



REVIEW ON DASHAVIDHA PARIKSHA - A UNIQUE CONTRIBUTION OF CHARAKA SAMHITA IN THE FIELD OF CLINICAL EXAMINATION

Sumana Ray Paul

Lecturer, Dept. of Ayurved Samhita & Siddhanta, Institute of Post Graduate Ayurvedic Education and Research at Shyamadas Vaidya Sastra Pith Hospital, Govt. of West Bengal, 294/1 A.P.C. Road, Kolkata - 700014, West Bengal

Corresponding Author: spandan24x7@gmail.com

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ABSTRACT

Introduction: *Atura Pariksha* i.e. clinical examination of patients is one of the most vital aspects of diagnosis of diseases as well as assessing their morbidity along with chalking out the line of treatment. Several scholars have propounded several methods of clinical examination among them *Trividha Pariksha* (threefold examination), *Sa-davidha Pariksha* (sixfold examination), and *Ashtasthana Pariksha* (eight-fold examination) are some of the important methods of clinical examination. Apart from all these examinations, *Acharya Charaka* has introduced a unique method of clinical examination namely *Dashavidha Pariksha* (ten folds examination) in his compendium *Charaka Samhita, Vimanasthana*, 8th chapter. What makes this method unique is the fact that this method can be applied to both healthy and diseased individuals to assess their state of health. *Dashavidha Pariksha* can be applied thoroughly for the assessment of *Aturavala Pramana* (strength of the diseased individual), *Aturadosha Pramana* (degree of the status of the morbidity of Dosha), *Atura Ayu Pramana* (life span of the individual), assessment of morbidity of diseases and establishing a line of treatment. **Discussions:** Under *Dashavidha Pariksha*, *Prakriti Pariksha* is done on the basis of clinical features attributed by each *Gunas* of the three *Doshas*. Depending on the presenting features a person's *Prakriti* is determined as *Eka Doshaja Prakriti* (contributed by only one *Dosha*) or *Dwandaja Prakriti* (contributed by two *Doshas*) or *Tridoshaja Prakriti* (contributed by all three *Doshas*). *Vikriti* is assessed on the basis of *Hetu, Dosha, Dushya, Prakriti*, etc. *Sara Pariksha* refers to an assess-

ment of the excellence of each *Dhatu*s based on presenting clinical features. *Samhanana Pariksha* refers to an assessment of the compactness of organs. *Pramana Pariksha* refers to an assessment of the measurement of different anatomical organs of an individual. *Satmya* refers to dietetic homologation to any particular or multiple *Rasas*. *Sattva Pariksha* refers to an assessment of psychic condition on the basis of presenting features. *Ahara Shakti* and *Vyayama Shakti Pariksha* deal with the assessment of digestive power along with the power of performing physical exercise. *Vaya Pariksha* refers to an assessment of individuals in relation to a particular age group. **Conclusions:** Generally, all other clinical examinations are primarily done to diagnose a particular disease but the role of *Dashavidha Pariksha* in the diagnosis is very negligible rather its role is very vital in the prediction of the prognosis of the disease in the diseased individual, and planning an appropriate line of treatment. This method of clinical examination can also be applied to assess the various factors of healthy individuals like their *Prakriti*, *Sara*, *Samhanana*, *Pramana*, *Ahara Shakti*, etc. This assessment can help us to build a complete data base of healthy individuals which will help us to determine their degree of alteration during the diseased state of those individuals. Thus, this can pave the way for more accurate diagnosis as well as administration of medications.

Keywords: *Dashavidha Pariksha*, *Atura Pariksha*, *Prakriti*, *Sara*, *Charaka Samhita*

