

## VIEW OF CHARAKA ON ROGA AND ROGI PARIKSHA FOR THE VYADHIVINISCHAYA (DIAGNOSIS OF DISEASES)

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### ABSTRACT

Complete understanding of science is essential to get mastery and supremacy in clinical methods. 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. 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 principle line of treatment after considering morbidity of pathogenesis factors, strength, place, season etc. definitely he will get success. 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 didn't 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. Charaka described roga pariksha for the diagnosis & prognosis of the disease i.e. nidana(etiology), purvaroop(premonitory signs and symptoms), linga(signs and symptoms), upashaya(explorative therapies), & samprapti( pathogenesis) and Charaka also described roga pariksha & rogi pariksha for the diagnosis & prognosis of the disease namely aupamy, dwividha pariksha(two fold examination), trividha pariksha(three fold examination) and chaturvidha pariksha( four fold examination). This article shed light on detail description of rogiroga pareeksha as per Charaka.

**KEYWORDS:** dwividha, trividha, chaturvidha, pratyaksha, anumana, aptopadesha, yukti, inspection, palpation, interrogation

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### INTRODUCTION

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 afflictions. Physician should be attentive listener, nonverbal communicator, friendly, empathic 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. 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 don't accept any gift from women other than food.

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 karana (cause), karana (instrument), karyayoni (source of action), karya (action itself), karyaphala (fruits of action), anubandha (subsequent manifestation), desha (habitat), kala (season), pravritti (initiation) and upaya (means of action). 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 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<sup>1</sup>.

A patient constitutes karyadesha. That's why patient should be examined thoroughly to obtain the knowledge of life span, strength and intensity of morbidity. Main intention is to know the strength and the intensity of morbidity because treatment may be initiated after knowing the intensity of the morbidity and strength of patient. For example if stronger medicaments employed to a weaker patient it manifest many adverse reactions resulting into death. On the contrary if mild medicaments employed to a strong person having serious morbidity it may not cure the disease. Ladies, old age persons and children are delicate that's why always mild medicaments must be prescribed. 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 principle line of treatment after considering morbidity of pathogenesis factors, strength, place, season etc. definitely he will get success. 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 didn't 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<sup>1</sup>.

**To achieve above goal Charaka described following tools for the diagnosis of the diseases<sup>1</sup>**

**ROGA PARIKSHA-** for the diagnosis & prognosis of the disease.

In this nidana panchaka has been described i.e. nidana(etiology), purvarooopa(premonitory signs and symptoms), linga(signs and symptoms), upashaya(explorative therapies), & samprapti( pathogenesis). These five means helps in diagnosis of disease<sup>2</sup>.

**ROGA PARIKSHA & ROGI PARIKSHA-** for the diagnosis & prognosis of the disease

1. **Aupamyā** – exposition based on the similarity of the one with another is aupamyā or analogy. For example the disease dandaka is explained as similar to danda (stiff), the disease dhanustambha is explained as similar to dhanus (bow) & a good physician to a successful archer<sup>3</sup>.

2. **Dwividha Pariksha(Two Fold Examination)**

The intellectual person takes recourse to two types of examination perceptual & inferential. These two combined with instruction constitute the methods of examination<sup>4</sup>.

3. **Trividha Pariksha(Three Fold Examination)**

Three folds of skill for examination of patients are Aptopadesha, Pratyaksha & Anumana<sup>5</sup>

**Aptopadesha (Authoritative Instruction)**

Word of the divine origin are those uttered by the Gods who are enlightened par excellence e.g. the Vedas transmitted by Lord Brahma<sup>6</sup>. One can understand the below mention characteristics features of disease from authoritative testimony. Aggravating factors, involvement of doshas, how the disease manifested, nature of the disease indicating acuteness, chronicity or fatalness, location of disease either in sharira, mana or both. Pain symptomatology association with specific sounds, touch, colour, taste & smells, complications, factors which exacerbate symptoms, alleviates and brings homeostasis; prognosis, names, concomitants, management principle ,avoidance of certain things etc.<sup>7</sup> .

**PRATYAKSHA (PERCEPTUAL/ EXAMINATION BY SENSORY ORGANS)<sup>7</sup>** - Things perceived by oneself or with the help of sense organs comes under the category of direct observation. For example happiness, misery, desire, hatred etc. are perceived by himself; sound etc. are perceived with the help of sense organs.

Physician desirous of examining specific finding of the disease by pratyaksha by his sense organs and detecting the abnormality in sense organ of the patients except organ of the taste. Detail description related to examination by sense organs is described below.

