

IMPORTANCE OF POORVAROOPA IN CHIKITSA SIDDHANT**Trupti Sarode^{1*}, Snehal Ganpat Burande² and Samata Pandurang Galphade³**

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ABSTRACT

In Ayurveda, diagnosis of disease is done with help of Nidan Panchaka that are five -fold examination, Purvarupa is one of the component part of Nidan Panchak. Purvarupa means prodromal features of diseases. Any disease does not appear suddenly. Time taken between etiological factors intake to appearance of specific disease is of purvarupa. They are premonitory features that manifest before the actual emergence of disease. Careful understanding of purvarupa helps in differential diagnosis of diseases. Purvarupa also helps to determine the prognosis of any disease. Appearance of all purvarupa of any disease are considered of bad prognosis and incurable. At Purva Rupa stage, treatment modalities for any disease are simpler or easier. So the knowledge of Purvarupa is essential. In samhitas the purvarupa (prodromal features) of Prameha vyadhi are described very well. So in this article an attempt is made to elaborate the importance of

Purvarupas from all Ayurvedic samhitas.

KEYWORDS: Purvarupa, Sthansanshraya, Dosha-dushya sammurchhna, Prodromal features.

INTRODUCTION

Ayurveda is the science which gives concept of maintenance of health in healthy person (Swasthasya swasthyarakshanam) and treatment of diseased (Aturasya vikar prashamanam)

cha). Health is maintained by following proper ahar, vihar, vyayam etc. Treatment of diseases is done with the nidanparivarjan, shaman and shodhan upakramas. Diagnosis of the disease is done by using various measures. Nidan panchak is one of the important tool used for diagnosis of diseases. Concept of roga pariksha and rogi pariksha are separate in Ayurveda. Roga pariksha is done with help of Nidan panchak which is also called as Vyadhi dyanopaya. As the name suggests nidan panchak are five-fold principles for diagnosis of any disease. The Nidan, Purvarupa, Rupa, Upashaya and Samprapti are five parts of nidan panchak. Individually or collectively, these all play a vital role in diagnosis of a disease.

Vyadhi in Ayurveda is a complex terminology which can be explained through Pancha Nidana theory & each vyadhi is manifested as outcome of Samprapti. The hetu (etiological factors), pathogenesis of disease (samprapti), prognosis, Clinical features (Signs and Symptoms) etc. are all determined by nidan panchak. According to these all-factors treatment of disease is decided. Purvarupa are prodromal features or signs of future disease. Due to continuous nidansevan, doshas are aggravated which in turn vitiate the dushyas i. e. rasa, rakta etc. causing dosha – dushya sammurchhana, giving rise to the purvarupa of vyadhi. This generally occurs in the fourth Kriyakal i. e. sthansanshray avastha of Shatkriyakal. Purvaroop which is an important factor of Nidan Panchak is defined as the typical features that are seen before manifestation of any disease. The poorvaroop symptoms will be very much helpful to diagnose the case in earlier stage and to prevent further vyaktavastha and its complications.

Review of literature

According to Ayurvedic science, diseases occur due to imbalance of dosha (vata, pitta, kapha). This imbalance is created due to intake of nidan. Nidansevan directly do not cause any disease but it causes dosha sanchay initially and then prakopa and prasara of doshas if they continued further nidansevan. The disease appears when complete pathogenesis takes place in body. In the course of disease (samprapti) there is a stage of sthana-samshraya. Symptoms which appear due to dosha-dushya sammurchhna during sthana samshraya stage are called purvarupa. Although purvarupa of many diseases are mentioned in books, in some diseases, existence of milder form of roopa (sign or symptoms) can be called as purvarupa. Purvarupa is essential and useful tool to identify a future disease i.e. prodromal stage. Definition of Purvarupa / Pragroopa Pragrupa are said to be those symptoms which are seen before the manifestation of the main disease (which they denote). Acharya Vagbhata says that

Purvarupas (premonitory symptoms) are the symptoms of the forthcoming disease. They do not specify the particular doshas taking part in the samprapti (pathogenesis) of the disease. These symptoms are fewer and not clearly manifested (feebly manifested). Madhava Nidana defines Purvarupa as 'Avyakta Lakshanas' i.e. feebly manifested symptoms or the hidden symptoms of the forthcoming disease. Madhava Nidana also says that only those symptoms which indicate a bhavi vyadhi or a forthcoming disease are called Purvarupas. By using the word 'only' in the definition of Purvarupa, the author has eliminated or disapproved the inclusion of Nidana (causative factors), Rupa (symptoms of a manifested disease), Upashaya (relieving and aggravating factors of a disease) and Samprapti (pathogenesis of a disease). Madhava Nidana also implies that - During the Sthana Samshraya avashtha, ie, sammurchhana of vitiated dosha and vitiated dhatus, some unclear (avyakta) symptoms are produced, which indicate the forthcoming disease. These symptoms of the yet to be manifested disease are called Purvarupas.

