

CONCEPT OF VIRUDDHA AHARA W.S.R. TO INCOMPATIBLE FOOD*¹Dr. Puja Vitthal Kohakade and ²Dr. A. K. Burley¹PG Scoler (Kayachikitsa), ²Prof. & HOD of Kayachikitsa
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ABSTRACT

The wellbeing of individual chiefly depends upon the kind of food he consume. The maximum benefits of Ahara can be achieved only by following the healthy dietary guidelines mentioned in classics of Ayurveda. Whereas wrong dietary patterns can be hazardous to health. In Ayurvedic classics, Ahara is mentioned as one among the three upstambas (subpillars of body). Ahara is considered to be vital for a human body as it provides the basic nutrients which are very essential to carry out the basic activities of digestion and anti-anxiety. Ayurveda emphasizes on consuming healthy and nutritious diet. The difference of proper unwholesome Ahara (Viruddha Ahara) is unique and important concept described in Ayurveda. The diet which disturb the balance among the body elements, is called as Viruddha Ahara. Food taken in improper (unbalanced) methods can cause various types of disease.

KEYWORDS:**INTRODUCTION**

Ayurveda the Indian medical science offers various approaches towards the maintenance of good health status. According to Ayurveda, there are positive and negative attributes of Ahara. Since, Ayurveda deals with a holistic approach to cure, it covers the Ahara factors in depth. For healthy living Ayurveda emphasizes on consuming right kind of diet which is healthy and nutritious. Ahara is very much essential for the sustainment of life of all living being. It is stated to be responsible for both Arogya (Health) and vyadhi (disease).^[1]

The food which is wrong in combination has undergone wrong processing, consumed in incorrect dose and / or consumed in incorrect time of the day and in wrong season can leads to incorrect metabolism which inhibit the process of metabolism and have opposite property to the dhatus are called as Viruddha Ahara or incompatible diet or unwholesome diet.^[2] Viruddha Ahara or incompatible diet is very important issue discussed by ancient Ayurveda. Viruddha Ahara is cause of many metabolic disorders. Viruddha Ahara is defined by Charak.^[3]

Ayurveda mentioned that consumption of incompatible combination of food (Viruddha Ahara) leads initiation of pathological condition. Consumption of foods having incompatible combinations, foods cooked in wrong way, eating foods in excess or low amount and inappropriate

eating time, etc. are some common aspects of incompatible foods. Viruddha- Ahara may have opposite properties thus affects body constituents; Dosha and Dhatu, etc.

therefore may possess some unwanted effect on the body.^[4] Continuous intake of such food is the cause of manifestation several diseases both physical and psychological. Not only that such incompatible food habits by pregnant woman may causes defects in the born offspring.^[2]

Types of Viruddha Ahara (incompatible food)

Ayurveda literature has described various types of Viruddha Ahara. Maharshi Charaka mentions that such types of unwholesome diet can lead to diseases like abdominal distention, stiffness in neck, varieties of anemia, indigestions, insanity, various skin diseases, diseases of intestines, fever, rhinitis, and infertility etc. If the above list of diseases is classified as per the body system, it can be said that, immune system, endocrine system, digestive system, nervous system, and circulatory systems are affected by continuous consumption of Viruddha Ahara.^[2]

Desh Viruddha^[5]

A person if consume diet or food which is similar in properties of that particular region can lead to the malformation of the different nutrients required for the proper functioning of the body, leading to the

manifestation of various diseases. For example using diet which is Ruksha (dry), Ushna (hot) and Tikšana (sharp) quality in a Jangal Desha (arid region) can lead to Vata Prakopa. It can also vitiate the Rakta Dhatu (blood tissues) and cause reduction in the formation of succeeding Dhatu. Similarly the use of Snigdha (unctuous), Sheeta (cold), Guru (heavy) and other substances of similar quantities to Anooapa Desha (marshy region) can cause disturbances in the Agni (digestive enzymes and hormones) and may lead to autoimmune diseases. There will be obstruction to the Srotas (channels in body) and can lead to diseases like Premeha (diabetic syndrome), Arsha (hemorrhoids), Bhagandar (fistula), Visarpa (erysipelas), Kushta (skin diseases) etc. So one should consume the diet or food which is opposite in quality of that region, by which the diet or food will manage accordingly and keep the body stable and free from diseases.

