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“THE ROLE OF ROGA AND ROGI BALA IN CHIKITSA PLANNING: A REVIEW”

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Abstract:

Ayurveda is a unique and holistic science that encompasses every aspect of life. By following its principles, *Āyu* (life) is strengthened, enabling one to attain *Dharma*, *Artha*, *Kāma*, and *Mokṣa* through the achievement of *Ārogya* (health). However, this state of health is often disrupted due to the consumption of *Ahita Āhāra* and improper *Vihāra*, leading to *Anārogya* (ill health). Restoring normalcy is thus essential, and this can be achieved through appropriate *Chikitsā* (treatment).

To plan effective *Chikitsā*, it is necessary to thoroughly understand the *Avasthā* (state) of both the *Vyādhi* (disease) and the *Vyādhita* (patient). For this assessment, Ayurveda offers specialized tools under the concept of *Parīkṣā*. Classical texts describe various forms of *Parīkṣā*, including *Daśavidha Parīkṣā*, *Aṣṭasthāna Parīkṣā*, *Ṣaḍvidha Parīkṣā*, *Pañcavidha Parīkṣā*, and *Trividha Parīkṣā*.

Among these, all components of *Daśavidha Parīkṣā* except *Vikṛti Parīkṣā* help in understanding the overall condition of the *Rogī*, while *Vikṛti Parīkṣā* specifically evaluates the factors responsible for the *Vyādhi* and determines the *Bala* (strength) of the *Roga*.

The importance of such assessment is well emphasized in *Caraka Samhitā*:

"रोगमारोग्यमायुश्च दुःखं सुखमयूषः ।

हेतुलक्षणसंयुक्तमारम्भं चैव तत्त्विदः ॥"

(च.सू. १८/४४)

Thus, a comprehensive interpretation of both *Roga Bala* and *Rogī Bala* is essential for planning *Chikitsā* that is not only successful but also purposeful.

INTRODUCTION

Health is considered the greatest wealth, while disease is viewed as a curse. Disease arises as a reflection of mistakes committed in diet and lifestyle; hence, *Roga* is termed as "*Pāpma*".^[1] To counteract these mistakes, *Bheṣaja* (medicine) serves as the prime tool. When the appropriate *Bheṣaja*, administered in the right *Pramāṇa* (dosage), is given to the *Rogī*, the *Vyādhi* is relieved.

For this proper *Yojanā* (treatment planning) to take place, the *Vaidya*—who should be *śāśita* (well-disciplined) and *yukta* (skillful)^[3]—must have a thorough knowledge of the *Bala* (strength) of both *Roga* and *Rogī*. The word *Bala* derives from "*Baladāne*" (to bestow strength or power). Thus, *Roga Bala* refers to the strength of the disease—its severity and progression—while *Rogī Bala* indicates the strength of the patient—his endurance and capacity to withstand disease and therapy. Without proper knowledge of

these aspects, treatment may lead to complications or even death.

Hence, to assess *Bala*, proper examination (*Parīkṣā*) becomes indispensable. The term *Parīkṣā* means "*paritaḥ īkṣaṇam*"—to observe from all directions, i.e., complete and comprehensive understanding. *Chakrapāṇi* comments that *Parīkṣā* is undertaken to discern the true nature (*vastu-svarūpa-jñāna*) of a subject with certainty^[4]

Our *Ācāryas* have explained different types of *Parīkṣā* in a unique manner, ranging from *Dvividha* to *Dvādaśavidha*.

Material and Method –

-This article is completely literary.

-Major Ayurvedic text like *Sushruta Samhita*, *Charaka Samhita*, *Ashtanga Hridaya* of *Vagbhata* and also commentary of *Chakrapanidutta* were studied for the information about various types of *Pariksha* (examination).

-An effort was made for the explanation of Dashvidh Pariksha and its importance in assessing the Roga Bala and Rogi Bala for effective chikitsa planning.

-On the basis of description in Bruhtrayis, role of Roga bala and Rogi bala in chikitsa planning were noted.

