

LITERARY REVIEW OF PANCHAKARMA THERAPIES IN SURGICAL CONDITIONS IN AYURVEDA WSR TO BRIHATRAYEE**¹Dr. Dhananjay Shete and ²Dr. Archana Kukade**

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ABSTRACT

Shalyatantra is a *Shastrakarmapradhan* (surgical) branch of *Ayurveda* where as *Panchakarma* have a comprehensive role in therapeutic management in various diseases and it is not categorized as *shastra karma* as any surgical tool is not used in the *panchakarma* (except in some types of *raktamokshana*). Even if so, there is indication of *panchakarma* therapies in *Ayurvedic samhitas* in many surgical conditions. Though *sushruta* is a *Shalyatantra pradhan samhita*, *Sushruta* has utilized every *Panchakarma* therapy in various surgical conditions. In this article attempt has been made to shed light on indication of *Panchakarma* therapies in surgical conditions in *Brihatrayee*.

KEYWORDS- *Panchakarma, Shalyatantatra, Snehadikriya sadhya, Shodhana karma,*

1. INTRODUCTION

Kaya bala graha urdhvanga shalya danshra jara vrushan Ashtavangani tasyahuschikitsa yeshu samshrita.^[1]

Ashtanga Ayurveda is one of the major treatise of *Ayurveda* which deals with these 8 *angas* (organs) of the body. *Ayurveda* is divided into 8 major branches, known as *Ashtang Ayurveda*. *Panchakarma* the pentagonal unique *Ayurveda* therapy accomodating typical procedure to treat the disease at root level. *Panchakarma* is as indispensable therapy inhibiting all the eight branch of *Ayurveda*. Broad sprectum of its applicability extends to the

field of *Shalyatantra*. In *Shalyatantra*, *Panchakarma* has a versatile and important role to play. Keeping this view in mind present article tried to review and compile various surgical pathologies WSR to *Brihatrayee* in which *panchakarma* works as a radical therapies that destroys the disease from root level.

Shalyatantra is the branch of *Ayurvedic* science that treats and manages injuries and diseases mainly by operative procedures. Apart from this *Shalyatantra* also deals with management of pain or elimination of cause of pain by any means.^[2]

Shalyatantra embraces all processes aiming at the removal of factors responsible for producing pain or misery to the body or mind. It means *Shalyatantra* mainly focused on treating the any kind of pain or painful conditions. This can be achieved by any of the following methods-

By Surgical methods (*Shastra karma*)

By medicines (*Aushadhi Chikitsa*)

By procedures (*Karmas- Ksharkarma, Agnikarma, Panchakarma* etc)

While treating the surgical patients in *Ayurveda* various procedures are regularly being used like- *Ksharkarma, Agnikarma (Dahan), Lepa, Vimlapan (mardan- rubbing)* etc. Apart from this procedures *Acharya Sushruta, Charaka* and *Vagbhata* have mentioned various *panchakarma* procedures for treatment of different surgical conditions ranging from *Granthi* to *Udara*

2. Review

With thorough literary review from *brihatrayee* that is *charaka, Sushrutha* and *Ashtanga Hridaya* in different surgical conditions various *Panchakarma* therapies have been suggested and documented as mentioned in following stated study.

2.1 Karma- It is an effort to bring (Vitiated) *doshas* to *samyavastha* (either by *shodhana* or *shamana*) and *kriya, yatna, karya samarambha* are its synonyms.^[3]

2.2 Classification of *karmas*

a) *Trividh Karma*^[4]

Trividham Karma-Poorva karma Pradhan karma paschatkarmeti.-su.su 5/3

Acharya Sushruta in *sutrasthana 5/3* has classified *Karma* in *Shalyatantra* into three parts viz.

1. *Purva Karma* 2. *Pradhan Karma* and 3. *Paschat Karma*.

