

AN AYURVEDIC REVIEW ON JANAPADODHWAMSA

¹*Dr. Tarun Kumar Kushwaha, ²Dr. Suman Yadav, and ³Dr. Ashutosh Kumar Yadav¹MS Scholar, PG Dept. of Shalya Tantra, Govt. Ayurveda PG College & Hospital, Varanasi.²READER & HOD PG Dept. of Shalya Tantra, Govt. Ayurveda PG College & Hospital, Varanasi.³Reader Dept. of Rachana Sharir, Govt. Ayurveda PG College & Hospital, Varanasi.***Corresponding Author: Dr. Tarun Kumar Kushwaha**

MS Scholar, PG Dept. of Shalya Tantra, Govt. Ayurveda PG College & Hospital, Varanasi.

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ABSTRACT

Ayurveda the eternal life science from many centuries proved to be the most efficient tool in the health management system. It gives more weightage to the prevention than the cure. *Janapadodhwamsa* is one among the unique concept described in *Ayurveda* treatises which literally means demolition or annihilation of people or community. *Acharya Charaka*, called it *janapadodhwamsa*, *Acharya Sushruta* called it *Maraka* and *Acharya Bhela* called it *Janamaar*. There are four factors that has been described which are common and essential for every living being i.e. *Vayu* (air), *Jala* (water), *Desha* (land) and *Kaala* (season). Among these four factors *Kaala* is mainly main factor. Any abnormal alteration in these four factors can significantly influence individual or community or environment or all of them together. Vitiating of these four common factors is the cause for *Janapadodhwamsa*. Foremost reason for *Janapadodhwamsa* has been described as *Adharma* (immorality) and the root cause of *Adharma* is said to be *Pragyaparadha* (delinquency of wisdom). Considering the note worthiness of *Janapadodhwamsa*, a whole chapter has been depicted in *Charaka Samhita* illustrating its onset, causes, peculiar features and management. Its causative agents, method of prevention has been clearly explained. To manage *Janapadodhwamsa* it is advised to include the usage of *Rasayanatherapy*, *Panchkarma* procedures, *SadvritPaalan* (code of right conducts) and *AacharaRasayanai*. ebehavioural therapy.

KEYWORDS: *Janapadodhwamsa*, *Maraka*, *Janamaar*, *Rasayana*, *Panchkarma*, *Pragyaparadha*, *Vaadchikitsa*, *Dhupana karma*.

INTRODUCTION

The term homeostasis in the modern science defines that it is the maintenance of constant internal environment of the body. Here it is not a static equilibrium. It is a dynamic equilibrium. As the change in external environment has its influence in the living organism, the importance of maintaining equilibrium with the nature is inevitable. *Ayurveda*, the science of life, deals the organism in a holistic way gives importance in maintaining health than the treatment of diseases. It gives more weightage to the prevention than the cure.

Ayurveda is made up of two Sanskrit words, *Ayu* which entails coming together of body, senses, mind and soul and *Veda* meaning knowledge, wisdom. *Ayurveda* is a perennial source of knowledge, known to mankind since several thousands of years, about cause, features and treatment of diseases, and ways to restore as well as promote health.

Our ancient *Acharyas* explain *Ritucharya* which means methods for adapting with the changing environment which is not in our control. *Ritu* or season appear in

nature due to the movement of sun, the prime energy source of the nature. As part of the movement of sun 6 *Ritus* manifest with diverse characteristics. *Charya* means the *Anushtana* or modifications which can make us in harmony with the environment. *Acharyas* explain modifications in every aspect of life such as *Ahara*, *Viharas*– bath, dress, sexual life, sleep etc. which help them to cope up with the environment thus help to lead a qualitative life. Ultimately help us achieve all the aims of life.

