

## CONCEPTUAL REVIEW OF DASHVIDHA PARIKSHA AND ITS CLINICAL IMPORTANCE

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### ABSTRACT

*Pariksha* is the tool used to explore knowledge regarding the span of life, potency and strength of the disease. *Pariksha* is also used as *Pramana* in Ayurveda. The concept of *Dashvidha Pariskha* is described in Ayurveda which is very much scientific in terms of understanding the duration of life, strength of person and disease. Treatment principles may vary from patient to patient depending on strength of the patient and morbidity of the disease. Many scattered references are found in Ayurvedic literature which lay stress on research namely “*Pareeksha karino hi Kushal Bhavanti*” and many synonyms of research are available viz. Eshana and Anveshana. Hence patient is to be examined in respect of *Prakruti*, *Vikriti*, *Sara*, *Samhanana*, *Pramana*, *Satmya*, *Satva*, *Aahara shakti*, *Vyayama shakti* and *Vaya* is *Dashvidha Pariskha*. Tenfold examinations should be done to understand the overview of patient condition in relation to disease *Pariksha* must be carried out scientifically in a systemic and planned way to get a successful result. It is very much essential that before any treatment one should have complete knowledge of *Roga* and *Rogi Bala*.

**Keywords:** *Roga Bala*, *Rogi Bala*, *Dashavidha Pariksha*, *Vyadhi*, *Swasta*.

## INTRODUCTION

*Pariksha* is an important clinical tool for the assessment of the Roga and Rogi Bala. Different types of Pariksha have been mentioned in our Classical text. Dashvidha Atura Pariksha mentioned by Acharya Charaka is one such clinical assessment method. A standard protocol has to be developed to clinically access the Dashvidha Pariskha without any ambiguity. The ten points of examination can be employed to a “Swasta Purusha” to assess the risk factors and make necessary changes in the Ahara and Vihara to prevent the impending disease. [1] With the help of these examinations, we get an idea of *Ayu, Bala, Dosha* and *Agni Praman* and hence help in diagnosis and treatment. Out of a total of ten factors, one factor *Vikriti Pariksha* helps to analyse the status of the pathological factors of the disease and the rest of the nine factors helps in analysing the status of physical and mental health of an individual. Among the nine factors for health assessment, *Prakriti* analysis the status of *Dosha*; *Sara* indicates the nutritional status of tissues (*Dhatu*), *Satva Pariksha* and *Satva Sara* analysis the psychological setup of the person. Similarly, assessment of *Samhanana* (compactness), *Pramana* (body measurements), *Vyayama Shakti* (exercise tolerance power) and *Vaya* (age) provides insight to ascertain the physical power of a person and remaining two factors viz. *Satmya* and *Ahara Shakti* give the impression of food habits and the status of the agni. Gradation of each factor as per *Pravara* (optimum), *Madhyama* (moderate) and *Avara* (least) categories followed by an overall assessment of *Rogi Bala, Dosha bala* and *Shahadat Ayu pramana* provide a concrete basis for meaningful treatment. “ROGMADAU PARIKSHETA TATOANANTARAM AUSHDHAM” firstly examination of disease is done later the treatment is given to the patient

### AIM AND OBJECTIVES

1. To explain the Concept of *Dashavidha Atura Pariksha*.
2. To evaluate the *Dashavidha Atura Pariksha in Chikitsa*.

## MATERIAL AND METHODS

- References of Rogi-Roga Pariksha have been collected from the Classical text of Ayurveda.

### DIFFERENT METHODS OF ROGIROGA PARIKSHA FOR THE DIAGNOSIS OF THE DISEASE

*Dwividha Pariksha- Pratyaksha and Anumana*

*Trividha Pariksha- Aptopadesh, Pratyaksha and Anumana -Darshana, sparshana and prashana*

*Chaturvidha Pariksha- Aptopadesh, Pratyaksha, Anumana and Yukti*

*Sharadha Pariksha- Panchagyanendriya and Prashana*

*Ashtavidha Pariksha- Nadi, Mutra, Mala, Jihva, Shabda, Sparsha, Drika and Akriti*

*Dashavidha Pariksha- Prakriti, Vikriti, Sara, Samhanana, Pramana, Satmya, Satva, Ahara Shakti, Vyayama Shakti, Vaya.*

