

PRACTICAL APPROACH TO CLINICAL DIAGNOSIS THROUGH DASHVIDHA PARIKSHA: REVIEW ARTICLE

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Abstract

Ayurveda the ancient system of medicine has a special concept of health and disease. It emphasizes each and every factor regarding the preventive, diagnostic, promotive and curative aspect. Knowledge of various aspects of health and spectrum of disease assists the physician to overcome the burden of ailments. In clinical practice, examination of patient and disease is a key factor, as it forms the basis for treatment. The Ayurvedic principles of diagnosis are quite simple and easy approachable. It doesn't require lengthy medical laboratory investigation or any costly sophisticated equipment. Ayurveda describes tenfold methods of clinical examination of a patient to diagnose any disease. Dashvidha Pariksha an important diagnostic tool is very much scientific in terms of understanding the span of life and strength of person with probable cause and strength of disease. It enables a physician not only to reach accurate diagnosis but also to know the nature and strength of disease and diseased. It helps in planning the management as well. But due to lack of standard assessment criteria there is a difficulty in quick and accurate estimation of rogi bala on the basis of this tenfold examination. Hence an effort has been made through literature survey to develop certain parameters to give objectivity to it so that uniformity and quick assessment of rogi pariksha is made easy.

Keywords: Rogi pariksha; Diagnosis; Dashvidha pariksha; Assessment.

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INTRODUCTION

The pre requisite for planning any treatment is to assess the condition of disease and diseased and then proceed accordingly.^[1] Methods of examination of roga & rogi are described in Ayurvedic texts with certain unique approaches. Ayurveda advocates to undertake rogi pariksha as a part of clinical examination, keeping in view the fact that such information about the patients are always of great help in confirming the diagnosis, deciding the line of treatment or management and knowing the prognosis of the underlying disease. The purpose of the examination of the patient is to obtain the knowledge relating to the strength of the individual and the intensity of the morbidity in his body, because it is on the basis of roga & rogi bala that the principles of therapy are administered. Among several techniques of rogi pariksha, Dashvidha pariksha described by Acharya Caraka holds an unique place.^[2] It incorporates following 10 aspects among which except vikriti rest evaluates the aspects of personality, temperament and total health of the patient.

- Prakriti
- Vikriti
- Sara
- Samhanana
- Pramana
- Satmya
- Satva
- Ahara shakti
- Vyayama shakti
- Vaya

MATERIAL AND METHODS

A thorough literature search including classical texts and relevant books, has been done regarding the selected topic and also gone through online articles and journals to collect useful information and develop certain guidelines for assessment of dashvidha Pariksha.

Detailed description of dashvidha pariksha

1. Prakriti

Analysis of prakriti stands first in the row of dashvidha pariksha which indicates its prime importance for healthy as well as diseased individuals. Prakriti refers to genetically determined physical and mental status of an individual. It is defined as the state remaining stable throughout the whole life and originated in intra-uterine life due to predominance of specific dosha^[3]. Preponderance of any one, two or all the three of the doshas determine the characteristic feature of an individual as eka doshaja prakriti (Vataja, Pittaja, Kaphaja), dwandaja and sammishra or sam sannipataja i.e. all doshas in equal proportions. Description has been given regarding the specific features of person of each prakriti.^{[4][5]} (Table 1)

Importance

Prakriti assessment enables the physician to assess the dehabala (immunological & endurance strength) and in normal person, an insight into the vyadhyutpadkatvam i.e. resistance to disease & prophylactic capacity.^[6] For instance, a case of Amlapitta, exhibits symptoms relevant to pitta prakriti in greater form while in kapha prakriti, the symptoms are mild.

From the point of view of health sammisra group are excellent, the dwandaja group medium and ekadosaja group poor: among ekadosaja group, persons of kapha prakriti are relatively better, pittaja medium and vataja is considered least good.

