



Rog Pariksha and Its Clinical Interpretation

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ABSTRACT

The significance of disease assessment is discussed in Ayurvedic classics like Charaka Samhita and Madhava Nidan. The key elements of a certain ailment are known as the Nidan Panchaka (five principles of diagnosis). These are Hetu (causes), Purvarroopa (premonitory symptoms), Roopa (symptoms), Samprapti (pathogenesis), and Upshaya (explorative therapy). For the diagnosis and prognosis of the illness, Sushruta outlined the rogapariksha and rogi-pariksha, which are also referred to as the shrotendriyapariksha, sparshanendriyapariksha, chakshurendriyapariksha, rasanendriyapariksha, ghranendriyapariksha, and prashnapariksha. Physicians should first evaluate a patient's ayus (life span) before recommending any therapeutic measures. If the patient has a long life span, they should also consider their patient's vyadhi, ritu, agni, vayah, deha, bala, satva, satmya, prakriti, bhesaja, and desha for the purpose of understanding rogabala and rogi-bala. The aforementioned criteria can be evaluated using a variety of other contemporary diagnostic and clinical assessment methods. The Roga Pariksha and its clinical interpretation with the help of contemporary diagnostic methods are discussed in this article.

Keywords: Nidan panchaka, Roga Pariksha, clinical assessment.

INTRODUCTION

The thorough examination of a patient and the diseases are mentioned in various texts of Ayurveda. These examination principles used for patient examination are Rogi Pariksha and the ones used for disease examination are Roga Pariksha. Roga Pariksha is called to be the protocol for analyzing the diseases, its pathway, its phases and its complications.

The importance of examination of diseases is explained in Ayurvedic texts like Charaka Samhita, Madhava Nidan⁽¹⁾. Nidan Panchaka (five principles of diagnosis), are the main parameters of a particular disease. Those are namely, Hetu (causes), Purvarroopa (premonitory symptoms), Roopa (symptoms), Samprapti (Pathogenesis), Upshaya (explorative therapy). Assessment of the mentioned parameters can be done with the help of many other modern diagnostic and clinical assessment tools.

Nidana is a word that is used in the contexts of both disease diagnosis and disease etiology.⁽²⁾ Nidana aids in understanding the etiology, symptoms, and pathogenesis, which provides a thorough understanding of vyadhi. The process of diagnosing an illness is called Nidana panchaka⁽³⁾. Nidana (etiology), Pragraha (premonitory symptoms), Laksana (symptomatology), Upasaya (trial-and-error therapies), and Apta (pathogenesis) should all be examined in roga.⁽⁴⁾ The word "roga" refers to one who causes agony.⁽⁵⁾

METHODOLOGY

Various aspects of a disease can be understood with the help of Nidana Panchaka, Acharyas of different Ayurvedic texts have mentioned about Roga Pariksha Vidhi i.e. Nidana Panchaka.

Hetu (Etiology)-

Nidana refers to the causes of sickness.⁽⁶⁾ It is the aggravating factors of Vata,Pitta and Kapha Dosha. It could result from engaging in incorrect activities and ingesting such foods that are incompatible.⁽⁷⁾ It explains the causes of the illness.⁽⁸⁾

Hetu is a term used to describe a factor that can indicate the onset of a disease either immediately or over time.⁽³⁾

Clinical interpretation of Types of Hetu (Types of Etiology)⁽⁹⁾-

Different types of Hetu explained in Ayurvedic texts are on the basis of how, when and why it ends up in manifesting the disease.

FOUR TYPES OF HETU

1. Sannikrishta Hetu-

underlying factor that is close to the dosas' prakopa.

As an illustration. Diurnal variations in dosha occur regularly, i.e., at night, during the day, and throughout digestion. For this dosha's sanchaya isn't necessary. Also this manifests naturally

2. Viprakrishta Hetu-

It is a far-off factor in the emergence of disease. Sanchaya (accumulation) of dosas is crucial in this situation.

It is also acknowledged that the god Rudra's wrath caused Jvara to appear. Chaya and prakopa of dosas according to the seasons shown below.

3. Vyabhichari Hetu-

When conditions are ideal for the development of diseases, a cause that is weak and unable to cause the disease might nonetheless operate as a carrier. Even unwholesome diet does not immediately cause disease due to a number of variables. Not all unwholesome dietary ingredients have the same ability to cause diseases.

4. Pradhanika Hetu-

It is the powerful cause which produce diseases instantaneously like poison Sudden manifestation of the symptoms are seen. Accumulation of dosha is not necessary. Agantuja (external causes) may be included under pradhanika hetu.

