

## IMPORTANCE OF SADVRITTA IN JANPADODHWAMSA

\*<sup>1</sup>Dr. Pratibha Bhatt, <sup>2</sup>Dr. Dinesh Kumar Goyal and <sup>3</sup>Dr. Vipin Kumar Arora<sup>1</sup>M.D. Scholar, Department of Post Graduate Studies in Kayachikitsa, Gurukul Campus, Uttarakhand Ayurveda University, Haridwar, Uttarakhand.<sup>2</sup>HOD and Professor, Department of Post Graduate Studies in Kayachikitsa, Gurukul Campus Uttarakhand Ayurveda University, Haridwar, Uttarakhand.<sup>3</sup>Assistant Professor, Department of Post Graduate Studies in Samhita, Gurukul Campus Uttarakhand Ayurveda University, Haridwar, Uttarakhand.**\*Corresponding Author: Dr. Pratibha Bhatt**

M.D. Scholar, Department of Post Graduate Studies In Kayachikitsa, Gurukul Campus, Uttarakhand Ayurveda University, Haridwar, Uttarakhand.

Article Received on 28/06/2022

Article Revised on 18/07/2022

Article Accepted on 07/08/2022

**ABSTRACT**

Ayurveda means "Knowledge of Life" in Sanskrit (Ayu- Life; Veda- Knowledge). The unique aspect of Ayurveda is that it is not merely a list of diseases and medications. A run-through of the Ayurvedic literatures indicates that there are an abundance of concepts that are passionately embraced in every sphere of life. *Samyata*, or balance, is the most basic precept of Ayurveda. Balance among the body's constituents, such as *Dosha*, *Dhatus*, and *Malas*, is essential, as is balance between the body and nature / universe (*lok purush samya siddhanta*). According to Ayurveda ideology, there must be a balance between nature/universe and the self for both to work adequately. All natural disasters, calamities, epidemics, and pandemic diseases are the result of a disruption in the internal-external harmony. *Janapadodhwamsa* is an Ayurvedic concept that refers to the annihilation of a group of people or a community. It was given the name *janapadodhwamsa* by *Acharya Charaka*, who discussed its onset, causes, distinctive traits, and treatment in a separate chapter. It was named as *Maraka* by *Acharya Sushruta* and *Janamaar* by *Acharya Bhela*. *Vayu* (air), *Jala* (water), *Desha* (land), and *Kaala* (season) are the four components described as being needed for all living beings. The most crucial of these four components is *Kaala*. The most important reason for *Janapadodhwamsa* is *Adharma* (immorality), and *Pragyaparadha* is regarded to be the fundamental cause of *Adharma* (delinquency of wisdom). *Rasayanatherapy*, *Panchkarama* procedures, *Sadvrit Paalan* (codes of right conduct), and *Aachara Rasayana* (behavioural therapy) are all recommended for managing *Janapadodhwamsa*. *Acharya Charak* has suggested a list of appropriate conducts in the *Charak Samhita* that must be followed in order to maintain the balance between environment and self. *Sadvritta* provides thorough information on "what to do, what not to do, and how to live." Following the Ayurvedic code of proper behaviour is extremely useful in preventing disasters and keeping harmony between nature and the self.

**KEYWORDS:** *Sadvritta, Janapadodhwamsa, Maraka, Janamaar, Lok purush samya siddhanta.***INTRODUCTION**

Ayurveda is the oldest medical science, and it was developed with empathy and for the betterment of mankind.<sup>[1]</sup> Ayurveda's most fundamental precept is *Samyata*, or equilibrium.<sup>[2]</sup> Balance among the body's constituents, such as *Dosha*, *Dhatus*, and *Malas*,<sup>[3]</sup> and, similarly, between the body and nature / cosmos, is essential. According to Ayurveda belief, our body and the entire universe are a coalescence of the same entities that impact each other; for appropriate functioning of both, unison is essential between both the environment and the self.<sup>[4]</sup> All natural disasters, calamities, epidemics, and pandemic diseases are the result of a distortion in the internal-external harmony. Many key concepts are described in Ayurveda to achieve that equilibrium. These principles begin with waking up in *Brahma Muhurta*<sup>[5]</sup> (extremely early in the morning)