2. Vikriti

In the context of dashvidha pariksha it emphasizes on the evaluation of the disease susceptibility of a person.^[7] Vikriti means detainment from normal state of dhatus etc.^[8]

Table 1: Features of Doshaja Prakriti

Sl.No.	Features	Vataja	Pittaja	Kaphaja
1.	Body built	Krusha	Madhyama	Uttama
2.	Skin	Dry and rough, brownish black	Very soft, yellowish, red or pinkish	Soft, yellowish white
3.	Body hairs	Scanty, brownish	Soft and moderate	Plentiful and firm
4.	Hairs	Scanty, coarse	Brownish, grey	Black , plentiful and firm
5.	Eyes	Muddy brown, small	Yellowish pink, coppery , pleasant	White, pleasant
6.	Nasa	Thin	Moderate	Thick or broad
7.	Teeth and gums	Small, Unsteady , dry, blackish	Moderate, pink and soft	Big, thick, soft and pink
8.	Food quantity	Variable	Too much	Less
9.	Bowel habits	Irregular	1-2 time	Regular
10.	Sleep	Less (< 5hours)	Medium (5 -7 hours)	Excess sleep (>8 hours)
11.	Ability to withstand stress	Moderate	Poor endurance	Good endurance
12.	Steadiness of mind	Unsteady	Moderately steady	Very steady
13.	Emotional status	Highly irritable Emotional outbursts of long duration	Emotional outbursts but shortlived	Prone to least anger
14.	Sexual desire	Least	Less	More
15.	Susceptible to diseases of	Nervous system and mental diseases	Diseases of digestive tract, urinary tract, blood and hormones related	Respiratory disorders, joint affections lymphatic and collagen diseases
16.	Vessels	Clearly seen	Medium	Deep ,not easily seen
17.	Way of dealing with the problems	Seek hasty decision and losing self control	Too much aggression	Cool but reach upto solution
18.	Can't tolerate	Cold	Hot	Moisture
19.	Sweating	Least	More and foul odour	Less
20.	Dreams	Scary, climbing	Aggressive, war	Ponds and rivers related
SCORE				

Without determining the strength of the causative factors etc. it is not possible to obtain the knowledge regarding the intensity of the disease, either acute or mild. Thus the disease from which the patient is suffering should be examined in the perspective of etiology (hetu), dosha and dushya involved, prakriti (nature of the disease), desha (the locality in which diseases is produced), kala (the time or season in which disease is produced) and the sign and symptoms of the disease.

3. Sara

Sara is the essence or the most purified part of the dhatus that provide strength and stability to the body.^[9]

The human body is made up of seven dhatus. All person will not have the same proportion i.e. every individual contain Sara of all seven dhatus in more or less amount. Thus, individuals have been classified into eight sara depending upon the excellence, purity, predominance of each one of dhatus and manas.^{[10][11][12]}

- Twaksara
- Raktasara
- Mamsasara
- Medasara
- Asthisara
- Majjasara
- Shukrasara
- Satvasara

These eight type of sara can be assessed in terms of relative quality i.e. pravara or sarva sara^[13] madhyam sara and avar sara or asara and have following characteristics –

- a. Pravara Sara: When the essence of all dhatus are present in maximum amount in an individual, then he is categorized as pravara sara purusha.
- b. Madhyam sara: Person endowed with the essence of all dhatus in moderate amount.
- c. Avara sara: Person endowed with the essence of dhatus in minimum amount.

Different sara can be assessed on the basis of the features mentioned in the Ayurvedic Classics and have been compiled.^{[14][15]} (Table 2)

Assessment

Score 1 is to be allotted for each positive feature or finding whose total is calculated at end and then predominant sara can be estimated on the basis of highest percentage obtained .

Predominant sara –

Pravara Sara (> 75% in atleast 5 sara)	<input type="checkbox"/>
Madhyam Sara (50-75 % in atleast 5 sara)	<input type="checkbox"/>
Avara Sara (<50 %)	<input type="checkbox"/>

Importance

The patient should be examined by seeing his condition of saptadhatu and mental status. Identification of these sara related characteristics helps the physician to assess the strength during health, proneness and resistance to diseases at other times. Also it helps to decide the therapy and drug dosage as Acharya Charaka has mentioned that it is wrong to consider an individual as strong or weak just by seeing his either lean or large body.

