

“A Comprehensive Review Article On Swastha Chatushka And Its Utility In Daily Routine Life”

Dr. Dimple^{1*}, Dr. Ritesh², Dr. Sandeep Kumar³

^{1*}Ayurvedic Medical Officer, Ayush department, Haryana.

²Ayurvedic Medical Officer, Ayush department, Haryana.

³Ayurvedic Medical Officer, Ayush department, Haryana.

***Corresponding Author:** Dr. Dimple

*Ayurvedic Medical Officer, Dept. of Ayush, Haryana.

Abstract-

The world's oldest medicinal science is *Ayurveda*. To achieve Dharma, Artha, Kama, and Moksha, it is performed. It applies its own set of concepts and methodology to address the preventative, curative, and promoter aspects of health and disease. According to legend, the Charaka Samhita is the oldest complete, reliable original text. The entire text discusses a variety of health-related topics, including how to achieve total health and offer suggestions for living a long life. There are many principles in this Samhita. While the entire Samhita is very important, the Sutrasthana is given higher weight in terms of fundamental ideas. In terms of preventive, promotional, and preservative measures that enhance both the quantitative and qualitative qualities of man, Swastha Catuska satisfies this concept of the ideal man. The atmosphere outside has a big impact on the human body. Numerous exogenous and endogenous rhythms exhibit a particular phase relationship, indicating that they engage in mutual interaction and synchronization. Ayurveda places a high value on health prevention; in this essay, we will elucidate the specifics of the Samhita contained in Charak Samhita.

Key words: Swasthya chatushka, Ayurveda, and health prevention.

Introduction-

The most authentic Ayurvedic treatise is the Charaka Samhita, which differs from other Ayurvedic treatises in many respects, including literary composition, subject presentation, method of treatment, etc. The way the chapters of Sutrasthana are arranged in the form of Chatushka, a set of four chapters with a common theme, is one of this treatise's unique features. The use of the Chatushka system to elaborate on the subject is a novel approach found in the Charaka Samhita, which painstakingly covers every subject. Seven of these Chatushka and two Sangrahadhyaya are intricately woven together to capture the essence of the entire Ayurvedic system in a meticulous manner; they are appropriately referred to as the Madhusanchaya of the Charaka Samhita.¹ Because of Chatushka's distinctive approach, the Charaka Samhita is praised as a remarkable classic and a real medical text.

The methodology of Chatushka is the peculiarity of Charak Samhita, because no other Samhita has explained in this fashion. The primary requirement for understanding Charaka Samhita in the modern period is the development of the idea and its relevance to each Chatushka. The collection of four chapters that pose the Adhikara throughout the Tantra and contain compilations of knowledge pertaining to a certain topic is known as the Chatushka. Bhesajya, Swastha, Nirredha, Kalpana, Roga, Yojana, and Annapana are the names of the seven Chatushkas. Dashapranayataneeya and Arthedashamahamooliya are Sangrahadwaya.²

In the Seven Catuskas' hierarchy, Swastha Catuska is ranked second. Following Bhesaja Catuska, this one likewise outlines the goal of science, which is Swasthasya Swasthya Raksanam, but it also serves Aturasya Vikara Prasamanam. In Ayurveda, Cikitsa is responsible for elevating Dhatu Samya to the status of Dhatusamya, while Swasthya is the state of Dhatusamya.³ According to Ayurveda, the perfect man is someone who has a healthy body, mind, and Indriya and lives a way that promotes both societal happiness and personal growth. In terms of preventive, promotional, and preservative measures that enhance both the quantitative and qualitative qualities of man, Swastha Catuska satisfies this concept of the ideal man. Matrashiteeya, Tasyashiteeya, Navegandharaneeya, and Indriyopakramaneeya are the members of Swastha Catuska that deal with various facets of health maintenance.⁴

OBJECTIVES-

to evaluate various ideas covered in Swastha Chatushka's four chapters in order to understand their applicability and function in maintaining health and preventing sickness.

