

## AN OVERVIEW INTO THE CONCEPT OF VAYA PAREEKSHA

**Dr.Poornachandra<sup>1</sup>, Dr.Ashwini<sup>2</sup>, Dr.Shreevathsa<sup>3</sup>**

<sup>1</sup>Final year PG Scholar, <sup>2</sup>Final year PG Scholar, <sup>3</sup>Professor & HOD, Dept of PG studies  
in Ayurveda Samhita & Siddhanta, GAMC, Mysuru.

### **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, Shadvida, Ashtavida, Dashavida, 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 administering 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**

वय is strilinga shabdha.

वयते वेति अजतीति वा ।

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

वय ङ गतौ वौ गतो अजगतौ वा + असुन ।

SKD

अजते वौभावः ।

वय परिणति- Ripeness of age.

वय प्रमाण- measure or duration of life.

### **Definition**

वयस्तश्चेति कालप्रमाणविशेषापेक्षिणी हि शरीरावस्था वयोऽभिधीयते ।<sup>1</sup>

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

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.<sup>2</sup>

### Classification of Vaya according to different acharyas

ACHARYA	BALA	MADHYAMA	VRDDHA
CHARAKA <sup>3</sup>	Upto 30 years ✓ Aparipakvadhathu–upto16 years Vivardhamanadhathu–upto30 Years	30 to 60 years	60 to 100 years
SUSHRUTHA <sup>4</sup>	Upto 16 years ✓ Kshirapa- Upto 1 year ✓ Kshirannada- 1 to 2 years ✓ Annada- 2 to 16 years	16 to 70 years Vrddhi- 16 to 20 years Yauvana-20to 30 years Sampurna-30to40 yrs Parihani- 40to 70 years	after 70 years
VAGHBHATA <sup>5</sup>	upto 16 years	16-70 years	after 70 years
VRDDHA VAGHBHATA <sup>6</sup>	upto 16 years	16 – 60 years Youvana – 16-30 years Sampoornata –30-40 years Parihani – 40-60 years	after 60 years
BHAVAMISHRA	1-20 years ✓ Dugdhasi – upto 1 year ✓ Dugdannasi – upto 2 years ✓ Annabhuk – 2 ✓ Vruddhi – upto 20 years	20-70 years ✓ Yuva – 20-30 years ✓ Poorna – 30-40 years ✓ Kshaya – 40-70 years	after 70 years

### CHARACTERISTICS OF DIFFERENT AGE GROUPS

#### ➤ ACCORDING TO ACHARYA CHARAKA

1. Bala/Balyavastha (young age): upto 30 years from the day of birth. Young age is again of two types .

a) Aparipakvavastha (Immature stage):

upto 16 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.

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<sup>7</sup>**

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 PRAMANA**

YUGA	LIFESPAN
Krutayuga	400 years
Tretayuga	300 years
Dwaparayuga	200 years
Kaliyuga	100 years

Alpayu	25 years
Madhyayu	75 years
Dheerghayu	100 years

वर्षशतं खल्वायुषः प्रमाणमस्मिन् काले<sup>8</sup>

**VAYA PAREEKSHA**

वयस्तश्चेति कालप्रमाणविशेषापेक्षिणी हि शरीरावस्था वयोऽभिधीयते। तद्वयो यथास्थूलभेदेन त्रिविधं- बालं, मध्यं, जीर्णमिति<sup>9</sup>

Bala- Upto 30 years which is again divided into

- ✓ Aparipakvadhātu – upto 16 years
  - ✓ Vivardhamanadhātu – 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.<sup>10</sup>

### **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.<sup>11</sup>

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.<sup>12</sup>

### **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.<sup>13</sup>

### 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.

#### ➤ ACCORDING TO ACHARYA SHARANGADHARA

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

#### ➤ ACCORDING TO ACHARYA KASHYAPA

AGE	DOSAGE OF MEDICINE
Jatamatra	Vidanga pramana
Kshirapa	Badariphalaa beeja pramana
Kshirannada	Badariphalaa pramana
Annada	Udumbara pramana

### 6. SHODHANA CHIKITSA W.R.T VAYA

#### POORVA KARMA

### 4. VAYA W.R.T UPAKRAMA

Among the shadvidha upakrama, the brahmana upakrama is being advised for the old persons.<sup>14</sup>

### 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.

#### ➤ VAYA IN THE CONTEXT OF SNEHANA

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 kshirapa.

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 months, 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 ghrita mixed with saindhava has to be administered.

