

CHAPTER - III

PRESERVATION OF HEALTH

INTRODUCTION :

Health is defined as pleasure in the Āyurveda¹. The object or utility of this science is to help to preserve the health of a healthy individual and to cure diseases of a patient². The Āyurveda emphasizes on the preservation of health. This section in the Āyurveda is known as SVASTHAVRTTA.

SVASTHAVRTTA is a compound word. SVASTHA means HEALTHY and VRTTA means ACTING or PLAYING ONE'S PART. Thus this word carries the meaning:

"The regimens for the maintenance of good health." It fulfils to a great extent, the purposes of modern hygiene³.

The Svasthavrtta is described under the following heads⁴:

- | | |
|-----------------------------|-------------------------------------|
| 1. Dinacaryā and Rātricaryā | (Day-regimens and Night-regimens) |
| 2. Rtucaryā | (Seasonal regimens) |
| 3. Sadvrtta | (Performance of moral conduct) |

The KK explains the Svasthavrtta in Chapters IV and V. He begins with Rtucaryā in Chapter IV.

I. RTUCARYA

(Seasonal Regimens)

One must know about the effects of various environmental factors in different seasons with a view to modifying the daily regimens in a manner suitable to the particular season. One who wants to enhance one's strength and lustre, one should know about the proper diets and regimens for every season.⁵

CLASSIFICATION OF SEASONS :

The KK classifies the solar year into six seasons as follows (IV - I):⁶

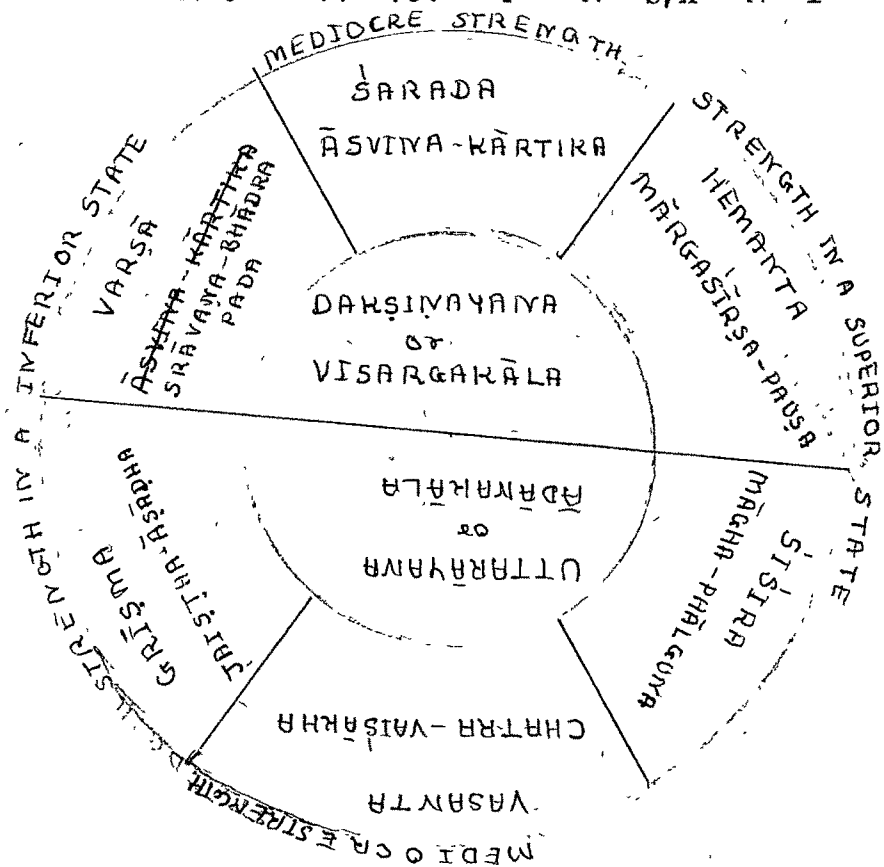
Sr. No.	<u>SEASONS</u>	<u>MONTHS</u>	<u>MONTHS</u>
		(<u>HINDU CALENDER</u>)	(<u>ENG. CALENDER</u>)
1.	ŚISIRA (Late Winter)	MĀGHA	JAN. - FEB.
		PHĀLGUNA	FEB. - MARCH
2.	VASANTA (Spring)	CAITRA	MAR. - APRIL
		VAISĀKHA	APRIL - MAY
3.	GRĪSMA (SUMMER)	JYESTHA	MAY - JUNE
		ĀSĀDHA	JUNE - JULY
4.	VARSA (Rainy Season)	ŚRĀVANA	JULY - AUG.
		BHĀDRAPADA	AUG. - SEPT.
5.	ŚARADA (Autumn)	ĀSVINA	SEPT. - OCT.
		KĀRTTIKA	OCT. - NOV.
6.	HEMANTA (Early Winter)	MĀRGASĪRŚA	NOV. - DEC.
		PAUSA	DEC. - JAN.

ŚISĪRA (Late Winter), VASANTA (Spring) and GRĪSMA (Summer) - these three seasons constitute the Uttarāyana (Winter-solstice), when the sun is supposed to be in north of the equator. During this period, the strength of the human beings is taken away day by day. It becomes gradually hot. The three seasons - VARSĀ (rainy season), ŚARADA (autumn) and HEMANTA (early Winter) constitute Dakṣiṇāyana (Summer - solstice). During this period, the sun begins to move southward. Dakṣiṇāyana is gradually cold and human beings go on adding to their strength (KK IV - 2).⁷

The Uttarāyana is called Ādānakāla (the period of absorption). The sun and the wind become exceedingly sharp, hot and ununctuous during this period because of the characteristic features of winter solstice, they take away the saumya (cooling) attributes from the earth. Dakṣiṇāyana is the period of elimination. So it is called Visargakāla. The moon is more powerful during this period and the power of the sun is reduced. The clouds, the rain and the wind have cooling effects. They reduce the temperature of the earth. The Ādānakāla and Visargakāla are Āgneya (heating) and saumya (cooling) by nature respectively. During the period of Ādāna, bitter, astringent and pungent tastes become more prominent gradually, while sour, saline and sweet tastes are more powerful during Visargakāla.⁸

The CS explains the effects of the seasons upon human strength more clearly. In the beginning of the period of Visarga

In the Kās, the classification of the seasons is based on regional variations, but according to Cakrapāṇi, a commentator of the CS, this description does not appear to be correct.¹¹



The above-mentioned description regarding the classification of seasons can be shown in a circular form as under:¹⁰

and in the end of Ādānakāla weakness prevails in the human beings. In the middle of the above-said both the periods, the strength becomes moderate. At the end of the later and in the beginning of the former, human beings get considerable amount of strength (IV - 2).⁹

The administration of Pañcakarma (elimination therapy) according to the seasons is also mentioned in the Āyurveda.¹² The KK does not refer to this therapy to be administered in the respective seasons.

