



Review Article

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CRITICAL REVIEW ON IMPORTANCE OF *SWASTHA CHATUSKHA* IN MANAGEMENT OF LIFE STYLE DISORDER AND PRESERVATION OF ALL DIMENSION OF HEALTH

***Dr. Jyotsna Gorssi¹ and Dr. Satya Deo Pandey²**

¹Post Graduate Scholar, PG Department of Kayachikitsa, Desh Bhagat Ayurvedic College and Hospital, Mandi Gobindgarh (Punjab)

²Director Clinical Research, Professor of Department of Kayachikitsa, Desh Bhagat Ayurvedic College and hospital, Mandi Gobindgarh (Punjab)

*Corresponding Author's Email ID: dr.jyotsnagorssi7@gmail.com

Abstract

Ayurveda is an ancient science of life since time immemorial. *Ayurveda* apart from providing various therapeutic measure for diseases, emphasizes on maintenance, promotion of health and prevention of diseases through diet and lifestyle regimes. All specific beneficial knowledge necessary for the development of different aspect of life were completely compiled by *Acharays* in form of *Samhita*. In *Samhita- Ayurveda* is an authentic treasure of knowledge and science of life by which one can attain real positive health. Under the *Chatuskha* methodology, the major portion of *Swastha Chatushka* describe the various procedures essential for the maintenance of health and treatment of diseases. In *Swastha Chatushka*, recommendations are mainly categorized as 1. Diet and nutrition (*Matrayukta Ahara*), 2. Regimen of personal and social hygiene, Daily routine (*Dinacharya*), Seasonal regimens (*Ritucharya*), *Achara Rasyana*, *Adharaneeya* and *Dharaneeya Vega*, including basic sanitation and healthy living environment (*Swasthavritta* and *Sadvritta*). The improper conduction of these procedures can be considered as responsible causative factors for manifestation of disease and the proper conduction of these holistic principle are leads to preservation of all dimension of positive health and life (*Swasthya Smrakshana*).

Key words- *Ayurveda, Swastha Chatushka, Swasthavritta, Sadvritta, Dinacharya, Swasthya Samrakshana.*

INTRODUCTION

Health is better than wealth is a very appropriate saying. The health of the body is essential for man, for without it, his life will be burden both to himself and to others. Great care should be taken to preserve health and prevention of disease, and to secure a sound mind in sound body. All specific beneficial knowledge necessary for the development of different aspect of life were completely compiled by *Acharaysin* form of *Samhita*. In *Samhita- Charak Samhita* is an authentic treasure of knowledge and science of life by which one can attain real positive health. In *Charak Samhita*, all basic principles are explained very beautifully in *Sutra Sthana*. *Sutra Sathana* is the heart of whole *Samhita* and further divided into *Chatushka* methodology (seven *Chatushka*) and *Samgraha Dwaya*. The term *Chatushka* is referred to the group of four chapters having compilations of knowledge for a specific subject. Seven *Chatushka* are named as *Bheshaja*, *Swastha*, *Nirdesha*, *Kalpana*, *Roga*, *Yojana*, *Annapana Chatushka*. Under the *Chatushka* methodology, the major portion of *Swastha Chatushka* describe the various procedures essential for the maintenance of health and treatment of diseases. A major purpose of the health promotion and disease prevention approach, both for individuals and an entire population, is to recognize the health problems for which preventive efforts can result in the more appropriate utilization of health status. This approach to health highlights the importance of lifestyle and personal behaviour in improving personal health status and in maintaining health and functioning, both physical and mental. The main aim of *Swastha Chatushka* is the important in elucidating the *Pratham Proypjana* of *Ayurveda* i.e. "*Swasthasya Swasthya Rakshanam*" (is to protect the health of the healthy person).

OBJECTIVES

1. Increase public awareness and understanding of the determinants of health according to *Ayurveda*, disease and disability and opportunities for progress.
2. Foster supportive environment for healthy lifestyles.
3. Promoting health prevention and health literacy on deprived communities for better understanding and benefiting.
4. To prolong life, improvement in the standard of living and to reduce the incidence of diseases like life style disorders.

LITERATURE REVIEW

In *Charaka Samhita* – *Swastha Chatushka* is one of the most important *Chatushka* of the *Sutra Sthana* which deals with *Matarashiteey Adhyaya*, *Tasyashitteya Adhyaya*, *Navegandharaneeya Adhyaya* and *Indriyupkarmaneeya Adhyay*.

