



IMPLICATION OF DIAGNOSIS IN ASIAN MEDICINE SYSTEMS – A REVIEW

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ABSTRACT

Introduction: In clinical diagnosis, the cause of disease is fundamental source to determining the line of treatment. It's not just about naming the disease; it's about understanding process of Cause and its effect as disease in patients. **Discussion:** The intricate association between human health and environmental influences plays a crucial role in diagnostic practices within Asian medicine systems (AMS). Causes of disease should be integral part of Treatment as it leads to further phases of disease manifestation as complications. Eventually, to underscores the necessity of a comprehensive, personalized approach in the diagnostic process inherent to AMS, there needs to understand the basic fundamentals of Diagnosis in ASM that can be categorize as 1. Concept of disease, 2. Causes of disease, 3. Classification of Disease and 4. Method of Clinical Examination. Causes of disease are grossly classified as external and internal causes with respect to body. External causative factors affecting physiological functions included all that human being has been associated with and surrounded by during life (Food sources, Climate, socio-economic conditions, etc.). It can be avoided or minimized through appropriate balanced utilization of all food resources available to Individuals. Internal Cause of disease triggered (physiological and phycological and anatomical genomic composition) through negligence of preventive aspect in diet and behavioral lifestyle which is fundamental line of treatment along with medicines. By prioritizing thorough patient history inquiries and symptom assessments, clinicians can glean valuable insights into physiological imbalances, particularly regarding digestive health. The importance of meticulous observation and prognostic evaluations of causes of disease manifestation further ensures that therapeutic interventions which are tailored to individual constitutional needs and health disparities. **Conclusion:** AMS advocates and emphasizes adaptive lifestyle by means of an integrative analysis of dietary components, lifestyle choices, and genetic predispositions in effective personalize treatment strategies (as per body composition) for resolving impact of causative factors and balancing, stabilizing energy obtained from food in the form of humors in body,. Emphasizing a holistic view, the paper aligns with Rumer Godden's "four rooms" metaphor, which encompasses the physical, mental, emotional, and spiritual dimensions of health. This AMS compiling sort of review paper examines the cyclical relationship indicating Universal energy ecosystem affecting each other between external causes like seasonal changes on Internal causes in the human body like Humors, highlighting the necessity of understanding ecological effects on physical and psychological well-being of patient.

KEYWORDS: Asian Medicine systems (AMS), Diagnosis, Humors, Causes of disease.

INTRODUCTION

Health is not simply the absence of sickness

Diagnosis is an utmost essential aspect in any medical system. It can be defined as an explanation related to the concept of disease, causes of disease, factors related to the disease and prognosis of the disease. Every factor is utmost crucial among these as it gives direction for guidelines of the treatment

In clinical diagnosis, the cause of disease is central to determining the line of treatment. It's not just about naming the disease; it's about understanding process of

Cause and its effect as disease in patients. Correction of causes of disease should be initial integral part of line of Treatment as ignoring it leads to further phases of disease manifestation as complications in symptomatic relief medicinal interventions. Causes of disease are grossly classified as external and internal causes with respect to body. External causative factors affecting physiological functions included all that human being has been associated with and surrounded by during life (Food sources, Climate, socio-economic conditions, etc.). It can be avoided or minimized through appropriate balanced utilization of all resources available to Individuals.

Internal Cause of disease (physiological, psychological and anatomical) are often triggered through negligence of preventive daily regimen that can be managed by rational elimination and modification in diet and behavioural lifestyle which are the fundamental line of treatment along with medicines. AMS have their own specific physiological, Anatomical and psychological fundamental theories on which Diagnosis and treatment are based as preventive and Curative treatment principles. These principles are derived as an application of the attributable Humor system of energies in the human body. It has correspondence with rational interpretation of disease formation that shows resemblance in biotransformation of energy processes or interactions among the substances in the Universe. The relation of body, mind and environment with their overall impact on human life forms the core of these sciences. Hence, Maximum emphasis is also given to the interaction between the human body (Internal Causative factors) and the environmental variations (External causative factors). Genomic composition of Human beings constitutes substantial attributable similarities with plants and other animal species. It shows the biochemical Universal energy (Humor physiology)-Mass (body tissues) inheritance with humongous Variations in geographical adaptation habitancy process causing differentiation and specification in species.

