Role of Panchkarma in Shalakya Tantra: A Literary Review
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Abstract

The main aim and objective of Ayurved is “Swasthyasya Swasthya Rakshnam” “Aaturasya Vikara Prasamanam” Which means maintaining the health of a healthy person, prevention of disease and curing the disease of ailing person. The Shalakya Tantra, a part of Astanga Ayurved, deals with the disease above throat. It includes the disease and treatment of Netra, Karna, Nasa, Kantha, Mukha, Danta and Siro-Kapala Gata Roga. Sanssamana (conservative), Samsodhana (Panchakarma) and the Shastra Chikitsa (surgical procedures) are the essential treatment modalities followed to treat a disease. Panchakarma is a branch of Ayurveda, meant for the removal of vitiated Dosha, Mala or toxic part of body and balances Dosha-Dushya through, Vamana, Virechana, Nashya, Basti, Rakta Mokshana etc. In the disease like Absyanda, Adhimantha, Timira, Danta Nadi, Upakusha and Dusthapratishtaya, most of the Panchakarma therapies are indicated according to their severity of the disease. In practice the patient, who undergoes Panchakarma or Sodhana Chikitsa shows better result than the patient treated without Sodhanakarma. it is the process, which gets the root cause of the problem, and correct the essential balance of Tridosha in the body. Therefore, increasing and mainstreaming the Panchakarma procedure in Shalakya Tantra will definitely provide an effective and satisfactory outcome in Urdhwa jatragata disorders. Now a days ENT & Ophthalmic diseases are major concerned because patient could not want to go for surgical procedure. Looking towards Ayurved, there are lot of Panchakarma Procedures are advocated for this disorders.

Keywords: Panchakarma, Shalakya, Vamana, Virechana, Basti, Nashya, RaktaMokshana.

INTRODUCTION

Sanssama (conservative), Samsodhana (Panchakarma) and the Shastra Chikitsa (surgical procedures) are the essential treatment modalities followed to treat a disease in Ayurveda [1]. Samsodhana Chikitsa is one of the best methods to remove, reduce and balance the Saririka Dosha. Samsodhana or Sodhana Chikitsa is also known as the Panchakarma Chikitsa. The Panchakarma includes the Poorvakarma Snehana and Swedana [2]. The Pradhana karma as the Vamana, Virechana, Anuvasana Basti, Niruha Basti and Nashya [3]. Basti can be added instead of Anuvasana and Niruha Basti with Raktamokshan in Panchakarma therapy. Shalayatantra is one among the eight branch of Ayurveda and it deals with the disease of Netra, Karna, Nasa, Siro-Kapala and Mukhagata Roga [4]. While considering the predominant Dosha of Urdhwa jatragata roga, Karma and Danta are Vata predominant, so the treatment followed is Vatahara chikitsa like Sneha as Pana, Kavala Gandusha, Sneha Virechana and Siro Basti etc. Mukha is Kapha predominant, so treatment followed are Kaphahara Chikitsa, Lekhana, Pratissaran, Siro Virechana and Jalakavacharana etc. The diseases of Kantha are Kapha-Rakta predominant, so treatment followed are Vamana, Siro Virechana, and Raktamokshana etc. In Siro-Kapalagata Roga the treatment followed are Nasya, Raktamokshana, Siro-Virechana, Mudhni-Taila and Dhoomapan etc. In Danta Nadi, Upakusha and Dusthapratishtaya almost all the Panchakarma therapies are indicated according to the Dosa-Dushya, Baya (age) and Kala. The disease treated with Panchakarma or Sodhana Chikitsa as Pradhana Karma or as Poorvakarma, never re-occur and shows better result than the patient treated without Sodhana Karma [5, 6]. Shodhan through this therapy (Detoxification therapy) is the only therapeutic approach to get away with various disorders and also keep healthy from disorders. Through Panchakarma therapy normal health can be restores as it is one of the procedures which help in detoxification of the body [7, 8].
AIMS AND OBJECTIVES

To elaborate and to discuss the concept of Panchakarma in Shalakya tantra

MATERIALS AND METHODS

Literatures will be collected from different classical textbooks of Ayurveda, from journals and from dissertations. The details of Panchakarma techniques and their special indications in Shalakya tantra are discussed in details.

