

ROLE OF DIET AND NUTRITION IN SWASTHVRITA: INSIGHTS FROM AYURVEDA

DR. DHANRAJ NAGAR

Professor & Hod, Department of Swasthavritta and Yoga, Dr. Vasant Parikh Ayurvedic Medical College, Vadnagar, Gujrat, India.

ABSTRACT: -

Diet assumes a significant part in the support of good wellbeing and in the avoidance and fix of the sickness; the legitimate adjusted food is the main consider the advancement of positive wellbeing. The groundwork of Ayurvedic sustenance depends on the possibility that the individual is the consequence of what, when, where, how and why they eat. Ayurveda makes sense of that food ought to be eaten carefully and with appreciation, and that it should be new, of the greatest quality, edible, heavenly, affectionately ready and fulfilling to the faculties. Ayurveda offers a reasonable methodology for planning, eating and processing food in light of extraordinary body-mind type or Dosha, as well as the hour of day, the season and the time of daily routine cycle and the experiencing spot of the individual. Ayurveda is a 5000-year-old science that means to assist an individual with understanding what they really want as a remarkable person. It's a sympathetic excursion of self-revelation, giving the devices to turning into one's own doctor. The primary point of Ayurveda is to keep up with the wellbeing in a solid individual and to fix the illness. To accomplish this, Ayurveda principally focuses on different guidelines and guideline connected with way of life. Dietetic Rule is one among them. Assuming that the dietetic rule is adhered to appropriately, it assists with further developing wellbeing and improve the life expectancy.

KEYWORDS: - Ayurveda, Diet, wellbeing, Dosha, Dietetic Rule.

INTRODUCTION: -

Anything that we take into our bodies' persuasions our prosperity. Ayurveda instructs that food sources are transporters and balancers of the Indispensable Life Power for example prana. Every food has its own exceptional qualities of energy and flavor through which it creates a particular outcome on our body tissues. Subsequently, dietetic standards play a critical undertaking in both causation and relieving of the illness. An appropriately kept dietetic guideline keeps the body sound and forestalls the way of life infections. As indicated by Ayurveda, food isn't just a combination of the relative multitude of essential fixings like proteins, nutrients, fats and starches, yet it is additionally something special, which fills in as a wellspring of energy for the psyche and the spirit too. Food is the substance through which we bring nature's insight into our bodies. Stomach related "fires," aggregately called Agni, helps in processing and absorption of food so supplements can be ideally used. At the point when Agni is solid, our body totally absorbs supplements and kills what it needn't bother with. At last, a completely working stomach related framework utilizes the food articles to deliver a biochemical called ojas, a liquid substance that feeds the psyche and body, keeps up with the harmony between every substantial framework, and fills one's general existence with brilliant energy/prana. Acharya Charka referenced food is the main driver of both solid body as well as sickness. Healthy food prompts satisfaction and unwholesomeness prompts misery. Subsequently, one ought to devour food after the appropriate investigation, since body is begun from the food Even - Sushrut acharya believes something very similar. Acharya says that good food alone is answerable for the advancement of the body tissues; then again the unfortunate act of diet is the main driver for all the way of life illnesses.

MATERIAL AND METHODS: -**DIET & NUTRIENT: -**

Maharshi Susruta has likewise depicted the significance of food. As indicated by him, Food sustains and encourages the heart and straightforwardly adds to once substantial strength. It works on the memory, mouth-watering power, energy, regular strength of the brain, builds the ojas and the life expectancy".

**Aahar praninha sadho balkridehadharakah **

Ayustaja samutshashymrityojoagnivivardhanahh || 68 ||

The old Ayurvedic text Sushruta Samhita states, "He whose doshas are in balance, whose craving is good...whose body, psyche, and faculties stay brimming with delight, is known as a sound individual." By following these basic, tried and true Ayurvedic dietary standards in day to day existence, we can advance wellbeing, increment our satisfaction, and elevate soul. One ought to eat a wide assortment of food sources for adjusted nourishment - entire grains, lentils and heartbeats, vegetables, natural products, dairy, nuts, solid oil or ghee, flavors and unadulterated water all play their parts in the adjusting system. Dinners ought to be cooked at home, utilizing new fixings. We ought to keep away from pre-bundled food varieties whenever the situation allows, and avoid immersed fat and sugar more often than not. One ought to eat all the more entire grains, organic products, vegetables and lean wellsprings of protein. As the season transforms, one ought to make changes in his eating routine and routine too. It is recommended to remain in cool places and eat cool food varieties when the weather conditions is blistering however switch over to hotter spots and hotter food as it becomes colder. One shouldn't eat a lot of cool, dry and harsh food, zesty, broiled and pungent food varieties.

