



SHWETA PRADAR IN AYURVEDA- A REVIEW

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ABSTRACT

Shweta Pradara is one of the most common and burning problem faced by the women all around the globe. No woman is an exception to this illness. Many of the gynaecological disorders present *Shweta pradara* as the major complaint which if neglected may lead to ascending infections harming the general health and disturbing the women psychologically. *Shweta pradara* can be a symptom of many diseases as well as an independent entity. The white discharge with foul smell makes it embracing to get into the social gatherings and even engaging in to her personal affairs. The white discharge may start as a simple problem and end in severity up to infertility if not treated at right time. There are many treatments prescribed for this problem but not free from side effects and reoccurrence. Hence selection of an appropriate treatment without disturbing the other system is very much essential. The present study has been designed to substantiate the *Nidana* and *Samprapti*, *Samprapti Vighantana* of *Shweta Pradara*, so that an alternative better form of therapy can be made available in those suffering from *Shweta Pradara*. Taking into account, the complications of untreated *Shweta Pradara* like infertility etc. It is therefore imperative that this condition be actively treated and the quality of life be restored.

KEYWORDS : *Shweta Pradara*, Vaginal Discharge, Infertility, White Discharge.

INTRODUCTION

Today when we are stepping in the 21st century, we can see remarkable changes in the society. The note-worthy is, women stepping out of their home and playing key role in various field. However, because of the present quick and changing way of life, women are going towards so many unwholesome living lifestyle modifications, not maintain proper hygiene due to fast living conditions. That's why she can't give careful consideration to her well being and landing up into physical and mental health problems. In the present scenario every women wants to become an efficient multi-tasker due to which she became so busy that she cannot able to demark that, this busy life style implies stress. Stressful modern life style, food habits, social status, occupation affects the local environment of vagina which leads to higher incidences of *Shweta Pradara*.

Nirukti of the term *Shweta Pradara*:

Shweta means anything which is white in colour. *Pradara* means excess or in increased quantity, which indicates excessive flow.⁽¹⁾ Hence the combined term *Shweta pradara* means excessive white discharge per vagina.

Different varieties of vaginal discharges are explained under different context of *pradara*. An attempt is made to summarise the various types of vaginal discharge on the basis of consistency, colour & smell etc, in Table 1.

Table No. 1 - Types of Vaginal discharge as explained in Ayurvedic classics

<i>Tanu</i> (thin) ⁽²⁾	The discharge is thin or watery and noticed when there is vitiation of <i>Vata dosha</i> .
<i>Shweta</i> (White), <i>Sakapha</i> ⁽³⁾	The discharge is thick and mucoid. It involves vitiation of <i>kapha dosha</i> .
<i>Snigdha</i> (unctuous) ⁽⁴⁾	The discharge is unctuous.
<i>Vidagdha</i> (burnt like), <i>peeta</i> ⁽⁵⁾	The discharge is muco-purulent. It mainly involves vitiation of <i>kapha</i> and <i>pitta</i> .
<i>Picchhila</i> (slimy) ⁽⁶⁾	The discharge is slimy. It is found when there is vitiation of <i>kapha</i> accompanied with <i>vata</i> .
<i>Durgandhi</i> (purulent) ⁽⁷⁾	The discharge is a purulent one. Noted in vitiation of all the three <i>dosha</i> .

There is no reference for the terminology “*Shweta Pradara*” in the *Brihatrayee* - the three main treatises of *Ayurveda*. Anyhow, *Cakrapanidatta*, the commentator of *Charaka Samhita* has explained *Shwetapradara* as *pandura pradara*⁽⁸⁾ and *Indu*, the commentator of *Ashtanga Sangraha* explains it as *shukla asrigdara*.⁽⁹⁾ There is a mentioning of *Shweta pradara* in the later text books of *Ayurveda* like *Sharangadhara Samhita*⁽¹⁰⁾, *Bhava Prakash*,⁽¹¹⁾ *Yoga Ratnakara*⁽¹²⁾ in the context of *yoni srava*. Anyhow in all these references, it has not been explained as a separate disease entity, but as a symptom of an underlying pathology. In spite of this, *Shweta pradara* seeks maximum attention from the physicians as, irrespective of the underlying pathology, patients come to seek treatment giving utmost importance to this symptom and moreover, it still remains to be a challenge to the gynaecologists. The various disorders in which *Shweta pradara* exhibits itself as a symptom are explained in table.2.

