



SIGNIFICANCE OF NAMKARAN (NOMENCLATURE) AND PARYAYA (SYNONYMS) OF DRAVYA W.S.R OF BILVA (AEGLE MARMELLOS LINN.)

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Abstract

Our ancient texts from *Veda* to *Ayurveda* classics opens the door for Ayurveda doctors how to understand and get knowledge of the importance of the herbs (*dravya*) via nomenclature, basonyms and synonyms. Also, through the study of pharmacognosy and ayurvedic pharmacology. Our *rishis/munis* inheritance wisdom about *dravya* is so rich that during studying of *namarupavigyan*, a herb speaks through synonyms its own language e.g *gandhapatra*, *sadaphal*, *manglaya* synonyms are of *Bilva*. *Namarupavigyan* of a *dravya* unveils today's modern morphology, organoleptic, pharmacological, therapeutic approach as well as ancient mythological, spiritual, ecological, ethnobotanical approach.

Keywords: bilva, dravya, namrupavigyan, nomenclature, synonym.

PART-1: GENERAL INTRODUCTION OF NAMAKARAN AND PRAYAYA

BIRTH OF A BEING (DRAVYA)

When a child births and his parents do ceremony for *namkaran sanskar* to put name on basis of astrological chart. They start pronouncing name of a girl or a boy. They also do talk on resemblance of features as the family members are or give some analogy on cultural- societal based belief systems or archetypal traits similarities since birth time.

In the same way birth of a plant, gives clues to us (ayurvedic doctors) to understand the hidden secrets or codes of a herb which through various synonyms for example we see fruits always on bilva tree, in any season, so our seers pronounced out of many names, i.e. *sadaphala*; so in this way our ancient texts documented *namarupa* and *prayaya* of *dravyas* on the basis on *rudhi*(based on traditional custom or having specific use or local trendy name etc.), *svabhav* (specific nature), *deshokta*(specific area), *lanccchan*(specific properties), *upma*(specific analogy), *virya*(specific vitality), and *itrahavya*(specific..) .

Inherited Wisdom

Our ancient classic texts are full of inherited wisdom of our *Rishis* and *Acharyas*. They had spent most of their time in forests; they had constantly gathered knowledge and gained experience through their own practice; they also updated their knowledge side by side through ascetics, hermits, cattle herders who acknowledged the identification (basonyma and namarupa), properties (*guna*), actions (*karma*) of the *dravyas*. [1]

They, repeatedly through their inner intelligence (*antar darshan*), perceptions, intuitions, and inner judgments, had gained wisdom about the nomenclature of *dravyas*; after persistent observation, they placed *namakaran* and *prayaya* of a *dravya* in a systemic way. They practiced different modes of preparations (*kaplana*) of *dravyas*; they healed society, through their constant introspection, observation and gained experiences and wisdom and then they quoted *namrupa* and *prayaya* of *dravyas*.

With Special Reference of Bilva

Paryaya of *Bilva* are encoded viz. *kantaki*, *maloora*, *mahaphala*, *shalatu*, *shalusha*, *shandilya*, *satyadharm* etc. are live examples in front of us, which reveals the specific meanings about *Bilva*. [2].

AIM AND OBJECTIVE

Our aim and objective are that an ayurvedic educators and clinicians could be able to understand the real meanings and importance/uses of *dravyas* through the knowledge of nomenclature and synonyms of *dravya* wsr of *bilva*.

CONCEPTUAL STUDY

Namarupavijyan of Dravyas and their uses as Trivid Aushadha

Our *rishis* were visionary physicians who had foresight that how a *dravya* should be used for a person as *trivid aushadh* to become free from ill *karmas* or sufferings or diseases. They had the ability to observe minutely that by putting the nomenclature and synonyms of the plants according to their specific qualities (*guna*, *virya* and *karma* *vigyan*); by pronouncing the synonyms, how the different strata of society could be benefitted as a whole or in personal. [3]

