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Importance of dashavidha pariksha W.S.R to prakriti for clinical practice in childhood disorders

Srivastava Kumar Niraj and Saxena Varsha

Abstract

Ayurveda is an ancient system of personalized medicine which is documented and practiced in India since 1500 B.C. Thus *Ayurveda* emphasizes evaluation of patient in totality for perfect diagnosis, management of health and disease. *Acharya Charaka* and *Sushruta* have recommended extensive guidelines for assessment of disease (*Vyadhi*) and diseased (*Rugna*). These guidelines aim at precise understanding of physiology and pathology; hence are applied to healthy individuals for *Prakriti* assessment. *Prakriti* assessment is a part of *Dashavidha Pariksha* and that needs consideration of other factors like *Vikriti Pariksha* (pathology), *Sara Pariksha* (status of tissues), *Samhanana* (compactness), *Pramana* (quantitative examination of organs), *Aahara shakti* (digestive capacity), *Vyayamashakti* (Capacity of exercise), *Bala* (strength), *Kala* (season), *Vaya* (age). Considering all these dimensions, physician defines patient status, which forms the base of treatment. *Prakriti* evaluation coupled with all the above factors give complete information on which treatment (or health advice) is based. Various *Ayurvedic* scholars like *Charaka*, *Sushruta*, *Vagbhata*, *Sarangadhara*, *Bhela*, *Harita*, *Yogaraj* have described the characteristics of different types of *Deha Prakriti*. *Charaka* has explained assessment of *Prakriti* based on *Guna* and described manifestation of each *Guna* separately. *Sushruta*, *Vagbhata*, *Harita*, *Bhavmishra* and *Sarangadhara* have described *Prakriti* based on anatomical, physiological and psychological characters. Knowledge about the *Prakriti* is prerequisite for assessment of *Vikriti* (Pathology) hence it plays a very important role in deciding diagnosis, therapeutics and prognosis. It also has a decisive role in maintenance of health and cure of the disease, which is the prime objective of *Ayurveda*. This article focuses on *Dashavidha Pariksha* (Ten-fold examinations) to understand the overview of patient's condition in relation to diseases person with special references to *Prakriti* for clinical practice in childhood diseases.

Keywords: prakriti, dashavidha pariksha, childhood period, ayurveda

Introduction

Term *Pareeksha* is used in place of *Pramana* in *Ayurveda*. The purpose of *Pariksha* is to obtain knowledge regarding span of life, potency and strength of diseases. *Prakriti pariksha* is an important tool that explains individuality and has important role in prevention, diagnosis in deciding the line of treatment of disease and forecast of future disorders. It explains unique but definite unchangeable traits, decided by specific and permanent configuration of *Dosha* in an individual. One or more than one *Dosha* predominates at the time of conception which reflects the *Doshika Prakriti* of an organism and can be identified by *Dosha* specific characteristics manifested in individuals.

Prakriti assessment is a part of patient examination (*Dashavidha Pariksha*) and that needs consideration of other factors like *Vikriti* (pathology), *Sara Pariksha* (status of tissues), *Samhanana* (compactness), *Pramana* (quantitative examination of organs), *Ahara shakti* (digestive capacity), *Vyayam shakti* (capacity of exercise), *Bala* (strength), *Kala* (season), *Vaya* (age). Considering all these dimensions, physician defines patient status, which forms the base of treatment. *Prakriti* evaluation coupled with all the above factors give complete information on which treatment (or health advice) is based. Except *Vikriti all component Dashavidha Pariksha* is to be done to understand the overview condition of the person. *Vikriti pariksha* is to be done to draw the factors which are responsible for the pathogenesis of the diseases. *Acharya Charaka* and *Sushruta* have recommended extensive guidelines for assessment of disease (*Vyadhi*) and diseased (*Roga*). These guidelines aim at precise understanding of physiology and pathology; hence these are applied to healthy individuals for *Prakriti* assessment.

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1. Prakriti pariksha

Prakriti examination out of ten types of examination is considered most important, because if one knows the normal psycho-physical constitution of children in all aspect, one can recognize even minor variation from this. All other examinations also depend upon the *Prakriti* of a person and by knowing it an individual will be able to differentiate normal findings or features with abnormal one. *Prakriti* means nature, body morphology or constitution^[1]. At the time of conception, due to its own reasons *Dosha* becomes intensified. This non-pathogenic state of *Dosha* remains constant since birth till death and known as *Prakriti*^[2]. This *Prakriti* is also known as *Dosha Prakriti* due to the predominance of *Dosha*^[3]. This *Prakriti* may be broadly classified into seven types such as *Vataja*, *Pittaja*, *Kaphaja*, *Dwandaja* and *Sama-Prakriti* in accordance to predominance of *Dosha*.

