



## Review Article

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## Concept of jihwa pariksha w.s.r. to mutravaha sroto vikaras

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### ABSTRACT

In the same way that the Doshas as well as Dhatus feed our bodies, the Mala as well as its functions keep the body together. Srotas creates Dhatus and Mala and then transfers them out. Srotas are anatomical structures that convey the Dosha, Dhatu, and Mala energies. There are 13 Antarmukha Srotas, as per Sthanabheda (place of origin), as well as Mutravaha Srotas is among them. Basti but also Medhra, or Basti and vankshana, were Moolasthanas of Mutravaha srotas, according to Ayurvedic literature. Varied Acharyas have different perspectives on Moolasthanas, indicating where practically all of that Srota's actions take place, as well as which is most afflicted during clinical manifestations. Having function like eliminating the unctuousness out of the body, Mutra helps in removing excessive kleda out of the body which may be generated through vitiation of Kledaka kapha and Bodhaka kapha. Having a seat of Bodhaka kapha, changes on jihwa can be manifested due to ama which ultimately produced by the impairment of functions of Mutra. The study's end goal is to define the principle of Jihwa Pariksha W.S.R. To Mutravaha Sroto Vikaras, as well as explore the significance of Ayurveda, dosha, and dhatus for bodily sustenance. The study's future possibilities are that individuals would understand the important ideas of Ayurveda and srotas by reading this article.

**Keywords:** Bodhak kapha, Jihwa, Kledaka kapha, Mutravaha Srotas, Moolasthanas.

### INTRODUCTION

According to Ayurveda, Dosha, Dhatu and Mala are the three pillars of the body. The three Doshas are the various forms of energy; Vata can be resembled with kinetic energy, Pitta can be resembled with thermal energy and Kapha can be resembled with mechanical energy. Dosha can be summarized as three principles that govern psychosomatic response and pathological changes. By treating those who are fully submerged in the seas of sickness (Roga) owing to their poor destiny (Papa), a physician is able to take them out of the water. Even while he does not conduct other ordinary dharma, the physician's humanistic endeavor secures him a respectable position in society [1]. The relevance of "Vyadhi Vinischaya" is stressed by Yogaratnakara (Diagnosis of ailment). It is critical that the physician examines the ailment carefully and makes an accurate diagnosis (Vyadhi Nirnaya) [2]. After that, having gained a thorough understanding of the nature and symptoms of the ailments, he should begin Chikitsa (therapy) by providing appropriate "Aushadha" or by adopting a process such as Snehana, lepa, and so on. Mutravaha Srotas refers to the mechanism that is responsible for Mutra's Utpatti (formation) as well as Visarjana (excretion) [3]. The discussion of the urinary system is spread across Ayurveda literature [4]. As a result, anatomical descriptions of the urinary system are linked to Mutravaha Srotas with the assistance of modern science [5].

### Mutravaha srotas and its Moolasthanas

The word "Moola" indicates either the beginning or the root, which means the cause of the some matter. The moola of Mutravaha srotas are Basti and Medhra according to Acharya Sushruta<sup>1</sup>, while Acharya Charka has considered Mutravaha srotas as Basti and Vankshana. Basti: Basti is evolved by maternal contribution (Matruja bhava) derived from the core of "Rakta" and "Kapha". Basti is a thin walled, gourd shaped organ, and reservoir of Mutra situated in pelvic cavity covered with the network of Sira and Snayu [6]. Also having single opening which is directed downwards [7]. Basti is stated as the one among of the three Marma (Hridaya, Basti, and Shira) and expressed as Sadhyo Pranhara Marma [8]. That is why it is called "Pranayatana" by Acharyas.

### Functions of Mutravaha srotas

Mutravaha srotas is very crucial srotas for excretion of waste product as Mutra. Mutra is a drav rupi (liquid) Kitta produced as result of Aharapaka (digestive and metabolic procedures) and the functions of

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of Mutra is to clear the "Kleda" out of the body and to fill the urinary bladder.

### Mutra Nirmana Prakriya

Minute structures or ducts is specially designed for transportation i.e., Nadis arising from Pakvashaya [9]. They in a flash top off the Basti and keep it clammy with that byproduct of the framework in similar way as waterways convey their commitments of water in the sea. These entries are unkind to take their starting point from many branches, which are not seen by the unaided eyes, or record of their incredibly debilitated designs and convey whether in a condition of rest or arousing [10]. The Mutra from underneath the district of the Amashaya (stomach) in to the Basti keeping it renewing with this significant liquid of the body, similarly as new pitcher, drenched overwhelmed with a vessel brimming with water is filled by seepage through its all-sided pores [11]. The Apana vayu in the Basti, flowing in the normal descending course, helps the loaded with complete emanation of urine.

