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Significance of *Dashavidhapareeksha* in *Panchakarma*

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ABSTRACT

Ayurveda is the science of health and diseased free life. It is fulfilled with guidelines which, if followed properly and regularly, would spare the agony of diseases. It is based on sound of principles of diagnosis. It requires comparatively less clinical or costly investigations. *Pariksha* is an important clinical tool for assessment of the *Roga* and *Rogi Bala*. *Panchakarma* which is essence and beauty of *Ayurveda*, is comprised of five unique procedures which are very effective especially for the management of various diseases such as lifestyle disorders. *Dashavidha Pariksha* is mentioned by *Acharya Charaka* which is a crucial art of examination. These are the comprehensive examination for biological and spiritual review of patient and most significant as it encompasses all other type of examination of patient and ailments. These are the very essential to know the nature of the disease and status of the patient before deciding any treatment protocol or before administration of any medicine. *Dashavidha Pariksha* should be assessed and taken into consideration while implementation of *Panchakarma* since output of *panchakarma* practices depends upon *Ama*, *Agni* and *Tridoshas*. So, these are the fundamental tool for the *Panchakarma* practices for its selection. This study is an attempt to establish the applicability of *Dashavidha Pareeksha* in *Panchakarma* practice.

Key words: *Dashavidha Pareeksha*, *Panchakarma*, *Pareeksha*.

INTRODUCTION

The first and foremost requirement before starting any *Chikitsa* is to examine the disease. Later with due consideration of all factors, the physician should initiate the treatment.^[1] The purpose of clinical examination is to assess *Roga* & *Rogi Bala*. A patient constitutes the *Karyadesha* or the site for the administration of therapies to bring back the homeostasis

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of *Dhatus*.^[2] Before starting any treatment, we have to do clinical examination of the patient to gain more knowledge about the patient's condition and for getting an idea about probable diagnosis. Examination of the patient gives us an idea about *Ayu Pramana* and *Bala Dosha Pramana*.^[3] In our classics, *Acharyas* have mentioned about different types of *Pariksha* like *Trividha Pariksha*, *Chaturvidha Pariksha*, *Shadvidha Pariksha*, *Ashtavidha Pariksha*, *Dashavidha Pariksha* which helps in diagnosis of the disease and to plan treatment. *Acharya Charaka* has explained the importance of *Dashavidha Pariksha*. It can be applied to know the *Bala Pramana* of both *Aatura* (patient) and *Roga* (disease). It includes the ten aspects which are to be examined viz., *Prakruti*, *Vikruti*, *Sara*, *Samhanana*, *Pramana*, *Satmya*, *Satwa*, *Ahara Shakti*, *Vyayamashakti*, *Vaya*.^[4]

Prakruti

Prakruti is the *Swabhava* - inherent characteristic property of an individual. It refers to the physical and

mental constitution of the individual determined from the time of conception.^[5] Diagnosis of *Prakruti* provides specific knowledge of *Doshapradhanata* (chief etiological factor i.e., *Dosha*), *Anubandhitwa Vyadhi* (supporting disease), *Vyadhibalatwa* (strength of disease) which are basic need of treatment, mode of treatment, dose of a drug and prognosis of disease interfere with *Bala* of the patient which is determined by *Dehik Prakruti*. Thus, *Dehik Prakruti* have an impact over all aspect of health.^[6]

Importance of *Dehik Prakruti* in Panchakarma

In *Snehapana* and *Virechana* *Acharyas* have emphasised the importance of *Koshta* which is to be generally decided according to *Prakruti* (*Krura Koshta* - *Vataja Prakruti*, *Mridu Koshta* - *Pittaja Prakruti*, *Madhyama Koshta* - *Kaphaja Prakruti*). While administration of *Snehapana* number of days of intake depends on *Koshta* i.e., 7, 5 & 3 days for *Krura*, *Madhyama* & *Mridu Koshta* respectively.^[7]

In *Virechana* the potency of drugs taken into consideration i.e., *Mridu Virechaka* drugs in *Mridu Koshta*, *Madhyama Virechaka* drugs in *Madhyama Koshta* & *Tikshna Virechaka* in *Krura Koshta*.^[8]

Prakruti Pareeksha helps to decide mode of treatment before its application e.g. *Tikshna Shodhana* therapy are always contraindicated in *Pitta Prakruti*. Among *Tikshana Shodhana* therapy, *Vamana* and *Virechana*, *Shodhana Vasti* (*Lekhana* or *Gomutra Vasti* or *Vasti* medicated with drugs having *Katu*, *Tikta Kshaya Rasa*) which induces *Karshana* or anabolism in body are strictly contraindicated in *Vata Prakruti*. Instead of those *Mrudu Shodhana*, *Bruhana* and *Rasayana*, *Vajikarana Vasti* or *Vasti* medicated with drug such as *Madhur*, *Snigdha*, *Guru* or *Mrudu Shodhana*, *Brumhana* and *Mrudu Rechana*, *Mrudu Vamana* can be planned in such patients.

