

**IMPORTANCE OF APATARPAN CHIKITSA SIDDHANTA AND ITS
APPLIED ASPECTS IN SANTARPAN JANYA VYADHI WITH SPECIAL
REFERENCE TO STHAULYA**

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ABSTRACT

Ayurveda, the science of life is based on some basic principles and they are known as '*Siddhanta*'. *Siddhantas* are applied for the well-being of humans to fulfill the aim of ayurveda i.e., "*Swasthasya swasthya rakshanam aturasya vikara prashmanam*". The fundamental principles described in *Ayurveda* have their own practical importance & utility. Though these *Siddhantas* given by our *Acharya* many years ago, still in recent eras their importance and applicability are the same. *Apatarpan chikitsa Siddhanta* is one among them and has its importance in *Ayurveda*. *Apatarpan* means depleting treatment or Langan which is the therapy that creates *Laghavata* (lightness) in our body. *Acharya Charaka* advises using *Apatarpan* therapy mainly in *Santarpanjanya vyadhi*. In this conceptual study, efforts are enlightened on the clinical application of *Apatarpan chikitsa Siddhanta* in *Santarpanjanya Sthaulya*.

KEYWORDS: *Siddhanta, Apatarpan, Santarpanhanya vyadhi, Sthaulya.*

INTRODUCTION

The *Ahar* or *Vihar* which provides nourishment to the body is called *Santarpana*. When *Santarpana* is taken in excess, it will result in *Santarpana-janya vyadhi*. i.e. diseases originated due to overnourishment.

As per Ayurveda, *Sthaulya* falls under the category of *Santharpanajanya Vyadhi*^[1] and is primarily *vyadhi* of *dushya Medo dhatu* in which there is *Vikrut Vruddhi* (Abnormal increase) of *Medodhatu* hence also called as *Medorog*. The person is considered as *Atisthula* when there is an excessive increase of *Meda* and *Mamsa dhatu* in the regions of *Sphik* (buttocks), *Udar* (abdomen), and *Stana* (breasts), and suffers from deficient metabolism and energy.^[2]

Excessive consumption of *Snigdha* (unctuous), *Madhur* (sweet), *Guru* (heavy to digest), and *Picchil* (slimy food), *Navanna* (new grains especially new rice), *Nava madya* (new wine), *Mansa* especially *Aanup* (flesh of animals living in the marshy area or born in water), *dugdha vikrutis* (milk products) and *Paishtik* i.e more carbohydrates lead to *Santarpana*. *Diwaswap*, *Shayyasan*, *Avyayam*, etc. which denote a sedentary, inactive lifestyle, and sleep during the day are prone to *Santarpan -janya vyadhi*.^[3]

Due to *Santarpan janya hetusevan* (etiological factors), there is an overload for digestion on *Jatharagni* resulting in the formation of *Guru*, *Atimadhura*, and *Snigdha-pradhan Ahara rasa*. This *guru*, *Atimadhura*, and *Snigdha Ahara rasa* nourishes *Meda dhatu* selectively according to “*Khale-kapota nyay*” and causes excessive accumulation of *medo dhatu* in *Srotasas*. The accumulation of *Medo dhatu* causes *Srotorodha* in the body leading to *Vata prakopa*. The vitiated *vayu* comes in *Koshtha* influenced *Jatharagni* as the wind increases the fire in the universe. This causes *Agni Vaishamya- Tikshnagni* and *Tikshnagni* digests the food at a faster rate, leading to *Kshudha vruddhi*.^[4]

According to *Acharya Vagbhata*, there is derangement of *Jatharagni* due to *Snigdha-Madhuradi atisevan* of *hetus*, leading to the production of *Ama* (*Apachita rasa dhatu* - indigested food) which disturbs the *Medodhatvagni* (type of metabolic component situated at the level of *Medodhatu* get reduced)) and hampered the proper formation of further *dhatu*s by blocking the *srotasas*. *Medo-dhatvagni* is responsible for the building of the *Medo-dhatu*. In *Sthaulya*, there is *Medo-dhatvagnimandya* which leads to the formation of *apachit meda dhatu* with more *guru*, *snigdha*, and *Madhura* properties. This *Medovruddhi* leads to *avrodha* (obstruction) of other *srotasas* in the body and there is no formation of other *dhatu* rather

than *Apachita meda dhatu*. Hence there is more *vruddhi* of *Medodhatu* leading to the disease *Sthaulya*.^[5]