In the ŚĀS, the author describes the seasonal classification according to zodiac. Śisira is dropped and Prāvṛta (premonsoon) is stated before Varsa.¹³

According to the CS, the year can be divided into two, three, six, twelve and even more parts depending upon the necessity.¹⁴

RTUSANDHI (Transitional phase of the season) :

The last week of the current season and the first week of the consecutive season constitute RTUSANDHI (Transitional phase of the season). During this period the seasonal regimens of the previous season should be gradually given up and the regimens of the forthcoming season gradually be introduced.¹⁵ The characteristics features of the two seasons mix up during the period of RTUSANDHI. If the regimens of the season which is coming to an end are abruptly given up or if the regimens prescribed for the incoming season are suddenly resorted to, then they give rise to diseases because of Asātmya (unwholesomeness) (IV - 37).¹⁶

RTU and three DOSAS :

The dosas are accumulated, aggravated and alleviated in six seasons. This aspect of the Dosas is stated to be seasonal in nature.¹⁷ Over and above this the environmental changes in various seasons and food are the most powerful factors that affect Dosas.¹⁸

According to the KK the dosas are accumulated, aggravated and alleviated in the respective seasons as follows (III-36).¹⁹

<u>Dosas</u>	<u>Accumulation</u>	<u>Aggravation</u>	<u>Alleviation</u>
Vāta	Grīśma	Varṣā	Śarada
Pitta	Varṣā	Śarada	Hemanta
Kapha	Sisira	Vasanta	Grīśma

Cakrapāṇi comments that the above statement shows only the predominance of various aspects (accumulation etc.) of the Dosas in the respective seasons. It does not however rule out the possibility of minor accumulation etc. of the Dosas in the other seasons.²⁰

The characteristic features of the various seasons of the year are also represented by the different parts of the day and night. They are as under:²¹

Morning	Vasanta
Noon	Gr̥isma
Afternoon	Prāvr̥ta
Evening	Vars̥ā
Mid night	Śarada
Early morning	Hemanta

Dalhana, the commentator of the SS comments that the aspects (accumulation etc.) of the Doṣas during day and night are due to the effects of the moon, the sun and the wind. They are not so strong as in different seasons. They can be normalised by observing daily regimens properly.²²

As mentioned above, the seasonal classification in the Āyurveda are described in many ways. The KK deals with this topic precisely and covers the necessary informations.

REGIMENS IN DIFFERENT SEASONS :

Caraka treats bodily health not only as a personal problem, but also in its relation to heridity, geographical enviornments, climate, water supply and seasonal variations. The possibility of diseases due to such external factors alone was recognised.²³ The existence and well being of the man and other living organisms depend on the continuous interaction and adjustment between their internal and external enviornmental factors.

All these show a diurnal as well as seasonal variations. The man has to struggle continuously against his ever changing environments to keep himself fit.²⁴ That is why the Āyurveda emphasizes to follow seasonal regimens in order to maintain good health.

In chapter IV, the KK describes - (1) the characteristic features of nature (2) diets and (3) regimens for each season.

HEMANTA AND ŚIŚIRA :

These two seasons are the cold period of the year. They constitute winter as they are almost similar. The former is the end of Visargakāla and the later is the beginning of Ādanakāla. The months according to Hindu Calender are Mārgasīrṣa, Pausa, Māgha and Phālguna and according to English Calender, the months are from the middle of November to the middle of March.

HEMANTA (Early Winter):

PECULIAR FEATURES OF NATURE :

1. In this season, the quarters of the sky are wrapped with smoke and frost in the morning before sun-rise, but as soon as the bright rays of the sun touch them, they are cleared up. The KK uses an erotic simile to describe the sun-rise (IV-3).

2. The cold wind from the north blow with the blossoms of the Lodhra, Priyangu and Punnaga trees. The wind covers the whole sky and assumes a dusky aspect.

The KK does not mention the effects of winter on animal-life (IV 3 to 10).²⁵

DIETETICS:

Owing to the outside cold, the bodily Vāta is aggravated in this season. Therefore, one should take Haritakī (Terminalia Chebula) with dry ginger during Hemanta.

Terminalia chebula is a highly praised herb in the Āyurveda. It is the best among wholesome ones.²⁶ Terminalia Chebula eaten with dry ginger or treacle and with a bit or rock salt added to it is an excellent stomachic.²⁷ The use of this herb removes constipation and increases the power of digestion. So one can preserve one's health for ever.²⁸

The KK advises following diets to remove the adverse effects of cold in Hemanta:

1. Hot potencies articles having pungent, bitter and sour tastes.
2. Food preparations made of alkaline, clarified butter, curd, wheat, sesamum seeds, black gram.

3. Sugar cane juices and its products.
4. Meats of the aquatic and marshy animals.
5. Nutrient Pralehas (kinds of broth).

The digestive power of human beings in the cold season is capable of digesting any food stuff. So the food which can enhance the strength should be taken in winter.

REGIMENS:

1. One should massage the body and the head with oil of sesamum seeds.
2. Exposure to bright sun-shine is beneficial in day time and fire without smoke (lighted charcoals) should be substituted for the sun's heat in night time.
3. The body should be covered with silken cloak and multi-coloured clothes made of cotton.
4. One should reside in a new house which should be fumigated with Aguru (aquillaria agallocha Roxb).
5. One should lie within the embrace of healthy young lady with well developed and plumpy breasts. Her body should be besmeared wet with the perfumed mixture.
6. One may indulge in excessive sexual intercourse during winter.