Brumhana and *Shamana* *Chikitsa* should be given in *Mrudu Koshta* person for anabolism purpose.^[9] *Rukshana* indicated in *Kaphaja Prakruti*. In *Pittaja Prakruti* patients are highly vulnerable for heat sensitiveness, so *Mrudu Swedana* is suggested in such patient. Proper examination of *Prakruti* rules out hypersensitivity of specific medicines. Allergy for

specific medicated oil should be confirmed before its application e.g., *Kottamchukadi*, *Mahavishagarbha*, *Saindhavadi* oils are better to avoid in *Pitta Prakruti* and *Rakta Sara* patient to avoid hypersensitivity.

For *Vamana* purpose, *Yavagu* can be used for all types of persons, *Jeemutak Kashaya* for bronchial asthma and *Yastimadhu Phanta* for acid peptic disease. But *Vacha* should be avoided in *Pitta Prakruti* in *Vamaka Yoga* since In *Pitta Prakruti* use of *Vacha* may induce gastritis as it may end up in bleeding in some case due to excessive vomiting. Similarly use of *Sarshapa* should be avoided as it may create *Pittaprakopa*.

In case of *Virechana*, electrolyte imbalances can occur due to *Jayapala* medicines in *Pitta Prakruti* & *Avar Satva*. *Tarpna Krama* should be given in *Vata Pitta Prakruti* instead of regular *Samasarjana Krama* for dietetic plan after *Vamana* and *Virehana*.^[10]

Sara

Sara is the *Shuddhatara Dhatu* or the essence of the *Dhatu*, which is of superior quality. It is mentioned for assessment of *Bala Pramana* of the patient. 8 types of *Sara* are mentioned- *Twak (Rasa)*, *Rakta*, *Mamsa*, *Meda*, *Ashti*, *Majja*, *Shukra* and *Oja Sara*. The 8 types of *Sara* assessed in term of quality i.e., *Pravara Sara Purusha*, *Madhyama Sara Purusha*, *Avara Sara Purusha*.^[11]

Importance of *Sara Pareeksha* in Panchakarma

Acharya Charaka while explaining *Virechaka* drugs, *Theekshna Virechaka* drugs are indicated in *Balavan Rogi* and it should be avoided in *Durbala*. According to *Acharya Kashyapa*, *Sara Pareekshana* is important before *Snehapana*. On the basis of *Sara Pareekshana*, we can advise best treatment plan of preventative *Panchakarma*. *Avara Rasa Sara Purusha* - *Brumshana* treatment are necessary instead of *Shodhana* therapy.

Samhanana

A person having compact body reflect the quality of overall body build clinically a patient may be assessed as *Pravara*, *Madhyama* and *Avara*. *Samhanana*, depending on compactness of body parts.

Importance of Samhanana Pareeksha in Panchakarma

Acharya Vagbhata quoted that individual with Mamsala, Medhura, Bahukapha, Vishamagni and those who are Sneha Satmya, are first treated with Rukshana Chikista and then treated with Snehana Chikista to prevent Sneha Vyapat, including hypercholesterolaemia.^[12] Brumhana and Shaman Snehapana protects the body from Atikarshana and Vataprakopa i.e., it maintains Samhanana of body. So Snehana is indicated in Krusha. But it is contraindicated in Utsanna Kapha-Medasa and in Bruhatva, Jadya and Sthoola. Contraindication of Achha Snehapana is given in Krusha. Shasti Shali Pinda Sweda is contraindicated Atishoola. Vasti affects over Upachaya i.e., Samhanana of body e.g., Bruhana Vasti, Bruhana Sneha, Bruhana Nasya improves Samhanana of body. On the contrary Lekhana Vasti can be applied in Utsanna Kapha-Medasa, Bruhatva, Jadya.

