



Review Article

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A LITERATURE BASED CONCEPT ON AMLAPITTA VYADHI ACCORDING TO ACHARYA KASHYAP

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ABSTRACT

Background: *Amlapitta* is a common disorder in the present day, characterized by an increase in the sourness (*amlata*) of *pitta* due to various dietary and lifestyle factors. Contributing factors such as excessive consumption of *katu*, *snigdha*, *viruddha*, *abhishyandi*, *atyushna*, and *vidahi* food, along with a modified lifestyle that includes practices like *diwaswapna*, *ati udaka panam*, and mental stress (*chinta*), aggravate *pitta* and lead to its vitiation. **Objectives:** To explore about the *Amlapitta* according to classical Samhita's.

Methods: A critical review on *Amlapitta* and their influence on *tridosha* (*samana vata*, *pachaka pitta*, and *kledaka kapha*) and *Agnimandya*. **Discussion:** Excessive indulgence in incompatible (*viruddha*) and *pitta-prakopi* foods causes an imbalance in the *tridoshas*, primarily affecting *pitta*. This results in impaired digestion (*agnimandya*) and the production of improperly digested food, leading to sourness (*shuktatva*) and improper formation of bodily tissues (*rasadi dhatus*). Symptoms of *Amlapitta* include *hrt-kanta daha* (burning sensation in the chest and throat) and *tiktamla udgara* (bitter-sour belching). The vitiation of all three *doshas* contributes to the disease process. **Conclusion:** *Amlapitta* is a pathologic condition marked by the vitiation of *pitta*, leading to sourness and improper digestion. Addressing the etiological factors, improving *agni*, and following proper dietary and lifestyle guidelines are essential for both the treatment and prevention of *Amlapitta*.

Keywords: *Amlapitta*, *Pitta*, *Tridosha*, *Agnimandya*, Etiology, Pathya

INTRODUCTION

Ayurveda, the ancient Indian system of medicine, has two primary objectives: the maintenance of health in healthy individuals and the treatment of illnesses in the diseased.[1] These goals encompass not only the physical well-being but also the holistic balance of mind, body, and spirit. Ayurveda holds a unique position in addressing current lifestyle-related health issues through its principles of preventive care, such as *Dincharya* (daily regimen) and *Rutucharya* (seasonal regimen), along with its therapeutic approaches. However, the deviation from these time-tested guidelines has led to the emergence of various lifestyle disorders, including *Amlapitta*, a condition of paramount concern in today's era.[2]

The rapid changes in modern living, marked by irregular eating habits, stress, and a lack of adherence to the Ayurvedic lifestyle practices of *Dincharya* and *Rutucharya*, have significantly contributed to the disturbance of the *Pitta dosha*. [3] Among the three *doshas* (Vata, Pitta, and Kapha), *Pitta* is predominantly involved in digestive and metabolic functions. When the balance of *Pitta* is disrupted, it leads to various disorders, one of which is *Amlapitta*.

In a healthy state, *Pitta* is characterized by the *Katu rasa* (pungent taste). However, due to improper lifestyle and dietary habits, *Pitta* undergoes a transformation, where the *Katu rasa* turns into *Amla rasa* (sour taste), thus indicating the vitiation of *Pitta*. This transformation is at the core of the pathogenesis of *Amlapitta*, which manifests as a condition characterized by sour belching, heartburn, and burning sensations in the chest and throat, among other symptoms.[4]

Acharya Sushruta, one of the principal figures in Ayurvedic literature, emphasizes the concept of *Nidana Parivarjan* (elimination or avoidance of causative factors) as the primary line of defense against diseases. He elaborates that avoiding the causative factors (*Hetu*)—whether they pertain to the vitiation of *Doshas* (like *Pitta*) or the manifestation of diseases—is the first step in preventing illness.[5] This preventive approach is crucial in the management of *Amlapitta*, where dietary and lifestyle modifications play a key role in halting the progression of the disorder.

