

A CRITICAL REVIEW ON PARPATI KALPANA

Dr. Mita Mashru^{*1}, Dr. Rajesh Baravaliya² and Mona Mashru³

¹Associate Professor, Parul University, Parul Institute of Ayurveda, Department of RS and BK Tal. Waghodia, Dist. Vadodara, Gujarat, India.

²Professor & I/C Principal, Department of RS and BK, State Model Institute of Ayurveda Sciences, Kolvada, Gujarat, India.

³Associate Professor, Government Akhandanand Ayurveda Mahavidyalaya, Ahmedabad, Gujarat, India.

Article Received on
16 June 2017,

Revised on 07 July 2017,
Accepted on 28 July 2017

DOI: 10.20959/wjpr20178-9204

Corresponding Author*Dr. Mita Mashru**

Associate Professor, Parul
University, Parul Institute of
Ayurveda, Department of
RS and BK Tal. Waghodia,
Dist. Vadodara, Gujarat,
India.

ABSTRACT

The Parpati is one of the Parada Bandha. Among the 25 Bandhas of Parada, is 8th Bandha namely Pota Bandha which later on developed into Parpati (R.R.S. 11/60). It helps to remove the chanchalata and durgrahatwa of parada. By the name of Parpati, so many varieties of Kalpanas are available in Rasasastra, mostly they can be divided into two **Sagandha Kalpana & Nirgandha Kalpana**. Parpati is a kind of Murcchana of Parada (R.T. 6/1). Murcchana is a process which induces definite medicinal property in Parada. Without Murcchana, Parada cannot attain “Rogaharana” property. It cannot be said affirmatively that by whom and for what purpose the Parpati was invented. Since most of the original texts of Rasasastra are either not available or if available are partly in nature. Moreover, Rasavidya was

an occult science since ages, which might be another reason for its non-availability. So in the present study authors have tried to draw out some conclusions regarding the origin and originator of Parpati.

KEYWORDS: Parpati, Parada, Sagandha Kalpana, Nirganada Kalpana.

INTRODUCTION

The first reference of Parpati is available in the treatise “Rasendra Mangal” which is written by Siddha Nagarjuna in 5th Century A.D. This Parpati was prepared by Parada, Gandhaka,

Tamra and Visa and was indicated for disease like Kustha. Before this, Parpati was in practice or not, could not be said.

The two names which came into consideration as the inventors of Rasa Parpati are Chakradatta & Bhaishajya Ratnavali.

1. The above reference from Cakradatta's Grahani Chikitsa Prakaran, indicates that Cakrapani might be the inventor of Parpati.

2. The reference of Bhaisajya Ratnavali too quotes that Vatsanka has invented this Rasaparpati

If Vatsanka was in the period before 11th Century Carakpani would have referred his name in this text. This suggests that Vatsank's period was after Cakrapani's period. Description of many type of Parpati's are available in medieval period. But these are only slight varied forms of original Parpati. Parpati before its usage as a medicine, was used in the Parada Bandha. Later on, by adding various Bhasmas, Visa, etc. and changing the bhavana dravya's many varieties of Parpati have come into existence for treatment aspect of various disease.

Etymology

Parpati is derived from the word '**Parpat**' meaning '**Papada**'. The term Parpati is given to this preparation because of its form and method of preparation as it is made in the form of thin flakes. Gramatically Parpati is Akarant pullinga word. By adding "**Ei**" suffix to the word '**Parpat**' it becomes '**Parpati**' - female gender word. The word Parpati which ends with Akarant pullinga sabda by adding to syllables - '**Ei**', '**Ka**' and '**A**' - it becomes '**Parpatika**'.

Paribhasa

According to Rasaratnasamuchaya/11/72.

The melted Kajjali when pressed in between the banana leaves, a thin flake is formed which is known as Parpati (Pota Bandha of Parada).

According to Rasatharangini/2/42.

Kajjali which is melted poured on the banana leaf and pressed till it becomes like a Papada is called as Parpatika.

Synonyms

Parpata

Parpati

Parpatika

Types

1. Sagandha Parpati

2. Nirgandha Parpati

The salient difference between these are given below

Sagandha Kalpana	Nirgandha Kalpana
1. Can be used freely in many disease	1. Can be used in limited disease only
2. The period of administration is unlimited	2. The period of administration is limited
3. Dose:- 100-500mg	3. Dose:- 25-50 mg
4. Does not damage contacting area dentures and mucous membrane	4. Damages contacting area, dentures and mucous membrane.
5. Patya free regimen (Iccha Pathya)	5. Strict specific Patya should be followed.

