

## IMPORTANCE OF DASHVIDHA PARIKSHA

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**ABSTRACT**

*Ayurveda* is an ancient medical science. At that time, art of examination of various diseases was well developed. In *Ayurveda* the word *pariksha* is used for examination. *Acharya charak* has given the concept that the diseases affect both body as well as mind. "*Rogamadou parikshet tathonantaram aoushadham*" It is very essential that before planning any treatment one should have complete knowledge of *roga* and *rogibala* because the given medicine should not be injurious to the body and mind. Different types of *pariksha* are available in *Ayurvedic* classical text. At that time the examination was being done only with the help of sense organs and presence of mind. *Dashvidha pariksha* is mentioned by *Acharya Charak*. *Dashvidha pariksha* is the most significant as it encircle all the other types of examination. In *dashvidha pariksha* except the *vikriti pariksha* the other nine points are applicable to both *swastha* and *aatura* while *vikriti pariksha* is done only in a patient.

**KEYWORDS:** *Ayurveda, Pariksha, Dashvidha Pariksha.***INTRODUCTION**

Physician should develop technical skill and scientific knowledge for the diagnosis of various diseases. It is important to diagnose the disease by using appropriate techniques and accordingly treat the treatable disease. It is better not to treat incurable diseases. The physician should first diagnose the disease and then should decide the line of treatment. The "place" of action is the patient himself. His examination is for the sake of the knowledge of his life-span or that of the measure of his strength and of the intensity of morbidity.<sup>[1]</sup> Improper observation of patient by physician which have not been thoroughly described and diseases which have not been diagnosed correctly are going to confuse the physician.<sup>[2]</sup> The knowledge of the measure of his strength and intensity of morbidity are essential for the preparation of the medicine which should be in proportion to the degree of morbidity and also to the strength of the patient. For example if stronger medicines are employed to a weaker patient it manifests many adverse reactions that may result into death. This should be specially done in the case of women and children, as they are by nature steady, tender, wavering, easily disturbed and generally delicate, weak and dependent on others. On the contrary in strong persons affected with a strong disease, weak medicine administered without examination becomes useless.<sup>[3]</sup> If the physician begins the treatment without diagnosing the disease even though he may be the best therapeutic, his success depends purely on chance. On the contrary he who knows the differential diagnosis of diseases and prescribes therapies after proper diagnosis

and plans the principle line of treatment after considering morbidity of pathogenic factors, strength, place, season and dosage etc. achieves success with certainty.<sup>[4]</sup>

**MATERIAL AND METHODS**

In our classical *Ayurvedic* books, *acharyas* have given different types of *pariksha* like *Dwividha pariksha*, *Trividha pariksha*, *Chaturvidha pariksha*, *Shadvidha pariksha*, *Ashtavidha pariksha* and *Dashvidha pariksha* which helps in examination of patient and diagnosis of the disease and to plan treatment.

*Acharya charak* has explained the importance of *dashvidha pariksha*. It can be applied to know the *bala pramana* of both *aatura* (patient) and *roga* (disease). It includes the ten aspects which are to be examined namely *Prakriti* (Habitus), *Vikriti* (Pathological condition), *Sara* (Tone of the system), *Samhanana* (Compactness), *Pramana* (Proportion), *Satmya* (Homologation), *Satwa* (Psychic condition), *Aharashakti* (Capacity for food), *Vyayamshakti* (Capacity for exercise) and *Vaya* (Age) specially with a view to ascertain the degree of his strength.<sup>[5]</sup>

