

**CLINICAL APPLICATION OF DASHVIDHA PARIKSHA**Lalit Tiwari <sup>1</sup>, Shashi Kant Tiwari<sup>2</sup><sup>1</sup>PG Scholar, <sup>2</sup>Assistant Professor

Uttarakhand Ayurved University, Rishikul Campus, Haridwar, Uttarkhand, India

Corresponding Author: [lalittiwari2009@gmail.com](mailto:lalittiwari2009@gmail.com)<https://doi.org/10.46607/iamj1409062021>

(Published Online: June 2021)

**Open Access**

© International Ayurvedic Medical Journal, India 2021

Article Received:20/05/2021 - Peer Reviewed:09/06/2021 - Accepted for Publication:10/06/2021

**ABSTRACT**

*Ayurveda* is the science which describe various method to examine the *Rogi* (patient). These methods are patient friendly because these does not require any complicate procedure and not costly to patient. It is necessary to assess the *Bala* (Strength) of the patient before starting the treatment. The best way to assess the *Bala* of patient is *Dashvidha Pariksha* as described by Acharya Charak. If physician does not examine the patient properly, he can give wrong treatment to patient. With the help of *Dashvidha Pariksha* we can assess the *Bala* of both *Roga* (Disease) and *Rogi* (patient). *VikritiPariksha* (Examination of disease) is used to assess the *Bala* of *Roga* while other nine *Pariksha* are used to assess the *Bala* of *Rogi* (patient). On the basis of assessment of *Dashvidha Pariksha* physician can plan proper treatment for patient.

**Keywords:** *Dashvidha Pariksha, Bala, Roga, Rogi.***INTRODUCTION**

The primary aim of *Ayurveda* is to maintain the health of healthy person and to cure the disease is the second one. This unique objective of *Ayurveda* maintains the superiority among all the prevailing system of health care even if today. The importance of diagnosis of disease is underline by almost all the *Ayurvedic*

*Acharya* told, by *Acharya Charak* meaning that it is important to diagnose the disease first before starting treatment. If we don't consider the *Roga* and *RogiBala* and start the treatment it may leads to failure of the treatment. There are many methods described by various *Acharya* for the diagnosis of disease and to ac-



body, due to pungency and sourness little semen, sexual act and few progeny, because of presence of these qualities the person having predominance of *Pitta* are moderate in strength, life span, knowledge, understanding, wealth and means.<sup>9</sup>

Person of *pitta Prakriti* imitate in their activities, animals such as snake, owl, *Gandharava*, *Yaksha*, cat, monkey, tiger, bear and mongoose<sup>10</sup>

C) **Vata Prakriti-** *Vata* is rough, light, mobile, abundant, swift, cold, coarse and non-slimy. Due to roughness the person with predominance of *Vata* have rough, undeveloped and shot body, continuously rough, weak, low, adhered and hoarse voice and vigils, due to lightness light and unsteady movements, activities, diet and speech, due to mobility unstable joint, eye brows, jaw, lips, tongue, head, shoulder, hands and feet, due to abundance of tendons and venous network, due to swiftness hasty initiation, quick irritation and disorder, quick in fear, attachment and disenchantment, quick in acquisition but with a poor memory, due to coldness intolerant to cold, continuously infliction with cold, shivering and stiffness, due to coarseness coarse hairs, beard moustaches, small hairs, nails, teeth, face, hands and feet, due to sliminess cracked body parts and constant sound in joints during movements. Because of presence of these qualities the person having predominance of *Vata* have mostly low degree of strength, life span, progeny, means and wealth.<sup>11</sup>

Person of *Vata Prakriti* are described as imitating goat, goyal ox, rabbit, rat, camel, dog, vulture, crow, donkey etc.<sup>12</sup>

2) **Vikriti-Vikriti** is *Vikara* (disorder).<sup>13</sup> The disorder should be examined in the terms of the strength of cause, *Doshas*, *Dushya*, *Prakriti*, *Desha*, *Kala*, *Bala*, and also by *Lingh*, because of severity of disease cannot be known without knowing the strength of cause etc. The disease having similar to that of *Dushya*, *Prakriti*, *Desha*, *Kala* along with *Bala* and *Lingh* is severe is taken as *Balwan Vyadhi*. The contrary is *Avara*. The *Madya Bala Vyadhi* has similarity in one of the *Dosha*, *Dushya* etc and such as *Madhya Bala* of *Hetu* and *Lingh*.

3) **Sara-** There are eight type of *Sara* in human being which are described here for the knowledge of the *Bala*. The name of eight type of *Sara* are-

a) *Tavak*; b) *Rakta*; c) *Mansa*; d) *Meda*; e) *Asthi*; f) *Majja*; g) *Sukra*; h) *Sattva*

The *Sara* indicates the essence of *Dhatu*. Among all of the *Sara*, *Sattva Sara* is considered best of all. The person having character of all *Sara* are very strong and happy, enduring, confident in all actions, inclines to benevolent acts, having firm and balanced body with balanced movements, resonant, melodious, deep and high voice, endowed with happiness, supremacy, wealth, enjoyment and honour, with slow ageing and pathogenic process, mostly having similar and numerous offsprings and are long lived.<sup>14</sup> Those having no *Sara* are contrary to these. Those having *Madhya Sara* should be known by their respective qualities in moderate degree.

