

## AYURVEDIC APPROACH TO YUVAN PIDAKA (ACNE) - A DISEASE REVIEW

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### ABSTRACT

Skin is the largest organ of the body and the seat of complexion which maintain beauty & personality. *Yuvan Pidaka* or *Acne vulgaris* is one of the encountered problems among 85% of teenagers and young adults. It leads to unattractive look & permanent disfigurement of the face, which may disturb personal & social life of the patients. From medical & also cosmetic point of view, it needs multi dimensional approach for its management because adolescence is an age of its own charms, but now a day's acne is the biggest curse to beauty of one. According to Ayurveda, due to vitiation of *Kapha*, *Vata* & *Rakta* which cause pain, resembling fat inside the eruptions appearing on the face of youths are known as *Yuvana Pidaka* or *Tarunya Pidika* or *Mukhadushika*. In Ayurvedic texts the disease, *Yuvan Pidaka* has not mentions independently, it has been described with some minor diseases known as *Kshudra roga*. Presentation of *Yuvan Pidaka* is similar to *Acne vulgaris*. Hereby an effort is made to understand cause, management and prevention of *Yuvan Pidaka* in Ayurveda prespective.

**KEYWORDS:** Beauty, *Yuvan Pidaka*, *Tarunya Pidika*, *Mukhadushika*, Acne.

### INTRODUCTION

Ayurveda is an ancient science of indigenous medicine, which is special in respect that, it's not only a medical science but an art of living for human beings. Since the creation of the

Universe, the Mother Nature, with the gradual development of mind, slowly taught the various dimensions of beauty to the mankind.

In the present scenario; people are very much conscious about their health as well as beauty and good looks. Beauty is a matter of socio-economic importance. The importance of beauty & personality is increasing now days. Thus health and beauty are the two faces of single coin. Face is the most important and beautiful organ. Face reflects the personality of person. It is saying that “Face is the index of mind”. It reflects joy, sorrow, anger, excitement etc. all the expressions. Whole beauty of the body depends on face. Ayurveda is an ancient science has established its unique concept about beauty & its efficacy, long lasting therapy without any side effects. According to Acharyas, among 56 *Upangas*, face seems to be at the top of the list. This most important and beautiful organ is affected by certain anomalies of the adolescent age i.e. 16 – 30 years, which are the wonder years of an individual’s life. They are more beauty conscious during this age. Any minor ailment may effect from unattractive look to a permanent disfigurement which may result in inferiority complex and sometimes isolation in the social life.

*Yuvana Pidaka*, it is classified under *Kshudra roga* which is a distressing condition that affects the majority of adolescents. The disease has been described both in *Brihatrayee* and *Laghutrayee*. It is produced due to morbid kapha, vata & Rakta dosha involving *Rasavaha* & *Raktavaha Srotas*. Though this is not a life threatening disease but it definitely produces impact on the life style, daily routine activity & social hesitation. The disease resembles like thorns of Shalmali tree (*Salmalia malabarica*), painful, thick containing fat inside, appearing on the face of youths.

Acne by defination is Multifactorial chronic inflammatory disease of pilo sebaceous units.<sup>[1]</sup> It is characterised by the formation of Comedones (both white & black) Papules (red tender bumps) Pustules (small pus filled leisons) less frequently nodules or cysts (large, solid painful pus filled lumps beneath the surface of the skin), pain & in some cases scarring.<sup>[2]</sup>

In modern system of medicine administration of benzoyl peroxide, antibiotics, retinods in topical agents while in systemic therapy includes oral antibiotics, hormonal therapy & isotretinoin which are quite expensive & having severe complications like itching, dryness of the skin & irritation where as potential side effects for oral medication can give stomach

upset, dizziness, light headed. So there is a need of research for cost effective safer drugs for oral as well as for topical application having better efficacy.

