



CRITICAL EVALUATION OF PURISHA PARIKSHA

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Abstract: Diagnosis of disease is mainly based on clinical features supported by clinical examination and ancillary investigations. For the diagnosis of various aspects of disease and diseased person, several methods have been described in Ayurvedic texts. These can be broadly classified into Roga and Rogi pariksha. Several methods of Roga Rogi Pariksha like Trividha pariksha, Chaturvidha pariksha, Shadvidha and Astasthan Nirikshan. For the assessment of rogibala and roga bala Dashavidha Pariksha, and Dwadashavidha Pariksha are described in Ayurvedic classics. These examinations are mainly based on clinical examination. Mutra Pariksha and Purisha Pariksha were the main laboratory investigative tools were described in Astasthan Nirikshana and scattered references were available in samhitas. The factors which are described under Astasthan Nirikshan indicate that these are the tools which are necessary to diagnose the disease. Observing the changes in Purisha the diagnosis can be done or these can act as supportive factors to diagnose the disease. There is no direct description of Purisha Pariksha under a separate heading in Ayurvedic texts but scattered references are available regarding the abnormalities in terms of its colour, odour, consistency, quantity, froth and mucous etc. pertaining to various diseases. No such chemical tests are described in Ayurveda as it is done now. Rather, a unique method of Jala-Nimajjan Purisha Pariksha has been described in all most all the Samhitas, which was done to assess the presence of Ama in the stool. Clear cut description of sama and nirama purisha along with changes in purisha in various diseases are elaborately described.

Keyword: Stool Examination, Jala-Nimajjan Purisha Pariksha

Introduction: In Ayurveda, Dosh, Dhātu and Malas are considered as foundation of the body [1]. Our daily life activities are the result of their functioning. As a result of metabolic processes being carried out in the body, essence of ingested food and waste products are constantly formed. Waste products which are byproduct of our daily activities are called Malas. If Malas are not excreted from the body, the metabolic process will be impaired and this will ultimately lead to the formation of malformed tissue. They are important for normal physiology of the body and

each of them carry specific functions. Malas enable nutrition as well as the elimination of wastes from the body. Malas are divided in the two major parts –

1. **Sharirika Mala:** They are further classified in three parts^[2]
 - a. Mutra
 - b. Purisha
 - c. Sweda
2. **Dhātu Mala:** They are further classified as per different Ayurvedic Scholars

S.N.	Dhatu	Mala				
		Charak ^[3] Samhita	Sushruta Samhita ^[4]	Astang Sangrah ^[5]	Astang Hradaya ^[6]	Sharandhar samhita ^[7]
1	Rasa	Kapha	Kapha	Kapha, Lasika	Kpha	Jihwa jal, Netra jala, Kapool jala
2	Rakta	Pitta	Pitta	Pitta	Pitta	Ranjak
3	Mamsa	“Kha” mala	“Kha” mal	Karna mala, Akshi mala, Nasa mala,	“Kha” mal	Karna mala

Lomkoop mala, Prajanan Anga mala						
4	Meda	Sweda	Sweda	Sweda	Sweda	Jihva mala, Danta mala, Kaksha mala, Shishna mala, Andkosh mala
5	Asthi	Kesha, Loma	Nakha, Roma	Kesha, Nakh, Roma	Nakh, Roma	Nakha
6	Majja	Tvacha and Akshivita	Tvacha and Akshivita	Akshivita, Tvacha sneha	Akshivita, Tvacha sneha	Netra sneha, Mukh sneha
7	Shukra	-	-	-	Oja	Yavan Pidika

Materials and Methods

This concept is based on a review of Ayurvedic texts. Materials related to roga, rogi pariksha and other relevant topics have been collected and compiled. The main Ayurvedic texts used in this study are Charak Samhita, Susruta Samhita, Astang Hridaya, Astang Sangraha, Madhav Nidan, Yogaratnakar, Parameswarappa's Ayurvediya Vikriti Vigyan and Roga Vigyan, Sunil Verma's Kriya Sharir Vigyan, commentaries of Samhita's and current articles.

