AN OVERVIEW INTO THE CONCEPT OF VAYA PAREEKSHA

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ABSTRACT

The purpose of medical practice is to relieve suffering. In order to achieve this purpose it is important to make a diagnosis to know how to approach treatment and to design an appropriate scheme of management for each patient. It is therefore essential to understand each person as fully as possible. When a patient comes to physician for consultation, it will be the greatest responsibility of the physician to diagnose the disease appropriately after thorough examination of the patient. While administrating the drug a wise physician should examine various factors like the nature of the disease, digestive capacity, strength, age, season etc. Hence examination of the patient is mandatory for proper diagnosis. Diagnosis plays the prime role in the treatment of any disease. Proper diagnosis facilitates the selection of suitable therapeutic measures in suitable time which saves valuable life as well as money.

In Ayurvedic classics, certain methods have been described for the examination of patient. Those are, Trividha, Shadvidha, Ashtavidha, Dashavidha, Dwadashadi rogi pareeksha vidhi. So here an attempt is made to explore, understand and apply the concept of Vaya pareeksha which is one among Dashavidha rogi pareeksha.

KEYWORDS – Pareeksha, Dashavidha pareeksha, Vaya,

INTRODUCTION

The purpose of medical practice is to relieve suffering. In order to achieve this purpose it is important to make a diagnosis to know how to approach treatment and to design an
appropriate scheme of management for each patient. It is therefore essential to understand each person as fully as possible. When a patient comes to physician for consultation, it will be the greatest responsibility of the physician to diagnose the disease appropriately after thorough examination of the patient. While administrating the drug a wise physician should examine various factors like the nature of the disease, digestive capacity, strength, age, season etc. Hence examination of the patient is mandatory for proper diagnosis. Diagnosis plays the prime role in the treatment of any disease. Proper diagnosis facilitates the selection of suitable therapeutic measures in suitable time which saves valuable life as well as money.

In Ayurvedic classics, certain methods have been described for the examination of patient. Those are, Trividha, Shadvida, Ashtavida, Dashavida, Dwadashadi rogi pareeksha vidhi. For present discussion Vaya pareeksha has been taken which is one among Dashavidha rogi pareeksha.

Vaya pareeksha deals with examination of the chronological age and lifespan. The patient should be examined with reference to his age, which represents the state of his body depending upon the length of time that has passed since birth. This is important because certain diseases afflict only during certain periods of life. Vaya pareeksha also includes determination of lifespan of the individual or assessment of how long the individual is expected to live.

**REVIEW OF LITERATURE**

**Etymology**

क्षय is strilinga shabdha. क्षये वैति अजनीति वा।

All the three mean the same i.e. to move. So, ageing / life is a continuous process which never stops.

क्षयं गती वै गतं अजगतं वा + असुन।

SKD अजने वीभाव।।

वय परिणाति – Ripeness of age.

वय प्रमाण– measurement or duration of life.

**Definition**

क्षयस्त्यंति कालप्रमाणविज्ञानेपेक्षिणी हि ज्ञानीवस्त्या वयोज्यभिप्यते।।

It is the avastha of the shareera or the stage of life, with relation to the time. Acharya Charaka defines the age (Vaya) as a factor dependent on Kala.
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Pramana Visesha i.e., quantum of time duration. Bhadanta Nagarjuna, the author of Rasa Vaisesika Sutra opines the same.

Arunadatta, commentator of Ashtanga Hrudaya defined Vayas as time bound changes occurring in the body.²