Natural calamities including epidemics and pandemic diseases are described in *Ayurveda* under the heading *Janapadodhwamsa*. Diseases having similar signs and symptoms affecting many people of town, state and country at a time and can destroy the whole province is named as *Janapadodhwamsa*. According to *Charaka Samhita* factors involved in *Janapadodhwamsa* which in turn lead to vitiating of environmental factors are air, water, place and climate. War and other man-made calamities are also the causative factors for *Janapadodhwamsa*. According to *Chakrapani* there are two kind of causes for diseases, *Sadharana* (typical) and

Asadharana (atypical). Atypical is subjective cause that varies from human to human like food, habits etc., which vitiates *Dosha*. Typical is common to many people like air, water, place and climate. Diseases due to such common causes are called *Janapadodhwamsa*. Among four factors *Kaalais* considered as supreme among other three factors since *KaalaDushtimay* lead to vitiation of other three factors. *Kaala* has direct relation with *Rituif Ritucharyais* followed properly we can tackle *KaalaDushtieffectively*.^[1]

There are four factors that have been described in *Ayurveda* treatises which are common and essential for every living being i.e. *Vayu* (air), *Jala* (water), *Desha* (land) and *Kaala* (season).^[2] Any abnormal alteration in these four factors can significantly influence individual, or community or environment or all of them together. This alteration in the four factors may be understood with an instance considering environmental imbalance and disease outbreak emerged due to ongoing industrialisation, pollution etc. Description of such conditions affecting wide population has already been seen in *Ayurvedic* treatises dating thousands of years back. *Acharya Charaka* termed this condition as *Janapadodhwamsa*. The vitiated above-said four common factors are the cause for *Janapadodhwamsa*. Although many scholars considered *Janapadodhwamsa* as an endemic or epidemic or pandemic disease condition whereas in *Charaka Samhita* the causes for vitiation of such factors has also been described in a dedicated chapter focused on *Janapadodhwamsa*.

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LITERARY REVIEW

'*Janpad*' means group of people or community and '*Dhwamsa*' means demolition. Therefore, the literal meaning of the term '*Janapadodhwamsa*' may be considered as a condition with massive demolition or annihilation of people or community. In *Janapadodhwamsa*, persons having distinct *Prakriti* (constitution), *Aahara* (diet), *Deha* (body), *Bala* (strength), *Satmya* (suitableness), *Mana* (mind) and *Vaya* (age) may be affected by one particular disease simultaneously. In *Janapadodhwamsa*, four factors viz. *Vayu* (air), *Jala* (water), *Desha* (land) and *Kaala* (time period/ season) are primarily altered. The sequences of these four factors are important in progressive order because of their essentiality. Among these, *Kaalabeing* the most powerful of them is cause of disaster.

Distinct terminology has been used for *Janapadodhwamsa* by different *Acharyas*. *Acharya Sushruta* has termed this condition as

Maraka (destroying condition) and emphasised the utilisation of *Aushadh* (herbs) and *Jala* (water) which are not affected or collected before the onset of *Maraka*.^[3]

Acharya Bhela used the term *Janamaar* for this condition (destroying condition) and emphasized the Fasting of a person due to outbreak of medical epidemics (*Mitt bhoji*), should remain *Dhritiman*. With the use of mantras and medicines one should remain engaged in the saluation of bramhins, *Janamaar* by doing this can be avoided.^[4]

Acharya Kashyapa also talk about the disease which occurs in *Janpadvishesha*.^[5]

LOCATION OF SAMBHASHA (DISCUSSION)

In summer weather, forest area near the banks of Ganga at *Kampilya*, capital city of *Panchalaregion* (i.e today *Kampilyais* Farukhabad district in UP of India), which was the residence of the *Dwija* (elite of the twice born communities like brahmins). In this place *PunarusuAtreyaspeak* to his disciple *Agnivesha*.^[6]