Indications of Panchakarma in Various disease of Urdhwarajatru

Netra is the Pitta predominant organ as Alochaka-Pitta seats on the Netra [9]. Therefore, while considering the treatment protocol the Virechana, Rakta Mokshyana and Snehana Karma are to be considered as a prime treatment. However, based on the Dosha predominance the other Panchakarma therapies are also recommended. Karma (ear) is Vata Predominant [10], so the Snehana (Ghrita pana), Swedana and Rasayana Karma are considered first. Tikshna-Nashya, Vamana, Dhoomapanas, Kavala and Gandusha are primarily considered in Nasa Roga because of its Kapha predominance. Most of the Dantamoola-gata roga are Kapha-Rakta predominant, hence the treatment protocol followed are Raktamokshana, Kavala, Gandusha, Dhoomapanas, Nashya etc. Talu and Kantha Roga are Kapha and Rakta predominant and among them, most of the diseases are Asadhya. The procedures adopted are Raktamokshana, Kavala, Gandusha, Dhoomapanas, and Tikshna-Nashya. Danta Roga are Vata predominant and the treatment protocol adopted are Sneha Kavala, Gandusha and Snehika Dhoomapanas etc. In Jihwa roga, the treatments followed are Raktamokshana, Kavala and Gandusha etc.

Panchakarma [11, 12]

According to Acharya Charaka, it comprises five major procedures like Vamana, Virechana, Niruha Basti, Anuvasana basti and Nasya.

According to Acharya Sushruta, it includes five procedures – Vaman, Virechana, Basti, Nasya and Raktamokshana.

Poorva karma (Preparatory Procedures)

Before initiating Panchakarma following poorvakarma should be done: Deepan- Pachan, Snehana and Swedana. They aim at preparing the body for the main procedure i.e. Panchakarma.

Deepan- Pachana – Deepan drugs enhance agni and ignite vata dosha. Ex. pippali, chitraka.

Pachana drugs stimulate peristalsis of intestine, increase secretion of digestive enzyme. Ex. Musta, ajamoda.

Snehana

It is the administration of oily substances (medicated oil or ghee) either internally or externally, or both. Externally: as Abhyanga (oil massage) Shiroabhyang, Shirodhara, Shiropichu, instillation of medicated oil drops in ear (karna pooran), in nose (Nasya). Internally: the medicated ghee or oil given orally for a specific duration and is known as Snehpana.

Swedana

It is a method of inducing sweating in the body by various means of heat application. For example, application of warm poultice over the skin or steam bath, it is in the form of peti-sweda, Patra pinda sweda, Shali shastik pinda sweda, Upnah sweda, Nadi swedana, Sankar sweda.

Pradhan karma (Main Procedures)

Vamana (Emesis therapy)

Vamana is generally carried out in early hours of day preferably in the early morning after proper Snehana and Swedana, when kapha dosha is dominant. The process in which apakva pitta and kapha are forcibly expelled through the upper route i.e. mouth systematically induced emesis. Detoxification through Vamana is suggested in disease which mainly involve kapha dosha or arises due to vitiation of kapha dosha [13].

Virechana (Purgation therapy)

The process in which, the elimination of morbid humors occurs through the adhobhaga / Guda (anal route) is known as Virechana. Therapy can be conducted as an individual detoxification therapy or as a follow up therapy next to Vamana to ensure complete detoxification. Virechana is suggested for pitta dosha Shamana [14].

Basti (Medicated enema therapy for Shodhan)

Basti therapy is considered as Chikitsa ardha among all therapy and some physician recognize it as complete therapy. It is considered as prime treatment modality for Vata dosha. Basti karma is expelling body toxins and vitiated doshas from colon by introducing medicated kwath (decoction) or oils through Anus, Urethra or Vaginal canal. Basti improve vision, weight decrease in obese people, in emaciated person weight increase and nourishes, slow down ageing process [15].

Nasya therapy

Nasya is the most important therapy as it is used for the treatment of Urdhavajatrugata disease. According to Charaka, nose is the gateway of head. Nasya karma is therapeutic measure where the medicated oil, ghee, kwath, churna, swarasa, etc. are administered through nose to eliminate the vitiated dosha situated in Sira. It is useful in the conditions like Migraine, headache, Pinasa (rhinitis) [16].
### Panchakarma in Netra Roga

