A Literature Review of The Drug Brihati

Dr. Aishwarya[1], Dr. Subrahmanya Padyana[2], Dr. Anjali Kumari M U[3]
[1]*Final year P.G. Scholar, Department of PG Studies in Dravyaguna Vijnana, Alva's Ayurveda Medical College and Hospital, Vidyagiri, Moodubidire*
[2]*Professor and H.O.D., Department of PG Studies in Dravyaguna Vijnana, Alva's Ayurveda Medical College and Hospital, Vidyagiri, Moodubidire*
[3]*Associate Professor, Department of PG Studies in Dravyaguna Vijnana, Alva's Ayurveda Medical College and Hospital, Vidyagiri, Moodubidire*

***Abstract*—Background: *Brihati* is a medicinal plant described in classical literature used in respiratory, digestive, inflammatory, dermatological and other disorders identified as *Solanum indicum* but, in literature we also get references related to *Solanum torvum* Swartz. which is regarded as *Brihati* variety. Though *Brihati* is one among *Dashamula*, the plant and its botanical identity and therapeutic relevance require systematic correlation with contemporary botanical and phytochemical knowledge. Thus, present review was undertaken to compile. Materials and Methods: A literary review was conducted using *Samhita*, *Nighantu* and other books and organize the *Ayurveda* descriptions, synonyms, *Rasa Panchaka*, therapeutic applications, also botanical identity, taxonomy, distribution, phytochemical constituents and ethnomedicinal uses of *Brihati* and the source plant *Solanum indicum* L. and *Solanum torvum* Swartz. were reviewed. Result: *Brihati* is documented with 14 different synonyms by various *Samhita, Nighantu*, which are interpreted based on their specific morphological features, strength and potency of the drug, habitat and identification. Also mentioned as one of the ingredients in formulations such as *Brihatyadi, Varunadi, Patoladi* and *Dashamula* etc. The drug has an action on different system when given as a single drug or with combination. The therapeutic uses documented in the diseases such as *Kasa, Shwasa, Jwara, Agnimandya, Shula, Kushta, Krimi, Grahani, Shotha* etc. which support the modern phytochemical observation of *Solanum indicum* L. and *Solanum torvum* Swartz. which belong to Solanaceae family and reported the presence of alkaloids, steroidal compounds, steroidal saponins, flavonoids, phenolics, tannins and glycosides. Conclusion: *Brihati* demonstrates substantial continuity between *Ayurveda* literature review and contemporary pharmacognostic, phytochemical observations. Its extensive classical usage, broad therapeutic indications and presence of pharmacologically relevant phytoconstituents support the systematic pharmacological and clinical evaluation, particularly for validating traditional indications and exploring therapeutic applications.**

***Index Terms*—*Brihati*, *Solanum indicum* L., *Solanum torvum* Swartz., *Ayurveda*, *Dashamula, Rasa Panchaka*, ethnomedicine, phytochemistry, pharmacognosy.**

I. INTRODUCTION

Medicinal plants constitute an important component of the *Ayurveda* system of medicine, in which their therapeutic utility has been documented through systematic descriptions of morphology, synonyms, pharmacodynamic properties, therapeutic indications and formulations. Among the traditionally important medicinal plants, *Brihati* included in several *Gana* and *Varga* classifications and its extensive use in many disease conditions.

Brihati is described in *Ayurveda* literature from the early Vedic period, its applications are found in the *Sankhayana Grhyasutra*, *Kousika Sutra* and *Atharva Veda*, followed by detailed descriptions in the *Brihatrayi* and *Nighantu*. The classical literature attributes multiple therapeutic actions to *Brihati* and employs different parts of the plant in internal and external therapeutic procedures.

