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DASHA VIDHA PARIKSHA: CLASSICAL INSIGHTS INTO *ROGA* AND *ROGI* ASSESSMENT

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ABSTRACT
Roga and Rogi Bala Pariksha, as described in classical Ayurvedic texts, form a cornerstone of clinical assessment, enabling the physician to evaluate both the nature of disease (Roga) and the patient's strength (Rogi Bala) prior to initiating treatment. The Dasha Vidha Pariksha (tenfold examination) provides a systematic framework to determine constitution, disease severity, tissue integrity, adaptability, mental strength, dietary and exercise capacity, and age-related factors. This comprehensive evaluation aids in predicting prognosis, customizing therapeutic measures, and aligning interventions with the patient's unique constitution and current state of health.

KEYWORDS: *Dasha Vidha Pariksha, Rogi Bala, Roga Bala, Clinical Examination.*

INTRODUCTION
Roga is a state of *Dosa Vaishamya* (imbalance of *Vata, Pitta*, and *Kapha*), and *Dosa Samya* (equilibrium of *Vata, Pitta*, and *Kapha*) is a characteristic feature of health[1]. *Rogi* is *Vyadita* (diseased person) requiring diagnosis and treatment. During treatment, the physician should consider both the nature of the disease and the patient's strength. *Dasha Vidha Pariksha* (tenfold examination) told by *Acharya Charaka*, assesses both. While explaining *Dasha Vidha Pareekshya Bhavas*, in *Desha Pariksha,* he classifies *Bhumi* and *Atura Desa*. In *Atura Desa*, *Dasha Vidha Pariksha* is explained to assess the condition of the patient before deciding on appropriate treatment. The main purpose of *Dasha vidha pariksha* is to obtain knowledge about life expectancy, level of *Dosa* imbalance, strength and endurance of a person, and morbidity of the disease. By evaluating these factors, a physician can determine suitable treatment, including dosage and type of medicine.

Dasha vidha Pariksha includes ten components, which are narrated below:

1. ***Prakruti***[2]

Prakruti is the inborn constitution or inherent nature of an individual. It includes physical features, psychological features, *Agni* (digestive fire), and *Satva* (mental strength). *Prakruti* is determined by *Shukra* and *Shonita*, *Kala* (time of conception), *Garbhashaya* (condition of uterus), *Atura Ahara Vihara* (diet and lifestyle of mother during conception), and the influence of *Pancha Mahabhutas* (five elements). Whichever *Dosa* was dominant during pregnancy, whether single or combined, the fetus is influenced by that *Dosa,* resulting in the constitution of an individual.

S.No	Features	***Kapha***[3]	***Pitta***[4]	***Vata***[5]
1.	Physical Features	Unctuous, smooth, soft and tender body, fully nourished limbs, slow movements, stable gait, well-lubricated joints, gentle eyes, clear and pleasant face.	Warm face, soft and fair body, soft and light brown body hairs, premature aging signs, prone to skin lesions, loose – soft joints and muscles, intolerant to heat, strong body odor.	Dry, emaciated and lean body, weak voice, light and quick movements, unstable joints, prominent tendons and veins, intolerant to cold, recurrent chills and stiffness of body, rough hairs, nails, teeth and skin, cracked body parts, sounds from joints while movements.
2.	Psychological Features	Calm temperament, cheerful voice, not easily provoked.	Sharp intellect and initiative, resilient to stress.	Quick to act and react, talkative, quick fear, quick attachment and detachment, quick to grasp but forgetful.

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3.	Metabolic Features	Less hunger and thirst, less sweating.	Strong digestive power, good appetite and thirst, eats repeatedly, profuse sweating and urination, loose stools.	Irregular digestive capacity.
4.	Other Features	Strong reproductive capacity, Strong immunity, Prosperous, knowledgeable, rich in *Ojas*, and have a long life.	Moderate reproductive capacity. Moderate strength, lifespan, knowledge, and wealth.	Low reproductive capacity, Poor sleep, Less strength and lifespan, and limited resources of wealth.

Table 1 : Prakruti and its Characteristics

Samsargaja Prakruti (mixed) occurs when two *Doṣas* combine at the time of conception to shape the individual's constitution. The features are mixed signs and symptoms, called *Saṃsṛṣṭa Lakṣaṇāni*, where qualities of both *Doṣas* are expressed together.

