

**DASHAVIDHA PARIKSHA: CLINICAL SIGNIFICANCE IN
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ABSTRACT

Ayurveda, an ancient Indian system of medicine, emphasizes a holistic and individualized approach to diagnosis and treatment. One of its principles—"Rogamaado pariksheta tatonantaram aushadham"—underscores the necessity of conducting a thorough examination before initiating medical treatment. Dashavidha Pariksha is a comprehensive diagnostic assessment methodology designed to evaluate both the Roga and the Rogi. These ten parameters include: Prakriti (physical constitution), Vikriti (current pathological state), Sara (quality of the Dhatus or tissues), Samhanana (compactness of the body), Pramana (measurements of the body or its parts), Satmya (dietary and environmental adaptability), Sattva (psychological strength), Ahara Shakti (digestive capacity), Vyayama Shakti (exercise tolerance), and Vaya (age). These parameters aid in assessing the patient's physical and mental strength, as well as the prognosis of the disease. One of these Vikriti Pariksha assists in

identifying the disease process, while the other nine parameters provide insights into the patient's overall condition. This examination facilitates accurate diagnosis, individualized treatment planning, and improved clinical outcomes. It enables the physician to comprehend each patient's unique constitution and strength, thereby fostering personalized and precise medical care. This article explores the relevance of each component of Dashavidha Pariksha

within contemporary Ayurvedic medical practice, highlighting its enduring significance in facilitating effective clinical decision-making.

KEYWORDS: Dashavidha Pariksha is a comprehensive diagnostic assessment methodology designed to evaluate both the Roga and the Rogi.

INTRODUCTION

Ayurveda is a traditional system of medicine renowned for its holistic and patient-centric approach. In Ayurveda, Pariksha (examination) is primarily conducted through the use of the senses and the mind. This evaluative process may encompass Pratyaksha (direct observation), Anumana (inference), and Aptopadesha (reliable testimony). Ayurveda effectively manages both the preventive and curative aspects of diseases, thereby proving immensely beneficial for individuals across all age groups. For a treatment to be successful, a thorough and detailed evaluation of the patient is imperative. This principle was emphasized by Acharya Vagbhata—who asserted that treatment should be initiated only after a proper examination of the patient has been completed—as articulated in the aphorism: “Rogamadou Pareekshet Tathonantaram Aoushadam”.^[1] The Charaka Samhita places particular emphasis on adopting a clear and systematic approach through the Dashavidha Pariksha (Ten-fold Examination). These ten types of examinations serve as a vital diagnostic tool for practitioners, enabling them to evaluate patients across a spectrum of pathological conditions. Each of these ten parameters holds distinct significance in deciphering the root causes of any ailment. This approach not only aids in identifying the etiology of the disease but also charts the course toward effective treatment and holistic recovery. Prior to formulating any treatment plan or prescribing any medication, the Dashavidha Pariksha is indispensable for comprehending both the nature of the disease and the patient's physical constitution. This comprehensive framework facilitates the assessment of the patient's longevity, physical strength, as well as the severity and intensity of the disease; consequently, it is regarded as a pivotal component within the process of individualized diagnosis and treatment in Ayurveda.

AIMS AND OBJECTIVES

1. To conduct a detailed study of the Dashavidha Pariksha (Tenfold Examination).
2. To understand the significance of the Dashavidha Pariksha from the perspective of clinical diagnosis.
3. To evaluate the role of the Dashavidha Pariksha in diagnosis and therapeutics.

Dashvidh Pareeksha

1. Prakriti Pariksha (Assessment of Physical and Mental Constitution): The formation of the fetus is determined by the constitution of the sperm and ovum, the timing and condition of the uterus, the mother's diet and conduct, and the elemental composition of the Mahabhutas (great elements). Consequently, the specific Dosha—or combination of Doshas—that is predominant at the moment of conception determines the fetus's Prakriti (constitution). This explains why individuals are born with diverse physical constitutions—such as Vata-predominant, Pitta-predominant, Kapha-predominant, or a balanced Tridoshik constitution—each reflecting the predominance of the specific Dosha that was active at the time of their birth.^[2] Swabhava (Innate Nature) refers to an individual's inherent qualities or distinctive characteristics—encompassing both physical and psychological aspects—and these attributes are established from the very moment of conception. This serves as a guide in understanding what is naturally normal or constitutional for a given individual. Individuals with a Kapha-predominant constitution typically possess high physical strength (Bala); those with a Pitta-predominant constitution possess moderate strength; whereas Vata-predominant individuals tend to exhibit comparatively lower physical strength. Thus, Prakriti significantly influences a patient's overall physical strength (Atura Bala) as well as their capacity to withstand physical and mental challenges.^[3]

