



# A REVIEW ARTICLE ON THE CONCEPTUAL STUDY OF SHALAKYA TANTRA IN AYURVEDA

Dr. Bharti Saroha<sup>1</sup>, Dr. ASHU<sup>2</sup>, Dr. Manoj Kumar<sup>3</sup>

<sup>1</sup>P.G. Scholar, P.G. Department of SHALAKYA TANTRA, Institute of ayurved Research and studies, Kurukshetra, Haryana, India.

<sup>2</sup>HOD & Professor, Department of SHALAKYA TANTRA, Institute of ayurved Research and studies, Kurukshetra, Haryana, India.

<sup>3</sup>Associate Professor, Department of SHALAKYA TANTRA, Institute of ayurved Research and studies, Kurukshetra, Haryana, India.

## ABSTRACT: -

Shalaky Tantra is stream of Ayurveda which manages issue of Urdhwajatru (portions of body situated above clavicle bone; eye, ear, nose and throat and so forth.). The branch for the most part uses Shalaka Yantras which are bar like instruments for helpful purposes. According to current science this stream can be associated with E.N.T. what's more, ophthalmology. Shalaky tantra includes different Chikitsas including Karnachikitsa, Nethrachikitsa, Mukharogachikita, Shirorogachikitsa and Nasachikitsa, and so forth. Charak Samhita, Sushrut Samhita and Ashtanga Hrudaya every one of them envelops written works connected with the Shalaky Tantra. According to present day science this methodology assists with dealing with various obsessive circumstances like; conjunctivitis, glaucoma, eye sensitivities, waterfall, ear diseases and nasal issues, and so on. The careful and para-careful strategies likewise portrayed in conventional texts of Ayurveda under heading of Shalaky Tantra for the administration of issues of ear, eyes, nose and throat, and so on. Present article depicted general remedial methodologies of Shalaky Tantra according to antiquated Ayurveda. In this article, we've covered the ENT medical procedure strategies and methods that Acharya Sushruta nitty gritty in his renowned book, the Sushruta Samhita. The pioneer behind the Sushruta Samhita, Acharya Sushruta, is hailed as the "Father of A medical procedure" and "Father of Plastic Medical procedure." A fundamental part of Ayurveda is Shalaky Tantra, which centers around the investigation and therapy of conditions influencing the mouth, nose, ears, teeth, throat, head, and eyes. Shalaky Tantra is portrayed as "Shalakyat Yatkarma Shalakyam, Tat Pradhanam Tantram Shalakyam" by Acharya Dalhana. It signifies where Shalakas (instruments looking like bars) are used for restorative purposes. The Shalaky Tantra part of Ayurveda manages these instruments and how to utilize them for remedial purposes. It very well may be found in various Ayurvedic compositions today. Sushruta Samhita contains most of the Shalaky Tantra, however it is likewise tracked down here in divided structure. Itemized conversations of careful apparatuses (yantras), different cut sorts, different stitching and bounding procedures (bandha), crack decreases, unfamiliar body extraction methods, and so on are contained in the Sushruta Samhita (around 600 BC). He additionally raised the use of reconstructive (Sandhana) medical procedure by Vaidyas in any event, during the pilgrim period. Acharya gave an extensive clarification of ENT medical procedure methods that are generally pertinent and genuine. Acharya Sushruta saw that various cracks and separations associated with ENT can be dealt with. Today, a significant number of the unfamiliar body evacuation strategies he depicted are practically same to those used then, at that point. Numerous ordinary careful procedures are as yet valuable today.

