

The Ayurvedic Concept of Kshavathu Kshavathu as related with the western concept of Allergic Rhinitis – A Review

Abstract

Individuals with Kkshavathu for chronic periods develop long-long-standing complications which affect the immune system and-manifested as respiratory diseases. Poor life-style habituates such as physical inactivity, exposure to mist, wind, dust, sleep disruption increase are the factors responsible for nasal disorder symptoms and its-their severity. As Aallergic rhinitis is-may result from anan IgE-IgE-mediated or a non—IgE-mediated immune response, it is also important to have an-anti-allergic effect-strategy so-as to make the patient symptom-symptom-free for a longer durationperiod. Attempt-The attempt is made to minimize-that the allergic rhinitis features are-related to kshavathuKshavathu where-such as paroxysmal sneezing, its is the crucial feature. KshavathuKshavathu not only indicates simple sneezing but a vast pathology that exists behind this clinical condition. KshavathuKshavathu also is associated with related-uncertainty several conditions that affect trouble the patients' in-day-to-to-day life so-it pressuring the s-need to understand and identify the interventions that could help in managing the risk factors, especially with healthy individuals who are-are at risk of immune impairment. The Ayurveda protocol includes nasyaNasya (nasal drops) and internal medication are-as possible interventions to reduce the risk of complications and improve immune response. Treatment modality which-emphasis the tolerance of nasal mucosa to the aerial allergens to keep the patient symptom-symptom-free. Nasya with vata-Vata Kkapha Hhara medication and internal medicine which addresses both the factors agni-Agni and elimination of the Ddoshas should be administered. Therefore, this review paper attempts to explain various consequences of KshavathuKshavathu mentioned in classic texts and also enlists the management and-of its complications.

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Keywords: Sneezing, Brimshathu, Brishakshavam

Introduction

Respiratory inflammation is a common condition ~~where produced by IgE-mediated and non-IgE-mediated~~ responses of the respiratory mucosa to air-borne allergens. It affects 20% and 47 % respectively of the offspring, if one or both parents suffer from allergies ~~the prevalence will increase~~. The most common condition is chronic rhinitis. ~~Past year allergic rhinitis~~ The allergic response may affect not only the nose (allergic rhinitis) but also every respiratory pathway (allergic bronchitis, allergic pharyngitis, allergic sinusitis, etc), ~~is affecting the nose and nasal pathways, but recent evidence indicates that it affect the entire airway and respiratory tract~~. Ciliated epithelium which is present in ~~both all~~ airways consists of goblet cells ~~which that~~ secrete mucous, filter the incoming air and protect the structures. ~~S~~The sub-mucosa of both tracts has mucous glands and inflammatory cells. Evidence shows the allergen present in ~~the~~ upper airway will affect the lower airways leading to ~~the~~ inflammatory condition ^[1]. Severe allergic rhinitis has been associated with significant impairments in quality of life, sleep, and work performance. When the person suffers from allergic manifestation, improper medication and irregular dietary habits lead the disease into a chronic phase. This chronicity is difficult to manage completely. ~~Clinically~~ The clinically acute and late phases of ~~an~~ allergic response ~~may coexist together are seen~~. ~~Acute~~ The acute phase within 5 – 30min, consists of sneezing, rhinorrhoea, and nasal blockage. Late phase 2-8 hours after exposure to ~~an~~ allergen leads to swelling, congestion, and thick secretion of ~~the~~ nasal mucosa. Allergic signs are manifested in structures like ~~the~~ eye, ear, pharynx, and larynx. Finally, it leads to complications like recurrent sinusitis, nasal polyps, serous otitis media, and bronchial asthma ^[2]. As practically 20% of ~~the~~ population suffer from ~~allergy allergies~~ one or another sometime in life. Avoidance of allergen, antihistamines, oral and topical steroids are control measures, while Desensitizing Immunotherapy is the curative strategy ~~which that~~ requires a long duration. The acute phase of allergic rhinitis symptoms ~~are~~ is compared with ~~kshavathu~~ Kshavathu, while the ~~De~~ dosha ~~De~~ dusti prescribes a treatment protocol to get relief from acute symptoms. ~~Kshavathu~~ Kshavathu is one of the most common clinical presentations in a general consultation. It is enumerated as one among the ~~N~~ nasarogas in Brihatrayees. Acharya Charaka and Susrutha ~~are~~ termed as ~~Kshavathu~~ Kshavathu while Vagbhatacharya termed it as Brisha ~~K~~ kshavam, and to be understood purely on a ~~Y~~ yukthi