1) **Prakriti-** *Prakriti* is the inherent characteristics property of an individual refers to the genetically determined physical and mental constitution of the individual.<sup>[6]</sup> The body of the foetus is determined by the constitution of sperm and ovum, time and condition of uterus, food and behaviour of the mother and nature of *mahabhutas*.<sup>[7]</sup> whichever the *dosha* that is predominant

at the time of union of *shukra* (semen / sperm) and *shonita* (menstrual blood / ovum) the *prakriti* of the individual gets formed from that particular *dosha*.<sup>[8]</sup> This is said as “*dosha prakriti*” (physical or *doshik* constitution) of human beings emerged from the initial stage of foetus.<sup>[9]</sup> Hence seven kinds of *prakriti* get formed such as: by each *dosha* separately, by the combination of two *doshas* and by combination of all the three *doshas*.<sup>[10]</sup>

**Assessment of Prakriti-** Make a questionnaire consisting of anatomical, physiological and psychological parameters of the *Tridosha*. Each parameter is given 1 score and the total is calculated.

- The individual total of each *dosha* is calculated separately out of total and the percentage noted.
- The percentage determines his predominant *doshik prakriti*.
- For eg.-if V-13, P-34, K-18 out of total 65 parameters, then the individual is 20% V, 52% P, & 28% K i.e. *Pittakaphaja prakriti*.

**Importance of Prakriti pariksha-** The constitution of individual will neither increase, change otherwise nor decrease naturally (of their own accord), they do so only in a dying person. Just as insects born in poison are not killed by that poison, similarly the constitutions will not be able to harm the person.<sup>[11]</sup> After proper understanding of *kaya prakriti* one should initiate appropriate therapy. To prescribe medicines, knowledge of the constitution is very much essential.<sup>[12]</sup>

In each constitution different treatment method is used for the same disease because different body types have different aetiology and pathology of the disease because *prakopa karanas* of the particular *dosha* in *prakriti* has more prone to particular *dosha vikriti* hence preventive measures like proper food selection and exercise will be recommended and avoiding the *prakopaka nidana* to prevention of the disease and recreation of the healthy life style. The knowledge of patient's *prakriti* also helps to know the limitation of treatment in case of *kulaja roga* (Hereditary d/s).

**2) Vikriti-** The patient has to be examined in respect of *vikriti* as well. *Vikriti* is *vikara* (disorder) or pathological manifestation.<sup>[13]</sup> Morbid manifestations of the diseases must be examined in respect to *hetu, doshas, dushyas, prakriti, desh, kala, bala, lakshana*. Without determining the strength of the causative factors it is not possible to obtain the knowledge regarding the intensity of the disease.<sup>[14]</sup>

#### Assessment of Vikriti<sup>[15]</sup>

For assessment of *vikriti* first we should know about the strength of contributory factors for the development of disease (*samprapti ghatakas*) which are as follows-*dosha, dushya, strotas, strotodusti, adhisthan, swabhav, agnidusti, sadhyasadhyata*.

**DOSHA-** *Sharirik dosha- Vata, Pitta, Kapha*

*Mansik dosha- Raja and tama*

Assessment of *gunatah, karmatah* and *dravyatah vrddhi* and *ksaya* of *doshas* must be assessed.

#### Dushya

*Saptadhatu*

*Upadhatu*

*Mala- Sharirika mala*

*Saptadhatu mala*

#### Srotas

*Srotodusti*

*Sangha*

*Vimargagamana*

*Atipravrtti*

*Siragranthi*

#### Adhisthan

*Sharirik*

*Mansik*

#### Svabhava

*Prabhava*

#### Agni Dusti

*Jatharagni- Manda, Vishama, Tikshna*

*Dhatvagni- Manda, Vishama, Tikshna*

*Bhutagni- Manda, Vishama, Tikshna*

#### Sadhyata-Asadhyata

*Sadhya*

*Kriccha sadhya*

*Asadhya- Yasya & pratyakhyeya*

**Importance of Vikriti pariksha-** Knowledge of *vikriti pariksha* helps to know the *roga bala* i.e. *Mrudu* or *Daruna* and also helps to predict the prognosis of the diseases. It helps in planning of the treatment for eg.-We can advice *dosha shamaka aushadh evum aahar-vihara* by knowing the, which *doshas* are involve in *roga*.