SAMPRAPTI OF SNATARPAN JANYA STHAULYA

Over-consumption of a diet with properties like *snigdha*, *madhur*, *guru*, *picchil*, *navanna*, *nav madya*, *mansa (aanup)*, *dugdha vikrutis*, *paishtik*.

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Overload for digestion on *jatharagni* results in formation of *Ama-pradhan ahara rasa*.

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Guru, *atimadhura*, and *Snigdha ahara rasa* nourish *Meda dhatu* selectively according to “*khale-kapota nyay*” and causes accumulation of *Medo dhatu*.

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Medo dhatu causes *Srotorodha* in the body leading to *Vata prakopa* in *koshtha*.

↓
vitiated *vayu in koshta* influenced *Jatharagni* causes *agni vaishamya- tikshnagni* which digests the food at a faster rate, further leading to *kshudha vruddhi*.

↓
Medo-dhatvagni is responsible for the building of the *medo-dhatu*.

↓
In *sthaulya*, there is *Medo-dhatvagnimandya* which leads to formation of *apachit meda dhatu* with more *guru*, *snigdha* and *madhura* properties.

↓
This *medovruddhi* leads to *avrodha* (obstruction) of other *strotasas* in body and there is no formation of other *dhatu* rather than *apachita meda dhatu*.

↓
More *vruddhi* of *medodhatu*

↓
Leading to the disease *sthaulya*

Santarpan-janya Sthaulya is due to excess consumption of *Prithvi* and *jala mahabhuta* predominant *ahar-vihar*, Hence Drugs or lifestyle having opposing properties, i.e., *Agni*, *Vayu* and *Aakash* are used for treatment. The concept of *Apatarpana chikitsa Siddhanta* is explained thoroughly in *Ayurved Samhitas* for treating *Santarpanjanya Vyadhi*. *Apatarpan* means depleting treatment or *Langhan* that is the therapy which creates *laghavata* (lightness) in our body.

AIM

To study the Importance of *Apatarpan Chikitsa Siddhanta* and its applied aspects in *Santarpan janya vyadhi* with special reference to *Sthaulya*.

OBJECTIVE

Application of *Apatarpan chikitsa Siddhnata* in *Santarpan janya Sthaulya*.

MATERIALS

- The Literary material related to *Apatarpan chikitsa siddhanta* and *Sthaulya* has been collected from Ayurvedic texts *Charak Samhita*, *Sushrut Samhita*, *Ashtang hridaya* etc. Various Research Publications, Journals, and internet resources.
- Previous research material related to the subject from articles published in various peer-reviewed Journals, books, theses.

METHODOLOGY

- A thorough review of the literature regarding the concept of *Sthaulya* and *Apatarpan* has been done from *Bruhatrayi* and their Commentary by various *Acharyas*.
- The references regarding *Apatarpan* are given in *Vimansthan* of *charaka Samhita* chapter no.3, *sutrasthan* 23rd chapter.
- *Acharya Charaka* has mentioned *Sthaulya* in the 21st and *Santarpanjanya vyadhi* 23rd chapters of *Sutrasthana*.
- *Sthaulya vyadhi* is mentioned in *Sushruta Samhita Sutrasthan*'s 15th chapter.
- A detailed description of *Apatarpan* and *Sthaulya* is given in *Ashtang Sangraha Sutrasthan* 24th Chapter and *Ashtang Hridaya* 14th Chapter *Dvidividhopakramaniya*.

