

**ACHARA RASAYANA-A BEHAVIORAL THERAPY IN AYURVEDA TO PROMOTE
HEALTH AND WELLNESS*****Rupali, Sakshi Chauhan, Indu and Sonali Thakur**(M.D. 2nd Year, Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India).***Corresponding Author: Rupali**(M.D. 2nd Year, Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India).

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ABSTRACT

Ayurveda, the ancient system of natural medicine, emerges as a transformative force in the development of healthcare in an age when the pursuit of holistic health and well-being has become paramount. This abstract examines a novel concept - in which *Ayurveda* is indebted to the health of the main policy. *Ayurveda* offers a holistic approach to health with centuries-old wisdom, emphasizing the integration of mind, body, and spirit. It uniquely recognizes the personal constitution, divided into *Vaat*, *Pitta*, and *Kapha Doshas*, and develops health recommendations accordingly. It encourages observing the following health-related principles: *Aahar* (food), *Nidra* (sleep), *Ratricharya* (night routine), *Dincharya* (daily regimen), *Ritucharya* (seasonal regimen), *Sadvritta* and *Achar Rasayana* (ethical and moral activities), and *Brahmacharya* (Controlled Behavior). *Ashtanga Ayurveda* has eight main divisions, one of which is *Rasayan Tantra*. One of the main ways that positive health is presented in *Ayurveda* is through *Rasayana*. Numerous activities are available to support health and happiness by fostering favorable feelings and encounters, which encourage the generation of *Ojas*. *Achara Rasayana* includes these activities. A thorough examination of *Achara Rasayana's* attributes reveals that the majority of them are associated with *Mana*, *Dhi*, and *Dhriti* in addition to good behavior, which maximizes benefit. More than ever, the teachings of *Achar Rasayana* hold today. *Achara Rasayana* is a method of behavior regulation used by practitioners of *Ayurveda* to encourage a healthy lifestyle in a community.

KEYWORDS: *Ayurveda*, *Achar-Rasayana*, *Ojas*.**INTRODUCTION**

Ayurveda is a life science. Its primary goals are to maintain good health and extend life, followed by the fight against diseases.^[1] The goal of *Ayurveda* is to strengthen the body, mind, and consciousness. There are four dimensions to this holistic way of living: the physical, mental, emotional, and sensory. Regarding *Ayurveda's* objectives, it has also been stated that the primary goal of the practice is to maintain homeostasis in the physiological functions of the body's tissues.^[2] *Sushruta* has endorsed this viewpoint as well, stating that maintaining a healthy person's health and restoring a sick person's health are the main goals of *Ayurveda*.^[3] It has been claimed that the first class of medications works to maintain and improve the health, vigor, and longevity of *Svastha*, or healthy individuals, and the second class of medications can treat the illnesses of sick and suffering individuals.^[4] *Ayurveda* aims to maintain the well-being of an individual, prevent illness, and enhance the quality of life for a longer period by enhancing the mind, body, and spirit. One of the greatest *Ayurvedic* scholars, *Sushruta*, stated that the essence of *Ayurveda* is "*Sama*

doshah samagnis' ca sama dhatu malakriya prassannathemendriya manah swastha ityabhidhiyate"^[5], which means that in addition to sensory, mental, and spiritual well-being, health is the state of equilibrium of *doshas* (biological humor), *agnis* (transformative physiological system functions), *dhatu*s (tissues and organs), and *malas* (metabolic byproducts).

Rasayana therapy comes in three varieties

1. *Achara Rasayana*: "Good conduct or positive behavior"
2. *Ajasrika Rasayana* - "Nutritious cuisine" *Ausadhi Rasayana* - "Drugs or herbs"

Applied in day-to-day activities

- *Ajasrika Rasayana*: elements of everyday existence
- *Achara Rasayana*: a wholesome way of living and behavior

Achara Rasayana Concept (Behavioral Medicine)

Achara Rasayana is a special idea in *Ayurveda* that suggests moral, ethical, and charitable behavior. These

include truthfulness, nonviolence, and cleanliness both inside and outside the home, mental and personal hygiene, devotion, compassion, and a yogic way of life. The body-mind system is rejuvenated by these behaviors. Adopting such behavior allows one to receive all the benefits of *Rasayana* therapy without having to physically consume any *Rasayana* remedy or recipe; however, it can be combined with or used in place of material substance *Rasayana* therapy. The idea behind *Acharya Rasayana* is to alter our habits in order to maintain equilibrium and stop the disease's progression. Textbooks provide the very technical terms and details of this *Ayurvedic* branch.

