

A REVIEW ON HOLISTIC HEALTH APPROACHES OF AYURVEDA W.S.R TO *DINACHARYA* (DAILY REGIMEN)

Sharma Ramavtar^{1*}, Goel Sumeet¹, Mapdar Amitabha² and Sharma Kumar Kamalesh³

¹Research Officer (Ayu.), Central Council for Research in Ayurvedic Sciences. New Delhi.

²Assistant Professor, Swasthavritta, Raghunath Ayurved Mahavidyalaya and Hospital,
Contain, West Bengal.

³Professor, Swasthavritta, National Institute of Ayurveda, Jaipur.

Article Received on
18 December 2017,
Revised on 08 Jan. 2018,
Accepted on 29 Jan 2018
DOI: 10.20959/wjpr20183-10815

***Corresponding Author**
Sharma Ramavtar
Research Officer (Ayu.),
Central Council for Research
in Ayurvedic Sciences. New
Delhi.

ABSTRACT

In Ayurvedic science of life health (*Arogya*) is considered as the most vital aspect for the accomplishment of the *Purusarth chatustya* (Four aims and objectives of life). Health (*Arogya*) was considered as the prime factor over the four aims and objectives of life. In the present era of wealth and technologies peoples are living their life only to earn money in pursuit of prosperity to live responsible family life but they have left their physical activity, dietary schedule and sleep pattern etc. which leads them to suffer from lifestyle diseases. Ayurveda being a holistic health science emphasizes the importance of healthy lifestyle for the prevention of lifestyle diseases. Present paper encompasses

various aspects of *Dinacharya* (daily regimen) described in Ayurveda and their application in present scenario for maintenance of good health. Importance of *Pratauthana* (Time of getting up in *Brahmamuhurtha*), *Ushapana* (Intake of water in early morning), *Sauchakarma* (Voidings of excrements), Importance of squatting in toilets, *Dantadhavan* (cleaning of teeth), *Jivhanirlekhana* (cleaning of tongue), *Anjana* (application of collyrium), *Nasya* (nasal instillation of drops), *Gandush* (oil pulling), *Abhyanga* (Massage), *Snana* (Bath), *Vyayama* (Exercise / Yoga), *Udvarthana*, *Aahar* (diet), *Chaurkarma* (Cutting of hair, nails, beard etc.) and *Vastradharan* (Dressing style) are reviewed and it is concluded that for attainment of good health and maintenance of same, these concepts need to be implicated in our life and must be followed.

KEYWORD: Arogya, Brahmamuhurtha, Chaurkarma, Dantadhavan, Nasya.

INDRODUCTION

The attainment of happiness (Sukha) is the ultimate aim of all life forms. References are available even in our ancient literature such as the Veda and Upanishad seeking happiness for all.

स्वस्तिप्रजाभ्यः परिपालयंतां न्यायेन मार्गेण महीं महीशाः ।

गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ।

May the well-being of all people be protected by the powerful and mighty leaders and be with the law and justice. May good success be with all cows (divinity) and scholars, May all (*Samastah*) the world (*Loka*) become happy (*Sukhino*).

Acharya Charaka and various ancient texts mentioned that there are four aims and objectives (*Purusarth chatustya*) of individual's life, *Dharma* (righteousness, moral values), *Artha* (prosperity, economic values), *Kama* (pleasure, psychological values) and *Moksha* (liberation).^[1]

धर्मार्थकाममोक्षणामारोग्यं मूलमुत्तमम् । रोगास्तस्यापहर्तारः च जीवितस्य श्रेयसो ॥

The Health (*Arogya*) is the only tool for the accomplishment of the *Purusarth chatustya* (Four aims and objectives of life). Health (*Arogya*) was considered as the prime factor over the four aims and objectives of life. In earlier days, life was not so hectic. It was quite simple and free of too many challenges with healthy environment in comparison to these days. People were healthy as they had to perform all the daily routine activities by their own. But now, in the era of wealth and technologies, life has become comfortable but it has also become hectic and unhealthy because of competition. Now-a-days, use of high-tech machineries and over engagement in official work in pursuit of prosperity to lead responsible family life makes a person less active in both physical and mental level which leads to loss of health. Individuals have to work at least 9 to 10 hours in the offices by just sitting on the chair without any physical movement. They come to home late night and become too tired to perform any household work or exercise. Again, in the morning they get up late from bed and do some necessary works like bath, brush etc and go to their office. In this way, they live their daily

routine only to earn money, not their life for themselves. This leads to various lifestyle diseases, non-communicable diseases (Diabetes, Hypertension, and Dyslipidaemia etc.) and mental disorders. The lack of health prevents them from enjoying the real pleasure of being rich.

