



KERALIYA CONVENTIONAL TREATMENT MODALITIES AND SANSARJANA KARMA FOR PEDIATRICS; SHORT REVIEW

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ABSTRACT

Ayurveda, an ancient Indian System of Medicine, has been in mode from times immemorial to impart natural healing for various ailments. This system is believed to be quite safe and free from side effects as it is more close to nature. The development of Ayurveda in Kerala is particularly noted for its origins in non-brahminical traditions even before the entry of classical Ayurveda. Selected few brahmin households, named Ashtavaidyas, carried forward Ayurvedic tradition by practicing it as a health care service as well as by teaching its principles in the unique Gurukula tradition. The traditional practitioners of Ayurveda considered Ashtangahridaya as a primary text. Ayurveda physicians in the state developed simplified procedures of therapies of Kerala without violating the fundamentals of Ayurveda. Sirodhara, Pizhichil, Chauthi thirumal, Navarakizhi, Thalapothichil, Pachakizhi and Podikizhi are some of the Kerala special Ayurvedic procedures developed in Kerala. After samshodhana, the expulsion of doshas and mala from body impression of Agni converted into manda(mildest form) type¹, hence cannot tolerate the caliber of food articles. This procedure helps to boost the agni gradually and digestive power turn into more powerful and stable by tiny fire with the help of vayu (air)² The disease child should take complete rest for an equal period of time for which he has undergone the therapeutic procedure. Sansarjana karma is done as the disease child requires to regain the strength of dhatus and to come to normalcy.

KEY WORDS – Agni, Dhathu, Keraliya treatments, Sansarjana Karma, samshodhana

INTRODUCTION

Ayurveda, an ancient Indian System of Medicine, has been in mode from times immemorial to impart natural healing for various ailments. This system is believed to be quite safe and free from side effects as it is more close to nature. Therefore Ayurveda system of Medicine and Buddhist philosophy got more popularized in southern parts of India, especially in Kerala. After the decline of the Buddhism also practice of Ayurvedic treatment continues through temples in Kerala. The fundamentals of Ayurveda being practiced and taught in Kerala are not different from those of the rest of the country, in their essence and philosophy. However, there is a notable contribution from Kerala is continuation of the practice of panchakarma therapies. Due to this fact, modified techniques of Panchakarma treatment developed in Kerala, with reconstruction and globalization, people knowing their effectiveness and owing to more and more people are interested to get conventional Panchakarma practices and sansarjana karma procedures. More importantly, the Kerala special therapies were evolved which are essentially preparatory for main principal therapies in nature. Keraliya Panchakarma therapies include Dharaakalpam (pouring medicated oil on head), Pindasweda (sudation using medicated cloth bag), Annalepanam (application of medicated rice paste on body), Kayasekam

(medicated oil massage by squeezing oil from cloth) and Sirosekam (pouring medicated oil on head).

Ayurvedic treatment comprises of two major parts viz. Samshodhana Chikitsa (Bio cleansing therapy) and Samshodhana Chikithsa is one of the most effective healing modalities in ayurvedic treatment. It promotes detoxification and rejuvenation¹ Shodhana chikitsa (detoxification therapy) includes panchakarma which is the ultimate mind body healing experience for detoxifying the body, strengthening the immune system, restoring balance and wellbeing. Keraliya Pancha Karma is one of the treatment modalities in Ayurveda, it has to be employed in all the age group if the condition demands. But Acharya Kashypa advice to avoid excess pancha karma procedures in a children while explaining Chakrapani suggest to administer the pancha karma based on Swatantra Bala, and to avoid the in Paratantra Bala. Samhita mentioned that when we adopt Panchakarma in children consider Bala, Kala, Desh Agni, tolerance capacity, etc should be checked before employing the treatment in any age group.

However, before administration of Panchakarma procedures, one must carefully select, assess the Children's strength, constitution,



age, season, disease stage and other relevant factors and prepare the patient explaining all the procedures to the children.

