

RUGVINIS CAYA

(CLINICAL METHODS IN AYURVEDA)

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RESEARCH DEPARTMENT
COLLEGE OF INTEGRATED MEDICINE
MADRAS 10.
1956

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Compiled By

Ayurvedacharya

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MADRAS 10.**

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Price Rs. FOUR

PRINTED AT
SRI RAMACHANDRA PRINTING WORKS,
177, ROYAPETTAH HIGH ROAD, MADRAS 14. 1000 C.

RUGVINIŚCAYA

INTRODUCTION

'Rugvinīścaya' denotes diagnosis of diseases. It is obvious that for a successful treatment, correct diagnosis is essential. रोगमादौ परीक्षेत ततोऽनन्तरमौषधम् । Diagnosis, is nothing but the search for knowledge that is, the search for the true abnormal condition in the patient.

A disease is suspected in a person by the presence of one or more abnormal symptoms or physical signs in him. The patient usually complains of a few prominent symptoms, while the observer, usually the physician, detects more of them, by a careful and systematic examination. It is to the properly trained and experienced person that these abnormal conditions become evident and are appreciated in time. To the student and the junior practitioner it requires a pretty long time for a proper appreciation of the abnormal condition present in the patient.

The methods of diagnosis as described in Āyurvēda are simple, purely clinical and highly practical. They do not need the assistance of instruments, usually. The use of the five senses and the interrogation by the physician are the recognised means of investigation of diseases.

That the study of 'Diagnosis' as a subject is one of the main topics in Āyurvēda is testified to by works like Mādhava Nidāna, Hamsaraja Nidāna, Añjana Nidāna, etc., apart from the ancient saṃhitas which have set apart a separate sthānam (Section) for this subject. Mādhava Nidāna is completely devoted to the methods of diagnosis of diseases, including the study of their etiology and prognosis. Though this work is only a compilation of all the pertinent portions from the original Āyurvēdic Works, of Caraka, Suśruta, and Vāgbhatās, it is recognised as an important work and useful text on the subject Nidāna. (निदाने माधवः श्रेष्ठः)

Nomenclature of Diseases in Āyurvēda is based mostly on the chief or cardinal symptoms, or signs as Jwara, Kāsa, Atisāra and so on while a few diseases, no doubt, are named after the

part affected as Grahaṇi, Bhagandara and Ūrustambha. Yet others are recognised from the etiology as Raktapitta, Vātarakta, etc.

It is however a fact that diseases are usually recognised by their signs and symptoms. Therefore it is necessary that a thorough knowledge of these signs and symptoms is essential for a proper understanding of the diseases.

According to Ayurvedists the signs and symptoms come under two broad headings, as those relating to the Dōṣās and those relating to the Sthāna, i.e., the organ or organs, dhātūs or malās affected.

स एव कुपितो दोषः समुत्थानविशेषतः ।

स्थानान्तराणि च प्राप्य विकारान् कुरुते बहून् ॥

Thus whenever a symptom is noticed in a patient, that must be taken as the lead in the study of the vitiated dōṣas, dūṣyas and the sthānas (organs) involved. But it is often seen that a particular symptom appears in more than one disease. In such cases the main symptoms read with the associated symptoms would give a clue to the correct diagnosis of the disease.

The examination of a patient begins with the patient's complaint which usually reveals the main symptoms of the disease. In such of those cases where it is not so clear, in getting the main symptoms from the patient's complaint, the physician culls it out by a few questions in the course of the investigation. The possible diseases that are likely to answer this 'Syndrome' are considered and the physician finally comes to a tentative diagnosis, of course, to be confirmed on further examination.

It is thus important, useful and worth while that the practitioner has a book which readily gives him a fairly complete list of diseases in which the signs and symptoms occurring as main and subsidiary, are found.

It is with this aim that this book is attempted and it is believed that this would give the physician, a scope sufficient for making a critical study of the diseases, with the keenness of an inquiring scientist

The check up of these symptoms would enable the physician to arrive at a correct diagnosis, of course, in combination with the knowledge of Nidāna, (etiology) Pūrvarūpa, (prodromata) Upaśaya (diagnosis by therapeutic measures) and Samprāpti (course of vitiated doṣa.)

This book has been divided into three major sections or parts.

Part 1. Methods of clinical investigation, which include the various kinds of physical examinations, viz Rōga and Rōgi-parīkṣā, the Aṣtasthānparīkṣā and the like.

Part 2. Symptoms as exhibited in different diseases.

Part 3. Symptoms of each disease, classified in a way to serve as cross reference to diagnosis of the disease, obtainable in part 2.

In bringing out this book an attempt has been made (1) to help the busy practitioner, the junior practitioner and the medical student to quickly reduce the number of possibilities to a small list. (2) to prevent the oversight of important considerations and (3) to make him more observant of the characteristics of the signs and symptoms of diseases.

Nothing original is claimed in this work, as it is only a compendium of useful material from the ancient texts of Āyurvēda, as Caraka Samhita, Suśruta Samhita Aṣṭāṅgha Hṛidayā as also those of the medieval authors and compilers, as Mādhavakara, Bhāvamīśra, Śārṅgadhara, Basavaraja etc.

A word of indebtedness is due to Dr. G. Srinivasamurti, whose schemes of clinical investigation recommended in his various valuable reports, have been a good guidance for this work.

Dr. A. Lakshmiṣastry's works on Āyurvēda, as revealed in his Āyurvēda Śikṣā series, especially his volume on Diagnosis have been of great help.

Vaidyaratna Pandit M. Duraiswami Iyengar's book Nidanā Sāra or Pañcha Lakṣhaṇa Vimarsa has also been of great help.

It will be pertinent to mention a word of gratitude for the direction and advice given by Rao Bahadur Dr. M. R. Guruswamy Mudaliar, B.A., M.D., Honorary Director of Integrated Medicine, in carrying out this work.

I thank my assistants Dr. T. P. Rajagopal (Lecturer Gr. I) and Dr. R. Souri Rajan, (Lecturer Gr. II) for their valuable help in shaping this book.

Being the first attempt of this kind, likely that there be several shortcomings in this volume. Any useful suggestion and modification to this, from the members of the profession will be most welcome and adopted where necessary. The same will be acknowledged in the next edition.

My grateful thanks are also due to Mr. S. Krishnaswami, Proprietor, Sri Ramachandra Printing Works, Madras for the kind co-operation in getting the book printed and that well.

Madras, }
June, 1956. }

M. V. S.

METHODS OF CLINICAL INVESTIGATION

Preliminary considerations. A thorough clinical investigation is the means to arrive at a correct diagnosis, to gauge the proper prognosis and to adopt suitable treatment of a disease. Diagnosis means distinguishing a disease. A correct diagnosis can be made by studying the various stages of the disease and the consequential changes that occur in the patient's body and mind. Hence the study of the methods of diagnosing a disease is important. The science of diagnosis is called Nidāna or Rōgavijñāna.

Rōga means disease and one suffering from it is called Rōgi, a patient.

'Rōga' is a word derived from the root 'Ruk' meaning 'to pain'; Pāpmā, Jwara, Vyādhi, Vikāra, Duhkha, Āmaya, Yakṣmā, Ātañka, Gada, and Bādha are its synonyms. Thus it is seen that a disease is only a disturbed state of health; even the English word 'disease' indicates 'discomfort'.

Health is defined in Āyurvēda as Dōṣa equipoise, i.e., the equilibrium of the 3 dōṣās (Vāta, Pitta and Kapha). It is only the disturbance of these Tridōṣās that brings about diseases. The dōṣās when disturbed, due to the various causes, get vitiated and derange the Dhātūs, viz., Rasa, Rakta, etc. These Dōṣās and Dhātūs in their turn spoil the Malās. The Malās being the last of the body constituents to be affected it is seen that the diseases usually start in any one of the places of Malās in the body.

The causes for diseases are innumerable and their classification from the etiological stand-point would be Nija and Āgantū, in other words 'Intrinsic' and 'Extrinsic'. The extrinsic

दोषा दुष्टा रसैर्धातून् दूषयन्त्युभये मलान् । अधो द्वे सप्त शिरसि खानि स्वेदक्वहानि च ॥
मलामलायनानि स्युः यथास्वं तेष्वतो गदाः ॥

Dōṣās : Vātā, Pitta and Kapha

Dhātūs : Rasā, Rakta, Māmsa, Medus, Asthi, Majjā and Sukra

Malās : Sweat, Urine, Faeces etc.

or Āgantū causes relate to the external trauma, poison-effects and of vitiated elements of nature as air, fire, etc., and the intrinsic ones are those that are responsible for the vitiation of Dōṣās in the body. The vitiation of Dōṣās usually occur and are due to Mithyā Āhāra and Mithyā Vihāra. Mithyāhāra and Mithyā Vihāra mean injudiciously applied Āhāra (food) and Vihāra (habits)

Āhāra means food and Vihāra means the daily habits and mode of life. In addition, however, to this, there is also the influence of climate and that is known as Kāla. It is also capable of vitiating the dōṣās.

One comprehensive classification that can include in itself, every form of causation is to group them under three heads:—

I. Asātmyēndriyārtha Samyōga, II. Karma, and III. Parināma.

Asātmyēndriyārtha Samyōga is incompatible correlation of Indriyās (sense organs) with their arthās (objects), i.e., the abnormal modes of application of the five sense organs with their objects. The five sense organs are: Śrōthra (Ear), Twak (Skin), Cakṣus (eye), Jihvā (Tongue) and Ghrāṇa (Nose) and their objects (here meaning functions) are hearing, touching, seeing, tasting, and smelling. The abnormal contacts are of three kinds:—

I. Atiyōga (excessive contact). 2. Hinayōga (insufficient contact) 3. Mithyā Yōga (defective or unnatural contact).

II. Karma is of three kinds:— 1. Śārira (Physical), 2. Mānasa (mental), 3. Vācika (Vocal). The abnormal use of these three groups of Karma falling again under the above three different contacts as Atiyōga, Hinayōga, and Mithyāyōga lead to ill-health, i.e., disease.

III. Parināma, i.e., Kāla or Climate. It varies according to the seasons. The Kāla is divided into three periods:—

1. Uṣṇa Kāla (Hot seasons). 2. Varsā Kāla (Rainy season). 3. Śita Kāla (Cold season).

With regard to these three kālas also the three conditions Hina-yōga, Mithyā-yōga, and Ati-yōga, referred to above apply and will be responsible for the causation of ill-health.

The Hina-yōga of Kāla : As scanty or no rain in rainy seasons.

The Mithyā-yōga of Kāla : Cold wave in hot season or a heat wave in cold seasons.

The Athiyōgā of kāla : Excessive rain, sunshine or humid weather in the respective seasons.

The vitiation to the Manō-dōṣās, viz., Rajōguṇa and Tamōguṇa which are known as the Dōṣās of the Manas (Mind), first disturbs the mind and then affects the body also by acting indirectly.

The dōṣās thus vitiated bring about diseases. When a disease is produced due to the causes leading to the vitiation of dōṣās, certain pathological or abnormal conditions are produced in the body. This phenomenon of Dōṣa Vaiṣamyā has six stages through which the dōṣās have to pass, once they get disturbed, unless they are either too weak or checked by proper treatment.

These six stages are known as six kriyā kālās. These are named so because these six different stages of vitiated Dōṣās have got to be treated suitably. The treatment of each stage varies with that of the other. It is possible to cut short the course of the doṣa vitiation from passing through all the six stages, provided each stage is correctly diagnosed and treated. It is thus, that the recognition of the six stages becomes essential, even from the standpoint of dignosis.

The six stages referred to above are :—

1. *Sañcaya*.—Accumulation of dōṣās in their own places.
2. *Prakopa* (excitement).—The accumulated doṣa increases further and is ready to invade the other parts of the body. In this stage there will be dislike for similars. (i.e. the articles of food and practices tending to increase that particular dōṣās) and desire for the opposites.
3. *Prasara*.—Here the excited dōṣa invades the other parts of the body by a process of extension. Upto this stage the symptoms produced mainly relate to the Dōṣās but in the following stages there will also be some symptoms pertaining to the organs through which the vitiated dōṣa passes.

4. *Sthāna Samśraya*.—In this stage the dōṣā settles down in some organ or other.

5. *Vyaktibhāva (manifestation)*.—In this stage the symptoms produced will be of a fully developed form and will present the form of a particular diseases.

6. *Bhēda (variation)*.—This is the stage where the dōṣās may reach their normal position after completing the course, either due to treatment or to other natural causes, or the disease becomes chronic or incurable.

Though the disease is manifested only in the *Vyaktibhāva* stage, the prodromata starts from the stage of *Sañcaya* of the dōṣa or dōṣās responsible for causing the disease. One point of difference here will be that in the first two stages, i.e., *Caya* and *Prakōpa*, the signs and symptoms relate to the dōṣās involved, while in the latter two stages the symptoms pertaining to the organs which are pervaded by them, or through which they have passed are also seen. This knowledge helps the observer greatly in the diagnosis of diseases.

Methods of Diagnosis :

A disease is diagnosed by 1. *Rōgi-parikṣā* (examination of the patient). and 2. *Rōga-parikṣā* (examination of the disease). Of these two, it is the former that has to be first carried out, because it is only by this, the abnormal features in a patient are recognised.

According to *Caraka*, the means by which knowledge about the disease is obtained, mainly are three. They are 1. *Pratyakṣa*. 2. *Anumāna*, 3. *Āptōpadēśa*.

1. *Pratyakṣa*.—It is the knowledge of the normal and abnormal conditions of the body obtained by applying the five senses.

2. *Anumāna*.—It is inference, with which the internal conditions are judged from the external manifestations and questioning or interrogation. Examples of inferential cognisance (*anumāna*) according to *Caraka* are given under :

1. The strength of *Jadhrāgni* is inferred from the digestive capacity of the patient.

2. Strength of an individual is inferred from his capacity for physical exercise (Vyāyāma).

3. The strength of the sense organs is inferred from their power of perception.

4. Proper perception of the Arthās (objects) of the sense organs testifies the state of the mind.

5. Absence of perception indicates the presence of Mōha. (Unconsciousness.)

6. Wrath is inferred from acts of violence.

7. Grief is inferred from weeping and similar states.

8. Joy is inferred from exhilaration.

9. Satisfaction is inferred from the brightness of facial expression.

10. Fear is inferred by the presence of gloominess of expression.

11. Fortitude from composure in countenance.

12. Energy from activity

13. Resoluteness from the absence of restlessness.

14. Liking from intentions and purposes.

15. Intelligence from capacity of understanding.

16. Consciousness from recognition of names and objects.

17. Memory from remembrance.

18. Modesty from bashfulness.

19. Habits from practices.

Āptopadeśa is the teaching, from the scriptures and teachers. One gains knowledge first from the scriptures or teachers and then confirms it by means of Pratyakṣa and Anumāna.

The methods of investigation of diseases as enumerated by Suśruta are mainly six. They are known as Rōga Vijñānōpāyās and these are (i) the use of the five sense organs and (ii) interrogation. The points that could be noted by each of these sense organs are given here as examples :

i. By Śabda the various sounds produced in different places whether natural or unnatural are recognised.

ii. By Sparsānēndriya : the coldness, hotness, smoothness, roughness, softness, harshness, etc., are felt, as in Jwara and Śōpha.

iii. By Cakṣurindriya (eye), the contour, build, colour and other features are realised.

iv. By Rasanēndriya, the taste of the normal and abnormal secretions and excretions of the body either by the direct experience of the patient or by indirect methods [as ants crowding near the urine of a patient suffering from Madhumēha showing the presence of the Mādhurya (sweetness) in it] is realised.

Similarly when blood, offered to dogs and crows, is eaten by them, it is said to be to be Jivarakta or pure-blood; otherwise it is considered as being impure.

Caraka objects to the use of Rasanēndriya (tongue) directly for ascertaining the taste of the various secretions and excretions of the body, while he advises the use of the other Indriyās freely in the course of investigation of diseases (Anyatra-ṛasa-grahaṇāt,)

v. Ghrāṇēndriya will be used for detecting the normal and abnormal smell from the body of the patient, during his illness.

Further details to be noted under the abovesaid six headings are as follows :—

1. Śabda (hearing).—By using the ear aided or unaided, the various sounds produced in the body, (Sarira Upagata Śabda) as in the chest (lungs and heart), abdomen, (Āntrakūjana,) joints, (Sandhisphutana of Aṅguli-Parva, etc.) Voice (Swara Viśēṣa) will be noted to decide whether they are normal or abnormal.

2. Sparśa (touch).—By touching the patient's body, the physician notes the normal, high or subnormal temperature, softness or roughness.

3. Rūpa (seeing).—This will indicate the change, if any in colour, complexion, shape, size, etc.

4. Rasa (taste).—Here the taste experienced by the patient as well as the taste of various secretions, and excretions of the body are inferred by indirect means.

5. Gandha (smell).—The smell of the body and of various excretions will be noted by this,

6. *Praśna (interrogation)*.—By questioning the patient, the physician will be able to know the subjective symptoms of the patient which cannot be detected by the physician by the use of his own sense organs, as the state of Agni (Digestion), Bala (Strength), the history of the patient indicating the causes leading to the diseases. This coupled with those obtained by the use of the five sense organs are the six methods by which the physician is expected to study the intensity of the disease and the condition of the patient. The time of variation (Kālaprakarṣa), Sātmya (suitability), Dēśa (country), Kāla (climate) and similar conditions are also to be noted.

By these methods, every part of the body, i.e., Aṅgās (viz., head, trunk, extremities,) Pratyāṅgās, and (Indriyās and Kōṣṭhāṅgams, etc.) have to be examined. The details of the examination of the Aṅgās and Pratyāṅgās are given in later chapters. As it would take a long time to complete the examination of every organ by these methods, the physicians after a long experience have suggested that eight methods of examination pertaining to the body (Nādi, Nētra, Mala, Mūtra, Sparsā, Śabda, Ākr̥ti, Jihwā) should be first examined more carefully as this would immediately reveal the presence of any abnormality of the body, i.e., the presence of disease. This is known as Aṣṭa Sthāna Parikṣā. In conducting this examination also the above six methods should be adopted. This is described in detail in the next chapter.

The Aṣṭasthāna Parikṣā and Aṅgapratyaṅga Parikṣā give sufficient data regarding the abnormal conditions of the patient. From this the investigator arrives at a provisional diagnosis. Before he could confirm the diagnosis, he has to take into consideration the Nidana (etiology), Pūrvarūpa (Prodromata) Rūpa (symptom) Upaśaya (diagnosis by therapeutic measures,) and Samprāpti (actual pathological manifestations) with Sankhyā (variety) and Prādhānya (Predominance) Bala (Strength) Kāla (season,) etc.

In addition to these, a physician should consider the following points before he could diagnose a case properly, says Caraka in his *vimānasthāna*. They are :

1. *Dōṣa*: the extent of vitiation and the involvement of the Doṣas and their sub-divisions.

2. *Dēśa*: Country of habitation of the patient before the onset of the illness, during the period of illness and during the treatment with special reference to the three kinds of *Dēśa*-viz. *Jāṅgala*, *Sādhāraṇa* and *Ānūpa*.

3. *Bheṣaja*: The nature of the treatment to be adopted, selection of drugs, dosage, etc.

4. *Bala*: The strength of the patient and intensity of the disease.

5. *Śarīra*: (Samhanana) extent of growth and development of the body and its various parts.

6. *Āhāra*: Food—the kind of food to which the patient is accustomed and the type of food which might have caused the present disease.

7. *Sāra*: The build of the body with reference to the eight *Sārās* viz., *Twak*—*Rakta-māmsa*—*Mēdas*—*Asthi*—*Majjā*—*Śukra* and *Satwa* (*Manas*).

8. *Sātmya*: (Habits) nature of food and drink and activities to which the patient is habituated.

9. *Satwa*: Mental strength and faculties.

10. *Prakṛti*: Constitution or temperament of the patient with reference to the *Doṣhic* classification as *Vātaprakṛti*, *Pittaprakṛti*, *Kaphaprakṛti* *Dwandwaprakṛtis* and *Sama-prakṛti*.

11. *Vayas* is age of the patient, and it is divided into three viz. *Bālya*, *Yauvana* and *Vārdhakya*.

A further detailed study of the following points in a patient is envisaged by the same author in *Indriyasthāna*. and is as follows.

1. *Varna* (Colour) 2. *Swara* (Voice) 3. *Gandha* (Smell)
4. *Rasa* (Taste) 5. *Sparsa* (touch) 6. *Cakṣus* (Eyes) 7. *Śrotra*
(Ears) 8. *Ghrāṇa*(Nose) 9. *Rasanā* (Tongue) 10. *Twak* (Skin)
11: *Satwa* (Mind) 12. *Bhakti* (Liking) 13. *Śoucha* (Cleanliness)
14. *Śilam* (Character) 15. *Ācāra* (Habits) 16. *Smṛti* (Memory)
17. *Ākṛti* (Appearance) 18. *Vikṛti* (Abnormalities) 19. *Bala*
(Strength) 20. *Glāni* (Exhaustion) 21. *Mēdhā* (Intelligence)

22. Harsa (Exhilaration) 23. Rauksya (Dryness) 24. Snēha (Greasiness) 25. Tandrā (Drowsiness) 26. Ārambha (Commencement) of Arīṣṭa Lakṣaṇa (Untoward symptoms) 27. Gaurava (heaviness) 28. Lāghava (lightness) 29. Guṇās (Śīta, Uṣṇa, i.e. Cold heat, etc.) 30. Āhāra—(Food) 31. Vihāra (activities) 32. Āhārapariṇāma (digestion) 33. Upāya (Means of diagnosis) 34. Apāya (seriousness of the condition) 35. Vyādhi (disease) 36. Vyādhipūrvarūpa (Prodromal symptoms of the disease) 37. Vēdanā (Symptoms) 38. Upadrava (Complication) 39. Chāya (the five kinds of Bhautika Chāya or complexion) 40. Praticāyā (shining) 41. Śwapnadarśana (dreams) 42. Dūtādhikāra (features of the messengers, etc.) 43. Autpātika (Omens) 44. Ātura kula-Bhāvāvasthāntarāṇi (the conditions obtaining in the patient's house.)

Of these some are found in the person of the patient and some are not. To the latter group belong the omens and certain other untoward happenings. These have to be verified with Upadēśa and Yukti (i.e. the application of teachings and reasoning, practical experiences, etc.)

The former group is classified under two main heads :

1. Prakṛti—natural features.
2. Vikṛti—abnormal features.

A comprehensive knowledge of these factors will help a great deal in the diagnosis and prognosis of diseases.

Classification of diseases.:

A knowledge of the classification of diseases is necessary for investigating a disease properly. Therefore a comprehensive idea of classification as given by Suśruta, Caraka, and Vāgbhata also is described below.

Susrutha's classification

The diseases are mainly grouped into, I. Ādhyātmika, II. Ādhi-Bhautika, and III. Ādhidaivika.

Adhyatmika diseases

(1) Adibalapravr̥tta group of diseases arise from the Dōṣa in the Śukra and the Sōṇita, from which the foetus is formed, i.e., inherent to it. Kustha and Arśas are the examples of this group. These are again sub-divided into Mātr̥ja and Pitṛ̥ja (maternal and paternal)

(2) Janmabala Pravṛtta (Congenital): under this class, diseases like jatyaṅdhya (congenital blindness) Minminīṭwa (stammering) Mookatwa (Dumbness) etc., are produced. Non-observance of the health regulations by the mother during the pre-natal and natal periods is said to be the cause for these conditions.

These are again said to be of two kinds: i. Rasakṛta and ii. Dauḥṛdōpacāra-kṛta.

i. *Rasakṛta* diseases are attributed to the taking in excess of sweet and other tasty things, predisposing to certain diseases in children born of such women. For instance a mother who is used to excessive Madhura Rasa is said to develop a tendency in the progeny for diseases like Pramēha, obesity etc. Similarly Lavaṅarasa pre-disposes to early grey hair, thinning of hair and wrinkling of the skin. Those who are used to Amlarasa, have in their children a predisposition for Rakta-pittam (Haemorrhagic) diseases of skin and eyes.

ii. *Dauḥṛdōpacārakṛta*: A woman during her pregnancy from the fourth month onwards gets certain cravings which are said to be the desires of the foetus in the womb, and if those desires are not fulfilled it is said that the foetus and its respective sense organs do not develop properly. As a consequence of this, certain diseases may be produced in the foetus.

(3). *Dōṣabalapravṛtta*: These are the diseases caused by the vitiation of the Dōṣās and they are primarily classified as i. Ātaṅka samutpanna, and ii. Mithyāhāraacāra-kṛta.

In the former group, certain diseases taking their origin from those already manifested in the body are included, e. g. Kāsa, developing from Pratisyāya, Kṣaya developing from Kāsa, etc.

As for the latter group, the Mithyāhāra and Mithyā Vihāra, (irregular diet and habits) are the causative factors. These have again been divided into Āmāśaya—samuttha and Pakwāśaya—samuttha depending upon the site of affection within the alimentary canal, while there is also another kind of grouping as Śārira and Mānasika, affecting either the body (Physical) or the mind (mental).

II. *Ādhibhautika diseases*

Under this Saṅghāta-bala-pravṛtta disease like accidental wounds and bites are described. This is again divisible into

two groups according as they are due to (1) cuts with swords etc., and (ii) due to bites from wild beasts, reptiles, etc.

III. *Ādhidāivika diseases*

(1) *Kāla Bala Pravṛtta*, (2) *Daiva Bala Pravṛtta*, and (3) *Swabhāva Bala Pravṛtta* are the three classes of diseases that are included under this heading.

(1) *Kālabalapravṛtta*: Diseases caused by the effects of climate as *Śīta* (cold), *Uṣṇa* (heat), *Vāta* (wind), and *Varṣa* (rain) come under this group.

Even here the effects of the climate are divided into two as (i) *Vyāpanarṭu Kṛta*, and (ii) *Avyāpanarṭu kṛta* the former being due to the *abnormal* features of the season, while the latter are due to the *normal* climatic changes. It is because of the fact that the *Dōṣās* undergo the *Caya Prakōpa* and *Praśama* stages according to the Climatic conditions, whether they are normal to the season or otherwise.

2. *Daiva-bala-Pravṛtta*: Under this will come the diseases of unknown origin, the diseases caused by lightning, thunder bolt, etc., and those that are generally attributed to evil spirits. These could again be classed as *Samsargaja* (being possessed) and *Ākasmika* (diseases of sudden occurrence.)

3. *Swabhāva-bala Pravṛtta*: These are the natural urges and occurrences as *Kṣut* (hunger), *Pipāsā* (thirst), *Jarā* (senility) *Mṛtyu* (death), and *Nidrā* (sleep). These are also of two kinds: (i) *Kālakṛta* and (ii) *Akālakṛta* i.e. natural or timely, and unnatural or untimely.

(i) *Kālakṛta*: These are known as *Parirakṣaṇa kṛta rogās*. These occur even in spite of duly following the principles of health. These are natural in occurrence and for them no treatment is required except to adopt the food, drinks, tonics, rest, etc. prescribed for use in the respective seasons in order to control the changed Doshic phenomenon in the body.

(ii) *Akālakṛta* are otherwise known as *Aparirakṣaṇa-kṛta* diseases and these are caused by the vitiation of the *Dōṣās*, as a result of not following the principles of *Dinacaryā* and *Rtucaryā*. In these diseases, the *Dōṣa* that is predominant in the disease is treated.

Caraka's Classification :

Caraka classifies the diseases basing on 5 points mainly. They are (i) Prabhāva, (ii) Balabhēda (iii) Adhiṣṭhāna, (iv) Nimitta and (v) Āśayabhēda.

i. Basing on Prabhāva the diseases are divided as Sādhyā (curable) and Asādhyā (Incurable.)

ii. As per Bala Bhēda (Intensity) they are of two kinds viz., Mṛdu (Mild), Dāruṇa (Severe.)

iii. According to Adhiṣṭhāna (seat of disease) they are classified as manōdhiṣṭhāna (mental) and Śarirādhiṣṭhāna (Physical).

iv. As per Nimitta (causative factor) they are (1) Svadhātu-Vaiṣamya-nimittaja (caused by the vitiation of Dōṣās) and (2) Āgantū-nimittaja (caused by accidents, etc.)

v. According to Āśayabhēda (site of affection) they are divided into Āmāśaya-samuttha (diseases arising from stomach) and Pakvāśaya-samuttha (those arising from the intestines.)

He further divides the diseases into two groups viz., (i) Nānātmaja and (ii) Sāmānyaja. Nānātmaja rogas are the symptoms relating to the Dōṣās which are seen in various diseases while the latter are the diseases occurring in different forms; the diseases falling under the second group are again divided into two, as (1) Mānasika and (2) Śāriraka.

Mānasika Rōgās : These produce

Kāma (Desire)	Krōdha (Anger)	Lōbha (Greed)
Mōha (Craving)	Īrṣyā (Jealousy)	Abhimāna (Pride)
Mada (Passion)	Śōka (Sorrow)	Cintā (Anxiety)
Udvēga (Excitement)	Bhaya (Fear)	Harṣa (Ecstasy) ,

leading to the diseases like Murchā, Unmāda, Apasmāra, and Sanyāsa,

The *Śāriraka Rōgās* are :

- | | |
|---|-------------------------|
| (1) Jwara (Pyrexia) | (2) Atisāra (Diarrhoea) |
| (3) Śōpha (Dropsy) | (4) Śōṣa (Pthysis) |
| (5) Śwāsa (Respiratory disorders) | (6) Mēha (Diabetes) |
| (7) Kuṣṭha (Leprosy and other skin diseases) etc. | |

A list of Nānātmaja Vikārās pertaining to the three Dōṣās separately are given in the appendix.

Vāgbhata classifies the diseases under three heads, viz.,

1. Dṛṣṭāpacāraja (diseases with cognisable causes.)
2. Pūrvāparādhaja (diseases that are said to be due to Karma of previous births. These are now classed under the diseases of unknown origin.)
3. A combination of the above two.

In the first, Dōṣa vitiation is the cause, in the second, how the disease occurred cannot be accounted for, while in the third a serious disease is produced due to a trivial cause.

Thus there are several classifications of diseases.

Śārṅgadharma, an experienced physician and author classifies diseases under four main headings viz., (1) Śāriraka (2) Mānasika (3) Āgantuka (4) Svābhāvika.

The knowledge of the classification of diseases helps greatly in the investigation of diseases.

EXAMINATION OF THE ROGI (PATIENT)

Rōgi Parīkṣā: In an attempt to diagnose a disease, a keen observation, in the investigation of the patient, is essential. The clinical data obtained from the patient's own description as to the seat of the symptom, its duration and onset, help a great deal in establishing the diagnosis.

History of the Patient: The investigator, whether a physician or a student, must patiently hear the complaint of the patient and obtain a complete and correct data about his previous avocations and the past and the present ailments either from the patient himself or from his relatives, if the patient is not able to give the history. Much tact on the part of the physician is required to get this from the patient by such questions as may remind the latter of some of the incidents pertinent to the origin of the disease and not by putting leading questions. Suśruta suggests that the following details should be elicited by questioning the patients. They are Deśa (country of habitation), Kāla (climate), Jāti (race), Sātmya (suitability), Ātañka—samutpatti (onset of disease), Vēdanāsamuchraya (intensity of symptoms), Bala (strength), Antaragni (digestion), Vāta—mūtra—purīṣa—pravṛtti, or apravṛtti (condition of bowels and bladder including the passing of wind), Kālaprakarṣa, (duration), and the like.

These would help in detecting the presence of such diseases that are Ādibalapravṛtta as Kuṣṭha, Arśas, etc., and Janmabala pravṛtta, as Pañgutva, Jātyāndhya, etc. The presence of these diseases in the family, as in parents, direct and indirect brothers, sisters, etc., should come under the family history. In dealing with the etiological factors (Nidāna), it is said that certain diseases give rise to some new diseases in the system. If this fact is remembered previous attack of diseases like Kāsa, Udara, Arśas, etc., obtained as the history of previous illness will aid a great deal in determining the etiology of the present illness as also the prognosis.

To know the details about Deśa—Jāti—Sātmya and Asātmya of the patient, an inquiry into the habits should be made. It is highly helpful in the diagnosis of diseases.

Further, Ātañka—samutpatti, i.e., how the diseases started Vēdanāsamuchraya, i.e., the intensity and variations of the symp-

toms, Agni (his digestive capacity) and about the Pravṛitti or Apravṛitti free passage or otherwise of Vāta (wind) Mūtra—(Urine) Purīṣa (stools), his habits of answering the calls of nature, elicited in the history will also help in the diagnosis of diseases. Hence the history of a case should be clearly and correctly obtained in detail from a patient. This is usually dealt with under four headings viz. family history, previous history, habits and personal history and the present history.

History of the patient: Here attempts should be made to elicit all details about the patient's mode of life, occupation, education, place of living and his social status in his family and the surroundings. His domestic relationship should also be noted. This would reveal his mental attitude to his work and home. It is best done by asking the patient to describe a typical day spent by him.

Previous illness: Any previous illness with time and mode of onset is to be obtained.

Family History: Here the interrogation should lead to a knowledge about the health of the patient's brothers and sisters and that of his wife and children. Deaths in the near past, in the family, if any, should be noted and as far as possible the exact cause of death should also be obtained.

Personal history and habits regarding his food, dress, exercise, nature of work and addiction to alcohol or tobacco etc., are to be ascertained.

History of present illness: The time of occurrence of symptoms during the present attack and nature of progress are to be correctly obtained. The order of symptoms appearing and the chief symptom or symptoms which trouble the patient now are to be ascertained. A brief idea of any treatment already taken is useful.

Aṣṭasthāna Parīkṣā:

The aim of the study of the Aṣṭasthānās is to determine the various aspects in the derangement of Dōṣās and the consequent seriousness of such derangements. This would reveal the nature of the disease, its stage and prognosis to some extent. It cannot be said that the examination of these eight places alone necessarily gives a complete knowledge about the disease. But

it is important and useful in getting the essential data to a certain extent as to the intensity of the derangement of the Dōṣās causing a particular disease.

The Aṣṭasthānās are (i) Nādi, (ii) Sparsā, (iii) Nētra, (iv) Śabda, (v) Rūpa, (vi) Purīṣa, (vii) Mūtra, and (viii) Jihwā.

Nādi Parikṣā is dealt with by several authors. In fact there are many works like Nādi Vijñānam, Nādi Darpaṇa, and Nādi Nirṇaya, devoted solely to this subject. As the subject Nādi Parikṣā itself is a complicated one and could be well understood only by experience, full benefit cannot be derived by a beginner by merely studying these independant works on the subject.

Śārṅgadhara, an experienced physician, has adopted the Nādi Parikṣā in a simple and practical method.

This method appears to be useful and easily followed in early stages of study of this subject. Hence those lines are mostly adopted in this chapter.

I. Nādi: Here, the movement of 'Pulse' is to be studied. It is the movement or pulsation that is felt as a result or reflection of the innate quality of the Dhamani (here meaning Artery-to pulsate). It is felt by palpation, ordinarily, at all places or points where the arteries are placed superficially. The place of choice for such purposes is the Radial artery that is placed superficially at the root of the thumb above the wrist*. It is known, as "Jivasākṣiṇi Nādi" so named for the clear and distinct way in which it reveals the state of health of an individual. It serves as a good indicator of ill-health. It shows the state of doṣhas, certain abnormal conditions as presence of Ama etc. and also presence of some diseases.

Nādi indicating the state of Dōṣās: (i) *Vāta:* When Vāta is vitiated in the body, the Nādi will be Vakra i. e. erratic and irregular, (ii) *Pitta:* When Pitta is vitiated, the Nādi will be quick and jumping. (iii) *Kapha:* A slow and heavy pulse should be attributed to the vitiation of Kapha. Combination of these due to the vitiation of two or more Dōṣās would be seen in the pulse with combined features of slowness or rapidity with irregularity etc.

* कर्सापुष्टनूले

Apart from the Doṣhic conditions, even strained states of the body as in the case of the presence of Āma also, mental states as Kāma, Krōdha, Bhaya, and Cintā could be read from the Nādi. They are as follows :—

Sāma Nādi : In the presence of Āma the Nādi will be Gurvi, meaning heavy. It is equivalent of increased tension and volume.

Sāmajwara Nādi : In this the Nādi will be hot, rapid with high tension, and full in volume. In Mandāgni the Nādi will be slow. In Dhātu Kṣayam it will be weak. In Asṛk-Pūrṇa-Nādi (i.e., when the blood is increased and vitiated) the Nādi will be high in tension and warm to touch. In Dīptāgni i.e., when the patient has keen appetite, the Nādi will be Vēgam, and Laghu (light) i.e. the Nādi will be rapid and low in tension and incomplete in volume.

In Kāma and Krōdha it will be rapid while in Cintā and Bhaya it will be slow and weak.

The other less common places where 'Nādi' may be studied are (i) Pādamūla, at the ankle (ii) Nāsāmūla, roof of the nose (iii) The Śaṅkha (temples) and (iv) Kaṇṭha (neck).

The Gati of the Nādi : It is the practice, among Āyurvedic physicians to compare the Gati of the Nādi to the gaits of various animals, reptiles and birds. It is quite useful especially for beginners to tune their sense of touch with 'concrete' movement of the animals so compared.

The following are the examples of such Nādi gatis.

Vāta-Nādi : The Gati in Vātanādi is like that of the leech or the serpent. The crookedness in the movements of the leech and wavy movements as of a darting serpent are also the characteristics of Vāta.

Pitta Nādi : The gati of Pitta is compared, to the movement of the sparrow. It sometimes resembles that of either a crow or a frog. It is the quickness of the movements of the sparrow, the hopping of the crow, and the jumping of the frog that should be remembered. The Vega (number of beats) of Nādi invariably increases in Pitta vitiation.

Kapha Nādi: This is compared with the gait of an elephant with the heavy tread, of the swan or pigeon, i. e. (the gentleness of movements of the pigeon and swan.) Thus Kapha Nādi is slow, steady, heavy and gentle.

Vāta Pitta Nādi: A combination of Vāta and Pitta is indicated by the movements of those of the serpent and the sparrow. The crooked movements of the serpent and the quick movements of the sparrow could be appreciated here.

Pitta Kapha Nādi: The jumping gait of the frog and the alternative slow and steady gait of the sparrow will be noticed here.

Vātakapha Nādi: It presents the combination of crookedness and slowness of the crow and swan or pigeon.

Sannipāta Nādi: The effect of vitiation of all the three Dōṣās on the Nādi is seen in its various phases depending upon the various vicissitudes of the Doṣhic vitiation. But concentration on the gati of the animals under reference and the identification of the presence of one or more of gatis of those animals would be helpful to narrow down the nature of the Sannipāta state. This is really important, when the disease is of a Sannipāta type an early diagnosis of it is of great avail. from the stand point of prognosis. In this condition the slowness will be alternated by intermittent crookedness and fickleness. There are pauses between series of pulse beats and these reappear after a transient pause, in greater frequency. It is variable and subtle. Even the place of the Nādi shifts. It is stated that the Gati of the Nādi in Sannipāta type could be compared to those of Lāvaka and Tittiri birds. It could also be compared to the gati of a mouse running hither and thither between the bundles of the logs of wood.

In Sannipāta Jwara, if the Nādi is steady, full and slow, the prognosis is not so bad. It is only when the fickle and erratic gati of Vāta occurs that the prognosis is rendered grave.

Importance of feeling the left hand in women: Commonly the left hand is preferred while feeling the Nādi in women. It is due to the belief that the Nābhi-kūrma cakra, (situated at the Nābhi influencing the Nādi) is directed upwards in women and downwards in men, and it is this vital difference in the setting, that the

circuit of the impulse is said to be different in different sexes and the propulsive side is on the right side for men and on the left side for women.

Time for examination of pulse: The best circumstances under which the Nādi would depict the Dōṣhic vitiation clearly would be on an empty stomach. While examining the Nādi to evaluate the range of Dōṣhic change, it is essential to remember the diurnal variations of the Dōṣās and make allowances for such variations which are physiological. Otherwise a really ordinary simple condition would seem more complicated. Other physiological variations also should be borne in mind.

Minimum time required for examining the Nādi: An experienced physician may need only a few seconds but an average student takes a pretty long time. Generally half to one minute will be quite sufficient and it may be taken to be the minimum time required for the purpose.

II. Sparsā: Sparsā means touch. The sense of touch or Sparsāna is the quality of twak or the skin. By this function of the skin we will know whether a dravya is cold or hot, dry, or moist, soft or rough, tender or painful, and so on.

When the skin is greasy, it shows that Kapha is predominant. On the other hand if it is dry and cold, Vāta is said to be predominant. If there is excess of heat or sweating Pitta is predominant. By Sparsāna, one has to note whether there is Supti (Anaesthesia), Atisparśa (Hyperaesthesia), Sparsā-sahatwa (Tenderness), etc. these are the points to be recognised by Sparsā. A patient in whom these are found, cold and clammy sweat on the forehead, feet, legs, thighs, and neck with stiffness of the parts or complete relaxation of the same, with a ghastly pallor or ominous conditions has a grave prognosis.

III. Nētra: Nētra refers to the eyes. If the eyes are dry, smoky or brick red in colour, sunken and moving aimlessly, it is due to Vāta vitiation, while in Pitta vitiation, there is burning sensation in the eyes and difficulty to see light. The eye ball and the vision are yellow or green. Kapha vitiation results in diminishing the lustre of the eyeballs. Lacrimation, stickiness and dimness of vision will also be present. The eye ball may become marble-white in colour. In Sannipāta conditons in addition

to the symptoms of the three doshas, the eyes will be sunken, filled with fluids and the angles of the eyes will be found relaxed.

Closure of one of the eyes, the other remaining anxiously open, is a sign of impending death. Sudden loss of eyesight, one eye becoming red and the other blackish and steady eyelids with trembling eyeballs in an unconscious patient are also signs of grave import.

IV. Śabda: By Prakṛti each individual has a voice natural to him, which is a point in giving him the individuality.

In Vāta the voice is harsh, weak, broken, slow, indistinct and discontinuous. Hoarse voice, usually seen in sore-throat, etc. indicates Pitta. In Kapha the voice will be light or obstructed.

Unnatural voices resemble the bleating of a goat and may be feeble and choked. Inarticulate sounds like stammering voice, are also unnatural and such unnatural states should be watched with care. Any sudden change in voice from natural to unnatural or the other way about, also needs careful attention.

V. Rūpam: Under this comes the physiognomy, the gait and the decubitus of a patient. The general contour of the body, complexion of the skin of the patient, the nutrition of the individual and facial expression are some of the points to be looked into.

In individuals with Vāta predominance the skin will be dry cracked and dark; in Pitta predominance it will be yellowish or red, while in Kapha predominance it will be whitish. A plain skin is indicative of Pittakṣaya. It is the main feature in Pāṇdu. Any abnormal growth on the skin, or any deformity should be marked out.

VI. Purīṣa: A departure from the normal colour, consistency and quality of the stools is to be noted.

In Vāta vitiation it is dark in colour. In Pitta vitiation it is coloured yellow, loose and foetid, and in Kapha vitiation the faeces is heavy, slimy and ashy in colour.

In Ājirṇam the faeces are not well formed, and in Āma state there is presence of undigested food material and also Kapha in faeces.

When the *agni* is in excess the *mala* gets dried up, and loose when it is otherwise.

The *mala* is rendered white in certain forms of Pitta diseases as *Kāmala*, where *Kapha* obstructs the Pitta from flowing into the *Koṣṭam*.

Foul smell and a shining of the faeces are signs of bad prognosis.

Darkish faeces, or white faeces deeply stained yellow faeces, dark red faeces and faeces that are passed very hot are conditions of grave import.

The disease is incurable when the faeces gets the consistency of honey, or is watery or resembles pus or flesh-washings or if there is a play of colours in the faeces.

If in *Atisrāa* the faeces smells that of the carcasses, or looks like the brain-matter, then also it is incurable.

Mūtra: The specimen of urine to be examined should be one that is passed an hour and half-before the sun-rise and it should be passed directly into a clean and dry bottle. The test must be carried out not long after the sun-rise.

The urine is examined for its (i) quantity (ii) colour and transparency (iii) consistency (iv) odour (v) density and (vi) *Dōṣhic* changes. The result of heating it on fire is also noted. When it is heated, the quantity of the deposit is taken into account.

If the deposit is present in a large quantity it is attributed to *Kapha*, to *Pitta* when it is less and to *Vāta* when it is negligible or nil. From the stand point of prognosis, the quantity of residue that remains on heating the urine is taken into consideration especially in *Pramēharōga*. It is said that in *vataja Prameha*, if the residue is one-fifth the total quantity, it is considered incurable, similarly in *Pitta Pramēha*, 1/7 and in *Kapha Pramēha* 1/9 residue is considered as bad prognosis.

In the vitiation of *vāta dōṣa* the urine is clear and pale, while in *Pitta* vitiation it is yellow and sometimes reddish. The urine is foamy and sometimes white when *Kapha* is vitiated.

Usually a healthy individual is said to pass about 50 ozs. of urine in 24 hours. If the quantity of urine passed during the

whole day is more than normal or when it is passed more frequently the abnormalities should be suspected. The quantity of urine increases in *Pramēha* and decreases in *Śōpham*.

Turbidity shows the disease states. Turbidity will be more in *Kapha* dosha. Any abnormal odour in the urine is indicative of the vitiation of *Pitta*.

Taila Parīkṣā: The urine is tested by Āyurvedic physicians by placing a drop of oil on its surface. This is useful in ascertaining the density of the urine. The vitiation of *Vāta*, *Pitta* and *Kapha*, as also the prognosis in disease are known by this.

A clean porcelain or earthen-ware dish is taken and the urine is collected in it. The dish is kept in a place not disturbed by wind, and a drop of oil is gently placed on the surface of urine by means of a pipette or a splinter.

If the drop of the oil so placed quickly spreads in all directions, the disease is curable and on the contrary if it remains at the same spot, it is difficult to cure. If the drop sinks to the bottom of the urine then also it is incurable.

If the drop of the oil assumes the shape of a snake, that is, if it spreads quickly or in a linear-way, it indicates the vitiation of *Vāta*; if it assumes the shape of an umbrella it indicates the vitiation of *Pitta*; and if it spreads very slowly or looks like the head of a pearl, it indicates the vitiation of *Kapha*.

Jihvā: The tongue as is well-known is a good index of the condition of the stomach. Examination of the tongue reveals also the condition of the sense of taste and the other general physical conditions of the surface of the tongue, including its margins.

A dry tongue with a rough surface and with fissures indicates the vitiation of *vāta*. The tongue is red or yellow in *Pitta* vitiation and it is coated and sticky in *Kapha* vitiation. A *sannipāta* tongue would be dark, thorny, dry and thickly coated. Presence of ulcers on the tongue is also expressive of *Pitta* vitiation.

Tremor in the tongue with dryness, and *arūṇa* Varna, (brick red colour) indicate vitiated *vāta*, the discolouration in the frenum of the tongue and yellow coating of the tongue are found

in *Pittā* vitiation. In *Kapha* vitiation the tongue is pale, moist, and has white coating.

The taste is indefinite or astringent in *vāta* vitiation, it is bitter in *Pitta* vitiation and *madhura* in *Kapha* vitiation.

ĀṅGAPRATYAṅGA PARĪKṢĀ

In this examination, the signs and such changes as are easily discernable from the various parts of the body can be obtained. To enable a complete examination in a methodical way, the body is divided into various *aṅgās* and *prathyaṅgās*.

The physical body is divided into six main parts or *aṅgās*. They are :

1. Head and neck (<i>Śiras and Kaṇṭam</i>)	...	1
2. Trunk (<i>Antarādhi</i>)	...	1
3. Extremities (<i>Bāhu 2 and Sakthini 2</i>)	...	4
		6

These six *aṅgās* have to be examined in the usual way with the five sense organs and interrogation, for any kind of abnormality.

Then the parts known as *Pratyaṅgās* which are seen in each of the aforesaid *aṅgās* are to be examined. These are as below :—

Pratyaṅgas of the head and neck :

1. Cibukam—(Chin)	...	1
2. Ōṣṭham—(Lips)	...	2
3. Śrkkini—(Angles of the mouth)	...	2
4. Dantavēṣṭaka—(Gums)	...	2

5. Tālu—(Palate)	...	1
6. Galasundikā—(Tonsils)	...	2
7. Upajihwikā—(Uvula)	...	1
8. Gōjihwikā—(Epiglottis)	...	1
9. Ganda—(Cheeks)	...	2
10. Karna Śaskuli—(External ear)	...	2
11. Karṇa Patraka—(Pinna)	...	2
12. Akṣi Kūtam—(Eye—balls)	...	2
13. Akṣivartmā—(Eyelids)	...	4
14. Kaninikā—(Medial canthus)	...	2
15. Bhrū—(Eyebrows)	...	2
16. Avatu—(Nape of the neck)	...	1
17. Pāṇitala—Pādātala—(Palms and Soles)	...	4
18. Apaṅga—(Ext. Canthus)		

Trunk :

1. Uras—(Chest)—(Sthana Area)	...	1
2. Udaram—(Abdomen)	...	1
3. Vṛṣana—(Testicles)	...	2
4. Sepha—(Penis)	...	1
5. Ooka—(Axillae)	...	2
6. Vaṅkṣaṇa—(Groins)	...	2
7. Kukundaram—(Depressions on either side of Sacroiliac joints)	...	2
8. Śrōṇi Pradēsam (Pelvic area)	...	1

Upper Extremities :

1. Bhuja—(Shoulder girdle)	...	2
2. Bāhu Pindikam—(Arms)	...	2
3. Kūrparam, Hastam, and aṅguli—(Forearm, hands and fingers)	...	2

Lower Extremities :

1. Sphik—(Buttocks)	...	2
2. Ūru—(Thighs)	...	2
3. Jaṅghā, Pādām and Aṅguli—(Legs, including feet, and toes)	...	2

Koṣṭangas : Any abnormality in their position and function are to be noted.

- Nābhi—(Umbilical area)
 Hṛdayam—(Heart)
 Klōma—(Pancreas) (?)
 Yakṛt—(Liver)
 Plihā—(Spleen)
 Vṛkka—(Kidneys)
 Vasti—(Bladder)
 Puriṣādharma—(Sigmoid colon)
 Āmāśaya—(Stomach)
 Pakwśāyaya—(Small intestines)
 Guda—(Rectum and Anus)

Srōtas : *Srōtas* are passages in the body (tubular structures and other openings) through which essential constituents of the body, pass through or circulate. These are mainly 13 in number and they are as shown below :—

1. Prāṇavaha <i>Srōtas</i>	1
2. Uḍakavaha <i>Srōtas</i>	1
3. Annaṇvaha <i>Srōtas</i>	1
4. Dhātu Vaha <i>Srōtas</i>	7
5. Mala Vaha <i>Srōtas</i>	3
	13

Prāṇa Vaha : The root of this *Srōtas* is the heart and the *Mahāsrōtas* (Alimentary Canal). The signs and symptoms of their vitiation are dyspnoea, rapid respiration, obstructed respiration (*Chinna Śwāsam*), painful and sterterous breathing.

Uḍaka Vaha : The root is in palate and the bladder, when it is vitiated the following symptoms are seen : Dryness of tongue, palate, the lips, the throat and the bladder.

Anna Vaha ; The root is *āmāśaya*, on the left side of the Chest. When it is vitiated the following are the symptoms. Disgust for food, nausea, absence of digestion, and vomiting.

Rasa Vaha: The root is the chest and the ten principal *Dhamanīs*.

Rakta Vaha: The root is in liver as well as the spleen.

Māmsa Vaha: The roots are the bones and the cartilages

Mēdō Vaha: *Vṛkkam* is the root.

Asthi Vaha: *Mēdas* is the root.

Majjā Vaha: The roots are in the bones and the cartilages.

Śukra Vaha: The roots are in the testicles and the sex organs.

When *Rasa vaha srotas* are vitiated, disinclination to do any work, distaste in the mouth, dislike for any food, inability to differentiate tastes, nausea, heaviness of the body, laziness, pains all over the body, fever, ocular disturbances, pallor (Anæmia) blockage of the *śrōtasus*, impotency, baldness and premature grey hair are the symptoms produced.

Kuṣṭham (skin diseases) inflammations of the skin, eruptions and boils, purpura and hæmorrhages, menorrhagia, inflammation of the anus, enlargement of the spleen, digestive disorders and tumours, abscesses, dark patches on the skin, jaundice, skin discolourations, small eruptions on the skin (face) ringworm dermatitis, and peeling off of the skin, weeping eczema, red patches, and raised patches, are the diseases produced by the vitiation of *Rakta vaha srotas*.

The diseases produced by the vitiation of *Māmsa vaha srotas* are muscular growth as tumours, corns, diseases of the pharynx, muscular growths in the eye, enlargement of glands around the neck, and overgrowth on the tongue.

By the vitiation of *Mēdō vaha srotas* the conditions mentioned in *Pramēha pūrva rūpa* are produced as: हान्ता घेना

When *Asthi vaha srotas* are vitiated, bony growths, extra teeth pain in the bones, and discolouration of bone marrow, and diseases pertaining to hair in the head, in the body, mustaches, etc., are produced.

When the *Majjā vaha srotas* are vitiated pain in the joints, giddiness, unconsciousness, blurred vision, darkening of skin, deepseated ulcers of small joints, and chronic ulcers are produced.

When the *śukra vaha srotas* are vitiated impotency, dejection towards sexual feelings, feeling of depression and early death are caused. He is not capable of impregnation and even if fertilization takes place it is aborted. When *śukradhātu* is vitiated it not only affects the individual but also affects his wife and children.

When the *dōṣas* are vitiated in the sense organs (*indriyās*) they are also affected and various pains inflammation etc., are caused in the respective *indriyās*.

Mūtravaha Srōtas: The root for these *srōtas* is the *vasti* (Bladder) When these are vitiated there will be excessive passage of urine with pain & discomfort.

Purīṣavaha Srōtas: The root of these *srōtas* is *Pakwāśaya* and *Malāśaya*. When they are vitiated the motion will be increased, decreased or constipated. There may be diarrhoea, with discomfort.

Swēdavaha Srōtas: The root is at the *Mēdōdhātu* and the roots of the hair. When they are vitiated there will be increased or decreased sweating, the skin becoming rough, with burning sensation and haripulation.

Srōtōmukhās or the main apertures of the Body: Though there are innumerable holes in the body as pores and hair follicles yet, there are only nine main apertures in the case of men, and twelve in the case of women. It should be remembered here, that all diseases usually take their start in one of these apertures. It is because when the *dōṣas* are vitiated they derange the *dhātus* first, and then these two spoil the *malās*, and the *malayanas*, i.e., the places and passages for *malas*.

These apertures which are the end points of the *Srōtas* on the surface of the body, primarily exhibit the diseases as they occur.

The apertures are as follows :

<i>Apertures in the head</i> :—		7 <i>Apertures Below</i> :—	
Eyes	— 2	Urethra	— 1
Ears	— 2	Anus	— 1
Nostrils	— 2		
Mouth	— 1		

In the case of Women there are three apertures in excess :

Lactiferous	—	2
Uterine	—	1

Some authors include the 'Brahma Randhram (Bregma) as one more opening. Thus this school describes 10 apertures for men and 13 apertures for women.

Indriys and Manas :—The five *Gñanēndriyas* viz., *Śrōtra* (Ear) *Twak* (Skin) *Cakṣus* (Eye) *Jihwa* (Tongue) *Ghṛaṇa* (Nose) have to be examined from their functions viz., the sense of hearing, touch, sight, taste, and smell. The five *Karmēndriyas* viz., *Vak* (speech) *Hasta* (hands) *Upasta* (Genitals) *Payu* (anus) and *Pada* (Legs) are also examined from their functions of speaking, talking and giving, enjoyment of pleasure, excretion of faecal matter and walking. The *manas* is tested by its function of thinking.

The Dōṣas : These are of two kinds, *Śārīraka* and *Mānasika*. The *Śārīraka dōṣās* are *vata*, *Pitta* and *Kapha* while the *manasika dōṣās* are *Rajas* and *Tamas*.

Sarīraka Dōṣas : 1. *Vata* is the most active of the three *dōṣas*. It is mainly formed of *Ākāśa* and *vayu bhūtas* and it is the controller of the other *dōṣās*, the *Dhātūs* and the *Malas*.

It is a stimulator of *agni*. It is responsible in bringing about dryness in the body i.e., in the *Dhātūs* and *malas* as also in the other two *dōṣās*. It promotes free and proper movements of tissue fluids and excretion of *malas*.

Dryness, lightness, coldness, roughness, subtleness, clearness, motility, (instability) are the *guṇās* of *vāta*.

There are five sub-divisions of *Vāta*, viz., *Prāṇa-vāta*, *Udana-vāta*, *Samana-vāta*, *Vyāna-vata*, and *Apāna-vāta*.

The sites of Vāta and its functions :

5	<i>Name of the Dōṣa.</i>	<i>Main site.</i>	<i>Other areas</i>	<i>Functions.</i>
	Vāta	Pakvāsāya	Kati (Loins) Sakthi (Buttocks and Hip) Srōtra (Ears) Asthi (Bones) Twak (Skin)	Controls Respiration. Movements. Excretions. Dhatu gati. Enthusiasm.

The sites and functions of the sub-divisions of Vāta :

<i>Name of the Sub-division.</i>	<i>Site (Main Centre.)</i>	<i>Places of its movement.</i>	<i>Functions.</i>
<i>Praṇa Vāta</i>	Head	Chest and Neck	Controls the intellect, heart, sense-organs, and mind. It aids the system in conducting respiration, deglutition, spitting, sneezing, and eructations.
<i>Udana Vāta</i>	Uṛas (chest)	Nāsā, Nābhi (Umbilical area) Gala (Throat)	Speech, activity, enthusiasm, strength, complexion, and memory.
<i>Vyana Vāta</i>	Hṛdaya	Whole body	Conducts all the bodily movements as walking, folding and extension of the limbs, closing and opening the lids, etc.

<i>Name of the sub-division.</i>	<i>Site (Main Centre)</i>	<i>Places of its movements.</i>	<i>Functions.</i>
<i>Samana Vāta</i>	Grahani sthana	Moves all over the koṣṭam	Receives the food, aids digestion, separates the essence from waste and aids in throwing down the waste matter.
<i>Apāna Vāta</i>	Pelvic region	Buttocks, bladder, sex organs and thighs	Aids in relieving śukram, (Semen) Arthavam (Menstruation) and as well as in bringing Rajas into the uterus, and in the excretion of mala and moothra and parturition.

Vāta on the increase: It is recognised by, emaciation, darkness of complexion, dryness of the skin, desire for warmth and hot things, tremors, flatulence, constipation, weakness, insomnia, giddiness and impairment or loss of function of the special sense organs.

Vāta on the decrease: Incapacity for work, scanty speech, diminution of activities, depression of spirits, loss of consciousness and the presence of the features resulting from Kapha on the increase.

Vāta in an excited state: Results in dislocation and rigidity of parts, expansion or contraction of tissues causing cracks or fissures, roughness, dryness, convulsions, paralysis, porosity, wasting, throbbing, griping, and twisting types of pain, horripilation, dark-brown or reddish-brown colour, and astringent taste, incoherent speech, dislocation, etc.

Pitta: This is the metabolic principle of the body occurring in two forms, subtle and the gross. Tejas enters into the constitution of Pitta. It keeps up the heat of the body, generating it as it does. It is concerned with the digestion and assimilation of food. There are five varieties of Pitta viz., Pacaka Pitta, Ranjaka Pitta, Sadhka Pitta, Aloca-
kappa, and Bhrajakapitta.

Slight oiliness, being more penetrative, heat, lightness, odour, and fluidity are the gunas of Pitta.

The Sites of Pitta and its function :

<i>Name of the Dosa.</i>	<i>Main Site.</i>	<i>Other Areas.</i>	<i>Control of Functions.</i>
Pitta	Nabhi	Amasaya (stomach) Sweda (Sweat) Lasika (Plasma) Rudhira (Blood) Rasa (Lymph or chyle) Drk (eyes) Twak (Skin)	Digestion. Production of heat. Sight Appetite Thirst, taste and complexion

The Sites and functions of the Subdivisions of the Pitta.

<i>Name of the sub-division.</i>	<i>Site.</i>	<i>Functions.</i>
Pacaka Pitta	Situated between Amasaya and Pakwasaya	Helps digestion, separates of essence and waste matter from food and supports the other divisions of Pitta of the body. Gives colour to the Rasa.
Ranjaka Pitta	Yakrit and about the region of stomach Amasaya	Gives complexion to the skin.
Bhrajaka Pitta	Skin	Intellect, intelligence, Abhimana (integrity). Helps the individual by suggesting ways & means of achieving his objects.
Sadhaka Pitta	Hridaya	Gives eye-sight.
Alocaka Pitta	Eyes	

Pitta on the increase: Yellowness of urine, faeces, skin and the eyes, hunger, thirst, burning sensation, diminished sleep, a desire for cold contacts and for cooling things. Diminution of strength, weakness of the indriyas and loss of consciousness are the signs and symptoms presented when Pitta is on the increase.

Pitta on the decrease: Loss of appetite, loss of lustre and diminution of bodily heat are the salient features of a person with Pitta on the decrease.

Pitta in an excited state: Results in the production of burning sensation, heat and a rise of body temperature, excessive thirst and hunger, giddiness, unconsciousness, sweating, redness, exudation, congestion, suppuration and gangrene of any part, increase of pungent and sour taste, manifestation of all colours except white and reddish brown.

The Sites of Kapha and its functions.

Name of the Dosa.	Main Site.	Other Areas.	Functions.
Sleshma	Uras (Chest)	Kanta (Throat) Siras (head) Parva (Joint) Amaśāya (Stomach) Rasa (Lymph or chyle) Medas (Fat) Nasa and Jihva (Nose and Tongue.) /	Intelligence, wisdom, courage, softness of the Skin, Steadiness to the body, smoothness, and Strength to the joints. Kṣama (Forbearance)

<i>Name of the sub-divisions.</i>	<i>Site.</i>	<i>Functions.</i>
Avalambaka kapha	Uras Extends itself from Trikam to Hṛdayam	Supplies fluids water to the whole system, and nourishes other divisions of Kapha in the body.
Kledaka kapha	Amasaya	Helps in liquifying
Bodhaka kapha	Jihwa	Taste
Tarpaka kapha	Sirus	Nourishes all the Indriyas
Sleshaka kapha	Sandhi	Gives smoothness and strength to joints.

Kapha: Constitutes the preservative principle of the body. Prithvi and Ap bhutas enter into its structure. It presents two forms, the subtle and the gross. The general build, the stamina and strength of the body depend on this. It promotes the mucilaginous secretions as protective agents against the effects of Pitta. Oiliness, cold heaviness, dullness, smoothness, sliminess, firmness, white colour and sweet taste are its gunas.

Kapha on the increase: Weakens the digestive fire, dullness, heaviness cold salivation, pallor, looseness of the various structures of the body, cough, dyspnoea, and excessive sleep.

Kapha on the decrease: Dryness, giddiness, burning sensation, thirst, a feeling of emptiness in the various seats of Kapha, looseness of joints, general weakness and insomnia are the signs and symptoms that manifest in an individual with Kapha on the decrease.

Kapha in an excited state : Causes excessive oiliness, hardness, coldness, heaviness, dullness, sense of fullness, laziness, pruritis, excessive sleep, impaired digestion, oedema, slowness of action, pallor, immobility of parts, numbness, exudations, a sensation of tightness or of being plastered over, white colour over the body and increased desire for sweet and saline tastes.

