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CONCEPT OF ROGA AND ROGI PARIKSHA IN AYURVEDA

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Abstract: Ayurveda is a complete system of healthcare having a traditional system of medicine. Complete understanding of science is essential to get mastery and supremacy in clinical methods. Thorough examination of the patient is the initial step in clinical medicine followed by planning suitable appropriate therapeutics. If physician initiates the therapies without accurate diagnosis of the disease, accomplish the desired object only by chance and will not get name and fame. On the contrary, if physician prescribes therapies after proper diagnosis and plans the principal line of treatment after considering morbidity of pathogenetic factors, strength, place, season etc. definitely he will get success. Improper observation of patient by physician, which have not been thoroughly described and diseases which have not been diagnosed correctly are going to confuse the physician. Examination of karanadi ten factors is essential to initiate actions. So, physician should examine all the essential factors which are necessary for the diagnosis of diseases. Physician desirous of brining homeostasis among Dhatu should adopt certain qualities to become ideal physician are as follows knowledge of medical science in toto, practical experience, skill, purity, ideal prescriptions, possessing all the equipments, normalcy of all sense organs, knowledge of the various natural manifestation and knowledge of course of action of prescribed therapy. Physician should be sympathetic and affectionate to all the patients who are curable and should feel detached with those who are about to die. In spite of acquiring all the essential knowledge for the diagnosis of disease and its management. If he did not try to enter into the heart of the patient by virtue through the light of his knowledge, he may not be able to treat the disease successfully. Charak described rogapariksha for the diagnosis & prognosis of the disease i.e. nidana (etiology), purvaroop (premonitory sign and symptoms), linga (signs and symptoms), upashaya (explorative therapeutics), & samprapti (pathogenesis) and Charaka also described rogapariksha & rogi pariksha for the diagnosis & prognosis of the disease namely aupamy, dwividh pariksha (two fold examination), trividh pariksha (three fold examination) and chaturvidh pariksha (four fold examination). Sushruta described rogapariksha & rogi pariksha for the diagnosis & prognosis of the disease namely shrotendriy pariksha, sparshanendriy pariksha, chakshurendriy pariksha, rasanendriy pariksha, ghranendriy pariksha and prashn pariksha. Before prescribing any therapeutic procedure, physician should examine his ayus (life span); if he has long span then his vyadh, ritu, agni, vayah, deha, bala, satva, satmya, prakriti, bhashaja, and desha for the understanding of roga bala and rogi bala. Present article elaborately discusses about the various type of technique described in ayurveda for the diagnosis of disease.

Keywords: Dwividha, trividha, chaturvidha, pratyaksha, anuman, aptopadesha,

Introduction- Thorough examination of the patient is the initial step in clinical medicine followed by planning suitable appropriate therapeutics. If physician initiates the therapies without accurate diagnosis of the disease, accomplish the desired object only by chance and will not get name and fame. On the contrary, if

physician prescribes therapies after proper diagnosis and plans the principal line of treatment after considering morbidity of pathogenetic factors, strength, place, season etc. definitely he will get success^[1]. Physician should develop technical skill, scientific knowledge and human understanding to acquire complete knowledge for

the diagnosis of various diseases. Patient is human, fearful, hopeful, seeking relief and reassurance from physician to get rid off his or her affliction. Physician should be attentive listener, nonverbal communicator, friendly, emphatic and articulate. It is important to diagnose the disease by using appropriate techniques and accordingly treat the treatable disease with love and affection. It is better not to treat incurable diseases. Complete understanding of science is essential to get mastery and supremacy in clinical methods^[2]. Improper observation of patient by physician, which have not been thoroughly described and diseases which have not been diagnosed correctly are going to confuse the physician. The ideal physician should avoid the company of women and should not sit with them closely, staying with them, and cutting jokes with them and do not accept any gift from women other than food^[3]. Certain important topics explained by Charaka for the sake of knowledge of physicians i.e. action must be initiated with due knowledge. Desired actions can be fulfilled without much effort provided if action was initiated after acquiring full knowledge of kaarana (cause), karana (instrument), karyayoni (source of action), karya (action itself), karyaphala (fruits of action), anubandha (subsequent manifestation), desha (habitat), kala (season), pravrtti (initiation) and upaya (means of actions)^[4]. Examination of karanadi ten factors is essential to initiate actions. So, physician should examine all the essential factors which are necessary for the diagnosis of disease after that initiate actions to get desired result. Physician desirous of bringing homeostasis among Dhatu should adopt certain qualities to become ideal physician are as follows – knowledge of medical science in toto, practical experience, skill, purity, ideal prescriptions, possessing all the equipments, normalcy of all sense organs, knowledge of the various natural manifestation and knowledge of course of action of prescribed therapy^[5]. Physician should be sympathetic and affectionate to all the patients who are curable and should feel detached with those who are about to die^[6]. In spite of acquiring all the essential knowledge for the diagnosis of disease and its management, if he did not try to enter into the heart of the patient by virtue through the light of his knowledge, he may not be able to treat the disease successfully^[7].

