

A Review on Ayurvedic Madhumeha Chikitsa Vivechana

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Abstract: *Diabetes mellitus, Hypertension and obesity together is called as X syndrome. In modern medical science different kinds of medicines are used for diabetes, hypertension and obesity. Some Ayurvedic preparations can be used as a single or unique remedy in the treatment of X syndrome like diseases. Antidiabetic drugs no doubt lower down blood sugar levels, but it is seen that patients are not relieved for the symptoms, there is no symptom relevance. It is experienced & a previous study also shows that Ayurvedic medicines helps in not only relieving symptoms but also lowers the hyperglycemias. Taking into consideration of long duration of treatment & financial condition of the patient treatment of Madhumeha needs such drugs that are cheaper & can be easily available.*

Keywords: Madhumeha, Chikitsa, Apatarpana Chikitsa, Santarpana Chikitsa

1. Introduction

In Ayurveda treatment principle of Madhumeha includes bio-purification therapy, palliative care, rejuvenation therapy, dietary interventions and life style modifications. Acharayas have widely described the role of diet and activities to control Madhumeha along with medications. Habitual consumption of roasted or dry Yava (barley-*Hordeum vulgare* L.) flour, Mudga (*Phaseolus aureus* Roxb.) and Amalaki (*Emblca officinalis* Gaertn.) prevents the manifestation of Prameha. In new cases of diabetes, adequate glycemic control can be obtained by diet and life style advice alone in approximately 50%, only 20–30% will need oral antidiabetic drugs and 20–30% will require insulin. In a patient with suspected type 2 diabetes mellitus (T2DM), the first line of therapy involves advice about dietary and life style modifications.

2. Aim and Object

To study the Chikitsa of Madhumeha Vyadhi

The principles of Chikitsa can hence be studied as, a) Nidanaparivarjana, b) Apakarshana, c) Prakruti Vighata. These principles of treatment are to be studied separately with respect to Dhatukshayajanya Madhumeha & Margavarana Janya Madhumeha.

Nidanaparivarjana in Margavarana Janya Madhumehi:-

An Apathyanimittaja Medhumehi usually Sthoola, who likes Abhyavaharana & hates Chantramana a situation just like of the helpless eggs on a tree, they cannot move to avoid their predators & hence fall victim to them. Here the patient should be made to avoid all & Kaphakara Ahara Vihara either to prevent the occurrence or to cure the disease.

Nidana Parivarjana in Dhatu Kshaya Janya Madhumehi:-

Nidana Parivarjana in such Madhumehis is studied with special reference to Sahaja Madhumeha. It lies entirely on the Mata or pita as to how best they act to prevent the occurrence of the disease in them. So that they

avoid the Beeja, Beeja Dhaga or Beeja Bhaga Avayava Upatapa leading to Madhumeharambaka Dosha Dushti.

Apakarshana & Prakruti Vighata:-The Apakarshana of Doshas are mainly done through Samshodhana but only when Roga & Rogi Bala are in Pravaraavastha and when either one or both are Avara then it is done through Langhana and Langhana Panchana, which constitutes Samshamana Chikitsa, in other words Prakruti Vighata.

Apakarshana in Margavarana Janya Madhumeha:-Shodhana, when in such Madhumehi if the Dhatukshaya is minimum & there are Kapha & Medodusti Laxana then Vamana should be performed. & if there are Pittaja Laxanas & Dhatu Kshaya does not render the patient Durvirechya then Virechana can be performed. Similarly if the Anubandha Vata Laxanas are more and the patient is Samshodana Arha then Basti can be performed.

Madhumeha is a Swedana Ayogya Vyadhi but Swedana can be administered. The selection of Yogas for Samshodana & Snehana should be selected as per the recipes prescribed in Kalpa Shtana. After Shodana Shamana Chikitsa can be done by, Kaphamedohara Dravya.

