

**DASHVIDHA PARIKSHA IMPORTANCE IN PANCHKARMA: A CRITICAL REVIEW**

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**ABSTRACT**

Examination of the patient in any clinical setup is the most critical part of treatment, providing exact line of treatment to an efficient *Vaidhya*. In the ancient eternal science of life Ayurveda, *Acharya Charak* has described tenfold of examination i.e., *Prikriti*, *Vikriti*, *Sara*, *Samhanan*, *Pramana*, *Satmya*, *Satva*, *Aharshakti*, *Vyayamshakti* and *Vaya*, for specific determination of *Bala* of patient. *Panchkarma* is the branch of Ayurveda which comprises five unique procedures having great importance in present era to maintain health and to cure disease. *Dashvidha Pariksha* performed before planning of *Panchakarma* aimed to assess *Ayu*, *Bala* and *Dosha Pramana* of the patient further it helps to adopt selection of proper drug, *Panchakarma* procedures and duration of therapy. It is also a marker for prognosis of the disease so, beneficial in planning safe and effective procedures and treatment. Through the study of classical concept of *Dashvidha Pariksha* from *Charak Samhita* and related explanatory texts, this article is an attempt to highlight the significance of *Dashvidh Pariksha* in *Panchkarma*.

**KEYWORDS:** *Panchkarma*, *Dashvidh Pariksha*, Tenfold examination.

**INTRODUCTION**

Ayurveda the ancient eternal<sup>[1]</sup> science of life contains wide range of *Pariksha* i.e., examination methods for disease as well as patient described in various texts. Examination of the patient in any clinical setup is the most critical part of treatment, providing exact line of treatment to an efficient *Vaidhya*.<sup>[2]</sup> *Acharya Charak* has described tenfold of examination for the specific determination of *Bala* of patient.<sup>[3]</sup> Health of living beings is governed by *Bala* present in the body.<sup>[4]</sup> Moreover strength of body to overcome disease or affects caused by vitiated *Doshas* is also due to *Bala* present in body.<sup>[5]</sup> Hence *Dashvidha Pariksha* has been framed to assess the *Rogi Bala* by selection of appropriate dose & strength of medication (*Shodhana* & *Shamana*).

*Acharya Charaka* have mentioned *Prikriti*, *Vikriti*, *Sara*, *Samhanan*, *Pramana*, *Satmya*, *Satva*, *Aharshakti*, *Vyayamshakti* and *Vaya* as ten factors to examine in patient as well as healthy individuals.<sup>[6]</sup> All factors of *Dashvidha Pariksha* should be assessed and taken into consideration while implementation of *Panchkarma* procedure and treatment. Post treatment or procedure precautions are also dominant part of treatment plan in *Panchkarma* as patient is weak due to the sudden

exposure of external environment<sup>[7]</sup> thus tenfold examination method is an integral part of *Panchakarma* system of medicine.

**AIMS AND OBJECTIVES**

1. To study the classical concept of *Dashvidha Pariksha* from *Charak Samhita* and related explanatory texts.
2. To explain the importance of *Dashvidha Pariksha* during patient examination and treatment planning.
3. To establish important conceptual correlation of *Dashvidha Pariksha* with treatment planning in *Panchkarma*.

**MATERIAL AND METHOD**

The present review is drawn from *Dashvidha Pariksha* (tenfold of investigation) explained in *Charaka Samhita*, related explanatory texts and articles. Further it was interpreted and compared with modern medical concepts of patient examination, with special consideration of planning a line of treatment in *Panchkarma*.

**DISCUSSION**

As *Acharya Charak* narrated those *Vaidhya* who act after careful examination of patient only succeeds.<sup>[8]</sup>

**Dashvidha pariksha**

**1. Prakriti** – It is genomic typology of the patient decided at the time of birth. Depending upon the predominance of individual *Dosha* at the time of conception, out of seven, there are three major types of *Prakriti* namely *Vataj*, *Pittaj* and *Kaphaj*. At present after a lot of research the concept of Ayurgenomics, which integrates the Ayurveda concept of *Prakriti* with modern genetic research has been developed. In one such

research the researchers observed a correlation between HLA type and *Prakriti* type.<sup>[9]</sup> This new field of Ayurgenomics helps in understanding the concept of combination of *Vata*, *Pitta* and *Kapha*, with the expression of specific gene and physiological characters. The vast description of *Prakriti* (table no. 1) reveals differences in physical, physiological and psychological characteristics of an individual<sup>[10]</sup> providing scope of individualized procedure or treatment planning.

