

ROLE OF DAIVA (FATE)–PURUSAKARA (HUMAN EFFORTS) IN DETERMINATION OF AYU

keerthy priya k, D SAI GOUTHAM, Dr. VENKAT SHIVUDU K, Dr.Pallavi.G

S.V AYURVEDA MEDICAL COLLEGE ,TIRUPATHI

ABSTRACT

Ayurveda is not merely a compendium of therapeutics based on herbal, animal and mineral resources of medicament but also deals with philosophy of life and living. The life span of human being is 100 years in kali Yuga, which is influenced by the karma (actions of previous life and present life) called Daiva and Purushakara respectively. The bala and Abala of daiva and Purushakara determines the niyatha and aniyatha of ayu. The bala and Abala of these depends again on dharma (righteous deeds). According to the Ayurveda daiva has been used in the sense of karmas which are related to previous life, where the effect is predetermined. Daiva has a major role in determining the rationality of life, span of an individual and their predisposition to diseases. For e.g. for every disease there must be some cause (kaarana) which may be immediate (or) distant but in some diseases kaarana (cause) is attributed as Aadrusta (daiva) which is invisible in nature as in cases of daiva bala pravrittha rogas, graha rogas.etc.purushakara deals with the deeds done in the present life, where the effect is based on human effort. Daiva vyapasraya chikitsa in the form of mantra, aushadi, Mani, etc. is recommended for the disease caused by the daiva.

Keywords: Ayurveda, Daiva, Purushakara, niyatha ayu, aniyatha ayu, daiva vyapasraya chikitsa

INTRODUCTION

Human suffering arising from mental and physical diseases is only partly amenable to therapeutic treatment. Some diseases and genetic disorders are incurable and physical deformities and defects especially congenital can be corrected only to a limited extent. Again, of the persons suffering from the same disease, one may get cured without treatment, another with treatment and the third may not respond to the best treatment even when there are no significant differences in their bodily and environmental factors. The span of life of an individual is also unforeseen.

Ayurveda recognizes the limitations of medical science and admits past karma, accumulated actions of previous lives or daiva as causative factor in pathogenesis. In genetic disorders and mental ailments, in physical deformities and as a limiting factor which explains varying responses to therapeutic measures. Besides, this factor alone can explain the differences in lifespans; Charaka, Sushruta and Vagbhata recognize the role of karma. Since, however, it is impossible to know beforehand whether karmas will render ineffective therapeutic measures. Ayurveda is deemed to be a part of Purushakara, human effort. Ayurveda is the science of life- what makes life happy and unhappy especially pathological states of mind and body and the length of life. Since the doctrine of karma is a causal force which explained in a most rational manner suffering and physical inequality.

Charaka samhita classifies karma into two groups: daiva and Purushakara what is done during the past life is known as daiva where the effect is pre-determined and what is done during the existing life is known as purushakara. where the effect is based upon the human effort.

Daiva:

- दैवमदृष्टं (Cha.Su.1/58) - Daiva is considered as Aadrushta.
- निर्दिष्टं दैवशब्देन कर्म यत् पौर्वदेहिकम् (Ch.Sha 1/116) - Previous life deeds.
- इन्द्रियाभावे चाशुभं दैवं हेतुरित्यर्थः (Ch.Sha 3/17)

- दैवयोगादिति प्राक्तनकर्मवशात् (Ch.chi 2/1/8)
- दैवं च प्राक्तनं कर्मोच्यते (Ch.In1/7)
- अधिदैवतम्- अथ बुद्धेर्ब्रह्मा (Su.Sha 1/7)
- दैवसंयोगादिति; दैवस्य प्राक्तनजन्मकर्मणो धर्माधर्माभिधानस्य सम्बन्धात् (Su.Sha 3/4)

The term Daiva has been used with respect to the sense of Karmas which are related to our previous life, which are unseen (Adrusta). The method imbibes a sense of confidence in an individual, making his/her optimistic and positive. It is basically achieved through methods of propitiation (turn away from sin) of supernatural elements which one can maintain emotional and optimistic balance of mind. What is done in past life is Daiva, where the effects are predetermined. Daiva is compared with buddhi (brahma) .Deeds of previous life that in turn depends upon the dharma and adharma karma done by that person.

