenum).

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