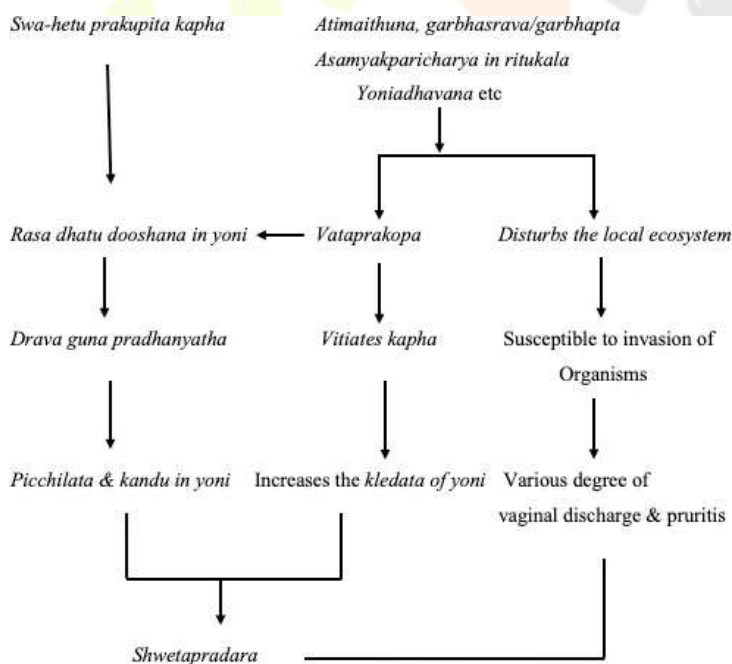
Table 2: Disorders where *Shweta pradara* is a main symptom

<i>Yoni vyapat</i>	<i>Lakshanas</i>
<i>Kaphaja yonivyapat</i> ⁽¹³⁾	<i>Picchila</i> (slimy), <i>kanduyukta</i> (associated with itching), <i>atisheetala</i> (cold) and <i>alpavedana</i> (less pain)
<i>Sannipatika Yonivyapat</i> or <i>Tridoshaja</i> or <i>Sarvaja yonivyapat</i> ⁽¹⁴⁾	When the condition involves all the <i>doshas</i> (biohumours), it presents with <i>shweta</i> (white) and <i>picchila</i> (slimy) discharge along with <i>daha</i> (burning sensation) and <i>shola</i> (pain).
<i>Upapluta yonivyapat</i> ⁽¹⁵⁾	White mucoidal discharge (<i>shweta, sakapha</i>) white (<i>pandu</i>) discharge associated with pricking pain.
<i>Aticharana yonivyapat Acharana yonivyapat Atyananda yonivyapat Karnini yonivyapat</i> ⁽¹⁶⁾	Even though the cardinal symptoms of the sefour <i>yonivyapat</i> are different, <i>kandu</i> (itching) and <i>paicchhilya</i> (sliminess) are in common as all these are due to predominance of <i>kapha</i> , and the term “ <i>paicchhilya</i> ” refers to discharge.
<i>Prasramsini yonivyapat</i> ⁽¹⁷⁾	One of its features includes- <i>Syandate</i> - meaning- <i>sravati</i> - indicating towards vaginal discharge.
<i>Pittala yonivyapat</i> ⁽¹⁸⁾	May be associated with purulent vaginal discharge.

Shweta pradara usually exhibits itself as the main presenting symptom of an underlying pathology, and hence its etiopathogenesis would be that of the principal disease. However, on the basis of the clinical features it exhibits, the following etiopathogenesis may be considered.

Samprapti of *Shweta pradara*: (Etiopathogenesis)

The *samprapti* can be explained as depicted in the flow chart below:



Samprapti ghataka: (Component of Pathogenesis)

- *Dosha : Kapha, Vata.*
- *Dhatu: Rasa, Rakta*
- *Srotas: Artavavaha srotas.*
- *Rogamarga : Abhyantara.*
- *Adhistana : Yoni , Garbhashaya*
- *Sroto Dusti : Atipravritti*
- *Vyakthasthana : Yoni*

Chikitsa (Treatment)

The treatment modality of *Shweta pradara* involves the *Abhyantara* (internal administration) and *Bahya prayogas* (external administration). The drugs used for internal administration are described in table.3.

