

A CONCEPTUAL STUDY OF "DASHA VIDHA PAREEKSHYA VISHAYA"AS PER ACHARYA CHARAKA

DR.MALASHREE¹, DR. J.R.JOSHI²

¹PG Scholar,²Prof and Head Dept Of Moulika Sidhanta, Ayurveda
Mahavidyalaya Hubli.

ABSTRACT

Ayurveda is a holistic system of life which deals with the way of living along with treating the diseases which manifest due to abnormal lifestyles. The *Pramanas* are the means to get the real knowledge. Ayurveda utilises the *Pramanas* in a unique way as an examination tool for the diagnosis of disease in a patient. Examination of patient is conducted for the knowledge of *Ayu, Bala* etc. Weak patients are not able to bear intensity of potent drugs .On the other hand, the drug having low potency and applied to strong patients having severe disorders becomes ineffective. Hence the patient should be examined by the help of ten folds of examination tools called as *Dasha vidha pareekshya bhavas*.

Key words: *Aatura Pareeksha, Dashavidha pareeksha, Dashavidha pareekshya.*

Introduction

Ayurveda is an ancient science of life based on basic scientific principles which are logically explained. Ayurveda does not only depend upon the symptoms as told by the patient but also believes in a thorough examination of the patient to find out the root cause of the ailment in his body. *Pareeksha* can be done only with the help of *Indriyas* and *Manas*. *Acharya Charaka* explains importance of proper diagnosis as, proper examination is the foremost

step for the effective treatment. Doctor should examine the *Roga* first and then think about the suitable medicines for that particular disease based on its pathogenesis.¹

The tool or the media with which the nature of the substance is examined is known as *Pareeksha* ² i.e. Doctor should have complete knowledge of the shaastra, should be intelligent, with very good memory. He should be ready to accept *Hitakari* things, should

be soft spoke with clear speech, and should be very patient by nature ³.

Doctor with such qualities can only successfully diagnose and treat the *Vyadhi*.

Dashavidha parikshya vishayas are⁴;

1. *Kaarana* ;
2. *Karana*
3. *Karyayoni*
4. *Karya*
5. *Karya phala*
6. *Anubandha*
7. *Desha*
8. *Kaala*
9. *Pravrutti*
10. *Upaya*

1. *Kaarana* :

The *Karana* is the one who initiates action independently i.e. cause of an action ⁵

Bhishak is the prime *kaarana* for the successful admistration of therapies.

Bhishak is one who treats patients, who is well versed in the applied aspects of the meanings contained in the shastra and who is well versed with all aspects of life. Among *Chikista Chatuspaada* i.e. *Bhishak, Dravya, Upastha, Bhishak* plays some specific qualities in order to be effective for the cure of a disease. He should be able to achieve

dhatu samya i.e. bringing about the state of equilibrium of *dhatu*. A

physician should possess the following qualities ⁶

- *Paryavadata shrutataa*: He should have the knowledge of all *shastras*.
- *Paridrusta karmataa*: He should also have practical knowledge.
- *Daaksha*: Skilfull.
- *Shoucha*: Pure from both mind and body.
- *Jitahastataa*: Expert.
- *Upakaranavata*: Should have all required equipment's.
- *Sarvendriyopapannataa*; should have healthy sense organs.
- *Pratipattigyataa*: Presence of *Manas*.

As *Bhishak* places an important role in bringing the *dhatu samya avastha* in *aatura*, so *Bhishak* is the *kaarana* for the successful treatment.

2. *Karana*

Karana stands for an instrument which helps in the performance of action ⁷.

Bheshaja constitutes the instrument for achieving the *Dhatu samya*. I.e. cure of the disease. Medicaments are those which are employed by the *Bhishak* with a view to bring about the equilibrium of *Dhatu*. Depending upon their nature, they are of two types.

- i. *Daivavyapashraya* and
ii. *Yuktivyapashraya*.

Whereas *Daivavyapashraya* comprises of *Mantra, Mani, Mangala, Upahara, Bali, Homa, Prayaschitta, Upavasa* etc. *Yuktivyapashraya* comprises of *Samshodhana, Samshamana* etc.⁸

Depending upon their composition, they are also of two types

Dravya Bhuta (Vamanadi yogas) and *Adravya bhuta- (Bhaya, vismapana, vismarana, kshobhana, harshana* etc.)

