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The Role Of *Dinacharya* And *Ritucharya* In Healthy Lifestyle W.S.R. To Maintain The Biological Clock

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ABSTRACT: -

Today's new world has rapidly emerged, that is, "Lifestyle Disorders." This world is basically related to chronic non-communicable diseases. In the current era, such non-communicable diseases have emerged in the form of epidemics. *Ayurveda* is an absolute lifestyle science. An ideal lifestyle has been described to maintain health. The lifestyle described puts an end to all changes that have occurred due to time. *Ayurveda* pays more attention to disease prevention rather than treatment. Therefore, it is not limited to disease management and treatment. As per present-day natural clock (circadian cadence) is an intrinsic instrument that controls the physiological exercises of an organic entity that change on every day, occasional, yearly, or another ordinary cycle. The circadian mood guideline assumes an essential part in individuals' sound lives influenced by factors comprising of astronomical occasions identified with the universe and earth, natural variables (light, night and day term, and seasons), and ways of life. These components changes lead to aggravation of circadian musicality and it causes expanding the occurrence of mental sicknesses like wretchedness and physiological issues like malignant growths, cardiovascular infection, and diabetes. We as a whole vibrate the back and forth movement of day-by-day life, the everyday rhythms that shape our days.

KEYWORDS:-Physiology, circadian rhythms, *Ayurveda*, *Dinacharya*, *Ritucharya*.



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INTRODUCTION

The idea of *Ayurvedic* physiology depends on the circadian musicality of three '*Doshas*'. These *doshas* administer the respectability of our body by inducing, absorbing, and diffusing energy, similarly as *Soma*, *Surya*, and *Anila* – keep up the trustworthiness of the earthbound world-as told by *Sushruta*. *Vata*, *Pitta*, and *Kapha* follow a circadian musicality and by this mood, every one of the metabolic elements of the body is managed. Interruption in this beat prompts the creation of different neurotic states. Alongside day-by-day circadian cadence these *doshas* likewise, follow circannual beat, for example, a specific example is continued comparable to the various seasons in a year. These *doshas* follow yearly cycles by the interaction of their *Sanchaya*, *Prakopa*, and *Shamana* for directing the biochemical, physiological, or social cycles of our body. These *doshas* keep up our physiological interaction as indicated by our inside climate and it is withal impacted by our outside climate. [1] Alongside this progressions in *doshas* is additionally seen with the adjustment old enough for example *Kapha* is supposed to be predominant in *Balyaavastha* (Pediatric age), *Pitta* in *Madhyaavastha* (middle age), and *Vata* in *Vridhdhavastha* (mature age). These *doshas* become ascendant separately as per *Vaya* (age), *Kaal* (time), and during stomach related cycle, as portrayed by *Vagbhata*. *Ayurvedic* chronobiology in challenge to the circadian mood of three *Doshas* Occasional varieties additionally influences cadence of *Doshas* and it is seen in different states like *Sanchayavastha* (Phase of Amassing), *Prakopavastha* (Phase of Irritation), and *Prasamavastha*. Cycle or musicality is kept up by the transcendence of these three *doshas* and influences our *balas* (strength) which is augmented or decremented during *Adana* and *visarga Kaal* (seasons) as expressed by *Sushruta* and *Madhukosha*

remarked on this guideline. *Ayurveda* has told explicit systems of diet and way of life to adapt up to these occasional varieties. Such a set of principles identified with occasional variety is known as *Ritucharya* [2].

Transformation of *Dincharya* and *Ritucharyas* of *Ayurveda* as indicated by this *Doshic* obstruction is the basic idea for our salubrious life and it takes a part in the advancement of an infection cycle because of the erratic way of life. *Dincharya* As per *dincharya* initially, we ought to be conscious of *Bramhamuhurta* (around 5 a.m.) because around then there is a prevalence of *Vata dosha* thus one feels new and light in the wake of enlivening as per *Vata dosha* trademark. It is normally seen that if one conscious after dawn he feels dormant due to *Kapha* transcendence around then. *Prakrita shlesma* is known as bala and it is prevalent in the beginning stage of the day. The greater parts of the chemicals are at the pinnacle level toward the beginning of the day and they decay with time and are most reduced in the evening time. Thus, for the consistent usage of *prakrita shleshma* it is compulsory to do advantageous exercise toward the beginning of the day after doing *Anjana*, *Nasya*, *Kavala*, *Dhoompana*, and *Abhyanga* which are the principal part of our *Dincharya* and invigorate us enough for every one of these exercises. By doing *Vyayama* we feel newness, enthusiasm, extra viability, liveliness, and limit with regards to doing noetic and proactive tasks. *Ahaar* in the *Madhyahan* and *Madhyaratri* there is the prevalence of *Pitta*, which assigns that it is the time of *Agni* thusly, right now processing of food happens. As per *Ayurvedic* works of art consistent capacity of *Pitta* or *Agni* is steadfast by the capacity of taking food and its absorption (*Abhyaharan* and *Jarana Shakti*) and give us *Bala*, *Arogya*, and *Ayu*. Following the *Ayurvedic* system of *Dincharya* and *ritucharya* we can conquer such a way of life created sicknesses without any problem [3].