The Dhatus : These are seven in number and they are the supporters of the body. They are Rasa, Rakta, Mamsa, Medas, Asthi, Majja, and Sukra. Rasa gives a feeling of satisfaction and pleasure and promotes the Rakta formation. Rakta is life-giving, gives healthy complexion and leads to the formation of Mamsa. Mamsa contributes to the fullness of the body and the formation of Medas. Medas gives oiliness and warmth, imparting firmness and stability to the Asthi and promotes growth. Asthi supports the body and helps in the formation of Majja. Majja fills up the cavities of bones, gives strength and oiliness and contributes to the formation of Sukra. Sukra has the property of giving strength and is responsible for garbhotpatti.

Dhatus on the increase : Increased Rasadhatu presents the features of Kapha Vṛdhi.

Rakta vṛdhi causes redness of the skin, eyes and urine, fulness of sirās, visarpa, pleeha vṛdhi, gulma, kamala, etc.

Mamsavṛdhi results in excessive growth of flesh in the neck and other parts.

Medovṛdhi : An increase in medas gives fulness of the cheeks, lips, buttocks, neck and thighs. It further causes breathlessness on exertion, large buttocks, breasts, etc. Fatty smell of the body and glossiness of skin are the accompanying signs.

In Asthivṛdhi there is an increase of the bones either numerically or in their size and abnormal development of the bony structures. Extra teeth are cut.

Majjavṛdhi : This causes heaviness of the eyes and body, slow healing and broad-based ulcers in and around the joints.

In śukravṛdhi there is an increased desire for the sexual life, and seminal calculi are formed, preceded by excess of seminal flow.

The Dhatus on the decrease : In the case of *Rasakṣaya* there will be dryness, fatigue, emaciation, langour, intolerance

to noise and sounds, thirst, discomfort, pain, palpitation and a feeling of emptiness in the heart.

Raktakṣaya : causes a desire for sour and cold things, and there is dryness of the skin, a loose and lay condition of the vessels and a desire to live in cool places.

Mamsakṣaya : Pain in the joints, a wasted condition of the buttocks, cheeks, lips, thighs, genitals, breasts, armpits, neck, calves of the legs, waist and the belly, dryness and pain in the various members of the body and relaxed condition of the vessels are seen.

Mēdohkṣaya : This causes thinness of the abdominal wall and waist, emaciation, enlargement of spleen, a sense of emptiness in *mēdastha nādi*, craving for fatty food, fatigue, and tiresomeness.

Asthikṣaya : Falling of hair, nails and teeth, fatigue, and looseness of joints.

Majjakṣaya : Rarefaction and porosity of bones, lightness, weakness and pain with a feeling of emptiness in bones, joint-pains, giddiness, impaired vision, low ebb of *śukra* are characteristic of *Majjā Kṣaya*.

Ījas (Function of Ījas) : It is the essence of all the seven *dhatu*s of the body. The strength of the body is said to depend on this. It is mainly situated in the heart, though it is present all over the body. It is oily, cooling, clear, and is yellowish red in colour.

Ījas decreases in the body due to anger, hunger, mental worries, sorrow, and exertion.

Ījas on the decrease : Its decrease is detected by the presence of extreme weakness, morose attitude, restlessness, loss of complexion, unsteadiness of mind, and dryness.

The Malas : The term *Malas* are given to excretory substances as faeces, urine and sweat, which are formed after the digestion and the assimilation of food, to be later on removed from the system.

The useful portion of the assimilated *āhāra* is the *prasadarasa* or *Sāra*, the unassimilated and wastematter becomes *mala*. In addition to *Puriṣa* (faeces) *Mūtra* (urine) and

Swēda (Sweat) there are certain subtle *malās* which are said to be excretory substances of the seven *Dhatus*. They are as follows

The Malas of the Saptadhatūs : *Rasamalam* is the gross *Kapha* (Mucoid secretions and the deposits collected on the tongue, eyes and buccal cavity)

Rakta mala—Ranjaka Pitta.

Mamsa mala—Wax in the ear

Mēdō mala—Sweat, excretions from the tongue, teeth, axillae and the genitals.

Asthi mala—Nails and the deposit found underneath the nails.

Majja malam—Oiliness of the face and the excretory deposit in the eyss:

Śukra mala—Pimples.

Functions of the three Malās :

Purīsam is *Avastambhakam* or supporter to the body.

Mūtram : Helps the removal of fluids from the system.

Swēdam : Helps moistening of the skin and keeping it soft and smooth.

Malās on the increase :

Purīsa : When increased causes flatulence, gurgling noise, pain and heaviness of abdomen.

Mūtra : Causes pain and discomfort in the abdomen and bladder, frequent micturition, and a feeling of fullness of bladder, even after emptying.

Swēdam : Causes excess of perspiration with a bad smell, and pruritis.

Malās on the decrease: When *purīsam* gets decreased it causes griping pain and gurgling noise in the intestines. The *Vayu* moves all over the abdomen and then courses upwards causing pain and discomfort in the chest and the sides.

Mūtra : Causes painful micturition, pain in the bladder and altered colour of the urine, sometimes mixed with blood.

Swēda : Loss of perspiration, dryness and cracking of the skin. abnormalities of sensation in the skin, and falling of hair are the signs of decreased *swēda*.

EXAMINATION OF THE ROGA (DISEASE)

Thus the study of the patient from the standpoint of the *Aṣṭasthāna Parīkṣa*, *Angapratyanga Parīkṣā* and the examination of the three primary constituents of the body, viz., the *Dōṣas*, *Dhatūs*, and *Malās* gives the observer a clear conception of the patient's ill-health. Having obtained a clear data of the abnormal signs and symptoms present in the patient, the observer should now proceed with the study of the disease. This is called *Rōga Parīkṣa*. It is carried out by studying the *Nidāna*, *Pūrvarūpa*, *Rūpa*, *Upaśaya* and *Samprāpti* of the disease.

I. *Nidāna*: This is the first of the five stages of examination or investigation.

Though *Nidāna* means causation it is also used to mean diagnosis of diseases.

Nidāna is the main cause of a disease. The various causative factors are attributable to one or the other irregularities in *Āhāra*, *Vihāra* or *Kāla* (unsuitable food, water, exercise and seasonal variations). Indulgence in excess of these leads to the disturbance of *dōṣas* which in turn spoil the dhatus and cause the disease. A proper study of *nidāna* would give a correct clue to the diagnosis and the prognosis of the disease.

As is evident from the above, the general cause for the onset of a disease is vitiation of *dōṣas*. *Nidāna* or causation of diseases is classified under different categories. They are as follows :

I. In relation to *Kāla* viz., the interval between the *dōṣa* vitiation or other cause coming into play, and the manifestation of the disease.

It is of two kinds :

1. *Sannikṛṣṭa*
2. *Viprakṛṣṭa*

II. In relation to the nature of the cause (as latent and patent)

1. *Vyabhicāri*—(Latent)
 2. *Prādhānika*—(Potent)
- III. In relation to the *dōṣa* or *vyādhi* or both as
1. *Dōṣa nidāna*
 2. *Vyādhi nidāna*
 3. *Ubhaya nidāna*
- IV. In relation to *bahya kārana*, (external causes)
1. *Āhāra*
 2. *Vihāra*
 3. *Kāla*
- V. In relation to *abhyanthara kārana* (internal causes):
1. *Prākṛta*
 2. *Vaikṛta*
 3. *Swatantra* (or *Pradhāna*)
 4. *Anubandha*
 5. *Āśayāpakarṣaka*

Explanations of the above terms ;

Sannikṛṣṭa : It is the nearest or the latest exciting cause, as of drenching in rain and getting cold and fever.

Viprakṛṣṭa : It is the distant or remote cause, *i.e.*, a *dōṣa* getting its *Caya* in a particular *ṛtu* and *Prakopa* (getting further vitiated) in a subsequent *ṛtu*.

Vyabhicāri : The cause here is weak. The weak cause remains latent in the body.

Prādhānika : This is the potent and main cause for the diseases, as *Visha* (poison) causing a disease.

In the case of poison,—the causes are the poison and the deranged *dōṣās*. Of the two causes, the poison is the *prādhānika* cause.

Another classification of *Nidāna* allows of three subdivisions as (i) *Dōṣanidāna* (ii) *Vyādhinidāna* and (iii) *Ubhayanidāna*.

Dōṣa Nidāna : Types of food and kinds of practices and habits leading to *dōṣa* vitiation which cause diseases, are termed

as *Dōṣanidāna*. Indulgence in excess of *madhura rasa* will lead to the provocation of *Kapha* and this in its turn would cause some disease or other, pertinent to this vitiation, as in *Madhumēha*.

Vyādhinidāna: The preliminary cause or causes that are responsible for giving rise to a particular disease, is termed as *Vyādhinidāna*. As for instance Pandu resulting from the ingestion of earth, has a definite *samprāpti*, and is independent of the vitiation of the *dōṣās*; the initial *nidāna* of ingestion of earth being necessary to cause what is known as *Mṛjja Pāndu*, though *dōṣa* vitiation may also take place depending on the *rasa* (taste) of the *mṛt*.

Ubhaya Nidāna: It is capable of vitiating the *dōṣās* and producing the disease almost simultancously. *Vāta-rakta* may be cited as an example of this category, in which the etiology of the disease is capable of producing the vitiation of *Vāta* as well as the disease *Vātarakta*.

Yet another division of *Nidāna* would be (i) *Upādāna* and (ii) *Vyañjaka*. Predominance of *madhurarasa* becoming the pre-existing cause for *Kapha* vitiation, is the *Upādāna Kāraṇa*. In *Vasantarṭu*, the heat of the Sun is the *Vyañjaka Kāraṇa* for the excitation of *Kapha*.

Lastly, taking the cause as a whole, it may be divided into two broad divisions — *external and internal causes*.

External causes: *Āhara*, *Vihāra*, and *Kāla* are some of the important groups of causes in this division:

Physical exertion, starvation, injuries, deficiencies, wakefulness, suppression of the calls of nature, grief, cold, rainy-season, and the use of dry articles of food, are the potent external causes for the vitiation of *Vāta*.

Pungent, sour and hot articles of food, chillies, salt, anger, fasting, exposure to Sun, excessive sexual indulgence, and the use of curds, *śukṭi*, *āsavās* and *aristas*, are the potent external causes for the vitiation of *Pitta*.

Heavy, sweet and oily articles of diet, milk, puddings, jaggery, sugar, sleep during day-time, and the use of greasy

substances are some of the potent causes for the vitiation of *Kapha*.

Internal causes: The vitiation of the *doṣās* and their reaction with the *dhātūs* and *malās* are in main the internal causes of diseases. This vitiation may occur either as (i) *Prākṛta* type or (ii) *Vaikṛta* type. In the first type, the vitiation of a *dōṣa* is due to the natural climatic conditions of the seasons of the year, while the second type refers to the change dependent upon the nature of the *Āhāra* and *Vihāra*. *Kapha Jwara* and *Pittu Jwara* occurring in *vasanta* and *sarat ṛtūs* respectively are the examples of *Prākṛta* type, while the *Kaphaja* and *Pittaja jwaras* occurring in other *ṛtūs* are the examples of *Vaikṛta* type.

In diseases where more than one *dōṣa* is vitiated, it is examined further to make out as to which is the *Pradhāna* (principal) *dōṣā* and which the *Anubandha* (subordinate) *dōṣa*. This indicates as to which of the *dōṣas* is the principal cause and which the subordinate cause.

The constitution or the *prakṛti* of the individual is also taken as one among the internal causes. Thus in a person of *vāta prakṛti* when *vāta* is vitiated the prognosis is less favourable than in other *prakṛtis*.

There is another peculiar condition coming under internal causes and it is the *Āśayāpakarṣaka*. Here a particular *dōṣa*, though not vitiated, is nearly drawn out to the surface (*taxis*) by another *dōṣa*. It gives rise to the features pertinent to the drawn-out *dōṣa* as *Pitta* in *Pandu*, though the other *dōṣa* namely *Vata* which is responsible in drawing out *Pitta*, is really vitiated.

It is noteworthy that one disease predisposes to another and thus acts as a cause for another disease, e.g. *Kāsam* leading to *Kṣayam*.

II. *The Pūrvarūpa:* The signs and symptoms that are known as *pūrvarūpa* appear as the forerunner of a disease. These generally give a clue to the disease to occur, but it may sometimes be that the condition becomes abortive and the disease may not occur at all. The presence of a black cloud, a cool breeze, and lightning, may suggest of an impending rain and of course are strong premonitory conditions for the rain. But it is equally likely that the whole thing may fizzle out and subside.

A proper study of these premonitory symptoms gives the physician to a great deal, a correct conception of the disease to occur. The real onset of a disease, however, is determined by the group of symptoms or the symptom-complex (syndrome) of that particular disease. In *jwara* the premonitory symptoms are *śrama*, *arati*, *vaivarṇya*, *āsyavairasya*, etc.

Certain mental aberrations and disgust for food may be responsible for the wasting and may act as a predisposing cause for diseases like *Kṣaya*.

Kinds of Pūrvarūpa: Sāmānya and Viśeṣa.

Sāmānya pūrvarūpa is that which indicates the disease without giving any indication of the *doṣa* vitiation. *Viśeṣa pūrvarūpa* is that which gives an idea of the *doṣa* vitiation, also indicating the variety of the particular disease to come. Excessive yawning, burning sensation and disgust for food are the *viśeṣa pūrvarūpās* of *Vāta*, *Pitta* and *Kapha jwaras* respectively.

Samānya pūrvarūpa may disappear with the appearance of the disease or continue even after, while the symptoms of the *Viśeṣa pūrvarūpa* continue during the actual period of disease usually rendering the prognosis of the disease less favourable.

The features of *pūrvarūpa* and *rūpa* include both signs and symptoms.

The symptoms are subjective and are cognisable to the patient alone, while the signs are those which can be detected by the physician or the observer.

III. Rūpa or Lakṣaṇa: When all the important signs and symptoms of a disease are duly manifested then it is known as its *rūpa*. This is known by the synonyms, *Samsthāna*, *Vyañjana*, *Liṅga*, *Lakṣaṇa*, *Cinḥa*, and *Ākṛti*.

Can the sum total of these *rūpa* or *lakṣaṇas* be taken as a disease or is it something more? This is a salient doubt that arises in the course of an investigation. There is an ordinary way of looking at it and a scientific way of looking at it. There are instances of signs such as fever, occurring in a number of diseases and also as a disease by itself. Therefore the symptom-complex or the syndrome constituting a particular disease has to be sought for, before naming it as a particular disease.

Disease is defined as a departure from health. Disease is thus, an abnormality in the equilibrium of the doṣas. In short disease is the expression of doṣa vaisamyam. It happens as a result of doṣa-duṣya-sammoochanam. Under these conditions certain symptom-complex is produced and establishes itself as a disease. Thus in *Rājayakṣma* the interaction between *doṣās* and *dūsyās* produces the symptom-complex of burning sensation at the Amsa, (upper part of the shoulders) hoarseness of voice, rise of temperature and pain in the sides of the chest and head.

IV. *Upaśaya* : *Upaśaya* is a form of diagnosis by applied therapeutics. Despite a thorough examination and investigation, applying the various methods afforded by *Nidana*, *Pūrvarūpa* and *Rūpa*, doubts may still arise as to the exact nature of the disease.

In such circumstances, *Upaśaya*, comes in handy to arrive at a decision. It is a method of trial, error and correction but within certain limits *i.e.*, it is adopted with the least harm to the patient. In a particular disease as evinced by the symptoms pertaining to a particular doṣa, the physician may be misled by certain other accompanying symptoms pertinent to another doṣa. In such cases, also, the treatment suitable to that condition is tried and when there is a remission in the disease, the diagnosis is *fixed* upon. Such a method of diagnosis, by utilising the prescribed treatment, is known as *Upaśaya*. On the contrary, if the disease is aggravated with this treatment, it is considered as *Anupaśaya*.

Thus *Upaśaya* and *Anupaśaya* are the two important methods of investigation of diseases that are obscure. But most of the *Upaśaya* and *Anupaśaya* medicines, food and practices can be learnt from the history, the patient narrates or his relatives give out.

Upaśaya is also known as *Vyādhisātmya* as it gives relief to the patient from the disease.

Explanation of the six types of Upaśaya :

(i) *Hetvīparītā* :—*Oushadha*, *āhāra* and *vihāra* which are capable of counteracting the actual cause that was responsible for the onset of a disease, constitute the *Hetvīparīta Upaśaya*.

(ii) *Vyādhiviparīta*: *Oushadha*, *āhāra* and *vihāra* which are capable of relieving the symptoms of the disease constitute the *Vyādhiviparīta Upāsaya*.

(iii) *Hētuvyādhiviparīta*: In certain cases both the cause and the disease are to be considered. In such cases, *oushadha* *āhāra* and *vihāra* that are capable of producing the opposite of both the cause and the disease, have to be used.

(iv) *Hētuviparītārthakārī (Tadārthakārī)*: Here *Oushadha* *āhāra* and *vihāra* are similar in properties to the cause of the disease but when properly used effect a cure, appearing, though, paradoxical. The end result that this kind of *Upāsaya* gives, is the same as the *Hētuviparīta upāsaya*.

(v) *Vyādhiviparītārthakārī*: *Oushadha*, *ahara* and *vihara* though for all purposes appear to be such as to increase the disease, help in the attainment of cure. This is *Vyadhiviparītārthakārī upasaya*.

(vi) *Hethuvyadhiviparītārthakārī*: *Oushadha*, *āhāra* and *vihāra* that would appear to produce the same effect as the cause and the disease, are used to cure both the cause and the disease,

ILLUSTRATIVE CONDITIONS: Hētuviparīta Upāsaya.

1. *Oushada*—Use of *Śunthi* in *Kapha* diseases.
2. *Āhāra*—Use of *Māmsarasa* or *Mudga Yūṣa* in *jwara* caused by fatigue.
3. *Vihāra*—Keeping the patient awake in the nights in *Kapha* diseases caused by the excess of sleep in day-time.

Vyādhiviparīta Upāsaya:

1. *Oushada*—Use of astringents in *Athīsara*.
2. *Āhāra*—Use of dhall water in *Ajeerna*
3. *Vihāra*—Straining, at stools in *Udāvarta*.

Hetuvyādhiviparīta Upāsaya:

1. *Oushada*—use of *Dasamula* in *Vātaśūla*.
2. *Āhāra*—Use of *takra* (butter-milk) in *Vāta Kapha Grahani*.

3. *Vihāra*—Keeping the patient awake in the nights in excess of sleep caused as a result of *guru annam* (heavy food)

Hetuviparītārthakāri :

1. *Oushada*—Application of *Upanāha sweda* in inflammatory conditions as in *Pittaja Vranāśopha*, in *Pacyamāna* stage.

2. *Āhāra*—Articles of diet, producing *Vidāha* in *vranāśopha*, heading towards *pākam*.

3. *Vihāra*—*Trāsanam* or threatening a patient suffering from *Unmāda*.

Vyadhiviparītārthakāri :

1. *Oushada*: Administration of emetics in *amaja chardī*

2. *Āhāra* : In certain types of *athīsara* administration of milk as diet, which is a laxative.

3. *Vihāra* : Trying to cause vomiting in certain types of incessant *chardī*.

Hetuvyādhiviparītārthakāri :

1. *Oushada*—Administration of poisonous drugs in a case of poisoning as *Prathivisha*.

2. *Āhāra*—Allowing *Madyam* to be taken in a case of *Madātyaya* (Alcoholism)

3. *Vihāra*—Swimming in *Mūdhavāta*.

V. *Samprāpti*—*Samprāpti* indicates the morbid processes that take place in the body during the formation of a disease. In short it is the pathological phenomena of *dōṣās*, *dhātūs* and *malās* explaining how and to what extent they are vitiated, how they have spread and how they have brought about the disease in a patient.

There are six types of *Samprāpti*, They are—i. *Saṅkhyā*, ii. *Prādhānya*, iii. *Vidhi*, iv. *Vikalpa*, v. *Bala* and vi. *Kāla*.

Saṅkhyā : Number of types of a disease.

Prādhānya : This shows the predominance of a *dōṣa* or *dōṣas* or the nature of the disease as *Swatantra* or *Paratantra*,

Vidhi: This describes the order of classification in reference to either of the two-fold cause, *Nija* and *Āgantu*, or the three-fold cause, as three *dōṣās* or the four-fold cause of *Sādhyā Asādhyā*, *Kṛchrasādhyā* and *Yāpyā*.

Vikalpa: This indicates the degree of each *dōṣa* involved in a disease and this is mostly worked out from the number and severity of the clinical features of *dōṣās*.

Kāla: It is the time factor which makes the disease severe, moderate or mild, according to the variations in the season, day, night and hour or in relation to food.

Bala: The strength of the diseases is judged from the severity of the attack, and the presence or absence of all the symptoms.

With the results of the *Rōga-parikṣā*, the details of which have just been described, the observer should carefully verify the data of signs and symptoms, a knowledge of which is obtained by the methods described under *Rōgi-parikṣā*. This enables him to classify these, either as signs and symptoms of a disease (the syndrome) or as the prodromata of another disease to be.

The information, got under the caption of *history of the patient*, should reasonably help one in arriving at the *nidāna*, i.e. diagnosis of the disease.

A correct idea and knowledge of *samprāpti* of a particular disease can only be got by carefully following the history of the patient and also the course and order of appearance of the symptoms, till the time he is placed under the observation of the physician and also after.

In this way the observer can clearly note by what types of food and what practices, the *dōṣa* or *dōṣās* are aggravated, their mode of pervading the various organs and *Dhātūs* of the body (in the course of the establishment of the disease) and the further course of the disease leading to possible complications and sequelāē.

It is thus possible for the observer to get at a correct diagnosis after the study of the patient's condition on the afore-said lines of *Rōga-parikṣa* and *Rōgi-parikṣā*.

An attempt at the differential diagnosis should also be made before actually naming the disease.

Sadhyā Asādhya Vivēchana (Prognosis):

The complications in a disease, when present, should be clearly realised, and these admit of two broad divisions—*Upadrava* and *Ariṣṭa*.

The difference between these two groups is that the presence of the former shows only the nature of the course of disease but does not necessarily indicate incurability. The presence of the latter lays down clearly the bad prognosis of the disease.

After making sure as to the nature of the disease, by a correct diagnosis and prognosis, the physician should draw his line of action, in treating it.

One fact that often deceives a physician is that, a particular disease of certain intensity appears quite serious, in some patients, while in others the same appears mild. This difference is evidently due to the difference in the patient's endurance for pain and physical reaction.

Thus the physical and mental factors do often mislead the physician and make him believe a mild disease to be one of a serious type and *vice versa*. To avoid this pitfall, the observer is advised by *Caraka* to study the following ten conditions in relation to the patient and his environments.

A careful study of these ten points helps the physician to estimate the strength of the patient and the extent of *dōṣa* vitiation. This may indicate also the *Āyus* (life) of the patient i.e. whether he could get over the present disease in order to continue his life (*Āyusāh Pramāṇa Jnāna* and *Hētōh*; *Bala-dōṣa Pramāṇa Jnāna Hētōh*.) They are: i. *Prakṛti*—the natural constitution, ii. *Vikṛti*, the disease iii. *Sāra*—the main *dhātus* constituting the body. iv. *Samhanana*, the growth and compactness of the body. v. *Pramāṇa*—stature and dimensions of the various members or parts of the body. vi. *Sātmyā*—suitability vii. *Sātva*—mental stability viii. *Āhārā śakti*—Power of ingesting food ix. *Vyāyāmā śakti*—Power of exertion x. *Vayās*—the age.

1. *Prakṛti* means constitution of the individual. There are seven *prakṛtīs* depending on the *Dōṣās*, taken individually and in combinations of two or all the three. It is these differences that differentiate one man from another.

The Features of the Prākṛtīs are as follows :

Vātaprakṛti : These individuals are weak, short-lived and cannot exert much. Their bodies are dry, lean and small sized. The voice becomes weak, broken and not continuous. Activities are light and quick. Their minds are ever changing. The memory is not tenacious. They cannot bear the cold, and are therefore susceptible to cold. The hair and the beard are bristled up. Nails, teeth, face, hands and feet and other parts become rough and the joints crackle when they are moved.

Pittaprakṛti : These are moderately strong individuals who live up to the middle age and are of good intelligence and capacity. Depending upon the characteristic features of this *dōṣa* in the formation of this *prakṛti*, the individuals present the following features and behaviour.

They cannot bear heat, their bodies are dry, and delicate, moles, eruptions and vesicles appear in varying numbers. These individuals have keen appetite and excessive thirst. Grey hair and wrinkles appear prematurely. The hair becomes bristled up and sparse. Urine and perspiration are copious. From their bodies foetid smell emanates.

Kaphaprakṛti : These individuals are strong, with well built body and limbs. They are mild in their disposition and live long. Due to the characteristic features of the *Dōṣa* in the formation of this *prakṛti*, the individuals exhibit the following features. They have smooth, soft, and glossy skin, and are agreeable to look at. They have stamina and are virile, but are slow in their action. Perspiration, appetite, and thirst are less in these individuals. They are cheerful and have good complexion and agreeable voice.

Dwandwaprakṛti : The individuals belonging to this category will have the *summum bonum* of the *prakṛti lakṣaṇās* of the two *dōṣās* involved.

Samaprakṛti is that in which all the three *dōṣās* are in normal state and which possesses all the good features of the three *prakṛtīs*.

2. *Vikṛti* : This is realised by certain abnormalities exhibited, such as changes in the voice, and complexion. These are of three kinds as given below.

i. *Lakṣaṇa Nimitta* (unknown) : Diseases produced by the causes that are termed as divine and those that are not prominent come under this. These would include the congenital deformities and diseases at birth also.

ii. *Lakṣyanimitta* (known) : Diseases produced by the causes that are definite and which can be identified by the various methods of *Nidāna*.

iii. *Nimittānurūpa* : Unrecognizable causes for the diseases that occur after birth.

Vikṛti is to be studied with the aid of the following facts :

i. *Dōṣa*. ii. *Nidāna* (causation), iii. The *Dūṣyas*, (Dhātus and malās) iv. *Prakṛti* (constitution), v. *Dēśa* (country) vi. *Kāla* (time) vii. *Bala* (strength) and viii. *Liṅga* (features).

3. *Sāra* : This indicates the nature of the build of the body depending on the predominant *dhātu*, usually. Mind also is given importance in this. Eight *sārās* are described and they are :

Twaksāra : The skin will be glossy, smooth, and of agreeable colour. Hair will be fine, thin and deep rooted.

Raktasāra : Here the ears, eyes, mouth, tongue, nose, lips, palms of the hand and soles of the feet, nails, forehead and the genitals appear shiny.

Māmsasāra : The fullness in the various parts of the body, where muscular tissue predominates, is the main feature of this *sāra*.

Mēdassāra : The body is of oily complexion and bulky.

Asthisāra : The individual possesses large head, large blades of shoulders, bears pain and is not easily fatigued. The body will be firm and compact.

Majjāsāra : The individual has strong short limbs. The complexion is greasy. The voice is thick and the joints are compact, thick and round.

Śukrasāra : These individuals possess good complexion and agreeable voice and pleasant looks. They are strong and will have well-formed build of the body.

Satwasāra : These individuals will have good memory wisdom, purity, energy, perseverance, and cheerful countenance.

4. *Samhanana* : This word means firmness or compactness of the tissues forming the various members of the body. Those individuals who have (Su-Śamhata-Śarira.) i.e. firm and compact bodies, will be strong, and those with less of this quality will be weak.

5. *Pramāna* (Size of the body) : An intelligent physician should regard the body of an average adult of 25 years of age, as fully developed. (vide appendix II.)

6. *Sātmya* : Satmyam is that which is most suited to an individual in regard to Āhāra (food), Udaka (water) Divāswapna (sleep during day-time), Dēsa (habitat), Kāla (season), Jāthi (race) Rōga (disease), and Vyāyāma (exercise). Those persons with whom ghee, milk, oil, etc., and all the six rasās agree due to habitual use, are endowed with strength, are capable of bearing hardship and are long-lived.

Persons who habitually live on dry articles of food and with whom only one rasa agrees, are generally seen to be endowed with little strength and they are incapable of bearing hardship.

Those persons with whom only a few rasas agree are said to possess moderate strength.

7. *Satwa* is otherwise known as mind. It is of three kinds. *Pravara*, *Madhyama* and *Hina*, indicating the strength of the mind and power of forbearance as superb, moderate and weak, respectively.

8. *Āhārasākti* : The quantity of food a patient is able to consume and digest should be estimated. From this the *Agnibala* is judged.

9. *Vyāyāmaśakti* (capacity for exertion): The three kinds of strength, superior, moderate and inferior, depend on one's capacity to withstand exertion (*vyāyāma*) which again depends on his capacity for work, (*karma śakti*.)

10. *Vayas*: The *vayas* or age of an individual is divided into three periods. 1. Boyhood, (*Bālya*) 2. Manhood, (*Madhyama*) 3. Old age (*Vārdhakya*.) An individual is known as *Bāla* till his 16th year, *Madhya* till 60th year and *Vṛddha* after 60 years. In *Bālya Vayas*, *Kapha* is predominant. In *Madhya Vayas*, *Pitta* is predominant, and in *Vārdhakya*, *Vāta* is predominant.

Having thus obtained a clear knowledge of the patient's strength and the extent of *Dōṣa* vitiation, the physician, should proceed to consider the following further ten points to make sure of his position in relation to the patient, the disease and the environments.

These ten points to be further considered are: 1. *Kāraṇam* (the physician) 2. *Karanam* (medicine) 3. *Kāryayōni* (*dōṣa* vitiation) 4. *Kārya* (Maintaining the equilibrium of *dōṣās*) 5. *Kāryaphala* (results), 6. *Anubandha* (longevity), 7. *Dēsa* (habitat and the seat of disease) 8. *Kāla* (climate—season and period of disease) 9. *Pravṛtti* (commencement of treatment) 10. *Upāya* (means and methods.)

Unless a physician makes a close study of all these ten points of further investigation, he is likely to be misled.

1. *Kāraṇam* or *Kartā*: One who does an act. (The physician.)

2. *The Karanam*: It is the instrument which constitutes the means for the actor, i.e. medicines and other forms of treatment.

3. *Kāryayōni*: *Kāryayōni* is that which after undergoing a modification becomes developed into action. (It is *Dhātu vaiśamyam* i.e. disease).

4. *Kāryam* is the purpose for the achievement of which the actor i.e. the physician moves (It is *Dhātu sāmyam* i.e. bringing about the equilibrium of the *Dōṣas*.)

5. *Kāryaphala* is the result of such Kārya. (cure of the disease).

6. *Anubandha* is the continuity of life or that condition of happiness or misery resulting from the action which invariably follows.

7. *Dēsa*: It is the place or residence of the patient and the part of the body affected.

8. *Kāla*: Season, year, age of the patient, the day of the disease, etc.

9. *Pravṛtti*: It is the effort put forth for achieving the action.

10. *Upāyam*: Facilities and aids, such as, the nurse and suitable environments, form the upayam.

The above said ten points are explained in detail below :

1. *Kāraṇam* (the physician): The physician should be well versed in his subject. He is expected to know all the aspects of health and ill-health. His object is to bring back the harmony of the *Dōṣās* (*Dhātu sāmyam*) in the body. The physician should primarily know whether he could deal with a particular disease, in that particular stage, as it comes to him. The physician should have a clear knowledge of the subject, experience gained by actual observation of treatment, the clinical acumen and skill, purity, both external and internal and the equipment necessary for carrying out the treatment.

2. *Karaṇam* (Medicine): *Karaṇam* means instrumental cause and it is the medicine and other forms of treatment. It serves as an appliance in the hands of the physician to bring about the harmony of *Dōṣās* (*Dōṣasāmyam*). It is of two kinds, (A) *Daivavyapāśraya* and (B) *Yuktivyapāśraya*.

(A) *Daivavyapāśraya*: These are the methods of treatment adopted to obtain the grace of God to bring the patient back to health. This is now classified under Psychotherapy.

(B) *Yuktivyapāśraya* is the treatment with *Śōdhana* or *Samana* forms of treatment. This is again divided into two kinds viz., *Dravyabhūta* and *Adravya-bhūta*. In the former, medicines

are actually used while in the latter only fasting, exercise, etc, are adopted as treatment. The nature, potency, and place of growth of drugs, seasons, mode of intake of a medicine and methods of up-keep are considered before actually commencing the treatment.

3. *Kāryayōni*: *Kāryayōni* is the derangement of the Dōṣās. Its indication is appearance of disease. It is studied from the symptoms that indicate an increase or decrease of dōṣā, and of the prognostic features, indicating the intensity of the illness.

4. *Kārya* (Maintaining the equilibrium of the Dōṣās.) Here the *Kārya* or object is to bring the dōṣās to normal condition. Dhātusāmyam, is realised by the cure of the disease as seen by the regaining of the normal voice and complexion, the growth of the body, the increase in strength, the desire for taking food, digestion and sleep in proper time, absence of dreams and happy waking from sleep, the free discharge of flatus, urine, and stools, clearness of mind and of the sense organs.

5. *Kāryaphala*: The *Kāryaphala* or the result of the *Kārya* (action) is re-establishing health. Its presence is recognised by cheerfulness of mind, intellect, and healthy body.

6. *Anubandha* is life. It is seen as the continuity of life i. e. attaining prolonged life endowed with health and happiness.

7. *Dēśa* (habitat and seat of disease) It is divisible into two viz. Bhūmidēśa (country) and Dēhadēśa (part of the body affected). The examination of the Bhūmidēśa is for acquiring the knowledge of the country, the patient has been residing in and the habits of the people living there. It is also to know about the drugs and articles of food that are grown in the locality.

Dēhadēśa indicates the area of the body affected by the disease.

The features of the three types of Dēśa, viz. Jāngala, Ānūpa, and Sādhāraṇa are given in the Appendix I.

8. *Kāla* (climate and the stage of disease): *Kāla* is time Kṣaṇādi as recorded by seconds, minutes, hours, days, months, etc., and also the stage of the disease (*Vyādhyāvastā*.)

9. *Prāvṛtti*: The process of treatment is called *Prāvṛtti*. It is the result of a united effort of the physician, the patient, the medicine and the attendant (nurse).

10. *Upāya*: The suitability and adaptation of the physician and the rest is called *Upāya*. This consists in the administration of medicine, in proper place, time, measure, suitability, etc.

Thus the ten points should be examined carefully before assessing the value of the treatment in each case, separately.

The physician following the above methods of clinical investigation will not err either in arriving at a correct diagnosis or in chalking out the line of treatment to be adopted.

Resume.

The Gist of the Symptom Diagnosis Part I.

1. *Introduction*: Causes for diseases:—*Āhāra* — *Vihāra* — *Asātmyēndriyārtha* — *Samyoga* — *Karma* — *Parimāṇa* — Six *kriyā* — *Kālās*—Methods of Diagnosis—*Pratyakṣa* — *Anumāna* and *Āptōpadēśa* — Six methods of investigation — *Aṣtasthāna Parikṣā*—Classification of diseases as given by *Suśruta*—Classification of diseases as given by *Caraka*—*Vāgbhata's* classification.

2. *Rōgi Parikṣa*: History of the patient—Family History—History of present illness—*Aṣtasthāna parikṣa*—*Aṅgapratyaṅga Parikṣā* — *Srotas* — symptoms of their vitiation — The main apertures of the body. The *Dōṣās* and *dūṣhyās* — their sites and functions—The sites and functions of their subdivisions — Sites and functions of *Dhātūs*, and *Malās*.

3. *Rōga Parikṣā*: The five known methods of investigation. The classification of *Nidāna* with their sub-divisions—Another classification into *Upādāna* and *Vyañjaka*. The two broad divisions of causes external and internal—The *pūrvārūpam* —its kinds. *Rūpa* or *Lakṣaṇams*—*Upasāya*-five types—*Sāmprāpti* —the six types—Prognosis—Hints on the study of the patient—*Prakṛti*—features of the *Prakṛtis*. *Vikṛti*—*Sāra*—*Samhanana*—*Pramāṇa* — *Sātmya* — *Satwa*—*Dēśa*—*Kāla* — *Prāvṛtti* — *Upāya*. The ten points to be considered in each case—*Kāraṇam* or *Kartā* — *Kāraṇam* — *Kāryayōni*—*Kārya*—*Kāryaphala* — *Anubandha*—*Dēśa* — *Kālā* — *Prāvṛtti* — *Upāya*. Symptoms produced by combined action of the *dōṣās*—Classification of *Dēśa*.

APPENDIX I,

SIGNS AND SYMPTOMS OF DŌṢĀS CLASSIFIED ACCORDING TO THE FUNCTIONS OF THE SENSE ORGANS

	<i>Darśana.</i>	<i>Sparsana.</i>	<i>Śravaṇa.</i>	<i>Rasana.</i>	<i>Āghrāṇa.</i>	<i>Prāṇa.</i>
<i>Vāta</i> (Normal-condition)	Inspiration, expiration, movements.	Dryness, coolness, Roughness.	Speech,	Pungent Astringent Bitter	...	Enthusiasm
<i>Vṛddhi</i> (Increase)	Emaciation, darkness of complexion, tremors delirium.	Dryness of the skin, flatulence.	Pralāpa (Delirious)	...	...	A desire for hot things, constipation, weakness, insomnia, giddiness, loss of function of special senses.
<i>Kṣaya</i> (Decrease)	Diminution of activities, loss of consciousness looseness of the various structures, dyspnoea.	...	Scanty speech	...	...	Incapacity for work, depression of spirits, weakness of agni, laziness, cough, excessive sleep.

Prakōpa (Vitiation)	Tremors, fissures in the skin, blackish and brick red colour.	Darśana.	Sparśana.	Śravaṇa.	Rasana.	Āghrāṇa.	Prasṇa.
			Flacidity or rigidity of parts, roughness, dryness con vulsions paralysis, wasting, dislocation, brittleness of bones, loss of sense of touch.	Incoherent speech	Astringent		Various kinds of pain, numbness. Throbbing pain horripulation, griping pain

The five Sub-sections of Vata

Prāṇa (when vitiated)	Facial paralysis dyspnœa. Cough	...	...	...	...	...	N a s a l Catarrh, thirst.
Udāna (when vitiated)	V o m i t t i n g Enlargement of glands in the neck (<i>Galaganda</i>) (causing suffocation.)	...	...	...	...	...	Difficulty in deglutition, fear - complex distaste, n a s a l catarrh.
Vyāna (when vitiated)	Swelling Parieses Horripulation	Parasthesia or Anaesthesia	...	...	...	...	Impotency, loss of enthusiasm and vitality, polynuritis.

	<i>Darśana.</i>	<i>Sparśana.</i>	<i>Śravaṇa.</i>	<i>Rasana.</i>	<i>Āhārāna.</i>	<i>Prāṣṇa.</i>
<i>Samāna</i>	Abdominal tumours	...	...	...	...	Mental worry, gastric pain, chronic diarrhoea. (<i>Grahani</i>)
<i>Apāna</i>	<i>Arśas, (Piles)</i> <i>Gudābhramsa</i> (Prolapse of the Rectum)	...	...	...	...
2. <i>Pitta</i> (Normal condition)	Lustre, cheerfulness, vision	Softness, suppleness, heat	...	...	...	Digestion, heat hunger, thirst, intelligence, intellect, prowess.
<i>Vṛddhi</i> (Increase)	Yellowness of urine, faeces, skin and eyes	...	...	Sour taste	...	Hunger, thirst, burning sensation diminished sleep, taste for cold things weakness of Indriyās.
<i>Kṣayam</i> (Decrease)	Loss of lustre	Diminution of bodily heat.	...	...	...	Loss of appetite.
<i>Prakōpa</i> (Vitiation)	Giddiness unconsciousness sweating, exudation, congestion	manifestations of all colours except white and brick-red colours.	...	Pungent or sour taste.	...	

	<i>Darśana.</i>	<i>Sparśana,</i>	<i>Śravaṇa.</i>	<i>Rasana.</i>	<i>Āhrāṇa.</i>	<i>Prasṇa.</i>
3. Kapka (Normal condition)	Smooth working of joints, stability of the body, good body-build	Oiliness, smoothness}	...	Sweet taste	...	Strength forbearance, courage greedlessness, potency.
Vṛddhi (Increase)	Pallor, looseness of structures, dyspnoea	Cold to touch	...	Increase in sweet taste	...	Cough, weakness of the digestive organs, dullness, heaviness, laziness, chilliness, salivation.
Kṣayam (decrease)	Looseness and dryness of joints	...	...	...	...	Giddiness, burning sensation, thirst, feeling of emptiness in the various seats of <i>Kapka</i> , Palpitation, weakness, insomnia.
Prakāpa	Oedema, slowness of action, pallor of immobility of parts, exudation white colour.	Oiliness, hardness, coldness	...	...	...	Heaviness, sense of fullness, laziness, pruritis, excessive sleep, impaired digestion, numbness, sense of tightness.

APPENDIX II.

ĀVARAṆA VĀTĀ

	<i>Darsana.</i>	<i>Sparśana.</i>	<i>Śravaṇa.</i>	<i>Rasana.</i>	<i>Āghrāṇa.</i>	<i>Praṣṇa.</i>
<i>Āvaraṇa (when surrounded by other dōṣās.)</i>						
<i>by Pīta</i>		Heat	...	...	...	Burning sensation, thirst gastritis, giddiness, vertigo, liking for cold contacts.
<i>by Kapha</i>	...	Coldness	...	...	...	Heaviness, burning sensation pain, liking to fasting and dry things, weakness.
<i>by Rakta</i>	Erythema	...	...	...	...	Burning sensation, pain.
<i>by Māmsa</i>	Hard Swellings or tumours	Anaesthesia or Parasthesia	...	...	...	...
<i>by Mēdas</i>	Movable swelling or tumours	Smooth and soft swelling, cold skin	...	...	...	Anorexia

	<i>Darśana.</i>	<i>Sparśana.</i>	<i>Śravana.</i>	<i>Rasana.</i>	<i>Āhrāna.</i>	<i>Prasna.</i>
<i>by Asthi</i>	...	...	...	...	...	Pain as by pricking with needles.
<i>by Majjā</i>	Excessive yawning	...	...	...	...	Weakness, restlessness, and pain
<i>by Śukra*</i>	Quick emission of <i>sukra</i> or scanty emission.
<i>by Food</i>						Pain after food.
<i>by Mūtra</i>	Ansemia	..	...	...	...	dysuria
<i>by Pureshā</i>		...	...	...	...	Pain in the lower abdomen, oil is easily digested, constipation.

APPENDIX III.

*SYMPTOMS PRODUCED BY COMBINED ACTION OF
THE DŌṢĀS :*

1. When Pitta is in normal condition and Kapha is reduced, then Vāyu carries Pitta to the various parts of the body. Then the symptoms like breaking pain, burning sensation, exhaustion and weakness will be produced.

2. When Kapha is in normal condition and Pitta is reduced, then Vāyu being strong may displace Kapha when symptoms like pain, coldness, stiffness and heaviness are caused in the part or parts affected.

3. When Vāyu is normal and Kapha is reduced, then Pitta may obstruct the passage of Vāyu and cause symptoms like, burning sensation, and pain.

4. When Kapha is normal and Vāyu is reduced then Pitta may obstruct Kapha and cause symptoms like fever, drowsiness, heaviness and pain.

5. When Vāyu is normal, Pitta is reduced and Kapha is increased, then Kapha obstructs Vāyu and produces coldness heaviness and pain.

6. When Pitta is normal and Vāyu is reduced, Kapha obstructs Pitta and causes symptoms like loss of appetite, excessive sleep, drowsiness, delirium, Hridroga, heaviness of the body, yellow tinge in nails, urine, and skin, and spitting of Kapha and Pitta.

7. When Vāyu is reduced, Kapha moving with Pitta causes symptoms like, anorexia, indigestion, loss of appetite, heaviness of body, palpitation, salivation, burning sensation pallor, pain, irregular bowels and digestive disorders.

8. When Pitta is reduced, Kapha moving with Vayu, causes symptoms like, stiffness, chill, pain, heaviness, loss of appetite, disgust for food, tremors, blanching of the nails and other parts and roughness of the skin.

9. When Kapha is reduced and Pitta and Vāyu are excited symptoms like delusions, a feeling of being covered by wet cloth, pain, burning sensation, feeling of pins and needles in the body, dryness of the chest, and hot expirations are caused.

10. When Vāyu and Pitta are reduced, then Kapha affects all the srōtuses of the body and causes loss of movements, loss of consciousness and speech.
11. When Vāyu and Kapha are reduced, then Pitta, spoils the ōjas and causes lassitude of the body, weakness of the sense organs, thirst, loss of consciousness, and inability to do any work.
12. When Pitta and Kapha are reduced, then Vāyu affecting all the vital parts of the body, causes unconsciousness and tremors.

APPENDIX IV.

Classification of Dēsa
Dēsa or the country is divided into three kinds :

The General Features.

	<i>Meteorological.</i>	<i>Animal.</i>	<i>Vegetable.</i>	<i>Dōṣa predominant</i>	<i>the diseases that occur</i>
1. <i>Ānūpa</i>	Numerous rivers, lakes & mountains	Swans, cranes, Geese, bears, pigs, buffaloes, deer, etc.	Varieties of fruits and vegetables paddy, and sugarcane.	<i>Kapha</i>	<i>Kapha</i> diseases.
2. <i>Jāṅgala</i>	Dry country scarcity of water	Donkeys, bears, spotted deer in large numbers.	<i>Śamī, Kāṅṛa, Arka, Pīṭa,</i> are in abundance, fruits are sweet.	<i>Vata</i>	<i>Vāta</i> and <i>Pitta</i> diseases.
3. <i>Sādharāṇa</i>	Moderate climate neither too cold nor too hot.	All the animals found in the temperate zone.	All the vegetables found in the temperate zone.	All the three dōṣās will be in normal condition.	This is the best country to live in as it promotes health and longevity.

The knowledge about the Dēśa will be useful in knowing the diseases commonly occurring in that part of the country and their prognosis. It is thus advantageous for a patient suffering from Kapha disease to shift to Sadharana dēśa or atleast to Jaṅgala dēśa and *vice versa*; as the dōṣa causing the disease will lose its strength when the patient goes to a place of opposite dōśa.

APPENDIX V.

1. Nānātmaja diseaseśes (Symptoms) caused by Vāta.

Signs & Symptoms as recognised by the different sense organs.

The following features are recognised by the sense of sight (Darśana)

1. Nakha Bhēda—cracked or crippled nails.
2. Vipādikā—fissures in palms and soles.
3. Pādabhramśa—ataxia and disturbed gait.
4. Gulphagraha—stiffness in ankle joints.
5. Gṛdhrasī—rigidity of the legs as in Sciatica.
6. Ūrusāda—emaciation of the thigh.
7. Pāṅgulya—lameness of both the legs.
8. Gudabhramśa—prolapsus ani.
9. Śēphastambha—rigidity of penis.
10. Vaṅkṣaṇānāha—swelling of the Inguinal regions.
11. Vitbhēda—loose motions.
12. Udāvarta—reverse movements of Vāta in the bowels.
13. Khañjatva—lameness of one leg.
14. Vāmanatva—dwarfism.
15. Bāhuśōṣa—emaciation of the arm.
16. Grivāstambha—stiffness of the neck.
17. Manyāstambha—Torticolis.
18. Mukhaśōṣa—dryness of the mouth.
19. Vartmastambha—stiffness and rigidity of eyelids.
20. Vartma Saṅkōca—contractures of eyelids.
21. Timira—early stages of cataract.
22. Akṣiviyudāsa—drooping of the eye balls.
23. Bhrūvyudāsa—drooping of the eye brows.
24. Kēśabhūmiśputana—cracks in the scalp.
25. Ardita—facial paralysis.
26. Ekāṅga rōga—monoplegia.
27. Pakṣavadha—hemiplegia.
28. Sarvāṅgaroga—diplegia.

29. Āksēpaka—convulsive movements.
30. Dandakavāta—rigidity of the whole body like a stick.
31. Vēpathu—shaking of the body.
32. Jṛmbhā—frequent yawning.
33. Atipralāpa—delirious talk.
34. Śyāvāruṇabhasatā—dark and brick-red colouration.
35. Anavastitatva—restlessness.

Those recognised by the sense of touch (Sparsana)

1. Danta śaithilya—shaky tooth.
2. Roukṣyam—dryness.
3. Pāruṣyam—roughness.
4. Suptapādatā—numbness of feet.

Those recognised by questioning (Prasna).

1. Pādāsūlam—pain in the legs.
2. Vātakhuddaka—pains about the ankle joints.
3. Piṇḍikodvēṣṭanam—twisting pain in the calf muscles.
4. Jānubhēda—splitting pains in the knee joints.
5. Jānuviślēṣa—feeling of looseness of the ankle joints.
6. Ūrustambha—heaviness and stiffness of the thigh.
7. Gudārti—pain in the anus.
8. Vṛṣaṇotkṣēpa—shooting pain in the testis.
9. Śrōṇibhēda—pain in the buttocks.
10. Trikagrha—stiffness and pains in the loins.
11. Katigrha—lumbago and excruciating pain in the loins.
12. Prṣṭagrha—stiffness in the back.
13. Pārśvavāmarda—pains in the sides of chest.
14. Udaravēṣṭa—twisting pains in the abdomen.
15. Hṛṇmōha—transitory unconsciousness.
16. Hṛddrava—palpitation.
17. Vakṣodharṣa—pain in the chest.
18. Vakṣōparōdha—feeling of obstruction in the chest.
19. Kaṇṭhōdhwamsa—hoarseness of voice.
20. Haṇubhēda—pains in the jaw.
21. Ōṣṭabhēda—pain in the lips.
22. Danta Bhēda—pain in the teeth.
23. Vāksaṅga—difficulty in speaking.
24. Kaṣāyāsyatā—astringent taste in the mouth.

25. Arasajñatā—inability to distinguish taste:
26. Agandhajñatā—inability to distinguish smell:
27. Karṇasūla—pain in the ear:
28. Āśabdaśravaṇa—auditory helucinations:
29. Uccaiśrāva—hearing of only loud sounds:
30. Bādhīrya—deafness.
31. Akṣisūla—pain in the eyes:
32. Śaṅkhabhēda—splitting pains in the temples:
33. Lalātabhēda—pain in the fore-head.
34. Śīraśśūla—headache.
35. Śrama—fatigue:
36. Bhrama—giddiness.
37. Viṣāda—cheerlessness of mind:
38. Hikkā—hiccough:
39. Glāni—exhaustion.
40. Asvapna—sleeplessness:
41. Mūkatva—dumbness:

Those recognised by the sense of hearing.

1. Kaṅthōdhvamsa—hoarseness of voice.
2. Vāksanga—difficulty in speaking.

Āntrakujana—(gurgling noise in the abdomen) Sandhi sputana (crackling in joints) and the unnatural sounds produced in the chest.

2. Nānātmaja diseases (Symptoms) caused by Pitta.

The features recognised by the sense of sight (Darsana.)

1. Śoṇitakleḍa—Increased fluidity of blood.
2. Māmsakleḍa—Increased moisture in muscles.
3. Carmadala—Peeling off, of the layers of skin.
4. Raktakopa—Red eruptions on the skin.
5. Raktapitta—Haemorrhage.
6. Rakta Maṇḍala—Red circular patches on the skin.
7. Hāritavarṇa—Yellow tinge of the skin.
8. Hāridravarnat—Yellow tinge.
9. Nilika—Blue or black spots, moles, etc.
10. Kakṣya—Swellings in the axilla.
11. Kāmala—Jaundice.
12. Āsyavipāka—Stomatitis.

13. Akṣipākam—Inflammation of the eyes.
14. Gudapāka—Inflammation of the rectum.
15. Medhrapāka—Inflamed penis.
16. Jivadanam—passing of large quantities of blood (per stool)
17. Haritaharidra Netra Mūtra Purīśata—Greenish yellow colouration of eyes, urine, fæces, etc.

Diseases recognised by the sense of Touch. (Sparsana)

18. Usnādhikya—Excessive heat in the body.
19. Atiswedam—Excessive perspiration.

Diseases recognised by Questioning (Prasna)

20. Oṣa—Sensation of heat.
21. Ploṣa—Burnt feeling.
22. Dāha—Burning sensation.
23. Davathu—Inflammatory feeling.
24. Dhūmaka—Emitting of smoke or vapour by mouth.
25. Amlaka—Acid eructation.
26. Vidāha—Great burning sensation of stomach.
27. Antardāha—Burning sensation in the trunk
28. Amsadāha—Burning sensation of the shoulder.
29. Aṅgāvaranam — Splitting or tearing pain in the body.
30. Twagdāha—Burning sensation of muscles.
31. Māmsadāha—Burning sensation of muscles.
32. Twaṅmāmsāvaranam — Ulcers of the skin, and muscles.
33. Tiktāsyata—Bitter taste in the mouth.
34. Tṛsnadhikya—Excessive thirst.
35. Atrpti—Feeling of dissatisfaction.
36. Galapaka—Inflammation of throat.
37. Tamahpravesa—Giddiness with feeling of darkness.

Those recognised by the sense of smell (Aghrana)

38. Aṅga gandha—Foetid smell of the body.
39. Pūtimukhata—Foetid smell of the mouth.
40. Lohita gandhāsyata—Blood smell from the mouth.

3. *Nānātmaja diseases (Signs & Symptoms) caused by Kapha.*

Those obtained by the Sense of Sight (Darśana).

1. Staimitya—Sluggishness
2. Mukhasrāva—Excessive salivation.
3. Sleṣmodgiraṇa—Expectoration of phlegm.
4. Malādhikya—Formation of excessive excretions.
5. Galagaṇḍa—Enlarged glands and tumours in the neck.
6. Atisthauilyam—Obesity.
7. Śwetāvabhāsata—Paleness.
8. Śwetanetra mootra varcas—white colouration of eye urine, fevers, etc.
9. Udarda—Urticaria.

Those obtained by Questioning (Parsna).

10. Tr̥pti—Sensation of feelingness.
 11. Tandra—Drowsiness.
 12. Ālasya—Disinclination to do any work.
 13. Mukha Mādhurya—Sweet taste in the mouth.
 14. Balanāśa—Loss of strength.
 15. Hr̥dayopalepa—Feeling of heaviness in Pericardium
 16. Kaṇthopalepa—Sticky sensation in throat.
 17. Dhamanī Praticaya — Feeling of fullness of blood vessels.
 18. Śitāgnita—Poor digestion.
 19. Nidrahikyam—Excess of Sleep.
 20. Gurugāthrathā—Heaviness of the body.
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APPENDIX VI PRAMĀNA (MEASUREMENTS.)

According to Caraka, the entire length of a person from foot to head is fixed, at 84 angulas or 63 inches on an average. One Angula is taken to be equal to three-fourths of an inch. It is also said that the measurements are to be made with the patient's own fingers. The width of an average finger is about three-fourths of an inch. Therefore an aṅgula is taken to be equal to three fourths of an inch.

The measurement of some important organs as given by Susruthā are shown below :—

The great Toe and the one next to it should measure a length of 2 aṅgulās each while the 3rd, 4th and 5th ones has a length diminishing by 1/5th the length of the middle finger. (Pradeshini).

Sole	Length 4 aṅgulas	Breadth 5 Aṅgulās
Heel of the Foot	Length 5 Aṅgulās	Breadth 4 Aṅgulās
The Foot	14 „	Height 4 „
The leg (below knee)	„ 18 „	Breadth (or circum- ference) 16 Aṅgulās
Thighs	„ 18 „	
Entire (Leg Lower Extremities)	„ 50 „	
Waist		„ 16 „
Abdomen	Height 12 „	
Chest	Length 15 „	
Lower Arm	„ 15 „	
Neck	Height 4 „	Circumference 22
Face	„ 12 „	„ 24
Nose	Length 4 „	
Forehead	Length 4 „	
Ear	Height 4 „	
Chin	Breadth 4 „	
Space between the two eyes	„ 4 „	
Head	Height 16 „	„ 32

The measurements given above are said to be applicable to persons with average length of life, and those greater

dimensions than the average ones, are said to be long-lived. Individuals with lesser measurements are considered comparatively short-lived.

Suśruta gives the following characteristic features of the three types of people referred to above.

(a) Features of persons with (Dirghāyus or long-life) Persons whose hands, and legs, flanks, black nipples, teeth, face shoulders, fore-head, eyes, arms and fingers, exceed the average measurements given above, who have broad chest, broad eye-brows, who take deeper inspiration, whose voices, and umbilical cavities are deep, whose external ears are broad, fleshy and hairy, well developed and who have protruding occipital regions are generally endowed with long life.

It is also said that when Sandal paste or similar moist pastes are applied over the body, the paste begins to dry up from head downwards, except over the chest, which dries up at the end. This feature, indicates longevity in a person.

Men with deep-set bones, ligaments and veins, and tough and thick-set limbs and firm and unflinching sense organs, whose body develops gradually and symmetrically and those who have not ailed from any disease from their birth, who grow more and more strong-limbed and who follow the laws of health are said to be long-lived.

(2) *The Features of persons endowed with Madhya Āyus or Average Life.*

Men whose legs and external ears are thick and fleshy, whose eyelids are marked with two or three well-marked lines or furrows, whose tip of the nose is a little turned, are said to be bestowed with average length life.

(3) *Features of persons who are short-lived: (Alpa Āyus)*

Men whose fingers are short, narrow, black and whose external ears are abnormally raised up, who have high nose, and whose measurements fall short of those given above, are considered to be short-lived.

RUGVINIŚCAYA

Symptom Diagnosis

PART II

Symptoms in Diseases—Ab.—Ad.

Abhaksya bhakṣaṇa (Indiscreet eating.)

This symptom is found in

(Tr̥tiya māda)

Pānātyaya

Abhaktatā (Dislike for food.)

Kaphaja Kāsa

Kōṣṭha sadyovraṇa

Abhikṣṇa Raktasrāva (Severe hæmorrhage.)

Digdhāhatam

Abhyantara dāhām (Internal burning sensation.)

Tr̥ṣṇā nigrahaja-udāvarta

Acalodgata (Fixed growth)

Rohiṇi K.

Acēta mruā (Spastica-thigh)

Ūrustambha

Acalamūla (Fixed base).

Atyarbuda.

Accha samsrava (Ōṣtham) (Thin clear exudate from lip).

Mēdōduṣṭoṣtham (Oāha roga).

Adhaḥ kāya gurutwam (Heaviness of lower extremities).

Kaphāvṛta apānavāyu.

Adhaḥ-kāya ṣitatā (Cold lower extremities).

Sadyovraṇa in pakwālaya.

Ādhmānam (Tympanitis)

Jwara (vātaja).

Atisāra A. L.

Vātārṣas.

Śwāsam P. R.

Atisāra P. R.

Grahaṇi.

Viṣṭabdhājirṇa.

Pānājirṇam.

Vidrādhi A.L.	Vātaroga A.L.
Gudasṛtavāta.	Vātanigrahaja udāvarta.
Pariṇāma sūlam.	Gulma P. R.
Udāvartam.	Puṣpaviṣa.
Vastyasṭhila.	Garaviṣa.
Āsmari P. R.	Antarvidrādhi A. L.
Mūtrakṛchra.	Koṣṭharujam (Bālaroga).
Amāśaya sadyovraṇa.	Koṣṭha sadyovraṇa.
Udaram.	

Ādhmānam nābheradhastāt (Flatulence below the umbilicus),
Mūtrajatharam.

Adhogurutā (Heaviness of lower abdomen).
Udaram.

Agamyāgamanam (Indiscriminate sexual behavior.)
Tṛtiya mada.

Agni dourbalyam (Weakness of digestive fire)
Asravātam A. L. Hṛdrōga K.
Udaram P.R. (S. L.) Mūtrakṛchram A. L.

Agnikṣainyam (Poor appetite)
Udaram A. L.

Agnimāndyam (Dullness of appetite)
Kaphaja śwayathu
Gulma P. R.
Halimaka.

Agni nāśa (Loss of appetite)
Pāndu Mrjja.
Kāmalā A. L.
Urah-kṣata A. L.

Agni Sadanam (Weakness of digestion) Urah-kṣata.
Rasaśeṣājirṇam Agnivisarpa.
Kṛmi K. Purīṣaja kṛmi.
Yakṣma P. R. Vṛddha pinasa.
Granthi visarpa. Kardama visarpa.
Pārigarbhika. Kāsa K.

Agnivaiśamya (Impaired appetite).
Vātārśas.

Ajirṇam (Indigestion).

Atisāra āmajā.

Viṣūcikā.

Santhamaka in śwāsa

Grahaṇi P. R.

Akarmanyam (of parts) (Inability to move the limbs).

Pakṣawadha.

Akārśya (Absence of wasting).

Kṛkalāsaka viṣam.

Akṣamatwam (Inability to work)

Gulma P. R.

Akṛśata (Absence of emaciation)

Grahaṇi K.

Āksepa (Convulsions).

Vātakōpa.

Ākṣēpa of kaṇḍara of sakthi (Convulsive movements of leg muscles)

Apatantraka.

Apatānaka.

Antarāyāma.

Khañja.

Akṣibhruva ruja (Pain in the eye-brow):

Sūryavarta.

Akṣibhruva sthiti (Fixed eye-brow).

Anantavāta.

Akṣi dhūmāyana (Feeling of heat wave in the eyes).

Pittaja sirōbhitāpa.

Akṣihundana (Numbness over the eyes).

Vātakōpa.

Akṣijādyā (Discomfort in the eyes).

Nidrāvega nirodhaja roga

Akṣikūta harṣaṇa (Photophobia).

Kukṇaka.

Akṣikūta śoṭha (Puffiness around the eyes)

Annājirṇa.

Pāṇḍu P. R.

Pāṇḍu Mrjja.

Akṣinimilana (closed eye),

Apatantraka.

Antarāyāma,

Sirōruja (Bālarōga).

- Akṣi rāga (Ruddy eye).
 Pittaja śwayathu.
 Kuṭha (asthimajjāsrita)
 Pittaja masūrika.
- Akṣi raktatā (Redness of eye)
 Sadyovraṇa A. L.
- Akṣi rōga (Discomfort in the eye).
 Jṛmbhā nirōdhaja-Udāvarta.
 Pittaja masūrika.
- Akṣi ruja (Pain in the eye).
 Tṣlukantaka.
- Akṣi sāda (Loss of vision).
 Hatādhimantha.
- Akṣi santāpa (Burning sensation in the eyes).
 Chardi P.
- Akṣi stabdhatā (Stiffness of the eye-balls).
 Apatānaka.
- Akṣi vēdana (Pain in the eye)
 Ardhāvabhēda
- Akṣut (Absence of appetite)
 Grahāṇi P. R.
- Akṣyupahata (Loss of eye sight)
 Śuṣkākṣipāka.
- Alakṣya pada (Unintelligible talk).
 Swarabhēda (Kṣayaja).
- Ālasya (Lethargy).
 Vātarakta P. R.
 Āmavāta.
 Kāmajwara.
 Saṅgraha grahaṇi P. R.
 Pāṇdu K.
 Dvitiya mada.
 Grahāṇi K. P. R.
 Kaphaja masūrikā.
- Alpāgni (Poor appetite).
 Gara viṣa.

- Alpa harṣa (Lack of enthusiasm)
Klaibya S. L.
- Alpa maithuna (Sexual weakness).
Mēdōrōga.
- Alpa mala (Scanty excretions).
Jwara S.
- Alpālpam śakṛt (Scanty and frequent defaecation).
Atisāra V.
- Alpamutra (Scanty urine).
Jwara S.
- Alpa mūtratā (Scanty urination).
Vasti vidradhi.
- Alpa swara (Low tone).
Āmapinasa.
- Alpa prāṇa (Kṛibalam) (loss of vigour).
Mēdōrōga.
Klaibya S. L.
- Alpa rōdana (Feeble cry).
Skandagraha. (Balaroga)
- Alpa ruja (Dull pain).
Chardi K.
- Alpa samjñā (Semi-consciousness).
Ajirṇa A. L.
- Alpa swēda (Reduced perspiration).
Jwara S.
- Alpaviṭ (Scanty stools).
Pāṇdu A. L.
- Amanda dāham (Intense thirst).
Pānahata.
- Amarṣa (Anger).
Unmāda P.
- Amartya vāk (Speech, superhuman).
Bhūtōnmāda.
- Amartya vikrama (Superhuman valour).
Bhūtōnmāda.
- Amartya ceṣṭā (Superhuman activities).
Bhūtōnmāda.

