

A Critical Review on Panchakarma in Kasyapa Samhitha

Rahul. H¹, Chaithanya P V²

¹Assistant Professor, Vaidyaratnam Ayurveda College, Ollur, Thrissur, Kerala, India

²House Surgeon, Vaidyaratnam Ayurveda College, Ollur, Thrissur, Kerala, India

ABSTRACT

This review discusses the panchakarma procedures profounded in the ancient Ayurvedic text, Kasyapasamhitha. Panchakarma, a cornerstone of ayurveda plays an important role in maintaining the state of health and to pacify the diseases. The review highlights the concepts introduced by the kasyapa while describing the panchakarma procedures. Additionally, the review explores the principles adopted by the acharya which are exclusive. The methods, indications, contra indications are specifically discussed. This upbrings the ayurveda to a different level, which reflect the legacy and efficiency.

KEYWORDS: *kasyapa samhitha, panchakarma, vamana, virechana, vasthi*

How to cite this paper: Rahul. H | Chaithanya P V "A Critical Review on Panchakarma in Kasyapa Samhitha" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-8 | Issue-6, December 2024, pp.363-369, URL: www.ijtsrd.com/papers/ijtsrd71569.pdf



Copyright © 2024 by author (s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)



INTRODUCTION

Panchakarma, the pillar of ayurveda medicine, includes five major procedures which aims at the overall wellbeing of an individual. Kashyapa Samhitha an ancient text, provides unique views on these procedures to restore the balance among the *doshas*—*Vata*, *Pitta*, and *Kapha*. This review analysis the exclusive principles adopted by kasyapa in Panchakarma procedures, highlighting their methods, therapeutic indications, contraindications, and effects in human body. The treatment emphasize on the patient's constitution, health conditions, and seasonal changes. The procedures—*Snehana* (oleation), *Swedana* (sudation), *Vamana* (therapeutic vomiting), *Virechana* (purging), *Nasya* (nasal therapy), and *vasthi*(enema)—is analyzed for its specific applications. The preparatory stages (*Purva Karma*) and post-treatment care (*Paschat Karma*) essential for the complete effectiveness are explained. Additionally the Kashyapa Samhitha emphasis a unique perspective on pediatric care, which distinguishes it from other Ayurvedic texts. By compiling the wisdom of the Kashyapa Samhitha, this review aims to reflect the legacy and efficiency of Panchakarma, a pivotal branch of Ayurvedic medicine.

MATERIALS AND METHODS

snehana

Oleaginous substances are said to have two origins and four alternatives derived from movable and immovables. Apart from other sources of oil said by charaka and susruta, mango has included by kasyapa[1]. kasyapa indicated oil for improving voice and complexion, exceptionally from other acharyas. [2]

Indications and qualities of *snehana*

According to kasyapa, the wise person should used daily or occasionally oil of tila and ghrta befitting ownself. There is no other rasayana except virechana with eranda and sankhini. [3]

Season for consumption of *sneha dravyas*

In *vasantha rithu*, *vasa* and *majja* are indicated. In *praavrth*, *tailam* is said to be best. *Ghrta* is beneficial in *sarath rithu*. [4]

Anupana for various *sneha dravyas*

Anupāna (after drink) for *ghrta* is hot water; for oil is soup and scum of boiled rice is for marrow and fat. Kasyapa opines that hot water can be used for all. [5]Though none of the author has described the properties while dealing with *sneha dravyas*,

kashyapa described the properties of hot water along with its preparation. [6]The water be boiled with drugs capable of suppressing respective dosas till one fourth remains and then taken orally or as mouthful, it dissolves the *sneha dravyas*. [7]

swedana

Though charaka, susruta, and vaghbata, all the authors have described *swedana* in detail, however none of them have given specific description of sudation exclusively for children.

