



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume - 5, Issue - 5
May 2024



IJIM

INDEXED



International Journal of Indian Medicine

Access the article online



International Category Code (ICC): ICC-1702

International Journal Address (IJA): IJA.ZONE/258276217634

MANAGEMENT OF VIRUDDHAHARJANYA ROGAS THROUGH PANCHAKARMA – A REVIEW ARTICLE

Bahatkar S.¹ Mohare R.R.²

1. Professor & Head, Dept.of Panchakarma, R. A. Podar Medical College, Worli, Mumbai(India)
2. M.D. Scholar (Panchakarma)R. A. Podar Medical College, Worli, Mumbai(India)

ABSTRACT:

As per Ayurveda “Ahar” or “Anna” is considered as “Pran,” the life resides on it. But when one consumes it in wrong way it also becomes aetiology of various diseases. *Viruddha ahara* is concept which is given to the food not good for the health aspect. In today’s era the food habits have been drastically changed, the methods of food preparation, preservation of food items also lowers its quality. When this type of food is consumed, it produces *tridosha dusthi* and reduces *dhatu bala*. In Charak Samhita, there mentioned total 22 pathological conditions along with management through *samshodhana* and *Samshaman upakramas*. In present article we are going to discuss the role of *samshodhana* (panchakarma) i.e. *Vaman, Virchana Karma* along with *Basti, Nasya, Raktamokshan upakrama* for the management of *viruddha aharjanya roga* in detail.

Key Words: *Viruddhahar, Samshodhana, Panchakarma.***CORRESPONDING AUTHOR:**

Prof. Dr Seema Bahatkar
HOD, Department of Panchakarma
R. A. Podar Medical College (Ayu) Worli, Mumbai – 18
Email: seemabahatkar@gmail.com



How to cite this article: Bahatkar S. Mohare R.R. Management of viruddhaharjanya rogas through panchakarma – a review article. Int J Ind Med 2024;5(5):01-13
DOI: <http://doi.org/10.55552/IJIM.2024.5501>

Introduction:

Viruddha ahara is a unique term described well in Ayurveda, the term “*Viruddha*” literary means “an opposite thing” and “*Ahara*” means the Food.⁽¹⁾ According to Charak Samhita,⁽²⁾ any food which is strongly opposite in *Guna* (properties), *virya* (potency), *sanyog* (combination), procedure, amount of food, if consumed in a regular basis can lead to number of pathologies.⁽³⁾ The food which is wrong in combination (*rasa, guna, virya, vipaka* etc.), which has undergone wrong processing, which is consumed in incorrect dose, which is consumed in incorrect time of day or season and in wrong region, is known as *viruddha ahara*. There is total 18 types of it. *Viruddha ahar* eventually leads to many diseases mainly – various skin disorders like psoriasis (*siddhma kushtha*), *Shwitra* (vitiligo), GIT pathologies, Ascites (*Jalodara*) etc, this can even lead to the death. *Samshodhana upakrama* as way of management plays vital role, *Acharya charak* has mentioned *Vaman* and *Virechan karma* to expel out dosha responsible for the diseases out of the body. ⁽⁴⁾ *Vamana* is the therapeutic procedure to remove out vitiated *dosha* through oral route, while *Virechana* do the same but through the route of anus. This brings all the dosha to its normal state and one’s status of health can be re-established.

Aims and Objectives:

To review *viruddha aharjanya rogas* and its management through *Samshodhana* (Panchakarma) therapy.

Materials and methods:

Various Ayurveda literatures with its commentaries, Journals, Text books, web search were revised to collect the knowledge about present topic.

According to the Ayurveda there are total 22 conditions may arise because of *Viruddha ahara*, they are as follows:

1. *Shandhya* (*Napunsakta*).
2. *Aandhya* (*Blindness*).
3. *Visarpa*.
4. *Jalodara* (*Ascitis*).
5. *Visphot*.
6. *Unmada*.
7. *Bhagandara*
8. *Murcha*
9. *Mada*
10. *Aadhman*
11. *Galgrah*
12. *Paandu*
13. *Aamvisha*
14. *Kilaas*
15. *Kushtha*
16. *Grahani*
17. *Shotha*
18. *Amlapitta*
19. *Jwar*
20. *Peenas*
21. *Santandosha*
22. *Mrutyu* (death).

