

A Case study on Efficacy of *Nasya karma* with *Karpasasthyadi thailam* in the Management of *Kaphavrutha Vata* w.s.r *Manyasthamba*

Case report

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Abstract

Manyasthamba (Cervical Spondylosis) is one among the Eighty *Nanathmaja Vata Vyadhi's*. Due to the *Nidanas* (Etiology) like sleeping during day time, sitting and standing on irregular postures, constantly gazing upwards. *Avarana* is one of the pathological processes of *Vata* vitiation. *Avarana* is the disturbed movement of *Vata* due to obstruction by other factors in the body. *Vata* being aggravated, gets *Avrutha* by *Kapha*. *Kaphavrutha Vata* takes *Ashraya* (seat) in the *Sira* (arteries) and *Snayu* (Nerves) of *Manya Pradesha* (Nape of the neck) and produces *Lakshanas* (Symptoms) like *Sheetata*, *Shopha* (Swelling), *Gaurava* (Heaviness), *Ruk* (Pain) and *Chesthastambha* (Lack of expression) we can correlate cervical spondylosis with *Manyastambha* which has dominancy of *Vata-Kaphaja Dosha*. Cervical spondylosis is a degenerative disease of cervical spine. It is age related degenerative disease but the incidence is increasing day by day due to strenuous activities, faulty postures and long hours desk work cervical spine go through various wear and tear processes because of which the gap between the two vertebrae reduces and the nerve passing through them get compressed and eliciting various symptoms like paraesthesia, radiating pain, numbness in hand, headache, dizziness. Modern medicine has no promising remedy for this disease yet. The general treatment protocol for *Avarana* is pacification of *Vata* along with cleansing of channels and treatment of encroaching *Dosha*. *Nasya* is considered as the best procedures for disease of head and neck. Ayurvedic classics has mentioned *Nasya* (earrhines) as the treatment for *Urdhva Jatru Gata Vikara* (supraclavicular region). *Nasya* (earrhines) *karma* has potent effect on *Shroto Shodhan* (Cleansing of micro channels) and to retard the *Dhatukshaya* (Depletion of Dhatus).

Key Words: *Manyasthamba, Cervical spondylosis, Avarana, Nasya Karma.*

Introduction

In today's era, everybody is living a stressful life. Due to lifestyle changes, eating habits, overstress, excessive joint and locomotive travel disorders are very common(1). Approximately 66% of adults have neck pain and among that 5 % have severe neck pain (2). *Manyasthamba* (Cervical Spondylosis) is a clinical condition in which back of the neck region becomes stiff and rigid which impairs the movements of the neck. It can be co-related with Cervical spondylosis.

Manyastambha is derived from two different words *Manya* (Cervical region) and *Stambha* (Stiffness). *Amarsingh*, the commentator of *Bhavprakasha*, takes the meaning of *Manya* as the *Sira* (Artery) of the posterior side of the neck (3) While the meaning of word *Stambha* (Stiffness) is *Niscalikarana* (Loss of Normal movement) (*Dalhana*) and *Stambha* means stiffness, rigidity, make stiff or immovable (*Monier*

william). *Manyastambha* (Cervical Spondylosis) is the clinical condition in which the back of the neck becomes stiff or rigid and the movements of the neck are impaired. The detailed discussion of *Manyastambha* was given in almost all texts of Ayurveda (4), (5), (6), (7).

Manyastambha can be correlated with spondylosis in the cervical spine where Intervertebral disk degeneration, cervical spine and bone overgrowth of adjacent vertebrae occurs. Signs and symptoms of cervical spondylosis tend to involve pain, weakness, muscle loss and reflex impairment. The most common symptom is neck pain, worsening with exertion and relieving through rest at the early stages. This pain often radiates to the hands, with the fingers becoming numb due to the extreme compression of the nerves that innervate the upper extremities.

NSAIDs and steroids which is considered to have many side effects such as fluid retention, muscle weakness, Ulcers in the stomach and duodenum etc., has been used for treating cervical spondylosis according to modern medicine. According to Ayurveda, it can be treated by *Shamana* and *Bhrumhana Chikitsa* (Nourishment Therapy). It is considered as one of the *Urdhvajatrugata Vyadhi* (supraclavicular region). So as per treatment point of view *Nasya karma* said to be an effective management for *Manyastambha*. *Nasya karma*

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is considered as a comfortable, time efficient and simple procedure without any side effects. So, in this case study Nasya (earrines) with karpasasthyadi taila along with Thrayodashanga Guggulu was given.