ORIGIN OF JANAPADODHWAMSA

Foremost reason mentioned by *Acharya Charaka* for *Janapadodhwamsa* is *Adharma* (immorality). *Adharmais* an antonym to *Dharma* which denotes lack of morality, or unrighteousness in the people. Unethical and non-harmonious practices among communities and people come under *Adharma*. The root cause of *Adharmais* said to be *Pragyaparadha* (delinquency of wisdom). *Asatmyendriyarthasamyoga*, *Pragyaparadha* and *Parinamahas* been described as the main factors for development of any disease.^[7] The word *Pragyaparadhais* made from two words *pragya+aparadh*. *Pragya=Dhee + Dhriti+Smruti*, and *aparadh* means misdemeanour. Deranged *Dhee* (intellect), *dhriti* (patience), and *Smriti* (memory) leads to all sorts of *Ashubh karma* (unwholesome/inauspicious actions). This is called as *Pragyaparadha* and causes vitiation of all *Doshas*.^[8,9] *Pragyaparadhais* even said to be the cause of all *Aagantuka* (exogenous) and *Manasika* (mental) *Vyadhi*.^[10]

Acharya Charaka has also described *Lobha* (greed) as a factor leading to *Adharma*. Further, reason for *Bhutasangha* (contact with an organism) *Abhishapa* (curse) has also been described as *Adharma*.^[11] *Lobha* (greed) along with *Abhidroha* (affronting) and *Kopa* (anger) has also been mentioned as etiological factors for the occurrence of eight major diseases.^[12] *Acharya Sushruta* has mentioned that the reason behind the change in *Marakais Adrishta* (invisible or idiopathic). Further *Dalhana* explains these to be caused by the *Adharma* (immorality) of population of that particular area. Sometimes the *RituVyapad* (seasonal variations) may also be caused due to various reasons like *Abhishapa* (curse), *Rakshkrodh* (demon resentment) etc.^[13]

QUERY AND EXPLANATION

After properly collection of drugs *Agnivesha* ask question to *Acharya Punarvasu Atreya* that “How does the simultaneous destruction of communities or *Janapadodhvamsa* take place by the incidence of only single disease, in spite of individuals who differ from one another in their constitution (*Prakriti*), diet (*Aahara*), physique (*Deha*), vitality (*Bala*), habits (*Satmaya*), psychic make up (*Satva*), and age (*Vaya*)?” *Acharya Punarvasu Atreya* explained to *Agnivesha* that although a community may be dissimilar with respect to the constitution and other characteristics of its individuals but here are some common factors which often get

adversely affected, resulting in outbreak of diseases having similar symptoms that destroy communities i.e. *Samanya Tat Vaigunyaat Samankaala Samanalinghacha Vyadhyorabhinirvrittamana Janapadam Udwansayati*.^[14] The common factors which affect mass population are *Vayu* (air), *Udaka* (water), *Desha* (land) and *Kaala* (season).

FEATURES OF JANAPADODHWAMSA

In *Janapadodhwamsa*, mainly the said four factors are affected and results in mass annihilation. *Acharya Charaka* has described *Vikritalakshanas* (altered characteristics) of the said factors are as follows.^[15]

Table 1: Characteristics of *Dushit* (polluted) *Vayu* (air), *Udaka* (water), *Desha* (land) and *Kaala* (season).