Purushakara- पुरुषकारस्त्विह जन्मनि कृतं कर्म सामान्येनोच्यते (cha.vi.3/30) chakrapani dutta

The deeds done in this present life is called Purushakara. Which includes proper following of ahara &vihara according to one's own desha, kaala, and prakrithi. Avoiding atiyoga, mithya yoga, ayoga of kala, budhi, indriyarthas. dharaneeya vegas like kama, krodha, lobha etc, to be withheld. Adharaneeya vegas like mala,mootra etc should not be withheld. Avoiding excessive physical strain &mental stress all these factors leads to arogya, on contrary leads to roga (diseases)¹.

Effect of Daiva –Purushakara in the determination of ayu: भूतानामायुर्युक्तिमपेक्षते| दैवे पुरुषकारे च स्थितं ह्यस्य बलाबलम्| (cha .vi 3/29)

Charakacharya describes about daiva and Purushakara in the context of describing about the span of life². The rationality of life span of individuals depends upon the bala and Abala of both the daiva (pre-determined) and Purushakara (human effort)³.

Depending upon the strength or weakness, both the types of actions mentioned above are classified into three categories i.e. hina (mild), madhyama (moderate), uttama (strong) According to chakrapani dutta Ayurveda dipika bala yukta karma provides niyatha ayu, Weak deeds (Abala) leads to aniyatha ayu. If daiva and Purushakara both are in uttama samyoga (superior) then it leads to nischita rupa (niyata), Sukhakara & deerghayu. -तत्रायुषो नियतत्वेन बलम्, on contrary if they are hina samyoga (inferior) then leads to anischita rupa (aniyatha), dukhakara &alpaayu. -अनियतत्वेनाबलं ज्ञेयम्⁴(cha.vi 3/31). Daiva (fate) and Purushakara (deeds done in present life) in an unbalanced way cause diseases. While in balanced state leads to arogya⁵. नियतस्येति युगनियतस्य- Niyatayu is stipulated ayu with respect to the yuga. According to the kali Yuga age of individual is of 100 years because each Yuga having its particular niyatha ayu (definite ayu)⁶(cha.vi3/26).

Gradual decrease in life span- due to adharma:

तस्य मूलमधर्मः (cha.vi 3/20)

Religious duties and qualities of living beings got reduced in quarters gradually by the passage of each Yuga. This is how the entire universe has to face dissolution. After the passage of 1/100th of the Yuga, the life span of living beings got reduced by one year the actual span of life of specific to that of Yuga (cha .vi 3/25-26)⁷.

During satya Yuga people are endowed with truthfulness, simplicity, non -violence, charity, self-control, observance of rules, medication, fasting, brahmacharya and religious rites. Because of these factors they were endowed with an unlimited span of life .but as treta yuga passed, a quarter of dharma (religious duties) disappeared due to lobha abhidroha(malice), anruthavachana(falsestatements),kama(rosepassion),krodha(anger),mana(vanity),dvesha(hatred),parushya(cruel ty),abhighata(inflictionofinjury),tapa(fear),shoka(sorrow),chinta(grief),dvega(worry)etc. Because of this, the lifespan of human beings reduced by a quarter similarly, there was reduction in the attributes of earth etc.by one quarter(1/4).because of the reduction of these attributes there was diminution by one quarter of the because of unctuousness ,purity, tastes, potency,vipakas,specific actions and qualities of grains. According to chakrapani dutta- as preceded the treta Yuga the qualities in ahara is diminished (malnutrition) thus there is effect over shareera and its ayu. The individual involving in adharma also contributed for the relation in ayu. (Cha.vi 3/24-

25). Adharma- sinful acts make the righteous acts to disappearance of dharma, the god's desert the people living in these places where seasons gets impaired. Consequently there will not be rainfall, wind does not blow properly, there is abnormality in the earth, water dries of, drugs lose their qualities and gets impaired. Then there will be impairment of the country mainly because of the impairment of food and drinks.⁸

