

The Critical role of Ahar – Vihar in the Prevention and Management of Epidemics

Vd.Archana D.Rohankar, Vd Vaishnavi Gore

Assistant Professor, PG Scholar

Department of Sanskrit Samhita Siddhant

Jupyter Ayurved Medical College and Tarini Ayurved Hospital, Nagpur

ABSTRACT- Introduction: Ayurveda is an ancient Indian system of medicine that has been used for centuries to prevent and manage epidemics. Epidemics are widespread outbreaks of infectious diseases that affect a large number of people within a community, region, or even globally. These outbreaks pose significant threats to public health and often result in numerous deaths and economic disruptions. Acharya Charaka describes *Janapadodhwamsa* via air, water, etc and Acharya Susruta describes *Marak* and 2310044_109623, *Oupsargik roga* (communication diseases) through frequent contact, contacts with each other's breath, frequent eating together, frequent sleeping together, exchanging each other's clothes, cosmetics, causes contagious diseases. Ayurveda has been a powerful tool for many people in strengthening their immunity and treating the symptoms associated with Epidemic Diseases. *Aahar-Vihar* plays a fundamental role in the management and prevention of epidemics. By adopting a nutritious diet, maintaining hygiene practices, engaging in physical activity, getting enough sleep, and managing stress levels, individuals can significantly strengthen their immune systems and reduce the risk of infections.

Key Words : Epidemic, *Janapadodhwamsa*, *Oupsargik roga*

Introduction :

Ayurveda is an ancient Indian system of medicine that has been used for centuries to prevent and manage epidemics. Epidemics are widespread outbreaks of infectious diseases that affect a large number of people within a community, region, or even globally. These outbreaks pose significant threats to public health and often result in numerous deaths and economic disruptions. Ayurveda has been a powerful tool for many people in strengthening their immunity and treating the symptoms associated with Epidemic Diseases.

According to Chakrapani, there are two kinds of causes for diseases, *Sadharana* (typical) and *Asadharana* (atypical).⁽¹⁾ Atypical is a 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⁽²⁾ Diseases due to such common causes are called *Janapadodhwamsa*. Air, Water, Region, and Time are more effective in promoting order, but they are becoming increasingly difficult to manage. If their qualities are in contrast to nature, they become destructive to human life. The reasons why these four elements diverge are *Adharma* (Unethical practices) and *Pragyaparadha* (intellectual blasphemy).⁽³⁾

Acharya Charaka describes the communication of disease via air, water, etc and Acharya Susruta describes communication through frequent contact, contact with each other's breath, frequent eating together, frequent sleeping together, exchanging each other's clothes, cosmetics, causes contagious diseases.⁽⁴⁾

In the current global scenario, the spread of epidemic diseases has become a major concern for humanity. The rise of fast-spreading diseases such as the Coronavirus, SARS, and Ebola has reminded us of the importance of taking care of our physical health. *Aahar Vihar*, which translates to "Food and Lifestyle," is a popular concept from Ayurveda that emphasizes the importance of a balanced diet and healthy lifestyle as a means to prevent and manage epidemic diseases. This article discusses Ayurvedic principles for a healthy diet, lifestyle modifications, and specific foods that can strengthen your immune system and prevent diseases as well as specific *Ahar-Vihar* use in the management of epidemic

Review and Discussion :

The control over disease can be divided into two parts, one is preventive measures which includes the practices that will help to not to create the cause of epidemic. Like, the collection of medicines, food in healthy seasons before the onset of disease, Following the healthy lifestyle for Immunity, the control over sinful acts, compassion for other living beings, charity, good deeds, praying to god, preventing water, air and soil pollution. The other control measure is the treatment of disease which includes the practice of medicine to cure it.⁽⁵⁾

1) The role of Ahar Vihar in Preventing epidemic diseases :