Ayurveda chikithsa kramas are now popularly thorough its efficacy and value added Ayurveda management modalities with profound use of natural herbal remedies. Thus, *Keraliya panchakarma* therapy is believed to impart radical elimination of disease causing factors and maintain the equilibrium of *Doshas*. Application of *sneha* over the head is named as *murdha* or *murdhini taila*, it has been mentioned under *bahyasnehana*. *Acharya Charaka* has mentioned the general properties of *murdhataila* who take daily oil on the scalp should not complain headache, baldness, or have the effects of decrepitude. It avoid hair falling, and delay early graying of hair, and strengthen the hairs, clears senses, improves skin texture, sleep pattern and person feel ease in every respect¹. *Ayurveda texts* has mentioned *shiroabhyanga*, *shiroparisheka*, *shiropichu*, *shirolepana* and *shirovasti*² use for diseased child for cure the disease as well as swastha child for their rejuvenations.

1. Shiroabhyanga

Shiro Abhyanga is a traditional Ayurvedic therapy, involving a technique of the application of warm, herb-infused oil over the head with a gentle massage. *Shiro Abhyanga* has a variety of beneficial effects on the mind and body. It is one of the *Murdhni Taila*.

Shiro Abhyanga, nourishing the hair and skin of the scalp for the reason that it can absorbed into the deepest tissues of the scalp. All healthy children are benefited for *Shiro Abhyanga*, it is one of the daily regimen for good health (*Dinacharya*). Massage of luke warm oil over the skull cure many *shiroroga*, produce best quality of hair, causes *tarpana* of *shira*, improve facial skin and sensory functions turn into more powerful. It is indicated in rough, itching and polluted conditions of skull³. It has a profound effect on the brain and nervous system, as it improves sleep, enhances memory, improves concentration, and the functioning of *Indriyas* for children.

Method of Administration

Shiro Abhyanga involves applying warm oil over the head, followed by *abhyanga* technique. The over the head is massaged in a synchronous way with focus on certain pressure points and *Marmas*. For this particular oil should be chooses in based on doshas of the condition.

2. Shiro Parisheka

A stream of liquid (medicated decoction, milk, butter milk, *ghrita*) falls over the forehead in a specific manner from a fixed point. It is also named as *shirodhara* in *dharakalpa*. This is an effective procedure, it cures *arunshika*, *shirotooda* (pricking type of headache), *daha*, *paka* and *vrana* (wounds) of the *shirsha*⁴.

Shirodhara is a type of *Murdha taila* (Application of oil to the Head/ scalp), in which prescribed medicated oil/ liquid is

continuously poured over the forehead and then allowed to flow over the scalp from a specific height for a certain period of time.

Pouring of various liquids as *kwatha* of drugs, *dugdha*, *takra*, *ikshu rasa*, *ghrita* and *taila* on the frontal area as a stream is *shirodhara*. It is also called as *shirosheka*. It is indicated in mental stress, hypertension, dermatological conditions, pediculosis, headache, anxiety, psychological illness, insomnia and in mental exhaustion (*Panchakarma* illustration pp82) It is indicated as *parisheka* in *shiroroga* with *dashmulasidhha kshira*⁸ The applicable *dravya* should be selected on the bases of *dosha* and *roga* (*Dharakalpa*) it is mainly indicated in the *urdhvajatrugata* situated diseases.

The stream is poured from the four *angula* height in a specific oscillatory manner (*Dharakalpa*) this stream should be continuous and appropriate fast (not very fast) slow stream or interrupted stream may aggravate the disease. Morning time is appropriate for *shirodhara*, whereas avoid *shirodhara* at afternoon and at night (*Dharakalpa*)

Mythological reference of Shirodhara

In Indian religious stories it has been mentioned to worship Lord Shiva with the *dhara* either of *jala* or *kshira*. It may indirectly indicate that it has better results on higher functions. Especially on *satva raja* and *tama* of *mana*, it is well known that Lord Shiva has very short temper (more *pitta dosha*) and used to of *Dhature* (narcotics which may disturbed the mental function) therefore to neutralize its effect *shirodhara* has to be done on the *shivalinga*. It may avoid stimulation (open) the third eye, it may possible that *satva raja* and *tama* are situated over the third eye, hence *shirodhara* has tremendous effect on higher functions.

Benefits of Shirodhara

Regular *shirodhara* enhances blood circulation to the brain, improves memory, nourishes hair and scalp, assists in providing sound sleep and calms the body and mind. *Shirodharais* one of the most effective treatments for reducing stress and nervous tension. *Shirodhara* act to do the functions as *Dharakalpa*.

- It strengthen the *dhatu*s
- Enhance vitality and potency
- Improves the appetite, *ojas* and complexion of skin
- Increase power of senses
- It delayed the onset of old age
- Join the fractured bones
- Eliminates the morbid *doshas* and relieves the *shiroroga*.