SPECIFIC DIETARY INTAKE RULES: -

As healthy eating routine plays a critical errand in development and improvement of the body, individual needs to calmly realize which is healthy and which is unwholesome to him. Healthy changes from one individual to another. The food which is Saatmya (healthy) to one individual might be Asatmya (unwholesome) to other. The healthy food taken with appropriate principles assists with reestablishing the dynamism in wiped out. Subsequently one ought to notice the dietetic guidelines, to accomplish legitimate processing, osmosis and wellbeing of the body. Both sound people as well as patients ought to observe the dietetic guidelines. Charaka acharya has set down eight elements, deciding the utility of food, which are aggregately known as "Ashta Ahara Vidhi Visheshayatana". These 8 variables are generally significant from the mark of causative, preventive and remedial part of infection. They are to be analyzed before food admission and furthermore to be followed during and after food consumption. Every one of the eight variables are similarly significant. Among the 8 factors, the initial 6 elements from Prakriti to Kala are connected with article i.e Ahara though the seventh component Upayoga Samstha is connected with interaction of eating. It is called Ahara Vidhi Vidhana.

Upayoga Samstha tu Upayoga niyamaha| Aharopayogah Kartavya Evam Na Kartavya Iti Upayoganiyamaha ||

It is for Swasthya (sound) angle. Comparably in numerous sicknesses Ahara Vidhi Vidhana (dietetic guidelines) is referenced. So the guidance of Pathya sevana (admission of healthy articles) and Nidana Parivarjana (keeping away from unwholesome) as Ahara Vidhi Vidhana likewise assists with relieving the sickness. Indeed, even Sushruta and Vagbhata additionally referenced similar variables under the heading of Aharavidhi, Annavidhi, Bhojana vidhi and so forth.

As a training in view of science and soul, Ayurveda urges to plan and eat food in a serene, cherishing and lovely climate; and to welcome food with demonstration of regard, recognizing its source with appreciation. Continuously bite your food delicately and recollect not to gorge. Through laying out a restrained example of practicing good eating habits and nutritious food varieties, Ayurveda endeavors to find a reasonable way of life which gives mental, profound, and actual dependability. Charaka properly portrays about significance of food that the existence of all living things is food and the whole world looks for food. Coloring, clearness, great voice, long life, grasping, joy, fulfillment, development, strength and knowledge are subject to nature of food and its admission". Utility of food benefit isn't just at individual yet at widespread level, It has been referenced that, "whatever advantageous for common bliss, relates to the vedic penances prompting paradise and anything activity prompts profound salvation is supposed to be laid out in food".

Ayurveda makes sense of that dietary requirements and absorption are impacted by the rhythms of nature and the progressions that happen in one's life. Carrying on with an Ayurvedic way of life is to settle on food decisions that are put together not just with respect to unique Doshik example of person, yet as indicated by the nature of the food, the flow season and spot of living. Model: the impact of a blistering, weighty, sticky, Flowery summer day can be adjusted by a cool, light, dry, verdant green plate of mixed greens. The hour of day additionally has its impact as indicated by Ayurveda. 10 am to 2 pm is the period overwhelmed by Pitta (fire and water) and is viewed as the best season of day to eat the most intricate feast as your stomach related fire or Agni is most grounded. The pattern of life is one more deciding component in cognizant eating. As we become older, we enter the Vata (air and ether) dominating a great time, Agni might debilitate and crucial tissues become drier. By eating more modest, more successive, warm, damp and supplement rich feasts, as good soups, we can keep a reasonable condition of wellbeing. Ayurveda has given the rules in regards to legitimate food and proper way of life to acquire strength of wellbeing.