Prakruti Vighata in Dhatu Kshaya Janya Madhumeha:-

Dhatu Kshaya Avastha is the result of Beeja dusti in Sahaja Madhumeha & due to a state of Atikarshita Dhatus as a result of continued Dhatu Kshaya, which is nothing but the progressed stage of Margavarana Janya Madhumeha both the situations are considered Samshodana Anarha. In such cases Samshamana Chikitsa is advised, whereas Madhumeha in both these cases are Asadhya and hence need not be treated. Notwithstanding this, the principles of Chikitsa for Vataja Pramehas are for Vata Anubandhadoshatva, which is still dependent on the Kapha & Pitta Doshas and not for Vata Anubandhya Dosha Janya Madhumeha characterized by Atishaya Karshana of Dhatus. Hence Samshamana Chikitsa should be appropriately adopted in such patients.

Avastha Anusara Chikitsa of Madhumeha: Sushruta in the chapter of Prameha Pidaka Chikitsa has identified the stages of Madhumeha & accordingly advised the treatment, which can be discussed as,

Stage I: Chikitsa in PurvaRupaAvastha;

Stage II: Chikitsa in Vyaktavastha;

Stage III: Chikitsa in Upadrava Avastha;

Stage IV: Chikitsa in Pravrudha Upadrava Avastha;

Stage V: Chikitsa in Probable Mode of Action of Drugs

As already mentioned in the conceptual contrive that in Avaranjanya Madhumeha etiological factors mainly vitiate the Kapha and Pitta these vitiated Kapha Pitta in turns affect the Jathragni and Dhatwagni and disrupts metabolism and produces excess of deranged quality Rasa, Meda, Kled, Vasa, Lasika, Mamsa etc. all this vitiated Dushhyas obstructs the path of Vata thus Vata because of Avarana get aggravate and changes its path and carries vital Dhatus towards Basti and excretes them out Causing depletion.

The drug selected for the trial mainly having Tikta, Kasaya, Katu, Rasa Usna Veerya and Laghu, Ruksha Guna, Katu Vipaka and Kaphavatahara properties and each one is indicated in Prameha Chikitsa. Thus Ushna Veerya and Tikta Kasaya Rasa helps to normalize the function of Jathragni and Dhatwagni. That in turn helps to form the Dhatus in proper proportion with Samyak qualities. Laghu Ruksha Guna helps for the Soshan of Bahudrava Shlesma and reduction of vitiated Meda Kleda. Thus once these factor get normalized in the body they in turn make clear the Path of Vata which stops the depletion of vital Dhatus and restore normal physiology. Thus disease Madhumeha get Alleviate.

Madhu having properties like Deepana, Laghu, Lekhana, Sodhana, Sangrahi, Suksma, Marganwari, Better among the vehicles and Yogavahi. Because of Shodhana property it is very useful in the Basti to separate viscid/Morbid matter & helps for easy elimination. So, it reaches up to micro channel level helpful to carry to potency of drug up to there. Sushruta mentioned qualities like Mehaprasamanam & Tridoshghna. It is laxative, demulcent, detergent & emollient. The fatty acids present in the honey stimulate peristalsis & digestion.

ASADHYA AVASTHA

Stage I: Is the Purvarupa Avastha where the Dosha Dushya Sammurchana has just begun the disease should be treated with Apatarpana, Vanaspathi Kashaya and Chagamutra. If left untreated Madhumeha proceeds to the II stage.

Stage II: This is the Vyakta Avastha of Madhumeha where due to continued Madhura Ahara Sevana. The Sweda Mutra and Sleshma attain Madhura Bhava & hence should be treated with Ubhaya Samshodana i. e. Vamana, Virechana & Basti. If left untreated the disease progresses to stage III.

Stage III: In this stage the Mamsa & Shonitha undergo Pravrudha Dushti causing Shopha & other Upadravas and these should be appropriately treated as mentioned accordingly, like Siramokshana in Shopha. If left untreated the disease progresses to stage IV.

Stage IV: In this stage the Upadravas like Shopha would have attained Ativrudha Avastha, manifesting symptoms like Ruja & Vidaha, where Shastra Chikitsa and Vranakriya should be performed. If neglected the disease proceeds into Asadhya Avastha which is the V & the final stage.

Stage V: In the Asadhya Avastha, the Upadravas become Mahantha and & makes the disease Asadhya, like here when the Pooya of Pidakas attain Abhyantarapatti and become Utsanga.

