

ROG - ROGI PARIKSHA SIDDHANT: AYURVEDIC TOOLS FOR DIAGNOSIS

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ABSTRACT

Ayurveda has a holistic approach to see towards life. pariksha has its great importance in the evaluation of a patient health status. Ayurveda is a science of medicine works on logical concepts and facts and based on fundamental principles which involves; Tridosha theory, Panchamahabhuta theory and concept of three vital pillars (trayopastambha). The management of disease needs proper diagnosis. Vyadhi uttapatti always lead to disrupted body system. For this type of body, needs a various tool for the diagnosis. There are various investigational methods (Pariksha) available for the identification of pathological condition such as; trividha pariksha, (Sparsanam, Darsanam, Prasnam), astavidha pariksha, dashavidha pariksha, Nadi Pariksha and Jihwa Pariksha etc.

KEYWORDS: Ayurveda, Pariksha, Pramana Pariksha, diagnosis.

INTRODUCTION

Goal of Ayurveda is to take care of healthy individuals & treat the diseased people. A health is important to achieve the 4 goals of life viz, dharma, arth, kama, moksha.

But due to certain factors, health of individuals is affected & individual are suffering from the diseases & needs a treatment to relieve from the disease. For the diagnosis, physician needs various tools.

The English noun Patient is derived from Latin word patients which means 'suffering'. Patient is one who is receiving or registered to receive medical treatment.

Pariksha

The word pareeksha “pareetha eksha” that is circumspect examination or study. This is conformity with the 3 fold approach in learning namely uddesha, nirdesha and lakshana.^[4] So any particular thing can be ascertained only after proper examination. This examination can be done only with the help of sense organs and presence of mind. Hence pareeksha depends upon the senses & the mind as the instrument for it. The act of this examination or pareeksha is conducted sometimes through pratyaksa or through anumana sometimes through aptopadesha. Pareeksha are of 2 types-roga pareeksha and rogi pareeksha.^[5]

Pariksha is nothing but the Examination, it includes Roga (disease) & Rogi (patient) pareeksha.

Roga pareeksha (disease examination)

Understanding the nature of the disease helps in accurate diagnosis of disease.

The disease should be examined to know

1. Vyadhi swabhava. (the nature of disease)
2. Vyadhi pramana. (magnitude of disease)
3. Nidana dnyana. (the cause of disease)
4. Poorvaroopo dnyayna. (premonitory symptoms)
5. Rupa. (Signs & symptoms of disease)
6. Upashaya – anupashaya. (aggravation & pacifying factors of the disease)
7. Samprapti (the pathology or formation of disease)
8. Sadhya Asadhya – prognosis of disease.
9. Upadrava & udarka dnyana _ complication & sequel of disease.

Nidana panchak - Tool for disease examination

- Nidan – about causative factors
- Purvaroopo – premonitory symptoms
- Roopo – signs & symptoms of disease
- Upashay – anupashaya – on the basis of trial & error method after analyzing the aggravating & pacifying factors operating on disease.
- Samprapti – it helps in knowing the formation of disease.

Rogi pareeksha

The key point in Rogi pariksha is said that the Vaidya should judge the rogi by enlightens his/her gyanchakshu & the rogi pareeksha should be done minutely.^[1]

By defining the importance of Rogi pariksha it is told that the patient should be examined by pariksha before any kind of treatment & the work of physician starts after that (rogmado parikshet tatoanantaram oushadham, tata karma bhishak pashchat gyanpurvakam samacharet).^[2]

The aim of rogi pariksha is also told as pratipatigyanam (knowledge).^[3]

The qualities of the examiner are told as Shrutam (listener), Budhiwaan (intelligent), Smritidakshyam dhriti (good memory with good mental strength), Hita niveshnam (thinks of patient benefit), Vagavishuddhi (clear speech – should tell clearly about the patient), Shamawaan (forgiver), Dhairyam (good patience), Aashrayanti parikshkam (should do the pariksha with stability).

In Ayurveda samhita different acharya have given different pariksha to evaluate the patient.

These are as follows:

Table No.01: Shows Classification of Pariksha.

