

**DASHVIDHA PAREEKSHA IN MODERN CLINICAL CONTEXT: AN ANALYTICAL OVERVIEW****<sup>1\*</sup>Dr. Sakshi Sanjay Padgilwar and <sup>2</sup>Dr. Sanjay A. Pawade**<sup>1\*</sup>PG Scholar, Final Year, DMM Ayurved Mahavidyalaya Yavatmal.<sup>2</sup>Assistant Professor of Rognidan Evum Vikriti Vigyan, DMM Ayurved Mahavidyalaya Yavatmal.Article Received on  
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Mahavidyalaya Yavatmal.**ABSTRACT**

Ayurveda is a thoughtfully evolved health science, with treatment being its core component. In any medical system, applying the same treatment protocol to all patients contradicts the principles of precise and individualized care. The foremost aims of all health sciences are to cause no harm, enhance health quality, and ensure patient safety. Ayurveda is renowned for its personalized approach, placing significant emphasis not only on accurate diagnosis and treatment but also on delivering effective, safe, and prompt individualized therapeutic measures. Yet, the underlying principles of this personalization remain partly unexplored. This work represents a sincere effort to understand the foundation of that personalized approach by interpreting the relevance of Dashavidha Pareeksha in the light of recent advancements.

**KEYWORDS:** Recent advances dashvidha pareeksha, roga bala, rogi bala, examination in ayurveda.

**INTRODUCTION**

The term “Ayurveda” translates to “knowledge of life.” To attain this life knowledge, Acharya Charaka, in Vimana Sthana (8th chapter – Roga Bhisag Jitiya Adhyaya), has described Aatura Pareeksha under the heading of Desha Pareeksha. Although Acharya Charaka begins with Aatura Pareeksha, meaning patient assessment, it can also be applied to healthy individuals for gaining insights into the state of life. In modern medicine, general physical examination and history taking hold significant importance as ethical and systematic methods for

assessing both diseased and healthy persons. It is recommended that such evaluations be performed at least once a year after the age of 50 to determine overall health status. This serves both preventive and curative purposes—detecting potential future health risks and identifying possible diseases. It plays a vital role in forming a provisional diagnosis and in assessing overall health outcomes through a comprehensive approach. In Ayurveda, Aatura Pareeksha is given utmost priority before initiating any treatment.

रोगमादौ परेत ततो न तरमौषधम्।

Ch. Su. 20/20

It is clearly stated that Roga Pareeksha, Rogi Pareeksha, and Ayu Pareeksha should be carried out at the very beginning of treatment to ensure a successful outcome. Acharya Charaka has elaborated in detail the objectives of Roga-Rogi Pareeksha within the framework of Dashavidha Pareeksha.

## MATERIALS AND METHODS

This research is conceptual in nature. References have been collected and compiled from various authoritative Ayurvedic classical texts, including Charaka Samhita, Sushruta Samhita, Ashtanga Sangraha, and Ashtanga Hridaya, along with their available commentaries. The gathered material has been critically analyzed for discussion, and an effort has been made to derive meaningful conclusions.

### Dashvidha pareeksha

त मादातरं परेत कृतं च, विकृतं च, सारं च, संहननं च, माणं च, सायं च, सवतं च, आहारशक्तिं च, व्यायामशक्तिं च, वयं च, बलं माणं वशेषे हणहेतोः ॥

Ch. Vi. 8/94

Table no. 1 showing dashvidha pareeksha objects
1. prakriti / psychophysical constitution
2. vikriti / morbidity
3. saar / essence of dhatus
4. samhanana / compactness of body
5. pramana / anthropometry
6. satmaya / homologation
7. sattva / mental strength
8. ahara shakti / power of ingestion & digestion
9. vyayama shakti / exercise endurance
10. vaya / chronological age

त य पर ा आयषःु माणानहेतोवा या, बलदोष माण ानहेतोवा  
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**Table no. 2 showing dashvidha pareeksha objectives**

1. ayusha pramana / life expectancy
2. bala pramana / strength of patient
3. dosha pramana / morbid humors

त ताव दयं बलदोष माण ानहेतोः; दोष माणानुपो ह भेषज माण वक पो बल माण वशषे ापे भव त  
ो  
Ch. Vi. 8/94

**Table no. 3 showing dashvidha pareeksha aim**

bhesaja pramana / therapeutic dosage
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The ultimate objective of performing Dashavidha Pareeksha is to determine the precise Bhesaja Pramana (appropriate dosage and regimen) for the patient. This is accomplished by assessing key factors such as Ayusha Pramana (evaluation of lifespan), Bala Pramana (assessment of strength), and Dosha Pramana (determination of doshic predominance). Such an approach helps prevent complications arising from under- or overdosage, thereby ensuring the desired therapeutic outcome.