Our *acharya* opened the doors for a practitioner, through their *namakaran* and *prayaya*- to recognize and understand the multifaceted qualities of a *dravya*; to develop understanding about the usage of *dravya* when plants are in living state or in crude form or in different modes of preparation etc. They fixed etymology and synonyms of *dravya* on the basis of their origin or specific characteristics or common qualities. [4]

Maharishi Charak mentioned different ways of treating the society i.e. *trivid aushadh* (*dev vyapshrya*, *yukti vyapshrya*, *satvavjaya*). Comprehensively, a physician can understand easily that if the disease does not come from present doshas at physical level, then may be from *karmaj/karan sharir* (doing wrong thinking/ taking out wrong meanings and via causal body) then he quotes that do the treatment via *dev vyapshrya aushadha*, like to worship a tree or tying a thread around its trunk or sitting under the tree for *dhayan* (meditation) or using the separated dried wood of medicinal plant be used for *agnihotra* or doing fast or eating leaves & fruits or visiting holy places etc. [3] These examples shows that our sages knew the real value of plants that how the society would be acknowledged and be benefitted about plants, how they would follow the principles of nature and also how they would pay honor to plants by pronouncing the *namakaran* and *prayaya* of *dravya* in a general way. For example, *Ayurveda* imprints that *Bilva* is considered for *Duhsavapannasana*, *Kulajadoshanashan*, *Rakhshoghan*, *Rasayana* etc. [5]

Review of Literature:

In ancient times, Vedic texts refers meaning of a dravya through *nirukti* explained by *Yaska*, to explain the hidden meanings of synonyms and words; then *sangrah granth* (the collected volume of books) or *koshas* (*amarkosha*) were written to document the real treasure with specific identification of dravyas.

In mediaeval times, our *acharyas* had written *nigantus/dravya sangraha* similar to *sangrah grantha*, to explain the hidden meanings of dravyas(drugs) in form of nomenclature and synonyms. *Nighantus* are lexicons/ dictionaries dealing with Indian Materia Medica, which were documented between 8-10 A.D., these threw light on the secret meanings of the terms denoting different synonyms of the plant kingdom. Approx. 95 published and more than 100 unpublished *Nighantu* are the proven classical and authentic texts which are the traditional collection and grouped in a thematic category; these text have elucidated detail explanation about the drugs.

Nighantu explains *nirukti* of a dravya namarupa in the way of *sattva* (*sattva pradhanani namani*) or gist of specification, or existence of a gender. *Prayaya* defines the fundamental meanings, specific terminology and exclusive introduction of a *dravya* as a whole. Some *Nigantus* have given only synonyms of the drugs e.g. *Asthang Nighantu*, *Paryaya Ratanmala*, *Hridya Deepaka Nighantu* etc. and some *Nigantus* have explained synonyms along with properties and actions e.g. *Dhanwantri Nighantu* and *Sodhala Nighantu*. *Sodhala Nighantu* is also known as *guna sangraha* or *nama sangraha*. *Siddha Mantra Nighantu* 's specialty is that the drugs are arranged according to their effect/action on *doshas*. *Madanpal Nighantu* mentions nomenclature and clear description of properties of the drugs. *Nighantu Ratnakar* of *Datar*, *Mahabal* and *Patil* are good examples for vernacular lexicon. *Nighantu Adarsh* deals with synonyms, etymology, botanical descriptions, properties and therapeutic uses. *Raja Nighantu* deals with names of plants in various languages; which is the first lexicon which has recognize showed the importance of nomenclature of plants.

Author *Raja Narahari* quotes that a physician when entering into practice without the knowledge of *Nighantus* is similar to a *pandit* without knowledge of grammar and a warrior without weapons.

Acharya *Yadavji Trivikram* writes in his book after his keen contemplation that *dravyaguna vijanam* is a *jivit shastra* (living laboratory). He described that our seers had worked exclusively on the basic principles of five elements and *rasa, guna, virya, vipak, prabhav* of a *dravya*. They had observed the effects of a plant is in living state that how the environment or the surroundings or animals or human beings are benefitted. They recorded external and internal usages of dravyas in many ways for society in that contemporary period of time.