Those who are sincere and not enraged, who abstain from excessive alcohol consumption and sexual activity, who refrain from violence (*Himsa*) or tiredness, who speak in a calm and pleasant manner, who practice cleanliness and *Japa* (incantation), who are steady and dependable, who consistently engage in charitable those who recurrently offer prayers to the gods, elders, instructors, and preceptors, who are completely devoid of savagery, who are sympathetic, whose wakeful and sleeping periods are consistent, who routinely consume *ghee* and milk, who knowledgeable about measuring (things) suitable for the nation and the period, who are specialists in the understanding of rationality, whom free from ego, whose moral behavior is admirable, who are not closed-minded, who are fond of spiritual understanding, who possess keen senses, who are respectful of elders, *Astikas* (those who hold the notion that God and the veracity of the Vedic knowledge), and people who practice self-control and regular study scriptures, maximize the benefits of restorative medicine. If Individuals possessing these attributes often engage they receive complete rejuvenation therapy consequences mentioned previously. Consequently, the revitalizing effects of moral behavior are explained.^[6]

AIMS AND OBJECTIVES

1. To evaluate the impact of *Acharya Rasayana* on health and longevity.
2. Analyzing how *Acharya Rasayana* (good behavior) impacts the hormonal and chemical equilibrium of the body.
3. The impact of *Acharya Rasayana* on psychological well-being.
4. The *Acharya Rasayana's* significance in regulating one's regular stress, anxiety, and other kinds of psychological issues that exist in the modern era.

MATERIAL AND METHODS

Acharya Charaka described *Acharya Rasayana* in *Rasayana Adhyaya Chaturtha Pada* i.e. *Ayurvedasamuthaniya* of *Chikitsa Sthana*, *Shlok* no.^[30-35]

REVIEW AND ANALYSIS OF ACHARA RASAYANA

Acharya Rasayana is a way of living that promotes longevity, happiness, and health. *Acharya Rasayana* instructs us in more than just etiquette. They offer doable strategies, like eating *sattvic* foods and meditating, to help us become better at making intuitively good decisions and avoiding bad decisions that lead to illness and misery.

The *Acharya Rasayana* is described by the following five canons

- a) Good Mental Conduct
- b) Good Social Conduct
- c) Good Personal Conduct
- d) Good Moral Conduct
- e) Good Religious Conduct

Good Mental Conduct

1. *Satyadinam* – truthfulness

Being truthful is crucial because it has a direct bearing on one's moral fiber. The contemporary scientific community has fully accepted the interconnectedness of the mind and body. When someone lies, it leads to stressful situations. This stress may lead to physical illness. Self-destructive behavior can result from the physiological changes in the body brought on by mental stress caused by not being true to "self" or others. Living in truth helps our bodies find balance and harmony within ourselves, which in turn helps heal any underlying imbalances.

2. *Akrodham*: Do not get angry

Anger is linked to *Pitta Dosha*, which is related to the element of fire. Anger causes the body's *Pitta* to rise, upsetting the cellular metabolic system's equilibrium. Anger increases both heart rate and blood pressure. Anger-induced stress upsets the balance of the body's physiological environment. This may increase the body's vulnerability to illness. Anger does not promote mental tranquility and peace, which are essential for well-being and recovery.

3. *Prashantam*: Maintain a tranquil mindset

"The absence of mental stress or anxiety" refers to peace of mind, which is an internal state that is unaffected by circumstances outside of oneself. When the mind is at peace, one remains impartial in all circumstances, remains unaffected by challenges or events, and exhibits inner poise. A state of being mentally or spiritually at peace, with sufficient knowledge and understanding to maintain one's strength in the face of conflict or stress, is commonly referred to as inner peace, or peace of mind. Many people view being "at peace" as healthy and the antithesis of stress or anxiety. When the mind is calm and not in a state of emergency, the body heals itself. A calm and quiet mind makes precise decisions that are advantageous to the doer as well as to others. The mind that meditates is neutral and possesses the *Sattvic*

impulse—the drive to change, advance, and advance—to evolve.

4. **Yuktigya: Make a plan to accomplish your objectives**

It's been said that in life, "failing to plan is planning to fall." There is no destination in the absence of a clear path. Similar to this, achieving goals is challenging without plans. Techniques like yoga and meditation assist us in gaining clarity so that we can make wise plans for the future. Without a well-defined plan of action, life can be extremely demanding and complex.

Good Social Conduct

1. **Ahimsa or Non-violence**

Kaya: physical non-violence (not causing bodily harm to oneself or others).

Vacha: polite conversation or nonviolent interaction.