Different Types of Parpati: In ancient Rasasastra texts, different types of Parpati's have been mentioned according to their principle drug, ingredients, bhavana drugs and so on.

Table. 1: Depending on principal drug.

Presence of Parada	Rasaparpati
Presence of Tamrabhasma	Tamraparpati
Presence of Abharakabhasma	Gagana Parpati

Table. 2: Depending on number of ingredients.

Eg. Pancamrta Parpati Contains 5 ingredients	1. Gandhaka
	2. Parada
	3. Abharakabhasma
	4. Lohabhasma
	5. Tamrabhasma

Table. 3: Depending upon Ratio (Parada: Gandhaka).

Formulation	Parada: Gandhaka	Ref.
Rasaparpati (1 st)	1 : 1	R.Y.S. / 71
Rasaparpati (7 th)	3 : 1	R.Y.S. / 77
Rasaparpati (3 rd)	2 : 1	R.Y.S. / 73

Table. 4: Depending on Bhavanas Dravyas.

Name	Bhavana drugs	Reference
Rasaparpati	-	R.T. 6 / 135-137
Rasaparpati (2 nd)	Tulsi Swarasa	R.Y.S. / 71
Rasaparpati (8 th)	Datura Swarasa	R.Y.S. / 78
Gandhasmaparpati	Makoya+ Ardraka Swarasa	R.K.T. Purvadha

Table. 5: Depending upon the containers (Patra).

Formulation	Container	Ref.
Rasaparpati (1 st)	Loha Patra	R.Y.S. / 71
Rasaparpati (8 th)	Tamra Patra	R.Y.S. / 78
Rasaparpati	Loha Patra	S.Y.S. 2 / 16

Table. 6: Depending upon the strength of fire (Agni).

Formation	Agni	Ref.
Rasaparpati (1 st)	Nirdhuma Badarangara	R.Y.S. / 71
Rasaparpati	Kokilaisha	R.T. 6 / 136
Rasaparpati (3 rd)	Mrduvahni	R.Y.S. / 73
Rasaparpati	Valuka Nirdhumbadaranagara	R.M.
Pancamrata Parpati (6 th)	Khadirangah, Mrdupaka	R.Y.S. / 48

Table. 7: Depending upon Time.

Formulation	Time	Ref.
Rasaparpati (3 rd)	Yamardha	R.Y.S. / 73

Table. 8: Depending upon Snehadravya used.

Formulation	Snehadravya	Ref.
Rasaparpati (8 th)	Kincitksipai Tail	R.Y.S. / 78
Abhraparpati	Ghrtakte Lohapatra	R.Y.S. / 141
Rasaparpati	Ghrtalipta Lohapatra	S.Y. S. 2 / 16

Table. 9: Depending upon type of spatula (salaka).

Formulation	Spatala	Ref.
Suvarna parpati (1 st)	Laghuloha Salaka	R.Y.S. / 430
Sudhasara parpati	Kasthenalodaya	R.Y.S. / 420

Table. 10: Depending upon samputa used.

Formulation	Samputa	Ref.
Rasaparpati	Gomaya	R.T. 6 / 136
Rasaparpati	Mahisimala	R.Y.S. / 71; S.Y. S 2 / 16
Pancamrta parpati (8 th)	Samvinihita pankasthayi	R.Y.S. / 50

Table. 11: Depending upon leaves used.

Formulation	Leaves	Ref.
Rasaparpati (1 st)	Kadali patra	R.Y.S. / 71
Tamraparpati (1 st)	Kadali patra Alabhe – Padminidalama Alabhe – Nagavalli patra	R.Y.S. / 14
Tamra parpati (2 nd)	Arka patra	R.Y.S. / 15
Sudhasara Rasa	Kutaja patra	R.Y.S. / 42
Kravyad Rasa (1 st)	Pancangula patra	R.Y.5 / 353
Pancamrtaparpati (2 nd)	Mocikapatra Khande	R.Y. 5 / 44
Rasaparpati (2 nd)	Moca patra	R.R.S. 11/72
Rasaparpati	Rambha, palase	R.T. 2 / 42
Rasaparpati (7 th)	Swinna pata	R.Y.S. / 79

Table. 12: Depending upon Test.