First and foremost, the food we consume plays a vital role in boosting our immune system. To prevent diseases in Swastha Purusha and to cure diseases in Atura our Acharya’s explained many dietetic principles; *Ashtaahara vidhi vishesha ayathana*⁽⁶⁾ *Dwadasha ashana pravicharana*⁽⁷⁾ *Viruddha ahara*⁽⁸⁾, *Shadrasatmaka ahara*⁽⁹⁾, *Hitkar & Ahitkar Dravya*,⁽¹⁰⁾ *Ahara Varga* including *Krutanna Kalpana*⁽¹¹⁾, *Ahar vidhi vidhan*⁽¹²⁾ Person should consume food according to regimen either daily regimen or seasonal regimen as in *Dincharya*, *Ratricharya* and *Ritucharya*. Acharya Sushruta had described about the conditions about *Mahanasa* (Kitchen), *Bhojana Patra*, *Bhojana Sthana*, *Ahar Guna*, *Ahaaropcara* (Method of Partaking), *Varjya Aahar*, *Bhojanottara Karma*.⁽¹³⁾ Acharya Vagbhata described how to protect food in *Annarakshavidhi adhyay*.⁽¹⁴⁾ In a person evacuated with emesis and purgation and also when a person have the purificatory therapies, the digestive fire gets slowed. In this condition Acharya has mentioned *Samsarjana Krama*⁽¹⁵⁾ *Ritu Sandhi kala*⁽¹⁶⁾: The person will be healthy only if he consumes light food in this period. Rules of Dietetics for *bala* (young) mentioned in *Lehadhyay*⁽¹⁷⁾. If the foetus is developing without any disorder, the monthly dietary regimen is advised for pregnant lady called *Garbhini Paricharya*.⁽¹⁸⁾ *Ritu Haritaki Rasayan* : Use of Rasayan Dravya and Pathya Apathya in daily diet can prevent many diseases which are hampering day today life activity.⁽¹⁹⁾ Person should consume food according to regimen either daily regimen or seasonal regimen as in *Dincharya* and *Ritucharya*.

2) Description of food utensils – Acharya Yogratnakar described *Bhojan Patra* so that a person can attain a healthy life by using proper utensils

Bhojan Paatra	Properties
Gold Metal	<i>Tridoshnashak, beneficial for the eyes and dietary</i>
Silver	<i>beneficial for the eyes, pittashaamak, kapha vatruddhikar</i>
Kansya (Bronze)	<i>intellectual, appetizing and raktpittashamak</i>
<i>Pittal</i>	<i>Vaatvardhak, Ruksha, Ushna, krimi, kapha nashak</i>
Iron and Glass	<i>Siddhikaarak, Shoth & Pandu, Kamala vyadhi nashak, Balkaarak</i>
Stone or earthen vessel	<i>Lakshminashak</i>
A vessel made of leaves	<i>Ruchikarak, Deepan, Vish & Pap nashak</i>

3) Dinacharya⁽²¹⁾ : *Dinacharya* is a scientific way of correcting one's body rhythm thereby promoting health and longevity. Following a sketched plan won't be always possible, even though some modifications as per the situation provide ease for practical conduct. Waking up from bed at *Brahma muhurta* (early morning) brings an active phase in the metabolism of the body by expelling harmful toxins. It should be followed by cleansing of mouth and teeth, then Exercise is placed next to this as it increases blood circulation in the body and promotes appetite and digestion. The eyes, nose, and mouth are the main portals of entry of droplets carrying the SARS-COV-2 We can use *anutaila* for nasya (nasal application). Warm liquids and oils are used as gargles (*gandusha*) or mouth rinses (*kavala*) to cleanse the mouth and throat thoroughly and for oral health gargling of *haridra saindava jala* (medicated water prepared with turmeric and rock salt). *Dhoomapana* (herbal smoking) is also found very effective as it stimulates the respiratory center present in the brain stem which may trigger the normal physiological function of the respiratory system. Dis-infective action of the *dhumpna dravyas* like *Haridra*, and it cleanses the respiratory tract, oral cavity, and pharynx. Fumigation of homes, shelters, and living places by Ayurvedic herbs such as garlic (*Allium sativum*) peel, turmeric (*Curcuma longa*) powder, Carom or Ajwain (*Trachyspermum ammi*) seeds, and Loban (resin of *Styrax benzoin* and *Boswellia* species) may be a useful strategy for disinfection. Cleanliness is very important to maintain, both body and the mind by following *achara rasayana*⁽²²⁾ respectively.

