



VOLUME 10 ISSUE 1 2019

e ISSN 2350-0204

ijapc

www.ijapc.com

**Greentree Group
Publishers**



Role of *PathyaAahara-Vihara* in the Management of Obesity

Yashwant Kumar Chandrakar^{1*}, Anita Sharma², and Pradipkumar Suryawanshi³

¹⁻³Post Graduate Department of Swasthavritta and Yoga Shri Narayan Prasad Awasthi Govt. Ayurved College Raipur, Chhattisgarh, India

ABSTRACT

In this modern era there are different types of lifestyle disorders. Obesity is one such disorder which is increasing day by day. Obesity or overweight is usually caused by sedentary life style, irregular diet, excessive eating, sleep pattern, lack of physical activity, hormonal imbalance, hereditary, side effects of certain medications, etc. WHO considers Obesity as a global epidemic and it is rapidly becoming a major public health problem. In *Ayurveda*, Obesity is known as *Sthaulya* or *MedoRoga* which is caused by the accumulation of fat. In *Ayurveda*, Obese personalities are comprises under eight varieties of *Ninditapurusha*. Obesity is a chronic clinical condition which often persists throughout the life. *Pathyaahara* is invariably accepted as treatment in *Ayurveda*, hence it is also applicable to the disorders of Obesity.

KEYWORDS

Sthaulya, Obesity, Nidana, Pathya, Aahara, Vihara



Greentree Group Publishers

Received 08/12/18 Accepted 03/01/18 Published 10/01/19



INTRODUCTION

Depending on the physical appearance, there are eight types of undesirable persons – too tall, too short, too hairy, hair-less, too dark, too white, too fat and too lean (emaciated), *Atisthaulya* comprises one of them¹.

अतिस्थूलस्य तावदायुषोहासः जवोपरोधः
कृच्छ्रव्यवायतदोर्बल्यं दौर्गन्ध्यं स्वेदाबाधः क्षुधतिमात्रं
पिपासा अतियोगश्चेति भवन्त्यष्टौ दोषाः ।

च. सू. 21/4

Obese persons have eight *Doshas* – deficient in longevity, slow in movement, difficulties in *vyavaya*, weakness, bad smell, excessive sweating, excessive hunger and thirst².

Obesity is one of the most major factors to ill health. Obesity or overweight are the fifth leading hazard of worldwide deaths. Globally, Obesity has more than doubled since 1980. In 2014, more than 1.9 billion adults, 18 years and older, were overweight³.

Obesity is a state of excessive or abnormal accumulation of fat in the form of adipose tissue. The amount of excess fat accumulates in the body, either around the waist, thigh, and trunk or peripherally around the body. Diabetes mellitus and cardiovascular diseases such as hypertension, stroke, and coronary artery disease, high cholesterol level, hormonal

disorders, carcinoma, osteoarthritis, infertility, etc are its associated risk factor. Body Mass Index (BMI) is commonly used to determination of human weight for height. It is calculated by person's weight in kilograms divided by the square of the height in meters (kg/m^2).

Table 1 Classification of Obesity according to BMI⁴

Classification	BMI (kg/m^2)
Underweight	<18.50
Normal range	18.50 – 24.99
Overweight	>25.0
Pre-obese	25.0 – 29.99
Obese class-1	30.00 – 34.99
Obese class-2	35.00 – 39.99
Obese class-3	>40

AIMS AND OBJECTIVES

1. To study *Ayurvedic* concept of *Sthaulya*.
2. To study role of *Aahara – Vihar* in the management of *Sthaulya*.

ETYMOLOGY

- स्थूलस्य भावः स्थौल्यम् ।

वाचस्पत्यमभाग 6

According to *Vachaspatyam Sthaulya* is heaviness of the body.

- मेदः संकीर्तनान्मेदोदुष्टेरभिधानं मेदोदुष्ट्या च स्थौल्यम् । मधुकोष

According to *Madhavakara Medodhatudusti* is called as *Medoroga*. *Meda* is main *dushy* involved in *samprapti* of *Sthaulya*.