SIX RASAS & DOSHAS: -

The standards of Ayurveda depend on the idea of tridosha, or the arrangement of three doshas. The three doshas, known as Vata, Pitta and Kapha, are dynamic powers with particular qualities that shape everything in the universe. Every individual is brought into the world with a remarkable constitution, called prakriti, that is made out of fluctuating measures of impact from every one of the three doshas. In the Ayurvedic view, an irregularity between the doshas, produces a condition called vikriti, a Sanskrit word that signifies "veered off from nature." As per Ayurvedic standards, every individual's eating regimen ought to be fit to their prakriti. Ayurveda recognizes six significant preferences depending on the situation in diet consistently-sweet, sharp, pungent, impactful, harsh, and astringent. Every one of these preferences has explicit wellbeing giving impacts. By including each of the six, we will be generally totally sustained and fulfilled. When reliably eat a couple of the preferences, it causes medical conditions as well as triggers desires for undesirable food varieties. The six preferences likewise influence the doshas as follows-

- 1) Unpleasant: The severe taste is found in spinach, Mixed greens, asparagus, tomatoes, espresso, unsweetened cocoa, citrus strips and so on. The unpleasant taste diminishes both kapha and pitta, however increments vata.
- 2) Sharp: The impactful taste is found in stew peppers, red bean stew, ginger, and other hot-tasting flavors. The impactful taste diminishes kapha, yet increments pitta and vata.
- 3) Astringent: All vegetables, including peanuts, beans, peas and lentils, have astringent characteristics. The astringent taste diminishes kapha and pitta, yet increments vata.
- 4) Pungent: The pungent taste is found in any food to which salt has been added. The pungent taste expands kapha and pitta, yet diminishes vata.
- 5) Sharp: The acrid taste is tracked down in lemons, limes, vinegar, cheddar, and plums. The sharp taste expands kapha and pitta, yet diminishes vata.
- 6) Sweet: The sweet taste is tracked down in sugar, honey, rice, milk, cream, spread, wheat and bread. The sweet taste increments kapha, yet diminishes pitta and vata.

DOSHA & DIET: -

Various food varieties cause explicit doshas either to increment or decline. Each taste has characteristics related with it that will either increment or reduction the Doshas. For instance; sweet is weighty, harsh is clammy, pungent is warm, unpleasant is chilly, impactful is hot and astringent is dry. Two crucial standards in Ayurveda are; "like expands like" and "contrary energies make balance." Food sources with characteristics that are like a Dosha will build that Dosha and food sources with credits that are not normal for a Dosha will diminish or placate that Dosha, consequently, keeping the Dosha in balance. The preferences and characteristics that balance Vata are sweet, acrid, pungent, warm, weighty and soggy. The preferences and characteristics that balance Pitta are sweet, harsh, astringent, cool, dry and weighty. The preferences and characteristics that balance Kapha are sharp, severe, astringent, light, warm and dry. During seasons of vikriti, or awkwardness, the eating regimen can be

utilized to one or the other abatement or increment the three doshas until balance is reestablished. The dosha adjusting impact of a not entirely set in stone by its taste, pungent, sharp, sweet, severe, astringent, or impactful and its different characteristics, weighty, sleek, chilly, hot, light, or dry. Vata, Pitta and Kapha are connected with body prakriti. In Ayurveda, Rules have been given for 10 food classifications viz: Natural products, Vegetables, Grains, Vegetables, Dry organic products, Seeds, Sugars, Fixings (flavors), Dairy, and Oils. We can depict explicit food articles from these classes in the cutting edge speech to work with their utilization in way of life problems and further classifications them in view of their impact on doshas -

(I) Phala Varg (Natural products): -

Vata Dosha

Vata Placating Eating routine - sweet organic products, apricots, avocado, bananas, berries, cherries, coconut, figs (new), grapefruit, grapes, lemon, mango, melons (sweet), oranges, papaya, peaches, pineapple, plums

Vata Irritating Eating routine - dried organic products, apples, cranberries, pears, persimmon, pomegranate, watermelon