4) Seasonwise Hitkar, Ahitkar Aahar-Vihar (*Ritucharya*) ⁽²³⁾

Season	Pathyakar		Apathyakar	
	Aahar	Vihar	Aahar	Vihar
Hemant	Consume food containing Snigdha, Amla, lavan rasa, meat of Audaka (animals like fish, turtle etc. found in water) and pigs (animals and birds with high fat) born in Anupdash. Pakvamansa, Madira, Sheedhu, Honey, milk products, Ikshuvikar (sugar, jaggery, sugar etc.), vasa, oil, new rice and hot water	Oil massage, rubbing with essential oils, applying oil on the head, Jentakasveda, dhupsevan, living in warm underground room and warm sanctum (middle room), Blanket (blanket, quilt etc.) for bed etc., Ajin (skin of tiger, deer etc.), wear heavy and warm clothes and apply a thick paste of Aguru on the body. Engage in a lot of sex throughout the winter.	Laghu, vatvardhak aahar, consumption of small amount food, Udmanth (Sattu mix with cold water and sugar)	Pravaat Sevan (Staying in front of wind)
Shishir	As per Hemant	As per Hemant	Do not use bitter (charpare, dry ginger, black pepper or red pepper mixed with pippali), bitter (bitter gourd etc.) and astringent, vatkarak, laghu (sattu etc.) and cool (sharbat etc.) beverages.	As per Hemant
Vasant	Consume old barley, wheat, deer meat, rabbit, deer, laba and white pheasant meat. Consume Nirgad (fine quality liquor), Sheedhu or Madhvik (liquor made from the juice of Mahua)	Exercise, Ubatan, dhoompan, kavaldharan, applying anjna, bathing with lukewarm water, Aromatic substances like sandalwood, aguru etc. should be applied and spend the spring season enjoying the blossoming gardens and the youthfulness of women.	consumption of Guru (slow to digest), amla, aliphatic (foods containing or prepared from ghee, oil, fat etc.) and sweet foods	daydreaming (sleeping during the day)

Grishma	Madhur (sweet juice based), Sheetal (liquid like sherbet, panak, manth etc.) and aliphatic (made from ghrut, oil etc.) food and drinks is beneficial. Sattu mixed with cold water and sugar, meat of deer and birds found in jangle country ,ghrut, Milk, and Shali Rice.	Sleep in a cool house during the day and on the roof of a house cool with the rays of the moon (where open air is available) at night, applying aromatic substances like sandalwood etc. on the body. Adorned with jewelery like Mukta-mani etc., fan of coolness is made with the help of sandalwood paste. Completely give up sexual intercourse	A person who is used to drinking alcohol every day should drink alcohol in small quantities or if possible, do not drink it at all or mix enough water in the wine and avoid consuming spicy and hot foods.	Do not do any special exercise during this season.
Varsha	use honey appropriately with all food items.Yav,Godhum,Shalichawal with Sanskrit meats (cooked according to scriptures) of animals and birds grown in the jangle Desha and Sanskrit Yushas. In the rainy season, drink some Mahua , Arishta or water mixed with honey. Or Mahendra (rain) water, heated and cooled water or well water or lake water for drinking.	Pragharsha (rubbing the body with a thick towel while bathing, rubbing aliphatic drug powders on the body, etc.), Udgharshan(rubbing), bathing, application of aromatic substances, wearing fragrant garlands and light scrubs.Wear clothes and live in a place where there is no dirt [wetness].	Udmanth (Sattu dissolved in water)	sleeping during the day, consumption of dew (sleeping on the roof at night), river water,exercise, consumption of sunlight and sexual indulgence.
Sharad	Madhur, Laghu (quickly digestible), cool, sour bitter gourd etc. and those food items which can quench the agitated Pitta should be consumed in proper quantity when feeling hungry. Lava, white sparrow, deer, Urbhra , Sharabha (Ashtapada Deer) and rabbit, consume their meat and rice, barley and wheat. Tiktak and Mahatiktak Ghrutpan	Virechan, Raktmokshan	Vasa ,tel, Aanup-udak maasrasa, kshar,Dahi	Dhoopsevan, sleeping during the day and consuming Pragvaat (wind blowing from the east). Dhoopsevan,

