



## UNDERSTANDING OF CHARAKOKTA DASHVIDHA PARIKSHYA BHAVA AND CLINICAL APPLICABILITY

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### ABSTRACT

Ayurveda is a well thought health science, the major aspect of any health science is its treatment aspect. Acharya Charaka has given *Dashvidha parikshya bhava* i.e., ten folds of examinations which are necessary for accomplishment of given task, the desired objectives can be achieved only after proper planning which should be done prior. Here an sincere attempt is made to understand the *dashvidha parikshya* in clinical practice, they are *Karana* (bhishak/ physician), *Karana* (instrument or the medicines or investigations used for treatment), *Karyayoni* (manifestation of disease), *karya* (treatment), *Karyaphala* (restoration of health), *Anubandha* (subsequent manifestation / longevity of life), *Desha* (habitat of drug and the patient), *Kala* (season and state of patient), *Pravritti* (initiation of treatment) and *Upaya* (proper planning of the treatment). While explaining *desha parikshya acharya charaka* explained about *dash vidha atura pariksha* which are to be done in patient before starting treatment, as it is stated by *acharya charaka* that “*Rogamadou parikshet tato ananthram bheshajam.*”

**KEYWORDS:** Dashavidha parikshya bhava, Bhishak, Anubandha, Upaya etc.

### INTRODUCTION

The word of *parikshya*<sup>[1]</sup>, is made of two words “*pari*” and “*ikshya*” which means to look around or to examine properly (monier Williams). “*Pareekshyate nischita rupena jayate*<sup>[2]</sup>” which gives the complete and clear knowledge about something. *Acharya charaka* has mentioned *Dashvidha parikshya bhava*<sup>[3]</sup> i.e., ten folds of examinations to be assessed before starting any treatment, which are very necessary for the accomplishment of any task, a physician can accomplish the desired objective without any special effort, provided he duly initiates action after having full knowledge of *dashvidha parikshya bhava* (ten folds of examinations). the Purpose of this examination is to obtain complete knowledge about physician, patient, medicine and the line of treatment that should be adopted with a view of correcting the morbidity. A physician can accomplish the desired object without any special effort, by having full knowledge of *Karana* (cause or reason), *Karana* (instrument), *Karyayoni* (source of action), *karya* (action itself), *Karyaphala* (fruits of action), *Anubandha* (subsequent manifestation), *Desha* (habitat), *Kala* (season), *Pravritti* (initiation of action) and *Upaya*<sup>[4]</sup> (means of action). Which gives proper Direction toward

planning before actually beginning with the treatment of the patient. a physician should first of all diagnose the disease and then he should proceed for treatment, able physicians always proceed for treatment after proper examination\_ and the wise physician admire action initiated with due knowledge.\_Hence, proper planning before performance of any task is always praised by *Apta*, i.e. authoritative persons.

### MATERIALS AND METHODS

*Dashvidha Parikshya Bhava* (ten folds of examinations) have been compiled from *Charaka Samhita*, further an attempt is made to understand in clinical practice., in clinical practice we can consider complete knowledge about physician, medicine, patient and patients strength, severity of disease, planning of treatment.

**Dshavidha Parikshya Bhava**

Sl.no		Meaning	In clinical aspect
1.	Kaarana	Doer	Bhishak / Physician
2.	Karana	Means of action	Aushadha, / medicines /investigations
3.	Karyayoni	Intiation of action	Dhatu vaishmya / disease manifestation
4.	Karya	Action	Dhatu samyata / treatment
5.	Karyaphala	Result of action	Sukh and arogyaprapti / restoration of health
6.	Anubandha	Long term effect	Dirghayu/ longevity of life
7.	Desha	Habitat	Habitat of drug and patient
8.	Kala	Time	Season and state of patient
9.	Pravrutti	Availability	Initiation of treatment
10.	Upaya	Proper planning	Proper planning of treatment