Examination of *Prakriti* is essential to know the nature, physical constitution, tendency of individual/child to develop *Dosha* specific disorders, as well as response of specific therapy for the specific *Doshaja* disease in specific *Prakriti* child. Specific therapy includes the effect of diet, drug and activities (*Vihara*). Pediatrician can prepare the diet schedule of congenial diet, drugs and exposure of specific types of activities for the children in accordance to specific type (one of the seven types of *Prakriti*) of their nature or physical constitution. For example, on examination, if a child has features of *Vataja Prakriti*, he or she will require food having properties against the properties of *Vata* i.e. such person requires hot, oily or unctuous food to avoid *Vatika* disorders as such *Vatika* children are more prone to develop *Vatika* disorders^[4].

2. Vikriti pariksha

Vikriti is a *Vikara* (disorder) or pathological manifestation. *Vikriti*, on the other hand, is the discrepancy that makes our body different from a normal or healthy constitution. In simple terms, it is an abnormal or diseased state. When the *Dosha* of the body are not in perfect equilibrium state, it can be termed as the stage of *Vikriti*. Any kind of abnormality or *Vikriti* in the body can lead to abnormal features in normally regulated body functions and thus leads to serious complications or disease.

To assess the disease-specific strength or severity, we should know or examine the strength of *Hetu-Dosha-Dravya-Prakriti-Desha-Kala*, most importantly by means of their clinical manifestation or features. Without assessment, strength of particular *Hetvadi* factors, *Vyadhi* strength cannot be known^[5]. Disease can also be diagnosed or determined more accurately only by excluding *Prakriti* features produced by *Prakriti Dosha* quantum which are present in a person since birth till death without changing, if changed, death is definite^[6].

The disease having similar strength of *Dosha*, *Dusya*, *Prakriti* (constitution), *Desha* (place) and *Kala* (time) along with *Mahat-Bala* (great strength or severity) of etiology & signs/symptoms (*Rupa*) suggest severe or great disease in a person. In contrary to these features, the disease is considered as mild or less strength, while the moderate disease has similarity in one of the *Dosha*, *Dusya* etc. with moderate strength of etiology/signs and symptoms (*Rupa*).

Examination of *Vikriti* is helpful in the assessment of the strength of disease for example if etiological factors, *Dosha*, *Dusya*, *Prakriti*, *Desha*, *Kala* and disease are strong and have

more clinical features, such type of disease will be strong otherwise correspondingly (Mild or medium)^[7].

3. Sara pariksha

The *Sara Pariksha* indicates the examination of qualities of seven *Dhatu* and psyche. It presents the predominance of one *Dhatu* or equal proportion of all *Dhatu*. *Sara* is of eight types- *Twak-Sara*; *Rakta-Sara*; *Mamsa-Sara*, *Medo-Sara*; *Asthi-Sara*; *Majja-Sara*; *Shukra* and *Satva-Sara*^[8]. The eight components of *Sara* are examined and leveled in terms of relative qualities viz. *Pravara* (Excellent or superior), *Madhyama* (Medium), and *Avara* (Inferior). Aim of *Sara Pariksha* is assessment of *Bala* (strength) of children in accordance to *Ayurveda*.

In reference to *Sara*, we observe or assess the *Bala* or strength of body parts and their functions as per the *Dhatu* (as the organs or body parts are formed from the *Dhatu*, so the qualities of *Dhatu* reflect the strength of specific organ/s, body parts etc. and their function. Therefore, with the help of *Sara* examination we assess the functional and anatomical qualities of the specific *Dhatu* forming organs or body parts). We also evaluate the strength of memory, intellect; illness and temperature bearing capacity, age assessment, knowledge, patience, money or immovable property retaining capacity (richness/poor/prosperity) etc. and plan the treatment accordingly.

4. Samhanana pariksha (Examination for the compactness of the body)

Samhanana, *Samhati* and *Sama-yojana* are the synonyms. Compactness of the body is known as *Samhanana*. It reflects the compactness qualities of the body. In other words, compactness varies person to person. According to body compactness, *Samhanana* is classified as *Pravara*, *Madhya* and *Avara*. *Sama – Samhanana* helps in prevention of diseases; as mentioned in *Charaka Samhita*^[9].

