

## A Critical Review on Ayurvedic Diagnostic Methods

### Review Article

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### Abstract

*Ayurveda* is a holistic system of life which focuses the way of living along with treatment aspects. The antiquity of *Ayurveda* goes back to the *Vedas* and key points were taken from *Darsanas* too. The *pramanas* are the means to get the knowledge but *Ayurveda* implied the *pramanas* in a unique way as a examination tool (*pareeksha*) for diagnosis purpose in *Atura* and understanding of the individual in *Swastha*. Several types of *pareeksha* are available in Ayurvedic classics which include *Dasavidha pareeksha*, *Astasthan pareeksha*, *Shadvidha pareeksha*, *Trividha pareeksha* and the like. Of these, *Dasavidha pareeksha* is the most significant as it encompasses all other types of examinations. Many of the diagnostic methods mentioned in Ayurveda are not scientifically practised now a day. Some of the above mentioned examinations were given least importance in case taking and has now turned customary many aspects of examination are neglected. In the present study the prime intention was to formularize a standard separate proforma for diagnosis of diseases, based chiefly on the *Dasavidha pareeksha* to enable the students and practitioners to have a better procedure for diagnosis.

**Key words:** *Pareeksha*, *Dasavidha pareeksha*, special proforma

### Introduction:

Disease is a reflection of abnormalities in the normal structural, physiological or psychological aspects of the body. Treatment is aimed in bringing back the normality. Before application of medication a well organised examination should be carried out, for an explicit diagnosis as also for designing proper line of treatment.

In the classical texts of *Ayurveda*, different methods of examinations adopted

by Ayurvedic physicians are described. There are -

1. *Dwividha pareeksha* : *Commentary on Madhava Nidanam* by *Vijayarakshita*.
2. *Trividha pareeksha* : *Charaka Samhita, Ashtanga Hridaya*
3. *Chathurvidha pareeksha* : *Charaka Samhita*
4. *Panchavidha pareeksha* : *Ashtanga Hridaya*
5. *Shadvidha pareeksha* : *Sushruta Samhita*
6. *Ashtasthan pareeksha* : *Yoga Rathnakara*
7. *Dasavidha pareeksha* : *Charaka Samhita*

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Of these, *Dasavidha pareeksha* is the most significant as it encompasses all the other types of examinations. In

*Dasavidha pareeksha* except the *Vikruthi pareeksha*, the other nine are applicable to both *Swastha* and 'Athura', while *Vikruthi pareeksha* is done solely in a diseased.

The general procedure for case taking now followed in Ayurvedic Institutions is according to the modern pattern. These case sheets if examined would seem to be insufficient in expressing the classical sense. The case sheets usually consist of a part dealing with the history and examinations, as prescribed by modern clinical texts, and another part, small as it is, allotted for Ayurvedic aspects, consisting of *Ashtasthana pareeksha*, *Dasavidha pareeksha*, *Nidana* and *Samprapthi*, which is given least attention during case taking. Moreover, no specific criteria for assessment are being followed. In the little space provided against each variable like *Mootra*, *Pureesha*, *Satwa* etc, the students or physicians mark as NAD or *Pravara*, *Madhyama*, *Avara* and so on as a routine. For example, in the examination of the urine, one gets satisfied by asking a few mandatory questions like frequency, colour or presence of associated complaints like burning sensation to the patients and marks either NAD or normal.

It was hence found necessary to formulate separate examination sheets for assessment of *Prakruthi*, *Sara*, *Satwa*, etc, by collecting the required points from literature as well as practice. When this was done, each assessment proforma was elaborate. It is quite embarrassing to incorporate a bundle of assessment sheets for studying a person. Each and every examination is not necessary for each and every patient. They are to be logically selected according to the condition of the disease and the patient. In a child, the assessment of *Sara*, *Satwa* are meaningless as they are not fully developed. So also, in certain specific diseases specific examination methods related to the disease are sufficient. For example, in case of sudden injuries or simple conditions like *Acne vulgaris*, all the examinations are not

necessary for diagnosis. Hence it has become essential to design a new compendious proforma according to Ayurvedic system by considering various principles of diagnosis, so that a diagnostic procedure better than the existing one, could be adopted by students and practitioners in the field of Ayurveda.

#### **Aims and objectives:**

To design a special proforma incorporating all the *pareeksha* mentioned in the classics chiefly *Dasavidha pareeksha*

#### **Materials and methods:**

#### **STEPS TO DESIGN THE MASTER PROFORMA:**

1. Master proforma is designed keeping in mind the two conditions ie. *prakrita* (healthy) qualities in part I and *vikrita* ie. *Vikruta* or abnormal qualities in part II.
2. Part one consists of *Dasavidha preeksha* (except *vikriti pareeksha*) and *prakruta* qualities of *Ashtasthana pareeksha*. Part two consists of *Vikruthi pareeksha*. (*dosha*, *dhatu*, *mala*, *vrudhhi* and *kshaya* lakshanas and *srotas*) and abnormal qualities of *Ashtasthana pareeksha*.
3. The order followed is physical, physiological and psychological attributes explained sequentially.
4. All the individual attributes described under separate *pareeksha* together with their variables are concised together. For example all variables described under heading "Body" in context of *Prakriti pareeksha*, *Sara pareeksha*, *Samhana* etc. are all considered into one unit.
5. Any repetition met during such process is eliminated.
6. Unpractical points are neglected for example, *alpa sukrata*, red colour of glans penis etc.
7. For this concised complete master proforma, key chart is designed

consisting of all the *Dasavidha* and *Ashtasthana pareeksha* bhavas. So by the single master proforma, all 10 fold factors and 8 fold factors to be examined are easily elicited.