Types of poorvaroopa

Types they are of 2 types

- Samanya Purvarupa (Generalized premonitory symptoms)
- Vishesha Purvarupa (Dosha specific premonitory symptoms)

Madhavanidan has also mentioned other types as follows

- Sharira Purvarupas - premonitory symptoms limited to physical plane.
- Manasa Purvarupas - premonitory symptoms limited only to the mental plane.
- Sharira-Manasa Purvarupas - premonitory symptoms which occur both at physical and mental plane.

Types of purvarupa

Samanya purvarupa

The premonitory symptoms which give a clue regarding the forthcoming disease but no idea about the doshas involved in it, are called samanya purvarupas. This means that the samanya purvarupas indicate the forthcoming disease but do not give us an idea of the dosha involved in the causation of disease or its types. e.g shrama (fatigue), arati (discomfort, body pains) and vivarnata (discoloration) etc. are the common purvarupas or premonitory symptoms of Jwara (fever). These symptoms suggest that the fever is going to be manifested after sometime or in future if patient continue to consume nidana and takes no preventive measures

at this stage. But these symptoms will not reveal the involvement of specific doshas i.e. whether the Jwara which is supposed to get manifested is Vataja (fever caused due to vitiated vata) or Pittaja (fever caused due to vitiated pitta) etc.

Vishist or vishesha purvarupa

The symptoms which not only give a clue regarding the forthcoming disease but also give us an idea of the dosha taking part in the causation of the disease are called Vishesha purvarupas. e.g. Yawning as a purvarupa of Vataja Jwara (fever caused by vitiated vata), burning eyes as the purvarupa of Pittaja Jwara (fever caused by vitiated pitta) and tastelessness as purvarupa of Kaphaja Jwara (fever caused by vitiated kapha). Appearance of all purvarupa mentioned in samhitas is a bad prognosis for a disease because it becomes incurable.

Shareera purvaroop (Physical prodromal symptoms)

Premonitory symptoms of a disease occurring only at the physical level are called Shareera Purvarupas. Example- shrama, aruchi, jrimbha, netra daha etc. are shareerika purvarupas.

Maanasa purvarupas (Psychological prodromal symptoms)

The premonitory symptoms of a disease appearing only at the manas level are called Maanasa purvarupas. e.g. Dislike to common desires, aversion to the elderly advices, vaichitya, arati etc.

Shareera manasa purvarupas (Psychosomatic)

These are the prodromal symptoms of a disease which occur both at physical and mental planes. e.g. Desire to have amla (sour) and lavana (salt) rasatmaka foods or dislike of madhura rasa (sweet taste or foods) are examples of sharira maanasa purvarupas. In this instance, desire and dislike (of tastes) are mental manifestations. And consumption and non-consumption of these tastes of that particular person is a physical manifestation.

Relation between poorvarupavastha in Nidanpanchak & sthansanshraya in Shatkriyakala

‘Shat Kriya Kala’ is described by Acharya Sushruta in these are six stages of manifestation of the disease (Pathogenesis). Sanchaya, Prakopa, Prasara, Sthansanshraya, Vyakti and Bheda, are six stages of shatkriyakala. Sanchay avastha is the collection or sanchaya of doshas in their own ashayas due to the nidansevan, (Chayo vridhhi swa dhamnyev). e.g. Sanchay of