Criteria for the assessment of the *Samhanana* or *Samhati* or *Samyojana*: The person, who fulfills the following criteria, is known to have well proportionate body^[10].

- Smooth-uniformly well defined bones
- Well fixed joints
- Well oriented or placed muscles and well circulated blood

In younger children, these features should be considered in accordance to growth for age.

5. Pramana pariksha (Anthropometric examination for the body parts)

Pramana is anthropometry. It includes the description of length, width, height etc. measurements of different parts of the body. All the measurements are assessed on the basis of *Sva-angula* (own finger i.e. as per the fingers of the patient). An individual, having '*Sama-Pramana*' measurement as per *Ayurveda*, is considered the recipient of longevity, *Ojas*, strength, and happiness etc. Such person (child) has good prognosis, otherwise he is having *Vishama-Pramana* and has bad prognosis. *Acharya Sushruta* has explained that one should examine the measurement of all the body organs which provides knowledge about the age^[11].

6. Satmya pariksha (Examination for the adaptability or suitability)

The substance, which is suitable to the *Prakriti* of the child even it is used for longer period, is called *Satmya*^[12].

Examination of *Satmya* provides knowledge about the *Bala* of a child by which he or she has the ability to survive in a hostile or adverse condition and sustain him or herself in stress and altered circumstances.

Satmya is of three types - *Pravara Satmya*, *Avar Satmya* and *Madhya Satmya*. *Satmya* is considered in reference to, and may be said *Desha*, *Kala*, *Jati*, *Hitu*, *Roga*, *Vyayama*, *Udaka*, *Diva-svapna* and *Rasa Satmya*.

Criteria for the assessment

Satmya examination is based on the net result of diet intake (feeding history). The child; who is taking butter oil, milk, sesame oil, meat soup or taking all the six *Rasa* and is suitable to him; is said to have good strength, able to tolerate problems and have long life. The child; who is taking one out of six *Rasa*, *Ruksha* (low fat) substances and became suitable to him; is said to have least strength, least ability to tolerate problems or illness, have short life and has least resources. The child who has the mixed qualities is said '*Madhya-Bala*' i.e. such a child has medium strength, ability to tolerate problems or illness, life and resources.

7. Satva pariksha (Examination of mental state)

Psyche is the *Mana*. Mind or psyche along with the soul controls the body of a person [13]. *Satva Pariksha* is a *Manobala* or mental stamina examination. *Satva* is of three types- *Pravara* or a child having excellent psyche does not puzzled by the onset of disease originated pain and tolerate well in comparison to other types of *Satva*. Least tolerance, for the similar degree of painful condition in a disease, is found in *Avara* (least capacity) *Satva* child/person.

Madhya Satva person can perform the work after counseling, while an *Avara Satva* person/child does not satisfy by self or any other and has intolerance to mild disease, suffered with fear, greediness etc. and becomes unconscious just by looking blood etc.

8. Ahara pariksha (Examination for food intake and digestive capacity)

Intake of food capacity and digestive capacity of children suggests their *Agni-Bala* status. It can be examined by two ways viz.

- (a) By *Abhayav aharaEa shakti* i.e. power or capacity to ingest or the quantity of consumed food and is related appetite.
- (b) By *Jarana shakti* i.e. the digestive capacity or power. By this method, we assess the strength of *Agni* by assessing the intake quantity and actual digestion as suggested by subsequent intake of food quantity and digestion. The aim of this examination is to plan the diet during the therapy,

post therapy more rationally and objectively simultaneously.

9. Vyayama pariksha (Examination by exercise)

Examine the child by his/her capacity or power for doing the work or doing the exercise. In a breast feeder, the work capacity or power can be assessed by measuring the duration, sucking power during the breast feeding. It can also be assessed by measuring the force exerted by the infant during the flexion/extension of extremities along with the time for continuous movement, pressure exerted by the infant/child on the earth during the jumping, walking or running. Interpretation of the exercise power should be done in better way when correlated with the data gathered for the vital organs during the exercise. This *Pariksha* is also be classified as *Pravara*, *Madhyama* and *Avara* [14].

10. Vaya pariksha (Examination of age)

Vaya Pariksha includes the assessment of the age of the patient and the rate of aging [15]. Age can be of three types – *Balya-vastha*, *Madhyavastha* and *Jirnavastha*. The strength of patients depends on their age. A preterm (SGA) baby has less power to fight against any illness in comparison to full term (AGA) child. In the same way, Infants are more prone to develop diarrhea or *Atisara* in comparison to toddler if other diarrhea genic factors have been made constant.