Significance of Prakriti Pariksha: Based on this assessment, personalized recommendations can be provided regarding what is beneficial (Pathya) and what should be avoided (Apathya). For instance, individuals with a Vata-predominant constitution should avoid foods that are dry, cold, rough, and light in nature; instead, they should consume warm, unctuous (oily), and sweet substances. Individuals with a Pitta-predominant constitution should avoid hot, spicy, sour, and salty foods, and should also steer clear of situations that are likely to provoke anger or irritability. For individuals with a predominantly Kapha constitution, regular physical exercise is beneficial, and they should avoid exposure to cold or damp environments. Individuals with a balanced (Sama) constitution typically enjoy good health and robust immunity; moreover, should they fall ill, they tend to recover relatively quickly. Thus, the assessment of Prakriti holds immense significance—not only in the management of diseases but also in the maintenance of overall health and well-being.^[4]

2. Vikriti Pariksha (Assessment of Pathological State / Disease Susceptibility): Vikriti signifies a disorder or imbalance. The nature of a disorder must be examined based on the

potency of its causative factors (Hetu), the involved Doshas, the affected tissues (Dushyas), the individual's constitution (Prakriti), and the prevailing place and time—as well as on the basis of the presenting symptoms. This is essential because, without understanding the potency of the causative factors and other parameters, the true severity of the disease cannot be ascertained. A disease is deemed 'severe' (Gambhira) when the Dosha, Dushyas, Prakriti, place, and time all possess a potency equal to that of the disease itself, and when, furthermore, the potency of the causative factors and the severity of the symptoms are pronounced. Conversely, when the situation is reversed—i.e., when these factors are less potent—the disease is considered 'mild' (Mridu). A disease falling into the 'moderate' (Madhyama) category exhibits a correspondence with only one of the elements—such as the Dosha or Dushya and, correspondingly, the potency of the causative factors and the severity of the symptoms are of a moderate degree.^[5]

Significance of Vikriti Pariksha: Vikriti Pariksha is crucial for assessing the intensity and involvement of the Doshas, Dushyas, and other pathogenic elements. By analyzing the severity of the disease's causative factors (Hetu) and its clinical symptoms (Lakshana), one can classify the disease into categories such as 'easily curable' (Sukha Sadhyata), 'difficult to cure' (Krichchhra Sadhyata), or 'incurable' (Asadhyata). This classification, in turn, facilitates the formulation of an appropriate treatment plan.

3. Sara Pariksha (Assessment of Tissue Quality): To determine the specific level of an individual's strength, Sara is classified into eight types, each corresponding to the excellence of a particular tissue (Dhatu): Tvak (skin—which, in this context, represents the Rasa Dhatu), Rakta (blood), Mamsa (muscle), Meda (fat), Asthi (bone), Majja (bone marrow), Shukra (reproductive fluid), and Sattva (mental strength). Each type of Sara is further categorized into three grades: Pravara(excellent), Madhyama(moderate), and Avara (inferior). This assessment provides valuable insights into an individual's overall vitality and their capacity to resist disease.^[6]

Significance of Sara Pariksha In Ayurveda, the objective of Sara Pariksha is to evaluate an individual's Bala (strength or vitality). This assessment is predicated upon the quality of the Dhatus (tissues). By examining the Sara, one can ascertain the structural integrity and functional efficiency of the body's tissues. Beyond mere physical assessment, Sara Pariksha also aids in gauging various facets of an individual's overall strength—such as memory,

intellect, the capacity to withstand disease and fluctuations in temperature, age-related vitality, emotional resilience, and even the ability to accumulate and retain wealth or resources.

4. Samhanana Pariksha (Assessment of Body Constitution/Compactness): Samhanana, Samhati, and Samyojana are all synonymous terms. They signify that the bones are uniformly arranged and that the articulation of the joints is strong. Individuals possessing a well-knit body structure are strong; conversely, those whose bodies lack such compactness are weak; and those with a moderately compact constitution possess moderate physical strength.^[7]

Significance of Samhanana: Such an individual is considered physically strong (Balavan) and is categorized under 'Pravara Samhanana' (Excellent Body Constitution). Similarly, individuals whose body structure is of moderate or lesser compactness are classified into the categories of 'Madhyama Samhanana' and 'Avara Samhanana,' respectively.