Namarupajnana, to know the nomenclature is a branch of *Dravyagunavijnana* which defines the characterization of medicinal plants based on etymological derivation of names and synonyms; basonyms (*mukhya nama*) as well as synonyms and *rupa* denotes specific character (*swarupa* or *prakriti*) which includes morphology as well as properties and actions (*gunadharmas*) of the dravya. In modern era, study of namakaran and rupa of drugs is a part of pharmacognosy which deals the study of crude drugs and their constituents.

Below paragraphs have explained the fundamental importance of synonyms of *Bilva* with their meanings and references of *Nighantus* and how these names are useful for a ayurvedic educator and clinicians.

PART- II: BILVA (AGLE MARMELOS)

1. Genus-Aegle
2. Species- Marmelos
3. Family- Rutaceae
4. How much we have the knowledge about *Bilva* (authors views) for researching the topic-

In our childhood, we have listened and used Bilvapatra to worship of Lord Shiva (Linga) for spiritual purpose. We had many times Bilva fruits (belmajja) drink in summer days for quenched thirst.

A. During my MD research, a detailed description was found about Bilva in Shakhayan-Arnayak text book, the descriptive material is presented here; for example-

1. Kuldoshnashan- for non- recurrence of genetic disorders- to wear bilvamani (bilva-kantak) or bilvakantakmala.
2. Duhasvapan- to protect from fearful dreams- to wear bilvamani (bilvakantak)
3. Rakshoghan- to protect from all types of viruses, bacterial and fungal infections and destroys the ill-effects of the environment. It protects the family and society. Bilvadandak (Bilva stem is used to keep at home).
4. Upnayan sanskar- it protects the post- delivery mother & child by using the bedlegs (four pava of bed) made with bilva-stem and keeping bilva-patra under the bedcover to boost up the immunity (rasayana).
5. Yupa (Pillars) at Hawan (Yagan karma)- Bilva-stem as the four pillars at the yagan karma place is used for honor in victory and for prosperity and to free from all sins.
6. To sit under the tree and do prayer and meditation- the divine power of bilva tree removes the sins (past incarnational karmas or we can say that to refresh the vitality or cleanses the etheric body) because the feminine energies of Goddess Parvati are residing in the tree.

B. Mythological Origin of Bilva

1. *Satpath Brahman* explained that *Bilva* is originated from the bone marrow of *Dakshprajapati* at the time of his death and bone marrow is bursted from the ear and became one *vanaspati* named the *Bilva* tree, hence fruit, tree wood are reddish and yellowish in color. [6]

What is the Inter-relationship (*Dravya & Sharir*)

Bone marrow (*majja dhatu*) is sixth dhatu in the body, where the new cells are generated and formed like RBC, WBC, platelets etc. and manifest the *sukradhatu* (re-produce the new cells i.e. sperm & ovum and other cells) and it boosts up our immunity. *Bilva* is used for ear problems and for *rasayana*, mentioned in *Ayurveda* texts. *Bhavprakash* mentioned it is best for *Sangrahni*, *Shotha*, *Jwara* and *Vata Shaleshmahara*. [7]

2. *Patanjali Vayakran Mahabhashaya*- the literature mentions the importance of name *Bilva* which refers '*bil*' means to split/to pierce (*bhedana*)/to open and allow the flow in channels [8].

3. *Bilva nirukti* explains that which opens/penetrates the subtle channels and to eliminate the blockages/disorders [9].

4. In *Vedas*, *Bilva* is treated as a sacred tree. It has divine qualities, and is used in many spiritual rituals since ages; the reference of *Bilva* is mentioned profusely in *Yajurveda*, *Samveda*, *Brahmanas*, *Kalp sutra* and *Puranas* that this *Dravya* was popularly known for treating various diseases and use for spiritual benefits.

Vedic Kala (1000-500 BC), texts explain clearly that to maintain our environment healthy and for personal health, many rituals were performed externally with the use of *Bilva* i.e. used in the form of *Yagnas*, sitting under the tree, wearing amulets, take bath with leaves or flowers of *Bilva* etc.