Paka	During Preparation	After Preparation
Mrdu Paka	Mayurcandrikakar	Na Samyak Bhangoasti
Madyama Paka	Yavath Tailabha - Jayate Rasa	Bhangasya Raupyavata
Khara Paka	Rakta Varna	Curnas ca Lohitama

Table. 13: Depending upon Dose.

General use	1-2Rati daily (125-250 mg)
Special use	Start with 2 Rati, increase 1 Rati daily upto 10 Rati. Then decrease daily by 1 Rati ending till 2 Rati remains.

Yantras Essential in Parpati Preparation**1. Khalva yantra** (ref. R.R.S. 9/78-79).

For the preparation of Rasaparpati, two types of Khalva Yantra are used. They are.

I. Ardha candrakara Khalva Yantra (R.R.S. 9/83).

II. Vartulakara Khalva Yantra (R.R.S. 9/85-86).

2. Container (Patra)

According to B.B.R. the Parpati which is prepared in Loha Patra is called as Lohaparpati and the Parpati which is prepared in Tamra Patra is called Tamra Parpati. Usually the Parpati is prepared in Loha Patra because Gandhaka while melting in the Loha Patra react with Iron particles and forms FeS. These iron containing particles along with the Parpati get absorbed into the body. Thus increases the hemoglobin percentage in the blood. This might be the reason why Loha Patra is recommended for the preparation of Parpati.

The same answer can be given for the usage of Tamra Patra. Tamra increases the efficiency of liver and kidney. It also increases the bile secretion.

The examples of Nirgandha Kalpanas are Ksara Parpati, Rala Parpati etc. Ksara Parpati is prepared in mud pot (Mrtika Patra), since Ksara reacts with Dhatus Patras where as mud pot acts as an absorbent and removes the Tikсна Guna from Ksara.

Parpati should always be prepared in a Darvi, never in a big vessel (Patra), as there will be no equilibrium in the heat maintenance, which causes irregular paka of Parpati. So taking little quantity of Kajjali in a dravi is better than taking more quantity in a big vessel.

3. Agni – Heat

In the preparation of Parpati three types of Agnis are mentioned – Mrdu Agni, Badaragni and Khadiragni. In the preparation of Rasaparpati, ghee smeared patra and Gandhaka are used which have strong tendency to burn even to low fire. So for this preparation, the Mrdu Agni that too in indirect manner i.e. heating over valuka is indicated.

4. Spatula (Salaka)

To maintain the uniform heat on Kajjali and to prevent it from adhering to darvi while melting, spatula is essential for stirring the mixture. For preparation of Sudhaksara Rasa stirring with Kutajadanda is indicated. Sudhaksara Rasa has been recommended for the treatment of Atisara. Hence, Kutajadanda which is having Stambhana property enhances the properties of Sudhaksara Rasa.

5. Plat form

According to the textual reference melted Kajjali should be pressed in between the flat platform made of cow dung covered with Kadali Patra.

Practically, it is impossible since the cow dung cannot press the Parpati properly and the cow dung may come out of the Kadali Patra as the Kadali is too tender and can mix up with drug.

6. Leaf (Patra)

Uses of different leaves have been enumerated in ancient Rasa texts for the preparation of Parpati which are as follows.

Kadali Patra

Kadali Patra is commonly used for the preparation of the Parpati. The reason might be

- a) It is easily available
- b) Its size is broader than other leaves.
- c) Does not consist of any elevations or depressions.
- d) It is Mrdu and Snigdha in nature.
- e) Possess Kasaya Rasa and Grahi properties which increase the efficacy of Parpati. That is why used for the treatment of the disease like Atisara, Grahani, etc.

Kamala Patra

- a) Consist of Kasaya & Tikta Rasa so acts on Grahani.
- b) Sita Virya as it grows in water.

Nagavalli Patra

- a) Consist of Katu, Tikta, Kasaya Rasa and Usna Virya.
- b) Also consist of Dipana Pachana & Grahi Properties.

Arka patra

- c) Consist of Katu & Tikta Rasa, Usna Virya and Dipana & Pachana Properties.
- d) Used for the preparation of Tamra Parpati.