A proforma is meant to collect the relevant details pertaining to the topic in a particular order. Thus it starts with collection of personal data as Name, Age, Sex, Address, Occupation etc. which helps one to identify and verify the subject. The detailed evaluation of the subject is obtained through various methods. The quite popular methods often met with are through a questionnaire having scores for its different choices, ticking the appropriate answer for the questions, writing the answers in the columns provided, etc. Some make use of a key chart which helps to reduce the evaluation by tallying the correct or appropriate answers. Here, as the details of each point given in the texts are many and some of them similar, answers have been tabulated in a keychart which helps easy assessment. Thus in this format the relevant details are obtained in a very clear manner. For better understanding of this, a detail purview of one of the factors is undertaken. Here, let us observe the factor 'Sara'. The descriptions related to *sara* as mentioned in the different classical text were collected and each quality was analysed. The excellence of *dhatu* as *sara* represent the state of each *dhatu* in which the *sara* of *rasadhatu* is described in *twaksara* and the rest to the corresponding name itself. The eighth *sara sathwasara* relates to the qualities of mind and behavioural patterns. By observing and analysing the *sara* of a patient, one can come to know about his state of health. The defects or deficiency of each quality in a *sara* depicts the decrease in the essence of that *dhatu* and he may be prone to the disease. For example, the physical factor, unctuous skin is in seen both in *twak sara* and *rakta sara*; mental quality as happiness in *twaksara*, *raktasara*, *mamsasara*,

*medosara* and *sukra sara* and so on; And enthusiasm in *raktasara*, *asthisara* and *satwasara*. So as the repetitions are seen in the explanation of *sara*, it became necessary to arrange each quality and its presence in the *saras* listed for easy evaluation. Assessment was made much easier by charting the presence of each quality in the eight *saras*. In this proforma, each *sara* is described with its qualities and one can observe the presence of a typical quality in many *saras* as is evident from the latter part of the proforma. All the characters were taken as subheads and the *saras* were tallied and deduced for convenient evaluation.

The data thus obtained are referred with the key chart and each character is bifurcated at the level of key chart. For example, the happiness quality is seen in mental quality of *twaksara*, *raktasara*, *mamsasara*, *medosara* and *sukrasara* while collecting data it is recorded only once and in later state the same "happiness" quality is considered under all such corresponding *saras* for which happiness is a character such as *twaksara*, *raktasara*, *mamsasara*, *medosara* and *sukrasara*. The keychart of the proformas are designed in order to avoid mistake and repetitions are omitted taking care that nothing is being lost. This helps for an easy assessment as one has to just go through the chart during evaluation. By the same method all different characters under each subheadings of *sara* proforma are looked for and data collected. In the end whole data thus obtained are bifurcated under corresponding *sara* headings making use of key chart; which give idea about the different *saras* present.

There are total 63 attributes mentioned under *sara pareeksha*. The key consist of 9 types of *sara*, under which 63 attributes are distributed.

The name and the different *saras* and total number of attributes together with the variables are listed below.

- i) *Twak sara* - 18
- ii) *Rakta sara* - 22

- iii) *Mamsa sara* - 29
- iv) *Medo sara* - 23
- v) *Asthi sara* - 15
- vi) *Majja sara* - 19
- vii) *Sukra sara* - 24
- viii) *Satwa sara* - 14
- ix) *Sarva sara* - 18

Here an attempt is made to furnish minimum essential formats by considering the generally described examination in the classical texts.

**MASTER PROFORMA WITH KEYCHART, DESCRIPTION AND DISCUSSION.**

**CASE-SHEET**

1. BUILD	<ul style="list-style-type: none"> <li>a) Well,</li> <li>b) Moderate,</li> <li>c) Poor,</li> <li>d) Robust,</li> <li>e) Flabby,</li> <li>f) Lean / weak,</li> <li>g) Tall,</li> <li>h) Short,</li> <li>i) Mighty body,</li> <li>j) Firm,</li> <li>k) Delicate,</li> <li>l) Unshapely,</li> <li>m) Softness of organs,</li> <li>n) Large &amp; bulky</li> </ul>
2. SKIN	<ul style="list-style-type: none"> <li>a) Normal,</li> <li>b) Unctuous,</li> <li>c) Soft,</li> <li>d) Smooth,</li> <li>e) Dry / rough, f) Hard,</li> <li>g) Cold,</li> <li>h) Warm,</li> <li>i) Wet, j) Lustrous,</li> <li>k) Fair,</li> <li>l) Slimy,</li> <li>m) Pinkish,</li> <li>n) Dark,</li> <li>o) Cracked,</li> <li>p) Most attractive,</li> <li>q) Wrinkled,</li> <li>r) Prominent veins &amp; tendons s) Excessive moles &amp; marks.</li> </ul>

