

**A review on mutra pariksha (urine examination) by Ayurvedic perspective.****Sanjay G. Paikrao\*<sup>1</sup>, Arun S. Dudhamal\*<sup>2</sup>**

1. Assistant Professor,

2. Associate Professor and HOD,

Dept. of Rognidan and Vikriti Vigyana, APM's Ayurved Mahavidyalaya,  
Sion, Mumbai- 400022, Maharashtra**\*Corresponding Author: [drpaikrao@gmail.com](mailto:drpaikrao@gmail.com) 9922577551****Abstract:**

In modern medicine *urine* examination is used as the one of the important diagnostic and prognostic tool but in *Ayurveda* *urine* examination is used in a systematic and scientific way for knowing the diagnosis and prognosis of the disease from *samhita kala*. Thousands of year before, for diagnosis of the various aspects of the disease and diseased person several methods has been described in different *Ayurved samhita*. These methods can be broadly classified in to *Rogi pariksha* and *Rog pariksha*. While explaining the *astavidha (Ashtasthan) pariksha* Acharya Yogratnakar has described the methods examination of *mutra pariksha* after the explanation of the *Nadi pariksha* and *Mala pariksha*. He has also described the another important technique of the *mutra pariksha* known as *Tail bindu pariksha* which is used for knowing the prognosis of the disease. *Mutra pariksha* as such in systematic way is not described in *brihatrayi*, scattered references are available in relation with the physiological and pathological state of *sharir*. Here

attempt has been made to elaborate the *ayurvediya mutra pariksha* collectively in respect to odor, color, quantity etc which can be a important diagnostic and prognostic tool.

**Key words:** *samhita kalin, ashtasthan pariksha, mutra pariksha, tail bindu pariksha.*

**Introduction:**

*Acharya charaka* has rightly said that *vaidya* should study the various aspects of disease and disease person by *rogi pariksha* and *rog parksha* firstly and thereafter the treatment should be chosen accordingly<sup>[1]</sup>. The patient is the true element of the examination and patient should be examined to assess the life span of the patient and to assess the strength of the patient and to assess the strength of the morbid pathology of the *doshas*<sup>[2]</sup>.

Several types of the *pariksha vidhies* has been described by different *acharyas* in different *samhita*. *Acharya Yogratnakar* has described the *Ashtasthan pariksha vidhi*. It is a one of the important

*pariksha* which explains not only the methods of clinical examination but also some laboratory investigations. Beside this he has narrated a special technique of urine examination i.e. *Tail Bindu Pariksha* which is used to knowing the prognosis of the disease from *samhita kala*. *Mutra pariksha* is not described in *brihatrayi* systematically, scattered references are available in relation with *purvarupa*, *rupa*, *updrava*, *arishta laxnas* of different *vyadhies* and in *description* regarding the physiological state of the body. Hence this study endeavors to elaborate the *mutra pariksha vidhi* with an *Ayurvedic* perspective.

**Aim:** To Study the *mutra pariksha vidhi* with an *Ayurvedic* perspectives.

### Objectives:

1. To evaluate the methods of *mutra parkisha* with an *ayurvedic* perspectives.
2. To elaborate the *till bindu pariksha* explained by the *Yogratnakara*.
1. To evaluation of the *mutra pariksha* as a diagnostic and prognostic tool.

### Material and Method:

Conceptual and relevant references are taken from *Ayurved samhita*. After studying the related concepts, the efforts has been made for a conclusion which based on discussion.

### Literature review:

*Mala* are the waste material that are excreted out of the body, it is a byproduct of the metabolic activities in the body. *Mala* are classified in to two i.e. *Annamala* and *dhatu mala*. *Annamala* are *Purish*,

*Mutra*, *mal vayu*, *sweda*<sup>[3]</sup>. *Dhatu mala* are formed during process of *dhatupaka* in which seven types of *dhatwagni* acts on the *sara rasa* and respective *dhatues* are formed along with their respective *Dhatu mala*. According to *Charakacharya* they are eight<sup>[4]</sup> and according to *Sharangdhar Samhita* they are seven<sup>[5]</sup>. To perform a *mutra pariksha vidhi shadvidha pariksha* of *sushruta* (*prashne*, *chakshu*, *sparsh*, *shrotra*, *ghran*, *rasana prakisha*) can be applied<sup>[6]</sup>.