Knowing the *Prakruti* has a major role in assessing the susceptibility of diseases, treatment choices and *Ahara Viharas* can be advised accordingly. For e.g., *Vataja Prakruti* individuals, characterized by less unctuousness, are more predisposed to degenerative and neurological disorders. They respond well to *Sneha* dominant (*Taila*, *Ghrta*), *Bhrmhana* treatment. And are advised not to consume dry, rough, cold, astringent substances. *Pittaja Prakruti* individuals, endowed with *Tiksna* and *Usna* qualities, are more susceptible to inflammatory and bleeding disorders, and respond well to *Sita*, *Madhura*, and *Snigdha* measures. Similarly, *Kaphaja Prakruti* individuals, characterized by *Guru* and *Snigdha* qualities, has a predisposition towards obesity, respiratory disorders; they respond well to *Ruksha*, *Usna,* and *Laghu* interventions.

Vikruti is called *Vikara* (disease/ change from normal state). It should be examined with reference to the specific variations in *Hetu* (Cause of disease), *Dosha* (*Vata, Pitta, Kapha*), *Dooshya* (*Dhatus & Srotas*), *Prakriti*, *Desha* (Geographical residence of the patient), *Kala* (Season in which the disease has evolved), *Bala* (Defensive power of the patient), *Linga Vishesha* (Symptoms)[6]. Using *Vikruti Pariksha*, the extent of deviation from a healthy state can be determined. The choice of drug and decision of treatment depends on the extent of *Vikriti*. For a *Balavan Rogi* (strong patient), the line of treatment for *Prabhuta Doshabala* (severely aggravated disease) is *Shodhana* (purificatory measures), *Madhyama Bala Dosha* is *Pachana* and *Alpa Bala Vyadhi* is *Upavasa*[7].

3. *Sara*[8]

The purest essence of dhatus is *Sara*. By *Sara Pariksha*, a physician can specifically know about the strength and capacity of individuals. The physical and psychological traits of various *Dhātu-Sāra* reflect the structural integrity and functional efficiency of the respective *Dhātus*. On the basis of the excellence of *Saptadhatu* and *Sattva*, eight types of *Saras* are explained, they are: *Twak-Sara*, *Rakta- Sara*, *Mamsa-Sara*, *Medo-Sara*, *Asthi- Sara*, *Majja-Sara*, *Shukra*, and *Satva-Sara*.

2. *Vikruti*

S.No	*Sara*	Characteristics
1.	*Twak Sara*	Smooth, soft, radiant skin, fine body hairs and, a clear complexion. Endowed with Happiness, beauty, and prosperity. have strong immunity, longevity
2.	*Ratka Sara*	Reddish palms, lips, nails, and eyes, lustrous complexion. Sharp intellect, mental stability, heat tolerance, vitality.
3.	*Mamsa Sara*	Well-developed muscles in cheeks, temples, neck, shoulders, abdomen, and limbs. Have good physical strength and longevity, is patient and courageous.
4.	*Medha Sara*	Complexion, voice, eyes, hairs, small hairs, nails, teeth, lips, urine, faeces are excessively unctuous. Possesses wealth, happiness, generosity, kindness, and is characterized by inability to tolerate intensive treatments.
5.	*Asthi Sara*	Large, sturdy bones (heels, ankles, knees, collarbones, skull), strong teeth & nails. High endurance, enthusiasm, longevity, resilience.
6.	*Majja Sara*	Soft, supple body, strong, well-rounded and large joints, radiant complexion, and deep voice, good physical strength. They are respected, long-lived, and powerful.
7.	*Shukra Sara*	Gentle and pleasant eyes, abundantly cheerful, have broad hips, physically strong. They enjoy wealth, happiness, health, and virtuous children.
8.	*Satva Sara*	Excellent memory, wisdom, devotion, intelligence, courage in battle, Calm & decisive actions. Successful in all endeavours.

Table 2: Sara and Its Characteristics

Just as tiny ants can carry loads heavier than their own capacity, even small, lean individuals possess surprising strength that defies their appearance. Strength depends on the quality of the *Dhatus*. The above mentioned eight components of *Sara* are examined and levelled in terms of relative qualities, viz.

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Pravara (Excellent or superior), *Madhyama* (Medium) and *Avara* (Inferior).
In contrast to *Prakruti*, the status of *Dhatus* changes during life depending upon the nutritional status and lifestyle of the person. *Sara* assessment will help predict the health status and strength of an individual.

4. *Samhanana Pariksha*[9]

Compactness and structural integrity of the body is *Samhanana*. Criteria for the assessment of *Samhana* are well-defined bones, stable joints, well-placed muscles, well-circulated blood, and well-proportioned physique. Body compactness varies among individuals, and can be classified as *Pravara*- possess great physical strength, *Madhya* -demonstrate average strength, and *Avara Samhanana* exhibit weakness.

5. *Pramana*[10]

Pramana deals with the measurement of bodily structures. It is determined by *Utsedh* (Height), *Wistar* (breadth), and *Yama* (length). A well-proportioned body are endowed with longevity, strength, vitality, happiness and prosperity, whereas any disproportions in body may negate the above-mentioned virtues.

