This article is an attempt to revisit ancient wisdom by providing a wider applicability to Dasha Vidha Parikshā, a unique ideal clinical tool for today’s physician. This article is planned to provide wider applicability to Dasha Vidha Parikshā.

Aims and objectives: This article is planned to provide wider applicability to Dasha Vidha Parikshā.
Observations & Discussion
Out of 10 points of Dashavidha Prikshā nine factors deals mainly with health profile and remaining one i.e. vikriti represent to analyze the pathological factors. The analysis of these factors helps a physician to decide suitability of food and drugs, its effective doses for a particular patient. Hence, each factor of Dasha Vidha Parikshā is being discussed in detail.

Prakriti Parikshā
Prakriti of an individual is formed at the time of conception and influenced by core factors like condition of gamete, maternal uterus, dietetics and behavioral habits to environmental factors etc. during the fetal life but after birth it remains unchanged for the whole life. The concept of prakriti can be explained on the basis of genotype demonstrated as the pheno-type in the physical body which is unique to each individual and has been now established through the human genome studies that have revealed the complexity in the relationship between genotype and phenotype. As per Ayurveda, śāhirikā prakriti (bodily constitution) decides the status of health, immunity, digestion and metabolism of an individual and influences the course of disease and its management. In brief analysis of prakriti may help in the following way:

Utility of Prakriti for Prediction Health Status: Prakriti predicts physical and mental health status and longevity of a person. For example kapha or sama prakriti person lives long, suffers less from diseases and has stable mind as these individual possess comparatively more strength. On the other hand vātā prakriti person has shorter life span, frequently suffers from diseases and has flickering type of mind.

Utility of Prakriti for Promotion of Health and Prevention of Diseases: Assessment of prakriti states about the dosha status of a person. A person is likely to suffer more and frequently from the disorders of that dosha which is dominant in his prakriti. For example vātā prakriti persons are likely to suffer from vātā disorders even by slightly indulgence in vātā increasing diet and practices. Similarly pitta prakriti persons are likely to suffer more from pitta disorders even by slightly indulgence in pitta increasing diet and practices and same is the case for kapha prakriti. Therefore such disorders in these individuals can be prevented by suitable advice to the individual.

Utility of Prakriti for Ascertaining the Prognosis: A disorder induced by dominant dosha of the prakriti is expected to be managed with great efforts and chance of its recurrence with slight involvement of faulty diet and life style is more. For instance, a pitta disorder in pitta prakriti person or vātā disorder in vātā prakriti person or kapha disorder in kapha prakriti person becomes difficult to manage. On the other hand vātā or kapha disorder in pitta prakriti person or pitta or vātā disorder in kapha prakriti person or kapha and pitta disorder in vātā prakriti person is comparatively easy to manage except if it is not very severe or chronic. Other important point is that a sudden appearance of such symptoms and signs which are contrary to the characteristics of Prakriti of a person is considered as arishta (Charaka Indriya 12:60, Sushruta Sharira 4:76).

Utility of Prakriti for Planning the Treatment: Assessment of prakriti helps in planning the rationale treatment. For example if a pitta prakriti person is suffering from vātā disorder then ushna chikitsā for vātā is not done because in that case vātā may pacify but simultaneously increase in pitta may lead to other disorder. In this case brihmanālaarpana chikitsā with drugs having madhura rasa are prescribed which pacify vātā as well as pitta.

On the other hand if kapha prakriti person suffers from vātā disorder then ushna treatment is indicated and in this case snigdha and guru is contraindicated; thus the disorder is induced by same dosha but treatment differs according to the prakriti. Similarly, if a pitta prakriti person suffers from kapha disorder then ushna chikitsā is not done, but rukshana (un-unctuous) with tikta rasa drugs are prescribed.

Utility of Prakriti for Research: In research by analyzing the results/effects according to prakriti, can ascertain that the drug is more effective in the patients of which Prakriti. Further such analysis may also be utilized to find out that why most of the patients were cured while few others remained unchanged. Probably this may be because the drug may not be effective in certain other variants of prakriti.

