



IMPORTANCE OF ASHTAVIDHA PARIKSHA – A DIAGNOSTIC METHOD- REVIEW ARTICLE

***Dr. Priya Sharma¹, Dr. Sonia², Dr. Yogesh Drall³**

¹Assistant professor, Department of Rog Nidan Evam Vikriti Vigyan, Charak Ayurvedic Medical College, Hapur, UP.

²Assistant professor, Department of Rog Nidan Evam Vikriti Vigyan, Gangaputra Ayurveda Medical College, Kandela, Jind, Haryana.

³Assistant professor, Department of Rog Nidan Evam Vikriti Vigyan, B.D.M. College, Jhajjar, Haryana.

*Corresponding Author- Dr. Priya Sharma Assistant Professor, Department of Rog Nidan Evam Vikriti Vigyan, Charak Ayurvedic Medical College, Hapur, UP.

ABSTRACT

Ayurveda is the science of Indian traditional medicine consisting of great history. It emphasizes a person's overall physical, mental, social and spiritual wellbeing. based on the diagnosis premises, it is the science of health and disease - free living. Under *Rog pariksha* and *Rogi pariksha*, For *Rogi Pariksha*, various *Parikshas* have been described like *Dwividha Pariksha*, *Trividha Pariksha*, *Chaturvidha Pariksha*, *Panchavidha Pariksha*, *Ashtavidha Pariksha* and *Dashavidha Pariksha*. *Yogratnakara* provides a clear picture of scenery of illness and healthy condition through *Ashtavidha Pariksha*. *Ashtasthana Pariksha* is one such important diagnostic tool for diagnosis of diseases. It also helps in providing disease – specific treatment. *Ashtasthana Pariksha* given in *Yogratnakar* includes examination of *Nadi* (pulse), *Mutra* (urine), *Mala* (faecal matter), *Jihwa* (tongue), *Shabda* (voice), *Sparsha* (touch/skin), *Drik* (eyes & vision) and *Akriti* (general body appearance). It is a complete and thorough examination of the diseased person. This helps in diagnosis as well as establishing prognosis of diseases.

KEYWORDS

Ashtavidha Pariksha, Rogi pariksha, Examination, Prognosis, Diagnosis, Ayurveda.

INTRODUCTION:

Yogratnakara stresses on the importance of “*Vyadhi Vinishchaya*” (Diagnosis of ailment). It is essential that physician should examine the disease thoroughly and arrive at a proper diagnosis (*Vyadhi Nirnaya*).

“Roga Kranta Sharirashya Sthannanyashto Nirekchayat |

Nadi Mootram Malam Jihvahaam Shabdam Sprasham Drik Akriti || (Yo.R. 1/1)

To assess the clinical condition of patient's various methods of examination are described in *Ayurveda*, among them *Ashtavidha Pariksha* Viz. *Nadi* (Pulse), *Mootra* (Urine), *Mala* (Faeces), *Jihwa* (Tongue), *Shabda* (Speech), *Sparsha* (Touch), *Drika* (Eyes) and *Akruti* (Posture), for the first time advocated by *Aacharya Yogratnakar* is one of the best and the most significant method of clinical assessment. It is a complete clinical examination of a patient which has very close resemblance with general physical examination of the patient as described in Modern Medicine.

MATERIALS & METHODS:

References of *Ashtavidha Pariksha* and different types of *Pariksha* have been collected from the available literature of *Ayurveda*. *Ashtavidhapariksha* have been collected through *Yogaratnakar. Ashtavidhapariksha*. [1]

It includes the following examination:

1. <i>Nadi Pariksha</i>	Pulse Examination
2. <i>Mootra Pariksha</i>	Urine Examination
3. <i>Mala Pariksha</i>	Stool Examination
4. <i>Jihwa Pariksha</i>	Tongue Examination
5. <i>Shabda Pariksha</i>	Voice Examination
6. <i>Sparsha Pariksha</i>	Skin Examination
7. <i>Drika Pariksha</i>	Eye Examination
8. <i>Akruti Pariksha</i>	Examination for physical constitution