For example some person possess small body but they actually are found to be strong just like ants who possess small bodies but can carry too heavy load.^[16]

4. Samhanana

Samhana indicates the nature of body build. The term samhana means the well knitting of joints and compactness of the body^[17]. A well compact body is characterized by evenly well demarcated bones, well bound joints, well muscles and blood. The samhana is qualitative assessment of the body frame and is described in terms of pravara (superior), madhyam (medium) and avara (inferior).

- Pravara Samhanana

The persons having good samhana have proportionate body with good contours and well knitted joints, their muscles and veins are not marked because of well developed and nourished body, hence such individuals possess samhata shariram. Such persons are considered strong and have compact body.

- Madhyama Samhana

When the body is moderately compact, the individual is said to be possess moderate strength i.e. madhyama samhana.

- Avara Samhanana

Person possessing avar samhana have least strength.

Assessment

As per description given in Ayurvedic texts samhanana can be assessed on the basis of body mass index index or Quetelet index, body frame size and waist hip ratio.

Table 2: Sara assessment criteria

1. Twak Sara (14 Score)

Physical characters	Score	Psychological characters
Unctuous or oily skin		Engaged in enjoyment
Smooth skin		Intelligence
Skin seems soft when lifted		Good learning skill
Thin skin		Endowed with good health
Sparse, deep rooted and delicate hairs on skin		Cheerfulness
Clean skin		Endowed with happiness
Lustrous skin		Longevity

2. Rakta Sara (14 Score)

Organs	Physical Characters	Score	Psychological Characters	Score
Ears	Unctuous, reddish, well constituted, lustrous		Good intellectual capacity	
Eyes (conjunctiva)	Unctuous, reddish, beautiful and healthy		Moderate strength	
Face	Unctuous, reddish, well constituted and lustrous		Lack endurance	
Nose	Unctuous, reddishness on the tip, well constituted		Heat intolerance	
Tongue	Unctuous, reddish, well formed		Arrogance in nature	
Palms and soles	Unctuous, reddish, not dry and looking clean		Endowed with happiness	
Nails	Unctuous, reddish, beautiful		Tenderness or softness	

3. Mamsa Sara (14 Score)

Organs	Physical Characters	Score	Psychological Characters	Score
Forehead and temporal region	Stable, heavy and well covered with muscles		Endowed with good strength	
Neck and nape	Heavy and well covered with muscles		Endowed with happiness and wealth	
Cheeks	Well constituted and healthy		Endowed with longevity	
Shoulder and axilla	Stable, muscular and heavy		Endowed with forgiveness	
Abdomen	Firm, compact and muscular		Having good patience	
Joints of hands and feet	Stable, stout and well covered with muscles		Simplicity in nature	
Jaw	Stable, heavy and well covered with muscles		Lacks greediness	

4. Meda Sara (12 Score)

Physical Characters	Score	Psychological Characters	Score
Excessive unctuousness in skin		Endowed with happiness	
Gentle and pleasant voice		Engaged in charity	
Smooth and unctuous eyes		Simplicity	
Hairs are smooth and silky		Endowed with happiness	
Unctuous body hairs		Delicate living	
Excessive unctuousness in urine and faeces		Endowed with power and wealth	

5. Asthi Sara (12 Score)

Physical Characters	Score	Psychological Characters	Score
Heels are stout		Enthusiastic and energetic	
Broad joints of ankle, knees and forearms		Active	
Big and heavy bones		Good endurance	
Head is big and heavy		Endowed with longevity	
Well constituted teeth			
Body is stable and compact			

6. Majja Sara (12 Score)

Physical Characters	Score	Psychological Characters	Score
Organs seem soft		Good learning capacity	
Pleasant voice		Hardly remains doubtful	
Lustrous and pleasant skin		Good strength	
Strong		Endowed with wealth and longevity	
Stout joints		Healthy offsprings	
Long and rounded joints		Respectful	