Pitta Dosha

Pitta Conciliating Diet - sweet organic products, apples, avocado, coconut, figs, grapes (dim), mango, melons, oranges (sweet), pears, pineapple (sweet), plums (sweet), pomegranate, prunes, raisins

Pitta Disturbing Eating regimen - acrid natural products, apricots, berries, bananas, cherries, cranberries, grapefruit, grapes (green), lemons, oranges (sharp), papaya, peaches, pineapples (harsh), persimmon, plums (acrid)

Kapha Dosha

Kapha Placating Eating routine - Apples, apricots, berries, cherries, cranberries, figs (dry), mango, peaches, pears, persimmon, pomegranate, prunes, raisins

Kapha Irritating Eating routine - sweet and harsh natural products, avocado, bananas, coconut, figs (new) grapefruit, grapes, lemons, melons, oranges, papaya, pineapple, plums

(II) Shaak varg (Vegetables)

Vata Dosha

Vata Placating Eating routine - cooked vegetables, asparagus, beets, carrots, cucumber, garlic, green beans, okra (cooked), onion (cooked), potatoes (sweet), radishes, zucchini

Vata Irritating Eating routine - crude vegetables, broccoli, brussels sprouts, cabbage, cauliflower, celery, eggplant, salad greens, lettuce, mushrooms, onions (crude), parsley, peas, peppers, potatoes (white), spinach, sprouts, tomatoes.

Pitta Dosha

Pitta Mollifying Diet - sweet and severe vegetables, asparagus, cabbage, cucumber, cauliflower, celery, green beans, mixed greens, Mixed greens, Ladyfinger, peas, parsley, peppers (green), potatoes, sprouts.

Pitta Irritating Eating routine - impactful vegetables, beets, carrots, eggplant, garlic, onions, peppers (hot), radishes, spinach, tomatoes

Kapha Dosha

Kapha Appeasing Eating routine - impactful and harsh vegetables, asparagus, beets, sprouts, cabbage, carrots, cauliflower, celery, mixed greens, Mixed greens, Ladyfinger, parsley, peas, peppers, potatoes (white), radishes, spinach.

Kapha Irritating Eating routine - sweet and delicious vegetables, cucumber, potatoes (sweet), tomatoes.

(III) Shook dhanya varg (Grains)

Vata Dosha:

Vata Conciliating Diet - oats (cooked), rice, wheat

Vata Exasperating Eating regimen - grain, buckwheat, corn, millet, oats (dry), rye

Pitta Dosha:

Pitta Conciliating Diet - grain, oats (cooked), rice (basmati), rice (white), wheat

Pitta Exasperating Eating regimen - buckwheat, corn, millet, oats (dry), rice (brown).

Kapha Dosha:

Kapha Assuaging Diet - grain, corn, millet, oats (dry), rice (limited quantity - basmati).

Kapha Disturbing Eating routine - oats (cooked), rice (brown), rice (white), wheat.

(IV) Shami dhanya varg (Vegetables)

Vata Dosha:

Vata Assuaging Diet - mung beans, dark and red lentils

Vata Disturbing Eating routine - any remaining vegetables

Pitta Dosha:

Pitta Placating Eating routine - all vegetables aside from lentils

Pitta Disturbing Eating routine - lentils

Kapha Dosha:

Kapha Appeasing Eating regimen - all vegetables besides as recorded

Kapha Disturbing Eating regimen - kidney beans, soy beans, dark lentils, mung beans

(V) Shuskaphal Varg (Dry organic products)

Vata Dosha:

Vata Assuaging Diet - all in little amounts

Pitta Dosha:

Pitta Conciliating Diet - coconut

Pitta Exasperating Eating regimen - any remaining dry natural products

Kapha Dosha:

Kapha Exasperating Eating regimen - no dry natural products by any means

(VI) Beej varg (Seeds)

Vata Dosha:

Vata Appeasing Eating regimen - all seeds with some restraint

Pitta Dosha:

Pitta Placating Eating routine - sunflower, pumpkin

Pitta Exasperating Eating regimen - any remaining seed

Kapha Dosha:

Kapha Conciliating Diet - sunflower, pumpkin

Kapha Exasperating Eating regimen - any remaining seeds

(VII) Ikshu varg (Sugars)

Vata Dosha:

Vata Conciliating Diet - all sugars aside from white sugar

Vata Exasperating Eating regimen - white sugar

Pitta Dosha:

Pitta Appeasing Eating regimen - all sugars with the exception of molasses and honey

Pitta Irritating Eating routine - molasses, honey

Kapha Dosha:

Kapha Placating Eating routine - honey

Kapha Irritating Eating routine - any remaining sugars

(VIII) Harit varg (Sauces)

Vata Dosha:

Vata Placating Eating routine - all flavors are great

Pitta Dosha:

Pitta Mollifying Diet - coriander, cinnamon, cardamom, fennel, turmeric, dark pepper (modest quantity)

Pitta Disturbing Eating regimen - any remaining flavors

Kapha Dosha:

Kapha Mollifying Diet - all fixings with the exception of salt

Kapha Exasperating Eating routine - salt

(IX) Goras varg (Dairy)

Vata Dosha:

Vata Conciliating Diet - all dairy with some restraint

Pitta Dosha:

Pitta Assuaging Diet - margarine (unsalted), curds, ghee; milk

Pitta Disturbing Eating regimen - buttermilk, cheddar, sharp cream, yogurt

Kapha Dosha:

Kapha Assuaging Diet - ghee, goat milk

Kapha Disturbing Eating regimen - any remaining dairy

(X) Sneha/Taila varg (Oil and fats)

Vata Dosha:

Vata Placating Eating regimen - all oils are great

Pitta Dosha:

Pitta Assuaging Diet - coconut, olive, sunflower, soy

Pitta Disturbing Eating regimen - almond, corn, safflower, sesame

Kapha Dosh:

Kapha Placating Eating routine - almond, corn, sunflower (all with some restraint)

Kapha Irritating Eating routine - any remaining oils

FOOD CHARACTERISTICS: -

- I. **Weighty:** Weighty food sources incorporate margarine, ghee, sugar, weighty vegetables and so on. The weighty quality abatements vata and pitta, however increments kapha.
- II. **Light:** Light food sources incorporate millet, wheat, grain, corn, spinach, lettuce, pears and apples. The light quality abatements kapha, however expands vata and pitta.
- III. **Slick:** Slick food varieties incorporate dairy items, greasy food sources, and cooking oils. The slick quality abatements vata and pitta, yet increments kapha.
- IV. **Dry:** Dry food sources incorporate beans, potatoes, grain, and corn. The dry quality abatements kapha, however expands vata and pitta.
- V. **Hot:** The hot quality portrays hot refreshments and warm, cooked food sources. The hot quality abatements vata and kapha, however increments pitta.
- VI. **Cold:** The cool quality portrays cold refreshments and crude food varieties. The cool quality reductions pitta, yet increments kapha and vata.

FOOD & PRAKRITI: -

Ayurvedic Medication instructs that individuals who have a vata prakriti, or those individuals who are dainty, dry and frequently feel cold, need more grains, oils, salt and a little zest in their eating routine. The people who don't get enough are inclined to nervousness, obstruction and restlessness among numerous different circumstances. They need sustaining food varieties and frequently experience issues keeping a vegan diet. Individuals of vata nature ought to keep away from such a large number of plates of mixed greens and organic products as well as beans and take in additional grains, dairy and nuts.

Individuals of pitta prakriti, or the people who will generally be warm and have a more extraordinary and exceptionally engaged nature, are perceived to require more crude vegetables and food which are just gently flavored. Hot, fiery food is accepted to prompt a more noteworthy frequency of skin rashes, liver shortcoming and outrage. Enormous servings of mixed greens are brilliant. Individuals of kapha Prakriti, or the people who will generally be overweight or stocky and frequently move and talk gradually, benefit from lighter food sources like vegetables and mixed greens and blossom with hot, zesty food sources. If sweet, weighty, slick food varieties are taken in excessively extraordinary of an amount, it can prompt more prominent mucous gathering as well as additional weight gain and diabetes mellitus. Individuals with a kapha nature ought to stay away from all desserts, dairy and nuts and most grains like wheat and rice. In any case, grains, for example, millet can be taken.