Kala diseases^[6]

The consumption of diet or food with properties similar to the particular season can lead to various diseases. The uses of Sheeta (cold), Rooksha (dry) Laghu (light) and Khara (rough) and similar things in winter and the uses of Ushna (hot), Teekshna (sharp) and Katu (pungent) and such similar things in summer are incompatible with reference to Kala (season). The use of Sheeta (cold), Rooksha (dry) Laghu (light) and Khara (rough) and similar things in winter can lead to Vata Vitiation and diseases resulting from that. Similarly use of Ushna (hot), Teekshna (sharp) and Katu (pungent) similar things in summer can lead to the improper metabolism resulting in damage to the different Dhatu. Ayurveda mentions that food substances having opposite Rasa (taste) Guna (properties) are beneficial in that respective session. Therefore similar qualities of food substances are harmful to respective session and it may be the cause for disease after habitual intake.

Agni Viruddha^[7]

One should take diet or food after considering the status of Agni. If food has not been taken in accordance to the Jatharagni Bala (digestive power) then it will become Agni Viruddha.

- a) Mandagni Viruddha (incompatible to low digestive power)– Guru (heavy), Snigdha (unctuous), Madhura (sweet), etc. food substances if taken will not digest properly and can lead to diseases like Grahani (irritable bowel syndrome), Atisar (diarrhea), Visuchika (dysentery), Daurbalya (weakness).
- b) Tiksnagni Viruddha (incompatible to sharp digestive power)– Laghu (light), Tikšana (sharp), Vidhi (heat producing), Ushna (hot) food substances if consumed can cause very fast digestion of the food resulting in the over metabolism of the different Dhatu in the body leading to malnutrition and diseases related to that.
- c) Visamagni Viruddha (incompatible to fluctuating digestive power) – Ruksha (dry), Laghu (light), Suksma (), Guru, food substances if taken can cause improper digestion and can lead to the production of Ama. This can

cause the blockage of Srotas. This in turn can lead to the malformation of different Dhatu in the body.

d) Samagni Viruddha (incompatible to balanced digestive power)– Excessive quantity of food and taking can cause improper digestion leading in the formation of Ama (metabolic toxins). This in turn can cause different diseases like Amavata (rheumatoid arthritis), Alasya (laziness), Tandra (drowsiness)

Matra Viruddha^[8]

Food taken in sufficient quantity is termed as Matravat Ahara (appropriate dose), if one does not take Matravat Ahara then it is called Matra Viruddha. According to Maharshi Charak the intake of same quantity of honey & ghee is an example of Matra Viruddha. The different Ahara if taken in proper quantity it can work as Rasayana in the body or else it can become Visha or poison.

Satmya Viruddha^[9]

Consuming the food according to one's Prakirti (constitution) becomes suitable for the person, while consuming the diet which is opposite to one's Prakirti can lead to damage of the body. This type of Viruddha Ahara is called as Satmya Viruddha. For example a person who is Satmya to Katu, Ushna and Teekshna Guna qualities in food, if intakes Svadu (sweet), Sheeta, Guru etc qualities in food it becomes Asatmya (unwholesome) to himself. The wholesome diet will help in the proper nourishment and growth of his body. Unwholesome diet or Satmya Viruddha Ahara will cause manifestation of different metabolic disorders.

Dosh Viruddha^[10]

The use of article of food, which are dissimilar in quality to that of the respective body humors or Dosha, is called Dosh Viruddha. Consuming the Ahara or diet, drugs and procedure which is similar to the aggravated Doshas in the body can lead to the further aggravation of the Doshas in body leading to different disorders. For example in case of aggravation Pitta Dosh consuming Ushna, Teekshna, Katu Ahara becoming cause for further aggravation of Pitta and later to various diseases such as vitiation of Rakta (blood), skin ailments etc.

Samskar Viruddha^[11]

The change in the properties of a Dravya (substances) due to processing is called Samskara. But if improper processing is done it can lead to the formation of toxins which in turn can lead to the damage of the body tissues. For example if peacock's flesh is roasted on sticks of the castor plant it can make the peacock's flesh poison. This type of processing is called as Samskara Viruddha. So while processing any Dravya one should take care about the materials used in processing. The present fast food processing can be taken in this category where many harmful chemical and preservatives are used for commercial purpose, compromising with the health of the population.

Veerya Viruddha^[12]

The Ahara or diet, drugs and procedure which are opposite to the Potency if consumed or practiced can lead to Veerya Viruddha condition. This type of incompatibility in diet can lead to different physical diseases such as Kushta (skin diseases) etc, psychological disorders like Apasmara (epilepsy), Unmada (insanity), Bhrama (giddiness) etc.