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basis. The term *BrishakshavathuKshavathu* itself ~~denoting~~ denotes repeated sneezing. A single Vega presentation of sneezing should not be considered a clinical condition, and also the ~~kshavathuKshavathu~~ mentioned in the ~~N~~avaprathisyaya should not be taken in-to account. For some individuals, ~~prior to~~ before sneezing there will be some pricking type of pain inside the nasal cavity and then emerge the output sneezing. Sometimes, the discharge will be there from the nose and eyes. More often it may exist for some time or even more. So, the ~~kshavathuKshavathu~~ explained in ~~T~~hridoshaja ~~P~~pratisyaya should be considered and treatment should be advocated accordingly^[3]. Various factors like pollution, global warming, seasonal variation, and the use of junk foods may lead to ~~KshavathuKshavathu~~ in human beings. ~~Contemporary~~ The contemporary approach will not be a complete cure or satisfactory to patients always, so classical medicine ~~are~~ is economically ~~cost~~ cost-effective and ~~rectify~~ rectifies to break pathogenesis with better relief of clinical features and gradually preventing complication.

Aim of the study

This review study has been undertaken with the following aim and objectives.

1. To review the literature related to the concept of ~~kshavathuKshavathu~~ available in different Ayurveda classics
2. To explore the treatment principles regarding the concepts of ~~kshavathuKshavathu~~ found in different classical text

Materials and methods

Extensive literary work has been conducted with the help of different Ayurveda classical texts such as Charak Samhita, Sushruta Samhita, Astanga Hridayam, Yogaratnakara, and Bbhaishaja Rratnavali. Literary material also included references regarding the concepts of ~~kshavathuKshavathu~~ along with its management available in the Ayurveda classics. Different electronic databases such as Pub Med, Google Scholar, etc., and different online and print journals were also used as the source of data collection during the study.

Review on ~~KshavathuKshavathu~~

~~KshavathuKshavathu~~ – Ksu + Aathu means sneezing, Ksavathu (sneezing) is a disease where-in sneezing is the crucial feature. Inhaling strong smell like chillies, tobacco-, exposure to sunrays-, inserting threads, grass, etc. in-to the nose and other causes which aggravates

vata Vata, when the cartilage of the nose gets scratched, vata Vata getting obstructed-, moves upwards to Sringataka (Shiromarma) and getting- dislodges from that spot-, gives rise to too much of sneezing, Bhirsaksava also known as kshavathu Kshavathu. This is the Ssamprapthi explained by Vagbatacharya^[4]. Charaka, when the Vvata residing overhead deviated its path and reach Nn nasasritha Mm marma it causes intense sneezing^[5]. Susrutha explained Kshavathu Kshavathu is of 2 types Dd doshaja and Aa ganthuja Kshavathu Kshavathu.

Table 1. Samanya Nn nidana of Doshaja kshavathu Kshavathu^[6]

Aharaj & Viharaja Nidana	Vagbhata	Sushruta	Charaka
<i>Ajeerna, Sheeta Ambu</i>	-	-	+
<i>Ati Ambupana</i>	+	-	-
<i>Vega Sandharana, Rajah Sevan, Dhooma Sevana</i>	+	+	+
<i>Ratri jagarana, Ati Divaswapana</i>	+	-	+
<i>Avasyaya</i>	+	+	+
<i>Ati Jala Krida, Neechaatiucchaupadhan, Pp</i> <u>peethana</u> <u>Aa</u> <u>nyana</u> <u>Vv</u> <u>arina</u>	+	-	-

