

DASHAVIDHA PAREEKSHA: A SCIENTIFIC APPROACH TO THE PATIENT

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ABSTRACT :

Disease is a reflection of abnormalities in the normal anatomical, physiological and psychological aspects of the body. Treatment is aimed at restoring the normality. Before application of medication, a well organised examination of the patient and the disease should be carried out, to make an accurate diagnosis and to plan the suitable treatment. Examination plays a vital role in diagnosis of a disease. Accurate diagnosis forms the basis for the treatment. Proper examination of both the patient and the disease is very important in clinical practice. In *Ayurveda*, the word *pareeksha* is used for examination. Although, *Ayurveda* is an ancient medical science, yet the art of examination was well developed at that time. Several types of *pareeksha* are available in *Ayurvedic* classical texts which include *Dashavidha pareeksha*, *Ashtasthana pareeksha*, *Shadvidha pareeksha*, *Panchavidha pareeksha*, *Trividha pareeksha* etc. Among these *dashavidha pareeksha* except *vikriti pareeksha* is to be done to understand the overall condition of the patient *Vikriti pareeksha* is to be done to explore the factors which are responsible for the pathogenesis of the diseases.

Keywords : Examination, diagnosis, *dashavidha pareeksha*

INTRODUCTION: The word 'patient' is derived from the Latin word *patiens*, meaning sufferance or forbearance. The overall purpose of medical practice is to relieve the sufferings. In order to achieve this, it is important to examine each patient thoroughly and systemically. The purpose of examination is to obtain knowledge regarding the span of life, physical and psychological strength, extent of pathogenesis and the intensity of morbidity. If a physician administers intensely potent drug without proper examination, it may kill the patient.

MATERIAL AND METHODS:

Different *Ayurvedic* classical books were referred to fulfil this part. It comprises subsections having literary part of various *pareeksha* described in classical texts mainly *Dashwidha pareeksha* and its

components and importance of *Dashwidha pareeksha* in diagnosis.

In the classical texts of *Ayurveda*, different methods of examinations are described. Viz:

1. *Dwividha pareeksha*: *Pratyaksha* and *Anumana*.^[1]
2. *Trividha pareeksha*: *Darshana*, *Sparshana* and *Prashna*.^[2]
3. *Chathurvidha pareeksha*: *Pratyaksha*, *Anumana*, *Aptopadesha* and *Yukti*.^[3]
4. *Panchavidha pareeksha*: *nidan*, *purvarupa*, *rupa*, *upashaya* and *samprapti*.^[4]
5. *Shadvidha pareeksha*: by *Pancha indriya* + *Prashna*.^[5]
6. *Ashtasthana pareeksha*: *nadi*, *mutra*, *mala*, *jiwha*, *shabda*, *sparsha*, *drik* and *aakriti*.^[6]

7. *Dashavidha pareeksha*: *prakriti*, *vikriti*, *sara*, *sahnana*, *pramana*, *satmya*, *satva*, *aahara shakti*, *vyayama shakti* and *vaya*.^[7] Among these, *Dashavidha pareeksha* is the most significant as it encompasses all the other types of examinations. In *Dashavidha pareeksha* except the *Vikriti pareeksha*, the other nine points are applicable to both 'Swastha' and 'Aatura', while *vikriti pareeksha* is done solely in a patient/disease.

Dashavidha Pareeksha: Acharya charaka has described *dasha-vidha pariksha bhava* (10 points to be investigated).^[8]

From medical perspective, these are taken as:

- *Kaarana* (*Bhishaja*/physician)
- *Karana* (*aushadha*/drugs)
- *Karyayoni* (*dhatu-vaishamya*/disease)
- *Karya* (*dhatu-samya*/treatment of disease)
- *Karyaphala* (*sukha*/restoration of health)
- *Anubandha* (*ayu*/longevity of life)
- *Desh* (habitat of drug and patient)
- *Kala* (time and status of patient)
- *Pravruti* (initiation of relevant treatment)
- *Upaya* (availability of best components of treatment).

There are 2 types of desha ^[9] - ***bhumi desha* (place) and *aatura desha* (patient):** Examination of *bhumi desha* is helpful for complete knowledge of drug and patient. If we know the *bhumi* (habitat) of any drug, then we can interpret its properties and actions as properties depend upon the place of origin, growth, storage etc. Similarly, examination of *aatura desha* gives an idea about the conditions and environment of patient.

