

## CLINICAL IMPORTANCE OF SUSHRUTOKTA DWADASHAVIDHA PARIKSHA

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### ABSTRACT

A patient constitutes karyadesha, that's why patients should be examined thoroughly to obtain the knowledge of life span, strengths and intensity of morbidity because treatment may be initiated after knowing the intensity of the morbidity and strength of the patients. Thorough examination of the patient is the initial step in clinical medicine followed by planning suitable appropriate therapy. Sushrutokta Dwadashavidha Pariksha shed light for the understanding of Rogibala (strength of the patient) and Rogabala (strength of the disease). These are– Ayush (life span) if he has long span then his, Vyadhi (disease), Ritu (season), Agni (digestive power), Vaya (age), Deha (body build), Bala (strength), Satva (mind), Satmya (habituations/ accustoms), Prakriti (constitution), Bhesaja (drug) and Desha (habitat) should be examined. For example if the rogi bala is good and if he is suffering from severe morbidity, then such patient should be treated with samshodhana( purificatory procedures) followed by samshaman therapy(palliative therapy).

**KEYWORDS-** Rogabala, Rogibala, Ayush, Vyadhi, Ritu, Agni

### INTRODUCTION

Physician desirous of bringing homeostasis among dhatus by knowledge of medical science in total, practical experience, skill, purity, ideal prescription, possessing all equipments, normalcy of all sense organs, knowledge of various natural manifestations and knowledge of course of action of prescribed therapy. A patient constitutes karyadesha, that's why patients should be examined thoroughly to obtain the knowledge of life span, strengths and intensity of morbidity because treatment may be initiated after knowing the intensity of the morbidity and strength of the patients. Thorough examination of the patient is the initial step in clinical medicine followed by planning suitable appropriate therapy<sup>1</sup>.

#### Various methods of Rogi - Roga pariksha for the diagnosis of the disease

- a. Dwividha pariksha(two fold examination)-  
pratyaksha and anumana<sup>2</sup>
- b. Trividha pariksha(three fold examination)-
  - I. Aptopadesha, pratyaksha and anumana<sup>3</sup>
  - II. Darshana, sparshana and prashna<sup>4</sup>
- c. Chaturavidha pariksha<sup>5</sup> (four fold examination)  
Aptopadesha, pratyaksha anumana and yukti.
- d. Sadavidha pariksha<sup>6</sup>(six fold examination)
  - I. Sparshanendriya (organs of touch) II. Srotrendriya(organs of hearing) III. Chakksurindriya

- (organs of sight) IV. Rasanendriya (organs of taste) V. Ghranendriya (organs of smell) VI. Prashna (history taking)
- e. Astavidha pariksha<sup>7</sup> (eight fold examination technique)-  
Nadi, Mutra, Mala, Jihva, Sabda, Sparsa, Drika and Akriti

#### The following tools for the understanding of the Rogibala (strength of the patient) and Rogabala (strength of the disease)

- I. Charakokta Pariksha –
  - a. Navavidha Pariksha<sup>8</sup> - The following factors must be considered for successful administration of niruha basti i.e. Dosha, aushadha, desha, kala, satmya, agni, satva, vaya, & bala.
  - b. Dashavidha Pariksha<sup>9</sup> -These are Prakriti, Vikriti, Sara, Samhanana, Pramana, Satmya, Satva, Aharashakti, Vyayamashakti and Vaya.
  - c. Ekadashavidha Pariksha<sup>10</sup> - Dosha, Bhesaja, Desha, Kala, Bala, Sharira, Ahara, Satmya, Satva, Prakriti and Vaya
  - d. Dwadashavidha Pariksha<sup>11</sup> - Dosha, Bhesaja, Desha, Kala, Bala, Sharira, Sara, Ahara, Satmya, Satva, Prakriti and Vaya.
- II. Sushrutokta Dwadashavidha Pariksha<sup>12</sup> for the understanding of Rogibala (strength of the patient) and Rogabala (strength of the disease) These are as

follows – Ayush (life span) if he has long span then his, Vyadhi (disease), Ritu (season), Agni (digestive power), Vaya (age), Deha (body build), Bala (strength), Satva (mind), Satmya (habituations/accustoms), Prakriti (constitution), Bhesaja (drug) and Desha (habitat) should be examined.