Classification of Vaya according to different acharyas

<table>
<thead>
<tr>
<th>ACHARYA</th>
<th>BALA</th>
<th>MADHYAMA</th>
<th>VRDDHA</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHARAKA³</td>
<td>Upto 30 years</td>
<td>30 to 60 years</td>
<td>60 to 100 years</td>
</tr>
<tr>
<td></td>
<td>✓ Aparipakvadhatu—upto 16 years</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>✓ Vivardhamanadhatu—upto 30 Years</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SUSHRUTHA⁴</td>
<td>Upto 16 years</td>
<td>16 to 70 years</td>
<td>after 70 years</td>
</tr>
<tr>
<td></td>
<td>✓ Kshirapa- Upto 1 year</td>
<td>Vrddhi—16 to 20 years</td>
<td></td>
</tr>
<tr>
<td></td>
<td>✓ Kshirannada- 1 to 2 years</td>
<td>Yauvana—20 to 30 years</td>
<td></td>
</tr>
<tr>
<td></td>
<td>✓ Annada- 2 to 16 years</td>
<td>Sampurna—30 to 40 yrs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Parihani—40 to 70 years</td>
<td></td>
</tr>
<tr>
<td>VAGHBHATA⁵</td>
<td>Upto 16 years</td>
<td>16-70 years</td>
<td>after 70 years</td>
</tr>
<tr>
<td>VRDDHA</td>
<td>Upto 16 years</td>
<td>16–60 years</td>
<td>after 60 years</td>
</tr>
<tr>
<td>VAGHBHATA⁶</td>
<td></td>
<td>Youvana—16-30 years</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sampornata—30-40 years</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Parihani—40-60 years</td>
<td></td>
</tr>
<tr>
<td>BHAVAMISHRA</td>
<td>1-20 years</td>
<td>20-70 years</td>
<td>after 70 years</td>
</tr>
<tr>
<td></td>
<td>✓ Dugdhasi – upto 1 year</td>
<td>Yuva—20-30 years</td>
<td></td>
</tr>
<tr>
<td></td>
<td>✓ Dugdannasi – upto 2 years</td>
<td>Poorna—30-40 years</td>
<td></td>
</tr>
<tr>
<td></td>
<td>✓ Annabhuk – 2</td>
<td>Kshaya—40-70 years</td>
<td></td>
</tr>
<tr>
<td></td>
<td>✓ Vruddhi – upto 20 years</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

CHARACTERISTICS OF DIFFERENT AGE GROUPS

✓ ACCORDING TO ACHARYA

CHARAKA

1. Bala/Balyavastha (young age): upto 30 years from the day of birth. During this stage various organs of the body are not well developed, there is tenderness, the individuals cannot tolerate difficulties, and there is incomplete strength and dominance of Kapha dosha in the body.

a) Aparipakvavastha (Immature stage):

b) Pakvavastha (Mature stage):

Lasting up to 30 years of age. During this stage the qualities of
Dhatus are mature or increased, but the mental faculties are not properly developed.

2. Madhyama/ Madhyamavastha (Middle age):–

Lasting up to 60 years of age, there is well manifested strength, energy, manliness and valour, power of understanding, retention, memorizing, speech and analyzing facts and the qualities of all Dhatus; there is dominance of the Pitta dosha.

3. Jeerna/Vruddhavastha (Old Age): –

During old age lasting upto 100 years of age, there is diminution of the Dhatus (tissue elements), strength of sense organs, energy, manliness, valor, power of understanding, retention, memorising, speech and analysing facts. There is general diminution in the qualities of Dhatus and dominance of Vata dosha during this age.

During this kali age, the span of life is 100 years. Of course, there are people who live for a longer or shorter period than this. Their age should be classified by determining the life-span with the help of factors like prakriti (physical constitution) etc, excluding morbidity and also with the help of characteristic features of individuals having various categories of life-span.

- **ACCORDING TO ACHARYA VAGBHATA**

Till the age of sixteen years there will be increase in dhatus, indriyas and ojas and is called as bala, from sixteen to seventy years it is known as madhyama and there will not be any increase in the above mentioned; after seventy years there will be kshaya.

