

'Dashavidha Pariksha' Practical Approach

Practice of medicine is not only a science but an art where mastery is required in diagnosis as well as therapeutics. Charaka explains importance of proper diagnosis by categorically stating that proper diagnosis of *roga* is the foremost step for effective treatment. Among the list of examinations mentioned in classics, *dvi-vidha* (twofold examination), *tri-vidha* (threefold examination), *pancha-vidha* (fivefold examination), *shad--vidha* (six-fold examination) or *ashta-vidha* (eightfold examination) focuses on one aspect i.e. either disease analysis or patient examination but *Dasha vidha Atura parikshā* helps to evaluate *roga* (disease) as well as *rogi* (patient). It includes the ten aspects which are to be examined viz., *Prakruti*, *Vikruti*, *Sara*, *Samhanana*, *Pramana*, *Satmya*, *Satwa*, *Ahara Shakti*, *Vyayamashakti*, *Vaya*.ⁱ

It has been planned on the principle that patient is the *kārya desha* and thus one who knows the field in fact, more are the chances for accomplishment of health.ⁱⁱ

Medical science does not have fixed marker for biological variants in the body. It is always a range of variation whether it is pulse, blood pressure, even height, weight, hormone levels, pH, etc. as biological systems undergo constant changes under external and internal environmental modifications. Ayurvedic assessment criteria of *pravara* (optimum), *madhyama* (moderate) and *avara* (least) allow this range in the assessment of *ātura bala pramāna* (strength of the patient), *dosha pramāna* (strength of the dosha), and *āyu pramāna* (longevity). This approach may form a basis of Designer medicine i.e. to define a pharmaceutical product that will give maximum therapeutic efficacy and high safety to a particular person with particular disorder.

In *Dashavidha Prikshā* nine factors gives information about health profile and remaining one i.e. *vikriti* represent to analyze the pathological factors. The analysis of these factors helps a physician to decide suitability of food and drugs, its effective doses for a particular patient.

Prakriti Parikshā-

Prakruti is the Swabhava/ inherent characteristic property of an individual. It refers to the physical and mental constitution of the individual determined from the time of conception.ⁱⁱⁱ *Prakriti* of an individual is different as person to person. It is formed at the time of conception and influenced by core factors like condition of gamete, maternal uterus, dietetics and behavioral habits to environmental factors etc. during the fetal life but after birth it remains unchanged for the whole life. The concept of *prakriti* can be explained on the basis of genotype

demonstrated as the pheno-type in the physical body which is unique to each individual and has been now established through the human genome studies that have revealed the complexity in the relationship between genotype and phenotype. The effect of *Prakruti* depends on the *Pancha mahabhuta*. As per Ayurveda, *shāririka prakriti* decides the status of health, immunity, digestion and metabolism of an individual and influences the course of disease and its management. In brief analysis of *prakriti* may help in the following way:

Prakriti predicts physical and mental health status and longevity of a person. For example *kapha* or *sama prakriti* person lives long, suffers less from diseases and has stable mind as these individual possess comparatively more strength. On the other hand *vāta prakriti* person has shorter life span, frequently suffers from diseases and has flickering type of mind.

Prakriti states about the *dosha* status of a person. A person is likely to suffer more and frequently from the disorders of that *dosha* which is dominant in his *prakriti*. For example *vāta prakriti* persons are likely to suffer from *vāta* disorders even by slightly indulgence in *vāta* increasing diet and practices. Similarly *pitta prakriti* persons are likely to suffer more from *pitta* disorders even by slightly indulgence in *pitta* increasing diet and practices and same is the case for *kapha prakriti*. Therefore such disorders in these individuals can be prevented by suitable advice to the individual.