Āmāśaya gurutwa (Heaviness in the stomach).

Ānāha.

Āmāśaya sūla (Pain in the stomach).

Gulma.

Āmāśaya stimitatā (Stiffness in stomach).

Kaphaja Śūla.

Amla sparśanāsaha dantatā (Teeth sensitive to sour taste).

Dantaharṣa.

Amlavānti (Sour vomitus).

Amlapitta.

Amlika (Sour taste in the mouth).

Pittaja mēha (Upadrava).

Amlodgāra (Sour eructations).

Grahaṇi P.

Vidagdḥājirṇa.

Pittaja prameha.

Amlapitta.

Amsabandha śoṣa (Atrophy of the shoulder joint).

Apabāhuka.

Amsasankōca

Kṣaya.

Amsa śoṣa (Emaciation of shoulder girdle.)

Yakṣma.

Ānaddhata (Tympanitis).

Sadyōvrāṇa A. L.

Jwara A. L.

Ānāha (Flatulence of lower abdomen).

Āmavāta.

Śwāsa A. L.

Amaśūla.

Tamakaśwāsa.

Alasaka.

Pakwāśaya vātakōpa.

Kṛmi K.

Kālāntara viṣa.

Vātaja pāṇḍu.

Yakṛtōdara.

Kāmalā A. L.

Śūtikārōga (Upadrava).

Anala sādama (Loss of appetite).

Amlapitta.

Pittja-unmada.

Analavyāpta locanata (Sensation of heat in the eyes).

Apasmāra P.

Anavasthitatwa (Inability to move).

Śwayathu S. L.

Āndhāya (Impaired eye-sight)	
Pratiśāyāyam V	Pakṣavadham
Vṛddha pinasa.	Jihvāstambha.
Pittaja gulma.	
Anārtava (Amenorrhoea)	
Sannipātaja yōni vyāpat.	
Aṅgabhaṅga (Pains all over the body)	
Mēdōṣtha kuṣṭha.	
Granthi visarpa.	
Māmsagata kuṣṭha.	
Aṅga gaurava (Heaviness of the body)	
Paramada.	Viṣṭabdhājirṇa
Kaphaja masūrīka.	Śītapitta.
Aṅga graha (Stiffness of the body).	
Vātarakta.	
Aṅgaharṣa (Parasthesia).	
Duṣiṣa.	
Aṅgamarda (Pains all over the body).	
Jwara.	
Halimaka.	Ūrustambha
Yakṣmā P. R.	Āmavāta.
Pittaja masūrīka.	Kṣududāvarta.
Asṛgdara S. L.	Sūtīkārōga.
Aṅgapitatwa (Yellow tinge of the body).	
Amlapitta.	
Kamala	
Aṅgarāga (Redness of parts).	
Gulma P.	
Aṅga ruk (Pains in the body)	
Arśas A. L.	
Viṣṭabdhājirṇa	
Angasītatā (Coldness of the body).	
Apasmāra K.	
Aṅgasādana (Weakness of the body).	
Kaphaja atisara.	
Angasoṣa (Emaciation).	
Vātakōpa.	

- Angasōtha (Swelling of the body).
Masūrika. A. L.
- Aṅgaviśleṣa (Weakness in joints).
Dūṣṭviṣa
- Aṅgavyaṭha (Exercruiating pain in the body).
Visarpa (Agni).
- Aṅgulivakrata (Contraction of the fingers).
Vātarakta A. L.
- Anidratā (Insomnia).
Vātakōpa.
- Anilanirōdha (Obstruction to the passage of wind)
Atisāra P. R.
- Animitta rujam, Dantaja (Sudden pains in the teeth).
Kṛimidanta.
- Ankura (varrtmasta) (worty growth in the eyelids) varieties of.
Abhyantara Śuṣkārśas Vartmasta.
Dirgha Śuṣkārśas.
Khara do
Stabha do
Dāruṇa do
- Annadwēṣa (Disinclination for food).
Rasaṣesājirṇa.
Hikkā A. L.
Chardi P.
Tṛṣṇā P.
Uñmāda P.
Yakṣmā A. L.
Kṛmi rōga.
Puriṣaja kṛmi.
Raktapitta (Upadrava).
Gulma A. L.
Udara A.L.
Phala viṣa.
Pānavibhrama.
- Annalipsā (Inclination for food).
Jwara mukti lakṣaṇa.
- Antarārbuda (Tumours in internal organs.)
Arbuda A. L.
- Antarāyāma (Emprosthotonous).
Śirāgatavāta.

- Āntrabhēda (Ruptures or perforations in the intestines).
Chidrōdara.
- Antardāha (Burning sensation within the body).
Agni rōhīni.
Māmsagata jwara.
- Antargata nētra (Sunken eyes).
Ajirna A. L.
- Antarvēdanā (Deep seated or internal pains).
Vraṇa sadyovraṇa A. L.
- Antargataswara (Feeble voice).
Swarabheda (Kṣayaja).
- Āntra kūjana (Gurgling noise in the intestines).
Pakwāśayastha vāta. Grahaṇi P. R.
Āmavāta. Grahaṇi (Sangraha).
Gulma P. R. Alasaka.
Gulma. Koṣṭarujam (Bālaroga).
- Apāka (Indigestion).
Āmavāta.
- Apaktiśakti (Inability to digest food).
Agnimāndya.
Gulma P. R.
- Apānavāta nirōdha (Obstruction to flatus).
Pratyasthīlā.
- Āpasavya vastradhāri (Reverse way of wearing clothes)
Pitrgrahajustōnmāda.
- Apatānaka (Tetany).
Vraṇōpadrava.
- Apraharsa (Mental depression).
Jwara P. R.
- Aprasannatā (Dullness).
Dvitiya mada.
- Arati (Restlessness).
Vātakopa
Pariṇāma śūla K.
Udāvarta V.
Gulma A. L.
Jwara.
Atisāra A. L.

Viṣūcika (Upadrava).

Yakṣma A. L.

Ūrdhwa śwāsa.

Dūṣiviṣa.

Urakṣata.

Kṛmi karṇa,

Masūrikā P. R.

Medōgata masūrika.

Majjāgata masūrikā.

Sukragata masūrika.

Masūrikā—Upadrava.

Arbuda saśrāvam (Exudative growth).

Atyarbuda.

Ardita (Facial paralysis).

Kṣavathunirōdhaja-udāvarta.

Arkaprabhādarśanāśakti (Photphobia).

Kukūṇaka.

Arma (Pterygium).

Tanu (Thin) prastāryarma.

Śyāva (Black) do.

Raktanibha (Red) do.

Vistīrṇa (Broad) do.

Śwēta (White) śuklārma.

Mṛḍu (Soft) śuklārma.

Śyāva (Darkish) śuktyarma.

Pīṣtanibha (Pastelike) śuktyarma.

Śuktyābha (Shell-like) śuktyarma.

Sthira (Hard) snāyvarma.

Prastāri (Spreading) snāyvarma.

Māmsābhā (Flesh-like) snāyvsarma.

Śuṣka (Dried up) snāyvarma.

Pṛṭhu (Broad)

Bahula (Big)

Yakṛinnibha (Liver-like)

} Atimāmsārma.

Arōcaka (Anorexia).

Kaphaja masūrikā.

Kaphaja visphota.

Vātaja masūrikā.

Pittaja masūrikā.

Kardama visarpa.

Rasagata jwara.

Agni visarpa.

Paramada.

Vātarakta A. L.

Mēdōgata jwara.

Kālāntaraviṣa.

Visarpā (Upadrava).

Kaphajōnmāda.

Arśas (Piles). Features :

Snigdha (Greasy.)

Kaphārśas

Stabdha (Stiff)

Vṛtta (Round).

Guru (Massive).

Panasāsthi nibha (Akin to jack-fruit nut).

Apāka (Non inflammatory).

Sthira (Hard).

Mahāmūla (Broad based)

Ghana (Thick)

Mandaruja (Dull pain)

Picchila (Slimy).

Stimita (Fixed).

Ślakṣṇa (Soft).

Kaṇḍura (Itching).

Sparsāpriyata (Fond of touching).

Karira sannibha (Akin to dates).

Gōstanākāra (Akin to cow's nipple).

Sāsrāva (Exudative).

Nila mukha (Bluish tip).

Pittārśas and Raktārśas

Rāktavarṇa (Red colour).

Pitavarṇa (Yellow colour).

Tanusrāva (Thin exudate).

Asravīsrāva (Bleeding).

Visra (Foul smelling.)

Tanu rūpa ('Thin or slender)

Mr̥du (Soft).

Śukajihwā rūpa (Akin to parrot's tongue)

Yakṛt khaṇḍa rūpa (Akin to liver section).

Jalūkā vaktra nibha (Akin to the mouth of a leech).

Uṣna (Hot to touch).

Yavamadhya (Broad in the middle like yava).

Vata prarōha nibha (Multiple and hanging like the banian shoots)

Guñjānibha (Size & colour of jequirity).

Vidrumanibha (Coral-like).

Śuṣka (Dried up).

Vatārśas

Mlāna (Shrunken).	Vatārsas
Śyāva (Ash coloured).	
Stabdha (Stiff).	
Visāda (Clear).	
Paruṣa (Rough).	
Khara (Hard).	
Visadṛśa rūpa (Uneven shape).	
Tikṣṇa vaktra (Sharp edge).	
Visphutitānana (Split edges).	
Cimicimāyana. (Smacking).	
Bimbi sannibha	
Kharjūra „	Saps and the fruits of dates.
Karkandhu „	cotton seeds, etc.
Kārpāsiphala „	
Kadambapūṣpa sannibha (Growths like the flower of kadamba)	Vātārsas.
Siddhārthakōpama (Mustard-like).	
Kṛṣṇamukhatā (Blacktip).	
Utsanna (Elevated.)	Kaphārsas
Upacita (Bulky.)	„
Aruci (Distaste for food).	
Hṛdrōga K. and Kṛmi	Pārigarbhikā.
Aśmari A. L.	Sthāvara viṣa.
Raktagata vāta.	Dūsi viṣa.
Gṛdhrasi.	Āku viṣa.
Ūrustambha.	Kāmala.
Āmavāta.	Kāmala A. L.
Kaphajaśūla.	Kumbha kāmala A. L.
Chardi (Udāvarta).	Halimaka.
Kaphaja Gulma.	Yakṣma A. L.
Kṣud-udāvarta.	Jwara K. & S.
Gulma.	Viṣa
Sthāvara viṣa.	Kāmaja jwara
Jwara P. R. and S. L.	Rasagata jwara.
Pittajamasūrika.	Mēdōgata jwara.
Pittasleṣma jwara.	Āmajwara.
Kaphaja jwara.	Atisāra A. L.
Amlapitta S. L.	Grahaṇi P.
Śītapitta.	Pittārsas.
Vātarōga.	Kaphārsas.

Kapha-pittaja amlapitta.	Arśas A. L.
Kaphajaśūla.	Vātārsās.
Kaphajapramēha.	Vistabdhājirṇa.
Kaphajodara.	Kṛmi K.
Piśāca juṣṭa.	Pāṇḍu A. L.
Pacyamāna vṛaṇaśōpha	Chardi S.
Āma pinasa.	Madātyaya K.
Sūtikārōga.	Paramada.
	Unmāda.

Arumṣi (Ulcers).

Bahu-vaktrā-arumṣikā.

Bahu-klēda-arumṣikā.

Raktagataavāta.

Gulma A. L.

Aruṇatā (Brick-red colour)

Galagaṇḍa V.

Aruṇatwak (Brick-red coloured skin).

Vātāpasmāra.

Aruṇatwa (Brick-red colour).

Śwayathu.

Asahatā (Irritability).

Vātarakta P. R.

Asamjñata (Lowerd consciousness).

Jwaramōkṣaṇa.

Āsanē sowkhyam (Relief on sitting).

Tamakaśwāsa.

Asitatwa (Dark-colour of skin).

Vātajaśwayathu.

Aśmari (Urinary calculus).

Features :

Bhallātakāsthinibha,

Aśmari. P. and Rakta-Aśmari.

Pita-Aśmari P.

Asita-Aśmari P.

Mahati-Aśmari K.

Ślakṣṇa-Aśmari K.

Madhu-varṇa Aśmari K.

Syāvārūṇa (Smoke-red) Vātāśmari.

Asrasrāva-karnē (Bleeding through ear).

Karna vidradhi,

Asrāva (Absence of exudation).

Pittaja visphota.

Asṛgdara (Uterine haemorrhage).

Features

Sapiccha-Asṛgdara Kaphaja

Pāndu-Asṛgdara. K.

Pulāka tōya-pratima K. Asṛgdara

Nilarakta—P.

Pittaja

Asita P.

”

Bhṛśavēgi P.

”

Rūkṣa.

Vataja

Aruṇa V.

”

Phēnila V.

”

Alpālpa V.

”

Piṣitodakābha.

Kṣaudra varṇa S.

(sannipāta).

Sarpirvarṇam.

”

Majjā prakāśa.

”

Kuṇapa.

”

Asṛk chardi (Vomitting of blood).

Mūṣika viṣa. A. L.

Rakapitta U:

Rajayakshma

Asṛgrūpa darśana (Objects appear red).

Pittāpasmāra.

Asṛg-sam-srāva (Bloody discharge).

Salyagata (Nādivraṇa).

Asṛkṣhtivana (Spitting blood).

Paridara danta rōga.

Asṛusrāva (Lacrimation).

Nētrāmadoṣa.

Asthāne (Hāsya) (Laughing out of place.)

Smita (Smiling.)

Nṛtya (Dancing.)

Gīta.

Gāna

} Singing.

} Unmada

Rōdana. (Weeping)

Vāk (Speech).

Aṣṭhilābha sopha (Swelling at the pelvic or anal region).

Aṣṭhila

- Asthilāvāt granthi (Hard tumour)
Pratyasthīlā.
- Asthīlā vastimukhe (Obstruction to bladder by a tumour.)
Vastyasthīlā.
- Āsrūyuta nētra (Watery eye).
Āsōthaja-nētrapāka.
- Asthibhaṅga (Brittleness of bones).
Vātakōpa.
- Asthībhēda (Breaking pains in the bones)
Asthimajjāgata vāta.
Vātaja-masūrika.
- Asthichallikā (Sequestrum).
Kāṇḍa bhagnam.
- Asthīparvabhēda (Pain in the bony joints).
Asthimajjāgata jwaram.
- Asthīruk (Pain in the bones)
Jwara S.
- Asthīśūla (Pain in the bones)
Kṣipta-sandhi-bhaṅga.
- Asthīśoṣam (Emaciation bones)
Ābhyantara phiraṅgam
- Asthivakṛata (Curvatures in bones).
Phiraṅgōpadrava.
- Asthīviṣamatwa (Irregular fractures)
Kṣipta sandhi bhagna.
- Asthnām bhēda.
Asthigata jwara.
- Āśupāka (Quick suppuration).
(Uṣṭragrīva) Ustrasīrodharam (Bhagandaram).
- Āśyam (Condition of mouth).
„ Katu (Pungent) Arōcakam P.
„ Amla (Sour) Arōcakam P.
„ Uṣṇa (Hot) Arōcakam P.
„ Lavaṇa (Saltish) Arōcakam P.
„ Mādhurya (Sweetish) Arōcakam K. and Chardi.K.
„ Paichilya (Sticky) Arōcakam K. and Chardi K.
„ Śaitya (Cold) Arōcakam K. and Chardi K.

- „ Naikarasata (Varying tastes) (Arōcakam of sōka, bhaya
Atilōbha, Krōdha, Ahr̥dya. Asuchi, Gandhaja and
Sannipāta.)
- „ Śōṣa (Dryness) Chardi V. P. and Grahaṇi.
- „ Pāka (Inflammation) Jwara P.
- „ Vairasya (Distaste) Āma jwara, Kāmaja jwaram,
Grahaṇi.
- „ Arōcaka, (P. R.) Tr̥ṣṇā V.
- „ Upadēha (Coating) Grahaṇi K., Kaphaja kāsam.
- „ Sr̥āva (Salivation) Kr̥mi kaphaja.
- „ Vidgandha (Foetid smell) Kr̥mi purūṣaja.
- „ Uddhvamsa (Discomfort) Tamakaśwāsa.

Āsyadourgandhya (Halitosis—Foetid Mouth).

Twaksāra niryāsa viṣa.

Dūsivisa.

Jwaramoksaṇalakshanam

Āsyamādhuryam (Sweet taste in the mouth).

Galagaṇḍa K.

Hṛdrōga K. Amajwara

Chardi K.

Āsyapāka (Stomatitis).

Grahaṇi K.

Āsyaraktasr̥āva (Bleeding through mouth).

Kōshtasadyōvraṇam.

Āsyavairasyam (Distaste).

Sāma-Vāyu, Kaphajwaram.

Āmavāta.

Galagaṇḍa V.

Aswapna (Insomnia).

Vātarakta A.L.

Aswēda (Lack of perspiration).

Kaphāvṛtudana vāyu.

Vātarakta P. R.

Antargata jwara.

Atidagdhāṅgata (Intense burning sensation).

Pāṇḍu A.L.

Atidraṇam (Running about *Hither and Thither*).

Unmādam P.

Atigaurava (See gauravam).

Pāṇḍu K.

Atikharasparśa (Roughness of skin.)

Kuṣṭha P. R.

Atikṣāmatā (Extreme weakness.)

Bālagraha.

Atilolatā (Excessive desires.)

Pisācajuṣṭōnmāda.

Atinidrā (Excessive sleep).

Unmāda K.

Prathama mada.

Atirodana (Boisterous cry).

Skandāpasmāra.

Andhapūtanāgrasta.

Atiruk (Excessive pain).

Vātarakta V.

Raktādhikya.

Āsmari A. L.

Atisāndrāsr̥ksrāva (Oozing of highly viscous blood).

Rājimanta viṣa.

Atisāra (Diarrhoea).

Jwara P.

Viṣa jwara.

Asthigata jwara.

Viṣūcikā.

Ajīṛṇa.

Kṛmi.

Puriṣaja kṛmi.

Kṛmija pāṇḍu.

Udara A. L.

Agnivisarpa.

Sūtikārōga.

Jaṅgamaviṣa.

Kālāntaraviṣa.

Yakṣma (One of the 11 Signs.)

Śokātisāra.

Klaibyam.

Pāṇḍu A. L.

Raktapitta A. L.

Yakṣma A. L.

Madātyaya P.

Arśas A. L.

Vranōpadrava.

Gulma A. L.

Pittōdara.

Granthivisarpa.

Pūtanāgrasta.

Andhapūtanāgrasta.

Āmātisāra.

Lūthāviṣa.

-

Grahani V.

Raktārśas.

Muhur muhur grahaṇi, Atisāra P
Saruk Atisāra V.
Sasābda V.

Atislakṣnasparśa (Smoothness of skin).

Kuṣṭha P. R.

Atisīta (Excessive coldness)

Pānahata.

Atisōṣa (Excessive emaciation).

Phiraṅgōpadrava.

Yakshma

Śoṣa

Vatharoga

Viśuci

Atisūla (Excessive pain).

Vṛścika viṣa A. L.

Ativyadhā (Severe pain).

Ūrustambha.

Ātōpa (Tympanitis).

Pakwāsāyastha vāta.

Ādhmāna.

Varcō-nigrahōdāvarta.

Annaśūla.

Purisanigrahōdāvarta.

Pariṇāmasūla.

Plihōdāra.

Gulma P. R.

Sandhigata vāta.

Vidradhi V.

Atyarbuda (Tumours, multiple and large sized.)

Arbuda A. L.

Avadhāmyatā (Quick respiration).

Tamakaśwāsa.

Avaghattana (Gritty pains).

Pacyamānavraṇaśōpha.

Avēdana (Absence of pain).

Kaphavisphōta.

Āvinapranāṣa (Absence of labour pains).

Mūdhagarbha.

Āvilamutra (Turbid urine)

Pramēha S. L.

Avipāka (Indigestion.)

Kṛmi K.

Amla pitta.

Pāṇḍu P. R.

Prameha K.

Chardi S.

Āmajwara.

Āma sūla.	Viśarpa.
Atisāra P. R.	Kāmala:
Raktapitta A.L.	

Avit-atisara (Diarrohea without faecal matter.)

Atisāra śōkaja.

Avitatha bhāṣana (Speaks truth).

Unmāda devajuṣṭa.

Avyakta buddhi (Indiscretion).

Dwitiyamada.

Avyaktaceṣṭa (Indistinct action).

Dwitiyamada.

Avyaktarūpadarśana (Indistinct sight).

Prathamapatalāsrita doṣa.

(dṛṣṭirōga.)

Āyāsa (Fatigue).

Vātakōpa.

Viśarpa.

Āsmari.

Ayathōpacaya (Disproportionate growth).

Medōrōga.

Ayathōtsāha (Lowered activity).

Mēdōrōga.

Baddha mūtrata (Obstruction to urine).

Vidrādhi A. L.

Antarvidradhi.

Baddhavarca (Constipation).

Mahāśwāsa. Krūrakoṣṭha Vataroga

Baddhavit (Constipation).

Pāṇdu A. L.

Bādhīrya (Deafness).

Pratīśyāya, upadrava

Bahuklēda (Copious discharge).

Upadamsa P.

Bahumūtrata (Polyurea).

Āmavata, Āmajwara, Pramēha.

Bahu truṭana.

Snāyuka.

Bahumēha (Polyurea):

Rājayakṣmā A.L.

Bāhumūlavakrata (Deformity of shoulder joint).

Khallee:

Bahupitaka (Numerous eruptions).

Pāma.

Bahupralāpa (Too talkative).

Madātyaya V.

Bahuruja (Intense pain).

Sannipāta bhagandara.

Bāhya daham (Burninig sensation over the skin.)

Trṣṇa nirōdaja dāha.

Bahvaśi (Eat too much).

Mukhamandalikāgrasta.

Pisācajuṣṭa.

Balahinata (Weakness).

Urakṣata.

Udara A. L.

Kāsa.

Chidrodara.

Bhaṅgam (Friability).

Vātarōga A. L.

Bahudhā paśyati (Unsteady looks).

Prathama patala, dṛistiroga.

Balakṣaya (Loss of strength).

Halimaka.

Grahaṇi P. R.

Sandhigatavata S. L.

Kāmala A. L.

Asthimajjā-gata vata.

Sūtikārōga.

Balanāśa (Debility).

Pāṇdu mṛjja.

Unmāda, viṣaja.

Bhaktadweṣa (Anorexia).

Yakṣma.

Bhaktākāṅkṣā (Craving for food).

Pakwa vraṇa śōtha.

Bhāṣanam kṛichrāt (Difficulty in speaking).

Tamakaśwāsa.

- Bāṣpa samucraya (Watering eye).
 Pittābhipanna nayana.
 Antarāyāma.
- Bhayacakitata (Fear).
 Śakunipidita.
- Bhēda (Breaking pain.)
 Śūla V. Visarpa V.
 Upadamśa. Paeyamāna vranasōtha.
 Vātakopa.
- Bhēkābhata (Frog-skin colour).
 Raktārśas.
 Kāmala.
- Bhedana (Pain). Tuni.
 at Guda and Upastha ,,
- Bhinna kāmśya pātra hataswara (Bell-metal sound).
 Rājayakṣmā A.L.
- Bhinnamala (Diarrhoea).
 Pittaduṣṭa stanyapāna rōga.
- Bhinaswara (Coarse voice).
 Swarabhaṅga.
- Bhinna varcas (Loose motions).
 Revatigraba bālaroga.
- Bhinattiva vedana (Breaking pain).
 Vṛchika viṣa.
- Bhinnavit (Loose bowels).
 Dūśiviṣa.
 Bālarōga.
- Bhinnavarṇa (Varied complexion).
 Dūśiviṣa.
- Bhōjanāpatutā (Dislike for food).
 Sōmarōga.
- Bhojyāvarodhana (Dysphagia).
 Kāśa P. R.
- Bhrama (Giddiness).
 Chardi P. Rasasēṣājirṇa.

Madātyaya P. & A.L.	Visūcikā.
Jwara P. & S.	Ajirṇa V.
Vātārsās.	Kṛmi.
Vidhagdajirna.	Vātapittajwara.
Vātapāṇdu.	Masūrikā P.R.
Halimaka.	Śukramasūrikā.
Sadyōvraṇa A.L.	Sadyōvraṇa S.L.
Asṛgdara S.L.	Duṣiṇiṣa.
Vātarakta A.L.	Pittāvṛta udana vata.
Kardamavisarpa.	Āmavāta.
Agnivisarpa.	Pittasūla:
Amlapitta.	Hṛdrōga.
Pānahata.	Pittjaśwayathu.
Pārigarbhika (Bālarōga.)	

Bhr̥s̥ārti (Severe discomfort and suffering).

Tamakaśwāsa.

Uccitiṅgaviṣa.

Bhr̥ruja

Vātaviparyaya.

Anyatovāta.

Bhr̥vēdanā (Pains in the eye brows).

Ardhāvabhēda.

Bhr̥vikṣēpana (Frequent movements of the eye brow).

Sāmāgrahaḥṣṭa.

Bhr̥śōṣṇa (Excessive heat in the parts).

Vātarakta P.

Bhr̥śōtha (Puffness of eye brows).

Pāṇdu (Krimiḥ).

Br̥yāt (Hoarse voice)

(Galena)—Svarabhēda P.

(Swalpa)—Svarabhēda K.

Bhuktastambha (Food stagnant in stomach).

Raktagatavāta.

Bhuktē swāस्थ्यam (Relief from pain on eating).

Grahaṇi S. L. and Parinana sūla

Calanē aśaktyūru (Inability to move the thighs).

Ūrustambha.

Chardi (Vomiting).

Pittāvṛta prāṇavāyu.

Antarāyāma.

Pariṇāmaśūla K.

Gulma A. L.

Pramēha K.

Śwayathu A. L.

Aruna (Red) Vāta chardi.

Mahā vēga (With great force) Vata chardi.

Alpa (Little) Vāta chardi.

Saphena (Frothy) Vāta chardi.

Vicchinna (Intermittant) Vāta chardi.

Kṛṣṇa (Dark) Vāta chardi, Amlapitta P.

Tanu (Thin) Vāta chardi.

Kṛchra (With difficulty) Vāta chardi.

Kaṣāya (Astringent taste) Vāta chardi.

Pitta (Yellow coloured) Pitta chardi, Amlapitta P.

Usṇa (Hot) Pitta and Sannipāta chardi.

Rakta (Red) Pitta chardi.

Tikta (Bitter) Pitta chardi.

Snigdha (Oily) Kaphaja chardi.

Ghana (Thick) Kaphaja chardi

Swādu (Sweet) Kaphaja chardi

Visuddha (Clear) chardi S.

Lavaṇa (saltish) chardi.

Amla (Sour) Sannipāta chardi.

Nila (Darkish) Sannipāta chardi, Amlapitta P.

Sāndra (Thick) Sannipāta chardi.

Vitsamagandhavarna, chardi A. L.

Mūtrasamagandhavarna, chardi A. L.

Sarakta chardi A. L., Kāmala A. L.

Sapūya chardi A. L.

Sacandrikā chardi, A.L.

Śakṛt (Faecal matter) Chardi A. L.

Dhūma (Pittaja)

Amlapitta (Pittādhikya.)

Āraktam (Red Colored)—Pittādhikya.

Raktābha (Blood like)—Pittādhikya.

Ativa Aruna—Pittādhikya.

Māmsōdakābha—Amlapitta Sleşmanubandha.

Atipicchīla.—Kaphaja	Asthigatajwara.
Accha.—Vataja	Kaphapramēha.
Vividha rasam (of different taste)—Vāta.	Pittayōni.
Mūṣikaviṣam.	Kaphavisphota.
Atisara A. L.	Rasagatajwara.
Grahaṇi K.	Raktagatajwara.
Kaphārṣas.	Andhapūtanāgrasta.
Arṣas A. L.	Agniviśarpa.
Kṛmikōṣṭha K.	Antarvidradhi A. L.
Pāṇdu A. L.	Kālāntaraviṣa.
Kumbhakāmala A. L.	Nigamagrahagrasta.
Unmāda K.	Klaibya K.
Yakṣma.	Udara.
Āmāṣaya Sadyōvrāṇa:	Maṇḍūkaviṣa.
Raktapitta A. L.	
Madātyaya K.	

Chardi (Kaphaviṣuddha) (Pure phlegm—Vomitting of): This is found in: Kapha chardi.

Carmadāha (Burning sensation in the skin) This symptom is found in: Amlapitta.

Carma parivartana (Shrinking of scrotal skin).
Udara, S.

Carma vidiraṇa (Falling of scales of skin).
Avopataka,

Chalatwa (Strothas) Mobility of the blood vessels).
Śyāva—Mōha Upadrava.
Arunā—Mōha V.

Chēdana (Cutting pain).
Pacyamāna vranāṣōtham.

Cibuka Vēdanā (Mandibular pain).
Arditam.

Cimi cimāyanam (Feeling of insect biting).
Vātarakta.

Cirapākam (Slow suppuration).
Kaphavisphotam.

Ciratpakam (Slow digestion).

Gulma P. R.

Cirādvṛdhi of galaganda. (Slow growth of tumours)

Vataja galaganda.

Kaphaja galaganda.

Cittavibhrama (Unsteady mind)

Kama jwara.

Cōṣam (Feeling of excessive heat).

Pittasūla.

Hridroga P.

Arochaka.

Pachyamana vranasopha.

Chitra darśana.

Sannipataja Timira.

Citragadṛṣṭi (Multicoloured vision).

Tridōṣaja Linganaṣa.

Dadhinibhamala (Curd-like fæces).

Atisara A. L.

Dāha (Burning sensation).

Pitta Pramēha.

Pittōdara.

Pittaswayathu.

Prana vayu pittavṛta.

Udana vayu pittavṛta.

Samana vaju pittavṛta.

Aṣmari P.

Pittaja vidradhi.

Sadyōvrana (Kōṣthagata).

Pittaja nādivraṇa.

Kṣayakāsa.

Swarabhēda P.

Arōcaka P.

Trṣṇā P.

Jwara (Raktagatha).

Kāmalā.

Kāmala A.L.

Halimaka.

Raktapitta.

Apana vayu pittavṛta.

Vyana vayu pittavṛta.

Ūrustambha A.L.

Prana vayu kaphavṛta.

Āmavatha.

Gulma A.L.

Kuṣṭha P.R.

Kuṣṭha A.L.

Kardamavisarpa.

Karūṇī (Yoniroga).

Switra A.L.

Pittavisphōta.

Viṣadigdihāhata:

Lūtāvisa.

Sthagikaviṣa.

Alarkaviṣa.

Jwaramōkṣaṇa.

Udāvarta.

Vātapittasūla.

Yakṣma.	Uṣṇavāta.
Jwara P.	Vidagdhājirṇa.
Pravāhikā P.	Mahāswāsa.
Hṛdrōga P.	Hāridrāmēha.
Udara	Atisāra A.L.
Śōṇitārbuda.	Dipta.
Viśajasōṭha.	Pittaārsās.
Pānavibhrama.	Kaphapittavisphota.
Phalaviṣa.	
Masūrika-upadrava.	
Rēvatigrāha.	
Ṣukrastha masūrikā.	
Vātapitta jwara.	
Dāha in guda,—Amlapitta.	
Dāha in nētra—abhiṣyandi.	
Dāha in pāda—pāda dāha.	
Dāha in mēdhra—Uṣṇavāta.	

Dāha in vasti (Burning sensation in bladder)

Chinnaśwāsa.

Uṣṇavāta.

Dainya (A state of prostration)

Jwara (Rasagata).

Dalitoṣṭha (Fissured lip).

Vātajōṣṭharoga

Damśa-kṛṣna (Black colour at the bite).

Dūṣiṣahata

Damśa-kotha (Sloughing of the bitten spot).

Lūtāvisa.

Damśa-śōṭha (Oedema around the bite).

Dūṣiṣahata.

Damśa agniriva dāha (Burning sensation at the bite).

Vṛṣcikaviṣa.

Damśāvasādana (Depression over the bite).

Kanabha datṣa.

Damśe bhṛṣa pāka (Suppurating bite).

Dūṣiṣahata.

Dantamāmsapāka (Gingivitis).

Danṭhāvestaroga.

Dantamāmsa-raktasrāva (Bleeding gums).

Dantavēsta roga.

Dantamāmasaruk (Painful gums).¹

Dantha vidradhi.

Danthaśoṭha (Swollen gums).

Dantamāmsa vidradhi.

Dantamamsavēdanā (Dull gnawing pain).

Danta vidradhi

Dantamūlaruk (Deeryamana) (Splitting pain in the roots of the teeth).

Dantamūlaruja (Pain at the root of the teeth.)

Dantasausira.

Dantamula swayathu sirāṇām (Engorged veins at the root of teeth).

Dalana, danta roga.

Dantamūla śwayathu (Thickened gums).

Dantasauṣira.

Dantamūla śwayathu (Lālāsṛāvi) (Swollen gums with salivations).

Siryamana (sloughing) sauṣira

Adhmāna (swelling) upakusa

Samrambha (Inflammation) dantavaidarbhiḱā

Dantamūlaśwayathu rujāvat (Painful swelling at the root of teeth)

Sausira.

Dantamūla tivravēdanā (Severe pain in the gums).

Khalivardhana.

Danta nilatā (Bluish teeth).

Śyāvadanta.

Dantapūyasrāva (Pus from the gums and teeth).

Dantavēsta.

Danta śarkarā (Tartar in teeth).

Kapālikā.

Dantasṛāvi (Discharge from the gums).

Kṛmi danta.

Danta śyāvata (Darkish teeth).

Śyāva danta.

Dantavēdana (Toothache).

Dantāmarṣa

Sthāvaravisa.

Ardita

Dhūmayana-nāsāyam (Smoky sensation in the nose)

Dipta (Nasaroga)

Dhūmāyana (Smoky feeling)

Hṛdrōga P.

Pittōdara.

Dhyāna (Gloomy).

Ūrustambha.

Apasmāra.

Divāpaśyati (Clear vision during day-time only).

Nakulāndhya.

Dūrastam na paśyati (Short sight) (Not able to see the objects at a distance):

Uparistita dōṣa.

Hṛswadṛṣi.

Daurbalya (Weakness).

Prāṇavāyu kaphavṛtha.

Gulma A.L.

Asṛgdara A.L. (Atipravṛtta)

Jarāsambhava klaibya.

Udara S. L.

Sōmarōga.

Āmavāta P. R.

Śwyathu A.L.

Klaibya.

Kṣayakāsa:

Grahaṇi K.

Saṅgraha grahaṇi.

Kāmalā.

Raktapitta A.L.

Aśmari A.L.

Kṛmi S.L.

Sōmarōga.

Daugandhya (Foul smell).

Jwara-mēdōgata.

Mēdōrōga:

Dṛṣṭi arunarāga (Circumcorneal congestion).

Sannipātha Linganasa.

Dṛṣṭi āvilamandala. (Hazy vision)

Pittaja liṅganāśa.

Dr̥ṣṭi arunamaṇḍala (Redness of vision).

Parimlāyi timira.

Vātaja liṅganāśa.

Dr̥ṣṭi bahula (Multiple vision):

Kaphaja liṅganāśa.

Dr̥ṣṭi cancala (Unsteady eye balls) (Nystagmus).

Vātalinganāśa.

Dr̥ṣṭigōcaravibhrama (Disturbed vision).

Dwitiyapatalagata doṣa (Dr̥ṣṭi roga).

Dr̥ṣṭi hāni (Loss of vision).

Nimitta liṅganāśa.

Dr̥ṣṭi hīnatā (Faded vision)

Abighātaja liṅganāśa

Dr̥ṣṭi kāmsyābha (Bronzy vision)

Pittaja liṅganāśa

Dr̥ṣṭi kārsya (Sunken look)

Kṣududāvarta

Dr̥ṣṭisandhi niruja granthi (Painless bleb at the margin of pupil)

Upanāha

Dr̥ṣṭimandala ṣaṅkōca ātapē (Contraction of the pupil in sunlight)

Raktaja liṅganāśa

Dr̥ṣṭimlana (Dull vision)

Pittajaliṅganāśa

Dr̥ṣṭi nakuladr̥ṣṭiwat dyōtatē (Akin to mangoose' eye).

Nakulāndhya

Dr̥ṣṭinila (Bluish vision)

Pitta liṅganāśa

Dr̥ṣṭi nilamandala (Bluishness of the lens)

Parimlāyi timira

Dr̥ṣṭi paruṣa (Roughness—the eye)

Vātajaliṅganāśa

Dr̥ṣṭi pītābha (Yellow pupil)

Pittaja liṅganāśa.

Dr̥ṣṭi-pravāla-padma patrābha (Eye lotus-red)

Raktaja liṅganāśa

- Drṣṭi rujāvagādha (Severe pain in the eye)
Gambhārike
- Drṣṭi ruk (Pain in the eye on looking)
Śōnita linganāśa
- Drṣṭi sāda (Fading vision)
Abhighataja liṅganāśa
Abhiṣyanda
- Drṣṭi sandhi mahat granthi (A large tumour in the eye)
Upanāha
- Drṣṭi-snigdha (Glossiness of the eye ball)
Kaphaja liṅganāśa
- Drṣṭi saṅkuçita (Contracted pupil)
Gambhārika
- Drṣṭi sita (Pale-white colour of the pupil)
Kaphaja liṅganāśa
- Drṣṭistambha (Fixity of eye ball)
Apatānaka
- Drṣṭi-vaidūrya varṇa (Pupil like the colour of vaidūrya)
Añimitara linganaśa
- Drṣṭivedana (Pain in the eye)
Sonitha linganāśa
- Drṣṭi vicitra (Multicoloured vision)
Sannipātaja liṅganāśa
- Drṣṭidravatā (Unsteady vision)
Abhighataja liṅganāśa
- Drṣṭi-vimala (Clear pupil)
Animitta liṅganāśa
- Drṣṭi-vairūpya (Pupil irregular)
Gambhārika
- Drṣṭivihvalana (Blurred vision)
Dwithiyapatalagathaadōṣa
- Drṣṭi vispaṣṭamiva bhāti (Pupil appears clear)
Animitta linganāśa
- Drutagati (Quick movements)
Kṣatakāśa

- Durbalagni (Weak digestion)
Asrigdhara A.L.
Udara P.R.
- Durgandha (Foul smelling body)
Pisāca juṣṭa.
- Durgandha-uchwasa (Foetid breath)
Raktaja pratisyāya
- Durgandha vadana (Foetid oris)
Raktajapratisyāya
- Duṣṭōdgāra (Foul eructation)
Kaphaja kāsa K.
- Dviya guru deva dōṣa vakta (Pointing out the errors of the elders)
Unmada (Rakṣasagrahonmada)
- Dwidhā paśyati (Diplopia)
Timira
- Dhwajam valayikurutē (Incomplete erection of penis)
Dhwaja bhanga
- Dhwajahāta (Loss of sexual vigour)
Klaibya
- Ēkanētrasrāva (Lachrimation in one eye)
Skandagrahajusta
- Ekāṅgarōga (Paralysis of individual part or hemiplegia)
Snāyugatānila
- Ēkadēsatiruk (Pain intense)
Kardama visarpa
- Gadgadavāk (Shivering voice)
Dūsiviṣa
- Gādhavitkata (Constipation)
Vātajwara
Vatharoga
Raktārsās
Pāṇdu A.L.
- Gādhōchvāsa (Deep breath sighing)
Mōha R.
Raktajamūrchā
- Galāntardāha (Burning sensation inside the throat)
Vidāri P.

Galāntahpūtivśirṇa mām̄sa (Sloughing growth in the throat)
Vidāri P.

Galāntas sōtha (Swelling inside the throat)
Vidāri P.

Galāntas sōtha-sarvasara (Swelling) spreading all through the
throat)
Vidāri V.

Galāntas sotha-kandūytha (Itching and swelling in the throat)
Vidāri K.

Galāntastōda (Pricking pain in the throat)
Vidāri P.

Galē anēka ruk (Diffuse pain in the throat)
Śataghni

Galaganda (Enlarged glands in the neck) varieties
Todānvita (Painful) galaganda V.
Kṛṣṇa sirānaddha galaganda V.
Syāva (Dark coloured) galaganda V.
Parusa (Rough) galaganda V.
Cīravṛddhi (slow growth) galaganda V. K.
Apāki galaganda V.

Sthira (hard) } Galaganda K. and Medōja
Guru (big) }

Ugrakaṇḍu (Very itchy) } Galaganda K.
Śīta (cold) }

Mahān—kaphaja gālaganda

Mandaruja—galaganda K. (Dull pain)

Snigdha—(greasy) Mēdōjagalaganda

Galaganda (enlarged glands in the neck)
Aniṣṭagandha—mēdōjagalaganda (fowl smell)
Kandūyuta—mēdōjagala ganda (itchy)
Alpamūla (Superficial) mēdōja galaganda
Karkandhukapramāna in manyā-apaci-(small beed-like)
Kolapramāna—(nut-like) gandamāla
Amalaka pramāna in kakṣa and vankṣana (big nut-like)
Apaci

Galagraha (rigidity in throat)
Sthavara viṣa

Galagranthi (Tumour throat)

Kanṭhasalūka

Galagranthi khara (Hard tumour in gullet)

Kanṭha sambooka

Galagranthi kōlāsthinibha (Tumour gullet)

Kanṭhasālūka

Galagranthi—apakva (Non-Suppurating tumour)

Ekavṛnda

Galagranthi—athiruk (Painful tumour, throat)

Galāyu

Galagranthi—amalakapramāṇa (Tumour throat)

Galārgha

Galagranthi sthira (Hard and immovable tumour in throat)

Galāyu

Galajjalaghatidhwani (Gurgling sounds)

Ghatlyantha grahani

Galanirodha (Dysphagia)

Śankhaka

Galapīṣitaprārōha (Muscular growth in the throat)

Śatāghni

Galaruja (Pain in the throat)

Galavidradhi

Galasōtha (Swelling in the throat)

Śathāghni

Galasōtha annagati-rōdha (Swelling of the gullet, obstructing the passage of food)

Valaya

Balāsa

Galasōtha-pūtivīśirnamāmsā (Suppurating and sloughy swelling in the throat)

Vidāri

Galasōtha-sakandu (Itchy swelling of the throat)

Vṛnda

Ekavṛnda

Galasoṣa (Dryness of throat)

Vāthagalaganda

Gulma V.

- Galasōtha-guru (Heavy swelling in the gullet.)
 Ekavṛnda
 Vṛnda
- Galasōtha-mahān (Huge swelling in the throat)
 Galavidradhi
- Galasōtha-sadāha (Swelling of the throat with burning sensation)
 Ekavṛnda
- Galasthambha (Dryness and stiffness in throat)
 Gulma V.
 Galaganda V.
- Galōparodha ankuram (Growths in the throat)
 Kanṭarohini
- Gambhīra darśana (Majestic look)
 Yakṣagrahonmāda
- Ganda-anthasōtha (Internal swelling of the throat)
 Vidari P.
 Vidari V.
- Ganda-anthasōtha—avedana (Painless swelling inside the throat)
 Vidari K.
- Gandapārswakampa (Tremors of sides of the neck, the neck and sides of the cheek)
 Anantavāta
 Bāhyakṛmi
- Gandasōtha (Swelling of cheek)
 Āmājirṇa
 Pāṇdu (Kṛmija)
- Gandhājñatā (Anosmia)
 Duṣṭapratīśyāya
 Pinasa
- Garbhāspandana (Absence of quickening)
 Mūdhagaṛbha
 Mrta garbha
- Garbhanāśa (Abortion or miscarriage)
 Vātakōpa
- Gatōśma (Cold and clammy skin)
 Atisāra A. L.
- Gātra bhañjana (Pain all over the body)
 Masūrikā P. R.
 Sarvāṅga vāta

- Gātrāvasāda (Bodily weakness)
Atisāra P. R.
Pāndu P. R.
Kaphaja gulma
- Gātrasphurana (Twitching movements in the body.)
Sarvāṅgavāta
- Gātrabhramaṇa (Reeling sensation)
Bhrama
- Gātradaurgandhya (Foetid smell in the body.)
Sadyōvraṇa-kōṣṭagata
- Gātraharṣa (Horripulation)
Samānavata kaphāvṛta
- Gātramardana (see angamarda)
Galaganda A. L.
- Gātranamana-dhanurvāt (Bending of the body like a bow)
Apatānaka
Bahyāyāma
- Gātrapathana (Falling of organs)
Chinna vana
- Gātrapralepa (A pasty feeling over the body)
Anantavāta
- Gātrasūla (Bodily pain)
Kṣayakāsa
Masurika-mamsāstha
- Gātra śoṣana (Emaciation)
Jwara-kāmaja
- Gātraspandana (Involuntary movements)
Vātakōpa
- Gātrasrāva (Excessive sweating)
Śkandhagrahapidita
- Gātrastambha (Rigidity of the body)
Dandāpatānaka
Jwara
Vātabalāsaka
- Gātrasuptata (Benumbed feeling over the body)
Vātakōpa
Anantavāta

Gātratōda (Pricking pain in the body.)

Pāna vibhrama

Gātraviksēpa (Stretching movements of the limbs)

Mōha (madya)

Unmada V.

Apatānaka

Vyanavata-pittāvṛta

Gaurava (Heaviness of body)

Yakṣma A. L.

Kāsa K.

Chardi K.

Tandrā

Madātyaya K.

Pakwāśaya-sadyovraṇa

Vātakopa

Vātarakta K.

Āmāvata

Āmaśūla

Kaphagulma

Kaphodara

Swayathu

Kapha swayathu

Amlapitta

Kapha maśūrika

Udara P. R.

Kuṣṭha K.

Plihodara

Ḡḍhrasi

Gaura darśana (Reddish appearance of objects)

Vāta timira

Gāyati (Sings)

Unmāda

Gita priyatā (Fond of music)

Bhutōnmāda

Ghana stanya (Thick and heavy breast-milk)

Kaphaduṣṭastanya

Ghora-ruja (Intense pain)

Asthi vidda

Ghrāṇōpahatatwa (Loss of sensation of smell)

Vṛścikaviṣa

Ghrāṇa śōsa (Dryness in the nose)

Nāsapariśōṣaka

Ghrāṇa śōtha (Swelling of the nose)

Nāsapariśōṣaka

Ghrāṇa srotaśśōsa (Dryness of the nostrils)

Nāsapariśōṣaka

Ghurghuraka (Loud sounds in the throat and chest.)

Tamakaśwāsa

Ghūrṇata (Restlessness)

Masūrika—Upadrava

Glāni (Fatigue)

Yakṣma

Ajrna

Māmsa kṣaya

Murchā P. R.

Medogata jwara

Marmavidhā

Grāhaṇīdōsa (Impaired digestion with loose motions)

Garaviṣa

Grāmyadharmē natṛpti (Craving for more of sexual indulgence)

Atyānanda

Granthi (Tumours)

Āyamana (stretched out)—vata granthi

Vṛschyana (cutting pain)—vatagranthi, pittagranthi

Tōda (painful)—vata granthi

Kṣipyati (falling)—vatagranthi

Mathanya (churning pain)—vatagranthi

Bheda (breaking pain)—vatagranthi

Achcha asra srava (thin bloody discharge)—pittagranthi

Dāha (burning sensation)—pittagranthi

Dhūpyati (smoky feeling)—pittagranthi

Prajvalatīva (feeling of heat)—pittagranthi

Rakta (red) „

Pita (yellow) „

Usna raktasrāva (Discharge of hot blood)—raktha granthi

Śita (cold)

Avivarnata

Atikandu

Vṛtta (round)

Grathita (indurated)

} kapha granthi

Sarpinibhasrāva (exudation like ghee)—medogranthi

Chala (metastatic)—granthi A. L.

Saruja (painful)—granthi A. L.

Sirāja (on blood vessels and nerves)—granthi A. L.

Pāṣānavat (hard as stone)—kaphagranthi

Cirābhivṛddhi (slowly growing)—kaphagranthi

Suklaghanasrāva (thick whitish discharge)—kaphagranthi

Snigdha (greasy)—medogranthi

Mahān (big)—medogranthi

Kandūyuta (itchy)—medogranthi

Aruja (painless)—medogranthi

Piṇyakapratimasrāva—mēdōgranthi

Granthi-anu (Small nodular swellings or glandular nodules)

Granthivisarpa

Granthi apāki (Non suppurating glands)

Nāgana

Granthi aruja (Painless cysts or glands)

Nāgana

Granthi avilambitha (Sessile glands or tumours)

Arbuda

Granthi bhēda (Breaking of the pustules)

Granthi visarpa

Granthi chēda (Bursting of glandular swellings)

Agnivisarpa

Granthi dirgha (Linear glands)

Granthi visarpa

Granthi kaṭina (Hard glandular swelling)

Nāgana

Granthi-kolavath utsāna (Tumour, small and hard)

Kadara

Grandhou kṛmi sancārana (Maggots appear in the cyst)

Kṛmigranthi

Granthi-mamsamēdastha (Fatty & muscular tumours)

Sarkarārbuda

Granthi-mudgasannibha (Tumour of green-gram size)

Ajagallikā

Granthi nīruja (Painless tumour)

Ajagallikā

Granthi rūpa kaṭinya (Hard as tumour)

Parivarthikā V.

Granthi rūpa sakandu (Tumour-like swelling, itchy)

Parivarthikā V.

Granthi rūpa saruja (Painful tumour-like swelling)

Parivarthikā V.

Granthi sarakta (Haemorrhagic tumour)

Granthivisarpa

Arbuda

- Granthi sarpinibha (Glossy shining tumour)
Śarkarārbuda
- Granthi savaṇṇa (Small tumours of the colour of the skin)
Ajagallikā
- Granthi snigdha (Greasy tumour)
Ajagallikā
- Granthi sthūla (Large swelling)
Nāgana
- Granthisrāva athyartha klinna (Exudative tumour)
Sarkarārbuda
- Granthi srāva sarakta (Tumour with haemorrhage)
Sarkarārbuda
- Granthi srāva vasānibha (Tumour with discharge of fatty fluid)
Sarkarārbuda
- Granthi tivravēdana (Tumours with excessive pain).
Granthi visarpa.
- Granthi vartmāntaraṣṭha (Soft swelling inside the eyelids)
Arbuda
- Granthi vartmabhava (Cysts on the eyelids)
Nāgana
- Granthi vartma pakṣmasandhitha (Tumours on margins of the
eyelids)
Kṛmigranthi
- Granthi viṣama (Irregular tumours)
Arbuda
- Grivādurvahatā (Difficulty to keep the neck steady)
Tālukaṇṭaka
- Grivāgraha (Rigidity of the neck)
Tamakaśwāsa
- Grivā-hanu-bandha (Rigidity in mandibular joints and the neck)
Vātakōpa
Ardita
- Grivā ruk (Pain in the neck)
Grahāṇi
- Grivā vēdanā (Pain in the neck)
Ardita
- Gudakandu (Pruritis ani)
Puriṣaja kṛmi

Guda (Rectum)

„	sapiccha	— Slimy	} Raktarsas Kaphārsas
„	staimitya	— Inert	
„	Guru	— Heavy	
„	Snigdha	— Greasy	

Gudanirgamana (Prolapse anus)

Gudabhramsa

Gudapāka (Inflammation of anus)

Atisāra A. L.

Arśas A. L.

Guda śoṭha (Oedema perinium)

Sukranirodhaja Udāvarta,

Guda śūla (Pain in anus)

Raktārsas

Vatārsas

Gulma (Abdominal tumour relating to the digestive tract)

Vatārsas

Vatakōpa

Swasanirodhajandāvarta

Kōṣṭhāsrita vāta

Grahaṇi

Gulpharuk (Pain in the ankle)

Vātakantaka

Gurugātratā (Heaviness of the body)

Sūtīkarōga

Ksiravisa

Guru jihva (Thick tongue)

Kapha oṣṭa

Māmsakopaja-oṣṭa

Gurupitakā (Large eruptions)

Kardamavisarpa

Gurusiras (Heaviness of head)

Pratiśyaya K.

Gurutā (vide gaurava)

Jwara-amaja

Ajīrṇa

Arōcaka K.

Vatarakta

Masūrika K.

- Gurutwa (Heaviness of the body)
 Dūsiṣa
 Vātarakta
 Āmasūla
 Mūtra krichra K.
 Kālantara ṣiṣa
- Hānugraha (Lock-jaw)
 Vranōpadrava
 Ardita
 Anantavāta
- Hanustambha (Lock-jaw)
 Antarāyāma
- Hanusthiratwa (Stiffness of jaw)
 Sarpaviṣa A. L.
 Rajeela ṣiṣa
- Haritavaṛṇa (Greenish colour)
 Madātyaya P.
- Harṣa (Tingling sensation)
 Amlapitta
 Viśarpa-kapha vātaja
 Kaphāvṛta udana vāta
- Hasati (Laughs)
 Unmāda
- Hastaśōtha (Oedema of hands)
 Arśas A. L.
 Garaviṣa
- Hāsyā (Undue laughter)
 Jwara-bhūthābhiṣanga
- Hatabala (Debilitated)
 Pāṇdu A. L.
 Kāmala
 Mrjja pandu
- Hathendriya (Loss of functions of the sense organ)
 Kumbhakāmala A. L.
- Hatanetra (Loss of vision)
 Kuṣṭha
- Hataprābhā (Lustreless)
 Kumbha kāmala A. L.

Hinabala (Weakness)

Raktārśās

Hinōjas (Loss of vigour)

Raktārśās

Hinaswara (Feeble voice)

Sarpaviṣa A. L.

Hinavarṇa (Loss of complexion)

Raktārśās

Sarpaviṣa A. L.

Hinōtsāha (Depressed feeling)

Raktārśās

Hikkā (Hiccough)

Visarpa

Madātyaya, vātaja

Granthivisarpa

Udāvarta

Sthāvaraviṣa

Vātarakta A. L.

Ākhuviṣa

Vasti vidradhi

Pānāhata

Yakṛth vidradhi

Majjāgata jwara

Vranōpadrava

Chardi A. L.

Hinōttharōṣṭa (Drooping upper lip)

Pānāhata

Hṛdayāyāma (Stiffness of the cardiac region)

Hṛdrōga V.

Hṛdaya dīraṇa (Stabbing pain in the heart region)

Hṛdrōga V.

Hṛdaya gaurava (Heaviness of heart)

Vistabdhājirṇa

Āmavata

Hridroga K.

Hridayakṣobha (Weakness of heart)

Jalodāra

Hṛdaya klāma (Weakness of heart)

Hṛdrōga V.

Hṛdaya nirmathana (Fluttering of the heart)

Hṛdrōga V.

Hṛdayōtklēśa (Nausea)

Jwara, rasagathā

- Hṛdaya patana (Cutting pain in the heart)
Hṛdrōga V.
- Hṛdaya pīdana (Precordial discomfort)
Moorecha K. & P. R.
- Hridayaruja (Pain in the heart)
Visūchikā
- Hṛdaya śūnyatā (Feeling of emptiness of heart)
Unmāda
Apasmāra
- Hṛdaya sphōtana (Cutting pain in the heart region)
Hṛdrōga V.
- Hṛdayastambha (Precordial oppression)
Ānāha
Kaphahṛdrōga
- Hṛdayastyāna (Heaviness of the heart)
Chardi K.
- Hṛdayatōda (Pricking pain in the precordium)
Hṛdrōga vātaja.
- Hṛdayavyadhā (Cardiac pain)
Tṛṣṇnōdāvarta
Jwara S.
Jwara, kāmaja
- Hṛdaya-upahata (Weakness of heart)
Visarpa, (upadrava)
- Hṛddāha (Burning sensation in the region of the heart)
Chardi V. Ābhyantara kṛmi
Mōha P. R. Hṛd drava (tachycardia)
Mōha V. Medoja māsūrika
Amlapitta
- Hṛdgraha (Discomfort pain in the precordium)
Āmavāta
Vātaja pramēha, (upadrava)
Arśas V.

- Hṛtkampa (Tachycardia and precordial muscular and twitchings)
 Apasmāra P. R.
- Hṛdroga (Heart disease) .
 Kōṣṭhagatavāta
 Swāsanigrahōdāvarta
 Kṛmi
- Hṛdruk (Precordial pain)
 Gulma V.
- Hṛdiśūla (Acute pain in the precordial region)
 Śūla V. Hridroga, kaphavātaja
 Udāvarta
- Hṛdi tōda (Pricking pain in the precordial region)
 Atisāra P. R.
 Pāna vibhrama
- Hṛdvēga (Tachycardia)
 Jwara, bhūtābhīṣaṅgaja
- Hṛllāsa (Nausea)
 Śūla K. Udāvarta
 Āmasūla Kaphaja gulma
 Parināmasūla Gulma A. L.
 Chardiyudāvarta
- Hṛdrōga, kṛmija
 Murchā K. Pāṇdu K.
 Madātyaya K. Kumbha kāmālā A. L.
 Grahani K. Rasasēsājirṇa
 Kaphārsās Chardi P. R.
 Kṛmi K. Chardi, kṛmija
- Hṛtpida (Pains and discomfort in the the region of the heart)
 Vrscikaviṣa A. L.
- Apatānaka Swāsa P. R.
 Mūtrakṛohra A. L. Arōcaka V.
 Grahani P. R. Chardi V.
 Viṣūcikā Mōha P. R.
 Raktapitta A. L. Mōha V.

Hṛtsūla (Cardiac pain)

Makkalla

Udara P. R.

Amlapitta

Kaphaja masūrikā

Sadyovraṇa (kōṣṭa)

Hṛṣṭa rōma (Horripulation)

Kumbha kāmālā A. L.

Ucitiga viṣa

Atisāra

Hṛtstyāna (Heaviness of the heart)

Kaphajāpasmāra

Indriyāpatutwa (Dull sensory functions.)

Jwara S.

Indriyadaurbalya (Impaired sense-organs)

Kṣavathūdāvarta

Indriya ghanasrāva (Thick exudate from ear, nose etc.)

Kardamavisarpa

Indriyagaurava (Heaviness or inactivity of the sense organs)

Marmaja sadyovraṇa A. L.

Indriyārtheshvasamwṛtti (Inability of the sensory organ to appreciate its object)

Tandrā

Indriya vadha (Destruction of sensory organs)

Srōtrādi-indriyagatavāta

Kṣudra swāsa

Jadatā (Lethargy)

Kaphaja arōcaka

Kapha dusta stanyapāna, bālarōga

Dhwajabhanga

Jaṅghāglāni (Fatigue of legs)

Ūrustambha

Janghāspandana (Throbbing sensation over the thigh)

Gṛdhrasi

Jaṅghā trutana (Shivering of the leg)

Snāyuka

- Jānumadhya ruk (Pain in the knee joints)
Krōstukaśirṣa
- Jādyā (Immobile)
Āmavāta
- Jānu madhya sōtha (Swelling in the knee joints)
Krōstukaśirṣa
- Jaṭrōnnamana (Bloating of the abdomen)
Kostaruja, bālam
- Jaṭaraśōtha (Swelling in the lower abdomen)
Mūdhagarbha
- Jaṭara vṛddhi (Swelling in the abdomen)
Dūsiviṣa
Garaviṣa
- Jatru lunṭhana (Excessive movements of the head and neck)
Vātakōpa
- Jiryati ādhmānam (Flatulence during digestion)
Grahāṇi V.
- Jiryati śūla (Pain during digestion)
Pariṇāmasūla
Snāyuka
- Jihmākṣa (Langerous eyes)
Unmāda, devagrahajuṣṭa
- Jihmā mukha (Lag oris)
Sarpaviṣa A. L.
- Jihwāgra swayathu (Swollen end of the tongue.)
Adhijihwā
Upajihwā
- Jihwā bahula (Flabby tongue)
Kaphaduṣṭa jihwā
- Jihwā-oṣa (Burning sensation in the tongue)
Upajihwā
- Jihwā-dirghakantairupacitā (Prominence of papillary process
over the tongue)
Pitta duṣṭa jihwā
- Jihwā gambhira (Swollen tongue)
Rōhiṇi S.

Jihwā kandū (Itching sensation in the tongue)

Upajihwā

Jihwā māmsānkura (Muscular growths on the tongue)

Rōhini

Jihwānipidana (Biting the tongue.)

Hṛtsūla (Balam)

Jihwā niṣkarṣana (Change in the size of the tongue)

Daha (Tṛṣṇā nirodhaja)

Jihwā pāka (Glossitis)

Alasa

Rohiṇi S.

Jihwāpākaṅgatā (Inflamed tongue)

Adijihwā

Jihwāprasupti (Benumbed tongue.)

Adijihwā

Jihwā śākachadanaprabhā (Tongue like dried bark)

Vāta jihwā

Jihwā sālmalikantakacita (Thick thorny growths on the tongue)

Kaphaja jihwā

Jihwā samantāt bhṛṣavēdanā (Severe pain all round the tongue)

Rohiṇi P.

Jihwā sitavirōdha (Dislike for cold things)

Rohiṇi K.

Jihwāsita (Pallor of tongue)

Pānāhata

Jihwā śoṣa (Dryness of the tongue)

Vātamasūrikā

Jihwā sputanā (Cracks in the tongue)

Vātajjihwā roga

Jihwā sthirāṅkura (Hard growths over the tongue)

Rōhini K.

Jihwā stambha (Stiff tongue)

Alasa

Jihwā-swayathu (Swollen tongue)

Alasa

Jihwā unnamana (Raised papillāē)

Upajihwā

Jihwā vēpana (Flickering tongue)

Asṛkpūrnaja dāha

Jṛmbhā (Yawning)

Jwara S. L.

Viṣūcikā

Mūrchā P. R.

Tandrā

Nidrōdāvarta

Kālāntaraviṣa

Vātapittaja jwara

Sōmarōga

Sāmānyagrahajūṣṭa (bālarōga)

Patraviṣa

Dūṣṭiviṣa P. R.

Jwara (Fever)

Atisāra A. L.

Pittārsas

Arśas A. L.

Bāhyakṛmi

Kṛmi

Pittaja pāṇdu

Pāṇdu A. L.

Rakta pitta-upadrava

Yakṣmā

Urakṣata

Pittajakāsa

Kṣata kāsa

Kṣayakāsa

Pratamaka

Madātyaya P. A. L.

Pittajaśwayathu

Ūrusthambha

Vāta pitta śūla

Udāvarta

Chardiyudāvarta

Pittajagulma

Gulma A.L.

Āsmari P. R.

Pittaja prameha

Pittōdara

Malasancayōdara

Kālāntaraviṣa

Pittajavisarpa

Vātapittajavisarpa

Kaphavātaja visarpa

Kaphapittajavisarpa

Kardama visarpa

Visarpa (Updrava)

Granthi visarpa

Yakṛtōdara

Antargatajwara

Pittajayōni

Lūtādamsālakṣaṇa

Vātarakta A. K.

Yakṣmā P. A. L.

Ślipada V. P.

Agnirohini

Baddhagudōdara

Snāyuka S. L.

Snayuka A. L.

Matsyaviṣa

Āmavata

Jalūka viṣa

Amlapitta K.