Kutaja Patra

- a) Consist of Tikta, Kasaya Rasa, Dipana & Grahi properties.
- b) For preparation of Sudhaksara Rasa, to increase its efficacy with anti-diarrhoeal property.

Eranda Patra

- a) Consist Vataghna & Slesmaghna, Amasosana, Dipana properties and Snigdha, Tiktsna, Suksma Gunas.
- b) Consist Madhura, Katu & Kasaya Rasa and Usna Virya.
- c) Indicated in the preparation of Kravyada Rasa which is used to increase appetite.

Swinna Pata

- a) If above mentioned leaves are not available, then a moist cloth can be used for the preparation of Parpati.
- b) It will be easily available.

Advantages of Patra in preparation of Parpati

- a) To bring the shape of Parpata
- b) To attribute its own properties to the Parpati

7. Gomaya

- a) Easily available
- b) Consists Katu, Tiktsna Rasa and Usna Guna
- c) Liver stimulant and Dipana

The aim of keeping the cow dung on the platform is that it is soft, devoid of pebbles etc. and it stimulates liver. Due to its coldness the melted Kajjali immediately solidifies and forms Parpati.

8. Sneha: Sneha is used to smear on the darvi and kadali Patra. The reason behind this is due to Sneha, the Kajjali does not stick the containers and the Kadali Patra does not burn, when melted Kajjali is poured on leaf.

Sneha should be taken in little quantity otherwise the Parpati does not form well. Prepared Parpati should be cleaned with a cloth to remove the excessive sneha, which is adherent to Parpati, otherwise after some time Parpati gives certain putrefying smell and becomes difficult to powder it.

Parpati Paka Pariksa: During the process of Parpati preparation three Pakas have been mentioned in classics. i.e. (Ref. R.T.6/107)

- 1) Mrdu
- 2) Madhyama
- 3) Khara

This can be again observed in two stages.

- 1) Paka kalina pariksa (during the Paka)
- 2) Pak pascat pariksa (after the Paka).

Paka Kalina Pariksa: When the Kajjali is heated to melt, depending on the duration and quantity of heat supplied certain characteristic changes occur in the melted Kajjali which in turn gives an idea of the Parpati which is going to be formed.

If the melted Kajjali has the colour of “Mayur Candrika” then the Paka is considered as Mrdu (**B.B.R. Rasaparpati**).

If the melted Kajjali has the consistency and appearance as that of “Tailabha” then the Paka is considered as Madhyama (**R.Y.S. Pancamrtaparpati**).

If the melted Kajjali is of red colour then the Paka is considered as Khara (**B.B.R. Rasaparpati**).

Paka Paschata Pariksa: Depending on the flexibility of the prepared Parpati, the Paka of Parpati can be assessed in the following way.

If the Parpati remains soft and does not break easily on bending then it is considered as **Mrdu Paka. I.**

If the Parpati is broken easily and the broken parts glitters like *Raupyavata* (silver) then it is considered as **Madhyama Paka.**

If Parpati is obtained in powdered form having reddish colour, rough, heavy, slaksana appearance than it is considered as Khara Paka (R.Y.S. Pancamrtaparpati).

Desired Paka

Mrdu and Madhyama Paka can be used for therapeutics. The Parpati of Khara Paka is considered as toxic and should not be used for therapeutic purpose (R.T. 6/137) but in exceptional case B.B.R. suggests the use of Khara Paka for the preparation of Rudra Parpati.

Preparation of Parpati

While preparing Parpati, it should be remembered that one of the ingredient of parpati must get liquefied when the drug is melted. In Sagandha Kalpanas, this is served by Gandhaka, whereas in Nirgandha Kalpana by Suryaksara, Navasagara etc. This is essential to convert the powdered Kajjali into solid form.

Suddha Parada and Suddha Gandhaka are triturated to form proper Kajjali.

Firstly, cow dung is placed over the floor to make a small platform and over it a Kadali Patra is placed. Now Darvi Yantra is smeared with little ghee and sufficient quantity of kajjali is added and heated on mild fire. Once melting started it is stirred properly to prevent adhering

or burning of kajjali. When the Kajjali turns into semisolid condition (Pankawat i.e. like mud) by melting then it is immediately, poured on the kadali patra placed over the cow dung. The poured melted material is immediately pressed gently by means of lump of fresh cow dung mass prepared in another piece of Kadali Patra. In this way melted Kajjali is spread quickly and takes the form of thin flanks / sheet. Finally it should be collected, powdered and stored (R.T. 6/235-23).