Daiva and Purushakara dominance of one over the other:

Predetermined span of life represent the strength or weakness of the actions of the past as well as the present life. Even though the actions of the previous life are no more present in the existing life, still their effects manifest themselves in this life and the nature of these effects determines the actual span. A weak daiva (actions of the previous life) get subdued by a strong Purushakara (action during the present life) and vice versa⁹. The daiva may be conducive to long life. But if it is weak and the individual resorts to unwholesome diets etc. strong enough to cause his death, the latter dominates the result and the individual dies. When in spite of suitable treatment one dies, then the conclusion drawn is that his death was pre-determined by daiva. That is why it is said that the effects of good and bad actions last for thousands of years. The time of manifestation of the effects of such action is however conditioned by the availability of the congenial atmosphere.

According to chakrapani dutta-विपाकनियतं तु- इदं कर्म विपच्यत एव, न तु विपच्यत इति न; the effect of karma is always reflective, sometime the effect is immediate or it takes to time but effect is definite, so it is called kaala niyata vipaka. It is difficult to draw a conclusion that all individual have only niyata ayu or aniyatha ayu. If so there is; then their will be no importance of ayu vighatakara and vridhikara bhava (factors influencing for the increase or decrease of ayu). Charaka further declares that क्रियान्नाः कर्मजा रोगाः प्रशमं यान्ति तत्क्षयात्¹⁰ Diseases arising out of (past) actions are not amenable to any therapeutic measures. They are cured only after the results of past actions are exhausted; diseases subsides automatically after lapse of period of influence of past deeds.

Role of daiva in the manifestation of diseases:

Daiva bala pravrutha – दैवबलप्रवृत्ता इति देवशक्तिजाता इत्यर्थः (su.su 24/8)

The daiva bala pravrutha vyadhi's are the diseases which occur because of Anger and aggravation of devadi grahas (god's etc. supernatural powers and energies) दैवबलप्रवृत्तायेदेवद्रोहादभिषक्तका. Curse given by deva(gods) ,guru(teachers) vipra (Brahmins),siddha (divine people),rishi(sages),etc; if we ignore insult or reject them ;misdeed done to deva (divine source),go (cow),guru(teacher) and siddha (who have reached a state beyond the regular human beings)or who have afflicted by saapa (curse) or those who have been afflicted by the abhicharaka mantras (employment of spells which are for a wicked purpose) as explained in atharva veda or upasargaja (infections& contaminated diseases),these are of two kinds :

- i. Vidyut asanikruta- includes all those calamities which are because of natural disasters like being hit by a thunder bolt etc.
- ii. Pisacadi krta- those conditions which occur because of pisaca (which depends on meat for sustenance) etc. Further those are of two
- iii. Samsargaja (contagious diseases) –those which occur because of coming in contact with people who have done misdeeds.
- iv. Akasmika -those which occur because of ones on misdeeds like praktana karma (misdeeds done in the past life)

Sushruta Samhitha classifies diseases into three categories-

कर्मजा व्याधयः केचिद्दोषजाः सन्ति चापरे | कर्मदोषोद्भवाश्चान्ये... (Su.Ut 40/163)

1. Some diseases are born of karmas others of defects in bodily humours, others are produced both by karmas and doshas and have to be treated by non-therapeutic measures
2. Vagbhata's Astanga hridaya nidanasthanam (4/1/2) its exposition of leprosy, leukoderma and worms says that evil deeds in this life or previous life (praktana karman) excite the dosas, disease causing humours;
3. In Astanga hridaya Uttara sthana 4/3 equates prajnaaparadha (wrong done instantly) with purvakrta, actions done in previous lives and considers them as being responsible for bhuta roga -evil spirits possessing a person.