3. *Karyayoni*

The *Karya yoni* is the source of an action. It is the one which becomes an action by the process of transformation.⁹

Dhatuvaishamyā i.e disturbance of the equilibrium of *dhatu*s is the *karyayoni*. *Dhatuvaishamyā* is invariably indicated in *Vikara aagamana*. This state of health can be ascertained from the appearance of *vishesha lakshana* in *vruddha* or *ksheena avastha*. *Doshas* are responsible for the causation of the disease and also from the *vishesha laxanas* of the *vyadhi* i.e. *sadhya, asadhya, mrudu, daruna* etc.¹⁰

4. *Kaarya*

Kaarya is the one whose accomplishment is kept in view before an agent proceeds to act.¹¹

*Dhatu*samyā i.e. equilibrium of the *dhatu*s represents *karya* itself. It is invariably associated with the *upashamana* or the absence of the disease. This state of health can be ascertained from the following.¹²

- *Rugopashamana*: alleviation of ruja
- *Swaravarnayoga*: Appearance of normal voice and complexion
- *Shariropachaya*: Nourishment of the body
- *Balavrudhi*: increase in strength
- *Abhyavaharyabhilasha*: Desire of taking food
- *Ruchi aharkaale*: Appetite for food during meal time
- *Nidralabho yathakaala*: getting sleep at the appropriate time
- *Sukhena cha pratibhodana*: happy awakening
- *Vaikarini cha swapnam adarshana*: absence of bad dreams
- *Vatamutrapureesharetasa mukti*: Proper elimination of vata, mutra, pureesha, retasa
- *Sarvakarai mano bhuddi indriyas*: Unimpairment of mind, intellect, sensory organs.

5. *Kaarya phala* :

The *Karyaphala* stands for the result for which the action is initiated¹³.

Attainment of spiritual happiness is the result of kaaryaphals. It is characterised by pleasure or satisfaction of the mana, bhuddhi, indriya and shareer.¹⁴

6. Anubandha

A good or bad factor one which is bound to leave its impact on the agent after he has performed an action¹⁵. Anubandha is the maintenance of Ayu (longevity). It is characterised by its union with Pranavayu.¹⁶

7. Desha

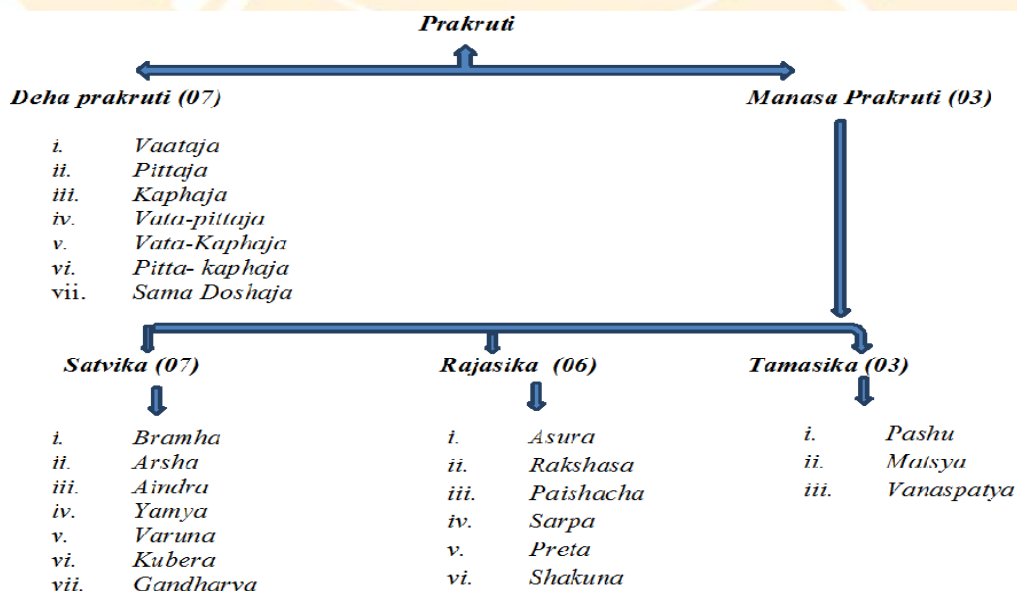
Desha represents the site favourable or unfavourable to Kaarya¹⁷. Desha is of two types - Bhumi desha¹⁸, and Aatur desha¹⁹. Bhumi desha is of 3 types; Jangala, Aanupa, Sadharana. Bhumi desha comprises of the place where the patient is born and the

place he is bought up, that particular desha's aahar, vihar, bala, satwa, etc will satmya to the patient. According to that doshas will present. Predominance of aggravated doshas and intake of ahitakar aahar vyadhi will be produced.