Table 3: Drugs used in Abhyantara prayoga (Internal administration):

S. No	Drug	Scientificsource	Reference
1	<i>Amalaki choorna with Honey</i>	<i>Emblica officinalis Gaertn</i>	<i>Charaka Samhita, Chikitsa sthana, 30/117</i>
2	<i>Rohitaka mula kalka (paste of root powder) with water</i>	<i>Tecomella undulata (Sm.)</i>	<i>Bhava prakasha, Chikitsa sthana 69/7</i>
3	<i>Amalaki beeja kalka (paste of seed powder) mixed with honey and sugar</i>	<i>Emblica officinalis Gaertn</i>	<i>Bhava prakasha, Chikitsa sthana 69/7</i>
4	<i>Nagakeshara with takra (buttermilk)</i>	<i>Mesua ferrea Linn.</i>	<i>Yoga Ratnakara, Soma roga chikitsa</i>
5	<i>Lodhra kalka (paste of bark powder) along with Nyagrodha Kashaya (decoction)</i>	<i>Symplocos racemos a Roxb. Ficus bengalensis Linn</i>	<i>Charaka Samhita, Chikitsa sthana, 30/118</i>
6	<i>Chakramarda moola with tandulodaka</i>	<i>Cassia tora Linn</i>	<i>Yoga Ratnakara, Soma roga chikitsa</i>

The different formulations used in *Shweta pradara* are described in table.4

Table 4: Formulations used in Shweta pradara

S.No	Formulation	Reference
1	<i>Darvyadi kwatha</i>	<i>Sharangadhara Samhita, Madhyama khanda 2/112</i>
2	<i>Nyagrodhadi kashaya</i>	<i>Sushruta Samhita, Sutrasthana 38/49</i>
3	<i>Pushyanuga churna</i>	<i>Charaka Samhita, Chikitsa sthana, 30/90-96</i>
4	<i>Ashokarishta</i>	<i>Bhaishajya Ratnavali, Striroga adhikara 114-116</i>
5	<i>Lakshmanarishta</i>	<i>Bhaishajya Ratnavali, Pradara roga 565/115-117</i>
6	<i>Patrangasava</i>	<i>Bhaishajya Ratnavali, Pradara Chikitsa 122-126</i>
7	<i>Lodhrasava</i>	<i>Ashtanga Hridaya Chikitsa, 12/24-27</i>
8	<i>Ashoka ghrita</i>	<i>Bhaishajya Ratnavali, Pradara Chikitsa 17-21</i>
9	<i>Kalyanaka ghrita</i>	<i>Ashtanga Hridaya Uttaratantra 6/26-28</i>
10	<i>Sukumara grhrita</i>	<i>Ashtanga Sangraha Chikitsasthana 15/20</i>
11	<i>Kadali Kanda Ghrita</i>	<i>Yoga Ratnakara, Somaroga chikitsa</i>

Bahyaprayogas: (External administration):⁽¹⁹⁾

- *Yoniprakshalana* (Vaginal Irrigation) – done with drugs like *Lodhra* (*Symplocos racemosa* Roxb.) & *Vata* (*Ficus bengalensis* Linn) *twak kashaya*, *Triphala kwatha* (*Terminalia chebula* Retz, *Terminalia bellirica* Roxb and *Emblica officinalis* Gaertn decoction) with *takra* (buttermilk) etc.
- *Vartidharana* (Suppository) – After oleating the vaginal canal, suppository made with *Lodhra* (*Symplocos racemosa* Roxb), *Priyangu* (*Callicarpa macrophylla* Vahl) & *Madhuka* (*Madhuca indica* J.F.Gmel.) should be kept in *yoni* (Vaginal canal).
- *Avachurnana* (Sprinkling with powder)- *Khadira* (*Acacia catechu* (Linn.f.)), *Pathya* (*Terminalia chebula* Retz), *Jatiphala* (*Myristica fragrans* Henlt.), & *Nimba* (*Azadirachta Indica* A.Juss) *churna*, *Panchavalkala churna* (*Vata* (*Ficus bengalensis* Linn.), *Ashwatha* (*Ficus religiosa* Linn.), *Udumbara* (*Ficus glomerata* Roxb), *Plaksha* (*Ficus lacor* B u c h - H a m .) , *Parish* (*Thespesia populenea* Soland. ex Correa.) Though it is mentioned under *avachurnana*, it is best used as *prakshalana* (Vaginal irrigation).
- *Pichudharana* (Tampoons)- *Nyagrodha* or *Vata* (*Ficus bengalensis* Linn) & *Lodhra* (*Symplocos racemosa* Roxb), *twak kashaya* is placed in the *yoni* (Vaginal canal) as *pichu* or tampon.
- *Yoni Dhupana* - *Dhupana* (Fumigation) with *Sarala* (*Pinus roxburghii* Sarg), *Guggulu* (*Commiphora mukul* Hook. Ex Stocks) and *Yava* (*Hordeum vulgare* Linn) mixed with *Ghrita* (ghee) should be done after oleating the genitals.