A disorder induced by dominant *dosha* of the *prakriti* is expected to be managed with great efforts and chance of its recurrence with slight involvement of faulty diet and life style is more. For instance, a *pitta* disorder in *pitta prakriti* person or *vāta* disorder in *vāta prakriti* person or *kapha* disorder in *kapha prakriti* person becomes difficult to manage. On the other hand *vāta* or *kapha* disorder in *pitta prakriti* person or *pitta* or *vāta* disorder in *kapha prakriti* person or *kapha* and *pitta* disorder in *vāta prakriti* person is comparatively easy to manage except if it is not very severe or chronic. Other important point is that a sudden appearance of such symptoms and signs which are contrary to the characteristics of *Prakriti* of a person is considered as *arista*..^{iv}

Utility of Prakriti in clinical practice:

Assessment of *prakriti* helps in planning of treatment. For example if a *pitta prakriti* person is suffering from *vāta* disorder then *ushna chikitsā* for *vāta* is not done because in that case *vāta* may pacify but simultaneously increase in *pitta* may lead to other disorder. In this case *brihmana/tarpana chikitsā* with drugs having *madhura rasa* are prescribed which pacify *vāta* as well as *pitta*. On the other hand if *kapha prakriti* person suffers from *vāta* disorder then

ushna treatment is indicated and in this case *snigdha* and *guru* is contraindicated; thus the disorder is induced by same *dosha* but treatment differs according to the *prakriti*. Similarly, if a *pitta prakriti* person suffers from *kapha* disorder then *ushna chikitsā* is not done, but *rukshana* with *tikta rasa* drugs are prescribed. Therefore by knowing the *prakriti* physician give the best drug to patient. Such analysis may also be utilized to find out that why most of the patients were cured while few others remained unchanged. Probably this may be because the drug may not be effective in certain other variants of *prakriti*.

Vikriti Pariksha-

Vikriti means deviation from the condition of being normal. Percentage of deviation from the state of being usual as per that individual has to be assessed to ascertain to reach a perfect diagnosis in regards of *dosha*, *dushya*, *srotas*, *Agni* etc. *Nidāna panchaka* mentioned for *roga parikshā* may be utilized for this and ultimately, status of disease in regards of *pravara*, *madhyama* and *avara* has to be made for deciding prognosis, drug, its dose and assumption of outcome of the treatment.

This can be further enriched with the modern biochemical, microscopic, other laboratory and imaging techniques to arrive at a specific stage of disease for a well-targeted treatment.

Sara Pariksha-

The important constituents of the body are *dosha*, *dhātu* and *mana*. *Sara* gives information regarding the status of both of these at a given point of life. In contrast to *prakriti*, status of *dhātu* changes during life depending upon the nutritional status and life style of a person. The decrease or increase in *dhātu* can be known by their respective *kshaya* and *vriddhi* symptoms, but their optimum status in an individual can be clinically assessed only by adopting *Sara parikshā*. Further, *dhātu Sara* also represent to *ojas* particular to *apara ojas* which may also be estimated by it.

Amongst eight types of *Sara* (*Tvaka*, *Rakta*, *Māmsa*, *Meda*, *Asthi*, *Majjā*, *Shukra* and *Satwa Sāra*) a person possessing *Sattva Sara* is the best, followed by *Shukra*, *Majjā Sāra* etc in the descending order and having only *Twak Sāra* is nethermost among the *Sara*.^v

Only judging the strength of persons just by looking at their external features may be incorrect. For example if a person is tall with big body, he is considered to possess a good strength; while a person of shorter statue and lean is considered as a weak person. But on the contrary a lean

person may perform better and may be strong, and tall and flabby person may be weak. Therefore, for determining the exact strength *Sara parikshā* is described.

Utility of Sara pariksha in Clinical Practice:

A person of a *pravara sāra* i.e. having optimum level of all the *dhātu* by showing features of all the *sāra*, possesses optimal strength, has self-confidence, can tolerate physical or mental distress, suffers less from diseases and enjoys healthy aging^{vi}. *Avara Sara* indicates low *Ojas* hence low immunity. Therefore, a poor *sāra* person may be examined for the *kshaya lakshana* of that *dhātu* and may be treated accordingly to bring back the proper *sāra*, which will improve the status of *ojas* and immunity thus in health.

So the diseases of *Avara Sāra* person generally difficult to manage, while of *Pravara Sara* are easily managed. While treating a disease of a person of *Avara Sāra* simultaneous care should also be taken to correct the *Sara* to get the better cure. The *Sara* may be corrected by prescribing such drugs which improves that *dhātu*.

Rakta Sara can be correlated with the optimum presence of hemoglobin, RBC, general blood picture etc. *Māmsa* may be indicative of muscles which mainly comprises of proteins, hence research studies may be planned to find out the correlation of *Māmsa Sara* with serum proteins. Similarly *Asthi Sara* with serum calcium and *Shukra Sara* with semen analysis may be correlated.

