



SPECIFIC BEHAVIOURAL PATTERNS (VIHAR) ADVISED FOR PATIENTS, REVIEWED FROM SUSHRUT SAMHITA

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ABSTRACT

Sushrut Samhita is one of the treasures of *Ayurvedic* compendium. Though it is written with emphasis to describe the treatment principles of Surgeries and wounds, it explains a lot about patient care, physiotherapy, and behavioural patterns for patient which will help them to get cured faster. Post-operative care, technique of using lotus stalk as a straw to drink the medicated milk in patient of mandible fracture is some of the distinctive features. The diabetic patient who is Srengthful and obese is advised to leave all the comforts at home and should stay in the lonely place like forest. In the forest as there are no comforts the patient has to struggle for food and shelter. Thus the further accumulation of fats and blockage in *strotas* will get avoided.

Keywords: Specific behavioural patterns, *Vihar*, patients, *Sushrut Samhita* and *Ayurveda*.

INTRODUCTION

The *Sushrut Samhita* is a pivotal chapter in the *Ayurvedic* canon. While its primary emphasis is on surgical methods, it also includes comprehensive guidelines for postoperative care. In order to promote soft tissue healing after surgery and reduce the likelihood of complications, several *Vihar* have been sketched out. In most cases, doctors prescribe antibiotics and the injury heals quickly. *Sushrut*, an expert surgeon with extensive knowledge of *Ayurveda* medicine, advises against consuming a heavy meal immediately after surgical procedures. Patients should be fed liquid, freshly prepared, and easily digestible foods. When you overeat or have stomach issues, your body produces pollutants

that aggravate wounds and increase their susceptibility to infection. An integral aspect of postoperative care is the presence of an attendant, or *pari charak*. A patient who is unable to move on their own may need a carer who is both cautious and strong enough to lift or move them. Pregnancy brings forth a variety of behaviours in both the mother and the baby. Several physiotherapeutic methods are recommended for treating fractures. So, this article discusses the *Sushrut Samhita's* valuable value in terms of patient care. This piece, like the Sushruta Samhita, emphasises the need of adhering to particular rituals when circumstances are dire [1].

1.1 Special Features of Sushruta Samhita

The Ayurvedic system of medicine known as *Shalya Chikitsa* is extensively discussed in the *Sushruta Samhita* (Surgery). The book is written in a style that makes its quotations simple to recall.

- When Acharya Sushruta pioneered plastic surgery, he offered the world a really special gift.
- Sushruta describes five distinct types of Asthi (bones). Kapala has flat bones, Ruchaka has teeth, Taruna is youthful, Valaya has bent or misaligned bones, and Nalaka has no bones at all (tubular bones).
- According to *Acharya Sushruta*, there are four essential components to any effective treatment: the Vaidya (the physician), the Rogi (the patient), the Bhashaja (the appropriate medication), and the Paricharak (the observer) (compounder or attendant). If these four elements possess unique properties, they would be capable of rapidly curing even the worst illnesses.
- By providing such a thorough account of the urine bladder (Basti) and its function, the chapter "*Ashmarichikitsatopakramah*" demonstrates *Acharya Sushruta* mastery of the topic of urinary stones (Ashmari). Many stone kinds, their symptoms, treatment options, and surgical complications are discussed [2].
- In his work, Acharya Sushruta emphasises the need of a physician's familiarity with other scientific disciplines. A physician would be unable to make the best choice for a patient if he or she just knew about one branch of science.
- Sushruta identifies eight methods for doing surgery. Some examples include chopping (chedya), separating (bhedyā), scraping (lekhyā), puncturing (vedhyā), probing (eshyā), extracting (aaharyā), drawing (vestavyā), and stitching (sivyā).

- After three days in *Hemant*, *Shishira*, and *Vasanta Ritu*, and two days in *Sharad*, *Grishna*, and *Varsha Ritu*, a smart physician should remove the bandage, according to Acharya Sushruta (rainy season) [3-5].
- *Sadyovrana* (Traumatic Wounds or Sores), produced by weapons with varied curved edges and manifesting in different areas on the body, were painstakingly elucidated by Acharya Sushruta. *Chinna*, *Bhinna*, *Viddha*, *Ksata*, *Picchita*, and *Ghrista* are the first five names in the list. *Chinna*, *Bhinna*, and *Viddha* all mean "cut," "punctured," and "pierced," respectively (lacerated).
- *Plushta Dagdha* (scorched burn), *Durdagdha* (blistered burn), *Samyak Dagdha* (superficial burn), and *Atidagdha* (non-healing burn) are the four types of burns discussed by Acharya Sushruta in his in-depth explanation of *Dagdha vranas* (severe or deep burn) [6].

