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## Clinical importance of *Dashvidha Atur Pariksha*

Dr. Pooja Soni<sup>1</sup>, Dr. Rita Singh<sup>2</sup>, Dr. Sanjay Srivastava<sup>3</sup>

<sup>1</sup>M.D. Scholar, Department of Roga Nidan evum Vikriti Vigyan, Pt. Khushilal Sharma Government Ayurveda Institute, Bhopal, M.P. India

<sup>2</sup>Reader, Department of Roga Nidan evum Vikriti Vigyan, Pt. Khushilal Sharma Government Ayurveda Institute, Bhopal, M.P. India

<sup>3</sup>Professor & HOD, Department of Roga Nidan evum Vikriti Vigyan, Pt. Khushilal Sharma Government Ayurveda Institute, Bhopal, M.P. India

\*Corresponding Author: Dr. Pooja Soni

Email: [pooja.soni.jkc@gmail.com](mailto:pooja.soni.jkc@gmail.com)

### ABSTRACT

*Pariksha* is used to explore knowledge regarding span of life, potency and strength of diseases. *Pariksha* is also used as term *pramana* in *Ayurveda*. Concept of *Dashvidha Pariksha* described in *Ayurveda* is very much scientific in terms of understanding the duration of life, strength of person and disease. Treatment principles 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 viz. “*Pareekshya karino hi kushala bhavanti*” and many synonyms of research are available viz. *Eshana* and *Anveshana*.

Hence patient to be examined in respect of *Prakruti*, *Vikriti*, *Sara*, *Samhanana*, *Pramana*, *Satmya*, *Satva*, *Aahara shakti*, *Vyayama shakti* and *Vaya* is *Dashvidha Pariksha*. Ten fold examinations should be done to understand the overview of patient condition in relation to disease *Pariksha* must be carried out scientifically in a systemic planned way to get a successful results.. It is very much essential that before during any treatment one should have complete knowledge of *Roga* and *Rogibala*.

**Keywords:** *RogaBala*, *RogiBala*, *Dashavidha Pariksha*, *Vyadhi*, *Swastha*.

### INTRODUCTION

*Pariksha* is an important clinical tool for assessment of the *Roga* and *Rogi bala*. Different types of *Pariksha* have been mentioned in our Classics. *Dashvidh Atur Priksha* mentioned by

*Acharya Charaka* is one such clinical assessment method. A standard protocol has to be developed to clinically assess the *Dashvidha Pariksha* without any ambiguity. The ten point examination can be employed to a “*Swastha 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 this examination we get an idea of *Ayu*, *Bala*, *Dosha* and *Agni Praman* and hence helps in diagnosis and treatment. Out of total ten factor, one factor *Vikriti Pariksha* helps to analyse the status of the pathological factors of disease and rest of the nine factors helps in analyzing 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 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 impression of food habits and status of the *agni*. Gradation of each factor as per *Pravara* (optimum), *Madhyama* (moderate) and *Avara* (least) categories followed by overall assessment of *Rogibala*, *Dosha bala* and *Sheshavat Ayu pramana* provide a concrete basis for a meaningful treatment.

“ROGMADAU PARIKSHETA TATOANANTARAM AUSHDHAM”

If a physician administer intensely potent drug without proper examination it may bring harm to the patient.

## AIM AND OBJECTIVES

1. To study the *Rogibala Praman* by *Dashavidha Atura Pariksha*
2. To explain the Concept of *Dashavidha Atura Pariksha*
3. 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 ROGI-ROGA PARIKSHA FOR THE DIAGNOSIS OF THE DISEASE

- ✓ *Dwividha Pariksha- Pratyaksha* and *Anumana*
- ✓ *Trividha Pariksha- Aptopdesha, Pratyaksha* and *Anumana*
  - *Darshana, Sparshana* and *Prashna*
- ✓ *Chaturavidha Pariksha- Aptopdesha, Pratyaksha, Anumana* and *Yukti*
- ✓ *Shadavidha Pariksha- Panchagyanendriya* and *Prashna*
- ✓ *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 TEN FOLD EXAMINATIONS

**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 strength and tolerance of a patient. [3] Food and regimen of the mother aggravates *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 factor like *Hetu, Dosha, Dushya, Desha, Kala* etc. involved in *Vikriti Pariksha* help in assessing the *Roga Bala* and hence the intensity the disease.

If the infested *Doshas* and *Dhatus*, 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*, *Dhatu*s etc., Resemble that of the disease and the causative factor and symptoms of the disease are of moderate nature, the disease so manifested is also moderate.