Kashyapa says that, In testicles, cardiac region and eyes, either mild *swedana* or no *swedana* should be given; in penis, groin and joints the medium and in remaining body-parts *swedana* should be given as desired. [8]The child should be given *swedana* after covering the eyes with leaves of a *kumuda*, *utpala* and *padma* or soft cloth. During *swedana*, the cardiac region of child should constantly be touched with chain of *mukta* (pearls), *chandrakanta* (moon-stone), hand dipped in cold water or pot filled with cold water or pot filled with cold water. For pleasurable sudation powdered camphor, piece of sugar-candy with sour fruit or *mrdivika* with sugar, should be held in mouth. [9]

Classification

The physician should use eight types of *swedana* to the children from birth onwards considering the period, season, state of diseases and strength of body. These eight are-

1. *Hasta-sveda* (hand-sudation),
2. *Pradeha* (sudation with anointment),
3. *Naadi-sveda* (pipe-sudation),
4. *prastara-sveda* (bed-sudation),
5. *sankara sweda* (bolus-sudation),
6. *Upaanaaha* (poultice-sudation),
7. *Avagaha* (bath-sudation)
8. *parisheka*(shower-sudation).

Hasta and *pradeha swedanas*, as specific classification mentioned by Kasyapa, have not been given by other authors, though Susruta and Vāgbhata have included use of warmed hand under *tapa-sweda*. [10]

Hasta sweda

From birth to four months, the *hasta sweda* should be used very carefully, sitting in a wind-protected place, heating it (the hand) gradually with the smokeless fire. After gradual disappearance of delicacy and appearance of toughness, the *swedana* of these children should be increased. Excess or inadequate *swedana* kills the child like a poison. [11]

Pradeha sweda

The *pradeha sweda* should be given in *galakarna* (area between neck and ear), head, lateral part of neck

(sternocleidomastoid), ear, chin and chest region and in swelling of active congestion due to inflammation (*abishyanda*). [12]

Method of pradeha sweda:

With the luke-warm paste of stem-bark and leaves of *eranda*, *vrsha* and *sigru* mixed with urine, *bukkakinva* (drug or seed used to produce fermentation) and salt the *pradeha sweda* should be given. Once it gets cold be removed and another one (luke-warm) applied. After such repeated applications, knowing completion of *swedana*, this anointment should be removed. The anointment made with other drugs capable of suppressing *vaata* and *kapha*, or dung of cow, donkey, horse, sheep and goat is also beneficial just like anointment of *sigru*. [13]

Nadi sweda by kashyapa is similar to that of other acharyas. *prastara sweda* was indicated for any individual by caraka and vaghbata while kashyapa has described it only for children.

Sankara, *upanaha* and *avagaha sweda* are described similar to that of other acharyas.

Vamana

Apart from the similar benefits and features Kasyapa has not included skin disorders in the complications of inadequate use of *vamana*, while all other authors have included these. [14].

As kashyapa *samhitha* is incomplete, hence only *vyadhanam* (pain) in the *srotas* is the only mentioned feature of excess *vamana*. [15]

Table no. 1. Quantity of decoction for *vamana*

Dose	Quantity
Parama mathra	4 anjali
Madhyama mathra	3 anjali
Hrasva mathra	2 anjali

Procedure of *vamana*

The person having received proper *snehana*, considering digestive power and strength, having received *swedana* as per strength, having slept in the night and after proper digestion of meal ingested earlier after getting up in the morning itself, having cleaned the teeth with brush made of wood should be treated with emetics; collecting either all or available leaves of *katphala*, *nicula*, *sirisa* etc. and then decocting with one drona or more of water, (paste of) *grahaghni*, *krtavedhana*, *vaca*, rock-salt, *pippali*, *vatsaka*, seeds of *trapusa* and *madana* should be mixed. The physician sitting in appropriate seat, facing eastwards churning that decoction with paste of *grahaghni* etc. making it not too thick, make this to drink luke-warm upto throat, or else according to strength the *arista* (should be given for drinking); after waiting for five or six *kalas*; the throat should be

gently irritated with the leaf-stalk of *utpala* (or) *kumuda*. One should not suppress the developed urge; should not rest in-between two bouts, should sit in slight hunch-back position bending forward holding the flanks.

