

## SUSHRUTOKTA DWADASH PARIKSHA

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### ABSTRACT

A comprehensive clinical examination is the basis for proper diagnosis of a disease. A proper diagnosis is the disease is the basis for planning a proper treatment protocol. Acharya charak says the object of examination is pratipatti (to decide the course of action). Pratipatti is the knowledge of treatment with which disorder is to be efferted. Only acharya sushrut has describe the dwadash pariksha. This pariksha is a tools of diagnosis the disease.

**KEYWORDS:** Diagnosis, tools, pariksha.

### INTRODUCTION

The first and foremost requirement before starting any chikitsa is to be examine the disease. Later with due consideration of all factors. The purpose of all pariksha is to be this is assess roga and rogi bala. In our samhita granthas manson various method of of roga and rogi pariksha for the diagnosis of the disease like dwividha pariksha (pratyaksha, anuman), trividh pariksha (aptopadesha, pratyaksha, and anuman), chaturvidh pariksha (aptopadesha, pratyaksha, anuman and yukti). Acharya Sushrutokta dwadasvidh pariksha for the understanding of rogabala and rogibala these are as follows –

- 1) Ayu (lifespan)
- 2) Vyadhi (disease)
- 3) Ritu (seasons)
- 4) Agni (digestive power)
- 5) Vayu (age)

- 6) Deha (bodybuild)
- 7) Bala (strength)
- 8) Satva (mind)
- 9) Satmya (habituation)
- 10) Prakriti (constitution)
- 11) Bheshaj (drug)
- 12) Desh (habitat)

## **MATERIAL METHODS**

The artical is based on a review of ayurvedic texts. All material related to pariksha. The main ayurvedic texts used in this artical are sushrut samhita and all relevant book which gives idea to complete this artical.

### **(1) Ayu Pariksha (Examination of Life Span)**

Acharya Sushrut has described the ayu pariksha in Sushrut sutrasthan chapter 35. The person who's hand feet flanks back tip of the breast, teeth, face shoulder and forehead are Big whose finger joints, eyes arms are long whose bros space in between breast and chest are broad whose calves penis and neck short, whose mind vice and umbilicus are deep whose breast are not greatly elevated but but are firm, who's ear and back of the head are well grown big and hairy whose body drying first from the head after bath and anointing and the region of the heart later on should be understood as dirghayu (having long span of life) he should be treated with all efforts, the person who has features opposite of these should be understood as alpayu (having short life span of life) and he with mixture of features as madhyam Aayu (having medium span in life).<sup>[1]</sup>

### **(2) Vyadhi Pariksha (Examination of Disease)**

All heart diseases (each one of these) are of 3 three kinds viz sadhya (curable), yapya (controllable), pratyakhyeya (incredible) again this are to be examined weather it is anupsargika, prakkevala, or ananyalakshan. The disease which is having secondary disease should be treated without interfering with one another or the powerful secondary disease should be treated first. The primary disease should be treated as required. Since no disease will occur without the dosas, the wise physician should be recognized the symptoms of the dosas even through not mention and treat.<sup>[2]</sup>

**(3) Ritu Pariksha (Examination of Seasons)**

During cold season treatment should be opposite of it, and during hot season it should be to remove the heat, treatment required at different stages of activities (of the dosas) should not be passed over (allow to lapse/ neglected). Treatment done earlier to the proper time, and treatment not done at the proper time and treatment being either in educate our in exercise, this to be succeed even in curable disease. That treatment is idle which cure the aggravated disease and not given rise to another disease, but not that (treatment) which cure one disease and gives rise to another disease.<sup>[3]</sup>

**(4) Agni Pariksha (Examination of Digestive Power)**

Agni cooks the food. It is four kinds one not vitiated (associated with) the dosa and 3 others which are functioning improperly such as visham agni, tikshnagni, mandagni and samagni.<sup>[4]</sup>

S.n.	Names of agni	Properties of agni
1	Samagni	This agni cook the food consume at the usual time properly, is known as normal digestive power and it is due to normally all the dosas. Same Agni should be protected.
2	Visham agni	Give rise to disease of vata origin, It should be treated with the use of substance ( foods or drugs) which are fatty, sour and salty.
3	Tikshnagni	It causes disease of pitta origin. It should be treated with substance which are sweet, fatty, cold and by purgation. atyagni also be treated in the same way, especially by the use of milk, curd and ghi.
4	Mandagni	It causes disease of kaph origin. Salivation, vomiting and weakness of the body, this is due to mandagni (weak digestive power) it should be treated with the use of substance which are pungent, bitter and astringent tastes and by emesis.