#### **Detail description of Sushrutokta Sadavidha Pariksha for the diagnosis of diseases**

**Sadavidha pariksha** (six fold examination) - Sparshanendriya (organs of touch), Srotrendriya (organs of hearing), Chakshurindriya (organs of sight), Rasanendriya (organs of taste), Ghranrendriya (organs of smell), and Prashna (history taking).<sup>13</sup>

- a. **Srotrendriya pariksha (Examination by hearing percussion / auscultation)** - this method helps to elicit the abnormalities in various diseases by hearing. For example, if foreign body lodged in dhamani (blood vessels) leading to exacerbation and agitation of vata resulting into flow of frothy blood associated with sound, pain all over the body, thirst and nausea.
- b. **Sparshanendriya pariksha** (Examination by palpation/ touch) — Things detected with the help of touch are as follows – cold, heat, smoothness, roughness, softness, hardness etc. For Example – Ushna sparsha observed in jvara, Mridu sparsha observed in pittodara, sthira, kathina udara observed in kaphodara.
- c. **Chakshurendriya (Examination by Sight / inspection)**- The following things can be detected through the examination by sight are increase or decrease of the body, signs of life span, change in strength and colour etc. Upachaya means obesity, Apachaya refers to emaciation, bala refers to loss of enthusiasm.
- d. **Rasanendriya (Examination by Taste)** - By interface one can ascertain the vitiation in rasanendriya. For example if bees flies attracted towards prameha patient, it indicates tanumadhuryata of prameha rogi.
- e. **Ghranrendriya (Examination by Smell)**- Diagnosis of the diseases based on abnormal smell, which emits either from wounds or non wounded region.
- f. **Prashna (history taking)**- Things obtained by interrogation are as follows -Place, time (season), caste, conduciveness, how the symptoms manifested, aggravation and relieving factors, strength and nature of agni, eliminations or non elimination of flatus, urine, stool, duration of the diseases (time factors for exacerbation of disease) etc. Such other things maybe collected from persons residing with or close relative of the patient. **Desha:** Whether person belongs to

jangala, anupa and sadharana desha. **Jati-** refers to various religions like brahmana, kshatriya etc. **Kala** is divided into two i.e. nityaga and avasthika. Nityaga comprises ritu lakshana, day, night etc. **Swasthasya balyadi bhedena** –In this, understanding of age like children, youth, old age person. And **Vyadhitasya jvararambhadi kalavastha-** It signifies about the onset and history of diseases<sup>14</sup>.

#### **SUSHRUTOKTA DWADASHAVIDHA PARIKSHA**

The Physician before commencing treatment of the patient, should first of all examine his following –

1. Ayusha (life span) if he has long span then his 2. Vyadhi (disease), 3. Ritu (season), 4. Agni (digestive power) 5. Vaya (age) 6. Deha (body build), 7. Bala (strength), 8. Satva (mind), 9. Satmya (habituations accustoms), 10. Prakriti (constitution), 11. Bhesaja (drug) and 12. Desha (habitat) should be examined.

#### **1. A. AYUSHA PARIKSHA- (EXAMINATION OF LIFE-SPAN)**

The person whose hands, feet, flanks, back, tip of the breasts, teeth, face, shoulders and forehead are big; whose finger joints, expirations, eyes and arms are long, whose brows, space in between the breasts and chest are broad; whose calves, penis and neck are short; whose mind, voice and umbilicus are deep; whose breasts are not greatly elevated but are firm; whose ears and back of the head (posterior part) are well grown, big and hairy; whose body drying first from the head after bath and anointing and the region of the heart later on; should be understood as **Dirghayu** (having long span of life) he should be treated with all efforts: the person who has features opposite of these should be understood as **Alpayu** (having short span of life) and he with mixture of features as **Madhyamayu** (having medium span of life).