**DISCUSSION**

In the eighth chapter of *Vimanasthana* i.e., *Rogabhishagitiyadhyaya*, Acharya Charaka has mentioned three different means of gaining Knowledge ((*Trividha Gyanopaya*) of science as learning (*Adhyayana*), teaching (*Adhyapana*), discussion and debate (*Tadvidhya Sambhasha*).<sup>[5]</sup>

To defeat the opponent in *Vigrihya-Sambhasha* (hostile discussion) the physician should have a knowledge of various tactics, such as 44 *Vadamarga*<sup>[6]</sup> (logical terms useful in discussion) and *Dashavidha Parikshya Bhava* (tenfold of Examinations), which are explained by Acharya Charaka to his students (*shishya*) while explaining the concept of types of examinations to be done before going for *vamanadi panchakarma* procedures like “How many types of examinations should be done”, “where to do examinations”, what are the objectives of the examination, when to administer *vamanadi* procedures, when to stop, what kind of drugs should be used to get *samyak lakshanas* of *Vamana*, *Virechana*, *Ashtapana Anuvasana basti*, *shirovirechana*.<sup>[7]</sup> and it is an employment of *Karya Karanavada*.<sup>[8]</sup>

**Kaarana<sup>[9]</sup> (Doer / Physician)**

*Kaarana* or doer is explained first. Who initiates the action independently and is mandatory for accomplishment of any task is the *kaarana*. The pot maker in making pots is the *kaarana* (doer), without whom pot cannot be made. In clinical aspect Physician is the one who eliminates the disease through treatment, one who knows in detail about *Ayu* (science of life) from all aspects, can be considered as *kaarana* (doer) without whom treatment will not be completed. Physician (*Bhishaka*) is given prime importance in treatment among four limbs of treatment.<sup>[10]</sup>

Physician who is desirous to bring all *dhatu*s in equilibrium first of all assess ownself (inrospection) like.

- Is he is able to treat the patient or not?
- Is he capable to bring the *dhatu*s in equilibrium?
- Is he capable in handling emergency conditions?

And should have qualities like

- Excellent and pure knowledge of scriptures.
- Having observed directly the act of treating the patient.
- Purity and cleanliness mentally and physically.
- Having exercised his hands in performing all procedures of treatment.
- Possessing all the equipment's needed for treatment.
- Normalcy and excellence in all sense organs.
- Proper knowledge of human psychosomatic constitution.

The four *chikitsa chatushpada* equipped with their sixteen qualities are responsible for the success in any type of treatment, yet physician (*vaidya*), is given most important position, And other three attenders, drugs and patients are like helpers<sup>10</sup>. While making pot the pot maker is very important without him pot cannot be made the stick, mud, water and wheel are like helpers. Without a expert *vaidya* even if the remaining three limbs are of good quality treatment becomes unsuccessful. According to *acharya sushruta*<sup>[11]</sup> the *vaidya* possessing good qualities alone can save the patient life always, just as the navigator alone can save the boat in water even without other assistant with him. In *charaka samhita acharya charaka* gives a clear picture of different types of physician such as *Rajavaidya* (royal physician), *Pranabhisara* (an excellent physician) *Bhishak chadhamchara* (pseudo physician / who poses themselves as physician), *siddhisadhita*.<sup>[12]</sup>

Physician should be capable of handling emergency conditions like *tamaka shwasa* (status asthmatics) by conducting *sadhyo vamana* (immediate emesis), or by giving nebulization with *bharangi arka* or *ardhraka arka* which have significant effect in controlling the *vega avastha* (asthmatic attack) of *shwasa*<sup>[13]</sup> etc.

**Karana<sup>[14]</sup> (Medications)**

*Karana* (means) with the help of which *karya* can be initiated, which assist the doer in accomplishing the purpose. In making of pot the wheel, mud, water, stick are *karana* (means) for *kaarana* (doer) to make pot.

It is the *sannikrusta karana* (nearer cause) for *karta* (doer) to complete the task. In clinical aspect the

medicament or therapy (treatment) are *karana*(means) used are of two types according to method of treatment i.e., *daivavyapashraya* (spiritual therapy) and *yuktivyapashraya*(rational therapy).