INTRODUCTION

In the *Ayurvedic* system of medicine, the clinical examination of a patient is the foremost important task to do for a successful diagnosis of a disease. It has been said by *Acharya Charaka* that, before bluntly administering medicaments, it is most important to make the diagnosis of the disease properly as every disease has its own course of management.¹ Successful diagnosis of a disease is based on examining five factors related to that disease such as - *Hetu* (causative factors), *Purva Rupa* (prodromal features), *Rupa* (clinical features), *Upashaya* (relieving factors) and *Samprapti* (analysis of specific pathogenesis) - together known as '*Nidan Panchak*' (five diagnostic tools).² Diagnosis of any disease by applying the knowledge of these five diagnostic tools are commonly known as *Roga Pariksha* (examination of disease). *Roga Pariksha* is done based on the clinical examination of the patient which is known as *Atura Pariksha* (examination of patient). Unless and until a patient is clinically examined properly one cannot assume the proper knowledge about all the five factors related to the diagnosis of any disease, especially *Purva Rupa*, *Rupa*, and *Upashaya*. A successful clinical examination of a patient laid down the foundation for not only proper diagnosis of any disease but also its prognosis, cura-

bility, incurability, line of treatment, and prevention also. There are several methods of *Atura Pariksha* which have been described in *Ayurveda* like *Trividha Pariksha*³ (three folds of clinical examination comprising *Darshana* (observation), *Sparshana* (palpation and percussion) & *Prashna Pariksha* (interrogation of the patient)), *Sadavidha Pariksha*⁴ (six folds of clinical examination comprising *Pancha Indriya Pariksha* (examination by five sensory organs) & *Prashna Pariksha*), *Ashta Sthana Pariksha*⁵ (eight folds clinical examination of eight different objects like *Mala*, *Mutra*, *Nadi*, *Jihva*, *Shabda*, *Sparsha*, *Drika*, and *Akriti*) as well as *Dashavidha Pariksha*⁶ (ten folds of clinical examination) apart from many other clinical methods.

The term '*Dashavidha Pariksha*' literally comprises three different words - *Dasha* (refers to the number ten), *Vidha* (refers to types or folds), and *Pariksha* (refers to examination). So together, the compound word *Dashavidha Pariksha* stands for 'ten folds of examination'. A patient or any individual should be examined on the basis of these ten factors namely⁷ - 1. *Prakriti* (physical constitution or phenotype) 2. *Vikriti* (morbidly) 3. *Sara* (excellence of *Dhatu*s) 4. *Samhanana* (compactness of organs) 5. *Pramana* (measurements of the organs of the body) 6. *Satmya*

(homologation) 7. *Satva* (psychic condition) 8. *Ahara Shakti* (power of intake of food and digestion) 9. *Vyayama Shakti* (the ability to perform the physical exercise) and 10. *Vaya* (age group to which the individual belongs). *Dashavidha Pariksha* has some of its own uniqueness which stands apart from the rest of the clinical examination methods. First of all, this method of ten folds examination of a patient was propounded by *Acharya Charaka* only in *Charaka Samhita, Vimanasthana*, 8th chapter. So, it can be said that these ten folds of clinical examination are one of the fundamental contributions of *Charaka Samhita*. While all the other methods of *Rogi Pariksha* like *Trividha Pariksha*, *Sadavidha Pariksha* or *Ashtasthana Pariksha* deals with *Aturavastha* or diseased state of an individual primarily and help in the diagnosis of diseases, *Dashavidha Pariksha* has a very minimal role in the diagnosis of a disease. Rather its role is highly appreciated in deciding the strength of the diseased person (*Aturavala Pramana*) and the disease itself (*Rogavala Pramana*). Apart from these basic aspects, *Dashavidha Pariksha* also helps in the determination of the degree of the status of the morbidity of *Dosha* (*Aturadosha Pramana*), determination of the life span of the individual (*Atura Ayu Pramana*), determination of prognosis of the disease (*Sadhyasadhyatwa*), determination of the actual line of treatment (*Chikitsa Sutra Nirupana*), determination of dosage of medicine to be prescribed to the person (*Aoushadha Matra Pramana*) based on the nature of the clinical presentation. For

this literary study, all the materials have been collected from original verses available in *Charaka Samhita, Vimanasthana*, 8th chapter along with commentary of *Acharya Chakrapani Dutta* on the relevant verses.

DISCUSSIONS

To understand these ten folds of clinical examination better, we will now discuss all the factors in the following section.