Purisha: The *Purisha* and *Mutra* are formed by the food^[8]. After digestion, the *sarabhaga* get absorbed and the remaining undigested food become solid and that is called as *Purisha*. Bhava Prakash has stated "The essential creamy portion of the digested food, which is ready for the circulation is known as Rasa. The liquid portion is not meant for absorption and yield residue is known as *Maladrava*. According to *Acharya Charak*—with the help of *Vayu* the remaining and undigested food comes to the *Pakvashaya* (large intestine). In *Pakvashaya* that part become solid by the effect of *Agni* and *Vayu*^[9]

Normal Functions of *Purisha*: *Purisha* is called as *Upastambha*, means which bears the body along with function, *Purisha* also bears the *Vayu*, which is very essential for life. *Acharya Sushruta* has also said "*Avastambha Purishasya*" means it maintains the bearing capacity of the body^[10]. The *Purisha Vega* (Desires of urges to pass the fecal matter) is one of the *Adharaniya Vega*. One should not suppress this *Vega* of *Purisha*, if suppressed, it leads to abdominal pain, headache, constipation, pain in the calf muscles etc.

Purisha Vriddhi Lakshana: Feeling as excessive *Vayu* moving in the abdomen along with gurgling sounds, heaviness and pain in abdomen^[11].

Purisha Kshaya Lakshana: When *Purisha* decreases, the *Vayu* comes out from mouth and anus by producing sound, pain in the heart and abdominal region. The *kukshi* is completely surrounded by *Vayu*^[12]. *Ama Purisha* is *durgandha yukta*, sinks in water, less in quantity

and contain more undigested food particles. *Durgandha rahita Purisha* floats in water, after evacuating the *Purisha* one feels active. Only a scattered description of the gastrointestinal system and its Anatomy is available in the Samhitas i.e. *Annavahasrotas (Amashaya)*, *Purishavahasrotas (Pakvashaya)* and *guda* etc. **Ama:** According to *Ayurveda* generally all the diseases have their origin from *Ama*. *Ama* is the result of malfunctioning of the digestive fire (*Agni*), the first product of digestion (*Rasa Dhatu*) is not formed properly. This improperly formed *rasa*, mixed with the undigested food, stays on in the stomach and is called "*Ama*" in *Ayurveda*.

Ama can be described as- raw, uncooked, unripe, immature, undigested or incompletely oxidized/metabolized or similar to a poisonous substance. Though the diseases associated with *Ama* have been described by our authors *Charaka and Sushruta*, but *Vagbhata* was the first author to define *Ama* as a separate entity. According to him, due to hypo and hyper functioning of *usma (Agni)*, the food which is not completely/properly digested, yields immature *rasa in Amashaya* and due to its retention, undergoes fermentation and/or purification. Though the description of *Ama* developed in *Amashaya* is given here, but the word *Ama* has a generalised meaning which can be applied to any sort of working *Agni* in body^[13]

Bhavamishra has described *Ama* as "that food which is not digested properly due to hypofunction of *Agni*, gets the name *Ama* and becomes the root cause of many diseases". Due to the feebleness of *kayagni*, the *ahara rasa* is not properly formed in the *Amashaya* and in this state it is known as *Ama*. In other sense it has been described that the first *dhatu* i.e. *rasa dhatu*, if not formed properly, then this first unconverted *Rasadhatu* is termed as *Ama*. *Acharya Vijayarakshita* stated that due to the feebleness of *Agni* a residue of *ahararasa* is still left undigested. It is then known as *Ama*, which is the root cause of all diseases. This looks like a slight modification of concept of

Bhavaprakasha. Here the three different opinions about *Ama* are compiled by *Vijayarakshita*.

First view is about the improperly digested food, second describes the accumulation of *malas* in the different parts of body termed as *Ama*. Third view is about the stages of *dosha dusti* or disease, which says the first stage of *dosha dusti* or disease is *Ama*. As already mentioned that there is no very descriptive view of *Ama* available in *Charaka Samhita* but in 15th chapter of *Chikitsa sthana* while describing pathogenesis (*samprapti*) of *Grahani roga*, indirect reference of *Ama* is available which is due to *nidana sevana* and when *Agni* is vitiated it becomes incapable in digesting the ingested food. After analysing the above definitions following facts become clear about *Ama*.

- Feeble action of *Agni* is the root cause of its production, but the *Agni* is not specified by most of the *Acharyas*. So it is quite clear that anywhere in the body, if *Agni* is not working properly the *Ama* will be produced.
- *Ama* is produced from *ahara rasa* when it is not properly digested. Here in case of *Jatharagni mandya*, this *ahararasa* is the undigested food but in case of rest of *Agnis* it is the metabolites which are undergoing process of metabolism by these *Agnis*.
- Place of origin of *Ama* is given as *Amashaya*. But considering the presence of *Agni* at different levels *Ama* can be produced at different levels at different sites in body.
- All *Acharyas* were having same opinion that *Ama* is the root cause of all diseases

Sama Purisha Lakshana ^[14]

- When it combines with *Dosha*, *Dhatu* and other *Malas* manifests diseases accordingly.
- Sinks in water.
- Increase in quantity and frequency.
- Foul smell.
- Change in colour and consistency.
- Little quantity comes out oftenly with difficulty with sound.
- Discomfort in *Purishavaha srotoavayava*.
- Heaviness and pain in abdomen

Characteristics of Nirama Purisha:

Characteristics of normal Stool in terms of *Rasa*, *Gandha*, *Sparasha*, *Varna*, *Vaishadya* etc. are

not described separately in the ancient and medieval period texts of *Ayurveda*, but there stool examination has been given due importance in context of diseases. Only *pramana* of *Purisha* is described by *Acharya Charaka* in *Sharira Sthana as Sapta anjali pramana*^[15].