Pramana

Pramana is determined by measuring the Utsedha, Vistara, Ayama of the body part taking Anguli Pramana of that particular individual as the unit of measurement for clinical assessment, it can be subdivided into - Pravara, Madhyama, Avara Pramana. The Ayama of entire body should be 84 Angula.

Importance of Pramana Pareeksha in Panchakarma

In case of Swedana quantity of medicine for Avagaha Sweda advised by Bhavprakash is 6 Angula above umbilicus.^[13] Pouring of Shirodhara should be done from 4 Angula from body part.^[14] Madanphala for Vamana purpose is advised in quantity of Antarnakhamusti of patient as per Acharya Charaka.

Application of Swangula Pramana is very useful for preparation of various instruments i.e., Yantra and Shastras in terms of their length, width and circumference e.g., Vasti Yantra including Niruha and Uttarvasti, Dhoomyantra and Dhoomavarti according to their types and for different age groups and different gender. Quantity of Vasti Dravya also differs

according to age and gender. Pratimarshaya Nasya Dravya quantity is advised as Parvadwaya.

Satmya

Satmya is that which is being used constantly over a long period of time and has become a habit and which are homologous to the body. Individuals for whom Ghrita, Ksheera, Taila and Mamsa Rasa as well as the drugs and diet mixed six Rasa are wholesome are endowed with strength and longevity, they are consider as Pravara Satmya. One who is Ruksha Satmya, Ekrasa Satmya will having Alpabala, Alpayusha and Alpakleshasaha. One who is accustomed to Vyamishra Satmya will have Madhyama Bala.

Importance of Satmya Pareeksha in Panchakarma

Rukshana is specifically indicated as Poorvakarma before Snehana therapy in Snehasatmya.^[15]

Acchasnehapana is indicated in persons who are Sneha Satmya, Kleshaha, Dridha, and having Atyagni. But it is contraindicated in Snehadweshi, Snehanitya. Taila is indicated for Snehana in persons who are Taila Satmya. Majja is indicated as best for Snehapana in Snehasevina and Klesh Kshama. Various formulations (e.g., Asava and Aristhta Kalapana, Madya Kalpana, Mansarasa Kalapana) narrated in Kalpasthana should be selected for procedures according to Satmya i.e., suitability of patient.

In case of Virechana, Virechak drugs should be used in tablets or in Avaleha form such as Trivruttha Avaleha form rather than powder or Qwath for a patient who are not willing to consume it in regular form. In place of classical Virechana, Nitya or Mrudu Virechana with lesser dose of the Dravya should be adopted.

Satva

Satva is mind and it regulates the body because of its association with soul. according Bala Bheda it is of 3 types; Pravara, Madhyama, Avara Satva.

Importance of Satva Pareeksha in Panchakarma

Satva Pareekshana is very essential for protocol of indication and contraindication. So, its evaluation is necessary. In depression i.e., Manas Vikara. So in such

cases *Shirodhara*, *Vamana*, *Nasya*, *Shaman Snehapana* should be preferred.

Vagbhata in the context of *Anupakramaniya Atura* says that the persons who are *Vyagra*, *Chanda*, *Bhiru* etc should not be treated. *Chanda*, *Shokha*, *Bhiru*, etc. are the qualities of *Avara Satva* persons; hence they should not be treated.

Pravara Satva persons can easily tolerate all *Panchakarma* therapies without any complications or if complication arises, they can be easily managed. *Avarasatva* patients or persons are contraindicated for *Samshodhana* procedure specifically for *Vamana* and *Virechana*, *Tikshna Niruha Vasti*, *Shodhana* and *Pradhama Nasya*. *Gomutra Vasti*, *Kshar Vasti* or various *Shodhana Vasti* should be strictly contraindicated. If it is unavoidable then should be given in small quantity as compared to standard doses. *Mrudu Vasti* using *Ksheer* or *Ghrita* can be used instead of *Tikshna Vasti*.

