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Article Received on 11/09/2024

Article Revised on 01/10/2024

Article Accepted on 20/10/2024

ABSTRACT

Introduction- Ayurveda is a holistic system of medicine that relies on its own fundamental principles enshrined in the classical texts known as *Shastra*. Acharyas adopted several methods like *Tantrayuktis*, *Shaktigraha et al* to make people understand the *Shastra*. For the common people, there are certain tools of exposition like the the common sayings and the *Nyayas* (maxims). *Nyaya* is a device which takes us near to the intended meaning of the speaker. *Nyayas* (maxims) are used for many purposes like explanation of difficult subject, illustrate a topic through common examples and to clarify the ambiguity in meaning. The original classical text like Charaka Samhita and Sushruta Samhita, describe the way to live healthy and to treat the disease. These descriptions are coded in the form of *shlokas* that need to be decoded. This decoding is done through the application of *Nyayas* (maxims). Here, an attempt has been made to review the application of *Nyayas* (maxims) in better understanding of Sushruta Samhita. **Aim-**To explore the applied aspect of *Nyaya* (maxim) in understanding the Sushruta Samhita. **Materials & Methods-** All the classical texts of Ayurveda with available commentaries, published research articles and other sources have been compiled and analysed. **Discussion -** A thorough observation of the Sushruta Samhita reveals that the *Nyayas* (maxims) are not directly found in the original text. The commentators like Dalhana have explained the *Nyayas* (maxims) in different contexts to elaborate the meaning and logic behind the textual description like the nomenclature of a chapter, explanation of method and methodology *et al*. **Conclusion-** It becomes clear that the application of *Nyayas* (maxims) makes the understanding of the information coded in the Sushruta Samhita easy to comprehend.

KEYWORDS: *Nyaya* (maxim), Ayurveda, Sushruta Samhita.**INTRODUCTION**

Ayurveda is a holistic system of medicine that relies on its own fundamental principles enshrined in the classical texts known as *Shastra*. Acharyas adopted several methods like *Tantrayuktis*, *Shaktigraha et al* to make people understand the *Shastra*. For the common people or the layman also, there are certain tools like the *Nyayas* (maxims). Description of *Nyayas* (maxims) in Indian traditional literature like the *Veda*, *Purana*, *Upanishada Kavya*, *Darshana* etc. *Nyayas* (maxims) are common rules or happenings widely observed in day to day life of people. *Nyayas* (maxims) usually take the form of a common occurrence or a story that can be applied as an aphorism to sum up an event, situation, or circumstance. These are used for many purposes like explanation of any difficult subject, illustrate a topic through common examples and to clarify the topic. The original classical text of Ayurveda like the Charaka Samhita and Sushruta

Samhita, describe the way to live healthy and treat the diseases. These descriptions are coded that need to be decoded. This decoding is done through the application of classical tools like the *Tantrayuktis*, *Shaktigraha* and *Nyayas* (maxims). Here, an attempt has been made to review the application of *Nyayas* (maxims) in better understanding of Sushruta Samhita.

The word *Nyaya* (maxim) is derived from “Ni” dhatu and can be understood as - *Nyaya* (maxim) is a tool which takes us near to the intended meaning of the speaker.^[1]

Whatever is followed by the superior (gentlemen), the same is emulated by the others. The people in the world follow the methodology of the gentlemen. *Nyaya* (maxim) is a method or general rule or logical explanation or a principle through which various concepts are understood or explained.

Ancient Ayurvedic seers utilized different *Nyayas* (maxims) at many instances for the better understanding of Ayurvedic concepts since the treasure of knowledge is encrypted in the form of *Sutras*. *Shlokas* are coded language having multiple meanings. Mere simple translation may not convey the true intention of the author. Therefore, proper understanding of these verses requires the help of tools like the *Nyayas* (maxims). Thus, *Nyayas* are essential for understanding of the classical texts in a better way.

Nyayas (maxims) are of three types namely *Drishtanta* (Illustrations), *Paribhasa* (Rules or Principles) and *Adhikarana* (Topic of discussion). Some seers classify them based on their description in an original text or in their commentaries.^[2]

Aim

To explore the application of *Nyaya* (maxim) in understanding the Sushruta Samhita.

MATERIALS AND METHODS

Classical texts of Ayurveda mainly the Sushruta Samhita with available commentaries, published research articles and other sources have been compiled and analysed. The analysis will be done on the basis of the meaning conveyed, the procedure and its application.