### Formation of *Mutra*:

*Mala* are formed in the large intestine. *Jatharagni* acts on the *ahara dravya* and then they are digested in to *sara* and *kitta*. Absorbable part is *sara* and non absorbable part is *kitta*. Seven types of *jatharagni* and *panch mahabhutagni* acts on the *sara rasa* and then respective types of *dhatues* are formed along with their respective *dhatumala*. Non absorbable part of food material i.e. *kitta* from which the solid part is *purisha* is expelled out from the body by the *purishvaha srotas*. liquid part which is goes to the *mutravaha srotas* where it is called *mutra*. This concept of formation of *sara* and *kitta* from digested food after action of *agni* also applicable to *dhatupaka*<sup>[7]</sup>.

### Properties of Normal urine (*Samanya mutra guna*):

*Acharya charaka* has told the predominance of the *aap mahabuthbava* in the urine. According to *ashtangasangrahakara* *mutra* is the seat of the *kapha*. *Rasa* of normal urine is *kshara*(alkaline), *tikshna*, *lavana*(salt) *rasa*<sup>[8]</sup> and resembles as a *kupa jala* (well water)<sup>[9]</sup> which have a clear and transparent appearance when there is a

equilibrium of *dosha* and *dhatu* is present. Acharya sushruta while explaining *prameh nivriti laxans* has mentioned that *anavilata(clean)*, *appicchilata(non slimiy)*, *visada(clear)*, *tikta (bitter)*, *katu(pungent)* of *mutra* represents the *arogya*<sup>[10]</sup>. *Mutra praman* is four *anjali*<sup>[11]</sup>. *Prabhuta mutrata* is mentioned in *prameha samanya laxanas*<sup>[12]</sup> indicates the poly urea which has a diagnostic importance in *prameha*.

### 1. Mutra Prashne pariksha:

Vaidya must take proper history regarding micturation by friendly and caring attitude with patient. The complaint related to urination should be noted properly. Questions should be asked about urinary flow, *vedana(pain)* during urination, *Avrodhajanaya mutrapravrutti* (obstruction in urinary flow), *Mutra praman(volume)*, *ahoratra* and *ratri vegsankhya* (frequency), *Naktamutrata(nocturnal polyurea)*, *mutradaha* and *abnormal constituents* in the urine etc. If there is previous or present history of *ashmari*, *mutrakriccha*, *mautraghata*, *prameha*, *yon sankaramak roga* etc should be taken in consideration.

### 2.Mutra Chakshu Pariksha:

*Mutra* should examine in the natural light after sunrise for appearance(*bhasmodaka*, *gorochana*, *shankhchurnavata*) *varna*, *accha*, *avil*, *anavil*, *rakta puya*, *varna*.

### Mutra pariksha for Dosha and doshaprakop:

The normal appearance of the *mutra* is clear and transparent. It may be altered due to *dosha prabhava*, *doshaprakopa* and *vyadhi vishesh*<sup>[13]</sup>.

Dosha prabhava on mutra	Mutra varnadi guna
Vata dosha	Pandur varna
Pitta dosha	Rakta varna
Kapha dosha	Safen
Vat prakopa	Nilam , ruksha
Pitta prakopa	Pita, aruna, tailasam
Kapha prakopa	Snigdha, kamal jal tulya
Rakta prakopa	Ushna, Rakta varna
Pitt vata prakopa	Dhumjalbh(dhum-mishrit jal sam), ushna,
Vata kapha prakopa	Shwet varna, budbudabham(water bubbles)
Kapha pitta prakopa	Rakta varna, Avilata(turbid)
Sannipatik prakopa	Mishra varna , jeernajwar sadrush pitam

### Mutra varna Pariksha in different vyadhi:

Shukla varna of *mutra* is mention in *udakameha*, *pishtameh* and *kaphaj pandu*. Krishna varna *mutra* fouds in *kalameha*, *kumbh kamla*. *Haridra* varna *mutra* is explained in *pitta mutrakriccha*, *kamla*, and *pitvarn* of *mutra* fouds in *pittaj pandu*. *Neel* varna *mutra* is a diagnostic feature of the *neelameh*. *Rakta* varna of *mutra* is a feature of *ashmari*, *mutrasangh* and *rakta meha*<sup>[14] [15]</sup>.