In the *Samhita* period, *Brihati* was incorporated into important *Mahakashaya*, *Gana* and was used in numerous formulations. *Charaka* described its application in disorders such as *Kasa, Shwasa, Hikka, Jwara* and *Kushta*, while also recognizing its use in formulations and external therapeutic procedures. *Sushruta* described *Brihati* under different *Gana* and indicated it in conditions including *Agnimandya*,

Ajeerna, Arshas, Krimi, Grahani, Atisara, Udavarta and *Prameha*. Similar therapeutic applications are documented in *Ashtanga Hridaya* and *Ashtanga Sangraha*, demonstrating the continuity of its therapeutic importance across the major classical texts.

The *Nighantu* period further expanded the description of *Brihati* by documenting its *Paryaya, Rasa Panchaka, Guna, Karma, Dosha Karma*, *bheda* and *Karma*.

Therefore, the present review aims to provide an integrated information of the historical and classical literature, pharmacodynamic profile, therapeutic applications, botanical identity, pharmacognostic characteristics, ethnomedicinal uses and phytochemical profile of *Brihati* with reference to *Solanum indicum* L. and *Solanum torvum* Swartz.

II. MATERIALS AND METHODS

Study Design

The present work was designed as a descriptive literary and pharmacognostic review of *Brihati*, with particular reference to its *Ayurveda* and the contemporary botanical identification of *Solanum indicum* L. and *Solanum torvum* Swartz.

Source of Literature

Ayurveda literature was reviewed from the *Samhita, Nighantu* and later *Ayurveda* books. The literature surveyed included:

Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Ashtanga Sangraha, Raja Nighantu, Bhavaprakasha Nighantu, Dhanvantari Nighantu, Kaiyyadeva Nighantu, Madanapala Nighantu, Priya Nighantu, Madhava Dravyaguna, Shaligrama Nighantu, Nighantu Adarsha, Yogaratnakara, Harita Samhita, Dravyaguna Hastamalaka, Siddha Bheshaja Manimala, Shodashanga Hridaya, Gada Nigraha, Soushruta Nighantu

Contemporary botanical, pharmacognostic, ethnomedicinal and phytochemical information related to *Solanum torvum* Swartz. was also compiled from available scientific literature.

Method of Analysis

The collected information was organized and Classical references were compared and classifications, pharmacodynamic attributes and therapeutic indications. Botanical descriptions were correlated with the contemporary taxonomic identity of *Solanum indicum* L. and *Solanum torvum* Swartz.

The *Rasa Panchaka* descriptions from different *Nighantu* were compared to identify commonly reported pharmacodynamic attributes. Therapeutic applications were grouped such as respiratory, digestive, inflammatory, dermatological and genitourinary disorders.

Contemporary phytochemical information was organized according to major phytochemical groups and was considered as supportive evidence for future pharmacological investigation rather than as direct proof of the *Ayurveda* therapeutic actions.

III. RESULTS

1. Historical Documentation

The review demonstrated that *Brihati* has a documentation in Indian medical and ritual literature. Early references are found in Vedic and associated texts. During the *Samhita* period, *Brihati* was repeatedly incorporated into therapeutic groups and formulations.

2. Classical Classification and Description

Brihati occurs under multiple *Gana* and *Varga* classifications. This repeated inclusion indicates the broad therapeutic importance which attributed *Brihati* in *Ayurveda*.

REFERANCE	*GANA/VARGA*
Charaka Samhita (C.S.)	*Shothahara Mahakashaya, Kasahara Mahakashaya, Hikkanigrahana Mahakashaya, Dashamula, Kantakari Dvaya*
Sushruta Samhita (S.S.)	*Vidarigandhadi gana, Brihatyadi gana*
Ashtanga Hridaya (A.H.)	*Vidarigandhadi gana, Dashamula*
Ashtanga Sangraha (A.S.)	*Shothahara gana, Kasahara gana, Hikkanigrahana gana, Dashamula*
Dhanvantari Nighantu (D.N.)	*Guduchyadi varga*
Raja Nighantu (R.N.)	*Shatavahyadi varga*
Kaiyyadeva Nighantu (K.N.)	*Aushadhi varga*
Bhavaprakasha Nighantu (B.P.N)	*Guduchyadi varga*

