

**REVIEW ARTICLE: CLINICAL UTILITY OF DASHAVIDHA
PARIKSHYA BHAVA IN UNDERSTANDING THE
AETIOPATHOGENESIS OF DARUNAKA (PITYRIASIS CAPITIS)**

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ABSTRACT

Ayurveda is the holistic science of healing that not only deals with the treatment part but also primarily focuses on the “maintenance of a healthy lifestyle” through the application of its core principles. But for this, the initial focus is given to the “identification of the root cause of the disease”. This age-old science has not only described the ways & means to remain healthy but also detailed the diagnostic methods of disease and various types of examinations. *Pariksha* is the examination method or diagnostic tools mentioned in our ancient classical texts that help a physician to diagnose the *Roga* (disease) and *Rogi* (diseased person). *Acharya Charaka* has explained a highly effective and useful method of *Pariksha* in *Vimana Sthana*, known as *Dashavidha Parikshya Bhava* (Tenfold prime factors of examination), and the concept is pertinent for all types of *Pariksha*.^[1] The current article discusses the role of *Dashavidha Parikshya Bhava* in understanding the

aetiopathogenesis of *Darunaka* (Pityriasis capitis).

KEYWORDS: *Pariksha, Dashavidha Parikshya Bhava, Darunaka, Pityriasis capitis.*

INTRODUCTION

A patient's initial assessment is highly valued in *Ayurveda*, before any action is taken.^[2] The skilled people praise the work that started with prior thorough knowledge.^[3] According to *Acharya Charaka*, the first and most important step in starting treatment is to correctly diagnose the illness through examination. After that, one should choose the appropriate medication (*Aushadha*) for the condition. Therefore, one should be fully informed about the ailment before beginning any treatment.^[4] Examining any task closely is the first step towards mastery, according to *Acharya Charaka*. An archer who is skilled in both theory and practice is the example he gave; when they take the bow and shoot the arrow, it never falters or fails. Similar to this, a doctor who possesses the characteristics and resources needed to treat patients would successfully treat curable illnesses and provide the patient with perfect health after conducting a thorough examination.^[5] *Pariksha* is the examination method or diagnostic tools that help a physician to diagnose the *Roga* (disease) and *Rogi* (diseased person).

Determining the true nature of a subject with the help of evidence is called “*Pariksha*”. The concept of *Pariksha* is not a new one, but it derives its roots from ancient times. Various *Acharyas* have conducted various types of examinations in the form of *Roga* & *Rogi Pariksha*. *Roga Pariksha* is the analysis of the disease; it is the study of *Vyadhi* (disease) and its characteristics. The thorough *Roga Pariksha* may need the textual knowledge in examining and understanding the disease, whereas *Rogi Pariksha* needs good skill, intelligence, and long practice in examining the patient & his/her condition for proper diagnosis of the disease. *Rogi Pariksha* is the examination of the patient who is suffering from the disease (*Vyadhi*). After acquiring complete knowledge of *Roga*, the physician should utilize that knowledge in carrying out *Rogi Pariksha*. So, these two *Parikshas* are intermingled together and have a significant value only if used collectively or simultaneously. *Dashavidha Parikshya Bhava*, a unique concept explained by *Acharya Charaka*, serves as a highly important research and diagnostic tool. They are essential for diagnosing illness, determining a patient's strength and prognosis, and customizing treatment. These factors serve as the cornerstone of sound clinical judgment, enabling the doctor to determine the type of disease that has developed, its cause, and the best course of treatment.

One of the most significant indicators of attractiveness is thought to be one's hair. Hair continues to have an important role in social interactions, personal identification, health views, and even career chances. The majority of people care about their hair and are looking

for better ways to manage and maintain the health of their hair. Numerous internal and external causes are contributing to the rise of hair-related issues in modern society. *Darunaka* (Pityriasis capitis) is one such issue that provides cause for alarm. It merely indicates dandruff or seborrhea in the hair. It is regarded as a distinct disease entity and can also be a sign of other hair disorders like seborheic dermatitis or diffuse hairfall. Because of its widespread occurrence in the population, this disease is chosen for comprehending the role of *Dashavidha Parikshya Bhava* in understanding the disease aetiopathogenesis.

METHODOLOGY

This research is a conceptual and literary review study to explore and elucidate the concept of *Dashavidha Parikshya Bhava* from an *Ayurvedic* perspective. The primary sources are *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridya*, and the commentary by *Acharya Chakrapani*.