Sāra Parikshā:
After dosha, other important constituents of the body are dhātu and mana and sāra gives information regarding the status of both of these at a given point of life. In contrast to prakriti, status of dhātu changes during life depending upon the nutritional status and life style of a person. The decrease or increase in dhātu can be known by their respective kshaya and vriddhī symptoms, but their optimum status in an individual can be clinically assessed only by adopting sāra parikshā. Further, dhātu sāra also represent to ojas particular to aparā ojas which may also be estimated by it.
Amongst eight types of sāra (tvaka, rakta, māmsa, meda, asthi, majjā, shukra and satṭva sāra) a person possessing satṭva sāra is the best, followed by shukra, majjā sāra etc in the descending order and having only tvak sāra is nethermost among the sāra.

Utility of Sāra for Prediction of Health Status: Judging the strength of persons just by looking at their external features may be erroneous. For example if a person is tall with big body, he is considered to possess a good strength; while a person of shorter statue and lean is considered as a weak person. But on the contrary a lean person may perform better and may be strong, and tall and flabby person may be weak. Therefore, for determining the exact strength sāra parikshā is described.

Utility of Sāra for Promotion of Health and Prevention of Diseases: A person of a pravara sāra i.e. having optimum level of all the dhātu by showing features of all the sāra, possesses optimal strength, has self confidence, can tolerate misery, suffers less from diseases and enjoys healthy aging (Charaka Viman 8:111).

Avara sāra indicates low Ojas hence low immunity. Therefore, a poor sāra person may be examined for the kshaya lakṣhana of that dhātu and may be treated accordingly to bring back the proper sāra, which will improve the status of ojas and immunity thus in health.

Utility of Sāra for Ascertaining the Prognosis: The diseases of avara sāra person generally turns to difficult to manage, while of pravara sāra are easily managed.

Utility of Sāra for Planning the Treatment: While treating a disease of a person of avara sāra simultaneous care should also be taken to correct the sāra to get the better cure. The sāra may be corrected by prescribing such drugs which improves that dhātu.

Utility of Sāra for Research: Rakta sāra can be correlated with the optimum presence of hemoglobin, RBC, general blood picture etc. Therefore studies may be planned to evaluate this contention. Māmsa may be indicative of muscles which mainly comprises of proteins, hence research studies may be planned to find out the correlation of māmsa sāra with serum proteins. Similarly asthi sāra with serum calcium and shukra sāra with semen analysis may be correlated.

Samhanana and Pramāṇa Parikshā
Samhāti and Samyojana are the synonyms of Samhanana. Compactness of the body and the integrity of the tissues comprise samhanana. It is assessed through compactness of asthi and sandhi along with status of māmsa attached and shonita attended to it.

Various measures of the body parts and sub parts determined by the measure of self-fingers are given in Ayurveda under pramāṇa parikshā and if the body is according to that then it is considered as sama pramāṇa, which indicates longevity and optimum strength. Anthropometric measurements mentioned in modern medicine may be correlated with pramāṇa of body parts and subparts given in Ayurveda. Now a day, Body Mass Index is used to differentiate between compact body and fatty body. BMI below 30, proper muscle power, proper bone density may indicate a pravara/good samhanana.

Genetics, standard of living and quality of life, changes in life styles, nutrition and ethnic composition are main factors which decide the anthropometric make up as well as the compactness of tissues of an individual. The Body Volume Index which uses three-dimensional scanners has the potential to be used as a long-term computer based anthropometric measurement for health care and somato-types, i.e. normosthenic, hypo- or hypersthenic make up which may differentiate deviation from normal compactness of body. More conventional anthropometric measurements also have uses in medical anthropology and epidemiology; for example in helping to determine the relationship between various body measurements (height, weight, percentage body fat, etc.) and medical outcomes. Thus as explained here samhanana and pramāṇa parikshā can be modified using the latest anthropometric and somatotype data but the final assessment should remain the same i.e. pravara, madhyama and avara.