Purisha Pariksha in Ayurveda: *Purisha pariksha* as in systematic way is not described in *Brihatrayi*. Scattered references are available in these texts related to physiological and pathological state. *Charaka* has described qualities of *Purisha* and *Purishagata* in different diseases. Descriptions pertain mainly to physical changes and that to mostly with reference to vitiated *dosha* in a disease such as in *Javara*, *Gulma*, *Arsha*, *Pandu* etc. *Sushruta* and *Vagbhata* follow more or less same pattern. *Sharangdhara* and *Madhavakara* have not described stool examination separately but *Yogratnakara* has described systemic examination (physically) under *Astasthan Nirikshana* in 7th century^[16].

Jala-Nimajjan Purisha Pariksha has been described in number of *Ayurvedic* texts of ancient and medieval period like *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Samgraha*, *Ashtanga Hridayam*, *Yogaratanakara* and many more. Based on the informations scattered in various texts pertaining to the abnormalities in respect of odour, colour, quantity etc. stool examination can be used as important diagnostic tool. The scattered references available in *Ayurvedic* texts pertaining to stool changes in different pathological states are mentioned below. The scattered references available in *Ayurvedic* texts are compiled below following the scheme of *Sushruta's Sadhvidha Pariksha*.

Chakshusendriya Pariksha: In *Chakshusendriya Pariksha*, one can assess colour, consistency, presence of froth, abnormal constituents etc. The *pitta dosha* according to *Ayurveda* is responsible for the production of all colours. *Tridoshas* also play an important role in affecting the colour of stool as well as other parts of body. Vitiating of *Doshas* causes changes in different colour. Some of the changes in colour which are the characteristic features of several diseases are given below

S.No.	Colour of stool	Diseases
1.	<i>Krishna Varna</i>	<i>Vataja Jwara</i>
		<i>Vatika Arsha</i>
		<i>Vatika Pandu</i>
		<i>Vatika Gulma</i>
		<i>Kumbha kamala</i>
		<i>Paittaka Atisara</i>

		Vatika Arsha
		Vata Prakopa
2.	Shyava Aruna	Vatika Udara roga
		Vatika Arsha
		Vatika Atisara
		Vata Prakopa
		Rakta pitta
		Vataja Gulma
		Vataja Arsha
		Vataja Jwara
		Vataja Pandu
3.	Sweta Varna (shukla)	Shlesmika Jwara,
		Shlesmika Udararoga
		Shlesmika Arsha
		Shlesmika Pandu
		Shakhashrita Kamala
		Shlesmika Atisara
		Sahaja Arsha
		Jalodara
		Kaphaja Gulma
		Paittika Visarpa
4.	Rakta Varna	Pittolvana Kaphahina
		Sannipataja Jwara
		Kamala
		Pittaja Atisara
		Raktapitta
		Sahaja Arsha
		Pittaja Jwara
		Chhidrodara
5.	Peeta, Harita Varna	Paittika Jwara
		Paittika Udararoga
		Chhidrodara
		Paittika arsha
		Sahaja Arsha
		Paittika Grahani
		Paittika Pandu
		Asadhya Pandu
		Kosthashrita Kamala
		Pittaja Atisara
6.	Pakvajambu Sadrisha, Mamsadhohana sadrishya, Dadhi, Tailabha, Majjabha, Yakritkhanda, Mechakansha. Mayurachandrakopgata Varna	Sannipataja Atisara
		Asadhya Atisara

Change in Colour of Stool According to Doshas

S.No.	Colour of Stool	Doshas
1.	Krisna	Vata
2.	Dhumala	Vata
3.	Shyava	Vata
4.	Pita	Pitta
5.	Shukla	Kapha
6.	PeetaShyava	VataPittaja
7.	Kapisha	Vatakaphaja
8.	Peetashweta	Shlesmapittaja

Disease with Frothy nature stool

Nature of Stool	Diseases
Frothy	Vataja Arsha
	Vatika Atisara
	Vataja Grahani
	Vata Prakopa