4. Apart from diseases being a product of karma, Ayurveda in common with the other schools of thought, also relates transmigration, punarjanma-as a function of karma.
5. In Charaka samhitha it is said that "being guided by the associated past actions. The soul who travels with the help of the mind transmigrates from one body to another along with the four subtle bhutas-fire, water, earth and air¹¹.
6. Again, says that the four bhutas, which get fused (constantly associated) with the soul to enter into the foetus are the products of past actions¹².
7. In C• S. IV 2.36 it is claimed that the physique and the mind of an, individual are derived from the physique and mind of his past life. The dissimilarity in the shape and intellectual faculties is caused by the rajas, tamas and the nature of the past actions¹³.
8. In fact, referring to twins, explains congenital defects as arising from unseen development of the foetus, due to past karmas¹⁴.
9. Susruta samhita, shareera sthana ascribes malformed foetus to deadly sins and purvakrtaih-previous karmas¹⁵ done by the parents.
10. Susrutha samhitha in nidana sthana says- म्रियते यदि कुष्ठेन पुनर्जतिऽपि गच्छति leprosy to previous evil karmas and also proclaims: if a person dies from leprosy, (this disease) accompanies him in his rebirth¹⁶.
11. Charaka Samhitha even explains the diseases which befall a whole community as distinct from individuals such as epidemics as also being due to karmas of people as a whole.
12. Charaka explains in vimana sthana janapadodwansham adhyaya that the vitiation of air, water, land, etc. which destroys the entire country is due to karmas. "Sins of the present life or the misdeeds of the past life are at the root of the vitiation of all these factors: तन्मूलं वाऽसत्कर्म पूर्वकृतं; तयोर्योनिः
13. Likewise abnormalities in seasons such as absence of timely rainfall or failure of rainfall altogether or abnormal rain-fall, तेन नापो यथाकालं देवो वर्षति न वा वर्षति विकृतं..... Adharma attributes destruction of a country by war as a consequence of sinful act¹⁷, sinful acts are held responsible for affliction of people by rakshasas.
14. In all samhitha's accepts daiva as one of the factor to cause yonivyapat. मिथ्याचारेण ताः स्त्रीणां प्रदुष्टेनार्त्वेन च। जायन्ते बीजदोषाच्च दैवाच्च शृणु ताः पृथक्¹⁸. Even in the case of kshaya janya nampunshakata.daiva (purvajanma krita ashubha karma) as a factor (cha.chi.30/190).
15. In Charaka samhitha chikitsa sthana unmada adhyaya mentions the apamana of deva, guru, brahmana as one of the factor to cause it.¹⁹

Effect of daiva in the aspect of chikitsa²⁰:

Daiva Vyapasraya chikitsa (spiritual therapy):

The term Daiva vyapasraya consist of two words, Daiva + Vyapasraya. Daiva relates to all the unknown circumstances i.e., those cannot be explained by the existing human knowledge. Vyapasraya literally means taking refuge or recourse. Thus it is related to spiritual therapies, which have empirical power to eradicate diseases caused by unknown circumstances.

This therapy involves the use of mantras (incantations), aushadi's (sacred herbs), mani (precious gems), mangala (propitiatory rites), niyama (vows), prayaschitha (repentance), upavasa (fasting), bali (animal sacrifices)-in order to pacify the astagraha's (astagraha upashamanartham)²¹. homa (oblation), swasthyana, ashirvada uchranam. (blessings), pranipata (offering prayers to god), gamana (visiting pilgrimage).

Due to mantradi prabhava the daiva (adrushta) enhances, and helps in treating diseases such as manasika vyadhi's (agantuja unmada)

Aspects of daiva vyapasraya chikitsa:

1. Chanting of vishnusahasranama, gayathri mantra, doing pooja to the gurujan, parents, following the brahmacharya, doing tapa, satya vachana, doing homa in the vishama jwara as a part of daiva vyapasraya chikitsa²² (cha.chi.3/310)
2. In the case of rajyakshma gurujana poojana, brahmacharya palana, dhaana, satya vachana, doing yagna, mangala karmas as a part of chikitsa. (Ch.chi 8/189)

