



## “Dashavidha Pariksha bhava” in giving treatment

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### Abstract –

*Ayurveda* is a branch of science that gives detailed descriptions regarding treatment to the patient. Physicians must know about disease through various measures described in *Ayurveda* like *Adhyayana*, *Adhyapana*, and *Trividha Sambhasha*. It can be gained in multiple ways like *Sambhasha*, *Vadamarga*, *Tantrayukti*, *Nyayas*, *Dashavidha Pariksha Bhava*, etc. He must make a proper diagnosis by appropriate measures of examination and must give the correct treatment to give relief to the patient. This process of treatment can be acknowledged exactly by knowing ten factors described in *Ayurveda* called as *Dashavadh Pariksha bhava*. They are *Kaarana*, *Karana*, *Karyayoni*, *karya*, *Karyaphala*, *Anubandha*, *Desha*, *Kala*, *Pravritti* and *Upaya*. The present study is an attempt to know the ten factors or *Dashavidha Pariksha bhava* in giving treatment.

**Keywords** – *Ayurveda*, Physician, *Dashavidh*, Treatment

### Introduction –

*Ayurveda* is a branch of science which deals with maintaining the healthy status of the individual being and preventing the formation of disease in the body.<sup>[1]</sup> Our *Acharyas* have given the vast knowledge about the each and every factor responsible for the above two aims of *Ayurveda*. It has given *Dinacharya*, *Rutucharya*, *Snehana*, *Swedana* and so many valuable information. It is the task of wise physician to perform above procedures. For this, we have to know the minute factors responsible for the performing task. *Acharya Charaka* has given ten factors to be assessed, which are predominantly necessary for accomplishing the any task without any doubt in mind.<sup>[2]</sup>

Any abnormality in the body has to be diagnosed properly first by the wise physician before going for any treatment. He should gain the due knowledge about the status of the health, doing of proper examination and then planning of performance of treatment. It is clear that, proper planning before doing any task is always admired by the *Apta* I.e. authoritative person. A physician can perform any task without any special effort, after having

throughout knowledge of *Kaarana* (cause or reason), *Karana* (Instrument), *Karyayoni* (source of action), *Karya* (action itself), *Karyaphala* (fruits of action), *Anubandha* (subsequent manifestation), *Desha* (habitat), *Kala* (season), *Pravrutti* (initiation of action) and *Upaya* (means of action).<sup>[3]</sup>

**Aims –**

To study in detail the concept of *DhashavidhaPatiksha Bhava*.

**Objective:**

1. To take various references related to *Dashavidhparilsha bhava* in various *AyurvedicSamhitas*.
2. To understand the *Ayurvedic* aim related to *DashavidhPatiksha Bhava*.

**Material and Methods:**

Literature review is done through all available *AyurvedicSamhitas*, texts, various research papers available in Journals and online data available.

**Review of literature –**

*Acharya Charaka* has mentioned the three means of gaining the knowledge, namely *Adhyayana*(learning), *Adhyapana* (teaching) and *TadvidyaSambhasha*(discussions and debate).<sup>[4]</sup>To have a better performance in debate, the every contestant must have knowledge various measures like 44 *Vadmarga* means logical ways used for discussion and *DashavidhParikshabhava* (tenfold of investigation). According to our *Ayurveda*, the antecedent, which is unconditionally and invariably preceding a change or effect, is known as reason or cause. *AcharyaCharaka* has described the effect as *Karya* and reason as *Kaarana* in context of health and diseased condition of

the body. By understanding the complete knowledge of *Kaarana* and *Karya*, physician can achieve the main goal of *Ayurveda*. These *kaaarana* and *Karya* are well explained by *KaryaKaarana*vada by *Acharya Charaka*. These *DashavidhPariksha bhava* are as follows –

**1) *Kaarana* (cause or reason) –**

The cause of action is called as *Kaarana*. It is necessary for initiation of action and is mandatory for accomplishing this work. *Kaarana* is of three types

- *SamavayiKaarana*–Intimate cause
- *AsamavayiKaarana*– nonintimate cause
- *NimittaKaarana*– Instrumental cause

*Acharya Charaka* has defined the subject or performer of the task as *Karta*. *Karta* is an agent which initiated the action independently and it is considered to be the cause of the action.<sup>[5]</sup> Commentator *Chakrapani* has described as *Karta* is the motivator of the *Kaarana*. *Vaidya* (physician) is given prime importance in treatment among four limbs of treatment.

A physician must have qualities such as *Parikshaka* (examiner), *Yuktigya* (a person knowing logical planning), *Vigyata* (a person with insightful understanding), *Shashita* (proper administrator), *Yokta* (capacity of prescribing knowledge) and many more. The *Kaarana* or physician must have to be with above features to perform the main aim of his profession.