and going to bed very late at night.<sup>[6]</sup> Under the topic *Traya – Upstambha* (*Aahar, Nidra, Brahmcharya*), *Dincharya, Ritucharya, Sadvritta, Achar Rasayan*, etc., the significance of *Aahar* (food), laws concerning meal, bath, exercise, and hygiene practise, what kind of precautions we have to follow while going outside, what to discard and what to adopt, how to behave, and many more rules about ethics are embraced.<sup>[7]</sup> Health, according to Ayurveda, is a balance of body, mental, social, and spiritual well-being. Ayurveda prescribes specific codes of conduct, known as *Sadvritta*, to achieve this. *Sadvritta* is made up of two words: "*Sad*" which means "good" and "*Vritta*" which means "conduct, behaviour, actions, or habits" which are all part of our everyday routine. According to Ayurveda, everyone should practise *Sadvritta*, which is outlined in Ayurveda literature, in order to live a healthy and disease-free

life.<sup>[8]</sup> *Sadvrittā* can be applied to persons of all ages, at any time, and in any location. *Sadvrittā* are considered one of the ways of preventing certain ailments. It also contributes to personal cleanliness of the body, mind, and soul. Continued application of these principles brings harmony to the outer universe and the inner self, as well as mental serenity. Following them can help a person attain two goals at once, such as *Arogya* (health) and *Indriya Vijaya* (virtue) (control over the sense organs).<sup>[9]</sup> *Acharya Charak* emphasized the significance of *Sadvrittā* in the *Charak samhita*, stating that a person who follows the entire law of good conduct will live a healthy life free of diseases.<sup>[10]</sup> If someone does not follow the above-mentioned rule of appropriate conduct, it results in *Pradnyaparadha*, which is the primary cause of disease manifestation and *janpadodhwamsa*.<sup>[11]</sup>

### EPIDEMICS IN AYURVEDA

It is described in a separate chapter in *charak vimanasthana* under the name *Janpadodhwamsa*.<sup>[12]</sup> *Acharya Sushruta* called it *Maraka* and *Acharya Bhela* called it *Janamaar*.

#### i. Etiology

The root cause of *Janpadodhwamsa* is *Adharma* and *Pragyaparadha*.<sup>[13]</sup> People commit *Adharma* (unrighteous acts) in both this and previous lives as an outcome of *Pragyaparadha* (intellectual error), generating derangement, pollution of the air, and epidemics. Ayurveda describes four determinants of epidemics: *Vayu* (air), *Jala* (water), *Desh* (place), and *Kaala* (seasons).<sup>[14]</sup> How epidemics of a particular ailment affects a huge number of people irrespective of variations in composition, diet, physique, strength, healthfulness, *Sattwa* (psyche), and age. Although there are variations, *Acharya* explained that these determinants are similar to all individuals, resulting in the manifestation of diseases with similar clinical symptoms and the annihilation of a big community.<sup>[15]</sup> Air, water, time, and geography are all necessary for life in progressive order, but their descending order in terms of negative repercussions is *Kala*, *Desh*, *Jala*, and *Vayu*; this is because the impacts of time can't be avoided, but the effects of other determinants can be limited with tremendous efforts. When these determinants become vitiated, they cause health problems.<sup>[16]</sup>

#### Characteristics of vitiated / polluted air (*Vayu*)

1. Vishama (absence of features in accordance with season)
2. Atistimita (excessive calm)
3. Atichalam (excessive violent)
4. Atiparusha (excessive rough)
5. Atishita (extreme cold)
6. Atyushna (extreme hot)
7. Atiruksha (excessive dry)
8. Atyabhishtyandi (excessive humid)
9. Atibhairavaravam (wind blowing with excessive sound)
10. Atipratihataparaspargati (colliding in nature)
11. Atikundalinam (excessively cyclonic)
12. Asatmayg and havashpasiktapanshudhumophatamiti (wind with unwholesome smell, mixed with gases, sand, ashes and smoke).

#### Characteristics of vitiated / polluted water (*Jala*)

1. *Vikrutgandhavarnarasasparsa* (Abnormal smell, colour, taste and touch)
2. *Kledabahula* (excessive stickiness)
3. *Jalcharavihangam* (water bodies is devoid of aquatic animals like fishes etc.)
4. *Upkshinamjaleshaya* (reduced water levels in lakes and ponds)
5. *Apritikaram* (unpleasant appearance or taste)
6. *Upgataganam* (devoid of natural qualities).