3. In the bhutonmada chikitsa doing rudra pooja (shiva pooja) as a part of daiva vyapasraya chikitsa ,bali karma, mangalamaya chikitsa, offerings to deva,guru,brahamana,and use of siddha mantra and oushadi prayoga.(cha.chi.9/94)
4. Mantra prayoga in the visha chikitsa and it is explained as the prime treatment modality in treating visha. Mani proyoga in the sarpadamsa chikitsa like use of vajra ,marakata mani,vichuka(vishesha mani),vishamushika(visha mani),padmaraga,vaidurya,gaja mouthika, gara mani(cha.chi.23/35-37)(252-253).
5. In the case of apasmara, maha panache Gavya ghritha mentioned; its vishesha phala sruthi is alakshmiharoghnam. (Graha vasha roga janya rogas)(cha.chi.10/24)
6. In the case of abhichara karmaja napumshakatha (poojapaata, swasthivachana, Havana karma) etc to be done.
7. Putryesti yagyna mentioned in the Charaka samhitha shareera sthana in order to get the desired child as a part of daiva vyapasraya chikitsa (Ch.Sha 8/12-14)
8. at the time of prasava (delivery) of woman, before entering to the Suthikagaara; homa, swastivachana, mangalakari Shabda patana, to be done. (Ch.Sha 8/35)
9. In Ayurveda mantra is chanted for the sanctification and impregnation of energy in objects, nullifying the evil effect of Graha, before collection of Rasayana, before feeding the child with breast milk, for expulsion of retained fetus, before consuming Tuvarka oil in Madhumeha, before purificatory measurements, before and after surgical operation to protect the patient²³.
10. Apatarpana chikitsa is one of the Shasthi upakramas; mentioned in the vrana upacharaa (su.chi.1/8)
11. Mantra prayoga in the mooda garbha chikitsa (su.chi.15/2)
12. Doing pooja patana as a part of Dinacharya mentioned in susrutha samhitha as a part of daiva chikitsa.
13. Before vama oushadi administration to the patient who is undergoing vama procedure.
14. In the procedure of the upanayana samskara; chanting of sapranava mantra, worshipping of god, Brahmins; wearing Mani (gems) (su.su.2/6)
15. Chanting of rakshoghna mantras in vranitopasana in order to protect the patient against evil spirits. (su.su.5/7) (5/33)
16. In order to treat the king the vaidhya has to use the rasoushadi's; and the priests had to protect the king with mantras against diseases. (Su.su34/7)
17. The prepared food should be treated with anti poisonous drugs and sprinkled with water enchanted with atharva Veda and when it is devoid of poisonous effect with sacred Chantings it should be served.
18. The baby on the first day given with milk pounded with ananta moola roots which is enchanted with mantras; before giving the breastmilk. (su.su.10/15)
19. The powders of bilva root should be consecrated a thousand times with bilva flowers by reciting the sreesukta (as mentioned in the rigveda), then should be mixed with gold, honey and ghee and licked every morning. As a part of the rasayana (medhayu kaameeya rasayanam) (su.chi.29/10)
20. In order to collect the aushadi's used for the treatment had to be picked by reciting the holy mantras. (su.chi.30/30)
21. In the visha chikitsa (sarpa,keeta,mukha mandika visha's) use of the mantra proyoga; arista bandhana enchanted with the holy hymns (Su.Ut 35/8); bali chikitsa mentioned in the sarpa damstra visha (su.ka.5/8-12)
22. Doing the homa (yagyna) in the case of bhuta chikitsa (Su.Ut 60/37)
23. In graha chikitsa adhyaya ;homa is mentioned as a part of the daiva chikitsa in order to treat various graha's like skandagraha,revathi,putana, mukhamandika etc (Su.Ut 35/7)(32/12)(31/5).In ashmari chikitsa ,bali,mangala,swasthya vachana mentioned as a part of the daivi chikitsa.(su.chi.7/20)(30-36)

Discussion

There are certain challenging disorders even in modern science, which they refer as idiopathic origin. Their cause, mode of onset, symptoms, severity and management are entirely different from other disorder. In Ayurvedic science such entities are attributed to Daivika Shakti, Poorvajanmakrita Karma, daiva bala Vyadhis, Grahadosa etc. To pacify this entities Ayurveda mention Daivavyapasraya chikitsa.