1. *Prakriti Pariksha* (examination of physical constitution) :

Prakriti or the physical constitution of the patient is determined by the following factors⁸ - (a) *Shukra Shonita Prakriti* (sperms and ovum) (b) *Kaala Garbhashaya Prakriti* (season and condition of the uterus) (c) *Matura Ahara Vihara Prakriti* (food and regimens of the mother) and (d) *Mahabhuta Vikara Prakriti* (nature of the *Mahabhutas* comprising the foetus). *Prakriti* has been classified into seven types on the basis of the involvement of *Doshas*. These are : (1) *Vata Prakriti* (2) *Pitta Prakriti* (3) *Kapha Prakriti* (4) *Vatapitta Prakriti* (5) *Pittakapha Prakriti* (6) *Kaphavata Prakriti* & (7) *Tridoshaja Prakriti*. Each *Doshik Prakriti* is attributed to various *Gunas* or qualities of the concerned *Dosha*. So, each of the features of different *Prakriti* should be studied with relation to the quality of that particular *Dosha* as shown in the Table no. 1, 2 & 3 as below :

Table 1 : Features of *Vata Prakriti Purusha* :⁹

| No. | Quality of <i>Vata</i> | Features of <i>Vata Prakriti</i> contributed by such quality |
|-----|----------------------------|--|
| 01. | <i>Ruksha</i> (un Unctous) | 1. <i>Ruksha</i> (un unctuousness), <i>Apachita</i> (emaciation), <i>Alpa Sharira</i> (dwarfness of the body) 2. <i>Ruksha, Kshama, Sanna, Sakta, Jarjara Swara</i> (dry, low, broken, obstructed, and hoarse voice) 3. <i>Jagaruka</i> (always keeping awake) |
| 02. | <i>Laghu</i> (light) | 1. <i>Laghu - Chapala Gati, Laghu - Chapala Chesta</i> (light and inconsistent gait and action) 2. <i>Laghu - Chapala Ahara & Vyahara</i> (light and inconsistent food and movement) |
| 03. | <i>Chala</i> (mobile) | 1. <i>Anavasthita Sandhi - Akshi - Bhru - Osth - Jihva - Shira</i> (unstable joints, eyes, eye-brows, jaws, lips, tongue, and head) 2. <i>Anavasthita Pani Pada</i> (unstable hand and feet) |
| 04. | <i>Vahu</i> (abundance) | 1. <i>Vahu Pralapa</i> (talkativeness) 2. <i>Vahu Kandara & Shiraa</i> (abundance in tendons and veins) |

| | | |
|-----|----------------------------|--|
| 05. | <i>Shighra</i> (swift) | 1. <i>Shighra Samarambha, Shighra Kshobha, Shighra Vikara</i> (quick in initiating actions, getting irritated and the onset of morbid functions) 2. <i>Shighra Trash - Raga - Vikara</i> (quick in affliction with fear, quick in likes and dislikes) 3. <i>Shighra Shruta, Shighra Grahinya, Alpa Smriti</i> (quick in understanding and forgetting things) |
| 06. | <i>Shita</i> (cold) | 1. <i>Shita Asahishnutwam</i> (intolerance for cold things) 2. <i>Pratata Shita Vepaka - Stambha</i> (often getting afflicted with cold, shivering, and stiffness) |
| 07. | <i>Parushya</i> (rough) | 1. <i>Parusha Keshha, Smashru, Roma, Nakha, Pani, Pada</i> (roughness in the hair of the head, face, nails, teeth, face, hands, and feet) |
| 08. | <i>Vishada</i> (non-slime) | 1. <i>Sphutita Anga Avayava</i> (cracking of the limbs and organs) 2. <i>Satata Sandhi Shabda Gaminascha</i> (production of cracking sound in joints when they move) |