Three types of Hetu

1. Asatmyendriyārtha Samyoga (Artha)-

Excessive utilization or non utilization or improper utilization of sense objects is called asatmyendriyārtha samyoga

2. Pragynapradha (Karma)-

Pragnyaparadha means wrong utilisation of speech, body and mind. Some says even sinful acts also responsible for intellectual blasphemy. Actions related to speech, mind and body are discussed under intellectual blasphemy. Excess usage of speech, mind and physical activity constitutes over utilisation of these objects.

3. Parinama (Kala)-

Kala is known as transforming or consequence. It is the unit of time comprising Hemanta ritu, Grishma ritu, and Varsha ritu characterised by cold, hot and rainfall respectively. Excessive manifestation of characters in subsequent ritu is called kalatiyoga. Lesser manifestation or not at all manifestation of characters of subsequent ritus is called kala ayoga. Improper manifestation of characters in respective seasons. For examples-Extreme cold in winter is Kalatiyoga, No rainfall in rainy season is Kala Ayoga. No rainfall in rainy season but there will be extreme winter is Mithya Yoga.

Two Types of Hetu-

1. Utpaadaka Hetu-

Utpadaka hetu are those that promote the accumulation of dosha according to seasonal changes. For instance, in Hemant Ritu, due to the Madhuradi (Sweet taste) substances, kapha accumulation is observed.

2. Vyanjaka Hetu-

Vyanjaka heta are the ones that trigger diseases. For instance, accumulated kapha in Hemanta manifest kapha disorders in Vasanta because the heat of the sun.

Many authors have drawn conclusion on how to classify the etiological factors clinically, hence one of the Ayurvedic Texts, have mentioned 12 classification as given below⁽¹⁰⁾-

Table no.1 Etiological factors with Features

Sr. no.	Hetu (Etiological factor)	Characteristics
1.	Mithya Aahar (Improper Dietetics)	Substances which cause increase of Dosha but doesn't eliminate them from body is Viruddha and not conducive to Dhatu. For example usage of incompatible foods manifests boils, swelling, etc.
2.	Mithya Vihar (Abnormal activities)	Over utilization and improper utilization of body, speech and mind is called Mithya Vihara. For example,

		Kasa, Hikka, Shwasa manifest due to exposure to dust, smoke, wind etc.
3.	Prayogaaparishudhatva (Improper administration of therapies)	Faulty administration of therapies is called Prayogaaparishudhatva. For example, don't administer antidiarrhoeal drugs in Amatisara otherwise it manifest diseases like accumulation of waste product (Ama) in excess, pain in abdomen, distension, etc.
4.	Aagantuja (Exogenous)	Disease manifest due to exogenous factors as, Agantuja Jwara, etc.
5.	Shukrashonita Doshaja (Defect in Sperms and Ovum)	Disease born out of a defective sperm and ovum as Arsha, Kushtha, Klaihya, etc.
6.	Krimija (Infective Agents)	Pathogenic organisms act as a causative factor. Example, Raktaja Krimi- Manifest Kushtha, Shleshmaja Krimi- Jwara, Chhardi, etc., Purishaja Krimi- Atisara, Karshya, etc.
7.	Adrushta (Unseen Factors)	Agents which are not seen but kill the patients, may be considered as unknown etiology
8.	Paraabhisanskar (Developed by others)	Causative agents conceived by others. The etiological factor may be in the form of physical stress, mental stress, etc.
9.	Janpadodhvansa (Epidemic Cause)	Certain factors which are common to all as air, water, location, seasons and vitiation of the samr manifests diseases to all the inhabitants of the region. Example, Atisara, etc.
10.	Dhatu Kshaya (Depletion of Dhatu)	Factors which bring out depletion of Dhatu . Prime etiological factor for Vata Prakopa. Example, Vata Vyadhi, Rajayakshama
11.	Margaavarana (Obstruction in normal pathway)	Any blockade in the channels resulting into impairment in moving air, water, wind, tissues, Dosha, etc. leads to various diseases. Prime factor for Vata Prakopa.
12.	Sankramaka (Contagious)	Agents responsible for spreading of diseases by touching, inhaling the air of, eating, sitting, sleeping together with the infected patient. Example, Kushtha, Shosha

Purvaroopo (Premonitory Symptoms)-

Manifestation of symptoms before the actual manifestation of disease is called Purvaroopo. ⁽¹¹⁾ It doesn't specify the pathogenic agents like Dosha, Dushya etc. due to mild nature and poorly manifested features. ⁽¹²⁾

Clinical interpretation of Types of Purvaroopo ⁽¹³⁾-

1. Samanya Purvaroopo (General Premonitory Symptoms)-

General premonitory symptoms of disease appear before manifestation of disease but doesn't specify Dosha involvement. Symptoms may be Fatigue, restlessness, abnormal complexion, etc.

