

AYURVEDIC MANAGEMENT OF MANASIKA ROGA WITH REFERENCE TO ACHARA RASAYANA

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ABSTRACT

We live in the most exciting period of history. Knowledge is gained on many fronts than in all the earliest centuries, but at a price. We are better protected against diseases, better fed, clothed and housed yet we are seemingly more restless and unhappy than ever before. Modern man's path to happiness is beset with seemingly endless personal and social problems. We ever desire new things and seldom content with what we have. As a result of this, pressures, deadlines, soaring highs and abysmal lows have become part of our day to day jargon. The golden rules of *Swastha Vritta* and *Sadvritta* prescribed by the great Acharyas of Ayurveda for a sound mind and body are almost forgotten

and remained in *Samhita Grantha* only. This ultimately resulted in the feeling of loneliness, not being or appreciated, anger, stress and anxiety. Ayurveda has always followed the psychosomatic approach to the diseases, where more emphasis is given to the integration aspect of these two factors. In somatic diseases, the Psychological aspects have never been neglected and in Psychological disorders, the organic involvement has been given due consideration. Principles of *Sadvritta* laid down in Ayurveda highlights the importance of socio-cultural factors in the maintenance of mental and social health. Ayurvedic *Dinacharya*, *Ratricharya*, *Ritucharya*, *Achara Rasayana* and other *Swastha vritta* related modes of prevention are highly successful in Manasika roga.

KEYWORDS: Swastha Vritta, Sadvritta, Manasika Roga, Achara Rasayana.

INTRODUCTION

Manas, said to be located between *Shiras* (Head) and *Talu* (Hard Palate)^[1] is a very subtle entity beyond sensory perceptions. Though it is beyond sensory perceptions, it is called *Dravya*^[2] because, it has got action and quality co-existent within itself.^[3] *Manas* indicate

both presence and absence of cognition.^[4] According to Charaka, ‘The entity which is responsible for thinking is called *Manas*.^[5]

Ayurveda has duly recognized the individuality of *Manas* (psyche) and *Shareera* (body) and their inseparable and interdependent relationship in a living body indicating the influence of *Manas* even at the embryonic stage. Ayurveda states that ‘the foetus grows steadily with the help of the reproductive element, the five proto-elements namely, *Prithvi, Ap, Teja, Vayu* and *Akasha*, the subtle Mind and sap of food taken by mother.^[6]

Unfortunately, Ayurvedic literature dealing exclusively with *manas* and *Manasa vikara*, are not available due to historical reasons. The available little description of *Manasa Roga* in Ayurvedic classics is found in very scattered form. However, the scattered aphoristic material related to *manas* and *manasa vikara* as available in the Ayurvedic treatises are richly useful in understanding *manas* and treating mental disorders.^[7]

According to Charaka, *Mansik vikara* result due to accrual of undesired objects and loss of desired objects. In this reference *Sushruta* has identified emotions like *krodha, shoka, bhaya, kama*, etc as cause of *manovikara*. *Manasa vikara* usually runs a sequential process from minor unnoticed general behavioral symptoms to the marked alteration of *buddhi, Dhriti* and *Smriti*. Usually these symptoms act as *Nidanarthakara roga* (primary disease acting as etiology of the secondary one). Regarding *samprapti* of *Manasa roga* our classics hold that the disturbance of equilibrium of *Manasa gunas* leads to the origin of mental disorders along with disequilibrium of *Sharirika dosha*.^[8]

ATTRIBUTES, FUNCTIONS & OBJECTS OF MANAS

In general the *Manas* pervades all over the sentient parts of the body. A lot of controversy exists about the seat of *Manas*. Prof. R. H. Singh in *Ayurvedic Manas Vigyana* wrote that classically *Hridaya* (emotional aspects), *Manas* (psyche), *Medha* (intellect), *Sharirasa* (skull with brain) and *Mastulunga* (brain), all these terms refers to brain and its psycho functional aspects in the seat of *Manas*.^[9]

ATTRIBUTES ^[10]	FUNCTIONS ^[12]	OBJECTS ^[13]
Achetana (unconscious)	Chintana (Thinking)	Chintya (thought about)
Kriyawan (active)	Vichara (consideration)	Vicharya (discriminated from)