### AYU PRAMAMA

<table>
<thead>
<tr>
<th>YUGA</th>
<th>LIFESPAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Krutayuga</td>
<td>400 years</td>
</tr>
<tr>
<td>Tretayuga</td>
<td>300 years</td>
</tr>
<tr>
<td>Dwaparayuga</td>
<td>200 years</td>
</tr>
<tr>
<td>Kaliyuga</td>
<td>100 years</td>
</tr>
<tr>
<td>Alpayu</td>
<td>25 years</td>
</tr>
<tr>
<td>Madhuyayu</td>
<td>75 years</td>
</tr>
<tr>
<td>Dheerghayu</td>
<td>100 years</td>
</tr>
</tbody>
</table>

वर्षशतं बल्वायुः प्रमाणमस्तिम् काले॥

### VAYA PAREEKSHA

वयस्तथ्रेति कालप्रमाणविशेषापेक्षिणि हि शरीरारस्य व्योऽविश्चितन्ते।

तद्वयो यथास्थऽब्लम्बन्द्रेन त्रिविधं– वालं, मध्यं, जीणमिति॥

Bala- Upto 30 years which is again divided into

- Aparipakvadhatu – upto 16 years
- Vivardhamanadhatu – upto 30 years

Madhyama- 30 to 60 years
Vrddha- 60 to 100 years
Vaya pareeksha/ assessment can be done by Darshana and Prashana pareeksha. Vayas is one of the pareeksha vishaya of Darshana pareeksha.\textsuperscript{10}

**APPLICATION**
Life span of an individual is basically divided into three phases. Young age, due to compactness and regenerative capacity of Dhatu (tissues) is considered favorable for health. Whereas, old age due to dominance of vata and reduced regeneration capacity is considered unfavorable for health. Hence age of an individual, at the time of initiating the treatment holds impact on the outcome of therapy.

**1. PRINCIPLE OF TREATMENT W.R.T AGE**
The wise physician looking into vaya(age), shareera bala(strength of body) and agni (digestive and metabolic) should decide maximum, minimum and medium dose (of drugs) Agni karma, kshara karma and virechana has to be avoided in bala and vrddha, the sadhya vyadhi in them has to be treated with mild drugs or procedures.\textsuperscript{11}

In children vishoshana, samshodhana and raktamokshana is contraindicated. They have to be treated with ashana, lepa and sechana using snigdha, sheeta, madhura and adahi drugs and measures.

➢ **TRIDOSHA W.R.T AGE IN TREATMENT**
In childhood, middle age and old age, there is pronounced increase of Kapha, Pitta and Vata respectively, considering this the physician should apply treatment.\textsuperscript{12}

**2. IMPORTANCE OF VAYA IN OUSHADHA SEVANA KALA**

❖ **SABHAKTA**
To weak persons, women, children, aged, delicate, wounded, emaciated and the one having aversion to drugs, the medicine used along with meals is beneficial for protection of strength and agni. (Ka.Khi-3/49) Same indications as given by Acharya Sushruta and also by Acharya Vagbhata.

❖ **ABHAKTA**
Here only drug is used without food, thus it is very potent, it eradicates all the diseases, however, if it is used by children, aged, women and delicate persons, it cause languor and loss of strength.\textsuperscript{13}
3. CONTRAINDICATION OF CONTINUOUS USE OF MEDICINE W.R.T AGE

According to Acharya Kashyapa in children of less than 12 years of age the medicine should not be solely used. Every day solely used medicine destroys the strength and longevity of very delicate children, having disequilibrium in prana, doshas, dhatus, bala and ojas. To emaciated, very old, angry persons, having ksheena dhatus, indriyas and ojas, medicine taken solely destroys them in the same way as sun dries up little water.

4. VAYA W.R.T UPAKRAMA

Among the shadvidha upakrama, the brahmana upakrama is being advised for the old persons.¹⁴

5. MATRA W.R.T VAYA

➢ DOSE OF MEDICINE

According to Acharya Kashyapa, the dose of drug for old persons is that of the persons of sixteen years of age. Afterwards it gradually decreases and in hundred or more than hundred years of age the dose like kshirannada is desired.