These karma are basically 3 steps in surgical procedure viz -1. Pre-operative 2. Operative procedure. and 3. Post-operative procedure

So like *Chedanadi shastrakarma*, *panchakarma* also are *pradhan karma* and *Snehana*, *svedana* are the *purva karma* which has to perform before starting the *pradhan karma*.

b) *Shodhana-Shamanadi karma*

When *vatadi dosha* gets vitiated (*doshaprokapa*) and causes diseases by accumulating elsewhere in the body (*prasara and sthanasanshraya*) then *Shodhana-shamanadi Karmas* are performed.^[5]

Shodhana karma are performed for removing the aggravated (*prakupit*) *Doshas* out of the body. *Shaman karma* are performed for bringing the aggravated *doshas* to *samyawastha*. *Shodhanaa* is done *bahudosha* and *Shamana* is done in *alpadosha*.

Importance of *Shodhanaa karma* over *shamana karma*

Dosha kadachit kupyanti jita langhan-pachanai.

Jita sanshodhanaairyeshu na tesham punarudbhava. – Ch. Su.16/20^[6]

Aggravated *doshas* controlled by *langhana- pachana* can aggravate again, but if they are removed by *shodhanaa karma* then they can not recur again.

2.3. *Panchakarma*

Panchakarma basically are the Five *Shodhan Karmas* (Cleansing Methods) for removing the vitiated *doshas* outside the body.

2.4: Indicaation of *panchakarma* in *shalyatantra*

Sushruta has stated the importance of *panchakarma - sutrasthana –vyadhisamuddeshiya adhyaya Dvididha stuvyadhaya- Shastrasadhya, Snehadikriyasadhya shcha. Tatrashastrasadhyeshusnehadikriyanapratishidhyate.*

Snehadikriyasadhyeshushastrakarmanakriyate – Su.Su.24/3

It means there are two types of diseases-1. *Shastrasadhya* and 2. *Snehadikriyasadhya*. In *Shastrasadhya* (Curable by surgical procedure) diseases *Snehadikriya* are not contraindicated but if the diseases is *Snehadikriyasadhya* (Curable by *snehansvedan*, *vaman*, *virechan* etc.) then *Shastrakarma* is not advised in such diseases.^[7] Despite being a *Shalyakarma-pradhan*

branch of *Ayurveda*, *Sushruta* has mentioned the importance of *Panchakarma* in *sutrasthana* and also mentioned the indications for particular *panchakarma* separately.

2.5: *Poorvakarma* (Preparatory procedures)

Before initiation of *Panchakarma* one should undergo '*poorvakarma*' for the further procedures. It includes the following measures.

Snehana and Swedana

Snehana and *Swedana* constitute *Poorva karma*. These are aimed for preparing the body for main treatment procedures i.e. *Panchakarma*.

Snehana

It is the administration of oily substances (medicated oil or ghee) either internally or externally, or both. Externally: As *Abhyanga* (oil massage), instillation of medicated oil drops in ears, nose. Internally: The medicated oil or ghee is given orally for a specific duration and is known as *sneha paana*. Proper *samyak Snehapaana* lakshan is observed during this period.

Swedana

It is a method of inducing sweating in the body by various means of heat application. For example, application of warm poultice over the skin or steam bath, it is in the form of *Peti-swed*, *sankar swed*, *prastar*, *parishek swed*, *nadi swed*, *Kutiswed*.

The purpose behind indicating *snehana and swedana* before each of the *panchakarma* by *Snehana*, *Doshas* which resides in *shakha* moves to *koshtha*. By *Swedana* these *koshthagata doshas* liquefy the entire toxins present in the disease area from where they have come out from the body through sweating.

2.6: Indications of *panchakarma* according to *dosha pradhanata*

A. *Kaphe vidyat vamanam samyoge va kapholbane*-A.H.Su18/1

Vamanam shleshmahanam (shreshtham) – Cha.Su. 25/40

For *Shodhana* of *kapha dosha vama* *karma* is indicated.^[8] ^[9]

B. *Tadvirechanam pitte*- A.H.Su18/1

Virechanam pittaharanam shreshtham – Cha.Su. 25/40

For *Shodhana* of *pitta dosha virechana karma* is indicated.^[10]^[11]

C. *Vatolbaneshu dosheshu vate va bastirishyate*- A.H.Su 19/1

Bastirvataharanam shreshtham – Cha.Su. 25/40

For *Shodhana* of *vata dosha Basti* karma is indicated.^{[12],[13]}

Kuryat shonitroge tu rakta-pittahari kriyam, virek upavasam cha stravanam shonitasya cha. - ch.su 24/18