1. NADI PARIKSHA

Nadi Pariksha is the first among the *Ashta – sthana Pariksha*. In context of *Ashtavidha Pariksha*, *Nadi Pariksha* is actually the *Pariksha* of the *Dhamani* (Arterial Pulse) in various

parts of the body.[2] The pulse at the wrist signifies the presence of life (*Jivasakshini*). The status of doshas in disease condition as well as in healthy individuals can be assessed with the help of *NadiPariksha*.

Synonyms of Nadi - *Snayu, Nadi, Hansi, Dhamani, Dharani, Dhara, Tantuki and Jeevan Gyan*. [3]

Sites of Nadi Pariksha - *Vata, Pitta and Kapha Nadi* lies respectively under *Tarjini* (index), *Madhyama* (middle) and *Anamika* (ring) fingers of examining physician.[4] Physician has to examine the pulse of the patient in the root of the thumb of right hand by using his right hand. Right hand has to be used for male patients and left hand for female patients because it is best felt in respective hands. [5]

Method of Examination –

The index finger of the physician is placed below the root of the thumb; the other two fingers are placed next to the index finger. The pressure of the three examining fingers has to be uniform. It indicates the condition of the *Tridosha* and their *Gati* (*Manda, Madhyama and Tikshna*). Pulse examination is carried out through *Hasta Nadi* (Radial Artery) The index finger denotes *Vata* the middle finger *Pitta* and the ring finger (*Anamika*) *Kapha*. In *Nadi Pariksha* following factors are main and important: [6]

1. *Spandana Sankhya* (pulse rate): is described in terms of number of *Nadi* (pulse) per Pala of time.
2. *Gunas* (Qualities) of *Nadi*: like *Ushna* (warm), *Sheeta* (cold), *Mrudu* (soft), *Kathina* (hard), *Tanu* (thin), *Sthoulya* (thick) etc. This can easily be detected by the palpating fingers.
3. *Gati* (character) of *Nadi*: It is described to be resembling with the movement of certain animals and birds like.

Method for Arterial Pulse Examination -

An ideal time for pulse examination is early morning with empty stomach. But in case of emergency, it can be examined at any time of the day or night. It is essential as a routine to feel not only the radial pulse but also the other peripheral pulses. The pulse is usually felt at the wrist and over the radial artery, because of its superficial position and ease of palpability. The radial artery is situated slightly medial to the styloid process of the radius, on the anterior aspect of the wrist.[7]

Contra-indications of *Nadi Pariksha* -

The following conditions; pulse should not be examined as it does not give correct information [8]

Sadyo Snaana (just after taking bath)

Bhukta – Awastha (just after taking food)

Sneha – Avgahana (after oleation therapy)

Kshuda (during hunger)

Trishna (during thirst)

Supta – Awastha (during sleep or just after awakening)

Table No. 1: *Nadi Gati* According to *Dosha*. [9][10]

S.NO.	DOSHA	NADI GATI
1.	Vataja	Jalauka (Leech), Sarpa (Snake)
2.	Pittaja	Kulinga (Sparrow), Kaka (Crow), Manduka (Frog)
3.	Kaphaja	Hamsa (Swan), Paravat (Pigeon)
4.	Sannipataja	Lava (Bastard Quail), Tittira (Grey), Vartaka (Button Quail)
5.	Vata-Kaphaja	Sarpa (Snake), Hamsa (Swan)
6.	Pitta-Kaphaja	Hari (Monkey), Hamsa (Swan)
7.	Vata-Pittaja	Sarpa (Snake), Bheka (Frog)

Table No. 2: *Vikruta Nadi* (Pathological state) [11]