A good wealth can be earned anytime using good health. However, good health can never be earned again in life if once destroyed. Health is defined as the state of complete physical, mental, and social wellbeing not merely an absence of disease or infirmity.

समदोषः समाग्निश्च समधातु मलक्रियः ।

प्रसन्नात्मेन्द्रियमनः स्वस्थ इत्यभिधीयते॥

The classical textbook of Ayurveda elaborates that the balanced state of the main elements of our body (*Dosha* and *Dhatu*), adequate digestion (*Agni*), proper excretion (*Malakriya*), blissful condition of Self (*Atma*), satisfied senses (*Indriya*) and a happy state of mind (*Manas*) when encompassed in a person, then he is called as a Healthy (*Swasthya*) person.^[2] Ayurveda is the science, which helps to accomplish the advantageous (*Hitayu*) and disadvantageous (*Ahitayu*) as well as happy (*Sukhayu*) and unhappy (*Dukhayu*) states of life. A vast description of, what is good and bad for life, its measurement and life itself are described in Ayurveda. The science which imparts knowledge about life, its aims and objectives, and the description of happy and unhappy life, useful and harmful life, long and short spans of life and such other material along with their properties and actions as promote and demote is described in the entire treatise.

It is better to prevent disease rather than trying to cure of disease after they occur. Prevention is better than cure means that it is better to stop a bad thing from happening in the first place then to let it happen and then go to the trouble of fixing it. Some things are very difficult to fix, and it would be better if they were already fine and didn't need to be fixed. This is similar to the saying that it is better to change the oil in your car rather than waiting to fix a blown engine. A healthy person is more energetic and works with full efficiency to earn wealth. Those who do not have good health are very poor even if they have lots of money. Unhealthy person cannot be cheerful even after having lots of money. A good health is the real pleasure and charm of life. In such a busy life with polluted environment and availability of only adulterated food, it is very hard to maintain a good healthy life.

DISCUSSION

In order to maintain health, a vast description of Daily Regimen (*Dinacharya*), Seasonal Regimen (*Ritucharya*), Code of conduct (*Sadvritta*) and Behavioural medicine (*Achar-Rasayana*) are mentioned in Ayurveda. Lifestyle denotes the people live, reflecting the whole range of activities, attitudes of everyday from sunrise to sunset. These simple rules, especially Daily Regimen, if properly followed, helps in maintaining a good health.

Pratauthana (Time of getting up in Brahmamuhurtha)

In Ayurveda *brahmamuhurtha* has been mentioned ideal for wake up and starting of a new day. The total day is divided into 30 equal parts to 48 minutes. *Brahmamuhurtha* is the second last *muhurta* before sunrise (calculation considering sunrise at 6 a.m.) i.e. 1 hour 36 minutes i.e. 96 minutes before sunrise i.e. 4:24 a.m. to next 48 minutes i.e. up to 5:12 a.m.^[3] Ayurveda classics advocated for getting up in *brahmamurtha* for healthy individual is helpful in prevention and promotion of health. It has been advised by Acharya Bhavprakash that after waking up one should see his mirror image and looking into the mirror is auspicious, brightens the face, and ensures strengths increase the life span and removes poverty and sin.^[4] Brahma means knowledge; this time is also favourable for reading as calm environment helps for easy grasping of any knowledge as well as *satva guna* is also dominant in human body at this time. Due to fresh air, lower air pollution (some infectious material which are transmitted through droplet nuclei are deposited in ground) and lower noise pollution one should practice Yoga, Pranayama and Meditation in *brahmamurtha*.