Case Report

Pradhana Vedana

Patient complaints of pain in both the upper extremities radiating from neck till the tip of fingers for 15 years. She also complained of numbness and rigidity in the past 2 weeks.

Vedana Vruttanta

A 53 years old female patient came to the OPD of Parul Ayurveda hospital, who was apparently normal before 15 years. As the time passed, due to excess work load without sufficient resting time and irregular postures of sleep, she noticed mild pain in the right shoulder joint but she ignored it. Later on, she felt numbness over the right palmar region. As the schedule of tiring work continued, pain gradually developed in the left shoulder joint, later on, she also felt numbness over the left palmar region. Initially she got relief by taking rest for some time, but gradually the pain did not subside. For these complaints she had taken treatment (modern medicines) but she got temporary relief only. Due to the recurring incidence of the condition her quality of life got worsen and she came to here for better treatment.

Purva Vedana Vruttanta

- K/C/O HTN in the past 1 year and is on regular medication.
- No H/O any other major illness or surgical treatment.

Vayakthika Vruttanta

Table 1		
Ahara	Vihara	Kalaja
Mixed diet.	Sleep- Disturbed	Menopause
Ruksha, Amla, Tikta Rasa Pradhan Aahara.	She works about 8- 10 hours daily.	
Irregular meal timing.	Bowel- irregular	
	Urine-3-5/Day & 1-2/Night	

Table no 1: Showing that Patient was habituated with *apathya ahara* and *vihara* (Unwholesome dietary habit & regimen) such as *ruksha* (Dry) *amla* (Sour) *thiktha* (Bitter) *rasa pradhana ahara* (Predominant taste), *vishamashana* (Irregular untimely food intake). Patient having irregular bowels with disturbed sleep.

Samanya Pareeksha

- Appearance - Fair
- Pulse rate - 96/ min.
- B.P. - 130/90 mm of Hg.
- R.R. - 16/ min.
- Weight - 54 kg.
- Height - 152 cm

- Temperature - Afebrile
- R.S. - Bilateral Air Entry: Clear.
- C.V.S. - S₁ S₂ Normal. No abnormal sound
- C.N.S. - Conscious and oriented.
- P/A - Soft. Liver, Kidney, Spleen – not palpable.

Rogi Pariksha

- *Prakruti* (Constitution)- *Kapha pittala*.
- *Sara* (Composition) - *Madhyam*.
- *Satva* (Mental health) - *Madhyam*.
- *Samhanana* - *Madhyam*.
- *Kostha* - *krura*.
- *Agni* (Digestive power)- *Vishama*.
- *Pramana* (Measurement)- *Madhyam*
- *Aharashkti*- *Abhyavaranashakti* (Intake capacity) - *Madhyama*
- *Jaranashakti* (Digestive capacity)- *Madhyama*
- *Vyayamashakthi* - *Madhyam*
- *Vaya* (Age) - *Madhyam*
- *Jihwa* (Tongue) - *Sama*.

Ashtavidha Pariksha

- *Nadi* (Pulse) - *Vatapradhan kapha*
- *Mala* (Stool) - *Vibhadatha*
- *Mutra* (Urine) - *5-6 times per day*
- *Jivha* (Tongue) - *Saam*
- *Shabda* (Speech) - *Spastha*
- *Sparsha* (Tactilation) - *Samshitoshna*
- *Druk* (Eyes) - *Prakrut*
- *Akriti* (Anthropometry) - *Madhyam*

Clinical Examination of Spine

- Inspection - No abnormality was seen
- Gait - Normal

Investigation

- Hb - 12.8 gm/dl
- Urine examination - Sugar–Nil, Albumin–Nil.

Nidana/Diagnosis

- *Nidana* (etiology) - *Diwaswapna* (Day sleep), *Asanasthana Vikruti* (improper posture of sleep during travelling), *Urdwanireekshana* (Upward gaze).
- Differential diagnosis - *Manyasthamba*, *Apabahukam*, *Vishvachi*.
- Diagnosis - *Manyasthamba*.
- *Sadhyasadyatha* (Prognosis) - *Krichra Sadhya* (Poor prognosis).