Utility of Samhanana for Prediction Health Status: A person comprising compact body indicates towards his best strength, hence may not suffer from diseases frequently, while a person of poor samhanana having flabby body may suffer from diseases frequently.

Utility of Samhanana for Promotion of Health and Prevention of Diseases: A flabby body indicative of avara samhanana can be improved by advising daily exercise up to one’s ardha vyāyāma shakti. Thus body may become strong which can tolerate the hardship and fight out the diseases.

Utility of Samhanana for Ascertaining the Prognosis: A disease in flabby or obese person becomes difficult to cure and it indicates bad prognosis while it is easy to cure in strong person which is determined by pravara samhanana.

Utility of Samhanana for Planning the Treatment: Avara samhanana person may not tolerate very strong drugs, therefore mild drugs and low doses are advised.

Utility of Samhanana for Research: Studies may be planned to correlate samhanana with BMI and other sophisticated tests for measuring total body fat and others as mentioned above.
Sātmya (Homologous) Paríkshā

A person who is homologous with all the six tastes or daily use of milk, ghee, oil and meat possess pravara sātmya and those who takes only one rasa or are in habit of taking rakshe (un-unctuous) substances in meal possess avara sātmya and persons having the habit of taking in between these two i.e. homologous to two or three rasa possess moderate sātmya. In short, assessment of nutritional status can be made through proper history taking and bad food habits may hint towards deficiencies.

Utility of Sātmya for Prediction Health Status: The persons who are of pravara sātmya are strong, able to bear hardship and live long. On the other hand the persons of avara sātmya are weak and unable to bear hardship and have shorter life span and may suffer from various types of allergic or deficiency disorders.

Utility of Sātmya for Promotion of Health and Prevention of Diseases: Analysis of sātmya in regard of tolerance and intolerance of an individual may be helpful in maintenance of health and prevention of diseases particular allergy. Addiction is Oka sātmya and the person must be advised and helped to quit the habit. Sātmya may change according to the season, country, disease, etc and that require advice. Allergic disorders may be prevented by avoiding aśātmya substances.

Utility of Sātmya for Ascertaining the Prognosis: As mentioned above that pravara sātmya persons are strong, therefore as per general rule their diseases may be easy to treat while in avara satmya persons due to weakness the diseases may become difficult to cure.

Utility of Sātmya for Planning the Treatment: In disease state while planning pathya and apathya, knowledge of sātmya and aśātmya of the patient as well as of the disease from which he is suffering, is very helpful.

Utility of Sātmya for Research: The studies may be planned to correlate the concept of aśātmya with modern terms of allergen and allergy. The role of aśātmya may also be ascertained in autoimmune diseases as well as in their prevention and treatment. In de-addiction studies the role of various methods for quitting the habit successfully may be evaluated.

Sattva (Mind)

As per Ayurveda, psyche is equally important in the initiation, progress of even of physical diseases and its management. The diseases of a person with strong mind may be managed easily as following of do’s and don’ts and other instruction will be easier in these personalities in comparison of the weak minded personality. Status of sattva is ascertained by the presence of symptoms of sattva sāra.

If all the symptoms of sattva sāra are present then individual is ascertained to have pravara sattva. Person of pravara sattva has a strong mind set up and are able to tolerate problems with ease and live a long span of life. Pravara sattva persons are also physically strong and can tolerate hardship and suffer less frequently from diseases.

Person of Madhyama Sattva has a moderately strong mind set up and is able to tolerate problems only from the examples of others. They tolerate their suffering from counseling or examples. Person of Avara Sattva has a flickering and weak mind set up and they are unable to tolerate mildest suffering and poor in following the instructions.

Utility of Sattva for Prediction Health Status: Pragyāparādha (disturbed mental faculty) is considered as one of the basic causes of diseases. Hence, persons with pravara sattva have lesser chances in indulgences of cause and thus disease. Vice versa, avara sattva persons continuously indulge in etiological factors and hence more chances of health problems.