An imbalance of physiological humors leads to a disturbance in the basic core genomic constitution of the individual i.e. physiologically and structurally changes in body. Physical abnormalities are predictor signs of disease as established imbalances in the fundamental physiological elements i.e. humors.

To understand the basic fundamentals of Diagnosis in AMS, it can be categorized as follows:

1. Concept of disease
2. Causes of disease
3. Classification of Disease
4. Method of Clinical Examination

Derivation of Concept of disease is through qualitative and quantitative imbalances in essential functional attributed Humors of body. Mass and energy balance concept in formation of any element is analogy used for Humors and body. It is core preliminaries in clinical diagnostic methods of AMS.

Causes of disease in AMS are multi-factorial manifestation of pathophysiological condition emphasising role of formation and nourishment of essential tissue elements with impact of diet, lifestyle, mind and Season/climate in maintaining health and in managing / curing diseases.

Classification of Disease is the nomenclature which has been given minimum importance in AMS instead; it emphasizes on aetiology that is indicative of pathophysiological origin and organ tissue involvement

in the disease manifestation which plays key role as treatment guideline. It is the specific pattern of imbalances which is the most essential factor to be assessed for diagnosis.

Method of Clinical Examination is based on physical examination of patient with particular symptoms that identifies the imbalance of Humors in terms of its inferential annotations. Examination is utmost essential part for understanding patient and Symptomatic disease manifestation. Precision in Pulse examination, Tongue examination, Visual observation along with Inquiry is the key sources of previous causes and symptom presentation regarding the disease initiation stage and the basic health strength of patient.

DISCUSSION

Concept of disease

Concept of disease manifestation and its treatment in AMS deals fundamentally with imbalances of essential attributed Humors and its organ tissues with systemic involvement in disease manifestation. Humors, the attributed energy of physiological functions in AMS has linguistically different terminology with alike fundamentals with few divergences.

Treatment guidelines are based on configuration of humoral imbalance in fundamental physiological and physical elements through Humors inferred and identified with the help of observational physical and behavioral symptoms. As Humors are the basic attributed entities of physiological functions, any imbalance in it leads to initially functional as well as later physical abnormalities (imbalance of structural elements like organ tissues). Hence, any abnormal condition is evaluated based on primary normal function criterion of fundamental functional humoral factors. Therefore "different diseases, alike treatment, alike disease, different treatments" is pragmatic in ASM.

- **Ayurved medicine** states that the imbalance of *Tri-Dosha* is a fundamental cause for development of disease. Understanding *Tri-Guna (Satva-Raja and Tama)* and *Panchmahabuta* (Five elements) is essential for body elements in Ayurved. *Tridosha* are fundamental functional factors that control body functions and maintain body structure (*Dhatu*). *Srotas* (Channels of *Sapta Dhatu*) i.e. systemic involvement is necessary aspect for the manifestation of disease in form of *Samprapti*. It gives an indication of the structures involved and hampered in a specific *Dosha* imbalanced condition of the disease. Cause of Tridosha imbalance, attributable imbalanced in Tridosha Dushti and Srotas involvement produce varied patterns of symptomatic manifestation according to genomic composition status leading to disease manifestation.
- **Yoga and Siddha** medicine systems have physiological similarity to Tri-Dosha principles of Ayurveda. Many concepts are alike in these systems.
- In **Chinese medicine (TCM)**, *Yin-Yan and the five*

elements are the foundation of the Science. Generally, disease is perceived as a disharmony (or imbalance) in the functions of *yin, yang, Qi, xue, zang fu, meridians* and/or their interaction between the human body and the environment. A disease has two aspects - *bing* and *Zheng*. The *bing* is often translated as 'disease entity', disease category, illnesses, or simply "diagnosis".