Mutra varna	Vyadhi
Shukla	Udakameha, pishtameha, kaphaj pandu
Krishna	Kalameh, kumbh kamla,
Haridra	Pitta Mutrakriccha, kamla, ushnavata mutraghata.
Pita	Pitta pandu
Neel	Neelameh
Rakta	Ashmari, mutrasanga, raktameh.

### **Mutra vishesh rupa:**

Sometimes the appearance of *mutra* provides the diagnostic and prognostic directions in differential diagnosis of the diseases. *Avil mutrata* i.e. turbidity of urine is diagnostic feature of *prameh* and *Anavil mutrata* i.e. clear and transparent appearance of the urine is indication of *prameh nivriti* which has a prognostic value<sup>[16]</sup>. *Accham mutra* (Transparent urine) is an important feature of the *udakameh*, Presence of *sikta*(fine granules) in *mutra* is indication of *siktameh*, If *sandrata*(sediments) is present in *mutra*, it confirms the diagnosis of *Sandra meha*. Thus on the basis of presence of the *sandrata* or *sikta* in *mutra* we can diagnose the *sandrameha* or *siktameha*<sup>[17]</sup>. *Mutra* having appearance like *bhasmodaka*(calcium hydroxide/lime water) is feature of the *mutrashukraja* *Mutrakriccha*<sup>[18]</sup>.

<b>Mutra rupa(physical properties)</b>	<b>Vyadhi</b>
<i>Avil mutra</i>	<i>Prameh</i>
<i>Anavil mutra</i>	<i>Prameh nivriti</i>
<i>Accham mutra</i>	<i>Udakameh</i>
<i>Sikta in Mutra</i>	<i>Sikta meha</i>
<i>Sandrata in mutra</i>	<i>Sandrameh</i>
<i>Bhasmodaka pratikash</i>	<i>Mutrashukra</i> <i>Mutraghata.</i>
<i>Shankh churnavat/goroachanvat</i>	<i>Mutrasada</i> <i>Mutraghata</i>

**3. Sparsha Parisha:** Freshly collected *Mutra* should be examined by thermometer to know the *Ushana/sheet sparsha*(Temp) of *mutra*. In *sheet meha* and *udak meha* the freshly collected urine temp is comparatively less<sup>[19]</sup>. *Mutra* should also be examined by viscometer to know the

*snigadhata, picchilata, vishada* of *mutra* which has diagnostic use.

### **4.Mutra Gandha Pariksha:**

Normal *gandha* of the *mutra* is *mutragandha*(aromatic smell). This can be altered in various disease condition. *Nighandha mutra* (odorless urine) is present in *udakameha*<sup>[20]</sup>. *Vidgandha mutra* is found in *Vidvighata* *Mutraghata*<sup>[21]</sup>. *Madhugandh mutra* is present in *madhumeha*. *Amagandha mutra* also found in *manjishta meha*.

### **5.Rasana Pariksha of mutra:**

*Acharya Vagbhata* has mentioned that *varnadi* changes in *mutra* are due to *dosh-dushy samyoga vishesha*<sup>[22]</sup>. In context to the *prameh* *Acharya charaka* has described that *mutre abhidhavantati pipilikasca* i.e. crawling of ants towards the urine due to presence of *sharkara* in *mutra* (glucose in urine)<sup>[23]</sup>. *Amla*(acidic) *rasa mutra* in *Amla meha*, *kshara*(alkaline) *rasa* in *kshara meha*<sup>[24]</sup>, *Madhur*(sweet) *rasa* in *madhumeha* and *ikshumeha* are the diagnostic features of the respective *prameha*.

With help of modern urine chemical examination the *rasa* of the *mutra* can be identified by the *anumana praman*. By urine glucose test we can confirm the *madhur rasa*, like wise *amla rasa* and *kshara rasa* of the *mutra* can be identified by the testing the PH of the urine. If less than 7 then it is *amla rasa* or if the pH of the urine is found more than 7 then it is *kshara rasa* can be confirmed.