All the conditions mentioned above arises due to *tridosha dushti*, vitiating - *Ras, Rakta, Mans, Udaka, Anna, Majja* and *Shukravaha srotas* and are fatal as well.

Management of *Shandhya* :

This means impotency. The vitiated dosha ruins the function of *shukra dhatu* leading to *Napunsakta* (impotency). This condition can be managed first by using *virechana* to expel out the dosha ⁽⁵⁾ then *Shukrashodhan* and *vrushya kshir basti* also *Vrushya aushadhi siddha kshir* or *ghrit Sneha* are advised to take.

Management of Andhya :

This refers to blindness or *drushti dosha*. According to ayurveda, frequent consumption of *kshariya aahar*, *Lavan rasa* in more amount can lead to *drushti dosha*.⁽⁶⁾ *Virechana* helps in management of it. *Netra* is also the place of *Majja dhatu* and *alochaka pitta* so the *chikitsa* also includes use of *Virechana*, *Tiktak kshir basti*, *Ghrit Snehapaan*, and *Netrya/chakshushya basti* like *Sthiradi niruha*.⁽⁷⁾

Management of Visarp:

Visarpa is *rakta* (blood) *pradoshaja* disease and one of *Pittaja* disease manifesting in *twacha* (skin).⁽⁸⁾ Owing to its spreading nature it is termed *visarpa* and is classified into 8 subtypes viz., *vataja*, *pittaja*, *kaphaja*, *sannipataja*, *agneya* (*vaatapittaja*), *kardama* (*kaphapittaja*) and *granthi* (*kaphavataja*). Its management includes – *Vaman karma* (if the *dosha* are in *aamashaya*), *Raktamokshana* and *Virechana* if *dosha* are in *Pittasthana* i.e. in *rakta*, *lasika*, *swed*, *adho-aamashaya*, *Snehapaan* using *Tiktak ghrit* if there is *Vaat pitta dushti*. Also, the use of *upvas*, *tikta ras sevan* is advised.⁽⁹⁾

Management of Udar (jalodar) :

Udara roga denotes generalized distension or enlargement of abdomen of any aetiology. *Udara roga* in Ayurveda is not only limited to ascites, accumulation of fluid in the peritoneal cavity but also includes gaseous distension, hepato-splenomegaly of varied aetiology, intestinal obstruction, and intestinal perforation too. Generalized abdominal distension is the presenting feature in all. Its management mainly includes – *Virechana karma*. Acharya charak has mentioned to give *nitya* (frequent) *virechana*, as *udar* is developed due to *Atidosha sanchiti* and obstructions in *srotas*.⁽¹⁰⁾ Also, the use of *asthapana basti*,

anuvasana basti, *dhara sek* (*parisechan*), and use of *takra* and *kshir* are advised.

Management of visphota :

Visphota is type of *Kshudra kushtha* (skin disease) with white and red coloured thin skinned papules. *Visphota* has dominance of *Pitta* and *kapha dosha*. Being a type of *kushtha vyadhi*, its management also includes *Vaman*, *Virechana karma*, *snehapaan* and *raktamokshana*, *ksuhtaghna lepa*.⁽¹¹⁾

Management of Unmad :

Unmada is a group of psychological disorders described in Ayurveda under a single heading. The pathological changes involve vitiation of *Tridoshas* in a person having *Alpasatva* (can be interpreted as lessened will power), affecting *Hridaya* which is the seat of *Buddhi* (Intellect), *Sanjna* (Consciousness), *Jnana* (Knowledge component), *Smriti* (Memory), *Bhakti* (likes and dislikes), *Sheela* (Mood), *Cheshta* (Physical activity) and *Achara* (Habits).⁽¹²⁾ Treatment includes – *Snehapaan* and *mrudu samshodhana* (*vaman* and *virechana*) in *Vaataj unmad*, *Vaman* and *virechana karma* is advised in *kaph Pittadhikya* also the use of *Niruha basti*, *Sneha basti*, *shirovirchana* (*nasya*) is mentioned.⁽¹³⁾

Management of Bhagandar :

Acharya charak has mentioned that a painful and suppurated *pidika* in the region of *guda*, on bursting leads to *bhagandar*.⁽¹⁴⁾ Acharya charak has told to undergo *Virechana karma*⁽¹⁵⁾ before any other treatment followed by *aishan*, *paatan karma*, *daah karma* and application of *ksharsutra*.