Manana: nonviolence of the mind (with thoughts and feelings).

Although the World Health Organization acknowledges that adding "the use of power" to its definition broadens our understanding of the term, it nonetheless defines violence as "the intentional use of power, threatened, against oneself, another person, or against a group or community, which either results in injury, death, psychological harm, maldevelopment, or deprivation." Violent environments and bodies are the result of violent minds. Healing is impossible when the body is not at rest and in harmony. The body undergoes a continuous healing process when we sleep, rest, meditate, exercise, and so forth. As old cells degenerate and are eliminated from the body, new ones are created. With each breath we take, we breathe in fresh life and expel old stuff. Our unconscious breathing and exhaling act as a filter for our bodies and minds, a process that goes on constantly. While the digestive system plays a part in eliminating items from our bodies that we no longer need, the lymphatic system is continuously eliminating toxins from our bodies. For all of these processes to proceed at the same time, we require a stable, nonviolent body and mind. The neutral nature of the mind and the relaxed nature of the body are impacted by violence.

2. **Priyavadinam: Don't use words to harm other people. Talk in a pleasant tone**

No harm is the fundamental tenet of all medical procedures. Living in harmony with us and others requires avoiding abuse of any kind, be it verbal, emotional, or physical. Words have consequences; they cannot be undone once spoken. Our goals ought to be in line with our genuine selves. All it takes to provide healing and comfort is a kind word.

3. **Samadara: Be respectful**

One can obtain knowledge and wisdom from elders, gurus, parents, and teachers. Nobody has self-mastery or enlightenment from birth. A person's evolutionary process always involves some sort of instruction or

training. Their advice and lessons have shaped who we are in part. They have insight and vision that impact us. Respect for elders and a peer is a basic human decency in a functioning society. Our gurus and elders have undergone the necessary discipline to acquire this understanding and discernment. Respecting their path and the procedure is akin to respecting our being.

4. **Anrashamsya: Don't treat people badly**

Cruelty incites hatred and unsettles our hearts and minds. Why would we be cruel to anyone—be it fellow humans, animals, or birds—if we were to live in harmony with nature and feel that love is our true nature? Being cruel should not bring mental satisfaction, but kindness and generosity are contagious, as the adage "what goes around comes around" suggests. Being kind to others is a reciprocal action that we can take if we want to be loved and cared for.

5. **Nitya karuna vedinah: Show mercy to everyone who need of assistance**

A helping hand is always needed to elevate the underprivileged, ill, and defenseless in society. Self-centered people frequently don't have many friends or nice neighbors. People are capable of rising to the occasion and helping those in need. Empathy and sympathy play a crucial role in one's evolutionary journey.

6. **Anahamkari – avoid super egotism**

In the modern world, breaking the ego is the best possible strategy. Not our hearts, but our egos are what propel us forward. The best deeds and actions from one's soul manifest when body, mind, and soul are in alignment, upending and crushing ego.

7. **Asamkiran –be generous and sharing**

Giving is receiving, meaning that as we give more, we also receive more. Giving up everything or renunciation are not necessary conditions for being generous. Caring for others and oneself is cultivated through sharing. Generosity fosters harmony among neighbors, coworkers, family, and friends.

Good Personal Conduct

1. **Anayasaka – avoid overexertion**

Overdoing it aggravates *Vata*, the air quality of our body physiology, so it is not advisable. Exercise to fifty percent of your maximum capacity, according to *Ayurveda*, or it will harm you.^[7] An important part of *Ayurveda's* preventive healthcare, rejuvenation, and longevity system is *vyayam*, or physical exercise. Exerting yourself to half of your maximum strength or capacity is the essence of exercise. We refer to this *Ayurvedic* principle as *Balaardh*. It makes it easier to stay energetic throughout your workout.

2. **Soucha Para – Purity**

One's cleanliness and personal hygiene are important markers of their overall health. The channels or tissues in

our bodies that are essential to a healthy metabolism become clogged by impurities on both the internal and external bodies. If we maintain our cleanliness and purity, we can prevent bacteria and viruses from entering our bodies from outside sources. People who keep things tidy and clean tend to be happier and healthier.

3. *Dheera* – Patience

Victory in life is contingent upon mental victory. Giving up bad habits and adopting positive ones that improve our general well-being is a sign of courage for a good cause.