However, research has been tracking down that the body's clock is answerable for something beyond rest and attentiveness. Different frameworks, similar to hunger, mental sharpness, and temperament, stress, heat capacity, and insusceptibility likewise work on a day-by-day musicality. As our ways of life become progressively requesting, we construct our lives around falsely isolated days and evenings that oblige the need to work night shifts, stay up the entire evening, or travel between landmasses. Be that as it may, this affects our common body timekeepers, with undesirable results. Disturbing our body's common cycles can cause issues. Studies have found there are more continuous car crashes and working environment wounds when we spring advance and lose an hour of rest. Heart patients are at more serious danger for myocardial localized necrosis soon after the Sunlight Reserve funds time shift. However, much more critical is that science keeps on finding significant associations between a disturbed clock and constant medical problems, from diabetes to coronary illness to intellectual decrease. Way of life illnesses describes those infections whose event is principally founded on the every-day propensities for individuals and are a consequence of an unseemly relationship of individuals with their current circumstance. The primary variables adding to the way of life illnesses incorporate awful food propensities, actual inertia, wrong body pose, and upset natural clock. Undesirable ways of life are the chief reasons for current ailments; sound ways of life can bring about an improved sensation of wellbeing that is basic to ideal wellbeing. In perceiving the significance of Long periods of sound life, the general wellbeing administration likewise perceives what it calls Proportions of prosperity. This prosperity or wellbeing is related to social, mental, otherworldly, and actual working. Well-being the executives are free and

charming; however sickness to the board is exorbitant and difficult. One ought to follow *Dincharya*, *Ritucharya*, and *Ratricharya* to go through solid time on earth. The natural clock should be received to forestall the way of life produced non-transferable problem. Circadian cadence is the repeating 24-hour time of human natural action. Inside the circadian (24-hour) cycle, an individual for the most part dozes roughly 8 hours and stays conscious for 16 hours. During the attentive hours, mental and actual capacities are generally dynamic and tissue cell development increments. During rest, willful muscle exercises almost vanish and there is a reduction in metabolic rate, breath, pulse, internal heat level, and circulatory strain. In *Ayurveda*, this idea depends on three *Doshas-Vata*, *Pitta*, and *Kapha* - which overwhelmingly oversee our day-by-day schedule life. These *Doshas* keep up the respectability of our body by making, absorbing, and diffusing strength. In this research, endeavors will be made to associate the *Doshic* impact which influences the human body^[4].

MATERIAL AND METHODS

Transformation of *Dincharya* and *Ritucharyas* of *Ayurveda* as indicated by this *Doshic* obstruction is the basic idea for our salubrious life and it takes a part in the advancement of an infection cycle because of the erratic way of life. *Dincharya* As per *dincharya* initially, we ought to conscious of *Bramhamuhurta* (around 5 a.m.) because around then there is a prevalence of *Vata dosha* thus one feels new and light in the wake of enlivening as per *Vata dosha* trademark. It is normally seen that if one conscious after dawn he feels dormant due to *Kapha* transcendence around then. *Prakrita shlesma* is known as bala and it is prevalent in the beginning stage of the day. The greater parts of the chemicals are at the pinnacle level toward

the beginning of the day and they decay with time and are most reduced in the evening time. Thus, for the consistent usage of *prakrita shleshma* it is compulsory to do advantageous exercise toward the beginning of the day after doing *Anjana*, *Nasya*, *Kavala*, *Dhoompana*, and *Abhyanga* which are the principal part of our *Dincharya* and invigorate us enough for every one of these exercises. By doing *Vyayama* we feel newness, enthusiasm, extra viability, liveliness, and limit with regards to doing noetic and proactive tasks. *Ahaar* in the *Madhyahan* and *Madhyaratri* there is the prevalence of *Pitta*, which assigns that it is the time of *Agni* thusly, right now processing of food happens. As per *Ayurvedic* works of art consistent capacity of *Pitta* or *Agni* is steadfast by the capacity of taking food and its absorption (*Abhyaharan* and *Jarana Shakti*) and give us *Bala*, *Arogya*, and *Ayu*. Following the *Ayurvedic* system of *Dincharya* and *ritucharya* we can conquer such a way of life created sicknesses without any problem ^[5].