**(5) Vaya Pariksha (Examination of Age)**

Vaya is of three kinds viz

- a) Balya (childhood/ young age)
- b) Madhya (middle age)
- c) Vriddha (old age)

Balya awastha is subdivided into Kshirapa, Kshiranannad & Annad. Also the Madhya awastha is subdivided into Vriddhi Yauvana Sampurnata & Parihani.

Balya	Madhyam	Vriddha
16 year of age	Between 16-70	Above the age of 70

S.no.	Kshirapa	Kshiranannad	Annad
1	They drink only milk	Consume both milk and solid food	They eat solid food only
2	Upto 1 year	Upto 2 year	2 to 15 year

S.no.	Vridhhi	Yauvana	Sampurnata	Parihani
1	Growth period	Youth & adolescence	Full growth or maturity	Diminuation
2	16-20 year	20-30 year	30-40year	40-70 year

### 6) Deha Pariksha (Examination of Body Physics)

It has been stated that the body (physics) age of 3 kinds sthula, krisha and madhya.

The stout and thin person should always be administered thinning and storting therapies respectively and the moderate person should always be protected (allow to remain as such) by the physician.<sup>[6]</sup>

### (7) Bala Pariksha (Examination of Strength)

The bala pariksha is understand the examination of strength. Its weakness should be recognised considering the normalcy (constitutions), dosas. Old age etc. Since all kinds of treatment can be administered to strong person only, strength itself is important for all activities.

Some people through emaciated are strong, while some through stout possess little strength, hence the physician should the stamina and strength through exercise.<sup>[7]</sup>

### (8) Satva Pariksha (Examination of Mental Health)

Satva is the capacity of mind which does not cause frustration at time of sorrow, joy (happiness prosperity) etc.

A person who has satva guna tolerates everything remaining under control by himself he who has rajo guna toll rates when controlled by others, and he who has tanoguna cannot tolerate at all.<sup>[8]</sup>

### 9) Satmya Pariksha (Examination of Habituation)

Satmya is the use of such thing which do not cause harm to the body even through they are opposite of different from (quality of) once on constitution, habitat, time season, disease, exercise, day sleep, tastes and such others.

That tastes (substance of such taste) which when consume makes for happiness (healthy) only apart from that (happiness/ healthy) produced by exercise and other (habitat, season etc) should be considered as satmya.<sup>[9]</sup>

#### (10) Prakriti Pariksha (Examination of Constitution)

It is the inheritance characteristic properly of an individual refers to the genetically determined physical and mental makeup; it is determined by sperm and ovum, season and condition of the uterus, food in Legends of the mother, nature of mahabhutas comprising the foetus. Dosas dominating the sperm and ovum during the time of conception and also those inhabiting the uterus at that ultimately emerge as dominant factors actually determine the Prakriti. 7 types of prakriti has been described-

- a) vataj                      b) pittaj
- c) kaphaj                    d) vatapittaj
- e) vatakaphaj              f) pittakaph
- g) sannipataj<sup>[10]</sup>

#### \*Kaphaj prakriti characteristics.

Physical Characteristics	Unctuousness & smoothness of organ , firmness & roundedness of all organ, non slippery & stable gait with of the feet pressing against earth, firmness & compactness in joints, firmness, compactness & stability of the body.
Physiological characteristics	Pleasing appearance, tenderness & clarity of complexion, increase in the quantity of semen, desire for sex act & number of procreation; slow in action, intake of food & movement; slowness in initiating actions, getting irritated & morbid manifestations; lack of intensity in hunger, thirst, heat & perspiration.
Psychological characteristics	Endowed with intelligence, rite attitude , truthfulness, strength, wealth, knowledge, energy, peace, courage and longevity. Possess good memory, perseverance, humbleness do not weep much even in childhood. Free from greediness and have less speech and anger. In dreams he sees water reservoirs with full of water, lotus, birds and clouds and pleasing to the mind in dream.

