

**“SWASTHASYORJASKAR CHIKITSA” IN AYURVEDA: A CONCEPTUAL REVIEW****¹Singh Rabi Pratap, ²Dwibedy B.K.**¹PhD scholar, Deptt. of Siddhant Darshan, Faculty of Ayurveda, IMS, BHU²Professor & Ex-Head, Deptt. of Siddhant Darshan, Faculty of Ayurveda, IMS, BHU**Corresponding Author:** rabi.infinite@gmail.com<https://doi.org/10.46607/iamj3110112022>**(Published Online: November 2022)****Open Access**

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Article Received: 19/10/2022 - **Peer Reviewed:** 30/10/2022 - **Accepted for Publication:** 02/11/2022**ABSTRACT**

Ayurveda, “the science of living being” had been propounded to aspire for longevity or continuum of Ayu or life in the existing world and beyond. The objective of this science is *dhatusamyata* (status quo of *dhatus*). Here all the mechanisms adopted or tended to bring back the vitiated *dhatus* to its equilibrium status quo are regarded as *chikitsa* (therapeutics). Ayurveda especially Charaka Samhita is fundamentally following the *Swabhavoparamvada siddhant*. Physician’s intervention is limited only to equilibrating the bodily dhatus and consequently diseases will be alleviated on their own. Ayurveda since its inception presented as *Trisutra* (i.e., *Hetu*, *Lingam*, and *Aushadh*) is intended for both *Swastha* as well as *Atura*. Therapeutics (*Bhesaj*) is categorized into two types 1) *Swasthasyorjaskar* (i.e., *urjaskar* medicine for healthy one) and 2) *Artasya roganut* (roganut medicine for diseased one). So, in Ayurveda, there is the provision of therapeutics not only for the diseased person but also for the healthy person. The treatments of the healthy individual there are described as *Rasayan* therapy and *Vajikaran* therapy which acts to maintain of equilibrium status of structural dhatus of the body i.e., from *rasa dhatu* to *Shukra dhatu* and *ojas*. This therapeutics has scope for the remedy of those disorders due to structural abnormality. These therapeutics lead to *Ayuryeranuvartan* through which one can attain either long life as auspicious as *deva* and *rishis* or even get sublimate as immutable *Brahma*.

MATERIAL AND METHODSLiterature search – A review of the literature regarding *Swasthasyorjaskar chikitsa* is collected from

1. Charak Samhita.

2. Sushruta Samhita.

3. Sharangdhar Samhita.

All compiled matter is reorganized and critically analyzed for discussion and an attempt has been made to draw some fruitful conclusions.

Keywords: *Dhatuamyata, Swasthasyorjaskar, Rasayan, Vajikaran, Ayuryanuvartan etc.*

INTRODUCTION

Ayurveda has been propounded aspiring for longevity with a healthy life and on this basic foundation a living human can achieve the tetrad objects of *purush* like *dharma, artha, kama & moksha*. Diseases are there to hinder the well-being and medical fitness of humans.¹ Ayurveda since its inception of knowledge as *Trisutra - Hetu, Lingam, and Aushadham* is meant for both *Swastha* (Healthy) and *Atura* (Diseased).² The research was done by the sages on the basis of *Karan-Karya Vada* with the inquest of factors to attain the *Sukha* or *Arogyata* and established the *Sad-padarth* i.e. *Samanya, Vishesh, Guna, Dravya, Karma, and Samavaya* as the Causative Factors for *Sukha* or *Arogyata* which results into the '*Dhatuamyata*' and this *dhatuamyata* (status quo of *dhatu*) is established as the only objective of this science.³ Ayurveda especially Charak Samhita is fundamentally following the *Swabhavoparamvada*, according to this any discrepancies in those factors responsible for the maintenance of the equilibrium status quo in bodily *dhatu* result in its disequilibrium. This disequilibrium status will mitigate on its own, no reasonable intervention is needed.⁴ Here all the mechanisms adopted or tended to bring back the vitiated *dhatu* to its equilibrium status quo are regarded as *chikitsa* (therapeutics).⁵ The objective of the Physician's intervention is to assure that there should be prevention of the etiology and risk factors causing the vitiations and there should continuation of factors for maintaining the equilibrium status of the bodily *dhatu* and consequently, diseases will be mitigated on their own.⁶