**IMPORTANCE** - *Vikriti* not only helps in assessing the strength of the *Dosha-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 *Shuddhatara 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 the diseases. [5] With a view to determining the specific measure of strength they are classified into eight categories, depending upon the *sara* or excellence of their *Dhatu*s, 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 term 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 possessing *Krusha Shareera*. But virtually it is observed that some person who possess *Krusha Shareera* are strong, like ants that have small body and look emaciated but can carry too heavy load. *Sthula Shareera* persons may have strength less than the *Krusha Shareera*, just like an elephant having big and corpulent body possessing less strength than the lean and short body of 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 with reference to the excellence of his *Dhatu*s. [6]

**SAMHANANA** – A person having compact body reflects the quality of overall body build. *Samhanana*, *Samhati* and *Samyojana* these three terms are synonymous. A compact body is

characterized by the symmetrical and well derived bones, well-knit joints and well bound muscles and blood. An individual having a compact body is very strong [7] ie. He is of *Pravara Samhanana* otherwise he is weak ie. of *Avara Samhanana* when the body is moderate strength ie. of *Madhyama Samhanana*.

**IMPORTANCE**- Clinically person having well formed bones and joints, well defined strong muscle is said to be of *susamhata Sharira* and *Balwaan* ie. 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 finger breadth 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 <sup>1/2</sup>*hasta* (cubits) by the individuals own hand. There is 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]

Person who are having their BMI above 30 or waist hip ratio is above the marked range risk of suffering from various life style disorder 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 *Ashtanindita Purusha* by *Charak*. And hence help to plan the treatment and know whether it is *Sadhy*a or *Asadhy*a.

**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 consisting of all six *Rasas* are wholesome endowed with strength and longevity. Those who are accustomed to ununctuous 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 life-span and of meagre accessories like drugs for the treatment of his disease. If there is combination of both these types of homologation,

individuals are possessed of moderate strength. If an individual is accustomed to use only such drugs and diets having one and 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 *rasa* are wholesome are endowed with strength and longevity. They are considered as *pravara satmya*. One who is *ruksha satmya*, *eka rasa satmya* will be having *Alpabala*, *Alpayusha* 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 conductiveness 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. [12]

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 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 in 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 other can also tolerate it, then they at times gain strength from others. Those having 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 can not tolerate even mild pain. They are susceptible to fear, grief, greed, delusion and ego. When they hear

even stones describing 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. [13]

IMPORTANCE: A person with *Pravara Satva* is strong physically and mentally both so able to tolerate strong medium and all *Panchkarma 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 life-span are determined by the diet of the individual. [14]

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

*VYAYAMA SHAKTI*: 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 Vyayamashakti*. *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*. Exercise capacity of an individual it can vary depending on age, sex.

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

*VAYA*: Age which represents the state of body depending upon the length of the time that has passed since birth. Age is broadly of three types, viz. young age, middle age and old age. Young age is again of two types, viz. (a.) immature stage lasting upto 16<sup>th</sup> year of age (b.) maturing stage lasting upto the 30<sup>th</sup> year of age. During the middle age lasting upto the 60<sup>th</sup> year of age, there is well

manifested strength, energy, manliness. Thereafter during old age lasting upto 100<sup>th</sup> year of age, there is diminution of the *dhatu*s, strength of sense organs, energy, power of understanding, speech and analyzing facts.

**IMPORTANCE:** The examination of *vaya* helps in knowing the diseases and *doshas* which are specific to that particular age. The dose of medicine is different for different age group. 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 of acharya has 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 tools of examination by physician in various disease condition. *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 diagnosis of the disease and it is the key to the prevent and cure of diseases.

## DISCUSSION

*Dashavidha Pariksha* is a important clinical tool to examine a healthy and diseased persons. A person with particular *deha prakriti* has possibility of having disease of that *Dosha* and these *Rogas* are *Kricchasadhya*. With the help of *Sara Pariksha* we can know the condition of *Dhatu*s 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 disease involving those *Dhatu*s.

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 stage of *Vaya*, even treatment will be different like *Vridhdhawastha* and *Balyawastha tikshna chikitsa* is contraindicated.

By *Vikriti Pariksha* we gain knowledge about *Desha*, *Dushya*, *Kala* etc. and with the help of this we can know about *Rogawastha*, and can provide appropriate therapy therefore ten fold examination is very useful.

## CONCLUSION

In present research scenario *Dashavidha Pariksha* act 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 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 conduction of research activity which are still in practice. Concept of *Dashavidha Pariksha* described in *Ayurveda* is very much scientific in terms of understanding the strength of person, possible cause and strength of disease, type of *prakriti* and span of life. Before planning any treatment to the patient proper understanding of patients and disease is required.

This ten fold *Dashavidha Pariksha* can be employed to a “*Swastha Purusha*” to assess his risk factors and make necessary changes in his *Ahara* and *Vihara* to prevent the impending disease.

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