3. BODY HAIRS	<ul style="list-style-type: none"> <li>a) Thin/fine,</li> <li>b) Delicate,</li> <li>c) Less numerous d) Deep rooted,</li> <li>e) Unctuous,</li> <li>f) Dry / rough</li> </ul>
4. HAIRS	<ul style="list-style-type: none"> <li>a) Soft &amp; thin,</li> <li>b) Lustrous,</li> <li>c) Sparse &amp; brown,</li> <li>d) Thick &amp; black</li> <li>e) Cracked,</li> <li>f) Early baldness g) Early greying h) Curly</li> <li>i) Deep-rooted</li> <li>j) Dry /Rough</li> <li>k) Brownish-red (smoky).</li> </ul>
5. HEAD	<ul style="list-style-type: none"> <li>a) Unsteady,</li> <li>b) Steady,</li> <li>c) Large</li> </ul>
6. FORE-HEAD	<ul style="list-style-type: none"> <li>a) Unctuous,</li> <li>b) Red colour,</li> <li>c) Prominent,</li> <li>d) Large /big,</li> <li>e) Charming &amp; radiant appearance,</li> <li>f) Firm,</li> <li>g) Beautifully covered with muscle.</li> </ul>
7. FACE	<ul style="list-style-type: none"> <li>a) Unctuous,</li> <li>b) Brownish-red (dark),</li> <li>c) Red colour,</li> <li>d) Roughness.</li> <li>e) Flushed,</li> <li>f) Wheatish,</li> <li>g) Pleasant,</li> <li>h) Worried look i) Charming &amp; radiant appearance.</li> </ul>
8. EYES	<ul style="list-style-type: none"> <li>a) Unctuous,</li> <li>b) Dry,</li> <li>c) Round,</li> <li>d) Wide/long,</li> <li>e) Small</li> <li>f) Pleasant,</li> <li>g) Brownish-red h) White,</li> </ul>

	<p>i) Red, j) Bluish black k) Desire cold, l) Desire to hot m) Sticky, n) Lustreless o) Prominent p) Unstable, q) Stable, r) Quickly becomes red, s) Burning t) Lids kept open while sleeping u) Cheerfulness v) Charming and radiant appearance, w) Well differentiate white &amp; black areas.</p>
9. Ears, Nose & Lips	<p>a) Unctuous, b) Red colour, c) Charming &amp; radiant appearance</p>
10. CHEEKS & JAWS	<p>a) Firm, b) Prominent, c) Beautifully covered with muscles</p>
11.i. TONGUE	<p>a) Unctuous, b) Red colour, c) Dry/rough, d) White/pale, e) Yellow, f) Bluish black g) Smooth, h) Slimy, i) Soft, j) Too moist, k) Hard, l) Coating, m) Unsteady, n) Cold, o) Warm , p) Charming &amp; radiant</p>
ii. Sense of taste	<p>a) Sweet, b) Bitter, c) Pungent, d) Salty, e) Astringent, f) Indefinite</p>

12. TEETH	<p>a) Unctuous, b) Strong, c) Round, d) White, , e) Orderly, f) Many, g) Coarse, h) Small, i) Firm</p>
13. Neck &	<p>a) Firm, b) Prominent c) Large Shoulder d) Beautifully covered with muscle</p>
14. CHEST	<p>a) Firm, b) Broad &amp; fleshy c) Beautifully covered with muscles</p>
15. ABDOMEN	<p>a) Firm, b) Plumpy, c) Beautifully covered with muscles</p>
16. Palms & Soles	<p>a) Unctuous, b) Dry / rough, c) Coppery red d) Cracked e) Charming &amp; radiant appearance</p>
17. COLAR BONE	<p>a) Prominent, b) Beautifully covered with muscle</p>
18. NAILS	<p>a) Unctuous, b) Rough/dry, c) Uniform, d) White, e) Pink/red f) Thin &amp; soft g) Strong &amp; shiny h) Charming &amp; radiant</p>
19. MUSCLES	<p>a) Bulged calves b) Flaccid, c) Firm &amp; compact, d) Weakness, e) Spasticity.</p>
20. BONES	<p>a) Firm &amp; strong b) Bony prominence, c) Well shaped,</p>

	d) Easily susceptible to fractures
21. JOINTS	a) Unstable, b) Stable, c) Firm & compact, d) Robust heels e) Soft & loose f) Beautifully covered with muscle g) Prominent
22. GAIT	a) Unsteady, b) Firm steps with confidence, c) Quick, d) Light e) Well arrived movements f) Steady, foot pressing against ground g) Sometimes walk without confidence h) Produces sound while walking
23.i) ACTIVITIES	a) Unsteady, b) Steady, c) Fast, d) Slow
ii) Daily works	a) Less than 4 hrs, b) 4-10 hrs, c) More than 10 hrs
iii) Feels tiredness	a) Only after hard work b) Do not feel c) Even after ordinary work.
24. EXERCISES	a) Daily, b) Occasionally c) Nil d) Once in a while e) Unsteady.
25. STRENGTH	a) Less, b) Moderate, c) Maximum
26. WEALTH	a) Less, b) Moderate, c) More
27. Voice & Speech	a) Hoarse, b) Unctuous, c) Clear,

	d) Resonant e) Dynamic f) Melodious g) High pitched h) Soft-spoken i) Heavy j) Deep k) Talkative l) Irrelevant m) Indistinct n) Choked o) Weak p) Broken q) Obstructed r) Change of voice s) Monopolize.
28. SLEEP	a) Sound, b) Disturbed, c) Excess, d) Less g) Day sleep
29. DREAMS	a) Roaming on the mountains, dwelling on trees and moving in the sky b) See forest fire, lightening and bright sun rays c) See water full of lotus, rows of birds and clouds
30. HOBBIES	a) Fond of garlands, perfumes & other decorations b) Desirous of music, humour, hunting or gambling
31. HABITS	a) Nail biting, b) Speaking lies, c) Grinding teeth while sleeping.
32. HABITAT	a) Jangala, b) Anoopaa, c) Sadharana.
33. Seasons Preferred	a) Autumn, b) Summer, c) Winter.
34. Aversion towards	a) Cold b) Heat.