**3) Sara-** The purest of *dhatu*s which are of best quality. There are 8 types of *sara* in human beings which are described here for the knowledge of the degree of strength such as- the types of *sara* relating to each of *twak, rakta, mamsa, medas, asthi, majja, shukra* and *satwa*.<sup>[16]</sup> It is defined as tissue vitality, tissue quality as tone of system, constitutional essence as essence or excellence or purity of *dhatu* as stamina. According to modern knowledge *sara* can be considered as the optimum degree of genetic code of an individual's DNA with respect to particular *dhatu*. In our body every individuals DNA has the different genetic codes. So we can say, the quality of *dhatu*s of every individual will depend upon the genetic code of the individual's DNA. *Sarva sara purusha* has the optimum degree of the genetic code with respect to all *dhatu*s.<sup>[17]</sup>

**Assessment of Sara-** Make a questionnaire consisting *lakshanas* of the *sara*. Each parameter i.e. *lakshana* of is

given 1 score each and the total is divided by total number of *lakshanas* in that *sara* and percentage is calculated.

- 2 *dhatu*sara or <25% is considered as *Avara sara*.
- 4 to 6 *dhatu*sara or 26% to <75% is considered as *Madhyama sara*.
- More than 6 *dhatu*sara or >75% is considered as *Pravara sara*.

**Importance of Sara pariksha-** It is remarkable that *acharyas* have mentioned *sara* for the assessment of *bala* and *ayu* of the patient. *Bala* means biological strength or power of resistance against the diseases; it can be correlated with the immunity of the individual. It can be recognized that the person of particular *sara* will have more resistance against the disease produced by the particular *dhatu*.<sup>[18]</sup> Sometimes the physician may take a wrong decision only by looking at the body such as the patient is strong because of being corpulent, he is weak because of leanness, he is very strong because of possessing a big body and he is very weak because of possessing a small body. But it is observed that some persons having small body and leanness are strong like the small ants carrying a big load. Hence one should examine the patient in respect of essence.<sup>[19]</sup> The intelligent physician, who examines the measurements of major and minor parts of the body and excellences especially, becomes successful in his activities.<sup>[20]</sup>

**4) Samhanana-** Patient must be examined with reference to his *samhanana* (compactness) of the body. A person having compact body and he reflects the quality of the overall body build. Clinically patient may be assessed as *pravara* (superior), *madhyama* (moderate) and *avara* (inferior) *samhanana* depending on the compactness of body organs.<sup>21</sup> A well compact body is known by evenly well demarcated bones, well bound joints, well formed muscles and blood. Those having well compact body (*pravara samhanana*) are strong, otherwise weak (*avara samhanana*) and those having moderate compactness (*madhyama samhanana*) have medium strength.<sup>[22]</sup>

**5) Pramana-** One should examine clinically the measurement of individual organs of the body to understand the superiority, mediocrity and inferiority of one's own anthropometry in response to his or her age and sex.<sup>[23]</sup> The intelligent physician should understand that man at his age of 25 years and woman at her age of 16 years are to be known as having attained full growth and vitality. The measurements of the body have been indicated in one's own *angula* (fingers breadth) only.<sup>[24]</sup> The entire body measures eighty four fingers in height and also in breadth (with both the hands extended). The persons having normal measurement of the body are endowed with longevity, strength, immunity, happiness, supremacy, wealth and other desired qualities. Those having body with less or more measurement have qualities contrary to these.<sup>[25]</sup>

**Assessment of Pramana<sup>[26]</sup>** BMI (Body mass index) can be considered as one such parameter to assess the *pramana* of the person. BMI is a person's weight in kilogram divided by the square of height in meters. A high BMI can be an indicator of high body fat. BMI can be used to screen for weight categories that may lead to health problems but it is not diagnostic of the body fatness or health of an individual. For adult 20 years old and older, BMI is interpreted using standard weight status categories. These categories are the same for men and women of all body types and ages.