Sushruta has enlisted *Raktadhatu* as a fourth dosha along with *vata, Pitta and kapha*

For *Shodhana* of *rakta dosha rakta-mokshana* karma is indicated.^[14]

A. Vamana (Therapeutic vomiting or emesis)

Tatra dosha haranam urdhwa bhaagam vamana sandhakam –Cha/Ka. 1/4

It is defined as removal of *Doshas* from upper side (oral route) of the body^[15]

Vamya roga (Indications for vamana)

Vamyastu vishashosha stanyadosha vishamamandagni unmadapasmara shleepada arbuda apasmara vidarika medomeharoga jwara aruchyapadachcha amatisara hrudroga chittavibhrama visarpa vidradhi ajeerna mukhapraseka hrullasa shvaas kaasa peenas puteenas kantha aushtha vaktra-paak karnastrav adhijivhak upajivhika, galashundika shonitpittina kaphasthanameshu vikareshu anye cha kaphavyadhiparita iti.- su.chi33/18.^[16]

B. Virechana (medicinally induced purgation)

Tatra doshaharanam adhobhagam virechanasandnyakam. Ubhayam va shariramala virechanat virechan sandnya labhate - charak. Kalpasthan1/4^[17]

It is removal of *Doshas* from the lower part of the body or more specifically ano-rectal route.

Virechya Roga (Indications for virechana)

Jvara gara aruchi arsha arbudovara granthi vidradhi panduroga apasmara hridroga vatarakta bhagandara chhardi yoniroga visarpa gulma pakvashayarug vibandha visuchika alasaka mutraghata kushtha visphotaka prameha aanaha pleeha shofa vridhhi shastra-kshata kshara-agnidagdha-dushtavrana akshipaka kacha timira abhishyanda shiraha-karna-akshi-nasa- aasya-guda-medhra daha urdhvaraktapitta krumi-koshthinaha pittasthanajeshu anyeshu cha vikareshu anye cha pattik vyadhiparita iti. –su.chi.33/32.^[18]

C. Basti: (medicated enema or more correctly administration of medication per-rectal route.)

Bastinadiyateitibasti.-teeka over A.H.Su.19/1

In ancient times bladder (*basti*) was being used as a container to administer the medicated oil or medicated decoction so the procedure (*Karma*) is called as *basti*.^[19]

Sushruta has mentioned two types of basti- 1. *Nairuhik or Asthapan* and 2. *Snehika*

1. *Nairuhika Basti*- In this *basti*, *kwatha* (medicated decoction) is used for administration.

2. *Snehika Basti*- In this *basti*, medicated *taila* (oil) or *ghrita* (ghee) is used for administration.

Basti yogya roga (Indications for Basti)

Tatha jvara atisara timira pratishyaya shiroroga adhimantha ardita aakshepa pakshaghta-ekanga-sarvanga roga adhmana udara yonishula sharkarashula vriddhi upadamsha aanaha mutrakruccha gulmavata shonita mutra-purisha udavarta shukra-artava-stanya nasha hrida-hanu-manyu graham sharkarashmari moodhagarbha prabhurutishu chatyarthya mupayujyate. –su.chi.^[20]

D. Nasya (Administration of medicines through the nasal route)

Aushadham aushadha siddha sneho va nasikabhyam diyate iti nasyam- su.chi.40/21

It is a procedure of administration of medicinal herb infused oils or decoction through the nasal cavity in order to treat various *urdhva-jatrugata rogas*.^[21]

Types of Nasya-1Shirovirechana 2.Snehana

These two types are further classified into five types.