Samhanana and Pramāna Pariksha-

Samhati and *Samyojana* are the synonyms of *Samhanana*. Compactness of the body and the integrity of the tissues comprise *samhanana*. It is assessed through compactness of *asthi* and *sandhi* along with status of *māmsa* attached and *shonita* attended to it.

Various measures of the body parts and sub parts determined by the measure of self-fingers are given in Ayurveda under *pramāna parikshā* and if the body is according to that then it is considered as *Sama pramāna*, which indicates longevity and optimum strength. Anthropometric measurements mentioned in modern medicine may be correlated with *pramāna* of body parts and subparts given in Ayurveda. Now a day, Body Mass Index is used to differentiate between compact body and fatty body. BMI below 30, proper muscle power, proper bone density may indicate a *pravara samhanana*. Genetics, standard of living and

quality of life, changes in life styles, nutrition and ethnic composition are main factors which decide the anthropometric make up as well as the compactness of tissues of an individual.

1. The Body Volume Index
2. Which uses three-dimensional scanners has the potential to be used as a long-term computer based anthropometric measurement for health care.
3. Somato-types, i.e. normosthenic, hypo- or hypersthenic make up which may differentiate deviation from normal compactness of body. More conventional anthropometric measurements.
4. Also have uses in medical anthropology and epidemiology; for example in helping to determine the relationship between various body measurements (height, weight, percentage body fat, etc.) and medical outcomes.

Thus as explained here *samhanana* and *pramāna parikshā* can be modified using the latest anthropometric and somatotype data but the final assessment should remain the same i.e. *pravara*, *madhyama* and *avara*.

Utility of *Samhanana pariksha* in Clinical Practice:

A person comprising compact body indicates towards his best strength, hence may not suffer from diseases frequently, while a person of poor *samhanana* having flabby body may suffer from diseases frequently. A flabby body indicative of *avara samhanana* can be improved by advising daily exercise up to one's *ardha vyāyāma Shakti*. Thus body may become strong which can tolerate the hardship and fight out the diseases. A disease in flabby or obese person becomes difficult to cure and it indicates bad prognosis while it is easy to cure in strong person which is determined by *pravara samhanana*. *Avara samhanana* person may not tolerate very strong drugs, therefore mild drugs and low doses are advised.

***Sātmya Parikshā* –vii**

A person who is homologous with all the six tastes or daily use of milk, ghee, oil and meat possess *pravara sātmya* and those who takes only one rasa or are in habit of taking *ruksha* substances in meal possess *Avara sātmya* and persons having the habit of taking in between these two i.e. homologous to two or three rasa possess moderate *sātmya*.

Utility of *Satmya* in Clinical Practice

The persons who are of *pravara sātmya* are strong, able to bear hardship and live long. On the other hand the persons of *avara sātmya* are weak and unable to bear hardship and have shorter life span and may suffer from various types of allergic or deficiency disorders.

Analysis of *sātmya* in regard of tolerance and intolerance of an individual may be helpful in maintenance of health and prevention of diseases particular allergy. Addiction is *Oka sātmya* and the person must be advised and helped to quit the habit. *Sātmya* may change according to the season, country, disease, etc and that require advice. Allergic disorders may be prevented by avoiding *asātmya* substances.

Pravara sātmya persons are strong, therefore as per general rule their diseases may be easy to treat while in *Avara sātmya* persons due to weakness the diseases may become difficult to cure. In disease state while planning *pathya* and *apathya*, knowledge of *sātmya* and *asātmya* of the patient as well as of the disease from which he is suffering, is very helpful. The studies may be correlate the concept of *asātmya* with modern terms of allergen and allergy. The role of *asātmya* may also be ascertained in autoimmune diseases as well as in their prevention and treatment.

Satwa Pariksha-

Acharya Sushruta explained the *swasta lakshanas* as, balance of dosha, balanced state of Agni, balanced state of *dhatu*, *mala*, *kriya*, *prasannata* of *atma*, *indriya* and *manas*, so normal state of *manas* is very essential to maintain the psychological state of the health. *Acharya Charaka* while explaining *satwa pariksha* said that *satwa* is nothing but the *manas*. *Manas* play a very important role in the maintenance of the health of an individual. When the patient come to the doctor some Patients are crying, shouting, vigorously but some Patients are sitting quietly, not much impact of disease are seen on the patient. It's due to the severity of disease as well as the reason behind it that is *Satwa*.