Table 2 : Features of Pitta Prakriti Purusha : ¹⁰

| No. | Quality of Pitta | Features of Pitta Prakriti contributed by such quality |
|-----|---|---|
| 01. | <i>Ushna</i> (hot) | 1. <i>Ushna Asahatwam</i> (intolerance for hot things) 2. <i>Ushna Mukha</i> (having a hot face) 3. <i>Sukumar Avadata Gatra</i> (tender and clear body) 4. <i>Prabhuta Piplu, Vyanga, Tila, Pidaka</i> (abundance in hyper pigmentation, freckles, black moles) 5. <i>Kshut Pipasa vanta</i> (excessive hunger and thirst) 6. <i>Mridu Alpa Kapila Smashru, Loma, Keshha</i> (presence of some soft and brown hair in the face, head, and other parts of the body) 7. <i>Vali Palitya Khalitya Dosha</i> (quick advents if wrinkles, greying of hair, and baldness) |
| 02. | <i>Tikshna</i> (sharp) | 1. <i>Tikshna Parakrama</i> (intense physical strength) 2. <i>Tikshnagni</i> (strong digestive power) 3. <i>Prabhuta Ashana Pana</i> (drinking and eating in large quantities) 4. <i>Klesha Asahishnutwam</i> (inability to handle hard situations) |
| 03. | <i>Dravatwa</i> (liquidity) | 1. <i>Shithila Mridu Sandhi Mamsa</i> (looseness and softness of joints and muscles) 2. <i>Prabhuta Srista Sweda, Mutra, Purisha</i> (voiding of sweat, urine, and feces in large quantity) |
| 04. | <i>Visra</i> (fleshy smell) | 1. <i>Prabhuta Puti Kaksha - Asya - Shira - Sharira Gandha</i> (putrid smell from the axilla, mouth, head, and body in excess) |
| 05. | <i>Katu Amla</i> (pungent and sour taste) | 1. <i>Alpa Shukra</i> (insufficiency of semen) 2. <i>Alpa Vyavaya</i> (less sexual activity) |

Table 3 : Features of Kapha Prakriti Purusha : ¹¹

| No. | Quality of Kapha | Features of Kapha Prakriti contributed by such quality |
|-----|--------------------------|---|
| 01. | <i>Sneha</i> (unctuous) | 1. <i>Snigdha Anga</i> (unctuousness of organs) |
| 02. | <i>Slakshna</i> (smooth) | 1. <i>Slakshna Anga</i> (smoothness of organs) |
| 03. | <i>Mridu</i> (soft) | 1. <i>Mridu Dristi</i> (pleasing appearance) 2. <i>Sukumar Avadata Gatra</i> (tenderness and clarity of complexion) |
| 04. | <i>Madhur</i> (sweet) | 1. <i>Prabhuta Shukra, Vyavaya, Apatya</i> (excess quantity of semen, excess sexual activity, and abundance in progeny) |

| | | |
|-----|----------------------|--|
| 05. | Sara (firm) | 1. Sara, Samhata, Stitha Sharira (firmness. Compactness and stability of the body) |
| 06. | Sandra (dense) | 1. Sandratwa, Upachita, Paripurna Sarvanga (plumpness and roundedness of all organs) |
| 07. | Manda (slow) | 1. Manda Chesta Ahara Vyahara (sluggish activity, slow intake of food and movement) |
| 08. | Staimittya (stable) | 1. Ashighra Arambha, Kshobha, Vikara (sluggish initiation of actions, slowness in getting irritated and morbid manifestations) |
| 09. | Guru (heavy) | 1. Adhithita, Avasthita Gataya (non-slippery and stable gait) |
| 10. | Shita (cold) | 1. Alpa Kshuta, Trishna, Santapa, Sweda (lack of intensity in hunger, thirst, heat, and perspiration) |
| 11. | Vijjalatwa (viscous) | 1. Slishta Sara Sandhi Vandhan (firmness and compactness in joints) |
| 12. | Prasanna (clear) | 1. Prasanna Snigdha Varna, Swara (softness of complexion and voice) 2. Prasanna Darshana, Anana (satisfactory look on face and facial expression) |

2. Vikriti Pariksha (examination of morbid manifestations) :

A patient is to be examined for Vikriti or morbid manifestations. These morbid manifestations are to be examined with reference to the following factors¹²: 1. Hetu (causative factors) 2. Dosha (vitiated Dosha) 3. Dushya (afflicted Dhatus and Malas) 4. Prakriti (body constitution) 5. Desha (geographical and anatomical region) 6. Kala (time) 7. Atura Vala (strength of patient) & 8. Vyadhi Linga (features of disease). If the conglomeration of the above factors is too strong then the disease manifested should be considered as too strong or acute, if the conglomeration is mild then should be considered as mild and moderate accordingly.