SĪSĪRA (Late Winter) (IV 12 to 15):

NATURAL FEATURES :

1. Intensive dew is spread all over the quarters (with their corners) of the sky.
2. The whole sky seems to be enveloped in excessive cold.
3. The sun begins to move northward.

The natural state in Sīsira remains almost similar to Hemanta. So the entire procedure of Hemanta is to be followed more vigourously in Sīsira as well. The KK enumerates following articles to be consumed in Sīsira:

1. Haritakī (Terminalia chebula) with piper longum.
2. Food articles made of flour.
3. Esculent root.
4. Sainvatikas.

VASANTA (Spring) (IV 13 to 19)³⁰:

NATURAL FEATURES :

1. The heaps of the pollen of the flowers of mango trees deck the sky.
2. The south wind begins to blow.
3. The cupid desires to win over whole world.

These features are described in rhetorical words.

DIETS AND REGIMENS :

The accumulated kapha disturbs the power of digestion and causes many diseases during spring. The diets and regimens are prescribed accordingly.

1. The Tikṣṇa (sharp potencies) and Rkṣa (non-demulcent) diets which are pungent, astringent and bitter in taste should be consumed. They must be Laghu (easy to digest).
2. The preparations of old wheat, mudga pulse, śālī rice, barely etc. are beneficial in this season.
3. The well-cooked meat of the animals and birds belonging to Viṣkīra species should be used.
4. One should avoid guru (hard to digest), unctuous, sweet and sour diets.
5. Haritakī (Terminalia chebula) should be taken with honey.
6. Exertion corresponding to strength should be practised.
7. One should enjoy along with beautiful women the lovely gardens resounded with the koojing sound of Koel (Cokoo) bird and humming sound of a flight of large black bees.
8. One should resort to Udvartana (unction).
9. One should not sleep during day time.
10. One should win over Doṣas by having sexual acts with Syāmā woman.³¹ She should have delighted face like full

moon and figure like budded lotus. The accumulated Vata, Pitta and Kapha would be won over by embraces, kisses and cohabitation respectively (IV-19).

The relation between the sexual acts with young beautiful woman and neutralization of Dosas described as above is found depicted in the KK.

11. One should have sexual intercourse on the third day and likewise one can perform sexual acts during day or night.

GRĪSMA (Summer) (IV 21 to 25)³²

NATURAL FEATURES :

1. The sun rays become very strong and hot in summer.
2. They dry the trees, creepers, grasses and reservoirs of water.
3. The strong wind spreads the dust which covers the quarters of the sky.

DIETS AND REGIMENS :

In summer, one's strength and digestive power is at a low ebb and one loses body water through perspiration. These factors induce accumulation of vata. Likewise the dry and light qualities dominate in nature. In such state of this season,

following diets ^{and} are regimens are beneficial :

1. Haritakī (Terminalia Chebula) should be taken with treacle.
2. Cold food, sweet fruits, the Madhu type wine which can quench thirst, unctuous liquid, cold rasālā (curds mixed with sugar and spices) and Pānaka should be taken in summer.
3. Saktu (roasted corn flour) prepared by shaking cool water alongwith sugar should be eaten.
4. Cold water made fragrant by adding campher should be used.
5. One should not take diets which are pungent, sour and bitter in taste, hot, salty and producing burning sensation.
6. One should reside in the compact and shadowy house and wear white clothes for the protection from heat of summer.
7. The wells alongwith blossomed lilies situated among the dense trees, rivers, sandal paste mixed with campher, cool garlands of flowers and rays of moon are beneficial to be resorted to during summer.
8. Physical exercise, drinking of Sidhu type wine and sun-rays should be avoided.

9. Sexual intercourse should be performed on the fifteenth day in the day time during summer.

VARSA (Rainy Season) (IV 26 to 31)³³

NATURAL FEATURES :

1. The sun does not clear up the sky and quarters with black clouds like sapphires.
2. The land and hills are full of water.
3. The fresh grasses begin to grow.

DIETS AND REGIMENS :

Moist wind, the heat that comes out of the earth and poisonous dirty water vitiate the Dosas and suppress the power of digestion. Strength and unctuousness in the body are of mild nature. Therefore, moderate diets and regimens are recommended.

1. Haritaki (Terminalia Chebula) with rock salt should be taken.
2. All food stuff should be consumed well cooked.
3. Unctuous, sour and salty food articles made of meat, Sali rice, barely and other cereals of that group should be used.
4. Mastu (thin butter milk) mixed with rock salt and pañcakola powder should be taken.

5. Celestial water and water from the well should be used.
6. One should reside in a house devoid of humidity, fumigated by Aguru, good lighted and colourful.
7. Dry and scented clothes should be worn.
8. One should go out only in a conveyance.
9. One should abstain of day sleep, physical exertion and exposure to sun.
10. Sexual acts should be performed on the fifteenth day at the time of roaring clouds in the rainy season.

SARADA (Autumn) (IV 32 to 36)³⁴

NATURAL FEATURES :

1. The sky is covered with shing clouds. It seems to be like a rising full moon.
2. The ponds are decked with full blown lotuses and water is as good as of Manasa pond.
3. The white Kasa flowers blossom.

DIETS AND REGIMENS :

Accumulated pitta during rainy season gets vitiated in Sarada. There is enhancement of saline taste. The strength and unctuousness in the body are moderate. The food and drinks

which have potentialities to alleviate Pitta are to be taken in proper quantity when there is good appetite.

1. Haritakī (Terminalia Chebula) with sugar is taken in this season.
2. Food which is astringent, sweet and bitter in taste and cold-potencied is eaten.
3. Meat of animals dwelling in arid land, Śali-rice, mudga pulse, milk mixed with sugar are useful.
4. Dhātri (Emblic myrobalans), Paṭola (Trichosanthes dioica Roxb), clarified butter of cow-milk, products of sugar cane juice are beneficial.
5. Water of rivers and ponds should be drank.
6. Tikṣṇa (sharp potencied or pungent), sour and salty articles, curd, oil, wine etc. should be avoided.
7. Exposure to cooling rays of moon is beneficial while exposure to the heat of sun is not good.
8. Sleep during day time and wind coming from eastern direction should be avoided.
9. One should have sexual intercourse on the third day in this season.

