

IMPORTANCE OF DASHVIDHA ATUR PARIKSHA IN CLINICAL PRACTICE

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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-organized 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*, *Panchvidha pareeksha*, *Trividha pareeksha* etc. *Dashavidha pareeksha* which comes under the *Rogi pariksha* includes examination of *Prakruti* (Body constituent), *Vikruti* (Pathology), *Saar* (Essence), *Sanhanan* (Body proportion), *Praman* (Measurement), *Satmya* (Compatibility), *Satva* (Mental strength), *Ahar Shakti* (Appetite), *Vyayam Shakti* (exercise capacity test) and *Vaya* (Age). 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, Pareeksha, Rogibala, Dashavidhapareeksha.

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. A patient constitutes the site for the administration of therapies with a view to bring back the homeostasis of *Dhatus*. 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 analyze 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*” (Ch. Sutra-thanna 20/20 pg.-276)

If a physician administer intensely potent drug without proper examination it may kill the patient.

Different methods of *Rogi-Roga pariksha* for the diagnosis of the disease

- ❖ *Dwividha Pariksha- Pratyaksha* and *Anumana*^[1]
- ❖ *Trividha Pariksha- Aptopdesha, Pratyaksha* and *Anumana- Darshana, Sparshana* and *Prashna*^[2]
- ❖ *Chaturavidha Pariksha- Aptopdesha, Pratyaksha, Anumana* and *Yukti*^[3]

- ❖ *Shadavidha Pariksha- Panchagyanendriya and Prashna*
- ❖ *Ashtavidha Pariksha- Nadi, Mutra, Mala, Jihva, Shabda, Sparsha, Drika and Akriti^[4]*
- ❖ *Dashavidha Pariksha- Prakriti, Vikriti, Sara, Samhanana, Pramana, Satmya, Satva, Ahara Shakti, Vyayama Shakti, Vaya*

Dasha vidha pareeksha- Ten folds examination of a patient

Among different types of protocols of patient examination explained by Ayurveda, *Dashavidha Pareeksha* is an important format. As per *Acharya Charaka* following ten aspects should be examined to assess the strength of an individual and the strength of the disease.

- 1) ***Prakruti pariksha***: Examination of Body constituent
- 2) ***Vikruti pariksha***: Examination of Pathology
- 3) ***Saar pariksha***: Examination of Essence
- 4) ***Sanhanan pariksha***: Examination of Body proportion
- 5) ***Praman pariksha***: Examination of Measurement.
- 6) ***Satmya pariksha***: Examination of Compatibility.
- 7) ***Satva pariksha***: Examination of Mental strength.
- 8) ***Ahar shakti pariksha***: Examination of Appetite
- 9) ***Vyayam shakti pariksha***: Examination of exercise capacity test
- 10) ***Vaya pariksha***: Examination of Age.

Importance of dashvidha pareeksha

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 categorized 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*.

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. 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.^[5] Food and regimen of the mother aggravates *Doshas* at that time and also determine the physical constitution.

Importance:— Every individual has a particular *Prakriti* which doesn't change. A *Kaphaja Prakriti* person has more chances to suffer from *Kaphaj Roga* because of indulgence *Kapha Prakopa Ahara* and *Vihara*. 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 of 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, Dhatus* etc. resemble that of the disease and the causative factor or 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 disease.^[6] With a view to determining the specific measure of strength they are classified into eight categories, depending upon the *Sara* or excellence of their *Dhatus*, 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 *Dhatus*.^[17]

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

Samhanana:- 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 organs.^[20]

Pravara samhanana:- Symmetrical and well demarcated bones, well joints, well bound muscles blood, strong built, excellent strength.

Madhyama samhanana—Moderately symmetrical and demarcated bones, moderately joints, moderately bound muscles blood, moderately built, moderately strength.

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.

Importance:- Clinically person having well-formed bones and joints, well defined strong muscle is said to be of *Susamhata Sharira* and *Balwaan* i.e. 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 ^{1/2} *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 *Sadhya* or *Asadhya*.

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 unctuous 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 him¹⁰. *Rasa* as well as the drugs and diets having all six *rasa* are wholesome and 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.

Non-selective – *Pravara Satmya*

- Moderate selective – *Madhyama Satmya*
- Very selective – *Avara Satmya*^[11]

Satmya explains the compatibilities related to the patient, wholesomeness developed by habits which result in conduciveness 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 (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.^[13]

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 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 and madness.
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.

Importance:– 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 are 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 *Pravar 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.^[14]

Ahara shakti - (Examination for intake of Food and Digestive Capacity)

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. 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*.

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.

Importance:– *Sama agni* (Good digestive fire) individuals remain in balanced state and hence remain healthy. *Tikshnagni* (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.^[15]

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 16th year of age (b.) maturing stage lasting upto the 30th year of age. During the middle age lasting upto the 60th year of age, there is well. Manifested strength, energy, manliness. Thereafter during old age lasting upto 100th 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.

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 *Vridhawastha* 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 tenfold examination is very useful.

DISCUSSION

Dashavidha Pareeksha is a complete and well- organized 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 not be 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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