Samprapthi Ghatak

- *Dosha* - *Vata - Vyanavata;*
Kapha - Shleshmaka kapha
- *Dushya* - *Snayu, rasa*
- *Agni* - *Jatharagni*
- *Srothas* - *Asthi and Majjavaha*
- *Srothodushti prakara* - *Sanga*
- *Udhbhava sathana* - *Ama Pakwashaya*
- *Sanchara sthana* - *Rasayani*
- *Vyaktha Sthana* - *Greeva*
- *Rogamarga* - *Madhyamarogamarga*
- *Swabhava* - *Chirakari*

Internal Medicine Given

- *Shadharana choorna* for *rookshana* (Dryness)
- *Chitrakadi vati* for *Deepana* and *Pachana* (Improving digestion)
- *Thrayodashanga Guggulu* for *Shotha Hara* (Anti-inflammatory)
- *Gandharva Hasthadi Kashayam* for *Anulomana Karma* (Downward movement of *Vata*)
- *Shirashooladi Varja rasa* for *Urdhwajatharugata Vikara* (Supraclavicular region)

Procedures done

Table 2: Showing the Procedures done

Procedure done	No of days	Material used
<i>Valuka sweda</i> (Sand poultice)	3 days	Sand
<i>Sarvanga Abhyanga</i> (Oelation)	3 days	<i>Kottamchukkadi Thailam & Murivenna</i>
<i>Nasya</i>	8 days	<i>Karpasasthyadi thailam</i>

Result

The assessment of subjective parameters was done before and after the completion of treatment. The patient's condition improved symptomatically. The assessment of pain was done according to VAS scale.

Subjective Parameters

Table 3: Showing that severity of *stambha* (Stiffness) and *shoola* (Pain) before & after treatment

Symptoms	Grading	Score	BT	AT
<i>Shoola</i>	Nil	0	Mild	Absent
	Mild (Grimace/Wince)	1		
	Moderate (Withdrawal)	2		
	Severe (Refusal to palpate)	3		
<i>Stambha</i>	Absent	0	Moderate	Absent
	Mild (Local rigidity)	1		
	Moderate (Rigidity in regions other than affected region)	2		
	Severe (Generalized rigidity)	3		

Visual Analogue Scale (Figure: 1)

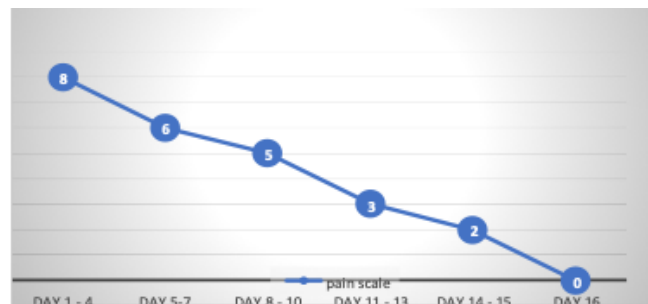


Figure:1: Pain Scale

Probable mode of Action

Shaddharana gulika(8):

The ingredients are *Chitraka* (*Plumbago zeylanica* Linn.), *Indrayava* (*Holarrhena antidysenterica* Linn.), *Patha* (*Cissampelos pareira* Linn.), *Katuka* (*Picrorhiza kurroa* Benth.), *Ativisha* (*Aconitum heterophyllum* Wall.ex Royle.) and *Abhaya* (*Terminalia chebula* Retz.). The *Gulika* was powdered to *Choorna* form and 2 pinches of it was advised to take with *ushnajala* with a minimum gap of 2 hour. The main intention of starting this yoga was that, it comprises *Deepana* (Enhance digestion capacity) and *Pachana* (digestion) properties and also has *srothoshodana* (cleansing the micro channels) property which helps in reducing the *Ama Avastha* (Undigested stage). As this yoga has been grouped under *Vathavayadhi adhikar* by the author himself, the yoga reveals its potential.