### FOLLOWING ARE THE DASHVIDHA PARIKSHA

**PRAKRITI** – *Swabhava* is the characteristic property of an individual. It refers to the physical and mental constitution of the individual determined from the time of conception. [2] It helps in knowing what is natural and normal for an individual. *Kapha* predominant prakriti are strong, *Pitta* prakriti carry moderate strength and *Vata* predominant prakriti have less strength. Thus, prakriti is a determinant of *Atura bala* or the strength and tolerance of a patient. [3] The food and regimen of the mother aggravate *Doshas* at that time and also determine the physical constitution. [4]

**IMPORTANCE** –Every individual has a particular *Prakriti* which doesn't change eg. A *Kaphaja* prakriti person has more chances to suffer from *Kaphaj Roga* because of indulgence *Kapha prakopa Ahara* and *Vihara* became. The *prakopa Karanas* of that particular *dosha* in specific *prakriti* has more chance of leading to the particular *Dosha Vikriti* due to *samana guna dharma*.

**VIKRITI**- The different factors like *Hetu, Dosha, Dushya, Dasha, Kala* etc. involved in *Vikriti Pariksha* help in assessing the *Roga Bala* and hence the intensity of the disease. If the infested *Doshas* and *Dhatu*s,

physical constitution of the patient, habitat, season and strength of the individual resemble that of the disease in quality and the causative factors and symptoms are too strong and numerous, the disease so expressed is acute; otherwise, it is mild. If either of the *Doshas*, *Dhatus* etc., Resemble that of the disease and the causative factor and symptoms of the disease are moderate, the disease so manifested is also moderate

**IMPORTANCE** - Vikriti not only helps in assessing the strength of the Dosh-Dushya etc. but also helps in predicting the prognosis of the disease. The intensity of hetu Lakshan parameters like Sukha Sadhyata, Krichchha Sadhyata and Asadhyata help in planning the treatment

**SARA** – Sara is the *Shuddhikara Dhatu* or the excellence of the *Dhatu*, which is of superior quality. It is mentioned for the assessment of *Bala Pramana* of the patient. Bala means biological strength or power of resistance against diseases. [5] To determine the specific measure of strength they are classified into eight categories, depending upon the sara or excellence of their Dhatus, viz. Twak (skin but contextually meaning *Rasa Dhatu*), *Rakta* (blood), *Mamsa* (muscle tissue), *Medas* (adipose tissue), *Asthi* (bone tissue), *Majja* (marrow), *Shukra* (semen) and *Satva* (mental faculties). Eight types of Sara may be assessed in terms of relative quality i.e., Pravara Madhyama sara purusha, sara purusha and Avar sara purusha.

**IMPORTANCE** – Charaka has emphasized that sometimes the physicians may take a wrong decision only by seeing the body of the patient, eg. The person is strong because he is possessing Sthula Shareera and weak because of possesses Kerusha Shareera. But virtually it is observed that some people who possess Krusha Shareera Krusha Shareera. But virtually it is observed that some people who possess Krusha Shareera are strong, like ants that have a small body and look emaciated but can carry a too heavy load. Sthula Shareera persons may have strength less than the Krusha Shareera, just like an elephant having a big and corpulent body possessing less strength than the lean and short body of a lion possessing greater strength. It is fallacious to consider an individual to be strong or weak either from his plumpy or emaciated

body or from the large or small size of his body. Some people having a small-sized and emaciated body are seen to be strong. Hence Sara has to be examined, thus one should examine the individual concerning the excellence of his Dhatus. [6]

**SAMHANANA** – A person having a compact body reflects the quality of overall body build. Samhanana, Samhati and Samyojana these three terms are synonymous. A compact body is characterized by symmetrical and well-derived bones, well-knit joints and well-bound muscles and blood. An individual having a compact body is very strong [7] i.e. He is of Pravara Samhanana otherwise he is weak i.e., of Avara Samhanana when the body is moderate strength i.e., of Madhyama Samhanana

**IMPORTANCE**- Clinically person having well-formed bones and joints, well defined strong muscle is said to be of Susamshita Sharir and Balwant i.e., of Pravara Samhanana and likewise other two.