Materials and Methods

This concept is based on a review of Ayurvedic texts. Materials related to roga, rogi pariksha and other relevant topics have been collected and compiled. The main Ayurvedic texts used in this study are Charak Samhita, Susruta Samhita, Astang Hridaya, Yogaratnakar, Parameswarappa's Ayurvediya Vikriti Vigyan and Roga Vigyan, commentaries of Samhita's and current articles.

Roga Pariksha: For the diagnosis & prognosis of the disease. In this nidanapanchaka has been described i.e. nidana (etiology), purvarupa (premonitory signs and symptoms), linga (sign and symptoms), upashaya (explorative therapies), & samprapti (pathogenesis). These five means helps in diagnosis of disease^[8].

Various Methods of Rogapariksha & Rogipariksha- for the diagnosis & prognosis of the disease

1. Two Fold Examination

- a. Pratyaksha (Perceptual)
- b. Anumana (Inferential)^[9]

2. Three Told Examination

1. (a) Darshan (Inspection)
 - (b) Sparshana (Palpation)
 - (c) Prashna (History taking)
2. (a) Aptopadesha—authoritative instruction
 - (b) Pratyaksha (Direct observation)
 - (c) Anumana (Inferential)

3. Four Fold Examination

- (a) Pratyaksha (Direct observation)
- (b) Anumana (Inferential)
- (c) Aptopadesha (Authoritative instruction)
- (d) Yukti (Experimental evidence)

4. **Six Fold Examination:** It is not possible to acquire the complete knowledge by three fold examinations, that's why Sushruta described six fold examination techniques for the diagnosis of disease. These are five sense organs and history taking i.e.^[10]

1. Sparshanendriya (organs of touch)
2. Srotrendriya (organs of hearing)
3. Chakshurindriya (organs of sight)
4. Rasanendriya (organs of taste)
5. Ghranendriya (organs of smell)
6. Prashna (histoey taking)

5. Eight Fold Examination Technique^[11]

1. Nadi—Examination of Pulse
2. Mutra—Examination of urine
3. Mala—Examination of stool

4. Jihva–Examination of tongue
5. Shabda–Examination by organ of hearing
6. Sparsha-palpation
7. Drak–Direct observation or inspection
8. Akrti-examination of whole body
6. **Ten Fold Examination (Dashavidha Pariksha)**^[12]
 1. Prakrti–Identification of constitutions
 2. Vikrti–Morbidity of pathologic factors
 3. Sara–Examination of essence of dhatus
 4. Samhanana–Examination of compactness of body organs
 5. Pramana–Examination of measurement of body organs
 6. Satmya-Examination of homologation
 7. Satva-Examination of mental faculties
 8. AharaSakti- Examination for power of exercise
 9. Vyayamasakti–Examination for power of exercise
 10. Vaya–Examination of age
7. **Twelve Fold Examination (Sushrutokta Dvadasha Pariksha)**^[13]
 1. Ayu
 2. Vyadhi
 3. Ritu
 4. Agni
 5. Vaya
 6. Deha
 7. Bala
 8. Satva
 9. Satmya
 10. Prakrati
 11. Bhesaja
 12. Desha

Darshanpariksha (Inspection): Things identified by direct observation of patient either directly or indirectly is called darshanpariksha. In darshanpariksha following other pariksha may also be considered namely pratyakshpariksha, chakshurindriyapariksha, drakpariksha, akrtipariksha, jihvapariksha etc. Darshanpariksha helps to detect the changes in colour, structure, size, shape, deformity etc.

Sparshanpariksha (Palpation): It is a palpatory method helps to understand coldness, hotness, palpitation, coarseness, smoothness etc^[14]. Under sparshanpariksha the following other examination tools may be included namely sparshanendriyapariksha, nadipariksha, sparshpariksha, etc. It is helpful in detecting the

change of body temperature, organomegaly, consistency etc.^[15]

Prashnapariksha (History Taking): This pariksha is helpful to know about aggravating and relieving factors of disease like shula etc. along with it guides to understand about various kinds of kosta (mridu, Madhya and krurakosta)^[14]. In this other examination methods may also be included like mutrapariksha, mala pariksha, anumanapariksha, aptopadeshpariksha etc. By this entire history taking methods like name, age, sex, occupation, address, chief complaints, history of present illness, past history, family history, drug history, personal history may be taken into consideration.^[15]

Pratyakshpariksha: Substance perceived by the self or through the sense organs may be included under direct observation. Examples are happiness, sorrow, desire, jealousy etc., are felt by the individual and sound etc. are perceived by the help of sense organs.^[16]

Detection of Findings by the Organ of Hearing are as Follows

- Gurgling sound in the abdomen
- Cracking and crepitation in big and small joints
- Voice of patient
- Other abnormal sounds produced in various diseases like hikka, shvasa, svarabheda, kasa etc.

