

A LITERARY REVIEW OF SHWITRA AND ITS MANAGEMENT ACCORDING TO
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ABSTRACT

SHWITRAM- Discoloration of skin is known as *Shwitra* or *Kilasa* in ayurveda meaning thereby the normal vitish colour of the skin is lost or white patches seen on the skin surface. As we all know that all types of *Kushtha* in *Ayurvedic* are *Tridoshaj* in nature. *SHWITRAM* When the diseased spots are mainly white in colour and seat of *dosha-dushya-sammurchhana* is *Medo dhatu*, the type of *Kilasa* is known as *Shwitram*.

KEYWORDS: *Shwitra* or *Kilasa*.**INTRODUCTION**

Shwitra is a chronic illness. The lesions of *shwitra* being dry and also non infectious thus differs from the *kushtha* in genral. It has been described along with *kushtha* in the classic.

It is whitish discolouration of skin starting from child to old, rich to poor, irrespective of sex, religion, status, age. It is common skin disorder, which is correlated with vitiligo to certain extent in contemporary system of medicine. it has unknown etiology even today. its an acquired condition in which circumscribed depigmented patches develops.

World wide prevalence of vitiligo observed as 1% of world population. The highest incidence has been recorded in india and Mexico. Based on dermatologic out patient's record. It is estimated between 3-4% in india. Although an incident as high as 8.8% has also been reported irrespective of races especiallu to dark skinned people. Many times commom causes are observed as severe emotional stress. The Prevalence rate of *shwitia* in our area is 2%.

CLASSIFICATION OF SHWITRA

According to Aetiology

*Considering the aetiological factors, the *Shwitra* can be divided into two groups according to Vagbhat.

- Agnidagdha*
- Anagnidagdha*.

*Acharya Bhoja has divided the etiology into two groups and thus the disease may be of the two types:

- Dosha- Atmaja*(Related with of *Doshas*),
Paraja(Prediposition of the contact factors)

- Vranaja*-(Caused by improperly healing of wounds)

According to Origin Disease-
Acharya Charak while dealing with the *Ashtanindita* Pususha described about ' *Atigoura* ' as one among these eight can be considered as congenital *Shwitra*.

According to Acharya Vagbhata faulty dietics of the mother of insufficient fulfillment of the desire of a pregnant mother can lead to congenital *Shwitra* in the body.

Thus, keeping these references into consideration *Shwitra* can be divided into two types:

- Sahaja*(genetically transmitted)
- Jattotar*(acquired)

According to Pathogenesis.

A. In consideration of the Vitiated Doshas

- Vataja*: Reddish white in colour and causes horrifcation of hairs of the lesions.
- Pittaja*: Patches are white, smooth and thick with itching.

B. In consideration to the affection of Doshas with Dosha Dushya Sammurchhana

Shwitra because of affection of *Doshas* with *Twak*, *Mamsa* and *Meda* and *Rakta* separately and combinally only also.

The *Shwitra* in known as *Kilasa* when it affects *Rakta* and as *Daruna* when *Mansa*.

C. According to Clinical Features

- On observation of colour changes:

- (a) **Aruna Varna:** When *Vata* involves the *Rakta dhatu*.
 (b) **Tamra Varna:** When *Pitta* involves the *Mansa Dhatu*.
 (c) **Shweta Varna:** When *Kapha* involves the *Meda Dhatu*.

ii) (a) According to Distribution of patches
 Ekadeshaja: Patches found at one part of the body.
 Sarvadeshaja: Patches found different parts of the body.

(b) Patches are isolated or not united which are stationary
 Patches are isolated indicating the progressive nature of the disease.

According to Prognosis.

1. Sadhya (curable)
2. Asadhya (Incurable)

MATERIALS AND METHODS

For the present review detailed literary study performed. The detailed content and references are analysed from available text. Principle texts referred are Charaka, Sushruta, Vagbhata, and other Samhita. Some other Ayurvedic books also referred. Relevant references are taken from other modern books.