- मांसान्मेदः प्रजायते ।

च.चि. 15/15

Meda is formed from *mamsadhatu*.

AETIOLOGY



As per *Acharya Bhavamishra* extensive growth causing heaviness and bulkiness of the body especially in *Udaradiregion*. This state of *Sthula* is called as *Sthaulya*.

According to *AacharyaCharaka* causes of Obesity are excessive eating, intake of heavy, sweet, cold, fatty food substances, *Kaphavardhaka* food and drinks, no physical exercise, abstinence of sexual indulgence, day sleep, cheerfulness, lack of worries and heredity².

Madhavakara has described causes of Obesity are lack of physical exercise, sleeping during day, *Kaphapradhana* food, end of digestion to become (abnormal) sweet which turn into *Medas* (fat). *AstangaHridaya* also mentioned excessive intake of *Madhur rasa* causes *Meda and Kaphaj* disorders like *Sthaulya, Agnimandya* etc. The influence of all the factors discussed above are mentioned in Table 2,3,4&5.

Table 2 *AharatmakaNidana* (Dietary Factors)

<i>Nidana</i>	<i>Ch.Su.</i> ⁵	<i>Su.Su.</i> ⁶	<i>A.S.Su.</i> ⁷	<i>A.H.Su.</i> ⁸	<i>M.N.</i> ⁹	<i>B.P.</i> ¹⁰	<i>B.R.</i> ¹¹	<i>Y.R.</i> ¹²
<i>Atisampurana</i> (excessive eating)	+	-	-	-	-	-	-	-
<i>Guru</i> (excess use of heavy food)	+	-	+	-	-	-	-	-
<i>Madhura</i> (excess use of Sweet food)	+	-	-	-	-	-	+	-
<i>Sheeta</i> (excess use of cold food)	+	-	-	-	-	-	-	-
<i>SnigdhaAharasevana</i> (excess use of unctous food)	+	-	-	-	-	-	-	-
<i>ShleshmalAharaSevana</i> (Kapha increasing food)	-	+	+	+	+	+	-	+
<i>PichhilaAharaSevana</i>	+	-	-	-	-	-	-	-
<i>NavannaSevana</i> (usage of fresh rice)	+	-	-	-	-	-	-	-
<i>Nava Madyasevana</i> (usage of fresh alcoholic preparation)	+	-	-	-	-	-	-	-
<i>MadhuraAnnarasa</i>	-	+	-	-	+	+	-	+



<i>Anupa and JaliyaMamsaSevana</i> (Usage of Domestic animal's meat and soups)	+	-	-	-	-	-	-	-
<i>GorasaSevana</i> (KsheeraVikara) (extreme utilization of milk, Dadhi, Gritaetc)	+	-	-	-	-	-	+	-
<i>PistaSevana</i>	+	-	-	-	-	-	-	-
<i>Adhyashana</i>	-	+	-	-	-	-	-	-
<i>GudaSevana</i> (extreme utilization of Jaggery's and its preparation)	+	-	-	-	-	-	+	-
<i>Godhuma</i> (extreme utilization of wheat)	-	-	-	-	-	-	+	-
<i>Masha</i> (extreme utilization of Black Gram)	-	-	-	-	-	-	+	-
<i>DadhiSevana</i> (extreme utilization of curd)	-	-	-	-	-	-	+	-
<i>SarpiSevana</i> (extreme utilization of Ghee)	-	-	-	-	-	-	+	-
<i>IkshuvikaraSevana</i> (extreme utilization of Sugarcane and its preparation)	-	-	-	-	-	-	+	-
<i>MatsyaMamsaSevana</i>	-	-	-	-	-	-	+	-
<i>Atibrimhana</i>	-	-	+	+	-	-	-	-
<i>Santarpana</i>	+	-	-	-	-	-	-	-
<i>NayaShali</i>	-	-	-	-	-	-	+	-
<i>RasayanaAushdhi</i>	-	-	-	-	-	-	+	-

Table 3 *ViharatmakaNidana* (Lifestyle Factors)