Features of different types prakriti

Various *Ayurvedic* scholars like *Acharya Charaka*, *Sushruta*, *Vagbhata*, *Sarangadhara*, *Bhela*, *Harita*, *Yogaratanakar* have described the characteristics of different types of *Deha Prakriti* [16, 17, 18, 19, 20, 21]. Characters of *Vata*, *Pitta* and *Kapha Prakriti* are described in details, based on predominance of *Vata*, *Pitta*, and *Kapha Dosha*. *Acharya Charaka* has explained assessment of *Prakriti* based on *Guna* and described manifestation of each *Guna* separately. For example, *Vata Prakriti* is illustrated on the basis of *Ruksha*, *Laghu*, *Chala*, *shighra*, *shita*, *Parusha*, *Visada*, and *Alpa Guna* [22]. Each *Guna* is responsible for specific characteristics. *Sushruta*, *Vagbhata*, *Harita*, *Bhavamishra* and *Sharangdhara* have described *Prakriti* based on anatomical, physiological and psychological characters.

Sushruta and *Vagbhata* have added numerous objective parameters as cracked legs and feet and having emaciated tall body, eyes round shaped slightly remain open during sleep for *Vata Prakriti*, coppery hair and laxity of joints for *Pitta Prakriti*, long arm, broad chest and muscular body for *Kapha Prakriti*. *Sharangdhara* has listed few parameters for quick assessment of *Prakriti* [23]. These characters can be divided into anatomical, physiological and psychological variables.

Table 1: Anatomical characters

Characters	Vata Prakriti	Pitta Prakriti	Kapha Prakriti
Skin temperature	.....	<i>Ushna sharira</i>	<i>Alpa Santapa</i> (little temperature)
Skin texture	<i>Sphutit anga</i> (Cracked body parts) <i>Ruksha sharira</i> (Rough skin)	<i>Prabhata Piplu</i> , <i>Vyanga</i> , <i>Tila</i> , <i>Pidika</i> (Plenty of moles, freckles, black moles and pimples), <i>Mridu Gatra</i> (Soft skin) <i>Aloma</i> (No hair)	<i>Snigdha Anga</i> (Oily organ) <i>Mridu - Anga</i> (Soft organs)
Skin color	<i>Dhusara Gatra</i> (Dust or grey color) <i>Krishna varna</i> (Blackish skin)	<i>Gaura varna</i> (Fair complexion) <i>Pitanga</i> (Yellowness) <i>Avdata gatra</i> (Fair body)	Possess color of any one of <i>Durva</i> (green grass), <i>Priyangu</i> , <i>Aristaka</i> and <i>Sarakanda</i>
Hair density	<i>Alpa</i> (Scanty/less)	<i>Kshipra palitya</i> (early falling).	<i>Ghana Kेशha</i> (Excessive hair)
Hair texture	<i>Parusha</i> (course)	<i>Mridu</i> , (Soft) <i>Kshiprawali</i> , <i>Kshipra Khalitya</i> , <i>Kshipra palitya</i> (Early appearance of wrinkle, early graying, early falling)	<i>Sthira Kेशha</i> (Firm hair)

Hair color	<i>Dhusara Kesha</i> (Dusky hairs)	.....	<i>Kutilanila Kesha</i> (Curly and blue hairs)
Head	<i>Anavasthita sira</i> (Unsteady head)	<i>Prabhuta putigandha Sira</i> (Foetid smell in head)	<i>Maha Lalata</i> (broad forehead)
Face & body look	<i>Durbhaga</i> (ugly) <i>Parusa vadana/darshana</i> (dull/Course face)	<i>Sukumara</i> (Delicate appearance)	<i>Subhaga</i> (Handsome), <i>Dristi Sukha Gatra</i> (Pleasing look)
Eye	<i>Alpa Pramana and Tanu</i> (small size&Thin). <i>Ruksha</i> (Dry) <i>Dhusara</i> (Brownish and black) <i>Unmilitaniv Bhavanti Supte</i> (Eye lid open while sleeping) <i>Anavasthita Netra</i> (Unsteady eye)	<i>Tamra Varna</i> (Coppery color)	<i>Vishala</i> (wide) <i>Snigdha</i> (Oily) <i>Suklaksha</i> (White) <i>Vyakta Sita Asita</i> (Black and white area are clearly visible) <i>Raktanta</i> (Reddish at edges)
Lips, Palate and Tongue	<i>Dhusara varna</i> (Blackish/blue)	<i>Tamra Varna</i> (Coppery color)	.....
Nail	<i>Dhusara varna</i> (Blackish)	<i>Tamra varna</i> (Coppery color)	.....
General condition (GC)	<i>Krishna</i> (Thin body) <i>Apachita sharira</i> (Undeveloped body) <i>Bahu Kandara Sira Pratana</i> (Abundance of tendon and venous network on body)	.....	<i>Sthulanga</i> (Muscular body parts) <i>Upchita sharira</i> (Developed body) <i>Dirgha sharira</i> (Long look)