HETU (Main cause)

The aetiological factors of *Kushtha* described by different Acharyas are as follows:

General aetiological factors of *Kushtha* are said as causative factors of *shwitra*. In Atharvaveda any factor causing vitiation of *Dhatu*, *Rakta*, *Mansa*, *Meda* and *Asthi* is the causative factor of both *Kilasa* and *Palitam*. According to Charak lack of *Bhrajak Pitta* is the cause of pigmentary disorder of the skin. Incompatible cereals are the causative factors of *Kilasa* (Ch.Sut 26/102-103) Factors causing vitiation of blood are causative factors of *shwira* (Ch.Sut.28/12). Excessive intake of *Kapha Karak Dravyas* (A.H.Sha. 1/48). *Shwitra* is *Garbhaja* disorder. The disease is said to be caused by faulty diet of the mother or insufficient fulfillment of the desire of a pregnant mother (A.S.Su. 22/1-3).

Charak told the following factors mainly responsible for occurrence of *Shivtra*.

<i>Vachansi Atathyani</i>	-	Telling lie
<i>Kritaghna bhava</i>	-	Indebtedness
<i>Suranam Ninda</i>	-	Insulting to divine sole
<i>Guru-Dharshanam</i>	-	Disobedience to teachers
<i>Papa -Kriya</i>	-	Sinful acts
<i>Purva Kritam Cha Karma</i>	-	Sinful acts of pervious Birth
<i>Virodhi Cha Annam</i>	-	Incompatible diet

Samprapti Ghatak-(favorable things for disease)

- a) *Doshas*: *Vata*-especially *Udana Vayu*.
- b) *Dushya*: *Rasa*, *Rakta*, *Mansa*, *Meda*.
- c) *Srotas*: *Rasavaha*, *Raktavaha*, *Mansavaha*, *Medovaha*.

- d) *Sroto Dushti Lakshan*: *Sanga*, *Vimarga-Gaman*.
- e) *Marga*: *Bahya Rog Marga*.
- f) *Gati*: *Tiryaka*.
- g) *Adhishshthana*: *Twacha*.
- h) *Chirkari*.

SAMPRATI

The disease *Shwitra* is a *Bahya Roga* Where internal environment of the body is markedly hampered. In various Ayurvedic classics, it is described as a *Tridoshaja Vyadhi*, Where *Pitta*; is excessively vitiated. No clear-cut pathogenesis (*Samprapti*) of *Shiwitra Roga* is described in the main Ayurvedic classic except *Hareeta Samhita*.

On the basis of different Samhitas, following are the *Samprapti* of *Shivitra*.

Charak Samhita

The three *doshas* (*vata* etc.) being vitiated affect the skin, blood and lymph. Thus, these seven are the pathogenic materials of leprosy and other skin disorders, Hence forth, seven types (of *maha kushtha*) and eleven types of (*kshudra kushtha*) arises.

Sushruta Samhita

The aggravated *vayu* in combination with the aggravated *pittam* and *Kapham* enter into the *sira*, which transversely spread over the surface of the body. Thus, the enanged *vayu* deposits the *pitta* and *kapha* in the skin through the medium of their channels and spreads them over the entire surface of the body.

The regions of the skin in which the aforesaid *Doshas* are deposited become marked with patches. The *Doshas* thus lodged in the skin, continue to aggravate and having been neglected at the thus contaminated the fundamental *dhatu* of the body.

Ashtang Sangraha

Sinful acts of previous birth vitiates *vatadi doshas*. These vitiated *doshas* circulate through *tiryak siras* and cause pathogenesis in *Rakta*, *Mnasa Twacha* and *Twachagata lasika*. During the course of pathogenesis when they get aggravated of vitiated more and more, they come out on the surface of the body. i.e skin and produce discoloration in the form of patches. This presentation of the skin in the form of discolored patches in known as *Kushtha*.

