

IMPORTANCE OF *DASHAVIDH PAREEKSHA*

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## ABSTRACT

In *Ayurveda* the term *Pareeksha* is used in place of *Pramana*. The synonyms of *Pareeksha* are *Pramana*, *Saadana*, *Jnana*, *Upalabdhi*. In *Ayurveda*, the word *Pareeksha* is used for examination. In *Ayurveda Pareeksha* is explained as “*Rogamadou Pareekshet Tathonantaram Aoushadam*” it is very essential that before planning any treatment one should have complete knowledge of *Roga* and *Rogi Bala*. The purpose of examination is to obtain knowledge regarding span of life, strength and intensity of morbidity. *Dashavidh Pareeksha* includes examination of *Prakruti* (Body constituent), *Vikruti* (pathological examination), *Sara* (examination of elemental tissue & mind), *Samhana* (examination of compactness of body), *Pramana* (measurement), *Satmya* (suitability), *Satva* (examination of mental constitution), *Aahara Shakti* (examination of digestive power), *Vyayama Shakti* (examination of strength by exercise), *Vaya* (examination of age). Among these *Dasha Vidha Pareeksha* except *Vikruti Pareeksha* is to be done to understand the overview condition of the person. *Vikruti Pareeksha* is to be done to elicit the factors which are responsible for the pathogenesis of the diseases. This article is mainly focused on the various methods of examination of patient in context of *Dashavidha Pareeksha*.

**KEYWORDS:** *Pareeksha*, *Rogabala*, *Rogibala*, *Dashavidha Pareeksha*, Examination.

## INTRODUCTION

The word *Pareeksha* “*Pareetha Eksha*” that is circumspect examination or study. This is conformity with the 3-fold approach in learning namely *Uddesha*, *Nirdesha* and *Lakshana*.<sup>[1]</sup> So, any particular thing can be ascertained only after proper examination. This examination can be done only with the help of sense organs and presence of mind. Hence *Pareeksha* depends upon the senses & the mind as the instrument for it. The act of this examination or *Pareeksha* is conducted sometimes through *Pratyaksa* or through *Anumana* sometimes through *Aptopadesha*. Preventative and curative aspect of disease both are effectively covered by *Ayurveda* which is great boon for health to all age group nowadays. For smooth conduction of any treatment detail examination of patient is very necessary since *Acharya Vagbhata* opines that “*Rogamadou Pareekshet Tathonantaram Aoushadam*”.<sup>[2]</sup> In order to fulfill this demand, it is necessary to go through our ancient science. *Dashavidha Pareekshana* declared by *Acharya Charaka* is the crucial art of examination which may be helpful for it.<sup>[3]</sup> *Dashavidha Pareeksha* is very essential to know the nature of disease and status of the patient before deciding any treatment protocol or before administration of any medicine. Among these *Dashavidha Pareeksha* except *Vikruti Pareeksha* are to

be done to understand the overall condition of the patient and applicable to both *Swastha* and ‘*Athura*’. *Vikruti Pareeksha* is to be done to explore the factors involved in pathogenesis of the diseases. It focuses over for determination of *Doshik* imbalances and health related ailments. It plays important role to obtain knowledge regarding life span, strength of person and intensity, morbidity of disease.

*Dashavidha Pareekshana* includes total ten components which are narrated as follows.

1) *Prakruti*

*Prakruti-Pareekshana* is an integral part of *Dashavidha-Pareeksha*. It includes both *Shareer & Manasik Bhavas*. *Bala* (strength), *Agni* (digestive fire), *Satwa* (mental strength) and *Satmya* (beneficial to health) are nothing but constituents of *Prakruti*. *Prakruti* is the *Swabhava* or nature of an individual and it is an inherent characteristic. Foetus is dependent on many factors such as *Prakruti* of *Shukra* (sperm), *Shonit* (ovum), *Kala* (time of conception) and *Garbhashaya* (uterus). *Prakruti* is also affected by the food habits and life style followed by the mother at the time of conception and during the entire gestational period. These factors are in turn completely dependent on the *Dosha*. Thus, foetus is dependent on the *Dosha* and its *Prakruti* is decided by the predominant

*Dosha/Doshas* at the time of conception. The one or more *Doshas* predominant in the above said factors forms the *Janmajaat Dosha Prakriti* (body constitution by birth) of the foetus. Hence some persons are of *Kapha / Pitta/ Vaat* constitution or balanced *Tridoshaj* constitution by birth.<sup>[4]</sup>

### Importance of *Prakriti Parikshan*

The favorable and unfavorable 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.<sup>[5]</sup>

So, knowledge of *Prakriti* has prime importance in both healthy and diseased persons.