<i>Nidana</i>	<i>Ch.Su.</i>	<i>Su.Su.</i>	<i>A.S.Su.</i>	<i>A.H.Su.</i>	<i>M.N.</i>	<i>B.P.</i>	<i>B.R.</i>	<i>Y.R.</i>
<i>Avyayaam</i>	+	+	-	-	+	+	-	+
<i>Avyavaya</i>	+	-	-	-	+	-	-	-
<i>Divaswapna</i>	+	+	-	-	-	+	+	+
<i>SukhaShaiya</i>	-	-	-	-	-	-	+	-
<i>Snana</i>	-	-	-	-	-	-	+	-

Table 4 *ManasaVyaparatmakaNidana* (Psychological Factors)



<i>Nidana</i>	<i>Ch.Su.</i>	<i>Su.Su.</i>	<i>A.S.Su.</i>	<i>A.H.Su.</i>	<i>M.N.</i>	<i>B.P.</i>	<i>B.R.</i>	<i>Y.R.</i>
<i>Harshanityatyavat</i>	+	-	-	-	-	-	-	-
<i>Achintana</i>	+	-	-	-	-	-	-	-

Table 5 *Anya Nidana*(Other Factors)

<i>Nidana</i>	<i>Ch.Su.</i>	<i>Su.Su.</i>	<i>A.S.Su.</i>	<i>A.H.Su.</i>	<i>M.N.</i>	<i>B.P.</i>	<i>B.R.</i>	<i>Y.R.</i>
<i>BeejdoshaSvabhavat</i> (Hereditary)	+	-	-	-	-	-	-	-
<i>Snehana</i> (Tailabhyanga)	-	-	-	-	-	-	+	-
<i>Sugandhitadravya</i> (<i>Pushpamala, Chandan</i>) Sevana	-	-	-	-	-	-	+	-
<i>BhojanaPaschataAtimatraJalapana</i>	-	-	-	-	-	-	+	-

RUPA (SYMPTOMS)

According to *Aacharyacharaka* a person is called as over-obese due to excess accumulation of *Meda and Mamsadhatu* resulting into pendulous buttocks, abdomen, and breasts and suffers from deficient metabolism and energy¹³.

AacharyaSushruta has described some more symptoms like mild dyspnoea, severe thirst, hunger, sleep, excessive sweating, bad smell from body, snoring, a sense of depression in the body and blurred speech⁶.

SAMPRAPTI

According to *AacharyaCharaka* due to obstruction of *Shrotas* by excessive fat *Vata* circulating vigorously inside the gastric region stimulates digestion and absorption of food thereby increases intake of food by the affected person. Further if the person remains empty stomach then *Agni* and *Vata* together burn the obese like the forest fire burning the forest. Due to excessive increase of *Meda* all the three *dosas* become aggravated and produce many severe

disorders including destroying the life shortly¹⁴.

AacharyaSushruta mentioned *Sthaulya* as a *RasnimitajVyadhi*. The consumption of *Kaphavardhak* food and frequent eating i.e having meal before digestion of previous intake, lack of physical exercise, sleeping in daytime all these factors collectively contribute to partial digestion forming *MadhuraAamrasa* having *AtiSnigdha* characteristic which circulates in body to make *Medas*, causing obesity¹⁵.

AAHARA-VIHARA IN THE MANAGEMENT OF OBESITY

नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ।
दाता समः सत्यपरः क्षमावान् आप्तोपसेवी च
भवत्यरोगः ॥

अ.हृ.सू.4 / 36

The person who for at all times use wholesome food and habits, thinks, is not curious for world wise matters, sacrifices, is balanced towards all beings, speaks truth, forgives, and who follows words of *Aapta* does not develop any disease.



Lifestyle moderations like diet, exercise and behavioral therapies are generally recommended in Obesity. *Pathya* (wholesome) are desirable in all disease which is helpful in preserving the equilibrium of *Tridoshas*. In *Brihatrayees* and *Laghutrayees* have mentioned *pathyaahra-vihara* for Obesity.