Dravya (substances)	Uha (speculation)	Uhya (speculated upon),
Ekatva (oneness)	Dhyana (concentration)	Dhyeya (aimed at),
Anutva (subtle)	Indriya nigraha (control of senses)	Sankalpya (decided upon)
Pancha Bhautika (material)	Sankalpa (determination)	
Ubhayendriya (organ of sensation & action)	Kalpana (imagination)	
Trigunatmaka (sattavik, Rajsika, Tamasik)	Sva-nigrahaa (self control)	
Atindriya ^[11] (subtle, beyond perception)	Swapna (dreams)	
Prana ^[11]	Yat kinchit (miscellaneous)	

CLASSIFICATION

The major disorders and specific mental disease have been adequately categorized with detail in Ayurvedic classics.^[14-18]

S. No.	Manasika Adhishtana	Shariraka Adhishtana	Ubhayadhishtana	
			Shariraka Vyadhi with Manasika Adhishtana	Manasika Vyadhi with Shariraka Adhishtana
1.	Abhayasuya (Jealousy)	Ashabda Shravana (Auditory Hallucinations)	Unmada (Psychosis)	Kama Jwara (Fever due to Passion)
2.	Bhaya (Fear)	Tama (Withdrawl)	Apasmara (Epilepsy)	Krodha Jwara (Fever due to Anger)
3.	Chittodwega (Anxiety)	Ati-Pralaapa (Prating)	Apatantraka / Tanaka (Hysteria)	Bhayaja Atisara (Diarrhoea due to Fear)
4.	Dainya (Meanness)	Aswapna (Insomnia)	Atatwabhinivesha (Obsessive Syndrome)	Shokaja Atisara (Diarrhoea due to Grief)
5.	Harsha (Exhilaration)	Anavastita Chitta Asantripti (Discontedness)	Madatyaya (Alcoholic Psychosis)	---
6.	Kama (Desire)	Tandra (Stupor)	Sanyasa (Coma)	---
7.	Krodha (Anger)	Ati-Nidra (Excessive Sleep)	---	---
8.	Lobha (Greed)	Bhrama (Vertigo)	---	---
9.	Moha (Confusion)	---	---	---
10.	Mada (Arrogance)	---	---	---
11.	Maana (Pride)	---	---	---
12.	Shoka (Grief)	---	---	---
13.	Vishada (Anguish)	---	---	---
14.	Irshya (Envy)	---	---	---

IDIOPATHIC ORIGIN: Agantuja, Unmada, Graha Badha, Upa Graha, Bhuta Graha, Pisacha Graha

COMMON ETIOLOGICAL FACTORS

- | | |
|---------------------------------|-----------------------|
| a) Asatmendriyarthā Sannikarsha | b) Prajnaparadha |
| c) Parinama | d) Sadvritta Apalana |
| e) Vegavarodha | f) Vegodhirana |
| g) Purva-janma krita karma | h) Prakriti Viparyaya |

SAMPRAPTI GHATAKA

DOSHA	DUSHYA	ADHISHTANA	SROTAS
• Shariraka: Vata, Pitta & Kapha	Manas (Emotions) Buddhi (Intellect) Sanjna (Orientation)	Hridaya Manovaha Srotas	Manovaha Rasavaha Sanjnavaha
• Manasika: Rajas & Tamas	Smriti (Memory) Bhakti (Desire) Sheela (Teperament)		Buddhivaha
	Cheshta (Actions)		
	Achara (Conduct)		

WARNING SIGNALS

- | | |
|-------------------------------------|--|
| a) Difficulty in concentration | b) Unusual tiredness |
| c) Sleep disruption | d) Head ache |
| e) Stomach upsets | f) Loss of interest in Sex |
| g) Increased Irritability | h) felling of pessimism and self doubt |
| D) Increased smoking and alcoholism | |

COMMON SYMPTOMS

- | | | |
|---------------------|---|---|
| • Dhi – Vibhrama | - | Distortion of Mind |
| • Sattva Pariplava | - | Wavering of Mind |
| • Paryakula Drushti | - | Anxious Looks |
| • Adheeratha | - | Fears & Phobias |
| • Abaddha Vaak | - | Un-controlled/Irrelevant/In-coherent Talk |
| • Shunya Hridaya | - | Hollowness of Mind |

ACCORDING TO CHARAKA: (Ch.Ni 7/5)

- | | |
|----------------------------|----------------------|
| 1. Mano Vibhramsha | 2. Buddhi Vibhramsha |
| 3. Sanjna Jnana Vibhramsha | 4. Smriti Vibhramsha |

5. Bhakti Vibhramsha
7. Cheshta Vibhramsha

6. Sheela Vibhramsha
8. Achara Vibhramsha

MANASAVIKARANUTPADANA: (Prevention of Mental disorders).