Types of Parīkṣā

- *Dvividha Parīkṣā* – *Pratyakṣa* and *Anumāna*.^[5]
- *Trividha Parīkṣā* – *Darśana*, *Sparśana*, *Praśna* / *Pratyakṣa*, *Anumāna*, *Āptopadeśa*.^[6,7]
- *Caturvidha Parīkṣā* – *Pratyakṣa*, *Anumāna*, *Āptopadeśa*, *Yukti*.^[8]
- *Pañcavidha Parīkṣā* – *Nidāna*, *Pūrvārūpa*, *Rūpa*, *Upaśaya*, *Samprāpti*.^[9]
- *Ṣaḍvidha Parīkṣā* – *Pañcendriya* and *Praśna*.^[10]
- *Aṣṭasthāna Parīkṣā* – *Nāḍī*, *Malā*, *Mūtra*, *Jihvā*, *Śabda*, *Sparśa*, *Drk*, *Ākṛti*.^[11]
- *Daśavidha Parīkṣā* – *Prakṛti*, *Vikṛti*, *Sāra*, *Samhanana*, *Pramāṇa*, *Satva*, *Sātmya*, *Āhāraśakti*, *Vyāyāmaśakti*, *Vayaḥ*.^[12]
- *Dvādaśavidha Parīkṣā* – *Āyu*, *Vyādhi*, *Rtu*, *Agni*, *Vayaḥ*, *Deha*, *Bala*, *Satva*, *Sātmya*, *Prakṛti*, *Bheṣaja*, *Deśa*.^[13]

All these *Parīkṣās* aim at examining the same entity—patient and disease—but from multiple perspectives, offering different dimensions of understanding. A clear knowledge of these methods enables proper assessment of *Roga* and *Rogī Bala*, which is the foundation for planning effective *Chikitsā*.

DaśavidhParīkṣā

Carakācārya, while explaining the ten *Parīkṣyas*, first mentions the concept of *Kāryadeśa*. *Kārya* refers to the action (*Chikitsā*), and *Deśa* is the place where it is performed. *Deśa* is of two types – **Bhūmideśa** (land/region) and **Āturadeśa** (the patient).^[14] Among these, *Daśavidha Parīkṣā* is the key to understanding *Āturadeśa*.

The tenfold examination consists of: **Prakṛti*, *Vikṛti*, *Sāra*, *Samhanana*, *Pramāṇa*, *Sātmya*, *Satva*, *Āhāraśakti*, *Vyāyāmaśakti*, and **Vayaḥ*.^[15]

Caraka clearly states that these examinations are performed to assess the measure of strength (*Bala*) and dosha predominance in the patient, which in turn guides the physician in deciding the appropriate dose of medicine (*Bheṣaja-pramāṇa*):

"प्रकृतिं विकृतिं सारं संहननं प्रमाणकम्।

सात्त्यं सत्त्वमाहारशक्तिं व्यायामशक्तिवयः

॥"

(च.वि. ८/९४)

"एतेन दशविधेन परीक्ष्य रोगिणमात्मवान्।**बलदोषप्रमाणार्थं भेषजप्रमाणार्थं च ॥"**

(च.वि. ८/९५)

Thus, *Daśavidha Parīkṣā* enables the physician to evaluate both *Rogī Bala* and *Doṣa Bala*, forming the scientific basis for rational *Chikitsā*.

Prakṛtipariksha

Prakṛti means *Svabhāva* (one's inherent nature).^[17] The constitution of an individual is determined by multiple factors such as the qualitative predominance of *Śukra* and *Śoṇita*, the time of conception, the condition of the *Garbhaśaya*, and the predominance of *Mahābhūtas*^[18] which together result in seven different types of *Prakṛti*.

Understanding *Prakṛti* is essential for several reasons:

- To know the natural disposition of the person.
- To avoid *Āhāra* and *Vihāra* that may aggravate the same *Doṣa* as that of one's *Prakṛti* (*Nidāna Parivarjana*). For example, a *Vāta Prakṛti* person consuming excessive *Rūkṣa Āhāra*.
- To differentiate between *Prākṛtijanya* and *Vikṛtijanya*

disorders. For instance, premature *Khalitya* and *Pālitā* in *Pitta Prakṛti* persons^[19] are natural manifestations and hence not amenable to complete cure.

- To understand the prognosis, since when the *Doṣa* involved in the *Vyādhi* is the same as the person's *Prakṛti*, the disease becomes difficult to treat^[20]

The *Bala* (strength) of each type of *Prakṛti* also differs. For example:

- *Kapha Prakṛti* persons are described as
- “अशीघ्रारम्भक्षोभविकाराः सरसङ्घातस्थिरशरीराः परिपूर्णसर्वाङ्गा बलवन्तः” (च.सू. ८/९५)
- meaning they develop diseases slowly, have firm, well-built bodies, and possess good strength^[21]
- *Vāta Prakṛti* persons are
- “शीघ्रारम्भक्षोभविकाराः शीघ्रत्रासाः सततसन्धिशब्दगमाः अल्पबलाः” (च.सू. ८/९६) — they develop diseases quickly, are easily frightened, joints produce cracking sounds, and they have low strength^[22]
- *Pitta Prakṛti* persons are