In Ayurveda, *rogi* (patient) is considered as a *desh* (place) for *chikitsa* (treatment).

Examination of patient is conducted for the knowledge of lifespan or for evaluation of strength. Weak patients are not able to bear intensely potent drugs. On the other hand, the drug having low potency applied to strong patients having severe disorders becomes ineffective. So, there is need to access the status of patient and the disease to plan the relevant treatment. *Dashavidha pareeksha* helps in accessing the patient in all aspects.

1. Prakriti(Constitution) ^[10]: *Prakriti* is the *swabhava* or nature of an individual and it is an inherent characteristic. Foetus is dependent on many factors such as *prakriti* of *shukra* (sperm), *shonit* (ovum), *kala* (time of conception) and *garbhashaya* (uterus). *Prakriti* 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 *prakriti* is decided by the predominant *dosha/doshas* at the time of conception. In general, individual of *shleshmala prakriti* is supposed to endow with the excellence of strength, wealth, knowledge, energy, peace and longevity. *Pittaja prakriti* is endowed with moderate strength, moderate span of life, moderate spiritual and materialistic knowledge and wealth. Individuals having *vatala prakriti* mostly possess lower quality of strength, span of life, procreation, accessories of life and wealth. Individual having constitution dominated by the combination of two *doshas* are characterized by the combination of the manifestations of respective *doshas*. *Sama prakriti* (equilibrium of all the three dosha) is considered the best. The *prakriti* of a person indicates physical, physiological, psychological and immunological

strengths and weaknesses of that individual. It also suggests susceptibility of that individual to various diseases. So, knowledge of *prakriti* has prime importance in both healthy and diseased persons. *Prakriti* is important for prescribing dietary regimen and life style management in healthy individuals and for treatment in diseased individuals. The different diseases to which an individual is predisposed may be prevented or postponed by using herbs, diet and other regimen including *yoga* and *asana* according to one's *prakriti*.

2. *Vikriti* (Status Of Disease)

^[11]: *Vikriti* means disease. Examination of *vikriti* should be done in respective of its *hetu*, *dosha*, *dushya*, *prakriti*, *dеша*, *kala*, *bala* and its symptoms. It is very important to know the status of disease as treatment

depends upon the condition of patient and the disease. If the involved *doshas*, *dhatu*, *prakriti*, *dеша*, *kala*, *bala* of the disease are of same strength and the causative factors and symptoms are too strong and numerous, then the manifested disease will be acute and severe.

3. *Sara* (Examination Of Systemic Strength) ^[12] : *Sara* is examined to know the *bala* of patient. The physical and psychological characteristic of different *Sara* described in the text are the reflection of status of respective *dhatu* in terms of structure and functions. According to *Ayurveda*, there are 7 *dhatus* in our body (*rasa*, *rakta*, *mamsa*, *meda*, *asthi*, *majja* and *shukra*). *Sara pareeksha* is about knowing quality of each *dhatu*. *Acharya charaka* has described 8 types of *Sara*. Features of different types of *sara* are:

Sr.no.	<i>Sara</i>	<i>Lakshana</i>
1.	<i>Tvaka (rasa)</i>	<i>Snigdha</i> , <i>Slakshana</i> , <i>Mridu</i> , <i>Prasan</i> , <i>Sukshma</i> , <i>Alpa</i> , <i>Gambhir</i> <i>Sukumaraloma</i> and <i>parabha-yukta tvacha</i>
2.	<i>Rakta</i>	<i>Snigdha</i> , <i>Rakta-varna</i> and <i>Bhrajishnu Karna</i> , <i>akshi</i> , <i>mukha</i> , <i>jiwha</i> , <i>nasa</i> , <i>osth</i> , <i>Pani-pad tal</i> , <i>nakh</i> , <i>lalat</i> , <i>mehan</i> .
3.	<i>Mansa</i>	<i>Sthira</i> , <i>Guru</i> and <i>Mansa upachita- shankha</i> , <i>lalata</i> , <i>akshi</i> , <i>hanu</i> , <i>griva</i> , <i>skandh</i> , <i>udar</i> , <i>kaksha</i> , <i>vaksh</i> , <i>pani-pad sandhi</i>
4.	<i>Meda</i>	<i>Snigdha – varna</i> , <i>swara</i> , <i>netra</i> , <i>kasha</i> , <i>loma</i> , <i>nakh</i> , <i>dant</i> , <i>ostha</i> , <i>mutra</i> , <i>purish</i>
5.	<i>Asthi</i>	<i>Sthoola- parshani</i> , <i>gulfa</i> , <i>janu</i> , <i>aratni</i> , <i>jatru</i> , <i>sira</i> , <i>parva</i> , <i>asthi</i> , <i>nakha</i> , <i>dant</i>
6.	<i>Majja</i>	<i>Mridu-anga</i> , <i>balwana</i> , <i>Snigdha-varna</i> and <i>svara</i> , <i>sthoola-dhirga-vrita sandhi</i>
7.	<i>Shukra</i>	<i>Saumya</i> , <i>Ksheerpurna-lochan</i> , <i>snigdha-sam-samhat dant</i> , <i>Prasann</i> , <i>snigdha – varna</i> , <i>swara</i> , <i>Bhrajishnu</i> , <i>maha-sphik</i>
8.	<i>Satva</i>	<i>Smriti</i> , <i>Bhakti</i> , <i>suchi</i> , <i>maha-utsaha</i> , <i>daksha</i> , <i>gambhir-budhi-hesta</i> , <i>gyana-yukta</i> .

a. *Sarvasara* or *pravara sara* : These person have all the *dhatus* of good quality. They are endowed with great biological strength, firm and balanced body, well balanced gait, happiness, supremacy,

wealth, enjoyments, honour, delayed aging, low degree of pathogenesis, minimum diseases etc. They are supposed to have good health, wealth and lead a good social life in all respects.

b. *Madhyam sara*- Moderate amount of *sara* possess qualities of respective *saras* in moderate degree and show characteristics of *sarva sara* moderately.

c. *Avara sara* - These persons having least amount of *sara*, possess qualities of respective *sara* in very less degree.

4. *Samahanana (Compactness)* [13]

:Patient should be examined with reference to compactness of the body. *Samhanana*, *samhati* and *samyojana* are its synonyms in *Ayurveda*. A person having compact body reflects the quality of overall body built. Clinically patient may be assessed for *pravara*, *madhyam* and *avara samhanana* depending on the compactness of body.

a. *Pravara samhanana* – Person with symmetrical and well demarcated bones, well-formed joints, good muscles tone and proper blood circulation is considered as *pravara samhanana* (strong built). They possess excellent strength.

b. *Madhyama samhanana* – Person with moderately symmetrical and demarcated bones, moderately formed joints, moderate muscles tone and moderate blood circulation are known as *madhyam samhanana* (moderately built). They have moderate strength.

c. *Avvara samhanana* – person with asymmetrical bones and joints, weak muscle tone, poor blood circulation are known as *avvara samhanana* (weak built). They are weak.

5. *Pramana (Examination Of Measurement Of Different Bodily Organs)* [14]:

Acharya charaka has mentioned *anguli pramana* for measuring the height, length and breadth of the body parts. The total height of any individual is 84 *angula*. Here *angula* is finger's breadth of an individual. A body having normal measurement is

endowed with longevity, strength, ojus, happiness, power, wealth and virtues. If the measurement is either on the high or low side, the individual possesses qualities contrary to what are mentioned for normal measurement in the texts. *Acharya charaka* has also mentioned *Anjali pramana* in *shareera sthana* chapter 7. There he has mentioned of *Anjali pramana* of *jala*, *purisha*, *kapha*, *pitta*, *mutra*, *vasa*, *mashtishka*, *oja* and all *dhatu* except *mamsa* and *asthi*.^[15]

6. *Satmya (Suitability Or Examination Of Homologation)* [16]

:Everything which is homologous to the body and mind after metabolism and does not produce ill effects is known as *satmya*. It also stands for such factors which become suitable for body when used continuously. Individuals who use *ghee*, milk, oil and meat soup as well as the herbs and diets having all six *rasa*, develop great strength and live a long healthy life. Those who are using unctuous things and drugs and diets having only one particular type of property or taste on regular basis, have less strength and smaller life span. The one who uses combination two or more *rasa*, possesses moderate strength.

