



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

**Volume - 5, Issue - 7
July 2024**

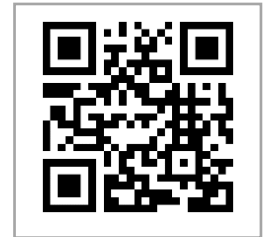


IJIM

INDEXED



International Journal of Indian Medicine



International Category Code (ICC): ICC-1702

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

AHAR VIHAR & LIFESTYLE CHANGES AS PER AYURVEDA

Singh T.¹, Zambare S.²

1. MD Scholar, Department of Swasthavritta & Yoga, Uttarakhand Ayurvedic College, Dehradun, Uttarakhand, India.
2. Prof, Department of Swasthavritta & Yoga, Uttarakhand Ayurvedic College, Dehradun, Uttarakhand, India

ABSTRACT:

INTRODUCTION: Ayurveda emphasizes the importance of Ahara (diet) and Vihara (lifestyle) in maintaining health and preventing disease. This study aims to explore the principles of Ahara, Vihara and lifestyle changes as per Ayurveda; and their role in promoting overall well-being. **METHODS:** A comprehensive review of Ayurvedic texts and research articles was conducted to gather information on Ahara, Vihara and lifestyle changes. The principles of Ayurvedic dietetics, including the concept of Prakriti (individual constitution), Agni (digestive fire), and the six tastes, were examined. Lifestyle changes, including Dinacharya (daily routine) and Ritucharya (seasonal routine), were also studied. **RESULTS:** The study found that Ahara, Vihara and lifestyle changes play a crucial role in maintaining health and preventing disease. A personalized diet based on Prakriti, Agni, and the six tastes can help maintain digestive health and overall well-being. Lifestyle changes, such as following Dinacharya and Ritucharya, can help regulate bodily functions and promote mental and physical health. **DISCUSSION:** The study highlights the importance of Ahara, Vihara and lifestyle changes in Ayurvedic medicine. By adopting a personalized diet and lifestyle, individuals can promote overall health and wellness, and prevent disease. The study's findings have implications for healthcare practitioners and individuals seeking to adopt a holistic approach to health. **CONCLUSION:** Ahara, Vihara and lifestyle changes as per Ayurveda offer a comprehensive approach to health and wellness. By understanding and applying these principles, individuals can take a proactive approach to maintaining their health and preventing disease. Further research is needed to explore the applications of Ahara, Vihara and lifestyle changes in modern healthcare.

KEYWORDS: Ayurveda, Ahara, Vihara, Ayurveda Dietetics, Prakriti, Agni, Dinacharya, Ratricharya, Health & Wellness.

CORRESPONDING AUTHOR:

Dr. Tejendra Singh

MD Scholar, Department of Swasthavritta & Yoga,
Uttarakhand Ayurvedic College, Dehradun, Uttarakhand, India.

Email: tejen007@gmail.com Contact No.:- 7895911809

How to cite this article: Singh T. Zambare S. Ahar Vihar & Lifestyle Changes as per Ayurveda. Int J Ind Med 2024;5(7):01-08
DOI: <http://doi.org/10.55552/IJIM.2024.5701>

INTRODUCTION:

Lifestyle diseases are the diseases primarily based on the daily habits of the people as a result of inappropriate relationship with the environment. According to Ayurveda, those diseases may be due to pragyaparadha (intellectual blemish) or asatmya indyarthasamyoga (unhealthy sensory perception) which results in disharmony in the body either as increase or decrease of Dosha are the cause of lifestyle diseases. The per capita income and living conditions of the people are favoring for a healthy generation now. But unfortunately, it is sad to observe a technologically and educationally rich generation with poor physical and mental ability. There is almost cent percent reduction in the communicable diseases due to advanced medical diagnosis, superior treatment and preventive measures. But the changes in lifestyle and dietary choices greatly increase the risk of non-communicable diseases or lifestyle diseases, Lifestyle diseases are the diseases primarily based on the daily habits of the people as a result of inappropriate relationship with the environment. According to Ayurveda, those diseases may be due to pragyaparadha (intellectual blemish) or asatmya indyarthasamyoga (unhealthy sensory perception) which results in disharmony in the body either as increase or decrease of Dosha are the lifestyle diseases. Life is concordance with the principles of right living and determine root causes of suffering & unhappiness. To fulfil the healthy life (hitayu-sukhyu) the theory of tri upstambha Ahar, Nidra and Bramhacharya are three pillars of life & play a key role in the maintenance of health & long healthy life span. They support tri stambh Vata, Pitta, Kapha of body and also tri guna satva, raja, tama. But in present condition of era every people running in competitive race and do not follow any rules of life no perfect time to eat food & sleep with modern life

style, over stress aggressive to mind that affects to body as well as prakrati resulting Doshavaisyata. Ailments called "lifestyle disorders" are mostly caused by people's daily routines. Habits that discourage people from exercising and encourage sedentary behaviour can result in a variety of health problems, including chronic non-communicable diseases with potentially lethal implications. Atherosclerosis, heart disease, stroke, obesity, type 2 diabetes, and illnesses linked to smoking, alcoholism, and drug addiction are all examples of lifestyle disorders. People are more susceptible to many diseases as a result of their way of life and work habits, which are changing the traditional diet and healthy lifestyle. Changes in nutrition, lifestyle, and environment, as well as management through Ayurveda, can prevent and control certain disorders. [1-3] Lifestyle disorders are those illnesses whose incidence is mostly based on people's everyday routines and is caused by an unsuitable relationship between people and their surroundings. Lifestyle disorders affect not only the general populace but also the doctors and nurses who advise patients on how to prevent them. [4] If continue unhealthy life style leads to Doshadhatuvaisyata, Agni bala vaisamyata (impaired digestion and metabolism), Strotodusti (Dysfunction of body channels), harassment of satva (impaired mental condition) causing various types of life style disorders. The better options offered by Ayurveda include good nutritional management, dincharya (daily regimen), ritucharya (seasonal regimen), panchakarma therapy for detoxification (shodhana karma), bipurification procedures, medications, and rejuvenation therapies. Aahar, Nidra, and Bramhacharya are three fundamental principles that are described by Ayurveda and are seen to be essential for a healthy life [5]. According to Acharya Sushruta, being healthy involves having a

joyful mind and soul as well as the absence of disease. Classical ayurveda texts having good intervention to prevent and manage of Doshadhatu vaisamya, Dhatu dusti gat roga as life style disorders like dietary management by Ahar-vihar, Sansodhan upkrama by Panchakarma, sanshman upkrama by Rasayana, daivya vyapashraya and satvavjaya following with dincharya, ritucharya, sadvrit, achar rasayan.

❖ **AIMS AND OBJECTIVE:**

- To explore various life style disorder.
- To study the causes of life style disorder.
- To evaluate the Basic principles of Ayurveda for healthy life.
- To evaluate the Ayurvedic management of life style disorders.

❖ **MATERIALS AND METHOD:** Ayurvedic classical texts, Journal, Internet.

❖ **Method:** Literary review.

DISCUSSION:

CONCEPT OF LIFESTYLE: A person's lifestyle is how they live. It is a collection of behaviours, attitudes, or possessions connected to a specific individual or group (Lynn R. Kahle, Angeline G. Close, 2011). i.e., the manner in which, location, and time a person sleeps, plays, wanders, eats, swims, walks, etc. According to Acharya Sushruta, there are four different types of therapy modalities: Samshodhana (purifying), Samshamana (palliative), Ahara (food), and Achara (activities) (Ananta Ram Sharma, 2008). Achara is divided into three categories: Kayika Karma (physical activities), Vachika Karma (verbal behaviours), Swadhyaya Karma (reading Karma), and Manasika Karma (psychological behaviours), Sankalpa Karma (determination). Achara can be categorised under the category of lifestyle among them (Y.T. Acharya, 2012). According to the description of lifestyle given above, the concepts of vihara, aharavidhi, and achara as they are described in the classics of ayurveda can be categorised under the term lifestyle.