7. Shukra Sara (14 Score)

Physical Characters	Score	Psychological Characters	Score
Cool and calm in nature		Good strength	
Gentle in appearance		Engaged in enjoyment	
Always remain cheerful		Healthy offspring	
Teeth are rounded, beautiful and well constituted		Endowed with wealth and power	
Unctuous , lustrous and pleasant complexion		Endowed with happiness	
Soft voice		Get regards among opposite sex	
Big and heavy buttocks		Respectful	

The BMI is an attempt to quantify the amount of tissue mass (muscles, fat and bones) in an individual and then categorize that person as Underweight, Normal weight, overweight and obese.^[18] (Table 3) A frequent use of the BMI is to assess how much an individual's weight depart from what is normal or desirable for a person's height.^[19] The weight excess or deficiency may, in part, be accounted for body fat although other factors such as muscularity also affect BMI significantly. Hence, in terms of samhana, classification can be done as mentioned in the table. (Table 4)

Importance

Samhanana reflects the quality of overall body built or it can be said that samhanana is a qualitative assessment of the body frame and is described in terms of superior, medium and inferior. Thus this identification is helpful in deciding the strength of the rogi and then plan the management accordingly.

4. Pramana

Pramana refers to the measurement of the body as a whole and also of its each body parts. In Ayurvedic texts measurement of all body parts are given in terms of anguli of one's own hand i.e. swa angula pramana.^[20]

Measurement of various body parts are given in Ayurvedic texts but all are not generally attempted as some of them are not so important in terms of disease evaluation and some are practically not possible nowadays. The description has been mentioned which gives the idea about assessment of pramana.^[21] (Table 5)

These measurements were given according to the ancient era but in present era, the exact measurements finding may not be possible. Keeping in mind this fact individuals at present can be classified under sama pramana criteria if they comes in the exact or slight above the range mentioned in Ayurvedic texts or slightly less than the indicated range (20% less than the given range). For example if a person's janu (knee) measures about 3.5 angula then it can be categorized under sama pramana as its normal pramana is 4 angula and its 20% less means 3.2 angula. Similarly if pramana is very less then the mentioned ones than it is categorized as heena pramana.

Importance

When the measurements of all body parts are in accordance with the textual description, then a person is considered to be sama pramana and those who are not of optimum measurement are considered as heena pramana.

Table 3: BMI as per WHO

Sl.No.	Category	BMI (Kg/m ²)
1.	Underweight	Below 18.5
2.	Normal weight	18.5- 24.9
3.	Pre obesity	25.0- 29.9
4.	Obesity class 1	30- 34.9
5.	Obesity class 2	35- 39.9
6.	Obesity class 3	Above 40

Table 4: Assessment in terms of samhanana

Sl.No.	Samhanana	BMI (kg/m ²)
1.	Pravara	18.5 -24.9
2.	Madhyama	25.0-29.9
3.	Avara	>30 and <18.5

Table 5: Assessment of pramana

Sl.No.	Name of the organ / body parts	Pravara/ Sama Pramana (Angula Pramana)
1.	Pada (feet)	4
2.	Janu (knees)	4 and circumference 16
3.	Uru (thighs)	18 and circumference 30
4.	Kati (waist)	16 (breadth)
5.	Udara (abdomen)	12 (length) and 10 (breadth)
6.	Uraha (chest)	12 and 24 (breadth)
7.	Anana (face)	12
8.	Pristha (back region)	18
9.	Sira (head)	16
10.	Chin	4

