

SHOTHHARA (ANTI-INFLAMMATORY) DRUGS- A NOBLE GROUP OF DRUGS FOR THE TREATMENT OF INFLAMMATORY DISORDERS

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Abstract:

The description of Shothhara drugs is a major contribution to ancient and modern medicinal philosophy, particularly Ayurvedic medicine. This work, anchored in holistic healing, blends millennia of empirical information, spiritual wisdom, and scientific understanding that define Ayurveda. Shothhar Mahakashaya educates practitioners on disease prevention, diagnosis, and treatment through a complex mix of theory and practice.

This is the "great remedy for inflammation" or "the great solution to swelling and obstructions" in Hindi. Shotha (swelling, inflammation, or oedema) and associated disorders are said to be caused by imbalances in the three doshas (Vata, Pitta, and Kapha) that regulate biological activities. The work focuses on treating and managing them. Ayurvedic philosophy views inflammation as a symptom of deeper imbalances, such as physical trauma, internal illnesses, or emotional disorders, and as essential to the health of the body's tissues, organs, and energy pathways. This text examines Shotha (inflammation), its causes, symptoms, and physical manifestations in a systematic manner. Importantly, it gives specific medicinal herb mixtures, nutritional suggestions, and therapy procedures to treat these disorders. Based on historical Ayurvedic principles, it offers a variety of medicines to detoxify, calm, and balance the body.

Ayurvedic treatment of a specific health issue. As in many old Ayurvedic literature, the mind-body-spirit connection is stressed. Diseases like inflammation are considered as emotional, mental, and environmental reflections. This work systematizes remedies based on ancient sages' teachings, particularly those in the Charaka Samhita and Sushruta Samhita, which emphasize physical balance and harmony. Shothhar Mahakashaya combines this timeless knowledge with the authors' own insights into disease causation and therapy to create a timeless and original work. Structure, scope Shothhara Mahakashaya is organized to help beginners and experts understand and treat inflammation. The text has multiple parts on: The Nature of Shotha: How physiological and metaphysical reasons of swelling and inflammation undermine the body's natural homeostasis. Diagnostic Methods: Using Ayurvedic pulse diagnostics, urine and feces analysis, and symptom analysis to identify doshika imbalances. Remedies and Therapeutic Procedures: A complete list of medicinal herbs, their qualities, and applications for inflammation. Internal remedies include powders, decoctions, and oils; external therapies include poultices and fomentation. Dietary Advice: Know whether foods stimulate or calm inflammation and how to plan meals to complement therapeutic treatments. Preventive Measures and Lifestyle Changes: Daily routines, exercise, and mental health practices to balance the doshas and prevent inflammatory disorders. Special Considerations: Guidelines for elderly, children, and chronically ill patients to ensure tailored and holistic treatment. Important & Relevant Today, when chronic inflammation is a leading cause of arthritis, cardiovascular illnesses, and autoimmune diseases, Shothhara Mahakashaya's teachings are more relevant than ever. Ayurveda addresses the whole person rather than just the symptoms of inflammation, unlike modern medicine. Thus, Shothhara Mahakashaya presents a historical perspective on inflammation treatment and a modern application for health and well-being. Self-care and preventive health are also stressed, reflecting global wellness and lifestyle medicine trends. Its systematic approach emphasizes not only healing sickness but also improving health, longevity, and vitality.

Shothhara Mahakashaya combines ancient wisdom with modern health issues, making it more than a medical article on inflammation. Its insights into disease, the mind-body connection, and natural therapies offer remarkable healing and health advice. It's a practical handbook for Ayurvedic practitioners and a philosophical guide for anybody interested in health and disease. This passage reminds us that true healing involves restoring body, mind, and spirit balance, not just addressing symptoms. This methodical approach to Shothhara Mahakashaya is intended to motivate readers to study, practice, and expand on the information in these pages, bringing Ayurveda into the modern world with newfound understanding and reverence.