S.NO.	Pathological Conditions	Nadi Gati (Pulse movements)
1.	Mandagni	Manda (slow and Feeble)
2.	Jwara	Ushna (warm), Vegavati (quick)
3.	Kama & Krodh	Vegavati (quick)
4.	Chnita & Bhaya	Kshina (weak)
5.	Rakta Dosha	Ushna (warm), Gurvi (heavy)

6.	<i>Aama</i>	<i>Gambheera</i>
7.	<i>Deeptagni</i>	<i>Laghu</i> (Light), <i>Vegavati</i> (quick)
8.	<i>Kshudha</i>	<i>Chapala</i> (unstable)
9.	<i>Triptā</i>	<i>Sthira</i> (stable)
10.	<i>Asadhya vyadhi</i>	<i>Kampana</i> (vibration) and <i>Spandana</i> (pulsation)

2. MUTRA PARIKSHA (Urine Examination)

Among the *Ashtavidha Pariksha*, *Mootra Pariksha* is one which proves to be an important aid in diagnosis and prognosis. *Taila Bindu Pariksha* is a part of *Mootra Pariksha* which can be used as a tool for assessing the prognosis and severity of diseases to plan the treatment.

The purpose of urine examination is to determine the *Tridosha* manifestations in the body through its volume, frequency, color, consistency, odour and taste etc, in diagnosis of diseases as well as assessing the healthy condition.

Table No. 3: Mutra Lakshana According to Dosha. [12]

S.NO.	DOSHA	URINE APPEARANCE
1.	<i>Vata</i>	<i>Pandu</i> (pale)
2.	<i>Pitta</i>	<i>Raktavarna</i> (reddish)
3.	<i>Kapha</i>	<i>Fenayukta</i> (froathy)
4.	<i>Dwandwaja</i>	Mixed
5.	<i>Sannipataja</i>	<i>Krishna Varna</i> (black)

Table No, 4: Urine appearance in certain diseases –

S.NO.	DISEASE'S CONDITION	URINE APPEARANCE
1.	<i>Ajeerna</i>	<i>Tandulodak</i> (rice water like)
2.	<i>Nava jwara</i>	<i>Dhumra varna</i> (smoky) and polyuria
3.	<i>Jeerna jwara</i>	Reddish yellow
4.	<i>Vatapittaja jwara</i>	Smoky and hot

5.	<i>Vatakapahaja jwara</i>	Whitish with <i>budbudabhama</i> (bubbles)
6.	<i>Kaphapittaja jwara</i>	<i>Kalusa varna</i> (dark coloured blood mixed)
7.	<i>Sannipataja jwara</i>	Mixed coloured

Taila – Bindu Pariksha –

1. *Taila Bindu Pariksha* is one of the important methods for *Mutra Pariksha* mentioned in *Yogratnakar*.
2. The patient should be awakened in the early morning and urine must be collected in a fresh glass jar.
3. We should let go the first few drops of urine and collect only the middle stream.
4. Examination of collected urine is done.
5. A drop of *Tila taila* is put in the collected urine with the help of *Trna*. [13]
6. The shape and the direction in which the *taila* spread indicates a lot of information for the physician to make a prognosis.

Table No. 5: *Taila Bindu* Appearance in Different *Dosha Vikar*. [14]

S. No.	DOSHA	APPEARANCE
1.	<i>Vatta</i>	<i>Sarpakara</i> (Snake)
2.	<i>Pitta</i>	<i>Kshatrakara</i> (Umbrella)
3.	<i>Kapha</i>	<i>Muktakara</i> (Pearl)

Table No. 6: Oil Position in Different Disease Condition. [15]

S.No.	OIL DROP POSITION	CONDITION
1.	If oil drop spreads fast over urine	<i>Sadhya</i>
2.	If oil drop spreads very slowly	<i>Kashta-sadhya</i>
3.	If oil drop settles down at the bottom of pot	<i>Asadhyasr.</i>

Table No. 7: Prognosis observed by the direction of movement of the oil drop. [16]