Analysis: Though explained as Prameha Pidaka Avastha Chikitsa, description of stage wise progression of the disease and the treatment has been done by Sushruta on the pretext of explaining the Prameha Pidaka Chikitsa. This description seems to be Chikitsa in case of Apathyanimittaja Madhumeha, the course of this illness has been discussed already under Samprapti & accordingly in the Poorva Roopavastha Sushruta advises Apatarpana & other Shamana Dravyas as there is Alpadosha & Alpa Dhatu Dusti, hence unless the need arise, Samshodana is not the treatment of choice and as the Laxanas are predominantly due to Kapha, Kaphahara Chikitsa should be done & this seems to be the logic behind prescribing Apatarpana & Tikshna Dravyas like Chaga Mootra. Whereas in Vyakta Avastha there is Bahu Dosha & a relatively Alpa Dhatu Dusti like Medas & Rakta which warrants Shodhana, accordingly Vamana, Virechana & Basti has been advised as the Rogi is still Balavan & Sthoola & so Shodanarha.

In the next stages there is a progressive Dhatu Kshaya & production of Upadravas. The patient is Shodana Anarha & there is Vata Pradhanyata. Hence only Shamana Chikitsa & respective Upadrava Chikitsa should be done. Sushruta has stressed the importance of timely intervention in Madhumeha because in case of negligence the disease progresses involving Gambhira Dhatus & the Upadravas pervade the entire body making it Asadhya.

Saniarpana Apatarpana Chikitsa in Madhumeha:- Madhumeha has been described as Santarpanotha Vyadhi as well as Apatarpanotha Vyadhi. The former is Apathya Nimittaja Madhumeha & later is Sahaja Madhumeha or Madhumeha due to Dhatu Karshana due to long standing Prameha. Accordingly two forms of Madhmehis are encountered one who is Sthoola & Balavan for whom Apatarpana is the best & the other who is Krusha & Paridurbala for whom Santarpana is the best.

I. Apatarpana Chikitsa: is done in the form of Langana Langana-Pachana & Doshavasehana. a) Langana this is done in Alpadashavastha where only Upavasa Pipasa, Maruta Atapa sevana Rooksha Udvartana, Pragada Vyayama, Nishi Jagarana & so on, which are Kaphamedo Hara are helpful. b) Langana Pachana: This is done in Madhyama Doshavastha where along with Langana, Ama Pachana is done with Tikshna Ushna Dravyas. c) Doshavasechana: This is done in Bahudoshavastha where the Shodana of Doshas are done from Ubhaya Margas. Apart from the above karmas.

II. Santarpana Chikitsa: Laghusantarpana Chikitsa is Prashastha for Krusha and Durbala Rogis the following can

be administered in Madhumehi. a) Manthas, b) Kashaya, c) Yava, d) Churna, e) Lehya, f) Laghu Bhakshya. These formulations should be prepared such that they cause Santarpana without causing Vridhi of Kapha & Medas. Among all these Yava is considered as best for Madhumehi. Which were discussed in Pathya Apathya.

Shresta Aushadha Prayoga in Madhumeha:-Shilajathu, Guggulu & Loharaja: These three Dravyas are medicines par excellence in Madhumeha, either in Krusha or Sthoola, as they are Virukshana & Chedaneya, which is good for Kapha, as well as Rasayana, which is good for Dhatukshaya & Vatavrudhi.

Sodhan Chikitsa-Type II D. M. patient who are Sthaulya or Balvan should be given Shodhan Chikitsa i. e., Vamam or Virechan according to Dosha predominance and Asthan Basti if patient has predominant involvement of Vata Dosha. Some Madhumeha Nashak Asthan Basti are-Panchtikta Panchprasrita Niruha Basti (Ch. Si.-8/8), Somvalkak Niruha Basti (Ch. Si.-10/43), Mustadi Yavana Basti (Ch. Si.-12/15, 16), Pramehhar Asthan Basti (Su. Chi.-38/76).