Sr no.	Pareeksha	Number	Contents
1.	Dwividha pareeksha	2	Pratyaksha & Anuman
2.	Trividha	3	Pratyaksha, Anumana & Aptopadesha
3.	Triwidha	3	Darshan, Sparshan & prashna
4.	Chaturvidha		Pratyaksha, Anumana, Aptopadesha & yukti
5.	Shadvidha	6	Panchagyanendriya & prashna pareeksha
6.	Ashtavidha	8	Nadi, Mala, Mootra, Jiwha, Shabda, Sparsha, Druk, Akruti
7.	Dashavidha	10	Prakruti, Vikruti, Sara, Samhanana, Pramana, satmya, Satwa, Ahara Shakti, Vyayam Shakti, Vaya
8.	Dwadasha	12	Ayu, Vyadhi, Agni, Vaya, Rutu, Deha, Bala, Satwa, Satmya, Prakruti, Bheshaja, Desha

Description of each type

Pratyaksha

Substances perceived by the self or through the sense organs may be included under direct observation. E.g. Sukha, Dukha, Icchha, Dwesha etc. are felt by the individual and Shabda etc. are perceived by the help of sense organs. Physician desirous of examining the specific findings of disease in a patient can do with the help of Pratyaksha pariksha by using his sense organs

- a) **Findings detected by sense of hearing (Shravanendriya):** Aantrkoojnam (gurgling sound in the abdomen) Sandhisplotnam (Crepitation in big and small joints) Swaravishesha (Voice of patient) Shareeropgata Shabda (Other abnormal sounds produced in various diseases like Hikka, Swasa, kasa etc.
- b) **Findings detected by sense of sight (Netrendriya):** Colour, shape, measurement and complexion (Varna samsthana pramana chaya Shareera prakruti vikaro). Natural & unnatural changes in body (Cha anya nuktani taani). Other findings examined visually like signs of the disease, lusture and other Abnormalities. In case of Mrutbhakshanaja pandu Shoona gandakshi koot bhruhu is told which is perceivable by netrendriya.^[13]
- c) **Findings detected by sense of smell (Ghranendriya):** Normal and abnormal smells of the whole body may be detected by organ of smell (Gandhastu khalu sarwa shareera gatanaam).^[14] e.g. while describing the arista laxanas, it is said that the smell of different flowers if arising from the body, it indicates recent death of the person. Likewise, in Kussmaul's breathing, fruity odour is significant.
- d) **Findings detected by sense of touch (Sparshnendriya):** Normal and abnormal findings of skin may be observed by hand (Sparsham cha panina prakruti vikruti yuktam).^[15] e.g. in context of Kaphaja shotha the features of the shotha are told which can be perceived by Sparshnendriya (Prashmo nipidito na ch unmedra).^[16] Presence of any abnormal mass, its size, shape, consistency, mobility etc. can be detected by touch.
- e) **Findings detected by sense of taste (Rasnendriya):** Now a day as well as in ancient days it was very difficult to implement this Pramana practically. So, indirect method of Rasnendriya pariksha has been given by noting the behaviour of insects like ants, flies, lice etc. Though this method is an Anumana pariksha, it can be substituted for Pratyaksha as it is difficult to do with physician's tongue.

Anumana: Anumana is the inferential knowledge. The act of inferring is called as inference. Acharya Charaka advocates that wise physician should properly understand a disease by the scriptural testimony, direct observation and inference. Some factors are mentioned in Samhita under Anumana pariksha which gives an idea about the information obtained through Anumana Pramana.^[17] The factors are as follows:

Table No. 02: Shows anumana gamya bhava.

Sr. No.	Anumana gamya bhava	Anumana
1.	Agni	Jarana Shakti
2.	Balam	Vyayam Shaktya
3.	Shrotradini	Shabdadya artha grahanena
4.	Mano	Mano artha vyabhicharenena
5.	Vigyanama	Vayasayayena
6.	Medha	Grahanena
7.	Rajaha	Sangena
8.	Sadnya	Naam grahanena
9.	Moha	Moham vigneaya
10.	Smriti	Smarnena
11.	Krodha	Krodham abhidrohena
12.	Dwesham	Pratishedhen
13.	Shokam	Dainyena
14.	Vaya	Kaala
15.	Harsham	Harsham amodena
16.	Ayusha kshaya	Kshayam Arishte
17.	Priti	Toshena
18.	Bhayam	Vishadena
19.	Dhairya	Dhairyam vishodena
20.	Virya	Viryam utthanena
21.	Awasthanam	Awasthanam vibhranena
22.	Shraddha	Shraddha abhi prayena

1. Aptopadesha

The preaching of the Aapta purusha is called as Aptopdesha. Ayurveda has insisted that the information about patient illness also comes under Aapta vachana. Some factors which comes under Aptopdesha parikshya bhava are as follows:

Table No.03: Shows Aptopadesha pareekshya bhava.