S.No.	DIRECTION OF SPREAD	PROGNOSIS
1.	Towards <i>Purva</i> (East)	<i>Shighramsukhi</i> (Early Curable)
2.	Towards <i>Dakshina</i> (South)	<i>Kramen Sadhyam</i> (Curable step by step)
3.	Towards <i>Uttara</i> (North)	Curable (<i>Arogita Samprajayate</i>)
4.	Towards <i>Paschima</i> (West)	<i>Sukha Arogya</i> (Health and Pleasure)
5.	Towards <i>Ishana Kona</i>	<i>Masen Nashyati</i> (Must die in 1 month)
6.	Towards <i>Agneya</i> and <i>Nairitya Kona</i>	<i>Maranam</i> (Bound to die)
7.	Towards <i>Vayavya Kona</i>	<i>Maranam</i> (Going to die anyway)

3. MALA PARIKSHA –

Mala is one of the important waste products of the body being the *Kitta of Aahara*, hence it is a diagnostic method generally in all diseases and especially in disorders of *Annavaha Srotas* and *Purishavaha Srotas*. In ayurvedic texts examination of stool is limited mainly up to the examination of physical characteristics such as *rashi*, *swarupa*, *varna*, *gandha* besides these, a specialized technique Viz, *jala nimajjana purisha parikshas* been indicated to identify *sama-nirama* condition of *mala*. [17]

Table No, 8: Mala Lakshana in different Dosha Vikara [18]

S.NO.	DOSHA VIKARA	MALA LAKSHANA
1.	<i>Vata</i>	<i>Dridha</i> (hard) and <i>Shushka</i> (dry)
2.	<i>Pitta</i>	<i>Pitta</i> (yellowish)
3.	<i>Kapha</i>	<i>Shukla</i> (white)
4.	<i>Sannipataj</i>	<i>Shyama</i> , <i>Trutita</i> , <i>Pittabha</i> , <i>Baddha</i> , <i>Shweta</i>
5.	<i>Vata-kapha</i>	<i>Kapisha</i> (brown)
6.	<i>Pitta-vata</i>	<i>Baddha Trutita</i> (quite fragmented), <i>Peeta-Shyama</i> (yellowish-black)
7.	<i>Pitta-kapha</i>	<i>Peeta-Shweta</i> , <i>Ishat Sandra</i> (semisolid), <i>Pichhila</i> (slimy)

Table No. 9: Mala Swaroopa in Various Diseases. [19]

S.NO.	DISEASED CONDITION	MALA LAKSHANA
1.	<i>Ama</i> condition	Yellowish with pain in lumbar region
2.	<i>Jalodara</i> (Ascites)	<i>Sita</i> (white)
3.	<i>Jirna Mala</i>	Foul smell, cold, hard stool
4.	<i>Sannipataj Asaadhya Atisar</i>	<i>Mamsambu Sadrisham</i> (dark reddish blackish)

4. JIHWA PARIKSHA –

The tongue is the index of the stomach, implying its importance in the diagnosis of digestive disorders. The examination of the *Jihwa* (Tongue) reveals a variety of clinical information which help in the *Tridoshika* diagnosis of a disease. The colour, shape, coating of a tongue can be indicative of many digestive abnormalities. Detection of the type of disease condition can be made by *Jihwa Pariksha*. Commonly we observe only *Sama-Nirama* condition.

