



Critical Analysis of Dhamani Sharir

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Ayurveda is a science enriched with the knowledge which was developed and discovered by our Acharya for sustaining life. In Sharir Sthana of Bruhatrayee. Sira, Dhamani, Srotas, all the constituents of Sharir are mentioned in detail in their texts and Dhamani being one of them. Dhamani is an integral part of Sharir. Acharya presented varying perspectives on its origin and function, underscoring the need to consolidate these scattered references. As Dhamani Sharir encompasses structural, functional, pathological, and clinical aspects, understanding it more deeply through modern research is essential for clarifying its applied and therapeutic implications.


Objective: The objective is to study and analyse the structure and concept of Dhamani described as in Samhitas.

Material and methods: data collected of Dhamani Sharir from Bruhatrayee and related commentaries. Reviewing modern Literature and related journal and articles.

Review Methods: All the literature related to Dhamani Sharir is reviewed by analysing the different meanings and thoughts of classical as well as contemporary authors. A separate analysis of commentaries on classical texts is done for better understanding.

Discussion and Conclusion: The Ayurvedic concept of Dhamani integrates structural and functional perspectives, describing it as dynamic, pulsating channels carrying Rasa and Prana. Conceptually, it embodies wave-like dynamics, resonating with modern physiology's pulse and neural impulses, vital for sustaining life and consciousness.

Keywords: Dhamani, Sira, Dhaman, Nabhi, Rasa

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Introduction

Fundamental principles of *Ayurveda* emphasize on life to be a combination of the four factors which are *Sharir*, *Indriya*, *Satva* and *Atma*.^[1] In *Sharir Sthana* of *Bruhatrayee*, *Sira*, *Dhamani*, *Srotas*, are the constituents of *Sharir* mentioned detailly and *Dhamani* being one of them. *Dhamani* is an integral part of *Sharir*. Metaphorically *Dhamani* described as surrounding the *Nabhi*, resembles an axle hole surrounding by the spokes.^[2]

Sushruta quotes that *Dhamani* is different from *Sira* and *Srotas*. *Dhamani* is a structure mentioned in *Ayurvedic* classics which carry *Rasa* all over the *Sharira* and maintains the *Poshana* of the *Sharir*.^[3] Stressing on the importance of *Dhamani Sharir*, *Acharya Sushruta* has dedicated an entire chapter for it in *Sharir Sthana* where *Dhamani* is described as originate from *Nabhi*, of which ten spread upward, ten downwards and four sideways to entire body. In *Sushruta Sahmita*, the word *Dhamani* used in many references such as *Moola* of *Srotas*, *Nabhi-Nadi*, *Hridayashrita* and in *Samprapti* of various diseases and so on. *Acharya Charaka* considered that *Srotas*, *Sira* and *Dhamani* as synonyms of each other.^[4] *Acharya* presented varying perspectives on its origin and function of *Dhamani*. We need to underscore and consolidate these scattered references. As *Dhamani Sharir* encompasses structural, functional, pathological, and clinical aspects, understanding it more deeply through modern aspects of human body is essential for clarifying its applied & therapeutic implications.

Materials and Methods

To approach the objectives scientifically, references collected related to *Dhamani* from *Sushruta Samhita*, *Charaka Sahmita*, *Ashtanga Sangraha*, *Ashtanga Hridaya*, *Bhavprakashya*, and *Sharangdhar Samhita* and related commentaries. Reviewing various modern literatures, national and international journals, magazines, online resources, prior studies and presented papers, were critically analysed to extract relevant information.

Literary Review

The description of *Dhamani* is stated by *Dalhana* as '*Dhamanat Anilpuranath Dhamani*' which specifies *Nirukati* of *Dhamani* i.e. which is pulsating and filling the *Vata* in it.^[5]

