



Review article

IMPORTANCE OF DASHA VIDHA PAREEKSHA IN CLINICAL PRACTICE

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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. Pariksha means through which investigation cognition of valid apprehension of the state of the object arise is called pariksha. Which is investigated in depth, establishment of reality of an object is pareeksha. “rogamadou pareekshet tathonantaram aoushadam” it is very essential that before planning any treatment one should have complete knowledge of roga and rogibala. The purpose of examination is to obtain knowledge regarding span of life, strength and intensity of morbidity. Hence patient to be examined in respect of prakruti (constitution of body) vikruti (pathological examination) sara (examination of elemental tissue & mind) samhana (examination of compactness of body) pramana(measurement) satmya (suitability) satva (examination of mental constitution) aaharashakti (examination of digestive power) vyayamashakti (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. vikrutipariksha is to be done to elicit the factors which are responsible for the pathogenesis of the diseases.

Key words- pareeksha, rogabala, rogibala, dashavidhapareeksha

Introduction

A patient constitutes the site for the administration of therapies with a view to bring back the homeostasis of dhatus¹. The purpose of examination is to obtain knowledge regarding the span of life, strength, and the intensity of morbidity. If a physician administer intensely potent drug without proper examination it may kill the patient. Patients are incapable of resisting strong therapies like medicaments dominating in agni & vayu mahabhutas, application of alkalies & heat (Cauterization) surgical operations.² They may cause instantaneous death due to unbearable and over intense impulse of the drug. Considering this the physicians should treat the weak patients with drugs which are un-harmful, mild, delicate, heavy in progressive order, without complication, and

not creating any emergent condition. The given medicines should not be injurious to the body and mind. Stronger therapies that are neither distressing during their digestion nor associated with serious complications may be administered slowly and gradually. Similarly if weak therapies are administered to a strong individual having a serious disease without the proper examination of the condition, the disease does not get cured. Hence, the patient should be examined in respect of prakruti (constitution), vikruti (morbidity), sara (Excellence of dhatus), samhanana (compactness of organs), pramana (measurements of organ of the body), satmya (suitability), sattva (Psychic conditions) aharasakti (power of intake and digestion of food), vyayamasakti (Power of performing exercise) and vayas (age) in order to ascertain his strength and the intensity of the malady.³

Thus the strength of individuals can be classified depending upon the superiority, mediocrity and inferiority of the above mentioned factors, viz. prakruti (Physical constitution), sara etc. except vikruti or morbidity. Ten-fold examinations should be done to understand the overview of patient's condition in relation to diseases person must be carried out scientifically and methodically in a systemic planned manner to get a derisible and satisfying successful results.

Pariksha

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 lakshana⁴ 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.

Pareeksha are of 2 types- roga pareeksha and rogi pareeksha⁵

The different types of rogi pareeksha are described below-

1. Dwividhapareeksha - pratyaksa and anumana⁶
2. Trividha pareeksha - darashana, sparsana and prashna⁷
3. Chaturvidha pariksha - pratyaksha, anumana, aptopadesha and yukti⁸
4. Shadvidha pariksha - pancha gnyana indriya pariksha and prashna⁹

5. Astha vidha pariksha - nadi, mutra, mala, jihwa, shabda, sparsa, druka and akruti¹⁰

Dasha vidha pariksha

Dasha vidha pariksha bhavas (10 factors to be examined in a disease) are kaarana (cause of action) karana (instrument) karyayoni (original source of action) karya (action) karyaphala (result of action) anubandha (after effect) desha (place of action) kala (time) pravrutti (initiation of action) upaya (plan of treatment)¹¹

Here desha is of 2 types- bhumi desha (place) aatura desha (patient)¹²

Examination of patient is conducted for the knowledge of lifespan or degree of strength. Weak patients are not able to bear intensely potent drugs. On the other hand, the drug having low potency and potency and applied to strong patients having severe disorders becomes ineffective. Hence the patients should be examined by dasha vidha pareeksha.