OBSERVATIONS

On thorough study of the Sushruta Samhita, the *Nyayas* (maxims) traced are:

- *Shilaputraka Nyaya* (maxim of stone and its parts)
- *Chandana-bhara-khara Nyaya* (maxim of ass carrying the load of sandalwood)
- *Chatrinogacchanti Nyaya or Chatrini Nyaya* (maxim of people going with umbrella)
- *Chikitsabijopadesha Nyaya* (maxim of deliberation of the primary elements of the treatment)
- *Kedari Kulya Nyaya* (maxim of field and canals)
- *Ghrita-dagdha Nyaya* (maxim of burnt with ghee)
- *Panka Prakshalana Nyaya* (maxim of washing of wet mud)
- *Navaghatapanka Nyaya* (maxim of new pot and mud)
- *Shabdaarchijalasantana Nyaya* (maxim of movement of sound, fire and water)
- *Kakakshi-golaka Nyaya* (maxim of crow's eyeball)

1. *Shilaputraka Nyaya* (maxim of stone and its parts)

This *Nyaya* (maxim) is referred in the context of *Srishti-utpattikrama* (evolution theory) in Dalhana's *Nibandhasamgraha* commentary of Sushruta Samhita.^[3]

Padartha Jnana

Shila means a rock or big stone

Putraka means part or a sculpture carved out of it.

Prakriya Jnana

This is a *Nyaya* (maxim) of a big stone and its sculptures. The sculpture made from a stone is to be considered as its progeny (*Putra*). This means 'when a large stone is broken into small pieces, though the size differs from big to small, their quality remains the same i.e. *Shilatwa* (rockiness)'.^[3]

Application

Sushruta Samhita approves the process of evolution mentioned in the philosophical school of Samkhya that begins from *Avyakta* having three basic qualities i.e. *Satva*, *Rajas* and *Tamas*. From *Avyakta*, *Mahat* is produced and from *Mahat*, *Ahankara* evolves. Further eleven *Indriyas* (sense organs) and the *Panchamahabhutas* (five Basic elements) evolve. All the later products have the basic qualities present earlier. Just as an ocean is the base of varied types of aquatic objects and creatures, *Avyakta* is the base of all unmanifested beings. Thus, with the help of this *Shilaputraka Nyaya* (maxim of stone and its parts). Acharya presents a clear explanation of evolution theory in Ayurveda. *Rupatva and Rupitva of Avyakta* is considered by *Shilaputraka Nyaya* (maxim of stone and its parts). This is an example of approval of the theory of *Satkaryavada* (transformation) in Ayurveda.^[3]

2. *Chandana-bhara-khara Nyaya* (maxim of ass carrying the load of sandalwood)

This *Nyaya* (maxim) is found in original text of Sushruta Samhita *Sutra Sthana* chapter four during the description of word '*Prabhashana*'.^[4]

Padartha Jnana:

Chandana-bhara means 'load of sandalwood'

Khara means an 'ass'

Prakriya Jnana

An ass carrying the sandalwood on its back doesn't know the importance of sandalwood because of its ignorance. The ass considers the precious sandalwood as only the load without its merits.^[4]

Application

The knowledge which is acquired by repeated reading and learning by heart without any understanding is futile and a wasteful exercise just like sandalwood considered as an ordinary "load" by a foolish ass.

Here is the verse- as ass carrying the load of sandalwood feels only the load and not the (fragrance of) sandal, (similarly) those having gone through many scriptures but ignorant of their ideas only carry them like an ass.

Now the significance of this *Nyaya* (maxim) can be interpreted as- A student who has learnt the texts but is unable to describe or apply the knowledge when needed can be equated with an ass carrying sandalwood on its back considering it as burden without knowing or

enjoying the fragrance and qualities of this precious wood.^[4]

3. *Chatrinogacchanti Nyaya or Chatrini Nyaya* (maxim of people going with umbrella)

This *Nyaya* (maxim) is referred by the commentator Dalhana in two contexts of Sushruta Samhita (1) *Sutra Sthana* chapter sixteen during the description of *Karnabandhaakriti* (shapes of sutures of ear lobule)^[5] (2) *Nidana Sthana* chapter thirteen during the description of *Kshudra Rogas* (minor diseases).^[6] (3) *Uttara Tantra* chapter thirtynine during the description of treatment of *Pittaja Jwara Avastha*. (4) *Uttara Tantra* chapter fifty-Two during the description of different types of *Kasa*.