The KK covers almost all important rules of seasonal regimens in the chapter IV according to the principles of the Āyurveda. One does not suffer from the evil consequences due

to the change of seasons if one follows these rules.³⁵

II. DINACARYĀ (Daily regimens)

A man wishing to be healthy throughout his life has to be healthy everyday as well. Health depends on how one spends each day.³⁶ The hygienic rules and prophylactic measures are found in the description of Dinacāryā (daily regimens) in the Āyurveda. One can maintain perfect health and soundness of body by observing the rules. The KK deals with this subject in Chapter V.

WAKING UP :

A healthyperson should get up in Prātaḥ kāla (early morning). This time is called Brāhma Muhūrta i.e.³⁶ minutes before sun-rise.³⁷ The mind is fresh and surroundings are very calm and quiet at this time. This is the best time for meditation or prayer. Getting up before the sun-rise is prescribed specially to a student and in general to one and all.³⁸ Waking up early in the morning is beneficial to health according to the Āyurveda.

SAUCA (Purification of the body) :

One should attain toilet after leaving the bed. The natural urge to pass urine or stool should never be suppressed according to the Āyurveda. The AS describes the defecation of urine and

stool in detail.³⁹ This can lengthen the span of life and help one to prevent borborygmy, distension and heaviness in the stomach.

After defecating, one should clean the body. Generally the hands and feet are washed with clay (or any cleansing material) and then with water. Caraka suggests to clean excretory offices and feet every now and then (S. 5 - 98). Several laws are laid down in the ancient Dharmaśāstra on the topic of 'sauca',⁴⁰ while the 'sauca' is dealt with purification of body in the Āyurveda.

Thereafter, one should dress hair with the help of the comb and look at self in a mirror. The YK enumerates the benefits of combing hair and looking at in a mirror.⁴¹

By observing above-said personal cleansing duties, one becomes fresh in the morning.

CLEANING TEETH AND TONGUE :

Dantadhāvana (brushing teeth) cleans the teeth. The Āyurvedic procedure of brushing teeth is distinct. A soft brush is made by biting and chewing the tips of fresh twig of a tree or a plant. Mastication of the twig acts as a good exercise for the teeth and gums as well as makes teeth firm and strong. The effects of juice of the twig removes the diseases of teeth

and mouth. The mouth along with teeth become clean and light by this procedure of brushing teeth.

The selection of a twig to brush teeth is very important. According to the KK the tooth cleaning stick should be twelve angulas (about six inches) in length and like the little finger in girth. It should be collected from the well known trees having latex and bitter as well as astringent tastes (V.3-4).

Before collecting the tooth cleaning twig, the tree should be offered prayer as follows :

"Oh tree ! Give me life, vigour, power of speech, off-springs, cattle, wealth, spiritual power, wisdom and intellect." #2

One who collects the teeth cleaning twig after offering the above-mentioned prayer is endowed with longevity, intellect, wealth, fame and stability in life (V 4 to 6):

The KK states the length of the twig according to varna (caste) and gender as under :

Brahmina	Twelve fingers in length
Ksatriya	Ten fingers in length
Vaisya	Eight fingers in length
Sūdra	Six fingers in length
Female	Four fingers in length

The tip of the teeth cleaning twig should be chewed with a view to making a soft brush. Its use does not cause any injury to the teeth and the gums (V 6-8).

If the teeth cleaning twig is not available and during such days when the use of teeth cleaning twig is prohibited, one should clean mouth by gargling with twelve handful of water. By doing so there will be no diseases either in the tongue or in the teeth, as a result of the bad taste and accumulation of excreta. The mouth becomes non-slime and light (V. 9-10).

It is interesting to note the important prescriptions regarding brushing teeth given in the Āyurvedic classics.

The BP and YR enumerate the special benefits of the different plants and trees, of which twigs are used for brushing teeth.⁴³

The CS recommends the following trees having identical properties for being used as tooth brush.⁴⁴

Karanja	(Pongamia pinnata Linn.)
Karavira	(Nerium incliċum Mill.)
Arka	(Calotropis ginantea Linn.)
Malatī	(Jasminum grandiflorum Linn.)
Kakubha	(Terminalia arjuna W.S. A.)
Āsana	(Terminalia tomentosa W.S. A.)

The SS mentions the qualities of a tooth-brush and method of brushing teeth as under:⁴⁵

1. The tooth brush should be made of a fresh twig of a tree or a plant grown on a commendable tract.
2. It should be straight, not worm-eaten, devoid of any knot or at most with one knot only (on one side).
3. It should be twelve fingers in length and like the little finger in girth.
4. The potency and taste of the tooth brush should be determined by or vary according to the season of the year and the preponderance of any particular dosa, in the physical temperament of its user. Suitability of taste of the tree of which twig is used as tooth brush in respect of the body constitution and the preponderant dosas of the body is as under :

Pungent	Kapha
Sweet	Pitta
Astringent	Vāta

5. Nīma is the best of all the bitter trees, khadīra of the astringent ones, madhuka of the sweet ones and karanja of the punjunt ones.
6. The tooth powder is also recommended while brushing teeth. It should be used in a paste form in general.

It should consist of honey, oil, powdered trikaṭu, trivarga, tejovati and rock salt.

7. Each tooth should be separately cleansed with the preceeding cleansing paste applied on a soft brush and care should be taken not to hurt the gum anywise during the rubbing.
8. The SS also mentions the conditions in which brushing teeth with the twigs of trees should be avoided. The AS enumerates the trees of which twigs are not to be used as tooth-brush.⁴⁶

Brushing teeth is considered also an important saucavidhi. According to the BVP one who does not brush one's teeth does not do any sauca.⁴⁷

According to modern hygiene to clean and brush the teeth is essential to prevent bacterial growth.⁴⁸

TONGUE SCRAPING :

Scraping the tongue after cleaning of teeth is a hygeinic advice. Generally the twig of the tree is cleft and used as a tongue scraper. A thin, smooth and flexible foil of gold, silver or wood, ten fingers in length is also recommended to be used as a tongue scraper. It helps to get rid of waste products and removes the bad taste, foul smell, swelling and numbness of the mouth.⁴⁹

It has been proved that the bacterial flora in the mouth is considerably reduced by cleaning the tongue. Its value in preventing the diseases of the mouth is realised by modern medical scholars only very recently.⁵⁰

The tongue should be scraped facing towards the east or the north (V - 8), for it was believed that the practice tends to long life.⁵¹

GARGLING THE MOUTH :

It is important to gargle the mouth after brushing teeth and cleansing the tongue. It removes Kapha, itching and excreta. According to the SS it makes the teeth firm and brings on a natural relish for food.⁵²

Generally the use of hot or cold water for gargling is advised in the Āyurveda. Oil gargling is considered very useful. The Til oil (Sesame-oil) is recommended for the healthy person.