The '*zheng*', is a more important one, and usually translated as "pattern". In **TCM**, concept of disease is applied in "disease-cause pattern discrimination" (*bing, yin, bian, zheng*). Korean Oriental and Japanese Kampo medicine follow the fundamentals of Chinese medicine.

- **Korean Oriental medicine** has an acquaintance with the '*eight principal pattern identification*' which is representative of therapeutics comprehending symptoms dealing with *Yin-Yang*, exterior / outer and interior / inner part of the body, cold / heat, deficiency / excess and external / internal. The characteristics of Korean Oriental medicine are structure based on four integers which through a balance between body and mind makes use of the curative methods. The formation of "small" and "large" organ systems and the resultant structural and functional deviations of each constitutional type has a specific pattern of *Seong-Jeong deviation*. It refers to pathological imbalances in two core human faculties. This variation causes the disparity in the formation of organ systems with specific patterns of 'smallness' and 'largeness' in different constitutional types. The constitutionally differentiated organ system scheme with its pattern of large and small organ systems formed from the *Seong-Jeong deviation* gives rise to the constitutionally differentiated physiological qualities.
- Similarly, in **Japanese Kampō medicine**, the pathological conditions of all *eight basic factors* are given importance and are scored to diagnose certain diseases. The classification into six channels (greater *yang*, brighter *yang*, lesser *yang*, greater *yin*, lesser *yin* or reverting *yin* disease) represent a basic classification of disease stage, but each stage of the disease according to the *Shang Han* also indicates diseases in specific locations, so that it can also be called a classification of disease locations.
- In **Mongolian medicine**, the basic reason of pathogenesis is the intrinsic factor causing imbalance leading to disease occurrence. It points out the disease itself is the intrinsic factor and the pathogenesis (the disease's development) is the exogenous factor. Intrinsic factor is not only the energy and material base for life functions but also the cause of underlying factor for all diseases. It examines relationships between *heyi, xila* and *badagan* to explain the physiological and pathological phenomenon in the human body.
- In **Unani** medicine has given much importance to 'Distempers' of the Four Humors.

The organism as whole with its constituent parts responds and are affected by distempers (disorders of temperament). It also includes the four humors. The balance of the individual temperament is essential through diet, sleep and exercise.

- In **Sowa Rigpa-Tibetan medicine**, it believes that in the during sick body diagnosis, there should be consideration of the three causes, four conditions, six different entrances, locations and fifteen pathways of the diseases.

Causes of disease

All the AMS have stated the major responsibilities of diet, lifestyle, mind and Season/climate in maintaining health and in managing / curing diseases. The relationship between diseases and seasonal factors through attributable energy functional base has been explored thoroughly in AMS like Ayurved, Sowa Rigpa-Tibetan, Chinese, and Korean medicine.

In AMS, a link between *diet and health* has been emphasized and culturally inherited has now spread far and wide globally. Ignorance in basic diet consumption guidelines is root cause of digestive disorders which later transformed as systemic disease.

The *impact of climate* on the body is a most recognized aspect of AMS. Attributable changes in Climate and geographical conditions form the source of energy in biological domain, thus to value it and analyze to make suitable changes accordingly in diet and lifestyle has been emphasized in AMS. *Life style* mainly focuses on exercise, sleep, physical activities and other regimen habits like defecation, frequency and quantity of food, sexuality, behavior, etc. *Mind* is ultimate cause for mismanagement of lifestyle with reference to diet, sleep and sensible behavior.

In AMS, mainly the Siddha and Mongolian systems, there is reference of spiritual powers in context with causes of disease and non-drug types of medicine as cures for illness. Psychological de-arrangement associated with spiritual facets in AMS.