By choosing food sources fitting for one's prakriti, one can keep up with or reestablish his legitimate dosha balance and advantage from adhering to an everyday daily schedule with predictable feast times and a standard dozing design. Each dosha type can consume explicit rasas to keep up with balance. It is vital to drink a lot of water, center around newly pre-arranged food and appreciate what one eats. As per Ayurveda utilization of food which is inseparably connected with processing and its resulting working or failing, the reason for ill-advised working of the stomach related framework lies in the inappropriate dietary patterns. Ill-advised or imbalanced extravagance of faculties which gives method for violating dietary patterns disturbs the immeasurably significant stomach related structure. Undesirable eating habits set off by some unacceptable utilization of faculties help to agitate the physiological equilibrium.

DIET & SEASONS: -

For quite a while, individuals have lived off the land and taken what nature has furnished them with, as per the occasional cycle. As opposed to following a severe, diet plan, Ayurveda is more worried about guaranteeing eating the right food lasting through the year, instead of a similar sort of food. When eat an eating routine as per the standards of nature, it will be a reasonable way to deal with keep up with positive wellbeing. Each occasional vegetable or natural product has its own novel healthful advantages.

- During winter: In winter, craving is expanded because of expanded gastric fire because of stream of blood to inside organs, Consequently take bunches of Ghee alongside Sugar and Wheat, likewise with Rice. Do kneads routinely and sporadically Sun Shower. Keep away from cold beverages, confined Diet like Impactful, Unpleasant and Astringent articles when one is very solid.
- During spring: After winter, sun beams become warm and the intensity condenses the harmful matter in the body that is the reason people groups experience the ill effects of cold fever and so on. Thus eliminative technique is valuable. Stay away from free utilization of sugar, fats and oils add Sharp, Severe, Astringent and Soluble Food. Actual activity is the most recipient.
- During summer: Expanded intensity of the sun evaporates the body liquid, subsequently food sources and beverages that are sweet, cool, fluid and unctuous are great. Ghee, Milk, Curd, Sugar, Old Rice and Old Wheat are liked.
- During Stormy Season: Stomach related power is debilitated subsequently Moderate is liked. Honey is extremely valuable. Stay away from extremely watery and demulcent beverages, day rest and sun shower.
- During fall: After downpour, heat is expanded ghee with unpleasant articles are amazing. Great openness to sun.

DISCUSSION: -

Ahara Vidhi Vidhana is similarly significant as diet in support of wellbeing and avoidance of illnesses. With respect to the standards of diet admission, a hopeful perspective and application ought to be embraced. Indeed, even the food which is warmed over and over isn't really great for wellbeing. It is considered as Mithyayoga (ill-advised use). The Paryushita Anna (old food or food of earlier day) is the inappropriate use of food. The cheap food, food which is added with additives, Tiffin transporters filled at morning and so forth are additionally ill-advised use of food articles. Individuals who convey Tiffin to their functioning spots normally favor dry nourishment for the accommodation to convey. To swallow this food, additional water is required during feasts, which hampers Agni, weakens the stomach related discharges and readies a dirt for some illnesses.

CONCLUSION: -

The main guideline is that the food shouldn't just be nutritious from the actual angle however it ought to be, for example, would foster the scholarly and otherworldly parts of man. Great smell of the food as well as the spot energizes the salivation as well as discharge of stomach related juice. Both Ahara and Ahara Vidhi vidhana are useful in getting great wellbeing and counteraction of sickness. Hence, Ahara is the Dravyabhuta Chikitsa where as Ahara vidhi vidhana is the Adravya bhuta chikitsa. Hence both Ahara (Diet) and Ahara Vidhi Vidhana (Dietetic standards) are similarly significant. Legitimate use of both keeps up with sound condition, on opposite ill-advised use prompts different sicknesses. In absolute one ought to appropriately take food by keeping every one of the dietetic guidelines. Then, at that point, only one can imagine a decent sound life.

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