In *Atura Desha* there are again ten factors which we come across they are;

1. Prakruti

Prakruti in Ayurveda refers to the individual nature. They are qualitative and quantitative unchangeable doshic predominances. From birth till the end of life, prakruti will be same²⁰.



2. Vikruti

Vikruti refers to morbidity.

These morbid manifestations are to be examined with hetu, dosas, dushyas, prakriti, desa, kala, bala & also by lakshanas²¹.

3. Saara

It is the essence of *Dhatus* that provides strength & stability to body.

It helps to examine the qualities of the sapta dhatus & the psyche²².

Types.

1. *Twak saara*
2. *Rakta saara*
3. *Mamsa saara*
4. *Meda saara*
5. *Asthi saara*
6. *Majja saara*
7. *Sukra saara*
8. *Satva saara*

➤ *Twak saara*

Snigdghata, slakshana, mrudu, prasanna, sukshma, alpa, gambeera, sukumara, loma, prabha twak, Sukha, saubagya, budhi, vidya, Free from twak rogas.

➤ *Rakta saara*

Karna, akshi, mukah, jihva, pani, pada, nakha etc, snigdghata rakta

varna, Sukha, medha, saukumarya, Bala, klesa asahishnuta, ushnasaha.

➤ *Mamsa saara*

Sangha, lalada, akshi, ganda, hanu, greeva etc, sthira, guru, mamsopachita, Well developed body and Ksha ma, bala, dirka ayu, sukha, arogyam, vidya.

➤ *Meda saara*

Sneha yuktavarana, svara, netra, kesa, loma, nakha, danta, mutra etc, Bruhat sarira and Aiswarya, sukha etc.

➤ *Asthi saara*

Parshni, gulpha, janu, trika, chibuka well developed, Sthula shira, parva, danta, asthi, etc and Mahotsaha, kriyavanta, klesa saha, sthira sarira.

➤ *Majja saara*

Mrudu angas, bala, snigghata, svara, varna, Sthula dirkha vritta sandhis and Dirkhayu, bala, vijnana etc

➤ *Sukra saara*

Saumya, ksira purna lochana, snigghata vritta sama danta, Balavan, sukha, arogyam, bahu praja

➤ *Satva saara*

Smriti, bhakti, suchi, mahotsaha, dhira, Samara vikranta and Samara vikranta

➤ *Pravara saara:*

Atibala, parama sukhayukta, Klesasaha, stira sareera, snigdha gambira maha swara, snigdha gambira maha swara, manda vikaras and chira jeevana, etc.

➤ **Madhyama sara:**

Moderate amount of different sara possess qualities of respective saras in moderate degree and Shows characteristics of sarva sara moderately.

➤ **Avara sara**

Least amount of sara, Possess qualities of respective saras in lowest degree and shows least features of sarva sara

4. **Samhanana :**

It refers to the Compactness of the body organs²³.

Synonyms: *Samhati, Samyojana*

There are mainly three types - Pravara, Madhyama, Avara

Pravara- *samasuvibhaktasti*- symmetrical & well demarcated asthi, sandhi strong built and excellent strength.

Madhyama refers to moderately symmetrical, moderate joints, built and strength

Avara refers to weakly demarcated bones, weak joints, and strength etc

5. **Pramana**

It is the measurements of the body or organs of the body²⁴.

One should examine clinically the measurements of individual organs of the body to understand the superiority & inferiority of one's own anthropometry in response to his or her age & sex.

A body possessed of organs having proper measurement is endowed with longevity, strength, ojas, happiness, power, wealth & virtues.

