

ROGI PARIKSHA AND ROGA PARIKSHA

Madella Gautham¹, K. Venkat Sivudu², V. Gopala Krishnaiah³, Pallavi. G⁴

¹ Pg scholar, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India
^{2,3,4} Assistant professor, Dept. of Ayurveda Samhita & Siddhanta, S. V. Ayurvedic College, A. P, India

Abstract

Ayurveda is an ancient indian medical science, it provides information about the factors causing health and disease. It also provides methods of diagnosing the normalcy and abnormalcy. Disease and its diagnostic factor, patient and methods of examination are also described. In the present article methods of examination / diagnosing as per ayurvedic classics are mentioned. Especially Nidana panchaka and Trividha Pariksha are included. Thus the basic knowledge regarding the patient examination and disease diagnosis are described.

Keywords: - Roga, Rogi, Ayurveda, Pariksha, Examination, Vyadhi, Diagnosis.

INTRODUCTION:

Pariksha:

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The word 'Pariksha' derived from the root 'iksh' which means- 'to view, to consider, to examine' with the preposition 'Pari' fixed before the root which means 'from all sides'. Thus 'Pariksha' means 'viewing or examining an object from all sides'.

“परीक्ष्यते व्यवस्थाप्यते वस्तु स्वरूपमनयेति परीक्षा प्रमाणानि” Ch.Su.11/17 Chakrapani.
Through which 'vastu swarupam' gets established is said as Pariksha or Pramana.

Roga: "रुजतीति रोगः A.H.Ni.1/1. Sarvanga sundari. The one that gives pain is Roga.

Rogi: "रोगी व्याधितः" A.H.Ni.1/22. Sarvanga sundari. The person afflicted with Vyadhi/Roga is Rogi.

Roga Pariksha is the examination of Roga. **Rogi Pariksha** is the examination of Rogi.

Pariksha Prayojana:

परीक्षायास्तु खलु प्रयोजनं प्रतिपत्ति ज्ञानम् प्रतिपत्ति नाम यो विकारो यथा प्रतिपत्तव्यस्तस्य तथा ऽनुष्ठान ज्ञानम्॥१३२॥
Ch.vi.8/132 (प्रतिपत्तव्य इति अनुष्ठानेन योजयितव्यः - Chakrapani)

Purpose of this examination is to obtain knowledge regarding the line of treatment that should be adopted with a view to correcting the morbidity.

'Pariksha' is helpful in establishing 'Siddhantha's':

सिद्धान्तो नाम स यः परीक्षकैर्बहुविधं परीक्ष्य हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः। Ch.vi.8/37
A demonstrated truth established after several examinations and reasonings is known as Siddhanta.

Importance of Pariksha Prior to Chikitsa:

रोगमादौ परीक्षेत ततोऽनन्तरमौषधम्। ततः कर्म भिषक् पश्चाज्ज्ञानपूर्वं समाचरेत्॥२०॥ Ch.su.20/20

A physician should first of all diagnose the disease and then he should select proper medicine. Thereafter, he should administer the therapy applying the knowledge of the science of medicine.

....नापरीक्षितमभिनिविशेत् ...च. सू. ८ / २७

One should not indulge in any activity without proper examination.

....**परीक्ष्यकारिणो हि कुशला भवन्ति, यथा हि योगज्ञोऽभ्यासिनित्य इष्वासो धनुरादायेषुमस्यन्नातिविप्रकृष्टे महति काये नापराधवान् भवति, सम्पादयति चेष्टकार्यं, तथा भिषक् स्वगुणसम्पन्न उपकरणवान् वीक्ष्य कर्मारभमाणः साध्यरोगमनपराधः सम्पादयत्येवातुरमारोग्येण;च. सू. १० / ५**

Always proceed with their treatment after proper examination. As an archer having the knowledge and practice of archery throws arrows with the help of his bow and does not commit mistakes in hitting a massive body nearby and thus accomplishes his object, so a physician endowed with his own qualities and other accessories proceeding with the act of treatment after proper examination will certainly cure a curable patient without fail.

भिषजा प्राक् **परीक्ष्यैवं विकाराणां** स्वलक्षणम्। पश्चात्कर्मसमारम्भः कार्यः साध्येषु धीमता॥२१॥ च. सू. १० / २१

A wise physician should examine the distinctive features of the diseases before and only then he should start his treatment about the curable diseases.

कार्यतत्त्व विशेषज्ञः प्रतिपत्तौ न मुह्यति। अमूढः **फलमाप्नोति** यदमोहनिमित्तजम्॥११॥ Ch.vi.4/11
(प्रतिपत्तिः कर्मणां यथार्हतया ऽनुष्ठानम् - chakrapani.)

One who is well versed in the specific nature of the disease as well as the therapies required therefore rarely fails to act properly. It is only he who acts properly reap the results of proper action (i.e. achieves success).

ज्ञान बुद्धि प्रदीपेन यो नाविशति तत्त्ववित्। आतुरस्यान्तरात्मानं न स रोगां श्चिकित्सति॥१२॥ Ch.vi.4/12.
(ज्ञानं शास्त्रं, तत्कृता बुद्धिः ज्ञानबुद्धिः। आविशति बुद्ध्याऽवगाहत् इत्यर्थः। अन्तरात्मानमिति वैद्यपक्षे अन्तःशरीरम् - chakrapani.)

When a physician who even if well versed in the knowledge of the disease and its treatment does not try to enter into the heart of the patient by virtue the light of his knowledge, he will not be able to treat the disease.

यस्तु **रोग मविज्ञाय** कर्माण्यारभते भिषक्। अप्यौषधविधानज्ञस्तस्य सिद्धिर्यदृच्छया॥२१॥ Ch.su.20/21.