Further *Charaka* has stated that *Dhamani* means which carries *Rasa* with *Dhmana* (pulsation) has been named as *Dhamani*. According to *Chakrapani's* commentary, "*Dhmanat Pooranaat Baahyena Rasaadenetyarthaha*" that means *Dhamani* is hollowed-out structure that is filled with *Rasadi Dhatu*^[6] and *Bhavapraksh* also mentioned *Dhamani* as *Rasavahika*. According to *Vagbhatta*, *Sira*, *Dhamani*, and *Srotas* are structures having lumen (*Sharirachidra*).^[7] In *Naadi Parisksha Vidhi*, *Sharangadhara* used term *Dhamani* and exact location was given, near *Moola* of *Kara Angushta* (root of thumb). The *Jeevasaakshini* is pulsatile function of these *Naadi* which sustains life.^[8] *Sushruta* mentioned that *Dhamani* is different from *Sira* and *Srotas*.^[9] *Acharya Charaka* says that *Dhamani* is a synonym of *Srotas*.^[10] In *Shonitavarneeya Adhyaya*, twenty-four *Dhamani* attached to *Hridaya* and transports *Rasa*. *Acharya Charaka* says that *Dhamani* is attached to *Hridaya*.^[11] Also in *Ashtang Samgraha*, *Dhamani Marma* is considered separate entity.^[12] *Acharya Sushruta* and *Vagbhatta* in *Sharir Sthana*, outlines origine of *Dhamani* and *Sira* from *Nabhi* with branches spreading upward, downward, & transversely, envel. body & carrying sensory experiences.^[13]

Sushruta mentioned that *Dhamani* are *Panchabhautika*. *Sushruta* also described that *Dhamani* originating from the *Nabhi* is twenty-four in number: Ten spreading *Urdhavaha*, ten spreading *Adhovaha* and four spreading *Tiryagata*.^[14]

Urdhvagami Dhamani

Each *Urdhvagami Dhamani* performin different functions such as *Shabda* (sound), *Sparsha*(touch), *Rasa*(taste), *Gandha*(smell), *Ucchavasa*(inspiration), *Niswas*(expiration), *Jrumbha*(yawning), *Kshuta*(sneezing), *Hasita*(laughing), *Kathita*(talking) and *Ghosh* (shouting) helps to sustain the body's integrity. (Su.Sha.9/6)

These *Dhamani*, upon reaching the *Hridaya*, branch out each into three, resulting in thirty branches. Among those, each two carry *Vata*, *Pitta*, *Kapha*, *Rasa*, and *Shonita*, making ten. Further, two each carry *Sabda* (sound), *Gandha* (smell), *Rupa* (sight), and *Rasa* (taste), making eight. Two *Dhamani* attend to *Kathita* (speech), two to *Ghoshita* (shouting), two to *Svapiti* (sleep), and two to *Pratibuddhi* (waking). Further, two carry *Ashru*, two carry *Stanya* in the breasts of women, and in men, these carry *Sukra*.

Thus, the thirty *Urdhvagami Dhamani* are categorized by their divisions and functions. These channels help nourish and support body integrity particularly area above the umbilicus, such as the abdomen, sides, back of the chest, neck, shoulders, and arms.[15]

Adhogami Dhamani

The *Dhamani* which moving downward which transport *Vata*, *Mutra*, *Purisha*, *Sukra*, and *Artava* downwards from the body. The *Dhamani* upon reaching the *Pittashaya*, divides out each into three, resulting in thirty branches.

Among these, each two carry *Vata*, *Pitta*, *Kapha*, *Shonita*, and *Rasa*, making ten. Two *Dhamani* in the intestines transport *Anna*, two carry *Toya*, and two in the *Vasti* carry *Mutra*. Two *Dhamani* are responsible for the production of *Sukra* in the *Vrushna*, and two for its *Visarjana*. In women, these *Dhamani* transport and eliminate *Artava*. Two *Dhamani* attached to the *Kshudantra* handle the expulsion of *Purisha*, *Visarjana*, and another eight supply *Sveda* to those spreading transversely. Thus, the thirty branches of the *Adhogami Dhamani* are described. These channels support and maintain the parts of the body below the *Nabhi*. [16]

Tiryakgami Dhamani

The four *Dhamani* coursing sideways branches out into hundreds and thousands of smaller channels become the network of *Dhamani* and spreading throughout the entire body, maintaining its integrity. Their external openings are connected to the *Romkoop*, through which they convey *Sveda* (perspiration) and *Rasa*, thus providing the body with soothing nourishment both internally and externally.