### 1. Prakriti / Psychophysical constitution

Individuals with Shleshmala Prakriti are endowed with superior strength, wealth, knowledge, vitality, peace, and longevity. Those with Pittaja Prakriti possess moderate strength, a moderate lifespan, and moderate levels of spiritual and material knowledge and wealth. Persons with Vatala Prakriti generally have comparatively less strength, shorter lifespan, lower reproductive capacity, and fewer material resources. Individuals with constitutions dominated by a combination of two doshas display a blend of the respective dosha characteristics. A Sama Dhatu constitution, representing a state of equilibrium, is endowed with the favorable qualities of all three Prakriti types.

Recent studies have reported genetic bases for Prakriti. The construct of Prakriti has been linked to human leukocyte antigen (HLA) gene polymorphism. Variations in biochemical profiles and hematological parameters have been observed among different

Prakriti types. A significant association between the CYP2C19 genotype and the major Prakriti categories has been identified. Another study demonstrated that platelet aggregation

responses, and their inhibition by aspirin, varied among the different Prakriti subtypes. This Prakriti-related evidence is likely to have a significant role in personalized medicine. Thus, Prakriti-based prescriptions can enhance the therapeutic effects of a regimen while minimizing adverse drug reactions. For more reliable diagnostic results, proper analysis of Prakriti assessment itself is essential.<sup>[1]</sup> Various methodologies are now adopted for accurate Prakriti evaluation, such as the Prakriti Analysis Tool (PPAT).<sup>[2]</sup>

Overall assessment of prakriti of an individual helps in

- Deciding the Bala (strength) of a person is an important outcome of Prakriti assessment.
- It also aids in planning treatment while considering contraindications—for example, in a Pitta Pradhana Prakriti individual suffering from Vata Vyadhi, excessive use of Ushna and Teekshna dravyas for Vata Shamana should be avoided.
- Disease susceptibility of an individual can be predicted—for example, those with Pitta Pradhana Prakriti are more prone to Pittaja Vyadhi such as Amlapitta.
- Understanding the intensity and prognosis of a disease, as well as the patient's response to treatment, is also aided by Prakriti assessment—for instance, Vata Vyadhi tends to be more severe and have a poorer prognosis in individuals with Vata Pradhana Prakriti.
- Knowledge of contraindications is also important—for example, Haritaki is contraindicated in individuals with Pitta Prakriti.

## 2. Vikriti / Morbidity

भषजा ाक् पर यैवं वकाराणां वल णम|् प चा कमस मार भः कायः सा येषु धीमता||

Ch. Su. 10/21

This is the only Pareeksha in Dashavidha Pareeksha that specifically pertains to Roga Bala or the intensity of the disease. Vikriti refers to Vikara—a state of Dhatu Vaishamya or pathological alteration. Acharya Charaka has described the evaluation of Vikara through a detailed history-taking process, including the assessment of Hetu, Lakshana, Dosha, Dushya, Roga Prakriti, Kaala, Desha, and Bala.

In addition to these, the components of Nidana Panchaka should also be considered for Roga Pareeksha. This in itself is an extensive and profound science, requiring a thorough and meticulous assessment.

Overall assessment of Vikriti of an individual helps in

- Dosha Anusaar Vyadhi Vinischaya—for example, Vata Pradhana Kushta.
- Bheda Anusaar Vyadhi Vinischaya—for example, Vataja Kaasa.
- Deciding the severity of the disease by assessing Dosha Pramana. □□Symptomatic management of the diseased condition.

### 3. Saara/ Essence of Dhatus

The physical and psychological traits associated with various Sara types described in Ayurvedic texts reflect the state of Dhatu Sara through both structure and function. Sara is defined as tissue vitality, quality, and constitutional essence. From a modern perspective, Sara can be correlated to the optimal expression of an individual's genetic code in relation to a specific Dhatu. The genetic code—stored in the chromosomes of living cells—guides cellular machinery during polypeptide synthesis, ensuring the insertion of specific amino acids according to the nucleotide sequence of the DNA. Since each person's DNA sequence is unique, the quality of an individual's Dhatus will depend on their specific genetic code. A Sarva Sara Purusha is considered to have the highest possible genetic expression for all Dhatus.<sup>[3]</sup> Sara Pareeksha is regarded as one of the most reliable and practical methods for assessing Bala Pramana. While describing Sara features, Acharya Charaka used the terms Balam or Balavanta for three specific Sara types—Mamsa Sara, Majja Sara, and Shukra Sara—to indicate superior physical strength (Bala).<sup>[4]</sup> Among them, a patient (Rogi) with Satva Sara possesses the highest mental strength compared to one with Twak Sara.

