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# Aushada Avacharana in Kaphaja Roga

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## ABSTRACT

*Aushadhavacharana* refers to application of different *Dravya* in various *vikara*. *Vikara* is of two types *Samanyaja* and *Nanatmaja vikaras*. *Kaphaja rogas* have been given prime importance in classical literatures of *Ayurveda*. While treating any disease, selection of right, potent and useful drug is very important, here role of *Pancha padarthas* of *Dravya* plays an important role. The drugs having *Katu*, *Tikta*, *Kashaya Rasa pradana*, having *Gunas* like *Laghu*, *Ushna*, *Ruksha*, *Tikshna*, *Vishada*, *Sukshma*, *Khara*, *ushna Veerya*, *Katu Vipaka* can be selected for treating *Kaphaja rogas* effectively. The action of the *Dravya* is either by any one of the above *Pancha padarthas* or in combination, hence before selecting the *Dravya* to treat the disease proper, examination of *Roga* and *Rogi* is must. An effort is made to compel the knowledge about different *avacharanas* based on various concepts of *Dravyaguna* which can be selected by *vaidya* in treating *Kaphaja rogas* to get the fruitful results.

**Key Words** *Kaphaja roga*, *Dravya*, *Aushadha*

## INTRODUCTION

According to *shabdakalpadruma* the word 'Aushadha' is derived from *khli Dhatu*, which means *aushadheridham*<sup>1</sup> (mixtures of different drugs). It also refers to *roga nashaka Dravya*. The word *avacharana* refers to application. So in total *aushadhavacharana* means application of different *Dravya* in various *vikara*.

*Vikara* is of two types *Samanyaja* and *Nanatmaja vikaras*<sup>2</sup>. *Samanyaja vikaras* are those where combination of *Doshas* are involved. *Nanatmaja vikara* are those diseases, which are manifested by involving only one *dosha*. *Acharya charaka* in *sutrastana* has explained 20 types of *Kaphaja*

*Nanatmaja Vikara*<sup>3</sup>. Though the number of *kaphaja nanatmaja vikaras* explained is less compared to *vataja* and *pittaja*, treating the *kaphaja vikara* is also important.

## AIMS AND OBJECTIVES

To understand the concept of *Aushada Avacharana* in *Kaphaja Roga*

## MATERIALS AND METHODS

### 1) *kaphasya upakrama*<sup>4</sup>:

*Astanga hrudaya sutra stana* 13<sup>th</sup> chapter explained about the treatment aspects to be followed in *nanatmaja vikaras*. The *Kaphasya*



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*Upakrama* explained are *Shodana* measures like *Tikshna Vamana*, *Virechana*. Procedures like *Dhuma*, *Gandusha*, and *Ruksha Vimardhana*. *Shamanoushadi* having *Katu Tikta Kashaya Rasa*, *Medhogna Guna Yutka Dravyas*. Various diet having *Ruksha*, *Alpa*, *Ushna*, *Tikshna*, *Kshoudra Yukta Ahara*. *Viharas* like *Upavasa*, *Vyayama*, *Rateepreeti*, *Prajagara*, *Chinta* are the different options for the treatment of *Kaphaja Nanatmaja Vikara* which are explained in classics.

### 2) Role of Rasa in treating Kaphaja Roga -

There are 6 types of *rasa* explained in the classics<sup>5</sup>. Among them *Katu Tiktha Kashaya rasa* is considered as *Kapha shamaka rasa*. *Madhura Amla Lavana* are *Kapha kopaka rasa*<sup>6</sup>.

- *Katu rasa* – It has *Ushna*, *Teekshna*, *Laghu*, *Ruksha*, *Vishada guna* and does *kapha hara karma*<sup>7</sup>.

