

## A COMPREHENSIVE STUDY OF GARBHA SHARIR AS DESCRIBED IN BRIHATTRAYEES

<sup>1</sup>Dr. Sunil Kumar    <sup>2</sup>Dr. Anil Kumar Joshi<sup>1</sup>MD, PhD (Ayu), Associate Professor, P G Dep't. Of Sharir Rachana, National Institute of Ayurveda, Jaipur, Rajasthan, India<sup>2</sup>MD (Ayu), PhD Scholar, P G Deptt. Of Sharir Rachana, National Institute of Ayurveda, Jaipur, Rajasthan, India

## ABSTRACT

*Ayurveda* science is one of the most ancient sciences. The matter related of *Garbha Sharir* is described in *Brihatrayees* are scattered, this matter is collected and compiled for study of *Garbha Sharir* is easier and proper way. Knowledge of embryology in present era is same as described in *Ayurveda* many years ago. In the present study terms and procedure related to *Garbha* are described properly from *Garbhadhana* till delivery. This study will help to know the deformalities in *Garbha* and how to avoid them; thus helps to produce healthy progeny.

**Key words:** *Garbha Sharir, Garbhadhana, Brihatrayees*

## INTRODUCTION

In *Ayurveda*, it is undoubtedly told that *Swastha Sharir* is needed for attainment of the *Purusharatha Chatushtaya* i.e. *Dharma, Artha, Kaam, Moksha*. Maintenance and safety of *Swastha Sharir* is the main aim of *Ayurvedic* science.<sup>1</sup> According *Acharya Charaka* “the physician, who understands the *Sharir* (Body) exclusively and at all times taken, knows fullness of the science of life, which provides delight to the world.”<sup>2</sup> The knowledge of ‘*Sharir*’ begins with the knowledge of *Garbha*. It is in this context that the study of *Garbha* gains importance. The knowledge of *Garbha* helps to generate conditions for better management of pregnancy leading to the creation of a healthy new generation and thus helping the overall development of the society as a whole. Understanding and managing the normalcy and abnormality of foetus forms the essential

part of obstetric care.

**Garbha-** *Maharshi Charaka* says that the *Samyoga* of *Shukra, Shonita* and *Jeeva (Atma)* inside the *Kukshi* is named as *Garbha*.<sup>3</sup> The definition of ‘*Garbha*’ has been also precisely propounded by *Sushruta* conveying the more or less meaning to that of *Charaka*. Illustrating the location and component, he states that a combined state of ‘*Shukra*’ and ‘*Shonita*’ in the *Garbhashaya*, intermixed with the ‘*Prakritis*’ (*Mula-Prakriti* along with its eight categories) and ‘*Vikaras*’ (her sixteen modifications) and ridden in by the *Atma* is called ‘*Garbha*’.<sup>4</sup> In *Kashyap Samhita*, in addition to components of ‘*Garbha*’ as described by *Charaka* and *Sushruta*, there is more emphasis on philosophical background playing role behind ‘*Garbha*’ has been stated as resulting from an entrance of ‘*Beeja*’ (sperm), when it gets entered inside the ‘*Rakta*’ (ovum).

**Requirement for *Garbha Dharana-***

When unimpaired *Shukra* and unimpaired *Shonita* unite in pure womb and lying pure genital tract. Then this definitely results in the formation of *Garbha*. This is like to transformation of milk into curd after abandoning its previous form just by the addition of a few drops of curds.<sup>5</sup>

**Shukra-** The wise call it as '*Shukra*' which is implanted for the origin of *Garbha*. It is constituted of four quarters of *Vayu*, *Agni*, *Prithvi* and *Ap* (Four *Mahabhutas*) and is originated from six *Rasas*.<sup>6</sup>

**Raja/ Artava-** The menstrual blood in women is produced by *Rasa (Dhatu)*, and *Rakta* named as *Raja* is formed.<sup>7</sup> *Rakta* reaching *Yoni* (uterus) and coming out for three days in every month is called *Artava*. The blood collected for whole month by both the *Dhamanis* assuming slight black colour and specific colour or odour is brought downwards to *Yoni-Mukha* (vaginal orifice) for excretion. According to *Chakrapani Shonita* term similar to *Artava*.<sup>8</sup>