Prakruti (Constitution)

It is the inherent characteristic property of an individual refers to the genetically determined physical and mental makeup. It is determined by sperms, ovum and condition of the uterus a afflicted with the above mentioned factors¹³ dosha dominatingly the sperms and the ovum during the time of conception and also those inhabiting the uterus at that time determine the prakruti of the individual. Food and regimens of the mother aggravates doshas at that time and also determine the physical constitution. Characteristic diagnostic parameters for the determination of deha prakruti are as follow.¹⁴

Table no.1: Deha prakruti assessment form

parameters for determination of dehaprakruti			
	Vatika	Paittika	Kaphaja
Anatomical			
Chest	Flat & Depressed	Round	Well developed body built and spacious chest
Veins & Tendons	Prominent	Medium	Minimum
Complexion	Rough dark pale dusty	Fair & Copper colour	Fair & Bright

Muscle tone	Minimum	Medium	Minimum
Skin	Rough	Smooth, very soft, wrinkled	Soft and smooth
Conjunctiva	Dry and rough	Moist and copper colour	Soft and smooth
Nails	Cracked and rough	Reddish and soft	Bright
Hair	Least amount	Silky brown	Bright
Physiological			
	Vatika	Paittika	Kaphaja
Appetite	Poor	Good	Moderate
Digestion	Poor	Good	Moderate
Thirst	Lesser	Maximum	Lesser
Urine	Lesser	Maximum	Lesser
Stool	Dry/ Hard	Yellow, soft	Soft
Sweat	Less	Exercise	Lesser
Temperatur	Lower	Medium	Lower
Psychological			
	Vatika	Paittika	Kaphaja
Memory	Short	Medium	Strong
Mental grasp	Fast	Good	Good
Will power	Least	Medium	Maximum
Courage	Least	Medium	Maximum
Tolerance	Least	Medium	Maximum
Confidence	Least	Medium	Maximum

Individual having shleshmala prakruti is endowed with the excellence of strength, wealth, knowledge, energy, peace and longevity. Pittaj prakruti is endowed with moderate strength, moderate span of life, moderate spiritual and materialistic knowledge wealth. Individuals having vatika prakruti most possessed of strength, span of life, procreation, accessories of life and wealth in

lesser quality. Individual having constitution dominated by the combination of two doshas are characterized by the combination of the manifestations of respective doshas. sama dhatu of equilibrium is endowed with the good qualities of all the three types of individuals.

There are 16 types of manas prakruti are described. Parameters for the assessment of manasa prakruti¹⁵

Table No.2- Manasa prakruti assessment form

Name of variables	Sattvika	Rajasika	Tamasika
Deha Prakruti	Sama	Vatika/ pattaja	Kaphaja
Character	Cognition	Active	Interia
Memory	Good	Moderate	Dull
Excitement	Calm	Very much excited on trivial matters	Indifferent
Intelligence	Good	Moderate	Less
Anger Cool	Easily	Getting angry	Indifferent
Courage	+	+++	Fearful
Hygiene	Good	Moderate	Poor
Mortality	Good	Poor	Moderate

Prakruti is mainly considered as the swabhava of an individual. The Ayurvedic concepts of physiology, pathology, diagnosis, medicine, and therapeutics are based on the

doctrine of the three dosha. Every dosha is believed to have inherent attributes, which are expressed in the physical, psychological, and physiological characteristics of an individual.

The authentic Ayurvedic text Charaka samhita, Sushruta samhita explicitly explains how to identify dosha properties through signs and symptoms leading to a manifestation of prakruti and diseases. Recently, few studies observed genetic bases for prakruti. Construct of prakruti has been correlated to human leukocyte antigen (HLA) gene polymorphism. Biochemical profiles and hematological parameters exhibited differences between prakruti types. A significant association between CYP2C19 genotype and major classes of prakruti types was observed. Another study showed platelet aggregatory response, and its inhibition by aspirin varied in the different prakruti subtypes. This prakruti-related evidence is likely to have a significant impact on personalized medicine. However, there is a lack of quantitative studies such as reliability of prakruti assessment. Based on the combination of one or more bioentities, seven types of prakruti are described as vataja, pittaja, kaphaja, vatakapaja, vatapittaja, pittakaphaja, and vatapittakaphaja. Prakruti analysis helps in prioritizing any nurturing, preventive, and curative regimen specific to an individual. Thus, prakruti-based prescription helps to enhance the therapeutic effect of a regimen and to reduce the unwanted effects of the drug. For more reliable diagnosis results, analysis of the prakruti assessment itself is essential. Prakruti represents a natural combination of one or more doshas.