Contraindications for Shirodhara therapy

- Extreme hot weather
- When diseases are slightly aggravated
- When there is less sunshine
- In extreme cold weather
- In afternoon and during night time



Other Contraindicated Conditions are

Full stomach, severe *vata* disorders, in severe anxiety, in low blood pressure, in brain tumor, in abrasions or cuts on head, when there are rashes on forehead or scalp and in the person who have aversion to oil.

Recommended material of *shirodhara* according to *dosha* (Dharakalpa)

- **Vatadosha** - *Tilataila*, processed with *vataharadravya*, *dhanyamla*, *ksheerabalataila*, *dashamulabalashaya* and milk
- **Pitta and raktadosha** - *Ghritha*, milk, *usheera*, *chandana*, tender coconut water, cold water and breast milk
- **Kaphadosha** - *Taila* processed in *kaphaharadravya*, decoctions, *madhuyashti*, *nagar*, *musta* and processed butter milk.

Dharanamed accordingly the *dravya* has used as *shirodhara* with butter milk named as *takradhara*, with milk as *kshiradhara*, with breast milk as *stanyadhara*, with decoction as *kashyadhara*, with fermented preparation named *dhanyamladhara*. It is better to use fresh prepared *dhara* daily. Various prepared *dhara of aushadhigana* is used to alleviate the diseases.

3. *Shiro pichu*

Shiro Pichu means an Ayurvedic treatment procedure which includes keeping a sterile cotton pad dipped in herbal oils on the crown of the head at the *Brahmrandra* (anterior fontanelle) and wrapping it up with a bandage cloth. *Shiro pichu* is the easiest and simplest treatment modality in Ayurveda. *Brahmarandhra* is a place mentioned for *shiro pichu dharana*. Indicated in *keshashatana* (alopecia), *sphutana* (cracks) skin *dhupana* and in *netra stambha*⁵. *Shiro Pichu* is one of the sedative treatments in Ayurveda used for neuropathic conditions especially for headache. *Chandanadi Taila*, *Pinda Taila*, *Mashadi Taila*, *Amrutadi Taila*, *Manjishthadi Taila*, *Triphaladi Taila*, *ad Bala Taila* are used in different types of *shiro rogas*.

Method of Administration

For this a thick cotton pad or sterile cloth dipped in sufficient amounts of lukewarm medicated oils or *ghrita* is applied on the top of the head for a specific time period. The cotton pad is kept on the bandage cloth and the bandage cloth is wound around the pad 3-4 times such that the cotton pad is locked within the bandage cloth. The cotton pad dipped in the warm oil (in this procedure, it should be maintained the warm temperature) and placed until the whole pad gets wet with the oil. After the completion of *Pichu dharana*, the bandage knot shall be opened and the bandage cloth and the *Pichu* should be removed carefully.

4. *ShiroVasti*

Shirovasti is a type of *Murdha taila*, in which the medicated oil is kept over the head with the help of a cap fixed for a prescribed period of time. First of all this procedure is

mentioned by *acharya Sushruta*.⁹ *Acharya Charaka* does not describe about this therapy, whereas *acharya Vagbhata* quoted *shirovasti* in very detail. *Shirovasti* is not a part of *panchakarma* therapy it is included in *bahya snehana*⁷. *Narayana taila*, *Balataila*, *Ksheerabala taila*, *Chandanadi taila*, *Karpasasthyadi taila*, and *Dhanwantara taila* are commonly used medicated oils for diseased child.

Method of Administration

The diseased child is made to sit comfortably in an armchair. The strip of cloth smeared with paste of black gram powder should be wound around the head 2 cm above the eye brows. It must be tight to prevent leaking of oil, without any discomfort. Then the cap is to be fixed over the strip and the junctions are to be sealed with black gram paste. To seal the junctions leak free, another layer of cloth smeared with the paste is also applied over the cap.

The medicated oil heated (body temperature) is to be slowly poured inside the cap over the head without any discomfort to the patient. The oil is to be filled up to a height of 5 cm above the scalp. Temperature of the oil is to be maintained by replacing with warm oil at regular intervals. The process is to be continued for 45 minutes. At the end of the procedure, the oil is to be taken out by dipping a cotton piece and squeezing in a container, subsequent the cap is removed and wiping off the oil with clean and dry towel.