Now, the person having received *vamana*, then having been given, sips of hot water and made to sleep in wind-free place (not having direct entry of air), keeping head east-wards; should be given for eating *apamarga*, *pippali*, *sirisa* or others with rice for expulsion of remnant adhered *kapha*, because if it stays, it may cause coryza, diseases of head, diseases of eyes, conjunctivitis, earache, suppuration of ear, rigidity of *manya* (sterno-cleido-mastoid muscle), cracking of teeth, inflammation of teeth-root (gingivitis), rigidity of throat. Scum of boiled rice, day-awakening and use of hot water are said to be most congenial. Luke-warm water treated with *sringabera* should be taken by the thirsty. To him slightest cold articles aggravate coryza etc. produce *kushta* (skin disease), nausea, fever, anorexia, sleepiness and drowsiness; that-is; why it is advised to be used after six years of age, if given to very young child causes bad effect and eye disorders due to deficient energy. The drugs capable of curing the disease should be given to him in the dose equal to *vidanga*, kernel of jujube, jujube (fruit) and fruit of *amalaka*; all these should be stored. Vrddha Kasyapa says that to the child of four or eight

months, the drugs for *vamana* should be given with sugar.

Vrddha Kasyapa opines that properly churned mixture of these in the dose of one pala or one and half pala or two pala or three pala should be given, now the physician or expert wet-nurse having nail-cut finger, holding the child should irritate the throat with inner aspect of nail palmer aspect of tip of finger. others say that in absence of irritation with finger, inhalation of *sarpa* (nagakesara) or *goutami*(gorochana) should be given. [16]

Table no. 2. Ideal number of vegas and pramana of *vamana*

	Avara	Madhyama	Uttama
Number of vegas	10	15	30
Pramana (quantity of vomitus)	2 prastha	3 prastha	4 prastha

Features of person having received proper *vamana*

After drinking the drugs for *vamana*, the eructation free from smell of *ama* appears and the collected vomited water appears non slimy and without abnormalities and dirtiness, besides this the lightness

of abdomen, chest, throat and head, mildness of disease, not too much exhaustion and emaciation, enthusiasm and clarity of self appear, then these are the features of *dosha* having been extracted recently

Bad prognostic features of *vamana*

When the person vomits non insipid vomitus mixed with bile or blood or feces, associated with pain then is not cured even with efforts. [17]

Virechana

Procedure of virechana

The person after *snehana*, *swedana*, proper sleep in the previous night and after digestion of previously taken meals should consume one *karsha* or half pala dose of available drugs. Amongst them the *shyama*, *kampilaka*, *neelika*, *sapthala*, *vacha* and *vishanika* should be decocted with one *prastha* or 2 *prastha* water till $\frac{1}{4}$ th remains mixed with cows urine. It shouldn't be excessively thin hot or cold. should be given for drinking daily with the help of *aduka*(specific vessel) or else for licking with butter or thick supernant part of milk. Two, three and four vegas are said to be *avara*, *madhyama* and *pravara*. According to the quantity, *avara*, *madhyama* and *pravara* are one, two and three *prasthas*. More than this is said to be the excess use of *virechana*. *virechana* should be done till the ejection of *kapha* at the end. [18]

Atiyoga and management

More than the above values is said to be *Virechana atiyoga*. If *Soola* occurs after *Virechana hasta sweda* should be done in *Bala* less than 6 years of age, for those more than 6 years *Patasweda* (Sweda with warm cloth) is used. [19]

Trivrtastaka Churna:

Pathya, *Trijata*, *Vyosa*, *Vidanga*, *Amalaka*, and *Ghana* are taken in equal quantity along with six times *Sarkara* and eight times *Trivrt*. This Yoga cures *jwara*, *Srama*, *Swasa*, *Kasa*, *Pandu*, *Ksaya*, *Krimi*, *Visha*, *Arsas* and *Mutrakrichra*. [20]

Nasya

Nasal therapy is said to be of two types, [21]

1. *Sodhanam*
2. *Pooranam*

Method of nasal therapy to children

In nasal therapy to the children specially to breast-fed children(*sthanapaanam*), *katu tailam*(mustard oil) or *ghrta* mixed with *saindhava*(rock-salt) should be used. Till the disease is visible two-two or three-three drops should be instilled in nostrils and the nostrils should be closed with finger for a short while; with this the *sleshma* gets digested and the child is not troubled by *sleshma*. [22]

Contraindications

Kasyapa Samhita, being source book of pediatrics, has described separately the methods of application of *nasya* for children, which has not been given by any other author. Exclusively from other authors, *nasya* have been contraindicated during menstruation by acharya kashyapa. Susruta and Vāgbhata have contraindicated it for children as-well-as aged and to puerperal woman. [23]

Complications of *nasya* during various conditions

The *nasya* used after drinking water causes *naasa srava*, *siroroga*, *gaurava* and *kapha praseka*. To the person having taken head bath *ardhaavabhedaka*, *jwara* and *agni naasa* results. If a menstruating women administer *nasya*, *rithu vyaapath* will be the complication. *Yoni upasushyathi* in case of *suddha snaatha*. *Heena anga is* and *arochaka* may results to the *garbhini*. *klama* and *aruchi* will be the complications for one who is hungry at the time of

nasya. To thirsty, *swasa*, *kaasa* and *chardi* are the possible outcomes.