Table 2: Physiological characters

Features	<i>Vata Prakriti</i>	<i>Pitta Prakriti</i>	<i>Kapha Prakriti</i>
Feeding history	<i>Laghu Chapala Ahara</i> (light and Irregular diet) Like <i>Snigdha</i> (oily), <i>Ushna</i> (Hot), <i>Madhura</i> (Sweet), <i>Amla</i> (sour) and <i>Lavana</i> (Salty) foods, dislike <i>Sita</i> (cold) things	<i>Prabhuta Asanapana</i> (Frequently eating) <i>Bahubhugu</i> (Eat great amount of food) <i>Tikshna agni</i> (Too much appetite) Like <i>Svadu</i> (sweet), <i>Tikta</i> (bitter), <i>Kashaya</i> (Astringent) and <i>Sita</i> (cold) foods Dislike <i>Ushna</i> (Hot) things	<i>Alpa kshuut</i> (Small quantity/Little hunger) <i>Manda ahara</i> (Poor appetite) Like <i>Katu</i> (Pungent), <i>Kashaya</i> (Astringent), <i>Ushna</i> (Hot), <i>Ruksha</i> (non fatty diet) Dislike <i>Madhura</i> (Sweet) things
Bowel and Urine Habits	.....	<i>Prabhuta Mutra purisha</i> (Excessive urination and Stool)	.....
Thirst Habits	<i>Chapal Pipasa</i> (Irregular thirst)	<i>Prabhuta Pipasa</i> (excessive thirst)	<i>Alpa Trishna</i> (Poor thirst)
Sweating habits		<i>Prabhuta Sweda</i> (excessive sweating) <i>Prabhuta Putigandha sharira</i> (Foetid smell in body)	<i>Alpa Sweda</i> (less Perspiration)
Sleep habits	<i>Jagaruka</i> (wakeful even at night)	.....	<i>Nidralu</i> (More sleep)
Voice and speech habits	<i>Kshama</i> (feeble/weak) <i>Bhinna</i> (low) <i>Jarjara</i> (Hoarse) <i>Pratata Ruksha</i> (Unpleasant tone) <i>Bahu Pralapa</i> (Very talkative)	.....	<i>Snigdha Svara</i> (Affectionate voice) <i>Prasanna Svara</i> (Good /clear voice), <i>Gambhira</i> (Deep voice), <i>Manda Vaka</i> (Slow speech) <i>Shabda Megha Mridanga singh</i> (Voice like thunder and lions roars), <i>Alpa vak</i> (less talk)
Resistance power	<i>Sighra Vikara</i> (Quick in getting diseases) Prone for <i>Vata Vyadhi</i> <i>Pratat Sitata udvepak Stambha</i> (Continuously infliction with cold, shivering and stiffness)	Prone to <i>Pitta Vyadhis</i>	<i>Asighra Vikara</i> (Delay disorder) Prone to <i>Kapha Vyadhis</i>
Like and dislike habits	Like <i>Snigdha</i> (oily), <i>Ushna</i> (Hot), <i>Madhura</i> (Sweet), <i>Amla</i> (sour) and <i>Lavana</i> (Salty) foods <i>Gandharva Chitta</i> (Like music, arts etc.) <i>Sita Asahisunta</i> (intolerance to cold) <i>Sanswedno ati vimard Sukhyam</i> (Comfort with oleation and fomentation)	Like <i>Svadu</i> (sweet), <i>Tikta</i> (bitter), <i>Kashaya</i> (Astringent) and <i>Sita</i> (cold) foods <i>Stutpriye</i> (love to listen praise) <i>Ushnadvesi</i> (hate hot things) <i>Sitalpriye</i> (Fond of cold object) <i>Tikta Rasa Anubhogi</i> (desirous of bitter)	Like <i>Katu</i> (Pungent), <i>Kashaya</i> (Astringent), <i>ushna</i> (Hot) <i>Ruksha</i> (non fatty diet) <i>Madhurpriya</i> (like sweet things) <i>Balyayarodan</i> (Not cry even during childhood) <i>Sangeet Vadhya Premi</i> (like music)