**Table 1:**

<i>Dosha</i>	Physical Characteristics	Physiological Characteristics	Psychological characteristics
<i>Vataja</i>	<ul style="list-style-type: none"> <li>• Movement and efforts are small and irregular. Rough and dry, lean and thin body and body parts like hair, beard, nails, teeth, mouth etc.</li> <li>• Fickle joints, bones, lips, tongue, head, shoulders, hands and feet.</li> <li>• More visible proliferation of tendon and veins in the body.</li> </ul>	<ul style="list-style-type: none"> <li>• Low, irregular and frequent dietary intake.</li> <li>• Sleep deprivation.</li> <li>• Slurred, intermittent and harsh voice.</li> <li>• Frequently affected by disease.</li> <li>• Intolerant to cold, so frequently affected by disease caused or aggravated by cold.</li> </ul>	<ul style="list-style-type: none"> <li>• Talkative nature</li> <li>• Quick initiation of any task and quick disruption in their mind.</li> <li>• Frequently affected by fear, love and detachment.</li> <li>• Quick grasping power of facts, but they soon forget.</li> </ul>
<i>Pittaj</i>	<ul style="list-style-type: none"> <li>• Individuals with fair color complexion with presence of pimples and mole often.</li> <li>• Premature wrinkling, greying of hairs and hair fall.</li> <li>• The joints and muscles are loose and tender.</li> <li>• Smelly body parts.</li> </ul>	<ul style="list-style-type: none"> <li>• They feel hunger and thirsty.</li> <li>• Heavy dietary intake and good digestive capacity.</li> <li>• Affected by excessive sweating, urination and toxins in the body.</li> <li>• Low sex drive.</li> </ul>	<ul style="list-style-type: none"> <li>• Highly courageous.</li> <li>• Less capacity to bear sufferings.</li> </ul>
<i>Kaphaj</i>	<ul style="list-style-type: none"> <li>• Individuals with oleaginous organs.</li> <li>• Beautiful, soft and fair in appearance.</li> <li>• Organized, strong, perfect and stable body parts.</li> </ul>	<ul style="list-style-type: none"> <li>• They feel less trouble due to hunger, thirst, heat, sweat and <i>Doshas</i>.</li> <li>• Less desire for food and drinks and they like things with <i>Madhur Rasa</i>.</li> <li>• Good sex drive.</li> </ul>	<ul style="list-style-type: none"> <li>• Perform any work late, thoughtfully or with laziness.</li> <li>• Strong mental strength and stable mind.</li> <li>• Determined in nature.</li> <li>• They work to maintain their prestige.</li> </ul>

All the description provided above in (Table no. 1) is helpful in the determination of *Prikriti* and further planning of *Dosha* specific procedures. (Table No.2) e.g., *Vata Dosha* is more easily vitiated by etiological

factors as compare to *Pitta* and *Kapha*<sup>[11]</sup> so physician should be more precautious during *Vata Dosha* treatment in a *Vataj Prikriti* patient.