**Table no. 4 showing relation between saara pramana & rogi bala**

saara pramana	rogi bala	comments
sarva saara	pravara	all saara's in excellent amount
madhyama saara	madhyama	all saara's in moderate amount
heena saara	Avara	all saara's in least amount

Overall assessment of Sara of an individual helps in:

Deciding the Bala of the person.

Avoiding inappropriate judgment based solely on physical appearance.

Adapting the appropriate Rasayana therapy for the improvement of Dhatu quality after evaluating the individual's Sara.<sup>[5,6]</sup>

Symptomatic evaluation of Pandu (e.g., Nisara condition).

Incorporating modern diagnostic tools—for instance, Rakta Sara can be evaluated through a complete hematogram analysis.

#### 4. Samhanana/ Compactness of body

Samhana is one of the first observation done by examiner and is the most important one.

Table no. 5 showing relation between samhanana pramana & rogi bala		
samhanana pramana	rogi bala	comments
madhya sharir	pravara	sthenic Body
madhyama saara	madhyama	normosthenic body
heena sharir	Avara	asthenic body

Presently there are various tools to understand body types for example

Table no. 6 showing various body types			
built	nutrition	BMI	waist-hip ratio
madhya sharir	pravara	sthenic Body	<0.8 in Women
madhyama saara	madhyama	normosthenic body	<0.9 in Men

Overall assessment of samhanana of an individual helps in

- ☐ Santarpanoth and aptarpanoth vyadhi's ☐ e.g. stholaya, vata vyadhi's.
- ☐ Obesity related complications.
- ☐ Understanding disease susceptibility and prevention methods.
- ☐ Assessing overall dhatu kshaya

#### 5. Pramana/ Anthropometry

Ayurveda explains calculating body pramana in anguli pramana for example acharya

Charaka mentioned 84 angula body length from top of head to sole, whereas acharya Sushruta explains this to be of 120 angula as he considers the starting from an above head outstretched hands. Measurement of finger width of the examinee and not the examiner, should be considered while studying the anguli pramana of the person.<sup>[7]</sup> Anthropometry is a well developed branch of science and uses various tools and techniques, however in medical science sophisticated and well statistically analysed methodologies are constantly being developed and corrected. The standard growth ranges for each indicator are<sup>[8]</sup> Pramana pareeksha is one of the most important examination especially for ayusha pramana which can be correlated with Life expectancy as well. However the tools have changed considerably and well established parameters have sprung up. Few examples are:- Genetic diseases are mostly diagnosed on the basis of physical appearances e.g. in Muscular Dystrophies the pramana pareeksha is useful to determine its variant and inturn severity. Some endocrine diseases like

gigantism, dwarfism, the pramana pareeksha is useful for diagnosis. Life expectancy is measured for bad prognosis by measuring parameters like height, weight etc.

e.g., Abdominal distension in Cirrhotic Ascites by using Child Pugh Score,<sup>[9]</sup> TNM staging by nodule size.<sup>[10]</sup> All these newer tools to diagnose and prognosis needs the help of various measurements which comes under pramana pareeksha.

## 6. Satmaya / Homologation

Satmaya refers to acquired habits by prolonged use. Individuals for whom drugs and diets having all six rasa are wholesome are endowed with strength, the power of facing difficult situations and longevity. Those who are accustomed to drugs and diets having only one particular taste, are mostly possessed of less strength, less power to face difficult situations, are of smaller life span. Overall assessment of satmaya of an individual helps in

- Knowledge of nourishment status of □ the individual.
- Assessment of disease susceptibility □ for example, madhura rasa continuous use for prameha susceptibility.
- Planning of Treatment for example, □ ahifena preparations may not act in atisaara for the patients addicted to it, similarly srotoshodhana effect of asava-arishtha cannot be expected in alcoholics.
- Planning of anupana for example, □ lahsuna ksheerpaka, eranda taila with food, mamsa rasa in lehya kalpana (aja mamsa rasayana) etc.
- Planning of pathya-apathya for □ example, ek rasa satmya persons the other rasa in aushadhi might become apathya, hene treatment might become difficult.

## 7. Sattva / Mental strength

Assessing the mental strength in patient is very necessary. acharya Charaka places individuals in three categories viz., pravara, madhyama and avara sattva. Mental conditon may lead to physical illness and are considered as psychosomatic diseases. Sattva pareeksha refers to quantitative or subjective examination for e.g., pain, discomfort, sense of well being, stress etc.

Overall assessment of Sattva of an individual helps in

- Susceptibility and diagnosis of maanas □ roga's.
- Sattvajaya chikitsa

- Knowledge of guru and laghu vyadhita □ purusha in turn avoiding over or under medication.
- Deciding shodhanadi karma.
- Identification of psychological, □ psychosomatic, neurological and geriatric diseases.
- Knowledge of intellectual status, □ emotional state and overall personality of an individual.