**KEYWORDS:** - Shalaky Tantra, Urdhwajatru, Ayurveda, Chikitsas, Vaidyas.

**INTRODUCTION: -**

Shalaky Tantra is fundamental piece of Ashtang Ayurveda which manages Uttamang chikitsa. The Ayurveda branch Shalaky Tantra can be related to E.N.T. part of current science. Nasya, Varti, Anjana, Shirovirechana Karma, Karnapoorana, Padabhyanga Karmas and Akshitarpana, and so on are a few methodologies of Shalaky Tantra which helps in the administration of different sicknesses of chest area parts, for example, Galganda, Upajihvika, Galashundi, Galgraha, Karnamoolika shotha, Rohini, Shankhak. Akshiroga, Pratishtyaya, Mukharoga, Karnaroga, Kanthodhwansa, Kashayashyata, Ghrananasa, Ashabdashravana, Karnashoola, Vartmastambha, Timira, Shiroruk, Galapaka, Mukhashrava, Shirahshoola and Peenasha, and so forth. Kavalagraha and Gandoosha help to fix foul breath, mouth diseases, dental caries, tonsillitis, laryngitis and pharyngitis. Shiropichu, Shirobasti and Shirodhara, and so on are utilized for the administration of refractive cerebral pains and headache. The different Panchakarma and Kriyakalpas techniques utilized in Shalaky Tantra for treating various illnesses. According to current science there are different etiological elements which can cause sickness of ear, eye, nose and throat. These etiological elements are allergens, occasional variety, microbial disease, affidavit of water in depression, injury and unfriendly impacts of synthetic substances, and so forth. These elements might initiate pathogenesis of infections like sinusitis, rhinitis, tonsillitis, persistent otitis, tinnitus and laryngitis.

The most seasoned clinical framework, Ayurveda, frequently known as the study of life, has a broad assortment of itemized infection depictions, visualization, inward medicines, and careful intercessions that are progressively acknowledged and concentrated on by western medication with the guide of state-of-the-art innovation. As far as ENT treatment, medical procedure is a vital part of Ayurvedic medication. Our old Ayurvedic compositions give an exhaustive and coordinated outline of careful medicines, including pre-employable, usable, and post-usable consideration as well as the administration of complexities after medical procedure. The most dependable and real Ayurvedic book for treating Shalaky Tantra problems is Sushruta Samhita. It contains a summary of the most progressive and proven and factual surgeries of the time. With regards to treating ENT illnesses when there were not many symptomatic devices accessible, he has featured different little as well as huge methods like reproduction medical procedures. Similar surgeries were utilized by a larger number of people of the Acharyas who preceded Acharya Sushruta. Indeed, even the western world investigated and fostered the refined activities of today by following his way, because of Acharya Sushruta's careful information. Hence, Acharya Sushruta is properly alluded to as the "Father of A medical procedure" in both customary and present-day medical procedure.

**MATERIAL AND METHODS: -**

Nasya Karma is Panchakarma strategy in which organization of medications accomplished through nasal pit so to build ranges of medication to the Shiras. Nasya helps in treating sicknesses connected with the nose, throat, head and ear. Dhumapana can remember nasal problems like; sinusitis and rhinitis. Puyalasa, Pakshmakopa, Adhimanta and Abhisyanada, and so forth are approaches of Shalaky Tantra which can treat different Netra roga. Drug has Katu and Tikta Rasa serves to conciliates Kapha consequently ease side effects of Netra roga, for example, tingling, agony and watering of eyes. Drugs having Laghu and Ruksha Gunas decreases agony and consuming of eye. Drugs like Nayanamrita Lauha and Triphaladi Varti have mitigating; hostile to fitful and pain-relieving impact in this manner free side effects from Netra roga. Ayurveda medications can actually fix different Netra rogas including Sarvakshi roga, Timir and Drushti roga, and so on. Rhinoplasty and auraplasty expounded in Shalaky Tantra for overseeing ear issue. Comparatively different methodologies like Karnadhoopana, Karnaprakshaalana and Karnapurana, and so forth additionally assists with dealing with normal ear illnesses like; tinnitus, gentle deafness, aggregation of wax and ear disease, and so on.

**Different Careful strategies referenced in Sushruta Samhita: -**

1) Cuts Acharya Susruta has recommended Tiryaka entry point in places like eyebrows, cheeks, sanctuaries, brow, lips and so forth in Susruta Samhita fifth section. 2) Yantras Sushruta Samhita 7 th part gives a point by point clarification about Yantras and their signs. • Swasthika Yantra - referenced for expulsion of unfamiliar bodies from bones i.e Asthi Vidhashta Shalyodharanartham. • Tala Yantra - referenced for the expulsion of unfamiliar bodies from Ear, Nose, Sinuses i.e Karna nasa nadi shalyanam aharanartham. • Nadi Yantra-referenced for the expulsion of unfamiliar bodies from srotases i.e Srotogatha shalyodharanartham, to notice the illness inside i.e Rogadarshanartham, and to suck out the gathered liquids like discharge or blood i.e Aachooshanartham. • Shalaka Yantra-referenced for the expulsion of unfamiliar bodies from srotases. i.e Srotogatha Shalyodharanartham,

expulsion of polyps or growths from nose i.e Nasaarbuda aharanartham and for utilization of kshara i.e Ksharoushadha pranidhanartham.

