

## A REVIEW ARTICLE ON THE FOUR STANCHIONS OF CHIKITSA

<sup>1</sup>\*Dr. Savita Hiremath and <sup>2</sup>Dr. Pallavi Y. C.<sup>1</sup>Reader, Department of Shareera Kriya, JSSAMC, Mysuru.<sup>2</sup>Reader, Department of Agada Tantra, JSSAMC, Mysuru.**\*Corresponding Author: Dr. Savita Hiremath**

Reader, Department of Shareera Kriya, JSSAMC, Mysuru.

Article Received on 05/11/2019

Article Revised on 25/11/2019

Article Accepted on 15/12/2019

**ABSTRACT**

Ayurveda a biological science, which is based on the three principles of life which are termed as : *Trisutra* viz, *Hetu*, *Linga* and *Aushadha*. Thus, the concept of *Chikitsa* is considered as a complete holistic approach to the elimination of the root cause of any disease. The success of *Chikitsa* depends totally upon four factors which are known as *Chikitsa Chatuspada*. These *Chatuspada* includes *Bhishak*, *Dravya*, *Upastha* and *Rogi*. *Chatuspada* endowed with their qualities are then responsible for the cure of disease. These four factors are mutually dependent on each other. These *Chatuspadas* are considered mandatory to provide relief to the patient. In absence of any one of these, the treatment would not be possible. Each of the four factors possess four qualities essential for a treatment to be successful. When all these four factors are favourable, then treatment will be successful. In this review article, an attempt is made to explain the importance of *ChikitsaChatuspada* in detail.

**KEYWORDS:** *Chikitsa Chatuspada*, *Bhishak*, *Vaidya*, *Rogi*, *Upastha*, *Dravya*, *Aushadha*.**INTRODUCTION**

Ayurveda is one of the most ancient medical sciences of the world. It gives simple emphasis on the preventive aspects, helps in promotion and prolongation of a healthy and happy life. In Ayurveda the success of *Chikitsa* depends totally upon the four factors which are known as *Chikitsa Chatuspada*.<sup>[1]</sup> *Chikitsa* means treatment, *Chatush* means four and *Pada* means limbs. The concept of *Chikitsa Chatuspada* is probably the first of its kind to be explained in any medical book. It deals with four important limbs or members or pillars of a treatment protocol. It demands the qualitative involvement of each member towards effective healing.<sup>[2]</sup> They are *Bhishak*, *Dravya*, *Upastha* and *Rogi*.<sup>[3]</sup> But these factors can succeed in the cure of disease only when they are actively engaged in the fulfillment of the objects. Among these four factors of treatment, the *Bhishak* or *Vaidya* (physician) occupies the most important place, therefore he has been enumerated first.<sup>[4]</sup> Then comes in the order of merit, i.e second place the *Dravya* (medicine). The selection of a proper *dravya* in the management of disease is very important. Third place is given to *Upastha* (medical attendant) and later to the *Rogi* (patient). These *Chatuspada* are enumerated here from the point of view of their actions leading to the cure of disease and their importance. Each of these four have further four qualities called *Shodashakala*.<sup>[5,6]</sup> *Shodasha* means sixteen, *Kala* means qualities. Each limb of the treatment set up said to have four qualities. Thus totally the four limbs will have sixteen qualities. These qualities

should mandatorily be present in the concerned limb for the medical system to work to their best of compliance.

**Qualities of each Pada are as follows****Gunās of Vaidya/ Bhishak (Qualities of physician)**

According to Acharya Charaka, ideal physician should possess the following four qualities<sup>[7]</sup> –

- 1) *Shrute Paryavadataiva*– Excellence in medical knowledge
- 2) *BahushoDrustakarmata* – Extensive practical experience
- 3) *Dakshya* – Skill, alert or dexterity
- 4) *Shoucha*– Cleanliness i.e purity of mind and body

According to Acharya Sushruta, a *Vaidya* should have qualities like<sup>[8]</sup> –

- *Tatvadhigata Shastrartha* – Who is well versed in the science and should have properly studied the subject with its ideas.
- *Drushta Karma* – Should have undergone the demonstrations of surgical procedure.
- *Swayamkrute* – A person who gains experience by doing the procedures on his own.
- *Laghuhasta* – Firm and light in hand.
- *Shuchi* – Clean and pure.
- *Shura* – Brave or Courageous.
- *Sajjopaskara bhesaja* – Fully equipped with surgical instruments and drugs.
- *Pratyutpannamati* – Having presence of mind.