*daivavyapashraya* (spiritual) treatment is the use of incantation of hymn(*homa*), amulets of drugs, gems (*manidharana*), auspicious recitation (*mantra*), sacrifices (*bali*) etc., *yuktivyapashraya* treatment (rational therapy) cleansing or evacuative procedures(*shodhana*) pacificatory measures (*shamana*) are employed.

Medicaments again can be divided into two types, material (*dravyabhuta*) and nonmaterial (*adravyabhuta*). Before using any medicines for treatment, its nature, quality, specification of drug, the place where it is grown and the season(*ritu*) in which it is collected and way of preservation should be seen, and the quantity of medicine should be decided depending on *avastha* of the disease.

*Adravya bhutha chikitsa* like *Mantra patana* e.g., *Vishnu sahasranama* in *vishamajwar*<sup>[16]</sup>, *trasana*, *peedana* in *unmada chikitsa*<sup>[17]</sup>, *Satwavajaya chikitsa*.<sup>[18]</sup>

The instruments like stethoscope for auscultation, sphygmomanometer for measuring blood pressure etc., which for used for examination or the investigations like complete blood test, serological, biochemical investigations or radiographic examination can be considered as *karana*(means), which helps knowing diagnosis and prognosis of disease.

To understand better if we take any particular disease like in *Jwara there will be shareer manah santapa*, the *santapa* can be measured by thermometer. And medicine based on *avashta* of disease like fasting (*langana*) in *navajwara* which will be *adravyabhuta chikitsa*, in *purana jwara* after 6 days one can go for decoction(*kashaya pana*) or (immediate emesis)*sadhyo vamana* in *jwara* with *kapha utklista avastha*.<sup>[19]</sup>

*Acaharya charak* did not include *satwavajaya chikitsa*(psychotherapy) because *satwavajaya* gives benefits with both types of action one which is apparently visible and other unseen, like counseling, discussion etc., come under rational therapy (*yuktivyapashraya*), invisible act (psychological effect) come under spiritual therapy.

#### ***Karyayoni*<sup>[20]</sup> (Manifestation of Disease)**

One which becomes an action by the process of transformation is called *Karyayoni* (initiation an action), making of pot by potter is *karyayoni*.

*Karyayoni* is the first stage of manifestation of the disease where disequilibrium of the *dosha dushya* are seen, and is the area of interest for physician.

By seeing the disequilibrium of *dosha dushya* and symptoms manifested one can decide curability of the

condition either it is curable (*Sadhya - sukh sadhya or kruchra sadhya*) or incurable (*Asadhya - yapya or anupakrama*).<sup>[21]</sup>

In treatment aspect initiation of treatment after screening the patient can be taken as *karyayoni*, either it is *bahudoshavastha* or *alpa doshavastha*, is there is need of *shodhana* or only shaman is enough should be decided by physician, after proper assessment one should plan appropriate treatment protocol to get succeed in treating the disease.

To understand better if we see in skin disease (*kusta*) in *bahudoshavastha*<sup>[22]</sup> emesis(*vamana*), purgation(*virechana*), medicated enema (*basti*), instillation of medicated oil in nostrils (*nasya*) based on predominant of *dosha* involved. If only *alpa dosha* are involved oral medications (*shamanoushadi*) like *tiktashatphala ghrita*, *mahatiktaka ghrita*, *triphala churna*, *manjistadi kashaya* etc.

#### ***Karya*<sup>[23]</sup> (Treatment)**

The action itself is the *karya*, the pot made by the potter is the *karya*.

*Karya* is a state of attaining equilibrium of *Dosha Dhatu mala (Dhatusamyata)*, which is the objective of the physicians and subsidence of disease (*Vikara upashaman*) is considered as *karya*.

Subsidence of disease is not merely getting symptom free, its normalcy of voice and complexion, nourishment of body, increase in strength of the person, desire for food, relish at the meal time, timely pro per digestion of ingested food, normal sleep at appropriate time, nonappearance of abnormal dreams, awakening with happiness, timely excretion of flatus, urine, feces and semen, over all feeling of healthy or normal status of mind, intellect and sense organs.