3. Sara Pariksha (examination of excellence of Dhatus i.e., body tissues) :

Sara means - "Purushanam Valamaana Visheshha Gyanartham Upadishyante"¹³ i.e., state of the excellence of Dhatus in different individuals. With a view to determining the specific measures of strength, they are classified into eight categories. These are : Twak sara, Rakta sara, Mamsa sara, Meda sara, Asthi sara, Majja sara, Shukra Sara & Sattva Sara. Each of the Sara should be examined on the basis of the following clinical features :

A. Features of Twak Sara Purusha:¹⁴ (1) Snigdha, Slakshna, Mridu, Prasanna, Suksma, Alpa, Gambhira, Sukumar Loma (unctuous, smooth, soft, clear, fine, less numbered, deep-rooted and tender hair) (2)

Saprabha Twak (lustrous skin) (3) Sukha Soubhagya Aishwarya Upabhoga Buddhi Vidya Arogya Praharshanya (such individuals are bestowed with happiness, good fortune, power, enjoyment, intellect, knowledge, health, excitement and longevity).

B. Features of Rakta Sara Purusha:¹⁵ (1) Snigdha Rakta Varna - Karna, Akshi, Jihva, Nasa, Oshtha, Pani Pada, Nakha (unctuousness, red colour, beautiful, dazzling appearance of ears, eyes, face, tongue, nose, lips, nails) (2) Medha, Manaswitwam (such individuals are bestowed with intellect, great genius) (3) Sukumarya, Anati Valam (tenderness and moderate body strength) (4) Klesha Asaham (inability to face difficulties).

C. Features of Mamsa Sara Purusha:¹⁶ (1) Sthira, Guru, Upachita Mamsa of - Shankha, Lalat, Akshi, Ganda, Hanu, Griva, Skandha, Udar, Vaksha, Pani Pada (stability, heaviness, beautiful appearance and plumpness of temples, forehead, nape, eyes, cheeks, jaws, neck, shoulder, abdomen, axilla, chest, joints of upper and lower limbs are covered with flesh) (2) Kshama, Dhriti, Aloulyam (such individuals are bestowed with forgiveness, patience, non-greediness) (3) Vitta, Vidya, Sukha, Arjava, Arogyam (having wealth, knowledge, happiness, simplicity, health).

D. Features of Meda Sara Purusha:¹⁷ (1) Abundance of Sneha in Varna, Swara, Netra, Keshha, Loma, Nakha, Danta, Oshtha, Mutra, Purisha (abundance of unctuousness in complexion, voice, eyes, hairs, nail, teeth, lips, urine and stool) (2) Vitta, Aisharya, Sukham, Arjavam, Sukumara Upachita

(such individuals are bestowed with wealth, power, happiness, enjoyment, charity, simplicity, and delicate habits).

E. Features of Asthi Sara Purusha:¹⁸ (1) Associated with *Sthula - Parshni, Gulpha, Janu, Jatru, Shira, Nakha, Danta* etc. (robust heels, ankles, knees, fore arms, collar bones, chin, head, joints, bones, nails and teeth) (2) *Mahotsaha, Kriyavanta* (very enthusiastic and active individuals) (3) *Kleshasaha* (non-susceptible to any hard work) (4) *Ayushmantam* (having long life).

F. Features of Majja Sara Purusha:¹⁹ (1) *Mridu Anga* (softness of organs) (2) *Snigdha Varna Swara* (unctuous complexion and voice) (3) *Sthula Dirgha Vritta Sandhi* (robust long and rounded joints) (4) *Dirghayu* (longevity) (5) *Shruta, Vitta, Vigyan* (strength, learning, wealth, knowledge) (6) *Apatya Sanjanan* (capacity of creating progeny).

G. Features of Shukra Sara Purusha:²⁰ (1) *Soumya* (calm) (2) *Kshira Purna Lochana* (milky white eyes) (3) *Praharsha Vahula* (cheerful) (4) *Prasanna, Snigdha, Samhata Shikhara Dashana* (having teeth which are unctuous, round, strong, even and beautiful) (5) *Prasanna Snigdha Varna Swara* (clean and unctuous complexion and voice) (6) *Mahasphika* (having large buttocks) (7) *Stripriya* (individuals loved by women) (8) *Sukha, Aisharya, Arogya, Vitta, Sangmana, Apatya Sanjanan* (endowed with happiness, power, health, wealth, honour and progeny).