Vihara is categorised by Arunadatta as Niyata kala (regular) and Aniyata kala (according to specific condition). Dinacharya and Ritucharya are members of Niyata Kala Vihara. According to Y.T. Acharya (2010), Aniyata kala vihara comprises Vihara according to avastha (condition); this can be interpreted as Vyadhiavastha. Achara includes Sadvritta, while Ahara Vidhi comprises Ahara Vidhi vidhana (dietary regulations) and Bhojanottara Vidhi (conducts after meals) (good conducts) Vihara covers a person's daily or seasonal routine behaviours. This includes Abhyanga, the application of oil to the body, Vyayama, exercise, Nidra, sleep, Vega Dharana, the repression of natural inclinations, Vyavaya, sexual activity, Chankramana, brisk walking, exposure to sunlight, sitting, Snana, bathing, Pravatasevana, among other practises. For example, ArdhashaktyaVyayama (exercise at half one's capacity) with preceding Abhyanga (oil application) is beneficial in Hemanta ritu (winter) and for strong people, whereas excessive Vyayama is detrimental in Grishma ritu (summer) and for weak people (Brahmanand Tripathi, 2007). Modern ideas such as food omics, nutraceuticals, nutrigenetics, and customised nutrition diets are occupied with determining the impact of food on a person's genetic makeup, among other things. However, there is much information in Ayurveda on which foods are hazardous for various systems or organs, should not be used for a prolonged period of time, and should be avoided during pregnancy (neutral-epigenetics). Although the evidence is lacking, it is still conceivable to demonstrate it at the cellular level with the aid of advanced biochemistry, biotechnology, and nanotechnology techniques. Ayurveda is becoming a symbol of tailored medicine in the modern world, therefore it should come as no surprise that it will also come to represent personalised

dietetics. There is a lot of information about the food, how to eat it, how to arrange the food on the plate while serving, how to test for dangerous foods, etc. This article makes an effort to concentrate on a single notion of Viruddh-ahara, which comprises of 18 different dietary combinations that should be avoided in order to prevent disease.

SIGNIFICANCE OF NUTRITION: The foundation of the human body's etymology, according to Ayurveda, is nutrition. The Sanskrit terms for the human body—kaya, deha, and sareera—indicate the dynamics of nutrition & various metabolic components of nutrition. For example, the terms "kaya" and "deha" stand for anabolism and "sareera" for catabolism, respectively. [11]

BASICS OF AYURVEDIC NUTRITION: The majority of health issues are attributable to poor eating habits and poor cooking techniques. Ayurveda approaches pathya-vyavastha (dietetics planning) in a systematic and scientific manner, putting particular emphasis on certain crucial elements. In addition to the basic makeup of food, Ayurvedic advocacy recommends six key elements for a balanced diet's acceptability. [12]

DIETARY DISCIPLINE IN AYURVEDA: Major classics of Ayurveda detail about the system of eating food covering physiological, qualitative, quantitative, social, spiritual, emotional and psychological, environmental aspects. Few of these rules comprise

1. One should take food with full eating awareness i.e. —*Tanmanabhunjita* (Charaka vimana sthana 1/24).
2. Every country enjoys varied traditions of food as per the region. Hence, one should consider the type of food and quantity according to the habitat for maintaining good health (desha satmya).
3. One must take wholesome food in right quantity and right time to maintain the

homeostasis of all the three biological humours (doshas).

4. Ayurveda strongly regards that eating before or after the usual timings of meals is unhealthy or swasthya vighataka which causes physical and mental illness.