RESULTS

Acharya Charaka advises using *Apatarpan* therapy mainly in *Santarpanjanya Vyadhi* and *Sthaulya* is one among them.^[6]

सन्तर्पणकृतैर्दोषैः स्थौल्यं मुक्त्वा विमुच्यते।

उक्तं सन्तर्पणोत्थानामपतर्पणमौषधम्॥

-cÉ.xÉÔ. 23/26

गुरु चातर्पणं चेष्टं स्थूलानां कर्शनं प्रति।

-cÉ.xÉÔ. 21/20

As *Apatarpana* and *Langhana* appear as synonyms,

यत् किञ्चिल्लाघवरं देहे तल्लङ्घनं स्मृतम्॥

- (charak sutrasthan.22/9).

The therapy, medicine, drug, or lifestyle changes that bring about lightness and thinness to the body is called *Apatarpan* or *Langhan*.^[7]

In short all those substances, attributes, and functions, which result in the depletion of body constituents substantially, qualitatively, or functionally are called *Apatarpan*.

Types of Apatarpana

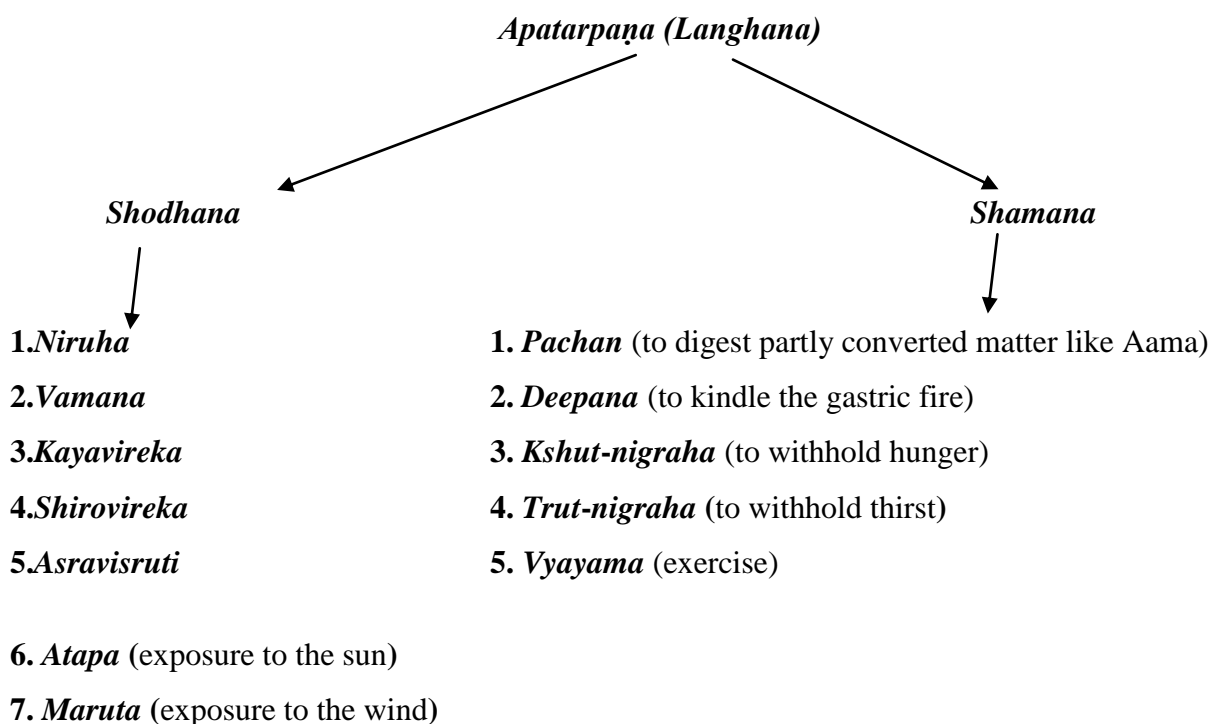
a) Acharya Charaka

Apatarpana (3 types): (ch.vi.3/43)