H. Features of Sattva Sara Purusha:²¹ (1) *Smritimanta* (having good memory) (2) *Bhaktimanta* (having devotion) (3) *Kritagya* (grateful) (4) *Pragya* (wisdom) (5) *Shuchi* (purity) (6) *Mahotsaha* (enthusiasm) (7) *Daksha* (skilled) (8) *Samara Vikranta*

Yodhinastya (courage and valour in battle field) (9) *Avishada* (devoid of any depression) (10) *Suvyavasthita, Gambhira Vuddhi* (depth of wisdom) (11) *Kalyana Abhinivesha* (sincerity in actions and virtuous acts).

Among the above eight *Sara*, *Sattva Sara* is considered the best *Sara*. Some people can be appeared very lean and thin but have optimum physical strength like ants. Similarly opposite conditions may appear. Thus, the true condition of the strength of *Dhatus* can be ascertained by *Sara Pariksha*.

4. Samhanana Pariksha (examination of compactness of body) :

“*Samhananatshcheti Samhananam Samhati Samjonanam Itya Eka Artham*” - *Samhanana, Samhati, and Samyojan* are three synonymous terms, which refer to the compactness of the body.²² A compact body is characterized by - 1. *Sama Subihakta Asthi* (symmetrical and well-divided bones) 2. *Suvaddha Sandhi* (well-developed joints) 3. *Sunivishtha Mamsa Shonita* (well-bound muscle and blood) 4. *Su Samhata Sharir* (compact body).²³ Having all of the above characters, a person is called *Valavanta* i.e., strong, otherwise he is considered as weak.

5. Pramana Pariksha (examination of measurement of the body) :

A patient is also examined on the basis of *Pramana* or the measurement of body organs. This is determined by measuring the height, length, and breadth of the organs by taking the finger breadth of the individual as the unit of measurement. Measurement of organs as are endowed with all good qualities are given in table no. 4 below²⁴.

Table no. 4: Ideal measurement of different body parts as described by Charaka Samhita:

| Organs | Height | Length | Breadth | Circumference | Others |
|-------------------------------|-----------------|------------------|---------|------------------|--------|
| <i>Pada</i> (feet) | 4 <i>Anguli</i> | 14 <i>Anguli</i> | - | - | - |
| <i>Jangha</i> (Calf regions) | - | 18 <i>Anguli</i> | - | - | - |
| <i>Janu</i> (Knee) | - | 4 <i>Anguli</i> | - | 16 <i>Anguli</i> | - |
| <i>Uru</i> (thigh) | - | 18 <i>Anguli</i> | - | 30 <i>Anguli</i> | - |
| <i>Vrishan</i> (testes) | - | 6 <i>Anguli</i> | - | 8 <i>Anguli</i> | - |

| | | | | | |
|---|-----------|-----------|-----------|-----------|-----------------|
| Bhaga (vagina) | - | - | - | 12 Anguli | - |
| Kati (waist) | - | - | 16 Anguli | - | - |
| Udara (abdomen) | - | 12 Anguli | 10 Anguli | - | - |
| Parsha (sides of chest) | - | 12 Anguli | 10 Anguli | - | - |
| Stanantar | - | - | - | - | 12 Anguli |
| Ura (chest) | 12 Anguli | - | 24 Anguli | - | - |
| Hridaya (heart) | - | - | - | - | 2 Anguli |
| Skandha (shoulder) | - | - | - | - | 8 Anguli |
| Pravahu (arms) | - | - | - | - | 16 Anguli |
| Prapani (forearms) | - | - | - | - | 15 Anguli |
| Hasta (hands) | 12 Anguli | - | - | - | - |
| Trika (pelvic region) | 12 Anguli | - | - | - | - |
| Pristha (back region) | 18 Anguli | - | - | - | - |
| Anana (face) | 12 Anguli | - | - | 24 Anguli | - |
| Asya (mouth) | - | - | 5 Anguli | - | - |
| Chibuk (chin), Osta (lips), Karna, Nasa | - | - | - | - | 4 Anguli (each) |

A body possessed of organs having proper measurement is endowed with Ayu (longevity), Vala (strength), Oja, Sukha (happiness), Aisharya (wealth), etc. If the measurement is either on the high or low side, the individual possesses qualities contrary to what is mentioned above.