5. Pramana Pariksha (Physical Measurement): Pramana Pariksha refers to the physical dimensions of the body—including height, width, and length—for which the width of an individual's finger (Angul) is utilized as the unit of measurement. It is believed that an individual whose body measurements fall within the normal range possesses desirable attributes such as longevity, robust physical strength, strong immunity, happiness, prosperity, and overall well-being. Conversely, if the body proportions deviate significantly—either falling substantially below or exceeding the ideal standard—it is believed that the individual lacks these favorable qualities. The total height and width of the body (when both arms are fully extended) measure eighty-four Anguls.^[8] **Significance of Pramana Pariksha:** Pramana Pariksha plays a crucial role in identifying abnormal body proportions—such as gigantism or dwarfism. It aids in determining whether these deviations are attributable to genetic factors, a concept also described by Acharya Charak under the classification of Ashta Nindita Purusha (the eight reprehensible body types).

6. Satmya Pariksha (Assessment of Suitability/Adaptability) — A substance is considered suitable when its regular consumption promotes health and well-being. Individuals for whom ghee, milk, meat broth, and all six rasa are suitable are generally robust and enjoy a long life. Conversely, those accustomed to dry (ruksha) foods or a diet consisting of only a single rasa are often weak, possess low endurance, have a shorter lifespan, and are of limited means. Individuals with a mixed pattern of suitability possess a moderate level of physical strength.^[9]

The consumption of all six rasas is considered most beneficial for health, as it fosters physical strength and longevity. Individuals accustomed to such a balanced diet are classified as possessing Pravara Satmya (excellent adaptability). On the other hand, those accustomed to a single rasa—or who prefer a dry and restricted diet (Ruksha or Eka-rasa Satmya)—typically exhibit lower physical strength and a shorter lifespan. Individuals with mixed or irregular dietary habits generally display a moderate level of physical strength (Madhyama Bala). Pravara Satmya indicates that the individual exercises no particular selectivity regarding food and drink (i.e., consumes everything); Madhyama Satmya denotes a moderate level of selectivity or preference; and Avara Satmya signifies extreme selectivity or a highly limited/restricted diet.^[10]

The Significance of Satmya Pariksha: Shedding light on the importance of Satmya (habitual suitability), Acharya Charak states that the regular consumption of all six Rasas leads to an increase in strength (Bala), whereas the repetitive consumption of a single Rasa results in weakness or a depletion of vitality (Daurbalya). This underscores the pivotal role of a balanced and diverse diet in maintaining overall health and physical endurance.

7. Sattva Pariksha (Psychological Assessment): Sattva is understood as the mind. Based on its strength, the mind is classified into three types: superior, moderate, and inferior. Accordingly, individuals are also categorized into three types based on whether their minds belong to the superior, moderate, or inferior category. Among these, those possessing a superior mind are truly designated as 'Sattvasara' (of superior mental constitution) and are described within the context of 'Sara' (constitutional essence). Due to the predominance of the Sattva quality, they remain unshaken even amidst severe suffering—whether internal or external. Those with a moderate mind are able to compose themselves either through the encouragement of others or by relying entirely upon external support. However, those with an inferior mind are unable to compose themselves—neither on their own nor with the aid of others; even if they possess a massive physique, they are incapable of enduring even mild pain. They remain afflicted by fear, grief, greed, delusion, and ego; furthermore, merely upon hearing terrifying, gruesome, repulsive, or hideous stories, or upon witnessing the flesh or blood of animals or humans, they suffer from ailments such as anxiety, abnormal facial discoloration, fainting, hysteria, vertigo, or collapse to the ground—and occasionally, such experiences even prove fatal.^[11]

Significance of Sattva Pariksha: An individual possessing 'Pravara Sattva' (a superior mind) is endowed with robust mental and physical endurance, enabling them to successfully undergo intensive procedures such as Panchakarma and Shodhana therapies without experiencing any significant distress. Conversely, an individual with 'Avara Sattva' (an inferior mind) lacks such endurance and is unable to tolerate these treatments. Individuals with 'Madhyama Sattva' (a moderate mind) fall into an intermediate category—they may require encouragement or psychological preparation before they can successfully endure such therapeutic procedures.

8. Ahara Shakti Pariksha (Digestive Capacity Assessment): An individual's digestive strength is evaluated based on two primary parameters: Abhyavaharana Shakti—the capacity to consume a specific quantity of food—and Jarana Shakti—the capacity to properly digest that food. These capacities are assessed and categorized into three levels: Pravara (Superior), Madhyama (Moderate), and Avara (Inferior); this classification provides insight into the individual's overall digestive efficiency.^[12]

Significance of Ahara Shakti Pariksha: Evaluating digestive strength is essential for understanding the state of an individual's 'digestive fire' (Agni), which plays a pivotal role in maintaining health. Individuals possessing Sama Agni (balanced digestion) typically enjoy good health, as their digestive functions remain stable. Those with Tikshna Agni (extremely intense digestion) also generally remain healthy, as they possess the capacity to digest food rapidly; whereas individuals with Manda Agni (weak digestion) are more susceptible to various ailments due to their diminished digestive capacity. Vishama Agni (irregular digestion)—often associated with an imbalance of the Vata Dosha—leads to digestive irregularities and recurrent gastric disturbances, rendering such individuals prone to chronic digestive issues. Therefore, a proper assessment of digestive strength is of paramount importance for disease prevention and for formulating personalized dietary plans.^[13]