Despite the limited mention of *Amlapitta* in the major Ayurvedic treatises (*Brihatrayees*), it is recognized in later texts. Acharya Kashyapa, in his *Kashyapa Samhita*, is credited with the first detailed mention of *Amlapitta*, especially in the sixteenth chapter of *Khilasthana*, where he discusses the etiopathogenesis and management of this condition. Furthermore, *Nidana* expands upon the clinical presentation of *Amlapitta*, offering a more comprehensive account of its symptomatology and classification.[6] In *Nidana*, *Amlapitta* is described in two forms—*Urdhwaga Amlapitta* (upward-moving *Amla*) and *Adhoga Amlapitta* (downward-moving *Amla*)—each presenting distinct clinical features but sharing the common underlying pathology of vitiated *Pitta*. [7]

Thus, *Amlapitta* represents a significant disorder arising from the vitiation of *Pitta dosha*, compounded by the failure to adhere to the traditional Ayurvedic lifestyle practices. The condition exemplifies how modern lifestyle choices can disturb the fundamental principles of balance within the body, leading to disease.[8] Understanding the pathogenesis of *Amlapitta* through the lens of *Pitta* vitiation and incorporating *Nidana Parivarjan* as a preventive strategy forms the cornerstone of its management in Ayurveda.

OBJECTIVES OF STUDY

To explore about the *Amlapitta* according to classical Samhita's.

MATERIAL AND METHODOLOGY

The present study focuses on *Amlapitta*, its pathogenesis, and treatment as outlined in classical Ayurvedic texts, particularly *Kashyapa Samhita*. A thorough review of available classical literature, including *Kashyapa Samhita*, was conducted to gather comprehensive information on *Amlapitta*. The study aimed to identify and elaborate on the etiological factors, symptoms, diagnostic methods, and therapeutic approaches specific to *Amlapitta*.

Study Design

Literature Review: A systematic review of Ayurvedic classical texts was performed, focusing on chapters that describe *Amlapitta* and related digestive disorders.

Data Collection and Analysis

- The data were collected from classical Ayurvedic texts, with special attention to the interpretation of *Amlapitta* pathogenesis, symptoms, and therapeutic protocols.
- Comparative analysis was performed between different Ayurvedic scholars' views, focusing on Kashyapa's unique contribution to the treatment of *Amlapitta*.

NIDANA

1. Aharaja
2. Viharaja
3. Manasika
4. Agantuja

Aharaja Nidana (Dietary Factors) [9]

Aharaja Nidana	Description
<i>Atibhojana</i>	Overeating
<i>Katu-amla rasa atisevana</i>	Excessive consumption of pungent and sour tastes
<i>Drava-ruksha atisevana</i>	Excessive intake of liquid and dry foods
<i>Kulatha atisevana</i>	Excessive consumption of horse gram
<i>Vishamashana</i>	Irregular eating habits
<i>Adhyashana</i>	Eating before digestion of the previous meal
<i>Ajeerna</i>	Indigestion
<i>Amapurana</i>	Consumption of improperly digested food
<i>Ikhuvikara atisevana</i>	Excessive intake of sugarcane products
<i>Usha atisevana</i>	Excessive intake of hot substances
<i>Gurubhojana</i>	Consumption of heavy food
<i>Pishta atisevana</i>	Excessive intake of flour-based food
<i>Phanita atisevana</i>	Excessive intake of molasses
<i>Madhya atisevana</i>	Excessive consumption of alcohol

Viharaja Nidana (Lifestyle Factors) [10]

Viharaja Nidana	Description
<i>Bhukte bhukte snana</i>	Bathing immediately after meals
<i>Bhukte bhukte avagaha</i>	Submerging the body in water after meals
<i>Bhukte bhukte diwaswapna</i>	Sleeping during the day after meals
<i>Vegadharana</i>	Suppression of natural urges

Manasika Nidana (Mental Factors) [11]

Manasika Nidana	Description
<i>Bhaya</i>	Fear
<i>Shoka</i>	Grief
<i>Chinta</i>	Anxiety
<i>Krodha</i>	Anger

Agantuja Nidana (External Factors) [12]

Agantuja Nidana	Description
<i>Varsha ritu</i>	Rainy season
<i>Pravrut ritu</i>	Early rainy season

These separate tables categorize the *Nidanas* of *Amlapitta* into distinct sections, making it easy to analyze the dietary, lifestyle, mental, and external factors contributing to the disorder.

SAMPRAPTI [13]

Kashyapa clarified that Pitta Dosha, in particular, is caused by the Nidan. Amla and Drava Gunatamaka Pitta grew mostly in this area. This connects to the Dosha Vitaion and Mandagni located close to Amashaya. The transformation of Aamvisha occurs here as a result of Aamvisha's consumption of Vidhagdha and Shuktibhava. This Vidhagdha and Shuktibhava meal creates Amlata in Aamashaya, which goes throughout the body and causes symptoms based on Dosha and Gati participation.