**GARBHADHANA-** *Sushruta* opines that the *Teja* or heat generated at the time of coitus activates *Vayu*, then the *Shukra* excreted due to the action of both *Vayu* and *Teja* reaches *Yoni* gets mixed up with *Artava*, thus formed *Garbha*.<sup>9</sup>

**Process of Garbhadhana** – During the coitus after *Shukrachyuti* (ejaculation), *Vata* carries *Shukra* through *Yoni* and deposits it in *Garbhashaya*. This *Shukra* unite with *Shuddhartava* and forms *Garbha*.<sup>10</sup>

**Garbhadhan Yogya-** *Garbhadhan Yogya* age in the sense of man, after attaining the age of twenty five years, should have copulation with his wife, who has attained sixteen years of age, for the purpose of begetting male offspring. Only at those ages, both of them will have attained full vigour and will be capable of producing of

valour. Copulation before twenty five years of age for man and sixteen years for woman will only produce a child which dies in the womb itself, or if born, will have short life, poor strength, ill health or abnormal body parts. Same thing happens with copulation, during the first three days of *Ritu* and with impurities of *Shukra* and *Artava*.<sup>11</sup>

**GARBHA SAMBHAV SAMAGRI** - *Acharya Sushruta* says- Four factors i.e., "*Ritu*" (menstrual period) "*Kshetra*" (uterus) "*Ambu*" (*Ahara Rasa*) "*Beeja*" (*Shukra* and *Shonita*) are the essential raw ingredients for the production of *Garbha*, provided *Beeja* (*Shukra* and *Shonita*) should be pure.<sup>12</sup>

**Ritu--Ritu** means a state of normal female menstrual cycle which indicates the proper time for conception.

**Ambu**—This is third factor to support the active process of fertilization and development. The term *Ambu* represents *Ahara Rasa* (nutritional element).<sup>13</sup>

**Beeja-** It means the main cause of *Utpatti Beejam* (seed), which has the capacity to induce new growth / generation.<sup>14</sup>

**Kshetra-Kshetra** term indicates the *Garbhashaya*.<sup>15</sup>

**Garbhashaya-** The word *Garbhashaya* is composed of two words i.e. *Garbha* and *Ashaya*. *Ashaya* means the place to rest. Thus the *Garbhashaya* means the space or the place where *Garbha* lies and develops.

### **GARBHAVAKRANTI**

The correct definitions of '*Garbhavakranti*', given by different commentators, though differ in their way of presentation but carry more or less the same meaning. According to *Chakrapani* – denoting the descent of a *Garbha*.<sup>16</sup> *Dalhana* – the commentator of *Sushruta Samhita* defines it as an '*Upagamanam*' or '*Avataranam*', which means descent of anything. This also indicates the descent of

an embodied life principle resulting from union of *Shukra* and *Shonita* in the form of *Garbha*.<sup>17</sup> According to *Arunadatta*, '*Garbhavakranti*' has been defined as a state of '*Agarbha*' attaining the state of '*Garbha*'. Here the definition clearly differentiates the two distinct states i.e. the state of *Garbha* following the state of *Agarbha*. The parental units and their concerned accessory factors may be considered to be in a state of *Agarbha* and these very factors governed by certain mechanical, environmental and time, bring the state of *Garbha*.<sup>18</sup> *Indu* takes it as a state of formation or attainment of a shape. This also signifies a process by which the causative factors playing role behind the *Garbha* and which were dormant in the beginning, when attain a definite size and shape following the process of growth and development. It means *Ritu*, *Kshetra*, *Ambu* and *Beeja* contribute in the formation of *Garbha* but afterwards different organs develop in the *Garbha* with the help of different *Bhavas*. In *Ayurvedic* science *Shadbhavas* have important contribution in the development of *Garbha*. These *Shadbhavas* as described by *Acharya Charaka*, *Sushruta* and *Kashyap* are *Matrija*, *Pitrija*, *Atmaja*, *Satmyaja*, *Satvaja*, and *Rasaja*. In *Ayurveda*, along with the *Shukra* and *Shonita* as main factor, the accessory factors have been minutely observed and elaborately dealt. *Maharshi Charaka* says that the following factors help in the growth of the *Garbha* in the *Kukshi* of the mother-

- I. *Satbhava sampat*
- II. *Upasneha* and *Upasweda*
- III. *Ahara*, *Vihara* of mother
- IV. *Kala parinama*
- V. *Svabhava*

**GARBHA LINGA NIRDHARAN :**  
According to *Ayurveda Garbha lingam* or

sex is the contribution of *Shukra Dhatu* and *Artava*. It is the predominance of '*Shukra*' and '*Artava*' particularly at the time of '*Shukra Artava Samyoga*' (time of fertilization), which determines the sexuality according to Indian thoughts.