Sūkara damshtṛaka

Pittamasūrika

Pittavidradhi	Kaphajamasūrika
Āgantū vidradhi	Mamsāstha masūrikā
Pacyamāna vranāsōtha	Udardha
Pittajavrana (śarīra vranā)	Tr̥ṣṇā A. L.
Apaci A. L.	Raktavidradhi
Sadyōvrana (koṣṭha)	Pittaja visphota
Vranōpadrava	Vātaja visphota
Pittaja nādivrana	Twakpāka (śūkadōṣa V. & P.)
Sannipāta nādivrana	Sūtīkārōga
Pittaja yonikanda	Revatigraha
Andhapūtanāgrāsta	Pūtanāgrasta
Viśadigdhaḥata	Sthāvara viśa
Lutāviśa	Garaviśa
Dūsiviśa	Akhuviśa
Mūṣikaviśa A. L.	Kanabha viśa A. L.
Jalūkāviśa	Pakwajwara
Klaibya	Yakṣmā A. L.
Masūrikā P. R.	Klaibya A. L.
Masūrikā upadrava	Pāna vibhrama
Jālakardabha	Pānāhata
Arivēllikā	Asṛgdara A. L.
Vṛddha	
Raktavisphōta	
Jwara pūrṇa (feverish feeling)	
Br̥hat seethala	
Charmajabhidha	
Jwara mridu (mild and low fever)	
Halimaka	
Jwara tivra (high fever)	
Pittarōhiṇī	
Galagraha	
Vṛnda	
Kaluṣa nēthra (turbid eye)	
Jwara S.	
Kāmalā (Jaundice : yellowish tinge of skin and conjunctivāē)	
Pitta duṣṭasthanyaja, bālarōga	
Klaibya A. L.	
Kampa (tremor)	
Viśūcikā	

Bhootābhiṣaṅga jwara
 Vāta pāṇḍu
 Yaksmā A. L.
 Vāta pramēha (upadrava)
 Vātadhika amlapitta
 Vātaja masūrikā
 Viśūcikā upadrava

Kampa (convulsive movements)

Sūtikārōga
 Skandagrahapidita
 Vātarōga A. L.

Kampa-gamanāramba (intention tremor)

Kalāyakhanja

Kampa, siras and grivā,

Pitta yōni kanda
 Yemala hikkā
 Apasmāra V:

Kanda yonow dahayutha (tumour uterus with burning sensation)

Pittayōni kānda

Kanda yonow ragayutha (tumour uterus with redness)

Pittayōni kaṇḍa

Kanda yonow nilapūṣparatikasa (flower like bluish tumour)

Yonikanda

Kanda yonow pūyasankāśa (tumour uterus with pus)

Purulent uterine tumour.

Kanda yonow sōṇita sankāśa (bloody tumour of the uterus)

Yōni kanda S. L.

Kandū (itching)

Bāhya kṛmi	Ahipūtana
Kāsa K.	Hṛdrōga kṛmija
Asusrāvi bhagandara	Udarda-krimi
Kṛmigranthi	Raktaja-krimi
Kaphajavisphōta	Sookaradamśtraka
Kaphapitta visphōta	Upadamsa K
Masūrikā P. R.	Dadru
Alasa	Makṣika
Jalaukādastaviṣa	Pāma
Kuṣṭa P. R.	Kota

Kaphadhika amlapitta • Maksikāviṣa
Raktasamstha
Udara P. R.
Visarpa K.

Kaṇḍū'oshtathalu (itching sensation in the gullet and lip)
Pratisyāya K.

Kaṇḍusandhiṣu (itching in the joints)
Vātarakta P. R. & K.
Chardiyudāvarta

Kaṇḍuranētra (itching in the eye)
Kukūṇaka

Khañjagamana (limping)
Kalāyakhāñja

Kaṇṭhabhaṅga (dropped neck)
Sarpaviṣa A. L.

Kaṇṭha dāha (burning sensation in throat)
Amlapitta

Kaṇṭha dhūmāyana (smoky feeling in the throat)
Raktapitta
Pāna vibhrama
Kṣayakāsa
Kṣayajaswarabhēda

Kaṇṭhakūjana (whistling sounds in the throat)
Pratamaka
Jwara S. A.
Jwara asthigata

Kaṇṭhapaka (inflamed throat)
Jwara
Udgārōdāvarta

Kaṇṭhoparōdha (obstruction in the throat)
Māmsatanur—avilambhi

Kaṇṭharōdha (obstruction in the throat)
Mamsatanur avilambhi
Charma masūrikā or twak masūrikā
Satāghni

Kaṇṭhasōsa (Dryness of throat)

Āmāsayastavāta

Tṛṣnōdāvarta

Grahaṇi P. R.

Vātamasūrikā

Kaṇṭasundi

Pratiśyāya upadrava

Parigarbhikā

Anthputaṅgrasta

Kaṇṭhasōsa (dryness in throat)

Sitapūtanāgrasta

Klaibya

Grahaṇi

Kaṇṭharuk (pain in the throat)

Kāsa-kṣata

Kaṇṭha gurutā (heaviness in throat)

Hikkā P. R.

Kaṇṭhakandu (itching in the throat)

Kāsa P. R.

Kaṇṭhakā cita vasti (sensation of pins-and-needles in the bladder)

Aśmarī V.

Kaṇṭharuja (pain in the throat)

Tālukantaka

Kaṇṭhōdhwamsanam (hoarse voice)

Yakṣmā

Tamakaśwāsa

Kaṇṭha śuṣkatā (dry throat)

Jwara S.

Kapha adeerana (cracking in enamel)

Kaphālika

Kapha

Duṣṭa, urakṣata A. L.

Durgandha (kasa)

Pītha (yellow) urakṣata A. L.

Vigrathitha (hardened masses) urakṣata A. L.

Sāsrk (blood stained) urakṣata A. L.

Sāndra (thick) urakṣata S. L.

Klinna (putrified) tamakaśwāsa

Śyāva (dark coloured) urakṣata A. L.

Kapha āmaliṅga (thick exudate of phlegm)

Āmapīnasa

Sāmānya kāpha juṣṭa

Kapha niṣṭhivana (expectoration of sputum)

Kaphapittavisphota

Masūrikā P. R.

Kaphādhika amlapitta

Kaphajamasūrikā

Āmasūla

Kapha pūrnadēha (feeling of being besmeared with phlegm)

Kaphajakāsa

Kaphaprasēka (mucous secretions)

Yaksmā P. R.

Hṛdrōga K.

Pānavibhrama

Śarpaviṣa

Niryāsaviṣa

Kapha ruddha kaṅṭha (throat filled with phlegm)

Kapha swarabheda

Kaphārōcaka

Kaphasamsrāva (mucous secretion)

Yaksmā P. R.

Hṛdrōga K.

Kaphāmasāndra lavaṇa (saltish and putrified phlegm)

Vidagdha (viscid phlegm)

Bṛmsathu

Kapōtaivakūjana (humming like a dove)

Apatantraka

Amlapitta

Kara śōṭha (swelling of the hand)

Karāla danta (prominent and sharp teeth)

Karāla

Karaśōṭha (swelling over hands)

Kālāntaraviṣa

Karkaśōṣṭha (roughened lip)

Vātajōṣṭha

Kharasparsa (rough skin)

Kuṣṭha P. R.

Kārkaśya (fibrosed condition)

Māmsastha kuṣṭha

Raktaḡatakūṣṭha

Mārutakopōstha

Karkataka (crepitus on contact of fractured pieces of bone)

Kāndhabhagna

Karṇābhyantharapitakā (eruption on the meatus of the ear)

Panaskika

Karṇēadhikāsrāva (excessive multicolour exudate in the ear.)

Sannipāta karna

Dōṣavarnasrāva

Karṇasravaṇa (little discharge in the ear)

Karṇavidradhi

Karṇadhūmāyana (sensation of heat in the ear)

Karṇavidradhi

Karṇakandū (itching in the ear)

Kaphakarṇa

Karṇa kaṇḡu (itching in the ear)

Kapha karṇa

Karṇanāda (ringing noise in the ear)

Vātakarṇa

Vātārśas

Karṇapāli dāha (burning sensation in the ear)

Parilēhi

Karṇapālikandū (itching-ear lobe)

Parilehi

Karṇa mala śōṣa (dried wax in the ear)

Vāta karṇa

Karṇapāli sphōta (faruncle in the ear lobe)

Parilēhi

Karṇapāli ruja (pain in the ear lobe)

Parilēhi

Karṇapāli visarpa (spreading inflammatory swelling in the ear lobe)

Parilēhi

- Karnaśukla sruti (white discharge in the ear)
Kapha karna
- Karṇē ativēdanā (excessive pain in the ear)
Kitasañcāri
Ardhāvabhēdaka
- Karna coṣa (sense of heat in the ear)
Karṇavidradhi
- Karṇē kōtha (sloughing of the ear)
Karṇapāka
- Karṇanāsa (loss of hearing)
Anantavāta
- Karṇapāka (Inflammation of ear)
Parilēhi
- Karṇapāli śōtha raktapita (swelling of ear red or yellow)
Utpatha
- Karṇapāli śōtha rujānvita (painful swelling in the ear)
Unmānthaka
- Kārbūra purisa (rainbow coloured stools)
Atisāra A. L.
- Karṇaguthakaghraṇamukhamprapadyata (membranous growth
extending to nasal orifice)
Karṇapratinaha
- Karṇavilayana (swelling of the ear lobe)
Karṇapratinaha
- Karṇaparaparāyana (flutter in the ear)
Kita sancaraṇa
Kṛmikarna
- Karna pūyasrāva (otorrhoea)
Pūtikarna
- Karna ruk (pain in the ear)
Jwara S.
- Karṇarōga (ear diseases)
Jṛmbhānigrahōdāvarta
- Karṇasnigdhasruti (sticky exudate from the ear)
Kaphaja karna

- Karna śōtha avēdanā (painless swelling of the ear)
Unmanthaka
- Karnaśōtha kṛsnārunanibha (reddish blue swelling in the ear)
Paripōtaka V.
- Karnaśōtha sadāha (swelling in the ear with burning sensation)
Pittakarna
- Karnaśōtha saruja (painful swelling around ear)
Paripotaka V.
- Karnaśōtha sthabdha (hard swelling in the ear)
Paripotaka V.
- Karnēsthiraśōtha (hard swelling or faruncle)
Kaphaja karna
- Karne tanusrāva (thin exudate per ear)
Vāta karna
- Karnaswana (ringing noise in the ear)
Jwara S.
Grahani P. R.
- Karntoada (pricking pain in the ear)
Karnaividradhi
Karnaē jantupravēsana
- Karṇavaisrutya (tendency to exude)
Kaphaja karna
- Karṇaviklēda (sloughing in the ear)
Karṇapāka
- Karṇikā in yōni (fibroid in uterus)
Karnini
- Karṣnya (dark hue skin)
Vātarakta
- Kārśya (emaciation)
Grahani
Raktārśas
Kṛmi K.
Puriṣajaja kṛmi
Mōha V.
Unmāda V.
- Phiraṅgōpadrava
Asmari A. L.
Parigarbhika
Abhyanthara phirangya
Kāsa

Kāsa (cough)

Chardi V.	Granthivisarpa
Madātyaya A. L.	Hrdvidradhi
Jwara V.K. S. & Majjagatha	Parigarbhika (bālarōga)
Atisāra A. L.	Anthapūtanāgrasta
Grahaṇi V. K.	Apaci A. L.
Vātārsās	Klaibya
Kaphārsās	Kaphajamasūrikā
Kāmalā A. L.	Pānāhata
Raktapitta (upadrava)	Vraṇopadrava
Yakṣmā P.R., V.P., K. & S.L.	Tṛṣṇā A. L.
Urāksata	Tālukantaka
Tamakaśwāsa	Snāyuka
Kṣata kāsa	Kṣata kāsa-pūrṇa sarakta
Āmāśayāśrayu vāta	Kaphaśūla
Udāvarta	Kaphagulma
Kaphaja pramēha	Kaphōdara

Kaṣāyārāsa stanya (astringent taste of breast milk)

Mārutadūṣita stanya

Kaṣāyāsyatā (astringent taste in the mouth)

Hikkā P. R.

Arōcaka V.

Katibhanjana (pain in the loins)

Bāhyāyāma

Katigraha (stiffness in the hip)

Urakṣata

Vaṅṣana vidradhi

Kativēdana (pain in the loins)

Sangraha grahaṇi

Raktārsās

Kaṭhina parśwa (hard margins)

Bhagandkara

Parisrāvi

Kaṭhina parigraha (difficult to use)

Dhwajabhanga

Kaṭhina gulma (hard abdominal tumour)

Kaphajagulma

Kāṭhinya visphota (hard bleb)

Kaphajavisphōta

Katistambha (rigidity of the loins)

Ānāha

Katukāśyatā (pungent taste in the mouth)

Pittōdara

Katu rasa stanya (pungent breast-milk)

Pittadūṣitastanya

Kāyagourava (heaviness of body)

Grahani P. R.

Kāyaruk (pain in the body)

Santhamaka

Kēśabhūmi kandū (itching sensation in the scalp)

Dāruṇaka

Kesabhūmi rūkṣata (dry scalp)

Dāruṇaka

Kēśabhūmipātana (cracks on the scalp)

Dāruṇaka

Keśapācana (grey hair)

Palita

Kēśāsāta (falling hairs)

Sarpaviṣa A. L.

Kēśasimanta (falling of hair leading to formation of lines on the head.)

Jwara-sannipāta—A. L.

Khañjya (lame)

Vātakōpa

Khara granthi (rough enlarged glands)

Granthivisarpa

Kharāngatā (rough nodules)

Granthivisarpa

Kharāngatā (rough and scaly skin)

Grahani P. R.

Kharadanta (rough enamel)

Dantasarakarā

Kharajihwā (rough tongue)

Jwara S.

Kharjoorphalavarnaosṭa (date-coloured lip)

Raktakopajagaoṣṭa

Kincidāvila mūtrata (turbid urine)

Udakameha

Klaibya (impotency)

Kaphārsās A. L.

Kāmala A. L.

Klama (fatigue)

Pāṇḍu

Kumbha kamalā A. L.

Tandrā

Udāna-pittāvṛta

Vyāna-pittāvṛta

Udāvarta

Kaphajagulma

Kaphajapramēha

Vātarakta A. L.

Jangamaviṣa

Visarpa (updrava)

Amlapitta (updrava)

Hṛdrōga

Gulma A. L.

Kaphōdara

Klēda medhra (exudation in penis)

Dhwaja bhaṅga

Klēda (exudation from ulcer)

Muṣikaviṣa

Klinnāṅgulyantara (ulceration in the webs of the fingers.)

Alasa

Kūjana (wailing)

Sāmānyagrahajusta unmāda

Kūjana ānthre (noisy abdomen.)

Udāvarta

Koṣṭagurutā (heaviness of the abdomen)

Kaphaja sūla

Koṣṭha vṛddhi (abdominal tumour)

Parigarbhikā (bālaroga)

Kūṇitavartmā (deformed eyelid)

Śuṣkāksipāka

Kōṭa exānthamata

Bāhya kṛmi

Jwara-sannipāta

Chardiyudāvarta

Amlapitta

Dūṣiviṣa

Raktajakṛmi

Kōṭhōnnati (raised eruptions)

Kuṣṭa P. R.

Kōṭha-karna (suppuration in ear)

Karṇapāka

Kaṇya (contractures)

Mēdōjakuṣṭha

Krathana (dyspnoea)

Medōṛōga

Kṛcharabhāṣaṇa (difficulty in talking)

Hanugraha

Tamakaswāsa

Kṛchra charavana (difficulty in mastication)

Hanugraha

Kṛchramūtratā (dysuria)

Udāvarta

Gulma P. R.

Kṛchrōchwāsa (difficulty in breathing)

Nāśaparichoṣa

Apatantraka

Galaganda

Krichroddārana (difficulty in lifting)

Ūrusthambha

Krichrapuriṣata (hard bowels)

Pakwāśayastha vāta

Udāvarta

Gulma S. L.

Kṛchrastanyapāna (difficulty in sucking breast milk)

Tālukaṅtaka

Kṛchravāta (difficulty in passing flatus)

Udāvarta

- Kṛmi sambhava (Maggots)
Asthimajjākusta
- Kṛmi-vimārgagamana (upward of course of intestinal worms)
Puriṣaja kṛmi
- Kṛsata (emaciation)
Pratisyāya P.
Garaviṣa
Tṛṣṇā A. L.
- Krishna danthamāmsa (black coloured gums)
Sitada, dantaroga
- Kṛṣṇānana (dark-blue hue over the face)
Vātaswarabhēda
- Kṛṣṇadamsa (black discolouration of the ulcer)
Viṣa-damśa
- Kṛṣṇaaruna twak (dark red skin)
Kuṣṭha P. R.
- Kṛṣṇarūpadarśana (sees objects red)
Vātāpasmāra
- Kṛṣṇa mandala (dark patches)
Nilikā
- Kṛṣṇa mūtra (dark coloured urine)
Vātaja roga
- Kṛṣṇamagnarūpa (black vision)
Srāvasukla
- Kṛṣṇaklinnapūtimāmsa (black sloughing and foul smelling ulcer)
Viṣudighāhata
- Kṛṣṇa nayana (black eye)
,, ānana (cynosed face)
,, mūtra (black urine)
,, varchas (black excreta) } Vātaroga
- Kṛṣṇa rakta (dark-blue blood oozing)
Digdhāhata
Sarpaviṣa A. L.
Alarkaviṣa
- Kriyāśakti (inability to work)
Snāyuviddha

Kṛṣṇa pitakācitōṣṭha (black eruptions on the lips)

Sannipātaja roga oṣṭa

Kṛṣṇasuklasandhi tāmra sotha (copper coloured swelling at the junction of conjunctivae and cornea)

Parvani (netraroga)

Kṛṣṇnatwak (dark skin)

Twaggatavāta

Kṛṣṇavarchas (dark faeces)

Vāta roga

Kṛṣṇavarṇa (general symptom in vāta roga-blueness)

Jihvā—madātyaya A. L.

Oṣṭa—madātyaya A. L.

Dantā—madātyaya A. L.

Kriyāhinata (inactive)

Jalasantrāsa

Dhātuksayaja

Kṣāinya (sinking state)

Hikkū A. L.

Kṣāma (fatigue)

Āmapinasa

Sāmānyagrahajusta

Kṣāmānana (fatigued or dry face)

Vāta roga

Kṣāmaswara (feeble voice)

Dhātuksayaja

Vāta duṣṭasthanyapānaja—bālarōga

Kṣāmaśwāsa (shallow breathing)

Vilambikā

Kṣanādrōdana (sudden weeping)

Sāmānyagrahajusta bāla roga

Kṣanāt trāsyati (easily frightened)

Sāmānyagrahajusta-bāla roga

Kṣanādudvijatē (sudden excitement)

Sāmānyagrahajusta-bāla roga

Kṣata prasaraṇa (spreading ulcer)

Medsosthigatakuṣṭha

Kṣataja pravṛtti (continued oozing)

Lūtāvisa

Kṣata sadhyappāka (quick suppuration)

Viṣadigdhanata

Kṣavapravṛtti-atyartha (incessant sneezing)

Pratīśyāya

Kṣavathu (sneezing)

Jwara ośhadhi-gandhaja

Jwara muktā

Vatajwara

Galaganda K.

Arśas V.

Kṛmi K.

Hikkā A. L.

Kṣaya (emaciation)

Klaibya

Tṛṣṇa A. L.

Garaviṣa

Kṣīna (weakness)

Atisāra A. L.

Pāṇdu A. L.

Hikkā A. L.

Chinnaswāsa

Kṣīnaswara (low voice)

Kāsa V

Kṣīnōjas (loss of vigour)

Kāsa

Soṣa

- Kṣīna anala** (poor digestive power)
Parināmasūla A. L.
- Kṣīnabala** (weakness)
Parināmasūla A. L.
Kāsa (V)
Plihōdara
Sitapūtanāgrasta
Asṛgdara A. L.
Chidrōdara
- Kṣīna uras** (wasting of the muscles of the chest)
Parināmasūla A. L.
- Kṣīnatwa** (low vitality)
Ksayaja swarabhēda
- Kṣīyamāna** (progressive emaciation)
Yaksmā A. L.
- Kṣīprapāka** (quick inflammation)
Pittodara
- Kṣīpram-vyādhimaśnutē** (easily predisposed to diseases)
Jarāsambhavaja
Klaibya
- Kṣudraśwāsa** (shallow breathing)
Mēdōvridhi
- Kshunnāsa** (loss of appetite)
Āmajwara
Medoroga
- Kṣweda** (karnayōh) (tinnitus)
Karnabhēda
- Kubjatwa** kyphosis
Snāyuviddha S. V.
Sirāgrahatwa
Vātakōpa
- Kuṣṣidāha** (burning sensation in the abdomen)
Amlapitta
- Kuṣṣīnipidana** (discomfort in abdomen)
Vātavasti

Kuksi śūla (abdominal pain)

Mūtrakṛichra A. L.

Gulma V.

Aśmari A. L.

Kukṣitōda (pain in the abdomen)

Atisāra P. R.

Kukṣau kaṭhinatā (stiffness of abdominal muscles)

Āmāvāta

Kukṣau ātōpa (tympanitis)

Hikkā P. R.

Kuṣṭa (skin disease)

Chardiyudāvarta

Dūṣiviṣa

Kṛmi (raktaja)

Kusumāgamē ruja (pain flares up in the spring)

Kaphajaśūla

Kṣubhitam (confused state of mind)

Sanyāsa

Kukṣiruk (pain in the abdomen)

Vātōdara

Kuṣṭavrāṇa (leprotic ulcer)

Śarīra vrāṇa A. L.

Laghugātratā (lightness of the body)

Jwara, nirama

Jwaramukta lakṣaṇa

Lālālu (salivation)

Kaphaduṣṭathanyapānaja-bālarōga

Lālāprasēka (excessive salivation)

Jwara, sāma

Unmāda K.

Gṛdhrasi

Lālāsrāva (salivation)

Upajihwā

Mūṣikaviṣa A. L.

Kṛmidanta

Danta sauṣira (caries tooth)

Lalāta-gharṣaṇa (rubbing over the brow)

Kukūṇaka

Lalātaswēda (sweating over fore-head)

Kukūṇaka

Lalātavēdanā (pain in the fore-head)

Ardhāvabhēdaka

Lavanārasastanya (saltish taste of breast-milk)

Pittadūṣṭa stanya

Lavanāsyatā (saltish taste in the mouth)

Arōcaka P.

Chardi P. R.

Lēpa (coating over the area)

Kapādhika amlapitta

Kardamavisarpa

Liṅgapāka (inflammation of penis)

Dhwajabhaṅga

Liptāsyatā (sticky feeling in the mouth)

Pittakaphajwara

Lōhitagandha gātra (smell of iron in the body)

Dāha

Lōhitābhāsa (hyperaemia)

Śwayathu viṣaja

Lōhagandhāsyatwa (smell of iron in the mouth)

Kōṣṭha sadyōvraṇa

Madhumēhavraṇa (diabetic ulcer)

Sariravraṇa A. L.

Makṣikāmaśakajālakam paśyati (firefly vision)

Dvitiya patalagata dṛṣṭi rōga

Mlāna darśana (blurred vision)

Piṣṭameha

Mala (excretions)

Pāka (well formed) grahani

Apākawa (undigested) grahani P.

Pūti (foul smelling) grahani P.

Sakapha (with mucous) grahani, pravāhikā K.
atisāra K.

Pāndu (white) krimja pāndu A. L.

Sarakta (with blood) pittārśas, pravāhikā K.

Muhurbaddha (often hard) grahani

Cirātmōkṣa (difficulty in defæcation) grahani

Duhkhamokṣaṇa (painful defæcation.) grahani V.

Drava (watery) saṅgrahagrahani, pittārśas

Sāma (undigested) grahani, sangrahagrahani; pittārśas
atisāra V.

Thanu (thin) grahani, sangrahagrahani, vātārśas

Saśabda (with sound) grahani, sangrahagrahani
raktārśas

Vidāhi (overdigested) grahani P.

Nilābha (bluish) grahani P.—pittarasa, pittātisāra, atisāra

Pitābha (yellowish) grahani, pittātisāra,
swarabhēda P.

Kuṇapa (foul smelling) atisāra A. L.

Kvathita (putrified) atisāra A.L.

Kṛṣṇavarṇa (darkish) atisāra A. L.

Ghṛta nibha (ghee-like) atisāra A. L.

Sagandha (with smell) śōkātisāra

Durgandha (foul smelling) āmātisāra

Mastulingābha (like brain matter) atisāra A. L.

Māmsa dhāvana tōyābha (mutton wash-like) atisāra A. L.

- Māmsāmbusādrśā (mutton soup-like) atisāra A. L. atisāra S.
 Payō nibha (milk-like) atisāra A. L.
 Phēnila (frothy) atisāra A. L.
 Rūkṣa (dry) atisāra V. raktārśas, yakṣmā A. L.
 Bhinna (loose) grahaṇi K.
 Guru (heavy) grahaṇi, sāṅgrahagrahaṇi, pāṇdu, atisāra
 Snigdha (greasy) sangrahagrahaṇi
 Ghana (thick) sangrahagrahaṇi
 Pichila (slimy) sangrahagrahaṇi, atisāra, āma
 Kṛṣṇa (dark) vātārśas, kāmālā A. L. swarabhēda V.
 Alpa (small quantity) vātārśas, pravāhikā
 Sapravāhika (with straining) vātārśas kaphārśas
 Vibandha (constipated) vātārśas, alasaka
 Haritavarna (with greenish tinge) pittārśas, pāṇdu A. L.
 Hāridra varṇa (with yellow tinge) pittārśas
 Uṣṇa (hot) pittārśas
 Śuṣka (dry) yakṣma A. L.
 Vasābha (fatty exudate-like) kāphārśas, atisāra A. L.
 Syāva (ash coloured) raktārśas
 Kaṭhina (hard) raktārśas
 Aruna (dark red) raktārśas, yakṣma A. L.
 Śīthila thantumata (slimy & thin) raktārśas, pāṇdu, atisāra
 Śwēta (whitish) pāṇdu P. R. atisāra
 Ghanaraktasrāva (thick bloody stools) rakthatisāra.
 Pandu (pale) rakthatisāra, raktarsas kapharsas
 Apravṛti (not moving) viṣṭabdhājirṇa
 Nirgandha (odourless) śōkātisāra
 Varāhasnēha sadṛśa (smell of pigfat) sannipāta atisāra A. L.
 āmātisāra
 Nānāvārṇa (multicoloured) āmātisāra
 Sukla (white) atisāra A. L.
 Sāndra (thick) atisāra K.
 Taila nibha (like oil) atisāra A. L.
 Visra (foul smell) atisāra K.
 Yakṛt khaṇḍa nibha (like pieces of liver) atisāra A. L.

- Sapīta (yellowish) viṣapīta
 Ḡṛhadhūmābha (soot-like) viṣapīta
 Kākanantiprakāsa (jaquerite-like) śōkātīsāra
- Malabandha (constipation) †
 Ānāha
 Gulma P. R.
 Udara S. L.
 Jwara V.
- Malapravṛtti (faecal excretions)
 Alpālpa (little by little)—baddhagudōdara
 Kṛcchrāt (with difficulty) baddhagudōdara
- Malanirōdha (obstruction for defecation)
 Baddhagudōdara
- Malasancaya (accumulation of faecal matter)
 Baddhagudōdara
- Malasangraha (delayed evacuation of bowels)
 Udara
- Māmsārbuda (muscular tumours)
 Avēdana (painless) arbuda
 Snigdha (greasy) arbuda
 Apāka (non-inflammatory) arbuda
 Asmopama (hard as stone) arbuda A. L.
- Māmsakṣaya (wasting of muscles)
 Udara A. L.
 Vātharoga
 Soṣa
- Māmsakōtha (sloughing)
 Vātarakta A. L.
- Māmsapindotdgatōṣṭa (appearance of muscular tumours on the
 lips)
 Māmsakōpōṣṭa
- Māmsāvadarana (cracks in the muscles)
 Visarpa, upadrava
- Māmsōchchraya (excessive muscular growth)
 Vṛtta—round—arbuda
 Stira—hard—arbuda
 Mandaruja—dull pain—arbuda

Mahan—(Big)—arbuda
 Analpamūla—(Deep base)—arbuda
 Chiravidhi—(Slow growth)—arbuda
 Apaka—(Non-inflamatary) arbuda
 Rudhirātmaka—(With blood) arbuda A. L.

Mamsōchraya (Jihwa) (enlarged papillae in tongue)
 Kapha jihwā

Māmsepākṣa (inclination to eat flesh)
 Yakṣma P. R.

Māmsaśōṣa (wasting of muscles)
 Śarkarārbuda

Mandacestita (lethargy)
 Unmāda K.

Māmsapāka (inflamed muscles)
 Gaṇḍamāla

Mandabala (poor strength)
 Urakṣata

Manda buddhi (dullness)
 Urakṣata

Mandendriyata (lowered perception of sense organ)
 Urakṣata

Mandāgni (dull appetite)	
Durbalāgni	Phiranga rōga
Majjagatha masūrikā	Plihōdara
Amlapitta	Udāna vāyu (kaphāvṛtha)
Granthivisarpa	Dūṣyōdara (garōdara)
Sannipāta vispōta	Dūṣiviṣa
Udara P. R.	

Mandajwara (nitya) (low temperature daily)
 Vāta balāsakajwara

Mandala (patches on the skin)
 Dūṣiviṣa
 Padmini kantaka
 Loothavisha

Mandalachitagatra (patches over the body)
 Mandalakuṣtha

- Mandala (avedana) painless patches
Niruddhapraksa
- Mandala (aruna) (brick-red patches)
Jatamani
- Mandala (kandura) (itchy patches)
Padmini kantaka
Akhudṣūviṣa
Kaphajaswitra
- Mandala kṛṣṇa (dark patches on the skin)
Maṣaka
Nilikā
Nyācha
- Mandala (thanukamukhē) (thin patches in the face)
Vyanga
- Mandala-pāṇḍu (white patches)
Padmini kantaka
- Mandala-nīruja (painless patches)
Nyācha
Nilika
- Mandala (asama) (raised patches)
Jatamani
- Mandala sthira (hard patches)
Maṣaka
Nyācha
- Mandala sthira (fixed patches)
Mandalakuṣṭha
- Mandala śweta (white patches)
Kaphajaświtra
- Mandala tilamātra (spots of sesamum size)
Maṣaka
Tilakālaka
- Mandala utsanna (raised patches)
Maṣaka
Nyācha
- Mandalacitgātra (patches all over the body)
Amlapitta
Avēdana
Niruddhaprakāśa

Mandalotpatti (appearance of eruptions)

Vātarakta

Mandaruja pitakā (faruncle with dull pain)

Anjananāmika

Manda ruk (dull pain)

Vātarakta K.

Manda vāk (slow speech)

Unmada K.

Manda vēdana (dull pain)

Kaphaja bhagandara

Parisrāvi

Upakuśa

Mani vivriyathe (glans held behind)

Niruddhaprakaśa V.

Manovasāda (mental depression)

Atisāra P. R.

Grahaṇi S. L.

Manovibhrama (mental confusion)

ukranigrahōdāvarta

Udāvarta S. L.

Marmachēdaruk (pain in vital areas)

Urdhwaśwāsa

Balāsa

Chinnaśwāsa

Asthimasūrikā

Jwara-majjāgata

Marmotpeeda (pain in the vital areas)

Mahāhikka

Marmachedavedana (discomfort in vital parts)

Asthimasoorika

Māmsasōnitagandha (smell of blood and mutton)

Bālagraha

Mārutabandha (obstruction to flatus)

Vātaduṣṭastanyapa-bālarōga

Manyativedana (severe pain in the nape of the neck)

Ardhavabheda

Manyāgraha (stiffness of neck)

Ardita

Manyāsampīdana (pain in the nape of the neck)

Anantavāta

Manyāstambha (wry neck)

Vāta roga

Jrimbhānigraha-jodāvarta

Kṣavathūdāvarta

Udgāranigrahodāvarta

Marmacheda (pain in vital centres)

Majjōitha masūrikā

Marmachedaruk (pain in vital areas)

Urdhwaswāsa

Chinnaswāsa

Asthigatamasūrika

Majjagata jwara

Marmachedavedana (pain in vital points)

Asthimasūrika

Marmotpīdana (pain in vital areas)

Mahāhikka

Marmapradhamana (pressure in vital areas)

Garaviṣa

Medhrapāka (Inflammation of penis)

Sannipāta vidradhi medhragata

Medhra śwayathu (swelling of the penis) Upadamśa

„ vēdanā (pain) Dwaja bhāṅga (kaiḥbya)

„ rāga (redness) do

„ sphoṭa (eruptions) do

māmsa vridhhi (growth)	Dwaja bhanga klaibya
vraṇa-kṣiprpāka (quickly ulcerating)	do
cirapāka (slowly ulcerating)	do
Medhre tivra ruk (severe pain in the penis)	
Vātaja mūtrakrihra	
Medhraviśirṇata (atrophy of penis)	
Dwaja bhaṅga	
Maśaka darśana (sees mosquito-like bodies)	
Dvitiyapatalagatadōṣa (dṣṭtiroga)	
Mēdhra śūla (pain in penis)	
Mūtranigrahajodāvarta	
Mlāna śiśna (atrophy of the penis)	
Klaibya	
Mōha (transitory unconsciousness)	
Jwara P. K. & S. Ābhicāra, abhiśāpa, raktagata, pittaslēṣmaja	
Atisāra A. L.	Viṣūcikaviṣa
Pittārśas	Granthiviśarpa
Arśas A. L.	Pittamadātyaya
Hikkā A. L.	Sannipātavisphōṭa
Viṣṭabdhajirna	Tṛṣṇā A. L.
Kāmala A. L.	Ūrdhvaśwāsa
Kṣayakāsa	Chardi
Tamakaśwāsa	Dūṣyōdara
Vastikundali A. L.	Apatantraka
Malasancayōdara	Yakritodara
Vātarakta A. L. & P.	Mēdojamasūrikā
Śūla P.	Majjāgata masūrikā
Pariṇāma śūla K.	Vranōpadrava
Śwāsa nirodhajodāvarta	Hṛdrōga P.
Udāvarta	Mūlavīṣa
Mēdōrōga	
Kṛkalāsaka viṣa	

Mōgha saṃkalpacēṣṭita (ineffective sexual act)

Klaibya

Mṛdusparśa udare (soft flabby abdomen)

Pittōdara

Mṛdudantamāmsa (soft gums)

Sitadā

Mūḍata (loss of mental faculty)

Caturthamada

Aṣmāra P. R.

Mūḍagranthi (innocent tumour)

Gulma A. L.

Mūkatwa (dumbness)

Jwara S., Vatarōga

Mūrchā (fits of transitory unconsciousness)

Pratamaka

Chārdi P.

Tṛṣṇā P.

Osadhigandhaja jwara

Kaphajakṛmi

Viṣajwara

Mēdōgata jwara

Vātarakta

Atisāra P. A. L.

Sthagitaviṣa

Pittārśas

Naigama grāha

Rasaśēṣājirṇa

Vātapittajwara

Viṣūcikā

Masūrikā-upadrava

Kṛmi K.

Mūrchā K.

Pāṇdu A. L.

Raktaja mūrchā

Raktapitta A. L.

Marma viddha

Chinnaśwāsa

Pakwāśayānāha

Pānavibhrama

Dhātuksyaja dāha

Aṣmāra P. R.

Sadyōvrana, kōṣṭhaja

Sannipātaja nādivraṇa

Vidagdhajirna

Pittōdara	Udāna—pittāvṛta
Samāna vata pittāvṛta	Vātarakta P.
Āmavāta	Pittasūla
Pittaja hṛdrōga	Mūtrakṛehra A. L.
Pittajaprameha	Sannipātaja visphota
Asṛgdara (atipravṛtta)	Sthāvaraviṣa
Amlapitta	Agniviśarpa
Granthivisarpa	Dhātuviṣa
Viśadigdahata	Dūṣiviṣa
Mūṣikaviṣa A. L.	Sōmarōga
Dwajabhanga	

Mūrehā (ciramōkṣana) (recovers from unconsciousness after a
long time)

Kaphāpasmāra

Kardamaviṣarpa

Matsyaviśa

Mūrdhni nimnatā (depression of the bregma)

Tālukantaka

*Mūtra (urine)

Upariyacha—Surāmēha

Adhōghana—Pishtameha, Suramēha

Sāndram (Thick)—Sāndrāmēha

Usṇa (Hot)—Raktamēha

Raktābha (Blood-like)—Raktamēha

Vasāmīśra (oily)—Vasāmēha

Hastimajjaiva (Like marrow of elephant)—Hastimēha

Acham (clear)—Udakamēha

Bāhu Abundent—Udakameha Piṣtamēha Sītameha

Āvila (turbid)—Pramēha S. L. Udakamēha

Śīta (white)—Udakameha, Śītameha, Piṣtamēha, Kapha doṣa
Vastikundalikā

Nirgandha (odourless)—Udakameha

Udakōpama (watery)—Udakmeha

Ikṣurasamiva (like the juice of sugar candy)—Ikṣumeha
Lālāmēha

Sukrābha (semen coloured)—Sukrameha

Sukramīśra (mixed with semen)—Sukrameha, Sukradōṣaja
Mūtrakṛchra

Sikatā samyutha (mixed with sand-like particles.)
Sikatāmeha

Lālātantuyuta (containing threads & froth)—Lālāmeha

Kṣāratoya gandha varnarasa sparśa (Alkaline) Kṣāramēhi

Nīla varṇa (blue)—Nīlamehi

Maṣṇibha (dark coloured)—Kālamehi

Haridrā sannibha (yellow)—Haridrāmēha

Manjiṣṭāsaliropama—Manjiṣṭāmēha

Surāthulya (toddy-like)—Surāmeha

Piṣtasamyuta (sediment)—piṣtameha

Mūtra bandha (retention of urine)

Vātastanyaduṣṭa-bālarōga

Gudaśritavāta

Samāna vāta, kapharita

Parināma śūla

Kōṣṭgatavāta

Sukrōdāvarta

Mūtrakṛchratā (dysuria)

Pakwāsayaṣṭha vāta (duṣṭa)

Mūtranigrahōdavarta

Sukrāsmari

Aśmari P. R.

Mūtrakṣaya (anuria)

Mūtrakṣaya

Mūtrāsayaśūla (pain in the bladder)

Pittajavastikuṇḍalaika

Medōvṛddhi

Mūtra saṅga (obstructed micturition)

Guhyaruja (balaroga)

Vātanigrahaja—udāvarta

Mūdhagarbha

Vātavasti

Śakṛtpratighāta mutrakṛchra

Mūtramārgarōdha (urinary obstruction)

Aṣṭhilā

Mūtra (śanaissravati) (slow and frequent flow of urine)

Mūtrōtsaṅga

Mūtramalpa bindusrava (small quantities of urine flowing in drops)

Mūtrōtsaṅga

Mūtrāghata (suppression of urine)

Viṣūci (upadrava)

Mūtradhāraṇam (cira) (retains urine for long time)

Mūtrōtsaṅga

Mūtrasaṅga (retention of urine)

Kōṣṭha sadyōvraṇa

Vaṣṭiguhya ruja (bālarōga)

Mūtrāsaya ruk (pain in the bladder)

Mūtrakṣaya

Mūtrāsayaśōtha (swelling in the bladder)

Śukrajodāvarta

Mūtrayate bindu bhīh (dribbling of urine)

Niruddha prakāśa

Mūtrayate swalpam (scanty micturition)—mūtrakṛchra V.

Soṣṇa (hot micturition)—Raktameha

„ Muhurmuhuh (frequently)—Mūtrakṛchra V.)

Vasāmeha

Majjāmēha

„ Saruja (painful micturition)

Vātakundalikā

Vasāmēha

Pittamehōpadrava

Mūtrotsaṅga

„ Ajasra (dribbling of urine)

Hastimeha

„ Alpālpa (little by little)

Vātakundalikā

Mūtrakṛchra P.

„ Sadāha (with burning sensation)

Pittamehōpadrava

„ Vēgawarjita (flow of urine without force)

Hastimēha

„ Manda (slow flow of urine)

Mūtrātita '

„ Bindubhīh (drops of urine)

Vasti kundalikā

„ Viṣirṇa dhara (incontinence of urine)

Aśmarī P. R.

Uṣnavāta

Vastikundalikā

Mūtrasāda

Mūtrakṣaya

Haridrāmēha

Mūḍatha (loss of intelligence)

Unmāda K.

Apasmāra P. R.

Mūhurmuḥuswāsa (breathing hard)

Chinnaśwāsa

Muhyate aniśam (unconsciousness continual)

Bālagraha A. L.

Pittachardi

Mukhāt pūṭisrāva (foul exudate from mouth)

Pūṭināsā

Mukhapāka (stomatitis)

Jwara majjagata, pittaja, jwaramokṣaṇa

Pittajamasūrikā

Mukhaśōṣa (dryness of mouth)

Kāsa P.

Hṛdrōga

Sōmarōga

Mukha śōṭha (swelling of the face)

Arśas A. L.

Phalaviṣa

Mukhatiktatā (bitter taste)

Pitta tṛṣṇā

Mukhavidgandha (foetid oris)

Puriṣakṛmi

Murḍa tāpa (burning sensation in head)

Pittachardi

Mukta sandhi (looseness of joints)

Kalāyakhānja

Murda tapa (burning sensation in the head)

Pittachardi

Muṣka ruja (pain in testes)

Sukrōdāvarta

Muṣka śōtha (swelling of testes)

Sukrōdāvarta

Phalaviṣa

Muṣkaśwayathu (swelling of testes)

Sukrāśmari

Muṣkaviśirṇa (atrophied testes)

Dhwaja bhanga

Muṣkāvadarāṇa (cracks on the scrotum)

Pittajapramēha (upadrava)

Nābhṛpida (pain in the umbilical region)

Aśmari V.

Nābhi-athiruk (excessive pain in the umbilical region)

Pittaja śūla

Nābhimadhya śūla (pain in the centre of the umbilical region)

Kaphapaittikaśūla

Nābhīprasūnatā (swelling around umbilicus)

Mūtragranthi

Āmāsayaḡata vāta

Nābhi śūla (pain in the umbilical region)

Kṛmija pandu

Nābhi tōda (pricking pain in the umbilical region)

Atisāra P. R.

Naditatilōhita (congestion of blood vessels)

Rak ābhīpanna nētra vyādhi

Rakṭabhiṣyandavyādhi

Nādi-pitakāsamyuta (fistula with eruptions or abscesses)

Sannipāta bhagandara

Nagnatā (nakedness)

Unmāda

Nakha (nails)

Syāva vilambika

Harita (greenish nails) pittārśas

Pitha (yellow) pittārśas

Hāridra (yellow) pittārśas

Kṛṣṇa (blacknails) pittārśas, kāmala

Nākhāmāmsa dāha (burning sensation in the nail beds)

Cippa

Nākhāmāmsapāka (inflammation of the nail bed)

Cippa

Nānāvaṛṇa twak (multi coloured appearance of skin)

Kṛkalāsakaviṣa

Nāsānaddha (fullness of nose)

- Pratiśyāya

Nāsāvagharṣaṇa (sandy sensation in the nose)

Kukāṇaka

Nāsāvasāda (depressed bridge of the nose)

Sarpaviṣa A. L.

Mahakuṣṭha

Nanaviḍasrāva (discharges of different varieties)

Upadamsa sannipātaja

Nānāviḍaruja (different kinds of pain)

Upadamśa sannipātaja

Nāripriyata (too much indulgence in sex)

Yakṣagraha pidita

Nāsānāha (swollen nasal passages)

Pinasa

Nāsā bhanga (snubbed nose)

Kuṣṭha, phirangaroga

Nāsā ruk (pain the nose)

Asthimajjagata kuṣṭha

Ābhyanthara phiranga

Phirangopadrava

Nāsā dhūmāyana (heat in the nose)

Pinasa P.

Sirobhitāpa P. R. and S.

Nāsā dhūpyati (sense of heat in the nose)

Pinasa

Nāsāhundana (numbness over the nose)

Vātakopa

Nāsākleda (nasal discharge)

Duṣṭapīnasa

Nāsākoṭha (sloughing)

Nāsāpāka

Nāsākṛmi (worms in the nose)

Vṛddha pīnasa

Nāsāpāka (inflammation of nostrils)

Jwara P.

Nāsāpāruṣya (dryness and roughness of nose)

Duṣṭapratīśyāya

Nāsāpīhita (blocked nose)

Pratīśyāya V.

Nāsāpūtīsrāva (flow of pus through nose)

Pūtīpīnasa

Nāsāraktasrāva (haemorrhage per nose)

Raktapratīśyāya

Ūrdhwagāta raklapitta

Nāsārōga (disease of the nose.)

Jṛmbhānigrahōdāvarta

Nāsā śōṣa (atrophy of the nasal mucous membrane)

Pinasa V.

Duṣṭapratīśyāya

Nāsāsrāva (discharge per nose.)

Āmapinasa

Nāsāsrāva bahu (excessive nasal discharge.)

Kaphapratīśyāya

Nās āsrāva pāndu (whitish discharge per nose.)

Pratīśyāya P.

Nāsāsrāva

Nāsā srāva śīta (cold discharge per nose.)

Pratīśyāya V.

Nāsāsrāva

Nāsāyām arumṣi (eruptions in the nose.)

Nāsāpāka

Nāsādaha (burning sensation in the nose.)

Dipta

Nāsāyā pradīptiriva śwāsa (hot breath from the nose.)

Dipta

Nāsāyā usnavāyunissaraṇa (feeling of hot breath.)

Dipta

Nāsānamana (depressed nose.)

Duṣṭapratīśyāya.

Nāsānamya (depressed nose.)

Vṛddhapinasa

Nāsāsrāva ghana (thick nasal discharge)

Nāsāsrāva

Nāsāsrāva sita (cold nasal discharge)

Nāsāsrāva

Nāsāvīklēda (nasal discharge)

Nāsāpāka

Nāsāyām pūyamīśra asṛk srāva (discharge of pus and blood from
the nose.)

Nāsāpāka

Naṣtārtava (amenorrhoea.)

Vandhya.

Naṣtanidrā (loss of sleep.)

Pūtanāgrahagrasta (bālarōga)

Pithādikya mānasarvga

Nāṣṭasamjna (loss of consciousness)

Skandāpasmāra

Kāmalā A. L.

Abhinyāsa, murcha, moha

Naṣtavibhrānta mānasa (confusion in mental state.)

Murchā

Nātibhinna (not deeply cut)

Kṣata, sadyovrana

Nātichinna (not deeply cut)

Kṣata, sadyovrana

Nayana nāsa (loss of vision.)

Ardhāvabhedaka (ativṛddha)

Nayanaplava (watering of the eyes.)

Jwara P. R.

Nayanarōga (discomfort in the eye.)

Asrunigrahōdāvarta

Niladanta (black teeth)

Syāvadanta

Nētra (eye.)

Rakta (red)—moha P.

Tāmravarṇa (copper coloured)—Dāha

Rūkṣa (dryness)—Pāndu V.

Kṛṣṇa (black)—Paṇḍu V.

Arūṇa (brick red)—Pāndu V.

Pita (yellow) —Pāṇḍu P.

Hāṛidra (greenish)—Kamala.

Ásrüyuta (with tears)—Netrapāka.

Stabdhatā (stiffness)—Moha P.

Śukla (white)—Moha K., Yakṣma, Yakṣma A. L.

Ākula (injected eye)—Unmāda, Moha P.

Kṛṣṇa (black)—Vātārśas

Abhyantarayata (sunken eye)—Vilāmbika

Nētra-arsōyukta (eye ball with growth of warts)

Arsōvartmā

Nētra—ásruprasannatā (lachrymation clear)

Pakwa netrasoṣa

Nētra—athisithata (chill feeling in the eye.)

Kaphābhipanna netrābhiṣyanda

Nētradāha (burning sensation in the eye.)

Pittābhipanna netrābhiṣyanda

Anjana nāmika

Pakṣmasāda

Amlādhyuṣita

Śyāvavartma.

Nētra dhūmāyana (sensation of heat in the eye.)

Pittābhipanna netrābhiṣyand.

Nētra dṛṣṭi sandhau Kandūyuta granthi (an itchy bleb near the
margin of the pupil.)

Upanaha

Nētra dṛṣṭi sāndra—(haziness of vision.)

Granthi

Upanaha

Nētra gharṣa (gritty sensation in the eyes.)

Armaroga

Netramamsadoṣa lakṣana

Nētra-gurutā (heaviness of the eye ball)

Kaphbāhipanna Netraroga

Nētrābhiṣyanda

Nētra-kaṇḍū (itching sensation in the eye.)

Pakwa nētra dāṣa (sasothaja netrapāka)

Kaphābhipanna netrabhiṣyanda

Nētra-lōhitatwa (ruddy eye.)

Raktabhipanna nētrābhiṣyanda

Nētra-mandavēdanā (mild pain in the eye)

Pakwa nētra dōṣa

Nētra-nistōda (pricking pain in the eye.)

Vātābhipanna nēthrābhiṣyanda

Nētrāmadoṣalakṣaṇa

Nētra-nirmathana (churning like pain in the eye.)

Adhimantha

Nētra-pitakā mudganibha (grain-like eruptions on the eye.)

Akṣipāka

Vraṇasūkla A. L.

Nētra-pārusya (roughness of the eye.)

Vātābhipanna nētrābhiṣyanda

Nētra-pitakā tamrā (copper coloured ruption in the eyelid)

Anjananāmika.

Nētra-prāśastavarṇa (clear and normal colour of the eye.)

Pakwa nētra dōṣa

Nētra-rāga (redness of the eye.)

Āma nētra dōṣa

Masrūikā R.

Masūrika P. R.

Pratisyāya upadrava

Nētraruja (pain in the eyes)

Vātaviparyaya

Anantavāta

Nētra samrambha (irritation in the eyes)

Pakwanētra dōṣa

Sōṭhaja nētrapāka

Nētra sandhi pūyasrāva (pus from the angles of the eyes)

Pūyasrāva

Nētra sandhija soṭha (swelling in the angles of the eyes)

Pūyālasaka

Nētra sandhija śōpha satōda (painful swelling in the angles of

the eyes)

Pūyālasaka

Nētra sangharṣa (gritty sensation in the eyes)

Vātābhipanna netrābhiṣyanda

Nētra sitamandala (white spots in the cornea.)

Akṣipākātyaya

Nētrarōga (discomfort in the eyes)

Ananta vāta

Nētra sāndhi pāka (inflammation in the cornea and conjunctivā.)

Pūyasrāva

Nētra sankula (blurred vision)

Murchā K.

Nētra sirā jālabha (network of engorged veins in the eye.)

Sirājāla

Netra sirā kaṭhiya (sclerosed vessels in the eye.)

Sirajāla

Nētra sirāvṛta (engorged veins in eye)

Sirājapitakā

Balāsagrathita

Vātārma

Nētravarṇa—sita (white)—Vātārāma

„ kāmśyābha (bronze like)—vātārma

„ aruṇa (brick red)—vātārma

Nētra śōṭhā (swelling of the eye)

Kaphābhipāna nētrabhiṣyanda

Āmanetradōṣa

Amlādhyuṣita

Arma

Nētra śōṭha pakwōdumbara sannibha (swelling in the eye like a
ripe fig)

Śōṭhaja nētra pāka

Nētra śūla (pain in the eye)

Vātārma

Nētrasravā (lachrimation)

Kukūṇaka

Nētra srāva picḥila (sticky discharge from the eyes)

Kaphābhipanna

Nētrābhiṣyanda

Nētrasuklastha sita pitakā (white vesicle on the white of the eye)

Sirājapitaka

Nētratōda (pricking pain in the eyes)

Añjana nāmika

Nētra udirnavēdana (pain in the eyes)

Raktārma

Nētravēdanā (pain in the eyes)

Syāvavartma

Nētrāvilatā (turbidity of the eye balls)

Ardita P, R,

Nētravikṛti (eye ball dragged to one side)

Ardita

Nētra stambha (fixity in eye ball)

Vātābhipanna—nethrabhishyanda

Nētra tivravēdanā (severe pain in the eye)

Adhimantha

Vātaviparyaya

Nētrēgururuja (severe pain in the eye)

Ādbhimantha

Vataviparyaya

Hatādhimantha

Nētra-viśuṣka bhāva (dryness eye ball)

Vātābhipanna—netrabhishyanda

Nētrōpadāha (sticky sensation in the eyes)

Kaphābhipāna—nētrābhiṣyanda

Sōṭhaja—nētrapāka

Nētrotpatana (balls) (protruding eye balls)

Adhimantha

Nidra (sleep - excess)

Jangama viṣa

Dūṣiviṣa P. R.

Saviṣa mandūkadaṣṭa

Kaphādhika amlapitta

Viśarpa

Kaphajamasūrikā

Kālāntaraviṣa

Agniviśarpa

Vātapittajwara

Pramēha K.

Pramehōmpadrava

Plihōdara

Kaphōdara

Kaphasvayathu

Kaphaschardi

Dvitiya mada

Nidrābhaṅga (disturbed sleep)

Vātajaprameha

Nidradhikya (sleepiness)

Tṛṣṇā K.

Yakṣmā P. R.

Tandrā

Unmāda K.

Nidrānāśa (sleeplessness)

Jwara S. V.

Viśuchika (upadrava)

Tamakaśwāsa

Apasmāra P. R.

Nidrānvita bala (drowsy child)

Kaphaduṣṭa stanyapānabālarōga

Nidrāviparyaya (disturbed sleep)

Āmavata

Nimnarupatā krṣṇa (depression in the cornea)

Vraṇa sukla

Nimilaka (closed eyelids)

Apatānaka

Nirlajja (insensitive to surroundings)

Rākṣasagrahajṣṭōnmāda

Niṣṭhivana (expectoration)

Pūtigandha (foul smelling)—raktapitta upadrava

Pita (yellow)—pittakāsa

Kaṣu (pungent)—**pittakasa**

Suṣka (dry)—**kṣayakasa**

Sarudhira (with blood)—**kṣayakāsa A. L.**

Sapūya (with pus)—**kṣayakāsa A. L.**

Nirujasrāvā yōnow (painless discharge from the female genitals)

Sōmarōga

Nisi jāgarata (insomnia)

Sāmānyagrahajṣṭa

Bālagraha

Nisāvihāra (roaming in the nights)

Rākṣasa jṣṭa

Niskriya (absence of movement of parts of the body)

Caturthamaḍa.

Nissamjñā (unconsciousness)

Apatānaka

Nistandri (anidrā) (insomnia always wakeful)

Unmāda—dēvajṣṭa

Niṣṭoda (pricking pain)

Vātaviṣarpa

Nisvāsala ohagandha (acid or iron smell in breath)

Rakta pitta

Nisvāsadurgandha (foetid breath)

Kukūṇaka

Duṣṭapratīśyāya

Nityavēdanā yōnow (constantly paining female genitals)

Vipluta yoni roga

Nṛtyati (dances)

Gandharva grahōnmāda

Ōuṣṇya (heat)

Amlapitta

Unmāda P.

Pittāvṛtodāvarta

Ōjōkṣīnata (loss of vigour)

Kāsa kshayaja

Soṣa, Srama, sokha, Hṛdrōga, Sannipata jwara

Ōṣmā (a sensation of heat in the body)

Pittōdara

Ōṣṭa nipīdana (biting the lips)

Hṛdruja (bāla)

Ōṣṭapāka (ulcers on the angles of lips)

Jwara P.

Ōṣṭapariṣoṣaṇa (dryness of lips)

Vātajwara

Oṣṭa sita (pale lips)

Pānahata

Pāndu

Ōṣṭasōṭha (swollen lips)

Pānahata

Pittaja oṣṭaroga

Ōṣṭasōṣa (dryness of the lips)

Mēdōduṣṭōṣṭa

Ōunnatya

Kaphagulma

Pacana (pāka) (inflammation)

Catuspāda and dwipadaviṣa

Pacyamāna vṛaṇa sōṭha

Pacyamana dantamāmsa (inflamed gums)

Sithada

Paridara

Pādādāha (burning sensation in the soles of the feet)

Pāda daha

Prameha

Urakṣata

Pādaharṣa (bristling sensation in the feet)

Pādaharṣa

Pādaruk (pain in the foot)

Vātakantaka

Pādasūna (swelling over the feet)

Pāndu mṛjja

Pādaśōṣa (muscular atrophy of the legs)

Gudāśritavāta

Dṛṣi viṣa

Padaśōṭha (swelling of the feet)

Arsas A. L.

Pādōu darāṇa (fissures in soles)

Pādadāri

Padam vakribhavati (deformity of foot)

Khallee

Pāka (inflammation)

Atisāra P.

Pittārsās

Pittavisphōṭa

Jaṅgama viṣa

Vātarakta A. L. and P.

Pākam yōnow (inflamed vagina)

Pittaduṣṭayōni roga

Pakṣāghātha (hemiplegia)

Vraṇōpadrava

Pakṣma akṣigharṣaṇa (eyelashes irritating the eye ball)

Pakṣma kōpa

Pakṣmacalita (shaky eye-lids)

Pakṣma kōpa

Pakṣma sakaṇḍu (itching sensation at the root of the eye lashes)

Pakṣma śōṭha

Pakṣma samrambha (eyelashes standing on their ends)

Pakṣma kōpa

Pakṣma śāta (falling eye lashes)

Pakṣmaśāta

Pakṣma kōpa

Pakwāṣaya śōṭha (bloating of abdomen)

Pakwāṣayavāta

Pakwāṣaya vyadha (pain in the abdomen)

Atisāra A. L.

Sūla roga

Pānādidveṣa (dislike for drinks)

Chardi P. R.

Rākṣasajusta unmāda

Pāṇdu (anaemia)

Kaphavisphōta

Asṛgdhara K. A. L.

Atipravṛtta raktāpitta

Garaviṣa

Pratisyāya K. A. L.

Klaibya S. L.

Chardyudāvarta

Pittakāsa

Pittapratīsyāya

Plihōdara

Chardyudāvarta

Aṣmari A. L.

Garōdara

Kaphaśwayathu

Pāṇdu dama (white colour of the bite)

Rājimanta daṣṭa

Pāṇdu danta (pallor of the teeth)

Pāṇdu A. L.

Pāṇdu nakha (white nails)

Pāṇdu A. L.

Pāṇdu nētra (pale eye)

Pāṇdu A. L.

Pāṇdu pāda, kara, ānana (pale hands, feet, and face)

Sadhyovṛṇa A. L.

Pāṇdutā r

Puriṣajakṛmi

Unmāda K.

Asṛgdara A. L.

Pāṅgulya (lameness)

Vātakopa

Pāṇidāha (burning sensation in the palms)

Prameha P. R.

Pāṅgraha (cramps in the hand)

Vātakopa

Paṅkagandha gātrata (body smelling like mire)

Rēvatigraha

Paṅkagandha asṛksrāva (blood smelling like mire.)

Śakunipidita

Paridāha (burning sensation)

Pittakāsa

Paridūyana (sensation of heat)

Tṛṣṇā P.

Parighātulyaśayyā (transverse lie of the foetus)

Parigha—mūdhagarbha

Parihr̥ṣṭa danta (hypersensitiveness of teeth)

Vātārochaka

Parihr̥ṣṭa romata (haripulation)

Pratīśyāya P. R.

Parikartika (splitting pain)

Vātanigrahōdāvarta

Grahaṇi V.

Parilimpitamukha (sticky mouth)

Kaphaja kāsa

Paripūtītōṣṭa (cracks on the lip)

Vātajōṣṭaroga

Parīśuśkaṣyata (dry mouth)

Chinnaśśwāsa

Pārśvārti (discomfort on the sides)

Yakṣma

Pārswagraha (a catch in the sides of the chest)

Paruṣatwak (rough skin)

Vātaroga

Pārāvataṁivakūjana (cooing sound in the chest.)

Kṣatakāsa

Pārśvabhanga (fracture rib)

Antarāyāma

Pārśvapīda (discomfort on sides of the chest.)

Chardi V.

Urakṣata A. L.

Pārśvaruk (pain in the sides) (flanks)

Gulma V.

Vātōdara

Grahaṇi

Āmāśāyagatavāta

Vātarakta P.

Vivartita—bhagna

Pārśvasaṅkoca (shrunken intercostal muscles)

Vṛkkavidradhi

Yakṣmā

Pārsvaśūla (pain in the sides of chest)

Kōṣṭhagatavāta

Śūla V.

Apachi

Kaphavāta sūla

Grahani ghatiyantara

Madātyaya

Panātyaya

Atisara A.

Apachi A. L.

Kōṣṭhasadhyovrana

Pārsvaśōṣa (wasting in the sides of chest)

Rājayakṣma

Parva bhanga (pain in the joints)

Vātakōpa

Paruṣa nādi (rough sinus)

Vātaja nādivraṇa

Paruṣanakha (hard and rough nails)

Kunakha

Paruṣōṣṭa (rough lip)

Vātaja oṣṭha

Paruṣatwak (rough skin)

Kapālakuṣṭa

Vātakuṣṭa

Vātakilāsa

Pisācajuṣṭa

Pāruṣya (dry skin)

Puriṣaja kṛmi

Unmāda V.

Galagaṇḍa V.

Twaksāraniryāsa viṣa

Parvabhēda (splitting pain in the joints)

Vātavisphōta

Jwara V. P.

Kṣatakāsa

Vātōdara

Parvapāka (inflammation of joints)

Vātarakta A. L.

Parvastambha (stiffness of joints)

Vātakopa

Paryākula dṛisti (confused look)

Unmāda

Paśchima danta māmsa ruja (pain in the gums of the molar teeth)

Adhimāmsaka

Paśchima danta soṭha (swelling in the gums of the molar teeth)

Adhimāmsaka

Pāśyati aruṇam (sees objects dark-red)

Vātakācha

Vātalinganśāa

Vātaja timira

Paśyati āvilam (hazy or blurred vision)

Vāta timira

Vāta kācha

Paśyati bahudhā (multiple vision)

Sannipāta timira

Paśyati bhramantiva (sees objects rotating)

Vātakācha

Paśyatibhrjāiṣṇu (sees bright object only)

Nātiruddha timira

Paśyati cāmaragaura (objects appear whitish grey)

Kaphaja timira

Kaphaja kācha

Paśyati candram (sees the image of moon)

Natiruddha timira

Paśyati citram (sees play of colours)

Sannipāta timira

Paśyati citrāṇi rūpāṇi

(diva) (sees multicoloured objects during day time)

Nakulāndhya

Paśyati dwiḍha (diplopia)

Sannipāta timira

Tiryaggata dōṣa, timira

Paśyati dūrastharūpam śampasthamiva

(distant objects appear to be near)

Dwitiyapatalagata dōṣa—timira

Paśyati jālāni (sees net-like image in the vision)

Dwitiyapatalagata doṣa (dṛṣṭi)

Paśyati jyotiṃṣi (bright spots seen)

Sannipāta timira

Paśyati khadyotam (sees bright objects in the sky)

Vāta timira

Pitta kācha

Paśyati kṛchrēṇa hṛsvam (difficulty to see small objects)

Nakulāndhya

Paśyati kṛṣṇāni (objects appear dark)

Raktajatimira

Paśyati mahat hṛswamiva (objects appearing smaller)

Nakulāndhya

Paśyati makṣikā maśakani (flies and feas seen in vision)

Dwitiyapatalagata dōṣa—timira

Paśyati maṇḍalāni (sees mapped-out areas)

Dwitiyapatalagata dōṣa—timira

Paśyati marīci (sees bright spots)

Dwitiyapatalagata dōṣa—timira

Paśyati nādhastāt (lower field of vision affected)

Tṛtiyapatalagatadoṣa—timira

Paśyati na divā (day blindness)

Pittavidagha dṛṣṭi

Paśyati nakṣatrāṇi (visualises stars)
Nātirudha timira

Paśyati na rātrōw (nocturnal blindness)
Nākulāndhya

Paśyati nilam (sees objects blue)
Pittakācha
Sannipāta kācha
Vātaliṅga nāśa

Paśyatinirmalatējasah (sees brightness)
Nātirudha timira
Pittajativira

Paśyatina pārśwasthitam (objects on the sides not seen)
Pārśwasthitadoṣa—timira

Paśyati patākāni (sees moving flags)
Dwithiyapatalagatha doṣa

Paśyati pitam (sees yellow all round)
Pittavidagdha dṛṣṭi
Sannipāta timira
Pittaliṅganāśa
Pāṇdu A. L.
Sannipāta kācha
Kāmala

Paśyati raktam (sees objects red)
Raktajativira

Paśyati ratrōw (nocturnal vision)
Pittavidagdhadrīṣṭi

Paśyati salilaplutānīva (objects appear as floating on water)
Kaphaja timira
Kaphaja kācha

Paśyati sarvaṃ nilam (objects appear blue)
Vāta timira

Paśyati sikhīno nṛthyanthayiva (sees shades of peacocks in
dance)
Vātativira

Paśyati sitam (objects appear white)

Kaphaja timira

Kaphaja kācha

Paśyati sitāni (sees white objects)

Raktaja timira

Sannipāta timira

Paśyati snigdha (blurred vision)

Kaphaja timira

Paśyati śvetābhrapratima (sees like white clouds)

Kaphaja timira

Kaphaja kācha

Paśyati tamah (sees dark shades)

Dwitiyapatalagata dōṣa

Paśyati vidyut (able to see lightning)

Nātirudha timira

Paśyati vikāryamāṇa vṛkṣa (sees trees moving irregularly)

Sannipāta timira

Paśyati viplutāniva (objects appear floating on the water)

Sannipāta timira

Paśyati vividhāni tamāmsi (sees different forms of shadows)

Raktaja timira

Paśyati vividha pāriplava (visualises various forms)

Dwitiyapatalagata dōṣa

Paśyati vyāviddhani (sees the objects broken)

Vātaja timira

Vātaja kācha

Sannipāta kācha

Paśyati vibhrama (confused vision)

Kaphaja kācha

Patana (falls unconscious)

Vṛścikaviṣa A. L.