MATERIALS AND METHOD

The current study examines descriptive literature. Significant situations from four chapters of Charaka Samhita's Swastha Chatushka are examined and thoroughly evaluated in order to determine the rationale for their explanation and application in various areas of illness management and the maintenance of good health. The Ayurvedic On Charaka Samhita, Jalpakalpataru Teeka of Gangadhara and Deepika Teeka of Chakrapani were examined for the same.

SWASTHA CHATUSHKA-

In *Ayurveda*, where patients have received treatment procedures to cure a variety of ailments. Then, therapeutic measures are also discussed here to guarantee that a healthy individual maintains a state of equilibrium for his Dosha and Dhatu and stays free from disease. Adhering to health regulations prevents diseases from developing in Jitendriya men even before they do, and when they do, they often subside quickly.⁵ People that preserve a healthy mindset, eat a balanced diet, don't overly attach themselves to objects through their senses, tell the truth, are forgiving, kind, moral, and surround themselves with positive people will always be in good health. A person is said to be healthy if their soul, mind, and senses are content and if their three Doshas (Vata, Pitta, and Kapha), seven Dhatus (Rasa, Rakta, Mamsa, Mda, Asthi Majja, and Sukhra), and malas (urine, stool, and sweat), are all removed in due course and maintain a state of balance.⁶

Important contents described under Swastha Chatushka

Table no-1 Description of Swastha Chatushka⁷

Sr.	Swastha Chatushka Chapter	Contents
1.	Matrashiteeya Adhyaya	Anjan Nasya Dhumpana, food, personal cleanliness, etc. are all described. Basically, it talks about the everyday routine that healthy people should adhere to.
2.	Tasyashitiya Adhyaya	Condition of nature and body in 6 seasons, description of Adanakala and Visargakala, regimen of 6 season Satmya Varnan.
3.	Navegandharaneeya Adhyaya	Exercise, pathogenesis, prevention, and treatment methods for endogenous and mental disorders are described, along with the distinction between non-suppressible and suppressible impulses.
4.	Indriyopakramaneeya Adhyaya	Panchapanchak Varnan, Sadvritta Palan (general code of conduct).

GLIMPSES OF SWASTHACATUSKA

Although it is quite normal for humans to value a happy and healthy existence, the Swastha Catuska is not just focused on that. The ideal life would be one that fulfills Purusartha, one of the four primary goals of human existence. If this satisfaction is abandoned, pursuing a healthy lifestyle is pointless.-

Ahara : It is a necessity for all living things. Thus, Caraka demonstrated how to explain Swasthavrtta using the proper amount of Ahara while taking Pathya-Apathya into account. His list of everyday remedies aligns with the well-balanced approach of contemporary preventative medicine.

Vihara : formally known as Swasthavrtta. This section elaborates on strategies for preserving the equilibrium between the endogenous and exogenous environments. Since all illnesses stem from these three factors, Caraka, via Swastha Catuska, advocates for the Samayoga of these three.

Kala : As the ultimate cause, it has an impact on all living things. Therefore, in Matrasitiya and Tasayasitiya, regimens are advised to minimize its effect.

Prajyaparadha : It is said to be the root cause of all illnesses. Caraka listed the reasons why Niija, Agantu, and Manasa Vyadhi occurred along with a concept to address each one.

Astmendriyartha : is the first step of the Samyoga of the Indriya and Karyotpatti, which is described in Pancapanca. It is the direct potential cause for the Samayoga. Next, guidelines for upholding this are clarified. Therefore, Caraka has described how making small modifications to one's routines can help avoid sickness, maintain, and improve one's health. The only Catuska that deals with the goal is Swastha Catuska. Since maintaining Ayu is the constant goal of Ayurveda, "Swasthasya Swasthyraksanam" as a whole plays a part in every chapter of Sutrasthana to Siddisthana.^{8,9}

An analysis of Swasthacatuska -

The Chatuskas are specifically made with the intention of completing the Ayurvedic Dwaya-Prayojana. Aturasya Vikara Prashamanam and Swasthasya Swasthya Rakshnam, wherein Swastha Chatuska plays a crucial role in clarifying Ayurveda's Pra-Pratham Prayojana..