**2) *Karana* (Instrument) –**

The instrument which is used to perform the action is called *karana*. It has the contribution to the par excellence to accomplishment of an action. According to *Ayurveda*, *Bheshaja* (drugs) are considered

as *karana* of a physician for accomplishment of treatment. The quality of an instrument should be good for wise performance. The output of any action or procedure or treatment depends upon the *karana*.<sup>[6]</sup>

### 3) *Karyayoni* (Source of action) –

*Karyayoni* is defined as the one which becomes an action by the process of conversion of transformation. It can also be called that which attains the status of action after transformation. *Karyayoni* remains in separate form with *Karya* (action). *Kaarana* is converted into the *Karya*. It is the origin of the action. In the view of physician, *karyayoni* can be considered as the state of imbalance of *Dosha – Dhatu – Mala* (*Dhatuvaishamyā*) or diseased condition of the body. Due to this, the disease is formed and treatment should be given to correct the imbalanced state of *doshadhatu* and *mala*. By this, they are converted into healthy or normal state.<sup>[7]</sup>

### 4) *Karya* ( action )

*Karya* is the action whose accomplishments is kept in mind before doer starts to act. It is the ultimate goal of the physician. By *Karya* or action done by physician, there is accomplishment of complete balanced state of *Dosha – Dhatu– mala* (*dhatuṣamānya*). It is the main objective of the physician.<sup>[8]</sup>

### 5) *Karyaphala* (outcome) –

It is the final destination of any procedure. It is the main target, for which action is initiated. For any *Vaidya*, *Karyaphala* is the state of free from any *Vyadhi* or *Dosha - Dhatu- Mala* imbalance. It is the state of happiness. By doing proper diagnosis, correct appropriate examination and giving perfect treatment, any physician can achieve

this *Karyaphala*. All physician do work for this.<sup>[9]</sup>

### 6) *Anubandha* (Subsequent manifestation) –

The subsequent effect of work, which leaves impact on doer is called as *Anubandha*. Any action is initiated with proper goal. Subject achieves it at the end. This process leaves good or bad impact on the subject or doer after accomplishment. In our case, the physician tries to maintain balanced state of *Dosha – Dhatu- Mala* in the patients body. In this this balanced state is our target. With this, the patient gets longevity of life and this is the *Anubandha* or subsequent manifestation.<sup>[10]</sup>

### 7) *Desha* (Habitat) –

*Desha* is the site or habitat. It is the location, where actual process occurs. This site may be favourable or unfavourable to the action. According to our Ayurveda, both the land and the patient's body is considered as *Desha*. All the physician give medicine to balance the *Dosha – Dhatu- Mala* on *Desha* I.e. human being body.<sup>[11]</sup>

### 8) *Kala* (Season) –

It is the process of action, which is initiated by the subject. It has nothing but a process of transformation into seasons. The year consisting of season and the state of the disease constitute the season. The time taken to transform the process in called *Kala*. Any physician, who gives treatment to the patient and the state of *Dosha – Dhatu – Malais* balanced. The time taken for this is considered as *Kala*.<sup>[12]</sup>

### 9) *Pravritti* (initiation of action) –

*Pravritti* means initiation of action for the accomplishment of specific objective. This is the effort and also the beginning of the

action. In the case of treatment given by physician, *pravritti* is the initiation of therapeutic action to achieve the balanced state of *dosha – dhatu* and *mala* in human body. For this, four limbs means physician, medicines, patients and attendants performs the *pravritti* to maintain health.<sup>[13]</sup>

#### 10) *Upaya* (means of action) –

*Upaya* means bringing about excellence in the subject, in the instruments and the origin of the action and their proper setting for proper performance. All the instruments are necessary in well maintained state. It is the thing of prior importance. There is no any importance of state of instruments before the process and after the process. In the case of giving treatment to the patients, physician and the appropriate therapy constitute *Upaya*.<sup>[14]</sup>

#### ❖ Discussion and Conclusion –

Ayurveda is a science which gives knowledge about the maintenance of health and giving treatment to the disease. The Vaidya or physician must have to be fulfilled with the knowledge of the Ayurveda. It is obtained by various means like *Sambhasha*, *Vadamarga*, *Tantrayukti*, various *Nyayas*, qualities of *Vaidya*, *DashavidhaParikshabhava*.

For doing any action, there is need of knowledge of ten factors. They are called as *DashavidhaParikshabhava*. There is contribution of all these ten factors is the accomplishment of objective after completion of process. The classical *Ayurvedic* literature can be acknowledged with the help of these ten factors. It is well explained in *Charak Samhita* by *AcharyaCharaka*. With the help of this, *Ayurveda* can be applied for the main

objective of the establishment of balanced state of *dosha- dhatu* and *mala*. It can be concluded with the help of following table, describing the *DashavidhaPariksha bhava* in the giving treatment to the patient by physician.

<i>DashavidhaPariksha bhava</i>	In giving treatment
1) <i>Kaarana</i> (cause)	Vaidya (physician)
2) <i>Karana</i> (Instruments)	<i>Bheshaja</i> (medicine)
3) <i>Karyayoni</i> (source of action)	State of Imbalance of <i>Dosha – Dhatu - Mala</i>
4) <i>Karya</i> (action)	State of equilibrium of <i>Dosha – Dhatu - Mala</i>
5) <i>Karyaphala</i> (outcomes)	Achievement on health
6) <i>Anubandha</i> (Subsequent manifestation)	Longevity of life
7) <i>Desha</i> (Habitat)	Patient and land
8) <i>Kala</i> (Season)	State of the disease
9) <i>Pravritti</i> (Initiation of action)	Efforts of physician for treatment
10) <i>Upaya</i> (means of action)	Physician and therapy

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*Conflict of Interest: Non*

*Source of funding: Nil*

*Cite this article:*

*“Dashavidha Pariksha bhava” in giving treatment*

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**Ayurlog: National Journal of Research in Ayurved Science- 2022; (10) (03): 01- 05**