Table No. 10: Jihwa Swaroopa in Various Doshika Conditions. [20]

S.NO.	DOSHA	JIHWA SWAROOPA
1.	<i>Vata</i>	<i>Sita</i> (Cold), <i>Khara</i> (Rough), <i>Sphutita</i> (Fissures)
2.	<i>Pitta</i>	<i>Rakta</i> (Red), <i>Shyam</i> (black)
3.	<i>Kapha</i>	<i>Shubra</i> (white), <i>Atipicchila</i> (sticky)
4.	<i>Sannipataj</i>	<i>Krishna</i> (blackish), <i>Shushka</i> (dry), <i>Kantaka-yukta</i>

Table No. 11: Conditions of Jihwa in Various Diseased Conditions [21]

S.NO.	TONGUE FEATURES	DISEASED CONDITION
1.	<i>Pandu varna</i>	<i>Pandu</i>
2.	<i>Haridra</i>	<i>Halimaka</i>
3.	Pale and white	<i>Kaphadhikya</i>
4.	<i>Nila</i> (Blue)	Respiratory disorder
5.	<i>Krishna</i> (Black)	Renal disorders, licking of iron contain medicine
6.	<i>Atirakta</i> (Angry Red)	<i>Pittajjwara</i> (Hyperpyrexia), <i>Tikshnagni</i> (Hyperthyroidism), <i>Raktavrdhi</i> (Polycythemiavera)

5. SHABDA PARIKSHA

Shabda Pariksha is the examination of the various sounds produced by the various organs of the body. Some of the organs like the heart, lungs, etc. produce sounds during their normal functioning. During the condition of a disease, these sounds undergo changes. Hence, *Shabda Pariksha* will be very helpful to arrive at correct diagnosis.[22] According to ayurveda healthy and natural when the *Doshas* are in balance, the voice will become heavy when aggravated by *Kapha*, cracked under *Pitta* effect and hoarse & rough when afflicted by *Vata*.

6. SPARSHA PARIKSHA

Sparsha Pariksha refers to the examination of skin done by touch. This is a method to understand the condition of the various parts of the body in respect of their normal or abnormal Gunas (qualities).[23] Skin is Moist or wet in *Kaphaja* diseases, hot in *Pittaja* and rough and cold in *Vataja* disorders.[24] In contemporary science also, palpation is an important clinical method for examination of skin and organs.

7. DRIKA PARIKSHA (EYE EXAMINATION)

Different types of eye features may reflect the personality of a person as well as the state of his health. The examination of the eyes of the patients provides some very useful information about the *Doshic* conditions. Hence, examination of eyes i.e. *Drik Pariksha* has been included in the “*Ashtasthana Pariksha*”.

Table No. 12: Drika Pariksha [25]

S.NO.	DOSHA	FEATURES IN THE EYE
1.	<i>Vata</i>	<i>Dhumra</i> (smoky), <i>Aruna</i> , <i>Nila</i> , <i>Ruksha</i> , <i>Chanchala</i> (unstable), <i>Antahpravishita</i> (sunken), <i>Roudra</i> (terrifying), <i>Antarjwala</i> (glows inside)
2.	<i>Pitta</i>	<i>Haridra</i> , <i>Rakta</i> , <i>Malina</i> (dirty), <i>Tikshna</i> (penetrating), <i>Prabha</i> (lustre), <i>Dahayukta</i> (burning sensation), <i>Dipa</i> – dwesha (Fear of light)
3.	<i>Kapha</i>	<i>Shweta</i> , <i>Dhaval</i> , <i>Pluta</i> (watery), <i>Snigdha</i> (greasy), <i>Sthira</i> (steady), <i>Jyotihina</i> (lustreless), <i>Kanduyukta</i> (with itching)
4.	<i>Dwandwaja</i>	Mixed <i>Lakshana</i> of the involved <i>Doshas</i> .
5.	<i>Sannipataj</i>	<i>Shyam-varna</i> , <i>Tandra</i> , <i>Moha</i> – <i>yukta</i> , <i>Roudra</i> and <i>Rakta Varna</i>

Arishta Lakshana (Determined by Drik Pariksha)

One eye opened and the other closed, *Urdhwa Drishti* (gaze fixed at the top), *Bhramayukta* (rotating eyeball), *Kampa Taraka* (tremulous pupils), *Drishti Nashta* (loss of vision), *Srimad Darshana* (bright lusturous look), *Roudra* (terrifying), *Nishprabha* (loss of lustre). This was one of the important Pariksha being carried out by the ancient physicians to decide the duration of oncoming death.[26]