Diseases with Consistency of Stool

S.No.	Consistency of stool	Diseases
1.	Sandra	Kaphaja Atisara
		Sahaja Arsha
		Kaphaja Atisara

2.	Vibandha Grathita	Vataja Arsha Vatika Atisara
3.	Baddha	Asadhya pandu Vataja Prameha Udararoga Baddhodara Purishavrita Vata Ashudha Dugdhpana Sevana Tridosha Dushti Tikshnagni Vataja Atisara Vataja Visarpa Vataja Jwara Sahaja Arsha Vataja Arsha Mahashvasha Malavirita vata
4.	Drava	Paittika Arsha Vatika Grahani Asadhya Atisara Mandagni
5.	Bhinna	Paittika Arsha Shlesmika Grahani Kshayaja Kasa Kaphavirita Apanavayu Pittaja Murchha Sandharanjanya Yakshma Putana Lakshana Arsha samanya Lakshana
6.	Shuska	Vataja Grahani Sahaja Arsha

Other Consistencies

	Consistecy	Diseases
1.	Kathin, Shuska	Vataprakopa
2.	Ishat Sandra	Shlesmpittaja
3.	Pindavat	Tikshnagni

Ghranedriya Pariksha: Odour of stool is also altered in different pathological states

S.No.	Odour	Diseases
1.	Durgandhita	Shlesma Atisara Paittika Pandu Asadhya Sannipataja Chhardi Ama purisha Purishavaha Srotodusti Samaatisara Vid Vighata
2.	Atidurgandhita	Paittika Atisara Paittika Arsha
3.	Amagandhi	Ama Atisara
4.	Visragandhi	Paittika Arsha Shleshmika Atisara
5.	Kunapagandhi	Chhidrodara Sahaja Arsha
6.	Kunapa, puya, Ama matsyagandhi	Sannipataja Atisara
7.	Mahatputigandhi	Jalodara
8.	Nirgandha or Sagandha	Aagantuja Atisara

Sparshanendriya Pariksha: Under this, temperature and consistency of stool can be taken into consideration. Thus on the basis of differences in touch only; one can diagnose the disease by observing the changes/abnormality in stool. Changes in different pathological states are mentioned below.

Touch related changes in stool

S.No.	Touch related change in stool	Diseases
1.	Shita	Ajirna Shleshmika Atisara

2.	<i>Snigdha</i>	<i>Shleshmika Arsha</i> <i>Kaphaja Atisara</i>
3.	<i>Ushna</i>	<i>Paittika Arsha</i>
4.	<i>Ruksha</i>	<i>Vataja jwara</i> <i>Vataja Atisara</i>

Prashna Pariksha: It includes information related to frequency and amount of stool and associated symptoms like pain etc. which can be obtained by interrogating patients.

S.No.	Quantities of Stool	Diseases
1.	<i>Alpa Purisha</i>	<i>Sannipataja jwara</i> <i>Vatika Arsha</i> <i>Pandu</i> <i>Vataja Atisara</i> <i>Vataja Pakva Atisara</i> <i>Purishavaha dushti</i> <i>Devanmat Purusha</i>
2.	<i>Alpa Alpa Purisha</i>	<i>Vatika Atisara</i> <i>Shlesmika Atisara</i> <i>Pravahika</i> <i>Vatika Grahani</i> <i>Chhidrodara</i> <i>Purishavaha Dusti</i>
3.	<i>Atipravritti</i>	<i>Paittika Atisara</i> <i>Ama Atisara</i> <i>Sannipataja Atisara</i> <i>Asadhya Atisara</i>
4.	<i>Muhurmuhu</i>	<i>Vataja Grahani</i> <i>Vataja Atisara</i>

Abnormal quantities of stool

Other Abnormal character of stool

S.No.	Charecter	Diseases
1.	<i>Sanga</i>	<i>Vataja Gulma</i> <i>ApanaVayuavrudha</i> <i>Atisara Purva Rupa</i> <i>Shuska Yoni</i> <i>Udararoga</i> <i>Asamyak Virechana</i> <i>Vata Ashthila</i> <i>Mutra Jathara</i> <i>Udararoga</i>
2.	<i>Bheda</i>	<i>Kshayaja Yakshma</i> <i>Ayathabala Yakshma</i> <i>Vegasandharana Yakshma</i> <i>Baddhodara</i>
3.	<i>Krichhra</i>	<i>Vataja Ashmari</i> <i>Vidaghata</i> <i>Amashaya Krudha Vayu</i> <i>Pakwashaya Krudha Vayu</i>
4.	<i>Sashabda</i>	<i>Vataja Arsha</i> <i>Ama Atisara</i> <i>Purishavaha sroto dusti</i> <i>Purisha Kshaya</i> <i>Vataja Grahani</i>

