



ORIGINAL RESEARCH PAPER

Ayurveda

EXPLORATION OF DASHAVIDH PARIKSHA

KEY WORDS: Dashavidha, Doshas, Roga, Rogi, Pariksha.

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ABSTRACT

The patient is the true element of examination. Patient should be examined to assess the life span of the patient, strength of the patient and strength of the morbid pathology of *doshas*. Ayurveda broadly classifies the disease diagnosis process into two method which are *Rogi pariksha* (Examination of patient) and *Roga pariksha* (Examination of disease). First of all patient should be examined through inspection, palpation and interrogation. The other method mentioned by ancient *acharyas* (Physician) to examine patient include *Dashavidh pariksha* which comes under the *Rogi pariksha*. According to strength of the illness, therapeutic measures are applied. Hence, following ten aspects should be examined to assess the strength of the individual and the strength of the disease. *Dashavidh pariksha* includes examination of *Prakruti* (Body constituent), *Vikruti* (Pathology), *Saar* (Essence), *Sanhanan* (Body proportion), *Praman* (Measurement), *Satmya* (Compatibility), *Satva* (Mental strength), *Ahar Shakti* (Appetite), *Vyayam Shakti* (exercise capacity test) and *Vaya* (Age). This article is mainly focused on the various methods of examination of patient in context of *Dashavidha Pariksha*.

Aim: Present article have aim towards exploration of Dashavidha pariksha in context of Ayurvedic literature.

Objective: To elaborate examination of patient and disease mentioned in classics of Ayurveda.

Materials and method: Literature study has been done from various textbooks, *Ayurvedic Samhita* and articles.

Conclusion: *Dashvidha pareeksha* should be used as a vital diagnostic *Ayurvedic* tool for assessing the present health of a patient and to know the prognosis of diseases as well.

INTRODUCTION:

The patient is the true element of examination. Patient should be examined to assess the life span of the patient, strength of the patient and strength of the morbid pathology of *doshas*. Disease should be diagnosed first then treatment should be offered. One who starts the treatment without diagnosing a patient, succeeds by luck only and not by rationale even if he or she is expert in medicine. Hence, the patient should be properly diagnosed before employing the therapeutic measures.^[1] Ayurveda has explained the examination of disease (*Rog pareeksha*) and diseased (*Rogi pareeksha*) in a most comprehensive way. The medical doctrine set by the ancient Indian medical science about the step by step approach to the disease diagnosis process and its treatment is absolutely correct and essential for the proper treatment of the patient.^[2] The patient should be examined through inspection (*Darshan*), Palpation (*Sparshan*), Interrogation (*Prashna*). The other methods mentioned by ancient *acharyas* to examine patient are as follows: *Trividha pariksha*, *Chaturvidha pariksha*, *Panchavidh pariksha*, *Shadvidha pariksha*, *Asthavidha pariksha*, *Dashavidha pariksha*, *Shadang pariksha*, *Praman pariksha*, *srotas pariksha*.^[3] It is very important to know the nature of disease and the status of the patient before treatment protocol is initiated.

Importance of the Patient examination:

According to the strength of the illness and the patient, therapeutic measures are employed. Hence patient should be examined to assess strength of his or her body as well as strength of the disease. If powerful medicine is administered to a person of low strength then it may harm him. For the same reason fast acting drugs and the procedures like cauterization, caustic and surgery are not offered to person of low strength. Intolerance to fast acting drugs may cause anaphylactic shock and thereby death of the patient.^[4] The physician, who knows the body and disease (after examining them) from all aspects, does not get confused while treating them.^[5]

Dasha vidha Pareeksha- Ten folds examination of a patient:^[6]

Among different types of protocols of patient examination explained by Ayurveda, *Dasha vidha Pareeksha* is an important format. As per *acharya Charaka* following ten aspects should be examined to assess the strength of an individual and the strength of the disease.

- 1) *Prakruti Parikshan*: Examination of Body constituent
- 2) *Vikruti Parikshan*: Examination of Pathology
- 3) *Saar Parikshan*: Examination of Essence
- 4) *Sanhanan Parikshan*: Examination of Body proportion
- 5) *Praman Parikshan*: Examination of Measurement.
- 6) *Satmya Parikshan*: Examination of Compatibility.
- 7) *Satva Parikshan*: Examination of Mental strength.
- 8) *Ahar Shakti Parikshan*: Examination of Appetite
- 9) *Vyayam Shakti Parikshan*: Examination of exercise capacity test.
- 10) *Vaya Parikshan*: Examination of Age.