- *Visharada* – Intelligent to manage any critical situations.
- *Satyadarmaparo* – Devoted to truth and virtue.

According to Acharya Vagbhata, the *Vaidya* should be<sup>[9]</sup>–

- 1) *Daksha* – Expert.
- 2) *Tirthashastrartha* – Academically qualified.
- 3) *Drustakarma* – Experienced or practical knowledge.
- 4) *Suchi* – Hygienic.

#### **Guna of Bheshaja/Dravya/Aushadi (Qualities of medicine)**

According to Acharya Charaka, the *Bheshaja* administered to the patient should possess the following four ideal qualities<sup>[10]</sup>–

- 1) *Bahuta* – Availability in abundance
- 2) *Yogyatva* – Suitability or disease specific action.
- 3) *AnekavidhaKalpana* – Various pharmaceutical forms or multiple uses.
- 4) *Sampat* – Potency or with all qualities.

According to Acharya Sushruta, the drug should be from<sup>[11]</sup>

- *Prashastha Desha Sambhutam* – Grown in commendable place.
- *Prashasteahaniuddrutam* – Collected or obtained on precious day and time.
- *Yuktamatram* – In proper dose.
- *Manaskantam* – Pleasing to the mind.
- *Gandhavarnarasanvitam* – Endowed with good smell, colour and taste.
- *Doshaghnam* – Able to alleviate the doshas.
- *Aglanikaram/avikari* – Without causing discomfort to the patient, also effective in less dose and harmless in an overdose.
- *Sameekshyadhatakala* – Is judiciously administered at the opportune time. Such medicine is proper for treatment.

According to Acharya Vagbhata<sup>[12]</sup> –

The *Aushadi* to the patient should possess the following four ideal qualities:

- 1) *Bahukalpa* – Capable for use in various pharmaceutical modes and dosage forms like *kwatha*, *choorna*, *taila*, *vati* etc.
- 2) *Bahuguna* – Having enormous qualities.
- 3) *Sampanna* – Endowed with virtues or readily available.
- 4) *Yogyam* – Suitable and appropriate for specific diseases.

#### **Guna of Upasthal Paricharaka(qualities of medical attendant –)**

According to Acharya Charaka, the attendant attending the patient should possess following four qualities<sup>[13]</sup>

- 1) *Upacharajnata* – Knowledge of attendance i.e perfectly trained in nursing profession or intelligent enough to understand the physician's instructions and act accordingly.

- 2) *Dakshya* – Skillful, alert or active.
- 3) *Anuraga* – Attachment or affection towards patient.
- 4) *Shoucha* – Cleanliness i.e purity of mind and body.

According to Acharya Sushruta, a person is fit as a *Paricharaka* who is<sup>[14]</sup>

- *Snigdho* – Affectionate.
- *Ajugupsu* – Tolerant and non – reapproaching
- *Balavan* – Strong (physically and mentally)
- *Yuktovyadhitarakshana*– Devoted to service of patient (strictly and indefatigably follows the instructions given by the physician)
- *Vaidyavakyakrudashranta* - strictly and indefatigably follows the instructions given by the physician.

According to Acharya Vagbhata, the *Paricharaka* should be<sup>[15]</sup>

- 1) *Anurakta* – loving, caring or kind hearted.
- 2) *Suchi* – Purity (clean by mind and body).
- 3) *Daksha* – Skilled (have situational understanding).
- 4) *Buddhiman* – Intelligent.

#### **Gunas of Rogi/Atura (Qualities of patient) –**

According to *Charaka* patient undergoing treatment should possess the following four ideal qualities. He should have<sup>[16]</sup>

- 1) *Smruti* – Good memory.
- 2) *Nirdeshakaritva* – Obedient, submissive, under the control and supervision of doctor or surrendering nature.
- 3) *Abhirutva* – Fearless, courageous.
- 4) *Jnapakatva* – Providing all information about the disorder.

According to Acharya Sushruta, patient should be<sup>[17]</sup>

- *Ayushman* – Have a good life span.
- *Satvawan* – Strong will power (mentally strong).
- *Sadhya* – Suffering from curable disease.
- *Dravyavan* – Rich i.e wealthy enough to afford the treatment.
- *Atmavan* – Self control.
- *Asthiko* – Who believes in a kind and all merciful providence or good fearing.
- *Vaidyavakyastha* – Strictly obeying the instructions of the physician.

Such patient is proper for the treatment.