Ashtanga Hridayn: Dietic irregularities and irregular life styles, habit and specially *Viruddha Aahara*. unethical speech. Insult to elders and honest person. ideal and religious persons or murder of these people to acquire property belonging to other and other sinful acts or sinful acts of the previous birth vitiates *vatadi doshas*. These vitiated *doshas* reach *Twacha*. *Lasika*. *Rakta* and *Mansa* through circulation by *tiryaksiras*. On reaching the above *dhatu* they make them *Shilht'la* tie. they cause laxity of *hmdimlus*. Time *dosha* and *dushya*

together produce discoloration of skin. This discoloration is termed as *Kushtha*.

follow general premonitory features of the *Kushtha* itself.

POORVA ROOPA

The disease *Shwitra* appears abruptly without any specific premonitory features. Of course, the disease may

The Poorva Roopa described by eminent Acharya's are as follows-

Table 5: General Premonitory features of Kushtha Roga in different Classics.

S. NO.	Poovroopa	A-32 Charak	A-33 Sushruta	A-34 A.H.	A-34 A.S.	A-35 M.N.	A-34 B.P.
1.	Sparsha-agyvtam (loss of touch sensation)	+	-	-	-	+	-
2.	Sveda asveda (excessive sweating/absence of sweating).	+	+	+	+	+	+
3.	Vaivarnya (Colour change)	+	+	+	+	-	+
4.	Koth (Rashes)	+	-	-	-	+	-
5.	Lomharsha (Horripilation)	+	+	+	+	-	+
	Kandu (Itching)	+	+	+	+	-	+
7.	Toda (Piercing pain)	-	-	+	+	-	+
8.	Shrama (Physical fatigue)	+	-	+	+	-	-
9.	Klama (Mental Fatigue)	+	-	-	-	-	-
10.	Vranana Amdhikam shoalam	+	-	+	+	-	+
11.	Shigrotpattischirsthic (Early manifestation along with chronicity)	+	-	+	+	+	+
12.	Daah (Burning sensation)	+	-	+	+	-	+
13.	Suptaangata (Numbness)	+	+	+	+	+	+
14.	Kshatavisarpana	-	+	-	-	-	-
15.	Ruksha (Dryness)	-	-	-	+	-	+
16.	Atishlakshna (Smoothness)	-	-	+	+	-	+
17.	Kharasparsha (Roughness)	-	+	+	+	+	+
18.	Asrijah Kashranya (Blackish discoloration of blood)	-	+	+	+	-	+

ROOPA

It is white or red or coppery discoloration of the skin or mucus membrane without any exudation. Leukotrichia may or not be present. Burning, heaviness, numbness, loss of hair, swelling centrally in the patches may be associated with it. Charaka has described the symptoms of *shwitra* on the basis of colour of patches (Ch.Chi.7/174.).

Doshas situated in *Dhatus*

Patches

Colour of

Raktashrita

Mansashrita

Tamra(Coppery)

Medashrita

Shweta(White)

Rakta(Red)

Acharya Sushruta, Vagbhata, Madhavkar and Bhavmishra have mentioned the symptoms of *Shwitra* on the basis of dominance of *Dosha*.

These are as follows:

Clinical Features of *Shwitra* described in different Ayurvedic.

Sr.no.	Roopa	A-37 Su.	A-38 A.S	A.H	M.N	A-39 B.P.
1	Colour of patches Shweta(White) Kamal Patravat (Red)Tamra(Coppery)Aruna					
2	Parisravi(Exudate)	-	-	-	-	-
3	Sakandu(Itching)	+	+	+	+	+
4	Sadaham (Burning)	+	+	+	+	+
5	Ruksha (Non -unctosness)	-	+	+	+	+

6	Snigdha (Unctousness)	+	-	-	-	-
7	Parusham	+	-	-	-	-
8	Romadhvansi (Loss of Hair follicle)	-	+	+	+	+
9	Paridhvansi	+	-	-	-	-
10	Mandala	+	-	-	-	-
11	Ghana/Bahalam	+	+	+	+	+

Prognosis (Sadhya-Asadhyata)^[21,22,23]

The disease Shwitra is an obstinate of skin-disorder i.e very difficult to cure.