WASHING THE FACE :

One should wash the face with cold water. It cures Rakta-pitta (a disease characterised by bleeding from different parts of the body), dryness of mouth, Nīlika (blue moles) and Vyanga (appearance of white spots on the face).

For cleaning the mouth and washing the face, pungent and warm water is also beneficial. It eliminates Kapha and Vata. It causes unctuousness in the face and cures diseases of the mouth.

Washing the face with the herbal decoctions is prescribed. It cleans the face and removes indispositions of the face. It can also be said as herbal facial treatment.

The KK does not mention the application of collyrium in the eyes, medical smoking and nasal drops.

OIL MASSAGE AND UNCTION :

The word Abhyāṅga is used for oil massage and word Udvartana is for unction in the Āyurveda. Following advantages are enumerated for Abhyāṅga and Udvartana (V 15 to 19):

1. Uction alleviates Kapha and promotes fat, semen etc.
2. Abhyāṅga is an excellent therapy for increase of blood, promotion of strength and complexion and alleviation of Dosas.
3. The habitual use of massage relieves fatigue and delays aging process.
4. The massage promotes eye sight, happiness, nourishment, longevity and health.

5. It makes the skin free from diseases and produces sturdiness of the legs.
6. Dhātus (a constituent or essential ingredient of the body. They are considered to be seven⁵³) are increased in quantity when the body is massaged with oil. Oil massage keeps the body healthy and cures many diseases.

Inhaling nasal drops, oiling of head and ears are also shown beneficial in daily regimens.

Two operations of unction are mentioned:⁵⁴

1. Udgharsana - rubbing the body with medical powders.
2. Utsādana - rubbing the body with medicated oil.

The KK does not mention physical exercise which is considered very useful to the body. Oil massage, thereafter practising physical exercise and then rubbing the body with herbal powder or medicated oil are said to be an ideal and proper routine for the maintenance of positive health according to the Āyurveda. Both should be taken after completing this routine.

BATH :

One should take bath daily. Luke-warm water should be used for the body and cold water for the head. Pouring very

hot water on the head tends to injure the eyesight. It is also harmful to the hair.

After taking bath, one should clean the body with a piece of cloth (towel) properly. It brightens the skin, removes itching sensation and skin diseases (V 19-20).

In Dharmaśāstras, it is described as an important Śauca-vidhi. One should remember holy rivers like Gaṅgā, Yamunā etc. while taking the bath.⁵⁵

Bath-room should be built in north-east of the house and the king should take bath in it.⁵⁶

DRESS:

Primarily clothes protect the person from the evil effects of the environmental factors like cold, heat, breezes, dust, dirt etc. So it is advised to choose the clothes according to seasons.

1. Variegated silken clothes should be used in winter.

They alleviate Vāta and Kapha.

2. The Kāṣāya Vāstra (reddish clothes) should be worn in summer. It promotes intellect, produces cooling effect and alleviates Pitta.

3. White clothes should be put on in rainy season. It gives pleasure and prevents cold as well as heat. It is neither very hot nor very cold.

The clothes should be soft and light. "By wearing reasonably light clothes, the circulation of blood in the skin tissues is improved, the oxidation process of the body will be assisted".⁵⁷

UDVARTANA :

One should anoint the body with the paste of fragrant drugs. Ointment prepared of Saffron, sandal wood and black variety of aguru should be smeared over the body. This ointment has heating property and therefore, it is exceedingly useful in winter season. The ointment prepared of sandal wood, aguru and campher is useful in summer. It is fragrant and cooling. The ointment prepared of sandal wood, saffron and musk is neither hot nor cold. So it is used in rainy season (V. 26 to 29).

WORSHIP :

One should perform Kulācāra (a duty or custom peculiar to a family or caste) alongwith Sāṁdhya, Upāsana, prayer to the sun and prayer to the tutelary deity. One should give Dāna (Donation or charity) to Brahmins and get their blessings.

Worship and donation to Brāhmins are the religious duties to be performed according to the instructions given by Dharmaśāstras.

The word Saṁdhyā denotes the action of prayer performed in the morning and in the evening. This action is generally styled Saṁdhyopāśana.⁵⁸ The early Hindu literature dwells much on the pre-eminence of the Brahmins.⁵⁹ The ancient Āyurvedists kept religion and science in step with each other. They accepted the religion as they did the manners and the etiquette of their times.⁶⁰ Religion in its widest sense includes on the one hand the conception which men entertain of the divine or the supernatural powers and on the other hand that sense of dependence of human welfare on these powers which finds its expression in various form of worship.⁶¹

The KK mentions to observe religious duties like charity to the poor, Upavāsa (fasting) and Tarpana (offering water with incantations) for pleasing dead ancestors, the Gods and Brāhmins. This observation promotes fame and longevity. It is conducive to the attainment of heaven and it destroys sins (V 56 - 57).

Observing Vratas and Upavāsa has an important place in Indian religious and social life. In the Dharmaśāstras and Puranas, the various Vratas are dealt with.⁶²

According to the MS, Pañcamahāyāgna were offered. Manes are satisfied by offering Tarpana or Srāddha.⁶³

EMBELLISHMENT OF THE BODY :

Embellishment of the body is also related to health. So we find the rules regarding dress, hair coiffure, ornaments, foot wears etc. in the Āyurvedic literature.⁶⁴ The KK notes this topic briefly (V 2, 31).

1. One should comb the hair in the morning with a view to cleaning it.
2. One should massage the hair with oil everyday.
3. The paste prepared of musk etc. should be smeared and fragrant flowers should be worn in the hair.