Ushapana (Intake of water in early morning)

Drink a glass of lukewarm or normal temperature water after waking up. A person who drinks water of eight *prasriti* (a cup formed by joining two palms is known as *prasriti*) at time of sunrise, can live for a period of hundred years, without any disease and fear of old age. The following diseases are not contacted to a person, who habituates to drink water in early morning. They are *Arsha* (Haemorrhoids), *Sotha* (oedema), *Grahani* (Sprue), *Jwara* (fever), *Jara* (oldage), *Kustha* (skin disorder), *Medo vikara* (Obesity related disease) etc.^[5] A vessel or glass meant for *Ushapan* should be made of copper or clay.^[6] So, water stored overnight in a Copper vessel got nourished with all health benefits of copper. In this overnight process copper ions dissolves in the water. Copper is necessary for body as it regulates the growth of our body, regulates enzymatic reactions, enhance the health of connective tissues, and ensure the efficient utilization of iron. Copper has the ability to get our digestive system back in

shape. It also helps the body to dissolve fat quickly and effectively. It promotes cell regeneration, replace dead skin cells with new and healthy ones. Copper is known to heal wounds quickly owing to its anti-inflammatory property. Copper regulates the contraction and relaxation of our stomach facilitating the smooth passage of food along the digestive tract.

***Sauchakarma* (Voidings of excrements)**

After *Ushapana* daily evacuate the body waste (stool) in *sauchalaya* (toilets). Relieving our self from the natural urge or perform excretory functions early in the morning prolongs life.^[7] A person shouldn't engage himself in any work while suffering from urge. He or she should let the urge out. Neither should take extra effort to expel it out nor should suppress if urges come out. Maintenance of cleanliness whatever it is in general or after defecation, plays huge role in the maintenance of good health and also in the prevention of diseases.

An Indian style *Sauchalaya* is better than Western style toilets

- It makes us fit and increases our life expectancy, while using Indian toilets by making us little exercise daily like sitting, standing and use of our hands etc.
- Sitting on Indian toilet also gives us a full aid digestion which means the squat position helps a person to digest the food properly where food is pressurized and churned properly. So that it easier to pop out. Whereas in western style toilet, we are just sitting ideal without giving any pressure on our stomach and this may not result in anything good and satisfactory.
- Using Indian style toilet is also good for pregnant women because it benefits them in natural way and release constipation also. Indian style toilet can help to make a pregnant woman more ready and easier for natural delivery.

***Dantadhavan* (cleaning of teeth)**

Teeth should be cleaned twice a day, after elimination of urine and faeces at morning and after consumption of food at evening. Principally twigs of *kashaya*, *katu* and *tikta rasa* dominant tree, like *arka*, *nyagrodha*, *khadira*, *karanja*, *kakubha* etc.^[8] are used for this purpose although *madhura rasa* containing twig like *madhuka* also used in some particular instance.^[9] The tip of the twig should be chewed to prepare soft bristle and without harming the gum teeth should be cleaned one after another starting from the lower tooth^[10] facing east or northern direction.^[11] The twig which is used for *dantadhavan* should have some special

character like it should be straight, knotless or having one knot and free from cavity (caused by insect infection). *Dantadhavana* abide the rule of Ayurveda obviously helpful in maintaining of oral health. It prevents dental carries by maintenance of salivary pH and promotion of salivary secretion. Regular mechanical removal of food debris and control over acid formation helps to prevent dental plaque which in turn prevents periodontal diseases. Further antimicrobial and healing property also present in the herbal twigs which are used for *dantadhavana*.

***Jivhanirlekhana* (cleaning of tongue)-**

Many of the beneficial phytonutrient and body signals that our food contains are the first interpreted by the mind-body upon contact with receptors in the tongue. So, we want to improve this communication between our food and our body by removing any coating that is interfering with that connection. Also, many herbs have their beneficial effect from the initial contact with receptors on the tongue.

The ancient Ayurvedic recommendation of tongue scraping is one that is often overlooked. There are many benefits to this daily practice as far as oral health, and overall physical, mental and spiritual health. In fact, by removing the coating and stimulating the tongue, this helps to balance the heavy and dulling qualities of *kapha dosha* in our physiology. In Ayurveda, *ama* refers to any accumulation of toxic residue in the mind and body. This can result from improper eating, poor digestion, or a reflection of an imbalance somewhere in the gastrointestinal system. The tongue should be gently scraped from back to front; the scraper may be rinsed off between strokes, if there is lot of accumulation. Tongue scrapers, which should not be sharp edged and are curved, are to be made of metals like gold, silver, copper, tin, and brass.^[12] The dirt deposited at the root of the tongue, abstracts expiration and gives rise to foul smell. So, the tongue should be scraped regularly.^[13]

***Anjana* (application of collyrium)**

Daily application of *Anjana* improves eye health, prevents eye diseases and cures several eye diseases. It removes dirt from eye, subsides burning sensation itching and pain of eye. It improves tolerance to eye and wind.