#### Vamana Karma
- अथवासातांत्—......तिमिरशिरसः खुरणाक्षणकृतशतात्:—[20]
- पुराणानुसारिणिः सिद्धी स्वन्दरंस्यमथिता:—स्वेदित्वा
- यथायात्।[19]
- Usually Vamana is contraindicated in Drishtigata rogas (su.chi.33/15). If done, it will increase Timira ativridhi [23]
- समस्त लेख्या रोगोः मे विरेचन से पहले वमन:-
- "नव ये भिन्निता लेख्या सामायातसंपत्य विधि।"
- सिम्धवात्विरिकत्त्य निवातात्तपसोधनः।[24]
- "Utsangini Bahalvartma Kardamvartma Kumbhika Vartmasharkara Shyavavartma Vridhavartma Klishhtavartma Pothki" [25]
- लेख्या पापि—"सुरत्याहिप्पि शुद्धसः कर्तव्यमिदमज्जनम्।।[25]
- लेख्या पापि—“स्वेदं में वरदानम्।।[27]
- बलासग्रवथात्त्वीयस्य अशोफपाकः काचतत्तमरात्ततमरात्तसककणात्तक्षनात्तसास्य।[20]
- कुषणी हदय दृष्टि लेख्या पापि अशोफपाकः [28]
- कुटञ्जस्तीफक्षणज्ज्विक्यपरिवर्तनकपित्यक्षक: स्वेदं विद्यधात।"[22]
- Swedana with the decoction of kuttamata, asphota, phanijaka, bilva, pattura, pilu, arka and kapitha in kapha netra roga.

#### Virechana Karma
- बलिमिन्द्र्याणाः—“करोततततस्य।[28]
- Virechana is a measure to impart strength to indriyas (Su.Chi.33/27) and the most preferred Sodhana karma in eye diseases.
- अथवापि कार्यतिमिरशिरसः क्रणाक्षणकृतशास्त्राः।ैतिक्यायाधिपिरत।।[28]
- Virechana is indicated generally in sira, karna, akshi, nasa rogas and specifically in akshipaka, kacha, timira and abhisyanda.
- According to Acharya Sushruta, Virechana is indicated as initial step for treatment of following eye diseases:
- पित्तायुतकारकः औररज्ज्विक्यायाधिपिरत।।[28]
- Panchakarma in Shalaka Tantra

   All the diseases of shalaka tantra mentioned in Sushruta Samhita are mentioned below alongwith the indicated panchkarma measures.

<table>
<thead>
<tr>
<th>Snehana Karma in Netra Roga</th>
<th>Swedana Karma in Netra Roga</th>
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<tbody>
<tr>
<td>- Both Bahya and abhyantara snehana is done in different eye diseases.</td>
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<tr>
<td>- वाताततस्यंदतततमर यात्तरोगाः।[20]</td>
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<tr>
<td>- The eye diseases like Abhisyanda, Timira and Krichonmilana, dominated by vitiated vayu, should be treated with snehana karma.</td>
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<tr>
<td>- <em>Snehapana</em> is advised for drisrigata rogas like Jivantyadi ghrita (vatahara), Triphala ghrita, Tilwaka ghrita (pitta kapha harsa) are preferred for ghritapana.</td>
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<td>- Vihitktyadi ghrita is advised for pana in all eye diseases. (Yogaratnakara)</td>
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<td>- <em>Purushasadangha</em> किविर्धिता स्वेदित्वा यथायात्।।।[19]</td>
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<tr>
<td>- <em>Snehapana</em> and <em>Swedana</em> are useful in kapha vartma rogas. But it should be done very carefully by covering the eyes [20]</td>
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<tr>
<td>- <em>Snehapana</em> is used in <em>Virechana</em> and <em>Snehana</em> in all eye diseases. (ghritapana.)</td>
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<td>- Timira ativriddhi should be treated with kapha vartma rogas.</td>
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<td>Section</td>
<td>Description</td>
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<tr>
<td><strong>Basti Karma</strong></td>
<td>बस्ति कर्म का उपयोग तत्त्वों के अनुसार किया जाता है। [35]</td>
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<td>&quot;पत्नयुक्त योग स्थान के अनुसार करना होगा। [40]</td>
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<td>बद्स्त (बस्ति) के अनुसार किया जाता है। [36]</td>
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<td></td>
<td>Asthapanā basti is exclusively indicated for eye diseases [38]</td>
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<td>Basti is indicated when vitiated vayu abnormally gets lodged in the head.</td>
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<td>According to Acharya Sushruta, raktamoshan is indicated in following netra rog:-</td>
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<tr>
<td><strong>Nasya Karma</strong></td>
<td>नस्य कर्म का उपयोग तत्त्वों के अनुसार किया जाता है। [39]</td>
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<td>&quot;नन्दनसे देखा और &quot; [40]</td>
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<td>नायिका क्रियाओं के अनुसार किया जाता है। [41]</td>
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<tr>
<td></td>
<td>Nasya karma is indicated in several eye diseases as:</td>
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<td>सर्वोक्तिमान व अविधि बलास्प्रतिभिगत, फिन्ड [42]</td>
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<td></td>
<td>रामलाल ऋषि नक्षत्र से [33]</td>
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<tr>
<td><strong>Raktamokshana</strong></td>
<td>रक्तमोक्षण का उपयोग तत्त्वों के अनुसार किया जाता है। [45]</td>
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<td></td>
<td>According to Acharya Sushruta, raktamoshan is indicated in following netra rog:-</td>
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<td>कठोत्सव व अविधि [46] (उपनातसीका लालट अपांग सिरास्वतेन)</td>
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<td>बलास्प्रतिभिगतर्गोग [46]</td>
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<td>अनुजुनरोग [47]</td>
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<td>प्रतिविक्षेपरोग [47]</td>
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<td></td>
<td>नेत्रशूल (उपनातसीका लालट अपांग सिरास्वतेन) [48]</td>
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<td>समस्त वायु रोग [48]</td>
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<td></td>
<td>पित्ते, वालत-अभियंत्रविधिमान (उपनातसीका लालट अपांग सिरास्वतेन)</td>
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<td></td>
<td>नेत्रशूल में रक्तमोक्षण करके स्वेदन करने वाला उपाय सिरा वालत-अभियंत्र का वेध कर के रक्तमोक्षण करें।</td>
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<td></td>
<td>तिमिर रोगों में रोग प्राप्त हो जाने पर इनका उपयोग करने के लिए शास्त्रीय उपचार करें तथा जलीका से रक्तमोक्षण करना चाहिए। [48]</td>
</tr>
</tbody>
</table>
### Panchakarma in Karnaa Roga