If we see definition of health according to WHO "health is a state of complete physical, mental, and social wellbeing not merely the absence of disease."<sup>[24]</sup> Which can be considered as attainment of *karya*.

#### ***Karyaphala*<sup>[25]</sup> (Result Of Action)**

The *karyaphala* stands for the attainment of objective, for which the action has been initiated and is the immediate result of the *karya*. Potter prepares pot to earn money which in turn needed to feed his family, which is the goal of potter. The attainment of spiritual happiness is the result of therapeutic action, which is characterized by satisfaction of Mind, Intellect and senses of the body. Physician will have self satisfaction about the successful treatment and patient will be satisfied by *rogopashamana*(free from disease), is the *karyaphala*.

If we see *karyaphala* in fever (*jwara*), *jwaramukta lakkshana*<sup>[26]</sup> like person will be devoid of raised body

temperature, fatigue, any type of pain and proper functioning of sense organs.

Sequel to a disease (*udarka*)<sup>[27]</sup> that manifests after the disease is cured. After effects of a disease appearing in the body once primary disease is cured, Like manifestation of dry cough and weakness soon after *jwara* is cured.

#### **Anubandha**<sup>[28]</sup> (Long Term Effect)

*Anubandha* is the after effect (good or bad), which is bound to leave its impact on the agent after action has been performed.

*Anubandha* or subsequent manifestation is the maintenance of life (longevity), characterized by union of *Prana*.

*Anubandha* can be considered as a long term effect of the medicine on the *shareer* like taking *rasayana* will have good effect on body.

complications (*upadrava*) can be considered as *anubandha* of the disease. Fatigue (*klama*), tiredness and body ache (*sada*), giddiness (*bhrama*), decrease of *dhatus* and emaciation are *upadrava of hridroga*<sup>[29]</sup>, which gives bad effects on body can be considered as *anubandha* of disease.

Acharya sushruta mentioned clear urine (*apicchila mutra*), nonturbid urine (*anavila mutra*), *ruksha* and bitter (*tikta*), pungent (*katu*) in taste as *prameha mukta*<sup>[30]</sup> symptoms can be considered as *anubandha* of medicine.

#### **Desha**<sup>[31]</sup> (Habitat / Body)

*Desha* is the *Adhistana* (location or habitat), where *karya* is to be done, *Desha* is of two types *bhoomi desha* and *atura desha*.

Examination of both *bhoomi desha* (land) and *atura desha* (patient's body) are very important before starting the treatment, as they give idea about knowing the patient in detail.

Patient should be examined first to know details of land (*desha*) of the patient like.

- In which type of land (*anupa, sadharana or jangala*) the patient is born (*Sindh desha* people are strong by nature), had grown up and developed this particular disease. as people of *sadharana desha* are will suffer less from disease when compared to *anupa desha*.<sup>[32]</sup>
- In that particular land what type of diet people mostly take (e.g., milk and salt are incompatible where as for people of *saurashtra* it is *satmya* etc.), mode of their life, conduct, strength or energy (mind or psyche, suitability, predominance of *dosa (deha prakruti)*, commonly seen diseases, wholesomeness and unwholesomeness of the people.
- To know about qualities of the drugs which are used, as the potency of the drugs varies from *desha* (place) to *desha* (place), the drugs grown in Himalaya are