Sr. no.	Aptopadesha pareekshya bhava	Pareeksha
1.	Prakopana	Dosha prakopana bhava
2.	Yoni	Vatadi dosha
3.	Samutthana	Amashaya, pakwashaya etc
4.	Aatmanam	Mrudu, daruna, ashukari, chirkali, etc swabhava
5.	Adhishthana	Roga adhishthana
6.	Vedna	Vedna vishesha
7.	Samsthana	Roga lakshananusara aakruti, shabda, sparsha, rupa, rasa, gandha etc
8.	Upadrava	Roga upadrava
9.	Dosha – dushya	Vridhhi, kshaya, sthana
10.	Udarka	Vyadhi pareemana, vyadhi mana, yoga evam chikitsa

1. Yukti

Recognition of Yukti as a source of valid knowledge is the peculiarity of Ayurveda. Charaka samhita has described it as the source of the examination of true and Untrue.^[19] Yukti gyana is the sense of knowledge of Avigyaat bhava by Vigyaat vishya karya karana bhava perceived by Budhi. Yukti pariksha is done by the means of accessory objects (instruments helps to diagnose a disease). Yukti helps in diagnosing the clinical features of a patient based upon Dosha, Dhatu, Agni, and Bala. From today's point of view Yukti pramana as a tool for pariksha can be implemented on the basis of use of instruments for the diagnosis e.g. Stethoscope: helps in auscultation ECG: helps to diagnose cardiac disorders EEG: helps to diagnose brain disorders Skiagram: helps to diagnose the osteological pathology, lung pathology etc. Darshana pariksha: Things identified by direct observation of patient either directly or indirectly are called Darshana pariksha (Darshnen dristya).^[20]

Trividha pareeksha

i. Darshana pariksha includes

Pratyaksha pariksha, Chakshurendriya pariksha, Aakruti pariksha, Jihwa pariksha. Darshana pariksha helps to detect the changes in colour, structure, size, shape, deformities etc.

ii. Sparshana pariksha

It is a palpatory method [Sparshnen hasta kaya sparshen] help to understand coldness, hotness, palpitations, coarseness, smoothness etc. Factors observed under Sparshana pariksha are Jwara, Gulma, Vidradhi, Sheeta, Ushna, Stabdhta, Spanda, Shlakshna, Khara sparsha etc. Sparsanendriya pariksha, Nadi pariksha, etc.^[21] It is helpful in detecting the change of body temperature, organomegaly, consistency etc.

iii. Prashana pariksha

Prashana pariksha is to ask question to patient regarding disease [Prashanen pricchya]. It is helpful to know about aggravating and relieving factors of diseases like Shoola, Arochaka, Chardi, about Mridu or Krura kosta, Swapana (dreams) etc.^[22]

Ashtavidha Pareeksha

Nadi pariksha is told along with the its typical patterns, like that the modern science also admits Pulse examination to rule out certain cardiac illness.

Mutra pariksha with different parameters, like wise Urine examination is told.

Mala pariksha with different parameters, like wise Stool examination is told 4.

Druk pariksha with certain parameters, like wise Eye examination is given.

Aakruti pariksha with certain parameters, like wise Physical examination by observing appearance of person is told.

Vaya pariksha with its certain parameters, like wise Age examination is done in modern science for the medicine dosage as well as for age related disputes & age related disorders.

Rutu pariksha with its certain parameters, like wise seasonal variations along with dietetics, seasonal diseases are told in modern science.

Bheshaja pariksha with its certain parameters, like wise dosage administration according to age is dealt in modern science.

Desha pariksha with its certain parameters, like wise Patient's habitat is importantly dealt in modern science because of availability of particular disease acc. to habitat.

Dashavidha pareeksha

Prakruti (Constitution)

It is the inherent characteristic property of an individual refers to the genetically determined physical and mental makeup. Dosha dominantly the sperms and the ovum during the time of conception and also those inhabiting the uterus at that time determine the prakruti of the individual. Food and regimens of the mother aggravates doshas at that time and also determine the physical constitution.

The authentic Ayurvedic text Charaka samhita, Sushruta samhita explicitly explains how to identify dosha properties through signs and symptoms leading to a manifestation of prakruti and diseases.