Satva plays a major role for assessment of *Shuddhi* i.e., type of purification induced by Putative therapy. Assessment of *Satva* is equally important to that of *Shareer Prakriti*. In clinical practice it is observed that, the type of *Satva* directly influences the type of *Shuddhi*. i.e., output of purification therapy. The *Pravara*, *Madhyama* and *Avara Satva* person get *Pravara*, *Madhyama* and *Avara Shuddhi* respectively. It is one of the *Vasti Samikshya Bhava* which plays an important role in retention of the *Vasti Dravya*.^[16]

Among *Ratamokshana*, *Jalouka* is suggested as best way for *Rakatomokshana* in *Sukumara* person. Due to arising complications such as fainting etc. So, *Siravyadha* type of *Raktamokshana* is contraindicated in them.^[17]

Ahara Shakti (Agni)

Ahara Shakti of an individual can be examined by two ways by *Abhyavarana Shakti* - the power of ingestion and *Jarana Shakti*.

Importance of Ahara Shakti in Panchakarma

Rukshana is indicated in *Vishmagni*. *Dipana* and *Pachana* are indicated as *Poorvakarma* in people

having *Mandagni*^[18] & in *Amavastha* condition. So, it is essential to advise *Deepana* before undergoing *Snehana* therapy since medicines used for *Deepana* effectively enhances the state of *Agni* and increases the better absorption of drug in order to induce *Kostha Laghuta*.^[19]

Table 1: Showing Karma and their Indication.

SN	Type of Karma	Indication
1.	<i>Snehana</i>	<i>Diptapavaka</i>
2.	<i>Taila</i>	<i>Kleshasaha, Atyagni.</i>
3.	<i>Vasa</i>	<i>Atyagni.</i>
4.	<i>Majja</i>	<i>Ghasmara (Uttama Abhyavarana shakti)</i>
5.	<i>Sarpi</i> with <i>Lavana Yoga</i> , <i>Sarpi + Saindhava</i> and <i>Pipalli</i>	<i>Mandagni</i>

Table 2: Showing Karma and their Contraindication.

SN	Type of Karma	Contraindication
1.	<i>Snehapana</i>	<i>Nithyamandagni, Annadwesa, Tivra Amadosha, Atitikshanagni.</i>
2.	<i>Virechana, Niruha</i> and <i>Anuvasana Basti</i>	<i>Mandagni.</i>

Vaya

Ayu is defined as the state of the body corresponding to the length of time that has passed since birth.

Importance of Vaya in Panchakarma Practice

The examination of *Vaya* helps in knowing the diseases and *Doshas* which are specific to that particular age. Certain indications and contra indications of *Shodhana* treatment (*Vamana*, *Virechana* and *Nasya*) are mentioned according to age. Certain treatment procedures such as *Tikshna Shodhana* e.g., *Vamana* and *Virechana* are contraindicated in *Bala*, *Vrudha*. Specific age group

advised for *Panchakarma* procedures are as follows.^[20]

Table 3: Procedure according to Age.

SN	Types of procedure	Age group
1.	<i>Marsha Nasya</i>	>7 years and <80 years
2.	<i>Dhoomapana</i>	>18 years
3.	<i>Kavala</i>	>5 years
4.	<i>Shodhana (Vamana, Virechana and Siravedha)</i>	>10 years

Vyayama Shakti

Vyayama Shakti examined by the capacity of doing work. It is of 3 types - *Pravara, Madhyama, Avara*.

Importance of Vyayama Shakti in Panchakarma

Vyayamshakti specifically influences for fitness of patient for selection of procedure as indications and contraindication.

Table 4: Type of Karma and Indications

SN	Type of Karma	Indications
1.	<i>Snehana</i>	General indication: <i>Kleshasaha Accha - Sneha Satmya, Klesha Saha, Dridha</i>
2.	<i>Taila</i>	<i>Kleshasaha, Atyagni.</i>
3.	<i>Majja</i>	<i>Klesha Kshama</i>

Contraindications

Vyayama should be contraindicated after *Snehapana*. i.e., Gym exercises should be avoided. *Swedana* is contraindicated in *Durbala*.

Table 5: Type of Karma and Contraindication

SN	Type of Karma	Contraindication	Alternative treatment
1.	<i>Shodhana Snehana</i>	<i>Bala and Vriddha, Ksherapa, Balaka, Ativrudha.</i>	<i>Mrudu Shodana, Sadyo Snehana</i>
2.	<i>Raktamokshana</i>	<i>Bala, Vrudha.</i>	-

Selection of drug for procedure also varies with age e.g., *Trivrutta Leha* should be preferred for *Virechana* for geriatric and paediatric patient. The dose of

medicine is different for different age groups. So, it helps in calculating the dosage as per the age group. The dose of medicine is different for different age groups. Quantity of *Niruha & Anuvastha Vasti* should be increases or decided as per age.^[21] Quantity of *Uttarvasti Dravya* should be decided as per *Yukti* in patient having age below 25 years.