If we take example of disease *Sthoulya* – *Katu rasa* is capable of entering into small *Srotas* due to its *Tikshna Guna*. There it destroys *Medho Dhatu* due to *Ushna* and *Laghu Guna*. *Ushakadi gana Dravyas* like *Ushak*, *Hingu* and other *Katu rasa Pradhana Dravyas* can be administered in *Sthoulya*

Similarly, in *Kusta* - *Katu Rasa* destroys *Kleda*, *Kapha* and *Krimi*, it also stimulates the circulation of *Rakta*. Drugs like *Bhallataka*, *Vidanga* and *Chitraka* can administered in *Kusta*

- *Tiktha rasa* – It has *Ruksha*, *Laghu* and *Vishada Guna* and does *kapha Pitta hara karma*<sup>8</sup>. Example of *Kandu* – It is generated by *Kleda Guna*. *Tikta* pacifies *Pitta* and *Kapha*. It is *Rakta*

*Prasadaka* and removes *Klinnata*. *Nimba* is the best *Tiktha rasa Dravya* which is widely used in treating *Kusta*

In case of *Agni Mandya* if it is due *Kapha prakopa*, then the *Tikta rasa* acts as *Dipana* by increasing the function of *Samana Vayu*, which ignites *Agni*.

- *Kashaya Rasa* – It is having *Ruksha*, *Laghu*, *Sheetha* and does *Kapha harana* because of its *Rukshatva*<sup>9</sup>.

For example in case of *Pooya vrana* - *Ruksha guna* clears *Kledata* of the wound, drugs like *Panchavalkala kashaya*, *Vata churna* can be used for treatment. *Kashaya rasa* is having *Vrana ropana karma* as the *Shrestha Karma*.

- Order of intake of *Rasa* in *Kaphaja Vyadi*<sup>10</sup>- According to *Kashyapa samhitha Khilastana*. 6/24-26 -A skillful *vaidya* will administer *Katu*, *Tiktha*, *Kashaya rasa yuktha dravya* in order for *kaphaja vyadis*. *Katu rasa dravya* to be used first, if it is administered, it reduces the *Pichilatha* and *Gouravatha* of *kapha*. Next, *tiktha rasa dravya* should be administered as it relieves *Mukha Madhuryata* and does *kapha shoshana*. Later *Kashaya rasa* is given which does *Kapha sangrahana* and removes *sneha amsha*.

### 3) Role of Guna in treating kaphaja roga

There are different *Gunas* explained in classics. 20 *Gurvadi gunas*<sup>11</sup> are called as *Shareerika guna*<sup>12</sup>. These have major role in treatment of the disease. Some of the *Kaphahara gunas* with examples are explained in the table 1.



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**Table 1** *Kaphahara Guna* with examples

<i>Kaphahara Gunas</i>	<i>Examples</i>
<i>Laghu guna</i>	<ul style="list-style-type: none"> <li>• <i>Mudga, Dadima, Patola</i></li> <li>• <i>Kashaya of Patola along with Khadira, Nimba, Triphala is given in Kushta (cha.da.50/61)</i></li> </ul>
<i>Ushna guna</i>	<ul style="list-style-type: none"> <li>• <i>Chitraka Bhallataka</i></li> <li>• <i>Chitraka churna along with gomutra is taken in case of Kusta. ( su.su.9/45)</i></li> <li>• <i>Bhallataka taila taken internally in 5-10 drops in krimi (A.hr.chi.20/32)</i></li> </ul>
<i>Ruksha guna</i>	<ul style="list-style-type: none"> <li>• <i>Vidanga Apamarga</i></li> <li>• <i>Vidanga is best Krimigna . Its churna along with Triphala, Pippali when taken with Madhu will cure Kusta ,Krimi, Meha. (cha.chi.7/159)</i></li> </ul>
<i>Tikshna guna</i>	<ul style="list-style-type: none"> <li>• <i>Eranda, Pippali</i></li> <li>• <i>Eranda – Virechaka</i></li> <li>• <i>Pippali churna with kantakari taken with Madhu will reduce Kasa.</i></li> <li>• <i>Pippali mula kashaya +Aja mutra – Krimi (Su.U.54/32)</i></li> <li>• <i>Pippalyadi churna in Kaphaja Swara bheda</i></li> </ul>
<i>Vishada guna</i>	<ul style="list-style-type: none"> <li>• <i>Yastimadhu, Guggulu</i></li> <li>• <i>Yastimadhu churna with Madhu in shawasa</i></li> </ul>
<i>Sukshma guna</i>	<ul style="list-style-type: none"> <li>• <i>Madya Madhu</i></li> </ul>
<i>Khara guna</i>	<ul style="list-style-type: none"> <li>• <i>Medo hara – Vacha Yava Musta</i></li> </ul>

#### 4) Role of veerya in Kaphaja roga

All the Brihatric has accepted Dvididha Veerya that is Sheetha and Ushna. Among the Dvididha Veerya , ushna virya drugs are widely used in treating Kaphaja vyadis. Dravya having Ushna veerya does karmas like Dahana , Pachana,, Swedana, Vamana, Virechana and importantly Kapha harana<sup>13</sup>, example - Arka Agaru Guduchi ,Eranda , chitraka

Not only ushna veerya Dravyas even certain Sheeta veerya drugs like Chandana , Kumari does help in treating Kaphaja rogas .