Apart from the above mentioned method few special procedures can be detected in different Rasatantrik texts for the preparation of Rasapapati which are as follows.

- 1) Kajjali is prepared and melted in the darvi, smeared with cow's ghee as it is mentioned in the above procedure. In the melted Kajjali, Tamrabhasma, Lohabhasma etc. are added and then the Parpati is prepared (R.Y.S. Rasaparpati/3)
- 2) To prepared Kajjali add Vatsanabha curna and prepare Parpati (B. R.)
- 3) Kajjali is to be triturated with Kumari Swarasa and make it into a ball form. This ball is kept in an earthen plate and is to be covered by a Tamra plate. Then after doing Sandhibandhana, Dipagni should be given for 3 Ghadis (R.Y.S. Rasaparpati /2)
- 4) Triturate the Kajjali with Kumari Swarasa, make it like a ball, cover it with Eranda Patra and keep in Dhanyarasi for 3 days (R.Y.S. Rasaparpati /6).
- 5) Suddha Gandhaka is to be melted in the container, then Parada is added and triturated with Iron stirrer. When both of them mixed well, then the Parpati is to be prepared.

Gunas of Parpati (R.T. 6/140-142)

As a strong elephant can also be made to soil intelligently, like wise Parpati too can eradicate many severe diseases like.

★ Grahani	★ Jalodara	★ Matibhrama	★ Sotha
★ Ksaya	★ Gulma	★ Daha	★ Eighteen Kustha
★ Pandu	★ Arsa	★ Bhasmaka	★ Amavata
★ Kamala	★ Amlapitta	★ Rasayana	★ Vajikarana
★ Kasa	★ Atisara	★ Jwara	★ Enlargement of Pliha

Pathya Pathayas: The following Pathya pathayas are recommended along with Rasaparpati.

Pathyas (R.T. 6/155-160) in Rasaparpati treatment.

★ Kakamaci	★ Kadaliphala	★ Narikelodaka
★ Patolaka	★ Vartaka	★ Lavamamsa
★ Pugaphala	★ Purana Sasthi Dhanya	★ Titara mamsa
★ Ardraka	★ Godugdha	★ Sarkara

Apathyas: (Precaution to be followed during Rasaparpati intake).

It is advisable not to drink water (of the river and well) after consuming Rasaparpati as it would aggravate the disease (R.T. 6/154).

Apathya Ahara	Apathya Vihara
★ Amla dravyas	★ Sital Vayu
★ Tikta dravyas	★ Krodha
★ Usna dravyas	★ Cinta
★ Sital Jala	★ Stree Sambhasana
★ Anupa mamsa	
★ Guda	

Amayika Prayoga (Internal Uses) of Parpati (R.T. 6/144-153).

Disease	Parpati dose	Sahapana
Grahani		★ Hingu + Sweta jiraka
Unmada	i. 8 Rati	★ Rasnamula + Goghrtā
	ii. 5 Rati	★ Dhaturabija
Apasmara	i. 2- 8 Rati	★ Brahmi swarasa
		★ Trikatu + Nimbupatra Kalka
Udarasula		★ Eranda Bija Taila
Pandu		★ Guggulu curna
Arsa		★ Gomutra
Kustha		★ Nimbu pancaga + Bhallataka Bakuci + Bhrngaraja curna
Kaphaja Kasa		★ Dasamula Kwatha
Vataja Jwara		★ Trikatu

DISCUSSION

Parpati Kalpana is one among the four murchana of parada. Here Agni plays an important role. Murchana is a process which induces definite medicinal property in Parada. Without Murchana, Parada cannot attain “Rogaharana” property. It cannot be said affirmatively that by whom and for what purpose the Parpati was invented. Since most of the original texts of Rasasastra are either not available or if available are partly in nature. In this article authors tried to collect all the possible references regarding the parpati kalpana. It is generally classified based on the number of ingredients. Detailed description of Parpati has been given starting from history, definition, method of preparation, ingredients, types of patra, spatula, vessel etc. Regarding patra, spatula and vessel it can be seen that different types of Patra spatula and vessel have been used according to the disease. Surprising a unique type of Parpati is mentioned by Rasayogasagar in which two types of Parpati have been mentioned viz. - 1) prepared by Sagni method and 2) by Anagni method. The Anagni type of Parpati