1. *Nasya* 2. *Shirovirechana* 3. *Pratimarsha* 4. *Avapeeda* and 5. *Pradhamana*.^[22]

1. Snehana/Snehika nasya indication -

Tatra ya snehartha shunya-shirasa greeva skandha urasashcha balajananarthe drushti Prasad jananarth va sneho vidhiyate tasmin vaisheshiko nasya shabda. Tattu deyam vatabhibhute shirasi dantakesha shmashru prapaat daaruna karnashoola karnakshveda timir svaropaghat nasaroga asyashosha avabahuka akalaj vali palit pradurbhav daarun prabodheshu vat-paittikeshu Mukharogeshu anueshu cha vata-pitta hara dravya siddhena sneheti. - Su.chi- 40/22.^[23]

2, Shirovirechana Nasya indication

Shirovirechanam shleshmanabhivyapta talu kantha shirosamarochak shirogaurav shool peenasardhavabhedak krumi pratishay apasmar gandhadnyaneshvanyeshu cha urdhwajatrugateshu kaphajeshu vikareshushirovirechan dravai tat siddhen va snehen –su. Chi. 40/23^[24]

E. Rakramokshana /Raktavistravana (blood letting)

Vistravya vistravaneeya taccha vidradhi- kushthadi.

Shonitashcha stravanavishayamatishena darshayannaha. – Dalhana

Withdrawing blood out of the body for therapeutic purpose is called as Raktamokshana.

It is indicated in *raktapradoshaj* diseases.

Types of Raktamokshana -1. *Shastravistravana* and 2. *Anushastra vistravana*
Shastravistravana further having two types^[25]

a. *Pracchana*

b. *Siravyadha*

2. *Anushastravistravana* further having 3 types.^[26]

a. *Shrunga*

b. *Jalauka*

c. *Alabu*

Indications of Raktamokshana /Raktavistravana

Stravya vidradhaya pancha bhavye sarvajadrute. Kushthani vayu saruja shopho yaschaikadeshaja. Palyamaya shleepadani vishajushtam cha shonitam. Arbudani visarpashcha granthashchaditascha te. Trayastrashchopadansha stanaroga vidarika. Sushiro galashalukam kantaka krumidantaka. Dantaveshta sopakusha sheetado dantapupputako. Pittasrukkaphajashchothya kshudrarogashcha bhooyasha- su.su.25/12-15.^[27]

Indications of Shrunga, jalauka and alabu in Raktamokshana /Raktavistravana

Tatra vata pitta kapha dushta shonitam yathasankhya shrunga jalauka alabubhi avasechayet, snigdha sheeta rukshatvat. Sarvani sarvairva. -Su. Su. 13/4.^[28]

For *vata, pitta* and *kapha dushita rakta* respectively *shrunga, jalauka* and *alabu* should be used. Because due to its *snigdha guna* *shrunga* is *vaat shamak*, *jalauka* due to its *sheeta guna* is *pitta shamak* and *Alabu* due to its *ruksha guna* is *kapha shamak*.

Ushnam sumadhurasnigdam gavam-shrungam prakeertitam. Tasmata vata upashrishte tu hitam tad avasechane- su.su 13/5.^[29]

It means *Go-shringa* (Cows- horn) is having *ushnaveerya, madhur rasa* and *snigdha guna*, therefore it is useful in suction of blood vitiated with *vatadosha*.

Sheeta adhivasa madhura jalauka varisambhava. Tasmāt pittopasrishte tu hita sa tvavasechane- su.su 13/6.^[30]

It means Jalauka is having *madhur rasa* as it occurs in cold watery place, therefore it is useful in suction of blood vitiated with *Pitta dosha*.

Alabu katukam ruksham teekshnam cha parikirtitam. Tasmāt shleshma upasrishte tu hitam tad avasechane- su.su 13/7.^[31]

Alabu is having *madhura rasa* as it occurs in cold watery place, therefore it is useful in suction of blood vitiated with *Pitta dosha*.

In *siravyadh vidhi sharir adhyay of sushruta sharirsthana* sushruta has mentioned a type of raktamokshana i.e. siravedhan and site of siravedhan is indicated according to the disease

Eg.1. In *mutravruddhi* siravedhan should be done over both lateral side of scrotum.

2. In *pleeharog* siravedhan should be done over medial aspect of elbow joint (*kurparsandhi*) of left hand or between small finger and little finger of left hand.

Emergency management is an integral part of discipline of surgery. Sushruta has indicated the procedure of *siravyadh* (Venepuncture) to relieve acute conditions owing to its rapid actions.