Pīdana (crushing pain)

Pacyamāna vranasōpha

Piditahaśawanan prayāti (reduction of swelling with a noise)

Ānthraavidraḍhi

Pinasa (sinusitis)

Grahaṇi K.

Kaphārsās

Kṛmi K.

Yakṣmā P. R.

Tamakaśwāsa

Aśrunīgrahajōdāvarta

Kaphajaprimeha

Pindikodveṣṭana (jwara mamsagata)

Mamsagatajwara

Pipāsa (thirst)

Viṣakṛtajwara

Atisara A. L.

Chardi P.

Moha P.

Dūṣiṣa

Sūtikāroga

Kardama viśarpa

Pittagulma

Visūcika

Sītapitta

Pitākṣi (yellow tinge in the eye)

Pittāpasmāra

Pitāṅga (yellow colouration of the body)

Pittāpasmāra

Pitānana (yellow face)

Pittaswarabhēda

Pitadamśa (yellow colour at the bite)

Mandali daṣṭa

Phēnachardi (frothy vomiting)

Sthāvaraviṣa

Ksīravīṣa

Viṣphota

Phenam vamati (frothy vomiting)

Sāmānyagrahajūṣṭa

Skandāpasmāra

Bālagraha S. L.

Phenodvamana (frothy vomitus)

Apasmāra V.

Pichiladamśa (bites with slimy discharge)

Rājīmantadaṣṭa

Pichiloṣṭa (sticky lip)

Kaphoṣṭa

Pichila stanya (sticky breast milk)

Kaphaduṣṭastanya

Pichilavaktra (sticky mouth)

Kaphārōcaka, bāhya kṛmi, pittabhagandara, māmśāsthigatha
kuṣṭa, amlapitta

Piñjararōma (brown hair)

Pitta kuṣṭa

Dadru

Udumbarakuṣṭa

Pitanētratā (yellow colour of the eye-ball)

Pittābhipannanētra

Pānahta

Pitaphena vamanam (yellow vomitus with froth)

Pitta swarabhēda

Pitarūjimat stanya (yellow streaks in the breast milk)

Pittadūṣita stanya

Pitavarṇa (yellow colouration of the body)

Viṣhota—pittaja

Mandūkaviṣa

Kamela

Pandu pittaja

Pitaka (boils)

Gaurasarṣapasamsthāna (mustard size sarśapikā, sūkadoṣa)

Kaṭhina (hard)—aṣṭilika

Viṣama (irregular)—aṣṭilika V.

Sūkavipūritha (flagella-like growth)—graṭhitha

Jambu asthinibha (like the seed of jambu) — kumbhika
(irritating)

Dirgha (elongated)—adhimantha

Bahu (multiple)—adhimantha

Savēdanā (with pain)—adhimantha

Sparsāhāni (loss of sensation) sparsāhāni

Mudgōpama (greengram like)—utthama

Rakta (red) utthama P. R.—sonitārbuda

Chidra (anekamukha)—(with multiple openings) sathaponaka

Sarakta (with blood) sonitārbuda, kumbhika, twakpāka P. V.

Ugraruja (severe pain) sōnitārbuda

Māmsasambhava (involving muscles) māmsārbuda

Māmsa viśīrnatā (sloughing muscles) māmsapāka

Vēdanā sarva (all sorts of pain) māmsapāka

Kaladbhūdhwa māmsavisīrnatha (muscular growth withering
after some time) Māmsāpaka

Pindikodgama (cramps in the calf muscles)

Vātarakta

Pitakā—ajapurīṣapratīma (hard and shotty eruptions.)

Ajakā

Pitakā alpapūya (boil without much pus.)

Antarālaḥi

Pitakā anēkamukha (growth with multiple eyes.)

Valmika

Pitakā asita (black coloured growth.)

Kardamaviśarpa

Pitakā atipīta (intensely yellow eruptions.)

Kardama viśarpa

Pitakā ativedanā (extremely painful eruptions.)

Sukrasṭha masūrikā

Pitakā avadīryamāna (eruptions with irritation.)

Kardamaviśarpa

Pitakā bahuvannetra (eruptions with multiple openings.)

Arumṣi

Pitakā bahukleda (eruptions with copious discharge.)

Arumṣi

Pitakā dāruṇa (eruptions severe.)

Kacchapika

Pitakā ūrvārubijapratīma (faruncles.)

Arsōvartma

Pitakā gaṃbhīrapāka³(deep seated inflammatory eruptions)

Kardamaviśarpa

Ajagallikā

Arumṣi

Pitakā graṭhita (nodular growth)

Ajagallikā

Gardabhikā

Pitakā ghana—avaktra (hard swelling without opening.)

Antrālaḥi

Pitakā kacchapōpama (tumour—rough like the tortoise shell.)

Kacchapikā

Pitakā kakṣavañksaṇa sandhiṣu (abscess at the axillary and inguinal regions.)

Vidārikā

Pitakā kandūra varthamottha

Utsaṅgapitakā

Pitakā—kathina (hard growth)

Yavaprakhyā

Pitakā khara (rough faruncle on the eyelids)

Arsōvartma

Pitakā klinna (eruptions soft and exudatory)

Kardama viśarpa

Pitakā kumbhikabījavat (hard faruncle of the eyelids)

Pōthakī

Pitakā kumbhikabījavat—akandura (non-itching hard faruncle)

Pōthakī

Pitakā lohita (red coloured eruptions)

Kardama viśarpa

Pitakā lohitapichilāsra (reddish exudative eruptions)

Ajakā

Pitakā mahādāhavat (tumour with intense burning sensation.)

Vivṛta

Pitakā—mtana (shrunken eruptions)

Kardamaviśarpa

Ajagallikā

Pitak—āmāmsa jālasamvṛtta (abscess with openings like sieve)

Jālinī

Pitakā mandavedana (faruncle with dull pain)

Arsōvartma

Pitaka masūrikāsamsthāna (eruptions of the size of a bengal-gram.)

Masūrikā

Pitakā mēcakābha (violet faruncle)

Kardamaviśarpa

Ajagallikā

Pitakā mṛdvi (soft faruncle)

Anjananāmika

Pitakā mudgasannibha (eruptions of the size of a green gram)

Ajagallikā

Pitakōdgama (cropping up eruptions)

Maśūrika

Pitakā padmakarnikāvat ((Eruptions like lotus pericarp.)

Indraviddha

Pitakā niruja (painless eruptions)

Ajagāllikā

Pitakā pakwa (inflammatory boils)

Sukramaśūrika

Pitakā pakvōdumbarasannibha (Eruptions like ripe udumbara fruit.)

Vivṛta

Pitakā pāṇḍura (white eruptions)

Kardamaviśarpa

Pitakā parimandala (tumours with hyperaemia around)

Antrālaḥji

Pitakāsarakta—pitakacita (multiple red eruptions around a big tumour)

Gardabhikā

Pitakā prasrāvini (hard indurated swelling with discharge)

Makṣikāviṣa

Pitakā raktaṣarṣapa sannibha (eruptions of the size of red mustard)

Pōthaki

Pitakā rujākaram (painful boils)

Panasika

Pitakā rujāvaha (painful boils.)

Ajakā

Pothaki

Pitākā sadyasrāva (eruptions exuding.)

Makṣika viṣa

Sthagitaviṣa

Pitakā samcitam (collection of smaller eruptions in the centre.)

Gardabhikā

Pitakā sarpati (spreading tumour.)

Valmika

Pitakā savarna (eruptions of the colour of the skin.)

Ajagallika

Anusāyi

Pitakā sūkṣma (small faruncle on the eyelids.)

Anjana namikā

Pitakā snigdha (greasy eruptions.)

Kardama viśarpa

Sukragata masūrika

Pitakā sūksma śarkara samvṛta (eruptions with stony hard deposits.)

Vātamasarkara

Pitakā sasōṭha (eruptive swelling)

Kardamaviśarpa

Ajagallika

Pitaka sōṭhsangā (eruptions with swelling)

Utsanga pitaka

Pitakā sphotasannibha (enlarged glands with eruptions.)

Gandamala

Pitakā sraviṇi (exudating faruncle.)

Pōthaki

Pitakā sravanthi (exudate from the eruptions.)

Kumbhika

Valmika

Pitakā sthimitha (immobile eruptions)

Sukramasūrika

Pitakā sthira (faruncle rigid)

Bahyavartma roga

Panasika

Pitakā sūkṣma mukhi (small pimple-like growths on the face.)

Mukhadūṣika

Pitakā syāma (darkish eruptions)

Sthagita viṣa

Pitakā tāmra (copper coloured eruptions.)

Utsangapitaka

Sukramasūrika

Pitakā tōdavat (painful tumour.)

Valmika

Pitakā ugraruja (extremely painful tumour.)

Arivēllika

Pitakā ugravēdana (painful boil.)

Panasika

Pitakā uparisthita (superficial faruncle)

Anusāyi

Pitakā utthamāngastha vṛtta (round tumour on head)

Arivēllika

Pitakā unnata (raised eruptions)

Antrālaḥji

Pitakā utsanna (tumour like eruptions)

Gardabhika

Pitakā vartmabahyah (eruption seen at the exterior of the eyelid.)

Utsaṅgapitaka

Pitakā valmikavat (tumour having the appearance of an anthill)

Valmika

Pitakā vartmānte (eruptions at the margins the eyelid)

Kumbhika

Pitakā vartmāntramukhi (boil on the inside of the eyelid)

Utsaṅgapitaka

Pitakā vidārikandavat (tumour like the vidari bulb)

Vidārika

Pitakā vividhākara (eruptions of different types and size)

Lūtaviṣa

Pitakā vivarṭāsyā (abscess with openings)

Vivṛta

Pitakā yavākāra (growth of the shape of barley)

Yavaprakhyā

Pitakā samānalinga spotachita (several small eruptions of the same size)

Rōhiṇi

Pitakā vṛtta (round tumour)

Arivellikā

Gardabhika

Pittā jwaraliāga (all signs and symptoms of pittajwara)

Pittaviśarpa

Pittā śtīvana (spitting bile or bilious fluid)

Jwara S.

Pittā vamaṇa (vomitting bile)

Pitta chardi

Pittārsās

Plihavṛddhi (enlargement of spleen)

Plihōdara

Pūtigandha (foul smell)

Dhwaja bhaṅga—klaibya

Pūtisrāva (foul discharge)

Karṇapāka

Pūtyudgāra (foetid eructations)

Grahaṇi P.

Pūyakarna (otorrhoea)

Karnasrāva

Pūyagandhitwa (smell of pus)

Skandāpasmāra

Pūyasancarana (angulipidonē) (fluctuation)

Pakwavraṇasōṭha

Pūyasrāva danta (pus from the gums)

Dantāvēṣṭapāka

Pūyasrava nētra (discharge of pus from eye)

Pūyālasa

Pra-damśēt dantan (grinding the teeth)

Apasmāra

Prachāyābhilāṣa (desire to be in the shade)

Pittaja unmāda

Prajāgara (insomnia)

Madātyaya V.

Praklinna dantamāmsā (sloughing gum)

Sithādha

Paridara

Pradhyānaśīlata (subconscious state)

Urakṣata

Prakṣiṇa (weak state)

Chinnaśwasa

Pralāpa (irrelevantly talking)

Jwara S.

Bhaya jwara

Raktaḡata jwara

Sōkaja jwara

Atisāra A. L.

Rasaśeṣajirana

Hikka A. L.

Chinṇaswāsa

Mēdōgatajwara

Mūlaviṣa

Sōmarōga (atipravṛtta)

Kardama viśarpa

Masūrika upadrava

Marmaviddhaliṅga

Pramēha (polyurea)

Yakṣma A. L.

Kaphārśas

Pramōha (unconsciousness)

Mahāśwāsa

Sadyovrana S. L.

Pra-ṇāstaviṅnāna (loss of mental faculties)

Mahāśwāsa

Prasanna vadana (charming face)

Mukhamundatikāgrasta Bālaroga

Prasannavarṇa (shining skin)

Kaphārśas

Rasaseṣajirna

Chardi P. R.

Moha K.

Āmavāta

Kaphaswayathu

Murchā K.

Sūthikāroga

Prasēka kapha (salivation)

Āmasūla

Prasphuranat bahuśah (jerky movements)

Apasmāra A. L.

Prasuptagātrāvayava (numbness in the body.)

Yakṣma A.

Urakṣata A. L.

Prastabdhakṣa (eye-ball fixed)

Bālagraha A. L.

Prasuptatwak (anaesthetic patches.)

Vātarakta A. L.

Pratāpa (excessive burning sensation.)

Vātādhikāmlapitta

Kardama viśarpa

Sannipātavisphōta

Carmagatamaśūrika

Asṛgdharā

Ativṛddha

Sōmarōga

Pratāmyatī (drowsy)

Tamakaswāsa

Alasaka

Kṣayaja tṛṣṇā

Pratīśyāya (nasal catarrh)

Jwara P. R., K. & V. K.

Ānāha

Pratikurvāṇa (imitating the animal by which he is bitten.)

Jalasantrāsa

Pravāta sparsanāśahadantata (teeth sensitive to wind.)

Dantaharṣa

Priṣṭagraha (rigidity of the back)

Vātākōpa

Samāna—pittāvṛta

Ūrustambha

Ānāha

Urakṣata

Vankṣana vidradhi

Pṛṣṭa spandana (throbbing sensation in the back.)

Gr̥dhrasi

Pṛhṣṭastambha (rigidity of back.)

Pakwāśayānāha

Pulinavananthara vasi (likes to spend his time in fine gardens.)

Unmāda

Purīṣasaṅga (constipation.)

Vatanigrahaja udāvarta

Purīṣastambha (constipation.)

Pakwāśayānāha

Priṣṭaśūla (spinal colic)

Sūla V.

Sūla—kapha vataja

Gudāśritāvāta

Priṣṭonamana (bending of the back forward)

Kōṣṭharuja balam

Priya gandha (taste for smell)

Unmāda—devajuṣṭa

Grahōnada—ghandarva

Priya ingitha (music minded):

Unmāda—devajuṣṭa, grahonmāda, ghandarva
yakshagrahonmāda

Pulākōdakasankāśa medhrasrāva (meat wash water-like discharge
from penis)

Dhwajabhāṅga

Puriṣasāṅga (constipation)

Gulma P. R.

Puriṣabandha (constipation)

Udara P. R.

Rāgatwak (hyperaemia of the skin)

Twaggatavāta

Vātarakta

Sannipātavisphōta

Udarda

Rajaskrichramunachathi (obstructed menstrual flow)

Udāvarta, yōni vyāpat

Rajasayutha bijodgara (expulsion of semen with menstrual flow.)

Vāmini yōni vyāpat

Rajasphenila (frothy menstrual flow.)

Udāvarta, yōni vyapat.

Rajōnāśa (amenorrhoea.)

Vātakōpa

Raktāgamana (haemorrhage)

„ Mūtramarga—kōṣṭhabhinna (sadyōvrāṇa)

„ Guda—kōṣṭhabhinna (sadyōvrāṇa)

„ Āśya—kōṣṭhabhinna (sadyōvrāṇa)

„ Ghrāna—kosthabhinna (sadyōvrāṇa)

Raktāgamana (haemoptysis)

Pittaja rājayakṣma

Raktagandhāsya (blood smell in the mouth.)

Skandagrahajūṣṭha

Raktakarnaśōṭha (hyperaëmic swelling of the ear.)

Utpāta

Raktakṣaya (bloodlessness)

Kṣayaḥ—kṣayaḥ

Raktākuleśkṣana (redness of eye.)

Pittajamūrchā

Mada

Mūdhagarbha

Raktaparyantha (red margins.)

Sūkaradamāstraka

Raktākṣīva (spitting blood.)

Chinnaśwāsa

Unmāda (viṣaja)

Kāmala A. L.

Raktalocanātā (redness of the eye.)

Udara P. R.

Sitapitta

Raktamukha (red face.)

Kāmala A. L.

Raktakṣīna (anaemia)

Asṛgdhara A. L.

Pittayoni

Raktam va sravati (sometimes blood urea)

Uṣnavāta

Raktanētratva (blood-shot eyes.)

Sadyōvraṇa A. L.

Raktapitta (raktagamana) (haemorrhagic conditions.)

Sāndra (thick) kaphaja

Sapāṇdu (white) kaphaja

Sasnēha (greasy) kaphaja

Sakāsa (with cough) kaphaja

Śyāva (dark) vātaja

Frothy (saphenam) vātaja

Tanu (thin) vātaja

Rūkṣa (dry) vātaja

Kasāyata (astringent) vātaja

Krśna (black) vātaja

Gōmūtrasannibha (like cow's urine) pittaja

Mēcaka (black colour) pittaja

Snigdha (greasy) pittaja

Karbura (play of colours.) pittaja

Anjanābha (collirium-like) pittaja

Āṅgaradhūmābha (just like the flame of the stove.) pittaja

Mamaśprakṣala naabha (mutton water-like.)

Kardamāmbhonibha (marsh water.)

Mēdhakalpa (human fat like)

Pūyāsra kalpa (pus and blood mixed.)

Yakṛt tulya (liver pieces like)

Pakwajambūsannibha (jambu fruit like.)

Kṛṣṇā (dark) raktapitta A. L.

Nila (blue) raktapitta A. L.

Kuṇapa (foetid) raktapitta A. L.

Indradhanuprakhyā (play of colours) raktapitta A. L.

Masūrīkā upadrava raktapitta A. L.

Raktapūrnakoṣṭha (extravasation of blood in the abdominal cavity)

Koṣṭhabhinna (sadyovraṇa)

Raktaṣṭhivana (haemoptysis or hæmatemisis)

Jwara, rakthagata

Kṣatakāsa

Raktasrāvam ati (bleeding—excessive.)

Aṛsas A. L.

Raktapravartana (haemorrhage)

Ūrdhva (urdhavagata raktapitta)

Adhoga (adhogata raktapitta)

Ubhayaga (ubhayagata raktapitta)

Nāsā, Kārṇa, Akṣi, Medhra, ubhayagata raktapitta

Yōni, guda, ubhayagata rakthapitta

Rōma kūpaja

Rakta akasmatdantāveshtati

Sitada

Rasakṣaya (decreased lymph)

Kṣayaja klaibya

Sannipāta tṛṣṇā

Rasanōpahata (loss of taste)

Vṛscika viṣa A. L.

Ratipriya (nymphomania)

Unmāda—devajṣṭha

Raktaparipluta vana (wound filled with blood.)

Pichita vana

Riramsu (sexual precocity)

Yakṣmā

Rōdana (crying)

Unmāda V.

Bhootaja jwara

Pūtanāgrasta

Siroruja—bālarōga

Rōma asambhava (no growth of hair.)

Indralupta

Rōmaharṣa (horripulation.)

Udanā pittāvrita

Chardi K.

Ardita P. R.

Viśarpa V.

Swayathu S. L.

Adhimantha

Jwara P. R.

Purīśajakṛmi

Vātakopa

Twakggatakuṣṭha

Kuṣṭha P. R.

Vatabhipanna netra

Jangama viṣa

Amlapitta

Rōmaśātana (falling of hair.)

Indralupta

Rōmakūparōdha (obliterated hair follicles)

Indralupta

Rōmaavidwamsi (loss of hair growth)

Pittakilāsa

Rūkṣa gātra (dryness)

Vatabalāsaka jwara

Rūkṣadanta (dry teeth)

Dantaharṣa

Rookṣatwak (dry skin)

Twakggatakuṣṭha, switra

Somarogā

Roukṣya (dryness)

Jwara V.

Asṛgdara vāta

Rucihina (loss of taste)

Urakṣata

Rudhiraprabhānayana (red eyes)

Pānahata

Rudhirasamrōdha (obstructed flow from uterus)

Makkalla

Rudhirasrāva danthamamsī (bleeding gum)

Dantāvīṣṭa

Rudhirachardi (vomitting of blood)

Āmāśaya sadyovraṇa

Rudhirasrāva guhyē (bleeding per genitals)

Upadamśa R.

Mūdhā garbha

Rugalpa (dull pain)

Kaphagulma

Ruk dāruṇa (unbearable pain)

˚Vātabhagandara

Rujam galathalu

Sadyovarana pakwasaya

Tṛṣṇa kṣajaya

Mandookaviṣa

Rujam tīvra (intense pain)

Pittaswayathu

Yakṛtōdara

Raktagatavāta

Pratamaka

Asthimajjāgatavāta

Pratyastilā

Raktagulma

Vātarōga A. L.

Vāta gulma

Baddhagudōdara

Kardamavisarpa

Pittavisphōta

Rujamratrau (nocturnal pain)

Utpiṣatsandhi

Visiṣṭasandhi

Rujam sisire (pain in cold season)

Kaphajasūla

Rujam sadā (continuous pain)

Kaphasūla

Rujam sūryodayē (pain at day-break)

Kaphasūla

Rujam viṣajaśoṭha

Rujam amsumathāsahawanivarthate (pain increases with rising of sun)

Sūryāvata

Rujam sūryapravrithow asthi (pain lessens with the sun set.)

Sūryāvarta

Ruk (see rujam also)

Kāsa K.

Pittaviśarpa

Sannipāta visphota

Vātarakta P.

Ruk gathre

Jwara V.

Ruk grāmyadharmē (painful coitus)

Pariplutayoni

Ruk sphik (pain in the hip and gluteal regions.)

Ḡṛdhrasi—ānavāta

Kati—Ḡṛdhrasi—ānavāta, udara

Jānu—Ḡṛdhrasi, ānavata

Uru—Ḡṛdhrasi, ānavata

Jangha—Ḡṛdhrasi, ānavāta

Śabdaśṛuti (hearing imaginary sounds)

Mūsikaviṣa A. L.

Śabdāsrāva (loss of voice)

Bādhīrya

Sadāha pitakacita oṣṭha (eruptions with burning sensation)

Pittakapoṣṭha

Sadāhapāka sphotapracitatanu (eruption, tender and suppurating.)

Sakuñipīdita rohini

Sadana (lassitude)

Plihōdara	Kaphajwara
Prānakapavāta	Kaphakāsa
Kaphasūla	Śītapitta
Upadrava	Amasambhavatṛṣṇā
Hṛdrōga	Uṛuṣṭambha
Aśmari A. L.	Mēdōrōga
Udara	Grahani K.
Rasanatajwara	Sangrāhagrahaṇi
Kāmalā	Raktapitta P. R.
Rasaśēṣajirṇa	

Sadāhasravati (Smarting discharge)

Sadāsūla (continual pain)

Annadravasūla

Śaityavaktra (cold mouth)

Kaphārōcaka

Śaitya (coldness)

Jwara—majjāgata

Kaphakuṣṭha

Madātyaya

Kaphajagulma

Śākhāsōṭha (swelling of the limbs)

Snāyuka

Sakṛddrava (loose motions)

Talukantaka

Sakthi akśēpāka (convulsive movements of thigh)

Khāṇja

Sakthisāda (weakness of the hip.)

Raktārsās

Sakrit chardi (fæcal vomiting)

Pakwāsayavāta

Salilaplavastanya (breast milk spreading on water)

Mārūtadūṣitastanya

Samudhastiṣiroruhāṅgatā (hairs fallen from head.)

Duṣiṣa

Sampīdanē śabde

Asthni bhaṅga

Samipasthamnapāśyati (near objects not seen clearly)

Tṛṭiyapatalagata timira

Samjñā daurbalya (weak memory)

Murchā P. R.

Samjñaharṣna (loss of consciousness)

Agniviśarpa

Samjna nāsa (unconsciousness, loss of sensitiveness)

Viśarpa A. L.

Samjñāvān (alert consciousness)

Skandāpasmāra

Sampraśrutā (discharges from)

Āsaya—(mouth) yakṣmā A. L.

Nētra—(eyes) yakṣmā A. L.

Aṅga—(skin) kuṣṭa A. L.

Samrambha (bipisterous, emotional and irritative.)

Unmāda P.

Samskr̥ta bhāṣi (polite talk.)

Dēvajṣṭōnmāda.

Sāmvrithāśyatwa (locked jaw.)

Hanugraha

Śanairvadati (talks slowly)

Swarabhēda K.

Sandhibandhamokṣaṇa (looseness of joints)

Vātakapha jwara

Vātarakta

Vātarōga A. L.

Sandhi bheda (pain in the joints)

Panājirna

Vātarakta

Sandhi ātōpa (crackling noise in joints.)

Sandhigatavāta

Sandhibhēda (joint pains)

Vātamaśūrikā

Sandhihīna (loss of joint movements)

Vātarakta V.

Sandhihata (loss of joint sense.)

Sandhigatavāta

Sandhinistōda (pricking pain in the joints)

Vātarakta

Sandhiśōpha (swelling over the joints)

Āmavāta

Ābhyantara vāta

Phiranga

Sandhi sūla (joint pain)

Asthimajjāgatavāta

Sandhigatavāta

Sandhi sphurana (throbbing in the joints)

Vātarakta

Sandhi sphutana (crackling sound in the joints)

Sarvāṅgavāta

Sandhivyadha āmavātaiva (joint pains as in rheumatism)

Abhyantaraphiranga

Śankhādēśe vēdana (pain in the temporal region)

Sankhaka

Sankha nistoda (pain in the temporal region)

Vātapratīsyāya

Sankharuja (pain in the temporal regions)

Ananatavāta

Śankha śūla (pain in the temples.)

Vātakāsa

Śankhadesāśoṭha (swelling of the temporals)

Sankhaka

Samhr̥ṣṭarma (horripulation)

Piṣṭameha

Sammōha (giddiness)

Sukragatamaśūrikā

Samsuṣkōṣṭha (dry and shrunken lips)

Tṛṣṇānirōdhaja dāha

Samśuṣka gala (dry and shrunken throat)

Tṛṣṇā nirōdhaja

Samswēda (perspiration)

Dēvajusṭōnmāda

Sandhiruk (pain in the joints)

Pānājirṇa

Sanaiśśanair mehati (slow micturition,)

Sanairmēha

Sāndrakapha (thick expectoration.)

Kaphakāsa

Sāndrakapha (discharge of thick phlegm)

Bramsathu

Śaṅkha tōda (pricking pain in the temples)

Śwāsa P. R.

Tṛṣṇā V.

Anantavāta

Saṅkōca (contractions)

Vātarakta V.

Vātakōpa V.

Snāyusoṣa

Sankulāniva paśyati (blurred vision)

Samantā, timira

Santāpa in (burning sensation.)

Amsa

Pārsva

Kara

Pada

Jwara

Mūrca P.

Raktagatavāta

Santōṣata (feeling of fullness)

Kaphachardi—dēvajusṭha unmāda

Santōsam na gacchati grāmyadharmēṇa (unsatisfied cohabitation.)

Atyānanda

Sapākōṣṭa (inflamed lips)

Pittajōṣṭa

Śarkarā (calculi mutra—**uinary**)

Tugaśritavāta

Sarkarādanthe (tartar)

Dantasarkarā

Saruja pitakacitōṣṭha (painful blisters on the lip)

Vātajōṣṭha

Śastrakṣatē na raktamēti (no bleeding on cutting.)

Sarpaviṣa A. L.

Śarvada dṛiṣṭi runaddhi (obstructs vision)

Timira

Sarvaṅgakampa (tremors all over the body)

Mahāhikkā

Vēpathu

Sarvakarmōpapamatā (inability to do any work.)

Asthividha

Sarvakarmasu aśakti (inability to do any work)

Mēdōrōga

Sarvanga grahana (a feeling of stiffness all over the body.)

Jwara

Hṛdvidradhi

Sarvāṅga ruja (pain all over the body.)

Snayugatānila

Śasvat srāva (bleeding always)

Asṛgdara A. L.

Satvapariplava (unsteady mind.)

Unmāda

Śavagandha (cadaveric odour)

Kardama viśarpa

Śayaneswāsapidā (dyspnoea on lying)

Tāmakaśwāśa

Siryamāṇa danta māmsa (sloughing gum)

Sitada

Paridara

Santharjana (frightened)

Unmāda P.

Sarpavat sarati (moves like a snake.)

Nagagrahajusṭōnmāda

Saruja srāva (painful discharge)

Salyaja nādivrana

Pundarikakuṣṭha

Sitaṅgata (cold body)

Kaphāparoga upadrava

Ariṣṭa lakṣana

Śitāhārābhilāṣa (desire for cold articles of food)

Unmāda P.

Śitapādakarānana (cold limbs and face)

Sadyovraṇa

Ariṣṭā lakṣana

Sitasparśanāsahadanta (inability to bear cold)

Dantaharṣa

Śitata (coldness)

Udāna kaphāvṛta vāta

Apanakaphāvṛta vāta

Vātarakta K.

Ūrusthambha

Śitābhinandana (desire for cold things)

Tṛṣṇā P.

Śitadveṣa (dislike for cold things)

Vātarakta

Śitajalābhilāṣa (desire for cold water)

Unmāda P.

Atapa śoṣi

Śitajwara (fever with low temperature).

Kaphagulma

Śitōchvāsa (cold breath)

Sudyōvraṇa A. L.

Ariṣṭalakṣana

Śitodakcāitāngamiva (feels like the body being bathed by cold water)

Uccatingaviṣa

Śephastambha (rigidity of the penis)

Jwara, sukragata

Śtīvana (salivation)

Grahani K.

Pāndu P. R.

Kṛmija hṛdrōga

Āmapīnasa

Śirōjādyā (discomfort in the head)

Tṛṣṇōdāvarta

Nidranigrahōdāvarta

Śirākampa (shaking of the head)

Madātyaya V.

Vēpathu

Sirānaddha (prominent veins)

Pittōdara

Sirākuñcana (obliteration of veins and other passages)

Sirāgata vāta

Apabāhuka

Sirāpuraṇa (dilated vessels)

Sirāgata vāta

Sirārūksatva (dried up veins and other vessels.)

Sirāgraha

Sirā vēdanā

Sirāgraha

Sirā kṛsnatā

Sirāgraha

Sirā kubjatva

Sirāgraha

Śirāscalana (shaking of the head)

Ardita

Sirasi-hima (head cold to touch)

Kaphaja śirobhitāpa

Śirasi—antha-sphutana (a feeling of throbbing in the head)

Kṛmija sirobhitāpa

Sirasi—sambhakṣyamāna vedana (eating pain in the head)

Kṛmija śirobhitāpa

Sirasi—ugravēdana (intense pain in the head)

Kṣyaja śirōbhitāpa

Sirasi—sastranibhavēdanā (excruciating pain in the head)

Ardhāvabhēdaka

Sirasi—ugraruja (severe pain in the head)

Kṣyaja sirobhitāpa

Sirasi—pratīṣṭabhitata (a feeling of obstruction in the head)

Kaphaja sirobhitāpa

Siraśsithilatā (laxity of tendons and veins)

Sōmaroga

Śirasi—sparsāsahatva (tenderness of scalp)

Raktaja sirobhitāpa

Śirōbhitāpa (headache)

Vātābhipanna nētra

Abhiṣyanda

Śirāhāṅgārapacitavat (sensation of heat in the head)

Pittāśirōbhitāpa

Śirodhūmāyanam śitēna santi (feeling of heat in the head relieved by cold applications)

Śirōgraha (rigidity of the head and neck)

Ākhuviṣa

Manyāstambha

Āmavāta

Dhanurvāta

Śirogurutva (heaviness of head)

Āmapinasa

Pratisyāya P. R.

Asṛugnigrahaja udāvarta

Kaphamasūrikā

Śiroruja (headache)

Kardamaviśarpa

Śirōbhitāpa

Śirasōardha nirmathana (unilateral churning-like pain the head)

Adhimanṭha

Śirasēlūa (headache)

Vātakāsa

Mūdhagarbha

Chardi

Kṣavadūdāvarta

Udgāranigrahodāvarta

Śirastāpa (burning sensation in the head)

Raktapitta A. L.

Sirāstambha (rigidity of blood-vessels)

Vraṇōpadrava

Āmavāta

Śiraśīpūrnatā (fullness of head)

Āmapinasa

Śirōruk (headache)

Kaphamasūrikā

Śirōhuṇḍana (drooping of head)

Vātakōpa

Śirastōda (pricking pain in the head)

Trṣṇā V.

Śiratanutva (thin veins)

Swayathu S. L.

Śirāviśōṣaṇa (dried up vessels and nerves)

Pakṣavāta

Śirōbhēda (cutting pain in the head)

Viṣūcikā

Śirōgraha (stiffness in head)

Jwara

Yakṣmā

Tamakaśwāsa

Vātakōpa

Vātarakta A. L.

Śirōbunḍhana (restlessness of the head)

Jwara S.

Śirōruja (headache)

Vātapittajwara

Śiroruja—tīvram niśi (severe headache during nights.)

Vātaśirōbhitāpa

Jwara sannipāta

Twakśaraniryāsaviṣa

Ōṣadhigandhajajwara

Kāsa K.

Pānājirṇa

Pānavibhrama

Santamaka

Udāvarta, mūtranigraha

Viśarpa V.

Śirōvidāha (burning sensation in the head.)

Ānāha

Tr̥snōdāvarta

Śirōvikāra (headache with discomfort)

Jrmbhānigrahodāvarta

Udāvarta

Śirasiviṣavadvēgi vedanā (continual headache as in poisoning.)

Śankhaka

Śīśirakāmitva (desire for cold things.)

Raktapitta P. R.

Rakta kṣaya

Śīśirāśrutā (cold tears.)

Vātābhipanna nētra

Ślakṣṇa pitakā (smooth faruncle over the eye lid.)

Arśōvartma

Śirogurutva (heaviness of head)

Āmapīnasa

Kaphapratīśyāya

Kaphaśūla

Masūrikā

Viṣa A. L.

Śirōrōga (diseases of the head.)

Vṛddhapīnasa

Sleṣmahīnaṣṭīwana (phlegm less and dry spitting)

Yakṣmā A. L.

Śleṣmādhikyastivana (excessive mucous salivation.)

Paramada

Sleṣmannyamuchyamane dukham (pain and discomfort till the obstructing phlegm relieved.)

Snāyu chēdāt kōpa (increased in severity on cutting the worm)

Snayuka

Snāyu—jantunibha (thick worm like.)

Snayuka

Snayupatādupasanthi (swelling reduces on the fall of the worms)

Snāyuka

Snāyu—śweta (white long worm-like structure)

Snāyuka

Snāyu visōṣaṇa (atrophied tendons.)

Pakṣāvadhā

Snigdhamandala (greasy patches)

Kaphaviśarpa

Snigdhaśyata (greasy feeling in the mouth)

Galaganda K.

Snigdhaśruti (greasy discharge)

Galaganda K.

Snigdhatwak (greasy skin)

Kaphaviśarpa

Soka (morose attitude)

Unmāda

Sonitachardi (hæmoptysis)

Yakṣmā

Sonitha srāva danthamāmsat (bleeding from gums)

Akhuviṣa

Upakūśa

Sonithagandha (blood smell over the body.)

Sāmānyagrahajuṣṭa

Skandāpasmāra

Sonithakṣainya (loss of blood)

Pāndu, Udara A. L.

Śonithsrāva yoni (bleeding per vagina)

Yōni kanda

Śūkapūrṇa gala (thorny feeling in the throat)

Kāsa P. R.

Sūkapūrṇāsya (thorny feeling in the mouth)

Kāsa P. R.

Dāhā

Śūla (pain)

Gudāśritavāta

Sirāgatavātā

Āmavāta

Pittagulma

Vātaja pramēha (upadrava)

Vātajwara

Vātaja nādivrana

Pakwāśayānāha

Kanabha daṣṭa

Pārśwa sūla

Vankṣaṇa arśas V.

Chardi S.

Jwara

Atisāra A. L.

Viṣṭabdhajirna

Pakwāśayasthavāta

Vyānakaphāvrta

Vātanigrahaḥjōdāvarta

Gulma A. L.

Kāndabhagna

Klaibya

Sūtikārōga S. L.

Visphōta V.

Āmāśaya sadyōvrana

Chardi kṛmija

Atisāra āmaja

Pravāhikā V.

Viṣūcikā

Puriṣaja kṛmi

Śwāsa P. R.

Kṛmi

Yakṣmā

Vātarakta V.

Śūla karnē

Karnaśūla

Śūnaka (swelling)

Soṭha roga

Abhighāta

Viśadamsa

Jwara, vātabalāsaka

Mandūkaviṣa

Śūnākṣa (puffy eye)

Kaphadūṣṭastanyapānaja bālarōga

Sāmānyagrahajūṣṭa bālaroga

Udara A. L.

Kaphaja sirobhitāpa

Chidrodara

Śūla—śītasamana (pain relieved by cold.)

Parināmaśūla pittaja

Śūla—katutiktōpaśāmana (pains relieved by pungent and bitter articles of food.)

Kaphaja parināmaśūla

Śūla—muhurmuhuschōpāsama prakopi (pains quickly disappearing and reappearing.)

Vātajasūla

Śūla—vāhākālēkupyati (pain increases during digestion.)

Pittaja śūla

Śūla—śaradi kupyati (pains increase in saradṛtu)

Pittajaśūla

Śūnodara (abdominal swelling)

Yakṣmā A. L.

Udara

Jalōdara

Sūnakṣi (swollen eye)

Pāndu mṛjja

Śūnākśivartma (puffy eye-lids)

Kukūṇaka

Sūnaganda (swollen cheeks)

Mrijjapāndu

Sūnalochana (swollen eyes)

Mrijjapāndu

Sūnamuṣka (swollen scrotum)

Yakṣma A. L.

Sūnavadana (puffy face)

Kaphajaśirōbhitapa

Sannipātaja śirōbhitāpa

Śūnatā (oedema)

Antamṛtaśiśu

Vātarōga A. L.

Pāndu

Śūnavaktra (swollen face)

Kaphaduṣṭastanyapāna—bālarōga

Samānyagrahajūṣṭa

Śōpha (swelling)

Sariravraṇa A. L.

Pacyamānāvraṇaśōpha

Ābhyantharaphiraṅga roga

Sōṣa (emaciation)

Vātajaprameha

Garōdara

Tṛṣṇa P. K.

Uraṁṣata

Gudāsritavāta

Pachyamānavraṇaśōṭha

Ṣopha saviṣa damsā (swelling of the bitten wound)

Ākhuviṣa

Matsya viṣa

Śōṭha (swelling)

Jwara S.

Atisāra A. L.

Arśās A. L.

Pāṇḍu K.

Pāṇḍu A. L.

Kāmala A. L.

Ślipada V. P.

Vankṣana (groins) slipada V. P.

Pāda (feet)—slipada V. P.

Ōṣṭha (lips)—slipada V. P.

Stana (breasts)—slipada V. P.

Kṛṣṇa (black)—vātajaslipada, vātavidradhi vātarakta V.

Rūkṣa (dry) vātavidradhislipada V.

Sphutita (cracked)—vātavidradhi

Tivra vēdanā (severely painful)—vātavidradhi, raktavidradhi

Dāha (burning sensation) pittaslipada, kṣatajavidradhi

Snigdha (greasy)—kapāślipada, kaphavidradhi

Pāṇḍu (pale)—kaphaslipada

Guru (heavy)—kaphaslipada, āmavāta K. kaphavṛdhi

Sthira (immobile)—kaphaslipada

Valmika (ant-hill like)—ślipada A. L.

Kantakāchita (with thorny growth)—slipada A. L.

Uchritatva (raised)—vidradhi

Mahāmūla (deeprooted)—sannipāta vidradhi

Rujāwantha (painful)—vidradhi

Soṭha—Vṛtta (round)—vidradhi

Āyata (broad based)—sannipāta vidradhi

Aruṇa (brick red)—vāta vidradhi

Viṣama (irregular)—vidradhi V.

Syāva (dark)—vidradhi V.

Rakta (red) vidradhi

Kṣiprōtthāma (quickly arising)—vidradhi

Sarāvasadṛsa (shallow)—kapha vidradhi

Sīta (cold)—vidradhikaphaja ślipada, kaphavṛddhi

Alpa vedanā (dullpain) kapha vidradhi

Cirōtthāna (long duration)—kaphavidradhi

Sitaśrāva (white discharge)—kapavidradhi

Pitasrava (yellow discharge) pitta vidradhi

Tanusrāva (thin discharge)—jālakardabha

Nānāvarnasrāva (multi-coloured discharge)—sannipāta
vidradhi

Nānāruja (varied pains)—sannipāta vidradhi

Viṣamapāka (callous)—sannipāta vidradhi

Mandoṣmatā (feebly hot)—āmavranasoṭha

Alpaśōtha (a little swelling)—āmavranāśōtha

Mandavēdan (will pain)—āmavranosōṭha

Dāha (burning sensation)—pacyamāna vranasōṭha

Pachyamana (suppurating)—pachyamana vranōstha

Pāni—udara V. sofa

Pāda—udara V.

Nābhi—udara V.

Kukṣi—udara V.

Vyāna—kaphāvṛtavata

Raukṣya—vātarakta

Kṛśṇavarna—vātarakta

Syāvavarna—vātarakta

Sōṭha udara S. L. Pakwksāyaja

Udara A. L. Chardyudāvarta

Mūtrakṛchra K.

Athyarthavēdanā (swelling severely painful)—vātavidradhi

Sōṭha apakava (non-suppurating swelling)

Kaphasnayuka vrarnasopha

Sōṭha kaṇḍumān (itchy swelling)

Mūsikaviṣa

Dantāntha

Pādavranaṣoṭha

Vidāri K.

Āmavāta K.

Sōṭha kathina (hard swelling)

Kapha vṛddhi

Sōṭha mahān (large swelling)

Lutaviṣa

Slipada

Śōṭha mṛḍu (soft swelling)

Lūtāviṣa

Adṛuṣa—thalu roga

Śōṭha pita (yellow swelling)

Ākuviṣa

Pittasnāyuka

Śōṭha pitakācita (swelling surrounded by small eruptions)

Akhuviṣa

Pittasnāyūka

Śōṭha rakta (reddish swelling)

Akhuviṣa

Pittajasnāyuka

Kitaviṣa

Raktasnāyuka

Lutāviśa

Śōṭha raktedumbarasankāśa (swelling like a ripe fig.)

Pittavidradhi

Śōṭha mṛdu (soft swelling)

Mēdōvṛddi

Sōṭha mandavēdanā (swelling with dull pain)

Makṣikā masaka viṣa

Adhṛūṣa thālu roga

Sōṭha ahetu ruk (swelling of scrotum with pain unaccountably)

Vātavṛddhi

Śōṭha kṛṣṇasphōtā cita (scrotal swelling with dark eruptions)

Raktavṛddhi

Śōṭha kaphaliṅga (swelling with signs of kaph)

Mēdvōṛddhi

Śōṭha nimnathā (appearance of dimple on the swelling)

Pakwavraṇaśōtha

Śōṭha pittasamānalinga (scrotal swelling resembling pitta vṛddhi)

Raktavṛddhi

Śōṭha prapāka tālumūlam (suppurating swelling at the root of throat)

Tundika

Śōṭha sthūla

Tundikeri, thālu roga

Śōṭha uṣṇa (hot swelling)

Vṛddhi P.

Śōṭha viṣama pacani (suppurating swelling erratic)

Sannipāta vidradhi

Śōṭha viṣamavarna (indefinitely coloured swelling)

Sannipātavīdradhī

Śōṭha tōlāphalōpama (swelling like palm fruit)

Mēdvṛddhī

Śōṭha-twakspḥutana (swelling with cracks and scales on the skin)

Pakwavyraṇasōṭha

Śpārsājñatva (swelling with loss of sensation)

Vātārakta P. R.

Śōṭha vātāpūrnadṛtisparśa (swelling of scrotum like of a bag of wind)

Vātavṛddhī

Śōṭha savarṇa pitakā (eruptions of the eyelid)

Bahāvartma

Śōṭha anigdha (glossy swelling)

Rajimantadvīṣa

Kaphasnāyuka roga

Śōṭha stūlopapanna (painful swelling with induration)

Alajī

Śōṭha sthira (immobile swelling)

Rajimantadaṣṭa

Śōṭha sthūlam kṛṣṇasukla sandhi (large swelling over the corneo conjunctival junction)

Alajī

Śōṭhamśyāva (dark swelling)

Lūtavīṣa

Vātasnāyuka

Raktavidradhī

Kardamavīśarpa

Śōṭha talu (swelling of cheeks)

Tālukantaka

Śōṭha tanu (thin swelling)

Jālagardabha

Śōṭha valiprādurbhava (appearances of wrinkles on the swelling)

Pakwavyraṇasōpha

Śōṭha vṛtta kṛṣṇa śuklasandhi (round eruption at the corneo-conjunctival junction.)

Alaji

Spandana (throbbing)

Naigamagrahagraṣṭa

Sparsanākṣama (tenderness)

Koṣṭa rujam balam

Sparsāsahatva (tenderness)

Vātarakta P.

Pittajagulma

Khāṇḍabhagna

Sparsanasaha danta (dental neuralgia)

Dantaharṣa

Sparsavidveshtana (dislike for touching)

Sandhibhanga

Sandhivisleśa

Spatikasaṅkâha srava (crystal clear discharge)

Mēdōduṣṭaōṣṭha

Sphōṭa (eruption)

Mamsāstha kuṣṭha

Sphōṭacitagātra (body full eruptions)

Revatigraha

Sphōṭamaoirapāka (quickly pustulating eruptions)

Pittamasūrika

Sphota agnidagdhanibha (vesicles as in burns)

Raktapittaja visphota

Alasaka

Agniviśarpa

Sphota alpapākavān (eruption not fully ripe)

Sannipāta visphōta

Sphōta alparuk (painless pustular eruption)

Phiranga

Sphota alpasarambha (eruption with a little pain)

Antahprapākinī

Sphota aṅtardāha (eruption with internal burning.)

Agnirohini

Sphota anthonnata (eruption with raised edges.)

Sannipāta visphota

Vātamaśūrika

Sphotam aruna (brick red eruptions)

Vātamasūrika

Sphota asita (black eruption)

Pittamasūrika

Sphota asvēdaja (non-sweating patches)

Charmakuṣṭha

Sphota bahu (many eruptions)

Carmajabhida

Sphota bṛhat (huge eruptions)

Sītala bṛhati

Sphota cipitivistirna (vesicles with scar)

Sannipāta masūrikā

Majjāmasūrikā

Sphota cirapāka (slow pustulation.)

Kaphamasūrikā

Sannipāta masūrikā

Māmsāsthāmasūrikā

Sphota dāha (burning eruptions)

Kaphapitakā visphota

Sannipāta visphota

Sphota dalati (eruptions burst)

Carmadala

Sphota diptapāka (eruption with severe inflammation.)

Agnirohini

Sphota gambhīra (eruption deep-seated.)

Antahprapākini

Sphota gātrasama (eruption just like skin colour.)

Cipitā

Majjāmasūrikā

Sphota ghanatwak (thick sheathed eruptions)

Māmsāstha masūrikā

Sphota gunja sannibha (red eruption)

Raktapittaja visphota

Sphota hasticarmavatha (elephantoid thickening of the skin)

Carmakuṣṭha

Sphota kākaṇantikā varṇa (bright red swelling)

Sidhma

Vaipādika

Sphota kakṣabhāge (eruption in axilla)

Agnirōhiṇi

Kakṣa

Sphota kaṇḍu (itchy eruption.)

Chrmadala

Kaphapittavisphota

Kaphamasūrikā

Ahipūtana

Alasaka

Sphota karṇē (eruption)

Karnapratināha

Sphota kaṭhina (hard eruption)

Sannipāta visphota A. L.

Mamsāstha masūrikā

Sphota kharasparsa (hard eruptions)

Kitibhakuṣṭha

Vicharchikā

Vātakuṣṭha

Sphota kinchidunnatha (slightly raised eruptions)

Masūrika S.

Medojamasūrika

Majja masūrika

Sphota kṛṣṇa (dark eruptions)

Upadamsa R.

Kakṣa

Sphote kodrava sanuibha (small cornlike eruptions.)

Raktavisphota

Sphota kṣudra (small eruptions.)

Majjāgata masūrika

Sphota madhyanimna (pustules with a depression at the centre.)

Sannipāta masūrika

Sannipāta visphota

Sphota mahāruja (eruptions with excessive pain)

Sannipāta masūrikā

Sphota mahavāstu (eruption with large base.)

Carmakuṣṭha

Sphota māmsadarana (sloughing eruptions)

Agnirohini

Sphota mandalākāra (circular eruptions)

Masūrikā A. L.

Mēdōjamasūrikā

Sphota mandavēdanā (eruptions with pain)

Kaphamasūrikā

Sphota matsyasakaloama (scaly eruption as that of fish scales)

Carmakuṣṭha

Sphota mēdōja (eruption with thick fatty discharge)

Masūrikā A. L.

Sphota mṛdu (soft eruption)

Masūrikā A. L.

Sphota nila (bluish eruption)

Sannipāta masūrika

Sphota pakam na gachati (non-suppurating eruptions)

Kōdrava masūrika

Sphota pānipada (fissures in the hands and legs)

Vipādikā

Sphota paruṣa (rough eruptions)

Kitibha kuṣṭha

Vicharchikā

Vātakuṣṭha

Sphota pita (yellowish eruptions)

Pittamasūrikā

Sphota pitasarsapavarna (like yellow mustard)

Sarsapikā

Sphota pūtisrāva (eruptions with foul discharge)

Sannipāta masūrikā

Sphota praklidyate (sloughing of the eruptions)

Vṛṣṇakachū

Sphota pratutasrāva (non sticky exudate)

Sannipāta masūrika

Sphota rāga (red)

Pittamasūrikā, sannipāta visphota

Sphota pundarikadalopama (like lotus petals)

Pundarika kuṣṭha

Sannipata masūrikā

Sphota rājikākṛti (eruptions of the size of white mustard)

Rajika sītala

Sphota rājinya (crops of eruptions)

Romānthika

Sphota rakta (red eruption)

Carmadala

Pittamasūrikā

Raktavisphota

Sphota raktaparyantha (red margin)

Pundarikakuṣṭha

Sphota rūkṣa (dry eruption)

Vātamasūrika

Majja masūrika

Sphota piśitābhāsa (red masculine growths)

Upadamśa R.

Sphota pittasamāna linga (eruption with pitta symptoms.)

Raktaja rohini

Sphota sakandu (itching eruption)

Panasika

Sphotā saptāhē (weekly recurring eruptions)

Bṛhati

Sītala

Sphota snigdha (glossy eruption)

Kaphamasūrika

Medoja masurikā

Kamsāstha masūrika

Sphota sōtseda (eruption with swelling)

Pundarikakuṣṭha

Sphota sparsanapriya (eruptions with a feeling of comfort on touching)

Panasika

Sphota sparsāsaha (eruptions with tenderness)

Caramadala

Sphota srāva (exudatory eruptions)

Vrishnakachū

Sphota staimitya (stiff eruptions)

Sannipātavisphota

Sphota sthūla (big eruption)

Kaphamasūrikā

Mēdoja masūrikā

Sphota svēta (white eruptions)

Kitibhakuṣṭha

Sataru

Vātakuṣṭha

Vātamasūrikā

Vicaroika

Sphota tāmra (copper coloured swelling)

Sidhmā

Sphota tivraruk (painful eruptions)

Kachu

Sphota tivravēdana (painful eruptions)

Vipādikā

Vātamasūrika

Kākananakuṣṭha

Sannipāta kuṣṭha

Sphota tanu (thin vesicle or patch)

Sidhmā

Satāru

Sphota toyabudbudasaṅkasa (vesicular eruption like water bubbles)

Masūrika

Twak masūrikā

Sphota trayahāt saptāhāt skhalati (eruptions withering off on 3rd or 7th day)

Masūrika

Sphota uparisthita (eruptions in the upper part.)

Anthapraṇanini

Sphota visphotasadrśa (pox like eruptions)

Phiraṅga (bālyam)

Sphota vyadhayukta (eruption with pain)

Carmajabhidha

Sphurana

Vātarakta

Sphutitam (fissures)

Vātaja yōni kanda

Sphutita twak (skin fissured)

Vātarakta A. L.

Twakgatavāta

Vātarakta

Śrama atyartha (fatigue)

Mamsamēdōgata anila

Sukranigrahōdāvarta

Kṣudhedāvarta

Klaibya

Jwara S. L.

Srastangata (laxity of limbs)

Sadyōvrana A. L.

Urakṣata

Kāndabhanga

Sakuni pidita

Marmaviddhalinga

Sannipata jwara

Srāva (discharge)

Māmsōdakanibha (mutton coloured) — sadyōvrana—
mamsa-sthāna gata

Sarakta (with blood)—sadyōvrana
asṛgdara P.

Surendragōpapatima (scarlet red) — rakta — sirākothottha
sirāvidha vana

Srāva—Saphena (frothy)—vātajanādivrana, vātaja asṛgdara

Pita (yellow)—pittajanādivrana, pittajāsṛgdara

Ghana (thick) kaphaja nādivrana kaphaja bhagandara,
asṛgdara K.

Sweta (white) kaphajanādivrana, updamsa K.

Srāva—alpa (scanty flow)

Dhwaja bhāṅga

Aruna—Asṛgdara V.

Srāva—āvila (turbid)

Dhwaja bhāṅga

Srāva—duṣṭarakta (vitiated blood)

Duṣṭa vana

Srāva—ghana (thick exudate)

Slesma srāva (netra roga)

Srāva—haridrābha (yellowish)

Pittasrāva (netra roga)

Srāva—jalābha (thin watery exudate)

Pittasrava (netra roga)

Srāva—krāṇa (discharge of black fluid)

Vātaja vana

Srāva—lōhita (flow-reddish or bloody)

Dhwaja bhāṅga

Srāva—pūti (discharge foetid)

Vrana P.

Viśarpa P.

Srāva—anēkavarṇa (discharge with different colours)

vātaja bhagandara

Sannipataja vrana—atisāra

Srāva—ati (excessive discharge)

Sannipāta vidradhi

Srāva—haritālavarṇa (discharge of the colour of yellow orpiment)

Asṛgdara tridoṣaja

Srāva—kṣaudranibha (honey coloured discharge)

Asṛgdara tridoṣaja

Srāva—kunapa (foul smelling)

Asṛgdara—thridoṣaja

Srāva—nila (blue coloured discharge)

Asṛgdara P.

Srāva—pāṇdu (pale white discharge)

Kaphaja asṛgdara

Srāva—pita (yellow discharge)

Pittasrāva

Sannipāta vidradhi

Srāva—piḥhila (slimy discharge)

Kaphaja vrana

Srāva—sāndra (slimy discharge)

Sleṣmasrāva

Srāva—sita (cold discharge)

Somaroga

Srāva—sitā (white discharge)

Śleṣma⁷srāva

Śōmarōga

Srāva—śveta (white discharge)

Ślēsmaśrāva (netra roga)

Kaphaja bhagandara

Srāva—uśna (hot discharge)

Pittajaśrṅgāra

Sravati prasanna mūtra māṅgāt (clear discharge per urethra)

Sōmarōga

Srāva—sarpirnibha (ghee like discharge)

Aśrṅgāra (tridośaja)

Srāva pūti (foul smelling)

Pittaja bhagandara

Srāva—śyāva (dark discharge)

Vātavrana

Srāva—śyāvārūṇa prabhā (darkish red coloured discharge)

Vātavrana

Srāva—thanu (thin discharge)

Sannipataja vidradhi

Śravaṇa nirōdha (obstruction to hearing)

Kṛmikarna

Bādhīrya

Karnagranthi

Sravathi—atimātram (copious discharge)

Sōmarōga

Sravati nirgandham (odourless discharge)

Sōmorōga

Sravatīsalilam ghrane (running of nose)

Pratīsyāya

Kṛmija sirobhitāpa

Sravati sitam (white discharge)

Sōmarōga

Sravati vimalam (clear discharge)

Sōmarōga

Sṛāvapitaka (exudatory eruptions)

Pāma

Sṛjanti apatyāni (worms appear—in the ear.)

Kṛmikarna

Sṛṣtamūtrata (incontinence or excessive urination.)

Māmsagata jwara

Sanyāsa—mūrcha

Srōtōrōdha (blockage of passages)

Trṣṇā V.

Kaphajarahini

Granthi—sopha

Stabdhalinga (rigidity of the penis)

Uchatingaviṣa A. L.

Stabdhatā (stiffness of body)

Jwara sāmaja

Kaphāvrtavyānavāta

Dandāpathāneka—dandakālasaka

Stabdhatā (rigidity of)

Sphik-Kati, Pṛṣṭha, Ūru, Jānu, Janghā, Pāda—Grīdhrasi

Stabdhōṣṭa (stiff rigid lip)

Vātajōṣṭaroga

Stabdhangata (rigidity of body)

Vataroga S. L.

Mūrchā (raktaja)

Stabdhatā—ūrou (rigidity of thigh)

Ūrusthambha

Stabdthagātrata—(stiffness of body)

Ānavāta

Stambha—āhāra—(stasis of food in the digestive tract)

Viṣṭabdhājirṇa

Vātaroga samānya

Alasaka

Staimitya (lethargy)

Vātarakta

Madātyaya K.

Āmasūla

Ūrustambha

Kaphaja gulma

Stanadamśa (bitten wound)

Koṣṭharuja (bāla)

Sthanadveṣi (dislike to feed on breast)

Bālagraha A. L.

Tālukaṅṭaka

Skandagrahajuṣṭa

Andhapūtanāgrahajuṣṭa

Sthiratva (immobility)

Āmavrana sopha

Mamsāsthakuṣṭa

Kaphasāmānya lakṣana

Sthūloṣṭa (thick lip)

Mamsākopōṣṭa

Kaphaja sopha

Sthūla pitakā (big furuncle)

Kaphaja vrana sopha

Vartmaśarkaṣa

Sthimitatā (dullness)

Kapha samānya lakṣana

Klaibya

Stimitakoṣṭatā (slow peristalsis of the intestines)

Malabandha

Kaphasūla

Stimitōdara

Grahaṇī K.

Stabdhākṣa (fixed look)

Apatānaka

Sannipāta A. L.

Stabdha thālu (rigidity of jaw)

Antharāyāma

Stanya-amlarasa (breast milk-sour)

Pittaduṣṭastanya

Stanya-lavanarasa (saltish)

Pittaduṣṭastanya

Stanyam-toye nimajjati (sinks in water)

Kaphaduṣṭastanya

Striṣvahrṣata (no sexual desire)

Halimaka A. L.

Klaībya

Stiranayana (fixed look)

Dēvagrahajūṣṭa

Śuci (cleanliness)

Dēvajūṣṭa unmāda

Sūcībhiriva tōda (pricking pain)

Kṣatakāsa

Sūchipasam na pasyati (not able to see minute objects as thread and needle)

Dwitiyapatalagatatadōśa—timira

Suduṣṭa dāha (severe burning sensation.)

Asṛkpūrṇa kōṣṭha

Suklākṣa (pale eye)

Pāndu

Pratiśyāya K.

Yakṣmā A. L.

Kaphāpasmāra

Suklatā (whitish colour of)

Nakha (Nail) Phēna (Froth) Vaktra (Mouth)

Akṣi (Eye)—unmāda K.

Suklaroma (white hairs)

Palita

Świtra

Suklarūpadarśana (sees objects white)

Kaphāpsmāra

Suklasruti (white discharge from the ear)

Kaphaduṣṭakarna

Śuklāvabhāsata (whitish)

Pratisyāya K.

Kapharoga samānya lakṣana

Śuklāṅgata (whitish skin)

Kaphāpsmāra

Sukracyuti (spermatorrhoea)

Upadamśa

Mūtraśukra

Klaihya P. R.

Dhwajabhāṅga

Sukra meha

Śukra kṣaya (reduced flow of semen)

Klaihya—jarā sambhava

Dūṣiṣa

Śukram kṣipram munoati (quick emission of semen)

Śukragatavāta

Klaihya

Dhwajabhāṅga

Śukrāsmari (seminal calculi)

Sukranigrahodāvarta

Śukrāmokṣa (seminal emissions)

Sukragatajwara

Sūkragatavata

Sūkṣmamukha nādi (sinus with small openings)

Vatāvadirna

Sūkṣma guda dwāra (narrowed anal passage)

Sanniruddha guda

Śuktapāka (acidity)

Grahaṇi P. R.

Amlapitta

Supta twak (numbness over the skin)

Twakgataavāta Vātarakta K.

Alarkaviṣa Vātarōga A. L.

Supti (benumbed feeling)

Vātarakta P. R.

Vātakopa—twaggata

Ūrustambha

Surādvēsa (hatred for alcoholic drinks)

Pānavibhrama

Śuṣkatā (dryness)

Vātakopa

Jihva dāha (tongue) — tṛṣṇa nirodhajodāvarta, tṛṣṇa—
(kṣataja)

Gala (throat)—tṛṣṇa, dāha (P. K.)

Ānana (daha)—mouth

Tālu (cheek)—asṛik pūrṇa kōṣṭa, dāha

Ōṣṭa (lips)—dāha (tṛṣṇa nirodhaja)

Śuṣkakāsa (dry cough)

Vātakāsa

Kṣatakāsa

Udara V.

Śuṣkakanṭa (dry throat)

Swaraghna (mukharoga)

Śuṣka rūkṣa bhāsata (dry and rough complexion)

Ūrakṣata

Śuṣka rūkṣa-mala (dry and hard stools)

Vātakopa

Urakṣata

Śuṣyati (emaciation)

Garōdara

Rājayakṣma

Swācāraśilata (observant of his own rituals)

Grahonmāda (gandharwa)

Swādvāsyata (sweet taste mouth)

Prameha

Sleşma jwara

Swalparuk (dull pain)

Kaphaja parināma śūla

Swalpam vadati (speaks a little)

Swarabheda K.

Swāpa (sleep excessive)

Kaphōdara, kapha roga samanya lakṣana

Swāpnānāśa (loss of sleep)

Vātapittajwara

Swara bhaṅga (hoarseness of voice)

Asthimājjāsrita kuṣṭha

Pratisyāya

Swarāvarodha (obstructed voice)

Prathama mada

Swarabhēda (hoarse voice)

Yakṣmā

Chardi V.

Swarabhāṅga

Swarakṣaya (feeble voice)

Āmapinasa

Sannipāta jwara

Swaraviśuddhi (clear voice)

Pakwapinasa

Śwāsa (dyspnoea)

Chardi S., A. L.

Madātyaya V.