5) Hitkar and Ahitkar Aahara according to age groups ^(24,25)

Age Groups	Hitkar Aahara	Ahitkar Aahara
Infants (Ksheerad) (0 to 1 yrs)	<i>Stanya, Goksheer, Goghruta, Aja ksheer</i>	<i>Ushtra Ksheer, Aviksheer</i>
Children's (ksheerannad)(1 to 2 yrs)	<i>Goksheer, Goghruta, Madhu, Mansras, Manda, Peya, Vilepi</i>	<i>Milk with Biscuits, Milk Shakes, flavored milk, packed food like Maggi</i>
Adults(Annad) (2 to 70yrs)	<i>Lohitshali, Godhoom, Patala, Mudga, Kulatha, Rajmasha, Chana, Aantariksha Jal, Saindhav, Jeevanti, Aineyamansa, Lava Pakshi, Godha, Rohit Matsya, Goghrut, Godugdha, Tiltaila, Erandataila, Sarshaptaila, Atasitaila, Varah Vasa, Chuluki Vasa, Pak Hans Vasa, Kukut Vasa, Aja Meda, Aadrak, Mrudvika, Kharjura, Falgu, Aamratak, Aamalak, Dadim, Sharkara</i>	<i>Yava, Masha, Varsha rutunadi ka Jal, Aoushar, Sarshap, Gomans, Kankapot, Manduk, Chilchim, Meshighruta, Meshidugdha, KusumbhaTaila, Mahisha vasa, Kumbhir vasa, Kakmudga vasa, Chatak vasa, Hastimedas, Aaluk, Lakuch, Fanit</i>
Elders (Jara/Vrudhavashta) (more than 70)	<i>Manda, Peya, Vilepi, Goksheer, Goghruta</i>	

6) Shadrasatmak Aahar with its Properties:

Rasa	Guna-Karma
<i>Madhur</i>	<i>Sarv Dhatu Vruddhikar, Bala-Varna vruddhikar, Pittashaamak, Vishnashak, Vatanashak, Daah and trushnanashak</i>
<i>Amla</i>	<i>Bhaktam rochayati, Agnim Deepayati, Deham Bruhayati, Balam Vardhyati, Hrudayam tarpayati</i>
<i>Lavana</i>	<i>Sarv sharira avyav mrudukaroti, margan vishodhyati, Pachak, Kledak, Sarv rasa pratyani, Aaharyogi, Vatnashak</i>
<i>Katu</i>	<i>Vaktram Shodhayati, Agnim Deepayati, Bhuktam Shoshyati, krimin hinasti, Shleshmaan shamayati, shonitsanghatam bhinatti</i>
<i>Tikt</i>	<i>Vishghna, Krumighna, Murcha, Daah, kandu, Kushth, Trushna Prashmak, Jwaraghna, Deepan, Paachan, Lekhan</i>
<i>Kashay</i>	<i>Sanshamak, Sangrahi, Sandhankar, Ropak, shoshak, stambhak, Shleshmaraktapittaprashmak</i>

Ahar Vihar in Management of Epidemics :

If human beings pay attention to food and lifestyle as prescribed in Ayurveda texts, then there is no need of medicine, There is no other medicine like food.⁽²⁶⁾ Food items containing *Yush, Yavagu* etc. are dietary for both healthy and sick people and are especially beneficial for health. The ayurveda treatment can be further classified under

- 1) *Aushadhnihitchikitsa* (Drug based treatment) and
- 2) *Aharanihitchikitsa* (Foodbased treatment) .