1. *Langhana* (reducing therapy).
2. *Langhana-Pachana* (reducing therapy along with therapies for digestion of ama dosha).
3. *Doshavasechana* (elimination of vitiated dosha from the body).^[8]

b) Acharya Vagbhatta

The whole *Apatarpan upakrama* (*Langhana*) can be implemented as *Shodhanaroopi* and *Shamanaroopi langhana*.^[9]



Applied aspect of *Apatarpan chikitsa Siddhanta* in *Santarpanjanya Sthaulya*^[10]

Type of <i>Apatarpan</i> (<i>Langhana</i>)	Indications
<i>Shodhana</i>	<ul style="list-style-type: none"> ➤ <i>Ati-Sthaulya</i> (<i>bruhat sharira</i>)- obese patient ➤ <i>Ati-Balawan purush</i> (strength of patient is strong), ➤ <i>Prabhuta Pitta-kaphadhika</i>- vitiated Pitta, Kapha. ➤ <i>Samsrustha Maruta</i>- obstructed <i>vata dosha</i> (in <i>sthaulya</i>)
<i>Dipana-pachana</i> (followed by <i>Sanshodhana</i>)	<ul style="list-style-type: none"> ➤ <i>Madhya sthaulya</i>, ➤ <i>Madhyam bala</i> (strength of patient is moderate) ➤ <i>Madhyam Pitta-kapha</i> and above conditions like <i>Aam dosh</i> etc. with moderate strength.
<i>Kshut-Trut nighraha</i>	<ul style="list-style-type: none"> ➤ <i>Hina sthaulya</i>, ➤ <i>Hina/Alpa Bala</i>
<i>Atapa sevana</i> , <i>Vyayam</i> , <i>Maruta sevana</i> (followed by <i>Samshodhana</i>)	<ul style="list-style-type: none"> ➤ <i>Madhya Sthaulya</i>, <i>Dosha</i> (diseases with moderate strength) ➤ <i>Balawan purush</i> (strength of patient is strong)
<i>Atapa sevana</i> , <i>Vyayam</i> , <i>Maruta sevana</i> .	<ul style="list-style-type: none"> ➤ <i>Alpa bala</i>, ➤ <i>Madhya sthaulya</i> etc.

Application of *Shodhana* type of *Apatarpan* in *Sthaulya*

Shodhana type of *Apatarpan* includes *Panchakarma* but *Lekhana Basti* is mainly *Tikta Shodhana Basti* is indicated in *Bahudoshavastha* in *Sthaulya*.

Triphala kwath, *Madhu*, *Yavakshara*, *Ushakadi gana dravya* (*shilajit*, *kasisa*, *tuttha bhasma*, *hingv*, *Vacha*) *Saindhav*, *Tila taila* are the contents of *Lekhana basti* which are having *Ushna*, *Tikshna*, *Sukshma* properties causing *Srotoshodhana*. *Akash* property of *Srotasas* which was blocked due to *Vitiated doshas* gets removed from the whole body, thus regaining normal functioning, hence breaking the *Samprapti* of *Medodusti*.^[11]

Application of *Shaman* type of *Apatarpan* in *Sthaulya***1. *Dipan*****2. *Pachan***

Apatarpan *Bheshaja Kalpana* causes *Dipan-Pachan*:

- *Takrarishta* (*ch.su.21/22*)
- *Yava-Amalak churna* (*ch.su.21/23*)
- *Bilvadi Panchamula with madhu* (*ch.su.21/24*)
- *Agnimantha Rasa with shilajatu* (*ch.su.21/24*)
- *Triphaladi Kwath* (*ch.su.23/10,11*)
- *Mustakadi kwath* (*ch.su.23/12-14*)
- *Kushthadi churna* (*ch.su.23/15,16*)

- *Trushanadi Mantha* (ch.su.23/18)
- *Vyoshadi saktu* (ch.su.23/19-24)
- *Karshaniya Yavagu* (ch.su.2/25)
- *Kushtadi lepa* (ch.su.3/8,9)
- *Lekhaniya Mahakashaya* (ch.su.4/8-3)
- *Trushna nigrahan Mahakashaya* (ch.su.4/14)

3. **Kshudha-nigraha:** skip dinner or take salad or boiled vegetables instead.