8. AKRITI PARIKSHA

Akriti Pariksha means the examination of the external features of the whole body. In *ayurvedic* texts it may be considered under *Deha prakriti pariksha*, this involves examining the physical appearance, posture & body structure to determine the overall health of the patient. In this section, the *Acharya's* have discussed the "*Lakshana's of Deha Prakriti*" [27]. This holds great importance even in the modern-day physical examination. Dehaprakriti explained by acharya's according to dosha differentiation. Vataprakriti persons are mostly have seen to be lean bodies, while Pitta is medium body personality & Kapha having strong/firm body personality. In *Ayurvedic* texts it may be considered under *Deha prakriti pariksha*, *Ashta nindita purusha* (unhealthy physique), *vishamasana sayana* (abnormal posture, gait), *Sahaja vikritis* (congenital deformities) and *mukha bhava* (facial expression) [28]

Table No. 13: Akriti Pariksha. [29]

S.NO.	DOSHA	AKRITI
1.	Vata	Dhusar Varna, split hair, prone to diseases, dislikes cold, dry skin, Smriti, Buddhi, Cheshta, Mitrata, Drishti and Gati are chanchal (unstable).
2.	Pitta	Hungry and thirsty, fair in colour, hot, Tamra Varna, Shoor & Maani (<i>Swabhimaani</i>) and Alpa Kesha (less hair).
3.	Kapha	Saumya, well-built body and joints, <i>Sthula & Balvana</i> , <i>Gambhira</i> and tolerates thirst and hunger.

DISCUSSION

It is very important to understand the disease process and the *Nidana* (diagnosis) of diseases. It is the duty of the physician to detect the disorders and adapt appropriate *Chikitsa* (measures) to correct disorders. A proper diagnosis forms the basis of proper

treatment. So, diagnosis of the disease should always be the first priority.[30] The *Ashtavidh Pariksha* has not been mentioned in *Brihatrayi* i.e. *Charaka, Sushruta, or Ashtanga Samhita*. *Maharishi Sharangdhara* first of all mentioned the *Nadi Pariksha* (pulse examination) but didn't mention about *Ashtavidh Pariksha*. *Acharya Yogratnakar* gave a detailed description of these eight-fold investigation techniques. *Naadi pariksha* is still one of the most significant methods of diagnosis in *Ayurveda*. Many *Vaidyas* are able to make the diagnosis only by examining the pulse. *Mutra Pariksha* gives clues about any pathology forming in the *Mutravaha Strotas*. *Malapariksha* gives clues about both *Annavaha* as well as *Purishvaha Strotas* abnormalities.

The modern tools have also been described to make the prognosis easy going. Urine examination is used to detect and manage a wide range of disorders such as UTI, kidney disease and diabetes. Stool examination is used to detect color, consistency and to classify type of faeces (diagnostic triad for IBS). Tongue examination can reflect a number of underlying diagnoses such as infections, nutritional deficiencies, malignancy and even neurological dysfunction. Auscultation, palpation, percussion are the methods of clinical examination for disease of different systems. Gait analysis is a way to assess the dynamic posture and coordination during movement.

CONCLUSION

Before starting the treatment of any disease, diagnosis is the first and most important step. To diagnose various diseases, *Ashtavidha Pariksha* is mentioned as a necessary tool in our different Ayurvedic texts. *Ashtavidha Pariksha* was designed in such a way that these were very much applicable in leading to the diagnosis and prognosis of a certain disease. It helps the physician to decide if he can handle the case or if it would be wise enough to refer the case to related specialties and helps in planning a comprehensive treatment protocol. One can draw a conclusion on diagnosis of a particular disease and can start management accordingly, on the basis of various clinical observations described in *Ashtasthan Pariksha*.