2. Vikriti pariksha (Examination of Morbidity)

A patient has to be examined in respect of vikriti as well. The morbid manifestation or to be examined with reference to in term of specific causative factor, doshas, dathus, involved in the pathogeneses, prakruti (constitution) of an individual, desha (habitat), Kala (season), Bala (Strength), symptoms these without determining the strength of the causative factors etc. it is not possible to obtain the knowledge regarding the intensity of the diseases.¹⁶

If the afflicted doshas and dhatus physical constitution of patient (prakruti),

desha, kala, bala, of the individual resemble that of disease in quality and the causative factors and symptoms are too strong and numerous. The disease manifested is acute and severe. In brief vikriti refers to morbidity of the susceptible individual and it is also helps to ascertain the strength of the pathogenesis factors responsible for the manifestation of disease and also helps to predict the prognosis of the disease. The vikriti pareeksha is stated for dosha Bala pramana of atura. For the assessment of vyadhi – hetu (cause), dosha, dusya, prakruti, desha, kala and Bala must be observed with their sub-types also. The vyadhiBala is assessed by the intensity of etiology (hetu), symptoms of diseases parameters. They are collectively described as the conditions namely of easily curable (sukhsadhya), moderately curable (krichsadhya) and in-curable (asadhya).

3. Sara (Examination of essence of all dhatus):

Sara is mentioned for the assessment of bala and ayu of the patient. Bala means biological strength or power of resistance against the diseases. It is defined as based on Deha prakruti (biophysical constitution) depending upon the predominance of particular dhatu in respect of good quality as well as of good quantity. The physical and psychological characteristic of different sara described in text are the reflection of states of dhatu sara in the form of structure and functions. It is defined as tissue vitality, tissue quality, and constitutional essence. According to modern knowledge sara can be considered as the optimum degree of genetic code of an individual's DNA with respect to particular dhatu. Genetic code is the system of storage of genetic information's is chromosomes of living calls that instructs the machinery for polypeptide synthesis to insert a living cells that instruct the machinery for polypeptide synthesis to insert a particular amino acid in response to the nucleotide sequence of genetic material. In our body every individual's DNA has the different genetic code. So, we can say, the quality of Dhatus of every individual will depend upon the genetic code of the

individual's DNA. If the genetic code of the individual's DNA with respect to that dhatu is optimum, the formation of the particular dhatu in the body will be of very good quality. Sarva sara purusha has the optimum degree of the genetic code with respect to all dhatus¹⁷. Sara pareeksha is one of the most reliable and practical examination for Bala pramana. During the description of sara features acharya caraka used the term Balam/Balavanta for three saras i.e. mamsasara, majjasara and sukra sara to denote better body strength (Bala). Individual on the basis of sara, have been

classified into various categories depending upon the predominance and quality of particular dhatu in the body, except the satva sara, which is based on predominance of satva (psychic factor) in the body.

The sara typology, the rasa sara is not described directly and it is described as twaksara, probably due to the reason that rasa dhatu cannot be seen separately in living being and function of rasa dhatu are primarily and best manifested in the twak. Dalhana clarifies in his commentary that in twaksara, the meaning of twak is the rasa residing in twak.¹⁸

Table No.3-Showing types of Sara according to different classics

Sl. no		Charaka Samitha	Sushruta samhitha	Astanga sangraha	Astanga Hridaya	Kasyapa samhith
1	Twaksara	+	+	+	+	+
2	Raktasara	+	+	+	+	+
3	Mamsasara	+	+	+	+	+
4	Medasara	+	+	+	+	+
5	Asthisara	+	+	+	+	+
6	Majjasara	+	+	+	+	+
7	Sukrasara	+	+	+	+	+
8	Satva sara	+	+	+	+	+
9	Ojasara	-	-	-	-	+

