

Role of Dashvidha Pareeksha in Panchkarma Therapy

Dr. Sneha Gajanan Gawande¹, Dr. Sneha Ravindra Chavan²

¹Assistant Professor, Department of Rog Nidan Avum Vikruti Vigyan, Bhausaheb Mulak Ayurved College and Research

Hospital, Butibori, Nagpur

²Assistant Professor, Department of Panchkarma, Bhausaheb Mulak Ayurved College and Research Hospital, Butibori, Nagpur

Abstract—Dashavidha Pareeksha is a comprehensive clinical examination method described in Ayurveda for assessing an individual's physiological, psychological, and pathological status. Panchakarma therapy, being a bio-purificatory and individualized treatment modality, requires precise patient evaluation to ensure safety, efficacy, and therapeutic success. Dashavidha Pareeksha provides a systematic framework to assess Bala (strength), Dosha predominance, Agni, and Rogi-Roga factors, which are essential before planning Panchkarma procedures. Proper assessment through Dashavidha Pareeksha helps in deciding the suitability of Panchakarma, selection of procedures, intensity of therapy, and preventive measures against complications. This article highlights the crucial role of Dashavidha Pareeksha in planning and executing Panchakarma therapy effectively.

Index Terms—Dashavidha Pareeksha; Panchkarma; Rogi Pariksha; Ayurvedic Clinical Examination; Shodhana Chikitsa; Personalized Medicine; Dosha Assessment

I. INTRODUCTION

Examining the illness is the most important prerequisite before beginning any Chikitsa. The doctor should start the treatment later after carefully weighing all the variables. The purpose of clinical examination is to assess Roga & Rogi Bala.^[1] Ayurveda emphasizes Rogi Pareeksha and Roga Pareeksha before starting any therapeutic action. Examination of the patient gives us an idea about Ayu Pramana and Bala Dosha Pramana. 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. It includes the ten aspects which are to be examined

viz., Prakruti, Vikruti, Sara, Samhanana, Pramana, Satmya, Satwa, Ahara Shakti, Vyayamashakti, Vaya.^[2] Panchkarma, a potent Shodhan Chikitsa, demands careful assessment of the patient's strength and tolerance. Panchakarma is a cornerstone of Ayurvedic therapeutics and comprises five principal purification procedures Vamana, Virechana, Basti, Nasya, and Raktamokshana designed to eliminate morbid Doshas from the body and prevent disease recurrence.^[3] According to Acharya Charak, Dashvidh Pareeksha is a systematic approach for assessing Bala and Ayu, which are important factors in determining the effectiveness and intensity of Panchkarma therapies. Without correct Dashvidh Pareeksha, Panchkarma might lead to difficulties like Ayoga, Atiyoga, or Mithyayog.

II. DASHVIDH PAREEKSHA – CLASSICAL DESCRIPTION AND IT'S IMPORTANCE IN PANCHKARMA

Acharya Charak enumerates the tenfold examination as follows:

प्रकृतिविकृतिसारसंहननप्रमाणसात्म्यसत्त्वाहारशक्तिव्यायामशक्तिवयः परिक्षणम्^[4]
च.वि. 8/94

1. Prakruti

Prakruti is the Swabhava – inherent characteristic property of an individual. It refers to the physical and mental health of the individual determined from the time of conception. Diagnosis of Prakruti provides specific information about 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.^[5]

- Importance of Prakṛti in Panchkarma

In Panchkarma, Prakṛti Pareeksha assesses an individual's innate constitutional dominance of Vata, Pitta, and Kapha, which is crucial for safe and effective therapy planning. Understanding Prakṛti is crucial for selecting the right therapy (Vamana, Virechana, or Basti), determining the intensity of treatment, selecting appropriate Sneha and Svedana, and avoiding complications like Atiyoga or Doṣa prakopa. Prakṛti-based planning enables personalized, balanced, and effective Panchkarma management.^[6,7]

2. Vikṛti

The patient should be examined regarding Vikṛti, as well. Various factors such as Hetu, Doṣa, Dushya, and PrakṛtiDesha, Kala, and the Lakshanas help to assess the Rogabala, the severity of the disease. The disease has common Dushya, Prakṛti, Desha, and Kala, along with the strong cause and severity when the number of symptoms increases, the disease becomes more serious and the contrary is mild. Vikṛti Pariksha is based on PanchNidana. Nidan which includes Nidana, Purvarupa Upashaya, anupashaya Samprapti.