The standard weight status categories associated with BMI ranges for adults are shown in the following table-

<b>BMI</b>	<b>Weight status</b>
Below 18.5	Under weight
18.5-24.9	Normal or Healthy weight
25.0-29.9	Over weight
30.0 and above	Obese

**Importance of Pramana pariksha-** *Aacharya Charak* has mentioned about the *ashta nindita purush* like *atidirgha*, *atihriswa*, *atisthula*, *atikrusha*, *atiloma*, *aloma*, *atikrishna* and *atigaur*.<sup>[27]</sup> In context of *pramana* we should know about the following four types of *nindita purush* – *Atidirgha* (Gigantism), *Atihriswa* (Dwarfism), *Atisthula* (Obese), *Atikrusha* (Lean & Thin) where first two can be due to any hormonal imbalance or due to genetic conditions for which treatment is difficult. In case of *atisthula purush* there is increased risk for many diseases and health conditions, including the following-

- High blood pressure (Hypertension)
- High LDL cholesterol, Low HDL cholesterol, or high levels of triglycerides (Dyslipidemia)
- Type 2 diabetes
- Coronary heart disease
- Stroke
- Gall bladder disease
- Osteoarthritis (a breakdown of cartilage and bone within a joint)
- Sleep apnoea and breathing problems
- Body pain and difficulty with physical functioning.<sup>[28]</sup>

That's why *Acharya Charak* also mentioned *atisthula purush* is worst of all *ashta nindita purushas*. So that by assessing the *pramana* in a patient we can know the *sadhyasadyata* of the disease and the probable plan of treatment.

**6) Satmya-** *Satmya* (suitability) is that which being used constantly has wholesome effect. *Satmya* has 3 types- *Pravara satmya*, *Madhyama satmya* and *Avara satmya*. *Pravara satmya* persons are suited to ghee, milk, oil and meat-soup and to all *rasas* are strong, enduring and long lived. On the contrary *avara satmya* persons are having mixed suitability and have medium strength.<sup>[29]</sup>

**Assessment of Satmya<sup>[30]</sup>**

S.No.	Aspects	Yes	No
1.	Ghrta (Ghee)		
2.	Kshira (Milk)		
3.	Taila (Oil)		
4.	Mamsa rasa (Meat soup)		
5.	Madhura (Sweet)		
6.	Amla (Sour)		
7.	Lavana (Sour)		
8.	Katu (Pungent)		
9.	Tikta (Bitter)		
10.	Kashaya (Astringent)		
11.	Ushna (Hot)		
12.	Shita (Cold)		
13.	Suska (Dry)		
14.	Drava (Moisture)		
15.	Snigdha (Smooth)		
16.	Ruksha (Rough)		
17.	Others		

Out of 17 points, if person fulfils

>13 criteria approximately = Pravara satmya

>07 criteria approximately = Madhyama satmya

>03 criteria approximately = Avara satmya

**Importance of Satmya pariksha-** Acharya Charak has discussed in *Charak Samhita, sutra sthan ch.25-* Regular intake of all the *rasas* among the strength-promoting ones and regular use of one *rasa* among the debilitating ones.<sup>[31]</sup> So the knowledge of *satmya* helps to know about the *balabal* of *rogi*.

**7) Satwa-** *Satwa* is the capacity of the mind. It regulates the body because of its association with soul. It is of three types according to strength-

- Pravara satwa (*Satwa guna* predominant)
- Madhyam satwa (*Rajo guna* predominant)
- Avara satwa (*Tamo guna* predominant)<sup>[32]</sup>