Kriyakalya □ Seka □ Aschotana □ Anjanam □ Tharpana □ Putapak □ Pindi Careful Strategies □ Chedanam □ Bhedanam □ Sira Vedha □ Kuttanam Para Careful Techniques □ Jaloukavacarana in both Eye □ Jaloukavacarana in one Eye □ Kshara Kriya Karmas □ Karna prakshalana □ Karna Dhupanam □ Karna Puranam □ Karna Avacuranam □ Pratimarsa Nasyam □ Nasal pressing □ Kalk Lepa □ Dhuma pana □ Marsa Nasyam.

### Reconstructive Medical procedures: -

Acharya has referenced 15 methods of Karna Bandha or Otoplasty in Sushruta Samhita.

- Nemisandhanaka: When both the pieces of the cut ear are thick, wide and even i.e customary or balanced.
- Utpalabhedaka: When both the parts are round, long, and even i.e balanced.
- Valluraka: When both the parts are little, round and even.
- Asangima: It is done when inner part just is long.
- Gandakarna: It is done when the outside part just is long.
- Aharya: It is done when there is tiny curve or nonattendance of curve on the two sides.
- Nirvedhima: It is to be done when the ear is all around fixed at both side and the ear cartilage is flimsy and sticking freely or when the curves are torn at the root.
- Vyayojima: It is done when one of the ear cartilages is thick and the other one slight, or when one standard and other one unpredictable.
- Kapatasandhika: It is done when the inner curve is long and other curve is short.
- Ardhakapata sandhika: It is done when the outer curve just is long and other piece of the curve is short.

### Normal prescriptions recommended for ENT issues: -

- Turmeric, dark pepper and ginger, and so forth are valuable if there should be an occurrence of tonsilitis.
- Ginger, spearmint oil, blessed basil and dark pepper are valuable for pharyngitis.
- Licorice, menthol and spearmint oil are useful in laryngitis.

### Acharya Sushruta has likewise referenced 5 kinds of Asadhya Karnasandhana Procedures moreover: -

- Sankshipta: When the karnashashkuli or pinna of the ear is dry, one piece of ear cartilage is raised and the other part is tiny.
  - Hinakarna: When the ear cartilage isn't fixed all over and its muscle is lost or missing.
  - Vallikarna: When the ear cartilage is slight, sporadic and little or short.
  - Yashtikarna: When the ear cartilage has strong knobs, static steadfast, with organization of veins and the curve is little or short.
  - Kakaushkata: When the curve has no muscles has contracted tip and some blood in it.
- Acharya has referenced different stitch strategies in various circumstances as follows:
- Acharya has referenced that when the karnapali (pinna) of both the ears are absent, then it ought to be fixed by cutting the skin at the rear of ears.
  - When the karnapali (pinna) is harmed extraordinarily, joining ought to be done medially, though when the harm is extraordinary medially then joining ought to be done posteriorly.
  - When the pinna just is available and is large, thick and static, then it ought to be cut into two and joined.
  - Removing a fold of the living muscles from the cheek holding its association unblemished, going over to the site of the curve subsequent to rejecting the region, in this manner making up the curve.

### Ayurveda details for ENT issues:-

Kumkumadi nasya Manjishthadi anjan Pathyadi gutika Mustadi kwath Kushthadi choorna Shadbindu taila.

### Nasa Sandhana Vidhi (Rhinoplasty):-

- A tree leaf ought to be taken, cut into the shape and size of the nose, put on the cheek.
- Cheek muscle of same size is cut, by raising a fold out of it likewise keeping up with the association with the muscles.
- The fold is put on the impacted nose in the wake of rejecting it.
- Suitable wrap ought to be applied, 2 cylinders ought to be embedded into every nostril.
- Restorative choorna ought to be sprinkled spot on and q-tip put on it.
- Tilataila ought to be sprinkled on the worked site much of the time.
- After the usable site has mended, the fold of muscles ought to be cut in its half letting the leftover part to be in salvageable shape.
- On the off chance that the nose is short endeavors ought to be made to speed up its development and in the event of unnecessary development, it tends to be made even by utilizing the techniques for cutting or scratching.