Shodala Nighantu (S.N.)	*Guduchyadi varga*
Priya Nighantu (P.N)	*Shatapushpadi varga*
Nighantu Adarsha (Ni.A)	*Kantakatyadi varga*
Shaligrama Nighantu (Sh.N)	*Guduchyadi varga*

3. Synonyms

Several synonyms were documented including:

SYNONYMS	*C.S*	*S. S*	*A. H*	*A. S*	*R.N.*	*B.P.*
Bruhati	+	+	+	+	+	+
Simhi	+	+	+	+	+	+
Vartaki	+	-	+	+	+	+
Mahati / Mahotika	-	+	+	+	+	+
Duspradharsini	+	-	-	+	+	+
Sveta Brhati	-	+	-	-	+	+
Nidigdhika	+	+	+	+	+	+
Kshudra Brihati	-	-	+	-	+	+
Vyaghri	+	+	+	+	+	+
Kantakari	+	+	+	+	+	+
Singhika	-	+	-	+	+	+
Amlaphala	-	-	-	+	+	+
Kshudraphala	-	-	+	-	+	+
Bahukantaka	-	+	+	+	+	+

INTERPRETATION OF SYNONYMS

1. *Simhi*: It is very effective against *Kasa*.
2. *Vartaki*: It is a usual plant obtained in all regions.
3. *Rastrika*: It is native to India.
4. *Kantaki*: It possess sharp thorns.
5. *Kshudra bhantaki*: Fruits looks like *bhantaki* but lesser in size.
6. *Mahati/Mahostri*: Considered as bigger variety of *Brihati dwaya*.
7. *Duspradharsini*: It looks uncomfortable because of sharp thorns.

BASED ON SPECIFIC FEATURES

MORPHOLOGICAL FEATURES

- *Bahukantaka, Kantakari, Duspradharshini* - emphasize its thorny nature.
- *Mahati, Brihati* - denote its larger size.
- *Kshudraphala, Amlaphala* - describe the fruits.

STRENGTH AND POTENCY

- *Simhi, Singhika, Vyaghri* - compare the plant to powerful animals such as the lion and tiger, suggesting strong therapeutic efficacy.

BOTANICAL SIMILARITY

- *Varttaki* - indicates resemblance to brinjal (eggplant), which belongs to the same botanical family.

HABITAT AND IDENTIFICATION

- *Nidigdhika* – it's occurrence in uncultivated lands and serves as a classical identifying name.

4. *Rasa Panchaka*

TEXT	*RASA*	*GUNA*	*VEERYA*	*VIPAKA*	*DOSHAKARMA*
R.N.	*KATU, TIKTA*	-	*USHNA*	-	*VATA NASHAKA*
B.P.	*KATU, TIKTA*	-	*USHNA*	-	*KAPHA, VATA HRIT*
P.N.	*KATU, TIKTA*	-	*USHNA*	-	*KAPHA VATA SHAMAKA*
Sh. N.	*KATU, TIKTA*	-	*USHNA*	-	*KAPHA VATA NASHAKA*
K. N.	*KATU, TIKTA*	-	*USHNA*	-	*KAPHA, VATA NASHAKA*
D.N.	-	-	-	-	*KAPHAVATA SHAMAKA*

Although individual *Nighantu* differ in the extent of attributes described, *Katu - Tikta Rasa* and *Ushna Virya* are consistently reported.

BHEDA (TYPES)

- *Brihati dwaya*: *Brihati* and *Kantakari*

Other types:

- *Nila pushpa – Solanum indicum* Linn.
- *Shweta pushpa – Solanum torvum* Swartz.