**PUMSAVANA KARMA:** *Pumsavana Karma* in the sense of procedure that changes the sex of the *Garbha* before its manifestation is now being described. These methods, if adapted, in association with the excellence of locality and time produce the desired effects invariably. If there is any variation in these, the results become otherwise.

**GARBHA VRIDHI :** The entire growth and development of *Garbha* have been described to be influenced by '*Triguna*' and '*Panchamahabhutas*'. According to *Ayurveda* '*Rasa-dhatu*' is necessary for the development of *Garbha*. The role of '*Rasa-dhatu*', besides meeting the nutritional requirement to a growing *Garbha*, has been also recognised in respect to contribute towards the mother-health and formation of milk.

**GARBHA VARNOTPATTI:-**factors responsible for the complexion of the progeny these are *Agni Mahabhuta* when associated with *Jala* and *Akasa Mahabhuta* also produce *Avdat Varna*. Associated with *Prithvi* and *Vayu* it products *Krishna Varna* and with all the *Mahabhuta* in equal proportion, it products *Shyam Varna*.

**GARBHA POSHANA:** *Garbha* nourishment by *Ahara Rasa*. *Nabhi Nadi* of the *Garbha* is connected with the *Rasavaha Nadi* of the mother, this conveys the essence of food and vitality from the mother; and nourished by this materialist grows; from the time of deposition till all the major and minor parts which are undeveloped fully, the foetus derives its nourishment by *Upsneha* way through the

*Rasavaha Dhamni* which are spread obliquely in all the arts of its body and survives.<sup>19</sup>

**GARBHA VIKRITI:** Abnormality of foetus in intra uterine life due to defects of gene, the self, past deeds, uterus, time and mother's food and behaviour; the vitiated *Dosas* produce various abnormalities in shape, complexion and sense organs.<sup>20</sup>

**MASANUMASIK GARBHA VRIDHI**

**AANUVAANSHIKA VIKRITI OF GARBHA:** Hereditary abnormalities depend upon the condition of *Beeja*, not on the physical status of couple. Or in other words what-so-ever part of *Beeja* is defective; the body part developing from that portion of *Beeja* will be abnormal.<sup>21</sup>

Month	Charaka	Sushutra	Vagbhata
1	In the first month <i>Atma</i> possessing all the qualities, getting mixed up or vitiated by all the <i>Dhatus</i> ( <i>Bhutas</i> ) attains the shape resembling the <i>Sleshma</i> in which all the body parts though present are not conspicuous	first month product of conception is in the shape of <i>Kalala</i>	In the first month, during the first seven days, the embryo becomes a <i>Kalala</i> ( <i>Astaang Hridaya</i> ) In the first month there will be formation of <i>Kalala</i> <i>Astaang Sangraha</i>
2	Second month of gestation, shape of the <i>Garbha</i> decides the sex determination of child. <i>Garbha</i> takes a compact form in the shape of a <i>Pinda</i> , <i>Peshi</i> or <i>Arbud</i> . The <i>Pinda</i> shaped <i>Garbha</i> leads to the production of a male child, the <i>Peshi</i> shaped to an enough one	Second month <i>Tridosha</i> and <i>Panchamahabhta</i> processed in <i>Kalala</i> the foetus was solid shape, the shape of foetus decide sex of progeny. If as <i>Peshi-rupa</i> (elongated muscles/spindle shape) then female, if <i>Arbuda</i> shape (tumour shape) then <i>Napumsak</i> will be born	During the second month, from the <i>Kalala</i> state (jelly mass) are produced the <i>Ghana</i> (hard mass), <i>Peshi</i> (muscle) and <i>Arbuda</i> (ant-hill) to be born as a male, female or eunuch (hermaphrodite) respectively ( <i>Astaang Hridaya</i> and <i>Astaang Sangraha</i> )
3	In the third month <i>Sarva Indriya</i> , <i>Sarva Angavayava</i> manifests them simultaneously	In the third month, five buds develop, one each of the arms, legs and head; even the differentiation of major and minor manifests minutely	During the third months, the five parts of the body become manifest, the head, two legs, two arms, and also all minor parts. Simultaneously with the head etc; the knowledge of pleasure and pain also <i>Astaang Hridaya</i>