Vikruti

Vikruti Pariksha is done to know the *Roga Bala* by examining *Hetu, Dosha, Dushya, Prakruti, Desha, Kala, Bala Lakshanas* in affected *Rogi*. Without determining the strength of the causative factor etc., it is not possible to obtain the knowledge regarding the intensity of the disease.

Importance of Vikruti Pariksha in Panchakarma

It helps to ascertain the strength of pathogenesis factors responsible for the manifestation of the disease and also helps to predict the prognosis of the disease.

Prakruti - based prescription helps to enhance the therapeutic effect of a regimen and to reduce the unwanted effects of the drug. It is necessary to know the mental strength of the patient to understand the gravity of the disease while planning the treatment and capacity of the patient to withstand the treatment.

Dashvidha Pareekshana is very essential to assess mental strength of the patient to understand the gravity of the disease while planning the treatment and capacity of the patient to withstand the treatment for selection of treatment. The dosage and *Veerya* of the *Shodhana Dravya* should be taken into consideration in case of person having *Avarasatva*.

But some procedures such as *Pratimarsha Nasya* and *Matravasti* are indicated in all types of age group i.e., these are *Aajanmaya Satyma*. *Rasayana* therapy should be planned in geriatric population.

Table 6: Type of Karma and Indication.

SN	Type of Karma	Indications
1.	<i>Snehana</i>	<i>Vridhha</i>

2	<i>Bruhana Snehana</i>	Specially indicated in <i>Vrudha & Sarpi</i> is chiefly indicated in <i>Shishu</i> .
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Table 7: Type of Karma and Contraindication.

SN	Type of Karma	Contraindication	Alternative treatment
1.	<i>Shodhana Snehana</i>	<i>Bala and Vrudha. Ksherapa, Balaka, Ativrudha.</i>	<i>Mrudu Shohana. Sadyo Snehana</i>
2.	<i>Raktamokshan a</i>	<i>Bala, Vrudha.</i>	

Selection of drug for procedure also varies with age e.g. *Trivrutta Leha* should be preferred for *Virechana* for geriatric and *Pediatric* patient. The dose of medicine is different for different age groups. So, it helps in calculating the dosage as per the age group. The dose of medicine is different for different age groups. Quantity of *Niruha & Anuvasna Vasti* should be increases or decided as per age 21. Quantity of *Uttarvasti Dravya* should be decided as per *Yukti* in patient having age below 25 years

DISCUSSION

Dashavidha Pariksha of *Charaka* is explained for the examination of *Atura*, which helps to adopt a proper *Panchakarma* therapy. As *Panchakarma* is the specialty branch of *Ayurveda* providing homeostasis, abnormalities of *Dosha* in specific season can be controlled by *Dosha-Shodhana. Vasti* (enema), *Vaman* (emesis), *Virechan* (purgation) should be administered in relevant season (*Pravrut, Sharad, Vasant*) according to *Dosha* predominance & *Prakruti*. *Prakruti* - based prescription helps to enhance the therapeutic effect of a regimen and to reduce the unwanted effects of the drug. It is necessary to know the mental strength of the patient to understand the gravity of the disease while planning the treatment and capacity of the patient to withstand the treatment.

Dashvidha Pareekshana is very essential to assess mental strength of the patient to understand the gravity of the disease while planning the treatment and capacity of the patient to withstand the treatment for selection of treatment. The dosage and

Veerya of the *Shodhana Dravya* should be taken into consideration in case of person having *Avarasatva*.

CONCLUSION

Proper assessment of *Dashavidha Pariksha* may be useful to decide preventive and curative strategies of *Panchakarma*. Utilization of concept of *Dashavidha Pariksha* in *Panchakarma* may become helpful in following things. To know about prognosis of diseases for the easy and safe recommendation of the procedure. To get the complete outcome of the therapy and to know about compliance rate of patient since well-planned treatment protocol may yield more benefits also. *Dashvidha Pareekshana* based prescription may help to enhance the therapeutic effect of a regimen. It may avoid adverse effects or complications which are notorious for wide acceptance of *Panchakarma* procedure. Based on above review we can make basic platform for establishing SOP i.e., standard operative procedures for *Panchakarma* for its wide acceptance at global level to maintain the uniformity in them.

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