**Test utilized in Shalaky Tantra:-**

□ Netra Shalaka □ Karna Shalaka □ Nasa Shalaka □ Mukh Shalaka.

Oshta Sandhana Vidhi (Oroplasty) - Injured lips can be joined in the same way as Nasasandhana Vidhi except insertion of tubes. Bandages (Bandha) Types - Acharya Susruta has mentioned various types of bandaging techniques in the 18th chapter. • Swasthika Bandha (cross mark or plus)- Used in between eyebrows (Bhru) and ears (Karna). • Pratoli (broad): for griva (neck). • Khatva bandha (Four tailed bandage): for hanu (lower jaw), shankha (temples) and ganda (cheeks). • Vitana bandha (tent like): for murdhani (scalp). • Gophana bandha (like horns of cow or T bandage): for chibuka (chin), nasa (nose) and oshtha (lips). • Panchangi bandha (five tailed): for parts or organs above the shoulder (Urdhavajatrana). Other types of bandaging - • Gaadha bandha (Tight bandaging): on head. • Sama bandha (Moderate bandaging): on face, ears and throat. • Shithila bandha (Loose bandaging): on the joints.

**Ashtavidha Shastra Karma: -**

In Susruta Samhita 25 th part, Acharya has made sense of Ashtavidha Shastra karma (Eight surgeries • Chedya roga (sicknesses requiring extraction) 15: Shleshmika granthi, Mamsa sanghata (harmless growth of sense of taste), Galashundika (augmentation of uvula), Adhrusha (enlarging in sense of taste). • Bhedya roga (illnesses requiring cut) 16: All abscesses (Vidradhi) then again, actually delivered by all the doshas together, Vataj, Pittaj and kaphaj growths (granthi), two sorts of Vrinda (little cancers of throat), Talupupputa (growths of the sense of taste), Tundikeri (tonsillitis), Gilayu (Tonsillar ulcer), Kshudra roga like Khalitya, Palitya and so forth • Lekhya roga (sicknesses requiring scrapping) 17: Vataj, Pittaj, Kaphaj and Sannipataja Rohini, Upajihvika (enlarging of tongue), Adhijihvika (Adenoids or epiglottitis) dantavidharbha and so on. • Vedhya roga 18 (illnesses requiring penetrating): Vitiated veins (Sira). • Eshya roga 19 (illnesses requiring testing): Sashalya vrana (twisted with unfamiliar body inside), Unmargi vrana (sinus ulcer which spreads sideways). • Aharya roga 20 (infections requiring extraction): Karnamala (ear wax), three sorts of sharkara (salivary math), shalya (a wide range of unfamiliar bodies). • Sravya roga 21 (infections requiring seepage): A wide range of Vidradhi (sore) with the exception of Tridoshaj Vidradhi, Ekadeshiya shotha (provocative oedema bound to one spot), Palyamaya (illnesses of the ear cartilage), a wide range of arbuda (threatening cancers), three sorts of granthi (harmless growths), Galashaluka (epiglottitis), Jihvakantaka (irritation of tongue), Talukantaka (aggravation of sense of taste), Kshudra rogas including Khalitya, Palitya, Darunaka and so on • Sivya roga 22 (sicknesses requiring stitching): Medasamuttha roga (tumours and so on. emerging from fats), Sadyovrana (horrendous injuries), Chalasandhivyapashrita vrana (sicknesses restricted on versatile joints requiring stitching).

**Sorts of stitches: -** • Vellitaka • Gophanika • Tunnasevani • Rijugranthi.

**Sorts of needles: -** • Vritta Anguladvayam (Round and around 4cm long)- for body parts which have Alpa mamsa (less muscles) and for (Sandhi) joints. • Ayata trayangula trayasra (three edges and around 6cm long)- for body parts which have more bulk ie. Mamsala. • Dhanurvakra (bended like bow)- It is great for Marma pradesha (Imperative focuses).