Pain during defecation

Type of Pain	Diseases
<i>Sashula</i>	<i>Ama Atisara</i>
<i>Sashula Pravahana</i>	<i>Kaphaja Arsha</i> <i>Kaphaja Atisara</i> <i>Pravahika</i>
<i>Sashula Sadaha</i>	<i>Paittika Atisara</i>
<i>Parikartika</i>	<i>Vataja Atisara</i>
<i>Pravahna</i>	<i>Pravahika</i>
<i>Kunthana</i>	<i>Sama Atisara</i>

	Visamagni
Shula, Gudasrava	Jalodara
Chirat Dukham	Vataja Grahani
Ama related changes in stool	Ama Atisara
	Kaphaja Atisara
	Vataja Grahani
	Kaphaja Grahani
	Paittika Arsha
	Ajirna

Based on the type of *Srotodushti* the diseases of *Annavaha Srotas* and *Purishavaha Srotas* can be classified as following Categories.

Effect of *Annavahasrotodushti* on Stool

Type of <i>Srotodushti</i>	Diseases
Sanga	Vibandha, Atopa, Krurakostha
Vimargagamana	Chhradi, Visuchika, Chhidrodara
Atipravritti	Atisara, Pravahika, Grahani, Visuchika
Siragranthi	Baddhodara

Effect of *Purishavahasrotodushti* on Stool

Type of <i>Srotodusti</i>	Diseases
Sanga	Atopa, Vibandha, Udavarta, Gulma
Vimargagamana	Chhidrodara
Atipravritti	Atisara, Grahani, Pravahika, Visuchika
Siragranthi	Arsha

Relation between *Purisha* and *Dhatus* in different diseases

Dhatus	Diseases
Rasa Dhatu	Vataja Atisara Paittika Atisara Kaphaja Atisara Sannipataja Atisara Ama Atisara Vataja Grahani Pravahika
Rakta Dhatu	Asadhya Atisara Raktaja Atisara
Mamsa Dhatu	Sannipataja Atisara Asadhya Atisara
Meda Dhatu	Sannipataja Atisara
Asthi Dhatu	-----
Majja dhatu	Sannipataja Atisara Asadhya Atisara

In *Ayurvedic* texts, examination of Stool is limited mainly upto the physical characteristics like colour, quantity, odour, froth, consistency etc. A specialized technique of Stool examination, *Jala-Nimajjan Purisha Pariksha* has been described in *Ayurvedic* texts during ancient period. In *Jala-Nimajjan Purisha Pariksha*, water is taken in a vessel over which a mass of stool is dropped and behaviour of Stool (Sinks or Float) is noted down. If Stool sinks it is indicative of *Ama* present in stool which is the root cause of all diseases.

Conclusion: *Purisha*, *Mutra* and *Sweda* are the three main by-products of our daily metabolic processes. Among the three main by-products, *Purisha* performs a very special function in the body i.e. it bears the body along with function for which it is called as *Upastambha*. *Ama* is the result of malfunctioning of the digestive fire (*Agni*), the first product of digestion (*Rasa*

Dhatu) is not formed properly. This improperly formed *Rasa*, mixed with the undigested food, stays on in the stomach and is called “*Ama*”. Feeble action of *Agni* is the root cause of its production, but the *Agni* is not specified by most of the *Acharyas*. So it is quite clear that anywhere in the body, if *Agni* is not working properly the *Ama* will be produced. *Ama* is produced from *Ahara rasa* when it is not properly digested. Here in case of *Jatharagni mandya*, this *Ahara rasa* is the undigested food but in case of rest of *Agni* it is the metabolites which are undergoing process of metabolism by these *Agnis*. Place of origin of *Ama* is given as *Amashaya*. But considering the presence of *Agni* at different levels *Ama* can be produced at different levels at different sites in body. *Purisha pariksha* has been given due importance in the ancient period and it has been described in *Astasthan Pariksha. Purisha*, which is a main

metabolic product of the body, shows changes in its characters in the diseased conditions. These changes in *Purisha* in terms of its *Rasa*, *Gandha*, *Sparasha*, *Varna*, etc. may be considered to diagnose various diseases like *Atisara*, *Arsha*, *Grahani*, *Gulma*, *Pravahika*, *Amavata*, *Udararoga* etc. *Jala Nimajjan Purisha Pariksha* is an important objective method to detect the presence of *Ama* in stool. This detects the *Sthula Ama* associated with the stool.

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