In support of its concepts on preservation and promotion of health and prevention of illnesses, Ayurveda lays due stress on various measures to be adopted in order to promote mental health and prevent mental disorders. These measures find lucid descriptions in the chapters devoted to *Dinacharya* (daily regimen) *Ritucharya* (seasonal regimen), *Sadvritta* (code of virtues), *Roganutpadana* (prevention of diseases) and *Anna-Pana vidhi* (rules pertaining to food and drinks), in the classics of Ayurveda.

In order to be free from mental disorders Ayurveda prescribes that one should not allow oneself to become a victim of impulses like greed, grief, fear, anger, jealousy, impudence, vanity etc.^[19] Further, it declares that, one who speaks truth, refrains from over indulgence in alcohol and meat, hurts none, avoids overstrain, fair spoken, always compassionate and given to wholesome eating, would enjoy the benefits of sound mental health.^[20]

In fact it would only be appropriate to consider the Ayurvedic view points in this regard as a 'socio-moral value system' which if adopted with modifications to suit our needs without digressing from the core of these concepts, would be of great aid in warding off many a mental disorder, and promote the mental potentialities of mankind. It would also richly contribute in preventing and, treating many psychosomatic conditions like peptic ulcer, bronchitis, blood pressure, eczema and diabetes to mention a few.

All these measures are aimed at bestowing relaxation and mental equipoise which are the basic prerequisites of a sound mind. They are particularly relevant to our times when we are forced to battle continuously against 'stress' and 'strain' for our very survival.

Summing up Vagbhata states that one who introspect daily once and reacts to fellow beings and surroundings dawn to dark would modify his behaviour, remain free from grief, and enjoy perennial happiness.^[21]

Treatment

Management of mental disorders or psychological medicine was an area of specialization even during Charaka's time (500 B.C.).^[22] Charaka suggests that, treatment for mental illnesses should be sought through an expert in the field of mental illnesses.^[23]

Chakrapani (11 A.D.).^[24] Commenting on this statement, uses the phrase ‘*Manasaroga bhashaja vetti*’.^[25] (Knowers of treatment for mental illnesses). These references fortify the above statement.

Ayurvedic knowledge of disease management has always followed the psychosomatic approach to the diseases, where more emphasis is given to the integration aspect of these two factors. In somatic diseases, the Psychological aspects have never been neglected and in Psychological disorders, the organic involvement has been given due consideration.

Ayurvedic treatment for the mitigation of the diseases has always been through ‘holistic approach’. The treatment method described in Ayurvedic classics are:

DRAVYABHUTA CHIKITSA: (Pharmacological) (Yukti Vyapashraya Chikitsa)^[26]

S. No.	ANTAH PARIMARJANA	BAHIH PARIMARJANA	SHASTRA PRANIDHANA
1.	Shodhana Chikitsa	Sneha	Shashtra Karma
2.	Shamana Chikitsa	Sweda	Rakta Mokshana
3.	---	Anjana	
4.	---	Nasya	
5.	---	Dhumapana	

ADRAVYABHUTA CHIKITSA: (Non-Pharmacological) (Daiva Vyapashraya & Sattwavajaya)

S. No.	DAIVA VYAPASHRAYA ^[27]	SATWAVAJAYA ^[28]	LIFESTYLE MODIFICATIONS
1.	Mantra	Assurance	Nidana Parivarjana
2.	Oshadhi	Replacement of Emotions	Satmya Kala – Buddhi – Indriya - Artha Sannikarsha
3.	Mani Dhaarana	Regulation of thought process	Samyak Vega Dhaarana
4.	Mangala	Retraining the ideas	Udeerana
5.	Bali	Channelizing Presumptions	Ceiling on Desires (Upadha)
6.	Upahara	Guidance	Practice of Yoga
7.	Homa	Advice in decision taking	Relaxation
8.	Niyama	Control of Temperament	Sadvritta & Sadaachara (Achara Rasayana)
9.	Upavasa	Shock Therapy	---
10.	Prayashchitta	Fear Therapy	---
11.	Pranipaata	---	---
12.	Yaatra Gamana	---	---