In Charak Samhita Principle of *dhatuamyata* has been practically presented in multidimensional facets. Here the word *Dhatu* is not used only for bodily *Doshas* or structural *rasa-rakta* etc. bodily *dhatu* but also be-

yond it as the elements of *Sankhya* etc. philosophy like *Ekdhatuj purush, sad-dhatuj purush, chaturvinsati purush, etc.*⁷ Possibly because of these facts in Charak Samhita the stage of *Samya* or *Samyoga* (the causative factor of *Sukha*) is regarded as rare.⁸ The agenda of Ayurveda is presented in two ways⁹ – i.e. to maintain the health of a firm individual and to cure the diseased individual. To fulfil both these purposes it has to perform all the action towards the *Dhatuamyata* i.e., to achieve the status quo of bearer factors in the body is the only agenda. Thus, the whole subject matter of Ayurveda is adhered to *Dhatuamyata* whether it is related to maintain health or to cure disease.¹⁰

Concept of Swasthasyorjaskar Chikitsa Siddhant :

The term *Swasthasyorjaskar Chikitsa* is the *Urjaskar* therapy for *Swastha* Person. Acharya Chakrapani has regarded *Swasthasyorjaskar bhesaj* to be useful for a healthy person in *Jara* etc. *Swabhavik* ailments, for a healthy person who may not be able to maintain a good physique if he indulges in sexual intercourse when he is not properly excited, for a person may not possess adequate semen even without disease, for a healthy individual when the excellence of the physique is affected even without any apparent diseases. Thus, the medicines belonging to this category remove all these defects and help in the maintenance of an excellent physique (*urja*) called *Urjaskar* medicine.¹¹

Promotion of Health through Rasayan-Vajikarana:-

In Charaka Samhita *bhesaja* is classified into two types first one is *Swasthasyorjaskar* (to promote the excellence of health), and the second type is *Artasyaroganut* (for curing the diseased person).¹² Again the medicine which invigorates a healthy person i.e. The

swasthasyorjaskar medicine is categorised as *vrishya* (aphrodisiacs) and *rasayana* (rejuvenators of bodily dhatus). Both these categories of medicine, in general, fulfil the purpose of promoting the excellence of the status of health, by the use of either or both simultaneously and also accomplish the specific action either, for which they are specialized for.¹³

The specific effects of these two categories of *swasthasyorjaskara aushadha* have been mentioned as

Effects of Rasayan therapy:

A person undergoing *Rasayana* therapy (rejuvenation therapy) attains longevity, memory, intellect, freedom from diseases, youth, excellence of luster, complexion, and voice, the excellent potentiality of the body and the sense-organs, *vak -siddhi* (i.e., what he says comes true), graciousness and brilliance. By administering *rasayana* therapy one gets the excellence of *rasa, rakta*, etc. dhatus (Bodily tissues).¹⁴

Effects of Vajikaran therapy:

This therapy generates the potentiality for getting progenies with *Sahaj*(congenital) *Bala* for the maintenance of the continuity of the lineage, causes instantaneous sexual excitation to a degree that one is capable of indulging in sexual acts with women uninterrupted like a strong horse, and the person is exceedingly adorable among women, it nourishes the bodily tissue elements and even in old age one does not get seminal debility (i.e. the signs of seminal debility do not appear in his body), which enables one to remain (firm) like a *chaitya* (a big tree) having innumerable branches, and to earn respect from people by virtue of his having procreated several children, which is conducive to his enjoying happiness and eternity in this world and beyond in view of his offspring. This *bhesaj* brings about longevity, beauty, strength, and nourishment — is known as *Vajikarana* (aphrodisiac therapy).¹⁵

Implications of Gramya Aahar-Vihar:

Due to intake of *Gramya Ahara* and food ingredients having *amla rasa, lavana rasa, katu rasa, kshar*; intake of dry vegetables, dry meat, sesame seeds, a paste of sesame seeds, and *pishtanna*(food made of rice flour), and intake of germinated cereals and pulses,

viruddha aahar (ingredients which are mutually contradictory), unwholesome food and unctuous food, alkaline food and *abhisyandi* (which generate deliquescence and heaviness in the body by obstructing the channels of circulation.); intake of deteriorated, heavy, putrid and stale food; taking food at an irregular time or taking food before the previous meal get digested; addictions of day-sleep, sexual enjoyment, and alcoholic drinks; irregular straining of physique and heavy exercises; due to excess fear, anger, grief, greed, infatuation, and overwork; all the *vata, etc. dosha* causing disorders and bodily defects occur. All these factors, kind of food intake and mental afflictions cause the vitiation of *vata* etc. *doshas* in the body resulting in placidness of muscles, joints loosened, blood vitiated, and excessive accumulated fat gets liquefied. In such a person marrow does not remain intact inside bones, there is impairment in semen ejaculation, and *ojas* undergoes diminution. In such circumstances person feels exhausted, lethargic and falls victim of excess sleep (morbid), drowsiness, and laziness. He loses enthusiasm, gets dyspnoea, and becomes incapable of physical and mental work. He also loses his memory, intellect and complexion and becomes house of diseases. Thus, he fails to enjoy the full span of his life. In view of all these miseries one should give up all the above unwholesome diet and regimens and should undergo *Rasayan* therapy.¹⁶