According to Acharya Vagbhata, patient should be<sup>[18]</sup>

- 1) *Adhya* – Rich enough to afford treatment.
- 2) *Bhishagvashya* – Obedient to the physician.
- 3) *Jnapaka* – Good memory power or concentration.
- 4) *Satvavan* – Courageous and strong will power.

Table showing the different qualities of *Chikitsa Chatuspada*

<i>Chikitsa Chatuspada</i>	According to Acharya Charaka	According to Acharya Vagbhata	According to Acharya Sushruta
1) <i>Bhishak/Vaidya</i>	<ul style="list-style-type: none"> <li>· <i>Shrute paryavadatatva</i></li> <li>· <i>Bahusho drusta karma</i></li> <li>· <i>Dakshya</i></li> <li>· <i>Shoucha</i></li> </ul>	<ul style="list-style-type: none"> <li>· <i>Daksha</i></li> <li>· <i>Tirthashastrartha</i></li> <li>· <i>Drustakarma</i></li> <li>· <i>Suchi</i></li> </ul>	<ul style="list-style-type: none"> <li>· <i>Tatvadhigata Shastrartha</i></li> <li>· <i>Drushtakarma</i></li> <li>· <i>Swayamkruti</i></li> <li>· <i>Laghuhasta</i></li> <li>· <i>Shuchi</i></li> <li>· <i>Shura</i></li> <li>· <i>Sajjopaskara bhashaja</i></li> <li>· <i>Pratypannamati</i></li> <li>· <i>Visharada</i></li> <li>· <i>Satyadharmaparo</i></li> </ul>
2) <i>Bheshaja/Aushadhi Dravya</i>	<ul style="list-style-type: none"> <li>· <i>Bahuta</i></li> <li>· <i>Yogyatva</i></li> <li>· <i>Anekavidha Kalpana</i></li> <li>· <i>Sampat</i></li> </ul>	<ul style="list-style-type: none"> <li>· <i>Bahukalpa</i></li> <li>· <i>Bahuguna</i></li> <li>· <i>Sampanna</i></li> <li>· <i>Yogyam</i></li> </ul>	<ul style="list-style-type: none"> <li>· <i>Prashastadesha Sambhutam</i></li> <li>· <i>Prashasteahani uddrutam</i></li> <li>· <i>Yuktamatram</i></li> <li>· <i>Gandhavarana rasanvitam</i></li> <li>· <i>Sameekshyadatta kale</i></li> <li>· <i>Doshagham</i></li> <li>· <i>Aglanikaram</i></li> <li>· <i>Avikasi</i></li> </ul>
3) <i>Upastha/Paricharaka</i>	<ul style="list-style-type: none"> <li>· <i>Upachurajnata</i></li> <li>· <i>Dakshya</i></li> <li>· <i>Anuraga</i></li> <li>· <i>Shoucha</i></li> </ul>	<ul style="list-style-type: none"> <li>· <i>Anurakta</i></li> <li>· <i>Suchi</i></li> <li>· <i>Daksha</i></li> <li>· <i>Buddhiman</i></li> </ul>	<ul style="list-style-type: none"> <li>· <i>Snigdho</i></li> <li>· <i>Ajugupso</i></li> <li>· <i>Balavan</i></li> <li>· <i>Yukto vyadhitarakshana</i></li> <li>· <i>Vaidya vakyakrudashranta</i></li> </ul>
4) <i>Rogi/Atura</i>	<ul style="list-style-type: none"> <li>· <i>Smruti</i></li> <li>· <i>Nirdeshakaritva</i></li> <li>· <i>Abhirutva</i></li> <li>· <i>Jnapakatva</i></li> </ul>	<ul style="list-style-type: none"> <li>· <i>Adhya</i></li> <li>· <i>Bhishagvashya</i></li> <li>· <i>Jnapaka</i></li> <li>· <i>Satvawan</i></li> </ul>	<ul style="list-style-type: none"> <li>· <i>Ayushman</i></li> <li>· <i>Satvawan</i></li> <li>· <i>Sadhya</i></li> <li>· <i>Dravyavan</i></li> <li>· <i>Asthiko</i></li> <li>· <i>Vidyavakyastha</i></li> </ul>

### Importance of *Vaidya* (Physician)

All four limbs equipped with their sixteen qualities are responsible for the success in any type of treatment. Among them *Vidya*, by the virtue of his keen knowledge, managing quality and knowledge of administration occupies the most important position among them.<sup>[19]</sup>