#### Characteristics of vitiated / polluted land (*Desha*)

1. *Vikrutgandhavarnarasasparsa* (Abnormal smell, colour, taste and touch)
2. *Kledabahula* (excessive stickiness)
3. Abundance of serpents, wild animals, mosquitos, locusts, flies, rats, owls, vulture and jackals
4. *Pratanaadibahulam* (excessive orchard with grass, weeds and creepers)
5. *Atishukshanastashayam* (extremely dried land with destroyed crops)
6. *Dhumrapawanam* (abundance of smoke in air)
7. Suffering of different animals and birds due due to bewilderment and agony.
8. Land where religion, truth, modesty, manners, conducts and other qualities of the inhabitants are absent.
9. *Kshubhitudirnajalashayam* (disturbed and turbulent water bodies)
10. *Pratataulkapatanighatabhumikampa* (Frequent occurrence of meteorites, thunderbolts and earthquakes).
11. *Atibhayavaramroopam* (hearing of fearful sounds)
12. Sun, moon and stars appears as they are covered with coppery, reddish-brown and whitish coloured clouds.
13. people living on the land appears as confused, bewildered, agitated, sorrowful, frightened etc.

#### Characteristics of vitiated polluted time /season (*Kaala*)

The unwholesome time manifests the characteristic features opposite, excessive or deficient of the normal conditions is stated as harmful for mankind.<sup>[17]</sup>

#### ii. Anticipation and Preparation of the Forthcoming

As previously stated, we are descended from nature/universe, which provides us with all of the necessary for survival. Nature, like a mother, looks after us. *Acharyas* also emphasised what kind of indications nature gives us when something dreadful is about to happen. Anomalies in the approaching seasons are predicted by adverse locations or conditions of stars, planets, moon, sun, air, fire, and also directions (environment). During epidemics, the earth stops producing drugs/herbs that have the right taste, potency, *Vipaka*, and specialised effect. Unfortunately, we have been misusing nature recently. We don't have a lot of ties to it. We have also lost the balance between nature and ourselves. We are unable to hear nature's cries, and as a result, we are paying the price in the form of epidemics.

Before the destruction, as well as the loss of nutrients, and the earth's ability to produce life-saving drugs, *Acharya* instructed his students to gather and conserve the drugs. They also stated that combating epidemic diseases is not difficult if we heed to nature's call and

ensure that pharmaceuticals are collected, conserved, and administered properly.<sup>[18]</sup>

#### iv. Epidemic prevention

To avoid being affected by epidemics, people must have self-control (*Jitatmanam*), practise religion (*Dharmik*), and behave in a *Satvik* manner. Taking care of the environment is equally vital.<sup>[19]</sup> The principle of *Acharya Sushrut's Aupsargic Rogas* should be followed to avert epidemics caused by infectious diseases. To prevent the spread of infectious diseases, he has indicated how to avoid personal contact, expired air, eating with others by sharing dishes, sharing bed, clothes, and cosmetics. This will be more intense if these activities are done frequently and in excess.<sup>[20]</sup>

#### MANAGEMENT

Even if all four vitiated causes are at action, these diseases are avoided if people are provided with appropriate medications that have already been collected and processed. In order to effectively control *Janapadodhvamsa*, it is recommended that *Panchakarma* and *Rasayana* therapies be used (communicable diseases). The herbs utilised in medication making should be gathered prior to the beginning of ailments in that area. *Satyabhuta* (truthfulness), *Bhoote Daya* (compassion for living beings), *Dana* (charity), *Bali* (scarifies), *Devatarchana* (prayer to the gods), *Sadvritta Anuvritti* (good actions), self-protection through *mantra*, and so on are also highly beneficial. *Shivanaamupsevnam* (devotion to God), "*Sevanambrahmcharyasyatathevbhramchaarinaam*" service to those who observe and practise *brahmacharya*, *Samkatha Dharmshastranam* (discussion of religious scriptures), *Samkatha Maharishinaam* (befriending renowned sages), *Jeetatmananam* (those who have self-control), *Dharmika* (those who follow religion), and *Satvikaand* who have self-control. When used during the spread of communicable diseases amid calamities (*Janapadodhvamsa*), these remedies and ethical rules of behaviour (*sadvritta paalan*) might readily save people's lives if their deaths are not pre-determined (*Yesham Na Mrityu Saamnyamiti*).<sup>[21]</sup>

#### TYPES OF SADVRITTA

Codes of conduct are classified in to;

1. *Vyavaharika sadvritta* (Ethical codes of conduct).
2. *Samajika sadvritta* (Social codes of conduct).
3. *Manasika sadvritta* (Mental codes of conduct).
4. *Dharmika sadvritta* (Moral codes of conduct).
5. *Sharirika Sadvritta* (Physical codes of conduct).