2 CONTENTS AND BRIEF INFORMATION ABOUT EACH STHANA

2.1 *Sutra Sthana*

The *Sushruta Samhita* begins with the *Sutra Sthana*. There are several fundamental principles and guidelines of *Ayurveda* discussed. The origins, nature, and significance of *Ayurveda* are discussed in this *Sthana*. Important shlokas from many traditions and eras are included here. There are 46 sections in this *sthana*. The names, forms, and uses of a number of different kinds of surgical instruments and equipment are outlined. After giving a detailed account of a predicament, he demonstrates the value of hands-on instruction by operating on a mannequin. How to utilise alkalis (*kshara*), fire cauterization (*Agni*), leech application (*jalouka*), and cauterization are all covered in *Sutra Sthana (daha karma)*. How to utilise emetics and purgatives, as well as how to employ various dietary ingredients, are also covered. The *Vaidya's* code of conduct, the history and function of various medical tools, the formulation of antiseptic medications, wound care, diagnostics, and seasonal considerations are all covered in this part [7-9].

2.2 *Nidanasthana*

This is the second *Sthana* of *Sushruta samhita*. This *Sthana* consists of total 16 chapters dealing with *Nidana* (Etiology), *Samprapti* (pathogenesis), *Purvarupa* (prodromal sign and symptoms), *Rupa* (Clinical features) and prognosis of the diseases which are major and exclusively important than surgical diseases. In this *sthana* only 16 diseases are described. They are – *Vatavyadhi Nidana* (Diagnosis of Diseases of nervous system), *Arsha Nidana* (Diagnosis of ano-rectal diseases), *Ashmari Nidana* (Diagnosis of renal calculi),

Bhagandhara Nidana (Diagnosis of Fistula in ano), *Kushtha Nidana* (Diagnosis of Leprosy and other skin diseases.), *Prameha Nidana* (Diagnosis of Diabetes mellitus), *Udara Nidana* (Diagnosis of Enlargement of abdomen), *Mudhagarbha Nidana* (Diagnosis of Foetal obstruction), *Vidradhi Nidana* (Diagnosis of Abscess), *Visarpa-Nadi-Stanaroga Nidana* (Diagnosis of Erysipelas sinus, ulcer and diseases of breasts), *Granthi- Apachi-ArbudaGalagandha Nidana* (Diagnosis of Benign Tumor, Cervical Metastasis, Malignant tumor and cervical lymphadenitis), *Vridhhi-Upadansha-Shlipada Nidana* (Diagnosis of enlargement of scrotum, Venereal diseases and Filariasis), *Kshudra Roga Nidana* (Diagnosis of minor diseases), *Shukdosha Nidana* (Diagnosis of diseases of the penis) *Bhagna Nidana* (Diagnosis of Fractures and dislocations) and *Mukha Roga Nidana* (Diagnosis of diseases of Mouth) etc. are covered [10].

2.3 *Sharirasthana*

The third section of *Sushruta Samhita*. The whole book consists of ten chapters. The fundamentals of anatomy, physiology, embryology, and genetics are covered in great depth in this sthana. This *sthana* guide for venesection illustrates the ideal patient posture for accessing each vein, regardless of the ailment being treated (cutting of veins). The *Marma Sharir* portion is crucial to understanding this section as a whole. There are major consequences for surgery involving the *Marma*. Further information about the *marmas'* preservation is provided as well (essential organs). The book also explores the nature of intellect, the nature of humanity, and the origins of disease [11].

2.4 *Chikitsasthana*

This is *Sushruta Samhita's* fourth *sthana*. There are forty chapters in this Sthana. In this sthana, there are detailed descriptions of how to treat diseases like ulcers, sores or wounds, fractures and dislocations, piles or haemorrhoids, urinary calculus, fistula in the urethra, leprosy and other skin diseases, diabetes, and an enlarged abdomen. Here are also descriptions of *Kshinabaliya Vajikarana Chikitsa* (Aphrodisiac Treatment) and *Sarvopaghata Shamniya Rasayana Chikitsa* (Rejuvenation Therapy). There is a lot of information about the pros and cons of enemas, smoke inhalation, nasal medications, and gargling therapy.