Chikitsa of Shweta Pradara- Chikitsa of Pandura Asringdara is given in Charaka and Commentator Chakrapani says Pandura Asringdra as a *Shweta Pradara* but when we take it as a separate disease then management of *Shweta Pradara* can be done in three ways-

1. **Nidana Parivarjana-** *Nidana Parivarjana* is the base of the management of all disease. *Nidana* facilitates treatment if the causes of the treatment of the diseases are definitely traced out. Further in most cases, when the cause of the disease is removed, the disease subsides naturally. In *Shweta Pradara* the causative factors should be avoided in order to get permanent relief. For example—*Mithya ahara vihara* etc.
2. **The management of disease in which Shweta Pradara is found-** Hence, the curative treatment for any type of vaginal discharge is to remove the underlying disease. All other methods are more or less useful to relieve the symptom.
3. **Management of Shweta Pradara itself-** Management of *Shweta Pradara* depend upon the *Prakriti* of the patient's, involvement of *Doshas* etc. For example -if discharge per vaginum is especially white in colour, *Pichchila Srava*, *Kandu Yukta* then it is due to disordered *Kapha*, the main aim would naturally be to bring *Kapha* to its normal state. For this, various *Kaphaghna* drugs are advised. The main characteristics of these drugs are *Ruksha* and *Ushna*. While administrating various *Kaphaghna* drugs, the accompanying *Dosha dushti* and *Dhatu-Veishamya* must be considered. *Varti kalpana*, *kalka*, *Dhooma Chikitsa* all are employed for local action of drug. *Dhooma Chikitsa* is specially mentioned for *Upapluta* and *Kaphaja yoni* but can be used in all cases of *Styana* and *Pichchila sravas*.

Selection of drug depends on the type of *Srava*, accompanying symptoms and pathology behind the condition. As in *varti kalpana* the drugs vary according to the type of discharge, in this method of douching also the decoction used varies according to the type of discharge. Generally the drugs used should have an action of decreasing *Kleda*, diminishing *Kapha* and absorbing water. Hence, drugs of *Katu*, *Kashaya* and *Tikta Rasa* are used.

Treatment of *Shweta Pradara* is based on the use of drugs which are *Tridosha shamaka especially Kapha Shamaka, Krimighna, Kledaghna, Putihara and Kanduhara*. The principle of *Ayurvedic* treatment of *Shweta Pradara* is mostly based on its aetiopathogenesis. As *Kapha* is the main causative factors for vaginal discharge, restoration of *Agni* in order to cleanse the accumulated toxins and bring *Kapha dosha* back towards equilibrium and tone up the muscles of reproductive organs with the help of rejuvenating herbs are considered main principle of treatment through *Ayurveda*.

World is looking towards *Ayurveda* with hope for remedies because the treatment modalities in the allopathic medicine have unsatisfactory results. They have also some side effects. So there is a great scope for research to find out a safe, potent, effective and less costly remedy of *Ayurveda* for management of *Shweta Pradara*. Detail description of *Nidana Panchaka* helps in selection of drugs to treat the *Shweta Pradara* because ideal drug is those which breaks or reverse the *Samprapti* without producing side effects.

Preventive Measures

1. The preventive aspects of *Ayurveda* consists of the following disciplines. First is the personal hygiene i.e. *Swastha Vritta*. By improving the general health of women and increasing personal hygiene we can prevent the incidence of *Shweta Pradara* and second one is *Rasayana* and *Vajikarana*. *Balyachikitsa* also play important role to prevent the incidence and treat the disease. From *vedic* period, the Indian physicians were well aware of the presence of the microorganism but they gave prime importance to soil and not to seed¹⁴. *Acharya Chakrapani* has also said that in body *Sahaja* and *Vaikarika krimis* are present. Many micro-organism remain present in various parts of the body but produce disease only when the resistance of body breaks down. This shows the importance of soil in comparison to seed. In *Ayurveda* importance of immunity or *Vyadhi virodhi Bala* and *Pratyanika Bala* has been emphasized.
2. It is mentioned in *Ayurvedic* classics that vitiation of *Manasa* may lead to either psychological or somatic or psychosomatic disorders. So, these psychological factors may produce *Shweta Pradara* directly or may interfere with the normal function of *Jatharagni* leading to *Agni Mandya* and thus forming *Ama* which is the root cause of all disease. These *Bhavas* also provoke *Vata* and are crucial triggers for the initiation of the disease. Modern science also accepts that psychological stress influence reproductive health. So, calmness has been considered as best factor for reproductive health.
3. The *Prakriti* of a person generated by prevailing state of *Doshas* in *Shukra* and *Artava* at the time of conception. *Prakriti* has prime importance in both healthy and diseased persons. The one of the cause of *Shweta Pradara* is *Mithya Achara (Mithya Aahara and Vihara both)*. The *Prakriti* of a person provides physical, psychological, immunological knowledge of that person and also indicates the physiological strengths and weaknesses, even the susceptibility of that individual to various diseases.