### Mutravaha Dhamani

Adhogami Dhamanis are carrying the Vata, Purisha, Mutra, Aartava and Shukra etc downwards. Certain functions are assigned to them, in the region of Pittashaya one of them is the separation (Vivechan) of Purisha, Mutra and Sweda. Dharana and Yapana of Mutra are the functions of Mutravaha Dhamanis.

### DISCUSSION

There are several waste management options available in households and communities. In the human body, multiple bodily systems work together to satisfy this demand. The urinary system is one such system. In Ayurveda, the urine system is discussed via the mootravaha srotas. It effectively disposes of garbage while preserving water and other critical resources. Nonetheless, disease issues like Prameha, Somaroga, Mutrakrichra, Mutraghata, Ashmari, Udavarta, and others disturb this equilibrium. Numerous spices are used in such circumstances, some of which sway straightforwardly on the urinary framework as well as others by implication, supporting the framework's normal working [12]. In certain physiological circumstances, however, avoiding the causal cause and using dietetics are more crucial than using medications. In spite of the fact that there is a little variety in their cognizance, the terms 'mutrala' and 'Mutravirechaneeya' appear to be equivalent while depicting the plants and their exercises. Mutrala dravyas are those that upgrade how much pee delivered however don't really make it be ousted [13]. Mutravirechaneeya dravyas, on the other hand, induce simple evacuation regardless of the amount of urine generated. Mutravirajaneeya dravyas are said to give urine a normal hue [14]. However, their effect on urobilin, which according to current physiology is responsible for imparting color, is unclear, and further study in this subject is required.

### Mutrasangraheeya dravyas

"Ati pravrttam mutram yat sangrhaati tat mutrasangraheeyanam," says the person. These dravyas are utilized in kleda pradhana vyadhi like Prameha, where mutra atipravritti is noticed, since they stop abundance mutrapravritti rather than changing the normal sum. In such cases, kleda shoshaka, Shleshmedohara, Pramehaghna, and

Shleshmavatahara drugs are fundamental. The Mutrasangraheeya dravyas really play out these obligations. Tika, Katu, Kashaya Rasa, and Ruksha guna pradhana are the most widely recognized. Baddhamutrata is supposed to be caused by Dravyas with such qualities. Some of these dravyas have been classified as Mutrasangraheeya dashemani by Acharya Charaka. Sushruta's Nyagrodhadi and Saalasaradi ganas, on the other hand, have the same function. Phala is mutrasangraha in the instance of Jambu.

The seed powder (12 g/day in three separate dosages) was given to 80 non-insulin-subordinate diabetes mellitus (NIDDM) patients in a three-month clinical review, and the treatment relieved symptoms including polyuria while also regulating blood sugar [15]. Even though Ketaki, Yava, and other medications are not classified as Ganas, they have been shown to diminish polyuria. Mootrasangraheeya is claimed to be Ketaki moola. Yava grains are medoghna, and they induce baddhamutrata. At the point when polished off in high doses, Yashtimadhu brings down pee creation, maybe because of the incorporation of Glycyrrhetic corrosive, which advances salt maintenance Certain laxatives, for example, Senna and Aloe, limit water reabsorption, bringing down pee yield [16]. Bahumutrashoshaka is also a mixture of dravyas like Nishamlaki and Triphala.