***Nasya* (Nasal instillation of drops)**

Nasa is considered as a one among the five sensory organs. There is an interesting concept in Ayurveda about all the diseases of ear, nose, throat, mouth, eye and head. Nose is believed to

be the entry to the Head; hence all diseases of organs above the clavicle can be treated using nasals route i.e. *Nasya*,^[14] There are various types of *Nasya* described in Ayurvedic literature for treatment and maintenance of health. Basically, *Nasya* is of two types, *Shirovirechan* and *Snehana*. Further these two types have been divided into five subtypes named as *Nasya*, *Shirovirechan*, *Pratimarsh*, *Avapida* and *Pradhanmana*.^[15] *Snehana dravya* is used for *Pratimarsh Nasya*. *Pratimarsh Nasya* of *Anu tail* or oils indicated for daily use^[16] in one or two drops especially strengthens the sense organ, improves health of the hairs, shin and throat.

***Gandush* (oil pulling)**

Filling the mouth with some fluid and retaining for some time is called as *Gandush*. It is a simple rejuvenation and preventive therapy, when done routinely, enhances the senses, maintains clarity, brings about a feeling of freshness, and invigorates the mind. These oral cleansing techniques can also benefit bad breath, dry face, dull senses, exhaustion, anorexia, loss of taste, impaired vision, sore throat etc.

***Abhyanga* (Massage)**

Abhyanga is one of the steps mentioned in *Dinacharya* and is an ancient Indian Ayurvedic approach adopted for healing, relaxation and treating various types of diseases.^[17] Ayurveda always recommend that *Abhyanga* (oil massage) should be performed daily. If not possible, then at least apply oil to head, ears and feet.^[18] *Abhyanga* delays aging, reduces stress since it is evident to reducing physiological dealings of strain, including hormonal (cortisol, epinephrine and nor-epinephrine) as well as physical (heart rate and blood pressure) variables.^[19]

***Snana* (Bath)**

Regular bathing as a part of *Dinacharya* clears all the dirt of the skin caused by the environment. Daily bathing not only keep us fresh and smelling good but also serves to keep us fit and healthy. While bathing we stretch and move our body parts as well as we give gentle massage to joints, muscles and organs by our hands or scrubber. This is very effective in providing an adequate workout through resistance. There is also less chance of injury for people who are at risk of falls, which makes aquatic exercise ideal for the elderly.

Vyayama (Exercise / Yoga)

Vyayama or physical exercise is an important preventive, curative and rehabilitative measure. It is common knowledge that when a machine is not in use it becomes rusty. In the same way if the human body is not used, it can very easily be a waste away. Because of the routine nature of the daily work, only some body parts or group of muscles are used more than the others. The aims of *vyayama* are to promote harmonious development of the whole body. In all the seasons' daily *vyayama* should be performed by persons desiring their wellbeing by *balardh* (half of the strength). Moreover, *ardhashakti vyayama* is indicated in *sheeta* and *vasanta kala* only. As *vyayama* practiced beyond the capability of the body can be harmful.^[20] Individuals practice daily *vyayama* causes physical development, lustre, compactness of body parts, stimulation of digestive power, nonexistence of idleness, firmness, lightness, cleanliness, tolerance to fatigue, cold, heat and provide optimum immunity. The enemies of a man habituated to regular physical exercise, dare not to molest him through fear. Senile decay never approaches and the muscles of a person become firm and steady.^[21]

Udvarthana

The term *Udvarthana* can be split as *urdhwa* and *varthnam*. *Urdhwa* means upward and *varthnam* means to move something upward. *Udvarthana* means rubbing of the body. It is a cleaning procedure. It cleans impurities of skin by using drugs of fragrance. *Udvarthana*, massaging the body with soft, fragrant powders, mitigates *Kapha*, liquefies the fat, and produces stability of the body parts and excellence of the skin. Doing *Udvarthanam* as a part of *Dincharya* destroys *Sharira dourgandhya* (body odour), *Gurutva* (heaviness), *Tandra* (drowsiness), *Kandu* (itching), *Arochaka* (anorexia) and *Sweda* (sweating).^[22]

Aahar (diet)