The effects and *Veerya* of *Abhyanga*, *Parisheka*, and *Avagahan*, enter the body through these orifices, aided by the *brachaka pitta* (heat) in the skin. This process allows the internal organ to absorb these substances, resulting in sensations of either pleasant or painful contact...Su. Sha.9/11

Review of Wave

In modern physiology, a wave within the context of the circulatory and other bodily systems usually refers to oscillations or rhythmic movements of substances, energy, or pressure that propagate through the body's tissues or fluids.

In the human body, waves appear in various forms, such as electrical impulses in neurons, pressure waves in blood circulation, and hormonal pulsations in the endocrine system. Each wave type allows for the transmission of energy or information, playing a vital role in maintaining physiological functions and homeostasis. These wave phenomena in the body are integral for maintaining homeostasis, enabling communication between cells, and coordinating the body's physiological responses. The study of waveforms across these systems helps in diagnostics and provides insights into the health and function of various organs and tissues.

Discussion

From the reference which has been collected in literature review, we can analyse the concept of *Dhamani* in various point of view based on available description. Various points support that *Dhamani* explained as structure & others points supports *Dhamani* explained as conceptual that will discuss here under following aspects-

The concept of *Dhamani* as a structural entity in classical Ayurvedic texts is supported by various descriptions and interpretations across the *Bruhatrayee*. Different *Acharyas* provide unique structural insights into *Dhamani*:

- *Charaka* describes *Dhamani* as a pulsating and hollow structure, using terms like "ध्मानाद्भ्रमन्ः" (pulsating) and "ध्मनान् मध्ये सुषिरभावाद" (hollow in nature), indicating its structural aspect.
- *Sushruta* compares *Dhamani* to the porous lotus stalk ("मृणालेषु बिसेषु"), suggesting a structural similarity.
- *Chakrapani* differentiates *Dhamani* from *Sira* and *Srotas* based on function—indicating *Dhamani* performs *Poorana Karma* (filling action) and pulsates when filled with *Rasa*, highlighting its distinct anatomical and functional roles.
- *Sushruta* states that *Dhamani* originate from the *Nabhi* (navel), a view supported by *Vagbhata*, who describes the *Nabhi* as a hub from which *Dhamani* radiate like spokes around an axle.
- *Vagbhata* classifies *Dhamani* among the *Marma* (vital points), emphasizing its structural relevance within critical anatomical intersections.

- *Sushruta* notes that *Dhamani* forms the base (*Moola*) of vital channels (*Pranavaha, Rasavaha, Mansavaha, and Artavavaha Srotas*), asserting its foundational structural role in bodily functions.
- *Sharangdhara* emphasizes *Dhamani's* role in transporting *Rasa* throughout the body, strengthening the view of *Dhamani* as a structural conduit.
- *Vagbhatta* explains that *Dhamani* and *Sira* branch extensively, forming a network of vessels, while *Kashyap Samhita* describes *Dhamani's* origin points and extensive branching from the ear base.

These textual references collectively present *Dhamani* as an essential structural component within *Ayurveda*, responsible for carrying *Rasa* and other vital elements throughout the body.

Dhamani as concept

These are the following points which support the evidence that *Dhamani* explained as a conceptual view by ancient *Acharya*. In the conceptual view, few topics are incorporated with it like functional aspects and clinical relevance.

Dhamani is categorized based on function:

Types of *Dhamani* mentioned as in the aspects of its courses and doing particular functions in particular area of *Sharir* indicates its functional importance.

Acharya Chakrapani noted that ten *Dhamani* are *Ojovaha Dhamani*, respo. for carrying *Ojas*.**[17]**

Acharya Sharngadhara says that *Dhamani* also conduct the *Panchavidha Vayu* throughout the body. Therefore, all bodily, sensory, and mental functions are regulated by them.**[18]**

Acc. to *Acharya Kashyapa Dhamani* is carrying *Vayu* along with *Agni* and *Soma*.**[19]**

Dhamani is considered *Panchabhautic* and help establish contact between *Panchindriya* and their respective objects throughout lifetime of human. This contact occurs separately in each *Indriya* and ceases upon death. While death occurs, *Dhamani* discontinues its connection with all components of body including *Indriya*. A primary characteristic of *Dhamani* is pulsation. As long as a person is alive, *Dhamani* continue to pulsate & cessation of this pulsation indicates body's demise.