### **6. Yogratanakar's Tail Bindu Pariksha:**

*Acharya Yogratanakar* have described a specialized, scientific and systematic

method of examination *mutra* which have a great prognostic value in *ayurveda*.

#### Collection of *mutra* for examination:

*Vaidya* should collect the *mutra* of the patient for *mutra pariksha vidhi* before four *ghatika* in the last *yama* of the *ratri*(night). *Addyadhara* (initial urinary flow) of the *mutra* should be discarded and *mutra* from *madhyadhara* of the patient should collected in a *kanch patra*(glass dish), *kansya patra*(bronz dish), *mrutta patra* (earthan dish)<sup>[25]</sup>.

**Method:** *Mutra pariksha vidhi* should be carried out after the sunrise in a natural light on a *vidhivata* collected urine sample. *Mutra* should be taken in a *kanch patra*(glass dish) or *kansya patra*(bronz dish) or *mrutta patra* (earthan dish) in a sufficient amount. A drop of *till taila* is dropped in *mutra* with the help of *trin kashta* on the surface of the urine. Then the movement and the behavior of the *taila bindu* is observed<sup>[26]</sup>.

**Prognosis on the basis of movement of the tail bindu:** If the *taila bindu* spreads immediately then *vyadhi* is *sadhya*(disease is curable), If the *taila bindu* does not spreads then *vyadhi* is *kashtasadhya*(difficult to treat), if the *taila bindu* sink to bottom then is *asadhya*(incurable)<sup>[27]</sup>.

Movement of the tail bindu	Sadhyasadyata
Spreads immediately	Sadhya vyadhi(curable)
Dose not spread	Kashtasadhya vyadhi(difficult to treat)
Sink to bottom	Asadhya vyadhi(incurable)

Prognosis disease can be identify on the basis of direction of the movement of *tail bindu* on the surface of the *mutra*<sup>[28]</sup>.

Direction of Movement/spread of tail bindu	Sadhyasadyata (prognosis) of the vyadhi
Purva/Paschim/Uttara/Dakshin	Sukh Sadhya(curable)
Eshanya	Death within one month
Agneya/Nairutya	Immediate death of the patient
Vayavya	Bad prognosis

Involvement of the *dosha* in the *samprapti* of *vyadhi* can be identify by *tail bindu pariksha* it is as follows<sup>[29]</sup>.

Shape of the tail bindu	Dosha involved in samprapti
Sarpakara (snake)	Vata
Chatrakara (umbrella)	Pitta
Mukta (pearl)	Kapha

Prognosis based on different shape of *tail bindu* is as follows, If the shape of the *tail bindu* appears as a *Hala*(axe), *kurma*(tortoise), *sairibha*(buffallow), *Krand mandala*(honey comb), *shiroheena nara*(head less human body), *shastra*, *khadga*(sword), *sara*(arrow), *gatra khanda*(body part), *mashala patti*(spear with *masoor dal* shape age), *laguda*(stick) and *trichatuspata* indicate *asadhyata* of the *vyadhi*.

If the shape of the *tail bindu* appears as *hans*(swan), *karanda*(duck), *tadoga* (dark green pumpkin), *kamala*



(lotus), *gaja* (elephant), *Chamara* (fan made up of bas grannies used for fly-flap) *chatra* (umbrella), *torana* (ornamental door arch), *harmya* (home) indicative of the *sadhya vyadhi*.

If the shape of the *bindu* resembles *chalani*(sieve), *Nara akara*(human body), and *mastaka dwaya* (human body with two head) indicates *kuldosha*, *preta dosha*, *bhoot dosha* respectively<sup>[30]</sup>.

### Discussion:

*Dosha, dhatu, mala* concept is one of the basic fundamental principle of *ayurved*. Formation of *mala* is carried out in intestine. *Jatharagni* acts on the food and digest it into *sara* and *kitta*. Absorbable part of *sara* which is used for the formation of the *dhatu*. Unobservable part is *kitta* is a solid part of the *kitta* is *purisha* which is expelled out through *purishavaha srotasa*. Liquid part goes to *mutravaha srotasa* and called as *mutra*. So any abnormalities in the processes of *Ahara parinama* i.e. digestion, absorption, excretion of food can be diagnosed by the *mutra pariksha*.