Padartha Jnana

Chatrinah means People with umbrella

Gacchanti means Going

Prakriya Jnana

Nyaya (maxim) of the men with umbrellas. The thought here is of a crowd of men, many of them with umbrellas open, and so all seeming to have them. This *Nyaya* (maxim) is employed as an indication based on majority group that subdues the minority (here, without umbrellas) and the characteristic of majority is considered as the characteristic of the whole group. Therefore, in a crowd with many people bearing umbrella and few people without umbrella; it is generally said that all the people are having umbrella. In this manner, this commonly occurring phenomenon "*Chatrinogacchanti Nyaya*" (maxim of people going with umbrella) can be applied in elucidating the Ayurvedic concepts in certain contexts.

Application

In the context of shapes of suturing of the ear lobule, Sushruta mentions fifteen different options of methods and techniques of repairing the ear (otoplasty). Out of these fifteen, only ten are applied and the remaining five are considered as irreparable. Here, the majority is of the reparable ten conditions and therefore, the minority five irreparable are subdued by the majority. In this context, the maxim of "*Chatrinogacchanti Nyaya*" (maxim of people going with umbrella) is therefore applied.^[5]

In the context of *Kshudra Roga Nidana*, Dalhana comments that although *Rohini*, *Valmika* etc. are *Maha Rogas* mentioned in the context of *Kshudra Rogas*, there is dominance of *Kshudra Rogas* and therefore the name of the chapter is based on the majority which is *Kshudra Roga* (minor disease). Here also, the common phenomenon of "*Chatrini Nyaya*" (maxim of people going with umbrella) can be applied to understand the view of the author in a clear manner.^[6]

In the context of the treatment of specific manifestation of *Pittaja Jwara*, Sushruta first describes the internal medicine in the form of cold infusion followed by the *Murdhni Lepa* (scalp ointment). In this case, the

commentators clarify that the scalp ointment (*Murdhni Lepa*) is mentioned along with the infusions which appears erroneous. There is dominance of infusion which is approved by the "*Chatrinogacchanti Nyaya*" (maxim of people going with umbrella).^[7]

In the context of types of *Kasa*, Sushruta mentions that this five types of *Kasa* when untreated produce *Rajyakshma*. Commentator objects that the *Kshayaja Kasa* cannot be the cause of *Kshayaja Rajyakshma*. Clarifying the matter, commentator states that this can be understood by the application of "*Chatrinogacchanti Nyaya*" (maxim of people going with umbrella) as there is dominance of four types of *Kasa* producing *Rajyakshma*.^[8]

4. *Chikitsabijopadesha Nyaya* (maxim of deliberation of the primary elements of the treatment)

This *Nyaya* (maxim) is specific contribution of Sushruta seen in Sushruta Samhita *Sutra Sthana* chapter one in the context of "*The main topic of discussion*".^[9]

Padartha Jnana

Chikitsa means Treatment

Bijopadesha means deliberation on the seed (primary factors) of treatment- These are *Purusha*, *Vyadhi*, *Aushadha* and *Kriyakala*.

Prakriya Jnana

The seers of Indian knowledge systems including Ayurveda employ a unique method of describing the subject which is *Uddesha* (Concise form) and *Nirdesha* (elaboration). In this sequence, Acharya Sushruta describes the complete treatment modality in the form of *Bijachatushtaya* i.e. the four primary factors of treatment in Ayurveda. Just as a seed develops into a plant, these four primary factors are necessary for the Ayurvedic treatment.^[9]

Application

The seed (primary factors) responsible for the treatment have been propounded in nut-shell in the beginning which are elaborated in the remaining chapters of the treatise. Here, just as a seed is responsible for development and growth of a plant, the four primary factors are primary requirements for the treatment. This group of four, in fact, covers the whole scripture.^[9]

As a seed put in the earth grows with root, stem, branches and leaves and expands further, the seed of medicine described in the first chapter is elaborated in the sections of *Sutra*, *Nidana*, *Sharira*, *Chikitsa*, *Kalpa* etc. bestowing the fruit in the form of health.^[9]

5. *Kedari Kulya Nyaya* (maxim of field and canals)

This *Nyaya* (maxim) is described by the commentator Dalhan in the chapter forty six of the *Sutra Sthana* in the context of "*nourishment of the tissues*".^[10]

Padartha Jnana

Kedari means field (paddy field)

Kulya means In this reference denotes a small canal

Prakriya Jnana

The technique is used in the process of irrigation where the water from the reservoir is supplied to small fields (*Kedari*) through canals. In *Kulya* (canals) the movement of water takes place in the direction of gravitational force. The water reaches to the first part of the field (*Kedari*) and after that it reaches the second part of the field by pressure gradient process (when first *Kedari* (field) filled with water then water moves to the next *Kedari* (field)). It explains the passive diffusion of particles across the cell membrane.