Saman Chikitsa some single drugs are Haridra, Vijaysara, Palandu, Karvallaka, Amrita, Jambu, Nimba, Methika, Amalaki, Meshasingi, Karavellaka, Methika, Shilajit, Vijaysar, Jambu, Tejpatra, Tvak Guduci, Bimbi, Khadirasara, Katphala, Kakamaci, Devadaru

Amalki Swaras may be used with Haridra Churna and Madhu (Su. Chi.-11/18). Patient of Madhumeha can take total 1 Tula of Salsaradi Gana Kwath Bhawit Shilajatu with decoction of Salsaradi Gana as Anupanam.

Other formulations for Madhumeha

Ras Bhasma:-Swarnavanga Bhasma, Trivanga Bhasma, Apurvamalini Vasant Rasa Vangabhasma
Rasa Kalpa:-Vasant Kusumakar Rasa, Brihadvangeswar Rasa, Tarkeswar Rasa
Vati:-Shivagutika, Chandraprabha Vati, Shilajatvadi Vati Mehari Vati, Saptacakra Ghana Vati
Churna:-Triphala Churna, Yava Churna, Nyagrodhadh Churna, Nisamalaki Churna
Kwath:-Triphala Kwath, Darvyadi Kwath, Salsaradi Kwath, Phalatrikadi Kwatha, Kathakakhadiradi Kwatha
Asav-Arista:-Lodhra Asava, Madhvasav, Dantyarista

Ausadh Siddha Paniya/ Udak:-Sarodak, Kushodak, Madhodak, Triphala Rasa Prevention of Complications
Once the diabetes mellitus has developed then blood sugar level should be controlled by using Madhumehahar drugs and its complications should be prevented by using specific drugs and Rasayana-To prevent nephropathy-Silajatu Rasayan and Chandraprabha Vati, To prevent retinopathy-Amalaki, Triphala.

To prevent neuropathy and for general health – Aswagandha, Atibala.

To control hyperlipidemia, hypercholesterolemia and to prevent atherosclerosis-Puran Guggulu, Rasona.

Pathya – Apathya Vivechana

A. Pathya Vichara in Madhumeha:

A Sthoola Madhumehi usually presents with Kaphaja Laxanas more, and the disease in him is Santarpanotha. Hence he is Balavan. There is Kapha & Medo Uridhi, which does the Avarana of Vayu, leading to Anubandhatva of Dusta Vayu. The line of treatment suggested here is Apatarpana, which also involves Ahara Vihara & Vichara along with Oushadha. Hence the modifications in these modalities should be Kaphamedohara. In other words Ahara should be Virukshana, Chedaneya & Lekhana. Vihara should be Pragadha Udvartana, Vyayama & the Rajo Guna of Manas should be activated by way of Chinta. Which means Manas should be allowed function actively to avoid Alasya and not abnormally, so as to cause Dushti of Rajas and Vata. In principle inertia in the form of Tamoguna Pradhana Ahara Vihara or Vichara is the cause of Kaphamedo Dushti. Hence all efforts should be aimed at nullifying this effect by way of initiating dynamism in all aspects of the patient's personality.

The above principle should be regulated in such a balanced way, that a perfect Samyata of Tridoshas is achieved. The Pathya Apathya Vichara hence should be worked out carefully depending on the extent of Dosha Dushti, Dhatu Dusti & Ojodushti. Ojas is the primary indicator of the Bala Kshaya as a result of Dhatu Kshaya. This can be assessed based on Dourbalyadi Laxanas in the Rogi. Accordingly Apatarpana Pathya should be adopted in Balavan Rogi & Santarpana Pathya in Durbala Rogi. The plan should be individualized depending on the Prakruti, Vikruti, Sara, Samhanana, Pramana, Satva Satmya, Abhyavaharana Shakti, Jarana Shakti, Vyayama Shakti, Vaya, Desha, Kala, Bala, & so on of the Rogi.

Vata Pradhana Madhumeha assumes high significance because this Dosha steers the disease into various phases of progression. The extent & manner of involvement of Vata decides the Sadhya & Asadyata of the disease. Vata can be managed only when it is in Anubandha Avastha, and not when it is in Anubandhya Avastha. A situation found by and large in Sthoola & Krusha Madumehis respectively. Recipes of Pathya & Apathya for Vata should be hence worked out depending on the presentation & stage of the disease. Pathya Apathya for Kapha & pitta Doshas should also be formulated accordingly. Madhumeha has been described as Anushanghi, which means Punarbhavi, a tendency to recur. Hence a Madhumehi should stick to Pathya throughout his life. The Pathya Apathya Nirdesha according to different authors and their Guna and karma have been classified into Ahara, Vihara & Achara.