## 8. Aahara shakti / Power of ingestion & digestion

Abhyavaran shakti refers to aahara matra for which acharya Charaka explains that kukshi has to be divided into three parts viz., solid, liquid and Dosha's.<sup>[11]</sup>

On average, a moderately active 56kg female needs 2,000 calories a day and a 79 kg male with a similar exercise pattern needs 2,800 calories.<sup>[12]</sup>

Jarana shakti infers the jathragni status of an individual and is divided into mandagni, samagni and teekshnagni. Samagni refers to the digestion of aahara in 4 yama and aushadha in 2 yama<sup>[13]</sup> and by observing jeerna ahara lakshanas.<sup>[14]</sup>

Overall assessment of aahara shakti of an individual helps in

- For understanding nutritional status □ of the individual and in turn planning for diet and nutrition.
- For understanding agni status of an □ individual in turn deciding dosage and type of formulation.
- For avasthanusaar chikitsa i.e., □ aamaavastha and niraamavastha e.g. in jwara and grahani.

## 9. Vyayama shakti / Exercise endurance

Charaka has described that the effort which produces stability and strength in the body is known as vyayama.<sup>[15]</sup> Vyayama shakti refers to working capacity of a person. It is also graded under pravara, madhyama and avara. It is specially done to assess bala pramana. There are a number of laboratory- and field-based tests currently used for the assessment of exercise capacity, including the 6- and 12-minute walk tests (6MWT and 12MWT, respectively), the incremental and endurance shuttle walk tests (ISWT and ESWT, respectively), the incremental and endurance cycle ergometer tests (ICET and ECET, respectively), and the incremental and endurance treadmill tests (ITT and ETT, respectively).



Overall assessment of vyayama shakti of an individual helps in

- For quantification of bala pramana
- For adopting vyayama as a curative□ method for example in prameha.<sup>[16]</sup>
- For advising vyayama as a preventive□ measure for all age group patients mainly in diabetes, hypertension and obesity.<sup>[17,18]</sup>
- For assessment of disease severity and prognosis for example, tread mill test (TMT) for Coronary artery disease (CAD), MRC breathlessness scale for COPD and NYHA functional classification for heart failure.

### 10. Vaya / Chronological age

Vaya pareeksha is mainly done for ayusha pramana. According to acharya Charaka, vaya (age) is defined as the state of body corresponding to the length of time that has passed since birth. Age is broadly divided into three stages baala (childhood), madhya (middle age) and jeerna (old age). There are persons who live longer or shorter than that, in such cases, one should determine the three divisions of age on the basis of strength of the factors like prakriti sara etc., except vikriti and also characters of different periods of life span.<sup>[19]</sup> In Charaka<sup>[20]</sup> it is said that after performing the rites for giving a name to the child, one should examine the child to ascertain the span of life. These signs and symptoms indicate the longevity of the children.<sup>[21]</sup> In contemporary science age is a significant marker for the assessment of health as

- Developmental milestones and age to weight ratio of children.
- Menarche and menopause status.
- Incidence of musculoskeletal diseases over age for example, lumbar spondylosis/osteoarthritis knee/hip onset >45yrs, rheumatoid arthritis/ankylosing spondylitis onset <45 years.
- Incidence of nervous degenerative diseases over age for example, Alzheimer's disease/parkinsonism disease onset >65 years.

Clinical importance of dashvidha pareeksha

1. Deciding bala of healthy and diseased individual.
2. For primary, secondary and tertiary prevention in health care.
3. Deciding the personalised therapeutic modalities with duration and dosage to be adopted in treatment.

4. Assessing, avoiding and managing contraindications and side-effect effectively.
5. Knowledge of sadhya-asadhyata.

## CONCLUSION

Ayurveda is often regarded as a treatment system with minimal side effects, and Acharya Charaka has emphasized the concept of shuddha chikitsa.<sup>[22]</sup> However, its effectiveness greatly depends on the physician's personalized approach, which is fundamentally guided by dashvidha pareeksha. Ayurvedic principles differentiate between the examination of the disease (roga pareeksha) and the examination of the patient suffering from the disease (rogi pareeksha). This dual-layered clinical assessment is designed to provide essential information for tailoring treatment according to the individual's specific needs.

Consequently, dashvidha pareeksha serves as an essential preventive and diagnostic tool in Ayurveda, maintaining its relevance and strength even in the modern era. For Ayurvedic practitioners, a deep understanding of these foundational principles is vital to achieve optimal treatment outcomes.

While modern physical examination techniques are widely practiced, standardized, and continually refined, integrating them with time-tested Ayurvedic principles can create a more comprehensive approach to healthcare. The fusion of ancient wisdom with contemporary advancements not only enhances the quality of care but also supports the vision of fostering better global health. Strengthening these roots while broadening the scope is crucial for the advancement of both civilization and the well-being.

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