RESULTS

Pariksha

Nirukti of the word Pariksha⁶ (Derivation)

The word *Pariksha* is derived from two words, 'Parita' + 'Iksha' *Parita*, means from all sides and dimensions, and *Iksha* means to view or consider. To see, to observe in all directions, is known as *Pariksha*.

Bhava

Nirukti of the word Bhava^[7, 8] (Derivation)

Bhava is defined as a specific factor or aspect of an individual that is to be examined, or knowing the conditions within an individual.

Lakshana of 'Pariksha' (Definition)

(A). In Brihatrayi

- In *Charaka Samhita*, the commentator *Acharya Chakrapani* has mentioned *Pariksha*. as: How we get the real knowledge about the nature of a thing, i.e., 'Vastu Svarupam', is defined as *Pariksha* or *Pramana*. or, in other words, *Pariksha* and *Pramana* are the means useful to examine things for their true knowledge.^[9]
- The methods by which knowledge of anything is acquired with certainty are *Pariksha* and *Pramana*^[10]
- The word *Pariksha* has been used by *Acharya Charaka* while explaining *Pramana*.^[11]

(B). According to Acharya Vatsyayana

- The above verse states that, with the help of 'Pramana', when we examine the true nature of a thing is termed as 'Pariksha'.

Prayojana of Pariksha

- Acharya Charaka has defined the *Prayojana* of *Pariksha* as-

The primary objective of the *Pariksha* (examination) is to gather information or knowledge about the best course of treatment to address the sickness or morbidity.^[12]

- Acharya Charaka has also said that *Pariksha* is very helpful in establishing the "Siddhanta" (Principle)- A 'Siddhanta' is a verified fact that has been established after extensive examinations, investigation, various analyses, and justification.^[13]

Dashavidha Parikshya Bhava

- Some of the topics mentioned in our ancient classical texts are primarily intended to improve a *Vaidya*'s clinical ability. One such topic—known as *Dashavidha Parikshya Bhava* is mentioned in *Charaka Samhita Vimana Sthana*, eighth chapter-*Rogabhishagjitiyavimanam*.
- These are necessary steps in the process to accomplish any goal. These are important for prescribing a treatment to a particular patient since they help determine the pathophysiology underlying the disease, arrive at a diagnosis, and design a course of treatment.
- *Dashavidha Parikshya Bhava* are the characteristics possessed by a *Vaidya*, and they help in making the treatment process much easier.
- The purpose of *Dashavidha Parikshya Bhava* is to have thorough knowledge about the physician, patient, and medicine. These are the ten examination criteria that a doctor must consider before making a diagnosis, choosing a course of therapy, or determining the prognosis of an illness. They serve as the foundation for logical and individualised *Ayurvedic* practice.
- They are the prime points that a *Vaidya* must consider while treating a patient's illness.

The 10 points are listed below.

(1). *Kaarana*

- "The cause" is what *Kaarana* signifies.

➤ *Kaarana* is the one who does the task, and here in *Charaka Samhita*, it is the *Bhishaka*. Since the subsequent assessment cannot be completed without a *Bhishaka*, so placed in the first place in this instance.^[14]

Certain attributes that must be acquired by a *Bhishaka*, according to Acharya *Charaka*^[15] are listed below.

- Should be well-versed in the scriptures.
- Should be skilled and have received hands-on instruction in therapeutic procedures.
- Should be capable of achieving equilibrium in deranged *Dhatu* (bodily tissues)
- Should be skillful in the task & maintain personal hygiene.
- Should have the tools and medications needed for treatment.
- Should be conscious of the results of treatment.

(2). *Karana*^[16]

- *Karana* is a tool or equipment that facilitates an action or is used in treatment. In this case, it's the medications that are the key tools used by the physician. Any action can be finished with the aid of the tools or equipment needed to carry it out.

(3). *Karyayoni*^[17]

- In this case, *Karyayoni* is the source of the treatment, which is a symptom of the illness. The *Karyayoni* is represented by the disproportion of bodily elements like *Dosha*, *Dhatu*, etc. It refers to the target on which the doctor will perform the treatment process.

(4). *Karya*^[18]

- *Karya* means the action. In the treatment process, it applies to bringing the disrupted *Dosha* and body components back to a state of equilibrium.
- It is the action a physician takes to bring a patient's *Dosha* into a balanced state and restore bodily health.

(5). *Karyaphala*^[19]

- *Karyaphala* is the fruit or outcome of an action.
- It is the anticipated outcome, and, in this context, it refers to the treatment's intended results, which include improved health of a diseased person. The goal of treatment is to achieve happiness and a healthy status.