Hetusevan (Causative Factors)



|--- Aaharaj Hetu (Dietary causes: Guru, Vidahi Aaharadi)

|--- Viharaj Hetu (Lifestyle causes: Atapsevanadi)

|--- Mansika Hetu (Mental causes: Krodha, Chinadi)

|--- Agantuja Hetu (External causes: Varsha ritu, Pravrut ritu)



Amla and Drava Guna of Pitta Increased



Jatharagnimandiyatva (Weakened digestive fire)



Sanchaya (Vitiation of Saman Vayu, Pachaka Pitta, Kledaka Kapha)



Aam Annavisha (Formation of undigested food toxins)



Prakopa (Vidhagdhapaka Shuktapaka - Aggravation)



Prasar (Vitiated Doshas travel all over body)



Sthanasanshraya (Localization of doshas leading to symptoms)



Vyakti (Amlapitta)

|--- Urdhwag Amlapitta (Upward movement)

|--- Adhoga Amlapitta (Downward movement)

SAMPRAPTI GHATAK [14]

Category	Details
Dosha	- <i>Vata: Samana</i>
	- <i>Pitta: Pachaka</i>
	- <i>Kapha: Kledaka</i>
Dushya	<i>Ahararasa</i>
Agni (Jatharagni)	<i>Mandagni</i>
Srotas	- <i>Rasavaha</i>
	- <i>Annavaha</i>
	- <i>Purishavaha</i>
Sroto Dusti Prakara	- <i>Sanga</i>
	- <i>Vimarga Gamana</i>
Udbhavasthana	<i>Amashaya</i>
Vyakta Sthana	<i>Amashaya</i>
Rogamarga	<i>Abhyantara</i>

Dosha

Samana Vata: Samana Vata, one of the five types of *Vata*, is situated near the *Amashaya* (stomach). It plays a crucial role in kindling the *Jatharagni* (digestive fire) and aids in the separation of digested food into *Sara* (nutritive essence) and *Kitta* (waste) after the digestive process. When its function is impaired, it leads to *Mandagni* (weak digestive fire) and *Ajeerna* (indigestion).

Pachaka Pitta: Pachaka Pitta is essential for the digestive process and plays a key role in all *Bhutagnis* (elemental fires). In *Amlapitta*, the *Amla* (sour) and *Drava* (liquid) properties of *Pitta* increase, leading to digestive imbalance.

Kledaka Kapha: Kledaka Kapha assists *Pachaka Pitta* by dissolving food particles during digestion. If its function is disrupted, it can lead to disturbances in the digestive process.

Dushya: The primary *Dushya* in *Amlapitta* is *Rasa*, as it is the first entity to be affected by the vitiation of *Anna Rasa* (nutritive essence of food).

Agni: *Jatharagni* is located in the *Amashaya* and *Grahani*. The digestive process begins with the action of *Samana Vata* and *Kledaka Kapha*. Any imbalance in *Agni* can lead to conditions such as *Tikshnagni* (hyperactive digestive fire), *Vishmagni* (irregular digestive fire), or *Mandagni* (weak digestive fire). The predominant factor in the pathophysiology of *Amlapitta* is *Mandagni* (weak digestive fire).

Udbhavasthana: *Amlapitta* is primarily a *Pitta*-dominant disorder that originates in the *Amashaya* (stomach). According to Acharya Charaka, the *Adhoamashaya* is the site of *Pitta*, which establishes the *Udbhavasthana* (origin site) of *Amlapitta* in the *Amashaya*.

LAKSHANAS OF AMLAPITTA [15]

Symptom	Description
Amlaudgara	Sour belching
Angasada	General body weakness or fatigue
Gurukoshtata	Heaviness in the abdomen
Vidbheda	Diarrhea or loose stools
Udara adhmaana	Abdominal distension or bloating
Hritshula	Chest pain
Gaurava	Heaviness in the body

Hritdaha	Burning sensation in the chest
Kantadaha	Burning sensation in the throat
Aruchi	Loss of appetite
Antrakujana	Gurgling sounds in the intestines
Avipaka	Indigestion
Klama	Mental or physical exhaustion
Utklesha	Nausea or feeling of vomiting
Tiktaudgara	Bitter belching