Rasayan vidhi (methods of rasayan administration):

For healthy person in *Charaka Samhita* there is mentioned two types of procedures for *rasayana sevana* (rejuvenation therapy) as *Kutipraveshika & Vataa-tapika* .¹⁷ Out of these two, the *Kutipraveshika* procedure is very specific for which particular place, a well designed specifically tri-compartmental thick-walled house (*Trigarbha kuti*) which should be comfortable in all seasons and where unwanted sound cannot be entered; equipped with all the necessary & desired commodities, are indicated. Here the concept of a such peculiar type of *Trigarbha Kuti* has a very much scientific basis where the created environment is in conformity with the mother's womb. Thus, the health

of the degenerated condition as a whole can be restored to its natural state and the health of the healthy person can be best promoted to attain its excellence by this specific method of *Kutipraveshika Rasayana*. The individual should be cleansed by the administration of *samshodhan* therapy (elimination therapy). Thereafter, when he has no discomfort and has regained his strength, rejuvenation therapy should be administered.¹⁸ *Kutipraveshika* type of rejuvenation therapy is useful for persons who are able-bodied, whose bodies are free from diseases, who are endowed with intellect, who are self - controlled, who have sufficient time to spare and who have adequate wealth. For others, *Sauryamrutika (Vatataapika)* type of rejuvenation therapy is useful. Between these two, the former is more useful, but it is too difficult to accomplish.¹⁹ Thus the *Kutipraveshika* type of rejuvenation is very specifically designed for the promotion of excellence of health status. For best outcome of rejuvenation therapy, some dosage form of rasayana is specifically indicated in Charaka Samhita to be taken preferably by *Kutipraveshika vidhi* e.g., Pratham & dvitiya *Brahmarasayana* (C.Ci1-1/57-58), *Chyavanaprasha* (C.Ci.1-1/74), 4 kind of *Amalaka rasayana* (C.Ci1-1/75), *Amalaka Ghrita* (C.Ci.1-1/4) etc. Many more dosage form of *rasayana* are indicated to be taken by either method e.g., *chyavanaprasha*, *haritkyadi rasayana*, *triphala rasayana*, *nagbala rasayana*, *shilajatu rasayana*, *bhallataka rasayana*, *aendra rasayana*, *pippali vardhamana rasayana*, etc. The recipes described in Charaka Samhita here, prevent the premature degeneration of physical as well as mental condition in accordance with age which in turn promote longevity as well as prevents the affliction by diseases.²⁰

Benefits of rasayan therapy :

For Persons desirous for vitality, the rejuvenation therapy is like ambrosia and has unimaginable and wonderful (beneficial) effects. It promotes life, maintains positive health, preserves youth and cures morbid sleep, drowsiness, physical as well as mental fatigue, sluggishness and weakness. It maintains proper balance among *vata*, *kapha* and *pitta*; it produces stability, cures looseness of the muscles, stimulates the

agni responsible for digestion and metabolism and brings about excellence in lustre, complexion as well as voice. By the administration of this therapy, person can regain their youth i.e., status of health in accordance with age and liked most by women The muscles became compact, even and well proportioned. The bodies became compact and stable. Person become endowed with excellence of strength, complexion and senses and develops powers of resistance to hardships.²¹

In brief, a person, who is not free from the mental and physical defects, does never get the desired result of rejuvenation therapy. These recipes produce effects in persons whose mind and body are clean and who are self-controlled.²² To attain that clean body and mind Acharya Charaka has expounded the measures in the educational form to be followed for promoting health status.