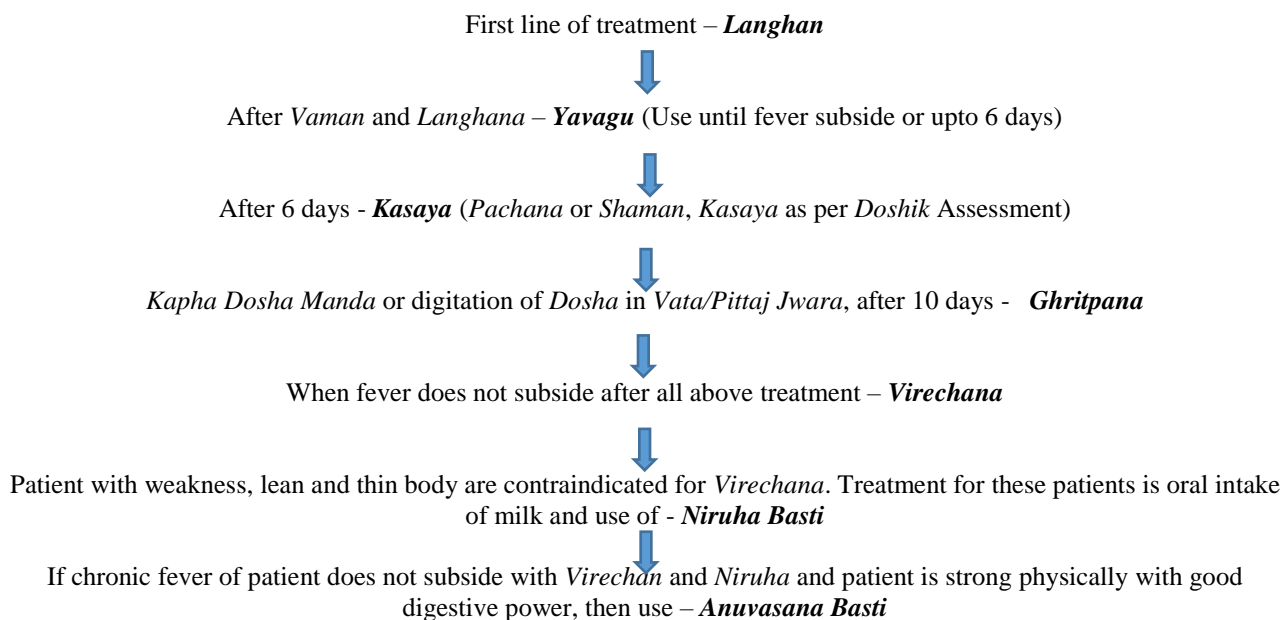
**Table 2:**

<i>Doshas</i>	Treatment
<i>Vata pradhana</i>	<ul style="list-style-type: none"> <li>• <i>Abhyanga</i>, <i>Upnaha</i> and other procedures with <i>Ushna</i>, <i>Madhura</i>, <i>Amla</i> and <i>Lavana Rasa</i> substances.</li> <li>• Proper <i>Snehan</i> and <i>Swedana</i></li> <li>• <i>Sanshodhana</i> – It should be in mild form with the medicines processed with <i>Ushna</i>, <i>Madhura</i>, <i>Amla</i> and <i>Lavana Rasa</i> substances.</li> <li>• <i>Basti Chikitsa</i></li> <li>• Use of <i>Sura</i>, <i>Asava</i>, and <i>Snehas</i> processed with digestive, carminative and purgative properties.</li> </ul>
<i>Pitta Pradhana</i>	<ul style="list-style-type: none"> <li>• <i>Ghritpana</i></li> <li>• <i>Abhyanga</i>, <i>Parisheka</i></li> <li>• <i>Snehana</i> with <i>Ghrita</i>.</li> <li>• Use of medicines and diet with <i>Madhura</i>, <i>Tikta</i>, <i>Kashaya Rasa</i> and <i>Sheet Guna</i></li> <li>• <i>Virechana</i></li> </ul>

<i>Kapha pradhana</i>	<ul style="list-style-type: none"> <li>• <i>Sanshodhana</i> – Mainly use of <i>Vamana</i> with <i>Tikshna</i> and <i>Ushna Dravya</i></li> <li>• Intake of diet with <i>Katu</i>, <i>Tikta</i>, <i>Kasaya Rasa</i> and <i>Ushna</i> properties</li> <li>• Use of <i>Madhya</i> preserved from a long duration</li> <li>• Lifestyle modification like e.g., Exercise</li> </ul>
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2. **Vikriti** – Pathophysiological examination of the disease in respect to its etiological factors, level of interaction between *Dosha* and *Dushya*, *Desha* (Organ of body involved), *Kala* (Chronological details), *Bala* (Stage of the disease) and Symptoms.<sup>[12]</sup> This assessment provides details of *Vyadhi Bala* like etiology, chronicity, severity, associated complications and prognosis of the

disease which in turn provide pathway of the treatment. In different diseases and different disease conditions there are different indications of *Panchkarma* procedures and its level of efficacy. A disease specific example of fever with special reference to *Panchakarma Procedure* rules as below<sup>[13]</sup> –