One must try to incorporate healthy foods in his daily life. This leads the way to a healthy life. Though the unhealthy diet does not harm immediately, but it counts for increase proneness to diseases.

7. *Satva (Examination Of Mental Status)* [17] :

The word *satva* is used for mind. It is supposed to regulate the body in association with soul. Depending upon *satva*, there are three types of individuals, viz. *pravara*, *madhyam* and *avvara satva*.

Individuals having *pravara satva* are in fact *satva sara purush*. They seem to be stable even in severe affliction either

innate or exogenous because of dominance of *satva lakshana*. They possess great mental strength and do not panic in difficult situations while the one having *madhyam satva* have moderate mental strength and bears anything moderately in association with others. Individuals with *avara satva* are weak mentally and panic in every situation.

8. Ahara Shakti - (Examination For Intake Of Food And Digestive Capacity)^[18]:

Digestive capacity of an individual can be examined by two ways that is *abhyavaharana shakti* (the power of ingestion) and *jarana shakti* (power of digestion). Strength and life span of the individual depend on diet. It all depends on the status of the *Agni* residing in the body.

9. Vyayama Shakti- (Investigation For The Body Power)^[19]:

Vyayama shakti is an important component of *dashavidha pareeksha*. The *vyayama shakti* (power of exercise) is examined by the working capacity. It is also a criterion for assessing *bala*. Individuals may be categorized into *pravara*, *madhyam* and *avara bala* depending on the working capacity. The one having high working capacity is supposed to possess great strength while the one with low working capacity is supposed to be weak and the individuals with intermediate working capacity usually have intermediate strength.

10. Vaya (Examination In Respect Of Age)^[20]:

Vaya is defined as the state of the body in respect of time. Age is broadly divided into three stages – *bala* (childhood), *madhya* (middle age), *jeerna* (old age).

***Bala*:** This stage is the first stage of life. This is divided into two parts; one is upto

16 years, when *dhatus* are immature, sexual characters are not manifested; the body is delicate and unstable with incomplete strength. *Kapha dosha* is predominant during this phase. The next phase is 16-30 years. During this phase, *dhatus* are maturing to perform their respective functions and mind remains unstable.

***Madhya*:** In middle age all the *dhatus* reach in their best quality in reference to their functions and strength. Individual in this stage possesses the power of strength, energy, sexual power, acquisition, retention, recollection, speech and understanding with proper physical and mental strength. There is predominance of *pitta dhatu* in this stage and it lasts up to 60 years.

***Jeerna*:** This stage lasts up to one hundred years. Degeneration of *dhatus* starts. Their functions also begin to hamper. The strength of sense organs starts to diminish with decrease in sexual desire, power of understanding, retention, memory and speech. There is dominance of *vata dosha*. There are persons with variable life span (longer or shorter). In such cases, one should examine the age with the help of other factors of *dashavidha pareeksha* except *vikriti* and with the features of age as described.

Importance Of Dashavidha Pareeksha^[21]: All the factors of *dashavidha pareeksha* except *vikriti* are useful for examine the patient. Patient should be categorised according to their *bala* into *pravara*, *madhya* and *avara*. *Vikriti* should be used to divide disease into 3 categories; *avara* (mild), *madhya* (moderate) and *pravara* (severe/acute). After deciding the *bala* of patients and disease, the drugs should be categorised into *Mridu* (mild), *madhya* (moderate) and *tikshan* (potent).

The *mridu* (mild) drug should be used in *avara* disease and in patient of *avara bala*. The *madhyam* (moderate) drug should be used in *madhyam* disease and in patients of *madhyam bala* while the *tikshan* (potent) drug should be used in *pravara* (severe) disease and in patients of *pravara bala*.

DISCUSSION: *Dashavidha pareeksha* is a complete and well organised examination of the patient. Considering this, the physicians should treat the weak patients with safe, mild and low potency drugs. The drugs producing complications and emergent condition should not be used. Similarly, if low potency drugs are administered to a strong individual having a serious disease, there will be no improvement and disease will not be cured.

CONCLUSION: 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 one should have complete knowledge of *roga* and *rogi bala*. Concept of *dashavidha pareeksha* described in *Ayurveda* is very much scientific in terms of understanding the span of life and strength of person with probable cause and strength of the disease. So, *dashavidha pariksha* 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.

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