2. Vishesha Purvaroopo (Specific Premonitory Symptoms)-

Premonitory symptoms specifically appearing with involvement of Dosha. Example, Vataja Jwar- excess Yawning, Pittaja Jwar- Burning sensation in eyes and Kaphaja Jwar- dislike for food.

Sthansanshrya Stage of Kriyakala represents Purvaroopo by manifesting premonitory sign and symptoms of disease due to conglomeration of Dosha and Dushya.



Roopa (Symptoms)⁽¹⁴⁾-

The stage in which complete appearance of specific symptoms of the disease is seen is called Roopa. It indicates Vata , etc Dosha and Stages of diseases such as Ama or Pakwa stage or advanced stage of disease. This doesn't include Nidana, Upshaya and Samprapti.

In this stage, the cardinal features of diseases are completely observed.

Clinical Interpretation of Types of Roopa-

1. Samanya Roopa (General Symptomatology)-

General sign and symptoms appear such as Jwara Samanya Lakshana and Gulma samanya lakshana.

2. Vishesh Roopa (Specific symptomatology)-

Specific sign and symptoms are observed such as Vataja, Pittaja Jwara symptoms

Upshaya (Explorative Therapy)⁽¹⁵⁾-

Upasaya means which gives pleasure to the person by the use of medicine, diet and regimens. Their action may directly be against the cause, or to the disease itself or to the both. (i.e. to cause and disease). It is also helpful in detecting the cases where difficulty arises due to similarities in symptomatology, in such circumstances upasaya helps to differentiate between the diagnosis accurately.

For example, In case of difficulty in a diagnosis of disease due to some hidden things or mimicking nature of disease in such circumstances upasaya and anupasaya therapy helps to diagnose the condition.

Gulma which alleviates by unctuous substances, hot things and massage indicates that person is suffering from vataja gulma.

Clinical interpretation of Upashaya and Anupashaya-

Factors like medicines, activities, food gives relief by using them directly against the cause, or to the disease itself or by both is called upasaya and which is conducive the bodies physiological system.

Things which are conducive to body physiology are called satmya and use of such substances brings pleasure is called upasaya⁽¹⁶⁾.

Can be classified into 18 sub types. Upasaya means getting comfort by the use of medicines, food and activities which are either viparita (opposite) or viparitarthakari (producing the opposite effect though not actually opposite) of the etiology of the disease, or disease itself or both.

Anupshaya⁽¹⁷⁾-

Medicines, food and regimen which are not conducive to the body and develop displeasure to the body is called anupaśaya. It is also called asatmya.

Samprapti (Pathogenesis)⁽¹⁸⁾-

Vitiation of dosha takes place in various ways like prakṛita, vaikṛita, anubandhya anubandha, ekadośaja, dvidośaja and tridośaja. It all depends on various etiological factors. Abnormal dosha brings abnormality in dhātus, malās, kalās etc and manifest diseases and understanding of such events is called samprapti. Agitated dosas circulates either in upper direction, lower direction or both.

Samprapti means knowing the factors which are responsible for the genesis of disease.

Clinical interpretation of Types of Samprapti⁽¹⁹⁾-

1. Sankhya (Enumeration of Disease)-

The disease is sub classified as Jwara- 8 types, Gulma- 5 , Kushtha -7 types.

2. Pradhanya (Degree of Doshic Vitiation)-

Helps in identification of dominance of Dosha in case of two or more Dosha are involved.

3. Vidhi (Variety of Disease)-

Variety of diseases like two varieties of diseases i.e. Nija and Agantuja , three varieties of Dosha based on their vitiation, four varieties of diseases based on prognosis of disease i.e. curable, incurable, mild or acute.

4. Vikalpa (Proportional analysis of Dosha)-

Indicates the proportional analysis of qualitative, quantitative, functional, aggravation of the Dosha involved. Example, in case of Vata involvement whether Samana, Vyana, Apana, etc.



5. Bala (Strength of disease)-

Understanding the strength of disease based on causative factors, area of involvement, organ involved, age, etc.

6. Kala (Time factors)-

Indicates time of aggravation of Dosha in relation to season, various timing of the day, night and intake of food.