#### \*Pittaj Prakriti characteristics.

Physical Characteristics	Having hot face, tender, graying of hair & baldness, clear body of port wine mark, black moles, presence of some soft & brown hair in the face, head & other parts of the body.
Physiological characteristics	Intolerance for hot things exercise hunger and thirst sharp physical strength strong digestive power intake of food and drinks in large quantity inability to face difficult situation and glutton habits, voiding of sweat, urine and fecal matter in large quantity, insufficient semen, sexual desire and procreation
Psychological characteristics	becomes angry quickly and gets relived of it quickly. intelligent, clever, defect other in talk, brilliant, undefeatable in a assemblies. moderate spiritual. materistic knowledge and wealth. in dreams he sees the flowers of karnikara, palash, forest fire. these person And behavior with animals like tiger, Bear, cat, owl, monkey and mongoose, gandharva and yaksha.

**\*Vataja prakriti characteristics.**

Physical Characteristics	Unctuousness, emaciated and short body, light and inconsistent gait, unstable eyes, joints, eyebrows, jaws, lips, tail, head, shoulder hands and legs abundance in tendon and veins roughness in the hair of the head, face and other parts of the body nails teeth face hand and feet.
Physiological characteristics	Continuously rough weak low, adhered and horse voice and vigils, light and inconsistent action food and movement, getting irritated and the onset of morbid Manifestation quick in likes and dislike; quick in understanding and forgetting the things intolerance for cold things after getting affiliated with cold things. shivering and stiffness, cracking of the limbs and organ and production of cracking sound in joints while moving.
Psychological characteristics	Unsteady in respect of courage, memory, I thinking, friendship, movement. he is cruel , ungrateful. quick in walk and wanders too much. unsteady in mind. are the steadfast, can't control their senses, not civilized, not liked by women, not have many children. in dreams they sees as if they are moving in the sky, I roaming in the mountains, I dwelling on trees.

\*Dwandaja prakriti characteristics –individual having constitution dominated by the combination of two dosas are characteristics by the combination of the manifestation of respective prakriti.

\*Sama prakriti characteristics- this person possesses all excellent of all the three prakriti. It is due to equilibrium state of dosas.

**(11) Bheshaja Pariksha**

Anna is basic tentative for life. It is also play basic role in development of bala, varna and oja of the body. anna is depend upon rasa and rasa is depend upon dravya. kshya vriddhi and samanta of vatadi dosas are depend upon rasa, guna, virya, vipak of dravyas. If aahar is good than growth of body bala, arogya, varna and indriyas are works properly, and if any deviation has been take place leading to manifestation of disease occur.<sup>[11]</sup>

**(12) Desha Pariksha**

Desha is divided in following three types.<sup>[12]</sup>

**a) Aanupdesha**

Land which is full of water, possessing ups and downs on the ground, more rivers flowing In the area, excess rainfall, soft, cold wind, full of high mountains and trees.

Person possesses soft and tender body, well built and suffers from kapha and vata vikar.

**b) Gangaldesh**

The land which is dry similar to the sky. Possesses few, small trees on the land, thorny with minimum rainfall, having less streams and reserver of water, wind is hot and strong, with few small hills apart from on eanother.

Person body is stable and emaciated and suffers from vata and pitaja vikar.

**c) Sadharana desha**

Mixed feature of the above two lands is called sadharana desha.

This land enjoys cold, rain heat and wind in a moderate manner this makes the vata, pitta, and kapha dosas in their normalcy is called sadharana desha.

**CONCLUSION**

Examination of patient and disease is very important in clinical practice, as it forms basis for treatment. It is very essential that before planning any treatment one should have complete knowledge of roga and rogi bala. Above 12 point examination can be employed to a swasth purusha to assess his risk factor and make necessary changes in his ahara and vihar to prevent the impending disease.

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