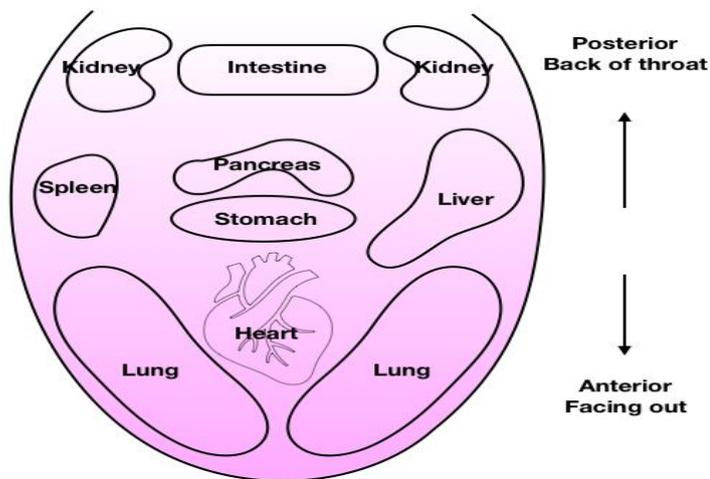
### Mutravirechaneeya dravyas

"Yat dravyam mutrasya atipravartanam karoti tat mutravirechaneeyam," says the person. Mutrakrichra, Mutraghata, and different circumstances are treated with dravyas that cause expanded pee creation. Charaka's Trinapanchamoola and Mutravirechaneeya dashemani are supposed to be the best diuretics. These dravyas advance diuresis by expanding pee yield, working with pee stream, and initiating urinary framework organs. Most Mutravirechaneeya dravyas, such as Ikshu, Shali, Ksheera (Milk), Navadhanya, and others, promote Kapha and dravata in the Shareera since they are sheeta. Ikshu and Gokshura are respected shreshta, yet dravyas like Ela, Gomutra (Cow's pee), and Vana palandu, as Ushna veerya, actuate mutra virechana. Diuresis has been discovered to be caused by active components originating from plants. Vidarikanda includes sugar, which, owing to its osmotic action, prevents water from being reabsorbed from the glomerular filtrate.

These chemicals cause diuresis by causing more water to be excreted than sodium. Spironolactone, a diuretic steroid, is found in many plants from the Fabaceae, Liliaceae, Solanaceae, and other families. Arjuna, for example, has arjunolic acid, a triterpenoid saponin that causes diuresis. Other saponins identified in Brahmi termed Bacosides A and B induce diuresis as well. Cardiovascular glycosides found in Vanapalandu and Shatavarin found in Shatavari, as well as the flavonol glycoside Psoralen found in Bakuchi seeds, cause diuresis. Other than glycosides, certain alkaloids, for example, Punernavoside and Purin alkaloids like Caffeine, Theobromine, Theophylline (found in medications like Coffee, Cocoa, Tea, etc) and Purin alkaloids like Caffeine, Theobromine, Theophylline (found in medications like Coffee, Cocoa, Tea, etc) are diuretic. Potassium alkali is found in drugs like Gokshura. In rats and dogs, a watery extract of Gokshura has diuretic action comparable to urea. The potassium concentration of the extract causes diuresis. Kushmanda is professed to be bastishuddikara, with its srishta mutrakaraka and Mannitol content connected to these exercises.

## Jihva Pariksha

If you've made these observations, you're probably on to something when it comes to your health. The tongue is a gateway or reflection of the viscera in Ayurveda, and it is remembered to assume a significant part in correspondence as well as in assimilation. Both nadi pariksha (pulse examination) and jihva pariksha (tongue examination) are diagnostic tools for an Ayurvedic physician. A healthy tongue is uniformly pink in color, neither too thick nor too thin, moist, free of coating, and extends out straight. The type of Prakruti (body constitution) determines the health of the tongue. Individuals with a Vata prakruti have a tongue that is chilly, harsh, and fissured. Pitta prakruti tongue is reddish, dark, and blue in color, while Kapha prakruti tongue is white, sticky, and greasy in texture as shown in Figure 1.



**Figure 1:** Shows the An Ayurveda perspective of Jihva Pariksha or Tongue examination.

Thus, prakruti type must be considered while evaluating the tongue; experienced doctors may be able to determine your prakruti type just by examining your tongue! Ayurveda also provides a map of numerous bodily sections on the tongue, with local differences indicating afflicted tissue systems as well as illness severity. The lungs, heart, chest, and neck are addressed by the front 33% of the tongue. Froth accumulation in this area might signal lung weakening, indicating a risk of respiratory illnesses including asthma, bronchitis, and even the common cold. A depression in the anterior middle region, where the heart is situated, might indicate sadness, depression, or a mental illness. The liver, spleen, pancreas, and stomach are all represented in the center third. Gastritis and other organ abnormalities are indicated by small fractures or ulcerations in this region. The small and large intestines, as well as the kidney, are shown in the back one-third. Coatings on the back of the tongue may be linked to conditions including ulcerative colitis and severe constipation.

