

Conceptual Study of *Nidarshan Tantrayukt with Special Reference to Charak Samhita Nidan Sthana.*

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Abstract—*Charak Samhita* is the most authentic treatise on *Ayurveda* and is the ancient medical science of India. *Ayurveda* has developed its own unique methodology for proper interpretation, termed as *Tantrayukti*, are technical methods for precise understanding of text in the Sanskrit treatise. The important source of understanding *Tantrayukti* is *Charak Samhita Siddhantha adhyaya 12* th. Thus, proper application of *Tantrayukti* serves the purpose of understanding the depth of knowledge of the classics and their *Ayurvedic* texts. It allows to describe anything after the analogy of other things. Here simple examples are given, which everyone can understand, examples are taken from the things, which are well known to the society, therefore even a fool can understand. E.g. in first chapter of *Sharira Sthana*, it is said that *Atma* (soul) has to be accepted as responsible for all the actions. Because the other factors are inanimate and are not capable of doing anything on their own. It is illustrated with the example of making a pot. Those who do not accept existence of *Atma*, will have to say that the clay, the rod, the wheel, all come together in absence of a potter to produce a pot. In clinical medicine, some examples are illustrated to understand the diagnosis, pathology and mode of action of medicines. For deep understanding of *Nidarshan Tantrayukti* perform's are given as per work of *Tantrayukti* as *Prabodhana* and *Prakashana*. With this *trisutriya* Classification, *Trisutra* refers to the three core principles -*Hetu* (causes), *Linga* (signs/symptoms), and *Aushadha* (remedies/treatment) -that form the foundational framework for understanding, preventing, and curing diseases, encompassing the entire scope of *Ayurvedic* knowledge for maintaining health and treating illness. Hence, *Nidan sthana* were selected for this study.

Index Terms—*Nidarshan, Tantrayukti, Hetu, Linga, Prabodhana, Prakashana.*

I. INTRODUCTION

Classical *Ayurveda* texts are composed in a typical “*samhita*” form. The peculiarity of this form is that it always expects and enjoy “to be Brief”. *Charak Samhita* is the oldest and most authentic treatise on *Ayurveda* and the ancient medical conditions and their treatment, it also gives valuable information on geographical, social and economic conditions of India. यदिहास्तियदन्यत्रयत्रेहास्तिनतत्कचिता च.सि. १२/५४

“What we're has been describe in another *Samhita* is also describe in *Charak Samhita*. But these subject which are not describe in *Charak Samhita* are not found in any other *Samhita*.”^[1]

Ancient scholars followed various grammatical and compositional tools while writing their treatises and they are as *Tatchilya*, *Arthasya*, *Kalpna* and one of them is *Tantrayukti*. *Tantrayukti* is the methodology or technique of systemic approach of studying a *Tantra* (science) to interpret its correct, unambiguous meaning for the precise practical application.

So, *Acharya Charak* describes as –

अधीयानोऽपिशास्त्राणि तन्त्रयुक्त्या विनाभिषक।

नाधिगच्छनिशास्त्रार्थान् अर्थान्भाग्यक्षये यथा।। चसि१२-४८

It is impossible to acquire wealth once the luck is vanished. Likewise, *Shashtra* cannot be understood without the help of *Tantrayukti*.^[2] As *Tantrayukti* is used for describing *Siddhantha*, *Nidan* and *Chikitsa* protocols in all *Shashtra*. Proper usage of *Tantrayukti* serves the purpose of understanding the depth of knowledge of the classics and their application in a proper way. *Tantrayukti* are technical methods for precise understanding of text in the Sanskrit treatise. The definition of *Tantrayukti* is given as –

त्रायते शरीरमनेनेति तन्त्रशास्त्र चिकित्सा च, तस्ययुक्तयो योजनास्तन्त्रयुक्तयः॥सु.उ. ६५/ १-२डल्हण

Here *Tantra* means *Shastra* i.e. guiding principles of *Ayurveda*.^[3] *Yukti* is a methodology in which multiple observations are correlated to understand appropriate meaning. Understanding *Tantrayukti* is very important, for proper understanding of *Ayurveda*. *Acharya Charak* has described 36 *Tantrayukti*^[4] whereas 32 *Tantrayukti* was explained by *Acharya Sushruta*.^[5] 1 *Sushruta and KautilyaArthashastra* - 32 2 *Charak , AstangSangraha* - 36 3 *BhattarHarischandra* - 40^[8]

The purpose of *Tantrayukti* is connecting the sentences, clarification and appropriation of hidden ideas which can be achieved through –

1 *VakyaYojna* –

2 *ArthaYojna* - अत्रासां तन्त्रयुक्तीनां किं प्रयोजनम् ? वाक्ययोजनमर्थयोजनं च॥उ६५।४^[9]

- 1) *Vakya Yojana* – Means meaningful arrangement of sentences which are spread. *Yoga, Uddesha, Nirdesa* etc. are useful for *Vakya Yojna*.
- 2) *ArthaYojana* - Appropriation of hidden and apparently inappropriate meanings is *ArthaYojna*. *Adhikarana, Padartha* etc are used for *Aartha Yojna*.