**Unfamiliar body extraction - Various techniques: -**

27 th section of Susruta Samhita Sutrasthana, Shalyapanayaniya contains information in regards to evacuation of unfamiliar bodies and makes sense of different techniques for unfamiliar body extraction exhaustively. • Unfamiliar bodies from the eyes and other body parts come out precipitously through the activities of crying (Ashru), sniffing (Kshavathu), burping (Udgara), hacking (Kasa), and other respiratory developments. • Mamsaavagada shalya avidahyamana i.e An unfamiliar body that has become stopped inside the muscles however isn't causing consuming ought to be compelled to eject with blood and discharge by initiating festering; in the event that this doesn't work, it ought to be torn out or hit with devices (Pachana, Bhedana, Darana, and Peedana). • Indriya shalya i.e Utilizing Parishechana (pouring water), Adhamapana (blowing air), and Parimarjana (clearing with hands, material, or hair), minimal unfamiliar bodies that have become caught in the receptors ought to be removed. • Aharashesha shleshmahina anu shalya ie. By setting off shwasana (breathing), kasana (hacking), and pradhamana (blowing air), unfamiliar materials like food particles, bodily fluid, and moment ought to be ousted. • Annashalya ie. Food parts can be taken out by causing spewing by placing fingers or different articles in the

mouth. • Vrana dosha - Discharge ought to be flushed out of the injury cavity by washing with water. • Sirasnayu vilagnama shalya ie Unfamiliar items that have become held up in veins and tendons should be taken out utilizing shalaka (metal poles), and so forth • Svayathugrasta ie. Unfamiliar bodies held up in oedema-ought to be eliminated by crush. • Asthivivara pravishtha shalya ie. At the point when an unfamiliar body is found inside a bone, a specialist ought to either hold the patient by the legs and utilize an obtuse contrivance to haul the bolt out, or the patient ought to be held by resilient individuals. The bolt's shaft ought to then be twisted with the guide of an instrument and secured with a five-followed swathe to the line of a bow toward one side and the pony's reins at the opposite end. The pony ought to then be whipped so it lifts its head unexpectedly and powerfully hauling the bolt out. Or else the bolt can be attached to tree limb in the wake of bending it downwards, then leave it so it will be eliminated forcibly. • Jatushe kanthasakte ie. At the point when an unfamiliar article framed of shell lac is found snooty in the throat, an empty cylinder ought to be embedded first, and a warmed metal bar ought to then be pushed through it until it meets the unfamiliar item. Cold water ought to be applied to the unfamiliar body when it adheres to the dragster, and when it becomes steady, it ought to be eliminated. • Ajatusha shalya - On the off chance that an unfamiliar article isn't framed of shell lac, it ought to be taken out utilizing a pole covered with beeswax or lac, as recently referenced. • Asthishalya tiryaka kanthasakta ie. In the event that a hard unfamiliar body is found on a level plane stood up in the throat, the patient is compelled to swallow a bunch of hair hung on a long, solid string along with fluid food. He is then compelled to eat more fluid food until his stomach is totally full prior to being compelled to upchuck. At the point when an unfamiliar body is viewed as stuck to a chunk of hair during spewing, the string ought to be suddenly taken out, or a delicate tooth brush produced using plant twigs can be used. On the off chance that these activities bring about it not emerging, it ought to be covered somewhere inside. • Graasashalya kanthasakte ie. In the event that a food bolus becomes stopped in the throat as an unfamiliar body, the individual ought to be compelled to twist and hit hard over the neck with the clenched hand without his mindfulness. On the other hand, he might be compelled to drink oil, ghee, wine, or water to drive the food bolus into the stomach.

#### **Destinations of venupuncture in various sicknesses: -**

Vyadhana sthana (spot of penetrating) is referenced by Acharya Sushruta. • In Galaganda (cancer in the neck)-vein present in uroomoola (base/foundation of the thigh) ought to be penetrated. • In Jihvaroga (illnesses of tongue)- Adhojihva (base of the tongue) ought to be penetrated during siravedhana. • In Taluroga (illnesses of sense of taste)- talu (sense of taste) ought to be penetrated. • In Karnapeeda and Karnaroga (otalgia and ear illnesses)- Siravedhana ought to be finished around the ears (karnyopari samantata). • Gandhagrahana and Nasaroga It ought to be performed at the Nasagra (tip of the nose) in instances of loss of smell sense and nose issues. • In Shiroroga (sicknesses of the head)- veins of a similar spot ought to be penetrated.