Matrashiteeya Adhyaya

It's the Prathama Adhyaya of Swastha Chatuska, which is defined as Matra (proper quantity) + Ashi (relates to Khadya, Prashya, Lehya, Peya, etc.), i.e., consumption of the right amount of food. According to Acharya Chakrapani, a Matrashee is someone who regularly consumes the right amount of food.¹⁰ An intriguing observation is that, despite the explanation of Matratvat Ahara by Acharya in Swastha Chatuska, there is a separate Chatuska for Annapana. This is because, according to Acharya Chakrapani, Tatrapi Swasthya paripalanheteshu Matratvat Annam Pradhanam indicates that, of all the factors involved in maintaining good health, eating the right amount of food holds the greatest significance. In this chapter, Acharya Charaka outlines a precise daily routine to be adhered to in order to preserve normalcy. Here, it is suggested that eating the right amount of food promotes lifespan, strength, and happiness without upsetting the body's Dhatu and Dosha equilibrium.¹¹ This is only achievable if the appropriate diet and exercise routine are followed in accordance with seasonal homologation. The food items that should be regularly consumed for the preservation of health include milk, ghee, honey, green grains, rock salt, Indian gooseberries, barley, rainwater, and meat from animals that live in arid regions. Acharya Charaka also explains that these food items should be taken on a daily basis as they both prevent the onset of disease and maintain good health. Thus, the idea of Ahara is discussed first in Swastha Chatuska, emphasizing its paramount importance.¹²

Tasyashiteeya Adhyaya

It has been noted that a person eating in moderation at different times of the year may nonetheless get sick. This suggests that maintaining health and preventing sickness also greatly depends on understanding the regimen for various Ritu (seasons) or Ritusatmya, in addition to the amount of Ahara (food).¹³ Therefore, this Adhyaya was proposed by Acharya Charak as Dwiteey Adhyay of Swastha Chatuska. Ritu, the season, is characterized by a variety of traits that convey a range of physiological and environmental influences. Several dietary and behavioral guidelines, or "Charyas," have been outlined by Acharya Charak to help people adjust to seasonal changes without compromising their body's equilibrium. The main focus

of the Ayurvedic medical system is prevention, which can be attained by altering diet and lifestyle habits in response to changing weather patterns. As stated in Tasyasiteeya Adhyaya, this is a crucial component of preventive medicine.¹⁴ Our surroundings have changed significantly with the changing of the seasons. Dosha Vaishmya can result from the body's inability to adapt to pressures brought on by seasonal variations in certain characteristics. This can make the body more vulnerable to certain illnesses. Because of this, it is said in this Adhyaya that "Tasya Shitadiya Ahaarbalam Varnascha Vardhate." As stated in the phrase "Yasyartusatmayam Veditam Chestaharvyapasrayam," a person's strength and complexion are improved by understanding the appropriate diet and exercise routine for each season and exercising accordingly.¹⁵ The dispersal of many seasons, such as Varsha, Sharat, and Hemanta under Visarga Kala, and Shishira, Vasanta, and Grishma under Adana Kala, can be attributed to the moon and wind.¹⁶ These seasonal changes primarily impact changes in an individual's Agni, Bala, Rasa, and Dosha, or the four components. Agni and Bala react to the influence of nature by becoming stronger or weaker with the passage of the seasons. Seasonal variations in the environment lead Specific Rasa to become more prevalent during particular times of the year.¹⁷

It is therefore calculated that the regimen recommended for this period (six seasons) will aid in a smooth transition while maintaining Swasthya. From the moment of conception till death, ritu has an impact. This chapter's major goal is to raise awareness of how individuals can adapt to changing conditions and live in harmony with their surroundings. Since knowledge of ritucharya, or seasonal regimens, is essential to survival, Swasthya Rakkshanam greatly benefits from this understanding.