The main utility of *Tantrayukti* is to amplify and enlighten the readers with the intended meaning mentioned in the *Tantras* which can be achieved through

1 *Prabhodhan* - Amplification or expansion of the sentences.

2 *Prakashan* - Enlightening the meaning of sentences.^[10]

असब्दादि प्रयुक्तानां वाक्यानां प्रतिषेधनम्।
स्वावाक्यासिध्दरपि च क्रियते तन्त्रयुक्तीतः ॥
व्यक्तानोक्तास्तु येह्यार्था लीना ये चाप्यनिर्मलाः।
लेशोक्ता ये च केचित्स्युतेषां चापि प्रसाधनम्।। सु. उ. ६५/५-६.

Tantrayukti is helpful at following steps of understanding the proper knowledge -

- 1) When those sentences which have improper order and its order can change anytime. So, it helps for proper arrangement of sentences in correct order. (*vyaktonoktosthu*)
- 2) When those sentences are not clear. So, it helps to clarify the sentence. (*Anirmala*)

3) When those sentences that are doubtful and are not able to enlighten the intend hidden meaning. so, it helps to enlighten the knowledge (*syavayakyasiddhirapi*)

4) When any person is saying untruthful things or pronouncing words improperly in an educational discussion, in order to correct them and also to substantiate our opinion *Tantrayukti* can be used. (len)

5) Helps to enlighten those unclear, improper, hidden meaningful sentences even though written properly, *Tantrayukti* can be used. (*leshokta/asadyadiprayuktanam*)^[11].

There are 36 types of *tantrayukti* are mainly described, in which *NidarshanTantrayukti* is added.

निदर्शने नाम – मूर्खविदूषां बुद्धिसाम्य विषयो दृष्यन्तः। चक्रपाणी

Nidarshan means making someone with low intellect as well as to enlighten the wise understand the exact interpretation of a particular topic by giving an appropriate example.^[12]

II. STUDY RATIONALE

There is a huge time gap of more than a thousand of years between the authors of classical texts, their commentaries and present era. Hence it becomes difficult to understand and interpret the verses. So, the knowledge of *Tantrayukti* is very important. For Ayurvedic disciples, there is always a need for proper understanding of *shlokas*, interpretation of its meaning and its practical application for the preservation of health and treatment of disease. As well as, while studying the *Samhita each* and every verse should be understood by using many tools, *Tantrayukti* is one of them. It is definitely promising that each and every *Tantrayukti* can be separately understood.

Till today a huge work has been done on *Tantrayukti* as a whole, but a very few works is found to be done on some of them like *Uddesha* and *Nirdesha tantrayukti*. *Nirdersha* is a unique *Tantrayukti* where “*murkhavidushyambuddisamy*” (i.e. The examples are coated for laymen and wise) is claimed which is profound use in understanding the rooted meaning in the classical texts. Therefore, *NidarshanTantrayukti* has been selected for study.

Trantayukti allows us to describe anything after the analog of other things. In clinical medicine, some examples are illustrated to understand the diagnosis, pathology and mode of action of medicine.

In *Brihatryi's Samhita*, *Nidarshan Tantrayukti* is widely applied and its speciality about explaining the thing better to wise and layman is its unique peculiarity. As there is no previous work done on *Nidarshan Tantrayukti*. Therefore, this study can generate the base of further *Tantrayukti's* can be separately studied and worked on.

Primary Research Question

What is the role of *Nidarshan Tantrayukti* in better understanding of the concepts mentioned in *CharakSamhita* in *Nidan sthana*.

Secondary Research Question

What is the interpretation of *NidarshanTantrayukti* used in *Nidan sthana* of *Charak Samhita*?

Hypothesis

As this is a literary type of study, hypothesis is not applicable.

III. REVIEW OF LITERATURE

For detail study of *Charak Samhita*, many tools are given, *Tantrayukti* is one of them. *Nidarshan Tantrayukti* is one from the mainly described 36 *Tantrayukti*.

नि + दृश-ल्युट्।१

उदाहरणे दृष्टान्त

दृष्टान्त व्यक्तिनिदर्शनम्। सु^[13]

Explaining *Drustanth* is also known as *Tantrayukti*.