#### Vaman karma
- Chhatra (thickened) to thicken the body [49]
- In karna dorgandhya also done vaman karma after dhoopan karma.
- Nadiyekshatthayam karma after dhoopan karma.
- In karna kandu, vaman karma done after nadi sweda.
- If there is kapha dosha dominated in karna nada and badhirya, it should be treated with vaman karma.
- In karna vidradhi, first vaman karma is done after that the treatment of vidradhi will be done.
- In kaphaj karna shula also done vaman karma [50]
- In chinnma karna pali also done vaman karma [50]

#### Virechana karma
- Snehpana (snechpan) [49]
- Karnaa shula, karna sad, karna badhirya, karna shewed these four diseases are dominated by vitiated vat dosha, should be treated by Purgation through oily drugs after snehapan and swedana karma.
- Pittavatma Sitaapruktam Vatatishtham Virechayet [50]

#### Sirovirechana karma
- Karnaa shula (As.h.utt.18/9, 11) (pittaj shula- Mukteethi Adidravya Sishtha Tath座谈会) [50]
- Karnaa strava [49]
- Karnaa kandu [49]
- Karnaa pratinath [49]
- Pakwa Karnaa (As.h.utt.18/17) [50]
- Karnaa nada (As.h.utt.18/24) (Adidravya Sishtha Tath座谈会) [50]
- Badhirya (As.h.utt.18/24) (Adidravya Sishtha Tath座谈会) [50]
- Unmangtha (As.h.utt.18/45) (G                                                                      kaaravicchaya,         Mukteethi Adidravya Sishtha Tath座谈会) [50]
- Palisosha [50]

#### Raktamokshana
- In raktaa karna shula – Raktha Pitaakalyam siraaro Vimarshayet [50]
- In raktaa karna kandu, also done Rakshata karma.
- If there is kapha dosha dominated in karna nada and badhirya, it should be treated with Purgation through oily drugs after snehapan and swedana karma.
- In chinnma karna pali also done rakta mokshan [50]