(6). *Anubandha*^[20]

- It denotes a connection or later manifestations.
- An action's aftereffects last for a while after it is finished. *Anubandha* is the term used for the effect that an action has on a person for a specific amount of time.
- It also means the long-term consequences of an action's outcome.
- In the context of treatment, it refers to the patient's lifespan, longevity, or steady and consistent body, mind, senses, and soul association.
- *Anubandha* is the long-term consequence, either positive or negative, that follows an action; it refers to the lengthening of life that follows proper medical treatment.

(7). *Desh*^[21] *Desh* is a habitat or *Adhishtana*.

- In literal terms, *Desh* refers to a region, nation, or location. In this case, the patient's body and the land are both regarded as the habitat, and both should be assessed during treatment.
- There are two forms of *Desh*: -
- ***Bhumi Desha*** (a person's surroundings, land, or place of habitation)
- ***Atura Desha*** (the human body).
- ***Bhumi Desha*** is specifically divided into three categories:

Jangala Desha, Sadharana Desha, and Anupa Desha.

- ***Atura Desha*** - *Prakriti, Vikriti, & other Dashavidha Pariksha* are studied under *Atura Desha*.
- Essentially, a *Vaidya* considers the patient's or individual's place of residence while determining the patient's strength, potential bodily component imbalances, *Agni* state, and general health based on *Ayurvedic Shashtra*.
- Additionally, medicinal herbs cultivated in various habitats or *Desh* have unique qualities and varying degrees of effectiveness.

(8) *Kala*^[22]

- *Kala* means "the period." According to *Ayurvedic Shashtra*, it alludes to ongoing change and, in this case, it has two meanings: the seasons and phases of illness. When *Kala* refers to a season or *Ritu*, it is thought to be used for *Panchkarma* or *Shodhana Karma*, depending on the particular *Ritu*, in question. In *Vasanta Ritu*, for instance, *Vamana Karma* is indicated.
- In patients, *Kala* is interpreted as illness, *Avastha*, or phases. It tells us about the disease and the course of treatment.

- Another way to think of *Kala* is as *Aushadha Sevana Kala*, which is the period that tells us when we should take medication.

(9) *Pravritti*^[23]

- *Pravritti* means "consistent efforts" in literal terms.
- It describes the start of an action aimed at achieving the objective, which is the patient's well-being, in this context. The accurate arrangement of the *Bhishaka* (physician), *Aushadha* (medicine), *Atura* (patient), and *Paricharaka* (attendant) allows for this to be done.

(10) *Upaya*^[24]

- The word "*Upaya*," which means "planning," here alludes to the plan of care. Success is achieved with the right *Bhishaka* (Physician) abilities, precise care planning, and consideration of *Desha* (location), *Kala*, *Pramana*, etc.

Darunaka (Pityriasis capitis)

Pityriasis capitis is an irritative scalp illness. The hallmark of the disease is, presence of an itching sensation and the discharge of dead scalp tissue. It can be correlated to *Darunaka*. As per our classical texts, *Darunaka* is caused by several things, including *Abhyangadvesha* (disliking for oil), poor cleaning, daytime sleep, nighttime awakening, dust exposure, hot weather, etc. The vitiation of *Vata* and *Kapha Dosha* causes *Darunaka*, which is more prevalent these days due to increased pollution, busy schedules, applying impure hair oils to the head, and bad dietary habits. Symptoms include.^[25]

- *Kandu*
- *Rukshata*
- *Darunatva*
- *Keshabhumi Paripatana*

Role of *Dashavidha Parikshya Bhava* in understanding the Etiopathogenesis of *Darunaka*.

Table 1: *Dashavidha Parikshya Bhava* concerning *Darunaka*

| <i>Dashavidha Parikshya Bhava</i> | Meaning | Correlation with <i>Darunaka</i> |
|-----------------------------------|--------------------|--|
| <i>Kaarana</i> | हेतु, कर्ता, भिषक् | The primary cause of this is aggravation of <i>Vata</i> and <i>Kapha Dosha</i> . |
| <i>Karana</i> | भेषज | The medicine that will be given to the patient |