In *Sthaulya*, *Acharya Charakahas* described uses of *Guru*, *Vata-hara*, *Kapha-hara*, *Meda-hara* *Annapana*, dry, hot *basti*,

sharp, dry massage (*udvartana*) as given in table 8, for reduction of fat in Obese persons¹⁶.

AacharyaSushruta has mentioned *silajatu*, *guggulu*, and other drugs which increase dryness and reduce fat, he also added that physical exercise, *lekhanbasti* will work good in the management of Obesity¹⁷ as given in Table 7,8,9. *AacharyaVagbata* has advised *nityalangan* for obese patients, mentioned in Table 9.

Table 6 *Pathyaahara*

<i>Pathya</i>	<i>Ch.Su.</i> ¹⁶	<i>Su.</i> <i>Su.</i> ¹⁷	<i>A.S. Su.</i> ¹⁸	<i>A.H.Su.</i> ¹⁹	<i>B.P.</i> ²⁰	<i>B.R.</i> ²¹	<i>Y.R.</i> ²²
<i>ShukaDhanya</i> (food grain)							
<i>Prashatika</i>	+	-	-	-	-	-	-
<i>Priyangu</i>	+	-	-	-	-	+	-
<i>Shyamaka</i> (<i>Sanva</i>)	+	+	+	+	+	+	+
<i>Yavaka</i>	+	-	+	-	-	-	-
<i>Yava</i> (<i>Barley</i>)	+	+	+	+	+	+	+
<i>Jurna</i> (<i>Jwara</i>)	+	-	+	+	-	-	-
<i>Kodrava</i> (<i>Kodo</i>)	+	-	-	-	+	+	+
<i>Nivara</i>	-	-	-	-	-	+	-
<i>Kordushaka</i> (<i>Kodo</i>)	-	+	-	-	-	-	-
<i>PuranaShali</i>	-	-	-	-	+	+	+
<i>Godhuma</i>	+	-	-	-	+	-	-
<i>Laja</i>	-	-	-	-	-	+	-
<i>ShamiDhanya</i>(P ulses)							
<i>Mudga</i>	+	+	+	+	+	+	+
<i>Kullattha</i>	+	-	+	+	+	+	+
<i>Chakramudga</i>	+	-	-	-	-	-	-
<i>Adhaki</i>	+	-	-	-	-	-	-
<i>Chanaka</i>	-	-	-	-	-	+	-
<i>Rajmasha</i>	-	-	-	-	-	-	-
<i>Mashura</i>	-	-	-	-	-	+	-
<i>Uddalaka</i>	-	+	-	-	+	-	+
<i>ShakaVarga</i>							
<i>Patola</i>	+	-	-	-	-	-	-
<i>Vartaka</i> (<i>Brinjala</i>)	-	-	-	-	-	+	-
<i>PatraShaka</i>	-	-	-	-	-	+	-
<i>PhalaVarga</i>							
<i>Triphala</i>	+	+	+	+	-	+	-



<i>AmalkiaChurna</i>	+	-	+	+	+	-	-
MamsaVarga							
<i>Chingatamatsya</i>	-	-	-	-	-	+	-
MutraVarga							
<i>Gomutra</i>	-	+	-	-	-	-	-
KsheeraVarga							
<i>Takra</i>	-	-	+	+	-	+	-
<i>Mastu</i> (Curd water)	-	-	+	+	+	-	-
MadyaVarga							
<i>Sura (Madya)</i>	-	-	-	-	-	+	-
MadhuVarga							
<i>Madhu (Honey)</i>	+	+	+	+	+	+	+