## DISCUSSION ON DISEASE REVIEW

**Yvutpatti (Etymology)**<sup>[3]</sup> - *Yuvan pidaka* is composed of two words.

$\dot{U}F] \alpha FF \hat{I}F - \dot{U}F] \alpha FF \hat{I}Fh (\hat{I}FF \P F] ) + E \sim Fh (\hat{O} \P \dot{U}F \ddot{U}F)$

$P \tilde{N} F^{\circ} = +F - \tilde{N} F U^{\circ} s (\hat{I}FF \P F] ) + \odot F \tilde{N} Fh (\hat{O} \P \dot{U}F \ddot{U}F)$

The term '*Yuvan Pidaka*' is composed with two Sanskrit words

### *Yuvan and Pidaka*

(1) **Yuvan**: The word Yuvan is derived from the root of '*Yu dhatu*' by using '*Kanin Pratyaya*' with it. The word Yuvan is used in the sense of adult or young.

(2) **Pidika**: The word is derived from the root of '*Peed Dhatu*' by using. "*Dvul + Tap Pratyaya*" with it. "*Peed*" *Dhatu* is used in the sense of pain. The meaning of *Pidika* is a painful eruption.

## DEFINITION

$\grave{e} FF \acute{a} \hat{U} F \acute{a} F U = + \mu \odot = + \hat{O} \& \dot{U} FF: = + \times + \hat{U} FF \beta \P F \grave{e} F X P_{\mu} F \P F Y: -$

$\grave{I} FF \ddot{U} F \hat{I} \P F W P \tilde{N} F^{\circ} = +F \ddot{U} F [\hat{I} FF k \alpha F f \cdot F W \ddot{U} FF \hat{U} F] \& F'_{/4} [P \delta F = +F: -$

The Shalmali thorn like eruption on the face of a youth caused by *Kapha*, *Vata* and *Rakta* are known as *YuvanPidika*. They are also known as *Mukh-Dushika*.<sup>[4]</sup>

$\grave{e} FF \acute{a} \hat{U} F \acute{a} F U = + \mu \odot = +F = +F P F: P \tilde{N} F P \odot = +F: \delta F \beta \grave{I} F X f F \hat{I} FF: -$

$\hat{U} F W'_{/4} X; F \acute{U} FF \acute{a} \hat{U} F] \& F W \ddot{U} F [\hat{I} FF k \P F F \acute{U} \ddot{U} FF k \sim F \hat{U} F] \& F'_{/4} [P \delta F = +F: -$

*Pitaka* resembling the thorns of shalmali tree, painful, thick, containing fat inside, appearing on the face of youths, involved by *Vata*, *Kapha* is known as *Mukhadushika*.<sup>[5]</sup>

### Vernacular names of Yuvan Pidaka

Sanskrita - *Yuvana Pidaka*, *Yauvana Pitaka*, *Mukh-Dushika*, *Tarunya Pidaka*.

Hindi - *Yuvanapidaka*, *Keel*, *Muhanse*.

English - Pimples.

Latin - *Acne*, *Acne Vulgaris*.

Gujarati - *Khila*.

Farsi - *Muhara Masari*.

Arabi - *Busur Labhi*.

Panjabi - *Keel*.

Tibetian - *Aruha, Kitibh*<sup>[6]</sup>

### Nature of the disease

With the advancement of the age, various changes take place in human beings including sex-differentiating characters in both males & females. Puberty of *Yuvavastha* is the age in which either of the sex suffers from common facial eruptions, known as *Yuvanapidaka*, *Mukhadushika* or Acne (Acne vulgaris).