Factors Detected by Organs of Sight are as Follows

- Colour, shape, measurement and complexion.
- Natural & unnatural changes in body.
- Other findings examined visually like signs of the disease, luster and other abnormalities.

Factors Detected by Organs of Taste: Taste can be perceived by the gustatory sense organs and they can be ascertained by inference and not by direct observation. That's why taste in the mouth of patient may be obtained by interrogation. Impairment of the taste of body should be inferred when lice etc. go away from the body. Sweetness of the body can be inferred when flies are attracted towards the body. If there is a bleeding from the body, then it should be checked by giving blood to dogs and crows to eat to check the nature of blood. If the blood consumed by dogs and crows it indicates that blood is vitiated by pitta and patient

may be suffering from raktapitta. Similarly other taste in the patient's body can be inferred.

Factors Detected by Organs of Smell: Normal and abnormal smell of the whole body may be detected by organ of smell.

Factors Detected by Organ of Touch: Normal and abnormal findings of touch may be examined by hand.

Anumanpariksha (Inference): By inference following assumption can be made are as follows^[17]

- Agni (digestive fire) from the power of digestion
- Strength from the capacity for exercise
- Condition of the senses, viz. auditory faculty etc., from their capacity to perceive the respective objects, viz. sound etc.
- Existence of the mind from the perception of specific objects even in the presence of all other senses along their respective objects. When senses and their respective objects are present together, all the sense perceptions should have occurred. Absence of such perceptions indicates that there is a third factor which determines the perception and this is mined.
- Knowledge of a thing from proper reaction to it, e.g. when one approaches drinking water, he feels like taking water (provided, of course, he is thirsty) which indicates that he is in full knowledge of the thing along with its uses;
- Rajoguna from attachment to women etc.,- such attachments are caused by rajoguna alone
- Moha (unconsciousness) from lack of understanding
- Anger from the revengeful disposition
- Grief from the sorrowful disposition
- Joy from happiness, viz indulgence in dancing, singing, playing musical instruments and remaining in festive mood
- Priti (pleasure) from satisfaction which is reflected by joy us appearance of the face, eyes etc.
- Fear from apprehension
- Courage from strength of the mind even when one is in dangerous situation
- Energy of an individual from his initiative in such actions as are normally difficult to perform

- Stability of mind from the avoidance of any mistake
- Desire from request
- Intelligence from the power of comprehension of scriptures etc.
- Recognition from the recollection of the name
- Memory from the power of remembrance
- Modesty from bashfulness
- Liking (natural liking for things) from habitual intake of things
- Dislike from disinclination for taking something
- Deception from subsequent manifestation – an individual pretending to be a well-wisher but actually having evil intentions can be judged from his subsequent activities like the murder of the brother etc.
- Courage from firmness
- Obedience from compliance with orders
- Diseases having latent symptoms from the administration of such therapies as would alleviate or aggravate the condition. Diseases having well manifested symptoms can however be diagnosed by symptoms only and for their diagnosis exploratory therapies are not required.

Aptopadesha or Updesh (Authoritative Testimony): Acharyas described the following points for the understanding and diagnosis of diseases are as follows^[18]

- Aggravating factors
- Involvement of doshas
- How the disease manifested
- Nature of the disease indicating acuteness, chronicity or fatalness
- Location of the disease either in sharira or mana or both
- Pain symptomatology
- Associated with specific sounds, touch, colours, tastes and smell.
- Complications
- Factors which exacerbates symptoms, alleviates and brings homeostasis.
- Prognosis
- Names
- Concomitants
- Management principles
- Avoidance of certain things etc.

Based on the above description one should acquire knowledge and develop excellency in clinical methods as well as in management.

Conclusion: Intellectual person should however give up the heterodox view & related doubts. Each diagnostic tool has its own limitations and in certain cases we may use newer tools to acquire knowledge to diagnose the disease. Unlimited is the scope of things known through other sources of knowledge i.e. authoritative statements (apto-padesha), inference (anumana) & reasoning/experimental evidence (yukti). Prashna pariksha and rasanendriya pariksha may be incorporated to medical history described in modern medicine. Chakshurindriya pariksha and ghranendriya pariksha may be reciprocated to inspection mentioned in medicine. Sparshanendriya pariksha may be equated with palpation mentioned clinical methods. Shrotendriya pariksha may be correlated to percussion and auscultation tools mentioned in clinical examination.

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