Tabular presentation of indications of *panchakarmas* in surgical conditions according to *Brihatrayee*.

Panchakarma	Sushrut	Charak	Vagbhat
Vaman	<i>Adhoga raktapitta, Vishadagdha, Stanya dushti, Alasaka, Viruddhajeerna</i>	<i>viddha, durnaama(arsha), Adhog raktapitta, Stanya dushti, Viruddhajeerna</i>	<i>Adhoga raktapitta, viddha, Vishadagdha, granthi, Stanya dushti, Alasaka (sangraha), Viruddhajeerna</i>
Virechan	<i>Urdhvaga Rakta-pitta, Bhagandar, Arsha, Braghna, pleeha dosha, Gulma, Galaganda, Granthi, Mutraghat, Krimikoshtha, Udara, Chhardi, Pakwashay rooja, Vibandha, Vidradhi, Shastra- kshat, Kshar, Agni-dagdha, Dushta-vrana, Guda-</i>	<i>Urdhvag Rakta-pitta, Bhagandar, Arsha, Braghna, Pleeha dosha, Gulma, Galaganda, Granthi, Mutraghat, Krimikoshtha, Udara, Chhardi</i>	<i>Urdhvag Rakta-pitta, Bhagandar, Arsha, pleeha dosha, Gulma, Granthi, Mutraghat, Krimikoshtha, Udara, Chhardi, Pakwashay rooja, Vibandha, Vidradhi, Dushta-vrana, Guda-daha, Medhra-daha</i>

	<i>daha, Medhra-daha.</i>		
<i>Basti</i>	<i>Vata-sanga, Mutrasanga, Malasanga, Adhmaana, Shoola, Braghna, Ashmari, Sharkara shoola, Arsha, Moodha garbha, Mutrakruccha</i>	<i>Vata-sanga, Mutrasanga, Malasanga, Shukrasanga, Adhmaan, pleehadosh, Shoola, Braghna, Parikartika</i>	<i>Vata-sanga, Mutrasanga, Malasanga, Shukrasanga, Adhmaan, pleehadosh, Shoola, Braghna, Ashmari, Moodha garbha</i>
<i>Nasya</i>	<i>For strengthening – greeva, skandha and vakshasthala, Vataj shiroroga, teevra-Karnashoola, Shirashoola,</i>	<i>Manyastambha, Ardhavabhedak, greevarog, Karnashoola, Nasashoola, Shirashoola, Arbuda</i>	<i>Shira pradeshi -vataprakopa, Manyastambha, svarabhransha</i>
<i>Rakta-mokshan/ Vistravana</i>	<i>In all types of Vidradhi except sannipatik vidradhi, ekadeshaj shofa, visha dushta rakta, all types of arbuda, galashaluka, vataj pittaj and kaphaj granthi,</i>		

Along with these above mentioned conditions, Acharya sushruta have mentioned following *panchakarma* procedures in Shashthi-upakarama in su .chi 1/8 in the **management of vrana**.(Wound)^[32]

1. *Vamana*
2. *virechana*
3. *Basti and uttarbasti*

3. CONCLUSION

After thorough literary study of *Brihatrayee* it has been observed that although *Sushrut-samhita* is *shalyatantra pradhan grantha* and unlike *charak samhita*, has considered *rakta dhatu* as a *chaturtha dosha*, still used *panchakarma* extensively where-ever it was needed. As stated in *sushrut-sutrasthana – vyadhisamuddeshiya adhyay* that- in *shastrasaddhya* (surgically curable) diseases *snehadi kriya* (*Panchakarma* etc) are not prohibited, but if disease is *snehadikriyasaddhya* (curable by *panchakarma*) then *shastrakarma* should not be done there. So it is the choice of the wise physician when to use *panchakarma* and when to go for surgery to yield the optimal benefit to the *atura* (*patient*). Although applied aspect with scientific validation of efficacy of *Panchakarma* procedures along with necessary modifications in surgical conditions is the major trust area, by adopting these procedures the practice of *Shalyatantra* is sure to be benefitted with improved outcome.

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