Kostha Viruddha^[13]

A person with Krura Kostha (excessive absorbent gut) will have an increased level of Vata Dosha in him, leading to Rookshata (dryness) in his body channels. This Rookshata can cause obstruction in the channels and lead to obstruction in the free flow of Vata and Malas (metabolic waste). If such a person is administered a drug, which is in insufficient dose, weak in potency and poor in laxative quality it will further aggravate the condition. Similarly a person having Mirdu Kostha (less absorbent gut) will have Manda Agni (weak digestive power). So if given a drug which is heavy cathartic and in large dose, then it will not be digested and can lead to further diseased condition. This type of Viruddha is called as Kostha Viruddha.

Avastha Viruddha^[14]

Incompatibility with reference to state of person is known as Avastha Viruddha i.e. when a Vata provoking meal is given to one who is exhausted on account of fatigue sexual act or physical strain then it further aggravates Vata Dosha in the body. This is called as Avastha Viruddha. Similarly, if a Kapha provoking meal is given to one subject who is lethargic or sleepy or indolence, then it becomes Avastha Viruddha because it further aggravates the condition. Our diet should be in accordance to our energy expenditure through physical and mental activities. Intake of high calorie diet and sedentary habits is the cause of weight gain, obesity and later many diseases associated with it. Such things can be considered due Avastha Viruddha ahar

Krama Viruddha^[15]

When a person takes his meal without relieving himself from natural urge of defecation, micturition etc. or eats without feeling of hunger or does not eat in spite of severe hunger then it turns out to be Krama Viruddha. This type of Viruddha Ahara Sevana can lead to formation of Ama Dosha (metabolic toxins) in the body or can lead to Dathu Kshaya (depletion of body tissues), leading to different diseases like Visuchika (dysentery), Alasaka (intestinal torpor), Pandu (anemia), psychological disturbances etc. So in order to be in a healthy state one should follow a diet and regimen which is compatible to oneself.

Parihar Viruddha^[16]

This is incompatibility of the rule of prohibition, when a person takes hot substance after a meal of the flesh of a boar and similar animals. The flesh of boar is Ushna Veerya (hot potency), consumption of hot substance after

consumption of boar flesh can lead to increase in the Ushna Guna in the body leading to Dathu Kshaya. This type of Viruddha Ahara is called Parihar Viruddha.

Upachara Viruddha^[17]

That is incompatibility of the rules of ingestion is called as Upachara Viruddha. For example after the consumption of Ghee intake of cold water or cold food items is called as Upachara Viruddha. A person suffering from Rakta Pitta (hemorrhagic disorders) if administered Ushna and Rakta Prakopaka Ahara (diet aggravating vitiation of blood tissue) can lead to further aggravation of the condition. This type of incompatibility can cause the production of Ama by destroying the Jataragni. This in turn can cause diseases like skin disorders, Amlapitta (acid peptic disorders) etc.

Paka Viruddha^[18]

If food substance is prepared with bad and rotten firewood or is undercooked or burnt it is called Paka Viruddha. The overcooking and Undercooking of food can cause the production of Ama and can lead to Agnivaishamya (disturbed digestive capacity). This in turn can lead to indigestion and cause diseases like duodenal ulcers, Amlapitta, skin disorders etc. the overcooked foods can cause increase in dryness in body leading to Vata Prakopa leading to the depletion of Dhatu (tissues).

Samayog Viruddha^[19]

When two or more Dravyas are combined appropriately by considering their similar properties, they help in the development of the body. But if the properties of the combining Dravyas are opposite it can lead to depletion of body elements. Such type of incompatibility of combination is called as Samyoga Viruddha. For example intake of sour things with milk. Milk is cold in potency and sweet in taste, whereas the sour substance is having hot potency. So combination of these leads to improper metabolism and production of toxins in the body resulting in poor digestion and further manifestation of various diseases.

Hridya Viruddha^[20]

The consumption of food which is unpleasant to person is called as Hridya Viruddha. This can lead to physiological disturbances leading to poor digestion. The indigested food accumulates to produce toxins in body, leading to different psychosomatic disorders like IBS.

Sampad Viruddha^[21]

This is incompatibility with reference to richness of quality of food taken. For example the juice is obtained from unripe over ripe or unpurified food, intake of such food article, which are not having edible qualities can be considered as Sampada Viruddha. Consuming such food can cause the improper digestion leading to poor development of bodily tissues. It can cause the obstruction of body channels leading to different diseases.