Conclusion

The subsequent exposition of the entire topic shows conclusively that it accepts karma as an important factor in causing diseases, in limiting the efficacy of therapeutic measures, the incurable character of certain diseases being due to karmas. And congenital deformities and deficiencies in physical and mental make-up. Epidemics and seasonal abnormalities as being due to karmas. Charaka and Susruta Samhitha clearly establish that Ayurveda accepted karma (daiva) past karmas (Purushakara) present acts as an important factor in causing disease and suffering. Therapeutic measures are clearly in the nature of Purushakara, human effort; these include medication, observance of wholesome regimen and moderation. Whether a disease is caused by past karmas or present karmas. Therefore, have to be suffered till those karmas are exhausted.

¹ Charaka, Charaka Samhita of Agnivesha Text with Hindi translation and critical exposition based on Cakrapani Datta's Ayurved Dipika by Dr. Lakshmidhar dwivedi (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2014. p.808-809.(cha.vi 3/36)

² Dr. Rashmi Tiwari Dr. Nitesh Gupta: Astrological Aspects in Ayurveda. International Ayurvedicmedical Journal {online} 2016 {cited 2016 July} Available from: http://www.iamj.in/posts/images/upload/314_3148.pdf

³ Charaka, Charaka Samhita of Agnivesha Text with English translation and critical exposition based on Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. p. 200-201.

⁴ Charaka, Charaka Samhita of Agnivesha Text with English translation and critical exposition based on Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. p. 201-202

⁵ Charaka, Charaka Samhita of Agnivesha Text with English translation and critical exposition based on Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. p.406-407,(Ch.Sha 2/44)

⁶ Charaka, Charaka Samhita of Agnivesha Text with Hindi translation and critical exposition based on Cakrapani Datta's Ayurved Dipika by Dr. Lakshmidhar dwivedi (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2014. p.802-803.(cha.vi 3/26)

⁷ Charaka, Charaka Samhita of Agnivesha Text with English translation and critical exposition based on Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. Pg. 199.

⁸ Charaka, Charaka Samhita of Agnivesha Text with English translation and critical exposition based on Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. Pg. 196

⁹ Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. p. 196-197 ;vimana sthana (3/33-34)

¹⁰ Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. p. 386 shareera sthana (1/117)

¹¹ Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. P403. shareera sthana (2/31)

¹² Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. P403. shareera sthana (2/35)

¹³ Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. P403. shareera sthana (2/36)

¹⁴ Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. P 399. shareera sthana (2/14)

¹⁵ Maharshi Susrutha's susrutha samhitha with English translation and dalhana's commentary by prof.dr.vasant.c.patil;volume 2; Choukhambha Sanskrit Series Office Varanasi, India 2018 p. 139; shareera sthana (2/52)

¹⁶ Maharshi Susruta's susruta samhitha with English translation and dalhana's commentary by prof.dr.vasant.c.patil;volume 2; Choukhambha Sanskrit Series Office Varanasi, India 2018 p. 64; Sutrasthana (5/7)

¹⁷ Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 2) Choukhambha Sanskrit Series Office Varanasi, India 2019. P 197 shareera sthana (2/21-23).

¹⁹ Cakrapani Datta's Ayurved Dipika by Dr. Shashi rekha H.K, (Volume 4) Choukhambha Sanskrit Series Office Varanasi, India 2019.; chikitsa sthana (30/8)

²⁰ Cakrapani Datta's Ayurved Dipika by Dr. Lakshmidhar dwivedi, (Volume 3) Choukhambha Sanskrit Series Office Varanasi, India 2016. p. 344; chikitsa sthana (9/3).

²¹ Prof. harishchandra kushavaha; Charaka Samhita part1, Choukhambha Bharati Academy, Varanasi, Edition 2016, Ch/su/11/54, page no 184.

²² Maharshi Susruta's susruta samhitha with English translation and dalhana's commentary by prof.dr.vasant.c.patil;volume 1; Choukhambha Sanskrit Series Office Varanasi, India 2018 p. 64; nidana sthana (5/30-31)

²³ Cakrapani Datta's Ayurved Dipika by Dr. Lakshmidhar dwivedi, (Volume 3) Choukhambha Sanskrit Series Office Varanasi, India 2016. p. 111 ;chikitsa sthana (3/310)