Apasmāra V.

Jwara S.

Vraṇōpadrava

Klaibya S. L.

Duṣiṣa

Yakṣmā P. R.

Asthigatajwara	Tālukantaka
Atisāra A. L.	Vātarakta A. L.
Grahani V.	Balāsa
Vātārśas	Agnivisarpa
Kaphārśas	Granthivisarpa
Gulma A. L.	Pātraviṣa
Udāvarta A. L.	Puṣpaviṣa
Vastikundalikā	Sthāvaraviṣa
Kaphōdara	Ākhuviṣa
Śwayathu A. L.	Yakṛdvidradhi
Sadyōvrana—kōṣṭha gata	Antarvidradhi A. L.
Swāsa, Mahāśwāsa	Tṛṣṇā A. L.

Śwāsanipidana (difficulty in breathing)

Hṛchhūla

Śwāsanirodha (sannirudhata) (dyspnoea, apnoea)

Tamakaśwāsa

Śwāsavipūtitwa (cadveric smell in breath)

Antarmṛtaśīsu

Śwayathu (swelling)

Sopha roga

Sandhibhagna

Sarpaviṣa A. L.

Śwayathu (swelling)

Mṛdu (soft)

Sita (white)

Pita (yellow)

} Pittaja śwayathu

Sthira (hard) kaphaja śwayathu

Pāndu (white) pāṣāṇagardabha, kaphaja swayathu

Śwayathu guru (localised)

Dantavidradhi

Ēkavṛnda

Vṛnda

Śwayathu sadāha (burning sensation in the swelling)

Dantavidradhi

Ēkavṛnda

Vṛnda

Kaṇabhādamsa

Vṛtta (round)—ēkavṛnda, vṛnda

Unnata (raised)—ēkavṛnda

Ghana (thick and heavy)—śatāghni

Śwayathu, hanusandhi (swelling at the root of jaw)

Pāṣāṇagardabha

Śwayathu—saruk (painful swelling)

Vātajasnāyuka vrana

Vātaja sōpha

Śwayathu saruk (dantamāmsāsrita) (swelling in the gum with pain)

Dantavidradhi

Śwayathu snigdha (swelling with glossy appearance)

Vātasnāyuka

Swedāvarōdha (lack of perspiration)

Maśakaviṣa

Jwara

Swēda (perspiration)

Jwara P.

Pittajagulma

Jwara mōkaṣṇa

Kuṣṭa P. R.

Pittārśas

Hṛdroga P.

Vidagdhājirṇa

Pittaja parināmasūla

Chinnaśwāsa

Mēdōrōga

Mūrchā P.

Samāna vāta—pittāvṛta

Madātyaya P.

Vātarakta P.

Unmāda (rākshasajūṣṭa)

Pittaśūla

Apasmāra P. R.	Krimja hridroga
Pittaśwayatliu	Mēdōgatajwara
Pāndu	Amlapitta
Gṛhagothikaviṣa	
Śwēdāpravartana (absence of sweat)	
Vātakapha jwara	
Swetāngata (white skin)	
Pāṇdu A. L.	
Swinnaḡātrata—grāmyadharmē (perspiration after cohabitation.)	
Klaibya	
Soṣa	
Swinna śarirata (excessive perspiration)	
Pittaduṣṭastanyajarōga	
Śyāvanētrata (dark hue in the eyes)	
Kṛmija hṛdrōga	
Vāta roga	
Śyāvapāṇduta (ashy hue over the body)	
Vataja pandu	
Antarmṛta śīsu	
Śyāvāsyatā (dark colour of the buccal mucous membrane)	
Viṣa	
Jwara—vataja	
Śyāva dantatā (dark teeth)	
Vilambikā	
Śyāvadanta	
Śyāva nakha (black nails)	
Vātaroga	
Śyāvātwa (dark hue of the skin)	
Vātaroga	
Gulma	
Kṛkalāsakaviṣa	

Tādanē rājyasambhava (absence of triple response)

Sarpaviṣa A. L.

Tailaprabhāsyata (glossiness of the skin of the face)

Madātyaya A. L.

Kaphavridhi

Tāludāha (burning sensation of cheek)

Dhātuviṣa

Pittaja tāluroga

Tālu diryati (tearing pain in the palate)

Tāluśōṣa

Mahasauṣira

Tālumadhya śōṣa—atyartham (extreme emaciation at the centre of the palate.)

Tāluśōṣa

Tālumadhya śōṭha—kolamathra—niruk (painless swelling in the throat.)

Tālu pupputa

Tālumadhya śōṭha niruja (painless swelling in the middle of the palate)

Mamsasaṅghāta

Tālumūla śōṭha (swelling in the angle of jaw)

Kachapikā

Tālumūlagranthi

„ Kōlasthi-mātra, kantakaśūkavad kantaśalookam

„ Sthira

Tālumūla śōṭha (swelling at the root of the throat)

Avēdanā (painless)	} kachapa
Annathinirodhana	

Tālumūla māmsāṅkura vridhi (muscular growth at the root of throat)

Sadā vēdana (always painful)—vātarohini

Kaṅṭhamūla roḍham (obstruction in throat)—vātarōhiṇi

Kṣiprōḍgama (growing quickly)

Kṣiprapāka (quickly inflamed)

Tivraruja (severe pain)—

} pittarōhiṇi

Tālupralēpa (coating in the throat)

Galagaṇḍa

Tālumūla sōṭha—dirgha (elongated growth in the throat)

Kāṅṭhasundi

Tālvārbuda

Tālupāka (inflammation of the palate)

Tālukaṅṭaka

Tālupāka

Tālupradēsa nimnatā (depression in the region of the palate)

Tālukaṅṭakā

Tālusantāpa (burning sensation in the palate and cheek)

Chardi P.

Tamaka (dyspnoeic breathing)

Viṣa

Klaibya S. L.

Swāsa roga

Tamah pravēsa (getting dizziness)

Mūrechā

Tamas (darkness of vision)

Vātādhika amlapitta

Jwara vātapitta—majjgata

Atisāra A. L.

Santamaka

Chardi V.

Mūla viṣa

Tāmṛākṣa (copper coloured eye)

Raktājapratīśyāya

Yakṣagrahōnmāda

Tāmṛāsruta (copper coloured tears)

Raktābhipannanetra roga

Thāmyata (drowziness)

Tamakaśwāsa

Pandra (langour)

Jwara—pittaslēṣmaja, sannipātaja Udara S. L.

Kāmajwara

Sannipāta visphota

Sāmajwara

Kaphajamasūrika

Pāṇdu K.

Atipravṛddha asṛgdara

Kāmala A. L.

Sūtikārōga (upadrava)

Halimaka

Parigarbhika

Prāṇavata—kaphāvṛta

Jāṅgamaviṣa

Vātakāpha pradhāna gṛdhrasi

Chardi K.

Ūrustambha

Kardamavisarpa

Kśududāvarta

Paramada

Gulma A. L.

Kapha madātyaya

Tanusrāva (thin discharge)

Āmapinasa

Tanu raktāsru (thin red tears)

Sirōharṣa

Tanu twak (thinness of skin over the swelling)

Vātaśwayathu

Chidrōdara

Tarjana (frightening)

Unmāda

Bālagraha

Tējonāśa (loss of complexion)

Mr̥jja pāṇdu

Tivrārti (severe pain or discomfort)

Kṛmija hṛdrōga

Tivraruja (severe pain)

Tiryaggata bhagna

Tivravedanā (severe pain)

Vātāpitta visphota

Sūkaradsmtraka

Tivravēdanā (severe pain)

Vātapitta visphota

Jālini

Tivravēdanā nābheradhastāt (severe pain below the umbilicus)

Mūtrajaṭara

Tiktāsyāṣa (bitter taste in the mouth)

Jwara vata pitta

Pitta vridhi

Atisāra V. P.

Grahaṇi V. P.

Tivraruk (severe pain)

Marmavidhalinga

Adhṛūṣa

Tiryakpāśyati (sees objects on the sides)

Tiryak---stitha—dosa—Timira

Truṭyatē (throbbing pain)

Jangha trutana

Tiryakprekṣana (looking to sides or horizontally)

Ṣūtanāgraha juṣṭa lakṣana

Toda (pricking sensation)

Jwara viṣa	Udara V.
Viṣūcika	Vātarakta V.
Vātapāṇḍu	Ūrustambha A. L.
Vātagalaganda	Śūla V.
Udarda	Kṛmija hydrōga
Pacyaamānavraṇasōṭha	Ardita
Grahagōdhikāviṣa	Kuṣṭa P. R.
Tundikeri	Kapālakuṣṭa P. R.
Chardi V.	

Toda in (pricking pain)

Sphik—grḍhrasi	Jānu—grḍhrasi
Kati—grḍhrasi	Vasti—pittapramēha
Prṣṭa—grḍhrasi	Mēdhrē—pittapramēha
Ūru—grḍhrasi	Karnē—kṛmikarna

Trāsāddigikṣaṇa (sees to the sides with frightened looks)

Bālaroga vastiguhyaruja

Trasyati dṛṣṭwā sprṣṭwā, jalam (frightened on seeing or touching water)

Jalaśantrāsa

Trasyati akasmāt (unaccountable fear)

Jalasantrāsa

Trikarōga (diseases of the hip)

Gudāśritavāta

Trikaśōṣa (emaciation of the sacral region)

Udarda

Visarpa V.

Gudāśritavāta

Trikaśōṣa (pain in the sacral region)

Pakwāśayastha vāta

Trikaśūla (pain in the sacral region)

Śūla V.

Tr̥pti (feeling of fullness of the stomach)

Gulma P. R.

Jwara K.

Tr̥ṣṇā (thirst) and tr̥ṣa

Āmāśayāśraya vāta

Vātarakta P.

Āmavāta

Śūla P.

Parināmasūla P.

Udāvarta-ānāha

Gulma A. L.

Hṛdrōga P.

Vastikundalikā P.

Aśmari A. L.

Pittajapramēha

Mēdōrōga

Dūṣyōdara (garōdara)

Pittasōṭha

Kuṣṭha A. L.

Viṣadigdha

Dūṣiṣa

Dwajabhāṅga

Kṣata kāsa

Hikka A. L.

Tamakaśwasā

Arōcaka P.

Pitta duṣṭa stanyapāna

Tālukantaka

Pūtanāgraha

Andhapūtanāgrasta

Vidagdhājirṇa

Alasaka

Vātarakta A. L.

Chardi A. L.

Murchā (viṣa)

Madātyaya

Pānājirna

Dāha

Dhātukṣayaja dāha

Apasmāra P.

Pāṇdu A. L.

Kamilā A. L.

Halimaka

Raktapitta A. L.

Pitta kāsa

Pittavisphota

Agnivisarpa

Vāta visphota

Sannipātavisphota

Masūrika

Pittajamasūrikā

Amlapitta

Kanṭhaśundi

Aṣṛgdara atipravritta

Aṣṛgdara A. L.

Hikkā A. L.

Vātapittajwara

Pittasleṣmajwara

Sannipātajwara

Ābhicārajwara

Raktagatajwara

Māmsagatajwara

Pittapāṇḍu	Medogatajwara
Plihodara	Asthigatajwara
Klomavidradhi	Pittanādivraṇa
Vidradhi A. L.	Pramēha P. R.
Pittātisāra	Koṣṭhasadyōvraṇa
Grahani P. R.	Vranopadrava
Grahani P.	Mandūkaviṣa
Māmsāsthamaśūrīka	

Twak (skin)

Swāpa (anæsthetic) ardita	Syāva (ash) halimāka
Sauklya (white) kaphodara	Harita (green) pittapaṇḍū
Kṛṣṇa (black) vātārsas	
Pita (yellow) pittapāṇḍu, amlapitta, halimaka, unmāda P.	
Hāridra (yellow) kāmalā	
Pānduta (pale) pāṇḍu	
Spūtana (cracks) pāṇḍu P. R.	
Varnanāśa (loss of colour) pāṇḍu (mriija,) unmāda V.	
Snigdha (greasy) pāṇḍu K.	

Twak anthasyāva (black at the interior)

Rṣyajihwa kuṣṭha

Twak aruna (brick red colour of skin)

Kāpāla	Udara V.
Vātakilāsa	Unmāda V.
Kuṣṭha V.	Gulma V.
Pāṇḍu V.	

Twak asita (dark skin)

Pundarikakuṣṭha

Twak bahūsrāva (plenty of discharge)

Vicarcika

Twak bahuvarṇa (multicoloured skin)

Śatārukuṣṭha

Twak dāha (burning sensation of the skin)

Pittakilāsa

Pitta kilāsa

Pāma

Satāru kuṣṭa

Pittakuṣṭa

Twak ghana (thick skin)

Kaphakuṣṭa

Raktakilāsa

Kaphakilasa

Gajacarma

Twak guru (heaviness of the skin)

Kaphakilasa

Twak kamalapatravat (lotus petal like)

Pitta kilāsa

Twak kaṇḍu (itchy skin)

Kapha kuṣṭa

Rakta kuṣṭa

Udumbarakuṣṭa

Mamsa kuṣṭa

Twaggata sphota (boils on the skin)

Gandamāla

Twak kapālābha (scaly skin)

Kapalakuṣṭa

Twak khara (rough skin)

Vātakuṣṭa

Twak klēda (moist skin)

Kaphakuṣṭa

Twak mandala (patches on the skin with red margin)

Raktaparyanta

Rṣyajihvakuṣṭa

Twak mandala kaṇḍuman (itchy patches on the skin)

Udara

Twak maṇḍala karkaśa (rough patches on the skin)

Rṣyajihwa kuṣṭa

Twak mandala Rṣyajihwa samsthāna (patches of skin akin to the tongue of deer.)

Rṣyajihwa kuṣṭa

Vātakuṣṭa

Twak mandala savedana (painless dark patches on the skin)

R̥ṣyajihwa kuṣṭa

Udarda

Twak maṇḍala śwēta (white patches on the skin)

Mandalakuṣṭa

Twak mandala utkota (raised patches on the skin)

Kōta

Twak paruṣa (rough skin)

Kapālakuṣṭa

Twakpāka (inflamed skin)

Sūkaradamṣṭraka

Twak—prakuthita (skin much ulcerated)

Pitta kuṣṭa

Twak rāga (reddish tinge of the skin)

Pundarika kuṣṭa

Pittaja kuṣṭa

Pitta kilāsa

Alasaka

Dadru

Pāma

Udumbara kuṣṭa

Twag raktata (red skin)

Mandalakuṣṭa

Twak—raktamandala (red skin)

Satāru kuṣṭa

Mandalakuṣṭa

Twak—rūkṣa (dry skin)

Kapālakuṣṭa

Vātakuṣṭa

Vātakilāsa

Agnivisarpa

Sōmarōga

Vātapāṇḍu

Twaggatakuṣṭa

Twak—saruk (painful skin)

Udumbara kuṣṭa

Twak—savarnatā (no change in the colour of the skin)

Āmavranasoṭha

Twak—snigdha (glossy skin)

Mandala kuṣṭa

Kaphakilāsa

Kaphakuṣṭa

Pittaja kuṣṭa

Twak—sphota (eruptive skin)

Vātakuṣṭa

Twak—sasrāva (exudatory skin)

Pittaja kuṣṭa

Twak—sthira (static skin)

Mandalakuṣṭa

Kaphakilāsa

Twak—susupti (anæsthetic skin)

Vātodara

Twak—śyāva (darkened skin)

Pittaiklasa

Kapāla kuṣṭa

Twak—udumbaraphalābhāsa (skin of the colour of fig)

Pitta kilāsa

Udumbarakuṣṭa

Twak—utkōta (eruptions on the skin)

Kapālakūṣṭa

Vātakilāsa

Vātakuṣṭa

Twak—viśama (uneven surface of the skin)

Kapālakūṣṭa

Vātakuṣṭa

Vātakilāsa

Twak—swāpa (anaesthetic patches)

Twaggatakūṣṭha

Vātarakta

Uchritākṣa (eye balls becoming prominent)

Tamakaśwāsa

Uchwāsa daurgandhya (foetid breath)

Raktapratīśyāya

Uchwāsanirōdhana (obstruction to inspirations)

Pratināha, pliha vidradhi

Uccaiśwāsa (breathing loudly)

Mahāśwāsa

Udara gurutwa (heaviness of abdomen)

Grahani K.

Jwara S. K.

Udara śūla (pain in the abdomen)

Kāsa V.

Udara satōda (abdominal pain)

Udara V.

Bhēda udara V.

Tanu kṣṇa—udara V.

Sabda—adhmātha udara V.

Stimīta—kaphōdara

Snigdha—kaphōdara

Suklarājītata—kaphōdara

Cirābhivṛddha—kaphōdara

Kaṭhina—kaphōdara

Sitasparśa—kaphōdara

Mahat—jalōdara

Salila pravēśa—chidrodara

Sabdāyati—udakōdara

Udara śūnata (abdominal dropsy)

Yakṣma A. L.

Udara sthābdhatā (rigid abdomen)

Adhmāna

Udara toda (pricking pain in the abdomen)

Atisāra P. R.

Udāvarta (obstruction to the normal passage of vāyu) (reverse peristalsis)

Vātaja pramōha

Garōdara

- Yakṛtodara

Udararuk (abdominal pain)

Amāsayagata vāta

Santamaka

Udaravṛddhi (swelling of the abdomen)

Medorōga

Baddhagudōdara

Udirṇa vēdana (pain and discomfort in eye)

Nētra āmadoṣalinga

Udgāra (eructations)

Vātārśas

Pānajrṇa

Raktārśas

Āmāsayāsraya vāta

Āmājirṇa

Ūrdhvavāta

Alasaka

Amlapitta

Udgārabāhulya (frequency of eructations)

Gulma P. R.

Ūrdhvavāta

Udgāra prābalya (incessant eructation)

Chardi V.

Udgāra vidgandha (belching with foetid breath)

Puriṣajakṛmi

Udgārarōdha (obstruction to belching)

Chardi P. R.

Udgāravighna (obstruction to eructation)

Anāha

Udveṣṭana (cramps in the muscles)

Viśūcika

Mūlavīṣa

Udvigna (not enthusiastic)

Pūtanāgrasta

Udvastra (nude)

Piśacajusta

Ugraruk, prasāraṇe ākuncane vartane (severe pain during movements)

Asthibhaṅga

Sandhi bhaṅga

Ugraswāsa (loud breathing)

Tāluśoṣa

Unmāda linga (delerium)

Vranōpadrava

Sukragatamasūrika

Masūrikā L.

Dūṣṭviṣa A. L.

Unmattata (mental irritation)

Sarpaviṣa A. L.

Unmattalilā (acts like a madman)

Dwitiyamada

Madātyaya

Upadravaprasāmana (disappearance of pain and discomfort)

Pakwa vranasōṭha

Upaklīnnatanu twak (moist and glossy skin)

Udara A. L.

Urasi Dāha (burning sensation in the chest)

„ Ruk (pain) kṣatakāsa, urakṣata, vātakasa

„ Gurutwa (heaviness)—hikka P. R.

„ Virujyate (breaking pain)—urakṣata

„ Bhēda (splitting pain)—urakṣata

„ Prapīdyatē (discomfort)—urakṣata

Ūrdhawabāhu siraśā yonim ruṇaddhi (conduplicated breech presentations)

Kilaka—mūdhagarbha

Ūrdhwādhōraktasrāva (bleeding by upper and lower passages)

Sarpaviśa A. L.

Raktapitta A. L.

Ūradhwadr̥ṣṭi (eyeballs fixed with upward look)

Ūrdhwaswāsa

Naigamagrahagrasta

Skandagrahapīdita

Hikkā A. L.

Manyāstambha

Ūrdhwam na paśyati (no field of vision in the upper sector.)

Tṛṭiyapatalagatatōṣa timira

Ūrdhwaśwasa (prolonged expiration)

Tamakaswāsa

Yakṣmā A. L.

Ūrdhwa vāta (reverse movements of Vāta)

Sadyovrana A. L.

Gulma

Vitgraha—udāvarta

Marmavidhdhalīga

Urobhañjana (*splitting precordial pain*)

Bāhyāyāma

Urasi prapīdita (discomfort in the chest.)

Hikkā

Urogurutwa (heaviness of the chest)

Hikkā P. R.

Tamakaswāsa P. R.

Urōdāha (burning sensation in chest)

Pittakāsa

Kālantaraviśa

Uroruja (breaking pain in the chest)

Kṣtakāsa

Uṣṇa (rise of temperature),

Marmavidhdhalīga

Uṣṇa nētratā (hot feeling in the eyes)

Jwara

Pitta jwara

Pittaja netraroga

Pittābhiṣyanda

Uṣṇa sparsanē (feeling of excessive heat in the body)

Jwara māmsāsrita

Panasikā

Uṣṇa-sthanē (hot to touch)

Pittāśmari

Sadyovraṇa S. L.

Uṣṇābhipidita (feeling of heat)

Pratisyāya P.

Uṣṇa gātra (excessive heat in the body)

Dāharoga

Pittaduṣṭastanyapāna—bālarōga

Uṣṇābhinandana (desire for warm things)

Tamakaswāsa

Kaphabhipanna nētraroga

Uṣṇasrāva (hot discharge)

Salyajavraṇa

Uṣṇāsruti (hot tears)

Pittābhipanna nētraroga

Akṣipāka

Vranasukra

Uṣṇavāta (passage of hot wind)

Aśmari A. L.

Uśyatē (emanation of heat)

Pittaswayathu

Utklēda (nausea and salivation)

Kṛmija hṛdroga

Kaphodara

Utklēsa (see utkleḍa) (salivation)

Āmājirna

Utsāhakṣaya (loss of enthusiasm)

Rājayakṣma

Pāndu

Ojahkṣaya

Garodara

Utsanna (swelling)

Udarda

Utsannagranthi (raised tumour-like growth)

Kadara

Utseda (prominent swelling)

Swayathu S. L.

Ūruroga (diseases of the thigh)

Gudāsrita vāta

Ūrugurutva (heaviness of the thigh)

Ūrustambha

Ūruglāni (fatigue of the thigh)

Ūrustambha

Ūrubhṛsavyathā (severe pain in the thigh)

Ūrustambha

Ūruspandana (throbbing pain in the thigh)

Gṛdhrasī

Ūruvakratā (deformity of thigh)

Khalli

Vadana roga (flushed face)

Pittaja gulma

Pitta pradhāna roga

Vairasya (distaste)

Jwara

Dūṣiṣa

Āmavāta

Vātajapratīsyāya

Trṣṇā V.

Vaiswarya (hoarseness of voice)

Kṣatakāsa

Vaivarnya (change of colour and complexion)

Vātarakta

Granthivisarpa

Masūrikā P. R.

Muṣikaviṣa A. L.

Sarpaviṣa A. L.

Jarasambhava klaiḅya

Visucikā

Raktagatavāta

Raktaja kṛmi

Śwayathu

Twaggata kuṣṭa

Vakranakha (disfigured nails)

Kunakha

Vāksaṅga (aphasia)

Ardita

Vakṣasi vikṣata (lesion in the lungs)

Uraḱṣata

Vaktrōrdha vakratā (dragging of the angle of mouth to one side)

Ardita

Vaktrōchwāsa (breathing through the mouth)

Yakṣmā P. R.

Hṛdroga

Swāsa roga

Unmāda

Vaktra soṣaṅa (dryness of mouth)

Sannipāta jwara

Gulma V.

Mamsāsthakuṣṭa

Pittakāsa

Raktagata vāta

Vagvihīnata (unable to speak)

Jihwāstambha

Vāmapārśwa parivṛddhi udare (enlargement of left side of the abdomen i. e., spleen)

Plihōdara

Vamathu, vami (vomitting)

Visarpa (upadrava)

Yakṣmā P. R.

Koṣṭharuja

Pānavibhrama

Jwara-ōṣadhigandhaja

Madātyaya A. L.

Raktagata jwara

Sūla-āmaja

Vātapittajwara

Udarda A. L.

Majjāgata jwara

Aṣmari

Raktapitta (ūrdhwa gata)

Kaphaśwayathu

Visūcikā

Pārigarbhikā

Vilambika A. L.

Pānahata

Udāvarta

Vaṅkṣana dāha (burning in the inguinal region)

Dhwaja bhanga

Vaṅkṣana ruk (pain in the groins)

Vaṅkṣana granthi

Āntravṛddhi

Vaṅkṣana vyadhī (pain in the groins)

Dhwaja bhanga

Vaṅkṣanasthambha (stiff and swollen groins)

Āntravṛddhi

Vaṅkṣana tivṛṛti (severe pain in the groins)

Mūtrakṛchra

Vaṅkṣana dhmanā (bloating of groins)

Āntravṛddhi

Vaṅkṣanaśwayathu (swelling over groins)

Āntravṛddhi

Varcōnigraha (constipation)

Kōṣṭāsrita vāta

Varcōnirōdha (constipation)

Alasaka

Varcōbhēda (diarrhoea)

Kṛkalāsakaviṣa

Atisāra

Varcōmūtrāsāyōtthita - vēdana-adhōyāti (pain from bladder passing downward)

Tūni

Varṇa hinata (pallor of skin)

Pāṇdu

Urakśata

Unmāda (viṣaja)

Varṇavitsudha srāva (normal coloured discharge)

Pakwa pinasa

Vartma akasmāt raktam sravēt (spontaneous bleeding from the eye lid)

Kliṣṭavartmā, netra roga

Vartma-alpatōda (dull pain in the eyelid)

Kliṣṭavartma

Vartmamadhye aṅkura-mṛdu (soft warty growth in middle of the eye lid)

Sonitārsās

Vartma aparipakwa (non-suppurating inflammation of the eyelid)

Aklinnavartma

Vartmārsās chinnamchinnam pravardhatē (recurring growth on the eyelids)

Sōnitārsās

Vartma-syāva varna (black coloured eyelid)

Syāva vartma

Vartma cālyatē (quick winking of the eyelid)

Nimeṣaṇa

Vartma klinnata (sloughy discharge from the eyelid)

Vartmakardama

Vartma nanimilyate (the eyelid does not open)

Vātahata

Vartma nimilyate (quick winking of eyelids)

Nimesānā

Vartma niśśēste (inactivity of the eyelids)

Vātahata

Vartmanontah atyarta sūnata (big swelling in the inner aspect of eyelid)

Prakliṅnavartma

Vartmano antah udaka bhāsawata (swelling on the inner aspect of eyelids)

Bisavartma

Vartma pitaka (eruption on the eyelid)

Abhyantara mukhi (opening inside)

Tāmravarna (copper coloured)

Sthūla (big)

Kandūra (itching)

Kubērabijapratimā

} kumbhikā

Vartma pitaka khara (rough growth)—vartmaśarkarā, sūṣkārśas

stabdha (stiff) vartmaśarkarā, sūṣkārśas

dāruṇa (painful) vartmaśarkarā sūṣkārśas

Vartma ruja (pain in the eyelid)

Prakliṅnavartma

Vartmasaṅkōca (shrinking of the eyelids)

Kunichana

Vartma—sonitha srāva (bleeding from eyelids)

Vartma kardama

Vartma sūla (pricking pain in the eyelids)

Syāvavartma

Vartmaśōṭha (swelling over eyelid)

Kandu

Vartama bandhaka-netra roga

Vartmāstha granthi (tumour on the eyelids)

Viṣama (irregular)	} arbuda
Rakta (blood)	
Avedana (painless)	
Avilambita	

Vartma chalatyyartha (eyelid winks too much)

Nimeṣa

Vartama śōṭha alpatōda (swelling of the eyelid with little pain)

Vartma bandhaka

Klistavartma

Vartma śōṭha—mṛdu (soft swelling on the eyelid)

Kliṣṭavartma

Vartmāstha khara pitakā (rough fatruncle over the eyelids)

Vartmaśarkarā

Vartma tāmra-varna (copper coloured eyelids)

Kliṣṭavartma

Vartmonmālanikṣama (photophobia - inability to open the eyelid and see)

Vartmopacaya (eyelids appear swollen)

Bahulavartma

Vasāgandha (smell of fat)

Andhapūtanāgrasta

Vastidāha (burning sensation in the bladder)

Mutrāghāta

Dhwaja bhaṅga

Vastidesaśūla (pain in the region of bladder)

Sūla V.

Udāvarta

Kaphavāta śūla

Mūtranigrahōdāvarta

Vastī ruk (pain in the bladder)

Aśmari P. R.

Vastitivravēdanā (severe pain in the bladder)

Vastyasṭhila

Vastimukhanirōdha (spasmodic contraction of the month of the bladder)

Vātavasti

Vastigowrava (heaviness in the bladder)

Mūtrakṛchhra K.

Vatiskuṇḍalikā

Vastinipidana (discomfort in the bladder)

Vātavasti

Vastikuṇḍalikā

Vastispandana (throbbing pain)

Vastikuṇḍalika V. P.

Aśmari P.

Vastikantakairivāciti

Aśmari P.

„ Nistudyate (pricking) }
 „ Guru (heavy) } asmari K.
 „ Sitalā (cold) }

„ Ruk—(pain) sukrasmari

Vastisūla (pain in the bladder)

Vastikundalika

Mūdhagarbha

Vastiṣōṭha (oedema of bladder)

Vastikundalikā K.

Vastyādhmāna (blatod bladder)

Asmari P. R.

Vātakṛchratā (absence of flatus)

Gulma

Vātanirōdha (obstruction to the movement of wind)

Alasaka

Gudavidradi

Vātagriha (obstruction to vāta)

Gudāsṛita vāta

Vātāpravṛtti (obstructed movement of flatus)

Viṣtabdhājirṇa

Udgāra—udāvarta

Vasti—adhmāna (balooned up bladder)

Sakṛt-pratighataja mūtrakṛchra

Vātasāṅga (obstruction to flatus)

Vātastambha

Gulma V.

Udāvarta

Sadyōvrāṇa kōṣṭa gata

Udara S. L.

Baddhagudodara

Sūla V.

Vedanā, karṇe (discomfort in ear.)

Kṛmikarṇa

Vēdanā (discomfort)

Ādhmāna

Viṣtabdhājirṇa

Majjā gata masūrikā

Masūrikā upadrāya

- Vēdanā, bhramara viddhamiva (pain as if a bee has stung)
 Masūrika A. L.
- Vēpana (tremors)
 Pātraviṣa
 Vātajāsmari
 Trṣṇā nirōdhaja dāha
- Vēpathu (shivering)
 Sitapūtanāgrasta Sannipāta visphota
 Vraṇōpadrava Asmari
 Vātajwara Viṣamajwara
 Mūrcha Ardita P. R.
- Vinaswaram śṛṇōti (hears the sounds of viṇa)
 Karṇakṣweda
- Virya hinata (loss of energy)
 Urakṣata
 Uñmāda (viṣaja)
- Viryanāśa (destruction of vigour)
 Mṛjja pāṇdu
- Vibandha (constipation)
 Kōṣṭharuja (balaṃ)
- Vibhrama (vertigo)
 Raktagata vāta Pittamadātyaya
 Bhrama roga Mūrcha P. R.
 Unmada P. R.
- Vibhrantākṣa (blank looking eye)
 Ūrdhwaśwāsa
 Vibhranta lōcana
 Mahāśwāsa
- Vicēṣtamāna (loss of enthusiasm)
 Dūṣiṣa
 Marmaviddhalinga

Vicētāṅga (parasthesia)

Pakṣavadha

Vichinnahśwasiti (cheyne stroke respiration)

Chinnāswāsa

Urakṣata

Vidbhēda (loose bowels)

Pittapramēha

Jwaramokṣaṇa

Vidārāna (splitting pain)

Kṣataja bhagandara

Vidagdha dr̥ṣṭi (inflamed eye)

Nakulāndhya

Vidāha (burning sensation)

Vātarakta P.

Udarda

Pittagulma

Grahagōdhikaviṣa

Vidāha, annaja (indigestion)

Raktapitta A. L.

Pānavibhrama

Gṛahani P. R.

Madātyaya A. L.

Pānājirna

Vidbandha (constipation)

Kaphārōcaka

Vidbheda (watery motions)

Pittapāṇdu

Murchā P.

Raktapitta A. L.

Kṣiraviṣa

Urakṣata A. L.

Pittamasūrika

Vidstambha (constipation)

Sūla V.

Vidvibandha (constipation)

Āmavāta

Pariṇāmasūla

Vidhyati aṅgāni jalasūkavat (pricking over the eruptions on the skin)

Kodrava masūrikā

Vigandhita (peculiar smell over the body)

Naigamagrahagrasta

Sithapūtanagrasta

Vihānagandhi (smell of birds over the body)

Śakuni graha pidita

Vihwala (sorrowful)

Jarāsambhava—klaibya

Vikata danta (ugly and irregular teeth)

Karāla danta

Vikṣēpaka (tossing in bed)

Kardamavisarpa

Asthigatajwara

Māmsagatajwara

Vikṣepa māmśa (emaciated muscles)

Rājajakṣma A. L.

Madyaja mūrchā

Vilāpa (wailing)

Trṣṇā P.

Murchā—madyaja

Pisāca juṣṭonmāda

Vilupatākṣa (sunken eye)

Chinnaśwāsa

Vimārgadrṣṭi (crooked looks)

Unmāda, rākṣasa juṣṭa

Vimukta kanṭhā (loss of voice)

Swaraghna

Vinamana (bending of the body)

Mūtranigrahaudāvarta

Vimārgarōdhanā (obstruction to the passage of flatus)

Aṣṭhila

Vinmūtrāsakti (loss of visceral reflexes)

Paramada

Vipulabala (very powerful)

Rākṣasagrahajuṣṭa

Virasāsyatā (distaste)

Paramada

Viriktōdarapūryamanā (re-accumulation of fluid)

Udara A. L.

Viṣamjñā (loss of consciousness)

Yakṣmā A. L.

Unmāda

Viṣūci, upadrava

Viṣasūka (infective eruptions)

Sthimita sannipāta vidradhi

Guru }
Kaṇḍu } kaphaja vidradhi

Viṣajuṣṭa, vraṇa (ulcer contaminated by poison)

Śariravraṇa A. L.

Viṣamarōga (irregular temperature)

Vātajwara

Viṣama twak (uneven skin)

Kṣata

Viṣṭabdhakṣa (fixity of eye ball)

Antarāyāma

Visarpa (erysipalas)

Chardyudāvarta

Vātarakta A. L.

Kanabha daṣṭa

Vātaṛoga A. L.

Vraṇōpadrava

Viṣṇa vāk (unintelligible speech)

Mahāśwāsa

Viślēṣa (feeling of stickiness)

Kālāntaraviṣa

Viśūcikā (feeling of pins and needles in parts)

Grahani V.

Āmāśayasthita vātakōpa

Viṣṭambha (distension of colon)

Vātārśas

Puriṣajakrmi

Ajirṇa

Viṣṭṛyadāstimāṇḍala (dilated pupils)

Raktajaliṅganāśa

Vitgraha (constipation)

Gudāshitavāta

Vitrasta (frightened)

Skandagrahapīdita

Vitsaṅga (constipation)

Udāvarta

Vitnigraha

Gulma V.

Sadyōvrāṇa kōṣṭa

Vastiguhyaruja (balam)

Vitsargha (loose motion)

Atisāra

Vitstambha (constipation)

Vātaśūla

Vivarnaṭā (discolouration)

Pacyamānavranasōṭha Jwara

Kṛmi ābhyaantara Kuṣṭha

Chinnaśwasa

Vivarna yōni (discolouration of vagina)

Vātaja yōni kanda

Vividha swaraśravaṇa (hearing varied sounds)

Karṇa nāda

Vivṛtākṣa (eyes wide open)

Mahāśwāsa

Vivṛtānana (mouth wide open)

Mahāśwāsa

Vivṛtāsyatwa (mouth kept open)

Hanugraha

Vraṇācitagātra (ulcers over the body)

Rēvatigrahalakṣaṇa

Vraṇa (ulcer)

Stabdha (stiff) vātāvraṇa, saśālya sadyōvraṇa

Kaṭhina (hard) vātāvraṇa

Mandasrāva (scanty discharge)-vātāvraṇa

Mahāruja (painful) vātāvraṇa

Tudyatē (pricking pain) vātāvraṇa

Sphurati (throbbing) vātāvraṇa

Śyavavarna (dark) saśālya sadyōvraṇa

Saklēda (purulent) pittāvraṇa

- Dāha (burning) pittavraṇa
 Avadarana (sloughing separately) pittavraṇa
 Pūtigandha (foul smelling) pittavraṇa
 Guru (heaviness) kapha vana
 Snigdha (greasy) śuddhavraṇa
 Stimita (stiff) śuddhavraṇa
 Mandavēdanā (dull pain) śuddhavraṇa
 Pāṇdu varṇa (white colour) śuddhavraṇa
 Alpa samkleḍa (a little discharge) śuddhavraṇa
 Cirapākā (slowly sloughing) śuddhavraṇa
 Rakta (red) raktajavraṇa
 Pūtipūya (excessive pus) duṣṭavraṇa
 Duṣṭarakta (dark blood) duṣṭavraṇa
 Ruja (pain) vranōpadrava
 Sasōṭha (with swelling) sasālya sadyōvraṇa
 Pitakācita (with multiple eruptions around) sasālya
 sadyovraṇa
 Mṛidugatha (becomes soft) sasālya sadyovraṇa
 Saruja (painful) sasālya sadyovraṇa
 Utsaṅga (raised lips) duṣṭavraṇa
 Cirasthita (chronicity) duṣṭavraṇa
 Atigandhi (too much smelling) duṣṭavraṇa
 Jihwātalaprabhā (tongue like) śuddhavraṇa
 Atimṛdu (very soft) duṣṭavraṇa
 Slakṣṇa (soft) śuddhavraṇa
 Suvyavasthita (well shaped) śuddhvarana .

Nisrāva (without discharge) śuddhavraṇa

Kapōtavarnapratima (healthy reddish-blue coloured) rōpana
vraṇa

Pitakāvanta (with granulations) rōpanavraṇa

Ruddhavartmē (with healing edges) samyagrūddhavraṇa

Aśūna (not swollen) samyagrūddhavraṇa

Samatala (even base) samyagrūddhavraṇa

Twak savarṇa (scar, of the colour of the skin)
samyagrūddhavraṇa

Mamsakṣaya (emaciation) vraṇa A. L.

Vraṇa vipūya (ulcer without pus)

Māmsakuṣṭha

Vraṇa adhika sūla (severe pain in the ulcer)

Kuṣṭha P. R.

Vraṇa alpanimittē atikōpana (big ulcers result, even on slight)
injury)

Kuṣṭha P. R.

Vraṇa anēkamukha (ulcers with multiple openings)

Kṣatajabhagandara

Vraṇaśōṭha (swelling around the ulcer)

Sannipātavidradhi

Vraṇarūja (pain in the ulcer)

Vraṇōpadrava

Vraṇagativivardhita (spreading fistula)

Kṣatajabhagandara

Vraṇa jālakācita (ulcer with fungal growths)

Lūtāviṣa

Vraṇapāka (sloughing of ulcer)

Lūtāviṣa

Vraṇē vraṇa (ulceration in ulcer that is just healing)

Śariravraṇa A. L.

Vraṇa cirasthiti (ulcers heal very slowly)

Kuṣṭa P. R.

Vraṇa cirasthiti krimayaha (magotts growing in the ulcers)

Kṣataja bhagandara

Vraṇa paripīdita (exudatory ulcers all over).

Sasrāva

Śakuni pīdita.

Rōhīni

Vraṇa rūdhanamati rūkṣatawa (rough scar formation)

Kuṣṭa P. R.

Vraṇa sighrōtpātthi (quickly ulcerating).

Kuṣṭa P. R.

Vṛṣaṇa dāha (burning sensation in testes)

Dhwajabhāṅga

Vṛṣaṇasūna (scrotal swelling)

Aśmari A.L.

Arsas A.L.

Vṛtta granthi (round glandular swelling)

Granthivisarpa

Vṛtta mandalam (round patches)

Padmini kaṅṭaka

Vyadha (pain)

Visarpa

Vyaṅga (discoloured patches over the face)

Chardiyudāvarta

Vyathā (cutting pain)

Urakṣata

Carmajābhidā

Vātajwaraśama vyathā (cutting pain as in vātajwara)

Vātavisarpa

Yakṣmā (consumption)

Garaviṣa

Yōni aṅḍalibhavēt (prolapse of vaginal wall)

Mahāyōni

Yōni atisamvṛta (pinhole vagina)

Sūcivaktra

Yōni atīśitalam (vagina cold to touch)

Sleṣmajayoni

Yōni bhṛśa vēdanā (severe pain in the genitals)

Paripluta yōni

Yōni dāha (burning sensation in the genitals)

Pitta yōni

Yōni duṣprajayini (genitals causing difficulty during labour)

Prasramsini

Yōni kaṅḍūgrasta (itching vagina)

Sleṣmaja yōni

Yōni karnikā (tumour vagina)

Karnikā kapha

Yōni karkaśa (vaginal walls rough)

Vātala yōni

Yōni kharasparśam (coarse vaginal wall)

Sannipātayōni

Yōni kṣōbha (prolapse)

Prasramsini

Yōni nistōḍa (pricking pain in vagina)

Vātala yōni

Yōni pichila (vagina with sticky discharge)

Sleşmaja yōni

Yoni prasramsate (prolapsing vagina)

Prasramsini

Yōni sūla (pain in the uterus)

Vātalayoni

Mūdagarbha

Yōni stabdha (stiff vagina)

Vātalayoni

Yōni vivṛta (gaping vagina)

Mahāyoni

Yōni kanda pūyasankāśa (pus-like white tumour in vagina)

Yoni kanda

Yōni nikucha sanniba (tumour like the lime fruit)

Yōni kanda

Yōni roga (redness of vagina)

Pittayōni

Yōni rūkṣa (rough vagina)

Vāta yoni

Yōni sonitha sankasam (blood tumour)

Yōni kanda

Yōni sravatē (prolapsing uterus)

Prasramsini

Yōni sthita putra hanti (repeated abortions)

Putraghni

Yōni vēdanā (pain in the uterus)

Asṛgdara S. L.

RUGVINIŚCAYA

PART III

AGNIMĀNDYA, AJĪRŪA

1. *Alasaka*: Ānāha, Pratamana, Vātanirodha, Varconirodha, Tṛṣṇā, Udgāra, Āntra kūjana, Chardi, Vibandha.
2. *Āmājirṇa*: Gurutā, Utkleśa, Śoṭha, Udgāra, Atisāra, Viṣṭambha.
3. *Annājirṇa*: Akṣikūta sōṭha.
4. *Asādhya lakṣaṇa*: Śyāva danta, Śyāva nakha, Śyāva oṣṭa, Vamathu, Alpa samjñā, Antargata nētra, Kṣāmaswara,
5. *Rasaśēṣājirṇa*: Anna vidwēṣa, Hṛdaya-asuddhi, Hṛdaya-gaurava, Vamathu, Prasēka, Agni sadana, Bhrama, Hṛllāsa, Mūrchā, Pralāpa.
6. *Vidagdḥājirṇa*: Bhrama, Tṛt, Mūrchā, Amlōdgāra, Dhūmōd-gāra, Śwēda, Dāha.
7. *Viṣucikā*: Tōdana (sucibhiriva,) Ajirṇa, Mōha, Atisāra, Vamathu, Pipāsā, Śūla, Vaivarṇya, Kampa, Hṛdayaruja, Bhrama, Hṛtpidā, Jṛmbhā, Mūrchā, Śirobhēda, Udvēṣṭana.
8. *Viṣuci Upadrava*: Nidrā nāśa, Arati, Kampa, Mūtraghāta.
9. *Viṣṭambhājirṇa*: Śūla, Ādhmāna, Vēdanā, Malapravṛtti, Vātapravṛtti, Mōha, Aṅga-gaurava, Aruci, Aṅgaruk, Hṛdaya-gaurava, Stambha.

ĀMAVĀTA

1. *Kaphādhika*: Stimita, Śōṭha, Guru, Kaṇḍu.
2. *Pittādhika*: Dāha, Rāga.
3. *Sāmānya lakṣaṇa*: Prasēka, Stabdḥagātra, Aṅgamarda, Aruci, Tṛṣṇā, Ālasya, Hṛdaya-gaurava, Jwara, Apāka, Āṅgānāmśūnyata, Sandhiruk, Sandhiśōpha, Utsāhahāni, Āsya vairasya, Bahumūtra, Hṛdgraha, Tṛt, Chardi, Bhṛśa klama, Mūrcha, Vidvibandha, Āntrakujana, Ānāha, Bahu-mūtra, Bhrama, Daurbalya, Jādya, Kuṣṣau kaṭhikṣinatā, Nidrāvipyayaya, Ruk in 1. Sphik. 2. Pṛṣṭha, 3. Ūru, 4. Jānu, 5. Jāṅghā, 6. Kati, 7. Hasta.
4. *Vātādhika*: Śūla.

AMLAPITTA

1. *Kaphapitta*: Lēpa, Nidrā, Carmadaha, Auṣṇya, Aruci, Karadāha, Jwara, Kandū, Maṇḍalapitakā.
2. *Kaphādhika amlapitta*: Kandū, Kapha-niṣṭhivana, Lēpa, Nidrā.
3. *Sāmānya lakṣaṇa*: Klama, Avipāka, Udgāra, Amlōd-gāra, Gaūrava, Aruci, Tr̥t, Dāha, Murchā, Bhrama, Mōha, Hṛllāsa, Kōṭha, Analasāda, Rōmaharṣa, Swēda, Twakpita, Harita, Pittanila, Arati, Vānta—Amla, Māmsōdaka, Tāmrābha, Atipichilam, Vividha—Rasa, Kaṇṭha-dāha, Hṛtdāha, Kuṣṣidāha, Śirōruja, Harṣa, Hṛtsūla, Mandāgni, Maṇḍalācita-gātra, Aṅgapitatva.
4. *Vātādhika amlapitta*: Darśanavibhrama, Moha, Harṣa Tamas.

ANTRAVĪDRADHI

1. *Asādhya lakṣaṇa*: Ādhmāna, Baddhanisṇyanda, Chardi, Hikkā, Tr̥ṣṇa. Śwāsa.
2. *Gudavidradhi*: Vātanirodha.
3. *Hṛdvidradhi*: Sarvāṅgagraha, Kāsa.
4. *Klōmavidradhi*: Tr̥ṣṇā.
5. *Kuṣṣividradhi*: Vātakōpana.
6. *Plīhavidradhi*: Uchwāsa nirōdha.
7. *Vankṣaṇa vidradhi*: Kaṭigraha, Pṛṣṭagraha.
8. *Vastividradhi*: Kṛchramūtratā, Mūtrālpam, Hikkā.
9. *Vṛkkavidradhi*: Pārśva-saṅkōca.
10. *Yakṛdvidradhi*: Śwāsa, Hikkā.

APASMĀRA

1. *Kaphāpasmāra*: Śuklaphēnavamana, Śuklāṅga, Śuklavaktra—Śuklākṣa Śitāṅga, Gurutā, Suklarūpadarśana, Darśana, Ākāsa, (Nila, Kṛṣṇa, Aruṇa.) Murchā-Ciramokṣaṇa.
2. *Pittāpasmāra*: Pitaphēna vamana, Pitāṅga, Pitavaktra. Pitākṣa, Asṛgrūpadarśana, Tr̥ṣṇā, Anālavyāptāṅga.
3. *Pūrva rūpa*: Hṛtkampa, Hṛdaya-sūnyatā, Swēda, Dhyāna, Murchā, Mūḍhatā, Nidrānāsa.

4. *Sannipātāpasmāra* : All the symptoms quoted above or many of them will be found.
5. *Vātāpasmāra* : Kampana, Pradaśētdantān, Śwāsa, Paruṣa, Aruṇatwak—Aruna rūpadarśana.

ARBUDA

1. *Athyarbuda* : Sasrāva, Acalamūla.
2. *Asādhyā lakṣaṇa* : Athyarbuda, Āntrārbuda, Avedana, Snigdha, Apāka, Aśmopama, Māmsārbuda.
3. *Sāmānya lakṣaṇa* : Vṛtta, Stira, Mandaruja, Mahān, Analpamūla, Ciravṛdhi, Apāka, Māmsochraya, Rudhirātmaka Granthi—Avēdana, Avilambita, Granthi dirgha, Granthi—Sarakta.

ARŌCAKA

1. *Kaphārōcaka* : Mādhurya, Pichila vaktra, Gurutā, Śaitya, Vibaddha, Kaphaprasēka jadatā.
2. *Pittārōcaka* : Kaṭwāsyata, Āmlāsyatā, Lavaṇāsyatā, Uṣṇāsyta, Āsya vairasya, Cōṣa, Tṛṣṇā.
3. *Śōkādijanyaārōcaka* : Naikarasārocaka.

ARŚAS

1. *Asādhyā lakṣaṇa* : Aṅga ruk, Aruci, Atisāra, Chardi, Hastaśoṭha, Gudapāka, Jwara, Mōha, Mukhaśoṭha, Nābhiśoṭha, Pādaśoṭha, Raktasrāvaśoṭha.
2. *Bāhyārśas or Carmakīla* : Arśas, Kilopama, Khara, Sthira, Satoda, Savaktra paruṣa.
3. *Kaphārśas Arśas* : Mahāmūla, Ghana, Mandaruja, Sita, Snigdha, Stabdha, Vṛtta, Sthira, Stainitya, Ślakṣaṇa, Sparśanapriya, Gostanasannibha, Karirāsthisannibha, Panasāsthisannibha, Śwāsa kāsa Hṛllāsa, Praseka, Pāṇdutā, Aruci, Aṣṭilā, Utsanna, Upacita, Guru, Apāka Pichila, Kaṇḍu, Nāsrāva, Chardi, Mōha, Śiroruk, Udgāra.
4. *Pittārśas* : *Arśas* : Nilamukha, Tanusrāva, Śukajihwāsannibha Yakṛt-Khaṇḍasannibha, Dāha, Paka, Jwara, Swēda, Aruci, Pitavarcaś, Āmavarcaś, Haridrātwak, Arśas-Raktanibha, Raktavarṇa, Pitavarṇa, Jalaukāvaktranibha, Uṣṇa, Yavamadhya nibha, Asrasrāva, Saraktamala, Drava or Śuṣkamala, Mūrchā, Nilābhamala, Haritavarṇamala, Hari drāvarṇamala, Uṇa, Mōha, Nakhampita, Harita, Visra,

5. *Pūrva rūpa*: Viṣṭambha, Daurbalya, Ātōpa, Udgāra—bāhulya, Alpavitkatā.
6. *Raktārśas*: Arśas Vātaprarchasadrśa, Guñjāsannibha, Vidrumasannibha, Gādhavitka, Raktāsrāva, Hinabala, Atipravṛtta, Bhekābha, Dukhapīdita Himavarna, Hinōtsāha, Hatōjas, Kaluēndriya, Śrāvavit, Kāṭhinavit, Katisūla, Ūru sūla, Gudaśūla, Daurbalya, Atisāra, Tanurūpa, Uṣṇa, Gudam: 1. Sapicha, 2. Stimita, 3. Guru, 4. Snigdha, 5. Krāśya. Sakthi—Sāda, Saśabdama, Arunavit, Ghana-Raktasrava mala, Pāṇḍu raktasrva, Pichila, Alpavitkatā.
7. *Vātārśas Arśas*: Śuṣka, Cimi cimāyanā, Śyāvāruṇa, Tanumala, Mlnāa, Stabdha, Paruṣa Khara, Bimbi, Kharjūra, Kārpāsa-phala sannibha, Siddhārthakopama, Śirōvyadhā, Pārswavyadhā, Vañkaṣavyadhā, Kṣavāthu Udgāra, Agnivaiśamya Bhrama, Klama, Baddha mala, Twak: Kṛṣṇa. Kṛṣṇa mala, Kṛṣṇāmukhata, Aruci. Arśas: Visada. Paruṣa, Khara, Visadrśa, Tikṣṇa, Vakra, Visputitānana, Karkandhuphalasannibha, Guda:—Saśabda mala—Alpa, Sapravāhika, Kṛṣṇanetra, Plihodara, Śūla—Śīraṣ, pārśwa, katyūru Śwāsa, Gulma, Hṛdgraha, Karṇanāda, Kāsa.

ĀSMARI

1. *Asādhyā lakṣaṇa*: Daurbalya, Sadana, Kārśya, Kukṣisūla, Aruci, Pāṇḍu, Uṣṇavāta, Tṛṣṇā, Hṛtpidā, Vamathu, Atiruk, Baddha mūtra, Nābhiprasūna, vēpathu.
2. *Kaphāsmari*: Vastinistōda, Śītala, Guru, Madhuvarṇāsmari, Mahat śwayathu.
3. *Pittāsmari*: Vasti—Dāha, Uṣṇa, Āsmari—Bhallātakāsthinbha, Asita—Pīta.
4. *Pūrvā rūpa*: Vastyādhmāna, Vastidesaruk, Bastagandha, mūtra, Mūtrakṛohra, Jwara, Mūtravisirṇa, Dāha, Aruci, Gōmētakōpama.
5. *Sukrāsmari*: Vastiruk, Mūtrakṛohra, Muṣkaśwayathu, Madhuvarṇa.
6. *Vātāsmari*: Bhṛsamārti, Dantakhādana, Vēpana, Nābhipidana, Binduśah mehati, Āsmari—Śyāvāruṇa, Asya, Kaṇṭakairivacita.

AṢRGDARA

1. *Asādhyā lakṣaṇa* : Śaswat srāva, Tṛṣṇā Dāha, Jwara, Kṣiṇa—Rakta, Durbala Chardi, Pāṇdu.
2. *Kapha* : Srāva, Sapicha, Pāṇdu, Pulākodakasannibha.
3. *Pitta* : Srāva, Pita, Nilarakta, Asita, Rakta, Uṣṇa, Bhṛśaveg; Chardi.
4. *Sāmānya lakṣaṇa* : Aṅgamarda, Vēdanā. Daurbalya, Bhrama, Mūrchā, Nidrā, Tṛṣṇā, Dāha, Pralāpa, Pāṇdutā, Tandrā, Vātaroga.
5. *Tridōṣa* : Srāva, Kṣaudranibha, Sarpirnibha, Haritāla varṇa, Kuṇapa chardi.
6. *Vāta* : Srāva Raukṣya, Aruṇa pratima, Phēnila, Alpālpa, Piśitōdakābha.

ATISĀRA

1. *Āmātisāra, Mala* : Nānāvarṇa, Naikaśah, Atisāryate, Śūla, Apsumājjati, Bhṛśadurgandhi, Pichila mala, Asthiśūla.
2. *Atisāra A.L.* : Pakvajāmbavasaṅkāśa mala Yakṛt khandanibha mala, Tanu mala, Dadhinibha ghrtanibha, Māmsadavāna-toyanibha, Mēcakapradha, Karbra, Ghana, Kuṇapagandhamala, Mastuluṅgābha, Kuthitamala, Tṛṣṇā, Dāha. Tamas, Hikkā Śwāsa, Sammūrchā, Arati, Asamvrtaguda; Kṣiṇa, Ādhmāna, Gatōsmāṇa, Śothesūla, Aruci Chardi, Gudapāka, Hṛṣṭa rōmatā, Jwara, Kāsa.
3. *Kaphātisāra, Mala* : Śukla, Sāndra, Visra, Śītala, Śwēta, Ghana, Guru, Sakaphā.
4. *Pittātisāra* : Malai Pita, Nila, Tṛṣṇā, Mūrchā, Dāha, Pāka.
5. *Pūrvarūpa* : Kuṣītōda, Gātravasāda, Vitsaṅga, Ādhmāna, Avipāka, Anilanirōdha, Hṛttōda, Manovasāda, Udaratōda.
6. *Sannipātātisāra* : Varāhasnēha sadṛśa, Māmsāmbu sadṛśa, Madhurodgāra
7. *Śokātisāra, Mala* : Kākananāti prakśamala, Gandhawat, atisāra, Aviṣṭ atisāra, Nīrgandhamala.
8. *Vātātisāra, Mala* : Aruṇa, Phēnila, Rūkṣa, Sāma, Sasābda, Alpamalpa śakṛt, Muhurmuhu, Atisāryatē saruk.

BĀLA RŌGA

1. *Andhapūtanāgrahagrasta* : Chardi, Kāsa, Jwara, Tṛṣṇa, Vasāgandha, Atirodhāna, Stanyadvēṣa, Atisāra, Kanthasōṣa.
2. *Asādhyalakṣaṇa* : Prastabdhākṣa, Stanyadvēṣa, Muhyatinīśa.
3. *Revatigrahalakṣaṇa* : Vraṇacitagātra, Sphōtagātra, Paṅkagadhagātra, Aṣṭksrāva, Bhinnavarcaś, Jwara, Dāha, Chardi.
4. *Hydruja* : Jihwānipidana, Daśananipidita, Śwāsanipidana, Muṣṭinipidana, Ōṣṭanipidana.
5. *Kapha* : Duṣṭa stanya, Lālālu, Nidrānvita, Jadatā, Sūnavaktra, Chardana.
6. *Kōṣṭaruja* : Vibandha, Vamathu, Āntra kūjana, Stana-damśana, Ādhmāna, Pṛṣṭa jaṭhara-Unnamana.
7. *Kukūṇaka* : Netrasrava, Lalātāgharṣaṇa, Akṣikutāgharṣaṇa, Nāsāvagharṣaṇa, Arkaprabha, Darśanāśakti, Vartmanā-milanākṣama, Akṣikūtahundana, Niśwāsadaurgandhya, Śūnākṣivartma.
8. *Mukhamandalikagrasta* : Prasanna-varṇa, Sirābhisamvṛta, Mūtragandhi, Bahvāśi.
9. *Naigamagrahagrasta* : Ūrdhwa draṣṭā, Dantadaśana, Chardi, Spandana, Kanṭhasōṣa, Āśyaśōṣa, Mūrchā, Vigandhitva.
10. *Parigarbhika* : Kāsa, Agnisāda, Vamathu, Tandrā, Kārśya, Aruci, Bhrama, Koṣṭha Vṛddhi, Kanṭhasōṣa.
11. *Pitta* : Duṣṭa stanya, Swinna, Bhinna mala, Kāmālā Pitta-rojavān, Tṛṣṇā.
12. *Pūtanāgrasta lakṣaṇa* : Atisāra, Jwara, Tṛṣṇā, Tiryakprēkṣaṇa, Rōdana, Naṣṭanidra, Udvigna, Kanthasōṣa.
13. *Śakunī pīdita* : Srastāṅga, Vitgagandhi, Sasrāva, Vraṇa-paripiditagātra, Sadāhapāka, Paṅkagandhāśṭksrāva.
14. *Skandagraha lakṣaṇa* : Spandana, Kunapa, Ūrdhwadraṣṭā Niṣikṣaṇa Vakraśya, Raktagandhāśya, Dantakhādana, Stanyadvēṣa, Alparōdana, Gātrastambha.
15. *Skandāpasmāra lakṣaṇa* : Naṣṭastanya, Phēna vamaṇa, Samñāvān, Atirōdana, Pūyagandhitva, Ēkanētrasrāva, Śōṇitagandhatwa.

16. *Śirōruja*: Rōdana, Akṣinimīlana.
17. *Tālukaṅṭaka*: Tāluśōtha, Manyā-śōtha, Mūrodhari, Nimanthata, Tālupāka, Tālupradēsanimnatā, Tṛṣṇā, Āsyaruja, Kaṅṭharuja, Śtanadwēṣa, Kṛchrastanya pāna, Sakṛddrava, Akṣiruja.

BHAGANDARA

1. *Kaphaja*: Kandū, Srāva, Ghana, Kaṭhina, Manōvēdana, Parisrāvi, Śwētāvabhāsa, Kandū.
2. *Kṣataja*: Gathivivardhatha, Kṛmi, Vidāraṇa, Anēkamukha vṛṇa.
3. *Pittaja*: Rakthaparyanta, Āśupāka, Srāva Atipūtha,
4. *Sannipāta*: Śambukāvata, Srāva Bahuvārṇa, Bāhuruja, Nāti piṭakā sanjātam.
5. *Vātaja*: Srāva, Anēka vṛṇa, Arunaphena, Dāruṇaruk.

BHAGNA

1. *Kāṇḍa bhagna*: Karkaṭaka ruja, Srastāṅga, Śōtha ruja, Sampīdanē, Śabda, Sparśāsaha, Spandana, Tōda, Śūla, Asthisallika, Śitapūtanāgrahagraṣṭa, Hīṇabala.
2. *Kṣipta*: Asthi viṣamatā, Atiśūla, Sandheh vighata ruk.
3. *Sandhibhagna*: Ugra ruk, Sparśavidwēṣaṇa, Prasarāṇa, Ākuñcana, Vartana-ruk.
4. *Tiryaggata*: Tivraruja.
5. *Utpiṣṭansandhi*: Śwayathu, Rujārātra w.
6. *Viṣiṣṭasandhi*: Rātraw ruk.
7. *Vivartita*: Pārśva ruk.

CHARDI

1. *Asādhyaalakṣaṇa*: Vitsamagandha, varṇa, Chardi, Mūtrasa-magandhavarṇa, Chardi, Trṭ, Śwāsa, Hikkā, Ativēga, Saśakta, Mōha.
2. *Kapha chardi*: Tandrā, Āsyamādhurya, Kaphaprasēka, Santōṣa, Nidrā, Aruci, Snigdhana, Swādu. Kaphaviśuddha, Rōmaharṣa, Alparuja, Alpavega, Hṛdayastyāna.
3. *Kṛmija chardi*: Śūla, Hṛllāsa.
4. *Pittachardi*: Mūrchā, Pipāsā, Muṣkaśōṣa, Uṣṇa, Tālusan-tāpa, Akṣisantōpa, Tanu, Bhrama, Harita, Tikta, Bhṛśōṣa, Pita, Vamana, Dāha, Āsyasōṣa, Raktam, Chardi.

5. *Pūrvarūpa* : Hṛllāsa, Udgārarōdha, Praseka, Lavanāsyata, Anna-dwēṣa, Pānavidvēṣa.
6. *Sannipāta chardi* : Avipāka, Aruci, Dāha, Tṛṣṇā, Śwāsa, Amla, Nila, Sāndra, Uṣṇa, Rakta, Vamathu, Viśuddha, Chardi, Śūla.
7. *Vātachardi* : Siphēna, Vicchina, Kṛṣṇa, Tanu Kaṣāya, Alpachardi, Mahāvega, Āsyasōṣa, Chardi (Rakta) Kaṣāya, Kṛehra, Hṛddāha, Hṛtpidā, Kāsa, Siraśūla, Swarabheda.

DĀHA

1. *Asṛukpūrṇaōṣṭhadāha* : Saduṣṭa Dāha, Jihvāvopana.
2. *Dhātukṣayaja* : Mūrcha, Tṛṣṇā, Kṣāmasvara, Kṛiyāhinatā.
3. *Pittadāha* : Śūkapūrnāsāya.
4. *Raktajadāha* : Usnata, Tṛṣṇā, Tāmra Varṇanētra, Tāmra-lōcana, Lōhagandbhāṅga, Lōhagandhāsya.
5. *Tṛṣṇānirōdhaja dāha* : Abhyantara dāha, Bāhya dāha, Samśuṣkagala, Samśuṣka Tālu, Samśuṣka Ōṣṭha, Jihwā-niṣkarsaṇa vēpana.