Shothhara Mahakashaya, a star grouping of ten restorative powders, takes center stage in tending to the vexing sickness of Shotha Roga, associated to edema or swelling in cutting edge therapeutic speech. This critical gathering, settled as the 38th gana inside the venerated 50 Mahakashaya Ganas nitty gritty within the fourth chapter of Charaka Samhita Sutra Sthana, highlights an amazing list of recuperating operators. Comprising Patala, Agnimantha, Bilva, Shyonaka, Kashmariya, Kantakari, Brihati, Shalaparni, Prishniparni, and Gokshura. These ten botanical powerhouses connect powers synergistically to convey an increased helpful effect. This botanical dream group shows a flavor profile characterized by Katu (impactful), Tikta (severe), and Kasaya (astringent) tastes, combined with Ushna Virya (hot power), Katu Vipaka (sharp post-digestive impact), Ruksha (dry), Laghu Guna (delicacy), and a momentous liking for

appeasing Tridosha, transcendentally focusing on the turbulent Vata dosha. Together, they set out on a mission to combat and overcome the impressive foe of swelling, advertising both conventional viability and modern significance in tending to this common therapeutic concern.

Keywords: *Shotha, Inflammation, Ruksha, Laghu, Vipaka, Tridosha, Mahakashaya.*

Introduction:

Ayurveda, the antiquated framework of conventional pharmaceutical starting in India, has long been venerated for its all-encompassing approach to healthcare. One of the quintessential angles of Ayurveda is the utilization of home-grown definitions to address a wide extend of wellbeing concerns. Shothahara Mahakashaya, a term signifying a bunch of ten restorative plants, holds a critical put inside the Ayurvedic pharmacopeia. This home-grown definition, as depicted by Acharya Charaka within the Sutrasthana as the 38th Gana of the 50 Mahakashaya Gana, is famous for its viability in overseeing a condition known as Shotha, which can be related with the advanced term "oedema" or "swelling." Shotha, alluded to as shvayathu in Ayurveda, is characterized by anomalous swelling in different parts of the body. In modern therapeutic wording, it closely adjusts with the condition of edema, which includes the accumulation of over-the-top liquid within the body's tissues, leading to discernible swelling. Shothahara Mahakashaya may be a momentous Ayurvedic definition that saddles the control of ten particular restorative plants to combat this condition successfully. The ten key fixings included in Shothahara Mahakashaya are Patala (*Stereospermum suaveolens*), Agnimantha (*Clerodendrum phlomidis*), Shyonaka (*Oroxylum indicum*), Bilva (*Aegle marmelos*), Gambhari (*Gmelina arborea*), Kantakari (*Solanum xanthocarpum*), Brihati (*Solanum indicum*), Shalaparni (*Desmodium gangeticum*), Prishniparni (*Uraria picta*), and Gokshura (*Tribulus terrestris*). These ten plants, each one having a kind of restorative property, come together to form a synergistic detailing that successfully addresses the condition of Shotha.¹

The components of Shothahara Mahakashaya are characterized by their taste profiles (Rasa) of Katu (sharp), Tikta (severe), and Kashaya (astringent), with a warming strength (Virya) of Ushna and an impactful post-digestive impact (Vipaka) of Katu. They too share common qualities such as being light (Laghu), dry (Ruksha), and having the capacity to adjust all three doshas (Tridoshaghna). This paper points to supply an in-depth understanding of Shothahara Mahakashaya by investigating its chronicled setting, the composition of its fixings, the method of arrangement, and its restorative applications. Moreover, it'll dive into the indications and pathogenesis of Shotha Roga, shedding light on how this Ayurvedic formulation effectively addresses this condition. Through a comprehensive survey, this book endeavors to highlight the noteworthiness of Shothahara Mahakashaya in Ayurvedic pharmaceutical and its potential commitments to cutting edge healthcare.²

Samprapti: The concept of Samprapti, as sketched out in Charaka Samhita, outlines the pathogenesis of Shotha Roga (edema-related disarranges). It starts when causative components such as Kapha, Asrik (blood), and Pitta enter the outside vessels (bahya sira), eventually disturbing Vata dosha. This disturbance causes an obstacle within the channels of circulation, driving to the spread of these impacts to encompassing regions and giving rise to Shotha, which is characterized by swelling.³

Pharmacodynamic properties (Rasapanchaka)⁴:

1. Patala (*Stereospermum suaveolens*): This herb is characterized by its lightness (Laghu) and dryness (Rooksha). It has a bitter (Tikta) and astringent (Kashaya) taste. It possesses a hot potency (Ushna) and undergoes pungent (Katu) transformation after digestion (Vipaka). It is beneficial for balancing all three doshas (Tridoshahara) and is primarily used for reducing inflammation (Shothahara) and promoting urination (Mutral).
2. Agnimantha (*Premna integrifolia*): Known for its lightness (Laghu) and dryness (Rooksha), Agnimanth has a taste profile that includes bitter (Tikta), pungent (Katu), astringent (Kashay), and sweet (Madhur). It also has a hot potency (Ushna) with a pungent (Katu) post-digestive effect. It mainly alleviates Kapha and Vata doshas (Kaphavatahara) and is used for reducing inflammation (Shothahara) and relieving pain (Vednasthapak).
3. Syonaka (*Oroxylum indicum*): Syonaka is light (Laghu) and dry (Rooksha) with sweet (Madhur), bitter (Tikta), and astringent (Kashaya) tastes. It has a hot potency (Ushna) and a pungent (Katu) Vipaka. This herb primarily pacifies Kapha and Vata doshas (Kaphavatahara) and is used for absorption (Upashosan), promoting urination (Mutral), and reducing inflammation (Shothahara).
4. Bilva (*Aegle marmelos*): Bilva is known for its lightness (Laghu) and dryness (Rooksha). It has an astringent (Kasaya) and bitter (Tikta) taste, with a hot potency (Ushna) and pungent (Katu) Vipaka. It mainly alleviates Kapha and Vata doshas (Kaphavatahara) and is used for reducing inflammation (Shothahara), enhancing digestion (Dipan), and promoting digestion (Pachan).
5. Gambhari (*Gmelina arborea*): Gambhari is heavy (Guru) and has a taste that includes bitter (Tikta), astringent (Kasaya), and sweet (Madhur). It possesses a hot potency (Ushna) and a pungent (Katu) Vipaka. It balances all three doshas (Tridoshahara) and is primarily used for reducing inflammation (Shothahara) and promoting urination (Mutral).
6. Kantkari (*Solanum xanthocarpum*): This herb is light (Laghu), dry (Rooksha), and sharp (Tikshna). It has a pungent (Katu) and bitter (Tikta) taste with a hot potency (Ushna) and pungent (Katu) Vipaka. Kantkari mainly pacifies Kapha and Vata doshas (Kaphavatahara) and is used for alleviating cough (Kashahar) and promoting urination (Mutral).
7. Brihati (*Solanum indicum*): Brihati is characterized by its lightness (Laghu), dryness (Rooksha), and sharpness (Tikshna). It has a pungent (Katu) and bitter (Tikta) taste with a hot potency (Ushna) and pungent (Katu) Vipaka. It primarily pacifies Kapha and Vata doshas (Kaphavatahara) and is used for alleviating cough (Kashahar),

- promoting urination (Mutral), and treating heart disease (Hridroghara).
8. Shalaparni (*Desmodium gangeticum*): Shalaparni is heavy (Guru) and unctuous (Snigdha) with a sweet (Madhur) and bitter (Tikta) taste. It possesses a hot potency (Ushna) and sweet (Madhur) Vipaka. It balances all three doshas (Tridosahara) and is primarily used for relieving body aches (Angamardprashama), reducing inflammation (Shothahara), and enhancing digestion (Dipan).
 9. Prishnaparni (*Uraria picta*): Prishnaparni is light (Laghu) and unctuous (Snigdha) with a sweet (Madhur) and bitter (Tikta) taste. It has a hot potency (Ushna) and sweet (Madhur) Vipaka. This herb balances all three doshas (Tridosahara) and is mainly used for relieving body aches (Angamardprashama) and enhancing digestion (Dipan).
 10. Gokshur (*Tribulus terrestris*): Gokshur is heavy (Guru) and unctuous (Snigdha) with a sweet (Madhur) taste. It has a cold potency (Sheeta) and balances Vata and Pitta doshas (Vatapittahara). It is primarily used as a diuretic (Mutravirechaniya).

Taxonomical classification^{5,6,7}:

- 1) Patala: The botanical name of Patala is *Stereospermum suaveolens* DC, and it belongs to the Bignoniaceae family. In English, it is known as the Rose Flower Fragrant tree. The useful parts of this plant include the root bark, flower, seed, leaf, and kshara (alkali extract).
- 2) Agnimantha: Agnimantha is botanically known as *Clerodendrum phlomidis* Linn. and belongs to the Verbenaceae family. It is commonly called Glory Bower in English. The useful parts of this plant are the root bark, bark, panchang (the five parts: root, stem, leaf, flower, and fruit), and leaves.
- 3) Shyonaka: Shyonaka's botanical name is *Oroxylum indicum* Vent., and it is a member of the Bignoniaceae family. In English, it is known by various names such as Midnight Horror, *Oroxylum*, and Indian Trumpet Flower. The root bark is the useful part of this plant.
- 4) Bilva: Bilva, also known as the Bael tree, has the botanical name *Aegle marmelos* Corr. and belongs to the Rutaceae family. The useful parts of this plant include the fruit, leaves, and root.
- 5) Gambhari: The botanical name of Gambhari is *Gmelina arborea* Linn., and it is part of the Verbenaceae family. It is known by names like Kumil, White Teak, and Gamar in English. The root, fruit, flower, and leaves are the useful parts of this plant.
- 6) Kantkari: Kantkari has two botanical names, *Solanum surattense* Burm. and *S. xanthocarpum* Schrad and Wendl., and belongs to the Solanaceae family. In English, it is referred to as Yellow Berried Nightshade. The useful parts include the whole plant and the root.
- 7) Brihati: Brihati, botanically known as *Solanum indicum* Linn., is part of the Solanaceae family. It is commonly called Poison Berry, Indian Nightshade, African Eggplant, or Bush Tomato in English. The root and fruit are the useful parts of this plant.
- 8) Shalaparni: Shalaparni's botanical name is *Desmodium gangeticum* DC, and it belongs to the Leguminosae family. It is known as Sal Leaved *Desmodium* in English. The useful parts include the whole plant and the root.
- 9) Prishnaparni: Prishnaparni is botanically known as *Uraria picta* Desv. and is a member of the Leguminosae family. In English, it is referred to as Indian *Uraria*. The root is the useful part of this plant.
- 10) Gokshura: Gokshura, or Land Caltrops, has the botanical name *Tribulus terrestris* Linn. and belongs to the Zygophyllaceae family. It is also known as Puncture Vine or Cowhage in English. The useful parts of this plant include the root and fruit.

The signs and symptoms of Shotha Rog, as described in Charaka Samhita, include:

Symptoms of Shotha Roga (oedema-related disorders)^{8,9}

Increased Temperature (ushma): One of the key indications of Shotha Roga is a hoisted body temperature. Patients may encounter localized or by and large increments in temperature, demonstrating the nearness of aggravation or disease.

Burning Sensation (davathu): A common complaint among patients with Shotha Roga could be a burning or provocative sensation within the influenced zone. This indication is regularly characteristic of basic Pitta Dosha irritation, which contributes to the warm and distress related with the condition.

Dilation of Local Vessels (siranam ayama): Neighborhood blood vessels within the influenced zone frequently experience enlargement, a response to the body's endeavor to oversee the expanded blood stream and aggravation. This widening could be a basic perspective of the swelling watched in Shotha Roga.

Heaviness (gauravam): Patients as often as possible report a feeling of greatness within the influenced region. This sensation is due to the amassing of liquids and other obsessive substances inside the tissues, contributing to the characteristic swelling of Shotha.

Instability (anvashthitvam): Shotha Roga can lead to flimsiness or inconvenience within the influenced locale. The swollen range may feel unsteady, making it troublesome for the persistent to preserve adjust or perform schedule exercises.

Elevation (utseda): One of the trademark signs of Shotha Roga is the height or swelling of the influenced locale. The tissue within the swollen region rises over the typical level, making a obvious and substantial bulge.

Horripilation (lomaharsa): Patients may too involvement horripilation, where the hair on the influenced zone stands on conclusion. This indication is regularly a reaction to the distress or bothering caused by the swelling and aggravation.

Pathogenesis (samprapti) of swelling (shotha) in Ayurveda –

In Ayurveda, the pathogenesis of swelling (shotha) is understood as a complex process that involves the vitiation of the doshas (biological energies) and their impact on the body's circulatory channels. Shotha, often correlated with edema in modern medicine, is seen as a disorder resulting from the disruption of the natural balance of Vata, Pitta, and Kapha doshas. The following is a detailed explanation of the stages involved in the development of Shotha:

1. Vitiation of Vata dosha: The starting organize within the improvement of Shotha starts with the vitiation of Vata dosha. Vata, one of the three essential doshas, oversees development, circulation, and various physiological capacities within the body. When Vata gets to be vitiated due to components like inappropriate slim down, way of life, or outside variables, it loses its ordinary working and begins influencing the other doshas. The unsettling influence in Vata sets the arrange for the advancement of Shotha. 10
2. Displacement of vitiated Rakta, Pitta, and Kapha: The vitiated Vata dosha disturbs the adjust of the other two doshas, Pitta and Kapha, as well as Rakta (blood). Pitta, which is mindful for metabolic forms and warm, and Kapha, which gives solidness and grease, are uprooted from their characteristic positions due to the exasperates Vata. This relocation leads to the blending of these doshas with Rakta, advance disturbing the lopsidedness inside the body. 11
3. Forced entry into circulatory channels: Once uprooted, the vitiated doshas-Pitta, Kapha, and Rakta-are constrained into the body's circulatory channels, counting the blood vessels and lymphatic vessels. These channels, known as srotas in Ayurveda, are dependable for transporting crucial liquids and supplements all through the body. The passage of vitiated doshas into these channels disturbs their ordinary working, leading to advance complications. 12
4. Obstruction of Vayu: As the dismal doshas enter the circulatory channels, they discourage the stream of Vayu (discuss or vital force). Vayu is fundamental for keeping up adjust and concordance within the body. Its hindrance hampers the right circulation of liquids and energies, driving to stagnation and the aggregation of obsessive components. 13
5. Accumulation of Pitta, Kapha, and Rakta: The continued obstruction of Vayu inside the circulatory channels comes about within the amassing of the vitiated Pitta, Kapha, and Rakta within the interstitial spaces between the Twak (skin) and Mansa (muscles). This buildup makes an obsessive condition where the tissues are incapable to preserve their typical work, driving to the appearance of swelling. 14
6. Resultant swelling (shotha): The ultimate arrange of this obsessive prepare is the obvious sign of swelling, known as Shotha. The accumulation of dreary doshas within the interstitial spaces between the skin and muscles leads to the characteristic side effects of Shotha, counting puffiness, largeness, and aggravation within the influenced districts. This condition reflects the fundamental awkwardness of doshas and the disturbance of ordinary physiological forms inside the body. 15

In Ayurveda, the treatment of Shotha rog (oedema or swelling-related disarranges) is broadly examined within the foundational text, Charak Samhita, especially within the Sutrastan. Acharya Charaka emphasizes the urgent part of therapeutic drugs in overseeing Shotha Rog, with one of the key definitions being Shothhar Gana, a combination of ten drugs collectively known as Dashamula. The Ayurvedic understanding of Shotha Rog starts with the vitiation of doshas, driving to the arrangement of Aam (poisonous metabolic squander), and eventually coming about in shotha (swelling). 16

Agreeing to Charaka Acharya, the solutions in Shothhar gana have Ushna virya (warm power) and Tridoshaghna properties, meaning they are viable in appeasing all three doshas. This helps in Amapachana (absorption of poisons) and Agni pradipana (reinforcing of the stomach related fire), which offers assistance in discharging the strotorodha (blockage of channels). These drugs work as deepana-pachana (improving absorption) and play a significant part in settling edema. Dashamula, a noteworthy component of Shothhar Gana, is additionally utilized in treating different other conditions, counting Pyrexia (fevers), intense and incessant asthma, persistent hack, assorted Vata clutters, heart infections, loss of motion, barrenness, and as portion of the Basti method in Panchakarma treatment. By joining these conventional Ayurvedic standards and details into clinical hone, specialists can successfully oversee edema-related clutters and a wide extend of other wellbeing conditions. the formulation known as Shothahara Mahakashaya, composed of ten potent herbs, possesses a remarkable array of properties that contribute to its effectiveness in addressing Shotha Roga (edema-related disorders) and other health conditions. Each of these herbs contains valuable components such as alkaloids, lignans, flavonoids, and more, which collectively contribute to their therapeutic actions in reducing edema. 17

Conclusion:

The Ayurvedic approach to treating Shotha Roga, as elucidated in Charak Samhita, emphasizes the importance of understanding the dosha karma, dhatu effects, and organ impacts of these herbs. Shothahara Mahakashaya predominantly targets Vata dosha, normalizes Kapha dosha, and affects various tissues and organs, including nerves, muscles, bones, and joints. This comprehensive approach helps restore normal physiological functions in affected tissues and organs. It is noteworthy that while these herbs are integral components of Dashmoola, a renowned anti-inflammatory formulation, they are not individually indicated in Ayurveda for the treatment of inflammatory disorders when used in isolation. Instead, their efficacy lies in addressing a range of Vata-related conditions, and their selection should be guided by the practitioner's expertise and Yukti Pramana (logical reasoning). In practice, Shothahara Mahakashaya remains a valuable tool for Ayurvedic physicians, offering a holistic approach to managing edema and related disorders. Its multifaceted properties and traditional wisdom underscore its significance in the realm of Ayurvedic medicine, serving as a testament to the rich and holistic healing traditions of this ancient system.

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