4. **Pipasa-nigraha:** take 2-3 lit. of fluid in a day.

5. **Vyayam:** brisk walking for 30 mins. daily.

6. **Atapa** (exposure to the sun)

7. **Maruta** (exposure to the wind)

DISCUSSION

Chikitsa Sidhhanta is one of the fundamental principles mentioned in ancient Ayurvedic classics that navigates the guidelines for the treatment of disease.

दोषदूष्यनिदानानां विपरीतं हितं ध्रुवम् |

उक्तानुक्तान् गदान् सर्वान् सम्यग्युक्तं नियच्छति ||

-cÉ.ÍcÉ.30/292

The treatment that is opposite to the properties of the *Dosha*, *Dushya*, and *Nidan* (etiological factors) involved in the causation of the disease is called **Chikitsa Sidhhanta**.^[12]

Dosha-Dushya-Nidana involved in Santarpan Janya Sthaulya

Nidan: The aetiological factors described by *Acharya* can be categorized under groups-

1. *Dosha Dushtikara* – *Snigdha*, *Guru*, *Madhura*, *Sheeta*, *Guna* dominant diet.
2. *Dhatu Daurbalyakar* / *Khavaigunyakara*- *Avyayam*, *Avyavaya*, *Achintana*, *Nityaharsha* etc.
3. *Agnimandiyakar* - *Ati Bhojana*, *Madhura*, *Snigdha pradhan Bhojana*.

Dosha: *Kapha* - *Kledaka*

Dushya: *Meda Dhatu*

Dosha or *Dhatu* gets increased by taking *Saman dravya* (similar to that of *Dosh* or *dhatu*) or *saman gunabhuyistha ahar-vihar* (similar properties of that *dosh* or *dhatu*). On the contrary

Dosha or *Dhatu* gets decreased by taking *Viparita dravya* or *Viparita-gunabhuyistha Ahara-vihara* (opposite properties of that *dosh* or *dhatu*). In *Sthaulya*, *Kapha dosh* and *Medo-dhatu* are in increased state because of taking *Snighdha* (unctuous), *Guru* (heavy), *Sthula* (space occupying), *Picchila* (slimy), *Mridu* (tender/soft), and *Sandra* (dense) *Guna* (qualities) which are *Saman Dravya* and *saman gunabhuyistha ahar-vihar* So, to decrease them *Viparita Guna* and *Viparita Gunabhuyistha dravyas* should be used.

1. *Dosha Viparita* and 2. *Dushya Viparita Apararpan Chikitsa* in *Sthaulya*

Qualities of *Apararpana (Langhana) dravyas*^[13]

लघूष्णतीक्ष्णविशदं रुक्षं सूक्ष्मं खरं सरम्।

कठिनं चैव यद्द्रव्यं प्रायस्तल्लङ्घनं स्मृतम्।

-ch.su.22/12

Apararpan (Langhana) is either voluntary like intended fasting or it is an indirect action-like effect of some drugs which reduces excessively increased *Dhatu* and *Dosha*.

Apararpan dravyas like *Triphala*, *Guduchi*, *Nimba chal*, *Chirayata*, and *Vasa* have qualities of *Tikshna*, *Ushna*, *ruksha*, *Sukshma*, etc. properties which is opposite to *Dosha (Kapha)* and *Dushya (Medo-dhatu)* involved in *Sthaulya* that is *Dosha Viparita* and *Dushya Viparita Chikitsa*.

Srotorodh is a key factor in *Samprapti* of the diseases where *Avyahat Gati of Vata Dosha* is obstructed by the vitiated *Medodhatu* and disease pathogenesis occurs. The *Akash*, *Vayu*, and *Teja mahabhoota* dominancy property of the *Apararpan* drugs clears *Srotsas* which was blocked, and regains normal functioning.