2.5 *Kalpasthana*

The sixth section of the *Sushruta Samhita*. This Sthana is broken down into eight sections. The *Visha tantra*, also known as the *Kalpa Sthana*, provides information on the nature and treatment of poisons. Several potentially toxic substances, including meals, beverages,

plants, minerals, and animal venoms, are discussed at length in this *Sthana*. The adverse impact, its symptoms, and a treatment plan are all laid out in great detail in this *Sthana*. Detailed information on the dangers of snake venom and the symptoms of dog, rodent, mouse, wolf, and fox attacks are included [12].

2.6 Uttarantra

The *Sushruta Samhita's* last and sixth portion, the *Uttara Tantra*, was not authored by *Acharya Sushruta* himself. *Nagarjuna* is credited as the original author of the work to which the *Uttara Tantra* is an annexe. It covers a wide range of issues that haven't been discussed in the book's first 66 chapters. *Shalakyā* (ear, nose, and throat), *Kaumarbhṛitya* (paediatrics), *Kāya Chikitsā* (general medicine), and *Bhūtaśāstra* are the four remaining specialisations covered by the *Uttara tantra*. Many surgical illnesses, including *Jwara* (fever), *kṛmī-rogā* (worm infestation), *pāṇḍu* (anaemia), *Atisāra* (dysentery), *Kasa* (cough), and *kāmala* (jaundice), are briefly discussed in the *Uttara tantra*, which is also known as the *Aupadravika*. The *Sushruta Samhita* texts *Uttar Tantra*, *Nidana Sthana*, and *Chikitsā Sthana* all provide in-depth descriptions of *Shalakyā Tantra* [13].

3 MATERIAL AND METHOD

3.1 Material-

The information presented here is drawn from existing research. There is a lot of interest in the *Sushrut Samhita* and the *Dalhan* commentary.

3.2 Method-

Sushrut Samhita is studied using the most up-to-date *Sanskrit* translation. Medical advice and patient behaviour to prevent more complications are discussed in both the original *Sanskrit* and the *Dalhan* commentary. Experts in *Sanskrit* discuss pivotal terms with nuanced meanings to provide light on their significance. References pertaining to paediatrics and obstetrics are discussed with the respective professors at the Ayurvedic College and hospital of the Bharati Vidyapeeth Deemed University in Pune. The references are organised, and justifications are provided for each category [14].

4 VIHAR

Vihar is the term used to describe this kind of behaviour in Ayurvedic medicine. Vihar refers to a person's demeanour or way of living. The right choice is either *Nitya* or *Naimittik*. *Nitya* comprises of daily chores like washing clothes and taking a shower (Brushing the teeth). Unlike regular chores like *Vaman* (vomiting) or *Virechan* (cleaning), ad hoc labour, or "*Naimittik*," is done only when necessary (medicated Purgatives).

Consumption practises can represent a cultural aspect (*Ahar Sevan Vidhi*). If not eaten properly, even the healthiest meal might make you sick. This *Vihar*, or action, is crucial to whether or not a person will be healthy or ill throughout their whole lives. A person's perfect *Vihar* could not work for someone else. Hence, it differs depending on *Awastha* (Stage of life or sickness). Each and every one of the *Acharyas* places a premium on the *Awasthanurup Vihar*. The effectiveness of an Ayurveda therapy may be greatly increased with the study and use of *Vihar*. *Vihar* is crucial in all of Ayurveda, including the treatment of secondary infertility (*Vandhyatwa*) [15].

4.1 Importance of *Vihar* in Secondary Infertile cases

With this condition, a previously pregnant woman does not get pregnant again until at least six years have passed. One reason of secondary infertility is a build-up of *Dosha-Sanchiti* in the reproductive organs (*Garbhashaya*). This calls for the use of targeted emetics and purgatives to rapidly rid the body of the offending substance. The practise of "Kshetra Dushti," or purifying the future home of the new-born, is eliminated. This involves preparing the uterus for pregnancy by eliminating any potential infections. Sushrut then discusses a second scenario, whereby a lady with secondary infertility who is fortunate enough to get pregnant despite the presence of *Doshas* in her uterus may miscarry or have an abortion. Abortion is induced prematurely when doshas (abnormalities) accumulate in the uterus, harming the foetus's body. Even if the kid is born, Sushrut continues, it would not survive long due to the numerous *Doshas* weighing down its frail *Sharir* (Body). These potentially harmful doshas often go undiagnosed because the mother shows no signs of having them (such as excessive heat, discomfort, or bleeding). According to Sushrut, these women should undergo a purification ritual (known as "*Sarvadehik Shodhan*") to cleanse their bodies before considering pregnancy. This category of *Doshas* is known as "*Nisfotit Doshas*" (the *Doshas* without flaring the symptoms in vivacious fashion). *Dosha* elimination during pregnancy is certain to provide a problem-free adulthood for the new-born [16].