#### **Some other lakshanas of Dirghayu**

Who has deep located (concealed) bony joints, veins and ligaments, well developed body, steady sense organs, each succeeding division of the body (commencing from the feet to the head) better than its preceding is said to be having long span of life. He who has remained disease free even from his fetal life, growing slowly since then in body (physique), common knowledge and special knowledge (of sciences, arts etc.) can be said, in brief, as one of long life.

#### **Madhyamayu: (Person of moderate life Span)**

The features of the persons of medium life span; he who has well manifest, broad, two, three or more lines below the aksha ( clavicles); whose feet and ears more muscular, tip of the nose elevated and vertical lines

appearing on the back; the maximum age for him is seventy years.

**Alpaya: (Person of short lifespan)**

He who has short bony joints, big penis, chest having hairs appearing in circles (whirls), whose back not broad; ears and nose located slightly up (than their usual place); who exhibits his gum during laughing or talking and whose sight is unsteady – such a person lives for twenty five years (only).<sup>15</sup>

**B. SHARIRA PRAMANA: (MEASUREMENTS OF THE BODY)**

Next in order to understand knowledge of life, there will describe the Pramana (measurements) of the body and its parts and sara (excellence of the tissues). antaradhi (six) are the anga (major parts); orange; parts in each of these are the pratyanga (minor parts).

In terms of one's own angula (breadth of a finger-1.8cm approx.) the big toe and second toe are two angula (3.6 cm.) each in length; the third, fourth and fifth toes are less by one – fifth angula (7.8cm.) in length, and five angula (9.0cm) in breadth; the foot is fourteen angula (25.2cm) in length; the middle part of the foot, heel, calf, and knee are fourteen angula (25.2cm) in circumferences; calf is eighteen angula (32.6cm.) in length; above the knee (thigh) it is thirty two angula (65.2cm) in length; these together are fifty angula (90cm.); the thigh is equal to the calf in length (32.6cm) Testes (scrotum), chin, teeth, area of the nostrils (alae nasi), root (base) of the ear, eyebrow and space between two eyes are two angula (3.6cm) in length; penis, cavity of the mouth, nose, ears, forehead, height of the neck, and space between pupils is four angula (7.8cms.) each.

Width of the vagina (pelvis), space between the penis and umbilicus, between umbilicus and heart, between the neck and the two breasts, width of the mouth, thickness of the wrist and forearm - each is twelve angula (21.6cm.).

Circumference at indrabasti marma (vital spot situated at the centre of the calf muscles), distance between shoulders and elbow joints, is sixteen angula, hand (forearm) is twenty four angula (45.6cm.) in length; the length of the two shoulders is thirty two angula (56.6cm.). The circumference of the thigh is thirty two angula (57.6cm.); the space between the wrist and elbow is sixteen angula (26.8cm.); the palm of the hand is six angula (10.8cm.) in length and four angula (7.2cm.); in breadth; space between the base of the thumb and the index finger is five angula (9.0cm.) in length; and space between the orifice of the ear and the outer canthus (end of the eye) and the length of the middle fingers each is five angula (9.0cm.); the length of the index and ring

fingers is five and half angula (4.5cm.); length of the little finger and the thumb is three and half angula (5.4cm.).

Breadth of the face and circumference of the neck is twenty-four angula (43.2cm.); the area (width) of the nose (alae nasi) is one and one third angula (2cm.) taraka (cornea) is one third of the eye, dristi (pupil) is one ninth part of the taraka (cornea); the distance between the of hair (in the region of the temples) and the top of the head (centre point on the top of the head – (bregma) above the avatu (cricoid cartilage in the neck) is ten angula (1.8cm); distance between the two ears from their back is fourteen angula (25.2cm).