5. *Yaksha* derived '*Bilva*' from the word '*bhr*' means to support or to nourish. [10]

6. In *Atharva veda*, *Patanjalivayakran*, *Mahabhashaya*, *Varah Srauta Sutra*, *Atharva prishista*, *Bodhayandharamsutram*, *Bhodhayangrhyasutra*, *Gautamdharamsutrani-sanuvad-mitakshara*, *Paraskara grhyasutra*, *Jaminiyabrahmana* of *Samaveda* explained *Bilva*, one of *Yupa* tree established in *Yagna* place to perform the rituals to preserve the environment healthy; *Bilva* is an auspicious tree and mostly grown in temples especially in Lord *Shiva*. Even, seeing of this tree helps in the dissolving of all sorts of sin.

7. *Skanda Purana* reveals that *Bilva* was originated from the sweat droplets of Goddess *Parvati* which fell on the *Mandrachal* Mountain. Hence, it is believed that the goddess resides in the tree in various forms, as *Girija* in the roots of the tree, as *Maheshwari* in its trunk, as *Dakshayani* in its branches, *Parvati* in its leaves, *Katyayani* in its fruit and as *Gauri* in its flowers. [19]

Inter-relationship (Dravya & Sharir)

Vedic era scriptures explain the *Prabhava* of *Bilva* which sustains the divine power within, for many years, hence used as stalk or furniture (cot) destroys toxic and ill effects of the surroundings/environment.

8. Ecological importance of *Bilva* plantation is strongly recommended in the text of *Vrikshaayurveda*. Reference of *Bilva* briefs about the spiritual importance one who plants *Bilva* tree, he would become beloved to God *Shiva* and Goddess *Parvati*. [21]

9. Sri *Bilva Satkam* mentions *Bilva* tree is ever dear to Lord *Shiva*, to have *darshan* and touching of the *Bilva* tree frees a person from sin; and most terrible *karmas* are destroyed when a *Bilvapatra* are offered to Lord *Shiva*. [22].

10. On the basis of *Nakshatra*, *Bilva* comes under *Chitra nakshastra*.

Note: The Authors mention that the ancient texts have explained about *Bilva* as spiritual and divine properties and medicinal uses to healing. The synonyms of *Bilva* open many codes and meanings

C. Namarupajnanam: Derivations

Table 5: *Namarupajnanam* (Derivations) of *Bilva*.

S.n.	Paryaya	Referen ces	Shloka	Explain in English
1	<i>Bilva</i>	<i>B.P.</i>	<i>Bilampurishabhedamvaatig amyatiatisangrahitavata, Bil vabhedne, vagatigandhanyo, roganbhinatietiva</i>	useful in bowel movements particularly in dysentery.
2	<i>Kantaki</i>	<i>B.P.</i>	<i>Kantakasantayaasmin</i>	a thorny tree
3	<i>Karkata</i>	<i>K.N.</i>	<i>Kathintvagphala</i>	hard/rough rind
4	<i>Kucham</i>	<i>Sha.N.</i>	<i>Kuchensatananmiyateupmiy ateiti, tadakartvat</i>	fruits are globose/spherical
5	<i>Gandhagarbha</i>	<i>B.P.</i>	<i>Gandhagarbhephalabhayant areasaya</i>	pulp with resinous odor
6	<i>Gandhapatra</i>	<i>R.N.</i>	<i>Gandhavantipatranasya</i>	leaves are aromatic/having fragrance
7	<i>Goharitaki</i>	<i>P.R.</i>	<i>Gavampashunamharitakikos hath Doshaharini</i>	useful in veterinary practice for abdominal complaint of animals
8	<i>Granthil</i>	<i>K.N.</i>	<i>Granthimankande</i>	branches are nodular
9	<i>Tripatra</i>	<i>R.N.</i>	<i>Trinipatrankanayasaya</i>	leaves are trifoliate
10	<i>Putimaruta</i>	<i>D.N.</i>	<i>Putidurgandhimarutoapana vayunihsartayanena</i>	carminative/flatus relieving