Trayodashanga guggulu

Guggulu is processed with 13 ingredients, So the name *Trayodashanga guggulu*(9). *Ashwagandha* (*Withania somnifera* Linn.), *Hapusha* (*Juniperus communis* Linn.), *Guduchi* (*Tinospora cordifolia* Willd.), *Sathvari* (*Asparagus racemosus* Willd), *Gokshuka* (*Tribulus terrestris* Linn.), *Devadaru* (*Cedrus deodara* Roxb.), *Rasna* (*Pluchea lanceolata* C.B Clarke.), *Nagara* (*Zingiber officinale* Linn.), *Shatapushpa* (*Anethum sowa* Kurz), *Yavani* (*Trachyspermum ammi* Linn.), *Shati* (*Hedychium spicatum* Ham.ex.Smith) & *Guggulu* (*Commiphora wightii* Hook.ex Stock) are the contents. The main actions are *Vatakaphahara* and *Deepana* (Enhance digestive capacity). Other karmas are *Asthiposhaka* (Improves patency of bones), *Asthimajjagata vata* and *Shulahara* (Analgesic). The constituents like *Shatavari* (*Asparagus racemosus* Willd), *Ashwagandha* (*Withania somnifera* Linn), and *Guduchi* (*Tinospora cordifolia* Willd), are known as rejuvenators and provides strength to Dhatus. *Shunthi* (*Zingiber officinale* Linn.) and *Ajamoda* (*Apium graveolens* Linn) improves *Jatharagni* (Digestive fire). *Aabha* (*Vachellia nilotica* Linn.) especially acts on *Asthidhatwagni*. *Gritha* with its

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Yogavahi (which enhances the action & passes through the minute channels to reach the target site) property helps in better absorption and penetration of the drug. The drugs like *Ashwagandha* (*Withania somnifera* Linn), *Shatavari* (*Asparagus racemosus* Willd), *Guduchi* (*Tinospora cordifolia* Willd), *Guggulu* (*Commiphora wightii* Hook.ex Stock), *Vridhdharu* (*Argyrea nervosa* Burm. f), *Aabha* (*Acacia nilotica* Linn), *Hapusha* (*Juniperus communis* Linn), and *Goghritha* acts as *Balya* (Improves strength), *Rasayan* (Rejuvenating), *Vayasthapak* (Reduces ageing). The contents of *Trayodashanga Guggulu* is *Guru* (Heavy), *Snigdha* (Unctous), *Guna* (Quality), *Madhur* (Sweet) *Rasa*, *Madhur* (Sweet) *Vipaka* and *Ushna Virya* (Hot potency), which in turn has properties like *Dhathu Balya* (Improves strength), *Pushtikara*, *shoola prashamana* (Analgesics) and *Pakahara*. One of its main action is on *AsthiDhatu* (Bone tissue) and *Agni Deepana* (Improves digestion).

Valuka sweda

“*Stambha Gaurava Sheetagnam Swedanam Sweda kaaraka*”(10) *Swedana* is said to be the best form of treatment in expelling and destroying the diseases manifested due to morbid *Vata* and *Kapha*. In conditions like pain and associated symptoms due to *ama* (metabolic toxins having a sticky nature, tending to block the transport systems of the body and cause painful conditions), *Meda* (contaminated or accumulated fat) and *kapha* (morbid *kapha*), *Ruksha Swedana* (dry heat) is indicated.

Gandharva hasthadi kashayam(11)

Ingredients are *Eranda* (*Ricinus communis* Linn.), *Chirabilva* (*Holoptelea integrifolia* Planch), *Hutasha* (*Plumbago zeylanica* Linn.), *Vishwa* (*Zingiber officinalis* Linn.), *Pathya* (*Terminalia chebula* Retz.), *Punarnava* (*Boerhavia diffusa* Linn.), *Yavasa* (*Alhagi camelorum* Fisch.), *Bhumitaala* (*Phyllanthus niruri* Linn.) It is *vatakaphahara* & *Agni Deepana*. It mainly acts on *vataprakopa* in *pakvashaya* (Lower GIT), by enhancing the *Agni* (*Digestive fire*) and controlling the *Prakupitha Vata* (*Agitated vata*). *Saindhava Lavana* is given as *Anupana* (Adjuvant). It promotes the *Agni* (*Digestive fire*) and hence prevents from formation of *amaavastha*. It acts as best drug of choice for *Vatanulomana Karma* (Downward movement of vata). It checks the *prana vahasrothas* and maintains the equilibrium and *Amapakvashayagatha Vata* (*Vata* which reside at lower GIT) also.