1. **Detection of findings by the organ of hearing is as follows** –Gurgling sound in the abdomen, crackling & crepitation in the big & small joints. Other abnormal sounds produced in various diseases like hikka, shwasa, swarabhed, kasa etc.
2. **Detection of finding by the organ of sight is as follows**- Colour, shape, measurements & complexion, natural & unnatural changes in the body. Other finding examined visually like signs of the disease, lustre and other abnormalities e.g. yellow colour in kamala, paleness in pandu, obesity, emaciation, swelling in body parts etc.
3. **Detection of finding by the organ of taste is as follows** - 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 the body should be inferred when lice etc. go away from the body. If there is a bleeding from the body then it should be checked out by giving blood to the dogs & crows to eat to check the nature of blood, if it is consumed by dogs & crows then it is pure blood and if it is rejected then it indicates that blood is vitiated by pitta dosha and patient may be suffering from raktapitta, similarly other tastes in the patient's body can be inferred, e.g. arochaka (kaphaja arsha), asyamadhurya (kaphapittaja amlapitta), asyavairsya (udara roga), jihwa lepa (kaphaja amlapitta) etc.
4. **Detection of finding by the organ of smell is as follows** –Normal & abnormal smells of whole body may be detected by the organ of smell. e.g. gandhanasa (apinasa,dusta pratishyaya), durgandha kapha (kshayaja kasa) etc.
5. **Detection of finding by the organ of touch is as follows** –Normal & abnormal findings of touch may be examined by hands e.g. hot touch perceived in jwara, smooth touch felt in pittodara, enlarged liver & spleen felt in yakrit-pleehodar etc.

**ANUMAN (INFERENCE)** <sup>7</sup> - By inference following assumption can be made is as follows- power of agni by process of digestion and metabolism. Exercise endurance capacity decides the strength of that person. Condition of senses (auditory faculty etc) from their capacity to perceive the respective objects; existence of the mind from the perception of specific objects even in the presence of all other senses along with their respective objects. When senses & their respective objects are present together, then all the sense perceptions should have occurred. Absence of such perceptions indicates that there is a third factor which

determines the perception i.e. mind; knowledge of a thing from proper reaction to it, e.g. when one approaches drinking water, he feels like taking water, which indicates that he is in full knowledge of the thing along with its utility; rajoguna from attachment to woman etc., such attachments are possible only by rajoguna; moha(unconsciousness) from lack of understanding; anger from revengeful dispositions; grief from sorrowful disposition; joy from happiness; pleasure from satisfaction; 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 the mind from 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 from habitual intake of things; dislike from distinction for taking something; deception from subsequent manifestations – an individual pretending to be well wisher but actually having evil intentions can be judged from his subsequent activities like the murder of close relations etc; courage from firmness; obedience from compliance with orders; age, liking, homologation cause of the disease from the stage of the life, habitat, conduciveness & characteristic features of pain respectively. Age of the patient can be determined by the stage of his life; habitat of an individual determines his likings for example-if an individual has liking for wheat and masha(*Phaseolus radiatus* Linn.) then he should be inferred to be an inhabitant of madhyadesha (central region of the country); when something is conducive to the individual, it should be treated as wholesome; if somebody is suffering from fever, it can be safely inferred that the etiological factors of fever are responsible for this condition; diseases having latent symptoms from the administration of such therapies as would aggravate the condition; diseases having complete appearance of symptoms can be diagnosed by signs and symptoms only and for their diagnosis exploratory therapies are not essential; degree of vitiation of doshas from the measurement of provocative factors; when the provocative factors are in abundance leading to excessive vitiation of doshas on the other hand if there is less provocative factors are observed leading to manifestation of mild morbidity of doshas; appearance of fatal signs before death of the patient; initiation of auspicious works suggests prosperity & purity of mind by the promotion of satvika qualities of mind. Costiveness or laxity of bowels, dreams, desires for food etc., likes and dislikes,

happiness and unhappiness etc., are to be ascertained by interrogating the patient.

Charaka also described three diagnostic tools for the diagnosis of the disease namely inspection, interrogation & palpation<sup>8</sup>.

**INSPECTION** –it is the thorough and unhurried visualization of the patient. This requires the use of the naked eye. It helps to detect the age, changes in colour, structure, size, shape, deformities etc., and nature of the physique & examination of seat of senses.

It helps to detect external signs-body features and symmetry appearance, nutritional state or weight, skin colour, frequency and volume of breaths during respiration, movement of abdomen and each side of chest during respiration, hair distribution gait and manner of speaking. It also helps to detect gross abnormalities like abnormal contour, scars, striae, visible masses, discolorations, swelling and tumour.

Inspection however not limited to visual information alone. It also involves listening to any sounds emanating from the patient and odors that may be present.

**INTERROGATION** – the aetiology, nature of pain, satmya & agni bala are to be examined. Softness & hardness in grahani, dreams, happiness and distress should be known by interrogation. It also shed light on the medical history. The medical history is the practicing physician's most versatile diagnostic and therapeutic tool.

**PALPATION**- It helps to understand stiffness or hardness, coldness, hotness, coarseness, smoothness are to be examined by palpation. It also helps to detect organomegally. It is the palpation method for the examination of patient. Palpation is a method of examination in which the examiner feels the size or shape or firmness or location of something. It is helpful for thoracic and abdominal examinations, edema and pulse examination.

#### **CHATURVIDHA PARIKSHA(FOUR FOLD EXAMINATION)**

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). Even the sense faculties through which one can perceive objects are themselves not the object of direct perception. Moreover it is not correct to say that only things which can be directly perceived exist & other does not. There are things, which though existent, cannot be directly perceived due to over proximity, over distance, obstruction, weakness of senses; diversion of mind, confusion with other similar objects, over shadowing & over minuteness<sup>9</sup>. Chakrapani says that yukti pariksha may be incorporated under anumana pariksha<sup>9</sup>.

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