As per *ayurved* perspective diagnosis of disease is depend upon the *rogi pariksha* and *rogpariksha* of a patient. *Mutra pariksha* is used in *ayurved* practice as a diagnostic and prognostic purpose from thousands year. *Mutra pariksha vidhi* is one of the important element of the *ashtasthana pariksha*. *Ashtasthana pariksha* represents the clinical examinations as well as the laboratory examinations of the *mala* and *mutra pariksha*. *Mutra pariksha* is not elaborated in the *brihatrayi* systematically but some scatter referenced are available in relation with the physiological and

pathological state and in relation with *purvarupa* and *rupa* of some diseases. *samhita*. In *samhita kala mutra pariksha* was carried out by *pratyakshya* and *anuman praman*.

*Mutra sangrahan* (collection of urine sample) for *mutra pariksha* should be done before *fourth ghatika* in the last *yama* of the *ratri*. *Adyadhara* of *mutra* should be discarded and *madhyadhara* should be collected in *kanch*, *kansya*, *mrutika* flat dish in a sufficient volume, And the *pariksha vidhi* should be carried out after the sunrise in a natural light. First morning urine sample is also preferred by modern clinical pathology as it is good representative of the urinary pathology because there is over night collection of the urine in the bladder. By examining the first morning sample even minute pathogens can be identify.

*Sushruta's shadavdha priksa* i.e. *prashne*, *chakshu*, *sparsha*, *shrotra*, *ghrana*, *rasana pariksha* are useful for the *mutra pariksha*. Following elements should be incorporated in the *mutra pariksha vidhi*.

<i>Mutra pariksha</i>	Elements
<i>Prashne</i>	<i>Vedna, mutra daha, mutra praman, veg sankhya, Vibhakta mutra dhara</i>
<i>Chakshu</i>	<i>Appearance(bhasmodaka, gorochana, shankhchurnavata) varna, accha, avil, anavil, rakta puya, varna.</i>
<i>Sparsha</i>	<i>Ushana/sheet sparsha(Temp) of mutra, snigadhata, picchilata, vishada.</i>

<i>Ghrana</i>	<i>Madhu, vidgandha, nirgandha, amagandha.</i>
<i>Rasana</i>	<i>Madhur, kshara, amla, lavana</i>
<i>Dosha vishesh</i>	<i>Dosha, Dosha prokopa</i>
Abnormal constituents	<i>Sarakta, sikta, sandrata, shakruta, dhatu(shukra, rakta)vasa, puya,</i>
<i>Vyadhi Vishesh</i>	<i>Vyadhi vishesh rupa related to mutra.</i>
<i>Tailbindu</i>	<i>Sadhyasadhyata.</i>

While performing the *chakshu pariksha* we can use microscope for a microscopic examination so that we can rule out the *sikta, sandrat*(abnormal sediments), blood cells pus cells, epithelial cells etc. For *sparsha pariksha* we can take help of some modern instruments like for thermometer to know the temp of freshly came out urine, for *snigadta* we can use the viscometer, to know the rasa of *mutra* we can use glucose test to know *madhur rasa*, PH of urine also help full to know the *kshara rasa*, *Amla rsa*, for *lavana rasa* we used the bile salt and bile pigments. To confirm the presence blood we must perform a benzidine test.

Important work of the standardizing the *tail bindu pariksha* is being going on at *Banarasa Hindu university, Varanasi*. They have framed certain criteria regarding standardization of *tail bindu pariksha* of this as follows.

Morning first urine sample should be taken for test, test should be performed at 1 hr 36min before sunrise, round glass petri dish having 8 inch diameter should be used for test, oil drop of size 12 *ul* should be dropped on urine surface from height 1

cm. Reference value for healthy individual are spread time up to 30 seconds, split time up to 120 sec, direction uniform in all direction. In this way *tail bindu pariksha* are useful to know the prognosis of the disease in a particular patient, and also used to assessment of the healthy person.