35. FOOD HABITS	
i. Consumes	a) Hot food, b) Cold food, c) Dry food, d) Oily food e) Light food f) Heavy food g) Excess i) Medium j) Less k) Ghrita, Ksheera, Taila & Mamsa rasa l) Any 2-3 items m) Any one of above
ii. Rasas preferred	a) Sweet, b) Sour, c) Salty, d) Spicy, e) Bitter, f) Astringent, g) Shad rasas, h) 2-5 rasas i) Only one rasa j) Not.
iii. Appetite	a) Fairly good b) Aversion to intake, c) Excessive hunger & thirst d) Irregular e) Less hunger & thirst  f) Eats slowly g) Eats less & remain strong h) Eats & drinks often
36. Sexual Desire	a) Weak sex urge, b) Intense sex urge, c) Unsteady d) Attracted by opposite sex e) More children's f) Not having many children g) Not liked by women's.
37. Menstruation	a) Regular b) Irregular c) Complaints

38. SWEAT	a) Unctuous, b) Less, c) Excess & bad smell
39. URINE	
i. Colour	a) Pale, b) Yellow, c) White
ii. Quantity	a) Excess, b) Medium, c) Less
iii. Frequency	a) 2-4 times in a day, b) 4-6 times in a day, c) More than 6times/day d) Absent in night e) 1-2 times in night f) More than 2times g) > 8 and < 2 in one day
iv. Consistency	a) Unctuous, b) Slimy, c) Clear, d) Normal flow
v. Odour	a) Visra gandha, b) Fruity smell
vi. Other qualities	a) Frothy, b) Cold, c) Hot
40. FAECES	
i. Colour	a) Clay/white, b) Yellow, c) Green, d) Brownish red
ii. Quantity	a) Excess, b) Medium, c) Less
iii. Frequency	a) 1-2 times/day b) More than 2times/day, c) Once in 2 or more days d) Expels frequently e) Expels urine and faeces in large quantity.
iv. Consistency	a) Semi solid, b) Unctuous, c) Dry, d) Slimy,

	e) Soft, f) Hard, g) Loose, h) Sinking down, i) Floating
v. Other qualities	a) Cold, b) Hot, c) Constipation,, d) Offensive smell, e) Frothy
41. ADDICTIONS	a) Alcohol, b) Smoking, c) Chewing, d) Drugs, e) Others.

**SATVA:**

i. Attitude in general	a) Optimistic b) Pessimistic c) Sometimes optimistic
ii. Ability to stick on to decisions	a) Excellent b) Moderate c) Least
iii. Attitude of parents, teachers and others regarding your habits, behavior, studies, personal hygiene etc.	a) They appreciate b) They advise c) They rebuke.
iv. Reverence towards learned persons and elders.	a) Always respectful b) Not always c) Least.
v. Response towards trivial issues	a) Remain calm & composed b) Easily agitated & regrets later. c) Gets agitated easily, but regains composure
vi. Reaction towards frightening situations	a) Turns pale and faints b) Shocked c) Undeterred.
vii. Disposition on venturing into a situation	a) Calculative and analytical

	b) Indifferent at first, but later thinks over c) Indifferent and runs into troubles.
viii. Attitude towards work	a) Highly enthusiastic b) Not equally enthusiastic c) Least attention, lack of interest towards work.
ix. Retaining capacity	a) Retain for a long time b) Moderate c) Only for a short time
x. Considering the past event / events which disturbed him / her most mentally / physically	A) State during events – a) Cool b) Disturbed but managed c) Totally shattered  B) Outcome — a) Positive b) Neutral c) Negative

**MENTAL FACULTY**

1. Good behaviour
2. Less friendship
3. Intelligence
4. Truthfulness
5. Gratefulness
6. Generosity
7. Adventurous
8. Perseverance
9. Humbleness
10. Greedy
11. Self confidence
12. Forgiveness
13. Happiness
14. Purity
15. More friendship
16. Gentleness
17. Health
18. Excitement
19. Pride



20. Jealousy
21. Bashfulness
22. Right attitude
23. Stability
24. Straight forwardness
25. Cannot control senses
26. Good fortunes
27. Grasping power
28. Virtuous acts
29. Devotion
30. Enjoyment
31. Enthusiasm
32. Wisdom
33. Endurance
34. Active
35. Skill
36. Power
37. No greediness
38. Successful life
39. Patience
40. Honour
41. Simplicity
42. Irritability
43. Not cultured
44. Not steady
45. Stealing nature
46. Quick in understanding & forgetting
47. Charity
48. Unstable mind
49. Courage
50. Obedience
51. Affection to dependants
52. Dignified
53. Knowledge
54. Cultured
55. Self-controlled