Each factor i.e. diet, lifestyle, mind and season has a varied effect on the individual as per basic constituent (different) constitutional types. "Everyone is a house with four rooms - a physical, a mental, an emotional and a spiritual. Most of us tend to live in one room most of the time but unless we go into every room every day, even if only to keep it aired, we are not a complete person." - Rumer Godden, *A House with Four Rooms*

- In **Chinese medicine**, the causes are mainly of three types: first cause is the effects of six climatic factors (six evils or devils), second cause is seven emotions that causes damage to the functions of the *zang-fu* especially of the liver and the third cause is related to dietary irregularities, sexual intemperance, trauma, and parasites (*chong*). Japanese Kampo and Korean oriental medicine also share the same views

as Chinese medicine.

- In **Korean Oriental medicine** emphasizes the internal causes based on Sasang four images theory-life-style, climate, mental state.
- In **Japanese Kampo medicine** deals cause of disease in accordance with properties of food, physical activity, mind status, external factors, and previous life deeds.
- In **Unani medicine**, factors related to disease are air, food & drink, body movement & repose, psychic factors, sleep and evacuation-retention of waste products.
- In **Sowa-rigpa-Tibetan medicine**, there are four conditions that trigger disorders which are seasonal changes, evil spirit influences, diet and behavior. The association between the advancement of disease with the patient's age, seasons and place where the patient resides are considerably highlighted. There are six areas of inception of disease. The humeral diseases in relation to age, place of occurrence, maturation period and seasonal changes are also deliberated. Significant role of mind in disease development is also specified by three specific distant causes of disorder that are attachment, hatred and close-mindedness.
- In **Ayurved**, various External and Internal causative factors are considered for formation of disease. Internal causative factors are genomic composition and its nutritional status. *Ahar* (Dietary factors), *Vihar* (Physical Factors), *Manas* (Psychological factors), *Purva Karma* (Previous life deeds), *Desha* (geographical area) and season are *Bahya* (External Factors) that are to be managed with the help of adoption of a suitable diet and proper lifestyle. These factors accepted as cause of epidemical conditions and for prevalence of specific disease too. Disease wise Pre- symptoms and Prognosis have been explained in detail along with pre-death symptoms as *Arishta* for many diseases in Ayurved and Siddha medicine systems. These systems have stated the importance of the messenger and dreams in relation to prognosis.
- In **Siddha medicine**, causes of imbalance and occurrence of diseases are due to environment, climatic conditions, diet, physical activities and stress. Spiritual and mental factors are considered major causes of disease. In mental causes, three *Eadanai* (physical bindings) are stated: Material bindings (*Porul Patru*), offspring bindings (*Makkal Patru*), worldly bindings (*Ulaga Patru*). Also, there has been elaboration of psychological and spiritual factors are described which are two *Vinai* (Acts), three *Malam* (3 Impurities) of the Soul, eight *Ragam* (Passions).

Classification of Disease

The nomenclature of the disease has been given least importance in AMS. It is the pattern of imbalances that is the most essential factor to be assessed for diagnosis. A prototype of inequity in functional essential elements i.e.

humors are evaluated for diagnosis. It is ensured as per the varied combination of causes and the imbalance of the humors for the development of the diseases. Digestive disorders in relation with functional *Humors* disturbances act as root causes of all diseases has been asserted by AMS as it is origin of energy and tissue repair.