Importance of *Bhishak* are highlighted with example of *Paka* (procedure of cooking) – *Patra* (utensils), *Indhana* (fuel), *Anala* (fire) are the helping factors for the cook in the process of cooking.<sup>[20]</sup> *Vijeturvijaye* (in the victory victorious) – *Bhumi* (land), *Chamu* (army) and *Praharanani* (weapons) are helping factors for the conqueror similarly in the success of treatment the *Rogi*, *Paricharaka* and *Aushadha* are helpers to the *vaidya*. *Mruth* (the clod of mud), *Danda* (stick), *Chakra* (wheel) and *Sutra* (thread) are of no use without *Kumbhakara*<sup>[21]</sup> (potter). In the same way without *vaidya* other three *pada*'s are of no use without a good physician even if the remaining three limbs are of good quality the treatment becomes unsuccessful. Only an ideal physician having good qualities always rescues patients from ocean of diseases.<sup>[22]</sup> And also Acharya Charaka says *Atmahuti* (death) is better than to be treated by an ignorant physician, because like a blind person moving with the help of his hands or like a boat being driven by the wind, a quack physician proceeds in the therapeutic

management with too much fear.<sup>[23]</sup> So meritorious physician alone is always able to carry the patient through as the helmsman saves the boat in river even in absence of assistants.<sup>[24]</sup> All these statements say that physician plays the most important role in the process of treatment.

Acharya Charaka gives clear picture of different types of physician such as:

### Qualities of *Pranabhisara Vaidya* (Saviour of life)

A physician devoted to *Shastra* (scriptures), *Artha* (understanding), *Vijnana* (application) and *karmadarshana* (practical experience) is called as Saviour of life.<sup>[25]</sup> Only he who is committed towards an extensive theoretical and practical learning can be a successful physician and help the patients to get rid of their morbidity and also save the life of the patients. And also *Pranabhisara Vaidya* has qualities like – *Kulinaha* (born in a good family), *Paridrusta Karmano* (having practical experience), *Paryavadaata Srutaha* (well versed in the science), *Daksha* (skillful), *Suchi* (pure), *Jitahasta* (Accomplished), *Jitatmana* (self controlled), *Sarva Upakaranavantha* (who is well equipped), *Sarva Indriya Upapannaha* (with all sense organs), *Prakrutijnah* (who knows the nature of disease), *Pratipattijna* (rationality), *Nihamsayaha* (undoubted knowledge about whole body i.e Anatomy, Physiology and Pathology knowledge). *Vyapagatasandeha* (undoubted

knowledge in *Nidana Panchaka* and *Sadhyasadhyata* of disease).<sup>[26]</sup>

#### Qualities of *Raja Vaidya* (Royal Physician)

The physician who possesses the four fold knowledge regarding *Hetu* (cause), *Linga* (symptoms), *Prashamana* (cure), and *Roganam Apunarbhava* (prevention of recurrence of disease) is said to be *Raja Vaidya*.<sup>[27]</sup>

#### Qualities of *Vaidya Gunayukta Vaidya* (genuine physician)

The *Vaidya* who is endowed with practical knowledge, scriptural knowledge, accomplishment and can bring out happiness to the patient are saviours of life such physicians come under the category of genuine physician.<sup>[28]</sup>

#### Qualities of *Uttama Vaidya* (excellent physician)

If a *Bhishak* possess the following six qualities then nothing remains unachievable-

- *Vidya* (knowledge)
- *Vitarka* (interpretation of textual reference)
- *Vijnanan* (insight into other allied sciences)
- *Smruti* (good memory)
- *Tatparta* (dedication in the field of practice)
- *Kriya* (expertise in treatment and prescription)<sup>[29]</sup>

And also who possess the auspicious qualities like *Vidya* (knowledge), *Mati* (wisdom), *Karma* (practical knowledge), *Drusti* (experience), *Abhyasa* (accomplishment), *Siddhi* (success in treatment) and *Ashraya* (guidance from the teacher) deserves to be called as “An Excellent Physician”, who can give comforts to all living beings.<sup>[30]</sup>

#### *Vaidya Vrutti* (Aims of physician)

Physician should have *Maitre* (friendly attitude or friendliness), *Karunyamaarteshu* (compassion towards the diseased), *Shakye Prithi* (concern with curable diseases) and *Prakrutistheshubhutheshupekshanam* (neglect the person towards death or keeping away from treating the impossible disease). Here, Acharya Charaka explained the doctor – patient relationship.<sup>[31]</sup>

*Shastrajyoti* (knowledge from scriptures) provide *Prakasha*, knowledge of objects and physician's *atmabuddhi* is like *darshana* (vision). A *Bhishak* endowed with both these factors does not commit mistakes in the treatment.<sup>[32]</sup>

#### DISCUSSION

The four limbs of treatment adorned by their sixteen qualities form the base of successful treatment protocol. Among all the limbs, the *Bhishak* has an extensive knowledge of medicines and treatment, who controls and commands the attendants and nursing staff, who prescribes the best medicines and treatment for ailing patient is the most important member of *Chatushpada*.