Pelvis of woman is of the same length and width as the chest of man twelve angula (21.6cm.); the breadth of chest of the woman is eighteen angula (32.4cm.) the breadth of the waist of a man is of the same measurement (32.4cm.); the length of the body of man is one hundred twenty angula (216cm.).<sup>16</sup>

Dalhana states that length (height) of man is to be taken when he is standing on his toes and raising his arms upward.

The intelligent physician should understand that man at his age of twenty-five years and woman at her age of sixteen years are to be known as having attained full growth and vitality. The measurements of the body have been indicated in one's own angula (fingers breadth) only. Man or woman having these measurements will attain long life and plenty of wealth; with moderate and poor measurements, they attain medium and short lives respectively.

Measurements of the body have also been furnished in Charaka samhita, Ashtanga Sangraha and Ashtanga Hridaya also. Differences are noticeable between these texts and Susruta Samhita. Commentator Dalhana and Chakrapanidatta have tried to explain in their own way, the reasons for such difference. The ancient method of measuring was not uniform, so also was angula - the unit measurement being not very accurate. It is quite likely that significant changes taking place in the mode of life of the people of India from one century to the next and geographical factors have effects on physique and physiology of man.

Total height of the person is one hundred & twenty fingers (120 fingers). The expert physician should take measurement of man & woman at the age of twenty five & sixteen years respectively because they attain adulthood in their respective ages.

### C. SARA – (EXCELLENCE OF MIND AND TISSUES) –

**I. Satva sara** (person of excellence of mind): The person who is endowed with good memory, devotion, intelligence, cleanliness, valour, bravery, benevolent thoughts and actions should be understood as satva sara.

Satva sara persons are satva guna pradhana, they have good memory, pragya (means knowledge of past, present & future), they are ready for doing work without any hesitation, and their work is always in public interest.

**II. Shukra sara** (person of excellence of semen) : He who has snigdha (smooth), well grown and white colored bones, teeth and nails; more of sexual desire and offspring should be understood as shukra sara.

**III. Majja sara** – (person of excellence of bone marrow): He, who is not emaciated, who has good strength, pleasant and deep voice, and lustrous, wide eyes, should be taken as majja sara.

**IV. Asthi sara** - (person of excellence of bone): He, whose has big head and shoulders; firm teeth, firm lower jaw, firm bones and firm nails should be considered as asthi sara.

**V. Meda Sara-** (person of excellence of Fat): He, whose urine, sweat and voice (pleasant) are unctuous, has big size body, and unable to tolerate exertion.

**VI. Mamsa sara** – (person of excellence of muscles): He who has well grown body, bones and boney joints are concealed and well developed muscles as of mamsa sara.

**VII. Rakta sara:** (persons of excellence of blood) : He who has unctuous and coppery red colored nails, eyes, palate, tongue, lips, palms and soles is to be considered as Rakta sara.

**VIII. Tvak sara** (or rasa sara) person of excellence in rasa dhatu: He whose skin and hairs are good looking and soft -is to be understood as Tvak sara.

Out of these, the earlier ones in preceding order are important for determining life span and prosperity. The intelligent physician, who examines the measurements of major and minor parts of the body and excellence especially, becomes successful in his activities<sup>17</sup>.

### 2. VYADHI PARIKSHA: (EXAMINATION OF DISEASES)

All diseases are of three kinds viz - Sadhya (curable), Yapya (controllable) & Pratyakhyeya (incurable) and these to be examined whether it is aupasargika (secondary), prakhevala (primary) or anyalakshana (symptoms other than its own).table 1

The disease which is having secondary disease should be treated without interfering with one another or the powerful secondary disease should be treated first. The primary disease should be treated as required

(appropriately). In case of anyalakshana, the first disease (main, primary) only should be treated. Since no disease will occur without the doshas, the physician should recognize the symptoms of the dosha even though not mentioned and their treatment.<sup>18</sup>

### 3. RITU PARIKSHA: (EXAMINATION OF SEASONS)

During cold seasons treatment should be opposite of it and during, hot seasons, it should be to remove the heat; treatment required at different stages of activities (of the doshas) should not be passed over (allowed to lapse/neglected).<sup>19</sup>

Treatment done earlier to the proper time, or treatment not done at the proper time and treatment being either inadequate or in excess, these do not succeed even in curable disease.