- In **Ayurved**, diseases are classified in various ways. Broadly diseases are classified into the following types: *Sahaj* (inherited) / *Garbhaja* (congenital), *Jataja* (after birth), *Aghataja* / *Peedaja* (traumatic), *Kalaja* (climatic / age related), *Prabhavaja* (influenced due to curse of divine super human powers / evil spirits) and *Svabhavaja* (natural). Then it is classified as four types of diseases viz. *Agantuja* (exogenous), *Vataja*, *Pittaja* and *Shleshmaja*/ *Kaphaja*. All varieties of diseases may be grouped under one classification because pain is common to all. It is also of two types depending on their nature-exogenous and endogenous. And other two types depending on the sites of their manifestation - somatic and psychic i.e. body and mind. Diseases are in fact innumerable (dhatu affected, signs and symptoms), distant causes (like improper diet and regimen), and permutation and combination of various fractions of dosha are innumerable. All these diseases are again classified in various dual types viz. a) as per severity, b) as per prognosis, c) as per involvement of dhatus, d) as per dominance of tri-doshas, e) diseases due to deeds.
- In **Siddha medicine**, '*Yugi muni*' diseases are widely classified into 4448. This classification is based on the following entities - clinical signs and symptoms related to derangement of the three physiological units i.e. *Vatham*, *Pitham* and *Kapham*, the particular causative factors of a disease, injury to the body's vital points (*Varma* points), psychological causes, involvement and affected parts of the body, worm infestation and other infective organisms and genetic inheritance sometimes known as '*Karma Dhosas*'. It shows a similarity with Ayurved.
- In **Chinese medicine** is based upon Patterns that refers to a 'pattern of disharmony or functional disturbance'. There are disharmony patterns of *Qi*, *xue*, body fluids, *zang-fu* and meridians. They are ultimately defined by their signs and symptoms. The first and most important step in pattern diagnosis is an evaluation of the present signs and symptoms based on the 'eight principles. These eight principles refer to the four pairs of fundamental qualities of a disease i.e. *exterior/interior*, *heat/cold*, *vacuity/repletion* and *yin/yang*. Of these, *heat/cold* and *vacuity/repletion* have the biggest clinical importance. After the determination of fundamental nature of a disease in terms of the Eight Principles, then the emphases on the circumstantial of typical disharmony patterns of the various entities and evidence is collected on how specific entities are affected. This evaluation can be done in respect of

the meridians, *Qi*, *xue*, body fluids, and *zang-fu*. There is also a three-special pattern diagnosis system used only in case of febrile and infectious diseases that are Six Channel system or division pattern, *Wei Qi Ying Xue* system or four division pattern and *San Jiao* system or three burners pattern. Differentiation of Syndromes is as per 4 stages (Levels): 1) *Wei* (Defensive) Level (the initial stage of many infectious diseases, or Warm Wind diseases) 2) *Qi* Level (the Warm Evil has progressed into the interior) 3) *Ying* (Nutritive) Level- (disease reached the Blood (*Xue*) stage at the deepest level) and 4) *Xue* (Blood) Level (the Warm Evil has entered the Blood).

- In **Korean Medicine**, a disease is often referred as the 'the pattern' to a medicine instead of the name of the disease. The Pattern refers to a diagnostic conclusion of the pathological changes at a certain stage of the disease not simply giving a respective meaning for a symptom includes the location, cause and nature of the disease as well as the inclination of development. It prescribes medicine against certain specific patterns. The 'eight principles pattern identification' and some other pattern identification methods for categorizing disease symptoms - Visceral Pattern Identification, Six-Meridian Pattern Identification, Defense, *Qi*, and Nutrient - Blood Pattern Identification *wi-ki-yong-hyeol*.
- In the **Mongolian system**, the classification of disease is done on the basis of- Deformities in *heyi* or air, Deformities in *xila* or heat and Deformities in *badagan* or cold.

Method of Clinical Examination

Clinical examination identifies the corporeal presentation of imbalance in attributed *Humors* in terms of its inferential annotations. Pulse examination, Tongue examination, Visual observation and inquiry form the main sources of information regarding the disease and the patient. AMS systems have accepted these approaches as a resource for clinical examination Methods. Visual inspection (includes Urine and Tongue), Palpation (includes pulse diagnoses) and Inquiry forms the core component of disease assessment.