Navegandharaneeya Adhyaya

The Ahar is stated to be Swasthyahita, when the body excretes metabolic waste products like Mutra-Purish etc. without any repression which is generated after Aharpak, as we read the explanations of Hitakar Ahar Matra and Ritusatmya in previous Adhyayas. As a result, the Adhyaya is named Na Vegandharaneeya.¹⁸

Adharaneeya Vega

The amazing human body has many mechanisms in place to balance things that may be beneficial or detrimental to the body. Vegas, which are natural cravings that arise spontaneously, is what our body uses to create a balance of these chemicals. Dharana is the act of controlling desires, while Vega is the term for cravings. Vega is 'Pravritti Unmukhatwam,' according to Chakrapani.¹⁹ It refers to those cravings that are about to be let go. Thus, Adharaneeya Vegas and Adharaneeya Vega are explained in this third chapter of Swastha Chatushka. Adharaneeya Vega, conditions brought on by their protracted suppression, as well as remedies, are also discussed. The first seven impulses of Mutra, Puresha, Shukra, Vata, Chardhi, Kshavathu, and Udgara among the thirteen Adharaneeya Vega eliminate the Mala that has collected within the body. The body responds to the next six urges—Jrumbha, Kshudha, Pipasa, Nidra, Bhashpa, and Shrama Shwasa- in reaction to physiological needs and reflexes.²⁰ Acharya Charak is adamant that anyone hoping to avoid contracting one of these illnesses must not repress any Adharaneeya Vega. In order to preserve the body's equilibrium, which promotes good health, it is crucial to respond to this Adharaneeya Vega.²¹

Dharaneeya Vega

Navegandharaneeya Adhyaya describes another set of Dharaneeya Vegas (suppressible impulses) associated with Manasika (Lobha, Shoka, Bhaya, etc.), Vachika (Parusha, Anruta, Atimatra Vachana, etc.), and Kayika (Parapeeda, Streebhoga, etc.). The Dharaneeya Vega, which states that one should repress these cravings for one's own well-being both during this life and after death, has been accorded considerably greater significance by Acharya Charaka. The fact that these Dharaneeya Vegas are associated with emotional mental states is really intriguing. The innate mental desires are a vital component of the living body and have a substantial impact on an individual's state of health or illness.²² Those who care about their health should learn to master their sense organs in order to suppress these cravings. If these nine Dharaneeya Vegas are not under control, they might cause vitiation of body humours, known as Tridosha Prakopa, and provoke Prajnaparadha, which affects the body too, resulting in a variety of psychosomatic manifestations. Therefore, to reach the four Purushartha-Dharma, Artha Kama, and Moksha-these Dharaneeya Vegas should be suppressed in order to gain perfect health in all aspects of physical, mental, and spiritual welfare. Physical exercise, or vyayama, is a crucial discipline that Dinacharya explains. Vyayama

is essential for both illness prevention and health maintenance. It plays a significant part in humanizing and regulating every system in the human body. Proper physical activity, according to Ayurveda, has a favorable impact on our mind, emotions, senses, and spirit, as well as our body (spirit). The greatest advantages and maintenance of health result from performing Vyayama correctly, as described in Ayurvedic literature. Many dangerous disorders can develop if the same Vyayama is performed incorrectly or with the wrong technique.²³

Indriyopakramaneeya Adhyaya

This is the final and most distinctive Adhyaya of Swastha Chatushka, and it addresses the intellect and senses as well as moral and ethical standards for behavior and conduct. It focuses mostly on sensory perception and how it works. The Indriya Pancha Panchaka method, which consists of five components linked to five Indriyas, uses the senses as tools for the mind to express itself and the soul to learn. The mind governs the senses, which are then under the ultimate authority of the soul (Atma) and the intellect (Buddhi).²⁴ Samayoga of these four steers one toward good health; Hina, Mithya, and Atiyoga, on the other hand, misdirect one's mind, leading to bad health. Self-control and appropriate behavior are part of the sadvritta, or ethical observances. Along with the capacity to recognize and exert control over Dharaneeya and Adharaneeya Vega's, it encompasses self-sufficiency, auto recommendations Kayika, Manasika, Vachika, and a variety of tasks in daily life. Therefore, maintaining all aspects of health is the goal of the good behavior principles (Sadvritta). Additionally, it offers special perspectives on how to properly manage life and health. The individual is regarded as a social entity.²⁵ From a life and health perspective, their engagement with society is crucial. Therefore, it is essential to practice virtues and behave in a way that aligns with prevailing social traditions in order to prevent diseases and promote overall health. In summary, this chapter offers novel approaches to disease prevention, maintaining social and personal health, and living a fulfilling social life.²⁶