S.no.	Factor	<i>Vikritalakshana</i> (altered characteristics)
1	<i>Vayu</i> (air)	<ol style="list-style-type: none"> 1. <i>Vishama</i> (absence of features in accordance with season) 2. <i>Atistimita</i> (excessive calm) 3. <i>Atichalam</i> (excessive violent) 4. <i>Atiparusha</i> (excessive rough) 5. <i>Atishita</i> (extreme cold) 6. <i>Atyushna</i> (extreme hot) 7. <i>Atiruksha</i> (excessive dry) 8. <i>Atyabhishtya</i> (excessive humid) 9. <i>Atibhairavaravam</i> (wind blowing with excessive sound) 10. <i>Atipratihataparaspargati</i> (colliding in nature) 11. <i>Atikundalinam</i> (excessively cyclonic) 12. <i>Asatmayagandhavashpasiktapanshudhumophatamiti</i> (wind with unwholesome smell, mixed with gases, sand, ashes and smoke)
2	<i>Jala</i> (water)	<ol style="list-style-type: none"> 1. <i>Vikrutgandhavarnarasasparsa</i> (Abnormal smell, colour, taste and touch) 2. <i>Kledabahula</i> (excessive stickiness) 3. <i>Jalcharavihangam</i> (water bodies is devoid of aquatic animals like fishes etc.) 4. <i>Upkshinamjaleshaya</i> (reduced water levels in lakes and ponds) 5. <i>Apritikaram</i> (unpleasant appearance or taste) 6. <i>Uppataganam</i> (devoid of natural qualities)
3	<i>Desha</i> (land)	<ol style="list-style-type: none"> 1. <i>Vikrutgandhavarnarasasparsa</i> (Abnormal smell, colour, taste and touch) 2. <i>Kledabahula</i> (excessive stickiness) 3. Abundance of serpents, wild animals, mosquitos, locusts, flies, rats, owls, vulture and jackals 4. <i>Pratanaadibahulam</i> (excessive orchard with grass, weeds and creepers) 5. <i>Atishukshanastashyam</i> (extremely dried land with destroyed crops) 6. <i>Dhumrapawanam</i> (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. <i>Kshubhitudirnajalashayam</i> (disturbed and turbulent water bodies) 10. <i>Pratataulkapatanighatabhumikampa</i> (Frequent occurrence of meteorites, thunderbolts and earthquakes. 11. <i>Atibhayavaramroopam</i> (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
4	<i>Kaala</i>	Features opposite, excessive or less to the features of normal course of season

SHUSRUTA SAMHITA NIDANA STHANA
CHAPTER - 5

“प्रसंगाद्ग्राह्यसंस्पर्शान्निश्वासात्सहभोजनात्
सहशय्याऽऽसनाच्चापिवस्त्रमाल्यानुलेपनात्” (सु.नि.5/32)

Acharya Shusruta (The Father of Surgery) has explained Aupasargik Rogas. Aupasargikadiaseases are communicable diseases that spread through direct contact or contaminated objects of patient.

By physical contact, expired air, eating with others by sharing plates, sharing bed, clothes and cosmetics spread the communicable diseases from one person to other person. Here according to *Acharya Dalhana Prasangaat* means excessively and frequently if these activities are performed.^[16]

JANAPADODHVAMSAKARA BHAVA (MOST DANGEROUS BHAVA)

Impairment of *Vayu* (air), *Udaka* (water), *Desha* (land) and *Kaala* (season) are more lethal in their increasing order. *Kaala* impairment is most dangerous. The wise man should know that "*GariyaParamIti*" water is more important than air, land is more important than water and *Kaala* is yet more important than *Desha* by virtue of their degree of indispensability.^[17]

GENERAL TREATMENT OF JANAPADODHVAMSA

विगुणेष्वपि स्वल्पेतेषु जनपदोद्ध्वंसकरेषु भावेषु भेषजेनोपपाद्यमाना नामाभयं भवति योगेभ्य इति^[18] च.रि.3/8
 येषां न मृत्युसामान्यं सामान्यं न च कर्मणाम्
 कर्मपञ्चविधतेषां भेषजं परमुच्यते॥
 रसायनानामिव धिवत्त्वोपयोगः प्रशस्यते
 शस्यते देहवृत्तिश्च भेषजेः पूर्वमुद्धृतैः॥^[17] च.रि.3/13-14

One does not suffer from these diseases even if all 4 vitiated factors are at work if people are assured with proper medicaments which are already collected and processed. Use of *Panchakarma*, proper administration of *Rasayana* therapies is advised in the effective management of *Janapadodhvamsa* (communicable diseases). The herbs used for the medicine preparation should be collected prior to the onset on diseases in that particular area.