Table 6: Assessment of manobala or satva pariksha

Sl.No.	Feature/Grading	Score	Obtained Score
1.	Able to tolerate severe pain	1	
	Able to tolerate and adjust moderate pain and odd situations	2	
	Not able to tolerate mild pain and odd situations	3	
2.	Sound sleep	0	
	Sleep gets disturbed in the early morning	1	
	Sleeps with disturbed interval & remains unsatisfied with sleep	2	
	Disturbed sleep in night tries to compensate in day	3	
3.	No sleep in day / night	4	
	Total relief & feeling of well being at physical & mental level	0	
	Improved in physical comfort level	1	
	Improved in physical & mental level	2	
4.	Not feeling well & not interested in any work	3	
	Sukhena - Cha - Pratibodhanam		
	Absent	0	
5.	Occasionally	1	
	Daily	2	
	Enthusiastic, Vigorous, having concentration & interest in routine work	0	
	Less enthusiastic & not concentrating but interested in routine work	1	
	Less enthusiastic & not interested in routine work	2	
	Loss of enthusiasm, concentration & vigour	3	

The persons having sama pramana are strong, vigorous, happy and endowed with longevity, supremacy, wealth whereas those who are of heena pramana^[22] do not possess above qualities.

6. Satmyaha

Satmyaha stands for such factors which are wholesome to the individual even when continuously used.^[23] It means various foods (containing various rasas), habits, vyayama and customs, persons are used to over long period of time by continuous use and not getting harmed from them. Satmya for different things vary from person to person.

Acharya Charaka has described three types of Satmya:^[24]

- Sarva rasa satmya

The persons accustomed of butter, milk, oil and meat juice together with all six rasas and meat juice together are strong able to tolerate pains and have long life span. They are endowed with strength, the power of facing difficult situations and longevity.

- Eka rasa satmya

Those who are ruksha satmya or eka ras satmya are weak, able to tolerate less pains, have short life span. These are mostly possessed of less strength, less power to face difficult situations.

- Madhyam satmya :

Those who are of average satmya are of average strength and average life span.

7. Satva

Satva is mana (mind) which regulates the body because of its association with the soul.^[25] The satva pariksha is essentially manobala pariksha or examination of mental stamina (tolerance).^{[26][27]} (Table 6 and Table 7)

The examination of mental activities forms an important part of examination of the person both in health as well as in diseases. Mental activity is considered on the basis of satva, raja, tama; every person has influence of these three qualities always but whatsoever is predominant among them bestows its characteristic features to the activity of mind. The purpose of satva pariksha is to evaluate and to qualitatively categorise the individuals into the following three categories:

- Pravara
- Madhyam
- Avar

Utility

The persons who are of pravara satva, they despite of being small body are able to tolerate the pains of serious diseases caused by agantuja or nija etiology. Madhyam satva are able to tolerate the pains by the consolation or support of others. Heena satva persons, despite of their huge body are not able to tolerate even little pain and they cannot be supported or consoled even by others. They are always associated with the fear, worries, greed and ignorance. Hence, it would be very difficult to plan shodhan therapy in these patients.

8. Ahara shakti

The person should be examined in this respect to assess their capacity to digest the taken food, because the diet is the basis of strength and life. One's capacity for food can be examined and assessed from two angles.^[28] (Table 8)

Table 7: Interpretation of satva pariksha

SCORE	RESULT
>10	Avara satva
6-10	Madhyam satva
<5	Pravara satva

Table 8: Assessment of ahara shakti

Sl.No.	Criteria	Score
1.	Equally willing towards all bhojya padarth (food stuffs)	0
	Willing towards some specific Rasa /Ahara	1
	Willing towards only most liking food not towards other	2
	Unwilling for food but takes meal	3
	Totally unwilling for food	4
2.	Person taking food in normal quantity twice a day	0
	Person taking food in moderate quantity twice a day	1
	Person taking food in less quantity twice a day	2
	Person taking food in less quantity once a day	3
	Person not at all taking food	4
3.	Presence of all five jeerna ahara lakshana *	0
	Presence of all four jeerna ahara lakshana	1
	Presence of all three jeerna ahara lakshana	2
	Presence of all two jeerna ahara lakshana	3
	Presence of all one jeerna ahara lakshana	4

a.) Abhyavaranashakti (capacity of ingestion):

It is related with the capacity to ingest i.e. the quantity of food consumed by a person.

b.) Jarana shakti (digestive capacity or power):

It means the person's capacity or power to digest food.