Shira shooldi vajra rasa(12)

The ingredients are *Parada* (Mercury), *Gandhaka* (Sulphur), *Loha – Tamra bhasma*, *Triphala*, *Guggulu* (*Commiphora wightii* Hooks.ex Stocks), *Kushta*(*Saussurea lappa* C.B. Clarke), *Yashtimadhu*

(*Glycyrrhiza glabra* Linn.), *Pippali* (*Piper longum* Linn.), *Shunti* (*Zingiber officinalis* Linn.), *Gokshura* (*Tribulus terrestris* Linn.), *Vidanga* (*Embelia ribes* Burm f.) and *Dashamoola*. It helps to balance the *Vata*, *Kapha* and *Pitta Dosha* of *Urdhvajathru Pradesha* (Supra clavicular region). As, *dashamoola* is the main content, it is *kaphavatahara* (Decreases vata and kapha dosha) and *shothahara* (Anti-inflammatory), thus it relieves the pain. *Tamra* is having *Lekhana* (Scraping) *karma* it prevents from *kaphavridhhi*. *Parada*, *Gandhaka* and *Lohabhasma* acts as *Rasayana* (Rejuvenates) and nourishes the *Dhatu*.

Chitrakadi vati(13)

The formulation was named ‘*Chitrakadivati*’ due to the presence of the active ingredient *Chitraka* (*Plumbago zeylanica* Linn). In Sanskrit classics the word ‘*Chitrakadi*’ means ‘*fire* or *Agni*’ since it enhances digestive fire or ‘*agni*’ which helps in removing ama and preventing indigestion and other digestive issues that happen due to lack of digestive fire (i.e., *Mandagni*). *Deepana*, *Pachana*, *Rechana*, *Anulomana*, *Grahi*, *Shulahara*, *Shothahara* are the main *karmas*. The herbal ingredients in the potent formulation helps to maintain the equilibrium of *Samanavata* and *Kapha* and plays a key role in effectively removing the ama from the body, which in turn leads to *Agni Sandushanam* (improves the digestive power). This enhances the absorption rate of medicine as well as improving the *Dhatwagni*. Thus, we can clearly understand the karma in the progress of *Chikitsa*.

Karpasasthyadi thailam (14)

It mainly comprise of *karpasa* (*Gossypium arboretum* Linn.), *Masha* (*Vigna mungo* Linn.) *kulatha* (*Macrotyloma uniflorum* Linn.) *Bala* (*Sida cordifolia* Linn.), *Pippalimoola* (*Piper Longum* Linn.), *shigru* (*Moringa oleifera* Lam.), *nagara* (*Zingiber officinalis* Linn.) etc. *Taila* having properties like *Snigdha Guna* (Unctous), *Ushna Veerya* (Hot potency) and it is *KaphaVata Shamaka* and act as *Vedana shamaka* (Analgesic) and *Shothahara* (Anti-inflammatory), The indication of the *Yoga* itself states that it is effective in almost all *Vatavyadhi* and especially on *Apabahuka* (Cervical spondylosis), *Pakshagatha* (Hemiplegia) and *Arditha* (Facial palsy), especially in upper spinal radiculopathy. It possesses *Balya* (Strengthen) and *Bhramana* (Nourishment) *karma*, which can be given in degenerative disorders. Most of the ingredients of *Karpasasthyadi Taila* is *Katurasa Pradhana* (Pungent taste), but the influence of *Snigdha* (Unctous) & *Guru* (Heaviness) *guna* of *taila*, *Ushna guna* (Hot potency) and *Veerya* (potency) of the dravyas it subsides the *Prakupitha Vata* (*Agitated vata*), i.e., the *Ushan Veerya* (Hot potency) of the ingredients

of *Thailam* will subside the *Sheeta Guna* (cold potency) of *Vata* and the patient will relief from *Shoola* (pain) and *Sthamba* (stiffness) conditions.