4.2 Specific *Vihar* advised for diseases in Pregnancy conditions –

Tikshna Shodhan (Strong Medications) is not appropriate for a severely ill pregnant woman because it was originally prescribed for people who were sterile. But, if the sickness is not addressed, it might worsen. In this instance, she needs sweet and sour medications like *Mrudu Vaman* (Mild Emetics) or *Anuloman*. It may be difficult for the growing foetus to function correctly if the doshas are out of whack.

4.3 Importance of Vihar in Post Delivery condition-

After giving birth, or *Sutika awastha*, is a particularly perilous moment for mothers. She requires special consideration. At this stage, the illness may manifest as a fatal one. Remember that the *Sutika Awastha* are not required to observe any particular fasting protocol. Ayurvedic medicine recommends taking *Langhan* for dyspepsia (fasting or a light meal). Nevertheless, the postpartum period is not like this. As she is experiencing *Dhatukshaya* (energy depletion) and *Vataprakopa*, she needs special attention and should never be forced to fast. If not, the patient's health may deteriorate to the point of death [17].

4.4 Baby care (Specific Vihar advised for babies)-

While communicating with infants, it's important to follow a few guidelines. A new-born's muscles are quite weak, thus care must be used while raising him. Don't tell him off; doing so can upset the infant more. Don't play terrified just so he'll feel safer around you. Don't try to intimidate him into going up or lift him up. If you attempt to force him to sit down, you might injure his back. Be gentle whenever you interact with the infant. Avoid positioning him where he will be directly exposed to the elements. Don't subject him to the elements or the squalor of the city. A baby is so frail that it might easily perish or develop respiratory issues if it is subjected to sudden climate changes. Don't just abandon him at his house. Keep him from becoming filthy. As a result, the kid will develop normally and avoid any kind of mental illness [18].

4.5 Rejuvenate therapy-

One option for relieving infant discomfort is the use of *Ghrita*, also known as Bhasma of Gold. If administered to him at an early age, it will prevent him from developing certain chronic conditions. The new-born should be given Brahmi, Amalaki Ghrita, and Suvarna Bhasma on a daily basis (herb mineral component of Gold). Newborns should be given medicine in amounts roughly equivalent to 125 milligrams of Vidang fruit. The dosage is increased by 125 mg monthly. Increase the dosage to 1 gramme when the infant begins solid foods in addition to milk. A baby who can handle the weight of an umber fruit may be fed this much (approximate amount- 5 gms) Children from one to twelve years old may benefit from these Rasayanas.

4.6 Specific Vihar advised for the Post-operative condition of Patient-

One who is afflicted with tremors the patient should be cautious about lying down, getting out of bed, making noise, and doing anything else since he just had surgery. Shouldn't carry himself as if he's invincible by being overconfident. He won't have as many twitches if he

avoids making any jerky motions. This allows the wound to rest, which speeds up the healing process of the delicate tissues. This caution should continue until he has fully recovered from surgery. He has to maintain a routine that includes periods of standing, walking, resting, and sitting. Being in one place for too long might lead to discomfort, Doshadushti, or added stress [19].

➤ **Post-operative care in ophthalmic operatives-**

Sushrut has instructed his patients to avoid getting dust, smoke, and other debris in their eyes. He recommends that anyone who are exposed to these substances cover their eyes with a handkerchief rather than using protective eyewear. He has instructed the surgeon to monitor the patient closely for the first thirty days after eye surgery.

4.6.1 Diet-

Dosha imbalances might develop as a result of a poor diet. As a result, you should try to stay away from the following foods. Fluid production and suppuration at the lesion site may result. *Howa* and other hearty Indian meals made with paneer and black gramme [20].

