



## REVIEW ARTICLE

# DASHVIDHA PAREEKSHA IN THE LIGHT OF RECENT ADVANCES

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### ABSTRACT

*Ayurveda* is a well thought health science. The major aspect of any health science is its treatment aspect. Giving same treatment protocols to all patients is contrary to accurate health practise. First, do no harm, improving health quality and patient safety are the main goals of all health sciences. *ayurveda* is known for its personalised approach. The ancient health science gives its due importance for not just diagnosing and treating but effective, safe and quick personified treatment methods. However it remains a great mystery to do so. Here is an sincere attempt made to understand the basis of that personalised approach by inferring the relevance of *dashvidha pareeksha* in the light of recent advances.

**Key words**— Recent advances *dashvidha pareeksha*, *roga bala*, *rogi bala*, examination in *ayurveda*.

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## INTRODUCTION

The word "Ayurveda" is a synonym of "life-knowledge". For acquiring this life knowledge *acharya Charaka* in *viman sthana* 8<sup>th</sup> chapter "*rog bhisagjeetiya adhyaya*" has explained *aatura pareeksha* under the heading *desha pareeksha*. Although *acharya Charaka* starts with *aatura pareeksha* which means patient assessment but it can be done for healthy individual as well for the knowledge of life.

General physical examination and history taking has been given its due importance in medical field for ethical and methodological approach in diseased and healthy individuals. It is recommended atleast once a year after 50 years of age to determine the general status of health. It works on both preventive and curative levels i.e., identifying any issues that may become medical concerns in the future and check for possible diseases. It has a role to play for provisional diagnosis and for overall health status outcome via comprehensive approach for the patient.

*Aatur pareeksha* has been given utmost importance before starting treatment in *Ayurveda*.

“रोगमादौ परीक्षेत ततोऽनन्तरमौषधम्।” Ch.Su.20/20

It hereby states that *roga pareeksha*, *rogi pareeksha* and *ayu pareeksha* is to be done in the beginning of the treatment for its successful outcome. *Aacharya Charaka* has given in detail the objects of the *roga-rogi pareeksha* under *dashvidha pareeksha*.

## MATERIALS AND METHODS-

This is conceptual type of research. All sorts of references has been collected and compiled from various available *ayurvedic* classics texts like *Charak samhita*, *Sushruta samhita*, *Ashtanga sangraha*, *Ashtanga hridaya* and available commentaries on it. All matter is analyzed for the discussion and attempt has been made to draw some conclusions.

### *Dashvidha pareeksha*

“तस्मादातुरं परीक्षेत प्रकृतितश्च, विकृतितश्च,  
सारतश्च, संहननतश्च, प्रमाणतश्च, सात्म्यतश्च,  
सत्त्वतश्च, आहारशक्तितश्च, व्यायामशक्तितश्च,  
वयस्तश्चेति, बलप्रमाणविशेषग्रहणहेतोः॥” Ch.Vi.8/94

**Table no. 1 showing *dashvidha pareeksha* objects**

|   |
|---|
| 1. <i>prakriti</i> / psychophysical constitution        |
| 2. <i>vikriti</i> / morbidity                           |
| 3. <i>saar</i> / essence of <i>dhatus</i>               |
| 4. <i>samhanana</i> / compactness of body               |
| 5. <i>pramana</i> / anthropometry                       |
| 6. <i>satmaya</i> / homologation                        |
| 7. <i>sattva</i> / mental strength                      |
| 8. <i>ahara shakti</i> / power of ingestion & digestion |
| 9. <i>vyayama shakti</i> / exercise endurance           |

10. *vaya* / chronological age

“तस्य परीक्षा आयुषः प्रमाणज्ञानहेतोर्वा स्याद्, बलदोषप्रमाणज्ञानहेतोर्वा” Ch.Vi.8/94

**Table no. 2 showing *dashvidha pareeksha* objectives**

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

“तत्र तावदियं बलदोषप्रमाणज्ञानहेतोः दोषप्रमाणानुरूपो हि भेषजप्रमाणविकल्पो” Ch.Vi.8/94

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

*bhesaja pramana* / therapeutic dosage

The ultimate aim or goal of performing *dashvidha pareeksha* is to find the exact *bhesaja pramana* for the *rogi*. This can be achieved by knowing certain objectives viz., *ayusha pramana*, *bala pramana* and *dosha pramana*. It will eventually prevent the complications of under or over dosage to the patient, thereby achieving the desired result in treatment.