Vidhi Viruddha^[22]

It is incompatibility of the rules of eating where food is not taken in a solitary place. Here solitary place is only an example. One should consider all the rules and regulations of dietetics, or else it can cause depletion of bodily tissues leading to physiological and psychological imbalance.

Diseases associated with Viruddha-Ahara^[23]

The literature study confirmed that Viruddha-Ahara if consumed regularly then it may lead various disorders even sometimes death. The effects of incompatible foods may be acute (Aashukari) or chronic (Chirakari). Fainting, intoxication, stiffness in neck, abdominal distention, anemia, diarrhea, skin diseases, dysentery, gastritis, fever and rhinitis may be seen as acute manifestation of Viruddha-Ahara, while impotency, Visarpa, blindness, bullus, insanity, fistula in ano, infertility, diabetes and obesity are chronic manifestation of Viruddha-Ahara. Frequent consumptions of Viruddha-Ahara affect Indriya, Bala & Virya thus suppress immune response and make person susceptible for infectious diseases. Mandagni, Madhyamkoshtha & malnutrition are other aspects of Viruddha-Ahara.

Mode of Action of Viruddha Ahara

Association between dietary pattern and diseases has always been a field of interest among the health professionals. Frequent intake of combination of incompatible food leads in to production of toxins. Then in the alimentary tract this toxins provoke all Doshas and which get mixed with digestive juice and then Rasa Dhatu and so on it spread from one Dhatu to next Dhatu. Thus this Doshas spread from Koshtha (gut) to Shakha (Dhatu and skin). While travelling through all over the body where ever there is Khavaigunya (inherent deformity) it gets lodged and shows the symptoms of the diseases. Effects of incompatible food can be classified in to Aashukari (acute) and Chirakari (chronic) which may be modified in the form of symptoms or diseases.

Food combinations must be avoided

Many food combinations are given in the texts as incompatible with proper explanation for e.g.

- 1) Fish (Specially Chilmil fish) should not take along with milk because both substances are Madhura (sweet) in taste and sweet after digestion. This combination is Abhishyandi (produce more moisture in the tissue and causes obstruction of various channels). Second reason is that both have opposite (incompatible) in potency. Fish being hot in potency and milk is of cold potency. This opposite potencies causes great vitiations of three doshas i.e. Vata, Pitta and Kapha doshas.
2. Dadi (Curd) should not be consumed in the night. Because curd is acidic in nature. It aggravates Pitta and Kapha doshas which later on produces a lot of heat in the stomach. A curd is heavy, slow to digest and produces constipation. It can be best digested at lunch time when the digestive abilities are the

strongest.

3. Warm honey should not be consumed by the person suffering from heat exhaustion or sun stroke. Because after heated honey becomes poison and this can cause death.
4. Avoid consuming cold water immediately during or after a meal hot tea or coffee. Because it diminishes the Agni and causes various digestive problems.
5. Avoid eating bananas with milk. Because it can diminish Agni, change the intestinal flora producing excess toxins in the body. The combination may also cause cold, cough and even produce allergies.
6. After consuming green leafy vegetables, drinking of milk should be avoided.
7. Avoid consuming meat of animals of marshy and domestic region with Masha / black gram (*Phaseolus radiatus* Linn), honey, radish, milk, germinated grains and jaggery. Because it leads to Deafness and Blindness. Trembling, loss of intelligence, loss of voice and nasal voice and even cause death.
8. One should not consume Pushkara mula (*Nelumbo nucifera* Gaertn) or rohini shak or meat of kapota (pigeon) fried in sarshapa taila along with milk and honey. Because this obstructs channels of circulation and causes dilation of blood vessels, Apasmara (Epilepsy) Shankhak (Temporal headache), Galaganda (Scrofula), Rohini (Diphtheria) or even death.
9. After eating Muli (radish), Lasuna (garlic), Tulsi (basil) one should not be consumed milk because of the risk of skin disorders (Leprosy).
10. All Sour substances are incompatible with milk.
11. Ghee (Clarified butter) kept for more than ten consecutive days in a bronze vessel should be avoided as unwholesome.
12. Avoid eating melons and grains together. Melons digest quickly whereas grains take more time. This combination will upset the stomach. Melons should be eaten alone or left alone.
13. Milk and melons both should not be consumed at a same time. Because both are Sheet (cold) in nature, but milk is Sarak (laxative) and melon is Mutral (diuretic). Milk takes longer time to digest. Moreover the action of hydrochloric acid in the stomach causes the milk to curdle. For this reason Ayurveda advises against taking milk with sour fruits.
14. Avoid eating melons and grains together. Melons digest quickly whereas grains take more time. This combination will upset the stomach. Melons should be eaten alone or left alone.
15. Sweet and sour fruits should never be combined as in a fruit chat. Individual fruits should be eaten as such and as a different meal.
16. Avoid eating raw and cooked foods together. One can have the salad first and then proceed for dinner after a short gap.
17. Likewise honey and ghee in equal quantity, hot water after taking honey are antagonistic.