Management of Murchha: The literal meaning of the term *murcha* is fainting. Holding mechanism of this breath stems the feeling of dizziness. *Pitta* dominant *tridosha*

and Raja-Tama are dependent on external and internal senses. Body and mental defects noun: Those seven sources come suddenly (due to attraction of desire) and create obstacles. Due to this, the feeling of pleasure and enjoyment gets destroyed and the patient falls on the wooden floor (becomes unconscious) and this is called unconsciousness. *Snehana-Swedana* and *Vamnadi* purification should be done as per the defect. ⁽¹⁶⁾ After providing *Snehan* and *swedana* to the patients of, Panchakarma (*Vaman, Virechana, nasya, niruhana, anuvasana*) should be done after considering the state of their physical and mental strength. *Snehapaan* with - *Mahatiktak Ghrita* for lubrication, *Kalyanak Ghrita, Kumbha sarpi* (ghee). And, *Raktamokshana* can be done. ⁽¹⁷⁾

Management of Mada:

Mad is considered as a “*Shonitho Vikar.*” The heart is the source of all the doshas. A heart attack would result in unconsciousness and a heart rupture would result in death. If there is no serious injury (minor injury) like fainting/renunciation/death in the heart then symptoms like intoxication appear. Consumption of poison and alcohol creates intoxication. Due to the formation of obstructions in the *Vatadi dosha* and *Tam Manas dosha, Manovah, Indriyavah, Rasa-Rakta*, these *srotas*, the intellectual contact of the meanings received by the senses does not occur, hence the attainment of knowledge does not take place/partially takes place. The treatment of Mad is very much similar with as of *Murcha* due to reason that the Hetu, *Doshadushya* and *srotas vikruti* are same. ⁽¹⁸⁾

Management of Adhman :

Adhman is the condition of having flatulence in the abdominal region (bloating). Backache, headache, breathing, urine, stool, etc. obstruction of *vaat* can be present with *Adhmana* as associated symptoms. Acharya Charak has explained its management in the chapter of “*Vaman Virechan Vyapat siddhi.*” *Sarvang abhyanga, Swedan, use of Falvarti, Niruha basti*, followed by *Anuvasana* can be given. ⁽¹⁹⁾

Management of Galgrah:

This disease mainly occurs due to vitiation of *kapha dosha* which settles in *Mukha (Gala) pradesh* causing *shotha* (inflammation) of *Gala Pradesh*. So, to get rid of such painful disease, *Ashtang Hriday* has mentioned the *Kawal Chikitsa* which provides good relief in *Mukhagat* and *Gala rogas*. ⁽²⁰⁾ *Kawal* not only gives soothing effect to the throat (*gala Pradesh*) but also cures the symptoms like *Shoth* (Inflammation), *Shool* (pain), *Jwara* (Fever), *Aruchi* (Anorexia) in a very precise manner. So *Darvyadi Kwath Kawal* has been proposed to treat *Galagrah* (Pharyngitis) due to its *kaphghana karma* & extreme usage in *mukha-gala rogas*. also, according to *Charak acharya Vaman* can be given in such condition. ⁽²¹⁾

Management of Paandu:

Pandu Roga is one of the diseases mentioned in Ayurveda characterized by the changes in the skin colour to white (*Shweta*), yellowish (*Peeta*), greenish (*Harita*) etc. which is one of the “*Varnopalakshita Roga*” i.e. a disease characterized by the change in the colour. The clinical condition of *Pandu* in Ayurveda can be co-related with Anaemia described in Modern Medical Science, due to the resemblance in the clinical signs and symptoms. According to Acharya Charak in *Sadhya Pandu Rog, Teekshna Vaman* and *Virechan* should be done. ⁽²²⁾ According to

Acharya Sushruta in Pandu Roga, Dosha which get situated in Dhatus, Srotas and *ashayas* should be removed by *Vaman* and *Virechan* repeatedly if not done so then these Doshas cause *Shotha* in the different body part. For *Abhyantara Snehana* Acharya Charak indicated some medicated Ghee i.e. *Panchagavya Ghrit*, *Mahatiktak Ghrit*, and *Kalyanak Ghrit* etc.