The aim of management according to Ayurveda is:

- i) To promote *Sattvaguna* over *Rajoguna* and *Tamoguna*
- ii) Diversion of *Manas* from the causative factors
- iii) Administration of curative drugs and agents
- iv) Certain *Upaaya* (measures) other than drugs to balance *Manasika dosha*.

Rasayana Chikitsa is one of the divisions of *Ashtanga Ayurveda*, especially formulated to improve the health of the healthy people and at the same time to cure the disease by promoting the strength and vitality. It contributes to the integrity of *Rasadi Sapta dhatus* and thus increases the longevity. By virtue of its capacity to modify the metabolic changes, it not only prolongs the life but also certainly modifies and strengthens the qualities and functions of the *dhatus* for the benefit of man. Various measures comprehended by this therapy conduce to the replenishment of *Rasa* and other *dhatus*.

Achara Rasayana is an *Adravyabhuta* type of *Rasayana* in which no pharmaceutical measure is taken under consideration. This is a methodology to rejuvenate tissues of body, develops mental health and other aspects of human life. It increases immunity of the body and mind which an essential factor for healthy life.

It is a master prescription for the modern day stress and strain related problems. These measures in the long run prevent the psycho somatic illnesses and helps in total recovery from various illnesses. These measures coupled with yoga, is adopted achieve total tranquility of mind and body, which is a rare commodity in the contemporary times. The practices of *Achara rasayana* according to *Brihatrayee* include:

CHARAKA ^[29]	SUSHRUTA ^[30]	VAGBHATA ^[31]
Satya Bhashana	Satataadhyayana	Hitaahara – Vihaara Sevana
Akrodha	Para-Tantravalokana	Sameekshakaree
Nivrut Madya, Maithuna	Vaadana	Vishayasakta
Ahimsa	Acharyas Sevana	Daata
Prashantata	---	Satyapara
Anayasa	---	Kshamatwa
Priya Vadina	---	Aptanusarana
Japa	---	Sama
Saucha	---	---
Dheera	---	---
Daana	---	---

Sushruta, in *Chikitsa sthana* (28/22-23) included the above said measures under *Medhakara Varga* i.e., the measures that promote the level of intelligence. Since *Buddhi bhramsha* is one of the causative factors for the causation of psychological diseases, all the measures should be employed to restore the intelligence of the afflicted person. In addition to these Sushruta in *Chikitsa Sthana* (28/25) has enumerated '*Ayushya Varga*' (Comprising among others) where in Ahimsa is also included. This indirectly promotes *Sattvaguna* and Tranquility of Mind.

Achara Rasayana acts as Rasayana in the following dimensions:

1. By Personality Development
2. By improving the Social Relationship
3. By improving the Physical health
4. By enhancing the Spiritual well – being

Ayurveda provides certain measures other than therapies and drugs to guard psychic and physical health through *Sadvartana* or good manners. If one follows these simple measures, he can successfully lead a life without any stress or strain. These measures are:^[32]

1. Akurata (non – Cruel)
2. Samvibhaga ruchita (Habit of Sharing)
3. Kshama Sattva (Tolerance)
4. Dharma (Righteousness)
5. Aastikata (Belief in supreme power)
6. Atma jnanam (Self realization)
7. Budhi, Medha, Smriti, Dhriti (intelligence, memory, courage)
8. Anabhisanga (Doing work without expecting returns.)

VAGBHATA HAS SUGGESTED CERTAIN OTHER MEASURES LIKE^[33]

1. Prajnaparadha Tyaga
2. Indriya Upasanthi
3. Smruthi
4. Desha Kala Atma vijnanam
5. Sadvritta Palana

Further, he recommends avoiding *Dasavidha Papakarma* namely^[34]

1. Himsa
2. Steya
3. Anyatha kaama

4. Parusha Vak
5. Anruta
6. Sambhinna pralapa
7. Vyapad
8. Abhidya
9. Iccha
10. Drikviparyaya

The goal of *Acharya Rasayana* is not just to behave well for the sake of being a good person, but it is thought that by following these practices one will naturally lift their ability of discernment and self-awareness, raising their consciousness and thereby making better choices for their health.