Importance of SaraPareekhsa

Charaka has described sara examination under the tenfold s examination techniques. Charaka has emphasized that sometimes the physicians may take a wrong decision only by seeing the body of the patient such as strong because of being corpulent, weak because of leanness, very weak because of possessing small body. But factually it is observed that some persons possess small body and leanness is strong. They are like ants that have small body and look emaciated but can carry too heavy a load. Big and corpulent persons may have strength than the lean and short body, like elephant having big and corpulent body possessing less strength than the lean and short bodies lion.¹⁹The eight subtypes of sara may be assessed in term of relative quality i.e.

sarva sara purusha, madhyama and asara or avara . The characteristic are as follows-

- Sarvasara or pravara sara purusha -These person have all the dhatus in abundance and of good quality. They are endowed with great biological strength, absolute happiness, endurance against difficulties, self confidence in all enterprises, inclination benevolent acts, firm and balanced body, well balanced gait, nature of voice is resonant, unctuous, serious, and high pitch, happiness, supremacy, wealth, enjoyments, honor, delay of aging, low degree of pathogenesis, minimum diseases, numerous offspring's of identical qualities and longevity, presence of great respect, hope of success in all activities, capacity of withstanding troubles, wisdom and steadiness.

- b. Madhyama sara purusha- Moderate amount of different sara possess qualities of respective Saras in moderate degree and show characteristics of sarva Sara moderately.
- c. Asara / avara sara purusha-These persons having least amount of different sara possess qualities of respective Sara in less degree.

4. Samhanana (compactness)

Patient must be examined with reference to his compactness of the body. A person having compact body and he reflects the quality of overall body build. Clinically patient may be assessed prava, madhyama, avara samhanana depending on the compactness of body organs²⁰.

- a. Pravara samhanana –Symmetrical and well demarcated bones, well joints, well bound muscles blood, strong built , excellent strength
- b. Madhyama samhanana –Moderately symmetrical and demarcated bones, moderately joints, moderately bound muscles blood, moderately built , moderately strength
- c. Avara samhanana –Weakly Symmetrical and demarcated bones, Weakly joints, Weakly bound muscles blood, Weak built , Weak strength

Samhanana, samhati and samyojana are its synonyms. Evenly well-demarcated bones, well-bound joints, well formed muscles are known as compact body. Who having well compact body they are strong and having good strength.

5. Pramana (Anthropometry-examination of measurement of bodily organs)

This is determined by measuring the height, length and breadth of the organ by taking the finger breadth of the individual as the unit measurement. A body possessed of organ having proper measurement is endowed with longevity, strength, ojas, 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 proper measured body.²¹For clinical assessment it can be subdivided into

- a. Pravara Pramana- standard measurement criteria excellently height, length and breadth.
- b. Madhyama pramana- standard measurement criteria moderately height, length and breadth.
- c. Avarapramana- standard measurement criteria lesser extent height, length and breadth.

All classical texts described pramana pareeksha through linear measurement of the body for Bala pramana and used anguli pramana as a unit. Here height was measured in meter scale. In respect of Bala pramana, height has an important relation with bodyweight and this relation is expressed through Body Mass Index (BMI= Body Mass Index =Weight (kg)/height (m²). Body frame is also important parameter for Bala pramana. Bone structures vary in size and density from person to person. Bone-mass and muscle-mass plays a major part in Bala pareeksha. Hence, body frame also considered for pramana pareeksha.