vatadosha in pakvashaya, kaphadosha in urdhva amashaya, and pittadosha in adho amashaya. After sanchay of doshas also, if the person continues to consume the particular dosha prakopak nidansevan, the second stage of kriyakal i.e. Prakop avastha appears. In samhita it is stated that 'Kopastu Unmargagamita'. In this stage the sanchita doshas started overflowing and they start coming out of their own sthan or ashaya as mentioned above. If still the nidansevan is continued and proper care is not taken, the vitiated doshas leave their chief sites and starts spreading in body, turning in the third stage of pathogenesis i.e. Prasara avastha (stage of overflow of doshas). All these three stages can be identified by the symptoms given in the samhitas. These prasarita or vimargagami doshas flow all through the body in search of a place for lodgment. When they find a susceptible dhatu or dushya (tissue), in a specific impaired channel (Kha vaigunya or Kha dushti) they get lodged in the dhatus. This kriyakal is called as Sthana Samshraya, the 4th stage of Shat Kriya Kala. Sthana indicates place or site (tissues of the body in this instance) and Samshraya indicates lodging or invading of doshas. Sthanasanshraya is the stage of pathogenesis in which the vitiated doshas lodge in the tissues causing damage therein. In this stage, the vitiated and vimargagami doshas which are displaced from their places in the 3rd stage of Kriya Kala (Prasara, or stage of overflow) are circulating in the body in seek of a lodgment. Vata dosha due to its sancharanshil quality takes other doshas like Kapha and Pitta with it and take them to other places. When these vitiated and aggressive doshas find a weak and susceptible dhatus (tissues), they invade and get lodged in them. This is called dosha-dushya sammurchana. Since the doshas get lodged (samshraya) in certain places i. e. tissues (sthana), this stage of kriyakala is called sthanasamshraya or stage of lodgement of doshas. These doshas in the later stage contaminate and damage the dhatus leading to the manifestation of various diseases (depending on the tissue, organ or strotas in which these vitiated doshas get lodged). In this stage the sammurchhana of doshas and dushyas (dhatus) is not complete, we can say (is immature) and the samprapti (pathogenesis) of the disease is also not complete, therefore the disease is also not manifested completely. The dosha dushya sammurchana can be halted and the further stages of kriya kala i.e. Vyaktha Avastha (stage of manifestation of disease) and Bheda Avastha (Stage of vyakti of specific dosha involvement of the disease) can be prevented by early diagnosis and treatment. Thus disease formation can be prevented. When the disease is completely formed, all lakshanas appear in the vyakta Avastha (5th stage). During the process of Sthana Samshraya (when the samprapti has not been completed and the disease has not yet manifested), the vitiated doshas produce certain unclear symptoms which indicate the forthcoming disease. These symptoms of an impending disease (yet to be manifested

disease) are called Purvarupas. The symptoms which occur after the completion of dosha dushyasammurchana (complete contamination of dhatus by morbid dushyas or dhatus) are called lakshanas (symptoms of a manifested disease). When dosha-dushya sammurchana starts following sthanasamshraya of doshas, the prodromal symptoms (purvarupas) starts occurring. These symptoms indicate the initial stage of the disease and demands attention in the form of prompt treatment. Prodromal symptoms (Purvarupas) occur due to Dosha-Dushya Sammurchana i. e. vitiated doshas and dushit dhatu at the sthana samshraya stage. This indicates the initial contact of doshas and dushyas at already impaired or weak channel (strotas) giving an alarming sign of the disease of that strotas, which will appear in future. This occurs following the sthanasamshraya or lodgment of doshas in the dhatus. These kriyakal i. e. Sanchay, prakopa, prasara and sthansanshraya gives a person an opportunity to take precautionary steps forward, like nidan parivarjan or to follow other simple upakramas or remedies for dosha shaman to prevent the condition from getting converted into further kriyakala i. e. Vyakti and bhedavastha. Purvarupas are the symptoms which are seen in the sthansanshray avastha of shatkriyakal and they occur before the manifestation of the disease. They may even continue after the manifestation of disease, along with the course of the disease or may disappear before the actual disease is manifested. In the Purvarupavastha, the strength (bala)of dosha, dhatu amalgamation will be weak, as it is a primitive stage¹⁵. Therefore the damage to the tissues also will be least. Since the damage of the tissues is less, early diagnosis of this condition and prompt treatment will prevent the disease progression and consequent formation of stage of manifestation of disease (Vyakta avastha, i.e. 5th stage of pathogenesis) and stage of manifestation of dosha specific involvement (Bheda avastha i. e. 6 stage of Kriya Kala). The prodromal symptoms Purvarupas) will be fewer and weaker in comparison to the rupas (symptoms of a manifested disease). They are also unclear and latent (avyakta). This by itself is characteristic feature of the Purvarupas. Since Purvarupas are fewer and feebler, the treatment of the disease at this stage i. e. stage of prodromal symptoms will be comparably easy. Samanya Purvarupas will not reveal the dosha involvement in the formation of a disease. In the beginning of manifestation, the purvarupas (samanya purvarupas) might indicate an impending disease but will not reveal the doshas involved in the causation of the disease. In some cases or in later stages, the involvement of doshas too will be indicated (vishishta purvarupas) promptly. When the purvarupas get matured and get clearly manifested in the 5h stage of pathogenesis (kriya kala), i. e. Vyakta avastha, they will denote the manifested diseases and will be called as rupas (symptoms of a manifested disease). Further progression of the disease beyond stage of manifestation will lead to stage