Management of Aamvisha:

The unprocessed or undigested food particle is *Ama*. Having food against (nature, quality, continuous consumption of substances that are against *virya*), *adhyashan* (eating again after eating), eating even in the condition of modesty and indigestion, due to which the *Aam* causes symptoms like poison. It is called common poison and has adverse effects due to its toxicity. ⁽²³⁾ Its treatment is done according to the condition. If *Aam* and dosha are in vitiated state then it must expel out either by *Vaman* or by *Virechan karma*. And if *Aam* and dosha are *anutklistha* then *Pachana upakram* should be done followed by *Vaman* or *virechana*. ⁽²⁴⁾

Management of Kilas:

Kilas, *Shwitra*, *Varun* are synonyms of each other. Description of the picture *Kushtha* is a disease completely different from other types of *kushtha*. *Mahakushtha* or *Kshudrakushtha* or both or the inclusion of *Shwitra* has not been mentioned in the scriptures or should have been mentioned in the context. There is no similarity between skin discoloration or skin disease symptoms like *kushtha* and *Shwitra*. *Panchakarma* management is like the *Kushtha chikitsa*. *Vaman*, *virechana*, *Prachchan karma*, *Jaloukavacharan* can be done in such patients. *Samsran* type of *virechana* is advised using *Malpu rasa*. ⁽²⁵⁾

Management of Kushtha:

A skin condition is *kushta roga*. The term "*kushtha*" has been used in Ayurveda to designate all skin conditions. *Maha-kushtha* and *Kshudra Kushtha* are the additional divisions that they fall under. According to Acharyas, *Tridoshik* participation is present in every *kushtha*. *Viruddhahar hetu* has been put on first while describing the causes of *Kushtha*. Being *tridoshajanya vyadhi* form, *Kushtha* can be treated with all the *panchakarma* procedures. *Acharya Vagbhata* has mentioned that, at period of 15 days *vaman* should be done, at every 1 month of time *Virechana*, at every 3 days of time *nasya karma* should be done, and *Raktamokshana* (*siravedha*, *Jaloukavacharan*) is advised to carry out at period of every 6 months. ⁽²⁶⁾ *Basti karma* is not that useful but still depending upon *Avastha* it can be given, *Charak acharya* has explained *Pancha tikta basti* works in *Meha*, *Abhishyanda* and *kushtha vyadhi* as well. ⁽²⁷⁾

Management of Grahani:

Grahani and *Agni* are having *Adhara-Adheya-Sambandha*. *Grahani* is described as an *Agni Adhishthana* by most of the *acharyas*. *Mandagni* is a root cause of *Ama Dosha* and it is the crucial factor for manifestation of most of the diseases. Among them, *Grahani* is the prime disease of gastro-intestinal tract. *Viruddha ahar* affects the work of *agni* (digestive fire), the long term *agni dushti*, and formed *ama dosha* affects the work of *Grahani organ*. Depending upon the dosha, *Grahani* disease is of four types viz, *Vaataj*, *Pittaj*, *Kaphaj* and *Sannipataj*. Its management includes *Snehapaan*, *abhyanga*, *Swedana*, *Vaman*, *virechana karma* depending upon prominence of *dosha*. ⁽²⁸⁾ Apart from this *Niruh basti* and *anuvasan* with *amla dravya siddha tail* is advised to do by *Charak acharya*. This *shodhana*

procedures helps to remove out *aamvisha*, establishes the natural characters of *agni* and helps to recover from the *Grahani* symptoms.

Management of *Shotha*:

It is also called *Shopha* or *Shvayathu* in the scriptures. In essence, it addresses all types of swellings, from common localised ones to interior ones. *Shotha Roga* can be correlated with the term oedema of modern medicine. As such swelling anywhere in body due to accumulation of fluid can be called as *Shotha* or *Svayathu*. *Shotha* is an independent disease as well as symptoms. Charak acharya has mentioned *viruddhahar* as *hetu* of *Shotha* disease. Its management can be done considering *nidaan (hetu)*, *Dosha, ritu (kaal)*, and *bala* of the patient. If the *shotha* is *Aamajanya*, then *shodhana upakrama (vaman or virechana)* can be done after doing *langhan* and *paachan* treatment. If *shotha* is in upper part of the body then *Vaman* and if *shotha* resides below part of the body *Virechan karma* is advised to do.⁽²⁹⁾ Also, if the *shotha* is in head region (*shirogat, Shirovirechan* type of *nasya karma* can be done. for *ekaanga shotha* (regional), *Abhyang, Swedan* and *Vaataghna lep* are advised. *Raktamokshana upakram* is advised to do considering the dosha and *Avastha* of the patient.