			In the third month there will be five branching in the foetus, such as the two for the legs, two for the arms and one for the head. <i>Astaang Sangraha</i>
4	<i>Garbha</i> gets stabilised. Therefore, at that time, pregnant women specifically get excessive heaviness in her body	In the fourth month <i>Anga, Pratyanga Vibhaga</i> (demarcation of organs) is more prominent. The <i>Chetana Dhatu</i> also gets manifested because the <i>Hridaya</i> (heart) becomes obvious. Seat of <i>Chetana (Atma)</i> is <i>Hridaya</i> . The woman now possesses two hearts and is known as 'Dauhridini'. If these desires are ignored, the lady would deliver the child <i>Kubja, Kuni, Khanja, Jada, Vaman</i> and <i>Vikritaksa</i> . Hence, whatever she desire should be provided to her, if desires are fulfilled, she deliver powerful and long lived son	In the fourth month, all the parts become manifest <i>Astaang Hridaya</i> During the fourth month, all the major and minor parts of the body become clearer and the foetus become stable <i>Astaang Sangraha</i>
5	In comparison with previous months, the pregnant women grow excessively thinner because growth ( <i>Upachaya</i> ) of <i>Mamsa, Shonita</i> in foetus more prevalent in this month. Therefore at that time, pregnant woman specifically gets excessive in her body	in the fifth month, mind becomes clearly manifest	In the fifth month, the <i>Chetana</i> (consciousness). <i>Astaang Hridaya</i> Mind becomes well active due to increased <i>Maansa</i> and <i>Shonita</i> during the fifth month <i>Astaang Sangraha</i>
6	In comparison with other months, there is excessive increase in <i>Bala, Varna</i> of the	in the sixth the intellect	In the sixth month, the tendons, veins, hair, strength, colour, nails and skin (become manifest



	<i>Garbha</i> during the sixth month of gestation. Therefore, at that time the pregnant women loss her <i>Bala</i> and <i>Varna</i> considerably		<i>Astaang Hridaya</i> In the sixth month, hairs on the head and on the body, nails, bones, tendons, etc. become patent and there will be increase of strength and colour <i>Astaang Sangraha</i>
7	There is an all-round development of the <i>Garbha</i> during the seventh month. Therefore, a <i>Garbhini</i> (pregnant woman) becomes exceedingly deficient in all aspects of her health	In the seventh month differentiation of all the major and minor parts becomes clearer	In the seventh month, it (foetus) is developed in all its part and nourished well <i>Astaang Hridaya</i> and <i>Astaang Sangraha</i>
8	In eight month of pregnancy is fatal period because <i>Garbhaja Ojas</i> which becomes unsteady.	In the eight month, <i>Ojas</i> becomes unstable; if <i>Garbha</i> born in this month does not survive firstly because of the absence of 'Ojas' and secondly because of the 'Nirritih' (demons).so the demons should be offered oblation of rice cooked along the meat,.	Eight month of pregnancy is foetal period of <i>Garbha</i> and <i>Garbhini</i> . During the eight month, <i>Ojas</i> travel between the mother and the child alternately; because of this, they become fatigued or contented respectively; the child born during this month does not survive, and life of the woman is also doubtful, because of the absence of the <i>Ojas</i> <i>Astaang Hridaya</i> <i>Ojas</i> is unstable and moves between her body and of the foetus along with <i>rasa</i> . Some other says that death of the foetus (born during eight month) is due to influence of <i>Nirrti</i> <i>Astaang Sangraha</i>
9	From the first day of the ninth month till the end of the tenth month is known as the period of 'Prasava-Kala' (period of	Birth may take place in any one of the ninth, tenth, eleventh or twelfth months. Birth taking place apart from these months is abnormal	after even one day after eight month, is the time for the birth of the child; if it (foetus) is retained inside the abdomen for a year by <i>Vata</i> , leads to abnormalities