Doshaja Kk savathu (due to imbalance in the doshas) is chronic in origin caused due to imbalance in the Dd doshas. The Vv vitiated Vv vata and Kk kapha Dd doshas gets lodged in the nose due to Ss roto Vv vaigunya caused by indulgence in the causative factors of Nn asa Rr oga. The aggravated doshas settled in Nn asa Vv itiate the vital points i.e. the Mm marmas and exhibits the symptom of the disease i.e. sneezing^[7]. Due to paroxysmal ss sneezing, there will be an alteration in the nasal secretion that leads to nasal blockage. In this chronic stage, the Aa gni (digestive fire) is impaired and leads to the accumulation large amount of Ama (unmetabolized unmetabolized waste which cannot be used by the body). Aganthuja Kk savathu is due to usage of strong/pungent pungent-smelling substances like chilly, mustard, dry ginger, long-pepper, pippali-etc., or due to exposure to sunlight for a prolonged time or due to inserting threads in-to nasal region causes trauma to the nasal cartilages and

Srinkataka marma and causes Sneezing. Sushruta also mentioned one more Nnasa Rfoga with similar pathology, it is known as Bhramsathu and it is due to the Kkapha which had accumulated in the head earlier getting liquified by the heat of pitta, flows out of the nose in great quantity often in the form of thick, half-half-ripe and salty liquid^[8]. Sushruta and Bhavaprakasha only narrated about Ddoshaja and Aaganthuja kshavathuKshavathu and treatment also should be considered accordingly. Sushruta explains the mechanism of sternutation sneezing as 'Pranoadanosamonastapravartateshabda' that-which means both prana and Udana Vvayu move in an upward direction towards the head and are thrown via nose with sound and that is known as sternutation (sound of sneezing)^[9]. Differential diagnosis of this condition includes Pratishyaya and Dushta Ppratishyaya.

Pratishyaya

Pratishyaya is Nnasagata Rfoga described as a cause for Kkasa Rfoga, as a Ppurvarupa of Rajyakshma, and as a symptom of Vega Vvidharaj, Kshayaja as well as Vishamasanaja Yakshma. This disease is also known for its recurrence and chronicity if not treated from its root. SA sedentary- Llife-style-like having exposure to cold weather, Air- cConditioner and cooler and food habits like consuming junk foods, ice creams cold drinks, curd, sour items like pickles, sauce are the major causative factors of this disease. Creates headaches, fatigue, limits routine activities, interferes with sleep, and results in poor work performance. Vatadi Ddosh along with Rrakta got vitiated due to exposure to Avashyaya (morning mist), Purovata (type of wind) and Raja (dust), Aapathya Aahara viharas resulting in Pratilomagati of Vata and Doshas getting lodged over the head leading to Pratisyaya. Samprapti can be explained as follows in which Sama Aavastha of Kapha/Pitta/Rakta is there but a vitiation of Vayu is present. Here the causative factors are mainly VataVardhaka like Vega Dharana, Tapa-Sevana, Manasika. Secondly, Kapha/Pitta/Rakta Pradhana causative factors lead to its vitiation, whereas Vata is in Sam Aavastha. Finally, Vata and Kapha/Pitta/Rakta are individually vitiated by their etiological factors. In all the three types of Samprapti, the Gati of Vata (Udana) is obstructed by Kapha/Pitta/Rakta causing its Avarana. Ppratiksana Ssyathi Eethi Ppratishyaya which means the individual will be having perpetual Ggamana of Ddoshas and there-by continuous sneezing along with running nose. This condition is known as Pratishyaya which has vataVata, pitta, kaphaKapha, Rrakta, and sSannipathaja variety. Premonitory symptoms are sneezing, heaviness of the

head, general body malaise, and horripilation. In **V**ataja **P**ratishyaya, along with sneezing, nasal blockage, thin nasal discharge, dryness in throat, lips, and palate region, throbbing pain in **the** temple region, and hoarseness of voice are explained. Pittaja **P**ratishyaya's clinical features are thirst, Fever Furuncles in **the** nose, Giddiness, Inflammation of **the** tip of **the** nose Hot & yellow nasal discharge. In **K**aphaja **p**ratishyaya the symptoms are anorexia, Difficulty in breathing, Vomiting, Heaviness in **the** body, Sweetness in **the** mouth, itching, and Whitish nasal discharge. Raktaja Pratisyaya features are stiffness in **the** chest, **Copper** **Copper**-coloured eyes, foul breathing, itching in **the** ear, eye, and nose. In Sannipataja Pratisyaya Symptoms are **S**sarvaja **L**akshana, Akasmat vridhishanti^[10]. Management for nava pratisyaya is Kanji swedana, Amla pathartha, usna ahara, adarka swarasa with ksheera and Guda. Pakva Pratisyaya with shirovirechana nasya, kavala, Gandusa, dhoomapana.