- “क्लेशसहाः शिथिलमृदुसन्धिमांसाः
सुखुमारावततगात्राः मध्यमबलाः”
(च.सू. ८/९७) — they tolerate hardships, have delicate joints and muscles, tender bodies, and moderate strength^[23]

Thus, analyzing *Prakṛti* not only helps in understanding one's constitution and susceptibility but also provides valuable insight into the *Bala* of the *Rogī*, which is crucial in *Chikitsā* planning.

Saarapariksha-

The utmost essence of a *Dhātu* is called *Saara*^[24] This essence is recognized through the *Lakṣaṇas* (characteristics) described by *Carakācārya*. There are a total of eight *Saara* types: *Twak*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majjā*, *Śukra*, and *Satva*^[25]

A person is identified as a *Sārāpuruṣa* depending on the *Lakṣaṇas* present. *Saara* can also be assessed comprehensively by combining all the *Lakṣaṇas* of all the *Dhātus*, and then grading them based on the percentage of characteristics present as *Uttama*, *Madhyama*, or *Avara Saara*^[26] Each *Saara* type has specific indicators of *Bala* (strength) and vitality:

- *Rasa Saara* – confers *Ārogya* (health) and longevity (*Āyusmantā*).

- *Rakta Saara* – characterized by moderate strength (*Anatibala*), tolerance to afflictions (*Akleśa-sahishnu*), and tolerance to heat (*Uṣṇa-sahishnu*)^[28]
- *Mamsa Saara* – provides health (*Ārogya*), strength (*Bala*), longevity (*Dīrghāyu*), and the ability to bear physical effort (*Dhṛtivān*)^[29]

Caraka describes this concept in Sanskrit:

“रसस्यारोग्यायुष्मन्तं रक्तसमानं सम्पद्यते ।

रक्तस्य बलात्तद्दयं क्लेशसहनशीलं

उष्णसहनम् ॥

मांसस्य बलं दीर्घायुः धृतिवान् आरोग्यसंपन्नः

॥”

(च.सू. ८/१०२-१०४)

Thus, assessment of *Saara* provides critical information about the intrinsic strength and vitality of the *Rogī*, which is essential for rational *Chikitsā* planning.

Medasara – *Sukumaropacharatam*^[30]

- *Asthisara* – *Kleśasaha*, *Āyusmantā*, *Mahotsāha*^[31]
- *Majjāsara* – *Balavan*, *Dīrghāyu*^[32]
- *Śukrasara* – *Balavan*, *Ārogya*^[33]
- *Satvasara* – *Mahotsāha*, *Dhīra*^[34]

Just by observing the physical stature of a person, one cannot accurately judge their *Bala*. For instance, ants, despite their small size, can lift weights far exceeding their own body mass (*Pipeelikābharahara*)^[35].

Therefore, to accurately determine the *Bala-pramāṇa*, *Saara Parīkṣā* is essential. In diseases such as *Pāṇḍu*, *Kuṣṭha*, etc., the *Dhātu* loses its essence and, consequently, the *Bala* of the person diminishes^[36].

Samhānapariksha-

The compactness of the body is called *Samhāna*^[37]. It reflects how well the structural components of the body are intact. *Caraka* describes three *Lakṣaṇas* to assess *Samhāna*:

- Sama-su-vibhakta-asthi – well-demarcated, proportionate groups of bones
- Subaddha-saṁdhi – bones strongly united with each other
- Su-niṣṭa-mamsa-śoṇita – proper attachment of muscles and blood to the bones^[38]

If all three *Lakṣaṇas* are satisfied, it is graded as *Uttama Saara*; moderately attained as *Madhyama Saara*; minimally as *Avara Saara*. Accordingly, *Samhāna* is graded as *Pravara*, *Madhyama*, or *Avara*.

In diseases such as *Pramehā* and *Sthūlya*, the looseness (*Śithilatā*) of *Mamsa* and *Meda* reduces body compactness, thereby decreasing the *Bala* of the person.

Pramāṇa-

Pramāṇa Parīkṣā refers to the measurement of each *Shareera Avayava*.