Peya, Yavagu, Vilepi, yush, Mand one such *pathya Kalpana* (Ayurveda Dietetics). Its basic ingredients rice which is high in carbohydrate, protein and contains various vitamins, such as thiamine and niacin, and minerals, such as zinc and phosphorus. It is *Laghu* and *ushna* in property *Bastishodhak, Agni Dipak, Trishna, Jvara, and Atisarnashak*. There are more than 28 types of different savage formulations mentioned in Charak Samhita.

1) List of 28 Yavagu recipe according to Acharya Charaka ⁽²⁶⁾

	Name of Yavagu	Drugs used in Yavagu Preparation
1	<i>Shoolanashaka Yavagu</i>	<i>Pippali, Pippali moola, Chitrak, Shunthi</i>
2	<i>Pachni Graghi Yavagu</i>	<i>Kaith, Bela, Teenpatiya, Matha, Anardana</i>
3	<i>Vataj Atisara yavagu</i>	<i>Bilwa, Agnimantha, Shyonaka, Patla, Gambhari</i>
4	<i>PittshlaishmikAtisaraYavagu</i>	<i>Sarivan, Bela, Pithvan, Anardana,</i>
5	<i>Raktatisaraghi Peya</i>	<i>Sughandhbala, Neelkamala, Nagar, Prishnaparni, Ajadugdha</i>
6	<i>Amatisara Peya</i>	<i>Atisa, Sontha, Anardana</i>
7	<i>Mootrakrichaghi Peya</i>	<i>Gokshura, Bhatkathya</i>
8	<i>Krimghni Yavagu</i>	<i>Vayvidanga, Pippalimoola, sahijana, Marich, Matha, Swajikakshara</i>
9	<i>Pipasa yavagu</i>	<i>Munnaka, Anantmoola, Dhan lava, pippali, Madhu, Nagarmotha</i>
10	<i>VishaYavagu</i>	<i>Somraji</i>
11	<i>Karshay Yavagu</i>	<i>Suwarmamsa</i>
12	<i>Medoroga Yavagu</i>	<i>Gavedhuka, Madhu</i>
13	<i>Snehan Yavagu</i>	<i>Tilapradhan Yavagu</i>
14	<i>Ruksh Yavagu</i>	<i>Kusha moola, Amlaka, Syamaka</i>
15	<i>Shwans-Kasaghi</i>	<i>Dashmoola</i>
16	<i>Pakwasayagata yavagu</i>	<i>Ghrit-Taila siddha Yavagu</i>
17	<i>Rechak Yavagu</i>	<i>Shaak, Mamsa, Til, Udada</i>
18	<i>Grahi yavagu</i>	<i>Jamuna (Seed), Aama (Seed), kaith, Bela</i>
19	<i>Bhedani Yavagu</i>	<i>Yavkshara, Chitraka, Hinga, Amlavetasa,</i>
20	<i>Vatanulomana yavagu</i>	<i>Haritaki, Pippalimoola, Sontha</i>
21	<i>GhritVyapada Yavagu</i>	<i>Takra siddha yavagu</i>
22	<i>Taila Vyapadayavagu</i>	<i>Takra-Pindyak siddha yavagu</i>
23	<i>Vishamajwaraghna yavagu</i>	<i>Gou mamsa, Anardana</i>
24	<i>Kantharoghi yavagu</i>	<i>Yava, GhritTaila, Pippali, Aamlaki</i>
25	<i>Sukravahsrotas shoalaYavagu</i>	<i>Murgamamsa rasa</i>
26	<i>Vrishyaprayogarh Yavagu</i>	<i>Ghrita, Dugdha, udada</i>
27	<i>MadaRogaYavagu</i>	<i>Poi shaka, Dahi</i>
28	<i>KshudaRoga</i>	<i>Dugdha, Gohamamsrasa, Apamarga(Seed)</i>