**Importance of Satwa pariksha-** According to the types of *satwa*, persons are also of three types *pravara*, *madhyam* and *avara* psyche. Amongst them those who have *pravara satwa* they though possessing short body, are seen unmoved even in severe affliction- innate or exogenous-due to predominance of *satwa* quality. Those having *madhyam satwa* sustain themselves at the instance of others or entirely by others, but those have *avara satwa* can sustain neither by themselves nor by others, although having big stature. They are unable to endure even mild pain, they are associated with fear, grief, greed, confusion and conceit; and even on the look of the animal or human flesh or blood get afflicted with anxiety, abnormal complexion, fainting, insanity, giddiness or falling on the ground or even succumb to death. Such persons may be prone to psychological diseases like *unmad*, *apasmara*, *mada* etc.<sup>[33]</sup>

**8) Aharashakti-** *Ahara shakti* of an individual can be examined by two ways- By *abhyavaharana shakti* (the power of ingestion) and *jarana shakti* (the power of

digestion). It all depends on the condition of the *agni* residing in the body. That's why *acharyas* defined the role of *agni* in the manifestation or aggravation of the disease.<sup>[34]</sup>

**Importance of Aharashakti pariksha-** Strength and life span of the individual are determined by the one's own diet capacity. If individual posses a good digestive power then he will be able to sustain the stronger therapies as a consequence he will recover quickly from the afflictions. Protection of *agni* is necessary to maintain excellent digestion and power of ingestion, this leads to stronger immunity to resist against deadful diseases.<sup>[35]</sup>

**9) Vyayama shakti-** The patient should be examined with reference to his capacity for exercise, which determines one's own ability to perform work.<sup>[36]</sup>

**Assessment of Vyayama shakti-** Strength of individuals is classified into three categories depending upon their ability to perform work namely-

- Pravara vyayama shakti (excellent power of exercise)
- Madhyam vyayama shakti (moderate power of exercise)
- Avara vyayama shakti (mild power of exercise)

Exercise capacity of an individual can vary depending on many factors like age, gender etc. It is measured by their ability to endure exercise and/or the maximum work load achieved during the exercise period. Exercise tolerance can be measured accurately during an exercise tolerance test. It involves monitoring of Heart rate, Blood pressure, ECG as well as physical symptoms. Most commonly treadmill can be used.

**Importance of Vyayama shakti pariksha-** After measurement of *vyayama shakti* of individual we can understand the *bala* of *rogi*, that helps in plan of treatment including *shodhan* therapies. Like if a person is able to do a physiotherapy technique without much difficulty, this helps for faster recovery. If a person possesses moderate power of exercise than we must be prescribe moderate medicament to gain desirable results. And if a person possesses mild power of exercise and unable to follow the physiotherapeutic technique then we should prescribe mild medicament to gain good results.

**10) Vaya-** Age is defined as the state of body corresponding to the length of time. Age is broadly divided into three stages-

- Bala (childhood age) 0-30yrs
- Madhyama (middle age) 30-60yrs
- Jeerna (old age) 60-100yrs<sup>[37]</sup>

**Importance of Vaya pariksha-** The examination of *vaya* helps in knowing that diseases and *doshas* which are specific to that particular age. *Slesma (kapha)* increases greatly during young age, *pitta* increases greatly during middle age and *vata* increases greatly during old age, so

treatments should be planned accordingly. The dose of medicine is different for different age groups. So it helps in calculating the dosage as per the age group. Certain treatment procedures are contraindicated in *bala* and *vridha* like use of *agni* (thermal cautery), *ksara* (alkaline cautery) and purgation therapies, if very necessary these should be done mildly and slowly.<sup>[38]</sup>

## CONCLUSION

Concept of *dashvidha pariksha* is scientific in terms of examination. *Dashvidha pariksha* is beneficial for *swastha* and *aatura* both, in case of *swastha purush* we can know about *ayu pramana*, strength and the risk factors that may cause disease in future. So we can advice *Ahara* and *vihara* to prevent the disease and in case of *aatura (Rogi)* we can know about the *roga & rogi bala*, *sadhyasadhayata*, severity of disease and plan suitable treatment like *shodhan* and *shamana* and also plan the proper dose of medicine which should be not injurious to the patient.

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