Assessment

Pravara ahara shakti – score <5
 Madhyama ahara shakti – score 6-10
 Pravara ahara shakti – score >11

Utility

This examination helps to estimate overall aharashakti which reflects the agnibala of that individual which is very beneficial while managing the patient because its knowledge helps a physician to plan diet and nutrition for his patient properly and precisely along with the therapy.

9. Vyayama shakti

Assessment of vyayama shakti can be done on the basis of amount of work performed by him. Individuals are grouped into three grades or categories viz. ballistha (of very good strength), madhyama bala (of medium strength) and durbala (of poor strength).

For this certain hard work can be prescribed and noting the capacity, nature of doing and the after effects of such work. Those who can perform it efficiently without much fatigue come under the first group i.e. ballista group; those who perform it with great difficulty or unable to do it and suffer much afterwards come under the last group; in between these two are the middle group.

Utility

Determination of strength becomes important to assess the capacity of the body to react to diseases, drugs and therapies. Also the prognosis of a patient with pravara vyayama shakti is always better, while bad in avara vyayama shakti patient.

10. Vaya

Vaya is the condition of body denoting duration of life which is divided into three viz. balyavastha, madhyamavastha, vridhhavastha (jeernavastha).^{[29][30]} Each is further subdivided into smaller periods as follows:

a.) Balyavastha

Acharya Sushruta considers balyavastha upto 16 years from birth and upto 30 years according to Acharya Charaka which is further classified as aparipakwa dhatu stage (upto 16 years) and parikwa dhatu stage (16 -30 years). In contrary to this Acharya Sushruta has classified as follows-

Ksheerapa – upto 1 year

Ksheerannada – upto 2 years

Annada – 2 to 16 years

b.) Madhyavastha

Madhyamavastha is considered upto 60 years of age and characterized by well developed strength, energy, power of understanding etc. qualities of

dhatu are also well and there is dominance of pitta dosha.

As per Acharya Sushruta , it is considered upto 70 years and further subdivided into following stages-

- Vridhhi avastha (Adolescence)- 16-20 years
- Yauvana avastha (adulthood)- 20-30 years
- Sampurna avastha (matured stage)- 30-40 years
- Hani avastha (degenerative stage)- 40-70 years

c.) Jeerna or Vridhhavastha

In this stage there is diminuation of the dhatus, strength of sense organs, energy, power of understanding etc. with the dominance of vata dosha.

Utility

Vaya is important in respect of administration of drug and its dose as children and old age people require drug of low potency and in lower dose as compared to adults. Till 16 years dhatus are considered as apakwa i.e. doesn't attain all their components hence are poor in strength, incapable of hard work and of poor resistance to diseases. Body parts are very soft, tender. Kapha dosha is predominant at this stage hence kapha predominant vyadhis are quick to manifest. During old age dhatus become weak with predominance of Vata dosha and response to treatment is not good as compared to earlier age.

DISCUSSION

Ayurveda has described such methods of examination which requires no costly investigation but just thorough knowledge of methods of examination and their interpretation. Among different rogi pariksha mentioned in Ayurveda , dashvidha pariksha

holds its unique place. All these ten above mentioned factors in various aspects relating to the patient are essential before the commencement of treatment. It gives the idea of strength of atura, dosha pramana and life span of diseased. But when it comes to its practical implication physician finds it slight difficult as there is lack of standard and universal parameter for its assessment. Hence, it is the need of time to develop its criteria or protocols which can assist in quick assessment.

CONCLUSION

Dashvidha pariksha is an important diagnostic tool which is very much scientific in terms of understanding the dosha pramana, span of life and strength of diseased person, hence emphasis should be given more towards it . It can be done more efficiently if there are certain standard parameters for the assessment. Also the same can be applied to healthy person to assess their life span and analyze the underlying risk factors which can cause disease in future.

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