4. *Sama Jagrana* – *Swapna* – Sustain equilibrium while awake and asleep. Avoid sleeping during the day and staying up late at night

Avastha paka is a concept found in *Ayurveda*.^[8] Likewise, *Ratri* and *Divas* are divided into three sections based on *Dosha*'s dominance. Different body organs are active at different times of the day and night, according to modern science. For instance, the small intestine is active in the afternoon from 12 to 2 pm, whereas the liver is active in the morning from 12 to 2 am. We should be awake during the day when the small intestine is actively breaking down food, and we should be in a peaceful state of sleep when the liver is processing toxins, for the best possible health and function of these organs. The organs, that are active during that time, cannot function properly if we are awake in the middle of the night.

5. *Nitya ksheer ghrishinah*: Intake of milk and ghee in daily routine

Warm milk has a grounding quality and is easy to digest. Milk tones the body and nourishes the deepest tissues. When combined with a small pinch of nutmeg, milk's sedative properties are frequently suggested for those who suffer from insomnia. *Ghee*, also known as clarified butter, nourishes and lubricates the body's tissues. It is the only dairy product that is thought to be beneficial for those who have elevated cholesterol levels. When taken in moderation, it preserves and doesn't raise bad cholesterol (LDL) while increasing the good cholesterol (HDL).

Properties of *Ghrita*

Pitta and *Vata* are eased by *ghrita*, which also promotes *ojas*, *Shukra dhatu* (semen), and *Rasa dhatu*. The body is affected by its cooling and softening properties. It increases complexity and vocal clarity.^[9]

Cow *ghrita* enhances intellect, memory, and the ability to digest fat, semen, *Ojas*, and *Kapha*. It relieves *Pitta* and *Vata*, of poisonous situations, madness, overindulgence, and fever. Of all the unctuous substances, this one is the best. It is auspicious, potently cold, and sweet in flavor and *Vipaka*. When taken as directed by a physician, it develops numerous uses and a thousand-fold increase in potency.^[10]

Ojas, the subtle essence of all tissues, is enhanced by *ghrita*. It raises the body's total *Agnis*, digestive energies, and enzymes. It strengthens the small intestine's digestive fire, *Jatharagni*. It encourages the *Bhutagnis*, the elemental fires that reside in the liver, and control how the body processes food. Unlike other oils and fats, it does not clog the liver but instead fortifies it.

6. *Addhyatma Parayanam*: Be Conscious

We attain the highest result when we perform an act with pure consciousness, regardless of its size. A pure or *Sattvic* mind is what is known as a conscious mind. The impulse to change, advance, and progress is known as *sattva*.

7. *Shastra para*: continuously learn about new fields of study, technological developments, philosophical ideas, and research, and apply them to the good of all people

The science of life, known as *Ayurveda*, has been practiced for over 5000 years, but it has evolved over that period. Over the past 50 years, science has advanced remarkably due to discoveries and advancements in technology and medicine. To maintain a healthy person's health and treat disease, it is critical to comprehend all practices, including holistic and contemporary sciences. The evolution of a healthy society will not be a far-off dream if we put our heart and soul into fusing all practices, discoveries, and research in treating the core cause of an imbalance.

8. *Desha-Kala-Pramanagya*: be a knower of place, time, and measures of activities

It takes time for our bodies to adjust to new weather and climate conditions. We enjoy better physical, mental, and spiritual health when we live in balance with the environment and the changing of the seasons.

Good Moral Conduct

1. *Madya Nivrtati* – do not indulge in alcoholic drinks.

The *Charaka Samhita* begins its chapter on alcohol consumption and alcoholism by cautioning that alcohol is a toxin and outlining strict guidelines for its consumption. The qualities of alcohol are *Laghu*, *Ushna*, *Tikshna*, *Sukshma*, *Amla*, *Vyavaayi*, *Ashuga*, *Ruksha*, *Vikashi*, and *Vishada*, all of which are in opposition to the qualities of *Ojas*, thereby impacting our *sattva*. Small amounts of alcohol can have psychoactive effects and depress the central nervous system. It also increases the risk of developing alcoholism, cardiovascular disease, malabsorption, chronic pancreatitis, alcoholic liver disease, and cancer. Chronic alcohol misuse can harm both the peripheral and central nervous systems. To keep the kidneys and liver functioning normally, those two essential organs must bear the bulk of the clearing-out process.

2. *Maithuna Nivrati* – observe celibacy and the sexual act according to the code

Here, celibacy does not imply "*Brahma Acharya*" or lifetime abstinence. The goal is to engage in sexual activity with a single partner, not several, and to time the act according to the moods, season, and state of both partners. *Ayurvedic* texts recommend having sex once a week, or no more than twice a week, depending on the constitutions of the two partners. Every time men ejaculate and women orgasm, the life essence, or "*Ojas*," is lost, though less so for women.