#### 5) Role of vipaka in kaphaja vyadhi

Acharya charka and Acharya vagbata have explained Trividha Vipaka; they are Madhura, Amla, Katu<sup>14</sup>. Whereas, Acharya Sushruta

mentioned Dvididha Vipaka they are Guru Vipaka and Laghu Vipaka<sup>15</sup>. Among all the Vipaka explained in classics, Katu Vipaka plays important role in treating Kaphaja roga.

Examples - Dravya which are Katu Vipaka Pradana and their indication in Kaphaja rogas are as follows –

*Chitraka –Kapha vataja arshas , Atisara*

*Maricha-Dipana, Shwasahara, Krimigna*

*Vacha -Kantya, Mukharogahara,*

*Ativisha –Ama atisara ,Grahani*

*Musta -Atisara, Krimi*

*Nagakesara –Twak roga, Hrullasa nashaka,*

*Kusta*

*Vasa-Swarabheda, Kusta, Meha*

*Kutaja –Atisara*



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### 6) Role of *Bhaishajya kala* in *Kaphaja roga*

*Bhaishajya kala* refers to *Aoushada sevana kala* that is time at which the medicines are to be administered to get the maximum benefits. There are different *Aoushada Sevana Kala* explained in classics, among them few are used for the administration of medicines in case of *Kaphaja roga*.

- *Ananna Kala*- According to *Astanga Hrudaya* in case of *kaphaja roga* and *balavan vyadhi* medicines should be administered on empty stomach<sup>16</sup>. Eg – *Vamana*
- *Muhurmuhur*<sup>17</sup> - The drugs are administered repeatedly in disorders where there is involvement of *kapha* like *Kasa*, *Shwasa*, and *Hikka*.
- *Nishi*<sup>18</sup> - Most of the *Jatrurudva vikara* are *kaphaja* in origin hence here the drugs are administered in the evening time.

### 7) Role of treating *Ama* in *kaphaja vyadhi*

Table 2 Types of *Rukshana* with example

<i>Abhyantara Rukshana</i>	<i>Bahya rukshana</i>
<ul style="list-style-type: none"> <li>○ <i>Usha jala pana</i></li> <li>○ <i>Kashaya pana</i> –eg; <i>Amrittotara kashaya</i></li> <li>○ <i>Nimbadi kashaya</i></li> <li>○ <i>Arista</i> –eg; <i>Abhyarista</i> , <i>Takrarista</i></li> <li>○ <i>Churna</i> –eg; <i>Triphala churna</i> , <i>Panchakola churna</i></li> </ul>	<ul style="list-style-type: none"> <li>○ <i>Valuka sweda</i></li> <li>○ <i>Atapa sweda</i></li> <li>○ <i>Udwartana</i> –eg; <i>Kolakulattadi churna udwartana in shoulya</i></li> <li>○ <i>Lepa</i></li> </ul>

- *Swedana* - It is of two types – *Sagni* (13), *Niragni* (10)<sup>22</sup>. Again it can be done in 2 ways – *Ruksha sweda* , *Snigda sweda* in conditions where symptoms are due to *Ama* or *Kapha prakopa* – *Ruksha sweda* is preferred Eg – *Valuka Sweda* , *Istika churna Sweda*.
- *Langhana* – The patient who is *balavan* and having *brihat sharira* if suffering from disorders

*Madukosha* says due to *Agni mandya* proper digestion of *Ahara rasa* doesn't take place leading to formation of *Ama*<sup>19</sup>. *Ama* is responsible for the manifestation of various *Roga* (*Sarva Rogam Amam Ityabhidhiyate*<sup>20</sup>). So *Ama* needs to be treated priorly.

*Chikitsa* is of 2 types *Santarpana* and *Apatarpana*. In case of *Ama* involvement in *Kaphaja roga Apatarpana* line of management is to be followed.