Table 7 Anya Dravya

<i>Pathya</i>	<i>Ch.Su.</i>	<i>Su.Su.</i>	<i>A.S.Su.</i>	<i>A.H.Su.</i>	<i>B.P.</i>	<i>B.R.</i>	<i>Y.R.</i>
<i>Vidanga</i>	+	-	+	+	+	-	-
<i>Nagara (Sundhi)</i>	+	-	+	+	+	-	-
<i>Trikatu</i>		-			-	+	-
<i>Kshara (Yavakshara)</i>	+	-	+	+	+	-	-
<i>Takrarista</i>	+	-	-	-	-	-	-
<i>Arista (Medahara- Mansahara- Kaphahara-)</i>	+	-	+	+	-	-	-
<i>TikshnaAushadha</i>	-	-	+	-	-	-	-
<i>UshnaAushadha</i>	-	-	+	-	-	-	-
<i>UshnaJalapana</i>	-	-	-	-	-	+	-
<i>RukshaDravya</i>	-	+	+	-	-	-	-
<i>ChhedniyaDravya</i>	-	+	+	-	-	-	-
<i>MadhuwithTriphala</i>	-	-	+	+	+	-	+
<i>Guduchi</i>	+	-	+	+	-	-	-
<i>Haritaki</i>	+	-	+	+	-	-	-
<i>Mustaka</i> (Nagaramotha)	+	-	+	+	-	-	-
<i>Madhudaka (Honey with water)</i>	+	-	+	+	+	+	+
<i>Rasanjana</i>	-	+	+	+	-	-	-
<i>Vrihata-Panchamula with Madhu</i>	+	-	-	-	+	-	-
<i>Shilajatu with Agnimantha rasa</i>	+	-	+	+	+	-	-
<i>Black Iron powder</i>	+	+	+	+	+	+	-
<i>Vrihata-Panchamula</i>	-	-	+	+	-	-	-
<i>Shilajatu</i>	-	+	-	-	-	+	-
<i>Guggula</i>	-	+	+	+	-	+	-
<i>UsnaManda</i>	-	-	-	-	-	+	+
<i>PuranaVainava (Yava of old Bambu)</i>	-	-	-	-	-	+	-
<i>Sarshapa Tail</i>	-	-	-	-	-	+	-
<i>Tila Tail</i>	-	-	-	-	-	+	-
<i>Agurulepa</i>	-	-	-	-	-	+	-



Table 8 Anya Pathya

<i>Pathya</i>	<i>Ch.Su.</i>	<i>Su.Su.</i>	<i>A.S.Su.</i>	<i>A.H.Su.</i>	<i>B.P.</i>	<i>B.R.</i>	<i>Y.R.</i>
<i>Guru+ApatarpanAahara</i>	+	-	+	+	-	-	-
<i>Vatahara, Kaphahara-MedoharaAnnapana</i>	+	-	+	+	-	-	-
<i>Katu-Tikta-Kasaya rasa Dravya</i>	-	-	-	-	-	+	-
<i>LekhanaBasti</i>	-	+	-	-	+	+	+
<i>Ruksha and UshnaBasti</i>	+	-	-	-	-	-	-
<i>RukshaUdvartana</i>	+	-	+	-	-	-	-
<i>RukshaAahara</i>	-	-	-	+	-	+	-
<i>RukshaSnana</i>	-	-	+	-	-	-	-
<i>Udvartana</i>	-	-	-	-	-	+	-
<i>Dhumrapana</i>	-	-	-	-	+	-	-
<i>Raktamokshana</i>	-	-	-	-	+	-	-
<i>BhojanapurvaJalapana</i>	-	-	-	-	-	+	-
<i>Jirnebhojana (Eating after digestion)</i>	+	-	-	-	+	-	-
<i>UshnaManda</i>	-	-	-	-	-	+	+