Utility of Sattva for Ascertaining the Prognosis: A person with pravara sattva may suffer from a serious disease but tolerates it and does not make cry, while a person with weak mind (avara sattva) makes a hue and cry though suffering from a minor ailment. In both the cases physician has to act differently because if a serious disease is not appreciated then it may harm to the patient; on the other hand due to hue and cry if a minor disease is considered serious and strong drug is given for it, may harm the patient. Pravara sattva persons are mentally and physically strong and able to tolerate hardship; therefore their diseases generally are easy to cure; on the contrary the diseases of avara sattva person quickly turns to complications.

Utility of Sattva for Planning the Treatment: Generally it is seen that a person with pravara sattva do not expose even if they are suffering from serious diseases. Therefore if the symptoms of a pravara sattva person are suggestive of a serious disease then it should be properly investigated and managed accordingly.

Utility of Sattva for Research: Role of sattva in various somatic and psychological diseases may be ascertained by adopting various scales and questionnaires.

Āhāra Shakti

Āhāra shakti represent both capacity of intake (abhyavaharana-shakti) and power of digestion (jaran- shakti). It also provides information of status of agni of a person. Simply assessing the intake or digestion separately does not give an accurate picture of agni. One may be able to ingest large amount of food but unable to digest the same. Thus, criteria of assessing both together are must.
Utility of Āhāra Shakti for Prediction Health Status: Strength and life span are dependent on the food. A person taking well balanced diet in proper quantity which is well digested and assimilated indicates health and longevity.

Utility of Āhāra Shakti for Promotion of Health and Prevention of Diseases: Diet should be well balanced, because under-nutrition may lead to diseases of deficiency of dhātu and krishṭā. Malnutrition is the cause of diseases such as obesity, diabetes and cardiac diseases. Therefore by advising balanced diet comprising all the six rasa may help in maintaining the health and promotion of the diseases. However, quality of food may be attained by the body only when agni i.e. digestion and metabolism is well maintained. Hence, assessment of these parameters may help to plan diet chart for particular individual.

Utility of Āhāra Shakti for Ascertaining the Prognosis: Poor status of agni indicates towards poor nutrition and ultimately poor immunity. Hence, persons with weak agni are prone towards metabolic disorders and its related condition.

Utility of Āhāra Shakti for Planning the Treatment: The exact quantity of dose of the drug is not mentioned in Ayurveda as it is decided according the status of the agni. Further pathya and apathy also depend up on the status of the agni. Hence its proper knowledge is very important in planning the treatment.

Utility of Āhāra Shakti for Research: For assessing the accurate quantities of diet and its digestion, the diet assessment methods like 24 hours dietary recall, food frequency questionnaire, dietary history since early life, food dairy technique, observed food consumption etc. methods can be included and on this basis concept of Agni may be validated in health and disease.”

Results of a clinical trial may also be analyzed according to agni status of the patient.

Vyāyāma Shakti

The capacity of doing work or tolerance of a person for exertion is vyāyāma shakti. Daily exercise up to ardhā vyāyāma shakti i.e. one’s half strength is advised for maintaining health and agni. Its end point is appearance of sweat on forehead or axilla and increase in respiratory rate. It may be increased gradually, but one should never indulge suddenly in such exercise/work which is beyond one’s capacity; it is termed as sāhāsa and is cause of many diseases particularly of tuberculosis, ulcer in chest and kshataja kāśa.

Utility of Vyāyāma Shakti for Prediction Health Status: Tolerance to exercise is indicative of one's good strength and ability to bear hardship. Such person suffers less from the diseases, has healthy aging and longevity.

Utility of Vyāyāma Shakti for Promotion of Health and Prevention of Diseases: Daily exercise up to half of one’s strength promotes physical and mental health. However, one must not indulge in strenuous works suddenly to avoid sufferings.