Discussion

Manyastambha (Cervical spondylosis) is mainly degenerative disease, it can be included under *Asthi-Majja Gatavata* (Vata which resides at bone & bone marrow) as it involves *Vata*, *Asthi* (Bone), and *Sandhi Dushti* (Depletion of joints). *Nidana Sevana* (etiology) causes *Vata Prakopa* (Agitates vata) and gets *Avrutha* (Covering) by *kapha*, which in turn does *Sthabdatha* (Stiffness) of 14 *Manya Siras* (veins of cervical region) situated in the back of neck and results in *Manyastambha* (Cervical spondylosis). In the initial stage we can accept the involvement of *Kapha* in *Manyastambha* (Cervical spondylosis) but in the later stages, we find the compression of nerve root due to osteophytic changes producing different signs and symptoms which are collectively termed as *Manyastambha*. It can be attributed to the role of *Vata Dosh*a and there is minimal or no involvement of *Kapha*.

Acharya Vagbhata's quotes that "*Naasa Hi Shirasodwaram*" (15), i.e., nose is the easiest and closest opening for conveying the potency of medicines to the cranial cavity. The *Nasya Dravya* acts by reaching '*Sringataka Marma*' (Vital point at forehead) from where it spreads into various *Strotas* (vessels and nerves) and brings out vitiated *Dosha* from the head.

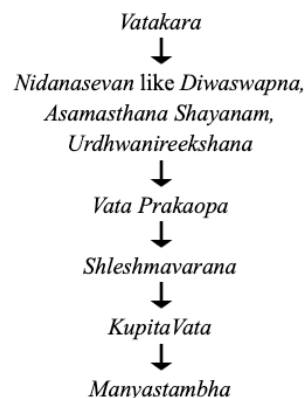
The incorporation of medications into the brain can be understood by the following three phenomena (16)

- By general blood circulation after mucous membrane absorption.
- Direct pooling into the brain's venous sinuses through lower ophthalmic veins.
- Absorption in the cerebrospinal fluid.

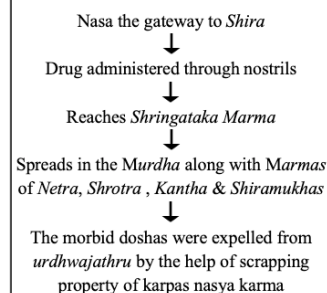
The nasal cavity opens directly into the frontal, maxillary, and sphenoidal air sinuses, the transient retention of the drug in the nasopharynx and the suction causes the oozing of the drug material in the air. These sites have rich vessels of blood to the brain and meninges through existing bone foramens. Therefore, in this path there are better chances of drug absorption. According to Vagbhata's narration, the drug administered enters the paranasal sinuses. It is *Shringataka*, which extends the visual veins and the other veins. In this context, it appears that the mention of the *shringataka* is more appropriate. The first coverage of nerve fiber made up of lipid material is Myelin sheath. For lipid materials and materials that are fat-soluble, the blood brain barrier is highly permeable and can therefore easily pass through the blood brain barrier and take action. The lipid contents of

Karpasasthyadi Thailam can easily be transferred through the blood brain barrier, and effective principles can reach certain levels in the nervous system to exert their properties.

Samprapthi of Manyasthamba



Mode of action of Nasya



Result

The patient has obtained tremendous pain and stiffness relief within 16 days of treatment and showed substantial improvement. The assessment of VAS pain scale has resulted in significant reduction in pain. The above visual analogue scale indicates the patient's pain level of 1st, 5th, 8th, 11th, 14th & 16th day respectively. On the first day the pain grade was 8 (severe pain). On the 5th day the pain grade become 6 (moderate pain). The 14th day of assessment shows that the symptoms have considerably reduced and the VAS scale has become 3 (Mild pain). The follow up on 16th day has made the pain scale to 0 (No pain) and on the 16th day the patient had no pain or any other symptoms and was discharged from the hospital. (Figure: 1).

Conclusion

Nasya Karma's plays an important role in handling this situation. As a *Brihmana* (Nourishes) and *Vata-Kapha Hara Yoga, Karpasasthyadi Thailam*, it's been given as *Nasya*. As the case showed, marked relief from symptoms such as pain and tenderness were observed within 2 days of treatment completion. It can be concluded that this treatment approach can be used as a standard procedure taking into account its efficacy and safe clinical regime for *Manyasthamba*.

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