Ofcourse, some patients may be cured by the use of *Samashodhana* therapy, bloodletting, *Virechan Karma*.

Sadhya(Curable)

According to difficult Samhita the curability of Shwitra depends upon many factors i.e of hair of the affected part, duration of the illness and number of patches etc. The following factors have been mentioned by Acharyas Charaka and Acharya Vagbhata.

Charak Samhita

According to Acharya Charak the Shwitra is curable which has no red hairs, thin, pale and not very old possess mild swelling in its middle part(ch.chi.7/176).

Ashtang Hridaya

In opinion to Vagbhata that Shwitra is curable which is thin, the colour of hair of that area has not been changed

into white, the patches are not merged each other, not quite old and have not been caused by burn(A.H.Ni14/40).

Asadhya (Incurable) Charak Samhita

According to Acharya Charak the Shwitra in which the patches exist to nearly that these cannot be differentiated from one-another, patches are numerous in number, hair of that area has been changed into red colour and duration of disease is more than one year is not curable(Ch.Chi 7/175).

Sushruta Samhita

According to Sushruta the Shwitra in which patches are mixed with one- another occurs on lips, palm, planter surface of the feet and genital organs, hair have changed into red colour and caused by burn is incurable.

Poor Prognosis of Shwitra

It is started that after the Shodhan of the body by 'Vaman and Virechan Karma' and different 'Raktamokshana' use of Virukshan dravyas.

Showing Sadhya Lakshanas of Shwitra

S.No.	Lakshana	A-44 CH	A-45 A.H.	A-45 M.N.	A-45 B.P.
1.		+	-	-	-
2.	Araktaloma	-	+	+	+
3.	Ashuklaroma	+	+	-	+
4.	Tanu	+	-	-	-
5.	Pandu-Varna	+	+	+	+
6.	Natichirottam of Mahavakasham Unnatam in Madhyavakasham Asamsritam	+	-	-	-
7.	Anagnidagdhaja (not due to burn)	-	+	-	+
8.		-	+	+	+

Continuous use of Sattus, Shwitra is curable where it is less severe.

Showing Asadhya Lakshnas of Shwitra.

S.NO.	Lakshana	A-46 CH	A-47 Su.	A-48 Su.	A-49 M.N.	A-49 B.P
1.	Raktalom	+	+	-	-	-
2.	Abhinanam/Samdadd ha Mandalam Bahu	+	-	-	-	-
3.	Varshaganotpannam	+	-	-	-	-
4.	Hastha-Pada Tal Jatam	+	-	+	+	+
5.	Guhyam Jatam(Sex organ)	-	+	+	+	+
6.	Aushtheshu(Lip)	-	+	+	+	+
7.	Agnidagdhaja	-	-	+	+	+
8.		-	+	-	-	-

PRINCIPLE MANAGEMENT OF SHWITRA ROGA (Chikista Karma)

There is no special description available in Samhitas regarding the "Chikitsa sutra" of Shwitra. It is not possible to find out any special treatment regarding this disease. However, some scattered matter of descriptions are available in these texts.

All Acharyas have similar view the Shwitra or Kushtha should be initially treated by Samshodhan Karma followed by Samshaman Karma. Therefore, treatment of Shwitra has been divided into two groups:

1. Samshodhan
2. Samshaman

Samshodhan Karma

Both Charak and Vagbhata have given stress on Samshodhan therapy together with internal use of some drugs for the cure of Shwitra Roga. Patients of Shwitra should be always treated by Samshodhan.

i.e. -Snehan, Swedan, Vaman and Virechan Karma.

After the Samshodhan Karma Sansran Karma should be applied. For Sansran Karma the patient should be subjected to Virechan Karma by Malapee-Rasa along with Guda (Jeggery). He should then be anointed with oil. (Snehakriya) and exposed to sunry according to his/her tolerance. By this time when he feels appetite or thirst, peya should be given for three consecutive days.

Kwath of Malapee Twak and Aksha (Baheda) Twak with Bakuchi Kalka may be given to drink followed by exposure to sun light and when blisters form, takra without salt may be allowed to take with meal.