This fact confirms that it is a purely living entity because after death *Dhamani* disappears. Hence, *Dhamani* it is a purely life sustaining unit.**[20]**

These are the evidences that *Dhamani* explained as function entity of *Sharir* by different *Acharya*.

Structure of Dhamani and Concept of Dhamani

Dhamani as structure	Dhamani as concept
<ul style="list-style-type: none"> ■ धानाद्धमन्यः (Cha.Su.30/12) ■ धमनान् मध्ये सुषिरभावाद ..। (G.S. 30/12) ■मृणालेषु बिसेषु च ।धमनीनां तथा खानि रसो यैरुपचीयते। (Su.Sha.9/10) ■ धमनी..... न दद्यादन्यत्र वर्त्तरोगात् ।(Su. Su.11/31) ■ प्रत्यङ्मुखो वैद्योधमनीः परिहरन् (Su. Su.5/7) ■ चतुर्विंशतिर्धमन्यो नाभिप्रभवा अभिहिताः ■ मर्माणिधमनीस्थानि- A.H.Sha.4/42 ■ रसवहानां स्रोतासाँ हृदयं मुलं दश च धमन्यः(Cha.Vi.5/8) ■ स हृदयाच्चतुर्विंशतिधमनीरनुप्रविश्यो र्ध्वगा.... तिर्यग्गाः।Su.Su.14/3 ■ धमन्यो रसवाहिन्यो धमन्ति पवनं तनौ। ■ कस्यागुष्ठमूले या धमनी जीवसाक्षिणी। ■ तास्तु हृदयमभिप्रपन्नास्त्रिधा जायन्ते।(9/5) ■ प्रथमा मांसधरा, यस्यां मांसे सिरास्त्रायुधमनीस्रोतसां प्रताना भवन्ति ।Su. Sha. 4/8) ■ सिराधमनीमुखानांत्वणुरोविभज्यमा ना...पिनद्धमाततंच। (A.S.Sha.5/59) ■ ताभिश्चनाभिश्चक्रनाभिरारकैरिवान्ता।(A.S.Sha.6/9) ■ कर्णमूलाभ्यां धमनीनां शतं शतम्। 	<ul style="list-style-type: none"> ■ ऊर्ध्वगाःशब्दस्पर्शरूपरस गन्धप्रश्वासोच्छ्वासजुम्भित... ..शेषानभिवहन्यः... Su.sha.9/5 ■ अधोगमास्तु वातमूत्रपुरीषशुक्रार्तवादीन्य धो वहन्ति.... Su.sha.9/7 ■ यैःस्वेदमभिवहन्तिरसंचाभि तर्पयन्त्यन्तर्बहिश्च.... Su.sha.9/9 ■ पञ्चाभिभूतास्त्वथ पञ्चकृत्वः पञ्चेन्द्रियं..... Su.sha.9/11 ■ तञ्चेष्टया सुखं दुःखं ज्ञेयं कायस्य पण्डितैः।Sha.P.3/1 ■ तदधीनाः क्रियाः सर्वा देहेन्द्रियमनोभवाः। (Sha.S. P. 61) ■ तासु नित्योऽनितस्तिष्ठ त्रग्रीषोमौ बिभर्त्यधि । (Ka.S.) ■ इति ओजोवहा दश धमन्यः।(Cha.Si.9/5)

In *Naadi Pariksha Vidhi Adhyaya*, *Acharya Sharangadhara* highlights its clinical relevance by stating that the pulsatile function of *Dhamani*, known as *Jeevasaakshini Dhamani*, which reflects as *Naadi* and this *Dhamani* also indicative of person's health and ill-health.[21]

Several concepts mentioned in *Ayurvedic* texts are mostly access by functionally as well as clinically concept rather than structurally. Concept of *Dhamani* also can understand by the same way. That's why the concept of *Dhamani* also can access only in living body and can't see in dead body or cadaver.

In the concept of *Dhamani*, evidences mentioned in different *Ayurveda* texts such as etymology, definition, structure, functions, types, significance, numbers, origin, clinical interpretations with diseases, *Pancha Bhautika* constitutions, involvement in *Samprapti* of *Vyadhi*, surgical interpretations, relations with other entities of *Sharir Tatva* can access only in living body.