In case of amajvara medicines should not be prescribed because it aggravates disease condition.

### 4. AGNI PARIKSHA: (EXAMINATION OF THE DIGESTIVE POWER)

Pachakagni is stated to be responsible for digestion and metabolism. Mainly four varieties of agni described in Ayurveda. Equilibrium state of agni, in which normalcy of doshas observed. Other three varieties develop due to disequilibrium state of doshas i.e. Vishamagni due to influence of Vata, Tikshagni due to abnormal function of Pitta and mandagni due to erratic function of kapha.table 2

- That (agni) which cook the food consumed at the usual time properly, is known as samagni (normal digestive power) and it is due to normalcy all the dosha. Samagni should be protected
- Vishamagni gives rise to diseases of vata origin. It should be treated with the use of substances (foods or drugs) which are fatty, sour, and salty.
- Tikshagni causes diseases of pitta origin. Tikshagni should be treated with substances which are sweet, fatty, shita and by purgation; Atyagni also should be treated in the same way, especially by the use of buffalo's milk, curd, and ghi.
- Mandagni causes diseases of kapha origin. Salivation, vomiting and weakness of the body, this is due to manda (agni) poor/weak digestive power. Mandagni should be treated with the use of substances which are pungent, bitter and astringent tastes and by emesis.<sup>20</sup>

Agni present in the jathara (stomach) which digests the food is Bhagavana Ishvara- almighty god- himself; he receives (substances of) sweet and other tastes (for growth and maintenance of the body) he being subtle (minute) it is not possible to perceive him. Served by prana, apana and samana (the three divisions of vata), by

blowing/increasing, protecting and preserving it (agni) helps others (agnis) to carry on their respective functions properly.

#### 5. VAYAS PARIKSHA-(EXAMINATION OF AGE)

- Age is of three kinds viz.

A. Balya (childhood/young age)

B. Madhya (middle age)

C. Vriddha (old age)

**Balya-** Those less than sixteen years of age are called as Bala (children), they are of three kinds. Table 3

**Madhya vaya** (middle age) is between sixteen and seventy years; its divisions are viz. table 4

**Vriddha/vardhakya:** (old age/senility) is above the age of seventy years, with diminution in the tissues, sense faculties, strength, vitality and enthusiasm day after day; person develops wrinkles of the skin, grey hairs, baldness, suffers from cough, dyspnea, and such other secondary diseases, inability to perform all activities, survives like a old house drenching in rain; he is called a vriddha (old man).

#### Importance of knowledge of Vaya(age)

The dose of medicine to be administered in the succeeding ages (stages of life) should be in increasing quantity (dose), except in parihani ; kapha increases greatly during young age, pitta increases greatly during middle age and vata increases greatly during old age ; so treatments should be planned accordingly; use of agni (thermal cautery), kshara (alkaline cautery ) and purgation therapies should be avoided during young age and old age in diseases curable by these treatments, or (if very necessary) these should be done mildly and slowly.<sup>21</sup>

#### 6. DEHA PARIKSHA: (EXAMINATION OF BODY BUILT)

It has been stated that the body (physique) is of three kinds- sthula (stout, corpulent), krisha (emaciated, thin) and madhya (medium/moderate)

The stout and thin persons should always be administered thinning and shortening therapies respectively, and the moderate persons should always be protected (allowed to remain as such) by the physicians.<sup>22</sup>

