IMPORTANCE OF DASHVIDHA PARIKSHA

Dr. Shraddha¹, Dr. Nikhil Ranjan Naya², Dr. Aradhna Kande³ and Dr. Asha Bhardwaj⁴

¹P.G.Scholar, ²Professor and H.O.D., ³Lecturer, ⁴P.G.Scholar
P.G. Dept. of Roga Nidan Evum Vikriti Vigyan, Shri NPA Govt. Ayurveded Medical College, Raipur (C.G.).

*Corresponding Author: Dr. Shraddha
P.G.Scholar, P.G. Dept. of Roga Nidan evum Vikriti Vigyan, Shri NPA Govt. Ayurved Medical College, Raipur (C.G.).

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 rogbala 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 swashta 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 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.[1] 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.[2] 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.[3] 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.[4]

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 prama of both autra (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.[5]

1) Prakriti- Prakriti is the inherent characteristics property of an individual refers to the genetically determined physical and mental constitution of the individual.[6] 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.[7] whichever the dosha that is predominant
at the time of union of shukra (sperm) and shonita (ovum) the prakriti of the individual gets formed from that particular dosha. This is said as “dosha prakriti” (physical or doshik constitution) of human beings emerged from the initial stage of foetus. 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.

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. Pittakapha 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. After proper understanding of kaya prakriti one should initiate appropriate therapy. To prescribe medicines, knowledge of the constitution is very much essential.

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 kutaja roga (Hereditary d/s).

2) Vikriti- The patient has to be examined in respect of vikriti as well. Vikriti isvikara (disorder) or pathological manifestation. Morbid manifestations of the diseases must be examined in respect to hetu, doshas, dasyhas, 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.

Assessment of Vikriti- 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, dusya, strotas, strotodusti, adhisthan, svaabhav, agnidusti, sadhyasadhya.

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
Aitpravritti
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
Asadhyya- Yapya & 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 shamaaka aushadh evum aadhar-vihara by knowing the, which doshas are involve in roga.

3) Sara- The purest of dhatus 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, mansa, medas, asthi, majja, shukra and satva. 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 dhatus. In our body every individuals DNA has the different genetic codes. So we can say, the quality of dhatus 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 dhatus.

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 dhatusara or <25% is considered as Avara sara.
- 4 to 6 dhatusara or 26% to <75% is considered as Madhyama sara.
- More than 6 dhatusara 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 disease. It can be compared 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.[18] 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.[19] The intelligent physician, who examines the measurements of major and minor parts of the body and excellences especially, becomes successful in his activities.[20]

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.[21] 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.[22]

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.[23] 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.[24] 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.[25]

**Assessment of Pramana**[26] 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-

<table>
<thead>
<tr>
<th>BMI</th>
<th>Weight status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 18.5</td>
<td>Under weight</td>
</tr>
<tr>
<td>18.5-24.9</td>
<td>Normal or Healthy weight</td>
</tr>
<tr>
<td>25.0-29.9</td>
<td>Over weight</td>
</tr>
<tr>
<td>30.0 and above</td>
<td>Obese</td>
</tr>
</tbody>
</table>

**Importance of Pramana pariksha**

Acharya Charak has mentioned about the ashta nindita purush like atidirgha, atirthiswa, atithithula, atitkrusha, atioma, atitkrisna and atigaur.[27] In context of pramana we should know about the following four types of nindita purush – Atidirgha (Gigantism), Atithiswa (Dwarfism), Atithithula (Obese), Atitkrusha (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 atithithula 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.[28]

That’s why Acharya Charak also mentioned atithithula purush is worst of all ashta nindita purushas. So that by assessing the pramana in a patient we can know the sadhyasadhyata 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.[29]
Assessment of Satmya[30]

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

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 Charaka Samhita, sutra sthan ch.25- Regular intake of all the rasa among the strength-promoting ones and regular use of one rasa among the debilitating ones.[31] 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)[32]

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 suspend 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, apasamara, mada etc.[33]

8) Aharashakti- Ahar shakti of an individual can be examined by two ways- By abhyayaraharana 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.[34]

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.[35]

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

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 baal of rogi, that helps in plan of treatment including shodhan therapies. Like if a person is able to do a physiotheraphy 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[37]

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 vriddha like use of agni (thermal cautery), ksara (alkaline cautery) and purgation therapies, if very necessary these should be done mildly and slowly.\[38\]

CONCLUSION

Concept of dashvidha pariksha is scientific in terms of examination. Dashvidha pariksha is beneficial for swasth and aatura both, in case of swastha purush we can know about ayu pramanana, 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 autra (Rogi) we can know about the roga & rogi bala, sadhyasadhyata, 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.

REFERENCES