Utility of Vyāyāma Shakti for Ascertaining the Prognosis: Diseases in a strong person are easily curable while in weak it becomes difficult to manage

Utility of Vyāyāma Shakti for Planning the Treatment: Generally high doses or strong drugs are indicated in a person having good strength and mild drugs and low doses are advised for a weak person. Exercise is contraindicated during illness, hence is an important part of apathy during illness.

Utility of Vyāyāma Shakti for Research: The fields of defense and physical education have invented many tests for the assessment of the same. Those tests can be used to make the grading levels of physical capability. Similarly, role of Yogic exercises may be tested for the prevention and management of various disorders.

Vaya Pariksha

Life span of an individual is basically divided in three phases. Young age, due to compactness and regenerative capacity of dhātu (tissues) is considered favorable for health. Whereas, old age due to dominance of vāta and reduced regeneration capacity is considered unfavorable for health. Hence age of an individual, at the time of initiating the treatment holds impact on the outcome of therapy.

Utility of Vaya for Prediction Health Status: In Childhood, kapha dominates and this age is tender. Young age is dominated by pitta and during this age all the tissues are working at its optimum level, hence, health status can be maintained comparatively better than old age (above 60 years).

Utility of Vaya for Promotion of Health and Prevention of Diseases: Childhood is a tender age and developing stage where children require specific care and nutrients. Children have low immunity and agni, hence require more protection. There are many age specific diseases in children which can be prevented. For example by proper vaccination many infectious diseases of childhood can be prevented.

In old age, declining of tissues, sense, immunity and motor and other organs occurs which requires specific care. The timely administration of rasāyana drugs may retard the aging and prevent old age related problems thus a person may live healthy aging. In old age due to over maturity (pakvatā) of the tissues, the dhātu are not formed from the rasa. Therefore in the old age less amount but nutritious food is advised.
Utility of Vāya for Ascertaining the Prognosis: In childhood and old age many diseases if not properly treated may lead to complications and become difficult to cure. Generally in advance old age the diseases are difficult to treat. Young age due to compactness and regenerative capacity of dhātu is considered favorable for cure of diseases.

Utility of Vāya for Planning the Treatment: In children and aged persons generally mild drugs and low doses are advised and many Panchakarma and surgical procedures such as virechana, agni karma and kshāra karma are contraindicated and if very necessary then these procedures should be undertaken only under the supervision of an expert with all the precautions. Simultaneous administration of rasāyana drugs while treating the age related problems may be helpful.

Utility of Vāya for Research: research may be planned to assess role of different drugs considering different age-groups. Studies to establish role of rasāyana in prevention of aging and enhancing the longevity may be planned.

Vikriti Pariksha
Vikriti means deviation from the normalcy. Percentage of deviation from the normalcy as per that individual has to be assessed to ascertain to reach a perfect diagnosis in regards of dosha, dushya, srotas, agni etc. Nidāna panchaka mentioned for roga parikshā may be utilized for this and ultimately, status of disease in regards of pravara, madhyama and avara has to be made for deciding prognosis, drug, its dose and assumption of outcome of the treatment.

This can be further enriched with the modern biochemical, microscopic, other laboratory and imaging techniques to arrive at a specific stage of disease for a well targeted treatment.

Overall Assessment:
Ultimate goal of dasha vidha parikshā is assessment of rogi bala as well as roga bala. With analysis of nine factors i.e. prakriti, sāra, samhanana, pramāṇa, satvā, sāmya, dhāra shakti, vyāyāman shakti and vāya in the grade of pravara, madhyama and avara helps to know the status of bala of the patient and his tolerance for drugs. Charaka has described in detail how to assess prakriti of a person, what sāra are predominant, type of samhanana, pramāṇa etc, status of satvā, sāmya and how much is vyāyāma and dhāra shakti. But while assessing these details many a scholar forget the initial instruction that it is not to assess those factors independently and individually but to get an clear idea as to whether patient and the disease fall under mild (avara), moderate (madhyama ) or strong (pravara) category. Hence an attempt is being made to give overall assessment of these ten points of Dasha Vidha Parikshā.