➢ ACCORDING TO ACHARYA SHARANGADHARA

<table>
<thead>
<tr>
<th>AGE</th>
<th>DOSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>First month</td>
<td>1 Ratti, it should be increased one ratti per month till one year.</td>
</tr>
<tr>
<td>1 year</td>
<td>1 masa, it should be increased 1 masa every year upto 16 years.</td>
</tr>
<tr>
<td>16th year</td>
<td>16 masa, then dose reduces accordingly from 16-70 years.</td>
</tr>
<tr>
<td></td>
<td>There after dose is to be reduced to that of kshirannada</td>
</tr>
</tbody>
</table>

➢ ACCORDING TO ACHARYA KASHYAPA

<table>
<thead>
<tr>
<th>AGE</th>
<th>DOSAGE OF MEDICINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jatamatra</td>
<td>Vidanga pramana</td>
</tr>
<tr>
<td>Kshirapa</td>
<td>Badariphal beeja pramana</td>
</tr>
<tr>
<td>Kshirannada</td>
<td>Badariphal pramana</td>
</tr>
<tr>
<td>Annada</td>
<td>Udumbara pramana</td>
</tr>
</tbody>
</table>

➢ ACCORDING TO ACHARYA SHARANGADHARA

6. SHODHANA CHIKITSA W.R.T VAYA

POORVA KARMA

According to Acharya Charaka, Vagbhata and Kashyapa, for Vruddha and bala hrusva matra of sneha has to be administered. The hrusva matra is the one which gets digested in half day. Ghrta is advised for snehana in vruddha and bala.
According to Acharya Kashyapa, snehana is contra-indicated in kshirapapa.

According to Acharya Sushruta in delicate, emaciated, old age, very young and snehadveshi, the sneha should be given with diet.

➢ **VAYA IN THE CONTEXT OF SWEDANA**

Based on the desha, kala, vaya, matra, guru and laghu of all the diseases; excess or inadequate swedana kills the child like a visha. This signifies the age as one of the factor w.r.t the effect of excess or inadequate swedana upon a child.

From birth to four month, hasta sweda should be used very carefully, sitting in a wind protected place, heating the hand gradually with the smokeless fire. After gradual disappearance of delicacy and appearance of toughness, the swedana should be increased in children.

**PRADHANA KARMA**

Vamana, Virechana, Shiro virechana is contraindicated for bala and vrddha. Kashyapa samhita, being a source book of pediatrics, has described separately the methods of shodhana for children, which has not been given by any other author. Acharya Charaka, Sushruta and Vagbhata have contraindicated it for children as well as aged people.

Acharya Kashyapa has described nasya karma for children, especially to breast fed children, katu taila or ghrta mixed with saindhava has to be administered.

Use of Shastra karma, Agni karma, Kshara karma and Raktamokshana is contraindicated for children and old people.

But Acharya Sushruta has advised use of Jalauka as raktamokshana for children and old people.¹⁵

➢ **VAYA IN THE CONTEXT OF BASTI**

Basti karma is amruta tulya for both children and also the adults. The same opinion is also expressed by Acharya Charaka.

Basti does the vaya sthapana, will increase strength, agni, medha, svara and varna. It can be used for all, for children and also for the old people, and it cures all the disease.

➢ **FACTORS FOR SUCCESSFUL ADMINISTRATION OF NIRUHA BASTI**

To achieve success in the administration and to obtain the desired therapeutic effects, niruha
basti should be administered keeping in view the factors like dosha, oushadha, desha, kala, satmya, agni, satva, vaya and bala of the patient.\textsuperscript{16}

**NIRUHA MATRA**

- \textbf{ACCORDING TO ACHARYA CHARAKA}
  
  First year – Ardha prasta or one pala
  
  Later till 12 years, every year increase of ardha prasta has to be done
  
  12 years – 6 prasta or 12 pala

  Later till 18 years, every year increase of one prasta has to be done

  18 to 70 years – 12 prasta or 24 pala.

  After 70 years matra of 16 years has to be administered i.e., 10 prasta.