12. g	11 b	11 h
16. b,d	12 h	
18. b	16 c	12 f
19. a	19 b	14 b
20. b,d	21 e	16 a
21 a	22 c	18 g
22.a,h	23 c	19 c
23.a	25 b	21 c
25. a	26 b	22 f
26. a	27 c,s	23 d
27.	28 f	25.c
a,k,l,m,o,p,q	29 b	26.c
28. b,f	30 a	27 b,d,e,h
29. a	34 b	28 c
30. b	35 (i) b (ii)	29 c
31 a,b,c	a,e,f (iii)	35 (i) c,j
34 a	a,c	(ii) d,e,f
35	36 a,f,g	(iii) e,f,g
(i)d,e	38 c	36 b
(ii) a,b,c		38 b
(iii)d,h		
36 a,c,f,g		
Mental faculty: 2, 10, 22, 25, 42, 43, 45, 46, 48	Mental faculty: 1,3,7,14,1 9,20,49,51	Mental Faculty: 4,5,6,8,9, 11,15,21, 24,50,52, 54

### Sara Pareeksha

<i>Twak sara</i>	2 b, c, d, j, 3 a, b, c, d	Mental Faculty 3, 13, 17, 18, 26, 30, 36, 53
<i>Raktha sara</i>	1 k, 2 h, 6 a, b, e, 7 a, c, i 8 a, i, f, 9 a, b, c, 11 (i) a, b, h, 16 a, c, e, 18 a, e, h, 25 b	3, 13, 31, 33
<i>Mamsa sara</i>	6 c, f, g 8 l, m, 10 a, b, c, 13 a, b, d, 14 a, b, c, 15 a, b, c 17 b, 21 c, f, g, 25 c, 26 b	12, 13, 17, 36, 37, 39, 41, 53
<i>Medo sara</i>	1 k, l, 2 b, p, 3e, 7a 8a 9a 12a, 18a, 26b,	13, 30, 34, 36, 41

### Master Key Chart

<i>Vata Prakruti</i>	<i>Pitta Prakruti</i>	<i>Kapha Prakruti</i>
1. c,f,g,h,l	1. b,e,k,l	1. a,f,d
2. e,f,g,m,o,r	2	2 b,c,d,i,j
4. e,j,k	c,d,h,m,q,	4 b,d,h,
5. a	s	5 b
7. b,d	4 a,c,f,g	6 d
8 b,e,g,n,t	7 e,h,	7 g
11. a	8 e,i,k,r	8 a,d,f,w

	27b, f, h 38a, 39 (iv)a, 40 (iv)b	
<i>Asthi sara</i>	1a, 5c, 10a, b, 12b 13b, c, 17a, 18g, 21d, g	31, 33, 34
<i>Majja sara</i>	1m, 2b, 3a, c, 8b, d 21g 25c, 26b, 27b, d, f	38, 40, 53
<i>Sukra sara</i>	1d, o, 2b, p, 8h 12a, c, d, e 18a, d 25b, 26c 27d, f 36d, g	13, 16, 17, 36, 40
<i>Satwa sara</i>	22b	3, 5, 14, 28, 29, 31, 32, 35, 39
<i>Sarwa sara</i>	1a, j, 22e, 25c 26c, 27d, f, g, 36g	11, 13, 28, 30, 33, 36, 40

<i>Avara</i>	24 c, 28 b,e, 32 b, 33 b, 35 (i)m (ii)i
<b><i>Ahara sakthi</i></b>	
<i>Vata</i>	1 c, 35 (i) a,d,e,g (ii) a,b,c (iii) d,h 39 (ii) b, 40 (ii)c (iii) c
<i>Pitta</i>	1b, 35 (i) b,i (ii) a,e,f (iii) a,c, 39 (ii) c, 40 (ii) a (iii) d,e
<i>Kapha</i>	1a, 35 (i) a,c,f,j (ii) f (iii) d,e,f (iv) e,f,g 39 (ii) a, 40 (ii) b (iii) a
<b><i>Vyayama sakthi</i></b>	
<i>Pravara</i>	1 d, 23 (ii) c (iii) b, 24 a, , 25 (iii) a
<i>Madhyama</i>	1 k, 23 (ii) b (iii) a, 24 d, 35 (iii) d
<i>Avara</i>	1 f, 23 (ii) a (iii) c, 24 e, 35 (iii) e

<b><i>Samhanana</i></b>	
<i>Pravara</i>	1a,j, 19c, 20a 21c, 25c
<i>Madhyama</i>	1b,e, 19b, 21e 25b
<i>Avara</i>	1c,f, 19d 20b,d 21a, 25a
<b><i>Satwa</i></b>	
<i>Pravara</i>	22 b, 42 (i)a (ii)a (iii)a (iv)a (v)a (vi)c (vii)a (viii)a (ix)a (x)a
<i>Madhyama</i>	22 f, 42 (i)b (ii)b (iii)b (iv)b (v)c (vi)b (vii)b (viii)b (ix)c (x)a
<i>Avara</i>	22 a, 42 (i)c (ii)c (iii)c (iv)c (v)b (vi)a (vii)c (viii)c (ix)b (x)a
<b><i>Satmya</i></b>	
<i>Pravara</i>	24 a, 28 a,d, 32 a, 33 c, 35 (i)k (ii)g
<i>Madhyama</i>	24 b, 28 f,g, 32 c, 33 a, 35 (i)l (ii)h