The disease has cosmetic importance as it affects the beautiful organ, face. The eruptions not only disfigure the face but also may cause neurosis. Although it is captioned under *Kshudra Roga* catering by almost all the Acharyas including Sushruta, Astanga Sangraha, Astanga Hridaya, Madhav Nidan, Bhav Prakash etc. Indu, the commentator of Astanga Sangraha categories the *Kshudra Roga* into *Svalpa*, *Adham* and *Krur* varieties<sup>[7]</sup> while Dalhana commenting upon it, defines two grades as *Laghu Kshudraroga* and *Tikshana Kshudraroga*.<sup>[8]</sup>

*Laghuta* of any disease may be due to its less etiology, pathology, symptomatology and treatment. On the contrary *Tikshnatva* may be defined according to the wide spread, chronicity and complications developed during the disease course. *Yuvanapidaka* is a disease in which *Laghuta* as well as *Tikshnatva* can be determined as it is having a few etiological factors, pathology and symptomatology and at the same time it may be chronic, wide spread in the face of the either sex and may produce severe scars, ugly skin and some times even neurosis.

Among the seven types of diseases mentioned by Sushruta it may be considered under *Kalabala Prakrita Vyadhi* as it appears in certain period of age or in specific season. It starts in adolescence and resolves by mid twenties or may be upto the age of 35years.<sup>[9]</sup> After this age persistence of the disease is rare.

### NIDANA OF YUVAN PIDIKA

In the brief description available of disease '*Yuvan Pidika*' all the Samhitas have mentioned *Kapha*, *Vata*, *Rakta*, as the causative factors of the disease while Bhavprakash mentioned *Svabhava*<sup>[10]</sup> as the cause of the disease. In Sarangdhara Samhita *Vaktrasnigdhatva* and *Pidika*

have been mentioned as due to *Sukradhatumala*.<sup>[11]</sup> So it may be concluded that due to *Svabhava* of the particular age, excess production of *Sukra Dhatu* and its *Mala* is a natural process, which along with the imbalanced state of *Kapha*.

Here the causes are summarized as follows.

| <i>Aharaja</i>  | <i>Viharaja</i>   | <i>Manasika</i>   | <i>Kalaja</i>   |
|---|---|---|---|
| <i>Katu rasa</i><br><i>Guru</i><br><i>Madhura</i><br><i>Atisnigdha ahara</i><br><i>Dugdha</i><br><i>Dadhi</i><br><i>Amla</i><br><i>Ati usna ahara</i><br><i>Vidahi anna</i><br><i>Tikshna ahara</i><br><i>Lavana rasa</i><br><i>Madya</i><br><i>Masha</i><br><i>Til taila</i><br><i>Viruddhanna</i><br><i>Ajirna</i><br><i>Adhyashana</i> | <i>Ratrijagaran</i><br><i>Vega sandharan</i><br><i>Dibanidra</i><br><i>Upavasa</i><br><i>Atapsevan</i><br><i>Ativyavay</i><br><i>Chardi vega dharan</i><br><i>Nidra viparyaya</i> | <i>Atishoka</i><br><i>Atikshoba</i><br><i>Krodha</i><br><i>Santap</i> | <i>Vasanta ritu</i><br><i>Sarat ritu</i><br><i>Grishma ritu</i><br><i>Svabhava</i><br><i>(Avasthika kala)</i> |

*Atichinta*, *dushana* and use of *rasayanik dravya*(chemical) for beautification are also among major causes which aggravates the *doshas* and result in *Kandu*, *Pidaka*, *Mukhadushika* etc.

### RUPA (SYMPTOMS)

None of the ancient Acharyas has enlisted the signs and symptoms of *Yuvan Pidika*; but during the brief description of the disease, they have mentioned some characteristic. While describing this disease Acharya Sushruta says - the *Pidika* like the thorn of Shalmali tree, which are found on the face of young through the deranged condition of *Kapha*, *Vata*, *Pitta* and *Rakta* are called *Yuvan Pidika*.<sup>[12]</sup> The second character of the disease told by Sushruta is the time of its occurrence. The disease is experienced by the people belonging to adult age (*Yuvan*). All the authors are agreeing to say the occurrence of this disease in adolescent age.