So, the Ayurvedic concept of Prakriti is helpful in maintaining health, understanding disease and its management. Knowledge of one's own Prakriti can be useful in maintenance of one's health by proper diet and regimen because when etiological factors and constitutional factors are not of same type, disease is not produced, when etiological factors and constitutional factors are of same type in all respects, the disease is manifested fully with all its clinical features.

In the description of Deha Prakriti, it has been stated that particular Doshic Prakriti person are prone to develop that type of Doshaj Vikara (Charaka). Acharya have also described measures for avoiding occurrence of this disease by modification in Aahara and Vihara. So, analysis of Prakriti of patients of *Shweta Pradara* should be done so that with the help of Prakriti assessment physician may be able to direct the patient about prevention of the disease, avoid its recurrence because recurrence nature of *Shweta Pradara* puts a challenge in front of medical fraternity to develop some extra protocol for proper management of disease. It is possible that failures in the Ayurvedic therapy can be reduced by advising treatment as per Prakriti and Doshaprakopa.

While describing Sadhya- Asadhyata, Acharya have described Prakriti of patient as one of the factors required to categorize the disease as Sukha Sadhaya, Kricchra Saadhya, Yasya and Asadhya. It is also emphasized that while suffering from similar disease patients do not respond to same treatment modality because of variation in their constitution. This stresses the fact that strategy of treatment modalities is different in diverging patients. Thus, prakriti will help physician in the following aspects-

- i. Early prediction of disease susceptibility
- ii. Prevention of possible diseases
- iii. Successful prognostication in disease state
- iv. Selection of appropriate and specific treatment for a given disease

Shweta Pradara is a common disease of females which affects the efficiency of women. Recurrent nature of disease puts a challenge in front of medical fraternity to develop some extra protocol for proper management of disease. With the help of Prakriti assessment, physician may be able to direct the patient about prevention of the disease is already existing, help in shortening the cause of treatment.

DISCUSSION

Apart from attending natural processes of menstruation and pregnancy, one of the most inconvenient disease in females is *Shweta pradara* with symptom of discharge per vagina, vulval itching, burning vulvae, backache, infertility ultimately leads to psychological problem. Vaginal discharges are one of the most common and troublesome disorders. It is normal that a lady complains to have a slight discharge to keep her vagina moist and clean, when the discharge increases in quantity, become irritating and malodorous, it disturbs the woman. It has been estimated that nearly 60-80% of woman suffer from this at some time or other. It is not a medical emergency but if not treated properly leads to complications like malignancy, infertility and others. In day to day practice, *Shweta Pradara* is one of the most common disorders. A change in life style, due to rapid urbanization, faulty dietary habits, excessive work load etc. and individual habits like negligence, shame, hesitation to submit to doctor etc. all contribute towards high incidence. *Shweta pradara* or white vaginal

discharge afflicts women of all age groups but particularly those belonging to reproductive age group. The word leucorrhoea is very often used in relation to white vaginal discharge but this is often a misnomer. There is considerable difference of opinion in the use of word leucorrhoea. According to some authors, the word Leucorrhoea indicates a simple physiological increase in vaginal secretion and is not pathological, whereas the word *Shweta pradara* indicates abnormal form of vaginal discharge. To be classified as white discharge, the discharge should be white in colour, non-irritating, non- odorous should never contain blood and should be constantly present throughout the cycle irrespective of the phase of the cycle. However many other authors used the word in a more flexible manner to include all types of abnormal vaginal discharges which are whitish in color.

Shweta pradara is not a disease, but a symptom of so many diseases, however sometimes this symptom is so severe that it overshadows symptom of actual disease and woman come for the treatment of only this symptom. Leucorrhoea may also be noticed without any evident disease. Probably due to these reasons *Charaka and Vagbhata* etc. have prescribed only symptomatic treatment.

CONCLUSION

Stress is also the main factor which produces *Dosha prakopa* and leads to *Shweta Pradara*. So, calmness has been considered as best factor for reproductive health. It is possible that failures in the *Ayurvedic* therapy can be reduced by advising treatment as per *Prakriti* and *Dosha prakopa*. By improving the general health of women and increasing personal hygiene, we can prevent the incidence of *Shweta Pradara*. *Balya Chikitsa* also play important role to prevent the incidence and to treat the present disease

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