Our immune system, or *ojas*, protects us from the illness. As a result, it is ideal to engage in sexual activity when both parties are in good health and nutrition. Sex should be more of a meditative experience than a way to decompress from the stresses of everyday life. In the long run, it could only be more delightful and blissful at that point.

3. *Dana* – Charity

Not only does excessive consumption or the accumulation of unnecessary items lead to physical clutter in our living areas, but it also betrays mental fog. We both preserve what we need and take actions that make us feel better. Giving money or goods away enables us to live up to Gandhi's famous adage, "Simple living higher thinking." The blessings and grace from giving is priceless which opens up the heart of selfless service. Selfless service are selfless living. We are not only here to consume and be wealthy.

4. *Shastachara* – maintain good behavior established by *Apta* – the great sages and saints of society

The virtues cultivated by the sages are a byproduct of their discipline, which they developed through the highs and lows of a constantly shifting life. These can serve as guiding concepts for each of us on our unique life journey.

5. *Upasitarah vriddhanam* – respect and serve your elders

Elders have bestowed upon us countless blessings, including the ability to give birth, raise, and impart knowledge and wisdom that will enable us to navigate life with the greatest grace. Not only do they deserve our respect and honor, but they also help shape who we are. You are serving your soul by helping them.

6. *Upasitarah Astikanam* – Priests, sages, and saints who serve God and your religion should be respected and served

Because they led morally admirable lives, they were priests, sages, and saints. Their moral journey offers us a wealth of lessons. Serving them or showing respect for their path of excellence is one way to acquire that goodness.

7. *Upasitarah Jitatmanam* – respect an honor and assist those who have gained control over their senses (desire masters)

Our desires to be well, prosperous, and strong pull us in a lot of different directions.

Desire stems from our senses. Although fulfilling healthy desires is beneficial to our general well-being, we frequently indulge in unhealthy ones, such as having too much sex, using dishonest or fraudulent methods to obtain money, or harming other people to satiate our desires. Individuals who have mastery over their senses have also mastery over their existence. Serving them can provide us with a wealth of knowledge about living beyond our senses.

Good Religious Conduct

1. *Japa para* – always remember God

A relationship with the universe's creator, God, fosters grounding, centeredness, and a focused mind. Finding beauty in everything makes life much richer and more fulfilling. One of the main causes of an imbalanced lifestyle is the idea of "me" or the self-centeredness of contemporary society. *Yoga* and meditation can help to fill that void of separation.

2. *Tapaswin* – Austerity

Religious conflicts have come in thick and thin for human civilization. Numerous flowers in a garden have distinct scents and hues, yet they are always in perfect harmony with one another. There is no one perfect religion or set of beliefs for everyone. Every religious perspective in this multiracial and multiethnic society has its own unique qualities and drawbacks. Living virtuously and comprehending one's own beliefs is the best way to navigate life. It can be harmful to oneself to force one's religious opinions and convictions on other people.

3. *Dharma Para*: Engage in a lot of religious activities

It makes no difference what your religion or belief system is; what matters is that you practice with devotion and faith. A committed and focused mind can overcome any challenge in life with absolute grace. Participating in religious activities endows us with a precise and clear meditative mind.

DISCUSSION

Liberation has historically been regarded as the ultimate aim of human existence. Liberation is separating oneself from the cycle of reincarnation. Several laws and guidelines have been proposed to meet this goal. *Charaka Samhita Cikitsasthana* refers to these laws and regulations as *Achara Rasayana*. We are given tools by *Achara Rasayana* to achieve balance in our day-to-day lives. Behavioral medicine is a vital component in tackling the current epidemic of chronic conditions brought on by stressful lives and unhealthy lifestyle choices. If appropriately applied in our daily lives, the

teachings of *Achara Rasayana* can lead to prosperity, good health, and a society free from disease. It not only stops the disease from starting in the first place but also reverses the progression of the illness.

CONCLUSION

The conversation above leads to the conclusion that improving moral, social, mental, and physical standards is necessary in the modern day. *Achara Rasayana* could be used to satisfy the prerequisite.

Achara Rasayana facilitates the mind's attachment to the self and brings about a detachment from the physical body. Today, by effectively utilizing the skills of the younger generation, we can successfully create the India plan. Physician's awareness of *Achara Rasayana* and the need for a healthcare policy maker. It imparts knowledge of virtues essential to cultivating a robust society. It also contributes to the tranquility of the mind, which is essential for the development of *Adhyatmik* features. As a result, *ACHARA RASAYANA* strengthens the *Adhyatmik*, psychological, social, and physical aspects of wellness.

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