Achara Rasayana (Education for Health Promotion):

Satyavadi (To be honest, trustworthy), *Akrodhi* (To be calm and never get on to nerves), *Nivruttam madhya maithunath* (To observe abstinence from alcohol and sex), *Ahimsaka* (To be non-violent), *Anayasa* (Never be tired, but be cheerful), *Prashanta* (To keep cool, calm and quiet), *Priyavadi* (To speak good, pleasant and never to speak ill of others), *Japa parah* (To practice incantation of holy hymns), *Shouchaparam* (To maintain purity), *Daan nityam* (To do charity regularly), *Tapaswinam* (To practice meditation / to be focussed on the task),

Deva-Gau-Brahmana Acharya Guru Vruddha Archanarta (To be devoted to Gods, cows, Brahmans, teachers, sages, elders, and serving them), *An-rushamsam* (To be non-violent forever and be devoted to love), *Nitya Karunavedi* (To be ever compassionate and merciful), *Samajagarana swapna* (Balance in the state of sleep and wakefulness), *Nityam ksheera ghritashinam* (To consume milk and ghee in a regular basis), *Desha Kala pramanajnam* (Who is having proper knowledge of desha and kala), *Yuktijnam* (To be skilled and never get deceived), *Anahankrutam* (To be ego-free), *Asankeernam* (One who takes simple and planned diet), *Adhyatma*

pravanendriyam (One who indulges in spiritual texts), *Upasitaram Vruddhanam* (One who accompany and serve elders), *Astikaanam* (To have faith in almighty), *Jitaatmanaam* (To be self-controlled, non-yielding to sensory pleasures), *Dharmashastraparam* (To be duty bound and ethical).²³

Objects of Aphrodisiac therapy:

A person should always seek the intake of aphrodisiacs because, he can earn *dharma* (righteousness), *artha* (wealth), *priti* (love), and *yasas* (fame) through this therapy alone. A person gets these benefits through his progeny and aphrodisiac therapy enables him to procreate children. A person devoid of Sexual potency (*avaji*) regains potency through *Vajikarana* therapy. Aphrodisiac therapies should be administered only to a person who is self-controlled, and it helps to maintain this self-control (*dhairyam*). Otherwise, if administered this therapy to a person of lascivious habits, with additional gained potentiality he will prove to be nuisance to the society through his illegitimate sex acts (*agamyagamana*).²⁴

The object of aphrodisiac therapies is to enable a person to produce offspring who helps him to perform *dharma* (virtuous act) etc. After taking aphrodisiac therapies, the person should take recourse to sexual intercourse during the *ritukala* (period of fertility) of his wife. Sexual intercourse at other times is not the object of this therapy. In Charaka Samhita, proper diet, sleep and observance of celibacy-- these three factors are mentioned as the pillars of life. It is also stated there that these three requirements should be followed with appropriate measures. It is explained in this commentary that absolute celibacy is not desirable. If a person keeps himself absolutely free from sexual intercourse, then this gives rise to mental stress (*manah-kshobha*). Therefore, what has been stated here does not contradict the statement in Charak Samhita.²⁵

Acharya Charak has described the procedure which instantaneously produces strength in the person and enables him to have sexual intercourse with women in order to procreate children. It is not that all men possessing physical strength are capable of procreating children. There are persons having stout and

strong physiques who are very weak for women. There are others who are physically lean and thin, but they are very strong with women and procreate many children. There are some persons who are weak by nature and there are others who have become weak because of diseases. There are persons who indulge in women very frequently, like a sparrow. There are others who, like an elephant, ejaculate lots of semen during sexual intercourse, but they do not indulge in sex too frequently. There are persons who gain sexual vitality (only) at appropriate time (*kalayoga*). There are others, who are capable of indulging in sex because of their regular habit. There are others who indulge in sex by taking aphrodisiacs and there are persons, who are virile by nature. Therefore, there are recipes which give strength to the weak, which help the strong enjoy the sex act and which add to their virility.²⁶ First of all, the Physical system of the person undergone purification by *vaman* and *virechan* should be got strengthened by the administration of *niruha* and *anuvsana* types of medicated enema. Depending upon the strength, recipes of medicated enema consisting of ghrta, oil, rasa (juice and soup), milk, sugar, and honey should be administered. These recipes promote semen and help a person of procreate of offspring. The Person should be given milk and meat soup to take.²⁷ Articles that are sweet, unctuous, *jiwaniya* (promoters of life), nourishing and heavy, and which cause excitement of the mind—all these are called aphrodisiacs. Therefore, a person should first of all be impregnated with these articles and copulate with a woman. He gets excited by his own urge and also by the erotic attributes of the woman. After sexual indulgence, he should take bath and drink milk or rasa (juice or soup) before going to sleep. By doing so, his semen and strength, both increases.²⁸