- Importance of Vikṛti Pareeksha in Panchkarma

Vikṛti Pareeksha in Panchkarma refers to the assessment of the current imbalance of Doshas (Vata, Pitta, and Kapha) in the body, which may differ from an individual's Prakṛti. It is a crucial step in Panchkarma planning, as Panchkarma is primarily aimed at eliminating aggravated Doshas responsible for disease. Vikṛti assessment helps the physician identify the dominant vitiated Doṣa, its stage, site, and severity, thereby guiding the selection of appropriate purification therapy (Vamana for Kapha, Virechana for Pitta, and Basti for Vata), the intensity of procedures, and necessary Purvakarma and Paścātkarma measures. Proper Vikṛti Pareeksha ensures targeted Doṣa elimination, prevents complications, and enhances the effectiveness of Panchkarma treatment.

3. Saar

The Sara Pareeksha indicates the examination of qualities of seven Dhatu and psyche. It presents the predominance of one Dhatu or equal proportion of all Dhatu. Sara is of eight types Twak-Sara; Rakta-Sara;Mamsa-Sara, Medo-Sara; Asthi Sara; Majja-Sara; Shukra and Satva-Sara.^[7]

- Importance of Saar Pareeksha in Panchkarma

Acharya Charaka while explaining Virechaka drugs, teekshna 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 – Shaman Chikitsa are necessary instead of Shodhana Chikitsa.

4. Samhanan

Compactness of the body is known as Samhanana. It reflects the compactness qualities of the body. In other words, compactness varies person to person. According to body compactness, Samhanana is Classified as Pravara, Madhya and Avara.^[7]

- Importance of Samhanan Pareeksha in Panchkarma

In Panchakarma, Samhanan Pareeksha is crucial in determining the suitability, intensity, and duration of purification therapies. Individuals with pravara samhanana (well-built, compact body with strong bones and muscles) can tolerate śodhana procedures such as Vamana and Virechana well. Patients with madhyama samhanana need moderate planning, while those with avara samhanana (poorly built, less compact body) are better suited for mild procedures or śamana therapies. Samhanana Pareeksha promotes safety, prevents complications, and optimizes therapeutic outcomes in Panchakarma.

5. Praman

Pramana is determined by measuring the Utsedha, Vistara, Ayama of the body part, taking the Anguli Pramana of that individual as the unit of measurement.

- Importance of Praman Pareeksha in Panchkarma

Praman Pareeksha involves evaluating the body measurements and proportional build of an individual to understand physical capacity and endurance. In Panchakarma, this examination helps in judging whether a patient can safely tolerate purification therapies. A well-proportioned body suggests adequate strength and better adaptability to procedures, while disproportionate measurements indicate the need for mild or modified treatment. Thus, Praman Pareeksha supports individualized planning and improves the safety and effectiveness of Panchakarma therapies.

6. Satmya

Satmya here refers to Oka Satmya which is habitual adaptations made by the body to the administered potentially Antigenic material. It is an examination of compatibility of patient in various things.^[8]

Importance of Satmya Pareeksha in Panchkarma

Satmya denotes the long-term adaptability of an individual to specific food, habits and environmental factors. In Panchakarma, assessing Satmya helps the physician select therapies and medications that the patient can tolerate comfortably. Procedures planned according to Satmya reduce adverse reactions and enhance the effectiveness of detoxification.^[9]

7. Satva

Mind or psyche along with the soul controls the body of a person. Satva Pareeksha is a Manobala or mental stamina examination. Depending on person's strength Satva is of Three types : Pravar Satva, Madhyam Satva and Awar Satva.

- Importance of Satva Pareeksha in Panchkarma

Satva reflects the psychological resilience and emotional stability of the patient. Panchakarma procedures require patience, confidence and cooperation. Evaluation of Satva assists in determining the intensity of therapy and the need for counseling, ensuring smooth execution and better therapeutic compliance.^[9]

8. Aaharshakti

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

- Importance of Aaharshakti in Panchkarma

Aaharshakti represents the ability to consume, digest and assimilate food. Panchakarma involves preparatory and post-therapeutic dietary regimens; therefore, adequate Aaharshakti is essential. Proper assessment prevents digestive disturbances and supports effective elimination of vitiated Doshas.^[10]

9. Vyayamshakti

It is an examine by his/her capacity or power for doing the work or doing the exercise. Bala of an individual is assessed based on Vyayamashakti. It helps in knowing the Bala of the patient whether he is having Pravara, Madhyama or Avarabala.