This is determined by measuring the height, length & breadth of the organs by taking the *Anguli pramana* (finger breadth) of the individual as the unit measurement.

TYPES

- *Pravara pramana* - ie, A person who fulfils standard measurement criteria excellently.
- *Madhyama pramana*- ie, a person who fulfils standard measurement criteria moderately.
- *Avara pramana*- ie, a person who fulfils standard measurement criteria up to lesser extent.

6. **Satmya**

It stands for such factors which are wholesome to the individual even when continuously used²⁵.

Individuals for whom ghee, milk, oil & meat soup as well as the drugs & diets having all the 6 tastes are wholesome are endowed with strength, the power of facing difficult situations & longevity.

TYPES

1. *Sarva rasasatmya-*

Those who are wholesome with ghrít, ksheera, taila mamsarasa, sarva rasa satmya –balavantah, klesasaha, chira jeevita

2. *Eka rasasatmya*

Those who are wholesome to eka rasa, ruksha satmya, alpa bala, alpa klesa saha, alpayusha

3. *Misra/madhyama satmya*

It refers to the person having medium strength compared to sarva satmya, madhyama klesha saha, and madhyama ayushyavanta.

7. *Satva*

Satva is the mind & it regulates the body bcoz of its association with soul²⁶. This is also classified as above into three types. I.e. *Pravara, madhyama and avara*

Pravara satva: It refers to Excellent dhi, dhriti, smriti, Able to bear strong therapies, Pinda vyatha saha and predominant of *Satva guna*.

Madhyama satva: It refers to Moderate dhi, dhriti, smriti, Able to bear strong therapies with producing harmful effect to body, Tolerates & adjusts to pain moderately and Predominant of rajo guna

Avara satva: It refers to the Decreased satva bala, Neither by themselves nor through others can sustain their mental strength, Even though they are having good built, they cannot tolerate mild pain, grief or fear etc. They are Contraindicated for *Samshodhana karma* and Predominant of *Tamo guna*.

8. *Ahara Shakti :*

It refers to once capacity for food intake and its digestion²⁷. One's capacity for food can be examined from two methods. i. *Abhyavaharana sakthi* (power of ingestion) & ii. *Jarana sakthi* (power of digestion). Strength & life span are determined by one's own diet capacity. Types—*Pravara, Madhyama and Avara*.

Pravara ahara sakthi : Persons having excellent power of Ingestion & digestion i.e. healthy persons, Endowed with excellent strength, longevity, joy, good physique, superior mental status, full essence of *Dhatus* and digestion of food when taken in

large quantity is indicative of *Pravara ahara Shakti*.

Madhyama ahara sakti : Persons having moderate strength of ingestion & digestion i.e. moderately healthy, Unable to digest properly when large amount food taken. Moderate medicaments are effective. Possess moderate strength, longevity, strength & immunity.

Avara ahara sakti : Person is unable to digest even small quantities of food. Often Suffer from diseases. He will be endowed with less strength, longevity and immunity. Mild medicaments are effective & they should be administered for longer duration to recover from diseases.

9. Vyayama Shakti : Sharira cheshtas which are meant for producing sthairyaa & bala vardhana of body are known as *vyayama*.²⁸ The patient should be examined with reference to his capacity for exercise which is determined by one's ability to perform work like lifting weight etc.

Types-*Pravara, Madhyama, Avara*
Daily exercise up to *Ardha vyayama sakti* ie, ones half strength is advised for maintaining health & agni.

10. Vaya

The patient should be examined with reference to his age which represents the state of his body depending upon the length of time that has passed since birth²⁹.

Types: According to Charaka

i. **Balyavastha**- It is considered to be up to 16 years from birth. It is also called as Aparipakvavastha which is again said to be up to 16 years. In Balya avastha person will be Sukumara, Akleshasaham and Asampurna bala, There will be Predominance of kapha dosa

ii. **Pakvavastha**- It is considered from 16 to 30 years of age. Dhatu gunas are increased or matured in this time period. There will be Anavastita satva

iii. **Madhyavastha**- It is considered from 30 years to 60 years of age. Well manifested Bala, Virya and Paurusha are seen. Here Pitta dosha will be predominant.

iv. **Vridhavastha** - It is considered from 60 years to 100 years of age. All the Dhatus will be in stage of diminution. Bala, virya, paurusha, vijanam, etc will be declining. Among Tridosha Vata dosha will be predominating here.