Our *Acharya* used word *Sira* in *Sira Vyadhana* for *Rakta Mokshana* but not stated as *Dhamani* for *Vyadhana*. We can say reason as because *Dhamani* carry *Prana* & *Ahara Rasa*, so they might be aware about choose word *Dhamani* not recommended for *Vyadhana* & not mentioned as well.

In *Sushruta Samhita*, as we discussed above *Dhamani* is described as carrying *Shabda*, *Sparsha*, *Roopa*, *Gandha*, *Anna*, *Toya*, *Ashru* and *Rasa* to different parts of the *Sharir*. They are responsible for comfortable and uncomfortable touch. They are also responsible for circulating vital substances and life energy (*Prana*) throughout the body, maintaining equilibrium. The subtle flow of *Prana* through the *Dhamani* governs the flow of vitality and consciousness. *Acharya Sharngdhara* states that balance or imbalance of *Dosha* directly affects the *Dhamani* or *Naadi Gati*. In *Vataprakopa Naadi* is like *Sarpavata*, in *Pittadosha Prakopa* *Mandookavat* and in *Kaphadosha Prakopa Naadi Gati* is *Hansavat*. *Dhamani* is a structure characterized by *Dhmana* and is responsible for the conduction of *Rasaadi Dhatu* (nutrient fluids and tissues) and *Prana* (life force).[22] The term *Dhmana* refers to something that is driven or propelled forward with pressure or a rhythmic force. The concept of *Dhamani* plays a crucial role in understanding of how *Prana* and physiological functions are maintained within body.

In modern science, particularly pressure waves and electrical waves, reflect the movement of substances like *Prana*, *Rasa*, and *Rakta* through the *Dhamani* in the body. Modern physiology explains the movement of blood, nutrients, and electrical impulses through arteries and nerves in terms of waves—particularly pressure waves (pulse waves) and electrical waves (nerve impulses). In modern terms, the arterial pulse is caused by the heart's rhythmic pumping of blood. This creates pressure waves that move through the arteries, allowing blood to reach various parts of the body.

The pulsation in *Dhamani* is described as a flow of energy or *Rasadi Dhatu* specifically—which corresponds to the movement due to *Vata Chala Guna*. This flow resembles the way pressure waves (pulse waves) move in modern physiology, distributing nutrients and blood.

Nerve signals are transmitted through action potentials, which are electrical waves that propagate along nerve cells, allowing for communication between different parts of the body.

Dhamani is the pulsation (*Dhman*), indicating a rhythmic movement or flow. Texts described the pulsation as a marker of life, ceasing upon death, indicating its role as a dynamic, living entity. *Dhamani* is not just structural entity but also conceptual channels through which dynamic processes like circulation, respiration, and even communication between sensory organs and the mind are facilitated. This aligns with the idea of wave dynamics, where the flow and oscillation of energy, air, and nutrients maintain bodily functions. As we discussed above the cessation of pulsation in *Dhamani* signifies death, similar to how the absence of vital waves in heart (ECG waves) or brain (EEG waves) indicates end of life in modern science.

Conclusion

Basis on above discussion, here we conclude the analysis of the concept of *Dhamani* in various *Ayurvedic* literature is multifaceted, encompassing both structural and functional aspects. *Acharyas* like *Charaka*, *Sushruta*, and *Vagbhatta* offered varying perspectives, indicating that *Dhamani* is a structural entity involved in essential physiological functions. Structurally, it resembles hollow and porous channels, which transports *Rasa* and other vital substances throughout the body.

The fact that *Dhamani* ceases to function upon death further emphasizes their role as life-sustaining channels. The *Dhamani* can be thought channels through which both physical and subtle waves of energy and nutrients flow. The concept of wave propagation in modern terms, whether through pressure, electrical signals, or energy serves as a bridge to understand the pulsation and dynamic functions of the *Dhamani* in the context of living physiology. Thus, *Dhamani* is pulsating with life that resonates with modern interpretations of biological waves, be the circulatory or neural. *Dhamani* are not static structures but dynamic, living entities where the flow of vitality and consciousness occurs. This parallels the wave dynamics in modern science, where oscillations maintain bodily functions. So, we concluded that the concept of *Dhamani* and its *Dhaman* in *Ayurveda* aligns closely with modern concepts of wave dynamics, which is present in transportation of signals & fluids through Nerves and vessels representing the rhythmic and continuous flow of life energy and physiological functions in the body.

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