Vataja origin **P**raishyaya should be taken **G**ghrita made by **V**idaryadi **gana****Gana**, **pancha** **Pancha** **L**avana **G**ghrita, **N**asya, and **A**ardita **C**ehikista such as **N**avana, **M**moordhini **T**haila, **U**panaha, **N**adi **S**weda. In Pitta and **R**aktaja **S**sita **V**veerya's drugs application, **N**asya **t**haila **was** prepared out of **T**riphala, **Y**asti, **T**ilvaka, **N**isa, and **K**ksheera. Sushruta explain nasya with Surasadi Gana and Dhumapana because of its Krimighna property. Kaphaja pratisyaya treated with gaurasarsapa lepan, snehapana follow by vamaana, nasya thaila with patu, vyosa, jiraka and goats urine. In Sannipataja **K**katu, **T**ikshna drugs are used for **N**asya and **K**kavala. Oral administration of **V**vyoshadi **V**vatakam-, **D**dasamoola **K**kashyam^[11]. When it's not treated timely may lead to complications and act as a **N**aidanarthakara **R**oga for Dushta Pratisyaya.

Dushtapratishyaya

All the **P**ratishyaya when neglected lead **on** to **D**dushtapratishyaya, leading to torment all the organs of the body. Symptoms include indigestion, fever, dyspnoea, cough, pain in the chest and flanks gets greatly aggravated without any reason, produces **foul-foul**-smelling mouth and swelling of the face, drying of the moisture of the nose, opening and blocking of the passage of the nose often, discharge of fluid resembling pus, black and red in colour and nodular, in this fluid long, unctuous, white and minute worms develop. In all of them, the **P**pakva **L**akshanas **are-is** the feel of **A**ngalaghavam, subsiding sneezing, fluid discharge starts to unctuous and yellow and inability to understand taste and smell^[12]. Sushruta explains nose becomes very moist or very dry again and again-, gets swollen sometimes and widened sometimes-, there is **a** bad smell during- both inspiration and expiration and he does not recognises **the** smell. Sadhyasadyata of Dushta Pratisyaya is **Y**yapya or Asadhyata.

Treatment principles are Rajayakshama and Krimi Nashana Chikitsa. Varthi should be made with Vyosha, Krimijit, Pootimatsya, the flower of Agnimantha, Aaswavit, Aswamootram, Gajamootram for Dhoopana, Nasya-, Ghritapana, Vamana, Virechana, Dhoomapana, Kavalagraha.

Discussion

Considering the above matters, in this stage, it is important to plan the treatment which addresses both the factors Agni and elimination of the Doshas. Importance of the treatment to have an anti-allergic effect ~~so as~~ to make the patient ~~symptom-symptom~~-free for a longer duration. Treatment starts with Nidana-Parivarjan (avoiding the cause), along with external therapies oral medication is also necessary which helps to remove the pathology and improves body immunity. Samanya Chikitsa includes, the patient should reside in a room devoid of cold ventilation/breeze and depending on the Avastha of dosha he can resort for sSneha-sWedana-Vamana-Dhooma-Gandoosha along with Laghu-Amla-Snigdha-Ushana bBhojanam and a tie a warm band of cloth around his head to avoid further exposure from cold/windy atmosphere^[13]. Whereas in Vishesha eChikitsa for Kshavathu Kshavathu includes Pradhmana nasya Nasya, Swedanam followed by sSnaihika dDhoomapana are mentioned along with symptomatic treatment. Nasya is the procedure where administration of oils, ghee, and medicated fresh herbs through nasal route. Nasya in which medicine is administered through the nasal route reaches Sringataka Marma and the potency of the drug spreads through the Siras of nNasa, Aakshi, Kkarna, and does sShodhana of the Shiras. It helps mainly in Urdhwa Jatrugata Vvyadhi, helps in Sukha Uchwasa Nishwas, Kshavathu Kshavathu, Sukha Swapna Prabhodana, and does Shiras- Vadana- Indriya Vishuddhi^[14]. Nasya purva karma is Abhyanga and Swedana are done. Abhyanga makes Mruduta of doshas and Sswedana brings Vvilayana (liquefaction) of accumulated doshas. Contemporary science explains Abhyanga increases the local blood supply and Swedana liquefies the mucous. It increases the permeability of blood vessels due to vasodilatation, which makes the drug absorption faster. In Pradhana *Karma*, the drug in Sswarasa, Cehurna, Thaila form is administered into the nostrils in the head-low position of the patient. Administered drugs reach the Shringataka and travel through different Siras, it spreads to other parts of the head like Netra, Kkarna and removes the alleviated doshas. Based on drug property, it causes Srotoshuddhi and makes the Anulomana Gati of Vayu (mitigation of *Vayu*). Urdhvanga Aabhyanga and Sswedana helps to remove