#### 7. BALA PARIKSHA: (EXAMINATION OF STRENGTH)

Assessment of strength of the patients is done by considering the normalcy of disease, doshas, age etc. Since all kinds of treatments can be administered to strong persons only, strength itself is important for all activities.<sup>23</sup>

Some people though emaciated are strong, while some people are stout possess little strength, hence the

physician should infer the stamina and strength through (physical) exercises. table 5

#### 8. SATVA PARIKSHA: (EXAMINATION OF MENTAL POWER)

Satva is the capacity of the mind which does not cause frustration (agony, misery) at times of sorrow, joy (happiness, prosperity) etc. (other emotions like anger, fear). The person who has satva guna (predominantly) tolerates everything (grief, happiness etc.) remaining under control by himself; he who has rajo guna (predominantly) tolerates when controlled by others; and he who has tamoguna (predominantly) cannot tolerate at all<sup>24</sup>. table 6

#### 9. SATMYA PARIKSHA: (EXAMINATION OF HABITUATIONS / SUITABILITY)

The physician treating a patient simply with recipes without paying any attention to factors like desha (habitation in different areas), etc. may commits mistake may not achieve success. On the basis of age, strength and physical features, physiques are of innumerable types. Accordingly patients are also of innumerable types. Satmya is the use of such things which do not cause harm to the body even though they are opposite of different from one's own constitution, habitat, time, caste, seasons, disease, exercise, water, day sleep, tastes, and such others.

If a non homologous item of food and regimen has become wholesome to a person because of habit or nature of the nature of the place of habitat, then sudden and total withdrawal of this item does not give happiness to a person<sup>25</sup>.

**Satmya :** It stands for such factors as are wholesome to the individual even when continuously used. It is of following 3 types-

Pravara      Madhyama      Avara

#### 10. PRAKRITI: (EXAMINATION OF CONSTITUTION)

It is the inherent characteristics property of an individual refers to the genetically determined physical & mental makeup; it is determined by (a) sperms & ovum (b) season and condition of the uterus (c) food & regimens of the mother (d) nature of mahabhutas comprising the foetus. Doshas dominating the sperms & ovum during the time of conception and also those inhabiting the uterus at that time determine the prakriti of individual. The doshas that ultimately emerge as dominant factors actually determine the prakriti. 7 types of prakriti has been described – Vataja , Pittaja, Kaphaja, Vata-Pittaja, Vata-Kaphaja, Pitta-Kaphaja & Sannipataja and 16 varieties of Manasika prakriti .<sup>26</sup>

**Kaphaja Prakriti:** The following characteristics properties decide the Kaphaja prakriti.table7

Due to above characteristics qualities, a man having kaphaja type of constitution is endowed with the excellence of strength, wealth, knowledge, energy, peace & longevity.

**Pittaja Prakriti :** The following characteristics quality decides the pittaja prakriti.table8

Due to above characteristic qualities, a man having pittala type of constitution are endowed with moderate strength, moderate span of life, moderate spiritual & materialistic knowledge, wealth & accessories of life.

**Vataja Prakriti:** The following characteristics qualities decide vataja prakriti.table9

Due to above mentioned characteristic qualities, a man having vataja constitution are mostly possessed of strength, span of life, procreation, accessories of life & wealth in lesser quality.

**Dwandvaja Prakriti :** Individuals having constitution dominated by the combination of two doshas are characterized by the combination of the manifestations of respective prakriti.

**Sama Prakriti:** This person possesses all excellent qualities of all the three prakriti. It is due to equilibrium state of doshas.

**Manasika Prakriti:** The psyche is of three types – Shuddha, rajas & tamas, shuddha prakriti person is said to be devoid of defects due to having beneficial fraction, whereas rajas & tamas are defective because of the fractions of agitation & ignorance respectively.

Out of these three types of psyche, each one has got innumerable divisions due to relative degrees & variations in interaction of psyche & body according to species. Body follows psyche & vice versa.