निदर्शन नाम – यन्नि दर्शयितव्यं सूक्ष्ममप्यर्थं स्वधर्म सादृश्यात्स्पष्टीकरोत्यादर्शः इव मुखविधुम्।। अरूणदत्त

Arundatta stated as – Making any minute thing understandable to everyone even with low intellect by giving an example of similar peculiarities. It is explained as mirror image.^[14]

Nidarshan Tantrayukti states examples which can be understood to both folk and wise persons. It allows us to describe anything after the analog of other things. Here, simple examples are given, which everyone can understand. These examples are taken from the things,

which are well known to society, therefore even a fool can understand.

- 1) *Acharya Charka* has described 36 *Tantrayukti's* for the better understanding of *Samhita*. *Tantrayukti* is important for the interpretation of the hidden meaning for clinical and practical application.
- 2) *Acharya Sushruta* has written an individual chapter on *Tantrayukti* describing all 32 *Tantrayukti* in detail with examples.
- 3) *Chakrapani* in his *tikka* on *Charak samhita* has mentioned *Tantrayukti* as *Vyakran*, *Utkranti*, *Abhidhan* and *Hetu* which were mentioned by *Bhattar Harishchandra*.
- 4) *Vd. Anant Dharmadhikari* in his book *CharakUhan*, has collectively described all *Tantrayukti* according to all the *Acharya* with a clinical approach and also for proper interpretation of *Samhita*.

IV. AIM AND OBJECTIVES

Aim: - To explore the role of *Nidarshan Tantrayukti* in better understanding of concepts mentioned in *Charak Samhita Nidan sthana*.

Objective: - To comprehensively study *Nidarshan Tantrayukti* applied in *charak Samhita Nidan sthana*.

Materials: -

- 1) *Charak Samhita* with *Ayurveda Dipika* commentary by *Sri Chakrapanidatta*, - *YadavjiTrikamji Acharya ChaukhambaSurbhartiPrakashan, Varanasi*, Reprint -2017
- 2) *Sushrut, Sushrut Samhita*, edited with *Ayurveda - Tattva -Sandipika* commentary by *Shastri Ambikadutta*, Reprinted, *Varanasi, Chaukhamba Sanskrit Sansthan*, 2020.
- 3) Texts of *Ayurveda* and other reference books will be referred to as and when required.
- 4) Dissertations submitted to the University.
- 5) Articles -Published in index journals.

V. OPERATIONAL DEFINATIONS

1. *Tantrayukti*: -

त्रायते शरीरमनेनेति तन्त्रशास्त्र चिकित्सा च, तस्ययुक्तयो
योजनास्तन्त्रयुक्तयः ॥सु.उ. ६५/१-२डल्हण

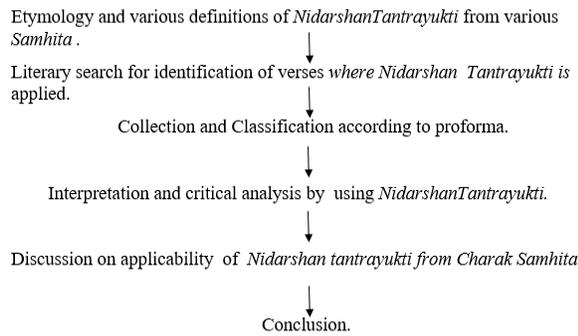
It is tool or methodology to decode and explain the
meaning of verses.

2. *Nidarshan Tantrayukti*: -

निदर्शने नाम – मूर्खविदूषां बुद्धिसाम्यविषयो दृष्यन्तः।
चक्रपाणी

Illustrations which explain the meaning to both
laymen and wise person.

VI. METHODOLOGY



Proforma no. 1

- Identification of verse where
NidarshanTantrayukti is applied.
- Placement of verse as *Adhyaya* no, name and
location.
- Meaning explained for *Layman / Samanyabuddhi
Shishya*
- Meaning explicated for Wise person / *Vidushyam*
] - explanation from Tika.

Proforma no. 2

Application of *NidarshanTantrayukti* –

- Hetu *Sutra*'s
- Lakshan *Sutra*'s
- Chikitsa *Sutra*'s.
 - swasthsya swastha rakshanam*
 - aturyasya vikas pramokshanam*

Proforma no. 3 -

Utility of *NidarshanTantrayukti* for full filing the aim
(Prayojna) of *Tantrayukti* -

- Prabhodhan* - Amplification or expansion of the
sentences.
- Prakashan* - Enlightening the meaning of
sentences.

Proforma no - 4

Critical Analysis of All Proforma no 1,2 and 3.