**PRAMANA** – Pramana is determined by measuring the Utsedha (height), Vistara (length) and Ayama (breadth) of the body part taking the Anguli Pramana of that particular individual as the unit of measurement (one fingerbreadth of a medium-sized adult is approximately 1.95 cm). [8] A body having Proper measurement is endowed with longevity, strength, ojas (energy), happiness, power, wealth and virtues. The measurement from the sole of the feet to the top of the head is 84 angulas or 3 1/2 hasta (cubits) by the individuals own hand. There is a difference in the statement of the Susruta and the Charaka regarding the height of the whole body. According to the former, it is 120 angulas whereas according to the latter it is 84 angulas. [9] A person who are having a BMI above 30 or waist-hip ratio is above the marked range risk of suffering from various lifestyle disorders like cardiac disease etc.

**IMPORTANCE** –With the help of Pramana we can know the exact cause of Gigantism or Dwarfism whether there is any genetic reason behind it which is also mentioned in Ashtaninditiya Purusha by Charak. And hence help to plan the treatment and know whether it is Sadhya or Asadhyata.

**SATMYA** – Satmya stands for such factors which are wholesome to the individual even when continuously used. Individuals for whom ghee, milk, oil and meat soup, as well as the drugs and diets having consisted of all six Rasas, are wholesomely endowed with strength and longevity. Those who are accustomed to unctuous things, and drugs and diets having only one particular taste, are mostly possessed of less strength, less power (or resistance) to face difficult situations, are of smaller lifespan and meagre accessories like drugs for the treatment of his disease. If there is a combination of both these types of homologations, individuals are possessed of moderate strength. If an individual is accustomed to using only such drugs and diets having the same taste, the drugs and diets possessed of the remaining tastes will be unwholesome for him. [10] Rasa as well as the drugs and diets having all six rasas are wholesome are endowed with strength and longevity. They are considered Pravara Satmya. One who is ruksha Satmya, eka rasa Satmya will be having Alpa Bala, Alpa Yusha and those accustomed to Vyamishra Satmya will have Madhyama bala. By knowing the selectivity of food- Satmya can be assessed. 1. Non-selective – Pravara Satmya 2. Moderate selective – Madhyama Satmya 3. Very selective – Avara Satmya [11] Satmya explains the compatibilities related to the patient, wholesomeness developed by habits which result in conduciveness to the health. Knowledge of Satmya tells us what is good and what is bad, what is compatible and what not to body and mind (and for maintenance of good health), what to take and what to avoid. Knowing Satmya helps in providing comprehensive medical care.

**IMPORTANCE** – Charaka has mentioned the importance of Satmya stating that sarva rasabhyasa is the reason for bala and eka rasabhyasa for Dourbalya

**SATVA** – Satva is the mind, and it regulates the body because of its association with the soul. Depending upon its strength, it is of three types, viz. superior, mediocre and inferior. Thus, human beings are classified into three categories depending upon the superiority, mediocrity or inferiority of their mental faculties. Individuals having mental faculties of superior type are possessed of the excellence of these faculties. Even if

possessed of weak physique, such individuals, because of the specific manifestations of satva qualities in them, tolerate serious exogenous and endogenous diseases without much difficulty. Individuals having mediocrity of mental faculties tolerate the pain themselves when they realise that others can also tolerate it, then they at times gain strength from others. Those having the inferior type of mental faculties, neither by themselves nor through others can sustain their mental strength and even if possessed of plump or big physique, they cannot tolerate even mild pain. They are susceptible to fear, grief, greed, delusion and ego. When they hear even stones describing a wrathful, fearful, hateful, terrifying and ugly situation or come across visions of flesh or blood of an animal or man, they fall victims to depression, pallor, fainting, Madness, giddiness etc. or such events may even lead them to death. [12]

**IMPORTANCE:** A person with *Pravara Satva* is strong physically and mentally both so able to tolerate strong medium and all Panchakarma Shodhana procedure without much difficulty but *Avara Satva* person can't, and *Madhyama Satva* person have to be first motivated then able to complete the task/ tolerate pain

**AHARA SHAKTI:** One's capacity for food can be examined from two angles, viz. the power of ingestion as well as the power of digestion. Both the strength and lifespan are determined by the diet of the individual. [13]