A white or yellow-green covered tongue with a bad odor denotes kapha vitiation, a red or yellow-green covered tongue with a foul odor indicates pitta vitiation, and a brownish black tongue shows vata vitiation. A dry tongue might indicate a problem with Rasa dhatu, whereas a pale tongue could indicate a problem with Rakta dhatu, as in anemia, which is commonly diagnosed as pandu in Ayurveda. Extreme blue tongue color is a symptom of central cyanosis, which is described in Ayurveda as an incurable condition in the context of alcohol intoxication therapy (madatyaya). In most cases, mental stress causes

indigestion, which manifests as coated and cracked tongue, as well as a loss of taste. A therapy that excludes the tongue, which is a significant organ for taste experience and the initial site where digestion begins, is impossible. Saying "yes" or "no" to a dish is solely determined by the priorities of the tongue. The tongue examination is second only to the pulse or nadi for the same reason.

## Kledaka Kapha

Kledaka Kapha is among the five sub-doshas (sub-types) of Kapha dosha, according to Ayurveda. Sub-doshas are in charge of certain behaviors, organs, or emotions, and a relative unbalance in these energy sub-categories is often the source of sickness, disease, and ill-health. Kledaka Kapha is responsible for the secretions that combine with food during digestion and is found predominantly in the stomach and gastrointestinal system. Kledaka Kapha is assimilated through the stomach divider to sustain Rasa Dhatu and other Kapha in the body. This also hydrates the tissues as well as cells engaged in digestion, as well as the mucous membrane of the stomach. The fourth sub-dosha of Kapha is Kledaka Kapha. It has the properties of liquid, soft, greasy, and slimy, and its principal role is to moisten and soften food during digestion. Kledaka Kapha's alkaline nature aids in the neutralization of the stomach's acidic environment. Excess Kledaka Kapha disrupts the stomach's pH equilibrium, slowing digestion. As a result, nausea, decreased Agni (digestive fire), and loose feces may occur. Acid reflux or hyperacidity may be caused by a lack of Kledaka Kapha, which causes the stomach to produce too much acid. Treatment for a Kledaka Kapha imbalance includes herbs, food, and lifestyle adjustments, as well as boosting fluid intake among meals.

The Tridosha hypothesis, which underpins all Ayurvedic principles, is the foundation of Ayurveda, an ancient Indian holistic science. These three doshas work at various levels of the association, including the cell, single-framework, and life form levels. An individual is viewed as solid in the event that their humors and metabolic condition are in balance, their utilitarian exercises of tissues and excretory items are in amicability, and their spirit, detects, and mind are in a condition of amazing prosperity, as per Ayurveda. Ayurveda is a science established on the idea of capacity. The idea of tridosha is purely theoretical, and no one material or structure can ever represent all three doshas.

The overall destinations of kapha, as indicated by Acharya Charaka, are the chest, head, neck, joints, stomach, and fat, with the chest being the most critical. The kapha dosha has weighty and thick characteristics, as well as cold, delicate, unctuous, sweet, fixed, and disgusting properties, which might be reduced by prescriptions and food things with restricting attributes. In a homeostatic state, kapha further develops unctuousness in the body, supports restricting constructions together, gives rmness/solidness in actual designs, and keeps up with weight, sexual life, body strength, and fashionable mental characteristics like mind and absence of insatiability. Avalambaka, kledaka, bodhaka, tarpaka, and Sleshaka are the five varieties of kapha dosha. Notwithstanding the stomach, Acharya Sushruta instructed that different sub-gatherings of kapha might be found in the chest, neck, foundation of the tongue, and joints.

The kledaka kapha is found in the Amashaya (stomach, including the small digestive tract) and supplies the water principle to the other sleshma locations as well as the whole body owing to its power.

Kledaka kapha refers to the liquid components of the gastrointestinal tract secretions that moisten, dissolve, and break down food. It is impossible to express it with a single thing. Ayurveda is a science whose concepts are supported by functional knowledge. There is no specific link between kledaka kapha and modern physiology described in any ancient book. Understanding the thought of kledaka kapha is by all accounts an issue in understudy life, particularly in the primary year of Bachelor of Ayurvedic Medicine and Surgery. In order to comprehend the depth of the Ayurvedic Principle in an accessible manner, there is a growing need for Ayurveda science in today's culture. As a result, an attempt has been made to determine and develop information about the physiological function of kledaka kapha from a contemporary physiological standpoint.