more potent compared to drugs grown in other places.<sup>[32]</sup>

#### **Atura deha desha**<sup>[33]</sup> (place of action)

*Atura desha*, while explaining *atura desha acharya charaka* explained about *dash vidha atura pareeksha* as *Atura* is the *karyadesha*, for administration of therapies, to bring *dhatusamyata* and to know life span (*ayu*), strength (*bala*) of patient and intensity of morbidity of *doshas* of the patient, one should examine properly about *prakruti* (constitution of body), *vikruti* (pathological examination), *sara* (examination of element tissue and mind), *samhanana* (examination of compactness of body), *satmya* (suitability), *satwa* (examination of mental constitution), *pramana* (measurements), *ahara Shakti* (examination of digestive power), *vyayama Shakti* (examination of strength by exercise), *vaya* (examination of age) of the *atura*. Among these *dash vidha pareeksha* except *vikruti pareeksha* is to be done to understand the overview of the person. *Vikruti pariksha* is to be done to elicit the factors which are responsible for the pathogenesis of the disease. *Dasha Vidha Atura Pariksha* (tenfold examination) is an individualized examination which evaluates physical and mental factors of health as well as assesses the status of pathological factors involved in a patient for planning the effective treatment.

Administration of very potent drug to weak patients may kill the person, weak may not tolerate very potent drugs predominantly of *vayu* and *agni mahabhuta*, surgical procedures, cauterization, application of alkalies. If strong patients suffering from severe or major disease are administered with low potency drugs will become ineffective, hence patient should be examined before starting treatment.

#### **Kala**<sup>[34]</sup> (Season Or Stage Of Disease)

*Kala* here refers to *sanvasthanara* (season), six *ritus* like *shishira, vasanta, grishma, varsha, sarad* and *hemanth* and the stage (*avastha*) of the disease.

Here *kala* (seasons) should be understood suitable season for conducting *vamanadi panchkarma* like suitable (*sadharana ritu*) and unsuitable season.

Evacuation therapies such as emesis (*vamana*), purgation (*virechana*) etc., are done in season having moderate characters like moderate cold, heat and rain which are most pleasurable and undamaging to the body and drugs will potent. During extreme conditions like in winter season (*hemata ritu*) extreme cold, summer season (*ghrishma ritu*) extreme hot, rainy season (*varsha ritu*) the procedures adopted may produce untoward effect and drugs will not have more potency.

In emergency conditions if at all anyone wants to conduct purification therapies, one should go for creating artificial environment (*krutrima desha*) both *acharya charaka* and *acharya Sushruta*<sup>[35]</sup> explained about the

krutrima desha like one should make environment hot in cold season and vice versa, which is suitable for particular procedure and should be conducted with precaution and potency of medicine should be maintained by making alteration like during winter *trivrut* mixed with hot cow urine to maintain potency.

*Kala* in patients can be understood as stage (*avastha*) of the disease, like *amavastha*, *pakwa avastha* as line of treatment differs in both conditions like recent originated fever (*navajwara*) using of decoction (*kashaya*) inappropriate however after 6 days it is appropriate.<sup>[19]</sup> We can consider the *aushadha sevana kala* based on dosha predominancy involved in manifestation of disease.<sup>[36]</sup>

### **Pravrutti<sup>[37]</sup> (Initiation Of Action)**

*Pravrutti* is initiation of action as a means to the accomplishment of an objective and this is an effort as well as beginning of action. *Pravrutti* (initiation of action) is the Consistent efforts of a physician toward treatment and therapeutic action for the accomplishment of objective. Properly arranging of things is know as *Pravrutti*, proper arrangements *bhishak*, *atura*, *paricharaka* and *dravya*.

### **Upaya<sup>[38]</sup> (Proper Planning)**

*Upaya* (proper planning) stands for bringing about excellence in the agent (*kaarana*), the instrument (*karana*), and the origin of action (*karyayoni*) and their proper setting (*karya*). *karyayoni* has no role once action has been performed. The excellence of the physician and the correctness of the therapy constitute *Upaya* (means of action), with proper planning one can get success in treating the disease.

### **CONCLUSION**

*Acharya charaka*, gave some set of guidelines for successful treatment of a diseased person, which are explained as *dash vidha parikshya bhava* (ten folds of examinations) which are to be followed by everyone before starting of treatment, While explaining *desha parikshya*, *acharya charaka explained about Dasha Vidha Atura Pariksha* (tenfold examination of patient) which is an individualized examination which evaluates physical and mental factors of health as well as assesses the status of pathological factors involved in a patient for planning the effective treatment. Further *dash vidha parikshya bhava* can be understood in the research process.

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