**IMPORTANCE:** Ahara shakti of an individual can be examined in two ways- by *Abhyavaharan shakti*-the power of ingestion and *Jarena shakti*-the power of digestion. *Abhyavaharan shakti* depends on the condition of Agni itself. *Jarena shakti* is assessed by the *Jeerna ahara lakshana*

**VYAYAMA SHAKTI:** The strength of an individual is determined by one's ability to perform work like lifting weight etc. and is classified into three categories - *Pravara*, *Madhyama* and *Avara Vyayamashakthi*. *Samyaka vyayama lakshana* can be considered as the optimal capacity of the person for exercise/work. A person can have good exercise capacity/feel tired before achieving *Samyaka lakshana* which can be taken

as Pravara or Avara. The exercise capacity of an individual can vary depending on age, sex.

**IMPORTANCE:** A person with Pravara vyayama Shakti is less prone to disease and can tolerate Strong, Tikshna and Potent medicine, Shastra Karma, Agni Karma, Shodhana procedures easily and hence treated in an easy way and in less time and likewise medium strength in Madhyama Vyayama Shakti and less strength in Avara Vyayama Shakti persons

**VAYA:** Age represents the state of the body depending upon the length of the time that has passed since birth. Age is of three types, viz. young age, middle age and old age. Young age is again of two types, viz. (a.) immature stage lasting up to 16th year of age (b.) maturing stage lasting up to the 30th year of age. During the middle age lasting up to the 60th year of age, there is well-manifested strength, energy, manliness. Thereafter during old age lasting up to 100th year of age, there is a diminution of the dhatus, strength of sense organs, energy, power of understanding, speech and analysing facts.

**IMPORTANCE:** The examination of vayah helps in knowing the diseases and doshas which are specific to that particular age. The dose of medicine is different for the different age groups. So, it helps in calculating the dosage as per the age group. Certain treatment procedures are contraindicated in child and old age which are to be avoided. Age is the most important and inevitable factor which should be taken into consideration while treating a patient. The strength of the patient is also dependent on his or her age.

### **CONCEPT OF DASHA VIDHA ATURA PARIKSHA**

Many acharyas have described the various methods of Rogi-roga Bala pramana examination, but in Charaka Samhita, it is clearly and scientifically described in Dashavidha Atura Pariksha. It is a tool of examination by a physician in various disease conditions. Dashavidha Pariksha in Ayurveda is one of the important examinations to find the various causes behind the diseases. In Dashavidha Pariksha, every factor plays very important role in the diagnosis of the disease, and it is the key to the prevent and cure of diseases

## **DISCUSSION**

*Dashavidha Pariksha* is an important clinical tool to examine a healthy and diseased person. A person with particular deha prakriti has the possibility of having the disease of that Dosha and these Rogas are Kriccha sadhya. With the help of Sara Pariksha, we can know the condition of Dhatus in a person, which Dhatu is in Pravara stage and will be less affected by disease and which one is in Avara stage and have more probability of having a disease involving those Dhatus. Examination of Vaya Pariksha, a particular Dosha is in dominant stage and the person has more chances of suffering a disease involving that Dosha. By knowledge of Vaya we can plan drugs useful for that age and promote health for eg. According to the stage of Vaya, even treatment will be different like Prodhavastha and Balyavastha tikshna chikitsa is contraindicated. By Vikriti Pariksha we gain knowledge about Dasha, Dushya, Kala etc. and with the help of this, we can know about Rugnavastha and can provide appropriate therapy therefore tenfold examination is very useful.

## **CONCLUSION**

In the present research scenario, Dashavidha Pariksha acts as a tool and can be incorporated in any type of research activity being carried out as certified by Charaka Samhita. Hence these Dashavidha Pariksha which serve as a tool should be used using Yukti by the physician/ researcher in which field he wishes to work upon. The components of Dashavidha Pariksha are the steps for the conduction of research activity which are still in practice. The concept of Dashavidha Pariksha described in Ayurveda is very much scientific in terms of understanding the strength of a person, possible cause and strength of disease, type of Prakriti and span of life. Before planning any treatment for the patient proper understanding of patients and disease is required. This tenfold Dashavidha Pariksha can be employed to a "Swasta Purusha" to assess his risk factors and make necessary changes in his Ahara and Vihara to prevent the impending disease.

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