### Conclusion:

*Ayurveda* is science of life which is more based on observations than investigations. Laboratory investigations provides the evidence and confirmation of the diagnosis. In this era of modernization and advancement of the medical science urine examination is widely used for a diagnostic and prognostic purpose. Since ancient time thousands of year back some laboratory investigations(*mala, mutra, rakta, shtivan, shukra* etc) were available and used while practicing *ayurveda*. *Mutra pariksha vidhi* is not described systematically in *brihat trayi* but some scattered references are available. *Acharya Yognatnakara* has explained the *mutra pariksha vidhi* in a systematic manner while narrating the *ashtasthan pariksh*. While examining the urine with a *ayurvedic* perspective the *shadvidha pariksha* of the *sushruta* are useful. Urine should be examine for *prashne, chakshu, Shrotro, ghrana, sparsha, rasana*. Some medical instruments and techniques are also handy that can be used to assessing *mutra* by *shadavidha pariksha*. *Tail bindu pariksha* is very cost effective technique, can be applied to assessing the prognosis and the severity of the disease to plan a therapeutic measures and it is also handy for the assessment of the healthy condition of the individual. As this is a very vast and big subject further research work is needed in this regard.

## References:

1. Agnivesha, Charak Samhita Vol-1, Charak Chandrika, Hindi commentary by Dr Bramhamanand Tripathi, forwarded by Dr Ganga Sahay Pandey, Chaukhamba Surbharati Prakashan- Varanashi, reprint 6<sup>th</sup> edition 1999, Charak-Sutra, Chap.20 Verse20, Page No-396.
2. Ibid Agnivesha, Charak Samhita Vol-1, Viman sthan, Chap 8, Verser 94, Page No-758.
3. Vagbhata's Ashtanghridyam, Vidyotini Hindi commentary by Kaviraj Atrideva Gupta, edited by Vidya Yadunandan Upadhyaya, Chaukhamba Sanskrit Sansthan, Varanasi, Twelfth edition, Ashatang Hridayam, Sutra, Chap 1, Verse 13, page 7.
4. Agnivesha, Charak Samhita Vol-2, Charak Chandrika, Hindi commentary by Dr Bramhamanand Tripathi, forwarded by Dr Prabhakar Janardan Deshpande, Chaukhamba Surbharati Prakashan-Varanashi, reprint edition 2006, Charak-Chikitsa, Chap 15, Verse18-19, Page No 554.
5. Pandit Sharangdharacharya's Sharangdhar Samhita, containing Anjananidana of Maharshi Agnivesha, Dipika Hindi commentary by Bramhanand Tripathi, reprint edition-2007, Sharangdhar Samhita/Purvakhanda/ Chap 5, Verse 13-14, Page no 54.
6. Sushruta's Sushrut Samhita, with the Nibandhasangraha Commentary of Sri Dalhanacharya and The Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana, edited by Vaidya Jadavji Trikamji Acharya and Narayan ram Acharya 'Kavyatirtha' Chaukhamba Orientalia, Varanasi, Sushrut Samhita Sutra -chap.10, Verse 4, page no 43.
7. Ibid Vagbhata's Ashtanghridyam, Sharir, Chap 3, Verse 63, page 190.
8. Sri Bhavamishra's Bhavaprakasha, including Bhavaprakasha nighantu, Edited by the Vidyotini hindi commentary, Notes and appendix by Bramhasankara Mishra and Ruplalaji Vaisya, Vol-1, Chaukhamba Sanskrit Bhavan, Varanasi, eleventh edition, Bhavaprakasha/Purvakhanda/ verse no 7-8, page no 918.
9. Vangsen Samhita with Hari Hindi commentary by Pandit Hari Prasad Tripathi, Chaukhamba Sanskrit Series, Varanasi, Second edition 2016, Arishtadhikara Chapter 98, Verse 210, page-998.
10. Ibid Sushruta's Sushrut Samhita, chikitsa -chap.12, Verse 20, page no 455.
11. Ibid Agnivesha, Charak Samhita Vol-1, Sharirsthan, Chap 7 Verse 15, Page No-927.
12. Sri Madhavakara's Madhava Nidanam, with Madhukosha Sanskrit commentary by Srivijayarakshita and Srikanthadatta with Vidyotini Hindi commentary and notes by Sri Sudarshana Shastri, Revised and edited by Prof. Yadunandan Upadhyaya, Vol-2, Chaukhambha Sanskrit Sansthan, Varanasi, 19<sup>th</sup> Edition 1990, Madhav Nidanam, Chapter 33, Verse no-6, Page no 8.
13. Yogratanakara, with Vidyaprabha Hindi commentary by Dr. Indradev Tripathi and Dr. Dayashankar Tripathi, Chaukhamba Krishnadas Academy, Varanasi, Second Edition-2007, Yogratanakar-Ashtavidha Pariksha/ Verse 8,9,10 Page No 9.
14. Ibid Vagbhata's Ashtanghridyam, Nidansthan Chap 10, Verse 8-16, page 254
15. Agnivesha, Charak Samhita Vol-2, Charak Chandrika, Hindi