## 11. BHESHAJA PARIKSHA

Anna is basic entity for life. It is also play, basic role in development of Bala Varna and Oja of the body. Anna is depends upon rasa and rasa is depends upon dravya . Kshaya vriddhi and samanata of vatadi doshas are depends upon rasa, guna, virya, vipaka of dravyas. If ahara is good then growth of body bala, arogya, varna, and indriyas are works properly, and if any deviation has been takes places leading to manifestation of diseases occur<sup>27</sup>.

## 12. DESHA PARIKSHA

Desha is divided in following three types viz. **Anupa**, **Jangala**, and **Sadharana**.

**Anupa desha-** Land which is full of water, possessing ups and down on the ground. More rivers flowing in the area, excess rainfall, soft, cold wind, full of high

mountains and trees. Persons possess soft and tender body, well built and suffer from kapha and vata vikara.

**Jangala desha** - The land is dry, possesses few trees. Minimum rainfall, wind is hot and suffers from vata and pittaja vikara.

**Sadharana desha** - This land enjoys cold, rain heat and wind in a moderate manner. Vata, pitta and kapha doshas in their normalcy<sup>28</sup>.

## CONCLUSION

Treatment principles vary from patient to patient depending on strength of the patient and morbidity of the disease. Hence it is very much essential to acquire complete knowledge regarding Sushrutokta dwadashavidha pariksha to obtain strength of the patient and strength of the disease. Keeping this in mind one should prescribe the medicine to get desirable result. For example if the patient is overweight then he needs more dose of medicine in comparison to low weight patient. One should not prescribe stronger medicaments to women, children, geriatric group, and patient having less strength.

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Table 1

Aupasargika	Prakkevala	Anyalakshana
It is that, which has developed later (than an earlier disease) and remains with it, it has the same cause as that of main disease and is known as upadrava. If signs and symptoms remain longer duration also called as upadrava.	Prakkevala is that, which has developed earlier, without premonitory symptoms and without secondary diseases. E.g. masaka, tilakalaka, nyaccha etc.	It is also called as premonitory signs & symptoms. Anyalakshana is that which fore tells the future disease; this is known as purvarupa.

Table 2

Samagni	Vishamagni	Tikshnagni	Mandagni
1. Doshas are in equilibrium state. 2. Performs normal digestion and metabolic functions. 3. It is physiological state of Agni.	Some times normal digestion and sometimes abnormal digestion. Clinically it manifests signs and symptoms are as follows- flatulence, abdominal pain, and upward movement of vata inside the koshtha, diarrhea, and heaviness in abdomen, intestinal gurgling and constipation. Ultimately causing vata vyadhi.	1. Hyper functioning of digestion and metabolic activities observed. 2. More quantity of consumed food also digests very quickly. Ultimately causing Pittaja vikara	1. Digestion process become weak and takes long time to digest the less quantity of food. 2. Manifest heaviness in abdomen and headache, cough, dyspnea, excessive salivation, vomiting and weakness of the body. Ultimately causing Kaphaja vikara

Table 3

S. No.	Kshirapa	Kshiraannada	Annada
1.	They drink only milk	Who consume both milk and solid food	These eat solid food only
2.	Up to one year	Up to two years	2 to 15 yrs

Table 4

S.No.	Vridhhi	Yauvana	Sampurnata	Parihani
1.	Growth period	Youth & adolescence	full growth or maturity	diminution
2.	16 to 20yrs	20 to 30yrs	30 to 40 yrs	40 to 70 yrs

Table 5

Pravara	Madhyama	Avara
<ul style="list-style-type: none"> <li>• Excellent power of exercise</li> <li>• Young age</li> </ul>	<ul style="list-style-type: none"> <li>• Moderate power of exercise</li> </ul>	<ul style="list-style-type: none"> <li>• Mild power of exercise</li> <li>• Child &amp; old age</li> </ul>