Management of *Amlapitta*:

Amlapitta is a condition where *Pitta* is accumulated previously from the self-aggravating causes, gets *Vidagdha* due to *Virudha, Dustha, Amla, Vidahi, Pittakar Ahara* and *Drava* like *Phanita, Kulattha, Ikshu Vikara, Bhritha Dhanya, Pulaka* etc. In further days due to repeated *Nidanas* it gets *Shukratva* residing in *Aamashaya*. *Amlapitta* has symptoms like *Avipaka, Klama, Utklesh, Tiktaamlodgara, Gouravata, Hritkantha Daha,*

Aruchi etc. *Yogratnakar* has mentioned its management using *Panchakarma upakrama*. Firstly, its advised to carry out *Vaman karma*, followed by *Virechana*. After doing *shodhana Asthapana, anuvasana basti* can be given considering the doshas involved.⁽³⁰⁾ *Yogratnakar* has also mentioned that if no treatment is yielding effect, then *Raktamokshana* could be also done.⁽³¹⁾

Management of *Jwara*:

The term '*Jwara*' implies the ability of a disease to cause anguish to body and mind. This suggests suffering or illness. Based on the similarity in clinical features, *Jwara* is often considered as fever or pyrexia in medical terminologies. *Jwara* causes many discomforts including feeling of malaise, fatigue, increases body temperature and affects normal physiological functioning of body. The imbalance state of *Pitta* leads *Jwara* which alter physiology of body and produces *Amavisha* which ultimately triggers disease pathogenesis. Management of *jwara* wholly depends upon *Avastha (nava/Jirna)*. In the management of *Navajwara, Vaman karma* is advised to carry out as the dosha are in *Amashaya* region. Along with this *Swedana upakram (niragni sweda)* can be done.⁽³²⁾ *Jirna jwara* can be treated by *Abhyanga* with *Chandanadi/ Agurvadi taila, Parisheka, Avagaah sweda. Virechana karma* is advised in the *Akshina-bal-mansa* patients.⁽³³⁾ If doshas are in *Pakvashaya, Niruha basti* can be given to remove them out, similarly if doshas are in *shiro* region (head region) *shiro virechana* is advised.⁽³⁴⁾

Management of *Pinas*:

Peenasa is one of the most important nasal disorders. It is also called as *Apinasa*. It either manifests independently or therefore / complication of another nasal disorder - *Pratishyaya* which is often compared to

rhinitis. In Ayurveda treatises both these conditions are often used synonymous to each other. For the treatment of this *Snehana*, *Swedana*, *Vaman karma*, *dhoom paana*, *Gandusha* can be done. ⁽³⁵⁾ *Ghrithpaan* can be done in *Peenas* except in its *nava Avastha*. *Avapidak nasya* and *vamana* are advised considering the doshas.

Management of Santandosh:

Santandolsha means child defects. This term refers to either death of the foetus in the womb or death immediately after birth or absence of conception. Absence of conception is also known as *vandhyatva*. This condition can be arisen because of *Shukra dhatu dushti*. As per Acharya Charak, if such a man conceives, then the child born from the contact of that *dushta shukra dhatu* is born sick, impotent, short-lived, or deformed. ⁽³⁶⁾ Or through this, conception does not occur at all, if it does happen then the pregnancy is aborted or miscarriage occurs. This condition can be treated using *shukravaha srotodushti chikitsa*. *Madhur tikta Dravya* are advised to use, also proper exercises and doing *shodhana* i.e. *vaman*, *virechana* or *basti upakrama*. ⁽³⁷⁾ Use of *Erandmooladi niruha*, *Mustadi Yapan basti*, *Vrushya basti* can be used. Acharya Kashyap has mentioned that, *Virechana* also makes *beeja* (sperm/ovum) working well.