#### **The executives of cracks and disengagements: -**

In this part, named, Bhagna Chikitsa, treatment of various sorts of bhagna (breaks) and chyuti (separations) is given. • Akshakasthi chyuti (separation of clavicle): A tight wrap ought to then be applied after the locale has been incited, pulled up with a wooden pestle, or pushed down in the event that it is blasting up. • Grivavivriti (curving of the neck): When the neck is viewed as wound or sunk into the chest, the specialist ought to hold the head at the lower jaw and avatu (scruff of the neck) and pull the neck up. The neck ought to then be wrapped with fabric groups and the patient is told to lay down with his face awake for seven days with practically no laxity. • Hanusandhi chyuti (separation of lower jaw): The specialist ought to apply Panchangi bandha (five-followed wrap), bless the region, manage fomentation, and genuinely realign the lower jaw into its appropriate position. Infusing drops of oil implanted with vata-relieving and sweet drugs into the nose makes huge positive impacts. • Nasabhanga (break of nose): When the nose is slanted or mutilated, it ought to be fixed with the guide of an iron pole. Empty cylinders with openings on the two finishes are then embedded into the nostrils, one into each, and afterward swathed prior to being blessed with ghee and washed in it. • Karnabhanga(fracture of ear): When the ear is broken, it should be set back in its legitimate position, washed in ghee, and bound with ghee-drenched fabric prior to being treated as a new sore. • Sira kapala bhagna (crack of skull bones): When the kapala asthi (level bones of the skull) are viewed as broken without the mastulunga (cerebrum matter) jutting, the region ought to be absorbed a honey-and-ghee combination and wrapped. The patient is then told to just eat ghee (cured) as nourishment for the accompanying seven days.

**DISCUSSION: -**

The preoperative, functional, postoperative, and treatment conventions for different careful strategies have all been covered by Acharya Susruta. Entry points on the face ought to match wrinkles or flaw lines, as per current science, and this reality is indistinguishable from what is demonstrated in the Sushruta Samhita. Different yantras referenced in Sushruta Samhita is practically like the instruments of current science like Svastika yantra can measure up to forceps like Crocodile forceps, tilley's forceps, hartman's forceps and so forth. Tala yantra (with plates or scoops) can measure up to Wullstein measured forceps, Blakeslay forceps, Rosen bended microcurette and so on. Nadi yantra (with one opening or openings at the two finishes) can measure up to Ear speculum, Otoloscope, Endoscopes, Endoscopic pull tips and so on. Shalaka yantras (bar like instruments or tests) are like Jobson's horne test, Bowman lacrimal test and so on. Various kinds of surgeries like Lekhana (Rejecting), Chhedana (Extraction), Bhedana (Cut), Vyadhana (Penetrating), Seevya (Stitching) and so on are being utilized till now. • Present day reproduction systems like otoplasty, which additionally utilizes skin grafts,etc., and rhinoplasty, or nasal recreation (utilizing skin from the cheek to revamp the columella or nasal ala), and so on, are fairly changed adaptations of the techniques recorded in the Sushruta Samhita.

**CONCLUSION: -**

It Acharya gave an exhaustive outline of ENT medical procedure methods that are, generally, genuine and material. Various customary surgeries are as yet pertinent today. With the guide of current turns of events, these medications can be an enormous help with learning new and state of the art rehearses. Shalaky Tantra treat ENT issues fundamentally with painless ways, Shalaky Tantra fix sickness from its main drivers. Regular medications utilized in Shalaky Tantra don't causes unsafe impacts and treat issues really. Shalaky Tantra gives extensive variety of helpful modalities for the administration of issues of eye, ear, nose and throat. The remedial modalities of Shalaky Tantra gives help in illnesses, for example, dizziness, unreasonable ear wax, tinnitus, vestibular neuritis, hypersensitive rhinitis, nasal clog, nasal contaminations, sinusitis, nasal drains, tonsils and throat diseases, and so on.

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