AMLAPITTA TYPES [16]

Gati-Based Classification of *Amlapitta*

Type	Symptoms
Urdhwaga Amlapitta	- Thirst
	- Burning sensation
	- Fainting
	- Giddiness
	- Delusion
	- Occasional downward movement of various kinds
	- Compression in the chest
	- Skin rashes
	- Diminished function of <i>Agni</i> (digestive fire)

	- Perspiration
Adhoga Amlapitta	- Vomiting during digestion or on an empty stomach
	- Burning sensation in the throat, chest, and upper abdomen
	- Headache
	- Burning sensation in palms and soles
	- Loss of appetite
	- <i>Kapha-Pittaja</i> fever
	- Skin rashes
	- Itching

Dosha-Based Classification of *Amlapitta* [17]

Type	Description
Vataja Amlapitta	<i>Amlapitta</i> dominated by vitiation of <i>Vata dosha</i>
Pittaja Amlapitta	<i>Amlapitta</i> dominated by vitiation of <i>Pitta dosha</i>
Kaphaja Amlapitta	<i>Amlapitta</i> dominated by vitiation of <i>Kapha dosha</i>

Upashaya (Pathya) – Beneficial Measures for *Amlapitta* [18]

Upashaya (Pathya)	Description
Vamana therapy	Recommended for <i>Urdhwaga Amlapitta</i> when <i>Sleshma</i> (Kapha) is in high concentration
Virechana therapy	Suggested for <i>Adhoga Amlapitta</i> where <i>Pitta</i> is aggravated

Basti therapy	Beneficial after performing either Vamana or Virechana therapies
Diet	- <i>Yava</i> (barley)
	- Wheat
	- <i>Mudga</i> (green gram)
	- Cool boiled water
	- Honey <i>Saktu</i> (barley flour drink)
	- <i>Karkota</i> (snake gourd)
	- <i>Karvellaka</i> (bitter melon)
	- <i>Patola</i> (pointed gourd) leaves
	- <i>Kapittha</i> (wood apple)
	- <i>Amalaki</i> (Indian gooseberry)
	- Pomegranate
	- Bitter juices and edibles
	- Well-ripened fruit of <i>Kushmanda</i> (ash gourd)

Apathya – Foods and Practices to Avoid in *Amlapitta* [19]

Apathya	Description
Fresh paddy	Newly harvested rice which aggravates <i>Pitta</i>
Viruddhashana	Incompatible food combinations (<i>Viruddha Ahara</i>)
Meals that increase Pitta	Spicy, sour, and hot foods
Sesame	Aggravates <i>Pitta</i>

Urada (Black gram)	Heavy and difficult to digest, increases <i>Kapha</i> and <i>Pitta</i>
Kulattha (Horse gram)	Known to increase heat in the body
Fried food	Heavy and increases digestive disturbances
Sheep's milk	Difficult to digest and heavy for the digestive system
Salt, amla, and katu juices	These tastes increase <i>Pitta</i> and cause further imbalance
Guru Ahara	Heavy-to-digest foods such as curd
Alcohol	Increases heat in the body, further aggravating <i>Pitta</i>

DISCUSSION [20]

Amlapitta is a common disorder in today's world, largely due to improper dietary habits and erratic routines. While the *Brihatrayi Granthas* (Charaka, Sushruta, and Vagbhata) mention *Amlapitta* briefly, they do not provide a comprehensive explanation or detailed treatment strategies for the condition. However, significant contributions were made by later scholars, including Acharya Madhavakara and Acharya Kashyapa, who elaborated on the classification and management of *Amlapitta*.

Acharya Madhavakara was the first to classify *Amlapitta* based on the *Doshagati* (movement of doshas), dividing the condition into two categories: *Urdhwaga Amlapitta* (upward-moving) and *Adhoga Amlapitta* (downward-moving). Madhavakara's work, *Nidana*, serves as a comprehensive collection of *Samhitas*, focusing primarily on the *Nidana* (etiology) aspect of diseases. His classification highlights the importance of understanding the movement of *Doshas* to treat *Amlapitta* effectively.