Vasthi

For the children and adults, the *vasthi* is just like *amrth*, to the physician it is for money and fame, to the child for the longevity and to the father for the progeny, however, improperly used medicine destroys these three together. [24]

The child who is *adhassthana* (walks on ground) and *anna buktha* (eat cereals) is considered to be the age of child for use of *vasthi*. [25] Acharya propounds that there is no other treatment capable of bringing pleasure to the parts of body than application of enema; what-so-ever diseases are situated in extremities, internal organs, while or half body, no other etiological factor is present for their development except *vata*. To win over this increased *vayu*, there is nothing else than *vasthi*. Amongst all the treatments of *vata*, its the half treatment. [26]

Table no. 3. Vasthi doshas

Vasthi dosha	Number	Name of doshas
Vasthi netra dosha	7	Atideergham, Atisthoola, jarajaram, sphutitham, tanu and kutilam
Vasthi putaka dosha	9	Atihraswam, Kharam, sthulam, thanu, deergham, chirasthitham, Chidri, mahanupahata.
Pranjaparadhaja dosha	10	Aprapta, atineetha, vinyastham, atipeeditham, srutham, vilaghnam, shidhilam Ruddhavata, chira and achira. It further causes bhagandhara.

In *karma vasthi*, there are 24 *anuvasana* and 6 *nirooha vasthi*.

Table no. 4. Order of *karma vasthi*

1-A	2-A	3-A	4-A	5-A	6-N	7-A	8-A	9-A	10-N
11-A	12-A	13-A	14-N	15-A	16-A	17-A	18-N	19-A	20-A
21-A	22-N	23-A	24-A	25-A	26-N	27-A	28-A	29-A	30-A

In *kaala vasthi*, there are 12 *anuvasana* and 3 *nirooha vasthi*.

Table no. 5. Order of *kaala vasthi*

1-A*	2-A	3-A	4-N*	5-A	6-A	7-A	8-N
9-A	10-A	11-A	12-N	13-A	14-A	15-A	

In *yoga vasthi*, there are 5 *anuvasana* and 3 *nirooha vasthi*.

Table no. 6. Order of *Yoga vasthi*

1-A	2-N	3-A	4-N	5-A	6-N	7-A	8-A
-----	-----	-----	-----	-----	-----	-----	-----

Looking into specific status of *dosha*, period and also depending upon the strength of strength of the person, the physician should increase or decrease the number of *vasthi* or drugs. one should increase in *yoga vasti*, decrease in *karma vasthi* and looking into weakness, strength of *dosha*, do increase or decrease in *kaala vasthi*. [27]

*A-Anusvasana vasthi, N-Nirooha vasthi.

Chaturbhadra kalpa for vasthi

This special sequence of *vasthi* in which four *anuvasana vasti* is arranged in the beginning and four at the end. Four in between the *niruha vasthi*. This preparation is free from any complications and if it is used 2 or 3 times according to the need brings *sugham*. [28]

Indications to use *vasthi* in odd numbers

Vasthi should be given in odd numbers but never in even numbers because the regular disease Caused by irregularity or abnormality in disease due to by irregularly abnormal *doshas* are cured by uneven numbers of *vasthi*. The one who whenever applies *vasti* one or three in disease of *kapha*; Five or seven in disease of *pitta* and nine or eleven in disease of *vata*,

then equilibrium of *doshas* and *dhatu*s is obtained. [29]

Indications for use of *karma, kala* and *yoga vasthi*
Karma vasthi is indicated for *sampanna*(prosperous) and *sahishnu*(good tolerance). *kaala* and *yoga vasthi*s are given for those who have *madhyama* and *avara* condition of the above said qualities. [30]