*Apatarpana* is of 3 types *Rukshana* , *Swedana* and *Langhana* .

- *Rukshana* - *Rukshana dravyas* have qualities such as *Laghu*, *Ushna*, *Sthira*, *Ruksha*, *Katina*, and *Tikshna*. Among *rasa*- *Kashaya* (best), *Katu* (moderate) and *tiktha* (least) acts as *Rukshana*<sup>21</sup>. Two forms of *Rukshana* administration one is *Abhyantara Rukshana* and second is *Bahya rukshana* . Different ways of *Rukshana* with certain example are compelled in the table 2

of *Kapha*, *pitta*, *raktha* in association with *Vata*, may undergo *langhana*<sup>23</sup>. *Langhana* therapy includes *Chatushprakara Samshudhi* , *Pachana* , *Vyayama* , *Atapa* , *Maruta* , *Pipasa* , *Upavasa*<sup>24</sup>. In case of *alpa dosha prakopa* - *pipasa* , *upavasa* are to be followed , where as in case of *balavan rogi* suffering from *madyama roga*- *Vyayama*, *Atapa* , *Marutha* are to be followed . In conditions



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of *Bahu dosha* and *balavan rogi* – *Shodana* needs to be followed.

### 8) Role of *Gana /Vargas* which are Explained in Classics in Treating *Kaphaja Rogas*

*Varga* refers to a group having limited number of *Dravyas* and having similar pharmacological

**Table 3** *Vargas* which are used in treating the *kaphaja rogas*

<u>Charaka</u>	<u>Sushruta</u>	<u>Vagbhata</u>	<u>Misraka varga</u>
• <i>Deepaniya</i>	• <i>Ushakadi</i>	• <i>Vamana gana</i>	• <i>Trikatu</i>
• <i>Lekhaniya</i>	• <i>Varunadi</i>	• <i>Sleshmagna gana</i>	• <i>Panchakola</i>
• <i>Kustagna</i>	• <i>Aragwadadi</i>	• <i>Patoladi gana</i>	• <i>Panchavalkala</i>
• <i>Kandugna</i>	• <i>Salasaradi</i>	• <i>Aragwadadi gana</i>	• <i>Kshara traya</i>
• <i>Krimigna</i>	• <i>Rodradi</i>	• <i>Asanadi gana</i>	
• <i>Triptigna</i>	• <i>Arkadi</i>	• <i>Varunadi gana</i>	
• <i>Vamanopaga</i>	• <i>Surasadi</i>	• <i>Ushakadi gana</i>	
• <i>Swedopaga</i>	• <i>Mushakadi</i>	• <i>Shyamadi gana</i>	

### 9) Chikitsa which can be adopted in treating Kaphaja roga

- *Utsadana*:- Ex. *Valmika Mrittikadi*, *Ashwagandhadi Utsadana* in *Urustambha*.
- *Lepa*:- Ex. *Sarshapa Lepa*, *Vatsakadi Lepa* in *Urustambha*.
- *Ruksha Sweda*:- Ex. *Valuka Sweda* in *Amavata*
- *Abhyanga*:- Ex – *Karanja Taila* Application in *Kaphaja Kusta*. *Chakramarda Taila*
- *Parisheka*: - Using *Kashaya* Prepared By *Kandugna Dravya* Like *Nimba Patra*, *Aragvada*, *Karanja*.
- *Shiro Lepa*: – *Triphala* and *Nimba Patra* in *Darunaka*.
- *Shiro Abhyanga*: - *Vidanga Taila*, *Maricha Taila* in *Indraluptha*.
- *Vrana Dhupana* and *Avachurnana* – *Kandugna Krimigna Dravya*

### 10) Role Of *Anupana* in *Kaphaja Vikara*

actions. Different *Vargas* are explained in classics which can be selected during the treatment of *vyadi*, among them some of the *Vargas* which can be used in treating the *kaphaja rogas* are compiled in the table 3

The one which is taken along with or after intake of food or *Aushadha* is *Anupana*<sup>25</sup>. It distributes throughout the body in less time. *Anupana* is an essential part of *Bheshaja prayoga*. It is necessary that we understand its mechanism, and carefully select suitable *Anupana* with due importance to all selection factors.