3. **Sara** – Essence of all *Dhatu*s is known as *Sara*, this includes eight specific types (i.e., *Twaka*, *Rakta*, *Mansa*, *Meda*, *Asthi*, *Majja* and *Shukra*) of human body, each having distinct features and varying between individuals. When the presence of a *Dhatu* is in its best quality in an individual that person is labelled as that particular *Dhatu Purusha*. Different physical and physiological properties have been described in text<sup>[14]</sup> shows, tissue vitality, equality and tone of system which in turn denote the Strength of particular system. According to modern medical science individuals have specific genetic code for constitution of any cell, tissue and organ. In Ayurveda concept of *Sara* is the similar to genetic coding of modern science, and qualities of normal *Sara* have been described in text. So, it can be understood as *Sarva Sara Purusha* has the optimum degree of genetic code with respect to all *Dhatu*s.<sup>[15]</sup>

*Sara* is also representative of *Bala* or Strength of body and have been classified as *Uttam*, *Madhyam* and *Avar Sara*. The more the number of sara dhatu present among eight *Sara* the person is considered as having more *Bala*(strength). This assessment is of very much importance in deciding the *Panchkarma* procedures and its extent like *Snehan*, *Swedana* etc. For Example-

Muscular Dystrophies can be considered as disease due to *Mansa Sara* disturbances, if patient have *Pitta Prikriti* predominance than *Swedana* should be used with precaution. Because excessive temperature may vitiate *Pitta* further aggravate the destruction of *Mansa Dhatu* and thus procedure may do more harm than benefits.

4. **Samhanan** – Compactness of body organ is known as *Samhanan*, which is of three types, those having well compact body (*Pravara Samhanana*) are strong, otherwise weak (*Avara Samhanana*) and those having moderate compactness (*Madhyama Samhanana*) have medium strength (Fig. 1). This examination reveals patient capability to bear procedure like *Vaman*, *Virechana*, *Rakhtmokshan* etc.