Thus, eight type of *Sara* are described for knowledge of *Bala* in person.

4) **Samhanana-** *Samhanana*, *Samhati* and *samyojanaare synonym*<sup>15</sup>.

#### **Pravara Samhanana**

A well compact body is known by evenly demarcated bones, well bound joints, well-formed muscles and blood. Those having well compact body are strong

#### **Madhayama Samhana**

A moderately compact body is known by moderately demarcated bones, moderately bound joints, moderately formed muscles and blood.

#### **Avara Samhana**

A weakly compact body is known by weakly demarcated bones, weakly bound joints, weakly formed muscles and blood.

5) **Pramana-** Acharya *charak* and *Shusruta* had described different *Angula Pramana* of each *Pratyanga* (body parts).

**Anguli Pramana:** The *pratyanga* of *hasta* (hand) & *pada* (feet) are stated as *Anguli*, each *Hasta* and *Pada* has five *Pratyanga* in number. The name of *Pratyanga* starting from thumb to little finger are-*Angushta* for thumb, *Pradeshini* for index finger, *Madyama* for middle finger, *Anamika* for ring finger and *Kanishtika* is for little finger.

**Ayam & Vistara:** The height of a person is called as *Ayam* & *Breadth* (Arm span) it means distance taken from the tip of middle finger of Right hand to the tip of middle finger of Left hand is called as *Vistara*.

According to Acharya Charak the *Ayam* is 84 *Anguli*, Acharya Shusruta the *Ayam* is 120 *Anguli*, and According to Astang Hridaya Sharir the *Ayam* is 31/2 *hasta*.

If the *Ayam* of a person is approximately equal to breadth of that person, and size of *Anga* and *Pra-tangya* is according to which are described in Ayurvedic Classics, the person will have longevity of life with good strength of body.

**6) Satmya-** *Satmya* is that which being used constantly has wholesome effect, those suited to ghee, milk, oil and meat soup, and to all *Rasas* are strong, enduring and long lived. On the contrary, those suited to rough diet and single *rasa* are often weak, unenduring, short-lived and with a little means. Those having mixed suitability have medium strength.<sup>16</sup> Acharya Shusruta says that *Satmya* is the use of such thing which do not cause the harm to the body even though they are opposite of different from one's own constitution, habitat, time, caste, season, disease, exercise, water, day sleep, tastes and such others.<sup>17</sup>

That taste which when consumed makes for happiness only, apart from that produced by exercises and others should be considered as *Satmya*.

**7) Sattva-** *Sattva* is the capacity of the mind which does not causes frustration at time of sorrow, joy etc. Acharya Shusruta has classified *Sattva* in *Sattva guna*, *Rajguna* and *Tamoguna*.<sup>18</sup> The person who has *Sattva guna* tolerates everything remaining under control by himself, he who has *Rajoguna* tolerates when control by others, and he who has *Tamoguna* cannot tolerate at all. According to Acharya Charak *Sattva* is known as mind. He had divided *Sattva* in *Pravara*, *Madhya* and *Avara Sattva*. Accordingly, the persons are also having *Pravara*, *Madhya* and *Avara Sattva Purusha*. Amongst them those having *Pravara Sattva* are in fact *SattvaSara* and have been described in context of *Saras*.

They, though possessing, short body are seen unmoved even in severe afflictions- innate or exoge-

nous- due to predominance of *Sattva* quality. Those having *Madhya Sattva* sustain themselves at the instance of others or entirely by others. But those possessing *Avara Sattva* can sustain neither by themselves nor by others, although having big stature, they are unable to endure even mild pain, they are associated with fear, grief, greed, confusion and conceit and even during fierce, frightening, disliked, disgusting and ugly narratives or on the look of the animal or human flesh or blood get afflicted with anxiety, abnormal complexion, fainting, insanity, giddiness or falling on the ground or even succumb to death.<sup>19</sup>

**8) Aaharshakti-** *Aaharshakti* is examined by the power of ingestion as well as digestion. Strength and life depend on diet.<sup>20</sup>

**9) Vyayamshakti-** The power of exercise should be examined by the capacity of work. The three types of strength are inferred from the capacity for work.<sup>21</sup>

**10) Vaya-Vaya (Age)** is defined as the state of body corresponding to the length of time. *Vaya* is broadly divided into three stage- *Bala* (Childhood), *Madhya* (Middle age), and *Jirna* (Old age). Childhood is determined up to sixteen years, when *Dhatus* are immature, sexual characters are not manifested, the body is delicate, unenduring, with incomplete strength and predominant in *Kaphadosha*. This again with *Dhatus* in developing stage and unstable mind remains up to thirty years. The middle age is characterized by strength, energy, virility, prowess, 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 upto sixty years. Thereafter is the old age upto one hundred years, During this period *Dhatus*, sense organs, strength, energy, virility, prowess, acquisition, retention, recollection, speech and understanding gradually degenerate, qualities of *Dhatus* go down and there is predominance of *Vata-Dosha*. During this age, the measure of life span is one hundred years. There are people who live longer or shorter than that in such cases, one should determine the three division of age on the basis of strength

of factors like *Prakriti* etc. and characters of different period of life span.<sup>22</sup>

Thus, one should determine the strength of the entities like *Prakriti* etc. except *Vikriti* in three division-*Pravara*, *Madhya*, *Avara*. According to severity of *vikriti* the three degrees of strength of *Doshas* are inferred. Then dividing the medicament also three-degree e.g. *Tikshana*, *Mridu* and *Madhya*. One should apply them according to *Doshas*.