Method of preparation of *nirooha vasthi dravya*
Acharya kashyapa advice the physician to face eastward, should mash with good concentration of *vasti dravya*. First of all two *prasrta madhu* be poured. Then half *karsha saindhava* and *taila* in equal quantity of *madhu* then one *prasta* paste of drugs and 4 times of paste the decoction and 2 *prasrta* meat soup and one *prasrta moothram* should be mixed. The one possessing knowledge should use this well churned 12 *prasrta vasthi dravya* for appropriate purpose with befitting method. *Madhu*, being *Mangalya* (auspicious), is poured first. *Lavana* by its *Teekshnatha* disintegrates the *Paichilya*, *Bahulatva* and *Kashyathva* present in *Madhu* and thus a compound is formed and hence it is poured after *Madhu*. *Taila* poured after that brings uniformity to the mixture. *Kalka* gets mingles quickly. *Kashaya* brings homogeneity to the mixture. *Mutra* brings *Padutwam* (sharpness) and *Viryavridhhi* (Increases potency). Properly mixed *Vasti dravya*, discharges *Vayu* and *Kapha* from *Sookshma srotas* and eradicates *Pitta* quickly. [31]

Though large number of other recipes have been described to be used as *vasti*, however specific *phala taila* and *eranda vasthi* are not described by any other. [32]

Indications of different doses of *anuvasana vasthi*
Acharya propounds that the wise physician should give *uttama matra* of *anuvasana dravya* in the form of *vasti* to those indulged in excess coitus, exercise, drinking, moving in vehicles or riding and walking having stable life, congeniality for *sneha dravya* whose intensity of *agni* is strong, who have aggravation of *vayu* of lower body part and those who have *vata* constitution who-so-ever persons have *madhyama* condition, to them *madhyama matra* should be given according to age, disease and strength. Those who are other than these, *hrasva matra* should be given in this way the *karma, kala* and *yoga basti* are described. [33]

Saisuka sneha vasthi Triphala, ashwagandha, bhutika, Bala, punarnava, gokshura, usira should be pounded and cooked with one *drona* water till 1/8 th remains, with this decoction, 2 *prastha* oil and *ghrita* and 4 times to the total quantity milk should be cooked adding the paste of rock salt, *madhuka*,

draksha, Shata pushpa, seeds of *atma gupta* and *ervaruka, vidanga* etc life prolonging group of drugs. This named as '*saisuka sneha*' praised for use as *vasti*. By the person doing virtuous deeds its said that this eliminates all the *baalaroga*. [34]

Method of Preparation and Usage of *Phalavarti*:

In the treatment of *Anaha* after *Vasti*, *Varti* is suggested to be in the shape of *Yava* (tapering at both ends and thick in centre) and is made with *Choorna* of *Kinva* (yeast), *Siddharthaka* and *Masa* mixed with *Saindhavam*, *Taila* and *Guda*. Acharya Kashyapa exclusively mentions that five, six or seven *Vartis* should be applied in *Gudapradesa* according to age to induce *Virechana*. [35]

DISCUSSION

This critical review on panchakarma procedure in kasyapa samhitha, provides deep knowledge on the ayurvedic principles apart from the individual procedures. Comparing other *acharyas* like *charaka, susruta* and *vagbhata*, lot of treatment modalities and concepts was profounded by kasyapa including the pediatric care. Individualization of treatments, contemporary relevance, physiological mechanisms and future interventions proves the panchakarma as a holistic approach on health care modalities.

Individualization of the treatment

Individualization of the treatment is one of the most attractive aspect of panchakarma, described by kasyapa. The treatment considers the age, body constitution, *dosha* and the season. It helps to provide specific treatment and the respective cure for an individual which aids in the better management of disease. Pediatric care is an exclusive sector described by kasyapa, which relies ultimately on the safety and cure of disease of children.

Contemporary Relevance

Relevance of panchakarma procedures in today's era where the modern medicine adopt from, is such a recognition. Acceptance of the traditional system and implementing it in the preventive and curative sector in modern world is a cornerstone for the ayurveda. Detoxification, *rasayana*, and preventive care are distinct sectors that blend with current wellness trends, which makes the Panchakarma a best choice for practitioners in health sector.