The KK mentions the mirror, comb, oil, perfumed paste, fragrant flowers as the means of hair coiffure. It is well known that in modern times various styles of hair dressing are being developed and in ancient times various styles of hair dressing were developed.⁶⁶

WEARING OF FLOWERS :

Wearing the flowers is beneficial in many ways:

1. It removes the foul smell caused by sweating, stickness and exertion.

2. It promotes eye-sight.
3. It alleviates burning sensation.
4. It produces happiness.

According to Caraka it adds to the corpulence, libido, longevity, cleanliness and beauty.⁶⁷

A flower should be understood as possessed of the same properties which are natural to the tree or plant on which it grows.⁶⁸ That is why wearing seasonal flowers is useful to health. The KK instructs as under (V. 33 to 54):

1. The flowers of Ketakī, Bakula, Śrīkhaṇḍa, Śatapatra, Gaullāla, Campaka alleviate Vāta and Kapha. They are hot in potency. Therefore, they should be used in winter.
2. Naivāla and Mālatī flowers in summer, Ketaki flowers in spring, Pātala flowers in Prāvṛt and Campaka flowers in autumn are worn.
3. One should use the flowers of Śribaka, Maruba, Nilotpala, Vatsaka, Kubjaka, Pātala and Śrīkhaṇḍa during rainy seasons. They are neither hot nor cold. They alleviate all the three Doṣas. They are free from any dirt and cure diseases.
4. Jātī, Naivāla, Sevantī, Kuṭaja, Pātola, Bruhatpuspa,

Bakula, Cāmpaka, Śrīkhaṇḍa and Gaullāla are used with Kastūrī (Musk). Mandāra, Maruba, Kumuda, Nilotpala, Raktotpala and Putipuspa are used with campher.

5. Mallikā is worn without bath and Jātī and Bilva are used after bath. Ketakī is worn during massage.
6. Flowers of Jātī, Kunda, Naivāla, Śrīkhaṇḍa, Bilva, Mallika and Makaranda are worn on the head. These flowers alleviate all the three Doṣas. So they can be worn at all times.

7. One should wear the flowers of -

Jātī	for six yāmas (thirty six hours)
Naivāla	for two muhūrtas (six hours)
Utpala	for three nights
Campaka	for whole day
Yūthikā	for two muhūrtas (six hours)
Śrīkhaṇḍa	for one night
Bakula	for one night
Mādhavī	for one night
Śripaṇḍa	only till taking of food is over
Mandāra,	Till they have their fragrance
Maruba, Damana,	
Pātala	

8. The flowers of Jātī alleviates all the three Doṣas and cures serious type of burning sensation.

9. The flowers of Utpala alleviate Pitta, cause non-sliminess and promotes eye-sight.
10. The flowers of Ketakī are the best of all the flowers. They are hot-potencied, alleviate Kapha and Vata and are free from dirt.
11. The flowers of Śatapatra is slightly hot, potencied, fragrant, exceedingly cooling and promoter of eye-sight. It is useful in curing giddiness in the head.
12. The flowers of Mallikā spoil the eye-sight.
13. The flowers of Campaka alleviate Vāta, promote eye sight, cause non-sliminess and are auspicious.
14. The flowers of Pātala is exceedingly cooling and aggravate Kapha and Vāta. Fragrant Pātala cures fever, fainting, morbid thirst and burning sensation.

ORNAMENTS (V. 54-55) :

One should wear different types of ornaments according to one's financial position. Ornaments of gold produce purity, auspiciousness and a sense of satisfaction. Ornaments studded with gem^s and jewels counteract the evil effects of planets (V. 54-55).

This description is also available in the YR and in the BP in a slight modified form.⁶⁹ The BP and the YR give lists of

gems and jewels suitable to planets respectively.⁷⁰

Wearing ornaments is one of the oldest customs in the human society. The Āyurveda deals with this topic in view of promoting health. The astrological superstitions are also included.

LUNCH (V. 57 to 62):

The KK describes taking food in brief in this Chapter (V. 57 to 62).

One should perform his rituals when he goes for his food.

In this universe, eight things are considered to be auspicious. They are Brāhminā, cow, fire, gold, ghee, sun, water and the king. One should always have the sight of these auspicious things and offer prayer to them. They should be circumambulated. By doing so daily, it promotes the longevity and the religious virtues.

The food should be served by the wife who is well decorated with cosmetics. It should be taken in bhojana-mandapa (platform specially constructed for dinning). A person should take food keeping in view his ^{power} ~~peer~~ of digestion and metabolism. If one wants self-accomplishment, he should not take food alone.⁷¹ During day and night, he should take food along with two, three

or many persons. This helps in the accomplishment of one's own desires. This gives satisfaction. This is desirable and this endows a person with wealth.

CHEWING OF TĀMBŪLA (V. 63-64):

After taking food one should offer tām̄būla (piper betle Linn) to a brāhmin and thereafter it is chewed. It causes exhilaration of the mind and it is an excellent drug for the promotion of sexual desire. This is in̄toxicating. This cures the diseases of mouth and detroys germs. It promotes appetite (V. 63 - 64^a). It is sharp and hot and it alleviates Kapha and Vāta (V. 15^a).

One should chew the betel leaf after taking food according to the KK. According to the SS a betel-leaf proves wholesome after a bath, after meals, after anointing as well as at the time of rising from sleep.⁷²

In some diseases and physical condition it is prohibited.

The use of the tām̄būla in the Āyurveda is prescribed in view of promoting health. After food the Kapha is aggragated so the tām̄būla is chewed. Alberuni writes that the Hindus have weak power of digestion, that is why they chew the tām̄būla. But it is his wrong belief.⁷³

There is a special method of preparing tām̄būla. The tip and the portion near the stalk of the betel leaf are dipped off. The selected ingredients are then spread over or applied to the leaves. While chewing one should spit about a mouthful of tām̄būla juice that collects initially, since it is considered harmful.

Properties of tām̄būla vary according to its ingredients. The CS enumerates the ingredients to be added in the tām̄būla are as under:⁷⁴

Jātī (Myristica fragrans Houtt)

Katuka (Hibiscus abelmoschus Linn.)

Pūga (Areca catechu Linn.)

Kakkola (Piper cubeba Linn.)

Sūksmaila (Elettaria cardamomum Maton)

Flower stalk of lavaṅga (Sycygium aromaticum Merr. & L.M.)

Fresh leaf of tām̄būla (piper betle Linn.)