## DISCUSSION

*Dashvidha Pariksha* is a method of assessment of *Bala* in *Rogi* and *Roga*. Except *Vikriti* all other nine factor assess the *Bala* of *Rogi* while *Vikriti* is used to assess the *Bala* of *Roga*. If the physician assesses the *Prakriti* he can easily decide that which medicine is not suitable for particular *Prakriti*. *Vikriti* is used to assess the *Bala* of *Roga*. If all the factor of *Vikriti* is same the disease is difficult to treat. *Sara* assess the purity of *Dhatu*s. If *Sara* is *Pravar* the *Bala* of *Rogi* will be good. *Samhanana* tells body built. *Pramana* is measurement of body and its parts. *Satmya* tells which things suit to patient and which do not. *Sattva* assess the mental strength of patient. *Aahar Shakti* is used to assess the digestive capacity. *Vyayam* is measurement of working capacity of person. *Vaya* tells about the age of patient, the *Doshas* predominance in that age.

## CONCLUSION

*Dashvidha Pariksha* is one of the most important tools for examination of healthy as well as diseased person. With the help of *Dashvidha Pariksha* the physician can assess not only physical health of patient but can also assess the mental health. On the basis of *Bala* of patient the medicament also three-degree e.g. *Tikshana*, *Mridu* and *Madhya*. *Tikshana* medicament should be given to *PravarBala* patient, *Mridu* medicament should be given to *AvaraBala* patient and *Madhya* medicament should be given to *Madhya Bala* patient. If medicament is given to without assessment of *Bala* of patient, it may produce ill effect or no effect to patient.

## REFERENCES

1. SastriK., and Chaturvedi G., (2009), Charaka Samhita vidyotini Hindi vyakhayopeta Vol I Varanasi, Chaukhamba Bharati Academy pp.201
2. SastriK., and Chaturvedi G., (2009), Charaka Samhita vidyotini Hindi vyakhayopeta Vol I Varanasi, Chaukhamba Bharati Academy pp.406
3. SastriK., and Chaturvedi G., (2009), Charaka Samhita vidyotini Hindi vyakhayopeta Vol I Varanasi, Chaukhamba Bharati Academy pp.771
4. Sastri K., and Chaturvedi G., (2009), Charaka Samhita vidyotini Hindi vyakhayopeta Vol I Varanasi, Chaukhamba Bharati Academy pp.771
5. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukhamba Orientalia, pp.375
6. Shastri A.D., (2012), Sushruta Samhita Vol I (ShariraSthan), Varanasi, Chaukhamba Sanskrit Sansthan, pp. 49
7. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukhamba Orientalia, pp.376
8. Murthy K.R.S. (2004), Susruta Samhita, Vol I, 2<sup>nd</sup> edition, Varanasi, (SariraSthan) Chaukhamba Orientalia, pp.73
9. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukhamba Orientalia, pp.377
10. Murthy K.R.S. (2004), Susruta Samhita, Vol I, 2<sup>nd</sup> edition, Varanasi, (SariraSthan) Chaukhamba Orientalia, pp.71
11. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukhamba Orientalia, pp.377
12. Murthy K.R.S. (2004), Susruta Samhita, Vol I, 2<sup>nd</sup> edition, (Sarira Sthan) Varanasi, Chaukhamba Orientalia, pp.71
13. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukhamba Orientalia, pp.377
14. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukhamba Orientalia, pp.379
15. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukhamba Orientalia, pp.380
16. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukhamba Orientalia, pp.381
17. Shastri A.D., (2012), Sushruta Samhita Vol I (Nidan Sthan), Varanasi, Chaukhamba Sanskrit Sansthan, pp. 175
18. Shastri A.D., (2012), Sushruta Samhita Vol I (Nidan Sthan), Varanasi, Chaukhamba Sanskrit Sansthan, pp. 175

19. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukambha Orientalia, pp.382
  20. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukambha Orientalia, pp.382
  21. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukambha Orientalia, pp.382
  22. Sharma P.V. (2005), Charak Samhita, Vol I, 9<sup>th</sup> edition, Varanasi, Chaukambha Orientalia, pp.383
- 

**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Lalit Tiwari & Shashi Kant Tiwari:  
Clinical Application Of Dashvidha Pariksha. International  
Ayurvedic Medical Journal {online} 2021 {cited June, 2021}  
Available from:  
[http://www.iamj.in/posts/images/upload/1237\\_1242.pdf](http://www.iamj.in/posts/images/upload/1237_1242.pdf)