Along with this *Satyabhuta* (Truthfulness), *Bhoote Daya* (compassion for living beings), *Dana* (charity), *Bali* (scarifies), *Devatarchana* (prayer to the gods), *Sadvritta Anuvritti* (good deeds), protection of the self by *Mantra* etc are very effective, *Shivanaamupsevam* (devotion towards God), "*Sevanambrahmcharyasyatathev bhramchaarinaam*" service to those observing *brahmacharya* (celibacy) and following it, *Samkatha Dharmshastranam* (discussion on religious scriptures), *Samkatha Maharishinaam* (befriending great sages), *Jeetatmananam* (who have self-control), *Dharmika* (who follow religion), who are *Satvika* and who are learned people. These therapies, which when adopted during spread of communicable diseases (*Janapadodhvamsa*), can easily save the lives of individuals provided the death of the individuals is not pre-determined (*Yesham Na Mrityu Saamnyamiti*).

In the situation of *Maraka*, *Acharya Sushruta* has also suggested to utilise medicines that has been collected before the onset of diseases and to use pure water.^[18]

IMPORTANCE OF RASAYANA

Several *Rasayana* botanicals described in *Ayurveda* are used in clinical practice for strengthening immunity. Based on our research data, we find *Ashwagandha* (*Withaniasomnifera*), *Guduchi* (*Tinosporacordifolia*), *Shatavari* (*Asparagus racemosus*), *Amalaki* (*Phyllanthusembelica*), and *Yashtimadhu* (*Glycerizaglabra*) are potential immunomodulators.

According to *kalpadruma Rasayana* means *rasaraktadidhatus* (the seven basic tissues) reaches their proper destination or the process which help in proper nourishment of tissues by *poshaka rasa*. According to *Sushruta*, *Rasayanatantra* includes different steps of delaying aging process, increases longevity, and intelligence and provide disease resistant power to the individual.^[19] According to *Charaka Rasayana* is the method to produce the *dhatus* of optimum quality.

According to *Sharangadhara*, *Rasayanatreatment* is one which result in the prevention of diseases due to old age.^[20]

DHUPANAA KARMA (FUMIGATION)

In ancient time and even today *Yagya* are done for the welfare of the mass population as it resulted in mass hygiene. It is also mentioned in *Janapadodhvamsa* in *Ayurvedic* literatures. In *Kashyap Samhita*, *Raksoghana Dhupana* is mentioned for protection from infections and *Gana Dhupana* for all diseases originating from *Bhuta* (microbes).^[21] In *Charaka* and *Sushruta Samhita* different type of *Dravyasi* i.e drugs are mentioned in different diseases that are used for *Dhupana Karma*. Like, *Guggulu* (*Commiphoramukul*), *Nimba* (*Azadiractaindica*), *Vacha* (*Acorus Calamus*), *Kutha* (*Saussurealappa*), *Haritaki* (*Terminalia chebula*), *Sarsapa* (*Brassica campestris*), *Yava* (*Hordeum vulgare*) with *Ghritha*.^[22] In *Sushruta Samhita*, *Rakshoghna Dravya* are mentioned like *Sarsapa*, *Nimba*, *Lavana* with *Ghritha* fumigation with them to be done twice a day for 10 days. Microbes are destroyed by *Raksoghana* drugs.^[23]

VAAD CHIKITSA (SOUND THERAPY)

Acharya Sushruta said that if food is contaminated with poison, then different symptoms arises due to that poison and to treat them apply different pastes on various types of instruments and produce sound from them.

तारः सुतारः ससुरेन्द्रगोपः सर्वैश्चतुल्यः कुरुविन्दभागः॥

पित्तेन युक्तः कपितान्वयेन वाद्यप्रलेपो विहितः प्रशस्तः॥

वाद्यस्य शब्देन हियान्ति नाशं विषाणि घोराण्यपियानि सन्ति॥^{च.रि.3/13-14}

Equal parts of each of these contents *Taar* (Silver), *Sutaar* (Mercury), *Suvarna* (Gold), *Saariva* and *Kuruvind* (A kind of Precious stone or *Mustai*. *ecyperus*) total of above four *dravya*, these should be mixed with *Pitta* of cow of *Kapila Varna* (color). This paste should be applied on sound producing instruments. As from the sound of instruments *GhorVisha* will be destroyed.^[24]

NASYA

Ayurveda recommends the application of medicated oils such as anuTaila, shadbindutaila in the nostrils. This may protect the respiratory tract from pathogen entry. This procedure known as nasya is well described in *Ayurveda*. Application of pure sesame oil was found to be effective for the treatment of dry nasal mucosa. Similar to Kavala and mouth Gandusha, nasal oil application possibly forms a biofilm and can help as a barrier to the entry of the virus particles.