#### *Vyavaharika sadvritta* (Ethical codes of conduct)<sup>[22]</sup>

Always tell it like it is. Make an effort to communicate at the appropriate time and with words that are useful, limited, sweet, and meaningful. Always bring an umbrella, a walking stick, and a turban with you when you go for a walk (headwear). Because an umbrella protects you from rain, wind, dust, the sun's heat, snow, and other elements. It also improves colour

(complexion), vision (vision), strength, and comfort.<sup>[23]</sup> Similarly, strolling with a stick dispels dread of dogs, several sorts of snakes, wild and horned creatures. It guards against exhaustion and flaws. It also grants clarity of thought, zeal, strength, stability, boldness, and valiance. It also supports the body and alleviates anxiety.<sup>[24]</sup> Always cease doing physical activity before you become entirely exhausted. Don't overwork yourself. Because good exercise promotes lightness, workability, stability, and discomfort resistance. It also boosts the digestive system's efficiency.<sup>[25]</sup> Excessive physical activity causes fatigue, exhaustion, excessive thirst, bleeding from various regions of the body, blackness in front of the eyes, cough, fever, and vomiting.<sup>[26]</sup> Sleeping in an uncomfortable bed is not a good idea. Because a comfy cot relieves exhaustion and *vata* aggravation, acting as an aphrodisiac, and endows contentment, restful sleep, and courage. Do not oversleep or stay awake for long periods of time at night. Because getting enough sleep provides nourishment, nice colour (complexion), vigour, and enthusiasm, as well as maintaining tissue normality.<sup>[27]</sup> Bathing should not be taken unless you are free of effort, before washing your mouth, or when you are naked. After taking a bath, do not put on the same clothes as before.

#### *Samajika sadvritta* (Social codes of conduct)<sup>[28]</sup>

Be nice to all living beings, calm the rage of those who are afraid, assist the poor, be truthful, peaceful, and tolerant of others' harsh words and behaviours. Maintain a friendly approach and initiate the conversation. Always treat guests with respect and kindness. Always be in the presence of teachers, the elderly, and successful people (both religious and secular), and always respect and serve them. In public, avoid combing your hair. In front of others, do not pick your teeth or finger your nose or ear. It's not a good idea to laugh too loudly or use sound to get rid of flatulence. When coughing or sneezing, always cover your mouth with your hand. Because numerous types of droplet illness were transmitted from one person to another via fluids from the mouth and nose. We stop germs that are emitted while coughing and sneezing by covering our mouth. Unwashed, unclean, or uncomfortable clothes, clothes worn by others, clothes that aren't appropriate for the season or event, or garments made of synthetic fibres should not be worn. Clean clothing enhances desires, reputation, longevity, and protects against inauspiciousness. It provides joy, grace, competence, and charm.<sup>[29]</sup> As a result, always dress appropriately for the season, in decent, clean, untorn clothing. One should not abandon affectionate relatives who have aided in times of need and who are privy to the family's deepest secrets. The genital or sexual organs, as well as other portions of the body, should not be exposed. Should not associate with bad-behaving ladies, companions, or servants. Good people are never opposed by reambers. One should not spend too much time with youngsters, elderly people who are very selfish, idiots who are disliked, and people who have a poor minded people.

***Dharmika sadvritta (Moral codes of conduct)***<sup>[30]</sup>

A person should not leave the house without touching diamonds, respectable people's feet, fortunate objects, and flowers. Always wear auspicious plants like *Tulsi*, *Sahadevi*, and *Rudraksha* to ward off evil. Everyone should revere Gods, Cows, Teachers (preceptors), the aged, and those who have reached spiritual perfection.