PRINCIPLES OF SWASTHA CHATUSHKA –

In *Ayurveda*, where therapeutic measures have been given to cure various diseases of different patients. Then, here are also mentioned therapeutic measure to ensure that a healthy person remains diseases free, his *Dosha* and *Dhatu* remain balanced. Even before the occurring of diseases, the *Jitendriya* man who follows the rules of health, diseases do not arise in him and even if the diseases do occur, they calm down soon. People who maintain healthy thinking, take healthy food, do not have unnecessary attachments to the objects of the sense organs, have equal vision for all beings, speak the truth, easily forgive, are generous, virtuous and keep good and healthy company always remain healthy. A person whose three *Doshas* (*Vata*, *Pitta* and *Kapha*), seven *Dhatus* (*Rasa*, *Rakta*, *Mamsa*, *Mda*, *Asthi* *Majja* and *Sukhra*), all these sub *Dhatus* should be fermented in due course and remains in balance state, *Malas* (urine, stool and sweat) should be removed in due course keeps happening and one whose soul, mind and senses are happy is called healthy person. It is very important to know what kind of routine we should be keep, what diet we should take in every day and what is unhealthy for us.

1. **Right quantity & qualities of food in relation to digestive fire**-Every person should be *Matarashi*, that is take food in proper quantity. The quantity of food depends on the *Jathragni* of the persons and the *Guru-Laghu* (heavy and light) nature of food items.¹ The food which is easily digested without any disturbance, does not cause pain, pressure or heaviness in the stomach while eating, senses and mind remains satisfied and healthy, that is the right amount of the food for that person. The food digested in the morning till the evening and by eating which increases the strength of the body, the same amount of food has been said to appropriate.² This quantity keeps on changing depending on the ages of the persons, the strength of *Jathragni* and the season. The amount of food can be less or more due to *Laghu* and *Guru* nature of the food substances which is digested in due time without obstructing the natural activity of the body.³ *Shalichawal* (Rice),

Moong Dal, Masoor Dal, Arhar etc. are of *Laghu* nature, while the product made of flour, sugarcane and milk like jaggery, *Kheer, Halwa, Peethi* etc. are of *Guru* in nature, but if small amount of these *Guru* products will be eaten, they bring *Laghuta* (lightness) in the body. On the other hand, if *Laghu* food products are eaten in big amount, they create *Guruta* (heaviness) in the body.⁴ Therefore, by nature of *Guru* and *Laghu* food products are dietary for healthy or patient only when eaten in appropriate quantity. The *Laghu* food products consist more qualities of *Vayu* (air) and *Agni* (fire) *Mahabhuta* and the qualities of *Prithvi* (earth) and *Jal* (water) are more in *Guru* food products, therefore, *Laghu* food products can ignite the fire and *Guru* food substances by their natural properties are not the ones to illuminate the fire, so if they are consumed in excess, they increase the *Doshas* and cause indigestion. *Shashtika* rice (a kind of rice harvested in sixty days), *Shali* rice, *Moonga Dal* (green gram), rock salt, *Amlalaki*, barley flour, *Ghrita*, celestial water and honey should regularly take such food which are conducive to the maintenance of good health. Dried meat, dry vegetables, lotus rhizomes and lotus stalk, *Kurchika* (boiled buttermilk), *Kilata* (sweet milk product), pork, beef, buffalo meat, fish, curd, *Masha* (black gram) and *Yavaka* (a variety of barley) should not take on regularly basis.⁵ The consumption of food is according to the digestive fire of each person, but the general rule is that one-third of the stomach should be filled with solid food, the second-third with liquid, the third part should be remained empty for the activities of *Vata, Pitta* and *Kapha Dosh*. In this way, the bad effects of consuming excessive amount of food can be avoided.⁶ *Ayurveda* recommends taking sweet, sour, salt, pungent, bitter and astringent *rasa* in this same order, while having food which leads to good health.⁷ When we are hungry and are about to start eating, the digestion fire is at peak. Sweet, sour and salt being heavy in nature, if they are consumed first the digestion strength will be better utilized to digest these *rasas*. Pungent, bitter, and astringent foods, take a bit less strength to digest, hence they are advised to taken at the second half of meals. In the season in which the night is long, food should be taken in the morning which is warm and *Snigdha* in nature. In the season in which days are long, food should be taken in the afternoon which is liquid, *Laghu* (light) and cold in nature. In the season in which days and night are equal, food should be taken in the afternoon. Person should have the second meal in the first hours of night. For strength and betterment of age, food should be taken in the evening only after the morning food is digested. The food stuck in the teeth produces foul smell in the mouth,

so clean the mouth carefully or gargle with water after meals. *Kapha Dosha* increase after taking meals, so to pacify the *Kapha Dosha* and for good smell of mouth, astringent, Pungent and bitter rasa substances like fruits of nutmeg, extract of camphor, flower stalk of *Tambul* (Piper Betle Linn.), *Kauka* (Hibiscus Abelmoschus Linn.), *Puga* (Areca catechu Linn.), *Kakkola* (Piper Cubeba Linn.), cloves and cardamom should be taken.⁸ After eating, sit happily like a king as long as the heaviness of the food remains, after that walking hundred steps and then lie down on the left side.