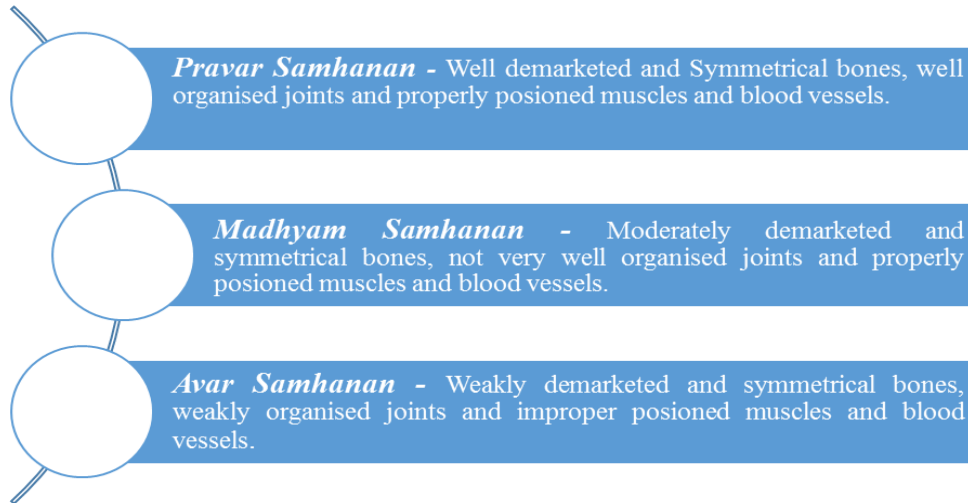


Fig. 1

5. **Pramana** - The measurements of the body have been indicated in one's own *Angula* (fingers breadth) only. The entire body measures eighty-four fingers in height and also in breadth (with both the hands extended). Clinical measurement of individual organ of the body is important. A normal *Angula Pramana* is mentioned in the Ayurveda literature.<sup>[16]</sup> These normal values are equivalent to the modern measurements, thus help to identify any kind of abnormal enlargement of organs. Moreover, measurements of *Vaman Dravya* (i.e. *Antarnakhmusthi Matra* of *Madanphala*)<sup>[17]</sup>, Age specific measurement of *Basti Netra*,<sup>[18]</sup> measurement of incision at muscular, bony other region for *Rakthmokshan*<sup>[19]</sup> and measurements for other procedures are also described in text, which is an essential tool for planning of any procedure in *Panchakarma*.

6. **Satmya** – It includes diet or *Ausadha*, which being used constantly has wholesome effect. Classically it is of

three types (Fig 2)<sup>[20]</sup> It plays an important role while selection of mode of procedure as well as drugs for procedures also e.g., while planning *Snehana*, the *Acchasnehapana* is indicated in persons who are *Sneha Satmya*, *Kleshshaha*, *Dridha* and having *Atyagni*, but it is contraindicated in *Snehadweshi*, *Snehanitya*.<sup>[21]</sup> Process of *Rukshana* is specifically indicated as *Poorvakarma* before *Snehana* therapy in *Snehasatmya*.<sup>[22]</sup>

In case of *Virechana* procedure the *Virechak* drugs should be used in *Vati* or in *Avaleha* form such as *Trivrutta Avaleha* form rather than *churna* or *Qwath* for a patient who are not willing to consume it in regular form. In place of Classical *Virechana*, *Nitya* or *Mridu Virechana* with lesser dose of the *Dravya* should be adopted. Similarly, various formulations e.g. *Asava* and *Aristhta Kalpana*, *Madhya Kalpana*, *Mansarasa Kalpana* narrated in *Kalpasthan* should be selected for procedures according to *Satmya* i.e. suitability of patient.

<i>Pravara satmya</i>	<ul style="list-style-type: none"> <li>•Diet containing all six <i>Rasa</i></li> <li>•Diet containing Milk, Ghee, oil and Meat</li> <li>•Person of this <i>Satmya</i> have good physical, mental strength and longitivity</li> </ul>
<i>Madhyama Satmya</i>	<ul style="list-style-type: none"> <li>•Diet having 2 or 3 <i>Rasa</i> and some mix composition</li> <li>•Person of this <i>Satmya</i> have medium bodily strength.</li> </ul>
<i>Avara Satmya</i>	<ul style="list-style-type: none"> <li>•Diet having <i>ruksha</i> substance and only 1 <i>Rasa</i></li> <li>•Person of this <i>Satmya</i> have Low body strength and longitivity</li> </ul>

Fig. 2:

7. **Satva** – Mind or *Satva* is regulator of the body because of its association with soul and is very essential for protocol of indication and contraindication. *Pravara Satva* persons can easily tolerate all *Panchkarma* therapies without any complications or if complication arises, they can be easily managed. In classics, *Avar Satva* patients are contraindicated for *Samshodhan* procedures like *Vaman* and *Virechan*, *Tikshna Niruha Vasti*, *Shodhana* and *Pradhamana Nasya*. *Satva Pareeksha* is also helpful in the assessment of *Manshika*

*Bala* of the patient and also give assessment related to type of *Shodhana* and *Samsarjana Kala* or *Vasti Parihar Kala* or duration of *Basti* therapy.