## II VIKRITI PAREEKSHA

1. Body	<ol style="list-style-type: none"> <li>1) Excessive unctuousness</li> <li>2) Exc. Smoothness</li> <li>3) Exc. roughness</li> <li>4) Hypothermia</li> <li>5) Heaviness</li> <li>6) Congenital deformities</li> <li>7) Pallor</li> <li>8) Emaciation</li> <li>9) Laziness</li> <li>10) Numbness</li> <li>11) Softness</li> <li>12) Flabbiness</li> <li>13) Tremors</li> <li>14) Itching</li> <li>15) Stiffness</li> <li>16) Inflammation</li> <li>17) Swelling</li> <li>18) Varicose veins</li> <li>19) Abscess</li> <li>20) Haemorrhagic disorders</li> <li>21) Fatigue</li> <li>22) Hardness</li> <li>23) Weakness</li> </ol>
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	24) Malaise 25) Rigidity 26) Exhaustion 27) Tumors 28) Enlarged lymph glands 29) Diff. types of pains 30) Discolouration - black / yellow / red / white / blackish-brown 31) Burning sensation of hands and feet.		6) Excessive lacrimation 7) Pain 8) Sticky 9) Conjunctivitis 10) Ulceration 11) Pathetic look 12) Ptosis 13) Photophobia 14) Squint 15) Anxious 16) Ticks 17) Loss of vision
2. Skin	1) Excessive unctuousness 2) Excessive roughness 3) Lustreless 4) Cracks 5) Scaling 6) Coldness 7) Warmness 8) Too moisture 9) Itching 10) Paresthesia 11) Hyperesthesia 12) Small hairs 13) Cyanosis 14) Pigmented patches 15) Redness 16) Numbness 17) Excessive smoothness 18) Glossy skin 19) Pimples 20) Discolouration 21) Different skin diseases 22) Burning sensation 23) Premature wrinkling	6. Mouth	1) Excess salivation 2) Dryness 3) Ulceration 4) Disgustia 5) Ageusia 6) Feeling of sweetness 7) Saltiness 8) Bitterness 9) Astringent 10) Sourness taste
3. Hairs	1) Falling of hairs 2) Greying 3) Horripilation	7. Lips	1) Dryness 2) Inflammation 3) Emaciation 4) Excessive Growth 5) Redness 6) Discoloured
4. Face	1) Redness 2) Discolouration 3) Pimples	8. Tongue	1) Coating 2) Discolouration 3) Dryness 4) Cracks 5) Ulceration 6) Fissured 7) Furs 8) Tremor 9) Tastelessness 10) Sweet taste 11) Saltish 12) Bitter 13) Astringent 14) Sourness.
5. Eyes	1) Yellowish 2) Redness 3) Burning sensation 4) Itching 5) Heaviness	9. Teeth	1) Extra teeth 2) Hypertrophy 3) Pain 4) Looseness 5) Discolouration 6) Dry/rough 7) Tartar

	8) Breaking 9) Tingling sensation
10. Palate	1) Dryness 2) Parched 3) Excessive coating
11. Throat	1) Dryness 2) Tonsillitis 3) Uvulitis 4) Epiglosotitis
12. Cheek	1) Good musculature 2) Emaciation
13. Neck	1) Goitre 2) Cervical adenitis 3) Broad & Fleshy
14. Chest	1) Dyspnoea 2) Cough 3) Palpitation 4) Pain 5) Empty feeling 6) Heaviness
15. Abdomen	1) Distension 2) Pain 3) Heaviness 4) Flabby 5) Emaciation 6) Abdominal tumor 7) Gurgling noise 8) Discomfort 9) Drooping and movements 10) Regurgitation 11) Acid Eruptions 12) Fullness of stomach 13) Fullness of flanks 14) Enlargement of spleen 15) Awareness of gases 16) Abdominal lumps 17) Hypoperistalsis of intestines 18) Infection of anus 19) Haemorrhoids
16. Breast	1) Large & drooping 2) Emaciation
17. Muscles	1) Atrophy 2) Numbness 3) Spasticity 4) Weakness 5) Toneless

	6) Granuloma 7) Myoma 8) Boils 9) Flabbiness 10) Rigidity 11) Sloughing of flesh 12) Hardness 13) Pain
18. Buttocks, Calves, Arms & Genitals	1) Large & bulky 2) Emaciation
19. Joints	1) Smoothness 2) Flaccidity 3) Pain 4) Prominent 5) looseness 6) Deep seated abscess 7) Feeling of emptiness 8) Laxity 9) Crepitus
20. Bones	1) Pain 2) Hypertrophy 3) Deformities 4) Loss of weight 5) Feeling of emptiness 6) Cracking 7) Extra bones
21. Nails	1) Dry / rough 2) Cracking 3) Discolouration 4) Brittleness 5) Morbidity of nails
22. Blood vessels	1) Fullness 2) Collapsing
23. Strength	1) Loss of strength
24. Activities	1) Little activities 2) Limited activity with great strain
25. Sense organs	1) Failure of perception
26. Speech	1) Irrelevant 2) Very little
27. Appetite	1) Loss of appetite 2) Excessive hunger 3) Intense thirst 4) Anorexia 5) Dyspepsia 6) Indigestion