Aahar is one and best beside the three sub pillars (*Aahar*, *Nindra* and *Brahamcharya*), helps to sustain life's.^[23] It is possible to make a person disease free only through diet; no medicine can be equated with food. Not only physical health, it can enhance the memory power also. Nutritional need of children, pregnant and lactating lady, elderly etc. must be met through it. So, *Aahar* is one of the most important part of life for prevention and promotion of health. A person should not follow *Vishmasana* (Untimely food) and *Adhyasana* (intake of food before digestion of previous food). It can hamper our digestive fire. One should not eat before three hours of previous meal and should not fast for more than six hours. In the first three-hours

digestion will be taking place and after six hours' body strength is lost, if he does not eat. Appetite is stimulated when food and *Dosha* are digested. That's why, whenever a man perceives appetite, that is his food time.^[24] Drinking water according to thirst is necessary to promote digestive fire. Water intake before eating causes reduction in weight and decrease digestion, in the middle, increases digestive capacity and at the end causes obesity and increases *Kapha*.^[25] One should have dinner in the first three hours after sunset in small quantity. Food which is difficult to digest should not be consumed at night.^[26]

Chaurkarma (Cutting of hair, nails, beard etc.)

Scalp hair, body hair, moustache and other hair should be cut at least in every five days. This enhances brightness, increases span of life and provides strength. Ciliated hair present in nose should never be removed which will disturb the vision. Hair should be combed with a comb which helps in the growth of hair and removing dust, dirt and insects.^[27]

Vastradharan (Dressing style)

Wearing clean dress adds to the bodily charm, reputation, longevity and prevents inauspiciousness. It brings about pleasure, grace, competence to participate in conferences and good look.^[28] Physically clothing serves many purposes. It can serve as protection from the elements, and can enhance safety during hazardous activities such as hiking and cooking. It protects the wearer from rough surfaces, thorn and prickles by providing barrier between the skin and the environment. Clothing can insulate against cold or hot conditions further they can provide a hygienic barrier.

CONCLUSION

It is advised that one should take care of the body at all costs because if the body is lost (to ill health) everything else is lost. So one should keep this in mind and strive for a healthy living.

सर्वमन्यत् परित्यज्य शरीरमनुपालयेत् । तदभावे हि भावानाम सर्वभावः शरीरिणाम् ॥

Leaving everything else, one should take care of the body, in the absence of the body; there becomes complete absence of all the bodily entities.^[29]

REFERENCES

1. Charaka, Charaka Samhita 1/15, Priyavrat Sharma Editor, Vol- I, Fifth Edition, Chaukambha Orientalia Varanasi 1998, Page 4.
2. Susrutu, Susrutu Samhita 15/41, Priyavrat Sharma Editor, Vol- I, Fifth Edition, Chaukambha Visvabharti Varanasi 1999, Page 173.
3. <https://en.wikipedia.org/wiki/Muhurta>.
4. Bhavmishra, Bhavaprakasha, Purvakhand 5/4-5, Commentary by Bulusu Sitaram, Vol- I, First Edition, Chaukambha Orientalia Varanasi 2006, Page 67.
5. Bhavmishra, Bhavaprakasha, Purvakhand 5/303-304, Commentary by Bulusu Sitaram, Vol- I, First Edition, Chaukambha Orientalia Varanasi 2006, Page 95.
6. Bhavmishra, Bhavaprakasha, Purvakhand 5/118, Commentary by Bulusu Sitaram, Vol- I, First Edition, Chaukambha Orientalia Varanasi 2006, Page 78.
7. Bhavmishra, Bhavaprakasha, Purvakhand 5/7-8, Commentary by Bulusu Sitaram, Vol- I, First Edition, Chaukambha Orientalia Varanasi 2006, Page 67.
8. Vagbhata, Astangahridaya Sutrasthan 2/2-3. Shastri H.Sadasiva editor, with Sarvangasundara of Arundatta and Ayurveda *Rasayana* of Hemadri commentary, Varanasi: Chowkhamba Surbharati Prakashan; Reprint 2010; page 24.
9. Susruta, Susruta Samhita Cikitsasthan 24/7. Thakral K.K editor, with Nibandhasamgraha commentary of Dalhana and Hindi translation of Nyaya Chandrika commentary of Gayadas, Part II. 1st ed. Varanasi: Chowkhamba Oriental; 2014; page 419.
10. Vriddha Vagbhata, AstangaSamgraha Sutrasthan 3/23. Gupta A. editor, with Hindi Commentary, Varanasi: Chowkhamba Krisnadas Academy; Reprint 2011; page 23.
11. Yogaratnakara Purvakhanda nityapravrittuprakar 1/12, Sastri. Brahmasankar editor. with Vidyotini Hindi Commentary; Varanasi; Chaukhambha Prakashan; Reprint 2013, page 56.
12. Charaka, Charaka Samhita 5/74, Priyavrat Sharma Editor, Vol- I, Fifth Edition, Chaukambha Orientalia Varanasi 1998, Page 38.
13. Charaka, Charaka Samhita 5/75, Priyavrat Sharma Editor, Vol- I, Fifth Edition, Chaukambha Orientalia Varanasi 1998, Page 38.
14. Vagbhata, Astangahridaya Sutrasthan 20/1, With Sarvangsundra commentaries of Arundatta and Ayurvedarasayan of Hemadri, Annotated by Dr. Anna Moreswar Kunte, Vol- I, Choukambha surbharti prakshan Varanasi 2010; page 287.
15. Susrutu, Susrutu Samhita, Chikitsasthan 40/19, Kaviraj Kunjal lal Bhishagratna Editor, Vol- II, Fifth Edition, Chaukambha Sanskrit series office Varanasi 1999, Page 774.