**7. OPINION ABOUT AGE OF CHILD FIT FOR USE OF BASTI**

<table>
<thead>
<tr>
<th>ACHARYA</th>
<th>AGE OF CHILD FIT FOR BASTI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gargya</td>
<td>From birth onwards to the children</td>
</tr>
<tr>
<td>Mathara</td>
<td>After one month</td>
</tr>
<tr>
<td>Atreya Punarvasu</td>
<td>Anuvasana basti from 4th month onwards</td>
</tr>
<tr>
<td>Parasharya</td>
<td>After 3 years</td>
</tr>
<tr>
<td>Bhela</td>
<td>After 6 years</td>
</tr>
<tr>
<td>Kashyapa</td>
<td>To one who walks on ground and is annabhokta</td>
</tr>
</tbody>
</table>

**8. VAYA W.R.T BASTI NETRA PRAMANA**

- \textbf{ACCORDING TO ACHARYA CHARAKA}\textsuperscript{17}

<table>
<thead>
<tr>
<th>AGE</th>
<th>LENGTH OF THE BASTI NETRA</th>
<th>AGRACHIDRA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1yr-6yr</td>
<td>Shadangula pramana</td>
<td>Mudgachidra</td>
</tr>
<tr>
<td>12yr</td>
<td>Ashtangula pramana</td>
<td>Satinachidra</td>
</tr>
<tr>
<td>20yr</td>
<td>Dashangula pramana</td>
<td>Karkandu chidra</td>
</tr>
</tbody>
</table>

Moolabhaga of netra should be swa-angushta sadrusha and agrabhaga kanishtika sadrusha.

- \textbf{BASTINETRA CHIDRA PRAMANA ACCORDING TO VAGHBHATA}

<table>
<thead>
<tr>
<th>AGE</th>
<th>LENGTH</th>
<th>SHAPE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 to 6 year</td>
<td>1 angula</td>
<td>Mudgasadrusha</td>
</tr>
<tr>
<td>7 to 11 year</td>
<td>1 ¼ angula</td>
<td>Mashasadrusha</td>
</tr>
<tr>
<td>12 to 15 year</td>
<td>1 ½ angula</td>
<td>Mashasadrusha</td>
</tr>
<tr>
<td>16 to 20 year</td>
<td>1 ¾ angula</td>
<td>Kalayasadrusha</td>
</tr>
<tr>
<td>20 years &amp; above</td>
<td>2 angula</td>
<td>Karkandhu sadrusha</td>
</tr>
</tbody>
</table>

**9. VAYA W.R.T RASAYANA**

- \textbf{CONCEPT OF LEHANA}

  Acharya Sushruta has described four gold preparation for the new born; while Acharya Dalhana opines that these should be used for 1 to 12 years of age. Acharya Sushruta has told these lehas to enhance body growth, intellect, immunity and medha.\textsuperscript{18}

  Acharya Vagbhata has described certain yogas and ghrtas to be used upto one year of age as preventive and promotive measures.\textsuperscript{19}
However the basic concept is different of Acharya Kashyapa, the yogas given by Acharya Kashyapa besides serving the above purpose also fulfill the nutritional requirements of the child.

Acharya Sushruta has opine that rasayana to be advocated in poorva vayas and Madhya vayas.²⁰

**PLANNING AGE SPECIFIC RASAYANA**

Aging is the Swabhava or the nature of a living-being. The physical body-mind system has been designed to stay for a time-bound tenure approximately 100 years. During the lifespan the body undergoes progressive involution and decay leading ultimately to decadence and death. Ayurveda deliberates on the process of aging and sequential senile changes in different ways in different contexts such as Balyavastha, Madhya avastha and Vriddhavastha hallmarked by Kapha, Pitta and Vata activities respectively. Vata is the drying and decaying force and is the master dosha in the aging process.

Vaghbhata and Sharangadhara describe a unique scheme of biological aging in a ten-decade frame speculating the specific sequential loss of certain bio-values specific to respective decades of life. This information opens the possibility of developing specific Rasayanas to restore the likely losses of the particular decade. If Rasayana therapy is planned in relation to age there is a possibility of retarding the aging process. The following table describes the pattern of age related biolosses and proposes certain rasayanas for the purpose.