5. Shushruta advices intake of food which is easily digestible, energetic, soft, warm and to be taken in proper quantity only when one is hungry (Sushruta sutra sthana 46 and 47). [12,13]

AYURVEDIC MANAGEMENT OF LIFE STYLE DISORDERS: The fundamental therapeutic tenet is that only he can heal you and only he is the best doctor who can set you free from illness. Ayurveda has two treatment focuses: therapeutic and preventative -

1. Nidan Parivarjan - Nidan parivarjan is to avoid the known disease-causing factors in diet & life style of the patients. It inhibits the prognosis of disease like vata vardhak ahar-vihar is restricted in vataj disease.

2. Ahar Vihar – Ahar vihar (pathya-apathya) is crucial in ayurveda for managing and preventing lifestyle diseases. Ahar is regarded by the ayurvedic charaksamhita as the prana [14] (base of life). The fact that diet is referred to as mahabhaishjya [15] in Kasyap Samhita illustrates the significance of nutrition. Ayurveda makes it quite clear that when eating, one section of the stomach should be filled with solid food, the second with fluids, and the third should be left vacant to allow the dosha to function properly. The astaaharvidhivishesayan is prakrti, karan, sanyog, rashi, desh, kal, upyogsanstha & upyokta which determine the utility of food. General pathy ahar-1. Annavarga-wheat, bajra, raktshali, mash 2. dugdha-cow, goat 3. phala-draksha 4. jala- ushnajala, shrit shit jala 5. madya-sura, madira, amla kanji 6. mansh-kukkut 7. mutra-cow, horse, elephant 8. sak varga-jivanti, shigru, patol, rasona etc. Pathya vihar-Atap sevan (expose to sun), mridusaiyaa (soft bed), ushnodaksnan (bath

with lukewarm water, meditation, pranayam, dhyana Apathy ahara-Ayurveda also describe eighteen types of dietary incompatibilities (viruddhaahar) which should be avoided to maintain health. hot, spicy, oily food, unripe food, preserved food, viruddhaahar, fastly, slowly eat food, adhyasan, vishmasan, ajeernsan, pramitasan etc Apathy vihar-night awakening, day sleep, anxiety, etc.

3. Panchakarma (Detoxification) – Only Ayurveda is a science that has integrated several detoxifying techniques into daily life. This has both therapeutic and preventative effects. Five active biopurification techniques are included in Panchakarma. Vaman therapeutic emesis is number one (mainly kaphaj disorders) 2. therapeutic purging with virechan (mainly pittaj) 3. Aasthapan vasti therapy decoction enema (mainly vataj & kaphaj disorders) 4. therapeutic oil enema anuvasan vasti (vataj) 5. Nasya Nasal Drug (mainly kaphaj & tridosaj) Rakatamokshan - bloodletting by siravedh, leech therapy are mentioned in the Sushrut Samhita (for toxic blood mainly pittaj, rakta disorders). Supportive and other primary methods 1. snehan (oiling) there are two types 1. Internal ghee consumption for 3, 5, or 7 days before to planning vaman & virechan. 2. external - Dosha-specific massage with medicated oil It is a part of daily routine to manage specific vata vyadhi, muscular disorders, and to prevent disease. 2. swedan-medicated decoction steam to dissolving toxins in body & eliminate outside by sweat. It preventing and managing role to life style disorders. 3. Sirodhara involves applying medicinal oil to the forehead continuously for 15 minutes. It guards against psychosomatic illness and calms the psyche. In order to remove toxins from the body and restore homeostasis of the bio humours tridosha (vata, pitta, kapha) and manas dosha (raja, tama), panchakarma is used to clean the body's channels (dhatu gat strotosuddhi). This results in psychosomatic

benefits and creates a normal chemical and electrical environment throughout the body's systems, including the digestive, excretory, when performed correctly, these treatments revitalise the body and lengthen a healthy life.