	<ul style="list-style-type: none"> <li>7) Aversion to food</li> <li>8) Loss of digestion</li> <li>9) Irregular appetite</li> </ul>		
28. Food	<ul style="list-style-type: none"> <li>1) Aversion to sweet food</li> <li>2) Desire for sour things</li> <li>3) Desire for cold foods habits</li> <li>4) Nausea</li> <li>5) Vomiting</li> <li>6) Desire for hot foods</li> <li>7) Desire for meat adjacent bones</li> <li>8) Desires for fatty food and meat items</li> <li>9) Frequent thirst</li> <li>10) Belching</li> <li>11) Disinclination of food</li> </ul>		<ul style="list-style-type: none"> <li>10) Retention</li> <li>11) Painful</li> <li>12) Turbidity</li> <li>13) Itching</li> <li>14) Burning sensation</li> <li>15) Altered smell</li> <li>16) Altered amount</li> <li>17) Infection of genitals</li> <li>18) Numbness of genitals</li> <li>19) Pain in the bladder</li> <li>20) Feeling of non-elimination.</li> </ul>
		31. Sweat	<ul style="list-style-type: none"> <li>1) Increased</li> <li>2) Itching</li> <li>3) Sticky</li> <li>4) Absence of sweat</li> <li>5) Foul smelling</li> </ul>
29. Faeces	<ul style="list-style-type: none"> <li>1) Constipation</li> <li>2) Flatulence</li> <li>3) Discolouration</li> <li>4) Blood Streaked</li> <li>5) Mucous</li> <li>6) Purulent</li> <li>7) Steatorrhea</li> <li>8) Undigested matter</li> <li>9) altered smell</li> <li>10) Parasites</li> <li>11) Difficulty in defecation</li> <li>12) Scybalous</li> <li>13) Copious</li> <li>14) Tenesmus scanty</li> <li>15) Foul smell</li> <li>16) Retention</li> <li>17) Watery</li> <li>18) Large quantity</li> <li>19) Pain in rectum</li> <li>20) Suppression</li> </ul>	32. Sleep	<ul style="list-style-type: none"> <li>1) Less</li> <li>2) Excessive</li> <li>3) Insomnia</li> <li>4) Disturbed</li> <li>5) Irregular</li> <li>6) Necessary in day sleep</li> </ul>
		33. Breathing	<ul style="list-style-type: none"> <li>1) Forceful</li> <li>2) Restricted</li> <li>3) Aggravated</li> <li>4) Frequent</li> <li>5) Too short</li> <li>6) Deep &amp; Shallow</li> <li>7) Stertorous and painful</li> <li>8) Breathlessness</li> <li>9) Cough</li> <li>10) Groaning</li> <li>11) Hiccough</li> </ul>
30. Urine	<ul style="list-style-type: none"> <li>1) Increased</li> <li>2) Scanty</li> <li>3) Dysurea</li> <li>4) Mixed with Blood</li> <li>5) Discoloured</li> <li>6) Redness of urethra</li> <li>7) Suppression</li> <li>8) Obstruction</li> <li>9) Continuous</li> </ul>	34. Sexual problems	<ul style="list-style-type: none"> <li>1) Intense sex urge</li> <li>2) Impotency</li> <li>3) Sterility</li> <li>4) Little semen</li> <li>5) Semen with blood</li> <li>6) Ejaculation after a long time</li> <li>7) Pain in the penis &amp; scrotum</li> <li>8) Seminal calculi</li> <li>9) Burning sensation of pains</li> </ul>

	10) Discomfort in sexual inter course 11) Excess quantity 12) Abortion 13) Miscarriage 14) Absence of emission 15) Inability for copulation 16) Inflammation of genitals 17) Suppression of menstruation
35. Mental qualities	1) Vertigo 2) Giddiness 3) Blackouts 4) Unconsciousness 5) Intolerance of sounds 6) Delirium 7) Pathetic look 8) Stupour 9) Exhaustion 10) Emptiness of mind 11) Emotions 12) Fear 13) Anger 14) Confusion 15) Lack of understanding

	1,6,7 (8) 1 (14) 1,2 (15) 5, (26) 2 (28) 4,5,11 (29) 5, (30) 12 (32) 2
<i>Kapha kshaya</i>	(1) 23, (2) 2 (15) 17, (19) 5 (28) 7 (32) 1 (35) 2
<i>Rasa Vridhi</i>	1-1,4, 5, 7, 9, 2- 6,16,20,15, 5- 12 6- 2,9, 8-3 15- 1 25- 1 26- 1 28- 6 29-1,2 32-3, 35-2
<i>Rasa Kshaya</i>	1 - 3,8,21,26
<i>Rakta Vridhi</i>	2- 7,15,19,20,24,30 5- 2 15- 6 27-1 30-4
<i>Rakta Kshaya</i>	1- 3 22-2 28 2,3
<i>Mamsa Vridhi</i>	1 - 27, 28, 12-1 13-3 14-4,6 17- 14
<i>Mamsa Kshaya</i>	12-2,18-2 19-2 25-1
<i>Medo Vridhi</i>	1 -21,24 15- 9 16-1 18-1 33-1
<i>Medo Kshaya</i>	1- 8 12-2 15-5,13 16- 2 18-2
<i>Asthi Vridhi</i>	9-1,2 20- 2,7
<i>Asthi Kshaya</i>	3-1 9-3,4 19-3 21-5
<i>Majja Vridhi</i>	1-5 5-5 19- 4,6
<i>Majja Kshaya</i>	20- 5 35- 2,3
<i>Sukra Vridhi</i>	34- 1,8
<i>Sukra Kshaya</i>	34- 5,6,7,9