18. Combination of fruit salad with milk and banana should be avoided.
19. Upodika should not be cooked with paste of Til (Sesamum). Because it causes diarrhea.
20. Meat of haridra (kind of yellow bird) pierced with wood of haridra (*Berberis aristata*) and cooked with the flame of haridra takes away life quickly. The same smeared with ash and sand (as a method of cooking) and consumed along with honey (also kills the person quickly)
21. Pippali (*Piper longum*) processed with fish fat is fried should be rejected.
22. Meat of balaka bird along with varuni (supernatant fluid of wine) takes away life.
23. Similarly also the meat of Tittir (black partridge) Patradhya (peacock) Godah (iguana lizard) Lava (common quail) Kapinjala (gray pigeon) cooked over by the fire of wood of Eranda (*Ricinus communis*) plant and processed with fried in its oil castor oil.

Exceptional cases for consuming Viruddha Ahara

Food though incompatible do not produce disease If an individual is habituated to the intake of unwholesome drugs or diet or if they are taken in small quantity or taken by a person having strong digestive power or by a young person (adult) or by the one who has undergone Oletion therapy or who is strong physique due to regular physical exercise. The unwholesomeness of various diets does not have any effect.

Suggestion to avoid foods incompatibility

- 1 Cold substances like yogurt should be avoided in Anupa place.
- 2 In Jangala dry and hot substances should be avoided.
- 3 Dry and cold foods to be avoided in winter season.
- 4 Hot and pungent foods should not be consumed in summer.
- 5 Oily and heavy foods are contradictory when Agni is low.
- 6 Person involving in heavy manual work should avoid dry and cold foods.
- 7 Food before attending to nature calls not to be recommended.
- 8 Food not cooked properly due to faulty methods of cooking including inappropriate methods of roasting, frying, baking and heating etc. Improper cooking destroys Prana from the food hence eating of such uncooked or overcooked foods must be avoided.
- 9 Eating hot substances just after cold substances should be avoided.

Chikitsa-Siddhant of Viruddha-Ahara

The treatment desirable for trouble arising from consuming of incompatible foods is either purifying therapies (emesis, purgation etc.) or palliative therapies, opposite of nature (specific for nature)

- ❖ Shodhana therapies including Vamana and Virechanahelps to eliminate toxin accumulated after

consumption of Viruddha-Ahara.

- ❖ Shamana therapy help to pacify Doshic imbalance associated with consumption of Viruddha-Ahara
- ❖ Drugs possess Deepana & Pachana properties boost Agni and offer improvement in disease symptoms arises after consumption of Viruddha-Ahara.
- ❖ Haritaki, Amalaki, Pippali, Triphala and Laghu-Ahara recommended in chronic adversity of Viruddha-Ahara.
- ❖ The drugs such as; Shunthi, Musta, Trikatu & Haritaki act as Amapachana thus remove toxins from body.
- ❖ Vata vitiation associated with Viruddha-Ahara may be treated using Haritaki and Shunthi together.
- ❖ Marich, Pippali & Chitraka recommended for Sroto shodhana thus help to clear Ama from body which may be accumulated due to the consumption of Viruddha-Ahara.
- ❖ Drugs which are qualitatively possess opposite property to Viruddha-Ahara help to combat habitual consequences of Viruddha-Ahara.
- ❖ Gradual shift from unwholesome diet to wholesome diet help to reduce consequences of Viruddha-Ahara.
- ❖ Good conduction of Ahar-Vidhi, obeying rule of Dincharya & Ritucharya along with disciplinary life pattern helps to prevent any consequences of Viruddha-Ahara.

CONCLUSION

The wholesome use of Ahara brings health whereas unwholesome food habits are cause of various diseases. The incompatibility of food is described in Ayurveda under the concept of Viruddha Ahara. There are total 18 categories of Viruddha Ahara described by Maharshi Charaka in Sutrasthana 26th chapter. Habitual consumption of it may lead to manifestation of many diseases. The diseases caused by Viruddha Ahara can be prevented by following wholesome dietary pattern described in Ayurveda. For the treatment of it, purification therapy followed by Hita Sevan (wholesome diet) is indicated.

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