<table>
<thead>
<tr>
<th>S.NO</th>
<th>Decades of lifespan</th>
<th>Natural Biolosses</th>
<th>Suggested Rasayana for restoration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0-10</td>
<td>Balya – Corpulence</td>
<td>Gambhari, Ksheera, Ghrita</td>
</tr>
<tr>
<td>2</td>
<td>11-20</td>
<td>Vriddhi - Growth</td>
<td>Bala, Amalaki</td>
</tr>
<tr>
<td>3</td>
<td>21-30</td>
<td>Chavi – Lusture</td>
<td>Amalaki, Haridra</td>
</tr>
<tr>
<td>4</td>
<td>31-40</td>
<td>Medha – Intellect</td>
<td>Brahmi, Sankhapuspi</td>
</tr>
<tr>
<td>5</td>
<td>41-50</td>
<td>Twaka – Skin quality</td>
<td>Bhringaraja, Haridra</td>
</tr>
<tr>
<td>6</td>
<td>51-60</td>
<td>Dristi – Vision</td>
<td>Triphala, Jyotismati</td>
</tr>
<tr>
<td>7</td>
<td>61-70</td>
<td>Sukra – Virility</td>
<td>Asvagandha, Kapikacchu, Shatavari, Pippali</td>
</tr>
<tr>
<td>8</td>
<td>71-80</td>
<td>Vikrama – PhysicalStrength</td>
<td>Amalaki, Bala</td>
</tr>
<tr>
<td>9</td>
<td>81-90</td>
<td>Buddhi – Thinking</td>
<td>Brahmi, Sankhapushpi</td>
</tr>
</tbody>
</table>
10. VAYA W.R.T VAJIKARANA

Children below 16 years of age and persons above 70 years of age should not indulge in sexual act because in children there will be asampurna sarva dhatu and in old persons there will be kshinavastha of all the dhatus.

11. VAYA W.R.T INDICATION OF CERTAIN KARMAS

Anjana, Lepa, Snana, Abhyanga and Pratimarsha are to be administered to the child right from the birth. Kavala can be started from age of 5 years. Nasyakarma is to be started at the age of 8 years. Virechana or purgation can be given from the age of 16 years and the boy can indulge in coitus from the age of 20 years only.

Dhuma is given to persons after the age of 12 years. It is not given after 80 years of age.

DISCUSSION

Utility of Vaya for prediction of Health status:

In Childhood, Kapha dominates and this age is tender. Young age is dominated by pitta and during this age all the tissues are working at its optimum level, hence health status can be maintained comparatively better than old age (above 60 years).

Utility of Vaya for prediction of Health and Prevention of diseases:

Childhood is a tender age and developing stage where children require specific care and nutrients. Children have low immunity and agni, hence require more protection. There are many age specific diseases in children which can be prevented. In old age, declining of tissues, sense, immunity and motor and other organs which requires specific care. The timely administration of rasayana drugs may retard the aging and prevent old age related problems thus a person may live healthy aging. In old age due to over maturity (pakvata) of the tissues, the dhatus are not formed from the rasa. Therefore in old age less amount but nutritious food is advised.

Utility of Vaya for ascertaining the prognosis:

In childhood and old age many diseases if not properly treated may lead to complications and become difficult to cure. Generally in advance
old age the diseases are difficult to treat. Young age due to compactness and regenerative capacity of dhatu is considered favourable for cure of diseases.

**Utility of Vaya for planning the treatment:**

In children and aged persons generally mild drugs and low doses are advised and many Panchakarma and surgical procedures such as virechana, agni karma and kshara karma are contraindicated and if very necessary then these procedures should be undertaken only under the supervision of an expert with all the precautions. Simultaneous administration of rasayana drugs while treating the age related problems may be helpful.

**CONCLUSION**

✓ Vaya pareeksha is an important factor for ascertaining proper diagnosis, prognosis of the disease and also for the proper treatment.

✓ Fixation of (matra) dosage is dependent on age and also the body mass.

✓ Vaya pareeksha is an important factor and plays an vital role in the shodana chikitsa, rasayana, vajikarana etc.,

✓ Each diagnostic tool has its own limitations and in certain cases we may use newer tools to acquire knowledge to diagnose the disease.

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