11	<i>Mahakapithaya</i>	<i>K.N.</i>	<i>Brihatakapithasadrisha</i>	rich valued like <i>kapitha</i> tree
12	<i>Mahaphala</i>	<i>D.N.</i>	<i>Brihataphalamasya</i>	big sized fruit with rich nutritious content
13	<i>Maloor</i>	<i>B.P.</i>	<i>Malamevamalamtadurukroti iti, Doshaharanitayaartha</i>	useful in bowel movements
14	<i>Vatasar</i>	<i>D.N.</i>	<i>Vatampanamsaryatiiti</i>	carminative/relieving abdominal pain
15	<i>Shalatu</i>	<i>B.P.</i>	<i>Shalatu amah phalamprayujayamanmasya Amamphalamsadadrishayte</i>	fruits are always seen like hanging on tree
16	<i>Shandilya</i>	<i>B.P.</i>	<i>Shandamrogamlunatiiti Sadirujayam, lunachedne</i>	wholesome is nutritious
17	<i>Shivestha</i>	<i>R.N.</i>	<i>Bhagvatshivasyeshathapriya</i>	offered to Lord <i>Shiva</i>
18	<i>Shailusha</i>	<i>B.P.</i>	<i>Shaileapivastiitiathvanataiv amodaprada</i>	growing in hilly areas
19	<i>Srigandhaphala</i>	<i>K.N.</i>	<i>Srinamkasayasrivasasyagan dhaphalesyasriyayutahshob hanoghandhaphalesayatiitiva</i>	aromatic tree
20	<i>Sriphala</i>	<i>B.P.</i>	<i>Srivasgandhayuktamphalasy aphaltasyaathvasromatasu ndarphalamasya</i>	having spiritual and highest value of all parts of tree
21	<i>Sadaphala</i>	<i>B.P.</i>	<i>Sadaphalanamvidhmanatvat a</i>	evergreen- fruits are always seen on the tree.
22	<i>Hridiyagandha</i>	<i>C.S.</i>	<i>Hridyomanoharogandhoasy a</i>	fragrance gives vitality and happiness to heart

Table 4: Synonyms of *Bilva* mentioned on Website & in *Nighantu*.

S.N	<i>Paryaya</i>	Reference	Meaning
1	<i>Aegle marmelos</i>	https://en.wikipedia.org/wiki/Aegle(mythology)	brightness, dazzling light, splendor, named for one of the female divinities of Greek mythology.
2	<i>Adharasaha</i>	<i>So.N.</i>	Most helping and fruitful
3	<i>Atimaglaya</i>	<i>So.N.</i>	Most benevolent
4	<i>Bilva</i>	<i>Ma.N, So.N.</i>	<i>Bilabhedne(vata&kaphakabhednakartahai) (vatakaphasamak); BilatibhinatiitiBilva</i>
5	<i>Durasaha</i>	<i>So.N.</i>	Removes sin
10	<i>Hritgandha</i>	<i>So.N.</i>	Fragrance of tree/fruit is good for heart of a person
11	<i>Kantkakadhaya</i>	<i>D.N.</i>	Tree which is rich in spines
12	<i>Kantaki</i>	<i>Ma.N.</i>	Tree having spines
13	<i>Karkata</i>	<i>D.N.</i>	Cover of fruit is rough and hard like a crab
14	<i>Karkatahava</i>	<i>Sha.N.</i>	Hard fruit shell
15	<i>Lakshamiphala</i>	<i>So.N.</i>	Loving to Goddess <i>Lakshami</i>
20	<i>Mushtiphala</i>	<i>Abhi. R.</i>	Shape of a fruit like a fist and having hard cover
21	<i>Nilmallika</i>	<i>So.N.</i>	Having fragrance
22	<i>Patrasharetha</i>	<i>R.N.</i>	Leaves are best to get rid of diseases
23	<i>Piluphala</i>	<i>Abhi. R.</i>	Taste if fruits are like the fruits of <i>Pilu (Salvadorapersica)</i>
24	<i>Pitphala</i>	<i>Shad.N.</i>	Ripened fruit is in yellow color
25	<i>Putipatra</i>	<i>Abhi. R.</i>	Leaves which release fragrance
26	<i>Putivata</i>	<i>Sha.N.</i>	Generates fragrance