DISCUSSION

The Rog Pariksha Vidhi namely, Hetu, Purvaroop, Roopa, Upshaya, Samprapti are discussed below

Hetu-

The etiological factors of a diseases play a major role in its manifestation. Many types have already been mentioned in the texts and also in this article, but the Ashayaapkarsha Hetu is one of the important cause of disease manifestation.

When the kapha is in the state of diminution, the aggravated vata carries normal state of pitta to different places and produces symptoms like cracking burning sensation exhaustion and weakness all over the body. In the same manner, When pitta is their in the state of diminution, Vata with Kapha manifests symptoms like pain, coolness stiffness and heaviness. When kapha is their in the state of diminution, Vata when obstructed with normal pitta producing burning sensation . When vata is their in the state of diminution pitta obstructing Kapha manifesting drowsiness, heaviness & fever. pitta is their in the state of diminution Vata obstructed with Vata then it manifest coolness, heaviness and pain.

When vata is their in the state of diminution if kapha obstructs the normal pitta and produces mildness in digestive power, stiffness in head, excessive sleep. drowsiness, delirium heart diseases, heaviness in the body, yellowishness of the nails, along with expectoration of kapha and pitta. When Vata is their in the state of diminution, kapha moves along with pitta and produces anorexia, indigestion, general malaize, heaviness, nausea, salivation pallor, etc. When pitta is their in the state of diminution, Kapha with Vata manifests unstable stiffness, cold, pain, heaviness, mild digestive power, dislike for food, trembling, pallor in nails and roughness in entire body. When kapha is their in the state of diminution, Vata and pitta produces giddiness, pain, cramps, burning & cracking sensation trembling.

Purvaroop-

General purvarupa manifest after the conglomeration of doṣa with dusyas as a result it manifest purvarupa of jvaradi vyadhis but doesn't specify Vatadi Dosha. Specific Purvaroop specifies the forth coming disease as jvara, atisāra, kustha etc. by manifesting premonitory symptoms of respective disease. Involvement of dosha can be understood. Specific characteristic features of purvarupa indicates the forthcoming disease signalling the name of the disease. The Purvaroop indicating the manifestation of disease, it also taken as an opportunity for a planned treatment with which many a times the pathogenesis chain can be broken. Hence its an important phase of Roga Pariksha.

Roopa-

Specific disease by manifesting specific symptoms are called Linga. Amalgamation of Dosha and Dushya itself is called Vyadhi.

Vyadhi gives displeasure to the body, whereas Lakshana may manifest as a warning symptoms to protect body against causative agent. Vyadhi is the conglomeration of symptoms, Vyadhi pratyanik Chikitsa advised during the Vyakta Stage of Kriyakala, whereas, Lakshana may appear as a single or combination of symptoms, Hetu Linga Chikitsa advised at the Prasar stage of Kriyakala, Group of symptoms indicate Vyadhi. Vyadhi Sankara is a condition manifested due to conglomeration of many diseases. Linga Sankara is a state wherein the combination of symptoms observed in particular disease. Vyadhi is independent. Lakshana is dependant on Vyadhi. Hence the Sign and symptoms is the stage where patient presents the complaints. This stage is the one where the treatment plan execution is important. And if correctly treated the diseases the manifestation of diseases can be stopped .

Upashaya-

Upashaya and Anupashaya displays the direct result that if the patient is relieved with something, the treatment can be understood. And if the patient is not relieved then change the treatment. This helps in prognostic approach towards the diseases, diagnostic purpose can also be served.

Samprapti-

The Samprapti Ghatak (Contributory factors for development of disease) are

- Sharirik Dosha
- Mansika Dosha
- Ubhay Dosha



- Dushya Dosh
- Agni
- Ama
- Srotas
- Srotodushti lakshana
- Sanchar Sthana
- Vyakta Sthana
- Udbhava Sthana
- Svabhav
- Prabhava
- Rogamarga
- Rogabheda
- Adhishthan

These factors are to be observed well and then can be used as prognostic, therapeutic and diagnostic tool for the patient.

CONCLUSION

This article targets on the mindful application of the Rog Pariksha Vidhi. Also the importance of Hetu or Nidana which is where Nidan Parivarjana can be applied, Purvarroopa displays start of the manifestation of the diseases it can be combated with the dietary and therapeutic measures, Roopa displays the onset of disease, here the Vyadhi Pratyantik Chikitsa is useful. Upshaya and Samprapti is the opportunity in the disease where we need to apply strategy and plan the treatment so the Samprapti can be broken. Hence this article gives the Clinical interpretation of the Roga Pariksha Vidhi individually.

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