● **Regimens Under *Dincharya*:-**

1. *Brahmamuhurta Jagarana* (Wake-up not long before dawn):- It is a reasonable chance to examine and acquire information.
2. *Sauch vidhi*:-Sound individual ought to take out the normal urges like defecation and pee and so on pointing toward the north in the morning hours and south in the evening.
3. *Danta-dhavana* (Tooth-brushing):-having the inclinations of sharp, harsh, and astringent

twigs are useful for brushing

4. *Jihva-nirlekhana* (Tongue-cleaning)
 5. *Sneha gandusha-dharana* (Holding oil in mouth)
 6. *Mukha-netra prakshalana* (Washing office and eyes)
 7. *Sugandhita dravya dharana and tambula sevana* (Utilization of mouth revitalizer and betel leaves)
 8. *Anjana* (Utilization of collyrium)
 9. *Nasya* (Sleek nasal drops)
 10. *Dhumapana* (Inward breath of sedated smoke)
 11. *Vyayama* (Actual exercise)
 12. *Kshaura-karma* (Customary trimming of the hair, nail, and so on)
 13. *Abhayanga* (Body rub with oil)
 14. *Sharir-parimarjana* (Body purging)
 15. *Snana* (Washing)
 16. *Vastra-dharana* (Dressing)
 17. *Anulepana* (Antiperspirants, fragrances, face-pack, and so on)
 18. *Gandhamala-Dharana* (Garlanding)
 19. *Ratna* and *Abhushana dharana* (Utilization of valuable stones and metals as gems)
 20. *Sandhyopasana* (Love and petition with Suryanamaskar)
 21. *Paduka-chhatra-dandadi dharana* (Utilization of shoes, umbrella, stick, and so forth)
 22. *Jivikoparjana upaya* (To enjoy occupation)
- It is the ideal routine of *dincharya* and infrequently followed by people at present time because of stress and quick way of life just as because of some sort of obliviousness too.

<i>Charaka</i> ^[5]	<i>Sushruta</i> ^[6]	<i>Ashtanga Hridaya</i> ^[7]	<i>Ashtanga Sangraha</i> ^[8]
Anjana	Dantapavana	Brahme muhurte uttishthet	Brahme muhurte Uttishthet
Dhumapana	Mukhaprakshalana	Shauchavidhi	Shauchavidhi
Nasya	Netraprakshalana	Dantadhavana	Achamana
Anutaila	Anjana	Anjana	Danta dhavana
Dantadhawana	Tambula Bhakshana	Nasya	Jivha Nirlekhana
Jivha Nirlekhana	Shirah Pratipurana	Gandusha	Akshi Sinchana
Tambulabhakshana	Keshprasadhana	Dhumapana	Mangala Pujanam
Taila Gandusha	Karnapurana	Tambulasevana	Anjana
Shirahsneha Dharana	Tailabhyanga	Tailabhyanga	Nasya
Karnapura	Sarvanga parisheka	Vyayama	Gandusha
Tailabhyanga	Snehavagahana	Dehamardana	Dhumapana
Padabhyanga	Abhyanga	Udvartana	Gandha, Malyadi Dharana
Udvartana	Vyayama	Snana	Vastra Dharana
Snana	Deha mardana	Hita Mita Bhojana	Tambula Sevana
Vastra Dharna	Udvartana, Udgharshana, Utsadana	Ratna, Siddhamantra Dharana	Dhanoparjana
Gandhamalya Dharana	Snana Anulepana, Pushpa Dharana	Mahaushadhi Dharana	Nishkramana
Ratna Dharana	Vastradharana	Aatapatra Dharana	Keshadi Kartana
Hasta Pada Shuchita	Ratnadharana	Paadatrana Dharana	Keshadi Prasadhana
Kesha Shmashru Kartana	Mukhalepa	Kesha, Shmashru, Nakha Kartana	Abhyanga Murdhni Taila
Padatrana Dhrana	Anjana	Padaprakshalana	Padabhyanga
Chhatra Dharana	Devata pujan	Shrotradimalasamhara	Vyayama
Danda Dharana	Ahara	Snana	Udvartana

• Regimens Under *Ritucharya*:-

The power and composition are advanced in a man who knows and follows occasional dietary

and way of life routine. The dietary incorporates different kinds of food articles which are edible (*ashita*), chewable (*khadita*), drinkable (*pita*), and lickable (*lidha*).