Eat the Bhringaraja fried in taila, kept in iron container and drink the milk boil with Asanasara. Internal use of Goumutraishta is also told by Vagbhata. Acharya Sushruta has described the Samshodhan Karma specifically according to the involvement of dhatu and in more detail in comparison to Charaka. He has mentioned that when there is appearance of Poorvaroop Sanshodhan Karma i.e. Vaman, Virechan should be applied.

When Kushtha situated on skin, shodhan and alepan karma should be done. When Kushtha incumbents in blood shodhan, Alepana, Kashaya pana Raktamokshan should be done. When kushtha reaches in Mansa Dhatu, Shodhan, Lepa, Kashaya-Pana, Raktamokshan, Asava-Arishta, Mantha and Prash(Avaleha) should be used.

When Kushtha situated in Medodhatu, Sanshodhan and Raktamokshan Karma should be done then Bhallataka, Shilajeeta, Swarnmakshika, Guggulu, Agar, Twak, Khadir, Asana and Ayaskruti therapy should be advocated. When Kushtha reaches in Asthi Dhatu it becomes Asadhya.

According to Vagbhata the treatment of shwitra has described in Shwitra Krimi Rogadhikar (A.H Chi. 20/Shwitra Krimi Rogadhikar).

In Ashtang Hridaya, it has also been described that patients of shwitra (Kushtha) should be asked for Vaman Karma at fortnight intervals, Virechan after every one month, Shirovirechana after three days and Raktamokshanas after every six months.

Almost all the Acharyas suggested the Sunrays therapy in treatment of Shwitra. The opinion of Brihatrayi, regarding of the principle of treatment of Shwitra is summarized in specific manner and is as follows:

1. Langhan Chikitsa (Including Seven types of Shaman and Five types of Shodhana)
2. Samshodhan especially Virechana
3. Raktamokshana
4. Kashaypana (internal drug administration)
5. Alepana
6. Sunrays therapy

Shaman Chikitsa

Various permutations and combinations have been described for internal and external use along with sun exposure by Acharyas in their respective Samhitas regarding Shaman Chikitsa in the Shwitra Roga. A detailed description of various single and compound drugs are as follows:

Acharya Charak has mentioned 10 dravays which are anti-dermatosis (Kushthaghna) these are:

Khadir, Haritaki, Amlaki, Haridra, Bhallatak, Saptaparna, Aragvadh, Kanher, Vidang and Jati.

Dhatu: Sphatik, Kasisa, Parad, Gandhak, Manashila
Mutra(Urine): Eight kind of urines are namely: Urine of sheep, goat, cow, buffalo, elephant, camel, ass, horse are indicated for the treatment of Shwitra.

Externally (Topical)

- 1) Manahshiladi Lepa (Ch. Chi.)
- 2) Ayorajadi Lepa (Yog-R)
- 3) Trifaladi Lepa (Yog-R)
- 4) Swarnapushpadi Lepa (Su. S.)
- 5) Neelotpaladi Lepa.
- 6) Lepa of Bakuchi,
- 7) Hartaal
- 8) Cow urine (Dhanvadari Nighantu)
- 9) Lepa of Manahshila
- 10) Vidang.
- 11) Burnt bone of donkey and kadali kshara in cow blood (Ch. Chi. 7/168), 12Saindhav in elephant urine (Ch. Chi. 7/169)
- 13) Kakodumbara, Avalguja beej and Chitrak in cow urine (Ch. Chi. 7/170),
- 14) Manahshila in Barhipitta (Bile of Peacock) (Ch. Chi. 7/170)
- 15) Putikeeta etc foe Lepa.(Su.Chi.9/16), Krishna sarpa mashi with Bibhitak taila for lepa(Su.Chi.9/17)
- 16) Kukkuta Mala lepa(Su.Chi.9/19-20)
- 17) Ganjalindaja Kshara for lepa (A.H.Chi.20/14)

- 18) Pootikeeta in Rajavriksha(Amalatasa)(A.H Chi.20/10),
 19) Ash of burnt skin of Leopard and elephant in taila(A.H.Chi 20/ 10) 20)Hriber Kshara with Shikhi (Peacock) Pitta (Su. Chi. 9/26)
 21) Bringraja, haridra, Durva, Jati, Vidang, teel, Chitrak, Harichandan in cow urine (Ha. Sha. III Sthan 39/58)
 22) Kasis
 23) Rochana
 24) Kanakpushpi
 25) Saindhav (Ch. Chi. 7/167).
 26) Neelotpala,
 27) kushtha.