- In **Ayurved**, on basis of these 3 modes of assessment, there are 10 factorial elements assessment procedure for evaluating patient's strength and the 08 basic investigation procedures of physical examination for body elements are elaborated.
- In **Traditional Chinese Medicine** (TCM) have four types of examinations: Inspection, Inquiry, Palpation, and Audio-olfactory assessment.
- In **Japanese Kampō medicine**, pulse and abdominal diagnoses constitute the main part of the palpation examination. Abdominal diagnosis is used only in Japanese Kampō.
- **Korean medicine** also applies a similar method of examination - Visual inspection, Listening and smelling, Inquiry and Pulse diagnosis.

- **Unani medicine** has emphasized diagnosing a disease through pulse (*Nubz*). Other methods of diagnosis include examination of urine (*Baul*), and stool (*Baraz*).
- In **Mongolian medicine**, there is an investigation of three sources affecting the corporeal body- *heyi*, *xila*, *badagan*. It examines the seven primary components - food, blood, muscle, fat, bone, marrow and sperm. The method of examination includes pulse examination which is the main traditional diagnostic tool, because the physician checks the type of the disease (hot or cold) and the conditions of the internal organs in this way. Other methods are examination of the tongue, Urine examination, and interrogating the patient.
- In **Siddha medicine**, diagnosis is based on the examination of eight parameters (just as **Ayurved**) commonly known as "Ennavakaitthervu". These are: *Na* (tongue), *Varnam*, *Kural* (voice), *Kan* (eyes), *Thodal* (touch), *Malam* (stool), *Neer* (urine), *Naadi* (pulse).
- In **Sowa rigpa-Tibetan medicine** diagnosis is divided into three sections - Visual observation/ urine analysis, Touch/ pulse palpation and Questioning/ interrogation.

AMS highlight the need for keen observation of signs and symptoms of the disease related to the sites related to senses like skin, eyes, tongue, as it also emphasizes on acknowledging signs of prognosis or death before initializing the treatment of disease. Stool analysis is utmost important for GIT functioning regarding digestion and metabolism process. Urine and sweat are a key source for the evaluation of the body fluids functioning and its composition normalcy. Beside excretions from body and other physiques like nails and the psychic status of patient interrogation during the essential steps of examination plays vital role in investigation of the disease.

Thus, in diagnosis there are similarity and variations of varied factors in AMS regarding Humors imbalances and its Pattern principles explained in different explorative ways of diagnosis of disease exhibition.

CONCLUSION

It is convincing in Asian medicine systems the relation between Nature and the Human body has been understood in attributed universal energy form and applied in attributed Humoral form responsible for imbalance in biochemical aspect of physiological functions. The causes of diseases are identified based on attributable Humoral considerations in which climatic changes with its impact on food, and Human body is deeply elaborated and applied. It is relation of internal and external causative factors affecting overall biochemical effect as pattern identification Principles and is baseline for treatment of the disease in AMS. Other basic important preventive perspective are regularities and properties of dietary items compliance with body composition, daily

regimen, physical activities as well as psychological strength are analyzed according to genomic status of individual.

AMS has greatly emphasized on the patterns of imbalance of Humors in classification of disease. Colossal impact of the digestive system functioning has been given immense consideration in disease origin and maintenance of healthy condition.

Diagnosis requires personal and professional interrogation regarding causative trigger factors which are aggravating or reduction, initiating or modifying symptoms with individual body constituent composition. Similarly, an interrogation or inquiry is considered an important step before the diagnosis which helps in inference-based knowledge adding valuable facts during disease and patient examination. Observational investigation of external body parts like the tongue, the skin, the eyes, the nails, the hair and the abdomen, reflect an internal physiological humoral functioning status of body.

Thus, the Patient examination along with information of potential causative disease factors is the most indispensable part of diagnosis which should be based on the correlation of individual genomic composition with the signs and symptoms of imbalanced Humors. It must be interrelated to abnormal impact of external factors for diagnosis to comprehend the pattern of Humoral imbalance (disease condition). External resources of food and from environment it is obtained has enormous impact as energy resources on Energy system entropy of human body in Humoral functional system affecting mind and body.

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