2. *Dinacharya* (daily regime)-major practice that promotes for a healthy life style- The measures to protect the personal health have been explained beautifully in detail in *Swastha Chatushka*. Wake up in the *Brahmamuhurt* (between 3.30-5.30 AM) in the morning. Worship the God, Gurus and elders. Wash face and eyes with amla water or cold water, this prevents pimples, acne, spots, moles on the face. Eyesight remains healthy because *Kapha Dosha* is removed from the eyes. Clean the teeth with *Datun* (tooth cleaning stick whose end is crushed) or *Manjana* or paste which is either astringent, pungent or bitter in taste. This should be done in such a way that the gums are not affected. This removes the dirt on the tongue, teeth and mouth, improves taste and pacified the *Kapha Dosha* in mouth.⁹ *Karanja* (Pongamia pinnata), *Karavira* (Nerium indicum Mill.), *Arka* (Calotropis gigantea), *Malati* (Aganosma dichotoma), *Kakubha* (Terminalia arjuna), *Asana* (Terminalia tomentosa) these and other trees having identical properties are recommended for toothbrush.¹⁰ Tongue scrapers, which should not be sharp edged and are curved, are to be made of metals like gold, silver, cropper, tin and brass. The dirt deposited at the root of the tongue, obstructs expiration and gives rise to foul smell, so the tongue should be scraped regularly.¹¹ After that *Gandusha Kriya* - filling the mouth in the morning with oil or medicated water daily and holding for few minutes without moving inside the oral cavity should be done. *Gandusha* (oil pulling) has been used to prevent decay, oral mal odour, gum bleeding, dryness of throat, cracked lips and for strengthening the teeth, gums and the jaw.¹² When *Gandusha* done routinely, enhance the senses, bring about a feeling of freshness and maintains clarity in the voice. A daily *Abhyanga* (massage) practice restore the balance of the *Doshas* and enhances well beings and longevity. Regular *Abhyanga* is especially grounding and relaxing for *Vata Dosha* imbalances. The body of one who does a regular *abhyanga* does not get affected by

accidents or strenuous physical work. A daily Abhyanga endows one with good skin, good physique, and the body becomes strong, pleasant to look at, has good lustre and is not affected by old ages.¹³ One who applies oil on his head on daily basis does not suffer from headache, baldness, greying of hair. Head massage gives strength of the head region, enhanced hair growth, hair become black, long and deep-rooted, sense organs work properly, produce sound sleep and happiness.¹⁴ If oil is regularly dropped into the ears, then ear diseases due to vitiated *Vata Dosha*, torticollis, lock jaw, difficulty of hearing and deafness are prevented.¹⁵ By massaging oil on the feet, roughness, immobility, dryness, tiredness and numbness are instantaneously cured, tenderness, strength and steadiness of feet are improved. The eye sight becomes clear and vitiated *Vata* is relived, Prevention from sciatica, cracking of feet, constriction of vessels and ligaments of feet is ensured by foot massage with oil.¹⁶ *Udvartana* has been included as a part of *Dinacharya* and can be done daily. In *Udvartana*, the powder of medicinal drugs are mixed with oil or water so as to make a paste. Decoction of barley, sandalwood, gram flour, turmeric and curd or butter can be used on daily basis for *Udvartana*. This paste is rubbed over the body in a reverse (opposite to that of the body hairs) direction over the body. The benefits of *Udvartana* are rejuvenates the skin and bring freshness in it, alleviate the foul smell of sweat and heaviness of the body, opens up the blocked channels, provides good shine and complexion and ignited the fire in the skin (*Bhrajaka Agni*). *Ayurveda* sees bathing as therapeutic activity. *Ayurveda* encourage bathing just before sunrise and just before sunset, if a person who is bath once a day, then the best time is in the morning, to cleanse the skin after the natural overnight detox and repair of mind-body, a signal to fresh start of the day. Bathing is purifying, life promoting, a destroyer of fatigue, physically removes sweat and dirt, is resuscitative and a promoter of *Ojas* or divine energy.¹⁷ Then after bathing, wait at least 30 minutes to eat breakfast to give digestive fire the time to light up properly. After bathing, one should wear clean clothes because it gives harmony, longevity and wealth, prevent bad luck and makes the mind happy. It brings about pleasure, grace, competence to participate and good looks. Applying sandalwood, saffron, musk and aromatic substances stimulates libido, produce good smell in the body, enhance longevity and charm, it gives corpulence and strength to the body, it pleasing to the mind and prevents bad luck.¹⁸ Gems, diamonds, pearls, rubies, gold and silver ornaments increase good fortune, auspiciousness and longevity and also conducive to