5. Therapeutic Applications

The reviewed classical literature documented Brihati in numerous disorders. Important indications included:

TEXT	*ROGHAGNATA*	*KARMA*
B.P.	*Grahi, Hridya, Pachana, AsyaVairasya,mala rochaka naashini*	*Kushta, Jwara, Swasa, Shula, Kasa, Agnimandya*
P.N.	*Grahi,Pachana, Ruchikara, Hridaya hitakara, Deepana*	*Jwara, Kasa, Shwasa, Shula, Agnimandya*
Sh. N.	*Pachana,Hridya, Hitakaari, Mala, Aruchi Nashaka,*	*Grahani, Kushta, Jwara, Shwasa, Shula, Kasa, Agnimandya*
K.N.	*Arsha, Mandagni,*	*Kasa, Shwasa, Chakshushya, Balya, Krimi, Agnivardhaka*
D.N.	*Amadosha*	*Shwasa, Shula, Jwara, Chardi, Hridroga, Mandagni*

Brihati was also utilized through several therapeutic procedures, including *Lepa, Udvartana, Pratisarana, Dhoopana, Nasya, Tarpana, Aschyotana, Parisheka* and *Basti*.

6. Yoga

Brihati was identified as an ingredient in numerous classical formulations, *including Anu Taila, Chyavanaprasha, Kantakari Ghrita, Kalyanaka Ghrita, Saraswata Ghrita* and several other *Ghrita, Taila, Kashaya, Churna, Avaleha* and *Basti* preparations.

7. Botanical Identity

The contemporary botanical correlation considered in the review was:

1. Botanical name: *Solanum indicum* L.
Family:Solanaceae
Genus:*Solanum*
Species: *Solanum indicum*

The plant is much branched shrub 0.3-1.5 m high, with large prickles. Stem is stout, often purple. Branches are covered with minute stellate hairs. Leaves are 5-15 by 2.5-7.5 cm ovate in outline, acute, clothed with simple hairs. Flowers are borne in racemose extra axillary cymes, purple colored, clothed with darker purple-colored hairs. Fruit is a berry 8 mm diameter, spherical, green to yellow, and orange when ripe.

2. Botanical name: *Solanum torvum* Swartz.
Family:Solanaceae
Genus:*Solanum*
Species: *Solanum torvum*

The plant is an erect, much-branched, prickly shrub generally reaching approximately 1–3 m in height. The stem and branches possess prickles and stellate pubescence. Leaves are alternate, simple and ovate to lobed. Flowers are white and occur in branched cymose inflorescences. Fruits are globose berries occurring in clusters and are green when immature, becoming yellowish on ripening.

8. Distribution and Habitat

Solanum indicum L. is found in China, East Himalaya, Bangladesh to SE Asia, and Eastern and Western Ghats. It is found in Eastern Himalaya at altitudes of 100-2700 m.

Solanum torvum Swartz. is commonly found in tropical and subtropical environments. It occurs in wastelands, roadsides, disturbed areas, forest margins and other open habitats. In India, it has been reported from several regions including Karnataka, Kerala, Tamil Nadu, Andhra Pradesh, Maharashtra and West Bengal.

9. Ethnomedicinal Uses

The reviewed ethnomedicinal literature reported traditional use of different plant parts in respiratory disorders, digestive complaints, skin conditions, swellings, fever, pain and certain reproductive and hepatobiliary conditions.

Leaves and fruits were particularly represented in traditional medicinal practices, while fruits are also consumed as food in several regions.

10. Phyto-chemical Profile

Contemporary investigations have reported phyto-chemical classes in *Solanum indicum* L. phenolics, flavonoids, chlorophylls, ascorbic acid and β-carotene. Also, *Solanum torvum* Swartz. have reported several phyto-chemical which includes Alkaloids, Steroidal alkaloids, Glycoalkaloids, Steroids, Saponins, Flavonoids, Phenolic compounds, Tannins, Glycosides.

Among the reported constituents are solasodine derivatives, solasonine, solamargine, polyphenolic constituents.