DANTAROGA

1. *Adhimāmsaka* : Paścima-danta-mūla Śōtha, Mahāruja Lālāsrāva.
2. *Bhañjana* : Vakradanta, Dantabhaṅga.
3. *Dālana* : Dantamūlasirādirṇana rujā.
4. *Dantaharṣa* : Śitasparśanāsahadanta, Rūkṣa sparśanāsaha, Pravātasparśanāsaha, Amla sparśanāsaha Danta.
5. *Dantapupputaka* : Dantamāmsa Śwayathu.
6. *Dantaśarkarā* : Kharadanta, Śarkara (Dante).
7. *Dantāṣṭa* : Pūyasrāva, Rudhirasrāva.
8. *Dantavidradhi* : Śwayathu, Guru, Dāha, Ruk, Pūyāsrāva.
9. *Kalivardhana* : Tivravedana (Dantamāmsē).
10. *Kadālikā* : Kapāladiraṇamiva dantānām.
11. *Karāla* : Karāladanta, Vikāṭadanta.
12. *Krimidanta* : Danta kṛṣṇa, Danta chidra, Danta cāla, Lālāsrāva, Dantamāmsasamrambha mahāruja, Animitaruja.
13. *Mahāsausira* : Dantacālana, Tālu dirāṇa.

14. *Paridara*: Dantamaṃsa śirana, Asṛkṣṭivana, Raktasrāva, Dantāvṣeta — Dāha, Pāka, Dantacālana, Śōṇit asrāva, Mandavēdanā, Dantamāṃsa ādhmāna.

15. *Sauṣīri*: Dantamūlaśwayathu, Ruja, Lālāsrāva.

GALAGANDA — APACĪ

1. *Apaci*: Galagaṇḍa, Cirapāka, Māṃsapāka, Karkandhukapramāna, Kōlapramāṇa, Āmalakapramāṇa, Ganda : Kakṣa, Amsa, Manyā, Gala, Vaṅkṣanēsu, Kālānubandha, Pārśwaśūla, Pitakāsphotasannibha.
2. *Apaci A. L.*: Pinasa, Pārśwaśūla; Kāsa, Jwara, Chardi, Gātra-mardana.
3. *Galagaṇḍa A. L.*: Kṛchrochwāsa, Snigdhasyātā; Arocaka, Kṣawathu, Bhinnaswara.
4. *Kaphaja galagaṇḍa*: Sthira, Guru, Ugrakandū, Śīta, Mahān, Cirābhivṛddha, Cirapāka, Mandaruja, Āsyamādhurya, Tālupralēpa, Galaprabha.
5. *Medobhava galagaṇḍa*: Snigdha, Guru, Pāndu, Anīṣtagandha, Kandū, Alparuk, Alpamūla.
6. *Vātagalagaṇḍa*: Toda, Kṛṣṇasirānaddha, Syāvavārṇa, Pāruṣya, Ciravṛddhi, Apāka, Kaldācitpakamēti, Vairasya, Tāluśōṣa, Galaśōṣa, Arunata.

GRAHANI

1. *Ghatīyantragrahani*: Pārśwaśūla (Swapata) Galajjalagatīdhvani.
2. *Kaphaja grahani*: Hṛllāsa, Chardi, Mādhurāsyata, Āsyapāka; Pinasa, Madhurōdgāra, Bhinna varcas, Āmamala, Ślēṣma saṃsrṣṭa, Guruvarcapravartana, Ālasya, Aruci, Āsyōpadeha, Daurbalya, Kāsa, Sadana, Śthyāna, Udaragurutā — Stimitodara.
3. *Pittajagrahani*: Cirātdhukha varcas srāva, Drava mala, Śuṣka mala, Tanumala, Āma mala, Kāsa, Swāsa, Saśabda, Bhuktēswāstyā, Viṣūcika, Amlodgāra.
4. *Pūrvarūpā*: Ālasya, Tṛṣṇā, Balāṣkaya, Vidāha, Annasya-cirātpāka, Kāyagaurava, Śuktapāka, Kharāngata, Kaṅṭasōṣa, Āsyasōṣa, Akṣut, Timira, Karṇaswana, Pārś-

waruk, Vañksaṇaruk, Grivāruk, Viṣūcikā, Hṛtpidā, Daurbalya, Parikartikā, Ādhmāna, Jiryati, Āntrakūjana, Vairasya.

5. *Sāmānyalakṣana* : Pakwa mala, Apāka mala, Muḥurdrava, Ādhmāna, Aruci, Atisāra, Kārśya.
6. *Sangrahagrahani* : Dravamala, Ghanamala, Snigdhamala, Kaṭi vėdanā, Pichila, Āma, Āntrakūjana, Daurbalya, Tanumala, Saśabda, Gurumala, Sadana.

GRANTHI

1. *Asādhyalakṣana* : *Granthi*: Sirājagranthi, Cala, Saruja.
2. *Sāmānyalakṣana* : Vṛtta, Unnata, Grathita.
3. *Kaphagranthi Granthiśoṭha* : Vivarna, Athikaṇḍu, Pāṣāṇavatwa, Cirabhiṣṛddhi, Suklaghanasrāva.
4. *Mėdōgranthi* : Snigdha, Mahān, Kaṇḍūyuta, Aruja, Piṇyāka-pratimasrāva, Sarpipratimasrāva.
5. *Pitta granthi* : Dāha, Dhūpyatē, Pacyate, Jwalati, Rakta, Pita, Uṣṇāsrāva.
6. *Vātagranthi* : Āyamyati, Vṛṣyasti, Tōda, Mathana, Bhēda.

GULMA

1. *Asādhyalakṣana* : Daurbalya, Mūdhagranthi, Sūla, Annād-vēṣa, Arati, Aruci, Atisāra, Tandrā, Chardi, Dāha, Jwara, Klama, Arumṣi.
2. *Kaphagulma* : Staimitya, Śitajwara, Gātra sāda, Hṛllāsa, Kāsa, Kaṭhinagulma, Unnatatwa, Rugalpa, Śwāsa, Aruci, Gaurava, Stamitya, Klama.
3. *Pittagulma* : Jwara, Pipāsa, Aṅgarāga, Vadanarāga, Śūla, Swēda, Vidaha, Sparsāsahatwa.
4. *Gulma P. R.* : Udgārabāhulya, Purisa bandha, Trṛpti, Akṣa, matva, Antravikūjana, Ātōpa, Ādhmāna, Apaktiśakti.
5. *Raktagulma* : Spandana, Piṇḍita, Rujātivra.
6. *Gulma S. L.* : Hṛnnābhyanantarāgranthi, Cala, Sthira, Upasāya vāngranthi, Āmāsāya vėdanā, Aruci.
7. *Vātagulma* : Viṣaṅga, Vātasaṅga, Galaṣōṣa, Vaktraṣōṣa-Śyāvātā, Arunatwa, Śisirajwara, Hṛdruk, Kuṣṣiśūla, Pārśwaruk, Amśaruk, Śiroruk, Jirṇe adhika vėdanā, Āsyāsōṣa, Rujātivra.

HIKKĀ

1. *Asādhyā lakṣana* : Dēha-āyamaṇa, Ūrdhvadr̥ṣṭi, Kṣaiṇya, Kṣavathu, Kṣiṇa, Mōha, Pralāpa, Tṛṣṇā.
2. *Pūrvarūpa* : Kaṇṭagurutva, Urogurutva, Kaṣāyāsyata, ātōpa.
3. *Yamala hikkā* : Pralāpa, Tṛṣṇā, Kampa.
4. *Mahāhikkā* : Marmōtpida, Sarvāṅgābhikāṃpa.

HṚDRŌGA

1. *Kaphahr̥drōga* : Hṛdaya-gaurava, Kaphasaṃsrāva, Aruci, Hṛdaya-stambha, Agni-māndya, Āsya-mādhurya, Klama.
2. *Kṛmijahr̥drōga* : Tivrārati, Tōda, Kaṇḍū, Utkleda, Ṣṭivana, Hṛṣūla, Hṛllāsa, Tamas, Aruci, Śyāvanētra, Sōtha, Klama.
3. *Pittahr̥drōga* : Tṛṣṇā, Mōha, Ṣōṣa, Hṛdayaklama, Dhūmayana, Mūrchā, Sweda, Muṣkaṣōsa, Bhrama, Dāha, Chardi Klama.
4. *Sannipātaahr̥drōga* : Sarvadoṣaliṅga.
5. *Vātaahr̥drōga* : Hṛdayāyamaṇa, Hṛdayatūda, Hṛdayanirmathana, Hṛdayadyana, Hṛdayasphōtana, Hṛdayapatana, Hṛdruk, Klama.

JIHWĀ ROGA

1. *Alāsa* : Jihwā-śwayathu, Jihwā-stambha, Jihwā-pāka.
2. *Anilā jihwā* : Jihwa-sphutita, Prasupti, Sākachadanaprakāśa.
3. *Kaphā jihwā* : Gurutābahula, Māmsōchra, Kaṇṭakairupachiate.
4. *Pittā jihwā* : Jihwā dāha, Ruk, Pūyāsrasāva, Dirgha.
5. *Upājihwā* : Jihwagraśwayathu, Jihwā unnamana, Lālāsrāva, Kaṇḍū, Choṣa.
6. *Adhijihwā* : Jihwā swayathu-Jihwā uparṣitoda.

JWARA

1. *Ādhicārabhisāpa* : Mōha, Tṛṣṇā.
2. *Āmajwara* : Lālāpraska, Hṛllāsa, Tandṛā, Avipāka, Kṣunnās, Sthabthatā, Aruci, Āsyavairasya, Bahumūtrata, Gurutā.
3. *Antargatajwara* : Antarādaha, Tṛṣṇā, Sandhiśūla, Asthiśūla, Aswēda.

4. *Asadhayalakṣana* : Ānaddha, Kṣāmatā.
5. *Asthigatajwara* : Asthi bhēda, kaṇṭhakūjana, Śwāsa, Virēka, Chardi, Gātravikṣepaṇa, Atisāra, Balakṣaya.
6. *Bahirāgatajwara* : Santāpa, Tṛṣṇa.
7. *Bhayajwara* : Pralāpa, Vēpathu.
8. *Bhūtābhīṣaṅga* : Hāsya, Rōdana, Kampana, Hṛdvega.
9. *Jwaramokṣanalakṣaṇa* : Dāha, Swēda, Bhrama, Tṛṣṇā, Kampa, Vidbhēda, Asamjñatā, Kūjana, Āsyadaurgandhya.
10. *Jwaramuktalakṣana* : Sweda, Laghutva, Sirasi kaṇḍū, Mukhapāka, Kṣavathu, Annalipsā.
11. *Kāmajwara* : Cittavibhrama, Indrā, Abhōjana, Hṛdaya-vēdanā, Vyadha Gātraśōsa, Ālasya Asthibheda.
12. *Kāphajwara* : Staimitya, Ālasya, Madhurāsyatā, Tṛpti, Sadana, Pratiśyāya Aruci, Kāsa, Mōha.
13. *Kaphavātajwara* : (Vatabalāsaka) Mandajwara, Rūkṣa, Suna.
14. *Majjāgatajwara* : Tamapravēśana, Hikkā, Kāsa, Śtaimitya, Vami, Antardāha, Mahaṣwāsa, Marmachēda ruja, Balakṣaya, Mukhapāka.
15. *Māmsagata jwara* : Pindikōtweṣṭana, Tṛṣṇā, Sriṣṭa-mūtratā, Sriṣṭa purisatā, Ūṣmā, Antardāha, Glāni, Hikka, Kāsa, Mahāśwāsa.
16. *Mēdōgatajwara* : Swēdambhrśa, Tṛṣā, Pralāpa, Chardi, Daurgandhya Arōcaka, Glāni, Asahiśānutā.
17. *Ōśadhigandhajwara* : Mūrchā, Śīroruk, Vamathu, Kṣavathu.
18. *Pakwajwara* : Kṣāmatā, Laghugātra, Jwaramārdava.
19. *Pittajwara* : Vegastikṣna, Nidrālpātwa, Vami, Kaṇṭhapāka, Ōṣṭapāka, Mukhapāka, Nasāpāka, Swēda, Pralāpa, Vaktrakatuta, Mūrchā, Dāha, Mada, Pītamutra, Bhrama, Mōha, Kṣāmāsyatā, Chardi.
20. *Pittāśleṣmajwara* : Liptāsyatā, Tiktāsyatā, Tandrā, Mōha, Aruci, Tṛṣā.
21. *Pūrvarūpa* : Śrama, Arati Vivarnātā, Rōmaharṣa Aruci, Jṃbhā, Apraharṣa.
22. *Raktagatajwara* : Raktaniṣṭivana, Dāha Pralāpa, Pitakā, Tṛṣṇā, Chardi, Mōha, Vamathu.
23. *Rasagatajwara* : Gurutā, Hṛdayotklēśa, Sadana, Chardi, Arōcaka, Dainya.

5. *Karnapāka* : Kōtha, Karṇa viklēda.
6. *Karnaparipōṭaka* : Karṇa pālisōtha ruja, Paripota, Kṛṣṇā-
ruṇa nibham, Stabdha.
7. *Karṇa pratināha* : Karṇagūthavilayana, Sirase ardhāvabeda,
Karṇagūthakaghranamukham prahadyate, Śōpham, karṇē.
8. *Karṇasrāva* : Pūyam karnau.
9. *Karṇavulpata* : Dāha, Śōtha, Pāka, Ruja, Rakasōtha.
10. *Karṇavidradhi* : Ksrasrāva, Cōṣa, Dhūmāyana, Tōda, Dāha.
11. *Karṇasūla* : Śūlam karṇē.
12. *Kītasavehara* : Karṇē ativēdanā.
13. *Krimi karna* : Mūrchanthi krimayah, Krimi sṛjanti apatyāni,
Arati, Vedana, Toda, Karṇeparayaur, Tivraruk, Sravaṇa
Nirōdha.
14. *Parilehi* : Varnasrāva, Śōtha, Pāka, Kaṇḍū, Karṇapālidāha,
Sphōta, Karṇapāli kaṇḍū ruja, Visarpa, Vēpana.
15. *Pūtikarṇa* : Pūyasrāva.
16. *Unmanthaka* : Śōtha, Karṇastabdha, Ruja.
17. *Vāta karna* : Atiruk, Karṇanāda, Tanusrāva, Asravaṇa,
Karṇa māmsasōṣa.

KĀSA

1. *Kaphakāsa* : Pralimpana mukha, Sadana, Sirōruk, Kapha-
purṇa dēha, Abhakta, Gaurava, Kaṇḍū, Sāndrakapha.
2. *Kṣathakasa* : Suṣkakāsa, Raktasthivana, Kaṇṭha ruk, Kāsa,
Urōruk, Urōvirughna, Thikṣṇa, Sūoibhistudyamānaiva,
sūla, Dukhasparśa, Bheda, Parvabhēda, Jwara, Śwāsa,
Trṣṇa, Vaisvarya, Pāravataivkūjan.
3. *Kṣaya kāsa* : Gātraśūla, Jwara, Dāha, Mōha, Śuṣkanisthi-
vana, Kṣina, Māmsa, Rudhira, and Pūyakaphastivana,
Chardi, Daurbalya.
4. *Pitta kāsa* : Urōvidaha, Jwara, Vaktra ṣōṣa, Tiktamukhatā,
Trṣṇā, Pitaniṣthivana, Pāṇḍu, Paridāha, Mukhasōṣa.
5. *Pūrva rūpa* : Śūkapūrṇāsya, Śūkapurṇagala, Kanthē kaṇḍū.

6. *Vātakāsa*: Hṛtsūla, Śankhaśūla, Udārasūla, Pārsvaśūla, Kṣā m ā n a n a, Kṣinabala, Kṣiṇa swara, Kṣiṇōjas, Bhinnaswara, Śuska kāsa, Siraśśūla.

KLAIBYA

1. *Dwajabhaṅga*: Mēdhra-śwayathu, Vēdanā, Rāga, Sphōta, Liṅga p ā ka, Māmsā vṛddhi, Vrana Pulākodaka Syāvārūṇa, Khatina parigraha, Jwara, Trṣā, Bhrama, Mūrchā, Chardi, Rakta: Kṛṣṇa, Nila, Srāvamāvila, Lōhita, Kṛchramsṛāva, Tivra, dāha, Vasti-dāha, Vṛṣaṇa dāha, Vaṅkṣṇa dāha, Pichila, Pāṇdu Śyōva, Mandavēdanā. Sthimitatā, Alpaissrāva, Cirapāka, Krimisambava, Klēda, Pūtigandha, Manivisirana, Mēdhravisirana, Muṣkavisirana, Jadatā, Trṣṇā.
2. *Jarāśamhava*: Dhātu kṣaya, Durbala, Vivarna, Vihvāla, Dinatā, Kṣhipramvyādhinasrute.
3. *Kṣayajaklaibya*: Rasa kṣaya, Raktakṣaya, Śukrakṣaya, Kṣaya.
4. *Pitrja*: Śukranāśa, Dwajophata.
5. *Sāmānyalakṣana*: Mlānāśiśna, Swinnagātra, Śwāsa, Mōha-Sankalpa cestitha, Nirbija, Pāṇdu, Durbala, Chardi, Kāmalā, Atisāra, Śūla, Kāsa, Jwara, Kanthasōṣa, Śrama, Alpaharṣa, Alphaprāṇa.

KRIMI.

1. *Abhyantara kṛmi*: Sāmānyalakṣaṇa: Jwara, Śūla, Hridhdhana, Vivarnatā, Bhrama, Bhaktadvēṣa, Atisāra, Chardi, Hṛdrōga.
2. *Bāhyakṛmi*: Gandha, Jwara, Kaṇḍū.
3. *Kaphaja kṛmi*: Hṛllāsa, Āsya srava, Avipāka, Arōcaka, Mūrchā, Chardi, Jwara, Ānāha, Kārśya, Agnisadana, Kṣavathu, Pinasa.
4. *Purīsaja kṛmi*: Vidbhēda, Śūla, Viṣtambha, Kārśya, Pāruṣya, Pāṇḍutā, Agnisadana, Guda-kandū, Kṛmi-vimārgagamana, Anna dvēṣa, Āsyavidgandha, Atisara, Māukhavidgandha, Rōmaharṣa, Udgāramvitgandha.
5. *Raktaja kṛmi*: Kuṣta, Kōtha, Kaṇḍū, Vaivarnya.

KSHUDRARŌGA

1. *Agniṛohini*: Antardāha, Jwara, Sphōta Dīptapāka. Māmsadarāṇa.
2. *Ahipūtanā*: Swinna, Sphōta, Kaṇḍū, Srāva.
3. *Ajagallikā*: Granthi, Pitakā snigdha, Pitaka savarṇa, Pitakā grathitā, Pitakā niruja, Pitakā, mudga, sannibha, Pitakagambīrapaka, Malina pitakā, mēcaka-pitakā, Śōtha.
4. *Alasa*: Klinamaṅgulvantarā, Kaṇḍū, Dāha, Ruja, Agnidag-dhanibha, Sphōṭa.
5. *Antarālaḥi*: Pitakā ghana, Avaktra, Unnata pitakā Parimandala-pitakā.
6. *Anuśayī*: Pitakā gambhira, Alpasamrambha, Savarṇa, Upariṣṭhita.
7. *Arivēllikā*: Pitakā, Uttamāṅgastha, Vṛtta, Ugraruja, Jwara.
8. *Arumṣi*: Pitakā bahuvaktra, bahuklēda.
9. *Avapātikā*: Carma vidiraṇa.
10. *Chiḥpa*: Nakhamāmsadaha, Nakhamāmsa pāka.
11. *Dāruṇaka*: Kēsabhūmi kaṇḍū, Rōmasāta kaṇḍū, Dāruṇa, Rukṣa, Kēsa-bhūmipātana.
12. *Gandanawa*: Twaggata, Kaksadesaja.
13. *Gandhamāla*: Twaggata, sphōta.
14. *Gardabhikā*: Maṇḍala, Pitakāvṛta, Utsanna pitaka Pitakkcita, rujakāri, Pitaka-sarakta.
15. *Gudabhramśa*: Gudanirgamana.
16. *Indralupta*: Rōmaprachayuta, Rōmakūparōdha, Rōma-sambhava, Rōmasāta.
17. *Indraviddha*: Pitakā-samacita, Pitakā pandurakarnikāvat.
18. *Jālakardhabha*: Śōtha, Tanu, Apāka, Dāha, Jwara, Sarpānana Chardi.
19. *Jathumani*: Syāma, Aruṇa, Mandala.
20. *Kachapika*: Ghrathitā, Dāruṇapitakā, Kachapopamapiṭakā,
21. *Kadara*: Utsanna granthi.
22. *Kaksha*: Sphōta kṛṣṇa Sphōtam bāhu, Pārśva, Amśa, Kakṣi.

23. *Keśapalita* : Keśa pacana.
24. *Kunakham* : Paruṣanakha, Vakranakha.
25. *Maṣaka* : Avēdana, Sthira, Kṛṣṇa, Utsanna, Māṣavat.
26. *Mukhadūṣi* : Pitaka sūkṣma.
27. *Niruddha* : Prakāśa-Mūtra-Srōtō-ṛōdha, Sankucita Carma-
pidana, Swalpa swara, Avēdana, Manda dara, Maṇḍalāci-
tagātra, Manivivriyatē, Mūtrayatē.
28. *Nyaccha* : Mandala niruja, Asita mahatā.
29. *Pādadāri* : Pādyoh daraṇa.
30. *Palita* : Kēśapacana.
31. *Panasika* : Karnābhyantare pitakā, Pitakā ugravēdana,
Sthira, Sphota, Sakandū.

KṢUDRARŌGA

32. *Parivartika* : Carma parivartana, Maṇikōṣayōr-lambana-
ruja, Granthirūpa, Kaṭhina, Sakandū, Śarakta.
33. *Pāsānagardabha* : Swayathu, Mandaruja, Sthira, Hanusandhi-
Snigdha.
34. *Sanniruddha guda* : Mahāsrōtorōdha, Śūkṣmadwāra, Puriṣa-
kṛchra.
35. *Sarkarārbuda* : Granthi, Madhusarpirvasānibha srāva,
Māmsaśoṣa, Śarkarā, Durgandhi, Atyartha klinna rakta.
36. *Śūkaradamṣtraka* : Dāha, Rakta paryanta, Twakpāka, Kaṇḍu
Jwara, Tivra vēdana.
37. *Tilakālaka* : Kṛṣṇa, Tilamātra, Niruja, Sama.
38. *Vālmika* : Valmikavat granthi, Anēkamukhapitaka, Pitakā
tōdavān, Pitaka sarpati, Pitakā śrutivat.
39. *Vidārika* : Vidārikandavat pitakā, Rakta pitakā, Pitakā
kakṣavañkṣaṇa sandhiṣu.
40. *Vivrita* : Vivṛtāśya, Pitakā mahādāha, Pitakā pakvōdumbara,
sannibha, Parimaṇḍala.
41. *Vṛṣaṇa kacchu* : Sphōta-swēda, Kaṇḍu srāva, Klidyatē.
42. *Vyaṅga* : Mandala-niruja, Tanu śyāva.
43. *Yavaprakya* : Yavākāra, Kathina, Grathita, Māmsamāśrita.

KUṢṬA

1. *Alasaka* : Kaṇḍū sphōta, Twakrōga, Gaṇḍa, Sphōta-agnidaghdhanibha.
2. *Asādhyalakṣaṇa* : Kṛmi, Tṛṣṇā, Dāha, Binna prasrutāṅga, Hatanētra, Hataswara.
3. *Asthimajja kuṣṭa* : Kṛmi sambhava, Akṣiruja, Nāsābhaṅga, Swarabhanga.
4. *Charmadāha* : Sphota, Rakta, Sūla, Kaṇḍū, Dalayati, Samsparśāsaha.
5. *Carmakuṣṭa* : Sphota, Avēdana, Mahāvāstu, Matsyaśakalāpama, Bahula, Hasticarmavat.
6. *Dadru* : Kaṇḍū, Twak-rāga, Pitakāgata, Piñjararōma.
7. *Ekakuṣṭa* : Aswēda, Mahāvāstu, Matsyaśakalāpama.
8. *Kacchu* : Sphōta tivraruk, Sphōta tivradāha.
9. *Kākaṇakuṣṭa* : Sphota kākaṇantikavarṇa, Pāka, Tivravēdanā.
10. *Kaṇḍū* : Twak rūkṣa, Kaṇḍūra.
11. *Kaphakuṣṭa* : Twak klēda, Ghana, Snigdha, Kaṇḍū, Śaitya.
12. *Kaphakilāsa* : Twak Ghana : Guru, Snigdha, Sita.
13. *Kapāla* : Twak : Kṛṣṇa : Aruṇa, Kapālābha, Paruṣa, Tanu, Tōda-bahula, Viṣama.
14. *Kittbha kuṣṭa* : Sphōta, śyāva, Kharasparśa, Paruṣa.
15. *Māmsakuṣṭa* : Vaktraśōśa, Toda, Sphōta, Sthiratva. Kaṇṇya, Gatikṣaya Pitakā, Twak kaṇḍū, Kārkasya, Aṅgabhaṅga, Kṣatasarpaṇa.
16. *Maṇḍala* : Twakmaṇḍala, Swētaraktamaṇḍala, Snigdha maṇḍala, Twak utsanna, Maṇḍala, Sthira, Śyāva.
17. *Mēdōgata kuṣṭa* : Kaṇṇya, Gatikṣaya, Aṅgabhaṅga, Kṣatasarpaṇa.
18. *Udumbara* : Twak : Ruk, Dāha, Rāga, Kaṇḍū, Piñjararōma, Udumbara-phalābhāsa.
19. *Padmakantaka* : Maṇḍala, sthira, Pāṇḍu, Padmakantakācīta,
20. *Pāma* : Sūkṣma pitakā, Bahupitakā, Srāvapitakā, Kaṇḍū Twak, Dāha, Rāga.
21. *Pitta kilāsa* : Romavidhvamsa, Twak dāha, Twak rāga, Kamalāpatravat, Udumbaraphalābhā, Tamravarṇa.

22. *Pittakuṣṭha* : Twakviṣama, Prakuthita, Twak dāha, Twak-rāga, Srāva, Snigdha.
23. *Pūrvarūpa* : Ati ślakṣaṇa-sparsatā, Ati kharasparśa, Swēda, Vivarṇatā, Dāha, Kandū, Swāpa, Tōda, Kētha, Bhrama, Vraṇādhika sūla, Vraṇa sīghrotpathi, Cirasthiti, Romaharṣana, Krishna asru, Atilopa, Rūdhauamati-Rūksatva.
24. *Puṇḍarīka kuṣṭha* : Sphōta Śwēta, Raktaparyanta, Puṇḍarikadalōpama, Sōtsēdha, Rāga, Maṇḍala padmakaṇṭha, kācita, Kandū, viṣaja visarpa Pādmavarṇa, twak asita Rāga.
25. *Raktakīlāsā* : Twak ghana.
26. *Raktakuṣṭha* : Twak kaṇḍū, Vaktra sōṣa, Kārkaśya, Toda, Sphōta, Sthiratva.
27. *Rṣyajihvā* : Twakmaṇḍala, Karkaśa, Raktaparyanta, Antaś-śyāva, Śavarna, Rṣya-jihvāsamsthāna.
28. *Śatāru* : Sphōta, Śyava, Aruṇa, Tanu, Twaca-dāha, Rakta maṇḍala, Twak-bahuvraṇa.
29. *Śīdhma kuṣṭha* : Śwēta, Tāmra, Tanu, Alābukusumōpama, Kākanantikavarṇa.
30. *Twakkuṣṭha* : Vaivarṇya, Twak rūkṣa, Twakswāpa, Rōmaharśa, Atiswēda.
31. *Vāta kīlāsa* : Paruṣa twak, Twak arūna, Viṣama.
32. *Vātakuṣṭha* : Sphota śyāva, Twak aruṇa, Khara, Rūkstwak, Vēdanā, Paruṣa twak, Rṣyajihvāsamsthāna, Twaksphōta, Viṣama.
33. *Vicarcika* : Sphota kaṇḍū, Twak, Bahusrāva, Kharasparśa, Paruṣa, Śyāva.
34. *Vipādikā* : Sphutanam pāṇipāda, Tivrapiḍana.
35. *Viṣphōtakuṣṭha* : Sphōtaśyāva, Aruṇasphōta, Tanu.

MASŪRIKA

1. *Asādhyalakṣaṇa* : Sphota maṇḍalākāra, Unmāda, Vēdanā-bhramaravidhhaiva, Angarāga.
2. *Asthigatamaśūrikā* : Marma vēdanā.
3. *Kapahmasūrika* : Kapha prasekam, Staimitya, Aṅgaurava, Sīroruk, Ālasya, Sphotamśveta, Snigdha, Sthūla, Kaṇḍūra, Mandavēdanā, Cirapāka, Arōcaka, Hṛtsūla, Kaphaprasēka, Nidrā, Tandrā.

4. *Majjottha* : Sphota, Mandalākāra, Kṣudra, Kincit unnata, Sthūla, Cipita, Snigdha, Vedana, Mōha, Arati, Santāpa.
5. *Māmsāstha* : Sphōta, Kaṭhina, Snigdha, Cirapāka, Ghana-twaca, Gātrasūla, Tṛṣā, Kaṇḍū, Jwara, Arati.
6. *Mēdōja* : Sphōta, Mandalākāra, Mṛdu, Kincit unnata, Sthūla, Snigdha, Vēdanā, Mōha, Arati, Santāpa.
7. *Pittamasūrika* : Sphota, Rakta, Pita, Sita, Dāhayuta Tivra, Vēdanā, Acirapāka, Vitbhēda, Aṅgamarda, Dāha, Tṛṣṇa, Aruci, Mukhapāka, Akṣirāga, Jwara, Chardi.
8. *Pūrvarūpa* : Kaṇḍū, Jwara, Gātrabhañjana, Arati, Bhrama, Śūtha, Vaivarṇya, Nētrarāga, Kaphaniṣṭhivana.
9. *Rakta* : Sphōta, Lohita, Śighrapāka, Tanutwaca, Raktasrāva.
10. *Rōmāntikā* : Jwara, Kāsa, Rāgiṇya, Arōcaka.
11. *Sāmānyalakṣṇa* : Pitakā : Masurikāsamsthāna, Kincidunnata Toyabudbuda sannibha, Tṛṣṇā.
12. *Sannipāta* : Sphōta : Nila, Cipiti, Vistirṇa, Madhya-nimna, Mahāruja, Cirapāka, Pūtisrāva, Tivra.
13. *Sukra* : Piṭakā : Snigdha, Sūkṣma, Pakwa, Ativēdanā, Stimita, Arati, Sammōha, Dāha, Unmāda, Bhrama.
14. *Twak masūrikā* : Toya-srāva, Tōya-budbuda-saṅkāśa, Sphota, Kaṇṭhaniruddha, Pralāpa.
15. *Upadrava* : Kāsa, Hikkā, Mōha, Jwara, Pralāpa, Mūrchā, Arati, Tṛṣṇā, Dāha, Ghūrṇatā, Raktapitta, Vedana, Chardi, Staimitya.
16. *Vātamāsūrikā* : Sphota : Śyāva, Aruṇa. Tivravēdanā, Kaṭhina, Cirapāka, Rūkṣa, Sandhibhēda, Parvabhēda, Aṣṭhibhēda, Kāsa, Kampa, Arati, Klama, Oṣṭhasōṣā, grivāsōṣa, Tṛṣṇā, Aruci, Chardi, Kaṇṭhasōṣa, Sphōta, Antonnata.

MEDOROGA

Mēdōrōga : Sarvakarmasu aśakti, Kṣudraswāsa, Tṛṣā, Mōha, Krathana, Swapna, Sadana. Kṣut, Sweda, Daur-gandhya, Alpāuna, Alpamaithuna, Udaravṛddhi, Ayathō-pacaya, Ayathotsāha, Alpaprāna.

MŪRCHĀDI

1. *Bhrama*: Gātrabhramaṇa.
2. *Kaphaja*: Aṅgagurutā, Prasēka, Hṛllāsa, Murchā, Nētrasan-
kula, Tamapravēśa.
3. *Madyaja*: Vilāpa, Naṣṭa vibrānta manasa, Vikṣēpaṇa-
gātra.
4. *Pittaja*: Tamas, Santāpa, Raktākulēkṣaṇa, Pitābba-varcas,
Murchā, Swēda, Vidbhēda.
5. *Pūrvarūpa*: Hṛdayapidana, Jṛmbhaṇa, Glāni, Samjñā
daurbalya, Swapna.
6. *Raktaja*: Murchana, Sthabdhānga, Gūdhōchvāsa.
7. *Sanyāsa*: Kāṣṭhibhūta, Mṛtōpama.
8. *Tandrā*: Indriyārtheṣvasamvitti, Gawrava, Jṛmbhā, Klama,
Nidrādhikya.
9. *Vāaja*: Tamas, Vēpathu, Aṅgamarda, Hṛdaya pidana,
Kārsya.

MŪTRĀGHĀTA

1. *Aṣṭilā*: Ādhmāna, Cala, Aṣṭilā-vastimukhe, Tivrārti-
vañkṣaūē, Mūtramārganirōdha.
2. *Kapha vasti kundalikā*: Vasti gawrava, Vastisotha,
Mūtram snigdha, Mūtramghana, Mūtrasita, Mūtrakṣaya.
3. *Mūtragranthi*: Mūtrāsaya aśmaritulyaruk, Aśmaritulya-
granthi, Sthira, Hṛdruk.
4. *Mūtrajaḥhara*: Ādhmāna (Nābhēradhastāt) Tivravēdana,
Vastinirōdha.
5. *Mūtrakṣaya*: Mūtrakṣaya, Mūtrāsayaruk.
6. *Mūtrasāda*: Kṛcra mūtratā, Mūtrampita, Śvēta or Rakta,
Ghana, Sadāha, Rōcanāsaṅghavarṇa, Viśīrnadhāra.
7. *Mūtrōtsaṅga*: Mūtra śanaih-sravēt, Alpa bindu sravēt,
Mūtrayatē, Saruja, Nirujavā, Sarakta, Nābhiruk.
8. *Mūtraśukra*: Bhasmōdakapratikāsāmūtra, Mūtrotsārarati,
Śukracyuti.
9. *Mūtrātita*: Mūtram ciradhāraṇa, Mūtra na ttvarayā-
pravartatē.
10. *Pittavasti kundalikā*: Mūtrāsaya śūla, vasti dāha, Mūtra,
bindu sravet, Mōha, Śwāsa nipidana, Tṛṣṇā.

11. *Uṣṇavūta*: Dāha: Vasti, Guda, Mēdhra, Haridrāvārṇa, Raktavarnamṅtra, Raktamēva vāsrrvēt, Kṛchreṇa sravēt, Muhurmuhu, Viśirṇadhāra.
12. *Vātakundalikā*: Mūtrāyati: Alpālpa. Saruja, Sirṇadhāra.
13. *Vāta vasti*: Mūtrasaṅga, Vastinipidita, Kukṣinipidita, Vastimukhanirōdha.
14. *Vātavastikundalika*: Vasti śūla, Vasti spandana, Vasti dāha Mūtra-bindusravēt, Mōha, Śwāsa nipidana.
15. *Vidvigandha*: Vidvigandhamūtra, Kṛchramūtratā.

MŪTRAKṚCHRA

1. *Asādhyā lakṣaṇa*: Agnidaurbalya, Hṛtpida, Kukṣiśūla, Vēpathu.
2. *Kaphaja*: Gurutva, Śōtha, Mūtrampichila, Vastigaurava.
3. *Pittaja*: Mūtram Pita, Sarakta, Saruja, Sadāha, Sakṛchra,
4. *Sakṛtpradighāta*: Mūtrakṛcha, Vasti ādhmāna, Vastiśūla, Mūtrasaṅga.
5. *Salyābhīghāta*: Mūtrakṛcha, Vātaliṅga.
6. *Sannipātaja*: Sarvaliṅga.
7. *Śukadōṣajamūtrakṛcha*: Śukramiśramūtra.
8. *Vātamūtrikṛcha*: Vaṅkṣana-tivrārti, Medhrativrarak, Vastitivrarak, Swalpamūtra.

MŪDHAGARBHA

1. *Antarmṛtaśiśu*: Garbha-aspadana, Avinapranāśa, Śyāvapāṇdutā, Śvāsa-pūtitva, Kilaka (urdhwabāhu siras, runaddhi Kilaka).
2. *Garbhapatana*: Rakta-darśana, Yōni śūla.
3. *Makkalla*: Rudhirasannmūdha, Rudhirasāva, Hṛtśūla, Śirassūla, Vasti-śūla.
4. *Mūdhagarbha*: Yōni-śūla, Jaṭhara-śūla, Mūtrasaṅga, garbhaspadana, Jaṭharaśōtha.
5. *Parigarbhikū*: Aruci, Tandrā.
6. *Parigha*: Parighatulya.

NĀDĪVRAṆA

1. *Kapha nādivraṇa* : Srāva : Ghana, Śwēta, Stābdha, Kaṇḍū, Aruḷa, pichila.
2. *Pittanādivraṇa* : Trṣṇā, Jwara, Dāha, Srāvam pita, Adhika srāva, Uṣṇasrāva.
3. *Śalyanimitta nādivraṇa* : Phenilasrāva, Uṣṇasrāva, Asrgvi-miśrasrāva, Saśabdasrāva, Sarujam srāva.
4. *Sannipāta nādivraṇa* : Dāha, Jwara, Śvasana, Mūrchā, Vaktraśōṣa, Chardi.
5. *Vātanādivraṇa* : Paruṣanādi, Sūkṣma mukhanādi, Śūla, Srāva-phēnila.

NĀSĀ RŌGA

1. *Āmapīnasa* : Śirōgurutva, Aruci, Tanu nāsā-srāva Kṣāma Kapha, Āmaliṅga, Swarakṣaya, Śṭhivana, Alpaswara.
2. *Bramśathu* : Sāndrakapha, Bhramśana, Vidgandha, Lavaṇa.
3. *Dīpta* : Dāha, Dhūmanissāra, Uṣṇavāyunissara.
4. *Duṣṭapratīśyāya* : nahiata, Nāsklēdana, Nāsāśōṣa, Nīśwāsadurgandha, Gandhājñatā.
5. *Kaphapratīśyāya* : Nāsāsrāva, Śīta Pāṇḍu, Bahula Śuklāivabhāsa, Śuklākṣa, Śirōgurutva, Kaṇṭhatālvōṣṭha-Kaṇḍū.
6. *Nāsāpāka* : Aruṣi, Pāka, Viklēda, Kōṭha.
7. *Nāsā Śōṣa* : Nāsāśōṣa, Kṛchrochwāsa.
8. *Nāsa Srāva* : Nāsāsrāva, Ghana, Sita, Pita, Tanu.
9. *Pa k v a p i n a s a* : Swarā-viśuddhi, Varṇa-aviśuddho srāva. Nāsādūṣyati.
10. *P i n a s a* : Nāsānaha, Nāsā-śūla, Klēda, Dhūmāyana, Gandhājñatā.
11. *Pitta pīnasa* : Uṣṇanāsāsrāva, Srāya, Pitasrāva, Kṛśa, Pāṇḍu, Santaptaṭā, Uṣṇābhipidita, Nāsādhūmāyana.
12. *P ū t i n ā s y a* : Nāsāpūtīsrāva, Mukhapūtīsrāva, Uṣṇābhipidita.
13. *Pratīśyāya Pūrvarūpa* : Kṣavathu, Śirasipūrnatā, Stambha, Aṅgamarda, Parihṛstarōmatā.
14. *Pratīśyāya* : Uchvāsamārga nirōdhanā.
15. *Pratīśyāyopadrava* : Āndhya, Kaṇṭhē śōṣa, Kṛśa, Nētrarāga,
16. *Pūyarektata* : Nāsāya, Pūyamasṛkmiśra-srāva.

17. *Raktapratīśyāya* : Tāmraṅka, Durgandha-vēdanā, Durgandha, uchvāsa, Raktasrāva.
18. *Sannipatapratīśyāya* : Sarvalinga.
19. *Vāta pratīśyāya* : Nāsānaddha, Pihita, Nāsāsrāvata, Śōaṣm-tālukōṣtha, Śōṣa, Śāṅkhanistōda, Kṣavathu Vairasya-Swaropaghāti-nāsāviddha, nāsāśōṣha.
20. *Vṛdhapīnasa* : Nāsā kṛmi, Śīrōrōga, Āndhya, Nayanāmaya, Agnisāda.

NĒTRARŌGA

1. *Abighātaja liṅganāśa* : Dṛṣṭi hinatā, Dṛṣṭi sidati, Dṛṣṭi-dravatā.
2. *Abhiśyanda* : Śīrobhitāpa, Dṛṣṭisāda, Dṛṣṭihintā, Vaidūrya-varṇa dṛṣṭi.
3. *Adhimāmsārma* : Aṛma : Prithu, Mṛdu, Bahula, Yakṛthnibha.
4. *Adhimantha* : Nētrōtpātana, Nirmathana Śīrādhmāna.
5. *Ajakākallika* : Ajapurīṣapratimapitakā, Rujṇvanta, Lōhita-pichilasrāva.
6. *Akṣṭpākātyaya* : Netrasitamandala, Uṣasrāva.
7. *Alaḷi* : Tāmravarṇasōtha, Tanvi, Dāhopapanna, Śūlopanna.
8. *Āmaḍoṣalaksana* : (Netra) Udirṇavēdanā, Śōtha, Gharsānistōda, Śūla, Āsṛusrāva.
9. *Amlādhyuṣita nētra* : Śyāva, Lohitaparyanta, Nētraprāka, Nētradāha, Śōtha.
10. *Animitta liṅga nāśa* : Dṛṣṭihāni, Vaidūryavarṇa dṛṣṭi, Dṛṣṭivimāla, Dṛṣṭivispaṣṭamivabhāti.
11. *Añjana nāmika* : Nētradāha, Nētratōda, Mṛdu pitakā, Mandarujapitaka, Sūkṣmapitakā, Tāmrapitakā.
12. *Anyatōvāta* : Nētrarūja, Bhrūrūja.
13. *Apariklinnavartma* : Vartma apariklinna.
14. *Arbuda* : Vartmasthagrandhi, Avēdana, Sarakta, Avilambita.
15. *Arjunārma* : Arma, Śāsārudhirōpama, Bindu.
16. *Arśonartma* : Ūrvārūbijapratimapitakā, Sūkṣmapitakā, Ślakṣnapitakā-Khara, Arśoyuta.
17. *Bahalavartma* : Savarṇa pitakā, Pitakāsthira, vartmōpacaya.

18. *Balāsagrathita*: Sthirapitakā, Sitapitakā, Nētrasirāvṛta, Kāmsyābha, Amṛdu, Vāribindukalpa.
19. *Bisavartma*: Vartmani chidra, Vartmanobahisśoṭha, Bisavatantar udaka sravai.
20. *Caturthapatalagatadōṣa (Timira)*: Dvidhāpaśyati, Sarvadaḍṛstirunaddhi.
21. *Dṛṣṭi madhyasthadōṣa*: Mahat hrasvam paśyati.
22. *Dvīhiyapatalagatadōṣa-Timira*: Drṣṭivihvala, Makṣikāmaśākāni, Avidyamānam paśyati, Paśyatimandala, Patākā, Jālakāni, Paśyati marica, Kuṇḍalani, Pāriplavan Paśyati varṣa, abhra, tamas, Dūrastham samipasthamiva paśyati, Samipastham dūrasthamiva paśyati, Sūcipāśam na paśyati, Vividhapāriplava, Drṣṭigōcaravibhrama.
23. *G a m b h ī r i k a*: Drṣṭivairūpya, Drṣṭyabhyantrasaṅkucita, Rujāvaghāta.
24. *Hatādhimantha*: Nētrayor ugraruja, Akṣisāta.
25. *Kaphābhisyandi*: Uṣṇābhinanda, Nētragurutā, Netraśoṭha, Nētrakandū, Nētrōpadāha, Nētrātīsita, Pichilasrāva, Muhusrāva.
26. *K a p h a k ā c a*: Paśyati gauracāmara. Goura śvetābhra, Snigdha, Sita, Paśyati salilapluta, Paśyatvibhrama.
27. *Kaphaliṅganāśa*: Kundēdupāṇḍura, Atisaṅkucita atape, Snigdha, Mandalam visarpati, Nayanamārga.
28. *Kapha timira*: Paśyaticāma, gaura, Paśyati salilāpluta, Paśyati sweta, Paśyati abhra.
29. *Kliṣṭavartma*: Vartmaśoṭham mrdu, Alpavēdanā, Tāmra-varṇa, Akasmāt raktasrāva, Vartmasama.
30. *Kṛmigranthi*: Vartmapakṣmasandhibhava granthi: Kaṇḍu, Vartmasuklatā, Sāndra, Granthikrmisañcāra.
31. *Kumbhika*: Vartmapitakā, Abhyantaramukhi, Tāmra, Sthūla, Kaṇḍura, Kumḥbhikābijapratima.
32. *Kuncana*: Vartmasankōca, Darśanāśakti.
33. *Nagana*: Granthivartmabhava, Apāki, Kaṭhina, Sthūla, Aruja, Kumḥbhijavat.
34. *Nakulāndhya*: Vidagdhadṛsti, Dhūmadarśana, Divāna paśyati, Nakuladṛstiriva dyōtatē, Paśyati citrāṇi ṛpāṇi divi, Kṛchreṇapaśyati hrasva, Paśyati mahat hrasva.

35. *Nātirūdhātīmira* : Paśyati āditya, Paśyatibhrājiṣṇu,
Paśyati candra, Pasyati nakṣatra, Paśyati nirmalatējas,
Paśyati vidyut.
36. *Nimēṣa* : Vartmacalayātārta, Vartma nimilyatē.
37. *Pakṣmakopa* : Pakṣmākṣi gharṣaṇa, Pakṣmasaṃrambha,
Pakṣmacalita, Pakṣmasāta.
38. *Pakṣmasāta* : Pakṣma kaṇḍū, Nētradāha, Pakṣmasāta.
39. *Pakva oṣṭalakṣaṇa* : Mandavēdanā, Kaṇḍū, Samrambha,
Aṣruprasannatā, Prasasthavarṇata.
40. *Parimlāyitimira* : Dṛṣṭimlānimandala.
41. *Parvāni* : Suklakṛṣṇasandhiśōtha, Dāhōpavarṇa, Sthūlasōtha,
Tanusōtha, Vṛtta.
42. *Pittābhiṣyandi* : Nētradāha, Nētrapāka, Śisirābhinanda,
Dhūmavān, Baṣpasamucaya, Uṣṇāsruta, Pitānētratā.
43. *Pittakāca* : Paśyati āditya, Khadyōta, Nila.
44. *Pittaliṅganāśa* : Nilamandala, Dhūmadarśana, Candaladrṣṭi,
Paruṣa, Dṛṣṭi-pīta, Pitadarśana.
45. *Pittasrāva* : Srāvam : Haridrāvārṇa, Pitābha, Jalābha, Uṣṇa.
46. *Pitta vidagdha drṣṭi* : Paśyati na divā, Paśyati rātrau,
Paśyatirūpāṇi pīta.
47. *Pūyālasa* : Pūyasrāva, Nētrasandhijaśōtha, satōda.
48. *Pothakī* : Pītakā kumbhikābijavat, Srāvinya, Kaṇḍūra,
Guru, Raktasarsapanibha, Rujāvanta.
49. *Praklinnavartma* : Vartmarujam, Vartmanōthaśōtha, Atyar-
thaklinna.
50. *Prastāryarma* : Arma tanu, Vistīrṇa, Śyāva, Raktanibha.
51. *Pradhamapatalagatadōṣa* : Avyaktharūpadarśana, Bahudhā-
pasyati.
52. *Raktārma* : Arma : Padmanibha, Mṛdu, Mamsacaya, Udirṇa-
vēdanā.
53. *Raktabhiṣyandi* : Tāmrasrutā, Nētralōhita, Samanthāth-
nadya : lōhita, Tivravēdana.

54. *Raktakāca* : Paśyati, Raktāni, Vividhāni, Tamāmsi, Sita, Kṛṣṇa, Pitāni.
55. *Raktalīganāsa* : Dṛṣṭi maṇḍalam, Viṣṭa (Cayayam) Sañnikōca (Ātapē,) Dṛṣṭi-pravāla padma-patrābha.
56. *Raktasrāva* : Duṣṭaraktasrāva.
57. *Raktatimira* : Paśyati, Kṛṣṇāni, Rakta, Śita, Vividha, Tamāmsi.
58. *Sannipātakāca* : Paśyati : Chitrāni, Viplutamiva, Bahudhā Bhaskara, Rāga-Nila, Sita-Śōṇitarūpa, Vicitra.
59. *Sannipātalināsa* : Raktamandala, Citradṛṣṭi.
60. *Sannipātalmira* : Paśyati : Bahula, Citra, Dvidhā, Jyōtiṃṣi, Vikāryamanavikṣa.
61. *Sirājapitakā* : Nētramsiravṛta, Śuklasthakhara pitakā.
62. *Sirāpraharṣa* : Tanuraktāsrāva, Vikṣanākṣama, Uṣṇanētratā.
63. *Sirōtpāla* : Tāmrā aksirāji, avēdana, Vēdana.
64. *Ślēsmaśrāva* : Srāva : Śwēta, Sāndram, Pichila, Ghana, Prabhūta.
65. *Snāyvarma* : Arma : Sthira, Prastāri, Māmsābha, Śuṣka.
66. *Śōṇitārśas* : Aṅkuram : Mṛdu, Vartmānkura, Vartmārśas Chinna, Chinna-prarōgati.
67. *Śōthajanētrapaka* : Nētrakaṇḍu, Nētradāha, Nētrāśrugūṭha, Pakvodumbarasannibha śōtha.
68. *Srāvaśukla* : Kṛṣṇanimagnarūpa, Vraṇam sasrāva, Vraṇaśukla.
69. *Suklārma* : Armaśwēta, Mrdu.
70. *Suṣkāṣipāka* : Kūnithavartma, Dārunavartma, Rūṣavartma, Āviladarsana, Dārunapratibōdha, Akṣi upatāpa, Mudganibhapitakā.
71. *Śu s k ā r ś a s* : Abhyantaradirghānkura, Khara, Stabdha, Dāruṇa.
72. *Śuktyārma* : Armaśyāva, Piśitanibha, Śuktyābha.
73. *Syāvavartma* : Vartma, Bahyaonthatha śyāva, Vartmaśūla, Nētravēdanā, Nētradāha.

74. *Tiryaggatadōsa timira* : Tiryakpasyati, Ekamdwidhapasyati, Sarvadādṛṣtimrunaddhi.
75. *Tṛtīyapatalagaladōsa timira* : Ūrdhwam paśyati, Mahārūpa, Ambarachadhaniva pasyati, Driṣhtigocharavibhrama, Paśyati adhasāt, Samipastham na pasyati, Sankulaēvapasyati.
76. *Upanāha* : Nētrān alpAGRanThi, Apāki, Kandūyuta, Niruja, DṛṣṭisandhinirujAGRanThi.
77. *Utsaᅅapitakā* : Vartmāsthapitakā, Antarunnata, Pitakāsōthsthaᅅga, Pitakasthūla, Tamravarᅅa, Pitakēvartmabāhyothhadarśana.
78. *Vartma bhandaka* : Vartmāsōtha, Alpaᅇōda, Kaᅅdūra - Vartmākṣisanchādana.
79. *Vartmakardama* : Śōnitasrāva, Vartmaruṣᅅatva, Vartmaklinnatva.
80. *Vartma ŚarKarā* : Vartmapitakā, Khara, Sthūlai pitakāsūkᅅmasarKarāsanᅅibha.
81. *Vātārma* : Arma : Sita, Kāmsyābha, Amᅇdu-Vāribindukalpa, Nētra sūla, Nētraharṣa.
82. *Vātābhisyandī* : Nētran ᅅistōda, Stambha, Rōmaharṣa, Nētrasangharṣa, Paruṣya, Sirobhitāpa, Netravisuᅅkabhava, Sisirāsruta.
83. *Vātakāca* : Paśyati : Bhramantiva, Avila, Aruᅅābha, Vividha.
84. *Vātaviparyāya* : Bhruvoruja, Nētraruja, Nētrē tivravēdana.
85. *Vātatimira* : Paśyati āvila, Khadyōta, Paśyati nila, Pasyati, sikhinᅇthyathiva, Pasyati vyāviddhāniva.
86. *Vraᅅāsūkra* : Uṣᅅasrāva, Nimnarūpatā, (Vranavat) Kṛiṣᅅnamandala.
87. *Vraᅅāsūkla asādhyalakṣana* : Uṣᅅāsrū, Mudganibhanētra-pitakā.

ŌṢᅅARŌGA

1. *Abhighātajāōṣᅅta* : Ōṣᅅta : Grathita, Kaᅅdu, Vidiraᅅa, Patana.
2. *Kaphakōpōṣᅅta* : Savarᅅa, Pitakā, Avēdana, Pichila, Śītala, Guruōṣᅅta.
3. *Māmsakopoṣᅅta* : Guru, Sthūlōṣᅅta, Māmsa piᅅdavadutgata Pitakā, Jantusammūrᅅhana, (Kṛmi sambhava.)

4. *Māruta kōpoṣṭa* : Kārkaśya, Paruṣoṣṭa, Stabdhoṣṭa, Paripātitōṣṭa, Karkaśoṣṭa, Sarujapitakācitaōṣṭa.
5. *Mēdōduṣṭaōṣṭa* : Srāva sarpipratikaśa, Srāvamandapratikāśa, Kandūra, Guru, Achasrāva, Sphaṭikasankāsa srāva Bhṛśasrāva, Ōstavraṇa, Na roditi.
6. *Pittakōpōṣṭa* : Sadāhapitakā, Sapākāpitakā, Ōṣṭapitābhāsa, Sapākōṣṭa.
7. *Raktakōpōṣṭa* : Kharjūraphala varṇapitakācita, Rudhira-srāva.
8. *Sannipātakōpōṣṭa* : Kriṣṇapitakācitaōṣṭa Śwēta, Anēka, pitakācita, Pitapitakāvṛta.

PĀNĀTYAYĀDI

1. *Caturtha mada* : Niṣkriya, Mūḍha, Mṛtādapyaparōmṛta.
2. *Dvitiya mada* : Avyaktabuddhi, Avyaktasṛta, Avyaktavāk, Avyaktachēṣṭa, Unmatta lila, Āprasannatā, Ālasya, Nidra.
3. *Kaphmadātyaya* : Chardi, Arōcaka, Hṛllāsa, Manda, Aruci, Staimitya, Gaurava, Saitya.
4. *Pānahata* : Hinōttarōṣṭa, Amandadāha, Atiśita, Taila-prabhāsyā, Jihvāsita, Ōṣṭāsita, Pitanayana, Rudhraprahā nayana, Hikkā, Jwara, Vamathu, Vēpathu, Pārśvaśūla, Kāsa, Bhrama.
5. *Pānajirṇa* : Tṛṣṇā, Śirōruja, Sandhiruk, Sandhibhēda, Ādh-māna, Vidāha, Annodgāra.
6. *Panavibhrama* : Hṛt toda, Gātra toda, Kapha śamsrāva, Kaṇṭha-dhūmāpana, Murchā, Vamathu, Śirōruk, Dāha, Anna dvēṣa, Surāmēha, Jwara, Vidāhāna.
7. *Paramada* : Śleṣmādikṣthivana, Angagaurava, Virasāsyatā, Viṇmūtrasakthi, Tandrā, Arōcaka, Aruci.
8. *Pittamadātyaya* : Tṛṣṇā, Dāha, Jwara, Swēda, Mōha, Atisāra, Vibhrama, Haritavarṇa, Bhrama, Vastidāha.
9. *Prathamamada* : Buddhipratikāra, Smṛthipritikara, Atinidra, Swarāvarōdha, Gitapriya.
10. *Sannipāta* : Symptoms of all the doṣās.
11. *Tṛtīyamada* : Āgamyāgamana, Abhaksyabhakṣaṇa, Gana-bruṇanā, Aswatantra.
12. *Vātamadātyaya* : Hikkā, Śwāsa, Śirakampa, Pārśvaśūla, Jāgara, Bahupralāpa.

PĀNDU RŌGA

1. *Asādhya Lakṣaṇa* : Śūnatā, Paśyatipita, Baddhavit, Alpavit, Dinatā, Śwetāṅga, Chardi, Mūrca, Tr̥t, Pāṇdu, Danta : Nakha, Pāṇdunētra, Pāṇdu-darśi, Atisāra, Jwara, Aruci, Hatabala, Hatēndriya, Ghadavitkatā, Klama, Kṣiṇa.
2. *Kaphaja Pāṇdu* : Kapha prasēka, Śwayathu, Tandra, Ālasya Twakśukla, Śukla nakha, Śukla nayana, Atigaurava Hṛllāsa, Mūtram śukla, Twaksnigdha.
3. *Krimiḥja Pāṇdu* : Dāha, Tr̥ṣṇa, Jwara, Bhrūsōtha, Kṛmi-kōṣṭha, Akṣikūtasōtha, Atisara, Pāṇdumalau, Nabhisūna, Pādasūna.
4. *Mr̥jja Pāṇdu* : Indriyabalanāsa, Tējōnāsa, Viryanāsa, Śūnāk-ṣikūta, Śūnaganda, Śūnābhru, Padasūna, Śūna nābhi, Śūnamēhana, Twakvarṇanāsa, Agnināsa, Balanāsa.
5. *Pittapāṇdu* : Pita nēsa, Pita mūtra, Jwara, Pitamala, Haridrāmūtra, Vidbhēda, Tr̥ṣṇā.
6. *Pūrvarūpa* : Twaksphota, Śtīvana, Gātrasadana, Mṛtbha-kṣana, Akṣikūtsōtha, Pitamitra, Avipāka Snigdha, Sithila, Guru.
7. *Sannipāta Pāṇdu* : Jwara, Arōcaka, Chardi, Tr̥ṣṇā, Klama.
8. *Vāta Pāṇdu* : Rūkṣa-twak, Kṛṣṇa twak, Kṛṣṇa-mutra, Tōda Kampa, Bharma, Ānāha, Aruṇa twak, Aruṇamūtra, Aruṇanayana.
9. *Halimakam*.

बलोत्साहक्षय तन्द्राम्नाशित्वम्, मुदुज्वरः, स्त्रीष्वहर्षोऽङ्गमर्दः दाहः
तृष्णा अरुचि भ्रमः ।

PARINĀMA ŚŪLA

1. *Annadrava śūla* : Pathyāpathyahaṛai śūla na sāmyāti, Sadāsūla.
2. *Asādhyaalakṣaṇa* : Kṣinabala, Kṣinānala.
3. *Kaphajaparinama śūla* : Chardi, Hṛllāsa, Swalparuk, Śūla Kaṭuṭiktopaśānti, Mōha.
4. *Parināma śūla* : Jiryati śūla, Ādhmana, Ātōpa, Vidvibandha Mūtravibandha, Arati, Vēpana, Śūla, Snighadōṣṇa samana.

PHIRANGA

1. *Abhyantara phiranga sandhi* : Vyāṭha, Āmavātīva-sandhi, śopha, Kārśya, Nāsāvasāda sandhi, Asthi sandhiśōsa.
2. *Bāhya phiranga* : Sphōṭa, Visphōṭasadrśa, Alparuk, Vrana-vatsphutatē.
3. *Phirangopadrava* : Kārśya, Balakṣaya, Nāsābhanga, Mandagni, Atiśōsa, Asthivakra.

PRAMĒHA

1. *Haridrāmēha* : Haridrāsannibhamūtra, Dāha, Viśrṇa dhāra.
2. *Hastimēha* : Hastimajjāivamutra, Mutra ajasra, Vēgavi-varjita, Salasika.
3. *Ikṣumēha* : Atimādhura,
4. *Jālīnī* : Tivradāha, Māmsajalasangamāpīṭakā.
5. *Kālamēha* : Maṣinibha.
6. *Kaphapramēha upadrava* : Avipāka, Aruci, Chardi, Nidrā, Kāsa, Pinasa, Klama, Pichilamūtra.
7. *Kṣāramēha* : Kṣāratōyagandha, Kṣāratoyarasa, Kṣāratōyasparsa.
8. *Kṣāwadramēha* : Kṣaya, Rūkṣa, Madhura.
9. *Lalamēha* : Lālātantuyuta, Pichila.
10. *Majjāmēha* : Majjāmīśra, or Majjābha.
11. *Mañjīṣṭhamēha* : Visragandha, Manjīṣṭāsaliropama.
12. *Piṣṭhamēha* : Samhr̥starōma, Bahula sita, Piṣṭēnasamyūta.
13. *Pramēha upadrava* : Vastitoda, Mehanatoda, Muṣkāvadarāna, Jwara, Dāhā, Tṛṣṇā, Amlikā, Mūrchā, Vidbheda, Amlōdgāra, Saruja.
14. *Pūrva rūpa* : Pādādāha, Tṛt, Swādwāsyā, Pāpidāha.
15. *Raktamēha* : Uṣṇa, Visram, Lavaṇa, Raktābha, Mūtrayatē-Uṣṇa.
16. *Sāmānyalakṣaṇa* : Prabhūtamūtratā, Āvilamūtratā.
17. *Sanairmēha* : Su bahusā, Śītala.
18. *Sāndramēha* : Sāndra mūtra.
19. *Sitamēha* : Su bahusā, Śītala.

20. *Sikatāmēha* : Sikatā samyuta.
21. *Śukramēha* : Śukramiśra, Sukrābha.
22. *Surāmēha* : Surātulya, Uparyaecha, Adhōghana.
23. *Udakamēha* : Acha, Sita, Nirgandha, Udakōpama, Kinchidāvila, Bahu, Śita.
24. *Vasāmēha* : Vasāmiśra, Vaśabha, Saruja.
25. *Valamēhau padraṇa* : Udāvarta, Kampa, Hrdgraha, Śūla, Śwāsa, Śōṣa, Lōlatā, Nidrābhanga, Udāvarta.

PRAVĀHIKĀ

1. *Kapha* : Sakapham mala, Saraktam mala.
2. *Pitta* : Sadāha.
3. *Rakta* : Sarakta.
4. *Sāmānya Lakṣaṇa* : Sūlam, Mala alpa.

RĀJAYAKṢMA

1. *Asādhya lakṣaṇa* : Kāsa, Atisāra, Pārsvārti, Swarabhēda, Aruchi, Jwara, Mahāśana, Kṣiṇāvayava, Śūnākṣa, Suklākṣa, Annadvēsa, Ūrdhwaswāsa, Bahumēha, Arati, Bhinnakāmsyahataswara, Chardi, Kampa, Śuṣkamala, Rūkṣamala, Aruṇamala, Pārsvasōṣa, Prasuptagātrāvayava, Samprasruta āśya, Nasā Aksi vikṣpa, Ūrakshata linga.
2. *Kaphādhikakakṣaṇa* : Sirasa paripurnatva, Abhktachanda, Kāsa, Kaṇthōdhvamsa, Kaphasamsrāva.
3. *Pittādhikakakṣaṇa* : Jwara, Dāha, Atisāra, Raktāgamana.
4. *Pūrva rūpa* : Śwāsa, Kāsa, Angamarda, Kaphasamsrāva, Tāluśōṣa, Vamathu, Agnisāda, Pinasa, Mada, Nidrā, Mamsapaririramsu, Śuklākṣa, Raktanistivana, Vaktrochvāsa Swapna.
5. *Sāmānya lakṣaṇa* : Santāpa pārṣva, Sarvāngajwara, Kaṇtha dhūmāyana, Kantodhwamsa.
6. *Ṣadrūpa* : Baktadwēṣa Jwara, Kāsa, Śōṇita darśana, Swarabhēdai śwāsa.
7. *Vātādhikakakṣaṇa* : Swarabhēda, Śūla, Amsa sankōca, Pārsva sankōca, Kāsa.
8. *Vikṣepamāmsa* : Viṣamjñā.