- commentary by Dr Bramhamanand Tripathi, forwarded by Dr Prabhakar Janardan Deshpande, Chaukhamba Surbharati Prakashan-Varanashi, reprint edition 2006, Charak-Chikitsa, Chap 16, Verse 20/34/37, Page No593/595/597.
16. Sushruta's Sushrut Samhita, with the Nibandhasangraha Commentary of Sri Dalhanacharya and The Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana, edited by Vaidya Jadavji Trikamji Acharya and Narayan ram Acharya 'Kavyatirtha' Chaukhamba Orientalia, Varanasi, Sushrut Samhita chikitsa -chap.12, Verse 20, page no 455.
  17. Vagbhata's Ashtanghridayam, edited with the Vidyotini Hindi commentary by Kaviraj Atrideva Gupta, edited by Vidya Yadunandan Upadhyaya, Chaukhamba Sanskrit Sansthan, Varanasi, Twelfth edition, Ashtang Hridayam, Nidan chap 10 Verse 8-16 page 254.
  18. Sri Madhavakara's Madhav Nidanam, With Sanskrit Commentary Madhukosha by Vijayrakshita & Srikanthadatta, Edited with Vimala Madhudhara Hindi Commentary and Notes by Dr Bhramhananada Tripathi Vol-1, Chaukhamba Surbharati Prakashan, Varanasi, Reprint edition- 2004, Madhav Nidana Chap 32, Verse 14, Page no 645.
  19. Ibid Sri Madhavakara's Madhava Nidanam, Chapter 33, Verse no- 7,11 Page no 10.
  20. Ibid Vagbhata's Ashtanghridayam, Nidansthanm, Chap 10 Verse 8-16 page 254.
  21. Ibid Sri Madhavakara's Madhav Nidanam, Chap 31, Verse 19-20, Page no 634.
  22. Vagbhata's Ashtanghridayam, edited with the Vidyotini Hindi commentary by Kaviraj Atrideva Gupta, edited by Vidya Yadunandan Upadhyaya, Chaukhamba Sanskrit Sansthan, Varanasi, Twelfth edition, Ashtang Hridayam, Nidan Chap 10, Verse 7, page 254.
  23. Ibid Vagbhata's Ashtanghridayam, Nidan Chap 10, Verse 39 page 256.
  24. Vagbhata's Ashtanghridayam, edited with the Vidyotini Hindi commentary by Kaviraj Atrideva Gupta, edited by Vidya Yadunandan Upadhyaya, Chaukhamba Sanskrit Sansthan, Varanasi, Twelfth edition AH Nidan 10/14 page 254.
  25. Ibid Yogratnakara, Verse 2, Page No 9.
  26. Ibid Yogratnakara, Verse 5, Page No 9.
  27. Ibid Yogratnakara, Verse 6, Page No 9.
  28. Ibid Yogratnakara, Verse 11-13 Page No 10.
  29. Ibid Yogratnakara, Verse 4, Page No 9.
  30. Ibid Yogratnakara, Verse 19-20 Page No 10.



### Cite article:

A review on *mutra pariksha* (urine examination) by Ayurvedic perspective.

Sanjay G. Paikrao, Arun S. Dudhamal

**Ayurlog: National Journal of Research in Ayurved Science- 2018; (6)(7): 1-9**