1) *Prakruti parikshan*:

The *prakruti* of the individual is genetically determined during the process of embryogenesis on the basis of constitution of sperm and the ovum, season of conception, condition of uterus, nutrition received by the pregnant mother as well as the lifestyle maintained by the pregnant mother during antenatal care period. The products of *panchamah abhuta* also plays role in determining the *prakriti* of the foetus. The one or more *doshas* predominant in the above said factors forms the *janmajaat doshaprakriti* (body constitution by birth) of the foetus. Hence some persons are of *kapha/ Pitta/ Vaat* constitution or balanced *tridoshaj* constitution by birth.^[7]

Importance of *prakriti parikshan*:

The favourable and unfavourable things (*Pathyapathya*) for particular type of *prakriti* could be advised to the individual on the basis of *prakriti*. E.g. The *vata prakriti* individual should not consume dry, rough, cold, astringent substances. Rather one should take oily, warm, sweet substances. Similarly, *Pitta prakriti* individual should avoid hot, sour, salty substances and the social environment that will raise his anger. *Kaphaj* individuals should be asked to take regular exercise and to avoid cold environment. Equally balanced (*Sama*) *prakriti* is usually healthy and remain disease free and even if gets diseased; recovers soon.^[8]

2) *Vikruti Pariksha*:

A patient should be examined with respect to *vikruti* also. *Vikruti* represents the pathological manifestations may be called as pathological disorder or disease. The disease should be examined in terms of strength of: *Hetu* (Cause of disease), *Dosha* (Three basic humours viz. *vata, pitta, kapha*), *Dooshya* (Seven viz. plasma, blood, muscular, adipose, bone, nerve and seminal), *Prakriti, Desha* (Geographical

residence of the patient), Kala (Season in which the disease has evolved), Bala (Defensive power of the patient), Linga vishesh (Symptoms).^[9]

Importance of vikruti pariksha:

The strength of the pathology depends upon the strength of the vitiated doshas. Hence, it is of the three types as per the three doshas. Depending upon the severity of the pathological strength of vitiated doshas, the medicine should be administered. The severity of the disease is decided on the strength of the above mentioned dosha, dooshyadi pathological factors. The disease in which there is favourability of dosha, dooshya, prakriti etc. factors is said to be severe. Whereas, unfavourability in above factors cause less severe disease.^[10]

3) Saar parikshan:

The essence of various dhatus also forms the strength and defence of the individual. Hence, the essence examination should also be carried out. There are eight different types of sara such as Rasasara, raktasara, manasasara, medosara, asthisara, majjasara, shukrasara and satwasara.^[11] Acharya Kashyapa has given another example of examination of sara which states that from examination of voice (Swara), the essence can be assessed.^[12]

Importance of Saar Parikshan:

Looking at the body size only, physician should not infer that obese persons are strong and lean persons are weak because in practical it is observed that even though some persons appear slim; they have great physical strength whereas persons who appear obese do not have that much physical strength. As ants though are minute but carry more weight than their body size. Hence, essence of the individual should be examined.^[13]

4) Sanhanan Parikshan:

The body which is even, having well differentiated bones and joints, well-formed muscles and adequate blood is referred as susanhat sharir (well-built body). Sanhanan, sanyojan, sanhati are synonymous of each other.^[14]

Importance of Sanhanan parikshan:

The persons having well-built body are strong. Those who do not have well-built body are less strong and those have moderately built body have moderate power.^[15]

5) Praman parikshan:

one should examine the body measurements. The Utsedh (Height), Wistar (breadth) and Yama (length) of the body parts should be measured in terms of one's own fingers (Angul). The person having normal measurements are endowed with longevity, physical strength, immunity, happiness, luxury, wealth and other desired things. Those having short or long body than normal are devoid of above said virtues.^[16]

6) Satmya Parikshan:

One should also examine the compatibility of the patient to various things. Compatible are those things which on constant use have wholesome effect on the body. Satmya here refers to Okasatmya which is habitual adaptations made by the body to the administered potentially antigenic material. It is like conditioning the body to adapt to the certain things which are not usually well tolerated by the body by practicing it daily. For e.g. butter is not tolerated by many people. But by making it a habit, one can overcome the intolerance. Allergic response may occur if one is not compatible to certain things.^[17] According to Dalhana, satmya is of two types: Ahar satmya (Dietary compatibility) and Vihar satmya (Lifestyle compatibility). Ahar satmya is again divided into six types those are Eka (one), Dao (Two), Tri (three), Chatur (Four), Pancha (Five), Shad (Six) ras satmya and Vihar satmya is divided into Kayik vyayam (Body exercise), Vachik vyayam

(Speech exercise), Mansik vyayam (Mental exercise).^[18]

Habits and addiction play important role in the development of disease. Addiction of tobacco in any form can lead to ischemic heart disease. Smoking can also lead to COPD. Addiction of alcohol can lead to cirrhosis of liver. Hence, history regarding habits and addictions should be carefully sought.^[19]

Importance of Satmya Pariksha:

Those who are compatible to butter, milk, mutton soup and all kind of tastes are powerful and have good endurance and lives long. Those who are compatible to non-oily things and only one type of taste are usually weak, little endurance and short lived. Those who are compatible to mixed things have medium power, medium endurance and do not die too early or too late. The person having pravar satmya (Best compatibility) enjoys good health and is immune against most of the disease. The person having madhyam satmya (Medium compatibility) also gets cured as per the course of the disease. The person having heen (Least) satmya are prone to diseases and the recovery is delayed.^[20]

7) Satwa Parikshan:

one should also examine the satwa (Mental framework) of the patient. Satwa is called as mind. It controls the body in conjunction with atma (soul). As per strength, mental strength is of three types viz superior (Prawar), medium (Madhyam), inferior (Awar).^[21]