### 2) *Vikruti Pareeksha*

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 humors viz. *Vata, Pitta, Kapha*), *Dooshya* (Seven viz. plasma, blood, muscular, adipose, bone, nervine 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).<sup>[6]</sup>

**Importance of *Vikruti Pareeksha*:** 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 favorability of *Dosha, Dooshya, Prakriti* etc. factors is said to be severe. Whereas, unfavourability in above factors cause less severe disease.<sup>[7]</sup>

### 3) *Sara Pareeksha*

The *Sara Pareeksha* indicates the examination of qualities of seven *Dhatu* and psyche. It presents the predominance of one *Dhatu* or equal proportion of all *Dhatu*. *Sara* is of eight types *Twak-Sara; Rakta- Sara; Mamsa-Sara, Medo-Sara; Asthi Sara; Majja-Sara; Shukra* and *Satva-Sara*.<sup>[8]</sup> The eight components of *Sara* are examined and leveled in terms of relative qualities viz. *Pravara* (Excellent or superior), *Madhyama* (Medium), and *Avara* (Inferior).

### Importance of *Sara Pareeksha*

Aim of *Sara Pareeksha* is assessment of *Bala* (strength) of children in accordance to *Ayurveda*. In reference to *Sara*, we observe or assess the *Bala* or strength of body parts and their functions as per the *Dhatu* (as the organs or body parts are formed from the *Dhatu*, so the qualities of *Dhatu* reflect the strength of specific organ/s, body parts etc. and their function. Therefore, with the help of *Sara* examination we assess the functional and anatomical qualities of the specific *Dhatu* forming organs or body parts). We also evaluate the strength of memory, intellect; illness and temperature bearing capacity, age assessment, knowledge, patience, money or immovable property retaining capacity (richness/poor/prosperity) etc. and plan the treatment accordingly.

### 4) *Samhanana Pareeksha* (Examination for the compactness of the body)

*Samhanana, Samhati and Sama-Yojana* are the synonyms. Compactness of the body is known as *Samhanana*. It reflects the compactness qualities of the body. In other words, compactness varies person to person. According to body compactness, *Samhanana* is classified as *Pravara, Madhya* and *Avara*. *Sama – Samhanana* helps in prevention of diseases; as mentioned in *Charaka Samhita*.<sup>[9]</sup> Criteria for the assessment of the *Samhanana* or *Samhati* or *Samyojana*. The person, who fulfills the following criteria, is known to have well proportionate body.<sup>[10]</sup>

- ♣ Smooth-uniformly well-defined bones
- ♣ Well-fixed joints
- ♣ Well oriented or placed muscles and well circulated blood in younger children, these features should be considered in accordance to growth for age.

### 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.<sup>[11]</sup>

### 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 *Oka Satmya* 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 According to *Dalhana, Satmya* is of two types: *Aahar*.<sup>[12]</sup> *Satmya* (Dietary compatibility) and *Vihar*

*Satmya* (Lifestyle compatibility). *Aahar Satmya* is again divided into six types those are *Eka* (one), *Dauro* (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).<sup>[13]</sup> 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.<sup>[14]</sup>

#### Importance of *Satmya Pareeksha*

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 is 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 *pravara 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.<sup>[15]</sup>

#### 7) *Satva Pareeksha* (Examination of mental state)

Psyche is the *Mana*. Mind or psyche along with the soul controls the body of a person.<sup>[16]</sup> *Satva Pareeksha* is a *Manobala* or mental stamina examination. *Satva* is of three types- *Pravara* or anybody having excellent psyche does not puzzled by the onset of disease originated pain and tolerate well in comparison to other types of *Satva*. Least tolerance, for the similar degree of painful condition in a disease, is found in *Avara* (least capacity) *Satva* child/person. *Madhya Satva* person can perform the work after counseling, while an *Avara Satva* person/child does not satisfy by self or any other and has intolerance to mild disease, suffered with fear, greediness etc. and becomes unconscious just by looking blood etc.

#### 8) *Aahar Shakti Pareeksha*

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.<sup>[17]</sup>

#### Importance of *Aahar Shakti Parikshan*

*Sama Agni* (Good digestive fire) individuals remain in balanced state and hence remain healthy. *Tikshn Agni* (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.

*Vishamagni* (abnormal digestive fire) individuals are always unhealthy and have gastric trouble.<sup>[18]</sup>

#### 9) *Vyayama Pareeksha* (Examination by exercise)

Examine by his/her capacity or power for doing the work or doing the exercise. In a breast feeder, the work capacity or power can be assessed by measuring the duration, sucking power during the breast feeding. It can also be assessed by measuring the force exerted by the infant during the flexion/extension of extremities along with the time for continuous movement, pressure exerted by the infant/child on the earth during the jumping, walking or running. Interpretation of the exercise power should be done in better way when correlated with the data gathered for the vital organs during the exercise. This *Pareeksha* is also be classified as *Pravara*, *Madhyama* and *Avara*.<sup>[19]</sup>

#### 10) *Vaya Pareeksha*

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 *Vivardhaman Dhatu* 16-30 years).
2. *Madhyam* (Middle- from 30-60 years)
3. *Jirna* (Old-60-100 years).<sup>[20]</sup>

#### 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 Dhatu*. 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 Pareeksha*

On the basis of *Dashavidha Pareeksha* 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. *Acharya 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 acquires instantaneous results (*Ista Phala*) without much endeavor.

## CONCLUSION

*Dashavidha 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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