### Bodhaka Kapha

Bodhaka Kapha is one of the five sub-doshas (sub-types) of Kapha dosha, according to Ayurveda. Sub-doshas are in charge of certain behaviors, organs, or emotions, and a relative imbalance in these energy sub-categories is often the source of sickness, disease, and ill-health. The term 'knowledge' comes from the Sanskrit word bodhaka, and this sub-dosha is responsible for the nuanced intellect necessary to recognize flavours. The sensation of taste, speaking, swallowing, and saliva secretions are all controlled by Bodhaka Kapha, which is found largely in the mouth and tongue. It also maintains mouth temperature while regulating oral flora and initiating the initial step of digestion. The second sub-dosha of Kapha is Bodhaka Kapha as shown in Figure 2. It is related to the parietal lobe of the brain, which processes tastes, despite its location in the mouth. As a result, Bodhaka Kapha works not only on a physical level, but also on the level of mind and intellect. Because it is responsible for the first step of digestion, an imbalance in Bodhaka Kapha tends to disrupt the whole digestive process. Saliva and enzyme production may be diminished, and taste perception and voice quality may be compromised. Licorice lubricates the throat, which helps to enhance Bodhaka Kapha. When Bodhaka Kapha is hyperactive, ginger, black pepper, and long pepper might aid.

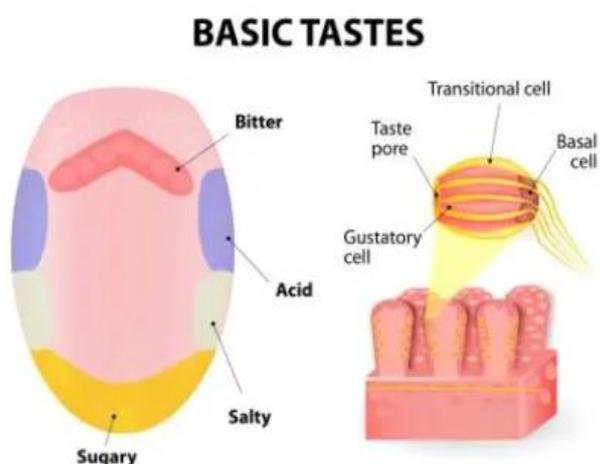


Figure 2: Shows the Basic taste in Bodhaka Kapha tends to disrupt the whole digestive process

### Gastric Secretion

The stomach mucosa contains two sorts of oxyntic and pyloric cylinder organs, which emit bodily fluid and coat the entire surface of the stomach. Through the bodily fluid neck cells, they discharge tremendous measures of slight bodily fluid. The surface bodily fluid cells are tremendous measures of viscid bodily fluid that cover the stomach mucosa with a gel covering of bodily fluid that is often more than 1 mm thick, giving both security to the stomach divider and grease for food travel. The surface mucous cells are immediately stimulated to release greater volumes of this thick, alkaline, viscid mucus by even the tiniest touch with food and any aggravation of the mucosa.

### Interrelation between Kledaka Kapha, Mutra and Jihwa

The Kledaka kapha is arranged in the Amashaya and because of its intensity, it contributes the water standard to the leftover locales of Kapha and to the entire body. Kledaka kapha dampens the food materials, crumbles and breaks it. This capacity is accomplished by different synthetic substances emitted in the GIT. These synthetic substances are serous and mucous secretions. The fluid parts of the discharges of GI plot which saturates the food, deteriorates and breaks, it very well may be addressed as Kledaka kapha. The elements of Kledaka kapha, portrayed by Acharyas can measure up to the physiological elements of water, sodium, potassium, chloride, calcium and bicarbonate particles. The bodily fluid discharge from the bodily fluid neck cells of gastric, pyloric organs and surface mucous cells of whole surface of the stomach can measure up to Kledaka kapha itself. This sort of kapha oversees the defensive mucous covering of the stomach related framework, especially that of the stomach. Furthermore, an expansion in the strong idea of Kledaka kapha can obstruct the intestinal system and cause clogging.

Seat for the Bodhaka kapha is Jihwa (tongue) according to Vagbhatt. It helps in perception of taste by tongue. When the food substances are kept in mouth, they come into contact with tongue. As a response, the tongue produces Bodhaka kapha. The energy to Bodhaka kapha is provided by Kledaka kapha only. Hence in the proper functioning of Bodhaka kapha, Kledaka kapha plays a very important role. The initially impacted the stomach related fire that is Jatharagni begins to influence the metabolic part of the seven tissues called Dhatvagni. Each Dhatvagni is liable for the sustenance and improvement of that specific tissue that it lives in. Because of variables that bother kapha, Kledaka kapha involving the extraordinary spot in the GI lot expansions in amount and as expressed influences the stomach related fire in the stomach called Jatharagni. As the heavy, cold, tacky characteristics of kapha stifle the stomach related fire, food that is ingested isn't as expected processed framing ama-poisons. Expanded Kledaka kapha and ama starts to influence the Bodhaka kapha living at Jihwa. Thus, changes in Jihwa are started to manifest in the patterns of fissures, coating, etc.