Importance of satwa parikshan:

Those having superior mental strength, although possess lean body; tolerate the exogenous or endogenous pain with ease. Those having medium mental strength, console themselves looking at others pain. Those having inferior mental strength cannot be consoled by any means. They cannot bear the little pain even after having the big size body. Their mind is fearful, depressed, greedy, confused. On hearing the horror stories or looking at ugly and disgusting animal, human, flesh, blood; they may suffer from paleness, fainting, insanity, vertigo, fall or even may die out of mental shock.^[22]

8) Aharshakti parikshan:

The Ahar Shakti should be examined by assessing Abhyavaran Shakti (One's ability to eat the given quantity of food) and Jaran Shakti (One's ability to digest the given quantity of food). It is tested and interpreted by Prawar (High), Avar (Low), Madhyam (Medium) values.^[23]

Importance of Ahar Shakti parikshan:

Sama agni (Good digestive fire) individuals remain in balanced state and hence remain healthy. Tikshnagni (High digestive fire) individual as can digest everything in little time also relatively remains healthy. But if they continue to consume pitta increasing aetiology then they are likely to suffer from disease like Bhasmak roga (Bulimia), Amlapitta (GERD) etc. Mandagni (weak digestive fire) individuals are prone to diseases. Vishmaggni (abnormal digestive fire) individuals are always unhealthy and have gastric trouble.^[24]

9) Vyayam Shakti parikshan:

The capacity of performing exercise should be tested by assessing the work done by the individual. According to Ayurveda, the body strength should be assessed by observing the capacity to exercise. As it differs individual to individual, the exercising parameter also differs. How smoothly one can perform the given physical task without developing the dyspnoea, sweating and chest discomfort should be noted. Generally while exercising when one starts sweating, feeling increase in respiratory rate, feeling of lightness in the body and tightness in chest, it indicates adequate exercise. This capacity or power comes from three

types of strength *sahaj* (natural), *Kalaj* (seasonal) and *Yuktaj* (ideally acquired).^[25] The factors responsible for increase in body strength are birth in the family of strengthly parents, birth in suitable climatic region, birth in rich family, undefective sperms and ovum, nutritious dietary supplement, adaptability, mental power, young age, regular exercise and mental soundness.^[26]

Importance of Vyayam Shakti pariksan:

Pravar bala (Good physical strength) persons are less likely to suffer from illness. Even if they fell ill, they recover rapidly. *Madhyam bala* (Medium physical strength) persons suffer and recover gradually. *Heena bala* (Low physical strength) persons are more prone to diseases and recovery is often late. Weakness (*Bala hras*) is seen in many diseases, mainly tuberculosis, Diabetes Mellitus (*Madhumeha*), Anemia (*Pandu*), Fever (*Jwara*) etc.

10) Vaya parikshan:

Age refers to the state of body with respect to the time. It is broadly divided into three stages.

1. **Baal** (Childhood- 1-16 years and *Vivardhamandhatu* 16-30 years).
2. **Madhyam** (Middle- from 30-60 years)
3. **Jirna** (Old-60-100 years).^[27]

Importance of Vaya Parikshan:

In *baal* stage, the *dhatus* are not fully matured; sexual characters are not fully expressed. Their body is delicate, non enduring, physical strength is not fully appeared. This stage is dominated by *kapha dhātu*. It is up to sixteen years of age. It further extends up to thirty years in the form of developing *dhatus* and qualities but unstable mind. The medium stage is characterized by evenly poised physical strength, energy, virility, prowess, fast grasping, retention and recollection of knowledge, speech, understanding etc. This stage is dominated by *pitta* and lasts up to sixty years. The old age is characterized by rapid deterioration of *dhatus*, sensory functions, loss of physical strength, energy, virility etc. this stage is dominated by *vata* and lasts from sixty to hundred years of age.

Importance of Dashavidha pariksha:

On the basis of *Dashavidha pariksha* the final report on following aspects could be prepared:

- 1) Strength of the illness.
- 2) Strength of the patient.
- 3) Dose requirement of the patient. 4) Prediction about the prognosis.

DISCUSSION:

Examination of patient and disease is very important in clinical practice, as it forms basis for treatment. It is very essential that before planning any treatment protocol one should have complete knowledge of *roga* and *rogi bala*. Acharya Charaka has thoroughly explained the specificity of each of ten items of *Dashavidha pareeksha* and the manner in which they are required to be examined. Charaka has already notified in *Vimana Sthana*, the person who examines these ten factors and indulges into any *Karya* is *Kushala* (wise) and by undertaking this one acquire instantaneous results (*Ista Phala*) without much endeavour.

CONCLUSION:

Dashvidha pareeksha are meant for *Vaidya* (Physician) to examine *Atura* (Patient). It should be used as a vital diagnostic *Ayurvedic* tool for assessing the present health of a patient and to know the prognosis of diseases as well. Hence, from the literature study it can be conclude that *Dashavidha pareeksha* has its own significance in context of examination of patient as well as Prognosis of disease.

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