VII. OBSERVATION

Nidansthana

1. Sutra – Ch ni 1/38-39

Topic- Use of ghee in fever.

यथा प्रज्वलितवेश्म परिषिञ्चन्तत वारिणा ।

निः शान्ततमलिप्रेत्य तथा जीणणज्विघट्टम् ॥३८॥

Different Meaning for Layman and Wise Person

A) Meaning for layman –

As people spray water over a house set on fire, so also
ghee should be used with a view to alleviate chronic
fever.

B) Meaning by wise person

Explained from *Chakrapani-Tikka*.

Both pitta and ghee are unctuous, but ghee alleviates
pitta because the unctuousness in the latter is but too
insignificant factor which is overcome by the coldness
of ghee. Along with *tejas mahabhakta*, *jalamahabutta*
having cold properly also enters into the composition
of *pitta*. But the unctuousness and coldness of
jalamahabutta are super coded by the unctuousness
and heating properly of the *tejas mahabhakta*. However,
the liquidity of *pitta* caused by *jalamahabutta* is not
afflicted by *tejas*. Liquidity, reduced unctuousness and
heat are also commonly observed in water when
exposed to fire. It attributes produced by the
combination of various *Mahabhakta*.

For ex – *jalamahabutta* which composes the Sali rice
produces coldness and not heaviness in the latter.
Thus, the various properties where it is difficult to give
a rational explanation may be attributed to some
unforeseen factors. Generally during the chronic stage
of the fever, roughness appears in the body due to the
suppression of unctuousness of *pitta* by the dominance
of *Usman*. Thus, ghee which is unctuous and cold is
useful in this condition. In the above verse, *pitta* is
correlate to *Agni* and house is correlate to *ghutra*. As
in chronic jawar, *pitta* gets aggravated but which is
without *jalamahabutta*, dominating to roughness and
causes harm to body, to increase opposite *dosas*
condition, ghee is useful as it acts on roughness created
by *pitta*.

Type of *Sutra* – *Chikitsa Sutra*

Work of *Tantrayukti –Prakashan*.

2. *Sutra* – Ch ni 4/50

Topic- Etiology of *Prameha*.

गधृनुमभ्यवहायेऽस्नानचङ्क्रमणदृषविम्।

प्रमेहाः क्षिप्रमभ्येतत नीडद्रमु लमवाण्डजाः ॥५०॥

Different Meaning for Layman and Wise Person.

A) Meaning for layman –

As the birds attracted towards the trees which lies their nests similarly *Prameha* affects people who are voracious eaters and have aversion to bath and physical exercises.

B) Meaning by wise person –

Explained from Discussion with experts.

In the above verse, *Prameha* patient is compared to *grudhan* i.e. pig and *niddruma* is given for nest of bird. As the above factors which causes *Prameha* included that are avoidance of physical exercises, etc. i.e. above verse has same meaning. As pig has high attention towards food, they avoid to do physical exercises etc. which causes over weightiness.

Same those who have aversion to bath and physical exercise causes *kapha* dominance which lead to *prameha vyadhi*. The characteristic lifestyle of pig is somewhat same as causative factors for developing *prameha*. As bird attracted towards the trees same as *prameha* patients avoid to do physical stress

Type of *Sutra* – *Hetu Sutra*

Work of *Tantrayukti – Prakashan* .

3. *Sutra* – Ch ni 5/14-15

Topic- Warning Regarding Treatment of *kustha*.

यथा ह्यल्पेन यत्नेन छिद्यते तरुणस्तरुः।

स एवातिप्रवृद्धस्तु छिद्यतेऽतिप्रयत्नतः॥१४॥

एवमेव विकारोऽपि तरुणः साध्यते सुखम्।

विवृद्धः साध्यते कृच्छ्रादसाध्यो वाऽपि जायते॥१५॥

Different Meaning for Layman and Wise Person

A) Meaning for layman –

As a young tree can be cut very easily and its cutting involves excessive effort when the tree is well grown, so also the disease is easily curable in its primary stage; it becomes incurable or difficult for cure as and when it reaches the advance stage.

B) Meaning by wise person –

Explained from Discussion with Experts.

Example of tree is very unique in this case for *Tarun* tree, young sapling the roots are not deep but as it grows out the Deeping of root is important. Similarly, when *dosas* are receding in initial *dhatu*s it is easy to cure and as it penetrates deeper *dhatu*s the treatment becomes difficult. Similarly, not only these, the time factor is also important as this time lapses the treatment becomes difficult.

Type of *Sutra* – *Lakshan Sutra*

Work of *Tantrayukti –Prakashan*.