2) List of Yavagu Recipes mentioned in different ancient treatises :

Name of Yavagu	Ingredients	Indication
<i>Aamradi Yavagu</i>	<i>Aamra, Jambu, Shalitandula</i>	Amoebiasis ⁽²⁷⁾
<i>Dashmoolyadi Yavagu</i>	<i>Dashmooldravaya, Shati, Rasna, Pippali, Shunthi, Pushkarmool, Karkatshringi, Tamlaki, Bharangi, Guduchi, Nagarmootha</i>	Hiccough, Asthama and cough ⁽²⁸⁾
<i>Hingvadi Yavagu</i>	<i>Hinga, Sauvarchallavan(Black salt), Ajaaji(Jeera), Vida lavan(NH4Cl), Pushkarmool, Chitrak, Shati, Karkatshringi</i>	Hiccough, Asthama ⁽²⁹⁾

3) Pathyakar Ahar Vihar in Jwara ⁽³⁰⁾

	Pathyakar Ahar Vihar	Sadvrutta	Apthya
Nava Jwara	Rest	Maun Dharana, Krodha-ShokaKama tyag	Daytime naps, baths, massages, large meals, <i>maithun</i> (sex ual intercourse), wind exposure, exercise, and <i>kashaya rasa</i> during Nava Jwara.
Tarun Jwara	Rest, <i>Langhan,Swedan,Shadangpanee yikt rasa Yavagu , Odana, and Lajaa</i> . Use <i>Rakta Shali</i> , etc., along with <i>Shashtika</i> varieties of rice only after they have undergone purification.		<i>Guru,Asaatmya,Vi daahi Annapaan,Vyaaya m,Snaan, Chakraman,Vyava ay</i>
Jeerna Jwara	<i>Shirovirechan,Abhyang,pralep,snana ,Parishek,Avagaahan,dhoopan,Anjan ,Anuvasan, Dugd, Ghrut, Yush(moog,Masur,Kuli th,Makushth),Mansrasa (Lava,kapinjal,Black Deer,kurang,kaalpuchch,prushat) with Amla rasa Anupan- Ushna Jala,In Alcohol addicted persons Madya in proper quantity</i>		
Vishama Jwara	In typhoid fever, alcohol with <i>manda</i> should be used for drinking and meat of chicken, pheasant and peacock should be used for eating. (2) <i>Shatpalghritapan</i> (prescribed in <i>Gulmaroga</i>) should be done. (3) <i>Haritaki</i> should be consumed or (4) <i>Triphalakadha</i> should be consumed or ((5) <i>Gulvelsvarasapan</i> should be taken or (6) <i>kwath</i> of <i>Neelpanchang, Ova,Nishottara</i> and <i>Kutki</i> should be given after fever, after <i>Snehan-Swedan</i> or Daivavyapashray : <i>Mani,Mangal,aoshadhi,Vish ,Agad dharan</i>	<i>Yam, Niyam, Vishnu Sahastra ,stota patha, Puranopanishada - shravana,Maheshwar Pooja,Devotion and worship to Parents and Guru,Bramhcharyalan</i>	
Abhigataj Jwar	<i>Ghritapan,Ghrita Abhyang,Rakt mokshan, Bhat,Mansrasa,Madya</i>		
Abhicharaja and Abhishapaj Jwara		<i>Mantradi Japa,Havanadi Kriya,Mangalika,stotra,Path ana</i>	
Aamdosha	<i>Langhan,Apatarpan</i>		
Visuchika	<i>Langhan,Virikvat</i>		