Table 6

Pravara	Madhyama	Avara
<ul style="list-style-type: none"> <li>• Excellent mental faculties</li> <li>• Able to bear stronger therapies without producing any harmful effect to the body</li> <li>• Person adopts same sort of feeling or mental status toward happiness and sorrow</li> <li>• Satva guna pradhana</li> </ul>	<ul style="list-style-type: none"> <li>• Madhyama Mental faculties</li> <li>• Able to bear stronger therapies with producing harmful effect to the body</li> <li>• Rajo guna pradhana</li> </ul>	<ul style="list-style-type: none"> <li>• Inferior type of mental faculties</li> <li>• Neither by themselves nor through other can sustain their mental strength</li> <li>• In spite of having sound physic they can't susceptible to fear, grief, greed, delusion and ego.</li> <li>• Tamo guna pradhana</li> </ul>

Table7

Physical characteristics	Physiological characteristics	Psychological characteristics
Unctuousness & smoothness of organs, firmness & roundedness of all organs, non slippery & stable gait with entire sole of the feet pressing against earth, firmness & compactness in joints, firmness, compactness & stability of the body.	Pleasing appearance, tenderness & clarity of complexion, increase in the quantity of semen, desire for sex act & number of procreation; slow in action, intake of food & movement; slowness in initiating actions, getting irritated & morbid manifestations; lack of intensity in hunger, thirst, heat & perspiration; happiness in the look & face; happiness & softness of complexion & voice.	Endowed with intelligence, right attitude, truthfulness, strength, wealth, knowledge, energy, peace, courage and longevity. Possess good memory, perseverance, humbleness, do not weep much even in childhood. Free from greediness and have less speech and anger. In dreams he sees water reservoirs with full of water, lotus, birds and clouds and pleasing to the mind in dream. Predominant in satvaguna.

Table8

Physical characteristics	Physiological characteristics	Psychological characteristics
Having hot face, tender & clear body of port wine mark, freckles, black moles, quick advent of wrinkles, graying of hair & baldness, presence of some soft & brown hair in the face, head & other parts of the body, looseness & softness of joints & muscles	Intolerance for hot things, excessive hunger & thirst, sharp physical strength, strong digestive power, intake of foods & drinks in large quantity, inability to face difficult situations & glutton habits, voiding of sweat, urine & fecal matter in large quantity, putrid smell of axilla, mouth, head & body in excess, insufficiency of semen, sexual desire & procreation.	Becomes angry quickly and gets relieved of it quickly. Intelligent, clever, defeats others in talk, brilliant, undefeatable in assemblies. Moderate spiritual, materialistic knowledge and wealth. In dreams he sees the flowers of karnikara, palasha (both are red in colour), forest fire, lightning (thunder bolt), meteor, bright sunrays and fire. These persons imitate their activities and behavior with animals like tiger, bear, ape, cat, snake, owl, monkey and mongoose, gandharva and yaksha.

Table9

Physical characteristics	Physiological characteristics	Psychological characteristics
Unctuousness, emaciation & short body, light & inconsistent gait, unstable eyes, joints, eyebrows, jaws, lips, tongue, head, shoulder, hands & legs; abundance in tendons & veins, roughness in the hair of the head, face, & other parts of the body, nails, teeth, face, hands & feet.	Continuously rough, weak, low, adhered & hoarse voice & vigils, light & inconsistent action, food & movement; talkativeness, quick in initiating actions, getting irritated & the onset of morbid manifestation; quick in likes & dislikes; quick in understanding & forgetting the things, intolerance for cold things. Often getting afflicted with cold, shivering & stiffness, cracking of the limbs & organs and production of cracking sound in joints while moving.	Unsteady in respect of courage, memory, thinking, friendship, movement. He is cruel, ungrateful. Quick in walk and wanders too much. Unsteady in mind. Are not steadfast, cannot control their senses, not civilized, not liked by women, not have many children. In dreams they sees as if they are moving in the sky, roaming in the mountains, dwelling on trees. These people are non-magnanimous, bloated with jealousy of stealing nature and having bulged calves.