REFERENCES

1. Vaidya Laxmipati Sastri, Yogaratnakara with vidyotani Hindi commentary, Varanasi Chaukhambha Prakashana; Reprint Edition 2017, p – 5.
2. Parameswarappa"s Ayurvediya Vikriti Vijnana & Roga Vijnana, Vol. I by Dr. P. S. Byadgi, Chaukhambha Publications, New Delhi, page no. 376.
3. Acharya Sidhinandan Mishra, Yogaratnakara, Chaukhamba Orientalia, Varanasi, p. 7

4. Acharya Sidhinandan Mishra, Yogratnakara, Chaukhamba Orientalia, Varanasi, p. 6
5. Sarngadhara – Samhita, English Translation by Prof. K. R. Srikantha Murty, Reprint Edition 2016, Chaukhambha Orientalia, Varanasi, chapter 3, verse 1, page no. 14.
6. Prof. K.R. Srikantha Murthy, Clinical methods in Ayurveda, Varanasi Chaukhambha Orientalia; Reprint Edition 2013, p 658 – 659.
7. Review Article, GJRMI, Volume 1, Issue 5, May 2012, 186- 201.
8. Yogratnakar „Vidyotini“ Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 6, verse 5.
9. Yogratnakar „Vidyotini“ Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 6, verse 9.
10. Sarngadhara – Samhita, English Translation by Prof. K. R. Srikantha Murty, Reprint Edition 2016, Chaukhambha Orientalia, Varanasi, chapter 3, verse 2-3, page no. 14.
11. Vinay Kumar, Principle of ayurvedic therapeutics, Srisatguru Publication, First Edition 1995, p –113.
12. Parameswarappa's Ayurvediya Vikriti Vijnana & Roga Vijnana, Vol. I by Dr. P. S. Byadgi, Chaukhambha Publications, New Delhi, page no. 406.
13. Yogratnakar „Vidyotini“ Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 10.
14. Yogratnakar „Vidyotini“ Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 10-11.
15. Yogratnakar „Vidyotini“ Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 12, verse 22.
16. Yogratnakar „Vidyotini“ Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 10, verse 5-6.
17. Vaidya Laxmipati Sastri, Yogaratnakara with vidyotani Hindi commentary, Varanasi Chaukhambha Prakashana, Reprint Edition 2017, p – 12.
18. Yogratnakar “Vidyotini” Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 11, verse 11-15.
19. Yogratnakar “ Vidyotini” Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 12, verse 1-5.

20. Yogratnakar "Vidyotini" Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 12-13, verse 6-10.
21. Yogratnakar "Vidyotini" Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 12-13, verse 6-10.
22. Yogratnakar "Vidyotini" Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 15.
23. Yogratnakar " Vidyotini" Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no. 13, verse 1.
24. Acharya Sidhinandan Mishra, Yogratnakara, Chaukhamba Orientalia, Varanasi, p. 15.
25. Acharya Sidhinandan Mishra, Yogratnakara, Chaukhamba Orientalia, Varanasi, p. 15.
26. Clinical Methods in Ayurveda by Prof. K. R. Srikantha Murty, Chaukhambha Orientalia, Varanasi, 2013 Edition, page no. 695.
27. Clinical Methods in Ayurveda by Prof. K. R. Srikantha Murty, Chaukhambha Orientalia, Varanasi, 2013 Edition, page no. 695.
28. Tripathi Indradeva and Tripathi Dayashankara, Yogaratnakara, Krishnadasa Ayurveda Series 54, Varanasi Chaukhambha Ayurveda Prakashana 2007, p – 11.
29. Yogratnakar "Vidyotini" Hindi Commentary by Vaidya Shri Lakshmi Pati Sastri, Chaukhambha Prakashan, Varanasi, 2015 Edition, page no 13 & 14.
30. Clinical Methods in Ayurveda by Prof. K. R. Srikantha Murty, Chaukhambha Orientalia, Varanasi, 2013 Edition, page no. 4.