At night, do not wander in an unknown and banned location. Do not seek shelter in temples, under holy trees, at the intersection of four roads, gardens, burial grounds, or slaughterhouses at night. Sputum, flatus, faeces, and urine should not be eliminated in front of the wind, fire, water, moon, sun, and even teachers.

***Manasika sadvritta (Code of mental activities)***<sup>[31]</sup>

It is not advisable to engage in any activity without first doing a thorough investigation. Allowing your sense organs to govern you is a bad idea. You must maintain control of them. Do not put off tasks that must be completed at the appropriate time. Don't jump to conclusions without thoroughly researching the situation. Don't be overly elated by your accomplishments and depressed by your losses. Because the causes of all things are definite, and their effects are similarly definite, it is important to remember the regular mode of events. Always commence the activity and engage in efforts toward the desired consequences if you are sure in the effects of your actions.

*Sadvritta's* various dos and don'ts were quite pertinent in ancient times. As the ages passed, many changes in social and religious customs and behaviour, as well as in people's way of life, eventually occurred. Some of the ancient regulations are still in use today, while others have vanished, are no longer relevant, or cannot be put into practise at all.

**DISCUSSION**

To summarise, if one wishes to live a healthy and happy life, he or she must adhere to the Ayurvedic principles of disease prevention (*dincharya*, *sadvritta*, and *aachar rasayana*). The etiological elements have been separated into two groups by *Acharya Charaka: Niyata Hetu* and *Aniyata Hetu*. Floods, cyclones, landslides, earthquakes, and tsunami are examples of *Niyata Hetu* factors that affect everyone in a community. They include destructive effects of the sun, moon, stars, and planets such as floods, cyclones, landslides, earthquakes, and tsunami. *Aniyata Hetu* are factors such as *Pragyaparadha* (terrorism, war, etc.), *Shastra Prabhavaja* (nuclear weapons, advanced weapons such as bio-weapons), *Abhisyangaja* (effects of pathogens, evil forces, and unsanitary conditions), and *Abhishapaja* (effects of pathogens, evil forces, and unhygienic conditions) (curse). These causes may have an impact on the entire society, resulting in the communicable disease *Janapadodhvamsa Rogas*.<sup>[32]</sup> The initial step in preventing pathogenesis is to avoid the causal variables that are responsible for illness causation. Ayurvedic

principles such as *Sadvrit Palan* (code of right conducts) are crucial in preventing *Janapadodhvamsa* pathogenesis.

**CONCLUSION**

Ayurvedic ideas have been practised for hundreds of years, but they are still applicable today. Ayurveda's key objective is *Swasthasya Swasthya Rakshanam*, or maintaining a healthy person's health. Prevention is the greatest strategy to avert catastrophes, and consider remedies like *Rasayana therapy*, *Panchkarma* procedures, *Sadvrit Palan* (code of right conducts), and *Homa* that are mentioned in *Janapadodhvamsa* to keep nature and self in harmony (*Yagya*). We can prevent various forms of physical and psychological problems and live a long and healthy life in terms of physical, psychological, and social aspects by appropriately utilising *Sadvritta*.

**REFERENCES**

1. Sharma RK, Dash Bhagwan, Charak Samhita. [Text with English Translation & Critical Exposition based on Chakrapanidatta's Ayurveda Dipika], Edn Chowkhamba Sanskrit Series Office Varanasi (India) Publication, 2018; 1(23): 30.
2. Sharma RK, Dash Bhagwan, Charak Samhita. [Text with English Translation & Critical Exposition based on Chakrapanidatta's Ayurveda Dipika], Edn Chowkhamba Sanskrit Series Office Varanasi (India) Publication, 2018; 1(39): 53.
3. Shastri Kaviraja Ambikadutta, Sushruta Samhita Edn. Chaukhambha Sanskrit Sansthan Varanasi Publication, 2012; 1(73): 3.
4. Sharma RK, Dash Bhagwan, Charak Samhita. [Text with English Translation & Critical Exposition based on Chakrapanidatta's Ayurveda Dipika], Edn Chowkhamba Sanskrit Series Office Varanasi (India) Publication, 2018; 2(414): 3.
5. Gupta Kaviraja Atrideva, Astanga Hridayam of Vagbhata Chaukhambha Prakashan Varanasi Publication, Edn, 2012; 21(1).
6. Sharma RK, Dash Bhagwan, Charak Samhita. [Text with English Translation & Critical Exposition based on Chakrapanidatta's Ayurveda Dipika], Edn Chowkhamba Sanskrit Series Office Varanasi (India) Publication, 2018; 1: 381- 385, 35-58.
7. Sharma RK, Dash Bhagwan, Charak Samhita. [Text with English Translation & Critical Exposition based on Chakrapanidatta's Ayurveda Dipika], Edn Chowkhamba Sanskrit Series Office Varanasi (India) Publication, 2018; 1(600): 26.
8. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey. Chaukhamba Surbharti Prakashan, Sutra Sthana, 2007; 8(17): 196.
9. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthana, 2007; 8(18): 197.

10. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 8(31): 206.
11. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey. Chaukhamba Surbharti Prakashan, Sutra Sthana, 2007; 8(17): 196.
12. Sharma RK, Dash Bhagwan, Charak Samhita. [Text with English Translation & Critical Exposition based on Chakrapanidatta's Ayurveda Dipika], Edn Chowkhamba Sanskrit Series Office Varanasi (India) Publication, 2018; 2: 140-160.
13. Tiwari PV, Charak Samhita. [English Translation of Text with Ayurveda Dipika commentary of Chakrapanidatta] Edition Chaukhambha Vishvabharati, Varanasi, 2018; 1(155): 20.
14. Tiwari PV. Charak Samhita [English Translation of Text with Ayurveda Dipika commentary of Chakrapanidatta] Edition Chaukhambha Vishvabharati, Varanasi, 2018; 1(151): 6.
15. Tiwari PV, Charak Samhita. [English Translation of Text with Ayurveda Dipika commentary of Chakrapanidatta] Edition Chaukhambha Vishvabharati, Varanasi, 2018; 1(150): 5.
16. Tiwari PV, Charak Samhita. [English Translation of Text with Ayurveda Dipika commentary of Chakrapanidatta] Edition Chaukhambha Vishvabharati, Varanasi. 2018; 1(153):9-11.
17. Illustrated Charaka Samhita, (2015) translated by Pt. KashinathShastri and Dr. GorakhnathaChaturvedi, Published by Chaukhambha Bharti Academy, VimanaSthana Chapter 3 Sloka no.6-1,2,3,4, Page No. 693.
18. Tiwari PV, Charak Samhita. [English Translation of Text with Ayurveda Dipika commentary of Chakrapanidatta] Edition Chaukhambha Vishvabharati, Varanasi, 2018; 1(149): 4.
19. Tiwari PV, Charak Samhita. [English Translation of Text with Ayurveda Dipika commentary of Chakrapanidatta] Edition Chaukhambha Vishvabharati, Varanasi, 2018; 1(154): 17.
20. Shastri Kaviraja Ambikadutta, Sushruta samhita. Edn. Chaukhambha Sanskrit Sansthan Varanasi Publication, 2012; 1(325): 32-33.
21. Illustrated Charaka Samhita, (2015) translated by Pt. KashinathShastri and Dr. GorakhnathaChaturvedi, Published by Chaukhambha Bharti Academy, VimanaSthana Chapter 3 Sloka no.8, Page No. 694.
22. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 8(19): 198.
23. Sushruta Samhita. Ambikadutta Shastri, editor. 2nd edition. Varanasi: Chaukhamba Sanskrit Sansthan. Chikitsa Sthana, 2007; 24(75): 137.
24. Sushruta Samhita. Ambikadutta Shastri, editor. 2nd edition. Varanasi: Chaukhamba Sanskrit Sansthan; 2007. Chikitsa Sthana, 24(77): 137.
25. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 7(32): 175.
26. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 7(33): 176.
27. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 21(36): 406.
28. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 8(19): 199.
29. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 5(95): 138.
30. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 8(25): 203.
31. Charak Samhita with Charak Chandrika Hindi commentary, by Dr. Tripathi Brahmanand, Chaukhamba Surbharti Prakashan, Sutra Sthan, 2007; 8(27): 204.
32. Illustrated Sushruta Samhita, (2014) translated by KavirajaAmbika Dutta Shastri, Published by Chaukhambha Sanskrit Sansthana, Sutra sthanam Chapter 19 Sloka no.28, Page No. 105.