DISCUSSION

Health Promotion (Swasthasyorjaskar):

Generally, the balanced state of *dhatu* is considered a state of health in Ayurveda. There is no proper definition of health in charak samhita but keeping the different views health has been explained under differ-

ent titles, in this series, there is an indication related to the health of an immune person which may be considered as health plus or health promotion. According to Charak Samhita, if a person has a normal muscular setup and body set up and has perfect *indriya*(senses). Then any cause of disease does not affect the person, it means he has immunity. The sign & symptom of an immune person is described as --

सममांसप्रमाणस्तु समसंहननो नरः | दृढेन्द्रियो विकाराणां न बलेनाभिभूयते ||
च.सू.21/18

Those persons who has a tolerance to hunger and thirst, heat & cold exercise as physical activity, physiologically whose digestion is proper, physical status is maintained and the muscles are going to build up, are immune.

क्षुत्पिपासातपसहः शीतव्यायामसंसह | समजरः सममांसचयो मतः ||
च.सू.21/19

This is the specific concept of Charak Samhita and a specific branch of medicine *Rasayana & Vajikarana* fulfill the purpose which maintains *swasthaya* (health) along with *urja* (power & energy). So, it has been said *swasthasyorjaskar* (health plus or health promotion). Both performs same but in different order – *Rasayana* is the remedy which fills the requirement of body tissues as *rasadidhatu*s in sequence while *Vajikarana* especially nourishes the *sukra dhatu* and other *dhatu* in reverse order. Through perfect state of body tissues, the state of *सममांसप्रमाण* occur and due to *Urja*, the tolerance of exercise and external & internal stimulus occurs. *Rasayana* has bi-dimensional effect on physical & mental faculty through nourishing the bodily *dhatu* which is responsible for psychic immunity and physical tool. The *rasayana* develops the physical and mental tolerance power and a person through *Rasayana* becomes immune & any external or internal stimulus does not affect the body and mind of a person. If the cells of the body are damaged somehow and there is a loss of health, a specific procedure of *Rasayana* therapy is adopted for the regeneration of cells & tissues which is known as *kutipraveshika vidhi*. *Ayurveda* is a science which has a basis of psychic immunity, and it is clearly mentioned in reference to *trivarga*. Means the

person who is physically fit but has *Avara Satva* should administer the *rasayan & vajikaran*. *Rasayan* therapy firstly work through somatic phase while *vajikaran* works through psychic (*Harshkar*) and then somatic (*shukravardhan*). *Shukra* is the *dhatu* which regulates the *manas* though *dhairyam* which is related to psychic status. Besides this, it has been also said that through *rasayana* absolute health can be attained because it has been clearly mentioned that through *rasayana* there is a state of salvation & achievement of *Brahmatvam*. Keeping this view, it can be considered that *rasayana & vajikarana* can be considered for a specific therapy for health promotion and it should be regarded as health promotive therapy. Through this process a person attains good health & plus means power & energy additionally.

CONCLUSION

1. Specific concept of Caraka Samhita is Health promotion as *Swasthasyorjaskar*. In this reference, the norm of promoting the excellence of health has been described on the basis of the immune person both anatomically and physiologically, who has a tolerance of external and internal stimuli. It can be promoted through drugs and diets.
2. In the context of the *Yuktikrita Bala* it is also described that it can be promoted through diet and drugs. *Rasayana & Vajikarana* diet & drugs are considered as **Swasthasyorjaskarah** (excellence of health or health promotion). Through *rasayana & vajikarana*, health can be maintained along with *Urja & Bala*.
3. Some procedures have been described as health education in the context of *rasayana* which is known as *Achara Rasayana*. There are some instructions that should be learned and adopted by individual. These instructions are given in health education, especially in promotive health education.
4. The planning of health in Charak Samhita is based on medical fitness, well-being, excellent health (immunity) and Salvation (Absolute Health) which can be attained through a Specific Lifestyle, Drugs which is known as *Swasthasyorjaskar Ra-*

sayana – Vajikarana and Yoga & Naishthiki chikitsa.

5. *Rasayana & Vajikarana* are the specific tools that make the person medically fit, provide a state of wellbeing, promotes the health with *Bala* and *Rasayana sevan* is the tool to attain the *Brahma* means Absolute Health can be attained through *Rasayana*.

Thus, the *swasthasyorjaskar* therapy described in Ayurveda is meant for promoting the excellence of healthy status of the person along with the accomplishment of their respective desired specific purposes.

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