Application

This *Nyaya* (maxim) is applied by Dalhan to explain the process of conversion of the food to all the *Dhatus*. The commentator applies this *Nyaya* (maxim) to show that it is the *Rasa* which nourishes all the *Dhatus* sequentially. Just as the water from a canal first irrigates the field nearest to it, followed by the other fields in the areathrough which it passes.

Since *Rasa Dhatu* is the nearest, the essence part of food reaches it through the channels of *Rasa* and nourishes it. After nourishing the *Rasa Dhatu* by the action of *Rasa Datvagni*, the essence part of food nourishes the next *Dhatu*, i.e. the *Rakta Dhatu*. In this manner, the essence part of food (*Ahara Rasa*) circulates from one tissue to the next and nourishes them.^[10]

6. Ghrita-dagdha Nyaya (maxim of burnt with ghee)

This *Nyaya* (maxim) is found in Sushruta Samhita *Sharira Sthana* chapter two during the description of ‘**features of vitiated Semen**’.^[11]

Padartha Jnana

Ghrita means Ghee (Melted butter)

Dagdha means Burnt

Prakriya Jnana

It is seen that a person “**burnt with ghee**” is used commonly to indicate the burning sensation produced by the molten ghee. In reality, the ghee at room temperature cannot cause burn as it actually subsides the burns. Here, burnt with ghee actually means the hot ghee. Burning is caused by the heat of fire and not by the ghee itself.^[11]

Application

This *Nyaya* (maxim) is applied in the explanation of the *Raktaja Vikaras* i.e. the diseases caused by the vitiation of *Rakta*. It is well-known that the disease can be caused only by the *Dosha* which are *Vata*, *Pitta* and *Kapha*. The *Rakta* being a *Dhatu* cannot cause disease at its own. So the *Raktaja Vikaras* mean “**The diseases caused by the Rakta vitiated by the Dosha**”. This is understood in terms of *Ghrita-dagdha Nyaya* (maxim of burnt with ghee) as the burns are actually caused by the heat and not

by the ghee itself. This *Nyaya* (maxim) is applied to a phrase where the true cause masks the appearing cause and the latter seems to be the real cause.^[11]

7. Panka Prakshalana Nyaya (maxim of washing of wet mud)

This *Nyaya* (maxim) is not seen directly in Sushruta Samhita but we can apply it logically in the context of *Dinacharya* described in Sushruta Samhita *Chikitsa Sthana* chapter twenty four namely *Anagatabadha Pratishedha*.^[12]

Padartha Jnana

Panka means Wet mud

Prakshalana means Washing

Prakriya Jnana

The *Nyaya* (maxim) of the washing off the mud. It is a common observation that “**Prevention is better than cure**”. This *Nyaya* (maxim) postulates that it is better to keep away the mud than washing it off later.^[12]

Application

In the context of *Anagatabadhapratishedha* i.e. checking the occurrence of the disease (to appear in future), the commentator Dalhana comments that the prohibition of occurrence of disease means its treatment. Its treatment means healthy sequence of diet and conduct during the day and night. The six seasons are also included in the day and night. *Rutucharya* (seasonal regimen) is also included in it. Thus, here the prevention from diseases can better be understood by *Panka Prakshalana Nyaya* (maxim of washing of wet mud), i.e. prevention is better than cure.^[12]

We have seen during covid-19 that the Government of India announced lock down to prevent the spread of the disease. Likewise, this chapter gives all the information about how the people can maintain *Swasthya* (health) by preventing themselves from the cause.

9. Navaghatapanka Nyaya (maxim of new pot and mud)

This *Nyaya* (maxim) is found in Sushruta Samhita *Nidana Sthana* chapter three namely *Ashmari Nidana* under the description of the “**Pathogenesis of Ashmari**”.^[13]

Padartha Jnana

Navaghata means New pot

Panka means Wet mud

Prakriya Jnana

In a new pot, the mud collects at the bottom preventing the water to ooze out.