6. *Satmya* [11]

Satmya refers to that which, when used continuously, becomes well tolerated to the body. People who are accustomed to wholesome substances like ghee, milk, meat broth, and all kinds of *Rasa* (taste) tend to be strong, tolerant to hardships and have a long life. Those accustomed to only dry foods, *Eka Rasa Satmya* (single taste), generally have low strength, less endurance, and a short life span. Individuals adapted to mixed diets exhibit moderate strength and average endurance. *Pravara Satmya* individuals enjoy robust health and are resistant to most diseases, *Madhyama Satmya* recover in line with the natural course of disease, while *Hina Satmya* individuals are more susceptible to disease and have delayed recovery and may not withstand strong therapies.

Satmya plays a vital role in selection of medicines, including the choice of *Rasa* and *Sneha*. The formulation must suit the patient's habitual adaptations, for e.g., *Arista* preparations are unsuitable for individuals accustomed to alcohol, as they may exhibit reduced therapeutic response.

7. *Satva*

Satva means mana (psyche), state dominated by *Satva Guna*. It is of three types, *Pravara, Madhyama*, and *Avara*. Those with *Pravara Satva*, even if they possess a small body, appear unaffected even during intense pain, because of predominance of *Satva Guna*. *Madhyama Satva* can endure pain by steadying their mind when they see others enduring it, or through reassurance and support from others, while *Avara Satva* people cannot tolerate minor discomforts, their mental strength cannot be supported even with the help of others[12]. Depending upon the status of *Satva* individual suffering from disease can be classified into two groups: *Guru Vyadhita*, who endure severe disease but appear mildly ill due to high metal strength, and *Laghu Vyahita*, who exaggerate even mild illness[13]. An optimal *Satva* level enhances physical strength regardless of body build, making *Satva Pariksha* an integral part of clinical assessment.

8. *Ahara* Sakti[14]

Ahara Sakti should be assessed by evaluating *Abhyavara Sakti* (ability to consume food) and *Jarana Sakti* (ability to digest the food). The findings are interpreted in terms of *Pravara*, *Madhyama* or *Avara*. Weak digestion is a primary cause of disease in *Ayurveda*. It is classified into *Samagni* (balanced), *Vishamagni* (irregular), *Tikshnagni* (hyperactive), and *Mandagni* (weak). Since *Bala* (strength) and *Ayu* (longevity) depend on food, assessing *Ahara Sakti* is crucial.

9. *Vyayama Sakti*[15]

Vyayama (exercising capacity) should be assessed through the person's ability to perform physical work (karma sakti). This involves observing the person's tolerance to activity, noting whether physical exertion is performed comfortably (*Pravara Sakti*), with mild difficulty (*Madhyama Sakti*), or with marked effort and fatigue (*Avara Sakti*). Determination of strength becomes important to assess the capacity of the body to react to diseases, drugs, and therapies.

10. *Vaya*[16]

Vaya refers to the state of the body that depends upon the passage of time (*Kāla-Pramāṇa-Viśeṣa*). Age is broadly classified into three stages. Childhood (*Bala,* birth – 30 years) stage is *Kapha Dominant*, where *Dhatus* are not fully matured, sexual characters are not fully expressed, body is delicate and has less strength. Middle age (*Madhya*, 30-60 years) is *Pitta* dominant, has good physical strength, vitality, courage, fast grasping, retention and recollection of knowledge, speech, and understanding. Old age (*Jirna*, 60-100) is *Vata* dominant, with gradual decline in strength, tissues and cognition, requires nourishing and *Vata* pacifying intervention. Recognizing these stages helps in assessing susceptibility and fixing dose, and determining the prognosis of the disease.

DISCUSSION

Examination of both the patient and the disease holds prime importance in clinical practice, as it lays the foundation for effective treatment. Before planning any therapeutic approach, it is essential to have a thorough understanding of *Roga Bala* (strength of the disease) and *Rogi Bala* (strength of the patient). *Acharya Charaka* has elaborately described the significance of each of the ten components of *Dashavidha Pareeksha* and the precise manner in which they should be examined. The relevance of this method is not confined to classical practice alone. In modern clinical terms, *Dashavidha Pareeksha* aligns closely with the principles of precision medicine and holistic assessment. Parameters like *Ahara Shakti* and *Vyayama Shakti* reflect nutritional and functional status, *Satva* mirrors psychological resilience, and *Prakriti* corresponds to genetic and constitutional makeup.

CONCLUSION

Dasha Vidha pariksha is an essential method for the *Vaidya*(physician) to assess the *Atura*(patient). It serves as a vital diagnostic tool to evaluate the patient's current health status and predict disease prognosis. This literature review

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highlights its importance in both patient assessment and determining to give appropriate treatment measures.

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