6. Satmya (Suitability or examination of homologation)

It stands for such factors as 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 all six rasa are wholesome are endowed with strength, the power of facing difficult situations 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 to face difficult situations, are of smaller life span of inadequate accessories like drugs for the treatment of his diseases. If there is combination of the both types of homologation, individual are possessed with moderate strength. If an individual accustomed to use only such drugs diets having one and the same taste the drugs and diets possessed of the remaining tastes will be unwholesome for him.²²

Satmya is that which being used constantly has wholesome effect; those used to ghrita, kshera, taila, mamsa rasa, and all rasas are strong, enduring and long-lived. On the contrary, those used to irregular diet and single rasa are often weak, un-enduring, and short lived with a little means. Those having mixed suitability have medium strength.

7. Satva (psyche-examination of mental faculties) -Satva is mind and it regulates the body because of it is associated with soul. Depending upon its strength, it is of three types, viz. pravara, madhyama and avara satva depending on their mental faculties.²³

- a. Pravara satva
 1. Excellent mental faculties.
 2. Able to bear the stronger therapies without producing any harmful effect to the body.
 3. Weak physique person having excellent mental faculties tolerates serious exogenous and endogenous diseases without diseases without much difficulty.
 4. Tolerates and adjusts to pain or odd situations well.
- b. Madhyama satva
 1. Moderate mental faculties.
 2. Able to bear the stronger therapies without producing any harmful effect to the body.
 3. Weak physique person having moderate mental faculties tolerates serious exogenous and endogenous diseases with much difficulty.
 4. Tolerates and adjusts to pain or odd situations moderately.
- c. Avara satva
 1. Inferior types of mental faculties.
 2. Neither by themselves nor through other can sustain their mental strength.
 3. In spite of having sound physique, they cannot susceptible to fear, grief, greed, delusion and ego.
 4. When they hear even stories 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 of falling on the

ground, such events may even lead them to death.

5. These type of person are contraindicated to samsodhana karma
6. Tolerates and adjusts to pain or odd situations very badly.

Satva controls the body by conjunction with the self. Based on sattva persons are of three types having superior (pravara), medium (madhya) and inferior (avara) sattva. Among them, those having superior satva are in fact satva sara purusa. Their stout body frame seems to be stable even in severe affliction either innate or exogenous because of the dominance of satva lakshnas. Those having medium satva sustain themselves at the instance of other. But those who possess inferior satva can't sustain neither by themselves nor by others. although having big body frame, they are unable to endure even during fierce, frightening, disliked, disgusting and ugly narratives or with the on the look of the animals / human flesh or blood get afflicted with anxiety abnormal complexion, fainting, giddiness or falling on the ground or even succumb to death.

8. Ahara shakti - (Examination for intake of food)

Digestive capacity of individual can be examined by two ways that is abhyavaharana sakti (the power of ingestion) and jarana sakti (power of digestion). Strength and life span of the individual are determined by the diet. It all depends on the condition of the agni residing in the body. That's why acharya defined the role of agni in the manifestation and aggravation of the diseases. If individual possess 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 by any means is necessary to maintain excellent digestion and power of ingestion, this leads to stronger immunity to resist against dreadful diseases²⁴. This may be classified into three subtypes for the purpose of clinical assessment.

- a. Pravara ahara shakti- (excellent power of digestion)

Person having excellent power of ingestion and digestion of food are claimed to be healthy persons. These kind of person endowed with excellent strength, longevity, joy, good physique, superior mental faculties, full of essence of dhatus, power of resisting any sort of difficulties etc. digestion of food when taken in large quantity is indicative of excellent Ahara Shakti.

b. Madhyama ahara shakti –(Moderate digestive power)

Individual having moderate strength of ingestion and digestion of the food are claimed to be moderately healthy. Moderate medicaments may be prescribed for the effective management. These persons possess moderate strength, longevity and immunity.

c. Avara ahara shakti-(weak digestive power)

Person is unable to digest even small quantities of food these persons suffers from diseases very often and endowed with less strength longevity, immunity and unable to sustain the stronger medicaments. Mild medicaments are required for the effective management and medicines should be administered for longer duration to recover from diseases.

This is examined by the power of ingestion (abhyavaharana shakti) as well as digestion (Jarana shakti). Strength and life depend on diet, jarana shakti is assessed by Udgara-suddhi, utsaha, vegotsarga- yathocita, laghuta, ksut (appetite) and pipasa (thirst). In clinical practice assessment of agni is very important for the selection of medicine, selection of treatment modalities and fixation of dose of medicine.