Importance of Swastha Chatuska-

The primary focus of Swastha Chatushka's writings is the description of universal theories and concepts linked to the preservation of good health under all circumstances. Dinacharya: By making a person aware of his surroundings, a healthy daily routine encourages a healthy lifestyle and fosters a sense of connection with nature. In fact, by synchronizing his body with the rhythm of the natural world, it guarantees that he lives in harmony. Maintaining a healthy daily routine reduces stress and anxiety, offers happiness, and increases longevity. A person can also attain a serene state of mind by mediating and absorbing positive energy. Dinacharya encourages a healthy lifestyle since it boosts immunity and guards against illness. A person who closely adheres to the Sadvritta's recommendations for maintaining good health will be free from all diseases, live a hundred years, acquire virtue and wealth, get the respect of good people worldwide, and become wealthy. The longevity of human health is said to be promoted by the means of illness prevention such as adhering to the optimal nutritional and lifestyle plans that are tailored to each individual's own constitution, building strength, and preserving psychological and social welfare to prevent psycho-spiritual problems.

Discussion-

Among the seven Chatushkas of Sutrasthana, Swastha Chatuska is ranked second. It discusses the Swasthavrtta principle of health maintenance, which is applicable in all situations and periods of time. In Dehaprakrti, Dosha is predominant in either one or both cases, or Tridosha is in balance. Nonetheless, it doesn't hurt the person and is in balance with the body's surroundings. Despite the fact that Charaka described Swastha as "Prakrtistha Dhatu," he defined Prakrti/Swartha in the Khuddakacatuspada under Nirdesha Chatuska as a condition of Dhatus equilibrium, which is also referred to as bliss (Sukha). Regrettably, the public is mostly unaware of the link between lifestyle and health. Many are unaware that a change in life style according to Swastha Chatuskha is an essential factor in the emergences of chronic diseases as reasons of increasing morbidity and mortality. Most people regard lifestyle to be a personal matter. But according to Swastha Chatuskha, a person's lifestyle reflects their socioeconomic, personal, and group identities through the social customs and manner of living they adopt. This Chatushka's guiding ideas

offer a comprehensive approach to both life and wellness. Adopting these prescribed routines in daily life addresses all aspects of health, such as Samajika, Adhyatmika, Kayika, and Manasika. This improves life quality and contributes to the achievement of the four Purusharthas, namely Dharma, Artha, Kama, and Moksha.

Conclusion-

Swastha Catuska's philosophy of health maintenance, or self-help for health, is applicable to all situations and periods of time. A person who possesses an outstanding, balanced level of bliss by nature is said to be in swastha. Swastha is Prakrti, or in balance with the natural world. In order to acquire Prasannatmendriyaman in Swasthya, Samadosa, Samadhatu, and Samamala are necessary. It is conceivable for Swastha Catuska to fulfill this. The daily routine that Matrasitiya addresses will bolster one's vitality and inventiveness. The seasonal schedule in Tasyasitiya is developed with Satmya's needs taken into account. The physical condition and the passage of time are positively correlated in both of these chapters. The third chapter of Swastha Catuska's sequence, Navegandharaniya, discusses the fundamental rules that must be adhered to in order to stop sickness from occurring. Caraka explains the Samayoga of Kala, Prajna, and Indriyarthas in four chapters, presenting Swastha Catuska, a protocol for Swasthya, in an effective manner. Even some other classics also contain chapters that are comparable, Caraka stands out for explaining the Sutra Rupa and addressing every facet of health in Swastha Catuska.

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