27	<i>Sadaphala</i>	<i>Ma.N.</i>	Tree has fruits in all seasons
28	<i>Samisar</i>	<i>So.N.</i>	Fragrance tree
29	<i>Satyadhama</i>	<i>So.N.</i>	Spiritual existence
30	<i>Satyaphala</i>	<i>So.N.</i>	Pious fruit
31	<i>Shalush</i>	<i>B.P.</i>	Trees are found in <i>Shail (Parvata)</i>
32	<i>Shalatu</i>	<i>So.N.</i>	Unripened fruit
33	<i>Shandilya</i>	<i>So.N.</i>	<i>Shandilya Rishi ka putra hone se</i>
34	<i>Shalpatra</i>	<i>So.N.</i>	Trees are found in <i>Shail Parvata- mountains</i>
35	<i>Shalya</i>	<i>So.N.</i>	Having thorns
36	<i>Shavpatra</i>	<i>R.N.</i>	Leaves offered to Lord <i>Shiva</i>
37	<i>Shivdrum</i>	<i>So.N.</i>	Found near <i>Shivalinga</i>
38	<i>Shiveshtha</i>	<i>So.N.</i>	Auspicious tree
39	<i>Sitanan</i>	<i>So.N.</i>	Most spiritual tree
40	<i>Somharitki</i>	<i>So.N.</i>	Spiritual tree which destroys sins
41	<i>Sriphala</i>	<i>Sha.N.</i>	Fruits are best for treating diseases
42	<i>Sunitika</i>	<i>So.N.</i>	Auspicious tree
43	<i>Tripatra</i>	<i>R.N.</i>	Trifoliolate leaves
44	<i>Trishakhapatra</i>	<i>R.N.</i>	Trifoliolate leaves

Conclusion: Our seers had done research in a broader view under basic principles (*ras, guna, virya, vipak prabhav*) of *dravyaguna vinyanam* i.e different modes of collection and preparation, observational and experimental study in short and long term usage on humans. Nowadays as our researchers do research with special designed studies in laboratories i.e. pharmacognosy, formulating hypothesis for investigation of phytochemicals, pharmacokinetics, pharmacodynamics, different types of case studies, pre and post clinical studies. For an *ayurvedic* physician is an essential aspect to understand the importance of a plant and how his knowledge is benefitted to a patient.

These aspects show that how our seers have deep knowledge and great respect about the plants. Every plant has its own nomenclature and synonyms, describes its own mythology story and history and has its own scientific evaluation, medicinal properties and spiritual aspects.

Doctrines of *ayurveda* is completely based on holistic view of human system. In therapeutic terms, it implies that the treatment of a disease/suffering/ill karmas should not be directed to a single tissue or a organ but to the body system as a whole and inner connectivity of five koshas (physical, vital, mind, intellect and spiritual) and its mutual interdependence. *Ayurveda* text books *Charak, Sushruta, Nighantus* etc., define their systemic growth story in broader spectrum and unfold deep wisdom of the *dravya* in that contemporary period of time. Our ancient *rishis*, after a long practice and keen observation about *dravyas*, manifested this legacy of *namkaran* and *paryaya* of each *dravya*. By understanding the wisdom of our seers about specifying *namkaran* and *paryaya* of a *dravya*, practitioner comprehends the most practical and useful aspect of a *dravya* and recommends *trivid aushadh* i.e. *dev vyapsrya, yukti vyapsrya* or *satvajaya* in such a way.

In today's perspective, it is important to acknowledge the nomenclature and synonyms for a practitioner and a researcher of *ayurveda*. Nature gives us broader view about plants and laboratories of pharmacognosy gives us peculiar and deeper view about plants, both have its own importance. Therefore, usage of nomenclature and synonyms of *dravyas* in long term practice for a physician is an essential part parallel with modern specific research. In nutshell, if an *ayurveda* physician does practice with practical aspects of *namakaran* and *paryaya* of a dravya, it will be a real contribution in the field of ayurveda for sustaining health of a person as the whole.

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