Ahara: In general all Aharas, which are Kaphamedokara, are Apathya in Madhumeha. In other words Madhumehi should be cautious about taking Ahara, which is madhura Rasa Pradhana, Guru and Abhishyandi.

It is advised to follow the general principles of food intake as laid down in Asta Vidha Ahara Vidhi Visheshha Ayatanas with special emphasis on Matra. One should always avoid Adhyashana Vishamashana and Atimatra Bhojana. In other

words the bottom line is fill only half of your stomach i. e. Ardha Souhitya while taking guru Ahara & do not take stomach full while eating Laghu Ahara i. e. Natitriptata. In case of Sthoola Madhumehi, Ushna Tikshna Lekhana Virukshana &Chedaneeya Aharas can be used liberally, where as in Krusha Pramehi Laghu &Santarpana Ahara, which is not Kapha Medokara, should be given which means food like Yava are best. Taila Ghrita etc. Snigdha Dravyas, which are basically Kaphakara, can be used after samskara so that they are rendered Tarpaka as well as Kaphaedohara. Laghu Tarpaka Pathya Kalpanas like Yusha Mantha, Yavagu, Kashaya etc. prepared from can be used generously among the pathyas mentioned for Madhumeha. Tikta Rasa, Yava &Madhu seem to be high in the priority lists of Ayurvedic classics.

Yava: Yavais Ruksha, Sheeta, Guru, Madhura, Rasa Pradhana, Kashaya. It is Kaphahara, Sthairyakara & Balya hence is best for both Krusha &Sthoola Madhumehis. That is why numerous preparations of Yava have been advised.

Madhu: Guru, Ruksha, Kashaya and Sheeta Veerya & it is Pitta, Rakta & Kaphahara, Moreover it is Yogavahi which means it has Samananukari Dravyaprabhohita Shakti. In other words Madhu due to its Prabhava assumes & magnifies Gunas of whatever Dravya is used along with it. Hence Madhu is used along with most of the Aharas & Aushadhas which are Kaphamedo and Mehahara but Madhu should be used in small quantities otherwise it causes Vatavrudhi.

Tikta Rasa: It is Ruksha, Laghu & Pitta Kapha Shoshaka & hence is prescribed to be used predominantly in the form of Tikta Shaka. All the above can be used as Pathya in both Sthoola & Krusha Madumehis.

Pathya (favorable diet)-Yava, Godhoom, Shyamaka, Kodrava, Bajara, Mudga, Chanaka, Tikta Shaka, Methika, Nimba, Karavellaka, Patola, Rasona, Udumbar, Jambu, Tala Phala, Kharjura, Kamala, Utpala, Jangal Mansa, Purana Sura, Sarsapa, Ingudi, Goghritadi Ahara.

- 1) Foods which have low glycemic index should be used and they should have predominantly Tikta rasa.
- 2) Small but frequent meals should be taken. Frequently green vegetables, leafy vegetables, highfibrous foods should be taken.

Apathya (unfavorable diet)-Dugdha, Dadhi, Takra, Ikshuvikara, Guda, Pista-Anna, Nava-Anna, Urada,

Gramya-Audaka-Anoopa Mansa, Naveen Sura AvumMadhya, Adhyasan, Viruddhasana, Kapha-Meda

Vardhak Ahara, Madhur-Amla-Lavana Rasadi ahara.

Vihara: Chankramana, snana & Asana, four kaya Viharas viz., Vyayama, Mruja, Nishi Gamana, Jagarana and Udvartana are potent Kaphamedohara Viharas which can be performed in increased magnitude by a Sthoola Madhumehi as he is balavan. In a Krusha Madhumehi these should be advised depending on his Bala. If a Krusha Rogi is unable to

perform Vyayama then only Mruja &Chankramana can be advised with some Vishama Vishama Shareera Nyasa.