remains quite contentious as no Parpati could be prepared without giving heat. However the procedure described for this type of Parpati reveals that indirect heat is given by keeping the ingredients of Parpati in 'Dhanyarasi'. But since there is no formation of Parpatakara, it is doubtful to place it under the title of Parpati. However, no satisfactory explanation can be given regarding the type of Parpati. Ghee prevents kajjali from sticking it to Darvi and also prevents any chemical reaction between Kajjali and Darvi. Parpati should be prepared by giving indirect heat since Gandhaka and Ghrita are combustible by nature they catch fire easily on direct heat. For this reason heating was done on sand by which both the purpose were fulfilled i.e. attaining indirect heat and uniform heat is applied to the Parpati. As per reference available mostly Kadali Patra is utilized in this procedure, use of Kadali Patra particularly in Rasaparpati, seems to have some role in its preparation. Apart from Kadali patra, different "Patras" are utilized for preparation of particular Parpati e.g.

1. Kutaja Patra in Sudhasara Rasa which may be imparting its "Stambhana" property to Parpati that is utilized in Atisara (Ref.R.Y.S./42).

2. Arka Patra is utilized in Tamra Parpati which may be giving its property for treating Swasa (Ref. R.Y.S./15).

But some people also opines that kadali patra plays no role in adding extra qualities to Parpati hence Vata Patra, Pipal Patra and other Patras can be used in place of Kadali Patra. The property of Kajjali i.e. 'Saraka' is converted into 'Grahi' due to the contact of Agni given in the preparation of Parpati and by contact of Gomaya and Kadali Patra, it can be used in treating Grahani. The sum of all these properties is available in the final product parpati and thus all these properties could be utilized to exterminate the disease Grahani which has Agnimandya as a root cause. Moreover the references available also reveal that the best form of medicaments in treating Grahani is Parpati.

REFERENCES

1. Rasa Hrdaya Tantra, Govind Bhagavat Pada edited with Mugdhavabodhini, Hindi comm. by Acarya Daulatarama Rasashastri Edi. 1st 1989, Chaukhambha Orientalia, Varanasi.
2. Rasatarangini by Sadanand Sharma, Edi. XIth pub Motilal Banarsidas, Delhi.
3. Cakradatta edit with Vaidyaprabha by Dr.Indradeva Tripathi, Edi. 3rd 1997, Pub. Chaukhambha Sanskrit Sansthana, Varanasi.
4. Rasa yoga Sagar Vol I & II, with Sanskrit and English introduction by Vd.Pandit Hariprapanpaji, Krishnadas academy, Varanasi.

5. Siddhayoga Samgraha, Vd. Yadavaji Trikamaji, Edi.9th 1990, Vaidyanath Ayurveda Bhavana, Nagapura.
6. Rasakamdhenu Vol. I & II, suvivriti, by Acarya shri Gularaja Sharma Mishra and Dr.Santosh Kumar Sharma, Edi. 2nd 1999, pub. Chaukhambha Orientalia, Varanasi.
7. Rasamrtam by Vd.Yadavaji Trikamji, 1951, Motilal Banarasi das, Varanasi.
8. Ayurvediya Rasasastra by Dr. Siddhinandana Mishra, Edi. 8th 1998, Chaukhambha Orientatia, Varanasi.
9. Bharat Bhaisajya Ratnakara Vol. I to II complied by Vaidya Nagin Das Chhagan Lal Shah with Bhavaprakasika commentary in Hindi by Vaidya Gopinath Bhisha gratna and others. Edi. 1995, Pub. B. Jain publishers (p) Ltd., Delhi.
10. Bhava Prakasa I & II of Bhava Misra with Vidyotini Hindi comm. by Sri Rupalalaji Vaisna Edi. 7th 1990, Pub. Chaukhambha Sanskrit Sansthan, Varanasi.
11. Dravyaguna Vijnana Vol. I & II by Prof. P.V.Sharma Edi. 2nd 1998, Chaukhambha Bharati Academy, Varanasi.
12. Nighantu Adarsa, Vol. I & II, Bapalal & Vaidya Edi. 2nd 1998. pub. Chaukhambha Bharati Academy.
13. Parada Vigjnaniyam by Vaidya Vasudeva Mulasankara Dwivedi, Edi. 3rd 1997, Sharma Ayurved Mandira, Datiya.