Kaal (Semester)	Ritu (Season)	Maas (Month)	Properties of the season
Aadaan (Northern Solstice)	<i>Sishira</i>	<i>Magha and Phalguna</i> (mid-January to mid-march)	Cold and dewy season
	<i>Vasanta</i>	<i>Chaitra and Baisakh</i> (mid-March to mid-May)	Spring season
	<i>Grishma</i>	<i>Jyeshtha and Aashadha</i> (mid-May to mid-July)	Summer season
Visarga (Southern Solstice)	<i>Varsha</i>	<i>Shravan and Bhadrapada</i> (mid-July to mid-September)	Rainy season
	<i>Sharat</i>	<i>Aashvin and Kartika</i> (mid-September to mid-November)	Autumn season
	<i>Hemant</i>	<i>Margshirsha and Pausha</i> (mid-November to mid-January)	Winter season ^[9]

Season for accumulation Dosha (<i>Sanchaya</i>)	Season for provocation (<i>Prokopa</i>)	Season for soothing (<i>Shaman</i>)
<i>VATA-Grishma</i> (mid-May to mid-July)	<i>Varsha</i> (mid-July to mid-September)	<i>Sharath</i> (mid-September to mid-November)
<i>PITTA-Varsha</i> (mid-July to mid-September)	<i>Sharath</i> (mid-September to mid-November)	<i>Hemanta</i> (mid-November to mid-January) ^[11]
<i>KAPHA-Hemanta</i> (mid-November to mid-January)	<i>Vasanta</i> (mid-March to mid-May)	<i>Grishma</i> (mid-May to mid-July)

Kaal (Semester)	Ritu (Season)	Maas (Month)	Properties of the season	Powerful Tastes	Dosha Prevalent	Required Panchkarma
Aadaan (Northern Solstice)	Sishira	Magha and Phalguna (mid-January to mid-march)	Cold and dewy season	Tikta (bitter)	Pitta	Swedana, Patar Potli, Shashti shali Pind Swedan, Abhyangam
	Vasanta	Chaitra and Baisakh (mid-March to mid-May)	Spring season	Kashaya (astringent)	Kapha	Vaman
	Grishma	Jyeshtha and Aashadha (mid-May to mid-July)	Summer season	Kattu	Vata	Mild Abhyangam & Swedana
Visarga (Southern Solstice)	Varsha	Shravan and Bhadrapada (mid-July to mid-September)	Rainy season	Amala (sour)	Vata	Vasti Karam
	Sharad	Aashvin and Kartika (mid-September to mid-November)	Autumn season	Lavan (salty)	Pitta	Virechan
	Hemant	Margshirsha and Pausha (mid-November to mid-January)	Winter season	Madhura (sweet)	Pitta	Virechan, Abhyangam, Swedan ^{[9],[12]}

Ritu of Adana kala	Guna (properties)	Rasa (taste)	Bala (strength)	Ritu of visarga kala	Guna	Rasa	Bala
Shishira ritu (winter season)	Alpa Rukshata (Mild dryness)	Tikta (Bitter)	Uttama bala (Superior strength)	Varsha ritu (rainy season)	Alpa snigdhatva (Mild unctuousness)	Amla (Sour)	Durbala (Inferior strength)
Vasant ritu (spring season)	Madhyama Rukshata (Moderate dryness)	Kashaya (Astringent)	Madhyama bala (medium strength)	Sharad ritu (autumn season)	Madhyama snigdhatva (Moderate unctuousness)	Lavana (salt)	Madhyama bala (Medium strength)
Grishma ritu (summer season)	Atirukshata (Excess dryness)	Katu (pungent)	Durbala (inferior strength)	Hemant ritu (winter season)	Snigdhatva (Excess unctuousness)	Madhura (sweet)	Uttama bala (Superior strength) ¹²