4) Some Food item use in Santarpana Karma

Food item	Preparation From	Properties
Laaja	<i>Bhrishta Tandula(Baked Rice/Puff Rice</i>	<i>Kapha – Pittahara, Grahi,Pipasa,Jwarahara</i>
Saktu	<i>Roasted Barley/Gram flour</i>	<i>Laghu,santarpan,Balya</i>

5) Vihara in Epidemics mentioned In Samhitas

In this type of situation, leaving the place of residence, doing peace work, penance, prayer, chanting, Havan, gift (sacrifice). Yagya (Ijya), Baddhanjali Pranam, penance, rules, kindness, charity, initiation and devotion to Gods, Brahmins and Gurus should be done, this brings peace.

6) Stress management in various epidemic diseases by *Satvavajay Chikitsa* : To manage mental health and to prevent mental disorders through *Jnana* (dissemination of spiritual knowledge), and *Vijnana* (promotion of scriptural knowledge). *Dhairya* (-fortitude and courage), *Smriti* (-promotion of memory) and *Samadhi* (eternal knowledge). *Jnana* represents spiritual knowledge and may correlate with religious knowledge of one's in the current scenario. Holding strong to this belief through prayers etc. will bring hope in them to combat stressful conditions. As a result, the patient learns inner skills to manage his/her concerns. *Vijnana* is the knowledge of scriptures that takes the person towards real wisdom.

Conclusion -

Aahar-Vihar plays a fundamental role in the management and prevention of epidemics.

By adopting a nutritious diet, maintaining hygiene practices, engaging in physical activity, getting enough sleep, and managing stress levels, individuals can significantly strengthen their immune systems and reduce the risk of infections.

Moreover, promoting Aahar-Vihar practices according to Ayurveda among the general public through education and awareness campaigns will contribute to the overall prevention and management of epidemics.

It is imperative for individuals, communities, and governments to recognize the importance of Aahar-Vihar in safeguarding public health, especially in times of epidemic outbreaks.

REFERENCES

- 1) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Vimanasthana 3/2 Chaukhambha Surbharti Prakashan, Varanasi.
- 2) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Vimanasthana 3/6 Chaukhambha Surbharti Prakashan, Varanasi.
- 3) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Vimanasthana 3/20 Chaukhambha Surbharti Prakashan, Varanasi.
- 4) Vaidya Jadavji Trikamji Acharya & Narayan Ram Acharaya Kavyatirth, Editor Sushruta Samhita of Sushruta with Nibandh Sangraha commentary by Shri Dalhan Acharya on Nidanasthana 5/32,33 Chaukhambha Surbharti Prakashan, Varanasi: 2019
- 5) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Sutrasthana 30/26 Chaukhambha Surbharti Prakashan, Varanasi.
- 6) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Vimanasthana 2/12 Chaukhambha Surbharti Prakashan, Varanasi.
- 7) Vaidya Jadavji Trikamji Acharya & Narayan Ram Acharaya Kavyatirth, Editor Sushruta Samhita of Sushruta with Nibandh Sangraha commentary by Shri Dalhan Acharya on Uttartantra 64 Chaukhambha Surbharti Prakashan, Varanasi: 2019
- 8) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Sutrasthana 26/86 Chaukhambha Surbharti Prakashan, Varanasi.
- 9) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Sutrasthana 9/4 Chaukhambha Surbharti Prakashan, Varanasi.
- 10) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Sutrasthana 25/40 Chaukhambha Surbharti Prakashan, Varanasi.
- 11) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Sutrasthana 27/6 Chaukhambha Surbharti Prakashan, Varanasi.
- 12) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Vimanasthana 2/24 Chaukhambha Surbharti Prakashan, Varanasi.
- 13) Vaidya Jadavji Trikamji Acharya & Narayan Ram Acharaya Kavyatirth, Editor Sushruta Samhita of Sushruta with Nibandh Sangraha commentary by Shri Dalhan Acharya on Uttartantra 64 Chaukhambha Surbharti Prakashan, Varanasi: 2019
- 14) Pt. Hari Sadasiv Sastri Paradakara, Editor; Dr Anna Moreswar Kunte & Krsna Ramchandra Sashtri Navre, Astanghrdaya of Vagbhata with Sarvangasundara of Arundatta & Ayurvedarasayan of Hemadri, Sutrasthana 7, Chaukhambha Surbharti Prakashan, Varanasi:2018.
- 15) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Kalpasthana 1/11 Chaukhambha Surbharti Prakashan, Varanasi.
- 16) Pt. Hari Sadasiv Sastri Paradakara, Editor; Dr Anna Moreswar Kunte & Krsna Ramchandra Sashtri Navre, Astanghrdaya of Vagbhata with Sarvangasundara of Arundatta & Ayurvedarasayan of Hemadri, Sutrasthana 3/58, Chaukhambha Surbharti Prakashan, Varanasi:2018.