RAKTAPITTA

1. *Kaphajaraktapitta* : Urdhwagāmi, Kaphajawṛta. Sāndra, Sapāṇdu, Sasnēha, Pichila, Niswāsaloḥagandha.
2. *Pittaja raktapitta* : Kaṣāyābha, Kriṣṇa, Gomūtrasannibha.
3. *Pūrvarūpa* : Sadana, Śitakāmitva, Kaṇṭhadhūmayana, Vamathu, Lōhagandha niṣwāsa.
4. *Raktapitta upadrava* : Daurbalya, Śwāsakāsa, Jwara, Vamathu, Dāha, Pāṇdu, Mūrchā, Trṣṇā, Kōṣṭhabhēda, Tāpamśirasi. Pūtiṣṭivana, Māmsaprakṣālanābha, Mēdapūyāsrakalpa, Lohitachardi, Lōhitakṣana, Lohitōdgāra, Lōhitadarśi, Bhaktadvēṣa. Atisāra. Avipāka, Chardi, Hṛtpidā Vidbhēda, Kuṭhita, Kardamanibha, Vidāhā.
5. *Vatajaraktapitta* : Śyāvārūna, Saphēna, Tanu, Rūkṣa, Rakta prāvṛta : Adhōga, Yōni, guda, mēdhram.

SADYŌVRANA

1. *Āmāsaya sadyōvrana* : Rudhirachardi, Atyādhmānam, Āmāsaya dāruṇasūla, Chardi, Śūla.
2. *Asādhyalaksana* : Pāṇdu, Pāda harsana, Śitōchwāsa, Raktanētra, Ānaddha, Bhrama, Śitapādakarana, Raktapūrna kōṣṭa, Srastānga, Cīrādrōhati.
3. *Asthividdha* : Ghōraruja, Sarvakarmōparamatā.
4. *Bhinnavrana* : Raktasrāva.
5. *Chinnavrana* : Tiryakchinna, Ruja, Gātrapatana.
6. *Ghṛṣṭavrana* : Vigatatwaca, Uṣṇa, Srāva.
7. *Kōṣṭha bhinnavrana* : Raktapūrnatā, Jwara, Dāha, Mūtramārgena raktāgamana, Guda raktāgamana Āsyaraktagamaṇa and Ghanaraktagamaṇa, Mūrchā, Śwāsa, Trṣṇā Ādhmāna, Abhaktachanda, Vitsānga, Mūtrasānga, Swetasrāva, Akṣiraktatā, Lōhagandhāsyatwa, Gātradawr. gandhya Hṛtsūla, Cardhi.
8. *Kṣata* : Nātichinna, Nātibhinna, Viṣama twak.
9. *Sadyovrana pakwāsaya* : Ruja, Gaurava, Adhakkāya śitatā.
10. *Marmaja sadyōvrana (A.L.)* : Indriyārthoparama.

11. *Pichitavrana*: Prathutagatāngasasti, Majjā pāripluta, Rakta-paripluta.
12. *Marma vidhya sāmānyalinga*: Bhrama, Pralāpa, Patana, Pramēha, Vicēṣṭa, Glāni, Uṣnatā, Sraśtāngatā, Mūrchana, Ūrdhvavāta, Tivrarak, Indriyartōparamatā.
13. *Sandhikṣata*: Sōpha, Balakṣaya, Sōtha, Sarvakarmōparamatā.
14. *Sadyovrana*: Vrana sōtha, Pitakācita, Muhurmuhu sōnitarsāva, Budbudatulyamāmsa, Saruja, Stabdha, Syāva.
15. *Snāyauvidhya*: Kubjatva, Avayavasāda, Kriyāsakti, Cirarōhaṇ.
16. *Viddha*: Nirgatasālya vṛaṇa.
17. *Vranōpadrava*: Visarpa, Pakṣāghāta, Sirāstambha, Apatānaka, Moha, Unmāda, Vranaruja, Trṣā, Hanugraha, Kāsa, Chardi, Atisāra, Hikkā, Swāsa, Vēpathu.

ŚARĪRAVRAṆA

1. *Asādhyalakṣaṇa*: Kuṣṭhavraṇa, Viṣajustavrana, Śōpha, Madhumeha vṛaṇēvrana, Marmasambhūta, Antarvēdanā, Bahirdāha, Māmsakṣaya.
2. *Dōṣajavrana*: Vasāsrāva, Mēdōsrāva, Majjāsrāva, Mastulingasrāva.
3. *Duṣṭavrana*: Vrana: Atigandha, Pūtipūya, Duṣṭāśṅk, Utsanga, Cirastita.
4. *Kaphavrana*: Sravam : Bahu Śrama, Guru, Snigdha, Mandavēdanā, Alpasakōda, Cirapāka.
5. *Pittavrana*: Trṣnā, Moha, Jwara Vrana, Saklēdi Dāha, Avadarana, Pūtigandhasrāva, Duṣṭa.
6. *Ropānavraṇa*: Kapōtavarna pratima, Klēdavarjita, Vrana, Sthira.
7. *Samyak-rūdhavrana*: Vrana: Rūdhavartma, Agranthi, Aśūna, Aruja, Twaksavarna, Samatala.
8. *Suddhavraṇa*: Jihvātalaprabhā, Atimṛdu, Ślaksṇa, Snigdha, Alpavēdanā, Suvyavasthita, nīrsrāva.
9. *Vāta vṛaṇa*: Vraṇa: Stabdha, Kāṭhina, Mandasrāva, Mahāruja, Tudyatē, Sphuraṇa, Śyāva.

ŚĪTALA

1. *Brahatsītala*: Jwara pūrva Sphōtambrhat, Spōta saptāhāt, Sphota tryahātsaptāhāt,—Skhalati.
2. *Carmajabhidha*: Lōhitamaṇḍala, Jwarapūrva vyathāyuta Sphōtabahu.
3. *Rajivakṛta*: Sukha, Syava, Śuvyati, Rājikāṣṭi.
4. *Kodrava*: Kōdravākāra, Pākam-nāghachati, Saptāhāt Daśāhātmasānti' gachati, Vidhyatianga
5. *Panasika*: Jalaśūkapūrnānga, Gātrabhēda, Sphōta Saptāhāt Daśāhāt, sāntim gachati, Sparsānapriya, Kaṇḍū.
6. *Sarṣāpikā*: Sarsapākara, Pitasarsapavarna, Saptāhāt Daśāhāt sāntim gachati.

ŚĪTĀPĪTTĀDĪ

1. *Kōtha*: Kaṇḍū, Rāga, Kōtha.
2. *Sitapitta*: (Pūrva rūpa) Pipāsā, Aruci, Hṛllāsa, Sāda, Angagaurava, Raktalōcana.
3. *Udarda*: Kaṇḍū, Tōdam, Chardi, Jwara, Vidāha, Utsanga, Rāgatwak, Śīsiratā.

ŚĪRŌ RŌGA

1. *Anantavāta*: Gathrarujam, Akṣibhruva-sthiti, Śaṅkhatōda, Parsva kampa, Hanu-graha, Nētrarōga.
2. *Ardhāvabheda*: Manyā-bhrūsākha, Nāsa, Lalātavidan akṣi-vēdanā, Sirasi sasthanibhavedana, Araṇinibha vēdanā, Bhṛūvēdana, Karnē ativēdanā.
3. *Ardhāvabhedativṛddha*: Nayana-nāsa, Karnā-nāsa, Śravana-nāsa, Ardhāvabhēda.
4. *Kaphasirotpada*: Pratisthābdha, Sirṣima, Śūnākṣikūta, Śūnamvadanē, Śīrōgurutva.
5. *Kṛmīsirotpada*: Śīrasyantah tōda, Sphutana, Sirasiambhakṣyamāna, Pūyasrāva, Sravantisalilamghrāṇē.
6. *Kṣayaja sirotpada*: Ugravedanā seethenasanthi, Sirasi aṅgārapācitavat, Śīrasyugravēdanā, Sirasi ugraruja.
7. *Pitasirobhilapa*: Siro dhūpana, Akṣidhūmāyana, Nāsa dhūmāyana, sitenasānthi.

8. *Raktasirōtpāda* : Sparsāsahatwa, Nāsādhūmāyana, Śiraśi-dhūpāyana, Śirasi aṅgārapacitavat.
9. *Śankhaka* : Śankha-dēsā-tivra-ruk, Dāha, Śōtha, Tivri-vēdanā, Śirōviṣawadvegi.
10. *Sannipāta śirobhitāpa* : Nasadhūmāyana, Śirasiaṅgārapacitavat, Sirasōdhūpana, Śirōdhūmāyana, Sitamsanthe, Śūnāvēdanā.
11. *Vāta śirobhitāpa* : Rujaanimitta, Śirōrujativra Tivravēdanāmāya.

ŚĪPADA

1. *Asādhyā lakṣṇa* : Vālmika, Kaṅtakācita, Śōtha.
2. *Pittasmparka* : Sotha pitasampāka dāha, Jwara, Śōtha : Pāda, Karna, Vaṅkṣaṇa. Oṣtha, Sthana.
3. *Kaphaja ślīpada* : Snigdhaveṛṇa, Śōtha, Śīta, Śōthapāndu, Śōtha guru, Śōtha śībhila.
4. *Vata ślīpada* : Śōtha : Kṛṣṇa, Rūkṣa, Sphutita, Tivravēdanā, Jwara, Pāda, Karna, Vaṅkṣaṇa, Ōṣtha, Stāna.

SNĀYUKA

1. *Pittaja* : Śōthanilapita, Dāha, Rakta.
2. *Rakta* : Sotha : Snigdha: Araktakāthi Dāha.
3. *Samānya lakṣṇa* : Sotha visarpavati Snayau Sambhava, Jwara, Snāyuchēdātkōpa Yānti, Snāyu padāṣōphaśanthe, Saṅkōca, Jīvasambhava.
4. *Ślēsmu* : Snāyuswāta, Prathu, Śōthamapāka, Sarpati.
5. *Vāta śōtha* : Śyāva, Rūkṣa, Ruk, Ślēśmasnāyuka, Śwayathu Snigdha.

SŌMARŌGA

1. *Sōmarōga srāva atimātra* : Prasanna, Vimala, Śītasrāvā, Nirgandha, Nirujasrava, Sirasśīthilata, Tāluśōsa, Klaihya, Mūrchā, Jrbmhā, Pralāpa, Rūkṣa twak Bhojanāpatutā, Daurbalya, Pralāpa.

ŚŪKA DŌṢA

1. *Adhimantha* : Dirghapitakā, Bahupitakā, Diryatā, Vēdanā, Rōmaharṣa.
2. *Alaji* : Pitakā, Alaji pramēha pitakā tulya.
3. *Aṣṭhīlikā* : Piṭakā : Kathina, Viṣama, Bhagna.
4. *Grathita* : Pitakā : Grathita, Śūkapurita.
5. *Gumbhikā* : Pitakā : Jāmbvasthiniḥa, Kṛṣṇa.
6. *Māmsapāka* : Śīryamāṇa māmsa, Vedanā.
7. *Mṛdita* : Pitakā śamramba, Pitakā Śūkapaita.
8. *Puṣkarikā* : Pitakāvvyāptā, Padenakarnikā samsthāna.
9. *Sammūdhā pitakā* : Pitakā.
10. *Sanntāta vidardhi* : Pitakā : Kṛṣṇa Śukla, Varna, Śūka, Viṣaūka, Mēdhra pāka.
11. *Sarspikā* : Pitakā : Gaura sarsapa samsthāna.
12. *Śatapōnaka* : Pitakā : Aṇumukha chidram, Anēka chidra.
13. *Śōṇitārbuda* : Jwara, Dāha, Kṛṣṇasphōta, Raktapitaka, Vrane, Pitakā ugraruja.
14. *Sparsāhāni* : Sparsāhāni.
15. *Uttama* : Mudgōpama pitakā, Māṣopama pitakā, Rakta-pitakā.

SŪLA

1. *Amasūla* : Ātōpa, Vamathu Gurutva, Staimitya, Ānāha Kaphaprasēka, Avipāka.
2. *Kaphasūla* : Hṛllāsa, Kāsa, Sadana, Aruci, Prasēka, Āmaṣya stimitamkoṣṭha, Koṣthagurutā, Śīrōgurutva, Bhaktēruja, Sadāruja, Sūryodayēruja, Śisireruja, Kusumāgamēruja.
3. *Kaphavāta sūla* : Hṛtsūla, Bhōda, Pārsvasūla, Pṛṣṭasūla.
4. *Kapha paittikaśūla* : Nābhimadhyaśūla.
5. *Pittaśūla* : Tṛt, Mōha, Dāha nabhyamarti, Samswēda, Mūrcha, Bhrama, Chōṣa, Madhyandinekupyati, Ardharātryā kupyati, Vidāhakāle-kupyati, Saradikupyati, Sāntim na upaiti, sitena Sānitmnja, Śitabhijna.

6. *Vātapitta śūla* : Dāha; Jwara.
7. *Vātaśūla* : Hṛtsūla, Trka śūla, Pārśvaśūla, Prṣṭaśūla, Vastiśūla, Śūla Muhurmūhuscōpaśamaprakōpi, Vātasambha, Bhēda, Tōda.
8. *Parināmasūla* : Arati.

SŪTIKĀ RŌGA

1. *Sāmānyalakṣṇa* : Aṅgamarda, Jwara, Kampa, Pipāsā, Gurugātrata, Sōtha, Sūla, Atisara.
2. *Upadrava* : Ānāha, Balakṣaya, Tandrā, Aruci, Prasēka.

SWAYATHU

1. *Abhigātajaśōtha* : Uṣna, Rāga, Pittalakṣṇa.
2. *Asādhyalakṣṇa* : Śwāsa, Pipāsa Chardi, Daurbalya, Jwara, Anneruci nāsti.
3. *Kaphaśōtha* : Śwayathu : Guru, Sthira, Prasēka, Nidrā, Krcchraprasāma, Agnimāndya, Pāṇdu, Vamathu.
4. *Pittaśōtha* : Śwayathu : Mrdu, Pitavan, Asita, Rāgavān, Jwara, Dāha, Akṣirāgakṛt, Dāha, Bhrama, Mada, Ūṣyate, Rujativraṇa, Swēda, Trṣṇā.
5. *Pitta kaphaśōtha* : Samsayalinga.
6. *Sāmānyaliṅga* : Gaurava, Anavasthitatwak, Utseda, Rōmaharṣa, Sirātanutva, Vaivarṇya.
7. *Sannipātasōtha* :
8. *Vāta kaphaśōtha* : Samsayalinga.
9. *Vātapittaśōbha* : Do.
10. *Vātaśōpha* : Chalatva, Tanutwak, Suṣupti, Aruṇatva, Aśitatva.
11. *Viśaja* : Bhrṣōṣa, Lōhitābhāsa, Dāha, Ruja.

STANYA DUṢṬA

1. *Kapha dusta stanya* : Ghana, Pichila, Toyē nimajjati.
2. *Pitta dusta stanya* : Paturasa, Amla rasa, Lavaṇa rasa,
3. *Vāta dusta sthanya* : Kaṣāyarasa, Salilaplavitastanya.

SWARABHĒDĀ

1. *Kaphaswarabhēda*: Kapharuddhakaṅṭha, Swalpa - vadati, Śanair-vadati, Bruvatēswalpam.
2. *Kṣayajaśwārabēda*: Antargataswara, Kaṅṭhadhūmāyana, Kṣīnavāk Alakṣyapada.
3. *Medojaswarabhēda*: Antargataswara—Alakṣyapada.
4. *Pittaswarabhēda*: Pita Ānana, Pita nayana, Pitamūtra, Pitavarcas, Bruvatigalēna, Diptadāha, Chardi.
5. *Sannipāta swarabhēda*: Sarva lakṣaṇa.
6. *Vātaswarabhēda*: Kṛṣṇanayana, Kṛṣṇamūtra, Kṛṣṇavarcas, Bhinnaswara, Kharaswara, Vimuktakanṭha.

ŚWITRA

1. *Asādhyalakṣaṇa*: Śukralōma, Maṇḍala, Bahula.
2. *Kapha*: Maṇḍalaswētā, Maṇḍala ghana, Maṇḍala guru, Maṇḍala kaṇḍura.
3. *Pīta*: Maṇḍala tāmra, Maṇḍala kamalāpatravarna, Maṇḍala dāha, Maṇḍala mohavidhvamsa.
4. *Vāta*: Rūksā twak, Aruṇa maṇḍala.

SWĀSA

1. *Asādhyalakṣaṇa*: Ānaha, Marmachēdaruk.
2. *Chinnaswāsa*: Vichinnamśwasiti, Ānaha, Swēda, Mūrcha, Vastidāha, Viprutākṣa, Parikṣiṇa, Raktalōcana, Vicētā, Parisukāsyā, Vivarna, Pralāpa, Chardi.
3. *Mahāswāsa*: Uccasīwāsa, Swāsa (Mattarṣabhaiva) Pranaṣ-tajūāna, Vibhrāntalōcana, Vivṛtakṣa, Vivṛtanana, Baddhamūtratā, Baddhavarcas, Dinatā.
4. *Pūrva rūpa*: Hṛtpida, Śūla, Ādhmāna, Ātōpa, Vaktravairasya, Śankhatoda.
5. *Pratamaka*: Jwara, Mūrchā, Udāvarta, Rujā, Ajirṇa, Kanthakājana.
6. *Santamaka*: Ajirṇa, Kāyaruk, Tamas.
7. *Tamakaśwāsa*: Grivāgraha, Śirōgraha. Tāmya, Trṣṇā, Mōha, Tamas (Kāsamanogachati) Kanthōdhvamsa, Krehrabhāṣaṇa, Ślēṣmavimokṣāntē sukhamlabhatē, Kanthōdhvamsa,

Kṛcchrabhāṣaṇa, Sayane nidram na eabhatē, Sayane (Swasapiditha) parswagraha, Āsinōlabhatē-sowkhyatva, Uṣṇābhīnanda, Uchritākṣa, Lalātaswēda, Viśuṣkāśya, Muhurśwāsa, Ajirṇa, Ānāha, Āsyōdhwamsa, Bhaṣaṇamkṛcchrāt, Klinna kapha, Kāsa, Lōhita, Śwēdana, Nidrānāsa, Pratāmyati, Śwāsanirōdha.

8. *Ūrdhvaśwāsa* : (Ūrdhva śwasiti dirgham na pratyaharatyadha) Brāntākṣa, Pramuhyati, Vedanārta, Arati, Vivrtānana.

TĀLUGATARŌGA

1. *Adhijihvā* : Jihwāgrarūpā, swayathu.
2. *Adhrūṣa* : Śōtha : Mrdu, Lohita, Jwara, Tivraruk.
3. *Balāsa* : Śōtha, Śwāsa, Marmachēdaruja.
4. *Ekavrnda* : Śwayathu, Vrta, Gala-anthaśwayathu Dāha, Kaṇḍū, Apāka, Mrdu, Guru.
5. *Galāyu* : Galagranthi, Āmalakāstimātra, Sthiragalagranthi, Atiruk.
6. *Galaugha* : Galaśōtha-mahān, Annāvarōdha, Jalāvarōdhi, Tivrajwara, Vāyu-nirōdha.
7. *Kachapa* : Tālumūlasōtha, Avēdanā.
8. *Kantasālūka* : Tālumūlagranthi, Kōlāstimātragraanthi, Kaṇṭakavat, Śūkavat, Khara, Sthiragalagranthi.
9. *Kaṇṭhasundi* : Tālumūla-sōtha, Śōthamdirgha, Tṛṣṇā, Kāsa, Śwāsa
10. *Kapharōhinī* : Srōtōnirōdha, Achalodgata, Sthirāṅkura.
11. *Kaphavidari* : Śōthan avēdanā-kaṇḍūyuta, Savarṇamśōtha, Dandāntasōtha.
12. *Māmsatālu* : Śwayathuprathāna, Galōparōdha, Kaṇṭhōparodha.
13. *Pittarohini* : Kṣiprōdgama, Tālumūlasōtha, Kṣiprapāka, Kṣipravidāha, Tivrajwara, Jihvāsamantāt bhrśavēdanā.
14. *Pittavidari* : Galāntaswayathu, Raktasphōta, Sadāha, Pita, Tanu, Galāntastōda, Galāntardāha, Galāntarētiviśirṇa, Māmsa.
15. *Raktajarōhinī* : Sphōta, (Pittasamānaliṅga)

16. *Rōhiṇī* : Galōparōdhānkura, Sadāhapāka, Sphotacitatā.
17. *Sannipāta* : Rōhiṇī, Gambhirā, Jihvā-pāka.
18. *Śatāghni* : Śwayathu, Ghana-varti, Kaṅṭhanirodha, Athima-tracitata, Piṣitaprarōhakānti.
19. *Swaraghna* : Tāmyamānah śwasiti, Bhinnaswara, Śuṣka-kaṅṭata.
20. *Puppata* : Māmsasūnata, Māmsasaṅghāta, Tālumadhyē-niruja, Kōlamātra
21. *Tālupāka* : Tālupāka.
22. *Tālusōṣa* : Tālumadhyasōṣa, Tālu-diryamāna, Ugraswāsa.
23. *Tuṇḍikēri* : Śōtham: Sthūla, Tōda, Prapāki.
24. *Unnata sōtha* : Tālumūlasōtha, Annagathinirodha.
25. *Valayambalāsa* : Galasotha, Annagathirodha, Grivadur-vahatā.
26. *Galavidradhi* : Mahan galasotha.
27. *Mamsasanghata* : Talumadhyasotha.
28. *Vātarōhini* : Māmsānkuran vēdanā, Tālumūla Kaṅṭa-nirōdha.
29. *Vātavidari* : Galānthasōtha, Tōda, Vēdanā.
30. *Vidari* : Galadāha, Toda, Swayathu, Pūtivisirnamāmsa.
31. *Vṛṇḍa* : Swayathu, Unnata, Vritta, Dāha, Tivrajwara Galasotha, Swayathu, Kandu.

TRṢṆA

1. *Āmasambhava trṣṇā* : Trḍōṣalinga, Hrṭsūla, Niṣṭivana, Sadāha.
2. *Asādhyalakṣaṇa* : Jwara, Mōha, Kṣaya, Kāsa, Śwāsa, Dinatā.
3. *Kaphatrṣṇā* : Nidrā, Gurutva, Madhurāsyatā, Śōṣa.

4. *Kṣayaḥ tṛṣṇā* : Dinaswara, Pratāmyata, Samsuṣkagala, Samsuṣka tālu, Rujam galē.
5. *Pittatṛṣṇā* : Murchā, Annadwēṣa, Vilāpa dāha, Raktekṣanata, Śoṣa, Śitābhi nandana, Mukhatiktata, Paridūyana, Chardi.
6. *Sannipāta tṛṣṇā* : Rasakṣayaliṅga, Hṛdayāsūla.
7. *Vātatṛṣṇā* : Kṣāmāsyatā, Śaṅkhatōda, Srotōnirōdha, Virasāsyata, Śirastōda.

UDARA

1. *Udara : asādhyalakṣaṇa* : Agnikṣiṇata, Annadwēṣa, Atisāra, Balahinata, Māmsahānata, Viriktōdarapūryamānata, Śūnākṣikūta, Śōtha, Vamathu, Tandrā, Tṛkaśoṣa, Upaklinna tanu.
2. *Baddhagudōdara* : Malasancaya, Malanirōdha, Alpamalpanirēti, Dāha, Jwara, Kṛchrāta, nirēti mōha, Tivrarujā, Udaravridhi.
3. *Chidrōdara* : Śūnakṣata, Kutilōpastha, Tanutwak, Balakṣinata, Śōnitakṣinata, Māmsākṣinata, Agnikṣiṇata.
4. *Garodara* : Pāṇdu, Kṛsata, Śuṣyati, Muhyati, Tṛṣṇā, Mandāgni, Udāvarta.
5. *Jalōdara* : Hṛdaya kṣōbha, Hṛtkampa, Udaram Sambdāyatē, Udara parivṛddhi.
6. *Kaphōdara* : Angasadana, Swāpa, Guru, Sthira, Śwayathu, Gaurava, Aruci, Śwāsa, Kāsa, Twakśukla, Snigdha, Śuklarājita, Mahat, Śitasparśa, Āsyapurnatā, Klama, Staimitya, Utklēda.
7. *Plihōdara* : Plihavṛddhi, Mandajwara, Mandāgni, Ksinabalata, Pāṇdu, Nidrā, Vāmapārśwavṛddhi.
8. *Pittōdara* : Jwara, Murchā, Bhrama, Dāha, Katukāsyata, Atisāra, Pita twak, Dhūmāyana, Mṛdusparśa, Chardi, Kṣiprapāka, Ūṣma, Sirānaddhata.

9. *Udara*: Sāmānya lakṣaṇa: Ādhmāna, Jiranē-asakti, Daurbalya, Agnidaurbalya, Śōtha, Sadana, Vātasanga, Purīṣasanga, Dāha, Tandrā, Adakkāyagurutva, Hṛtsūla.
10. *Yakṛtodara*: Udāvarta, Ruja, Ānāha, Moha, Tṛṣṇa, Dāha, Jwara, Gaurava.
11. *Vātōdara*: Śōtha: Kukṣisotha, Pānisotha, Pāyusōtha, Kukshiruk, Pārśwaruk, Pārśwabhēda, Śuṣkata, Mala-sangraha, Aruṇa, Śyāvatwak, Udara: Tanu, Kṛṣṇa, Satōda, Stabdha, Tōda, Twak susupti.

UDĀVARTA

1. *Ānāha*: Tṛṣṇā, Pratisyāya, Śirovidāha, Āmāśaysūla, Āmāśayagurutva, Hṛtstambha, Udgārāvighāttana, Sakṛt, chardi, Kaṭistambha, Malabandha, Śirōjādyā.
2. *Asrunigraha*jōdāvarta: Śirogurutva, Nayanarāga, Pinasa.
3. *Chardīnigraha*jōdāvarta: Kaṇḍū, Kōtha, Ārucī, Vyanga, Śōtha, Pāndu, Jwara, Kuṣṭha, Visarpa, Hṛllāsa.
4. *Jṛmbhānigraha*jōdāvarta: Manyāstambha, Malastambha, Śirōvikāra, Akiṣṛāga, Nasā-rōga, Karṇarōga.
5. *Kṣavathū*jōdāvarta: Ardhāvabhēda, Arbuda, Indriya daurbalya, Manyāstambha, Śiraśśūla.
6. *Kṣu udāvarta*: Tandrā, Angamarda, Aruci, Śrama, Dṛṣṭi-kārsya.
7. *Mūtra nigraha*jōdāvarta: Vastiśūla, Mehanaśūla, Mūtra-kṛhrā, Śirōrujā, Vinamana.
8. *Nidranigraha*jōdāvarta: Jṛmbhā, Angamarda, Akṣijādyā, Tandrā.
9. *Pakwās*ayānūha: Kaṭistambha, Pṛṣṭastambha, Purīṣastambha, Mūtrastambha, Śūla, Mūrchā, Sakṛt-chardi-Pakwāsāyaśōtha.
10. *Purīsanigraha*jōdāvarta: Ātōpā, Śūla, Parikartikā, Vitsaṅga, Ūrdhvavāta, Angamarda.

11. *Śukranigrahajodāvarta* : Mūtrāsayaśōtha, Gudaśōtha, Muṣkaśōtha, Muṣkarujā, Mūtranigraha, Śukrāsmari, Manōvibhrama.
12. *Swāsanigrahajodāvarta* : Hṛdrōga, Moha, Gulma
13. *Tṛṣṇajōdāvarta* : Śiraśśūla, Āsyāśōṣa, Hṛdayavyadha, Kanthāśōṣa, Śirōruk, Śravaṇanirōdha.
14. *Udgāranigrahajodāvarta* : Manyāstambha, Śiraśśūla, Ardita, Ardhāvabhēdaka, Indriya daurbalya, Hṛdayē ativēdanā, Kantha : Pūrnatwa, Kūjana, Vātāpravṛtti.
15. *Vātaja-udāvarta* : Hṛtsūla, Vastiśūla, Hṛllsa, Arati, Kṛchraṇatata, Kṛchra mūtratā, Kṛchra Puriṣatā, Śwāsa, Kāsa, Pratiśyāya, Dāha, Mōha, Tṛṣṇa, Jwara, Vami, Hikkā Sirōrga, Manōvibhrama, Śravaṇavibhrama, Ādhmāna Udgāra, Vitsanga.
16. *Vātanigrahajodāvarta* : Vātasanga, Mūtrasanga, Puriṣasanga, Ādhmāna, Klama, Ruja, Ātōpa.

UNMĀDA.

1. *Asādhyalakṣana* : Kṣīnamāmsa.
2. *Bhūtōja* : Sāmānya, Amartyavāk, Amartyavikrama, Amartyavirya, Amartyacēstā, Amartyatā, Unmādakāla, Jṛmbhā, Āmalīṅga, Kūjana, Kṣāmatā, Śōnitagandha, Phēnōdvamana.
3. *Dēvajūṣṭa* : Santuṣṭata, Śuci priya Priyagandha, Avitathā-samskr̥tabhāṣita, Sthiranayana, Ratipriyatwa.
4. *Asurōnmāda* : Samswēdana, Dōṣavaktā, Jihmākṣa, Vigata bhaya, Vimārgadr̥ṣṭi.
5. *Gandharvagrasta* : Hṛṣṭātmā, Pulina-vanānthrasevi, Swācāraśīlata, Priyaparigīta, Priyagandhamālyāta, Nṛtyati, Prahasati.

6. *Kaphaja*: Mandavicēṣṭita, Mandavāk, Arōcaka, Atikamata, Atinidrā, Chardi, Lālāprasēka, Mūḍhatā, Pāndutā, Phenākṣivaktrata.
7. *Nāgagrahajusta*: Sarpavatsarati, Jihvā-sṛkkinyau, Krōdhāluta.
8. *Pisāca juṣṭa*: Udhvasta, Kṛśa, Paruṣa, Vilāpa, Durgandha, Aruci, Bahwāsīta, Athilolata.
9. *Pittaaja*: Amarṣa, Samrambha, Nagnabhāva, Santarjana, Atidrāvāṇa, Ousnya-gātra, Pracayābhilāṣa, Śītānnābhilāṣa, Śitagala, Twakpītābha, Annadwēṣa, Abhilāṣa.
10. *Pittṛgraha juṣṭa*: Apasavya vastradhāri.
11. *Rākṣasajuṣṭa*: Nirlajjata, Vipulabala, Nisā-vihāra, Saucadvit, Dvijagurvaktā, Swēda, Vimārgadrṣṭi.
12. *Sāmānya lakṣaṇa*: Tarjana, Dhivibhrama, Satwapariplava, Paryākula-drṣṭi, Hṛdayasūnyatā, Abaddhawāk, Atidravāṇa, Aruci, Dantakhadana, Dinata gātravēṣṭa, Ākulanētrata, Viṣamjñāta.
13. *Sannipātōnmāda*: All signs and symptoms found in each of the three doṣic varieties.
14. *Śōkōnmāda*: Chithra (Manōnugata) Viṣamjñā, Gāyati, Hasati, Rōdati.
15. *Vātajōnmada*: Asthāna: Hāsya, Smita, Gita, Nṛtya, Vāk, Gātra: vikṣēpana, Rōdana: Paruṣa, Karkśa, Twak: aruṇavaruṇa, Hinabala, Kārśya.
16. *Viṣōnmāda*: Raktākṣatva, Hatabala, Hatēndriya, Śyāvānana, Dinata, Viṣamjñāta, Varnahinata, Viryahinata.
17. *Yaksagrahōnmada*: Tamrākṣa, Gambhiradarsāna, Drutagati, Diptavāk, Dānapriya.

UPADAMŚĀ

1. *Kaphaja* : Kaṇḍū, Śōtha, Śuklāvabhāsātā, Srāva.
2. *Pittaaja* : Bahuklēda, Sphōta, Pita, Santāpa.
3. *Raktaja* : Sphōta pisitāvabhāsata, Kṛṣṇa sphōtana, Rudhira śrāva.
4. *Sanni pātaja* : Nanāvidha śrāva, Nānāvidharuja.
5. *Vātaja* : Tōda, Bhēda, Sphurana, Kṛṣṇa Sphōtam.

URAHKṢATA

1. *Urahkṣata* : Pānduta, Dhātukṣaya, Pradhyānaśilata, Sras-tāṅgata, Śōka, Śōṣa, Mandavirya, Mandabuddhi, Mandabala, Manda-indriya, Kampana, Rucihina, Bhinnakāmsya-pātrahatasvara, Balahinata, Vikṣata, Vakṣasi Urōgurutva, Vepathu, Viryahinata, Śleṣmahinaśtivana, Arati, Samprasrutāsyata, Samprasrutanasā, Samprasrutākṣi, Suṣka rukṣa chavi, Prasuptagātrata, Prasuptāvayavata, Urōruk, Urobhedana, Urōviprapidyatē, Pārśvapidā, Aṅga-sōṣa, Aṅgapralēpa, Jwara, Manōdainya, Vidbhēda, Śyava durgandha pita grathita, Bahu kaphasrāvā, Urōruk, Sōṇitachardi—Kāsa, Pārśvagraha, Pṛṣtagraha, Kaṭigraha, Kapha duṣta.

ŪRUSTHAMBA

1. *Ūrusthamba* : Chalane asakti, Stabda-uru, Sitata, Achetanoru, Gurutva, Dhyāna, Angmarda, Sthamitya, Tandra, Aruci, Jwara, Sadana, Krichrodharana, Supti, Janghaglani Uruglani, Athivyadha, Pṛṣtagraha, Daha, Toda.
2. *Asādhyalakṣana* : Chardi, Vepathu.

VĀTARAKTA

1. *Asādhyalakṣana* : Aswapna, Arōcaka, Śwāsa, Māmsa kotha, Śirograha, Mūrchā, Tṛṣṇā, Jwara, Mōha, Pravēpakā, Hikkā, Pāngulya, Visarpa, Pēka, Tōda. Bhrama, Aṅgulivakrata, Agnidaurbalya, Asthisōla, Māmsakṣaya, Prasupta Sphutitatwak.

2. *Kaphaja* : Staimitya, Gurutā, Suptatwak, Snigdhatā, Śitatā, Kandū sandhiṣu, Manda-ruk.
3. *Pūrvarūpa* : Atiswēda, Kārṣnya, Sparasjñatva, Aswēda, Kṣatē-atiruk, Sandhi śaithilya, Ālasya, Sadana, Pitagōd-gama, Nistōda, Sphurana, Bhēda, Gurutva, Supti, Sandhi-bandha, Vaivarṇya, Maṇdalōtpatti, Kandū sandhiṣu, Rāgatwak.
4. *Pittaja* : Vidāha, Mōha, Swēda, Murchā, Mada, Tṛṣā, Sparsā-sahatwa, Ruk, Rāga, Śōtha, Pāka, Bhṛsōṣṇa, Pārśvaruk.
5. *Vātaja* : Śōla, Sphurana, Bhañjana, Śōtham kūkṣau, Kṛṣṇata, Śōtha, Saṅkocha, Angagrahana, Atiruk, Sitadwēṣa, Stambha, Vōpathu, Supti, Atiruk, Tōda, Cimicimāyanana, Kaṇḍū, Sphutitatwak, Anidratā.

VĀTAVYĀDHI

1. *Ādhmāna* : Ātōpa, Ugraruja, Udarastambha, Ādhmāna Vēdana.
2. *Āksēpaka* : Muhurmuhur akṣepaa.
3. *Āmāśayasthita-vātakōpa* : Pārśwaruk, Udararuk, Hṛdruk, Nābhiruk, Tṛṣṇā Udgāra, Viṣūcikā, Kāsa, Kauṭasōṣa, Śwāsa, Āsyasōṣa.
4. *Anantavūta* : Hanugraha, Kampa, Gātrasphurana, Gātraruja, Sankharuja, Gātrasthamba, Gātravikṣepana, Manyā-sampidana.
5. *Antarāyāma* : Viṣtabdhākṣa, Stambha hanu, Pārśwa, bhagna Kapha-vamana, Āksēpa, Chardi, Hanugraha.
6. *Apabāhuka* : Amsa Bandha sōṣa, Sirākuṅcana.
7. *Apatantraka* : Hṛtpidā, Śankhapidā, Sirōpida, Gātranamana, Akṣēpa, Mōha, Kṛchrochwāsa, Stabdhakṣa Nimilaka, Kapoṭha iva kūjanam, Nissamjñata.

8. *Ardita*: Vaktrardhāvakrata, Vaktramardhyati, Śiraschālana, Vāksanga, Nētra vaikṛta, Grivāvedāna, Cibuka-vēdanā, Dantavēdanā, Twakswāpa, Tōda, Manyāgraha, Hanugraha, Grivāhanubandha, Nātrāvilatā, Vēpathu.
9. *Asādhyalakṣaṇa*: Śūnatā, Supta twak, Kampa, Bhagna, Ādhmāna, Arōcaka, Ruja, Visarpa, Dāha, Sandhibandha, Agnimāndya.
10. *Aṣṭhīlā*: Aṣṭhīlavat granthi, Viṇmārga nirodha, Āpāna-vāyurodha.
11. *Asthimajjāgalavāta*: Asthiparvabhēda, Sandhiśūla, Māmsa, balakṣaya, Aswapna, tīwra Rujā.
12. *Bāhyāyīnma*: Dhanurvāt gātra, bāhya—namana—Kati-bhanjaṇa, Urōbhañjana.
13. *Charmagatavāta*: Rūkṣa, Spurana, Kṛṣa, Tōdatwa, Rāga, Parvaruk.
14. *Dandāpatīnaka*: Gātrastambhana, Klama, Dandavatsambhanam.
15. *Dhanurvāta*: Dhanuriva namana.
16. *Gṛdhraśi*: Kati stambham, Pṛṣṭa sthaubha, Ūrusthambha, Jānustambha, Stambhajañghā, Kaṭīruk, Pṛṣṭaruk, Ūruruk, Jānu ruk, Jañghā ruk, Kaṭītōda, Pṛṣṭa tōda, Ūrutōda, Jānutōda, Janghatōda, Katispandana, Pṛṣṭaspandana, Ūruspandana, Jānuspandana, Jañghā spandana, Aruci, Lālāpraseka, Tandra, Sphiktōda.
- Gudaśritavā takōpana*: Rāga, Śōṣa, Ūrusōṣa, Trikaruk, Trikaśōṣa, Pṛṣṭaśūla, Śōsa, Vidgraha, Mūṭrabandha, Vātagraha, Śūla, Ādhmāna, Aśmari, Vātagraha, Padāśōṣa, Asma-sarkara.
18. *Hanugraha*: Vivṛtsāyata, Kṛcra-carvaṇa, Kṛchra bhaṣaṇa.

19. *Indriyagata vāta* : Indriya vadha.
20. *Jihvāstambha* : Vāk vihīna, Annapāna, vākyeṣu anīśatā.
21. *Kalāya khañja* : Vēpatē gamanārambhē, khañjagamana, Muktasandhi.
22. *Kaphāvṛta apāna vāta* : Adhahkāyagurutva, Śītatā.
23. *Kaphāvṛta prāṇvāta* : Āsyavairasya, Dawrbalya, Sadana, Tandrā, Dāha, Chardi, Visamjnata.
24. *Kaphāvṛta samāna vāta* : Visamjnata, Mūtrasaṅga, Gātra-harṣana.
25. *Kaphāvṛta udānavāta* : Asvēdata, Harṣa, Mandagni, Śītatā.
26. *Kaphāvṛta vyānavāta* : Stabdhata, Dandakam, Sūla, Śoṭha.
27. *Khallī* : Pāda vakrata, Bāhumūla vakrata, Ūruva-krata.
28. *Khañja* : Gamane aśakti, Āksēpaka.
29. *Kōṣṭāsṛita vāta (Dusta)* : Mūtra nigraba, Varco nigraba, Hṛdrōga, Gulma, Arṣas, Pārśvasūla.
30. *Kroṣṭuka śirṣaka* : Jānumadhya śoṭha, Jānumadhye ruk.
31. *Kubjavāta* : Pṛṣṭōnnatata, Ruk.
32. *Majjagata vāta* : Soṭham kroṣṭuka sirṣavat, Asthiruk, Kṣaya.
33. *Mamsagatavāta* : Toda, tivra Ruja, Śrāva.
34. *Manyāsthāmbha* : Ūrdhvanirikṣaṇa.
35. *Medogatavāta* : tivra Ruja, Scama.
36. *Pādadaḥa* : Pādadaḥa.
37. *Pādaharṣa* : Pādaharṣa.

38. *Pakṣāvadha* : Akarmaṇyata ardhakāyē, Vichethanatwanisata, Śiraviśōṣaṇa, Snāyuvīśōṣa.
39. *Pakvāśayā sthita vātakōpana* : Āntrakūjana, Śūla, Ātōpa, Mūtrakṛchrata, Kṛchrāpurīṣata, mōkṣaṇa, Ānāha, Trikavēdana.
40. *Pittāvṛta apāna vāta* : Dāha, Auṣnya, Raktamūtrata, Chardi.
41. *Pittāvṛta prāṇa vāta* : Chardi, Dāha.
42. *Pittāvṛta samāna vāta* : Swēda, Dāha, Auṣnya, Mūrchā, Chardi, Pṛṣtagraha.
43. *Pittāvṛta udāna vāta* : Dāha, Mūrchā, Bhrama, Klama, Rōmaharṣata, Chardi.
44. *Pittāvṛta vyāna vāta* : Dāha, Gātravikṣēpa, Klama, Chardi.
45. *Prathyasthīlā* : Apānavātanirōdha, Aṣthilāvātgranthi, Tivra, ruja.
46. *Pratitūni* : Gudōpasthasūla, Vēdanā pratilōmam yāti.
47. *Raktagatavāta* : Arumṣi, Kṛsatā, Bhuktasṭaṇbha, Tivra rujā, Santāpa, Vaivarnya, Vibhrama, Aruci.
48. *Sandhigata vāta* : Śūla, Ātōpa (Sandhiṣu,) Sandhihata.
49. *Sarvāṅga vātakōpa* : Gātra sphurana, Gātra bhañjana. Vēdanā, Sandhisphutana.
50. *Sirāgata vātakōpa* : Antarāyāma, Bahuyāma, Śirasphuraṇa, Sūla, Sirākṣepana, Śirākunchana.
51. *Sirāgraha* : Sirārūkṣāta, Sirāvedana, Sirākṛṣnata, Sirākubjatva.
52. *Snāyugata vāta* : Sarvāṅgarōga, Ēkāṅgarōga, Sarvaṅgarūja,
53. *Sukragata vāta* : Sukra—kṣipram : munchathi, Badnāthi, Vikṛthasukra.
54. *Thūni* : Varcō mūtrā śyōthita vēdanā adho-yāti, Gudōpasthā—vedana.

55. *Twaggatāvāta* : Twak rāga, Twak sputata.
56. *Vātakantaka* : Pādaruk, Gulpharuk.
57. *Ūrdhvarāta* : Udgāra bāhulya.
58. *Vātakōpa* : Sankōca, Pārvastambha, Asthibhaṅga, Parva-
bhaṅga, Rōmaharṣa, Pralāpa, Prishtagraha, Sirograha,
Khānjya, Pāngulya, Kubjatva, Angasōṣa, Anidratā, Gar-
bhanāśa, Ōjonāśa, Śukranāśa, Gātraspandana, Supti,
Śirōhundana, Nāsāhundana, Grivāhundana, Bhēda, Tōda,
Arati, Ākṣēpa, Akṣihundana, Gātrastambhana, Grivāhanu-
bandha, Gulma, Jaṭhara hundana.
59. *Vēpathu* : Sarvānga kampa, Sirākampa.

VIDRADHI

1. *Asādhyā lakṣaṇa* : Vṛkkavidradhi, Pārśvasankōca, Tṛṣṇā.
2. *Kapha vidradhi* : Śarāva sadṛśa, Pāṇdu, Śita, Snigdha,
Alpavēdanā, Chirothhāna, Cira pāka, Śita sārva.
3. *Kṣatavidradhi* : Jwara, Tṛṣṇā, Dāha, Pitta, Pakvōdumbara
sadrśata, Śyāva Pita, srāva.
4. *Pitta vidradhi* : Śōtham pakwodumbara saṅkāsam, Dāha,
Jwara, Śyāva, Aruna varna, Chardi, Kṣiprapāka, Kṣipro-
thāna, Pitasrāva.
5. *Raktavidradhi* : Kṛṣṇa sphōtacitata, Sphōtamśyāvam, Dāha,
Jwara, Tivra vēdana.
6. *Sāmānya lakṣaṇa* : Śōtham : Mahomūlata, Rujā, Vṛtta.
7. *Sannipātavidradhi* : Śōtham : Āyatam, Sravam : Tanu, Pita,
Adhikam, Nānāvāriṇasrāva Ghātāla, Śōthaviṣamavarna,
Śōthaviṣamapacanam, Mahāmūla, nānūrpa.
8. *Vāta vidradi* : Śōtha : Rūkṣa, Sphutita Kṛṣṇa, Aruṇa,
Viṣama, Alpam, Atyarthavēdanā, Tanusrāva, Tivra
vēdanā.

VISARPA

1. *Kaphaja* : Kandū, Snigdha, Mandala, Kaphajwara-samāna-lakshana, Nidrā.
2. *Kaphapittaja* : (Kardamavisarpa,) Jwara, Stambha, Nidrā, Tandrā, Śirōruja, Aṅgabhēda, Vikṣēpa, Pralāpa, Arōcaka, Bhrama, Mūrchā, Agnisadana, Asthibhēda, Pipāsā, Indriya gaurava, Śrōtopalēpa, Pitakā-vakirnatā, Athipita Pitakā : Pāṇdura, Snigdha Pitakā, Pitakā-asitā, Pitaka-mechakābha, Pitakā-malina, Pitakāśōtha, Gambhirapāka, Pitakā-kinna, Pitakā-lohita, Guru-sava-gandhi, Snigdhatwak.
3. *Kaphavātaja* : Granthi : Tanu, Raktavarna, Dirgha, Tivra ruk, Jwara, Śwāsa, Kāsa, Atisāra, Āsyāśōṣa, Hikkā, Vami, Mōha, Vaivarṇya, Mūrchā, Aṅgabhaṅga, Agnisadana, Harṣa, Indriyagaurava.
4. *Visarpaja-upadrava* : Granthi-kōlavaṣ-utsanna, Ēkadēsātiruk, Guru-pitakā, Sphōta, Śōtha, Jwara, Rujā, Dāha, Śyāva, Śōtha, Pipāsa, Arochaka.
5. *Pittaja* : Pittajwaraliṅga, Mandala, Atilōhita.
6. *Vātaja* : Vātajwarsama, Śōtha, Sphurana, Nistōda, Bhēda, Āyāsa, Rōmaharṣha, Trika sōṣa.
7. *Vālapittaja* : (Agnivisarpa) Jwara, Chardi, Mūrchā, Atisāra, Trt, Bhrama, Granthibhēda, Agnisādana, Arōchaka, Tanu, Aṅgāravakirṇa Dāha, Sphōta-agnidagdha iva, Samjña nāsa, Kandū, Angara-vakirnatha.

VIṢA

1. *Akhviṣa* : Śōtha : Śwēta, Sita, Pita, Rakta, Pitakācita Jwara, Śwāsa, Hikkā, Sirōgraha, Śōnitasrāva.
2. *Alarkāviṣa or jalasantrāsa* : Supta, Kṛṣṇa rakta srāva, Yēna-dastah-taceṣṭāvān, Kriyābhīnata.
3. *Bhōḡi dasta* : Damsā-kṛṣṇa, Hikkā.

4. *Catuspāda viṣa* : Pacana, Pūyasrāva.
5. *Dhātu viṣa* : Mūrchā, Tāludāha, Chardi, Jwara.
6. *Digdhatāha lakṣaṇa* : Kṣata,—Sadyah pachana, Abikṣna-
raktasrava, Krishnarakta — Kṛṣṇaklinna — pūtimāmsa,
Tṛṣṇa, Mūrchā, Jwara, Dāha, Chardi.
7. *Dūṣi viṣa* : Aruci, Bhinna puriṣata, Bhinna varna, Vaigandhya
Unmāda, Vairasya, Pipāsa, Mūrchā, Bhrama, Gadgada-vāk,
Viçēṣṭa, Asyadourgandhya, Guruta, Nidra, Padasoṭha,
Angavisleṣa, Arati, Samudhvasta—Śirōruha, Angahaṛṣa,
Tṛṣṇa, Mamsakshaya, Mandāgni, Mandalothpathi, Chardi,
Jṛmbhā, Jwara, Karasōtha, Kōtha.
8. *Gara viṣa* : Pāṇdu, Kṛśa, Alpāgni, Marmaprathamana,
Ādhmāna, Hastasōtha, Jaṭharavṛddhi, Grahanī, Yakṣmā,
Gulma, Kṣaya, Jwara.
9. *Gṛhagōthika viṣa* : Vidāha, Śwayathu, Tōda, Sweda.
10. *Jalūkā viṣa* : Kaṇḍū, Sōtha, Jwara, Mūrchā.
11. *Jangama viṣa* : Nidrā, Tandrā, Klama, Dāha, Pāka,
Rōmaharṣana, Sōtha, Atisāra, Chardi.
12. *Kālāntara viṣa* : Nidrā, Gurutva, Jṛmbhana, Aṅgamarda,
Anga viślēṣa, Harṣa, Apāka, Arōcaka, Uṛvidāha, Kōtha,
Māmsa-Kṣāya, Tṛṣṇā, Jwara, Jaṭharavṛddhi, Unmāda,
Ānāha, Śukra-Kṣaya.
13. *Kanabhā daṣṭa viṣa* : Visarpa, Śwayathu, Śūla, Jwara, Chardi.
14. *Kṛakalāsakaviṣa* : Akarṣṇya, Śyāvatva, Mōha, Varcōbhēda.
15. *Kṣīra viṣa* : Phēnachardi, Vidbhēda, Gurugātrata.
16. *Lūtā dāmsa lakṣaṇa* : Sōtha : Kṛṣṇa, Śyāva, Vraṇa Jalaka-
chitata, apāka Vraṇam, Kleda, Mṛdu, Sōtha, Jwara.
- 16-A. *Lūtā viṣa* : Damsākōtha, Kṣatajapravṛtti, Jwara, Dāha,
Athisara, Mandala, Sotham mṛdu, Sotha : Raktha, Syava,
chala, Chardi, Pitaka.

17. *Mandalī dasta lakṣana* : Damsa : Pita varṇa, Sōtha Mṛdu. Daha, Rakta Srāva, Mūrcha.
18. *Mandūka viṣa lakṣana* : Sūnata, Ruja, Pitakā, Tr̥t, Chardi, Nidrā.
19. *Matsya viṣa* : Dāha, Sōtha, Jwara, Mūrchā, Saviṣa.
20. *Mūla viṣa* : Udvēṣtana, Pralāpa, Mōha.
21. *Maśaka viṣa* : Kandū, Sōtha manda-vēdanā, Sāsr̥kchardi, Piṭakā asr̥ksrāvam, Piṭakā sadya srāvam.
22. *Mūṣika viṣa (Asādhya lakṣaṇa)* : Mūrchā, Angasōtha, Vairvarnya, kleda, sabda-sruthi, Jwara, Siro gurutwa, Lālā srāva, Aṣrk chardi, Hikkā, Mandala, Kandura.
23. *Patra viṣa* : Jrmbhā, Vēpana, Śwāsa.
24. *Phala viṣa* : Dāha, Annadwēṣa, Muṣka sōtha, Chardi.
25. *Puṣpa viṣa* : Chardi, Ādhmāna, Śwāsa.
26. *Rājimanta viṣa* : Damsa, Sthirasōtha, Pichila, Pāṇdu Snigdha, Atisandra-asr̥k.
27. *Sarpa viṣa (Asādya lakṣaṇa)* : Śāstra kṣatē na raktamēti, Tādanē,—Rājyasambhava, Jihmamukha, Kēsa sātaan, Nāsāvasāda, Kṛṣnarakta,—Swayathu, Hanusthiratvam, Urdhvāntaraktasrāva, Unmāda, Hinaswāra, Vaivarnya, Hikkā, Gurutā, Nidrā, Pādasōtha, Angaviśeṣa, Asya dourgandhya.
28. *Satapadi viṣa* : Swēda, Ruja, Dāha.
29. *Sthagika viṣa* : Pitakā sadyaprasravini, Śyāvā pitakā, Dāha, Mūrchā, Jwara.
30. *Stāhāvara viṣa* : Jwara, Hikka, Dantahaṛṣa, Galagraha, Phenachardi, Aruchi, Swāsa, Mūrcha, Bhrama, Atisāra.
31. *Twaksāra niryasaja viṣa* : Āsyādaurgandhya, Pāruṣya, Śiroruk, Kapha samsrāva.
32. *Uccitiṅga viṣa* : Hṛṣtarōmā — Stabdhalīṅga, Bhṛṣam — Sitōdaka—Siktaiva gātrata.

33. *Viṣapīta lakṣaṇa*: Pita mala, Atisāra — Grabadhūmābha, Phēnōdvamana.
34. *Vṛschika viṣa*: Dāmśam agniriva dahati, Urdhvagamanavega, Hrtpidā, Ghrānōpahatata, Rasanōpahtāta, Atyartha-vedana, Bhinattiva vedanā.

VRANŚŌTHA

1. *Āma varṇa śōpha lakṣana*: Mandoṣmatā, Alpaśōtha, Kāṭhinya, Rukṣavarnata, Mandavēdanā.
2. *Pacyamāna vṛaṇa śōtha*: Śōtha, Dāha, Pacana, Chedana, Bhedana, Todan, Pidana, Śōṣa, Cōṣa, Vivarṇata, Avaghaṭṭana, Ādhmāta vastivat—Śōpha, Jwara. Trṣṇā Aruci.
3. *Pakva vṛaṇa śōpha*: Vēdanōpasamana, Śōthālpata, Śōpha—unnamatha, Kaṇḍu, Upadravaprasana, Śōtha—niminatā, Śōtha—Twaksphutana, Pūyasancarāṇa, (Angulipidita,) Baktakānkṣa.

YŌNI KANDA

1. *Kapha*: Srāva: Nila puṣpa pratikāsa, Kaṇḍū.
2. *Pitta*: Dāha, Rāga, Jwara, Kandū yonow.
3. *Sāmānya lakṣaṇa*: Pūyasñkāsa, Śōṣita sañkāsa, Nikucākṛti —Sannibha-kandam, Kandam yōnaw, Śōnitasrāvam.
4. *Vāta*: Yōni: Rūksata, Vivarṇamyōniow, Sphutna.

YŌNI VYĀPAT

1. *Aticarāṇa*: Suklam navindati.
2. *Atyānanda*: grāmya dharme santōṣam yati.
3. *Karvinī*: Karṇikā in Yōni.
4. *Mahayōni*: Yōni vivṛtata, Andalibhavati.
5. *Pāripluta*: Bhrśa vēdanā, Ruk grāmyadharmē.
6. *Pithala*: Dāha, Pāka, Jwara, Chardi, Raktam, Sakṣaya.
7. *Prasramsini*: Prasramsatē kṣōbha, Dusprajāyini.
8. *Putraghnī*: Sthitam, Sthitamputram hañti.

9. *sannipathaja yōni roga* : Anārtavata, Aṣṭani, Sandhi, Kharasparśa.
10. *Śleṣmaja* : Yōni roga : Pichila, Kandū, Atiśītala.
11. *Sūci vaktra* : Atisamvṛta
12. *Udāvarta* : Ruja-phenila Srāva, Rajas : kṛehra mōkṣana.
13. *Vamini* : Dāha.
14. *Vandhyā* : Naṣṭārtava.
15. *Vātala* : Yōni Kaṛkaśa lakṣana, Sṭhabdha, Śūla Nistōda.
16. *Vipluta* : Yōni : Nitya Vēdanā.

RUGVINIŚCAYA

ERRATA

Page	Line	'For'	'Read'
2	22	n	g
2	23	g	n
3	2	to a	to
10	6	abnorma	abnormal
13	32	Adhyatmika	Ādhyātṃika
11	30	atter	latter
14	34	he	the
23	30	ominons	ominous
24	25	plain	pale
27	7	discrenable	discernable
31	20	haripulation	horripilation
32	7	Indriys	Indriyās
33	3	controls	controls :
34	20	Pitta	2. Pitta
35	13	Separates of	Separates
37	2	Fluds	fluids
37	10	Kapha	5. Kapha
52	4	indionadals	individuals
53	26	with little	with a little
60	above 8th line	...	five subsections of Pitta
61	above 1st line	...	five sub-sections of Kapha
69	21	Angavadaranam	Angavidāranam
70	13	Parsana	Prasna
72	7	black nipples	back, nipples
72	17	longivity	longevity
73	18	Acetamrua	Acetam ūru
73	23	Oaha roga	Oṣṭa roga
73	26	Pakwalya	Pakwāsaya
75	28	Kuknaka	Kukūnaka
76	11	Tslukantaka	Tālukantaka
77	15	Kinabalam	Hinabalam
77	37	Bhtonmada	Bhūtonmada
82	30	Snayvsarma	Snāyvarma
88	32	Kaphavrtudana	Kaphāvṛta Udāna
93	19	Bhinaswara	Bhinnaswara

<i>Page</i>	<i>Line</i>	<i>'For'</i>	<i>'Read'</i>
94	18	Bhruraja	Bhrūruja (Pain in the brow)
94	35	Parinana	Parināma
96	19	'This symptom is found in'	Delete the sentence.
96	32	biting	moving
97	25	Samana vaju	Samāna vāyu
98	34	datsa	dasta
102	8	tumour in	tumour in the margin of
118	32	swollen end	swelling at the end
122	25	Purulent uterine tumour	Yoni kanda
126	4	Kusha	Kuṣṭa
126	14	little discharge	a little discharge
126	20 & 21	Karna-Kandu... Kapha karna	Delete the two lines
128	18	Karntoda	Karnatoda
128	33	Purisiaja	Puriṣaja
148	12	Mureha	Mūrcha
149	20	Kaasya	Kaṣaya
150	2	Bahu Abundant	Bahu (abundant)
154	23	Naditalohitha	Nadi atilohita
155	18	Kukanaka	Kukūnaka
156	20	ronghness	roughness
156	28	Makapitta	raktapitta
160	1	eye	eye
160	21	rupticn	eruption
161	25	kathya	kaṭhina
163	18	excess	prolonged
168	1	falling eye	falling of eye
169	5	pale hands feet and face	pale feet, hands, and face.
173	20	feas	fleas
178	6	Kamela	Kāmala
180	26	Mtana	Mlāna
181	4	violet	black
181	31	of the size of	having the appearance of
182	23	Vatamasarkara	Vartma sarkara

<i>Page</i>	<i>Line</i>	<i>'For'</i>	<i>'Read'</i>
184	23	jwaraliaga	Jwaralinga
185	13	thegums	the teeth and gums
188	between 19 and 20	...	gulma
189	lines 7, 8, 9 and 10	Puriṣa udara P. R.	Delete these lines.
191	7	Frothy (Saphe- nam)	Saphēnam (Frothy)
195	5	Rujam visajosta	delete the two words
199	13	Samhrstarna	Samhrṣṭarōma
199	29	(Sandrakapha phlegm)	Delete the whole line
202	29	Sudyovrana	Sadyovrana
204	9	eating pain	boring pain.
208	6	worm	nerve
210	26	veahakate	vipākakālē
213	21	Mandavedan (will pain)	Mandavedana (dull pain)
214	8	Musikavisa	Musikaviṣa
215	4	Raktedumbara	Raktodumbara
215	11	swelling of scro- tum with pain unaccountably	swelling with unaccountable pain
215	15	kaph	kapha
216	3	totapalopama	tālapalopama
216	4	Medvridha	Medovridhi
217	16	Sparnasaha	Sparsanāsaha
217	25	full eruption	full of eruption
218	9	alpasaramta	alpasamramba
219	26	chrmdala	charamdala
228	5	incontinance	incontinance
229	9	(bitter wound)	(beating the breast)
229	21	Furncle	faruncle
231	12	dhwajabhang	dhwajabhanga
232	15	Anana (daha)	Ānana (mouth)
237	21 & 22		delete the two lines
238	26	amajjgata	majjagata
240	15	Tiktasyasa	tiktāsya
245	12	ulecrated	ulcerated

<i>Page</i>	<i>Line</i>	<i>'For'</i>	<i>'Read'</i>
246	16	Pittaiklasa	Pittakilāsa
249	22	...	after 'chest' insert Kṣata, Kāsa.
256	27	Kunichana	Kunchana
257	9	chalatyyartha	chalatyartha
257	12	with little	with a little
257	17	fatruncle	faruncle
258	9	month	mouth
258	14	vatiskundalika	vastikundalika
258	21	Vastikantakairi- vaciti	Vasti-Kantakairi- vaciti (thorny- pricking)
259	8	absence of	difficulty in passing
260	4	pātravisa	patraviṣa
261	20	...	delete the line.
261	26 & 27	...	delete the two lines.
262	between 2 and 3	...	insert 'Kapharochaka'
265	between 2 and 3	...	Insert 'Sūla'
268	9	Ruksatawa	Rūkṣatwa
268	26	cuting	cutting
269	5	Yoni and alibha- vet	Yoni Kandali bhavēt
274	3	Arsas	delete the word
274	12	-do-	-do-
277	2	Muzodhari	Tālu
277	3	Tāluṣāka	Tālu pāta as separate symp- tom
277	25	Arsas	delete the word
277	35	Akṣisantspa	Aksisantāpa
281	16	Hrdayatida	Hṛdayatoda
286	Heading	Kshudrgoga	Kṣudraroga
286	8	Klinamangulvan- tara	Klinnamangulvan- tara
286	22	Pitakcīta	Pitakācīta
287	Heading	Ksudraroga	delete
291	18	Vanksaue	Vankṣane
291	32	ttvaraya	tvarayā
292	2	raktavarnamnta	Raktavarnamūtra

<i>Page</i>	<i>Line</i>	<i>' For '</i>	<i>' Read '</i>
297	3	Raktaliganasa	Raktalinganāsa
298	10	Pitakasothas- thanga	Pitakasōtsāṅga
304	24	Alpasakoda	Alpatoda
306	10	sipada	Slipada
306	12	Pittasmparka	Pittasamparka
306	19	Stāna	Stana
306	22	Araktakathi	Araktagathi
307	11	Sanntata	Santata
308	24	Vatapittasobha	Vātapittasotha
309	1	'Krichrabhasana'	delete the word
310	1	eabhata	labhate
316	30	Asthisola	Asthisotha
317	10	sola	sotha
321	25	nanurpa	nanārūpa
324	18	sataan	Satana

A D D E N D A

To come after 'Majjaksaya' page 39.

Sukrakṣaya: Chirāt prasekam, aprasekam, sonitha prasekam.

To come after 'Sangraha grahani'—page 280.

7. Sannipata grahani: Sarvalingam and also signs and symptoms of Sangraha grahani.

8. Vatagrahani: Malam chirātsrāvam.

- „ dukkasrāvam
- „ dravam
- „ suṣkam
- „ tanu
- „ āman
- „ muhurmuhur
- „ sa-sabdham
- „ saphenam
- „ Swasam
- „ Kasam

To come after '7' under Gulma—page 280.

Sannipāta Gulma: Mahārujam, Dāhaparīthām.

Asmavath ghana, Unnatha, Sighravidāha, Manobalāpaharanam,
Sarirabalāpaharanam, Agnibalāpaharanam.

To come after Yamala-hikka-3—page 281.

Yamala hikka:—Yamala vegam, Sirakkampam, Grivakampam.

5. Kṣudrahikka: Manda vegam, Vikṛṣṭa kālam.

6. Gambeerahikka: Gambeera nādam.

7. Mahā hikka: Satata vegam, Mahānādam.

To come after 30-under Jwaram-page 283.

31. Viṣama jwaram: Santata jwaram, Santata vegam.

Satata jwaram: Ahoratrē dwou kalou jwaram.

Anyedyuṣkam jwaram: Ahoratrē ēka kalam jwaram pravara-
thatē.

Thritheeya jwaram: Thritheeyē ahani jwaram.

Chathurthaka jwaram: Chathurthē ahani jwaram.