Discussion:

Frequent intake of incompatible food act as poison which leads to aggravation of all Doshas. The recommended therapy for diseases caused by incompatible food is *Shodhana Chikitsa* (Panchakarma therapy), *Shamana Chikitsa* and avoidance of incompatible of incompatible food. Charaka acharya, who mentioned that incompatible diet, is one of the causes for spreading the

morbid humours from the alimentary tract to the peripheral systems and causes diseases. Diseases produced by unwholesome food, can be treated by the help of purification therapy like Panchakarma, especially *vamana* (emesis) and *virechana* (purgation), and by *shamana* or palliative therapy and wholesome diet. Prophylactic measures counteract the disorders born from *viruddhahara* but *nidanparivarjan* is the best way to live healthy life. The person who consumes contradictory food regularly in small quantities will lead to *okasatmya*. *viruddhahara* generally does not have any effect on those who are young, whose agni (digestive fire) is strong, doing abhyang & person who exercise regularly. One who does exercise regularly and consumes *viruddhahara*, it gets digested properly without any difficulty or trouble.

Conclusion:

Viruddha Ahara (incompatible diet) is a very important concept of Ayurveda, ignoring it results in the manifestation of various diseases and as we know prevention is better than cure, it is very essential to follow guidelines given by Ayurvedic Acharyas to lead a healthy life. As an Ayurvedic physician it is our prime duty to spread alarming health hazards of *Viruddha Ahara* (incompatible diet). Further research with the help of modern analytical techniques is not only essential but need of today's 21st century to establish the classical concept of *Viruddha Aahara* (incompatible diet) in present perspective.

References:

1. Dr Brahmanand Tripathi, Dr ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita,

- Vol. 1, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 500
2. Dr Brahmanand Tripathi, Dr ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 499
 3. Dr Brahmanand Tripathi, Dr ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 498
 4. Dr Brahmanand Tripathi, Dr ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 499
 5. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 1043
 6. Dr Brahmanand Tripathi, Dr ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 661
 7. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 1204
 8. Dr Brahmanand Tripathi, Dr ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 548
 9. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 717
 10. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 483
 11. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 307
 12. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 375
 13. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 388
 14. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery,

- Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 465
15. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 466
 16. Dr Brahmanand Tripathi, Dr Ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 440
 17. Dr Brahmanand Tripathi, Dr Ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 440
 18. Dr Brahmanand Tripathi, Dr Ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 440
 19. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 1251
 20. Dr Anna Moreshwar Kunnte, Dr Ramchandra Shastri Navre, Ashtanga Hridaya, "sarvanga Sundara" commentary by Arunadattaa, "Ayurvedarasayana" of Hemadri, chaukhamba surbharati prakashan, Varanasi, edition 2020, page no. 300
 21. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 1251
 22. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 597
 23. Dr Brahmanand Tripathi, Dr Ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 672
 24. Dr Brahmanand Tripathi, Dr Ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 673
 25. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 331
 26. Dr Anna Moreshwar Kunnte, Dr Ramchandra Shastri Navre, Ashtanga Hridaya, "sarvanga Sundara" commentary by Arunadattaa, "Ayurvedarasayana" of Hemadri, chaukhamba surbharati prakashan, Varanasi, edition 2020, page no. 718

27. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 1261
28. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 582
29. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 441-442
30. Vaidya shree Laxmipathi shastri, Yogaratnakar, "vidyotini" Hinde commentary, Uttarardha, Chaukhamba Prakashan, edition 2020, Page no. 239
31. Vaidya shree Laxmipathi shastri, Yogaratnakar, "vidyotini" Hinde commentary, Uttarardha, Chaukhamba Prakashan, edition 2020, Page no. 239
32. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 162
33. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 176
34. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 195
35. Dr Brahmanand Tripathi, Dr Prabhakar J Deshpande, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 2, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 352
36. Dr Brahmanand Tripathi, Dr Ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 549
37. Dr Brahmanand Tripathi, Dr Ganga Sahay Pandey, "Charak Chandrika" hindi commentaery, Carak Samhita, Vol. 1, Chaukhamba surbharati prakashan, Varanasi, edition 2018, Page no. 550

Source of Support: None declared

Conflict of interest: Nil

© 2024 IJIM (International Journal of Indian Medicine) |

An Official Publication of ARCA- AYURVEDA RESEARCH & CAREER ACADEMY

Website: www.ijim.co.in Email: ijimjournal1@gmail.com