9. Vyayama Shakti Pariksha (Physical Endurance Based on Exercise): An individual's physical strength is assessed based on their capacity to perform physical exertion—such as lifting weights or engaging in physical activities. 'Samyak Vyayam Lakshana'—that is, the ideal signs indicating appropriate exertion—serve as a benchmark for optimal exercise tolerance. However, while some individuals reach these symptomatic markers effortlessly, others begin to experience fatigue before attaining them; this distinction helps in determining whether their physical strength falls into the high or low category. Exercise capacity is

influenced by various factors, such as age and gender, and its assessment must therefore be conducted with due consideration for these variables.^[14]

Significance of Exercise Capacity Assessment: An individual possessing 'Pravara Vyayam Shakti' (excellent physical endurance) is generally more resistant to diseases. In comparison, those with 'Madhyama Vyayam Shakti' (average capacity) can tolerate medical treatments with some degree of caution; conversely, those with 'Avara Vyayam Shakti' (low endurance) require gentler and milder therapeutic approaches due to their limited physical strength.

10. Vaya Pariksha (Assessment of Age): Ayurveda divides age into three primary stages: 1. **Bala Avastha** (Childhood and the Stage of Growth): Childhood, extending up to the age of 16, followed by the stage of tissue development (Vivardhamana Dhatu) from ages 16 to 30. 2. **Madhyama Avastha** (Middle Age): Spanning from ages 30 to 60, a period during which physical and mental strength remain fully intact. 3. **Jeerna Avastha** (Old Age/Senescence): During this phase, which lasts from ages 60 to 100, there is a gradual decline in the body's functioning and vitality. Understanding these stages of life helps in determining the appropriate treatment, dietary recommendations, and necessary lifestyle modifications tailored to an individual's specific physical condition.^[15]

Significance of Vaya Pariksha: Assessing Vaya (age) is crucial for understanding which diseases are more prevalent at specific ages and which Dosha (bio-energy) exerts a dominant influence during those periods. It also plays a pivotal role in determining the correct dosage of medication, as the therapeutic requirements for individuals of different age groups vary significantly.

DISCUSSION

The Dashavidha Pariksha (Ten-fold Examination), as described by Acharya Charak, presents a systematic ten-tiered assessment methodology that encapsulates the comprehensive nature of Ayurvedic diagnostic reasoning. Each of these ten parameters contributes uniquely to the construction of a holistic clinical profile. Prakriti (Constitution) reveals the patient's innate tendencies and susceptibilities, while Vikriti identifies deviations from this baseline state, thereby indicating the current pathological condition. Sara, Samhanan, Pramana, and Sattva aid in assessing tissue quality, physical compactness, body measurements, and psychological disposition—elements that are crucial for evaluating disease prognosis and selecting appropriate treatment modalities. Vaya (Age) and Satmya (Habitual Compatibility)

underscore Ayurveda's emphasis on individual variations across age groups, lifestyles, and regional adaptations; this proves instrumental in determining the suitability and tolerability of specific therapeutic interventions. Ahara Shakti and Vyayama Shakti provide insights into an individual's digestive capacity and physical endurance—factors essential for evaluating metabolic status and readiness for treatment. The Vikriti Pariksha plays a pivotal role in comprehending the disease state by taking into account key diagnostic factors such as Desha (Location), Kala (Time/Season), Hetu (Etiology), and Dushya (Affected Tissues); this enables the precise identification of the disease's manifestation and progression within the individual's specific context.

CONCLUSION

The Dashavidha Pariksha serves as a foundational tool in Ayurvedic diagnostics, offering a structured methodology to evaluate both the patient and the disease with clarity and depth. Through a logical, ten-fold framework, it facilitates the assessment of physical constitution, strength, mental resilience, and the manifestation of disease. The significance of the Dashavidha Pariksha lies not merely in its diagnostic efficacy, but also in its capacity to facilitate informed clinical decision-making, guide the selection of appropriate treatments, and optimize patient management. It enables the physician to strike a balance between traditional principles and clinical pragmatism, thereby becoming an enduring component of the Ayurvedic methodology. Its application enhances the understanding of patient variability, aids in prognostic assessment, and strengthens the foundation of holistic care. Ultimately, Dashavidha Pariksha exemplifies the depth and sophistication of Ayurvedic diagnostics.

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