### Pancha Karma in Nasa Roga

<table>
<thead>
<tr>
<th>Vamana</th>
<th>Virechana</th>
<th>Nasya</th>
<th>Raktamokshana</th>
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<tbody>
<tr>
<td>अधीनस्य [51]</td>
<td>अधीनस्य [51]</td>
<td>अधीनस्य, पुरुतनस्य - ....नियं चावपीड़ करर्ज</td>
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<td>पुरुतनस्य [51]</td>
<td>पुरुतनस्य [51]</td>
<td>पुरुस्तर्थ ... सम्मक चावपीड़ वदनति तीण्यं धृतं शोधन चतव्रथमय [51]</td>
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<td>पुरुस्तर्थ [51]</td>
<td>पुरुस्तर्थ [51]</td>
<td>शृवण्ड भश्यण - शृवण्ड नस्सू मुखवेंचनीय नाविया चुण्यं शृवण्ड भश्यण</td>
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<tr>
<td>कफक्षीतिष्याय [51]</td>
<td>कफक्षीतिष्याय [51]</td>
<td>नासाशोषा - नासाशोषा ...... चापुकमेंचनरथमय [51]</td>
<td>स्वच्छक्षीतिष्याय [52]</td>
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<td>नासाशोषा - नासाशोषा ...... चापुकमेंचनरथमय [51]</td>
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<td>नासाशोषा - नासाशोषा ...... चापुकमेंचनरथमय [51]</td>
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### Panchakarma Chikitsa In Shiroroga

<table>
<thead>
<tr>
<th>Vaman</th>
<th>Virechana</th>
<th>Basti</th>
<th>Nasya</th>
<th>Raktamokshana</th>
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<tbody>
<tr>
<td>कफक्षीतिष्याय [55]</td>
<td>पिताजिष्यारोग (उत्सवालीर) से सिद्धधु</td>
<td>वाततज, पिताज, कफक्षीतिष्याय [55]</td>
<td>अनन्तवात [55]</td>
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<td>खतित [54]</td>
<td>कपकोल्याप्रद्रव्य [55]</td>
<td>कपकोल्याप्रद्रव्य [55]</td>
<td>अर्धरिफिका (जलोक) [56]</td>
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<td>पलित [54]</td>
<td>कमजिष्याय (嗄णितनय) [55]</td>
<td>कमजिष्याय (嗄णितनय) [55]</td>
<td>दारुवर्ण (रतादिसिर) [56]</td>
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<td>सुपित [55]</td>
<td>श्रीमण्डळ (दशायणसिर) [56]</td>
<td>श्रीमण्डळ (दशायणसिर) [56]</td>
<td>अनन्तवात [55]</td>
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<tr>
<td>अद्धिविवेक (शिरीष, वंश्युलक, मथुक) [55]</td>
<td>शोड्हक [55]</td>
<td>शोड्हक [55]</td>
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</table>
CONCLUSION

Panchakarma plays a very beneficial role in the treatment of many diseases. It cures the diseases from its root. It helps not only in detoxification but also in maintaining exceptional health. Even a healthy individual can undergo panchakarma treatment. Nasya plays the most important role in shalakya out of all five panchkarmas. It is beneficial in diseases of all parts of shalakya tantra. Various medicated preparations like oils, ghee, churna, are now available in the market from different brands. Hence panchakarma should be brought to a heavy limelight so that everyone would be able to get its benefits. The main aim and objective of Ayurved is “Swasthyasya Swasthya Rakshnam” “Aaturasya Vikara Prasamanam” Which means maintaining the health of a healthy person, prevention of disease and curing the disease of ailing person. The Shalakyatantra, a part of Astanga Ayurved, deals with the disease above throat. It includes the disease and treatment of Netra, Karna, Nasu, Kantha, Mukha, Danta and Siro-Kapala Gata Roga. Sansamana (conservative), Samsodhana (Panchakarma) and the Shashtra chikitsa (surgical procedures) are the essential treatment modalities followed to treat a disease. These are the basic treatment modalities, explained in the classical texts of Ayurved. Panchakarma is a branch of Ayurveda, meant for the removal of vitiated Dosha, Mala or toxic part of body and balances Dosh-Dushta through, Vamana, Virechana, Nashya, Basni, Rakta Mokshana etc. In the disease like Abhisyanda, Adhimantha, Timira, Danta Nadi, Upakasha and Dushtapratishyaya, most of the Panchakarma therapies are indicated according to their severity of the disease. In practice the patient, who undergoes Panchakarma or Sodhana Chikitsa as Pradhana karma or Poorvakarma shows better result than the patient treated without Sodhanakarma. The patients, treated with Sodhanakarma recover faster than patient treated only with Shamana-chikitsa does. Therefore, increasing and mainstreaming the Panchakarma procedure in Shalakya Tantra will definitely provide an effective and satisfactory outcome in Urdhwa jatra rūgata disorders. Now a days ENT & Ophthalmic Diseases Are Major Concerned Because patient could not want to go for surgical procedure. Looking towards Ayurved, there are lot of Panchakarma Procedures are advocated for this disorders.

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