4.6.2 Indigestion-

Individuals suffering from injuries or postoperative recovery should be given further care for dyspepsia. *Tridosh Prakop*, brought on by indigestion, may make a laceration worse by increasing pain, bleeding, and pustules. The patient needs new, light, warm meals with plenty of oil. *Pathyakar Vihar's* disobedience sometimes leads to post-operative difficulties, even if the treatment itself is effective [21].

4.6.3 Environment-

The patient should not be isolated in an air-conditioned room. The artificially *harsh* air produced by the electric fan did not help matters. Being treated at a *Nirvat* facility, *Sushrut Acharya* promised a long life to his patients (a location with ventilation but no severe winds). Following surgery, the patient needs to be surrounded by supportive friends and family who can provide words of encouragement and help them feel better. The patient will recover more quickly as a result.

4.6.4 Bhagna Awastha- (Fractures)

Since the *Awasthas* want it, *Langhan* and *Brumhan* are given conflicting instructions in two separate scenarios. Give them *Brimhan* (nourishing nourishment) if they have a fracture to speed up the healing process. Treatment for dyspepsia in individuals with fractures, however, should always include the *Langhan* diet [20].

4.6.5 The use of Straw in critical cases

Several complex issues have been reduced to relatively basic ones by the recommendations of *Acharya Sushruta*. Very cold concoctions should be administered if the patient has damaged teeth, inflamed gums, and persistent bleeding. When a person gets ill, they lose their ability to properly digest meals. Liquids only, please. Medicated milk would be the ideal substitute here. *Kshirapak* is best eaten out of the stem of a lotus flower (medicated milk). *Sushrut* formerly used an unrefined organic straw as a toy. Medicinal milk was used to clean the sore gums, which helped halt the bleeding and also kept the teeth in place.

4.7 Vihar in Vaat Vyadhi-

Without regard to the aetiology of muscular atrophy, a therapeutic oil including the kakolyadi family of plants, all acidic drinks like crushed aquatic animal meat, and a considerable quantity of salt is often supplied. After applying these drugs to the damaged location, a layer of aqueous skin from cats, deer, or other animals should be applied for protection. The skin of an aquatic cat is used because it retains heat better than the skin of a land cat. *Vaat Vyadhi* is the kind of person who would thrive in this Vihar [21].

4.8 Vihar in Diabetic Patients-

Individuals who have diabetes but are not elderly or feeble should not stay in their homes or usual surroundings. They should stay in the woods without leaving, even if it rains. They need to work hard to meet their basic needs in order to make sure that the effort they put in really results in a reduction in body fat. As a result, the *Sushrut Samhita* forms the foundation for many *Ayurveda* rules applicable across a spectrum of health conditions.

5 DISCUSSION

The consumption of the etiological factor and the growth of sedentary lifestyles in the twenty-first century have contributed to its increase. The role of *Mandagni's* and *Vishamagnis* in the emergence of illness cannot be overstated. The *Sandhi Sleshmasthanas*, *Annavaha srotas*, are the source of the sickness *Madhyama rogamarga*. *Amadosha* is drawn to a number of these places because the morphological qualities of *Shleshaka Kapha* encourage it to do so. Many clinical signs are seen when *Sleshmasthanas* is diagnosed in pathology. Very dynamic in the *Dushyas* of *Rasa*, *Asthi*, and *Majja*. The role of *Ama* in sickness and its therapy was emphasised in *Samhita* texts. It was *Madhavakara* who first identified this ailment as a medical specialty of its own. The sickness and its treatment were later detailed in detail by *Chakradatta*, *Bhavaprakash*, and *Basavarajiya*. While *Amavata* may be found in rural locations, it is more common in urban settings. *Langhana* (a method

for depleting bodily tissues), *Deepana* (raise digestive fire), and *Pachana* (food digestion) are all advised for accumulated *Ama*, while *Snehapana* (oleation), *Swedana* (fomentation), *Virechana* (purgation), and *Basti* (enema) are all indicated for acute conditions (Enema therapy). Other drugs used to treat *amavata* include *Amapachaka* and *Vata-Kapha Dosha Hara*, both of which include *Ushna* (hot in potency), *Laghu* (easily metabolised), and *Tikshna* (tissue-penetrating property).

6 CONCLUSION

While treating illness and injury, *Sushrut Acharya* takes Vihar into account in a unique way. Recovery of lost energy is facilitated by the particular Technique's hastening of wound healing, prevention of problems, and normalisation of tissue.

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