9. Vyayama shakti – (capacity of exercise)

The vyayama shakti(power of exercise) should be examined by the capacity for work. Vyayama shakti is an important component of dasa vidha pareeksha. It is alone a competent for assessment of bala. For the assessment of vyayama shakti three parameters were selected which are breath holding exercise, stepping exercise, measurement of basal pulse rate.

a. Pravara vyayama shakti - Individual possess a excellent exercise endurance. To advice rehabilitation programme person should have a good power of exercise. These persons able to do a physiotherapy technique without much difficulty, this helps for faster recovery. These kinds of individual are able to perform heavy exercise.

b. Madhyama vyayama shakti-Individual possess a moderate power of exercise. Person follows the physiotherapeutic technique moderately as a result it hampers the quicker relief. Moderate medicaments must be prescribed to gain desirable results.

c. Avara vyayama shakti-Individual possess a mild power of exercise. These people are unable to follow the physiotherapeutic technique even up to slighter extent. This hastens the slower recovery. Mild medicaments are suitable to gain good results²⁵.

10. vaya (Examination in respect of age)

Vaya is defined as the state of the body corresponding to the length of time that has passed since birth. Age is broadly divided into three stages – bala (childhood), madhya (middle age), jeerna (old age). Childhood is determined up to sixteen years when the dhatus are immature, sexual character are not manifested; the body is delicate, unstable with incomplete strength and predominant in kapha dosha. This again with dhatus in developing stages and unstable mind remains up to thirty years. Mild medicaments may be employed. The middle age is assessed by strength, energy, virility, acquisition, retention, recollection, speech, understanding and qualities of all dhatus having reached the normal limit, with proper physical and mental strength, without degeneration in qualities of dhatus, with predominance of pitta dhatu and is up to 60 years. Stronger medicaments may be employed to gain the success²⁶.

Old age is up to one hundred years. There is diminution of dhatus strength of sense organs, energy, manliness, valor, power of

understanding, retention, memorizing, speech and analyzing facts. There is gradual diminution in qualities of dhatus and dominance of vata .During this age the measure of life span is one hundred years. There are persons who live longer or shorter than that in such cases, one should determine the three divisions of age on the basis of strength of the factors like prakruti, sara etc. except vikruti and also characters of different periods of life span.

Life span of individual viz. long, medium and short can be determined by superiority, mediocrity and inferiority of prakruti, Sara etc. except vikruti. For example if a person possess a prava qualities of prakruti, sara etc excepts vikruti then individual lives longer , madhyama qualities leads to medium life span and avara qualities leads to short life span. So depending upon the long, medium and short life span age may be divided into Bala, Madhyama, Jeerna. Age is defined as the state of body corresponding to the duration of time. Childhood is determined up to sixteen years when the dhatus are immature, sexual characters are not manifested; the body is delicate with incomplete strength and predominant of kapha dosha. This again with dhatus in developing stage and unstable mind

remains up to thirty years. The middle age is characterized by strength, energy, virility, acquisition, retention, recollection, speech, understanding and qualities of all dhatus having reached the normal limit; with proper physical and mental strength, without degeneration in qualities of dhatus, with predominance of pitta dosha and is up to sixty years. Sushruta considered the Madhya vaya up to 70 years with four division of Madhya avastha. The old age is characterized by the gradual degeneration or decline of strength, organs, energy, virility, prowess, acquisition, retention, recollection, speech and understanding. Qualities of dhatus go down and there is predominance of vayu, during this age the measure of life span is one hundred years.

Conclusion

Concept of dasa vidha pareeksha described in Ayurveda is very much scientific in terms of understanding the span of life, strength of person, probable cause and strength of the disease. Before planning any treatment to the patient proper understanding of patients is required. The tenfold diagnosis process is a vital diagnostic Ayurvedic tool for assessing the current health of a patient and providing a basis for prognosis.

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