The patient is examined with reference to body measurements, using one's own *Aṅgula* as the unit^[39]. Body parts such as *Jāṅgha*, *Pada*, *Hasta*, and *Nāsa* are measured in terms of *Utseda* (height), *Vistāra* (length), and *Ayāma* (breadth). When the length of the spread arms equals the height (*Ayamā-vistāra sama*)^[40], the body is considered *Samapramāṇa*. This assessment can also be graded as *Pravara*, *Madhyama*, or *Avara*, depending on the measurements of each *Avayava*. In conditions such as *Atikrūṣa*, *Atisthūla*, or *Atihrusva*, deviations from normal measurements affect the overall *Bala* of the person.

Pramāṇa

In cases of *Atidīrgha* or extreme body types, the *Pramāṇa* of *Avayavas* varies significantly, resulting in *Bala Kṣaya* (loss of strength) and reduced *Vyādhikṣamatva* (disease resistance). Therefore, along with other *Parīkṣās*, *Pramāṇa Parīkṣā* remains essential for accurate assessment of the patient's inherent strength.

Caraka emphasizes the importance of proportional body measurements:

"अङ्गुलप्रमाणमाप्यते शरीरस्य रूपं बलं

च।

सममाप्यमानं चैव उत्तमबलं प्राप्यते ॥"

(च.सू. ८/१०८)

Satmya Parīkṣā

"यथाभिरुचिरहितं शरीरं बलवत्त्वं चैव।

सत्त्वं चायुष्मता चैव स्यात् सत्यसमन्वितः

॥"

(च.सू. ८/१११)

Satmya refers to the adaptability of an individual to *Āhāra* (diet), *Kāla* (time/season), *Vihāra* (lifestyle), etc., over time. Unlike the previous *Parīkṣās*, which focus on inbuilt or modified qualities post-birth, *Satmya Parīkṣā* assesses how a person has habituated to external factors and built up their *Shareera*.

Based on habituation, *Satmya* is graded as Pravara, Madhyama, and Avara:

- Pravara *Satmya* – habituated to balanced diets (*Ghṛta*, *Kṣhīra*, *Taila*, *Mamsarasa*, *Shadrasa*), considered *Balavan*, *Kleśasaha*, *Chirājīvin*
- Avara *Satmya* – habituated to *Rukṣa Āhāra* or a single *Rasa*, lower *Bala*, less tolerance and shorter lifespan
- Madhyama *Satmya* – intermediate between Pravara and Avara^[41]

Example: Individuals from Mangaluru who habitually consume *Kleda-pradhāna gruel* may experience increased *Kleda* when moving to a drier region like Bengaluru, reducing their *Bala*.

The body habituated to proper diet and lifestyle attains strength (*Bala*), vitality (*Āyu*), and resilience (*Satmya*).

SatvaParīkṣā-

Satva refers to *Manas* (mind)^[42], the controller of the body in conjunction with the *Ātman*. Since *Manas* is *Tantraka* (regulatory), assessing *Manobala* (mental strength) is crucial.

Satva is graded at three levels: Pravara, Madhyama, Avara:

- Pravara *Satva* – strong mental strength, tolerates internal (*Nija*) and external (*Āgantū*) disease without difficulty
- Madhyama *Satva* – tolerates pain when motivated or observing others' endurance
- Avara *Satva* – cannot sustain mental strength; even mild stimuli can cause depression, giddiness, or death^[43]

Satva Bala is often reduced in mental disorders (*Manovikāra*) like *Unmāda* (psychosis) or *Apasmāra* (epilepsy).

Mental strength (*Satva Bala*), intelligence, courage, and patience together determine the ability to withstand disease

Daśavidha Parīkṣā – Bala Assessment

Satva Bala

- To decide the treatment, the *Vaidya* should assess the *Satva Bala* of the *Rogī*.
- Determines whether the patient can tolerate the proposed therapy; if not, alternate methods should be adopted.

Āhāraśakti

- *Āhāra* is the fuel for life (*Ayu*)^[44].
- Strength (*Bala*) and longevity (*Ayu*) depend on the quality and quantity of food.
- “As the cause, so the effect” → proper nourishment leads to strong *Shareera*.
- Assessment Parameters^[45]:
 - a) *Abhyāvahāraśakti* – capacity for food intake
 - b) *Jaraṇaśakti* – digestive power
- Disease impact:
 - *Arochaka*, *Udararoga* → *Abhyāvahāraśakti* impaired
 - *Atisāra*, *Grahani Roga* →

Jaraṇaśakti
impaired^[46]

- Importance: Considered the gateway for health.