Ojas.¹⁹ Various ancient *Acharyas* described *Anjana* therapy as daily regimen especially *Sauvira Anjana* (Antimony Sulphide) and *Rasanjana* (decoction of Berberista Aristate) mixed with honey as it eliminates excessive *Kapha Dosha* from the eyes because eyes have predominance of *Pitta* or *Teja Mahabhuta* for its proper functioning or clarity of vision.²⁰ c.su5/15-17. *Dhumapana* (inhalation of medicated smoke from the nose and mouth) is also prescribed as a daily regimen because it is a procedure which is used as a preventive measure as well as promotive and curative method. It prevents vitiated *Vata* and *Kapha* generated *Urdhva Jatrugata Vyadhi* (heaviness of head, headache, rhinitis, pain in eyes, ear and cough etc.). Vitiated *Kapha* situated in the head is eliminated very fast by *Dhumpana*.²¹

3. ***Adharaniya Vega and Dharaniya Vega***- Body excretes metabolic waste through external orifices by various regulatory mechanisms. This mechanism grossly described as (movements to excretes toxins i.e. urges). These urges are 13 types and can be voluntarily controlled up to certain extent. When these urges are voluntarily suppressed for prolonged period, various diseases can originate due to accumulation of toxins and local obstructed pathologies. An intelligent person should not suppress the natural urges initiated by sensation of urine, defecation, sexual desires (release of semen). Flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and exertion induced dyspnea.²² A person willing for his own well-being should suppress the urges to engage in adventures, and extreme activities of psyche (*Manasika Vega*), speech (*Vachika Vega*) and body (*Kayika Vega*) to achieve the fruits of virtue (*Dharma*), wealth (*Artha*) and desires (*Kama*).²³ A person should control improper psychic activities like greed, grief, fear, anger, egoism, shamelessness, jealousy, excessive affliction in anything and desire to acquire someone else's wealth. Improper expression of words like harsh talk, excessive talking, that which intends to harm others or backbiting, lying and untimely speech are to be restrained during speaking. Improper physical activities like physical actions intended to trouble others, excessive indulgence in sex, stealing and violence should be restrained.
4. **Importance and benefits of *Vyayama* (exercise)** – such suitable physical movements intended towards bringing stability (in body) and increase in strength is known as *Vyayama*.²⁴ This has to be practiced in moderation. Lightness, strength to work,

stability, endurance towards distress and mitigation of dosha especially *Kapha* and stimulation of digestive power is engendered by physical exercise. Exhaustion, fatigue, wasting, thirst, bleeding from different part of the body, dyspnea with fainting, cough, fever and vomiting are caused by excessive physical exercise. Exercise, laughing, speaking, walking, sexual activities and staying awake at night should not be participated in excess by a person, because they suddenly perished like a loin trying to drag a huge elephant.²⁵

5. **Principles of preventing psychological disturbances-** In a healthy state, mind and sense faculties are not disturbed and they perform their duties in a healthy way in order to maintain healthy mental health, one should make all positive efforts. This can be achieved by the performance of duties after duly considering their pros and cons, with the help of intellect (*Buddhi*), together with the sense faculties (*Indriya*) applied to their respective objects (*Indriya Artha*). Hence, person who is desirous of his own wellbeing should always perform noble acts (*Sadvritta*) with proper care.²⁶ Such some *Sadvritta* (noble deeds) are- one should pay respect to the God, cow, *Brahmins*, *Guru*, elderly, higher spirituals expert, respect to fire, one should clean excretory orifices and feet frequently. One should have a haircut, shave and nail cut thrice every fourth night. One should be *Purva Abhibhashi* (should try to wish first), *Sumukha* (should have delightful face), one should envy in the action, competition and causes but should not envy in the results, do not worry much, be fearless, behave auspiciously and display good manners, be friendly to all creatures, reconcile the angry, console the frightened, be truthful, be tolerant towards unpleasant words uttered by others, be controller of intolerance. Maintain general ethics as virtuous act and healthy diet practices on daily basis.²⁷ Do not have the habit of procrastination and postponing things. Do not do anything without proper examination, not be slaves to senses, no be fickle minded, not inflict too much burden over the intellect or senses, not act on anger and grieve continuously. Do not be over-happy about achievements or overly depressed about the loss. Have faith in correlation of cause and effect and do not lose spirit. Have faith that good deeds bring good results.
6. **Sequence to adopt good habits and discard bad habits-** An intelligent person should gradually wean himself away from unwholesome practices and adopt wholesome