- 17) Prof. P.V.Tewari edited Kashyapa Samhita, with English commentary of Vridha Jivaka, Published by Chaukhamba Visvabharati, Varanasi, Reprint Edition 2008, Khila Sthana,
- 18) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Sharirasthana 8/22 Chaukhambha Surbharti Prakashan, Varanasi
- 19) Srikanthamoorthy KR. Bhavaprakasa of Bhavamishra. Purvakhanda, Hareetakyadi Varga. 2nd ed. Ch. 6, Ver. 34. Varanasi: Chaukhamba Krishnadas Academy; 2004. p. 163.
- 20) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Sutraasthana 6/1 Chaukhambha Surbharti Prakashan, Varanasi.
- 21) Vaidya Shri Lakshmiapati Shastri, (Tikakar) Yogratnakar Vidyotini Hindi Commentry,Choukhamba Sanskrit Sansthan, First Part/116
- 22) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Chikitsasthana 1(4)/30-35 Chaukhambha Surbharti Prakashan, Varanasi.
- 23) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Sutraasthana 6/1 Chaukhambha Surbharti Prakashan, Varanasi.
- 24) Acharya Kaviraj Atridev Gupta, Ashtag Sangrah, Chowkhamba Academy Varanasi, Reprint 2005, Uttartantra 3/2 page no, 185.
- 25) Dr Ashok more, Koumarbhrutya, Advyat Prakashn, Reprint Nov 2010, Adhyay 2, page no 1
- 26) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Sutraasthana 2 Chaukhambha Surbharti Prakashan, Varanasi.
- 27) Parasuram Shastri Edited Sharangadhara Samhita, Madyama Khand, with the commentary of Adhamalla's Dipika and Kasiram's Gudhartha Dipika, 6" edition, Chaukhamba Orientalia, Varanasi, 2005, 2/153.
- 28) Bhisagratna Brahmasankar Sastri ,Editor ; Yogratnakar with 'Vidyotini' Hindi commentary by Vaidya Laksmipati Sastri .Chaukhambha Prakashan Varanasi, Hikkachikitsa ; 18,19 .
- 29) Bhisagratna Brahmasankar Sastri ,Editor ; Yogratnakar with 'Vidyotini' Hindi commentary by Vaidya Laksmipati Sastri .Chaukhambha Prakashan Varanasi, Hikkachikitsa ; 18,19 .
- 30) Vaidya Yadavji Trikamji Acharya, Editor; the Charaka Samhita of Agnivesa revised by Charaka and Drdhabala with ayurvedadipika commentary by Sri Cakrapanidatta, Chikitsasthana 2, Chaukhambha Surbharti Prakashan, Varanasi