Acharya Vagbhatta has described the signs and symptoms<sup>[13]</sup> in more details than Sushruta. The painful eruptions packed with Meda, similar to the thorns of Shalmali having their site on the face of adults are known as *Mukha Dusika* or *Yuvan Pidika*.

The signs and symptoms told by him are as follows.

**(I) Shalmali Kantaka Prakhya**

The eruptions found in the disease *Yuvan Pidika* are conical in shape, similar to the thorn of shalmali tree having its base in the skin of the face. According to the opinion of Acharya Shankar Sharma, the commentator of the Astanga Sangraha; that the similarity between the thorn and the eruption is only in shape. While some believe that the pain experienced in the disease at the site of the eruptions is very much similar to the pain felt on the pricking of the thorn of shalmali tree.<sup>[14]</sup>

**(II) Pidaka**

*Pidaka* means eruption. The disease is in the form of eruptions.

**(III) Sa-ruja**

The eruptions are painful. The pain may be mild or acute in nature.<sup>[15]</sup>

**(IV) Ghana**

The word *Ghana* means thick, hard or indurate. So the eruptions of the disease are hard and thick. Pandit Vardhaman Shastri in his commentary of Kalyan Karaka says that the eruptions of *Yuvan Pidaka* are thick and caused by the aggravated *Kapha*.<sup>[16]</sup>

**(V) Medogarbha**

The eruptions are impregnated with *Meda*. This *Meda* is packed in the eruption due to the blockage of openings of *Medo Granthis*. The *Meda* is known as a comedone.

**(VI) Yuna Mukhe**

This disease occurs on the face of adults. This word shows the site and time of the occurrence of this disease i.e. the disease occurs in adult age and the effected part is the face. Acharya Shankar Sharma says that the meaning of *Mukha* is the outer parts of the face as cheeks, forehead, nose, chin etc.<sup>[17]</sup>

According to Bhava Prakash this disease occurs in adults naturally in this age.<sup>[18]</sup>

**SAMPRAPTI OF YUVAN PIDAKA**

That exact description about pathogenesis is not available in any of the Ayurvedic texts. Its discussion is completely hypothetical. The Samprapti can be explained as the excessive indulgence of various etiological factors which vitiate *Kapha*, *Vata* and *Rakta*. These vitiated *Doshas* further vitiates *Rakta Dhatu*. Than the vitiated *Rakta Dhatu* cause futher vitiation of

*Meda Dhatu* and produce excessive *Meda Dhatu Mala* i.e. *Sweda*.<sup>[19]</sup> This excessive *Sweda* takes *Sthana Samshraya* in *Lomakupa* (*Meda* and *Lomkupa* are the *Mulasthana* in *Swedavaha Srotas*<sup>[20]</sup>) and the *Sanga* type of *Srotodushti* takes place. This leads to manifestation of the disease *Yuvan Pidaka*.

### Samprapti ghataka

|                                |   |                                  |
|--------------------------------|---|----------------------------------|
| <i>Dosha</i>                   | - | <i>Kapha, Vata</i>               |
| <i>Dushya</i>                  | - | <i>Dhatu - Rasa, Rakta, Meda</i> |
| <i>Upadhatu – Twacha</i>       |   |                                  |
| <i>Mala – Sweda, Twaksneha</i> |   |                                  |
| <i>Srota</i>                   | - | <i>Svedavaha</i>                 |
| <i>Srotodusti</i>              | - | <i>Sanga</i>                     |
| <i>Agni</i>                    | - | <i>Jatharagni mandya</i>         |
| <i>Sthana</i>                  | - | <i>Twak</i>                      |
| <i>Samutthana</i>              | - | <i>Amashaya</i>                  |
| <i>Marga</i>                   | - | <i>Bahya Marga</i>               |

### TREATMENT OF YUVAN PIDAKA

There are some yoga which are said not only to cure the disease, but also to increase the beauty, complexion and lusture of the face. A lot of remedies are mentioned in Ayurveda to cure this disease.