4. Rasayana (Rejuvenation) – It is a Sanskrit term that means "nutrition and its conveyance in body channels" and is made up of the words "rasa" and "ayan" (strotoprasadan). In its most basic sense, rasayan treatment describes the process of nourishing and rejuvenating tissues. As said in "*Labhopayo hi sastadinamrasadinamrasayanam*" [16] Rasayana promotes mental and physical health as well as rejuvenation activities, which has a wide range of benefits for positive nutrition, immunomodulation, lifespan, and sustenance of mental and sensory competence. Numerous rasayana are described in ayurveda in accordance with their essential qualities, such as medhya rasayana for brain development, hridya rasayana for good cardiac function, twachya rasayana for healthy skin and good cosmetics, etc. Rasayan karma plays a preventive role in a wide range of lifestyle diseases by enhancing metabolism, promoting immunity, improving endocrine and exocrine secretion, and having antioxidant and anti-aging properties as well as hemopoietic, adaptogenic, anabolic, and neuroprotective effects at the molecular level.

5. Vajikaran (Aphrodisiacs) – One of the eight primary specialties of astanga ayurved is vajikaran, also known as vrishtya chikitsa. It is focused on aphrodisiacs, virility, and enhancing progeny health. According to Charak Samhita, one acquires good attractive physique, potency, strength, and complexion through proper use of these formulations, along with sexual potency. This is beneficial for a variety of common sexual dysfunctional

issues, including infertility, early ovulation and erectile dysfunction. After the body has been detoxified, Vajikar drugs are also used to produce high-potency bija (sperm and ovum), which results in a healthy baby.

6. Sadvrat – There are many secrets to joyful living in the knowledge of the ancient science of ayurveda. There is a whole chapter [17] devoted to ethical guidelines for maintaining a healthy lifestyle and preventing various lifestyle illnesses. Simple moral principles and appropriate behaviour are universally relevant to all individuals throughout all eras and locations. We will ultimately suffer if we disregard or break these rules. Simply put, sadvrat is good mental behavior, good social behavior, good personal behavior, good moral behavior, and good religious behavior. "Arogya indriyavijay" is translated as achieving good health and self-control.

7. Aachar Rasayan – Ayurveda has a special idea that denotes moral, ethical, and behavioural behaviour. Truth, nonviolence, cleanliness of the mind and body, compassion, and a yogic way of living. These actions cause the body-mind system to regenerate. Truthfulness, lack of rage, abstinence from alcohol, nonviolence, calmness, sweet speech, meditation, cleanliness, charitable religious behaviour, respect for others, love, and compassion; a healthy balance between wakefulness and sleep; regular use of ghee; knowledge of time and place; control over the senses; keeping the company of elders; a positive outlook; and adherence to the Vedic scriptures. Anyone who behaves in this way gains fully from the achar rasayan therapy. It is behavioural rasayan that is most crucial to modern living.

8. Dincharya (Daily Routine) – There are several things to implement in daily life that make to feel healthy, happy & full of energy. Ayurveda describe the rule of conduct to be

daily life style after leaving bed seeking perfect health & sound body.

Daily routine in shortly:

- i. Morning- waking up at brhma muhurt (2 hrs before sun rise) due to a lots of satva (purity).
- ii. Tooth brushing- tooth brush should be made of a fresh twig of nimb, khadir, karanj due to prevent dental disorders.
- iii. Scraping of coated tongue by gold, silver, copper or wood.
- iv. Gargles with medicated oil to being healthy gums.
- v. Eye & mouth wash with triphala decoction to prevent eye disease, wrinkles, pigmentation.
- vi. Collyrium with strotonjana.
- vii. Tambul sevan to cleans mouth.
- viii. Head massage to make strong hair roots & relaxing brain.
- ix. Pouring oil in ear cavity.
- x. Body massage.
- xi. Physical Exercise to make body strength.
- xii. Massage with churna (body scrub) to make vata kapha balance.
- xiii. Padabhyang.
- xiv. Bath.
- xv. Moisturing.
- xvi. Prayer.
- xvii. Lunch (11 am - 01 pm).
- xviii. Afternoon sadvrit.
- xix. Evening prayer.
- xx. Dinner (06 pm - 07 pm).
- xxi. Chankraman (walking).
- xxii. Ratricharya (early to bed).