The Kledaka kapha is the one who supports all the other kaphas by providing them enough energy to function properly. If Kledaka kapha is vitiated then the kledana karma is not performed properly that resulting into production of Ama which is unctuous in nature. On other side in Mutravaha sroto vikaras, due to impairment in Mutra karma, elimination of unctuousness is also hampered. Thus, there is coating on

Jihwa can be seen clearly indicating Mutravaha srotodusti vikaras in the body.

Ayurveda has given prime significance to Mutravaha srotas (urinary framework) and Srotogata Vikaras (urinary issues) in the Ayurveda sacred writings since ages. Being a framework answerable for homeostasis of liquids in the body, it has a significant obligation to work appropriately and equitably. It additionally detoxifies the body by taking out specific side-effects through pee. Whenever any debilitation happens in the Mutravaha srotas, patients begin to create indications, for example, expanded or diminished pee creation, agonizing micturition, development of stones, and accordingly discouraged micturition, expanded recurrence of micturition, etc.

The idea of the urinary framework is clarified under the Mutravaha srotas in Ayurveda. It removes out the byproducts, while effectively saving water and other important substances. Notwithstanding, this homeostasis is hampered during infection conditions like Mutraghata, Mutrashmari, udavarta, prameha, and so on. Ayurveda considers the tongue a map of your body. Every feature of the tongue represents an aspect of the constitution or of imbalance. Any excess coating conveys an accumulation of waste products (ama) and a disruption in healthy processes of digestion, assimilation or elimination. Tongue acts as a mirror for the internal or unseen, functioning of the system. The colour of its coating can be a tool for understanding what imbalance is predominating in the body. Yogaratnakara, an ayurvedic scholar advocates eight factors to be thoroughly examined with priority-Ashtavidha pareeksha. Jihwa (tongue) is one among them. A typical tongue is a new pink tone, with a slight and clammy covering with next to no markings.

Ayurveda emphasizes not only illness treatment techniques, but also the different diagnostic tools that play an important part in the diagnosis of diseased conditions. Methods like as Darsana, Sparsanam, and Prasnam are used in various Pareekshas for illness diagnosis. Darsana entails examination and observation and takes into account a variety of elements such as the patient's age and physical characteristics. Sparsanam is a kind of touch-based observation that includes palpation, percussion, and auscultation. Prasnam entails questioning the patient about his complaints and symptoms related to disease conditions.

- In Vataja Vikaras- Jihwa become sheet (cold), khara (rough), Sphutita (fissured)
- In Pittaja Vikaras- Jihwa becomes Rakta (red), Shyama (dark blue/blackish)
- In Kaphaja Vikaras- Jihwa becomes Shubhra (white), Atipichhila (excessively greasy)
- In Sannipaataja Vikaras- Jihwa becomes krishna (blackish), Sa kantaka (thorny like), Shushka (dry)
- In Dvandaja Vikaras- mixed features observed

## CONCLUSION

The Mutravaha srotas is one among the Abhyantara srotas. The group of the organs in the body which are related to the Utpatti (formation) and Visarjan (excretion) of the Mutra (urine) is termed as Mutravaha srotas. It assumes a significant part in the discharge of the byproducts of the body and accordingly helps in keeping up with the equilibrium

among the body liquids. Urinary framework is one of the most fundamental organ frameworks of our body. The urinary framework, otherwise called the renal framework or urinary parcel, comprises of the kidneys, ureters, bladder, and the urethra. The motivation behind the urinary framework is to dispense with squander from the body, manage blood volume and pulse, and control levels of electrolytes and metabolites, and direct blood ph. Any deformity in the functions of Mutravaha srotas directly be reflected as the changes in Jihwa because of the interrelation between kledana karma of Kledaka kapha and vikedana karma of Mutra. The appearance of our tongue is a reflection of our health, so it can be used as a powerful tool for diagnosis of the disease. By looking at the tongue, one can surmise the condition of doshas as well as specific circumstances about tissues and the organs likewise, alongside presence of ama. The treatment excluding tongue is impossible as it is the first point where the digestion starts and there is no such type of study has been done regarding tongue as a diagnostic method. That is why early diagnosis of Mutravaha sroto vikaras can be beneficial to all Ayurveda practitioners.

## Conflict of Interest

None declared.

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