IV. DISCUSSION

Brihati represents with considerable continuity of documentation across the history of *Ayurveda*. The presence of references from the *Veda kaala* followed by detailed descriptions in the *Samhita* and *Nighantu* indicates that its medicinal importance was recognized over an extended period.

The synonym analysis provides an additional approach to understanding the classical identification of the drug *Brihati*. Terms such as *Bahukantaka, Kantakari* and *Duspradharsini* emphasize the characteristic thorny nature of the plant, whereas *Mahati* and *Brihati* indicate relative size. *Vartaki* suggests its similarity to brinjal which compare with the Solanaceae family. Such descriptive nomenclature may have contributed to the traditional identification of the plant in the absence of modern taxonomic systems.

The contemporary botanical description of *Solanum indicum* L. and *Solanum torvum* Swartz. corresponds well with classical descriptive features, particularly its prickly habit, branched growth, characteristic leaves and clustered berries. Correct authentication should ideally include macroscopic, microscopic, pharmacognostical study.

The phytochemical profile of *Solanum indicum* L. and *Solanum torvum* Swartz. provides an important contemporary dimension to the classical description. The presence of alkaloids, flavonoids, phenolic compounds, tannins and other secondary metabolites indicates considerable chemical diversity. These constituents may contribute to the biological activities reported in experimental and ethnomedicinal studies.

One of the notable findings of the present review is the wide range of classical therapeutic applications of *Brihati*. Its repeated association with *Kasa, Shwasa, Hikka* and other respiratory disorders suggests an important role in disorders involving *Kapha* and *Vata*. This is pharmacodynamically compatible with the classical description of *Katu - Tikta Rasa, Laghu - Ruksha Guna, Ushna Virya*, which are generally understood to support *Kapha-Vata Shamaka*.

The reported use of *Brihati* in *Agnimandya, Ajeerna, Aruchi, Grahani* and other digestive disorders may similarly be interpreted in the context of its *Rasa Panchaka*. These attributes are traditionally associated with *Deepana, Pachana* and reduction of excessive *Kapha*-related obstruction in the gastrointestinal tract. However, such *Ayurveda* interpretations should be regarded as theoretical pharmacodynamic correlations unless validated through appropriately designed experimental studies.

Thus, *Brihati* can be viewed as a *dravya* with substantial textual documentation, a recognizable botanical identity and a chemically diverse profile.

V. CONCLUSION

The present literature review *Brihati* as a historically significant medicinal plant with extensive documentation across *Veda kala*, *Samhita, Nighantu* and subsequent therapeutic texts. Inclusion in important *Gana* and *Varga* classifications and its presence in *yoga* demonstrate its broad therapeutic relevance.

The classical pharmacodynamic profile predominantly describes *Rasa panchaka*. Its traditional therapeutic applications particularly encompass respiratory, digestive, inflammatory, dermatological diseases.

The contemporary botanical correlation of *Brihati* with *Solanum indicum* L. and *Solanum torvum* Swartz. is supported by characteristic morphological features such as its thorny habit, stellate pubescence, lobed leaves, white flowers and clustered globose berries. Contemporary literature further demonstrates the presence of diverse phytochemical groups, including steroidal alkaloids, glycoalkaloids, flavonoids, phenolics, tannins and steroidal saponins.

Overall, the convergence of classical textual evidence, botanical characteristics, ethnomedicinal practices and phytochemical findings indicate that *Brihati* is a promising medicinal plant for further scientific investigation. Future studies should focus on authenticated plant material, pharmacognostic standardization, phytochemical characterization, mechanism - based pharmacological evaluation and well - designed clinical studies to validate its classical therapeutic claims.

REFERENCES

[1] “Brihati (Solanum indicum Linn.): A potent anti-inflammatory drug in Ayurveda—classical references,” *Int. J. Ayu. Pharm. Res.*, vol. 14, no. 3, pp. 209–216, 2026.