9. Ritucharya – Ritu, a season with various characteristics, expresses various effects on both the environment and the organism. The ability to adjust to changes is essential for survival, therefore understanding ritucharya (seasonal regimens) is crucial. People often disregard or don't know what foods, clothing, and other routines are best to follow during a given season, which disrupts homeostasis and results in a variety of lifestyle disorders. In shorts, Ritucharya - Shisir, vasant, and grishma make up 1- Adan kal (jan to june), which is characterised by a decline in body strength. Body strength increases in a varsha, sharad, and hemant fashion during the

second visarg kal (july to dec). To detoxify the body in accordance with the aggravation of dosha in various ritu; such as in vasant (February–March) for vaman in kaphaj prakop, sharad (October–November) for virechan in pittaj prakop, and varsha (July–August) for vasti in vata prakop, ritucharya knowledge is also required.

10. Daivya Vyapasrya Chikitsa – It includes mantras, ausdhis, and various manidharans according to jyotish, as well as the spiritual application of ayurvedic herbs and gems. Mangal karma (propitiatory), bali (offering oblations), home (yagya), prayashit (ceremonial penances), upvas (fasting), and swastyayan (ritual social activity) are also mentioned. All of these activities produce a positive mental energy, whether directly or indirectly (manas). It encourages psychosomatic health and guards against a number of lifestyle disorders that are mental in nature, such as depression and anxiety.

11. Satvavjaya Chikitsa –The cure of the mind is "Dhidhiryaaatmadivigyanammanosdhi param" [18] and "mano nigrha." The definition of life in ayurveda explicitly states "shariendriyasatvaaatmasamyogedharijivita m." Furthermore, according to the definition of swasthya, a person is considered healthy when all of his doshas, dhatus, malas, and agnis are in balance as well as when all of his manas, including the prasannatmendriyamanah, are functioning normally. The role of the mind is crucial for the proper and healthy functioning of the body, senses, and indriya when atma is present. Therefore, satvavjayachikitsa is crucial for leading a healthy life. It is crucial to have a line of treatment for psychological and lifestyle disorders.

CONCLUSION:

Ayurveda defines health as the balanced and vibrant union of our environment, body, mind, and spirit. Following the

recommendations for daily and seasonal routines, diet, and behaviour will make it much easier to manage lifestyle disorders. Major consequences brought on by a change in lifestyle include atherosclerosis, heart disease, stroke, obesity, and type 2 diabetes. Ayurveda offers a number of regimens for the treatment of lifestyle disorders, including Dincharya (daily regimen), Ritucharya (seasonal regimen), Panchakarma therapy (detoxification and purification therapy), and Rasayans (rejuvenation therapy). The Sadvritta-palana (ideal routines), Aachara Rasayana (code of conduct), and Sadvritta-palana (ideal routines) are crucial for maintaining a healthy life. There is a great need of time of globalization of ayurvedic principles of charak, sushrut, vagbhatta in the references to prevent and cure the life style disorders. In charak samhita section sutra sthan fully describe "swastha chatuska" personal hygiene for maintenance of positive health including matrasitiya chapter (ahar description), tasyasitiya (ritucharya), naveganna dharniya (should not suppress natural urges) & indriyopkramneeya (sadvrat) are completely related to healthy life style which is most important to ayurvedic physician. It is now considered that most of the chronic disorders like diabetes, bronchial asthma, hypertension, copd, obesity, chronic liver disease, psoriasis, arthritis, dyslipidemia, cancer etc are occurring due to pragyapradh, refers to faulty life style. So ayurveda texts play an important role in promoting the health & prolonging the life span by establishing homeostasis between dosha dhatu mala. It helps to keep disease free. It can be concluded that one of the keys to good health is understanding a healthy schedule. Despite a busy schedule, it is always possible to manage one's personal way of life and enjoy a healthy life. The body is directly impacted by seasonal changes, and following the instructions provided for each