OTHER TREATMENTS

Steam inhalation and hot fomentation (with aromatic oils such as menthol) provide satisfactory clinical relief in nasal and throat congestion, bronchoconstriction, headache, and sinusitis. Its role in improving nasal conditioning, improving nasal mucus velocity, and reducing congestion and inflammation has been reported in several clinical studies.

Ayurveda advocates several non-pharmacological measures that are critical to overall health, including diet, sleep, mental relaxation, lifestyle behavior, and Yoga. Several studies have endorsed the role of pranayama (Yoga breathing techniques), asanas (postures), and yogic kriyaprocedures in improving lung health and exercise tolerance. The recommended daily diet includes fresh hot soups of vegetables (radish, trigonella leaves, drum stick vegetable pods) and pulses (lentils, green gram/mung beans, chickpeas) seasoned with spices such as Mulaka (*Zingiberofficinale*), Lahsun (*Allium sativum*), Ajwaain (*Cuminumcyminum*), and Sharshapa (*Brassica nigra*).

DISCUSSION

In order to conclude one who desires for healthy and happy life, one has to follow regular preventive principle told in *RitucharyaAdhyaya* mentioned in *Ayurveda* for the prevention of diseases. *Acharya Charaka* has divided the etiological factors into two different categories i.e. *NiyataHetu* and *AniyataHetu*. The *NiyataHetu* are factors that affect commonly to all the individuals in a particular-community and include the harmful effects of sun, moon, stars, and planets such as floods, cyclones, landslides, earthquakes, and tsunami. *AniyataHetu* are factors that include *Pragyaparadha* (terrorism, War etc.), *Shastra Prabhavaja* (nuclear weapons, advanced weapons like bio-weapons), *Abhisyangaja* (effects of pathogens, evil forces and unhygienic condition) and *Abhishapaja* (curse). These factors may affect the entire community and cause communicable disease known as *JanapadodhvamsaRogas*.^[25] *Charaka* describes three different methods in management of conditions tend to produce disease i.e. *Apakarshana*, *Prakriti Vighata* and *Nidaana Parivarjana*.^[26] *Acharya Sushruta* defined *Nidaana Parivarjana Chikitsa* as: "Samkshepatah Kriyayogo Nidana Parivarjanam." Avoiding the causative factors, which are responsible for causation of disease, it is the primary step to prevent pathogenesis. As told earlier to prevent *Janapadodhvamsa*, the usage of *Rasayana* therapy, *Panchkarma* procedures,

SadvritPalan (code of right conducts) and *AacharaRasayanai*.ebehavioural therapy should be used.

CONCLUSION

The main objective of *Ayurveda* is *Swasthasya Swasthya Rakshanami*.e to maintain health of a healthy person. Prevention is best way to avoid *AupsargikVyadhi* (communicable diseases) and consider under *Janapadodhwamsaso* remedies that are told in *Janapadodhwamsa* like *Rasayanatherapy*, *Panchkarma* procedures, *SadvritPalan* (code of right conducts) and *AacharaRasayanai*.ebehavioural therapy, *Homa (Yagya)* should be tried as preventive measure. Adoption of *Ayurveda* dietetics and lifestyle, *Panchakarma* therapies, *Rasayana* therapies may effectively contribute to prevent and manage situations especially like disease outbreak. Further research studies are required to support the preventive and curative aspects of *Ayurvedic* management during epidemic and pandemic conditions.

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