(Bheda Avastha). The purvarupas will lead to rupas, when the disease is not treated or proper precautions are not taken at the stage of manifestation of purvarupas (sthana samshraya). Some of the purvarupas may continue to exist in the actual condition of the disease also (manifested disease). In this instance, the purvarupas have matured to form rupas or the purvarupas have been transformed into rupas and clearly manifested. Example, yawning which is a purvarupa of jwara, will also (may) continue to persist even in the acute condition of manifested Jwara i. e. in the rupavastha of the Jwara alongwith the other lakshanas (symptoms). Some purvarupas progress, some disappear. All the purvarupas do not progress to form the rupas in the vyakta Avastha.^[16] Some purvarupas disappear at the stage or during the process of becoming rupas. In some diseases, the prarupas contradictory to rupas may occur. e.g. Instead of sensation of temperature (deha santapa), rigors and chills occur before the onset of fever. Similarly constipation (vidsanga) occurs before manifestation of diarrhea in the purvarupa of atisara (diarrhea). In most of the diseases, are all the rupas i.e. lakshanas of diseases are seen in milder stage (avyakta) in purvarupavastha. e.g. the purvarupa of all vata vyadhis are commonly described as “Avyaktam lakshanam tesham Purvarupamiti smrutam. That means all the rupa are seen in purvarupavastha but in milder stage. Prodromal symptoms occur at both mental and physical planes. Purvarupas may be limited to the body (shareera purvarupas), mind (manasa purvarupas) or both (shareera maanasa purvarupas). Purvarupas may be generalized or dosha specific. They may also be Samanya (generalized purvaupas, do not specify the dosha involved in the pathogenesis of the disease) and Vishesha (premonitory symptoms indicating the dosha involved in the pathogenesis of the disease). Premonitory symptoms help for early diagnosis and treatment of a disease. The number and strength of the purvarupas determine the prognosis of a disease. The disease will become asadhya (incurable) if there are maximum number of purvarupas (as described in text) present in a disease or if they are strong in strength. On the contrary presence of less number of purvarupas, which are also feeble and of low strength, indicates that the disease is easily curable (sadhya).

Importance of poorvaroopa in chikitsa siddhaant

1. For diagnosis of diseases

In nidanpanchak, one nidan can be a cause several diseases. In such situation, only nidan is insufficient to provide any clue about disease. For example, excessive intake of madhura rasatmaka food and drinks can cause prameha, sthauilya and other kaphaja vyadhis. Even patient also does not give correct history of nidan sevan. Purvarupa knowledge helps in

diagnosing the disease early. As purvarupas help in early recognition of the diseases, early understanding of the pathology and pathological elements, and nature of the impending disease, it helps in preventing the disease process at the earliest and halting the disease process before its progression into the main disease and its complications. Knowledge of purvarupas help in preventing the next stages of disease formation of Kriya Kala. The physician can prevent the vyakta (stage of manifestation of disease and manifestation of symptoms) and bheda (stage of complications) of the disease with a precise knowledge of purvarupa avastha. The efforts of the physician should be to detect the pathology as early as possible and try to control and cure it. Purvarupas are the early clues regarding the developing pathology-dosha-dushya sammurchana. Hence the forthcoming disease, its nature, severity etc. can be diagnosed at an early stage before the manifestation of the main disease with the help of knowledge of purvarupa.

2. For treatment

Treatment modalities can be decided on the basis of purvarupa like ghritpaan on appearance of purvarupa of vataj- jwara (sushruta), laghu aharsevan or langhan on appearance of Jwara purvarupa(charak). Knowledge of purvarupa helps in early start of treatment. With good knowledge of purvarupa the physician can diagnose the disease at the earliest. This will help him to plan the treatment and medications at the earliest, before the disease gets manifested with its full blown symptoms. The treatment at this stage is also easier and doesn't need an aggressive approach. Appropriate treatment planned and implemented at purvarupa stage succeed in preventing the disease or in minimizing its severity. If the pathology is understood and destroyed (samprapti bhanga) in purvarupa avastha itself, the disease pathology doesn't progress to its further stages.