### 1. *Prakriti* / Psychophysical constitution

Individual having *shleshmala prakriti* is endowed with the excellence of strength, wealth, knowledge, energy, peace and longevity. *Pittaja prakriti* is endowed with moderate strength, moderate span of life, moderate spiritual and materialistic knowledge wealth. Individuals having *vatala prakriti* most possessed of strength, span of life, procreation, accessories of life and wealth in lesser quality. Individual having constitution dominated by the combination of two doshas

are characterized by the combination of the manifestations of respective doshas. *sama dhatu* of equilibrium is endowed with the good qualities of all the three types of individuals. Recently, few studies observed genetic bases for *prakriti*. Construct of *prakriti* has been correlated to human leukocyte antigen (HLA) gene polymorphism. Biochemical profiles and hematological parameters exhibited differences between *prakriti* types. A significant association between CYP2C19 genotype and major classes of *prakriti* types was observed. Another study showed platelet aggregatory response, and its inhibition by aspirin varied in the different *prakriti* subtypes. This *prakriti*-related evidence is likely to have a significant impact on personalized medicine. Thus, *prakriti*-based prescription helps to enhance the therapeutic effect of a regimen and to reduce the unwanted effects of the drug. For more

reliable diagnosis results, analysis of the *prakruti* assessment itself is essential<sup>[1]</sup>. Various methodologies are adapted now a days for proper assessment of *prakruti*. For example, *Prakruti Analysis Tool (PPAT)*<sup>[2]</sup>.

Overall assessment of *prakruti* of an individual helps in:

- Deciding the *bala* of a person.
- Deciding the treatment with contraindications for example, in *pitta pradhana prakriti* person suffering from *vata vyadhi* cant be given too much *ushna, teekshana dravyas* for *vata shamana*.
- Disease susceptibility of an individual can be predicted for example, *pitta pradhana prakriti* are more prone for *pittaja vyadhi* i.e., *amalpitta* etc.
- Understanding intensity, prognosis of disease and response to treatment for example, *vata vyadhi's* are more severe and have a bad prognosis in *vata pradhana prakriti* persons.
- Knowledge of contraindications for example *haritaki* is contraindicated in *pitta prakriti* persons.
- *Arishta lakshanas* can be recognised by *prakriti* assessment.

## 2. Vikriti / Morbidity

“भिषजा प्राक् परीक्ष्यैवं विकाराणां स्वलक्षणम्।

पश्चात्कर्मसमारम्भः कार्यः साध्येषु धीमता।।”

Ch.Su.10/29

This is the only *pareeksha* in *dashvidha pareeksha* which pertains to *roga bala* or the intensity of the disease. *Vikriti* refers to *vikara* and is *dhatu vaishamaya* or pathological process. *Acharya Charak* has explained evaluation of *vikara* or history taking, *hetu, lakshana, dosha, dushya, roga prakriti, kaala, desha and bala*. Apart from these *nidana panchaka* should also be taken for *roga pareeksha*. This itself is inexhaustable science and need a thorough assessment.

Overall assessment of *vikriti* of an individual helps in:

- *Dosha anusaar vyadhi vinischaya* for example *vaat pradhana kustha*.
- *Bheda anusaar vyadhi vinischaya* for example *vataja kaasa*.
- Deciding the severity of disease by assessing *dosha pramana*.
- Symptomatic management of the diseased condition.

## 3. Saara / Essence of Dhatus

“सारशब्देन विशुद्धतरो धातुरुच्यते।।” Chakrapani on

Ch.Vi.8/102

The physical and psychological characteristic of different *sara* described in text are the reflection of states of *dhatu sara* in the form of structure and functions. It is defined as

tissue vitality, tissue quality, and constitutional essence. According to modern knowledge *sara* can be considered as the optimum degree of genetic code of an individual's DNA with respect to particular *dhatu*. Genetic code is the system of storage of genetic information is chromosomes of living cells that instructs the machinery for polypeptide synthesis to insert a living cell that instructs the machinery for polypeptide synthesis to insert a particular amino acid in response to the nucleotide sequence of genetic material. In our body every individual's DNA has the different genetic code. So, we can say, the quality of