| | | |
|-------------------|------------------------------------|--|
| <i>Karyayoni</i> | धातुवैषम्य | Poor nourishment of the scalp due to improper digestion (<i>Mandagni</i>) Dry, flaky scalp with excessive scaling |
| <i>Karya</i> | धातुसाम्यं | Dryness, Itching, and a flakiness-free scalp |
| <i>Karyaphala</i> | सुखावाप्ति | Scalp free from <i>Darunaka</i> disease. |
| <i>Anubandha</i> | खल्वायुः | Long, healthy, strong, and lustrous hair |
| <i>Desha</i> | भूमिरातुर् | <i>Aturadesha-Shira Pradesha</i> (scalp) <i>Bhumidesha</i> - Cold, dry climate |
| <i>Kala</i> | पुनः संवत्सर श्चातुरावस्था च | Worsens in <i>Shishira</i> (winter) and <i>Hemanta</i> (Early winter) |
| <i>Pravriti</i> | प्रतिकर्मसमा रम्भः | To start <i>Darunaka</i> Management. |
| <i>Upaya</i> | भिषगादीनां सौष्ठवमभि विधान | Success is achieved with the right <i>Bhishaka</i> (Physician), adequate medicine, and precise care planning. |

Role in disease identification

a. Determining the cause (*Kaarana & Karana*)

Physician plays key role in identifying the root cause factors (like diet, behaviors and environment physician plays a key role in identifying the root cause factors (like diet, habits, and environment) and suitable medicine/ instruments. These two factors help in tracing the origin of the disease process. These two elements aid in determining where the illness process began.

b. Identifying the disease manifestation (*Karyayoni & Karya*)

The visible signs, symptoms, and progression of disease and *Dosha* involvement help in correlating the clinical presentation of disease with classical descriptions of disease.

c. Assessing disease prognosis (*Karyaphala & Anubandha*)

Predict the disease's progression, consequences, and outcome, including whether it is treatable, likely to recur, or likely to become chronic.

d. Recognizing the impact of the host and environment (*Desha & Kala*)

Helps in analyzing how the body's composition (*Aturadesha*), climate (*Bhumidesha*), and the seasons (*Kala*) affect the severity of diseases and treatment choices.

e. Determining the disease-modifying factors (*Pravritti*)

Helps in identifying what causes or relieves symptoms, which is essential for differential diagnosis.

f. Organizing and personalizing treatment (*Upaya*)

Thus, select the right treatment by taking into account all of the aforementioned aspects and anticipating its possible outcomes.

DISCUSSION

This article provides an insightful idea of the role of *Dashavidha Parikshya Bhava* in understanding the aetiopathogenesis of *Darunaka*. The ancient science of life, *Ayurveda*, places a strong emphasis on a methodical diagnosis process to fully comprehend a patient's situation before developing a treatment plan. The *Dashavidha Parikshya Bhava*, which lists 10 essential points to consider in a patient for accurate evaluation of health, illness, prognosis, and treatment planning, is one of the important diagnostic principles that *Acharya Charaka* outlined. If a doctor takes the necessary steps after fully understanding the cause (*Kaarana*), medicine (*Karana*), source of action (*Karyayoni*), action (*Karya*), result of action (*Karyaphala*), subsequent manifestations (*Anubandha*), habitat (*Desh*), season (*Kala*), action initiation (*Pravritti*), and means of action (*Upaya*), he can achieve the desired outcome without exerting extra effort. Understanding these elements becomes essential while discussing *Darunaka* (Pityriasis capitis), since the disease's apparent, chronic, and occasionally socially stigmatizing characteristics impact both *Sharira*(body) and *Manas* (mind). When *Dashavidha Parikshya Bhava* is used in the clinical assessment of *Darunaka*, a thorough, customized, and all-encompassing treatment plan is generated. They help in determining prognosis, directing preventive measures, and comprehending the disease's effects on the body and mind. For illnesses like *Darunaka*, the best results can be achieved by combining traditional diagnostic knowledge with contemporary clinical insights.

CONCLUSION

As *Ayurveda* emphasizes individualized treatment, no two patients with the same disease are treated identically because of the differences in *Prakriti* (body constitution), *Agni* (digestive force), *Bala* (strength), *Satva* (mind), *Desh* (habitat), *Kala* (season/time), and other circumstances, no two people have the same physical, mental, and physiological traits. *Pariksha* is the cornerstone of *Ayurvedic* clinical decision-making since accurate and thorough examination is necessary for safe and effective therapy. *Dashavidha Parikshya*

Bhava are not only for examination purposes, but they also enable a thorough clinical reasoning process that guarantees logical, secure, and efficient *Ayurvedic* treatment; It unifies the patient, disease, surrounding environment, and treatment choice into a single strategy. By combining environmental, disease-related, and individual aspects, *Dashavidha Parikshya Bhava* offers a thorough and methodical framework for comprehending the aetiopathogenesis of *Darunaka*.

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