Vikriti pariksha (Examination of Morbidity)

The morbid manifestation or to be examined with reference to in term of specific causative factor, doshas, dathus, involved in the pathogeneses, prakruti (constitution) of an individual, desha (habitat), Kala (season), Bala (Strength) , symptoms these without determining the strength of the causative factors etc. it is not possible to obtain the knowledge regarding the intensity of the diseases.

Sara (Examination of essence of all Dhatus)

Sara is mentioned for the assessment of bala and ayu of the patient. Bala means biological strength or power of resistance against the diseases. It is defined as based on Deha prakruti (biophysical constitution) depending upon the predominance of particular dhatu in respect of good quality as well as of good quantity. 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.

Samhanana (compactness)

A person having compact body and he reflects the quality of overall body build. Clinically patient may be assessed pravara, madhyama, avara samhanana depending on the compactness of body organs.

Satva (psyche-examination of mental faculties)

Satva is mind and it regulates the body because of it is associated with soul. Depending upon its strength, it is of three types, viz. pravara, madhyama and avara satva depending on their mental faculties.

- a) Pravara satva - Excellent mental faculties.
- b) Madhyama satva - Moderate mental faculties.
- c) Avara satva - Inferior types of mental faculties.

Pramana (Anthropometry-examination of measurement of bodily organs)

This is determined by measuring the height, length and breadth of the organ by taking the finger breadth of the individual as the unit measurement. A body possessed of organ having proper measurement is endowed with longevity, strength, ojas, happiness, power, wealth and virtues.

Satmya (Suitability or examination of homologation)

It stands for such factors as are wholesome to the individual even when continuously used. Individuals for whom ghee, milk, oil and meat soup as well as the drugs and diets having all six rasas are wholesome are endowed with strength, the power of facing difficult situations and longevity.

Ahara shakti - (Examination for intake of food)

Digestive capacity of individual can be examined by two ways that is abhyavaharana sakti (the power of ingestion) and jarana sakti (power of digestion). Strength and life span of the individual are determined by the diet. It all depends on the condition of the agni residing in the body. That's why acharya defined the role of agni in the manifestation and aggravation of the diseases. If individual possess a good digestive power then he will be able to sustain the stronger therapies as a consequence he will recover quickly from the afflictions. Protection of agni by any means is necessary to maintain excellent digestion and power of ingestion, this leads to stronger immunity to resist against dreadful diseases. This may be classified into three subtypes for the purpose of clinical assessment.

The vyayama shakti(power of exercise)

Vyayam Shakti should be examined by the capacity for work. Vyayama shakti is an important component of dasa vidha pareeksha. It is alone a competent for assessment of bala. For the assessment of vyayama shakti three parameters were selected which are breath holding exercise, stepping exercise, measurement of basal pulse rate.

- a) **Pravara vyayama shakti** - Individual possess a excellent exercise endurance.
- b) **Madhyama vyayama shakti**—Individual possess a moderate power of exercise.
- c) **Avara vyayama shakti**-Individual possess a mild power of exercise.

Vaya (Examination in respect of age)

Vaya is defined as the state of the body corresponding to the length of time that has passed since birth. Age is broadly divided into three stages – bala (childhood), madhya (middle age), jeerna (old age). Childhood is determined up to sixteen years when the dhatus are immature, sexual character are not manifested; the body is delicate, unstable with incomplete strength and predominant in kapha dosha. This again with dhatus in developing stages and unstable mind remains up to thirty years. Mild medicaments may be employed. The middle age is assessed by strength, energy, virility, acquisition, retention, recollection, speech, understanding and qualities of all dhatus having reached the normal limit, with proper physical and mental strength, without degeneration in qualities of dhatus, with predominance of pitta dhatu and is up to 60 years. Stronger medicaments may be employed to gain the success²⁶. Old age is up to one hundred years. There is diminution of dhatu strength of sense organs, energy, manliness, valor, power of understanding, retention, memorizing, speech and analyzing facts. There is gradual diminution in qualities of dhatus and dominance

of vata. During this age the measure of life span is one hundred years. 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 prakruti, sara etc. except vikruti and also characters of different periods of life span.

Benefits of Rog-Rogi pareeksha

Rogi pareeksha & roga pareeksha together forms the basis of a comprehensive protocol of examination wherein the exact nature of the disease and diseased would be clearly known.

- Proper diagnosis of disease
- Knowing of prognosis
- Helps in knowing the condition of patient (mental as well as physical)
- Helps to planning a comprehensive treatment

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