Use of Shashtra 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.<sup>15</sup>

#### ➤ **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.<sup>16</sup>

### **NIRUHA MATRA**

#### ➤ **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-**

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

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

#### ➤ **ACCORDING TO ACHARYA CHARAKA<sup>17</sup>**

<b>AGE</b>	<b>LENGTH OF THE BASTI NETRA</b>	<b>AGRACHIDRA</b>
1yr-6yr	Shadangula pramana	Mudgachidra
12yr	Ashtangula pramana	Satinachidra
20yr	Dashangula pramana	Karkandu chidra

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

#### ➤ **BASTINETRA CHIDRA PRAMANA ACCORDING TO VAGHBHATA**

<b>AGE</b>	<b>LENGTH</b>	<b>SHAPE</b>
1 to 6 year	1 angula	Mudgasadrusha
7 to 11 year	1 ¼ angula	Mashasadrusha
12 to 15 year	1 ½ angula	Mashasadrusha
16 to 20 year	1 ¾ angula	Kalayasadrusha
20 years & above	2 angula	Karkandhu sadrusha

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

#### ➤ **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.<sup>18</sup>

Acharya Vagbhata has described certain yogas and ghrtas to be used upto one year of age as preventive and promotive measures.<sup>19</sup>



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.<sup>20</sup>

### ➤ **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.

Vagbhata 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 reatrding the aging process. The following table describes the pattern of age related biolosses and proposes certain rasayanas for the purpose.

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

10	91-100	Karmendriya – Locomotion	Bala, Sahachara
----	--------	--------------------------	-----------------

### 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 a 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.

### **BIBLIOGRAPHY**

1. Vaidya YT Acharya, editor. Charaka samhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhamba krishnadas academy; 2010. p.280
2. Pt HSS Paradakara, editor. Ashtangahridaya of Vagbhata with Sarvangasundara and Ayurveda Rasayana commentaries. Varanasi: Chaukhamba Sanskrit Sanstan; 2010. p.387
3. Vaidya YT Acharya, editor. Charaka samhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhamba krishnadas academy; 2010. p.280
4. Vaidya JT Acharya, NR Acharya, editors. Sushruta samhita of Sushruta with Nibandhasangraha. Varanasi: Choukhamba Sanskrit sanstan; 2013. p.155
5. Pt HSS Paradakara, editor. Ashtangahridaya of Vagbhata with Sarvangasundara and Ayurveda Rasayana commentaries. Varanasi: Chaukhamba Sanskrit Sanstan; 2010. p.405
6. S Sharma, editor. Astangasangraha of vriddha vagbhata with Shashilekha



- commentary. 2nd ed. Varanasi: Choukhamba Sanskrit sanstan; 2013. p.155
- Chaukhamba Sanskrit Series Office; 2008. p.330
7. Pt HSS Paradakara, editor. Ashtangahridaya of Vagbhata with Sarvangasundara and Ayurveda Rasayana commentaries. Varanasi: Chaukhamba Sanskrit Sanstan; 2010. p.405
8. Vaidya YT Acharya, editor. Charaka samhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhamba krishnadas academy; 2010. p.336
9. Vaidya YT Acharya, editor. Charaka samhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhamba krishnadas academy; 2010. p.280
10. Vaidya YT Acharya, editor. Charaka samhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhamba krishnadas academy; 2010. p.592
11. Vaidya JT Acharya, NR Acharya, editors. Sushruta samhita of Sushruta with Nibandhasangraha. Varanasi: Choukhamba Sanskrit sanstan; 2013. p.155
12. Vaidya JT Acharya, NR Acharya, editors. Sushruta samhita of Sushruta with Nibandhasangraha. Varanasi: Choukhamba Sanskrit sanstan; 2013. p.155
13. Vaidya JT Acharya, NR Acharya, editors. Sushruta samhita of Sushruta with Nibandhasangraha. Varanasi: Choukhamba Sanskrit sanstan; 2013. p.813
14. Vaidya YT Acharya, editor. Charaka samhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhamba krishnadas academy; 2010. p.121
15. Vaidya JT Acharya, NR Acharya, editors. Sushruta samhita of Sushruta with Nibandhasangraha. Varanasi: Choukhamba Sanskrit sanstan; 2013. p.55
16. Vaidya YT Acharya, editor. Charaka samhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhamba krishnadas academy; 2010. p.691
17. Vaidya YT Acharya, editor. Charaka samhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhamba krishnadas academy; 2010. p.691
18. Vaidya JT Acharya, NR Acharya, editors. Sushruta samhita of Sushruta with Nibandhasangraha. Varanasi: Choukhamba Sanskrit sanstan; 2013. p.395

19. Pt HSS Paradakara, editor.  
Ashtangahridaya of Vagbhata with  
Sarvangasundara and Ayurveda  
Rasayana commentaries. Varanasi:  
Chaukhamba Sanskrit Sanstan; 2010.  
p.781
20. Vaidya JT Acharya, NR Acharya,  
editors. Sushruta samhita of Sushruta  
with Nibandhasangraha. Varanasi:  
Choukhamba Sanskrit sanstan; 2013.  
p.499

**Corresponding author:**

**Dr.Poornachandra** PG scholar  
Department, Dept of *Samhitha* and *Siddhanta*,  
Govt *Ayurveda* Medical College, Mysuru  
Email: [poornalifecare@gmail.com](mailto:poornalifecare@gmail.com)

**Source of Support: NIL**  
**Conflict of Interest : None declared**