Give 4 points for each pravara observation of the health parameters (prakriti to vāya), 2 to each madhyama and 1 to each avara observation recorded in a patient as per Table-1. Total score thus obtained more than 35 points indicates pravara bala, between 18 and 35 represents madhyama bala and less 18 indicates avara bala. Vikriti factors may also be assessed by the above criteria in terms of pravara, madhyama and avara given in Table-1.

<table>
<thead>
<tr>
<th>Pariksha</th>
<th>Pravara Atura Bala</th>
<th>Madhyama Atura Bala</th>
<th>Avara Atura Bala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prakriti</td>
<td>Sama, Kaphajā,</td>
<td>Kapha-Pīṭṭaṇa or Kapha dominant Vāṭa, Pīṭṭaṇa</td>
<td>Vāṭa, Vāṭa dominant Kapha or Pīṭṭa</td>
</tr>
<tr>
<td>Sāra</td>
<td>All Sāra or Sattva Sāra with 5-6 other Sāra</td>
<td>presence of 3-7 Sāra without Sattva Sāra</td>
<td>presence of less than 3 Sāra</td>
</tr>
<tr>
<td>Samhanana</td>
<td>Symmetrical bones; well knit joints; compact and well bound muscles or Normosthenic</td>
<td>Slight deviation from the pravara criteria but still coming under normosthenic built</td>
<td>Hyposhtenic or hypersthenic built or phthisical or phthisinoid, plethoric or apoplectic, etc.</td>
</tr>
<tr>
<td>Pramāṇa</td>
<td>Person with stature almost equal to span and having average height</td>
<td>Person with stature almost equal to span but total height less than average</td>
<td>Stature greater or less than span or upper measurement greater or less than lower</td>
</tr>
<tr>
<td>Sāmya</td>
<td>Regular intake of all rasa or habit of taking milk, ghee, oil, meat soup etc</td>
<td>habit of taking 3-5 Rasa or ghee, milk, meat etc frequently</td>
<td>Habit of taking 1 or 2 rasa or un-NECTuous, mal-nourishing diet</td>
</tr>
<tr>
<td>Sattva</td>
<td>Sattva Sāra i.e. is able to tolerate misery</td>
<td>bears misery by other’s examples</td>
<td>Unable to bear misery</td>
</tr>
<tr>
<td>Ahāra Shakti</td>
<td>Good intake capacity with proper digestion power</td>
<td>Moderate quantity of intake and digestion</td>
<td>Less intake of food with low digestion</td>
</tr>
</tbody>
</table>

Table-1 Criteria for Assessing Avara, Madhyam and Pravara Atura Bala Pramana


<table>
<thead>
<tr>
<th>Vyāyāma Shakti</th>
<th>Optimum state of task expertise viii</th>
<th>Moderate state of task expertise</th>
<th>Least capacity of task expertise</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaya</td>
<td>20 to 30 years of age</td>
<td>16-20 &amp; 31-50 years age</td>
<td>&lt;16 &amp; &gt;50 years age</td>
</tr>
<tr>
<td>Vikriti</td>
<td>Hetu, Dosha, Dushya, Prakriti, Desha, Kala, etc. are similar in nature, potent causative factors, acute condition, strong signs and symptoms</td>
<td>Moderate condition of Hetu, Dosha, Dushya, Prakriti, Desha, Kala, etc. factors</td>
<td>Mild condition of Hetu, Dosha, Dushya, Prakriti, Desha, Kala, etc. factors</td>
</tr>
</tbody>
</table>

CONCLUSION

On the basis of the foregoing discussion it may be proclaimed that Dasah Vidha Parikṣā still stands valid in the present scenario. It depends on the awareness and the open mindedness of bright physicians of 21st century to understand the ancient wisdom in a quantum way. Dasah Vidha Parikṣā should be further illustrated with grading scales and objective criteria. Hence, there is still a large scope and hope of Dasah Vidha Parikṣā evolving in to the current clinical methods in Ayurveda.

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