Duration of *shirovasti dharana*¹⁰

The procedure is usually done 7 days in the afternoon or evening (between 3 and 5 PM) for an average time of 45 minutes. According to *doshika* involvement the duration of wearing this cap is as following

- *Vatika* disorders - 10,000 matra (app. 53 minutes)
- *Paittika* disorders - 8,000 matra (app. 43 minutes)
- *Kaphaja* disorders - 6,000 matra (app. 31 minutes)
- Healthy state - 1000 matra (app. 5-6 minutes)

Indications & Contraindications

Patient who is having neurological disorders such as *pakshagata*, *arditha*, *supthi*, and Severe /chronic diseases of head, *nidranasha*, *timira*, *shiro roga* and in *daruna roga*⁶. can get effect by using *shirovasti* and patient who suffering from infective diseases and Acute inflammatory conditions cannot use *shirovasti*

5. *Shirolepana*

Shirolepana is a procedure of application of paste of medicines on head for a specific period of time. *Shirolepa* is a special type of treatment performed on the scalp, in which paste of various herbs and medical powders are made into a paste and applied in the scalp. The scalp is then covered and tied with special kind of leaves which interact well with the scalp. *Shirolepa* helps in nourishing the scalp and the head, it improves the memory and concentration with long term application.



Method of Administration

A herbal paste is applied over the head and this is covered with leaf, and medicated oil is applied over the head. After a specified duration the paste is removed and the oil is wiped off. After the removal of the herbal paste and the head is washed with warm water.

Samsarjana karma for Pediatrics

The diseased child should take complete rest for an equal period of time for which he has undergone the therapeutic procedure as child requires to regain the strength of Dhatus and to come to normalcy.

Peyadi Samsarjana Karma is to be followed in all cases undergone *chikithsa* procedures i. e., liquids, semisolids and solid diet is given successively. The diseased child should give hot water for all purposes and sleeping in day time is to be avoided and proper sleep in the night is to be maintained. Traveling, sitting idle for a long time and talking in a high voice are to be avoided for them. After *samsarjana*, *rasayana chikitsa* may be administered to the child after this period.

Samsarjana karma help to the expulsion of *doshas* and *mala* from body impression of Agni converted into *manda* (mildest form) type¹, hence cannot tolerate the caliber of food articles. This procedure helps to boost the *agni* gradually and digestive power turn into more powerful and stable as cow dung and *trinaburn* easily by tiny fire with the help of *vayu* (air)² spark of fire (*agni*) gradually flares up by the fuel like grass, cow dung, etc. Function of *agni* is regulated by *pachaka pitta*, *samanavayu* and *kledakakapha* which are being disturbed in *Shodhana* process so to normalize these factors a special *Samsarjana Krama* is planned. As per *Jejjata* "The liquefied vitiated *Doshas* come in *Amashaya*, which causes irritation in *Amashaya* weakening its

Schedule of Samsarjana Karma.⁶

Showing the schedule of *Samsarjana krama*

| S.No. | | PradhanaShudhhi | | Madhya Shudhhi | | AvaraShudhhi | |
|-------------|---|--|------------|---|------------|---|---------|
| 1. | Total anna kala 1. Peya 2. Vilepi 3. Yusha 4. Mamsarasa | 12 a) 3 anna kala b) 3 anna kala c) 3 anna kala d) 4 anna kala | | 8 e) 2 anna kala f) 2 anna kala g) 2 anna kala h) 2 annkala | | 4 i) 1 anna kala j) 1 anna kala k) 1 anna kala l) 1 anna kala | |
| 2. | Total days | 7 | | 5 | | 3 | |
| 3. | Schedule | Morning | evening | morning | evening | Morning | evening |
| | First day | - | Yavagu | - | Yavagu | - | Yavagu |
| | Second day | Yavagu | Yavagu | Yavagu | Vilepi | Vilepi | Yusha |
| | Third day | Vilepi | Vilepi | Vilepi | Yusha | Mamsa rasa | * |
| | Fourth day | Vilepi | Yusha | Yusha | Mamsa rasa | * | * |
| | Fifth day | Yusha | Yusha | Mamsa rasa | * | * | * |
| | Sixth day | Mamsa rasa | Mamsa rasa | * | * | * | * |
| Seventh day | Mamsa rasa | * | * | * | * | * | |

* Normal diet

Agni". To boost this weakened *Agni* of *amashayasamsarjana* is followed.