3. *Nidan Viparita Apararpan Chikitsa*

Nidan Viparita- Pathya Ahara

1. <i>Shuka Dhanya</i> (Cereal grain)	<i>Purana Shali, Kodrava, ShyAamka, Yava, Priyangu, Laja, Nivara, Koradushaka, Jurna, Prashatika, Kanguni</i>
2. <i>Shami Dhanya</i> (Pulses)	<i>Mudga, Rajamsha, Kulatha, Chanaka, Masura, Adhaki, Makusthaka</i>
3. <i>Shaka Varga</i> (Vegetables)	<i>Patola, Patrashaka, Shigru, Vrutaka, Katutikta Rasatmaka etc. Vastuka, Trapusha, Vartaka, Evaruka, Adraka, Mulaka, Surasa.</i>
4. <i>Phala Varga</i> (Fruits)	<i>Kapittha, Jambu, Aamlki, Ela, Bibhitaki, Haritaki, Maricha, Pippali, Erand Karkati, Ankola, Narang, Bilvaphala.</i>
5. <i>Drava Varga</i>	<i>Honey, Takra, Ushnajala, Tila and Sarshapa Tail, Asava, Arishta, Surasava, Jeerna Madhya</i>
6. <i>Mamsa Varga</i>	<i>Rohita Matsya</i>

Nidan Viparita- Pathya Vihara (Physical Regimen)

- *Jagarana* (Awakening in the night)
- *Nitya-bhramana* (Continuous walking)
- *Ashwa Rohana* (Horse riding)
- *Vyavaya* (Indulgence in sex)

Nidan Parivarjan

Nidan means cause or causative factors of the disease and *Parivarjan* means removal or avoidance. Avoidance of the causative factors of disease is called “*Nidan Parivarjan*” and this not only prevents the disease prognosis but also supports the disease treatment. The concept of *Nidan parivarjan* gives prime importance to *Ahar* and *Vihar*, the general factors that are responsible for diseased conditions are to be avoided. Avoidance of the specific *ahara-vihar* in particular dosha vitiating condition helps to prevent the pathogenesis of the disease.

Apathya Ahara (should be avoided)

1. *Snigdha ahar*: oily food, packaged foods, processed food, and restaurant fried foods like French fries.
2. *Madhura rasapradhan ahar*: sugar, Cakes, cookies, Pastries, Chocolates.
3. *Picchila ahar*: pizza, burger, doughnuts,
4. *Mamsahar*: Meat especially red meat, grilled food.
5. *Dugdh-vikruti*: Dairy products especially cheese cream, ice cream, yogurt.
6. *Paishtik ahar*: rice, wheat, pasta, breads.
7. *Ati Ashana*- Overeating
8. *Viruddha ahar*: Avoid incompatible combinations of food-
 - Milk with fish, meat, curd, and sour fruits, bread containing yeast, cherries, and yogurt.
 - Milk with sour fruits, melons, hot drinks, meat, fish, mangos, and with cheese.
 - Eggs with milk, meat, yogurt, melons, cheese, fish and bananas.

Apathya Vihar

1. *Avyayam* (Lack of physical exercise)
2. *Diwaswapa* (Day sleep)
3. *Avyavaya* (Lack of sexual life)
4. *Asana Sukha* (Luxurious sitting)

CONCLUSION

- For Samprapti-Vighatana, Apatarpan Chikitsa Siddhanta which have opposite properties to that of Kapha (Dosha-viparita) and Meda dhatu (Dushya-viparita) and Nidan of Sthaulya can be applied.
- Above *Apatarpan dravyas*, therapy, or lifestyle have opposite properties to this. Hence responsible for making *Samprapti-bhanga* of *Santarpanjanya Sthaulya* balancing *Kapha dosha* and reducing *Medo-dhatu*.
- Ayurvedic management of *Santarpan janya Sthaulya* aims at *Medohara* and *Kaphahara* measures and *Apatarpan* provides less nourishment and thus leads to the depletion of *Meda*. For example, *Madhu* possesses *Guru* and *Ruksha* properties, hence it is ideal for the management of *Sthaulya*.

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