An efficient physician who is working towards the successful accomplishment of his treatment will have to get synchronised help from the medicines, attendants and the patients. But still, the physician is the key factor in the success of treatment. Hence it is important to stress more on these four limbs to improve the quality of services in the health sector. A water, weapon and scripture have merits and demerits, depending upon who uses it for what. So a physician should always have pure thoughts and intellect for the sake of giving proper treatment.

#### CONCLUSION

Among four fold *Chatushpada*, the absence of any one of the four limbs doesn't fulfil the format of treatment or rather become meaningless. We cannot imagine a chair or table to be standing devoid of one of its legs. The treatment line up or hospital protocol too becomes incomplete or imbalance in the absence of any one of the above said four limbs. The whole system will be imbalanced and will be a failure if one or more of the above said four limbs fail to work towards perfection or if they are inadequately equipped or if they are not working to their best and maximum.

#### REFERENCES

1. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/3, P: 32.
2. Prof.K.R Srikantha Murthy, Susruta Samhita, Vol I, Varanasi Chaukhambha Orientalia, 2012, Sutrasthana 34/16, P: 239.
3. Dr.Vishwavas Gaur, Astanga Hrudayam with 'the samvartika' (Hindi Commentary), Varanasi Chaukhambha Orientalia, 2010, Sutrasthana 1/27, P: 13.
4. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/10, P: 135.
5. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/9-10, P: 135.
6. Dr.Vishwavas Gaur, Astanga Hrudayam with 'the samvartika' (Hindi Commentary), Varanasi Chaukhambha Orientalia, 2010, Sutrasthana 1/27, P: 13.
7. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/6, P: 134.
8. Prof.K.R Srikantha Murthy, Susruta Samhita, Vol I, Varanasi Chaukhambha Orientalia, 2012, Sutrasthana 34/19-20, P: 239.
9. Dr.Vishwavas Gaur, Astanga Hrudayam with 'the samvartika' (Hindi Commentary), Varanasi Chaukhambha Orientalia, 2010, Sutrasthana 1/27, P: 14.
10. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/17, P: 134.

11. Prof.K.R Srikantha Murthy, Susruta Samhita, Vol I, Varanasi Chaukhambha Orientalia, 2012, Sutrasthana 34/22-23, P: 240.
12. Dr.Vishwvasu Gaur, Astanga Hrudayam with 'the samvartika' (Hindi Commentary), Varanasi Chaukhamba Orientalia, 2010, Sutrasthana 1/27, P: 14.
13. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/17, P: 134.
14. Prof.K.R Srikantha Murthy, Susruta Samhita, Vol I, Varanasi Chaukhambha Orientalia, 2012, Sutrasthana 34/24, P: 240.
15. Dr.Vishwvasu Gaur, Astanga Hrudayam with 'the samvartika' (Hindi Commentary), Varanasi Chaukhamba Orientalia, 2010, Sutrasthana 1/29, P: 14.
16. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/9, P: 135.
17. Prof.K.R Srikantha Murthy, Susruta Samhita, Vol I, Varanasi Chaukhambha Orientalia, 2012, Sutrasthana 34/21, P: 240.
18. Dr.Vishwvasu Gaur, Astanga Hrudayam with 'the samvartika' (Hindi Commentary), Varanasi Chaukhamba Orientalia, 2010, Sutrasthana 1/29, P: 14.
19. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/10, P: 135.
20. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/11, P: 135.
21. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/13, P: 135-136.
22. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/14, P: 136.
23. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/16, P: 136.
24. Prof.K.R Srikantha Murthy, Susruta Samhita, Vol I, Varanasi Chaukhambha Orientalia, 2012, Sutrasthana 34/17-18, P: 239.
25. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/18, P: 136-137.
26. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 29/7, P: 439-440.
27. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/20, P: 137.
28. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 11/53, P: 168.
29. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/21, P: 137.
30. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/22-23, P: 137.
31. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/26, P: 138.
32. PT.Kasinath Sastri, Caraka Samhita with Ayurveda dipika commentary, Vol I, Varanasi Chaukhambha Sanskrit Sansthan, 2012, Sutrasthana 9/24-25, P: 137-138.