6. Satmya Pariksha (examination of homologation):

A patient should be examined with reference to his Satmya or homologation. Satmya stands for such factors as are wholesome to the individual even when continuously used. Individuals for whom the foods having six Rasas are wholesome are endowed with strength and longevity. Those who are accustomed to things having one Rasa are mostly possessed of less strength and a smaller life span. If there is a combination of both types of homologations, individuals are possessed of moderate strength.²⁵

7. Sattva Pariksha (examination of psychic faculties):

The patient is again examined with reference to his Sattva or psychic faculties. Sattva is the Mana (mind), and it regulates the body because of its association with the Atma (soul). Depending upon the

strength of the mind, Sattva has been classified into three categories - Pravara (superior), Madhyam (mediocre), and Avara (inferior). The characters of each category of Sattva are hereby described below²⁶.

A. Character of Pravara Sattva Purusha: Individuals having Pravara Sattva possess the characters described under Sattva Sara Purush. Even if possessed of a weak physique, such individuals, because of the specific manifestations of Sattva qualities of them, can tolerate serious types of diseases having exogenous and endogenous causes, without much difficulty.

B. Character of Madhyam Sattva Purusha: Individuals having Madhyam Sattva can tolerate the pain themselves when they realise others can also tolerate it. Then they at times gain strength from others.

C. Character of Avara Sattva Purusha: Those having Avara Sattva, neither by themselves nor through others can sustain their mental strength and even if possessed of plump or big physique, they cannot even tolerate mild pain. They are susceptible to Bhaya (fright), Shoka (grief), Lobha (lust), Moha (intoxication), etc.

8. Ahara Shakti Pariksha (examination of the capacity of digestion):

A patient is further examined with reference to his Ahara Shakti or capacity for the intake of food along with its proper digestion. Ahara Shakti should be examined with reference to Avyavaharan Shakti i.e., capacity of intake of food, and Jarana Shakti i.e., capacity to digest the food.²⁷

9. Vyayama Shakti Pariksha (examination of capacity of physical exercise):

A patient is further examined with reference to his Vyayama Shakti or capacity for exercise. This is determined by one's ability to perform mild, moderate, or heavy physical work. Depending upon the ability to work, Vyayama Shakti can be classified into three categories - Pravara, Madhyama, and Avara.²⁸

10. Vaya Pariksha (examination of patients based on their age category):

Vaya refers to the age of the patient which represents the state of his body depending upon the length of time that passed since birth. Vaya is classified into the following three categories by Acharya Charaka:²⁹ 1. Vala Avastha (from birth to 30 yrs. of age) - Vala Avastha is again classified into two stages : (a) Vivardhamana Dhatu (from birth to 16 yrs. of age) & (b) Paripakkva Dhatu (from 16 yrs. to 30 yrs. of age). 2. Madhya Avastha (from 30 yrs. to 60 yrs. of age) and 3. Jeerna Avastha (from 60 yrs. onwards up to 100 yrs. of age). An individual should be examined by all the former nine folders of Dashavidha Pariksha with respect to the particular age period they belong. Every age period has its distinct findings in relation to each one of the different aspects of Dashavidha Pariksha.

CONCLUSION

Dashavidha Pariksha is a unique contribution of Charaka Samhita in the field of clinical examination. It can be applied to both diseased and healthy individuals. Generally, all other clinical examinations are primarily done to diagnose a particular disease but the role of Dashavidha Pariksha in the diagnosis is very negligible rather its role is very vital in the prediction of the prognosis of the disease in the diseased individual and planning an appropriate line of treatment. Apart from this, Dashavidha Pariksha can be performed on healthy individuals to determine their Prakriti, Sara, Samhanana, Pramana, Satmya, Satt-

va, Ahara Shakti, and Vyayama Shakti in relation to their Vaya. This can be particularly helpful to prepare a database of certain individuals in a specific community. This database will act as their health record which will be very useful for standard reference in their diseased state. The information about Prakriti, Sara, Samhanana, etc. in the healthy state of an individual will help physicians to determine the actual state of illness of those individuals and also to prepare the line of treatment as well as to determine Pathyapathya. Thus, Dashavidha Pariksha can help the physician community to assess both the healthy and diseased state of any individual.

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