	parturition).		Astaang Hridaya and Astaang Sangraha
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**GARBHA PARTANTRATA:** *Garbha* does not part in any activity of intra uterine life due to scantiness of excretions and little contact of *Vayu* with large intestine, the foetus, in uterus, does not pass flatus, urine and faeces.<sup>22</sup> *Garbha* is completely depending on the mother for the vital function like *Nishwasa*, *Ucchwasa*, *Sanksobha* (movements), *Svapna* of *Garbha* to carry out by mother for *Garbha*.<sup>23</sup>

**GARBHA PRAKRITI:** The *Prakriti* is defined as the aspect which is stable from birth to death and which is formed at the time of conception due to self aggressiveness of *Shukra* and *Shonita*.<sup>24</sup>

**GARBHINI PARICHARYA:** The care of the pregnant woman is similar to that of the foetus. So the pregnant woman should be looked after carefully with all pleasant and suitable things, protecting her from all factors which cause abnormalities of the foetus. As the foetus goes on developing, there will be reduction in strength of the pregnant woman due to weight, non – intake of food and diversion of the essence of food.

## DISCUSSION

Science is the result of curiosity of human being through which human being has studied, analyzed and come to the results of various natural processes occurring in body. Today practically and scientifically the existence of everything has been proved. *Ayurveda*, being a part of this science also needs a deep study and research for proving all the facts established by *Acharyas* in ancient time. In *Ayurvedic* treatise, the matter related to the concept of *Garbha Sharir* is scientifically described. Specific *Sthana* of the *Samhitas* where the whole growth, embryology and genetics is recognized

as “*Sharir Sthana*”. It has well recognised that the parental units taking parts in development of *Garbha* more precisely. The terms employed for these embryonic components and their stages of developments appear to be more appropriate and scientific, if viewed in the light of present advances. The references related to *Garbha Sharir* are scattered throughout the various *Samhitha*. Which are to be compiled together for complete knowledge of *Garbha Sharir* and for further use in various studies. *Garbha Sharir* helps us to understand why some children are born with organs that are abnormal. Appreciation of the factors responsible for mal-development assists us in preventing, or treating such abnormalities. *Ayurvedic* texts have very systemic description of various facts responsible for better progeny like-prescribed dietetic regimen for both partners, mode of life and unvitiated qualities of *Shukra*, healthy *Yoni*, healthy *Garbhashaya* and unvitiated *Shonita* for conception thus ultimately a better offspring. Marriage with disease free and *Atulyagotriya* women will avoid various hereditary disorders which may affect the child as in these conditions recessive gene become dominant thus increases the probability of congenital deformities.

## CONCLUSION

After this detailed discussion we can arrive at certain conclusions like detailed embryological discussion is given in our classical text right from the preparation of *Garbhadhana* till delivery like *Garbha Sambhava Samgari*, *Sadhbhaava*, *Garbha Vridhikar Bhava*, *Garbhavkranti*, *Pumsavan Karma* etc. This detailed description is far more advanced and

detailed than modern embryological description. Thus this advanced knowledge can be utilized to develop better progeny. Which will be free from various congenital deformality and thus the building blocks in development of healthy world. In this way the knowledge of embryology is essential for the study of Anatomy, Pathology, Surgery, Obstetrics and

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Paediatrics. Thus there is need to explore and analyze afore said factors to have greater understanding of the subject. In this light, this study would be able to further elaborated the knowledge of Garbha Sharir and make it Yuganuroopa i.e. as per need and utility in this era and thus will be a great help for future research works in the field of Garbha Sharir.



<sup>24</sup> *Sushutra Samhita of Sushutra with Ayurveda Tatva Sandipika Hindi commentary by Kaviraja Ambika Dutta Shastri. (su.sha.4/63)*

### **CORRESPONDING AUTHOR**

**Dr. Sunil Kumar**

MD, PhD (Ayu)

Associate Professor, P G Deptt. Of Sharir Rachana

National Institute of Ayurveda, Jaipur, Rajasthan, India

Email drsunilkumarbhu@gmail.com