[2] S. Gupta and Anjali, “Brihati—The poison berry,” IAFA Ayurveda, vol. 3, pp. 21–24, 2025.

[3] B. Mohan, R. K. Rai, and A. R. Atrikam, Atharva Veda Parishishta, Sanskrit Documents, Apr. 28, 2026.
[4] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Sutra Sthana, 4/10, p. 32.
[5] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Sutra Sthana, 4/14, p. 33.
[6] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Sutra Sthana, 4/16, p. 34.
[7] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Sutra Sthana, 4/17, p. 34.
[8] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Vimana Sthana, 8/139, p. 284.
[9] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Sutra Sthana, 5/65, p. 41.
[10] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Vimana Sthana, 1/1/62, p. 379.
[11] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 7/108, p. 453.
[12] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 7/112, p. 455.
[13] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 9/36, p. 471.
[14] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 11/36, p. 479.
[15] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 11/62, p. 481.
[16] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 12/29, p. 485.
[17] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 15/106, p. 520.
[18] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 18/126, p. 544.
[19] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 23/55, p. 574.
[20] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 23/97, p. 576.
[21] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 23/244, p. 581.
[22] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha

Prakashan, reprint ed., 2011, Chikitsa Sthana, 26/169, p. 608.
[23] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 26/237, p. 610.
[24] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Siddhi Sthana, 3/56, p. 697.
[25] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Siddhi Sthana, 12/16, p. 812.
[26] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Siddhi Sthana, 10/38, p. 715.
[27] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 3/224, p. 420.
[28] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 8/114, p. 464.
[29] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 29/65, p. 630.
[30] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 7/88, p. 454.
[31] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 19/26, p. 550.
[32] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Siddhi Sthana, 10/38, p. 731.
[33] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 8/91, p. 463.
[34] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 7/102, p. 455.
[35] Agnivesha, Charaka Samhita with Ayurveda Deepika Commentary of Chakrapani, edited by A. Y. Trikamji. Varanasi, India: Chaukambha Prakashan, reprint ed., 2011, Chikitsa Sthana, 7/128, p. 456.
[36] Acharya Sushruta, Sushruta Samhita with Nibandha Sangraha Commentary and Nyaya Chandrika Panjika of Sri Gayadasacharya, edited by V. Y. Trikamji Acharya. Varanasi, India: Chaukambha Sanskrit Sansthana, reprint ed., 2012, Sutra Sthana, 38/10, p. 165.
[37] Acharya Sushruta, Sushruta Samhita with Nibandha Sangraha Commentary and Nyaya Chandrika Panjika of Sri Gayadasacharya, edited by V. Y. Trikamji Acharya. Varanasi, India: Chaukambha Sanskrit Sansthana, reprint ed., 2012, Sutra Sthana, 38/31, p. 167.
[38] Acharya Sushruta, Sushruta Samhita with Nibandha Sangraha Commentary and Nyaya Chandrika Panjika of Sri Gayadasacharya, edited by V. Y. Trikamji Acharya. Varanasi, India: Chaukambha Sanskrit Sansthana, reprint ed., 2012, Sutra Sthana, 42/11, p. 186.
[39] Acharya Sushruta, Sushruta Samhita with Nibandha Sangraha Commentary and Nyaya Chandrika Panjika of Sri Gayadasacharya, edited by V. Y. Trikamji Acharya. Varanasi, India: Chaukambha Sanskrit Sansthana, reprint ed., 2012, Sutra Sthana, 46/262, p. 233.
[40] Acharya Sushruta, Sushruta Samhita with Nibandha Sangraha Commentary and Nyaya Chandrika Panjika of Sri Gayadasacharya, edited by V. Y. Trikamji Acharya. Varanasi, India: Chaukambha Sanskrit Sansthana, reprint ed., 2012, Sutra Sthana, 38/66, p. 169.