It works on balancing the biological humours through appropriate physical remedial method of diet and exercise.

1. It works to improve our vital energy through *pranayama* and related practices
2. It works on the mind, senses to promote right intake of impression to and
3. It works to increase *Sattva* in our consciousness through spiritual living principles mantra and meditation.

These practices induce physical relaxation and control over emotions, experiences, feelings, memories thereby total control over mind and its activities and hence highly useful and effective in stress management. These are primarily of self help nature but may require additional guidance to employ them optimally.

DISCUSSION

The role of Psychic factor in disease production is well illustrated in Ayurveda centuries ago and it's approach towards these problem is designed on promotion of *Sattvaguna*, Diversion of mind, Administration of Curative agents and *adravyabbuta upayas*, counseling etc.

The inherent concept is that the treatment is aimed at both physical and psychic levels, which facilitates the tranquility of mind and healthy state of body. The Basic difference between the modern and Ayurvedic approach is that, while modern system promote relaxation by blocking awareness of a stressful event, Ayurvedic approach as described earlier makes one to realize the situation and adopt suitably to solve the stress problems in a refreshing way for

ever. Ayurvedic therapies for treating psychic disorders are multifaceted for improving mental well being and promoting spiritual growth. The curative aspects of Ayurvedic approach, Panchakarma, Rasayana therapies are very much emphasized. Yet, a great importance is given to Sattvavajaya and Daiva-vyapashraya Chikitsa. They are primarily of self-help nature: There is a resonating call of personal responsibility for one's health in Ayurvedic medicine. Preventive care for avoidable conditions is urged through a balanced lifestyle and diet. Cultivating self-awareness through restorative behavioural practices is paramount to the Ayurvedic paradigm of preventive medicine.

The *Achara Rasayana* guide laid out in Charaka Samhita encourages a moral path of integrity which directly relates to an individual's state of health. When our thoughts are positive, the actions we perform are conscientious, and the words we speak are uplifting we create a biome for our physical and mental bodies to function optimally. *Achara Rasayana* not only cleanse the subtle body, but they also refine the physical body by giving favourable impressions to the sense organs. This is something beautifully unique to Ayurveda, the idea that our thoughts, words, and actions have a paramount impact on the restoration of health and wellbeing. It sharpens the intellect thereby enabling the individual in restraining from *Prajnaparadha* and thus helps in:

1. Improving the personality
2. Improving the social relationship
3. Improving the physical health.
4. Enhances the psycho-neuro- immunity.
5. Helps the individual in understanding the society and to know his role in society

CONCLUSION

Ayurveda has a special branch for treating mental diseases. It is one of eight branches of Ayurveda called as *Bhutavidya* or *Manasika Roga Chikitsa*. Ayurvedic approach not only prevents the impairment of intellect, patience and memory but also brings them back to a normal state and plays significant role in the maintenance of a harmonious state between these 3 factors through the three methods of treatment. All the three general methods of treatment *Daiva-vyapashraya*, *Yukti-vyapashraya*, *Sattvavajaya* has been utilised for treatment of these disorders ultimately leading to a happy and healthy state.

On analyzing the therapeutic effects of *Achara Rasayana*, it is clearly visible that its main action is on mind or *Manas* as well as on body. All the methods and measures promote the

Mental, Spiritual, Physical and Social status of the person. They also aid in the higher goal of self realization removing negative conditioning from the mind that is necessary for psychological harmony.

The *Acharya Rasayana* measures are multi-faceted for improving mental well being and promoting spiritual growth. They are very practical and involve various prescriptions for changing how we live. *Acharya Rasayana* sharpens the intellect thereby enabling the individual in restraining from *Prajnaparadha*.

The only key available to solve these problems of *Manas* is to adopt Ayurveda as a way of life. Its humanistic and holistic approach covers all the shades of life and living, as Ayurveda advocates that if one's lifestyle does not accompany diet and herbal *Rasayana* therapies health is unattainable.

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