Dhatus of every individual will depend upon the genetic code of the individual's DNA. *Sarva sara purusha* has the optimum degree of the genetic code with respect to all dhatus<sup>[3]</sup>. *Sara pareeksha* is one of the most reliable and practical examination for *bala pramana*. During the description of *sara* features *acharya Charaka* used the term *balam/balavanta* for three *saras* i.e., *mamsasara*, *majjasara* and *sukra sara* to denote better body strength (*bala*)<sup>[4]</sup>. The *rogi bala* with *satva sara* has maximum *bala* as compared to *twak sara*

| .Table no. 4 showing relation between <i>saara pramana</i> & <i>rogi bala</i> |                  |   |
|---|------------------|---|
| <i>saara pramana</i>  | <i>rogi bala</i> | comments                                |
| <i>sarva saara</i>  | <i>pravara</i>   | all <i>saara</i> 's in excellent amount |
| <i>madhyama saara</i>   | <i>madhyama</i>  | all <i>saara</i> 's in moderate amount  |
| <i>heena saara</i>  | <i>Avara</i>     | all <i>saara</i> 's in least amount     |

Overall assessment of *saara* of an individual helps in:

- Deciding the *bala* of the person.
- Avoidance of inappropriate judgement based on physical appearance.
- Adapting the appropriate *rasayana* therapy for the betterment of *dhatu* after evaluating the individual *saara*<sup>[5][6]</sup>.

- Symptomatic evaluation of *pandu* i.e., *nisaara*.

In the present age the *saara*'s of *dhatu*'s can be evaluated by various modern techniques for example *rakta saara* can be evaluated by haematogram evaluation.

#### 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 <i>samhanana pramana</i> & <i>rogi bala</i> |                  |                   |
|--|------------------|-------------------|
| <i>samhanana pramana</i>   | <i>rogi bala</i> | comments          |
| <i>susamhata sharir</i>  | <i>pravara</i>   | sthenic Body      |
| <i>madhya sharir</i>   | <i>madhyama</i>  | normosthenic body |
| <i>heena sharir</i>  | <i>avara</i>     | 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 |
| emaciated                              | under nourished | 18.5-25 Normal weight | <0.8 in Women   |
| obese                                  | well nourished  | 25-30 Overweight      | <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> -

| Table no. 7 showing standard growth ranges & there indicators |                          |
|---|--------------------------|
| indicators  | ranges                   |
| weight-for-length   | 45 to 110 cm             |
| weight-for-height   | 65 to 120 cm             |
| weight-for-age  | 0-60 completed months    |
| length/height-for-age   |                          |
| BMI-for-age   |                          |
| head circumference-for-age                                    |                          |
| arm circumference-for-age                                     | 3 to 60 completed months |
| triceps skinfold-for-age                                      |                          |
| subscapular skinfold-for-age                                  |                          |

*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

सात्म्यशब्देन ओकसात्म्यमुच्यते|| Chakrapani on

Ch.Vi.8/117

*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.

**Table no. 8 showing relation between *satmya* & *rogi bala***

|                          |                                |
|--------------------------|--------------------------------|
| <i>sarva ras satmaya</i> | <i>balwaan, klesha saha</i>    |
| <i>ek ras satmaya</i>    | <i>alpa bala, klesha asaha</i> |

Overall assessment of *satmya* of an individual helps in :

- Knowledge of nourishment status of the individual.
- Assessment of disease susceptibility for example, *madhura rasa* continous 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

सत्त्वतश्चेति सत्त्वमुच्यते मनः| Ch.Vi.8/117

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

“आहारशक्तितश्चेति आहारशक्तिरभ्यवहरणशक्त्या  
जरणशक्त्या च परीक्ष्या||” Ch.Vi.8/120

| Table no. 9 showing different types of <i>aahara shakti</i> |                          |                    |
|---|--------------------------|--------------------|
| <b><i>aahara shakti</i></b>                                 | <i>abhyavaran shakti</i> | power of ingestion |
|   | <i>jarana shakti</i>     | power of 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

व्यायामशक्तितश्चेति व्यायामशक्तिरपि कर्मशक्त्या  
परीक्ष्या| Ch.Vi.8/120

*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).

| Table no. 10 showing <i>vaya</i> & its characteristics |                             |                               |
|--|-----------------------------|-------------------------------|
| <b>Baala</b>   | <b>madhyama</b>             | <b>jeerna</b>                 |
| 0-16 years   | 17-60 years                 | >60 years                     |
| growth bio-activity                                    | metabolic bio-activity      | degenerative bio-activity     |
| <i>shleshma pradhanta</i>                              | <i>pitta pradhanta</i>      | <i>vaata pradhanta</i>        |
| <i>shleshma roga pradhanta</i>                         | <i>pitta roga pradhanta</i> | <i>vaata roga pradhanta</i>   |
| <i>mridu, madhya aushadhi</i>                          | <i>teekshana aushadhi</i>   | <i>mridu, madhya aushadhi</i> |

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 <45yrs.
- Incidence of nervous degenerative diseases over age for example,
- Alzheimer's disease/parkinsonism disease onset >65years.