Table 9 Pathyavihara

<i>Pathya</i>	<i>Ch.Su.</i>	<i>Su.Su.</i>	<i>A.S.Su.</i>	<i>A.H.Su.</i>	<i>B.P.</i>	<i>B.R.</i>	<i>Y.R.</i>
<i>Shrama(Hardwork)</i>	-	-	-	-	+	+	+
<i>Jagarana (Late nights)</i>	+	-	+	+	+	+	+
<i>Vyavaya(Sexual activity)</i>	+	-	+	-	+	+	+
<i>Vyayama(Physical exercise)</i>	+	+	+	+	-	+	+
<i>NityaBhramana (Regular use of reducing therapy)</i>	-	-	-	-	-	Bhramana +	-
<i>NityaLanghana</i>	-	-	+	+	-	+	-
<i>Chinta(Thinking)</i>	+	-	+	+	+	+	+
<i>Shoka (Sorrow)</i>	-	-	-	-	-	-	-
<i>Krodha(Anger)</i>	-	-	-	-	+	-	-
<i>Kshu(Hunger)</i>	-	-	-	+	-	-	-
<i>Trishna(Thirst)</i>	-	-	-	+	-	-	-
<i>Upvasa (Fasting)</i>	-	-	-	-	+	-	-
<i>Aptarpana</i>	-	-	-	-	-	+	-
<i>Atapa(Dhupa)</i>	-	-	-	+	-	-	-
<i>AsukhaSaiya</i>	-	-	-	-	+	-	-
<i>Adhva(Walk)</i>	-	-	-	-	+	+	+
<i>Hasta-Ashwayana (Sawari)</i>	-	-	-	-	-	+	-
<i>Sodhana</i>	-	-	-	+	-	-	-
<i>Vamana</i>	-	-	-	-	-	+	-
<i>Virechana</i>	-	-	-	-	-	+	-



DISCUSSION

Excessive intake of calories and sedentary lifestyle are the main reasons of *Sthaulya*. Excessive eating of *Guru*, *Madhura*, *Sheeta*, *SnigdhaAahara*, lack of physical activity and excessive sleeping are root causes of *Sthaulya*. Heredity is a causative factor of *Sthaulya* described by *AacharyaCharaka*. *AacharyaSushruta* has advised *nidanaparivarjanam* (avoid responsible factors) for the management of *Sthaulya*.

AacharyaCharaka and *Vagbhata* have enlisted *Guru*, *Apatarpan*, *Vatahara*, *Kaphahara*, *MedoharaAahara* in the management of *Sthaulya*. *Madhu* is the best *dravya* for management of *Sthaulya* due to its *Guru* and *Ruksha* properties. *NityaLanghana* therapy, *NityaBhramana*, *Chintana* and physical activity are advised by many *Aacharya* for the management of *Sthaulya*.

Katu-Tikta-Kasaya rasa and *Rukshadravya* are also indicated in *Sthaulya*. If defective food is put into practice, the medicine will not act. On the other hand if appropriate food habits is practiced as *Pathya* then medicine will not be required. In *Ayurveda* it is recommended that *PathyaAahara-vihara* is

acts as remedy and helpful in the management of *Sthaulya*.

CONCLUSION

Obesity has become the chief health problem in India as well as across the world. Excessive intake of fatty food, sedentary life style, heredity, day sleep etc plays a major role in *samprapti* of Obesity. *Aahara* and *vihara* can play a key role in the management of Obesity. Proper management of *Aahara-vihara* reduces obesity by decreasing *Meda*, *mamsa* and *kapha*. Hence when regimen of *Pathya* is followed and *Apathya* is avoided it leads to good health in cases of *Sthaulya*.