Vyāyāmaśakti

- Physical efficiency (*Karmashakti*) reflects the strength of *Ayu*^[47].
- Determines the patient's capacity to perform work (walking, lifting, exertion).
- Disease impact:
 - *Pāṇḍu* → *Arohanayāsa* (low *Vyāyāmaśakti*)^[48]
 - *Pakṣaghāta* → *Ceṣṭopaghāta* (reduced motor function)^[49]
- Grading: *Pravara*, *Madhyama*, *Avara*

Vaya Parīkṣā

- *Vaya* = age since birth; classified as:
 - *Bāla* – up to 16 years (*Aparipākwa Dhātu*) → incomplete *Dhātus* → lower *Bala*

- 16–30 years – of the disease (*Vyadhi Bala*), which is evaluated through six factors: Hetu, *Vivardhamana* Dosha, *Dūṣya*, *Prakruti*, *Desha*, and *Dhātu* Kala^[52].
- Madhyama – 30–60 years → *Dhātus* well-formed → *Balavan*

- *Jīrṇa* – 60–100 years → degeneration of *Dhātus* & *Indriyas* → *Alpabala*^[50]

○ Implications:

- Bala varies with age; influences *Bheshaja Pramāṇa*
- Regarding *Sadyasadyata*, if the patient is in *Yauvana* *Vaya*, treatment is considered *Sukhasadya*^[51]

- High similarity among these factors → *Mahat Bala*

- Moderate similarity → *Madhyabala*

- Low similarity → *Alpabala*

Example – *Pakṣaghāta*:

- Hetu – *Atichankramana*, *Vyāyāma*
- Dosha – *Vāta*
- *Dūṣya* – *Asthi*, *Sira*, *Snāyu*
- *Prakruti* – *Vātakaphaja*
- *Desha* – *Jangala*
- Kala – *Varṣa*

As all factors support *Vāta*, there is Bala *Samya* → disease has *Mahat Bala*.

In summary, 9 parameters assess the *Rogī Bala* (graded as *Pravara*, *Madhyama*, *Avara*), and 1 parameter (*Vikruti Parīkṣā*) assesses the *Roga Bala*. Knowledge of both is essential for planning *Chikitsā*.

Examples:

- In *Raktapitta* caused by *Santarpanajanya* with *Bahudosha* in a *Balavan* patient → *Shodana* is indicated^[53].
- In *Raktapitta* caused by *Apatarpanajanya* with *Alpabala* in a weak patient → *Shamana* *Chikitsā* is preferred^[54].

All nine *Parīkṣās* of the *Daśavidha* system primarily assess the *Rogī Bala*, while the tenth, *Vikruti Parīkṣā*, evaluates the *Roga Bala*.

VikrutiParīkṣā

Vikruti refers to the disorder (*Vikāra*). After determining the strength of the patient, it is essential to assess the strength

Thus, Chikitsā selection depends on the Bala of both Roga and Rogī.

DISCUSSION -

-Review of this Pariksha bhava's from Samhita reveals that comprehensive and well organized examination of Atura (patient) is very important for effective chikitsa planning.

-Atura (patient) Pariksha determines both Bala Pramana (strength of the patient) and Dosha Pramana (Intensity of disease) which is useful in Chikitsa of the patient.

-For instance, if the patient has high Dosh Pramana but low Bala administering strong (Tikshna) medicine may overwhelm the patient causing complication.

-In above mentioned Dashvidh Pariksha Bhava's, nine assess the Roga Bala that is Prakruti, Sara, Pramana, Samhanan, Satmya, Satva Vyayamshakti, Vaya, Aharshakti and only one that is Vikruti Pariksha assess the Roga bala.⁽⁵⁵⁾

-Hence, for the safe and effective therapeutic outcomes proper assessment of both Roga bala and Rogi bala is very essential to avoid risk and complication in chikitsa.

-If weak therapies are administered to balwan Rogi (patient) or vyadhi, disease will not cure properly.

CONCLUSION

Examination of the patient is a crucial step, as it forms the foundation of effective Chikitsā. A thorough understanding of both Roga Bala and Rogī Bala is essential before planning any treatment. The concept of Daśavidha Parīkṣā in Ayurveda is highly scientific, providing a structured framework to assess the strength of the disease and the patient. Therefore, Daśavidha Parīkṣā should be considered a vital diagnostic tool in Ayurvedic practice. For accurate analysis, it is the Vaidya's responsibility to refine and utilize the innate "laboratory system" within—through careful observation and examination—to correctly evaluate Roga and Rogī Bala, thereby ensuring that Chikitsā is safe, effective, and purposeful. the Vyadhi

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