*Acharya charaka* says the *Anupana* selected in case of *Kaphaja roga* should be *Ruksha* and *Ushna guna Pradhana*<sup>26</sup> whereas *Acharya sushruta* says it should be only *Ushna guna Pradhana Anupana matra* in case of *Kaphaja roga* according to *Sharangadhara* is one *Pala*.

*Example* –

*Ushnajala* as *anupana* it acts as *kapha hara*, relieves *ama*, *ajirna*, *agnimandhya* and *medohara*, *Sitopaladi churna* with *Madhu* helps in enhancing the *kapha chedana* *Bhavaprakasha* while explaining about *Guduchi prayoga* says *Madhuna Kapham cha* – which



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means in case of *Kaphaja roga Madhu* is the best choice for *Anupana*.

### 11) Some Folklore Claims in Treating Various *Kaphaja Roga*

- *Cyclea peltata* (Lam.) Hook. f. & Thoms. Menispermaceae- Leaf mucilage is used as shampoo for itches, scabies and dandruff.
- *Moringa oleifera* Lam. Moringaceae -*shigru curna* – Diabetes and hypercholesterolemia.
- *Wrightia tinctoria* (Roxb) R.Br, Apocynaceae – leaf juice is boiled with coconut oil and applied in affected area of scabies.
- *Bridelia retusa* (L).A.Juss. Phyllanthaceae – bark decoction in whooping cough.
- *Leucas biflora* , Lamiaceae – leaf decoction in Leucorrhoea
- *Anisochilus carnosus* (L.f) Wall, Lamiaceae - whole plant decoction is used in chronic bronchitis, bronchial asthma.

## DISCUSSION

*Aushadhavacharana* refers to selection and application of different drugs or procedures in treating diseases. *Kaphaja rogas* have given prime importance in classical literatures of *Ayurveda*. *Astanga Hrudaya sutra stana 13<sup>th</sup>* chapter explained *Kaphasya Upakrama*, where various *Shodhana, Shamana, Ahara and Vihara* which are to be practiced in *Kaphaja Nanatmaja vikara* have been mentioned.

While treating any disease selection of right, potent and useful drug is very important here role of *Pancha padarthas* of *Dravya* plays an important

role. The drugs having *Katu, Tikta, Kashaya Rasa pradana, Gunas* like *Laghu, Ushna, Ruksha, Tikshna, Vishada, Sukshma, Khara, ushna Veerya, Katu Vipaka* can be selected for treating *Kaphaja rogas* effectively.

Different *Vargas* is explained in classics which can be selected during the treatment of *vyadi*; these are the readymade prescriptions which are mentioned by *Acharyas* in classics. These helps in selecting the drugs for the effective treatment, among them some of the *Vargas* are exclusively mentioned for the usage in treating *kaphaja rogas*. After selection of drugs the time of administration of the medicine is also important to get the fruitful result of treatment. So in case of *kaphaja vyadi Ananna Kala, Muhurmuhur, Nishi* are the principal time of drug administration.

*Agni mandya* does not allow the proper digestion of *Ahara rasa*, leading to formation of *Ama*. This *Ama* is responsible for the manifestation of various *Roga*. So *Ama* needs to be addressed first. In case of *Kaphaja roga* where there is involvement of *Ama- Apatarpana* is the line of management to be followed. Different types of *Rukshana, swedana, and Langhana* can be adopted for treating *Kaphaja rogas*

*Anupana* is an essential part of *Bheshaja prayoga*. It is necessary that we understand its mechanism, and carefully select suitable *Anupana* with due importance to all selection factors. The *Anupana* selected in case of *Kaphaja roga* should be *Ruksha* and *Ushna guna Pradhana* where as *Acharya sushrutha* says it should be only *Ushna guna Pradhana*.



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### CONCLUSION

Every Dravya consists of Pancha padarthas- *Rasa*, *Guna*, *Veerya*, *Vipaka*, *Prabhava* and the *karma* of the *Dravya* is either by the action of any one of the above *Pancha padarthas* or in combination. Before selecting the *Dravya* to treat the disease proper, examination of *Rogi* is must, after knowing about the *Roga* and *Rogi* the treatment has to be planned. This article gives the knowledge about different *avacharanas* based on various concepts of *Dravyaguna* which can be selected based on the *yukthi* of the *vaidya* in treating *Kaphaja rogas* to get the fruitful results



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