DISCUSSION

The illnesses of the present period are much because of the defective and wild way of life as opposed to lack of healthy sustenance or perilous contaminations. For long solid life, great wellbeing propensities ought to be developed. A huge populace leads the undesirable way of life as unfortunate food varieties or exercises. Admission of high fat, sugar, and pungent eating routine, handled calorie thick food, calorie-rich soda pops, unmeasured utilization of liquor, smoking of cigarette and so forth turned into the images of extravagance and economic well-being. At the same time, late to bed and late to ascend toward the beginning of the day, less active work and so forth turned into the piece of life for middle-class society moreover. In opposition to this, destitute individuals devour less food, either as amount or as nutritive worth, alongside this absence of fundamental offices of life including poor private course of action, absence of ventilation and helpless sterilization, absence of individual cleanliness, and so on, prompts assault of a few contaminations including tuberculosis. A colossal change in the climate, society, and intellectual capacity of individuals are genuine. Individuals of the present time are having a materialistic existence and the worth of morals has been reduced in the general public. Individuals need common joy at any expense prompting a feeling of rivalry, need to feel superior, overstrain, speed, aspiration, tension, eagerness, desire for cash, interests, addictions and so on The result is the ascent of mental and psychosomatic infections and social wrongdoing. Further, the climate has a close connection with well-being, the contamination expanding step by step whatever as air, water, or soil contamination and causes builds rate of a chronic sickness. As the significance of the above-examined matters, it very well may be said that the prosperous class follows a way of

living that requests the exercises that convey harmful impact on wellbeing and surprisingly that can be lethal.¹¹ The greater part of the way of life sicknesses owe their starting point to work climate, change of everyday schedule and so forth Concerning model, individuals utilizes a few sorts of machine to achieve significantly more work in more limited length and youngsters are getting adjusted in a few games which requests less proactive tasks, practically the two gatherings are casualties of an inactive way of life and consequently clearly create corpulence Weight itself is an illness and goes about as a causative factor for a few different infections like a malignant growth, cardiovascular sicknesses and so on In *Ayurveda*, *sthaulya*, which is firmly contrasted and stoutness, is considered one of the eight guilty illnesses.

The role of *dincharya* and *ritucharya* in lifestyle in *Ayurveda*, or *ayurvedic* medicine, is a healthy-lifestyle system that people in India have used for more than 5,000 years. *Ayurveda* emphasizes good health and prevention and treatment of illness through lifestyle practices (such as massage, meditation, yoga, and dietary changes) and the use of herbal remedies. It asserts in *Ayurveda* that legitimate execution of *dinacharya*, *ratricharya*, and *ritucharya* are answerable for wellbeing upkeep and sickness counteraction. Among every one of the modules of *dinacharya*, *aahara* (food), *vyayama* (work out), *abhyanga* (body back rub) and *sadvritta* are predominantly answerable for general actual wellbeing just as psychological wellness, though *dantadhavana* (tooth brushing), *nasyakarma* (nasal prescription), *anjanakarma* (collyrium), *gandusha* (oil pulling), *tambula sevana* (utilization of betel leaf), *dhumapana* (sedated smoking), *snana* (shower), *shaucavidhi* (ejection of excreta and upkeep of cleanliness) are liable for appropriate capacity and support of explicit body part, which further firmly connected with general

wellbeing moreover.^[12]

CONCLUSION

Based on the present work, a few ends are drawn as follows:-

Ayurveda has been assessed on earth to satisfy two points:-

1. Kept up the health of people
2. Treatment of patients.

- *Ayurveda* essentially centers on the first point and accepts that counteraction is superior to fix. For this reason, different standards have been planned like *Dincharya*, *ritucharya*, *rasayana*, *ratricharya*, *sadviritta*, and *achara* these standards can be categorised into different classes as indicated by causative elements. These causative variables are likewise categorized into three gatherings.

A day-by-day schedule is important to get extremist change body, brain, and cognizance. It likewise regularizes an individual's organic clock, helps processing, retention, and osmosis, and produces confidence, discipline, harmony, bliss, and life span.

- *Ritucharya* and *dincharya* is significant head of *kriya sharer* and consequently assume a significant part in the sound way of life and maintain the biological clock.

- The need of *Ayurveda* just as current allopathic clinical science is to advance and protect the strength of the solid individual and to reestablish wellbeing when it is impeded. A definitive objective is to lead a socially and monetarily gainful life, not just the augmentation of life expectancy without a solid healthy lifestyle. Among these two points,

avoidance of sicknesses or upkeep of wellbeing is ideal.

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