Taila

- 1) Marichyadi Tail (A.H.)
- 2) Mahamarichyadi Tail (B.P.)
- 3) Tuvarak Tail (Ch. Da)
- 4) Dhattur Beej (A.H.)
- 5) Kanakkshiri Tail (Ch.)
- 6) Sveta Karviradi Tail (Ch.) (Ch. Da)
- 7) Jyotishmati Tail (Yog-R)
- 8) Visha Tail (Yog-R) (A.H.)
- 9) Somraji Tail (A.H.)
- 10) Trina Tail (A.H.)
- 11) Shwitradi Tail
- 12) Kushthadi Tail
- 13) Kushthavidravan Tail
- 14) Panchanana Tail (Bh. R.)

Abhyantar Prayogarth

Kwath: (Decoction)

Dhatri Khadir Kwath (Sh. S.),
 Manjishthadi Kwath(B. P.)
 Khadir Kwath
 Patol Muladi kwath

Churna

Panchnimbadi Churna (A.H.)
 Trifaladi Churna (A.H.)
 Somraji Churna (Ch. D.)
 Bakuchi churna (Ch. D.)
 Shashank Lekhadi Churna(Ch. D.)

Vati-Gutika

Ekvivshatika Guggul(Yog-R.) (Cha. D.)
 Shashilesha Vati (Yog.R)
 Vyoshadi Gutika(Ch. D.)
 Avalgujadi Gutika (Cha. D.)
 Amruta Guggul (Bh. R.).

Grita:(Medicated Ghee)

Mahaneet Grita(A.H.)
 Vajrak Grita(A.H.)
 Tiktashatpal Grita(Ch.)
 Mahatiktak Grita(Ch.)
 Panchatiktak Grita(A.H.)
 Somraji Grita (B.P.).

Asav-Arishta

Khadirarishta, Sarivadyasav, Madhavasav(Ch.),
 Kanakbindvarishta(Ch.), Manjishtharishta.

Rasa:(Compound Preparations)

Rasamanikya(Bh.R.)
 Gandhak Rasayana(Bh.R.)
 Talkeshwar Ras(B.P.)
 Vijayeshwar Rasa(Yog-R)
 Udaytikta Rasa
 Lankeshwar Rasa (R.S.S.)
 Paribhadra Rasa (R.S.S.)
 KushthaKuthar Rasa(R.S.S.)
 Kushtha Haritalkeshwar Rasa(Bh. R.)

Pathya

Laghu Anna, Tikta Rasa, Shak, Old Shali Rice, Jangal Mamsa, Moong Daal, Snake Gourd, Anna and Grita Mixed Bhallatak, Trifala, Nimb are indicated as Pathya (Ch. Chi. 7/82).

According to Sushrut

following are the Diet for patients of skin disorders, Shali Dhanya, Shashtik Shandya, Yava, Godhum, Mudyag, Juice, Adki Juice, Nimb Patra, Manduk parni, Ghee boiled with bitter substances, compatible meat soup.

Vagbhatt

Instruct following diet for a patient suffering form skin disease:

Shali dhanya, Yava, Godhum, Priyangu, Mudga, Masoor, Adki, Tikta shaak, Jangal Mamsa, Trifala, Patol, Nimba, Bhallatak.

Apathya : Guru anna, Amla Rasa, Dadhi, Dugdha, Fish anupana, Mamsa, Guda, Taila are mentioned as Apathya(Ch. Chi. 7/83).

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