REFERENCES

1. Pt. Kasinatha Shastri, *Charaka Samhita* Part-1, *Sutrasthana*, *Vidyotini Hindi*



- Commentary, Reprint 2016, *Chaukhambha Bharati Academy, Varanasi*, page-407.
2. Pt. Kasinatha Shastri, *Charaka Samhita Part-1, Sutrasthana, Vidyotini Hindi Commentary*, Reprint 2016, *Chaukhambha Bharati Academy, Varanasi*, page-409.
3. K. Park, *Preventive and Social medicine*, 24-Edition 2017, *M/s Banarsidas Bhanot Publishers, Jabalpur*, Page-416.
4. Global database BMI http://apps.who.int/bmi/index.jsp?introPage=intro_3.html
5. Pt. Kasinatha Shastri, *Charaka Samhita Part-1, Sutrasthana, Vidyotini Hindi Commentary*, Reprint 2016, *Chaukhambha Bharati Academy, Varanasi*, page-436.
6. Kaviraja Ambikadutta Shastri, *Sushruta Samhita Part-1, Sutrasthana, Hindi Commentary Scientific Analysis*, Reprint 2016, *Chaukhambha Sanskrit Sansthan Varanasi*, page-81.
7. Dr. Ravi Dutt Tripathi, *Vridha Vagbhata, Astanga Samgraha, Sutraasthana, Saroj Hindi Commentary*, Reprint 2001, *Chaukhambha Sanskrit Pratisthan Delhi*, Page-437.
8. Dr. Bulusu Sitaram, *Vagbhata, Astanga Hridayam, Vol-1, Sutraasthana*, Reprint 2008, *Chaukhambha Orientalia Varanasi*, Page-184.
9. Prof. Yadunandana Upadhyaya, *Madhava Nidanam of Shri Madhavakara with Madhukosha, Part-2, Medoroga-Nidanam, Sanskrit Commentary and Vidyotini Hindi Commentary*, Reprint 2013, *Chaukhambha Prakashan Varanasi*, page-34.
10. Dr. Bulusu Sitaram, *Bhavaprakasa of Bhavamisra, original text along with commentary and translations, volume-2, Medorogaadhikara*, Reprint 2014, *Chaukhambha Orientalia Varanasi*, page-436.
11. Prof. Siddhi Nandan Mishra, *Bhaisajya Ratnavali of Kaviraja Govind Das Sen, Medo-Rogaadhikara, Siddhiprada Hindi Commentary*, Reprint 2012, *Chaukhambha S urbharati Prakashan Varanasi*, Page-729.
12. Vaidya Laksmipati Shastri, *Yogaratanakara, Medoroganidanam adhyay, Vidyotini Hindi Commentary*, Reprint 2015, *Chaukhambha Prakashan Varanasi*, page-97.
13. Pt. Kasinatha Shastri, *Charaka Samhita Part-1, Sutrasthana, Vidyotini Hindi Commentary*, Reprint 2016, *Chaukhambha Bharati Academy, Varanasi*, page-411.



14. Prof. Priyavrat Sharma, *Charaka Samhita Vol-1, Sutrasthana*, Text with English Translation, Edition 2014, *Chaukhambha Orientalia, Varanasi*, page-145.
15. G.D. Singhal, *Sushruta Samhita Part-1, Sutrasthana*, English Translation and Explanatory Notes, Second Edition 2007, *Chaukhambha Sanskrit Pratishthan Delhi*, page-137.
16. Pt. Kasinatha Shastri, *Charaka Samhita Part-1, Sutrasthana, Vidyotini Hindi Commentary*, Reprint 2016, *Chaukhambha Bharati Academy, Varanasi*, page-414, 415, 439.
17. Kaviraja Ambikadutta Shastri, *Sushruta Samhita Part-1, Sutrasthana*, Hindi Commentary Scientific Analysis, Reprint 2016, *Chaukhambha Sanskrit Sansthan Varanasi*, page-82.
18. Kaviraja Atrideva Gupta, *Vridhdha Vagbhata, Astanga Samgraha Vol-I, Sutraasthana*. Reprint- Edition 2011, *Hindi Commentary, Chaukhambha Krishnadas Academy, Varanasi*. Page-183, 184, 186.
19. Dr. Bulusu Sitaram, *Vagbhata, Astanga Hridayam, Vol-1, Sutraasthana*, Reprint- 2008, *Chaukhambha Orientalia Varanasi*, Page 183-184.
20. Dr. Bulusu Sitaram, *Bhavaprakasa of Bhavamisra*, volume 2, *Medorogaadhikara*, original text along with

- commentary and translations, including *Nighantu* portion, Reprint 2014, *Chaukhambha Orientalia Varanasi*, page-437.
21. Prof. Siddhi Nandan Mishra, *Bhaisajya Ratnavali of Kaviraja Govind Das Sen, Medo-Rogaadhikara, Siddhiprada Hindi Commentary*, Reprint 2012, *Chaukhambha Surbharati Prakashan Varanasi*, page-723, 729.
22. Vaidya Laksmipati Shastri, *Yogaratanakara, Medoroganidanamadyay, Vidyotini Hindi Commentary*, Reprint 2015, *Chaukhambha Prakashan Varanasi*, page-98, 102.