**Key Chart: Dosha, Dhatu, Mala Vridhi and Kshaya lakshnas**

<i>Vata vridhi</i>	(1) 3,8,10,13,15,21,23,25,29,30 (2) 2, 16,20 (5) 12 (6) 2,9 (8) 3 (15) 1 (23) 1 (26) 1 (28) 6 (29) 1,2 (32) 3 (35) 2
<i>Vata kshaya</i>	(2) 10,1 (6) 1 (24) 1 (26) 2 (28) 9 (35) 9
<i>Pitta vridhi</i>	(1) 16,30 (2) 6,7,8,20,22 (5) 1,3 (6) 8,10 (15) 11 (28) 7 (30) 14 (31) 1 (35) 4,6,9
<i>Pitta kshaya</i>	(2) 3
<i>Kapha vridhi</i>	(1) 1,4,5,7,9 (2) 6,15,16,17,20,22,25 (6)

1. Nadi	<i>Vata</i> - a,b, i <i>Pitta</i> - b,e,d <i>Kapha</i> - c,f,g,h
2. Mootra	<i>Vata</i> - 39 (i) a (ii) b (iii) b,e (iv) c,f 30 - 8,10,11 <i>Pitta</i> - 39 (i) d (ii) c (iii) a,d (iv)c (v) a (vi) b 30 - 4, 14 <i>Kapha</i> - 39 (i) c (ii) a (iii) c,f (iv) a,b (v) b (vi) c 30 - 13
3. Mala	<i>Vata</i> - 40 (i) d (ii) c (iii) c (iv) c,f29- 15

	<i>Pitta</i> - 40 (i) b,c (ii) a (iii) b,d (iv)e,g 29 - 4,6,17 <i>Kapha</i> - 40 (i) a (ii) b (iii) a (iv) a,b,d 29 - 5
4. <i>Jihwa</i>	<i>Vata</i> (11) (i) - (ii) a,e,f (8) 4,8 <i>Pitta</i> (11) (i) b,e,i (ii) b,c,e (8) 5 <i>Kapha</i> - (11) (i) a,d,j (ii) a,d (8) 1,7
5. <i>Sabda</i>	<i>Vata</i> (27) a,k,l,m,n,o,p,q,o <i>Pitta</i> (27) c,q <i>Kapha</i> (27) b,e,f,i
6. <i>Sparsa</i>	<i>Vata</i> - 2e,f,i,g <i>Pitta</i> - 2 c,d,h,q <i>Kapha</i> - b,c,d
7. <i>Drik</i>	<i>Vata</i> (8) b,g,l,m,n <i>Pitta</i> (8) l,k <i>Kapha</i> (8) a,h,q
8. <i>Akriti</i>	<i>Vata</i> - (1) c,f,h (2) l <i>Pitta</i> - (1) b (2) m <i>Kapha</i> - (1) a,d, (2) r

#### Srotho Pareeksha

<i>Pranavaha</i>	<b>1</b> 13. <b>33</b> 1, 2, 3, 4, 5, 7, 8, 9, 10, 11 <b>35</b> 2, 4
<i>Udakavaha</i>	<b>1</b> 17, 32 <b>6</b> 2 <b>7</b> 1 <b>8</b> 2, 3 <b>10</b> 1 <b>11</b> 1 <b>28</b> 7
<i>Annavaha</i>	<b>5</b> 17 <b>15</b> 1,2 <b>27</b> 4, 7, 8 <b>28</b> 4, 5, 7, 11
<i>Rasavaha</i>	<b>1</b> 5, 8, 11, 13, 26, 32, 33, 34 <b>2</b> 23 <b>3</b> 2 <b>6</b> 4, 5 <b>17</b> 1 <b>27</b> 4,8, <b>28</b> 4,11 <b>34</b> 2
<i>Rakthavaha</i>	<b>1</b> 7,20,32 <b>2</b> 13,14,19,20,21,22 <b>5</b> 2 <b>6</b> 3 <b>15</b> 6,13,16 <b>34</b> 16,18
<i>Mamsavaha</i>	<b>1</b> 17,31 <b>2</b> 18, <b>81</b> , <b>9</b> 7 <b>10</b> 2,3 <b>28</b> 7 <b>31</b> 3 <b>33</b> 8
<i>Asthivaha</i>	<b>3</b> 4 <b>2</b> 12 <b>9</b> 1,2,8,5 <b>20</b> 1,2,6 <b>21</b> 5
<i>Majjavaha</i>	<b>1</b> 5, 33 <b>5</b> 5 <b>19</b> 3,6 <b>20</b> 5 <b>35</b> 2,3
<i>Sukravaha</i>	<b>1</b> 6 <b>34</b> 2,3, 6,5,1,13,14,15
<i>Mutravaha</i>	<b>30</b> 1,2,4,7,9,11,18

<i>Pureeshavaha</i>	<b>15</b> 1,2,15 <b>29</b> 1, 12, 13, 16, 18, 19, 21
<i>Swedavaha</i>	<b>1</b> 1,2 <b>2</b> 22 <b>3</b> 3 <b>31</b> 1,4
<i>Arthavavaha</i>	<b>34</b> 3,15, 17

#### CONCLUSION:

This type of construction was necessary and important because -

- 1) Set serves as the reference for the investigator.
- 2) Set is an easy method for understanding all the details related to particular point.
- 3) Set helps in avoiding the unnecessary repetition of the same point.
- 4) Set helps in different along one condition from another.
- 5) Set serves as the best way for assessing the patient within short time with less efforts and with fewer chance of commanding mistaken.

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