Acharya Kashyapa made significant advancements in the treatment of *Amlapitta* and was the first to propose a structured therapeutic approach. He recommended *Vamana* therapy as the initial line of treatment, which involves inducing emesis to expel the

Dushita Drava Yukta Pitta (vitiated liquid *Pitta*), thereby restoring the normal function of *Agni* (digestive fire). Following the *Vamana* procedure, specific *Aushadis* (medications) are administered to perform *Pachana* (digestion of *Doshas*), which is then further eliminated from the body using *Virechana* (purgation therapy). This approach ensures that the vitiated *Pitta* is expelled and digestion returns to normalcy, preventing further complications.

A key factor evident in *Amlapitta* is the role of *Mandagni* (weakened digestive fire). *Mandagni* serves as the root cause of the disease, as it leads to improper digestion and the accumulation of toxins (*Ama*). Through an examination of the *Nidanas* (causes) of *Amlapitta*, it becomes apparent that all causative factors lead to the vitiation of all three *Doshas*, with *Pitta* being predominantly affected. The vitiation of *Pitta*—characterized by an increase in its *Amla* (sour) and *Drava* (liquid) properties—results in the sour fermentation (*Shuktatva*) of the *Ahara Rasa* (digestive essence), which disrupts the formation of bodily tissues (*Rasadi Dhatus*). This improper transformation is the primary factor in the development of *Amlapitta*.

Nidana also provides another model of pathogenesis (*Samprapti*) that involves specific ritual adjustments based on *Doshagati* and *Doshamarga*. The classification system for *Amlapitta* based on *Doshagati* includes *Urdhwaga* (upward movement) and *Adhoga* (downward movement), which refer to the direction in which the vitiated *Doshas* manifest symptoms. Additionally, *Doshamarga* (pathway of doshas) classifications include *Sanila*, *Sanilakapha*, and *Sakapha*, which correspond to different pathways by which the *Doshas* move and manifest in the body.

The disorder can also be classified according to the specific *Dosha* involved, such as *Vataja*, *Pittaja*, and *Kaphaja* types (as outlined by Kashyapa) and *Vataja*, *Shleshmaja*, and *Shleshmavataja* (according to Sharangadhara). Each type presents distinct characteristics based on the predominant *Dosha*, and the treatment must be tailored accordingly.

Amlapitta is a complex disorder with multifactorial causes that primarily involve the vitiation of *Pitta Dosha*. Through understanding the underlying factors such as *Mandagni* and the direction of *Doshagati*, effective treatment strategies, including *Vamana*, *Virechana*, and *Pachana*, can be employed to restore the balance of *Agni* and expel the vitiated *Doshas* from the body. Acharya Kashyapa's contributions laid the foundation for the structured treatment of *Amlapitta*, which continues to be relevant in modern Ayurvedic practice.

CONCLUSION

In the *Kashyapa Samhita*, Acharya Kashyapa provides a detailed description of *Amlapitta*, emphasizing both its prevalence and its therapeutic management. The emphasis on the opposite qualities of *Pitta*—*Ruksha* (dry) and *Sheeta* (cold) as counteracting the *Ushna* (hot) and *Drava* (liquid) properties of vitiated *Pitta*—guides the treatment strategy for this disorder. Acharya Kashyapa's therapeutic approach, based on the use of *Tikta Rasa* (bitter taste) containing *Ruksha* and *Sheeta* qualities, reflects his adherence to the principle of *Ama Pachana* (digestion of undigested material). This suggests that a physician can administer *Tikta Rasa* without focusing solely on the *Dravya* (substance), making it an effective treatment strategy for *Amlapitta*. Moreover, Acharya Kashyapa introduces a unique recommendation in cases where conventional therapies have failed: he suggests relocating the patient to a different geographical area. This recommendation is particularly important for individuals living in *Anupa Desha* (marshy, humid regions), as *Anupa Desha* is considered *Ahita Desha* (unfavorable region) according to Acharya Charaka, making individuals more susceptible to *Amlapitta* in such areas. The detailed study of *Nidanapanchaka* (the five-fold method of diagnosis) aids in a deeper understanding of the etiology (*Nidana*), symptoms (*Lakshana*), pathogenesis (*Samprapti*), and therapeutic measures (*Upashaya* and *Anupashaya*) for *Amlapitta*. With this comprehensive understanding, the most effective treatment approach combines *Nidana Parivarjana* (eliminating the causative factors) with *Samprapti Vighatana* (disruption of the disease process). This integrated approach, based on the clear

comprehension of the disorder's root causes and progression, ensures a more successful management of *Amlapitta*, aligning with the principles of Ayurvedic treatment.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT -NONE

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