While going through all the remedies; the following lines of treatment are advised for *Yuvan pidaka*.

(1) Medicinal & (2) Shashtra karma

#### (1) MEDICINAL

##### (A) Sodhan Chikitsa

1) **Vaman (Emesis)** - It is the best procedure to subside the *Kaphaja* abnormalities.<sup>[21]</sup> Both Sushruta<sup>[22]</sup> and Vagbhata<sup>[23]</sup> have indicated this process to cure this disease. Acharya Chakrapani<sup>[24]</sup> has also indicated *Vaman* treatment.

##### 2) *Nasya* (Errhine)

The medicines are to be taken through nasal route. Charaka has indicated this process in *Urdhvajatrugata Rogas*.<sup>[25]</sup> Also Vagbhata has told to apply this process in the disease of *Yuvan Pidika*.<sup>[26]</sup>



### 3) *Virechana* (Purgation)

This therapy is specific for *Pitta Dosa*, or *Pitta Samsarga Doshas*. The purgative drugs exile the excess *Pitta* from the body from the *Guda marga*. Thus helps in the *Samprapti vighatana* of *Yuvan Pidaka*.

## (B) LOCAL OR EXTERNAL TREATMENT

### (i) *Shaman Chikitsa*

As the disease has local spread over the face, the local or external applications have immediate impact upon the characteristic features of the *Yuvan Pidaka* as unctuousness, burning sensation, itching etc different Ayurvedic preparations are prescribed for the topical use in the form of powder, past, oil, ghee, gel, etc. The method advised for the application may be as *Prakshalana*, *Snehana*, *Svedana*, *Lepana* and *Gharshana* etc.

### (ii) *Lepa*

Mixture of *Varyna dravyas* used in the form of external application. It proves very effective when used simultaneously with internal administration of the drugs.<sup>[27]</sup>

## (2) SHASTRA KARMA

If the medical treatment does not give better results, surgical procedures like<sup>[28]</sup>

(1) *Chedanam* (excision)

(2) *Agni Karma*

(3) *Ksara Karma*

(4) *Rakta Moksana* may be tried.

Above said surgical procedures are not easy to encounter and may have complications, so usually patients are reluctant to accept these therapies.

### ❖ *Raktamokshana*

Almost all the authors have mentioned *Raktamokshana* as a curative measure in *Yuvan Pidaka*. Acharya Charaka has advocated the process in the disease produced by aggravated *Rakta*, Acharya Susruta has mentioned it for some *Kshudrarogas* while Acharya Vagbhata and Chakrapani dutta have directly proclaimed the *Raktamokshana* in *Yuvan Pidaka*. A particular site viz, *Lalata* is mentioned for the venesection, where namely the frontal and temporal veins are found.



**Line of treatment prescribed by different Acharyas can be summarized as follows-**

Sushruta – *Vamana, Lepana*.<sup>[29]</sup>

Astanga Hridaya - *Vamana, Lepana, Nasya, Siravedha*.<sup>[30]</sup>

Astanga Sangraha - *Vamana, Lepana, Siravedha*.<sup>[31]</sup>

Chakradatta - *Vamana, Lepana, Siravedha & Abhyanjana*.<sup>[32]</sup>

## **PATHYA & APATHYA**

**Pathya-Ahara-** *Tikta rasa pradhan ahara, Snigdha ahara, Na ati sita na ati usna ahara, Shali dhanya, Laghu paka ahara, Usna udak pan.*

**Pathya- Vihara-** *Swabhab nidra, Pranayam* etc measures which balances the morbid doshas responsible for *yuvan pidaka*.

**Apathya- Ahara-** *Ati madhur rasa, dadhi, Katurasa, Madya, Ati usna ahar.*

**Apathya –vihara-** *Dibanidra, Atimaithun, Atap sevan* etc which in term disbalances the equilibrium condition of *Doshas* and affects *Raktadi dhatu* and produces the disease *Yuvan pidaka*.

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