9. **Kaala** : Acharyas explained Kala as *Parinama*(Transformation). It denotes both *Rutukaala* and *Aatura kaala*³⁰. Here we should consider *Avastika kala* only instead of *Nityaga kaala* as the Nityaga Kaala don't have much importance in *chikitsa*. Therefore here we should consider Kaala as Ritu's, Ayana's and *chikitsa kaala* of the Rogi.

10. **Pravrutti** : After Kaala Acharya Charaka explains *Pravrutti*. *Pravrutti* denotes initiation of the therapeutic action³¹. It represents the combined action of the *Bhishak*, *Aushada*, *Rogi* and *Upasthata*³².

11. **Upaya** : This is characterised by the existence of the desired qualities in the *Bhishak* and the administration of the correctly processed drugs, depending upon the *Desha*, *Kaala*, *pramana*, *satmya*, etc.³³

Discussion:

Among the list of examinations mentioned in classics, *Dvidha*, *Trividha*, *Panchavidha*, *Shadvidha* and *Ashtavidha* focus on one aspect. i.e. Either disease analysis or patient examination. But *dashavidha Pareekshya* help to evaluate *Roga* as well as *Rogi*.

The purpose of examination is to obtain knowledge regarding the span of life, strength, and the intensity of morbidity. If the physician administer intensely potent drug without proper examination it may kill the patient. Considering this the physician should treat the weak patients with drugs which are not harmful, mild and delicate without complications and not creating any emergent condition³⁴.

Conclusion:

- Ultimate goal of *Dashavidha Pareekshya* is assessment of *Rogi bala* as well as *Roga bala* and there by his tolerance for drugs.
- Before planning any treatment to the patient, proper understanding of the patient is required. *Dashavidha pareekshyas* are vital diagnostic ayurvedic tools for assessing the health of the patient and providing a basis for prognosis.
- It evaluates the physical and mental factors of health as well as assesses the status of pathological factors involved in a patient for planning the effective treatment.
- Prediction, Promotion and Prevention of a disease can be well understood by proper examination of these *pareekshya bhavas*.

References

1. Agnivesha, Charaka samhita, sutra sthana, chapter 20, verse 20, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya . Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-115.
2. Agnivesha, Charaka samhita, sutra sthana, chapter 11, verse 17, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya . Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-70.
3. Agnivesha, Charaka samhita, sutra sthana, chapter 9, verse 18, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya . Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-63.
4. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 68, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya . Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-272.
5. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 69, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya . Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-272.
6. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 86, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya . Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-274.
7. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 70, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya . Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-272.
8. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 87, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya . Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-275.
9. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 71, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya . Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-273.

10. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 88, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.275.
11. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 72, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.272.
12. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 89, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.275.
13. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 73, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.273.
14. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 90, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.276.
15. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 74, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.273.
16. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 91, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.276.
17. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 75, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.273.
18. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 93, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.276.

19. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 94, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.276.
20. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 95, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.277.
21. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 101, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.278.
22. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 102, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.278.
23. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 116, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.279.
24. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 117, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.279.
25. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 118, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.279.
26. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 119, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.280.
27. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 120, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.280.

28. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 121, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.280.
29. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 122, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.280.
30. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 125, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.281.
31. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 77, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.273.
32. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 129, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.282.
33. Agnivesha, Charaka samhita, vimana sthana, chapter 8, verse 130, Ayurveda Dipika Commentary by Chakrapanidatta. Editor: Yadavji Trikamaji Acharya. Chaukhamba Surbharati Prakashan, Varanasi. Reprint 2016, Page no.-.282.
34. Shashirekha H K, Sushanth Sukaumar Bargale, Importance of Dashavidha Pareeksha in clinical Practice. Journal of Ayurveda and Holistic medicine. March, 2014 | volume 2 | Issue 3.

Corresponding author:

DR. MALASHREE

PG Scholar.

Department of PG Studies in Mouluka Sidhanta.

Ayurveda Mahavidyalaya Hubli.

Email ID: malashri.hiraskar@gmail.com

Source of Support: NIL

Conflict of Interest : None declared