The *samsarjana krama* includes *peya*, *vilepi*, *akrutayusha*, *krutayusha*, *akrutamamsa rasa* and *krutamamsa rasa* are given for 3, 2 and 1 *Anna kala* for *pradhana*, *madhyama* and *avarashuddhi* respectively³ for the improve feeble *jathragni*.

Sushruta opined that it is more appropriate to consider the *Bala* of patient after *Shodhana Karma* for deciding the *samsarjana krama*.⁴ For the individuals having good strength, medium strength and lesser strength three *Anna kala*, two *anna kala* and one *anna kala* are advised respectively.⁴ Acharya Kashyapa describes three contents in *samsarjana krama* that is *kritayusha*, *akrutayusha* and *mamsarasa*. Administered in 1, 2 and 3 *annakala* in order for the *jaghanya*, *Madhya* and *pravara shudhi*⁵. Acharya *Sushruta*'s opinion that *yusha* of *kulatha*, *adhaki* or *mamsa rasa* can also be given. Dalhana explains that *peyadi krama* is also admitted by *Sushruta*, but if there is dominancy of *Vata* then *mamsa rasa*, if there is diminished *Kapha* then *Peya* and if there is *Kaphavridhi* then *Yusha* of *Kulatha* and *Adhaki* should be given.

Characteristics Features After Peya

- *Sarvksham* (ability do everything)
- *Hysamsargo* (proper excretion of *mala*, *mutra* i.e. without interruption)
- *Ratiryukta/ preetiryukta* (satisfaction and agreeable state)
- *Sthriendriya* (stable sensory functions)
- *Balvana* (good strength)
- *Satvasampanna* (proper function of *manas* / psychic functions)



- Yavagu** :- Prepared by shali rice (old) and should be offered hot.
- Vilepi** :- Prepared by shali rice (old) add zero amount or very small amount of *sneha* and *lavana* with *anupana* of warm water.
- Yusha** :- prepared by munga , should be very liquid, *prusruthabhata* with *anupana* of warm water. It may be divided into two *akrityusha* (without *sneha* and *lavana*); *kritayusha* (with *sneha* and *lavana*). Acharya Kashypa also describe *akrita-krtayusha* (small amount of *amla*, *lavana* and *sneha* is added)⁷
- Mamsarasa** :-mamsa rasa of lava , kapinjhal prepared in water and add some salt and *sneha*.⁸

Tarpana

Usually *peyadi krama* is observed after *samshodhana*, but under certain circumstances *santarpana* is preferred. Acharya Charaka says that if *shodhanais* improper, patient is addicted to alcohol, patient is of *vata-pitta prakriti* then *santarpana* is advisable. In this procedure in place of *peya*, *swachchhatarpana* and in place of *vilepighanatarpana* are given.

Ashta Mahadoshakara Bhava

Some activities are to be strictly avoided after *samshodhanain* anticipation of *prakriti shapana* is achieved. Beside these, exposure to excessive cold or heat or dew, exposure directly to breezy wind must also be avoided^{9,10}

- Ucherbhashya (loudly speaking)** - Causes problems of upper body parts.
- Kshobhayana (annoyance by disturbed traveling)** - causes problems of entire body parts.
- Atichakramana (over walking)** - causes problems of lower body parts.
- Atiasan(Sedentary habit /constant sitting)** - causes problems of mid body parts.
- Ajeernabhojana (Excessive ingestion of food/Indigestion)**- Causes *amaja vyadhies*.
- Ahitaahara (Ingestion of incompatible food /unwholesome diet)** - causes *vatadi doshika vyadhies*.
- Divaswapna (Sleeping during day time)** - causes *kaphaja vyadhies*.
- Maithuna (Sexual activities)**-causes *pittaja vyadhies*

CONCLUSIONS

Keraliya Conventional therapies are the improved & advanced external *Snehana* & *Swedana* therapies of *shirorogas* as they had high therapeutic efficacy in healthy & diseased body. A sound theoretical foundation, immense clinical experiences and ability for innovation were originate of the traditional physician families of Kerala. This led to the development of a unique style of conventional treatment and *samsarjana karma* of Kerala which were the modified forms of the preparatory procedures of the classical treatment modalities especially for diseased child. The

keen observations of the clinical effects of such combinations therapy help to improve child health.

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