ones in the proper sequence.²⁸ The schedule on the first day one should give up a quarter of the unwholesome practices and correspondingly adopt a quarter of wholesome practices. On the second day, half of unwholesome practices should be given up and half of the wholesome should be adopted, this is to be continued for the third day also. On the fourth day, three-fourth of the unwholesome practices should be given up and three-fourth of the wholesome one should be adopted. This process should be continued on the fifth and sixth day also. The process of giving up of the unwholesome practices and adoption of the wholesome practices is completed fully on the seventh day. By slowly and gradually giving up unwholesome practices and by increasing the wholesome practices in proper sequence, the unwholesome practices do not reoccur and the wholesome practices are fully adopted.²⁹

DISCUSSION

In current era, due to prolonged exposure to three modifiable lifestyle behaviours-smoking, unhealthy diet and physical inactivity and result in the development of chronic diseases, especially heart disease, stroke, diabetes, obesity, metabolic syndrome, chronic obstructive pulmonary disease and some type of cancer. These illnesses used to be considered the “non

communicable” and “chronic disease”, part of the degenerative diseases group. Chronic disease can result in loss of independence, year of disability, or death, and impose a considerable economics burden on health services. Today, chronic diseases are a major public health problem worldwide. In 2005, WHO estimated that 61 percent of all death -35 million and 49 percent of the global burden of disease were attributable to chronic diseases. By 2030, the proportion of total global deaths due to chronic diseases is expected to increase to 70 percent and the global burden of disease to 56 percent. The world assembly adopted a resolution in 2000 on the prevention and control of chronic diseases. The combination of two healthy lifestyle factors-1. Diet and nutrition (*Matrayukta Ahara*), 2. Regimen of personal and social hygiene: - Daily routine (*Dinacharya*), Seasonal regimens (*Ritucharya*), *Acharya Rasyana*, *Adharaneeya* and *Dharaneeya Vega*, exercise regularly, including basic sanitation and healthy living environment (*Swasthavritta and Sadvritta*) seem to be associated with as much as an 80 percent reduction in the risk of developing the most common and deadly chronic

diseases. Unfortunately, there is very little public awareness of association between health and lifestyle. Many are unaware that a change in life style according to *Swastha Chatuskha* is an important factor in the emergences of chronic diseases as causes of increased morbidity and mortality. Lifestyle generally considered a personal issue. However, lifestyle according to *Swastha Chatuskha* are social practices and way of living adopted by individuals that reflect personal, group and socio-economics identities.

CONCLUSION

According to the quantity, the intake of food substance endows the person with strength, colour, health and life. Consumption of excessive and low amount of food, both are not good for the digestive fire. Consumption of *Guru* food products should eat till half satiety and *Laghu* food products should eat till satiety.³⁰ People who have weak digestive fire should take small quantity of food once a day for the increase of digestive fire. People with even digestive fire should take food twice a day. Patients with disease should also take food in small quantity. By following a pattern of meal timings and regulating the amount of food being eaten, it helps human body to digest and absorb the nutrients from the food effectively. *Dinacharya* -a healthy daily routine promotes a healthy lifestyle and helps the person to connect with nature by making him conscious of his surroundings. In fact, it ensures that he live in harmony by aligning his body with the rhythm with nature. Following a healthy daily routine every day, removes all the stress and worries and brings happiness and promotes longevity, by mediating and absorbing the positive vibes a person can achieve a peaceful state of mind. *Dinacharya* promotes the healthy lifestyle since it strengthens the immunity and protects from the diseases. One who keenly follows the *Sadvritta* prescriptions for maintenance of positive health will be devoid of all diseases and live for hundred years, he will attain virtue, wealth, be praised by good and earn fame all over the world. The method of prevention of diseases by following an ideal dietary and lifestyle regimen suited to one's unique constitutions and improving the strength, maintaining psychological and social wellbeing for prevention of psycho-spiritual disorders are mentioned to promotes longevity of human health because "Health is not just being disease-free. Health is when every cell in your body is bouncing with life" – Sadhguru.

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