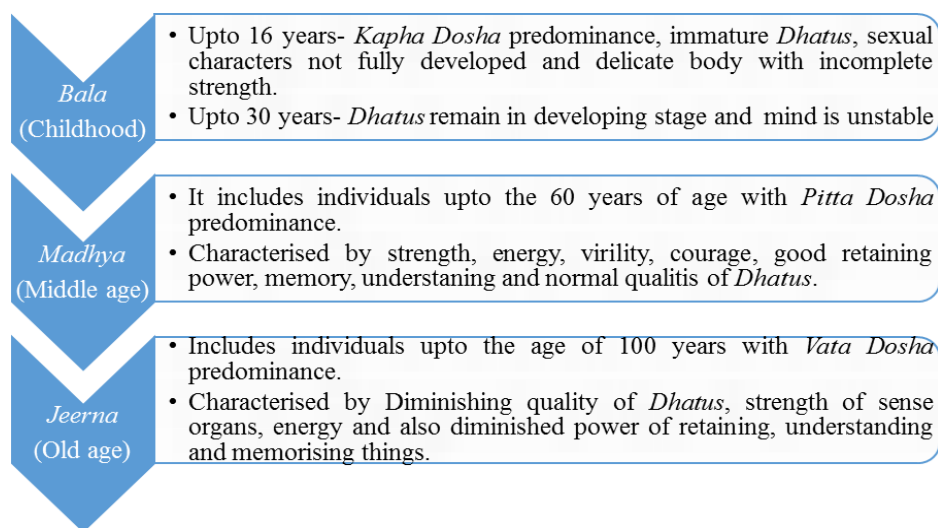
8. **Aharshakti** – Capacity of food intake is *Aharshakti*, it is examined by power of ingestion and power of digestion. One's strength and life span depend upon dietary capacity and habits. Proper digestion of the diet or drugs depends upon the *Agni* (i.e., digestive capacity), which can be correlated to the enzymes secreted by

various digestive glands in the GI tract in case of conversion of food into faces after undergoing proper digestion. Various factors like weather, diurnal variations, age and state of health determines the digestive capacity of an individual. Clinically, *Aharasakti* meant to analyze the *Agni Bala* of the patient and reservation of *Agnibala* is essential during whole *Panchakarma* procedures e.g., to stabilize the digestive capacity after *Sanshodhana* (i.e., *Vamana* and *Virechana*), the process of dietary introduction is known as *Sansarjana Karma*.<sup>[23]</sup>

**9. Vyayam Shakti** – Patience capacity of physical exercise or ability to perform work is known as

*Vyayamshakti*.<sup>[24]</sup> It is further classified into *Pradhan*, *Madhya* and *Avar* categories according to capacity of physical exercise. It is a very popular tool for diagnosis of many respiratory and cardiovascular disease. Similarly, in *Panchakarma* setup with the assesment of *Vyayam Shakti* of individual we can understand the *Bala of Rogi*, that helps in plan of *Shodhana* therapies.

**10. Vaya** – State of body corresponding to time period since birth is known as *Vaya* (Age). Ayurveda describes age specific physiological and pathological predominance of *Dosha* and individual characteristics according to age. (Fig. 3).<sup>[25]</sup>



**Fig. 3:**

The response of a drug doses between different age groups and persons may vary, so the examination of patient age is an essential component during planning procedures. Moreover, *Acharya Sharangdhar* has described certain age specific changes in human body like loss of *Bala* (childhood) in first 10 years, gradual loss of *Vridhi* (growth) from 11-20 years, loss of *Medha* (intellect) and so on. This age specific description is helpful for planning age specific treatment.<sup>[26]</sup>

## CONCLUSION

*Dashvidha Pariksha* aimed to assess *Ayu*, *Bala* and *Dosha Pramana* of the patient, further helps us to adopt a proper *Panchakarma* procedures. *Dashvidh Pariksha* based prescriptions are advantageous for selection of proper drug and duration of therapy. Based on patient *Bala* appropriate diet plan can be made. It is also helpful in protocol fixation as proper examination and assessment of patient is useful in deciding any preventive and therapeutic plan of action. *Dashvidha Pariksha* is a marker for prognosis of the disease so, beneficial in planning safe and effective procedures. It is necessary before any *Shodhana Chikitsa* to examine patient on these ten parameters to get complete effect of the therapy and to know about the compliance rate of the patient. In

case of contraindications, helpful in planning any alternative treatment.

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