Sat + twa (shabdakalpadruma) *Satwa* is derived from two terms 'sat and twa'.^{viii}

Definition of *satwa*, 'Yatra satwam prakashakam jnana hetu: satwam'^{ix}

Satwa is the *jnana prakashaka hetu*. *Satwam hitakarakam iti bahava:*(shabdakalpadruma) That which is heeta is known as *satwa*.

According to *Acharya Charaka*, "satvachetisatvamuchyate mana: tachsharirasya tantrakam atmasamyogath".^x

Satwa pariksha is useful to categorize the patient in to *guru vyadhita* and *laghu vyadhita* *Acharya charaka* while classifying the disease on the basis of *adhistana bheda* said as *sharirika* and *manasika*. In *shareerika* and *manasika vyadhi*, the *satwa bala* of the patient can be assessed by the *satwa pariksha*. If the *satwa bala* of the patient is good and has serious illness he looks like *laghu vyadhita* and one who is having good physique and less *satwa bala*, he looks like *guru vyadhita*.

Satwa pariksha helps in the selection of the patient-t- *Vagbhata* in the context of *anupakramaniya atura* says that the persons who are *vyagra*, *chanda*, *bheeru* etc should not be treated. *Chanda*, *shokha*, *bheeru*, etc are the qualities of *avara satwa* persons; hence they should not be treated.

Satwa bala urjakara Ahara- The one who wants have good mental status like in *madhyama* and *avara satwa* person should take the ahara which is “*ista varna gandha sparsha*”, *vidhi vihita yukta*. Such ahara does *satwa urjana* i.e. increases the *mano bala*. Ex. *Nitya sevana of grit* and *ksheera*, *achara rasayana*.

Utility of Satwa in Clinical Practice:

Pragyāparādha (disturbed mental faculty) is considered as one of the basic causes of diseases. Hence, persons with *pravara sattva* have lesser chances in indulgences of cause and thus disease. Vice versa, *avara sattva* persons continuously indulge in etiological factors and hence more chances of health problems.

A *Pravara Satwa* person will be tolerant in all kinds of situations.^{xi} Even if possessed with weak physique, such persons having excellent mental faculties will be having more tolerate any disease and without much difficulty. From the treatment point of view, one can withstand *Shodhana* procedures, *Shastra Karma* without any difficulty. *Madhyama Satwa* persons can tolerate the pain themselves when they realize that others can also tolerate it. The *Avara Satwa* persons can neither by themselves nor through others sustain their mental strength and in spite of having sound physique, they cannot tolerate even mild pain. They are susceptible to fear, grief, greed, delusion, ego. Such persons may be prone to psychological diseases, *Unmada*, *Apasmara*, *Mada* etc.^{xii}

Āhāra Shakti-

Āhāra Shakti represent both capacity of intake (*abhyavaharana-shakti*) and power of digestion (*jaran- Shakti*). It also provides information of status of *Agni* of a person. Simply assessing the intake or digestion separately does not give an accurate picture of *Agni*. One may be able to ingest large amount of food but unable to digest the same. Thus, criteria of assessing both together are must.

Strength and life span are dependent on the food. A person taking well balanced diet in proper quantity which is well digested and assimilated indicates health and longevity.

Utility of Ahara Shakti in Clinical Practice:

Diet should be well balanced, because under-nutrition may lead to diseases of deficiency of *dhātu* and *krishtā*. Malnutrition is the cause of diseases such as obesity, diabetes and cardiac diseases. Therefore by advising balanced diet comprising all the six rasa may help in maintaining the health and promotion of the diseases. However, quality of food may be attained by the body only when *Agni* i.e. digestion and metabolism is well maintained. Hence, assessment of these parameters may help to plan diet chart for particular individual.

Poor status of *Agni* indicates towards poor nutrition and ultimately poor immunity. Hence, persons with weak *Agni* are prone towards metabolic disorders and its related condition. The exact quantity of dose of the drug is not mentioned in Ayurveda as it is decided according the status of the *Agni*. Further *pathya* and *apathya* also depend up on the status of the *Agni*. Hence its proper knowledge is very important in planning the treatment.