The extract of karpūra (Cinnamomum camphora Nees & Ebenm).

Excess of tām̄būla has harmful effects. No scholar mentions the use of Tobacco.

ACTIVITIES IN THE AFTER NOON (V. 64 to 66):

One should not sleep during day time, because it aggravates Kapha. Indulgence in sex with a woman during day time reduces the span of life.

One should keep one's self busy in religious activities. All the activities in this world are meant for the happiness of living beings and this happiness can not be achieved without Dharma (religious virtues).

The following activities are suggested:

1. Studying religious scriptures.
2. Hearing the recitation of purāṇas.
3. Spiritual thinking of his own soul.

One should not sleep immediately after taking food. Aggregated Kapha harms the power of digestion.⁷⁵ Almost all the scholar prescribe sleep during day time harmful to a healthy person in general condition. Like-wise the sexual act is also prohibited during day time.

NIGHT-REGIMENS :

At night one should remain in svastha mana (with introspection or in a healthy mind). Talking should be avoided. In case of any urgent work, one should move at night along with a staff and with persons accompanying.

One should always think of the activities during the day he passed. He should also think to spend days in good activities. One should be busy with activities during day and half of yāma

(about one and half hour) of the night in the manner suggested in the daily regimens. He will never suffer from miseries (V. 84 - 85).

SEX :

For sexual intercourse, one should indulge in sex only at night with his own wife. One should avoid sex during day time, samdhya (dawn and dusk) and parva dina (days of rituals) (V.86).

In the Āyurveda, the sexual act is advised to be a night regimen in general and normal condition.

The desire for sex is invariable in the living beings.⁷⁶ As the practical side of life is never rigidly excluded in the glory of spiritual exaltation, there is an early and frank recognition of the sex impulse as one of the most powerful impulses of the human mind.⁷⁶ The knowledge of sexology was considered as an important science in ancient India.⁷⁸

Enjoyment of sex urge is considered to be a religious duty by Hinduism. Upanisadas exalt cohabitation to the status of a sacrifice itself.⁷⁹ In Bhagavad Gītā, Kṛṣṇa illustrates himself as Kāma (sex) not anti-religion in living beings.⁸⁰

The sex with its peculiarities and free from all prejudices is thought hygienically in the Āyurveda. A healthy person should

desire rtu kāla (appropriate time) young woman and should have intercourse with her according to the rules in scriptures.⁸¹ Suppression of the desire leads to obesity and flaccidity of the body.⁸² Without sex eye sight is afflicted.⁸³

The KK throws a flood of light on this problem as under (V. 86 - 92) :

1. One should indulge in sex only at night with his own wife.
2. The man should not cohabit with following females:
 - (i) Having bad manners and conduct.
 - (ii) Widow
 - (iii) Dressed uncleanly
 - (iv) Female who is not own wife
 - (v) Low caste or clan.
3. Sexual intercourse with an older lady leads even the young man to premature aging, while with the young lady, it increases sexual vigour and makes even an old man youthful. According to the CS, the lady (of whatever age) whom the man loves by his heart proves most vigorous to him.⁸⁴
4. The man should visit to his wife in Rtukāla, viz. the period between the fifth and the sixteenth day beginning from the appearance of the menses every month excepting

Parva days (holly days or full moon day) and the eleventh and thirteenth day.⁸⁵ The wife is mostly fertilised by her mate during this period.

5. If this is not performed, this leads to the miseries of the man who gets afflicted by the sorrowful breath of the woman.

The production of progeny is a religious duty of a man according to the Dharmasāstras. If the wife fails to conceive, she becomes disappointed and her husband proves to be unlucky. Over and above this, the pleasure and happiness of intercourse with a woman are equivalent with those of heaven. So the Grhasthasrama is the best.⁸⁶ The man should not displease his wife in copulation.

6. The extremely lower and higher age limits for sexual act are respectively given to be sixteen and seventy of the age. Intercourse carried out before and after of these age limits leads to emaciation.
7. Frequency of sexual intercourse according to the seasons is as follows :

Spring - autumn	on the third day
Summer - monsoon	on the fifteenth day
Winter	enjoyment of sex to one's satisfaction.

After completing sexual intercourse one should take aphrodisiac food and drinks.

8. Generally it is not advisable to indulge in sex during day time. But it is a natural instinct and the season is a stimulating factor of sex-urge. So one can have it during day time in summer, spring and at the time when the clouds are roaring in rainy season. The night is stimulent in winter and autumn.
9. A person who performs less of sexual acts lives for one hundred years.⁸⁷ This means celibacy or sexual restraint should be observed at one's level best even in the married life. According to Caraka, observance of Brahmacarya is one of the three supports of life.⁸⁸ Regarding this Cakrapāṇi clarifies that Brahmacarya over performed in the form of excessive control of the sense faculties without well regulated practice may be harmful by way of causing mental disturbance.⁸⁹ Celibacy performed in a proper way is beneficial to the brain and nerve cells. It is stated that if the nutriment that goes into the formation of semen and sperm cells is permitted to seek its own natural channels according to the laws of selective affinity, the brain and nerve cells will benefit by their conservation.⁹⁰

The secret of living hundred years (long life) is shown in the end of this chapter is very interesting to be noted.

A person who is habituated to sleep left side of the body, who performs sex acts only with one woman or sleeps only once during day and night, who eats food only twice a day, who passes urine six times a day and stool two times a day and who performs less of sexual acts lives for one hundred years (V. 93).

III. GOOD CONDUCT

The health indicates a normal and serene state of body, mind and sense organs.⁹¹ The rules of good conduct can be a part of Svasthavrtta. One who observes these rules simultaneously fulfils both the objectives, viz. maintenance of positive health and control of sense facilities.⁹² The CS mentions following advantages:⁹³

1. Devoidance of all diseases.
2. The span of life for hundred years.
3. No untimely death.
4. Establishment of good name in society.
5. Earning fame.
6. Attainment of virtues, wealth and friendship of all.
7. Attainment after death the excellent abode of good souls.