Physiological Mechanisms

Each Panchakarma procedure, are based on physiological mechanisms. For example, *Snehana* and *Swedana* helps the body to loosen the toxin and eliminates them. *Vamana* and *Virechana* expels the *kapha* and *pitta* respectively. *Vata* is expelled by the process of *vasti*. They act on the respective *srotas* to facilitate the procedure.

Future interventions

Future interventions could be based on utilizing the modern methods in the panchakarma procedures to make them more effective and fruitful. The best outcomes can be obtained by integrating the modern science with the traditional practices such as mechanical machines can be introduced to reduce the manual efforts, like electric *kizhis*, instruments with temperature control etc. New ideas can be introduced by considering the lack of expertise in each field. Moreover analysing the effects of these treatments, both physiologically and biochemically can give a wider idea on its applications in modern medical sector.

In brief, panchakarma through the eyes of kasyapa provide a wider range of acceptance in the present era by integrating the individualization of treatment, physiological mechanisms, future interventions and contemporary relevance. Altogether it brings a new aspect on curative and preventive sector meticulously.

CONCLUSION

By analysing the role of Panchakarma procedures profounded in Kashyapa Samhitha shows unique and specific treatment modalities from the traditional school of wisdom. Through the detailed delve into each of the procedures—*Snehana*, *Swedana*, *Vamana*, *Virechana*, *Nasya*, and *Basti*—this emphasizes the role of individualized treatment methods assigned to the need of patients. Specific view of kasyapa on pediatric care helps to ensure the safe and efficiency of these children. Along with physical aspects, mental well being also taken in consideration. Kasyapa samhitha gains more acceptance in today's era where the modern medicine works hand in hand with the curative and preventive aspect of an individual. This review helps us to understand the pivotal role of panchakarma procedures said in kasyapa samhitha in uplifting the ayurvedic system of medicine. The panchakarma procedures including the *snehana*, *swedana*, *vamana*, *virechana*, *vasthi* and *nasya* plays a crucial role in maintaining the body and mind.

REFERENCES

- [1] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 22, verse no. 3-4, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 22
- [2] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 22, verse no. 7, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 23
- [3] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 22, verse no. 9, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 24
- [4] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 22, verse no. 10, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 24
- [5] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 22, verse no. 11, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 24
- [6] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 22, verse no. 12, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 25
- [7] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 22, verse no. 13, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 25
- [8] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 23, verse no. 9, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 38
- [9] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 23, verse no. 10-11, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 38
- [10] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 23, verse no. 25-26, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 41
- [11] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 23, verse no. 27, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 42
- [12] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 23, verse no. 34, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 43
- [13] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; sutrasthana, chapter 23, verse no. 35-37, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 43
- [14] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 2, verse

- no. 9-10, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 267
- [15] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 2, verse no. 11, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 267
- [16] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 3, verse no. 3-5, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 275
- [17] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 2, verse no. 12, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 268
- [18] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 3, verse no. 15-16, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 278
- [19] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 3, verse no. 17, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 280
- [20] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; khilasthana, chapter 7, verse no. 44, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 520
- [21] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 4, verse no. 3, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 287
- [22] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 4, verse no. 11-13, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 293
- [23] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 4, verse no. 5, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 288
- [24] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 1, verse no. 10, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 258
- [25] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 1, verse no. 19-20, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 258
- [26] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; khilasthana, chapter 8, verse no. 3-6, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 524
- [27] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; khilasthana, chapter 8, verse no. 16-18, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 527
- [28] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; khilasthana, chapter 8, verse no. 22-24, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 527
- [29] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; khilasthana, chapter 8, verse no. 25-27, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 528
- [30] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; khilasthana, chapter 8, verse no. 27-30, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 528
- [31] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; khilasthana, chapter 8, verse no. 34-45, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 530
- [32] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; khilasthana, chapter 8, verse no. 89-103, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 538
- [33] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; khilasthana, chapter 8, verse no. 109-112, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 541
- [34] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 8, verse no. 7-12, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 314
- [35] P. V. Tewari (Ed.), Kashyapa Samhita vriddha jivakiya tantra; siddhisthana, chapter 6, verse no. 17-18, 1st edition, Chaukhambha Vishwabharati Oriental Publishers, Varanasi (1996). p. 304