Among Viharas Vyayama figures prominently in the classics as an effective Kaphamedohara Vihara. Pragada Vyayama can be performed depending on one's own interest & Knowledge & Vishama Shareera Nyasa can be performed by both Sthoola & Krusha Pramehis in the form of Yogasanas but one should be careful while performing these as they can be harmful if improperly performed. A regular & sustained.

Vyayama: Any karma or action of the body that produces Shareera Ayasa is Vyayama is Alasya Hara, Sthoulya Apakarshana and causes Sthiratva Laghuta & Agnideepthi the person becomes Klama, Pipasa, Ushna, Sheeta, Klesha Saha. Vyayama should be performed to a man's Ardhashakti otherwise it can be harmful. Vyayama Thus is best in Madhumeha especially in Sthoola & Balavan.

Vihar (life style):-Apathya Vihar (unfavorable life style)-Sukha-Asana, Sukha-Sayana, Diva-Sayana, Ati-Maithuna, Vegadharanadi.

Pathya Vihar (favorable life style)-Chankamana, mild to moderate Vyayama, Snana, Udvartana, Krina, Pranayama, Yogasana etc. Exercise daily for 30-45 minutes or walk 3-5 km

Yogasanas:-Pranayama&Mediation: Breathing exercise & meditation techniques are also proving as an effective panacea beneficial in stress management. Thus acting synergistically in diabetic management. Meditative techniques like transcendental meditation of maharshi Mahesh yogi, Sudarshana Kriya of Pandit Sri Sri Ravishankar are popular innovations in this field.

Yoga asana-following yoga asana can be practiced • Pashchimotanasana • Kurmaasana • Halasana • Mayurasana • Suryananaskara • Pranayama (Bhastrika).

Vichara: Manas is among the Adhistana of Vyadhi. Rajas and Tamas are the Doshas of Manas, which gets aggravated by Udeerana of Dharaneeya Vegas like Ichcha, Dwesha Moha, Krodha, Irshya, Mada, Matsarya and Shrama. The Upaya for Dharana of these Vegas is Indriyajaya or Indriya Nigraha. Due to Prajnaparadha Rajo & Tamo Dusti occurs. This leads to Prajnaparadha. And manifestation of Manasika Rogas. In milder forms of involvement of these Doshas lead to hastening of development or aggravation of a Vyadhi hence Manasika Doshas should be balanced well by resorting to Jnana, Vignana, Atma Jnana etc. The Manasika Doshas are interrelated to Shareerika Doshas Tamoguna increases Kapha & Rajoguna increases Vata & Pitta. Hence all these should be avoided. Rajo Guna is the motivator of mind into activity under normal circumstances. Hence mind should be motivated into Vyayama and other activities, which help in reducing Kapha & Medas.

An attempt to design a Dainandina Pathya Talika based on Ayurvedic principles has been made to suit the present life style

3. Discussion & Conclusion

In Madhumeha most of Aoushadha having Tikta, Kasaya, Katu, Rasa Usna Veerya and Laghu, Ruksha Guna, Katu Vipaka and Kaphavatahara properties. Thus Usna Veerya and Tikta Kasaya Rasa helps to normalize the function of Jathragni and Dhatwagni. That in turn helps to form the Dhatus in proper proportion with Samyak qualities. Laghu Ruksha Guna helps for the Soshan of Bahudrava Shlesma and reduction of vitiated Meda Kleda. Thus once these factor get normalized in the body they in turn make clear the Path of Vata which stops the depletion of vital Dhatus and restore normal physiology. Thus disease Madhumeha get Alleviate. Madhu having properties like Deepana, Laghu, Lekhana, Sodhana, Sangrahi, Suksma, Marganwari, Better Among the vehicles and Yogavahi. Because of Sodhana property it is very useful in the Basti to separate viscid/Morbid matter & helps for easy elimination. So, it reaches up to micro channel level helpful to carry to potency of drug up to there. Sushruta mentioned qualities like Mehaprasamanam & Tridoshghna. It is laxative, demulcent, detergent & emollient.

4. Summary

In Madhumeha Margavarana Janya madhumehi is Sthoola & Balavan So Apatarpana Chikitsa in the form of Langhana & Nidana Parivarjana. And Dhatu Kshaya Janya Madhumehiis Krusha&Durbala hence Santarpana Chikitsa.

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