- Importance of Vyayamshakti Pareeksha in Panchkarma

Vyayamashakti indicates the individual's physical stamina and tolerance to exertion. Since Panchakarma procedures can be physically demanding, evaluating Vyayamashakti helps in tailoring the strength and duration of therapy. This ensures safety while achieving optimal purification.^[9]

10. Vaya

Vaya is defined as the state of the body corresponding to the length of time that has passed since birth. It is broadly divided into Baala, Madhyama, Jirna.

- Importance of Vaya in Panchkarma

Vaya plays a decisive role in Panchakarma planning. Children and elderly individuals possess limited tolerance for intense purification procedures, whereas adults can withstand stronger therapies. Consideration of age helps in modifying the dosage and method of Panchakarma, ensuring safe and effective treatment outcomes.^[11]

III. DISCUSSION

Dashavidha Pareeksha provides a structured foundation for tailoring Panchakarma treatment. Each component plays a specific role in determining the patient's suitability for purification therapies. Prakriti assessment helps in identifying constitutional dominance and selecting appropriate procedures. Vikriti evaluation determines the pathological state and guides the preparatory measures. Sara reflects tissue strength and decides whether mild or intense purification is appropriate. Samhanana indicates body compactness and endurance. Pramana assists in dose calculation, especially in procedures like Basti. Satmya reveals habituation to diet and lifestyle, influencing Sneha dosage. Satva evaluates mental strength, which is essential for tolerating demanding procedures. Ahara Shakti assesses digestive capacity, crucial during Snehapana. Vyayama Shakti reflects physical endurance, while Vaya guides age-appropriate therapy selection. Together, these parameters ensure individualized and safe Panchakarma administration.^[12]

IV. CONCLUSION

Dashavidha Pareeksha serves as the practical cornerstone of Panchakarma therapy. It integrates disease pathology with patient-specific strength and

adaptability. Thorough evaluation of these ten factors enables physicians to select suitable procedures, determine accurate dosage, and schedule appropriate treatment duration. This personalized approach minimizes adverse effects and enhances therapeutic outcomes, thereby fulfilling the fundamental objective of Ayurveda restoring harmony between body and mind.

REFERENCE

- [1] Agnivesha, Charaka Samhita, Ayurveda Deepika Commentary by Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, Choukambha Surbharati Prakashan, Varanasi, Reprint 2014, Pp: 738, sutra sthana, chapter:20, Verse:20, Pg:115.
- [2] Agnivesha, Charaka Samhita, Ayurveda Deepika Commentary by Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, Choukambha Surbharati Prakashan, Varanasi, reprint 2014, Pp: 738, vimanasthana, chapter:8, verse:94, Pg:276.
- [3] Sharma RK, Dash B. Charaka Samhita. Vol. II. Varanasi: Chaukhambha Sanskrit Series Office; 2014.
- [4] Agnivesha, Charaka Samhita, Ayurveda Deepika Commentary by Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, Choukambha Surbharati Prakashan, Varanasi, reprint 2014, Pp: 738, vimanasthana, chapter:8, verse:94, Pg: 276
- [5] Sushruta, Sushruta Samhita, Nibandha sangraha Commentary by Dalhanacharya, Nyayachandrika Panjika of Gayadasacharya, Edited by Vaidya Yadavji Trikamji Acharya, Chaukhamba Surbharati Prakashan, Varanasi, reprint 2014, Pp: 824, shareerasthana, chapter: 4, verse: 63, Pg: 360.
- [6] Agnivesha, Charaka Samhita, Ayurveda Deepika Commentary By Chakrapanidatta, Edited by Vaidya Yadavji Trikamji
- [7] Acharya, Choukambha Surbharati Prakashan, Varanasi, Reprint 2014, Pp: 738, vimanasthana, chapter:8, verse:111-113, Pg:278.
- [8] Mishra BS. Bhavaprakasha. Varanasi: Chaukhambha Sanskrit Bhawan; 2018.
- [9] Sharma RK, Dash B, editors. Charaka Samhita of Agnivesha. Sutrasthana, Atreyabhadrapyaya Adhyaya (26/3–4). Varanasi: Chowkhamba Sanskrit Series Office.
- [10] Sharma RK, Dash B, editors. Charaka Samhita of Agnivesha. Sutrasthana, Langhanabrimhaniya Adhyaya (22/9–11). Varanasi: Chowkhamba Sanskrit Series Office.
- [11] Shastri AD, editor. Sushruta Samhita. Sutrasthana, Ritucharya Adhyaya (6/3–5). Varanasi: Chowkhamba Sanskrit Sansthan
- [12] Lad V. Textbook of Ayurveda: Fundamental Principles. Albuquerque: The Ayurvedic Press; 2002.