Conclusion

Classification of verses where *Nidarshan Tantrayukti* according to *TriSutra* 's. –

1. *Lakshan sutra* –01.
2. *Hetu Sutra*-01.
3. *Chikitsa Sutra*-01.

Classification of Verses where *Nidarshan Tantryukti* is used according to work of *Tantrayukti*.

Work of *Tantrayukti* - No of verses

Prabodhana –00.

Prakashan -03.

VIII. DISCUSSION

Acharya *charak* mentioned total 36 *Tantrayukti* in last chapter of *charak samhita*. *Tantrayukti* are like sun rays to the sleeping pond of Lotus. The dormant lotus buds will bloom on the arrival of sunlight.[24] Similarly, the hidden ideas of the treatise will open up by use of these *Tantrayukti*'s. While, *Nirdarshan Tantrayukti* allows to describe anything after the analogy of their things. For these simple examples are given, which everyone can understand. As described in definition as it is for both layman and wise person. This simple example gives special understanding. The *Murkha – Vidhusyam buddhi samyam* term is also used while defining the *Drustanth*. Secondly, the keywords which are useful to identify *Nidarshan Tantrayukti* like *yatha, Eva*, etc. are also used for *Upman Praman*. Then the question arises what is different between them.

If one studies *Drustanth* and *Aupamy*a both are quoted under the title of *Vadmargapada*. [26] The purpose of *Vadmargapada* is to state and define one's opinion in order to get widely accepted by all and hence

Drustanth is one of the parts of *Panchavayvi-Nyaya-vakhya* [27] and while defining *Drustanth* -
दृष्टान्तः- दृष्टान्तो नाम यत्र मूर्खविदुषां बुद्धिसाम्यं, यो वर्ण्यं वर्णयति |

Here, *Sadhya-sadharmya bhava* is important which is quoted by
यो वर्ण्यं वर्णयति.

Here it is not necessary to derive deep meaning, only analysis of situations to similar situation (presentation) is done. Next for *Aupamya*, *Aupamya* is considered as one of the *Pramana*, here *Sadnya-sadnyi Sambandha* is important. Here also *Prasidha-Sadharmya. Sadhya-Sadhanam* is accepted.

Sometimes it is hard to discriminate between *Aupamya*, *Drustanth* and *Nidarshan Tantrayukti*. But whenever the example is decoded which enhances the understanding of *Tantra* and which has special understanding for wise can be considered as *Nidarshan Tantrayukti*.

When same examples are quoted to prove the facts, they change the role. Also, *Upman Pramana* is widely used by *sushruta* where it is used to show similarities between *shastra* or more two structural unites like *Rakta* is compared with three qualities (*indragopa, asanhatam, avivarna*) [30] which makes student to easily understanding the colour of blood but we apply the *Nidarshan tantrayukti* to same *Sutra*. One can understand that there is variation of blood color's which may be because of *Prakruti*. Hence, *Nidarshan Tantrayukti* always enhances the deep meaning and at same time satisfies to *Alpabuddhi-Shishya* also.

Trividh—shishya-buddhi gamyatva [31] is a speciality of our science and *Nidarshan Tantrayukti* plays a vital role in it.

It is difficult to identify the work of *tantrayukti* separately as *Prabodhana* and *Prakashana*. Here, we identify it on the basis of operational definition of *Prabodhana* and *Prakashana* given in methodology. Thus, when we work on this keyword “*murkha-vidushyambuddhi-samyam*”, there is no limit for achieving *viddhusyam -buddhi samyam* (i.e. satisfaction for wise). The more and more you explore, the more and more deep meanings can be understood. It is said that more and more go through *samhita*, every time new knowledge can be gain. On similar base we can say for *Nidarshan Tantrayukti* also.

The present work was humble attempt to derive deep meaning.

IX. CONCLUSION

The study of *Charak Samhita* for *Nidarshan Tantrayukti* lead to following outcomes.

- Total 3 *Sutra* s were found, where *Nidarshan Tantrayukti* is used in 3. All three types of *sutra* are found.
- Among 3 *Sutra* s where *Nidarshan Tantrayukti* was evident, the deep meaning for wise person (*vidusham buddhisamyam*) was derived from the examples

Directly with the help of *Chakrapani* commentary for 1 verses while

For 2 *Sutra Tantrayukti* is applied gives direct meaning for wise person from *Chakrapani Tika* while Meaning for wise person for 2 verses are explained from discussion with experts.

No any example was found where deep meaning could not be analysed..

Hence *Nidarshan Tantrayukti* can be applied for examples and there exists the deep meaning which satisfies the thirst of knowledge for wise person.

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