The Āyurveda attaches considerable importance to the intimate relationship between the mind (mental activities) and the body (physical functions). Any disturbance in the one effects the other and causes diseases. Therefore, both for the maintenance of positive health as well as for cure of diseases, the mind and the body are required to be kept in proper condition. There is the description of Ācāra⁺rāsāyana (elixir of regimens) for the maintenance of health.⁹⁴

The Āyurvedic classics deal with the rules of good conduct in detail. Even if something is not stated, but that is prescribed elsewhere as a good conduct, that also is always acceptable.⁹⁵ All the universal truths beneficial to human beings can be included.

All the activities in this world are meant for the happiness of the living beings and this happiness can not be achieved without Dharma (religious virtues). Therefore one should keep himself busy in religious activities.⁹⁶ That is why the rules of good conduct are based on religion and one should follow them carefully.

The verses mentioning the rules of good conduct in the KK (V. 66^b to 83) are found in the AH (S. 20 to 46).^{also} The KK presents them with slight modifications.

1. One should avoid the following ten types of sinful acts of body, speech and mind :

Bodily sins	- Himsā (violence)
	- Steya (stealing)
	- Anyathā Kāma (desire for unnatural things or adultery)
Verbal sins	- Pisuna (back-biting or calumny)
	- Paruṣa (harsh-words)
	- Anṛta (speaking lies)
	- Durgā (unrelevant talk)
Mental sins	- Iṣṭa (desire to enjoy other's achievement)
	- Ahitacintā (thinking ill of others)
	- Paradrava cīntana (coveting another's property).

2. According to one's capacity, one should serve the unemployed persons, persons suffering from diseases and persons in grief.
3. One should be devoted to his friends and should leave persons causing harm.
4. One should look to all creatures including ants like himself.
5. One should be serviceable even to malevolent enemy.

6. One should speak appropriate to time, beneficial and measured. It should not be improper or harmful to others.
7. One should always be desirous of the well being of others, pleasing, compassionate and soft.
8. One should not enjoy alone. One should neither rely on everybody nor suspect everybody.
9. One should feel as if he has no enemy and he himself should not have animosity against others.
10. One should not expose his own insults. One should not get exceedingly attached to anybody.
11. The sense organs neither should be exceedingly strained nor should be pampered in excess.
12. One should act trivarga (religious virtues, wealth and salvation) which are not mutually opposite.
13. One should be moderate in all activities in daily life.
14. One should have trimmed hair, nail and beard. One should wear clean dress.
15. One should not cross a caitya (a big tree at the end of the village which is considered to be auspicious and the abode of the gods), pūjya (respectable persons), dhvaja (auspicious flags), aśasta chāya (shadow of inauspicious things), bhasma (heap of ash), tuṣā (heap of grain-chaff) and asuci (heap of unclean garbage).

One should not also cross the place of sand, gravels, sacrificed objects and bath.

16. One should not make efforts to cross a river by swimming with his own arms. One should not go near strong fire.
17. One should not climb over a fragile boat or tree and one should not use a dangerous vehicle.
18. One should not sneeze, laugh or yawn without covering his face.
19. One should not maintain bad postures with his limbs and one should not sit in an unpleasant posture for a long time. One should not remain with his legs upwards for a long time.
20. One should not reside under a tree at night. One should not sleep at night in a catvāra (platform specially constructed for purpose of rituals, under a caitya (big tree at the end of the village which is considered to be auspicious and which is considered to be the abode of the gods), catuspatha (cross-roads) and surālaya (temples).
21. Even during day time, one should not remain in uninhabited forest, empty house or crematorium.
22. One should avoid striking heat, frost, declivity of a river bank, persons who are against the king, animals with dangerous teeth and horns.

23. One should not do the following activities at the time of twilight :
- i) Taking food
 - ii) Sleep
 - iii) Copulation
 - iv) Study
24. One should not produce sound with the help of the body, mouth or nails.
25. One should not bite the hair or hands.
26. One should not excessively indulge in alcohol.
27. One should avoid secret dealings and liberation with women.
28. One should study religious scriptures, practise dance, sing songs and give musical performances.
29. One should avoid excessive luxurious life and should have control over the body, the speech and the mind.
30. One should take interest in the welfare of others.

In the chapters IV and V, the KK covers almost all important topics of Svasthavṛtta. It is interesting to note that the KK omits sleep, exercise, medical smoking etc. These are also described as important ones in the Āyurvedic classics.

At the end, it is interesting to draw the attention to

the universal utility of the Āyurvedic prescriptions for preservation of good health - physical, mental and spiritual too. The method and means of living life change with advancing scientific aid, but the object remains unchanged in any age and place.

CHAPTER - IIIR E F E R E N C E S

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2. CS. S. 30-26, also cf. SS S. 1-30.
3. Cf. Encyclopaedia Britanica, Vol.IX, 1973, p.982.
4. BP. 1-4-99.
5. CS S. 6 - 3.
6. Cf. CS. S. 6 - 4, BP. 1 - 4 - 298.
7. Cf. BP 1 - 4 - 300,
YR. Rtucāryakathana - 2
CS. S. 6 - 6, 7.
AH. S. 2, 5.
8. AH. S. 3 - 3 to 6.
9. CS S. 6 - 8.
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11. CS Vol.II, p. 281.
12. CS V. 8-125, S. 6 - 5.
13. SAS. II-22, BP. 1 - 4 - 5.
14. CS. V. 8-125.
15. AH. S. 3 - 58.
16. AH. S. 3- 59.
17. CS. S. 17 - 114, 115.

18. Dr. Athavale, V.B., Health and Vigour for Ever, Bombay,
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22. SS. Vol.I, p.33.
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26. CS. S. 25, C - 1.
27. SS. SI - 46 - 40.
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30. Ibid.
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Māgha Śisupālavadhā, 8-36.
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33. Ibid.
34. Ibid.
35. SS. U. 44 - 12.
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37. Cf. AH. S. 2 - 1, AS. S - 3 - 3.

38. Kane, P.V., HDS Vol.II, p.647

also cf. BVP 1-26, 6 - 8.

39. AS. S. 3 - 4 to 7.

40. Kane, P.V., Op. Cit. p. 648 - 649.

41. YR. Dinacarya 43 - 44.

42. Cf. YR. Dinacarya 16 to 20,

BP 1-4-30 to 34.

43. Ibid.

44. CS. S. 5 - 73, 74.

45. SS. C. 24 - 3.

46. AS. S. 3 - 20 to 22.

47. BVP. 1 - 26, 46.

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