the doshas and brings Ssrotomukha Vvishodhana in Ppashchata karma. Various medicated drugs are used in nasya-Nasya therapy depending upon the chronicity of the disease. Nasya therapy gives nourishment, pacify or eliminates the alleviated doshas, and clears the sinus cavity, ear, throat, and head region. It balances tri doshas especially vata-Vata and lubricates the nasal passages, improves voice, and performs the function of detoxification. The sSpecific treatment modalities like nasya-Nasya are great advantages in the management of KshavathuKshavathu. Types of nasya-Nasya such as Vvirechana nasya-Nasya in which dry medicated powders were blown into the nose. Bruhmana Nnasya such as medicated ghee, milk, oil are-is administered through the nose which pacify-pacifies Vvata Ddosha. Shamana Nnasya medicated decoctions, oils, juice of fresh herbal leaves are used in this therapy^[15].

Shuntyadi †Taila Nnasyam which has Ssunthi, Kkusta, Kkana, Vvella, Ddraksa drugs are indicated. Even though it is Ttheekshna in nature, †Taila Mmoorchanam with specific medicines makes this oil compatible for-with the Vata Kkapha condition^[16]. Pippalayadi Thaila which contains Ssunthi, Kkusta, Kkana, Ggilwa, Ddraksa is used for Nnasya Pproyaga, Cehitraka Haritaki which is capable to promote the power of digestion which will be given internally in upper respiratory conditions^[17]. Bhavaprakasha explains kshavathuKshavathu Nnasaka Thaila which is made up of decoction with dried Ssunthi, Kkushta, Kkana, Bbark of Bbilva, and raisins(335g each). Prepare Kkalka out of the same ingredients by taking them in a measure of 20g each add 500 ml of sesame oil and the same quantity of cow's ghee. Combine all these materials together and the oil thus obtained is used for Nnasya daily in-order to cure Kkshavathu. Internal medication advised in Ppratshiyaya eChikista is taken such as Vvyoshadi Vvatakam, Cehitraka Hharitaki Lehyam where drugs are Vvata Kkapha Hhara property. Charaka, explains Pathyapathya, includes Vartaka, Kulaka, Shunti, Pippali, Maricha, Mudga, Kulatha, Yusha-, Ushnajalapana, Langhana, Nirvata Syana and Asana, Chesta, Guru Ushna Vvastra Ddharana, Teekshna Ddravyayukta Virechana and Nasya, Dhumapana, Ruksha Ppadartha Ssevana, Yavanna and Yusha sSevana. Apathya(to be avoided) are Sheetajalapana and Snana, Sheetavayu Ssevana, Exposure to dust, smoke, Adhika Vvyayama, Vyavaya, and Vegadharana. Ghritapana and Snehana nasya is Varjya in Nava pratishyaya, Anupa mamsa, Dadi, Masha, Kulattha Arvarjya^[18].

Conclusion

Ksavathu is one among-of the major diseases in the present era, which is mainly induced due to the inevitable pollution, climate variation, and lifestyle change mainly due to vata-Vata

Kapha predominating-. Special attention should be given to ama while treating the disease as improper treatment will lead to complications and more difficult to treat. ~~Severe-~~The severe phase make the patient in an immuno-compromised state. So Ayurvedic formulations and pPathya Apathya can be adopted for more effective in-treatment. Nasya helps to control acute or sub-acute exacerbation of the symptoms of kKsavathu.

NOTE:

The study highlights the efficacy of " Ayurveda " which is an ancient tradition, used in some parts of India. This ancient concept should be carefully evaluated in the light of modern medical science and can be utilized partially if found suitable.

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