***Vyāyāma Shakti*^{xiii}**

The capacity of doing work or tolerance of a person for exertion is *vyāyāma Shakti*. Daily exercise up to *ardha vyāyāma Shakti* i.e. one's half strength is advised for maintaining health and *Agni*.^{xiv} Its end point is appearance of sweat on forehead or axilla and increase in respiratory rate. It may be increased gradually, but one should never indulge suddenly in such exercise/works which are beyond one's capacity; it is termed as *sāhasa* and is cause of many diseases particularly of tuberculosis, ulcer in chest and *kshataja kāsa*.

Vyayamashakti should be examined by the capacity for doing work. It is of 3 types- *Pravara*, *Madhyama* and *Avara Vyayamashakti*.

A person with good *Vyayamashakti* will possess good Bala, hence can tolerate *Shodhana* therapies and any kind of *Shastra Karma*. Also *Vyayama* helps to increase the *Agnibala*. Thereby helps in planning the type of medicine to be administered, its dosage. To undergo

rehabilitation programme, the person should be having good power of exercise. This helps in faster recovery.

Utility of Vyayama Shakti in Clinical Practice:

Tolerance to exercise is indicative of one's good strength and ability to bear hardship. Such person suffers less from the diseases, has healthy aging and longevity. Daily exercise up to half of one's strength promotes physical and mental health. However, one must not indulge in strenuous works suddenly to avoid sufferings. Diseases in a strong person are easily curable while in weak it becomes difficult to manage.

Generally high doses or strong drugs are indicated in a person having good strength and mild drugs and low doses are advised for a weak person. Exercise is contraindicated during illness, hence is an important part of *apathya* during illness.

Vaya Pariksha-

Vaya is defined as the state of the body corresponding to the length of time that has passed since birth. It is broadly classified into 3 stages as per *Charaka: Bala* (childhood) - 0- 30 yrs.- again divided into 2 as 0-16 yrs.- *Aparipakwa Dhatu Kala*, 16-30 yrs.- *Vivardhamana Dhatu Kala. MadhyamaVaya-* 30-60 yrs. and *Jeerna Vaya-* 60- 100 yrs.^{xv}

In Childhood, *kapha* dominates and this age is tender. Young age is dominated by *pitta* and during this age all the tissues are working at its optimum level, hence, health status can be maintained comparatively better than old age (above 60 years).

Childhood is a tender age and developing stage where children require specific care and nutrients. Children have low immunity and *Agni*, hence require more protection. There are many age specific diseases in children which can be prevented. For example by proper vaccination many infectious diseases of childhood can be prevented. In old age, declining of tissues, sense, immunity and motor and other organs occurs which requires specific care. The timely administration of *rasāyana* drugs may retard the aging and prevent old age related problems thus a person may live healthy aging. In old age due to over maturity of the tissues, the *dhātus* are not formed from the *rasa*. Therefore in the old age less amount but nutritious food is advised.

Utility of *Vaya Pariksha* in Clinical practice:

In childhood and old age many diseases if not properly treated may lead to complications and become difficult to cure. Generally in advance old age the diseases are difficult to treat. Young age due to compactness and regenerative capacity of *dhātu* is considered favorable for cure of diseases.

In children and aged persons generally mild drugs and low doses are advised and many *Panchakarma* and surgical procedures such as *virechana*, *Agni karma* and *kshāra karma* are contraindicated and if very necessary then these procedures should be undertaken only under the supervision of an expert with all the precautions. Simultaneous administration of *rasāyana* drugs while treating the age related problems may be helpful.

A standard protocol has to be developed to clinically assess the *Dashavidha Pariksha* without any ambiguity. Such protocols which help to reproduce the same assessment done at different places by different physicians. The 10 point examination can be employed to a “*Swastha Purusha*” to assess his risk factors and make necessary changes in his *Ahara & Vihara* to prevent the impending disease. *Dashavidha Pariksha* can be used as a tool for ‘Preventive & Positive Health’. *Dashavidha Pariksha* coupled with *Dinacharya & Rutucharya* will help to achieve the goal “Health for all by 2020”. As *Charaka* quotes- If the person is having *SamaMamsa*, *Pramana*, *Samhanana* and all the *Indriyas* are in good condition, and then the person will not be affected by the strength of the disease.

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