Application

This *Nyaya* (maxim) is applied to understand the formation of *Ashmari* through the Ayurvedic perspective. Dalhan explains that in persons who often consume food

which increase *kapha*, the *kapha* increases forming a coating at the bottom of the bladder, then reaching the orifice of the bladder blocking it; due to such blockage, the person feels that the bladder is being torn, punctured and pricked. The bladder also appears to be heavy and cold. A stone is formed which is white, unctuous, big like a hen's egg and similar to *Madhuka* flower in colour (light yellow). This is to be understood as produced by *Slesma (Kapha)*.^[13]

When a person eats mucilaginous food, he gets mucilaginous stones that clogs the sources, that is, stops them. "*Upalipya*" or coating occurs on the *Ashmari* understood by *Navghata Panka Nyaya (maxim of new pot and mud)*.^[13]

10. *Shabdaarchijalasantanvat Nyaya (maxim of movement of sound, fire and water)*

This *Nyaya (maxim)* is found in Sushruta Samhita *Sutra Sthana* fourteen chapter during the description of "*Circulation of Rasa Dhatu*".^[14]

Padartha Jnana

Shabdaarchijala means Sound, Fire and Water

Santanvat means spread or expand

Prakriya Jnana

It is seen that sound always moves laterally, the fire moves upward while the water always moves in downward direction.

Application

This *Nyaya (maxim)* is applied to understand the movement or circulation of the *Rasa Dhatu* in the whole body. The *Rasa Dhatu* is the first and primary *Dhatu* that nourishes other *Dhatu*s. To show the direction, the movement of three common substances namely sound, fire and water are observed and applied.^[14]

11. *Kakakshi-golaka Nyaya (maxim of crow's eyeball)*

This *Nyaya (maxim)* is found in Sushruta Samhita *Sutra Sthana* forty six chapter during the description of "*Qualities of Godhuma*".^[13]

Padartha Jnana

Kaka means Crow

Akshi means Eye

Golaka means Orbit (Eyeball)

Prakriya Jnana

This is the maxim of the crow's eye ball. Crows can see with only one eye. Crows have divided vision. Each eye can see separately, independent of the other eye. Crows' eyes can see and process two separate unrelated pictures, seen simultaneously by right and left eye. So technically, Crows can see an entire picture with just one eye. This *nyaya* talks about the multiple utility of an entity.^[15]

Application

Acharaya Dalhana has quoted this *Nyaya (maxim)* in Sushruta Samhita while describing the qualities of *Godhuma (wheat)*. The *Godhuma (wheat)* has *Snighdha* and *Atishita Gunas* which is commented by Dalhan as the word "*Ati*" meaning profuse should be understood for both *Snighdha* and *Shita Gunas*. This is understood by the application of *Kakakshi-golaka Nyaya (maxim of crow's eyeball)*.^[16]

DISCUSSION

The ancient Indians are well-known for their desire to gain more knowledge as they considered knowledge as a sacred entity. The devotion and untiring efforts of the seers aimed at the growth and development of mankind. The Indian thinkers discovered new methods of investigation and acquired knowledge of the world around them and the world within themselves. The ancient indian sciences also known as Indian knowledge systems used certain unique scientific methods to unravel the truth. These method include the devices of scientific treatises called *Tantrayuktis* (canons of exposition), *Arthashrayas* (the seats of comprehension), *Kalpanas* (secondary sense of word) and the *Nyayas (maxims)*.

The Indian treatises were composed in concised form which made it difficult for a person of low intellect to understand and apply the information coded in the form of *Sutras*. With the passage of time, different scholars used certain devices to make the understanding of the treatise easy. In this sequence, the *Nyayas (maxims)* were widely used to assist understanding of the hidden meaning in a treatise. The *Nyayas (maxims)* generally describe the natural events commonly visualized by all whether a Pundit or a layman.

Ayurvedic treatises were composed in a concise form having the ability to be expanded. One of the tools of expansion is the application of *Nyayas (maxims)*. Although, a few *Nyayas (maxims)* are directly seen in the original text. The commentators have elaborated the subject matter using *Nyayas (maxims)*. These *Nyayas (maxims)* help to understand a complex subject as they employ simple day-to-day happening around us. *Nyayas (maxims)* are mainly used to clarify the doubts arising in the mind of the scholars. On keep observation of the Sushruta Samhita, eleven maxims have been found which have made the understanding of the text better.

CONCLUSION

From the above discussion, it becomes clear that the application of *Nyayas (maxims)* make the understanding of the information coded in the classical text like Sushruta Samhita becomes very easy to comprehend. This is a unique method adopted by our seers of yore enabling an easy comprehension of the text.

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