season helps build stronger immunity. Further, cessation of the etiological factors can help prevent these lifestyle disorders. These elements have a significant impact on preventing lifestyle disorders. With help of Ahar -Vihar & lifestyle changes as per Ayurveda; we can promote the health to reduce the morbidity and reduce burden to the society.

REFERENCES:

- 1) Lichtenstein P, Holm NV, Verkasalo PK. and heritable factors in the causation of cancer. N Engl J Med, 2000; 343: 78–85.
- 2) Sobra J, Ceska R. Diseases of civilization from the aspect of evolution of the human diet. Cas Lek Cesk, 1992; 131: 193–7.
- 3) Zollner N. The relevance of diet for civilization diseases, especially atherosclerosis. Wien Med Wochenschr Suppl, 1990; 106: S11–2.
- 4) Sharma S, Anand T, Kishore J, Dey BK, Ingle G K. Prevalence of modifiable and nonmodifiable risk factors and Lifestyle disorders among health care professionals. Astrocyte, 2014; 1: 178-85.
- 5) Savitri Soni et al: Ayurvedic approach to manage anidra (insomnia) – a review, wjpmr, 2020; 6(4): 120-123.
- 6) N. Srikanth and Ramesh Babu. Why go for Ayurveda? Food and Diet in Ayurveda||, Life stream, 2012; 1(1): 29-32 12. Charak (500 BC). Charak Samhita. Hindi commentary by Tripathi Brahmanand, 1997, Caukhambha publication Varanasi.
- 7) Dash Bhagwan. Fundamental principles of Ayurveda, Konark Publication Pvt. Td. New Delhi, 1986
- 8) Sastri Kashi Nath, Chaturvedi Gorakh Nath, editors. Charak Samhita Vidyotinihindi commentary sutra sthan 27/3 vol 1ed. Varanasi chaukhambhabharti academy, 2003; p525.
- 9) Sarma Hemraj, editor kasyapasamhitavidyotinihindi commentary khilsthan 4/5-6 vol 1 chaukhambha Sanskrit sansthan, 2009; p249
- 10) Sastri Kashi Nath, Chaturvedi Gorakh Nath, editors. Charak Samhita Vidyotinihindi commentary chikitshasthan 1/8 vol 2ed. Varanasi chaukhambhabharti academy, 2003; p5.
- 11) Sastri Kashi Nath, Chaturvedi Gorakh Nath, editors. Charak Samhita Vidyotinihindi commentary sutra sthan 8/18-29 vol 1ed. Varanasi chaukhambhabharti academy, 2003; p182-190.
- 12) Sastri Kashi Nath, Chaturvedi Gorakh Nath, editors. Charak Samhita Vidyotinihindi commentary sutra sthan 1/58 vol 1ed. Varanasi chaukhambhabharti academy, 2003; p35.
- 13) Sastri Kashi Nath, Chaturvedi Gorakh Nath, editors. Charak Samhita Vidyotini hindi commentary sutra sthan 30/26, vol 1ed. Varanasi chaukhambha bharti academy, 2003; 587.
- 14) Sastri Kashi Nath, Chaturvedi Gorakh Nath, editors. Charak Samhita Vidyotini hindi commentary sutra sthan 1/42, vol 1ed. Varanasi chaukhambha bharti academy, 2003; 13.
- 15) Sastri Kashi Nath, Chaturvedi Gorakh Nath, editors. Charak Samhita Vidyotini hindi commentary sutra sthan 30/24, vol 1ed. Varanasi chaukhambha bharti academy, 2003; 586.

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