Application of *dashvidha pareeksha* with recent advances:-

| Table no. 11 showing application of <i>dashvidha pareeksha</i> |                              |                            |
|--|------------------------------|----------------------------|
| 1. For better diagnosis  |                              |                            |
|  | <i>parikshyati/parikshya</i> | <i>pareeksha</i>           |
| <b>Diagnosis</b>   | <i>dosha pramana</i>         | <i>vikriti pareeksha</i>   |
| 2. For better prognosis  |                              |                            |
| <b>Prognosis</b>   | <i>bala pramana</i>          | <i>dashvidha pareeksha</i> |
| 3. Adopting a treatment plan and avoidance of iatrogenesis     |                              |                            |
| <b><i>roga bala</i></b>  | <b><i>rogi bala</i></b>      | <b><i>chikitsa</i></b>     |
| <i>pravara</i>   | <i>pravara</i>               | <i>samshodhana</i>         |
| <i>pravara</i>   | <i>avara</i>                 | <i>samshamana</i>          |
| <i>avara</i>   | <i>pravara</i>               | <i>nidana parivarjana</i>  |
| <i>avara</i>   | <i>avara</i>                 | <i>samshamana</i>          |
| 4. Therapeutic dosage of medicines                             |                              |                            |
| <b><i>dosha pramana</i></b>                                    | <b><i>bala pramana</i></b>   | <b><i>aushadi</i></b>      |
| <i>pravara</i>   | <i>pravara</i>               | <i>teekshana</i>           |
| <i>pravara</i>   | <i>avara</i>                 | <i>mridu</i>               |
| <i>avara</i>   | <i>pravara</i>               | <i>madhyama</i>            |
| <i>avara</i>   | <i>avara</i>                 | <i>mridu</i>               |
| 5. Therapeutic dosage of medicines                             |                              |                            |
| <b><i>dosha pramana</i></b>                                    | <b><i>bala pramana</i></b>   | <b><i>aushadi</i></b>      |
| <i>pravara</i>   | <i>pravara</i>               | <i>teekshana</i>           |
| <i>pravara</i>   | <i>avara</i>                 | <i>mridu</i>               |
| <i>avara</i>   | <i>pravara</i>               | <i>madhyama</i>            |
| <i>avara</i>   | <i>avara</i>                 | <i>mridu</i>               |
| 6. Therapeutic dosage of medicines                             |                              |                            |
| <b><i>dosha pramana</i></b>                                    | <b><i>bala pramana</i></b>   | <b><i>aushadi</i></b>      |
| <i>pravara</i>   | <i>pravara</i>               | <i>teekshana</i>           |
| <i>pravara</i>   | <i>avara</i>                 | <i>mridu</i>               |
| <i>avara</i>   | <i>pravara</i>               | <i>madhyama</i>            |
| <i>avara</i>   | <i>avara</i>                 | <i>mridu</i>               |
| 7. Life expectancy   |                              |                            |
| <b>knowledge of :-</b>   | <b>examination of :-</b>     |                            |
| <i>ayusha pramana</i>  | <i>pramana pareeksha</i>     |                            |

### 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 considered largely as a side effect free treatment, *acharaya Charaka* also told *shuddha chikitsa*<sup>[22]</sup>, however it largely depends on personalised approach of physician which again depends largely on *dashvidha pareeksha*. Ayurvedic principles distinguishes between examination of the disease i.e., *roga pareeksha* and examination of the person afflicted with the disease i.e., *rogi pareeksha*. This bimodal clinical examination is proposed to bring out the the information crucial for the tailoring of the management as per the individual conditions. Thus it is an important vital preventive and diagnostic tool of *ayurveda* which holds its strength and relevance in modernised era as well. Thus it become prime importance of ayurveda practitioners to understand in depth these basic principles to have better outcome in treatment for patient. Modern methodologies of physical examination are widely accepted, validated,

practised and corrected time to time. Addition to the newer methods with the understanding of old age golden principles provides a better global solution for overall progression of health care. Deepening the roots and broadning the vision is the very much need of the hour for upgrading civilization and health of people.

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