Table 3: Physical activity and Mental characters

Features	Vata Prakriti	Pitta Prakriti	Kapha Prakriti
Movement and mental power	<i>Laghu Chapala chesta</i> (Light and unsteady activities) <i>Sigra Raga, Vairaga</i> (Quick attachment and quick detachment) <i>Sighra Kshobha, Sighra Prarambha</i> (Quick irritation and quick initiation) <i>Sighra trash</i> (Fear quickly) <i>Krodhi</i> (Cruel), <i>Anavasthita Atma</i> (Unsteady in mind)	<i>Kshipra Kopa Prasada</i> (quickly angry, Quick in getting out of anger) <i>Klesha Asahishnuta</i> (Lack of endurance)	<i>Manda Chesta</i> (Slow movements) <i>Asighra Kshobha, Asighra Arambha</i> (Delay irritation and delay initiation) <i>Alpakrodhi</i> (very little anger)

Role of prakriti for clinical practice in childhood disorders

Prakriti is natural form of build and constitution of human body. Exact *Prakriti* has role in diagnosis, management, prognosis and prevention of diseases. *Prakriti* can help to maintain optimal health for planning individualized *Ahara* and *Vihara* plan. Vata, Pitta and Kapha *Prakriti* individuals frequently fall sick i.e. most vulnerable to diseases and in decreasing order^[24]. *Sama Prakriti* have good resistance and not prone to develop diseases^[25] Diseases can be consider as *Kashtasadhya* (difficult to manage), when, *Vikara Prakriti* (Nature of disease) & *Prakriti* are similar, *Sukhasadhya* (easy to manage) when *Prakriti* and disease are of different origin and *Asadhya* (disease is untreatable) when season, disease and *Prakriti* are of same *dosha*^[26]. If a child has *Vataja Prakriti* then this child will be more prone to develop *Vataja* disorders and the disease will be stronger than the other dominant *Dosha*^[27].

Discussion and Conclusion

Concept of *Dasha vidha pareeksha* described in *Ayurveda* is very much scientific in terms of understanding the duration of life, strength of person, probable origin and strength of the disease. Before planning any treatment to the patient proper *Dasha vidha pareeksha* (Ten fold examinations) is required. The tenfold examination process is a clinical assessment of patients and help in diagnostic and treatment of diseases. *Acharya Charaka* has presented a long discussion regarding *Prakriti* whereas the superiority of *Samaprakriti* is emphasized as described by *Kashyapa*^[28] and individual of other *Prakriti* have been said to be prone to diseases, because they had to use only such diet and mode of life which is congenial to their physical constitution, while those of *Samaprakriti* can use any diet etc.

Importance of Dasha Vidha pariksha in clinical practice

- *Prakriti pariksha* have decisive role in maintenance of health and cure of the disease, which is the prime objective of *Ayurveda*^[29]. Diagnosis, treatment, prognosis and *Pathyapathya ahara* and *Vihara* is based on *Prakriti* for s example if *Pitta Prakriti* individual is suffering with *Vataja Vyadhi* then aggravated *Vayu* provokes *Pitta*. *Snigdha* and *Guru* substances are used in treatment so the *Vata* is pacified and *Pitta* is not opposed. Such management is also helpful in prognosis of disease. Knowledge of *Prakriti* of a children can lead to inculcation and adoption of lifestyles of a newborn that will result in prevention of chronic diseases and more healthy high quality life for an individual^[30].
- *Vikriti Pariksha* is helpful in severity and prognosis of disease.
- *Sara Pariksha* is useful in assessment of *Bala* (strength) of person.
- *Pramana Pariksha* is helpful in diagnosis and possibility

of different disease.

- *Satmaya Pariksha* - important for diagnosis and differential diagnosis of diseases.
- *Satva Pariksha* – it is necessary for the use of particular medicine.
- *Ahara shakti Pariksha* – it is helpful in assessment of digestive power because all the disorders are caused by *Mandagni*. Therefore helps in diagnosis and treatment of disease, helps in *Pathya-vyavastha* (congenial dietary management) as it is dependent upon digestive power. Dose of medicine and different actions of medicine is dependent upon *Agni* of the child. Therefore, the examination will help in deciding and selection of drugs in specific *Prakriti* individual and disease.
- *Vyayama shakti* is useful for the assessment of body strength.
- *Vaya Pariksha* provides knowledge about the condition of *Dosha* as well as physical and mental status.

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