16. Vagbhata, Astangahridaya Sutrasthan 20/33. Prof. K.R. Srikantha Editor, Vol- I, Third Edition, Krishnadas Academy Varanasi 1996; page 261.
17. Vagbhata, Astangahridaya Sutrasthan 2/8. Prof. K.R. Srikantha Editor, Vol- I, Third Edition, Krishnadas Academy Varanasi 1996; page 24.
18. Vagbhata, Astangahridaya Sutrasthan 2/9. Prof. K.R. Srikantha Editor, Vol- I, Third Edition, Krishnadas Academy Varanasi 1996; page 24.
19. T. Hernandez and M. Diego M, et al. Cortisol decreases and serotonin and dopamine increases following massage therapy. *Int J Neurosci*, 2005; 115: 1397-1413.
20. Vagbhata, Astangahridaya Sutrasthan 2/11. Prof. K.R. Srikantha Editor, Vol- I, Third Edition, Krishnadas Academy Varanasi 1996; page 24.
21. Susrutu, Susrutu Samhita, Chikitsasthan 24/36-40, Kaviraj Kunjal Lal Bhisagratna Editor, Vol- II, Fifth Edition, Chaukambha Sanskrit series office Varanasi 1999, Page 556.
22. Charaka, Charaka Samhita 5/93, Priyavrat Sharma Editor, Vol- I, Fifth Edition, Chaukambha Orientalia Varanasi 1998, Page 40.
23. Charaka, Charaka Samhita 11/13, Priyavrat Sharma Editor, Vol- I, Fifth Edition, Chaukambha Orientalia Varanasi 1998, Page 74.
24. Bhavmishra, Bhavaprakasha, Purvakhand 5/107-108, Commentary by Bulusu Sitaram, Vol- I, First Edition, Chaukambha Orientalia Varanasi 2006, Page 77.
25. Bhavmishra, Bhavaprakasha, Purvakhand 5/147-149, Commentary by Bulusu Sitaram, Vol- I, First Edition, Chaukambha Orientalia Varanasi 2006, Page 81.
26. Bhavmishra, Bhavaprakasha, Purvakhand 5/265, Commentary by Bulusu Sitaram, Vol- I, First Edition, Chaukambha Orientalia Varanasi 2006, Page 91.
27. Bhavmishra, Bhavaprakasha, Purvakhand 5/43-45, Commentary by Bulusu Sitaram, Vol- I, First Edition, Chaukambha Orientalia Varanasi 2006, Page 71.
28. Charaka, Charaka Samhita 5/97, Priyavrat Sharma Editor, Vol- I, Fifth Edition, Chaukambha Orientalia Varanasi 1998, Page 40.
29. Agnivesha, Charak Samhita, Nidanasthan 6/7, Ayurved dipika commentary by Chakrpanidatta, Edited by Yadavji Trikamji, Chaukambha Surbharti Prakashan, Varanasi reprint 2011, page 220.