3. For prognosis

The purvarupas indicate the sadhyata, asadhyata (prognosis) of a disease. Prognosis of any disease can also be determined by examining purvarupa. Few purvarupas along with mild nidan intake (alpa hetu) and mild rupa(alpa lakshanas) shows that the disease is suksadhyata. According to Acharya Charak, if all purvarupa of any disease appears together, it is called Arishta because disease become incurable. The greater the number of purvarupa and more the severity, it indicates the severity of vitiation (morbidity) of the doshas and severity of the nature of the disease. If the purvarupas of a given disease are more in number or if they are severe in intensity, then the prognosis of the disease will be bad. Similarly the less number of

purvarupas of any disease or their feebleness indicate good prognosis (saadhya), i. e. that the disease can be easily curable. d) For differential diagnosis of diseases: Knowledge of purvarupa helps in differential diagnosis of an existing disease. For example, patient urinating dark yellow or red coloured urine without purvarupa of prameha confirms diagnosis of existing raktapitta. Acharya Charak has given purvarupa of all diseases mentioned in nidana sthana and chikitsa sthana. Few purvarupa are general symptoms and common to other diseases like arochak (aversion from food), avipaka(indigestion), daurbalya(weakness), angamarda (body ache), alasya (laziness) etc.^[17] These prodromal features suggest nidana intake and beginning of pathogenesis in body. Parivarjan(eversion) of nidana intake may bring body to normalcy. Patient can be cured with minimal treatment/interventions at this stage. Purvarupa explained by Acharya Charak can be divided into physical, mental (psychological) changes. Like jrimbha (excessive yawning), mukha vairasya (distaste in mouth), ashru gaman (watering of eyes/ teary eyes), nidradhikya (excessive sleep) etc are physical changes before jwara (fever). Symptoms like balebhya pradvesh (dislike children), gurunam vaakyabha asuya (finding faults in teachings of elders or teachers), svakarma achinta (ignoring daily or routine spiritual works) etc. are manasika or Psychological purvarupas appearing before Jwara (fever). Purvarupa of raktapitta can also be divided into common (samanya) and specific (vishesha). Anannabhilasha (aversion to food), gatrashadan (malaise) etc are common (samanya) Purvarupa, which indicate deviation of health from normalcy. Symptoms like sukta-amlagandha udgaar (eructation having smell and taste of sour gruel), chardi abhiksanam (frequent vomiting), chardi bibhatsata (abnormal/dicoloured vomitus), loh-lohita-matsya gandhtavam aasya (metallic, blood like, or foul fish like smell from mouth) etc. indicate dominance of dosha in particular vyadhi (Vishesha purvarupa). Purvarupa of Prameha There are rising incidences of type 2 Diabetes mellitus in India and world. Attention must be given to analyse purvarupa of prameha. Presentation of prameha is quite similar to diabetes mellitus.

DISCUSSION

Purvarupa must be given importance because hint of future disease may help cure disease at early stage with minimal treatment or with nidana parivarjan (avoidance of nidana intake).^[12] Purvarupa is a part of nidana panchak, If purvarupa do not give hint about a disease, then nidana, upshaya may help to confirm a disease, In another situation, if all purvarupa hints at any particular disease in future then nidana, upshaya further confirms about the disease. Some purvarupa like alasya (laziness), arochaka (aversion of food), avipaka (indigestion), anga

marda (malaise) etc are easily ignored by patient considering them as short term or minor disturbances. Psychological disturbances like dreaming unusual things, minor behavioural changes are also ignored by patients and relatives. But meticulous history taking about nidana (etiopathological factors) along with knowledge of purvarupa can give good clue about future disease. Therefore, no physical, mental or psychological changes are irrelevant rather they are purvarupa.^[13] Today diagnostic tools and aids have improved, all purvarupa of a disease mentioned in texts are not necessarily the prodromal symptoms of that disease. In that era, diagnostic tools were different and health from normalcy attracted attention of patient. Pathogenesis of disease start early and apparent symptoms might appear late.^[14] It could be concluded that purvarupa along with other components of nidana panchak holds great importance in roga pariksha (Diagnosis of any disease).

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