A physician who initiates treatment without proper diagnosis of the disease can accomplish the desired object only by chance (that is to say he cannot be sure of his success); the fact that he is well-acquainted with the knowledge of application of medicine does not necessarily guarantee his success.

यस्तु **रोग विशेषज्ञः** सर्व भैषज्य कोविदः। देश काल प्रमाणज्ञस्तस्य [१] सिद्धि रसंशयम्॥२२॥ Ch.su.20/22

On the other hand, the physician who is well-versed in diagnosing diseases, who is proficient in the administration of medicines and who knows about the dosage of the therapy that varies from place to place and season to season, is sure to accomplish the desired object.

केवलं विदितं यस्य शरीरं सर्वभावतः। शारीराः सर्वरोगाश्च स कर्मसु न मुह्यति॥३१॥ Ch.vi.5/31

A physician who is well acquainted with all aspects of the entire body and all the diseases manifested there in will seldom commit mistake in treatment.

Different methods of Rogi & Roga Pariksha are as:

Methods of Roga Pariksha:		Methods of Rogi Pariksha:	
Ch.Ni.1/6. A.H.Su.1/22.	Su.Su.10/4.	Y.R.Pur.5/1	Ch.Chi.25/22. A.H.Su.1/22. Y.R.Pur.1/22.

Y.R.Pur.1/22.			
Nidana Panchaka Pariksha	Shad vidha Pariksha	Asta Sthana Pariksha	Darshanaadi Tri vidha Pariksha
Nidana	Stotra Indriya	Naadi	Darshana
Pragrupa	Sparshana Indriya	Mutram	Sparshana
Rupa	Chakshu Indriya	Malam	Prashna
Upashaya	Rasana Indriya	Jihvaa	
Samprapti	Ghrana Indriya	Shabdham	
	Prashna	Sparsham	
		Drik	
		Akruti	
Rogi Pariksha & Roga Pariksha			
Ch.Vi.4/5.	Ch.Vi.4/5.	Ch.Su.11/17.	Ch.Vi.8/79
Dwi vidha Pramana Pariksha	Tri vidha Pramana Pariksha	Chatur vidha Pramana Pariksha	Dasa vidha Pariksha
Pratyaksha	Aptopadesha	Aptopadesha	Kaarana
Anumana	Pratyaksha	Pratyaksha	Karana
	Anumana	Anumana	Kaaryayoni
		Yukti	Kaarya
			Kaaryaphala
			Anubandha
			Desha
			Kaala
			Pravrtti
			Upaya
Rogi Pariksha & Roga Pariksha			
A.H.Su.12/67-68	Su.Su.35/3	Ch.Chi.30/326 Chakrapani	Ch.Vi.8/94
Dasa vidha Pariksha	Dasa vidha Pariksha	Dasa vida Pariksha	Dasa vidha Atura Pariksha
Dushyam	Vyadhi	Dosha	Prakruti
Desham	Ritu	Oushadha	Vikruti
Balam	Agni	Desha	Saara
Kaalam	Vayah	Kaala	Samhanana
Analam	Deha bala	Satmya	Pramana
Prakruti	Satva	Agni	Satmya
Vayah	Satmya	Satva	Satva
Satvam	Prakruti	Oka Satmya	Ahaara Shakti
Satmyam	Beshaja	Vayah	Vyayama Shakti
Ahaara	Desha	Bala	Vayah
Rogi Pariksha & Roga Pariksha As per Charaka in describing various contexts of..			Conclusion from all the contexts as:
Ch.Su.15/17	Ch.Vi.1/3 & Ch.Vi.2/13	Ch.Si.3/6	Ch.Chi.30/326
Eka Dasa vidha Pariksha	Dwa Dasa vidha Pariksha	Nava vida Pariksha	Dasa vida Pariksha

Dosha	Dosha	Dosha	Dosha
Beshaja	Beshaja	Oushadha	Oushadha
Desha	Desha	Desha	Desha
Kaala	Kaala	Kaala	Kaala
Satmya	Satmya	Satmya	Satmya
Satva	Satva	Agni	Agni
Vayah	Vayah	Satvaadi	Satva
Bala	Bala	Vayah	Oka Satmya
Prakruti	Prakruti	Bala	Vayah
Sharira	Sharira		Bala
Ahara	Ahara		
	Saara		

Rogi Pariksha & Roga pariksha using Knowledge of Pramanas:

Pariksha using 'Apti':

One can understand the below mentioned characteristic features of **every disease** using Aptopadesha Pramana. Ch.Vi. 4/6.

मेवप्रकोपण	Prakopa	प्रकोपणं वायो रूक्षत्वादिहेतुः।	Provoking Factors of Disease Ex:- Ruksha hetu in Vata prakopa
मेवंयोनि	Yoni	योनिः वातादयः	Doshas involved in Disease
मेवमुत्थान	Uttana	उत्थानस्य उद्गमनादौ	Mode of Manifestation of Disease
मेवमात्मान	Atmaa	आत्मा स्वभावः; यथा- रोहिण्या दारुणत्वं, सत्र्यासस्य शीघ्रोपक्रमणीयत्वादि	Nature of Disease; Ex:- Darunatva of Rohini, Acuteness of Samnyasa.
मेवमधिष्ठान	Adhistaana	अधिष्ठानं शरीरमवयवा मनश्च	Location of Disease (Sharira & Manas)
मेवंवेदन	Vedana		Pain
मेवंसंस्थान	Samsthaanam	Akruti, Swarupam	Symptoms of Disease
मेवं शब्द स्पर्श रूप रस गन्ध	Shabdha Sparsha Rupa Rasa Gandha		Type of Senses felt in Disease
मेवमुपद्रव	Upadrava		Complications of Disease
मेवं वृद्धि स्थान क्षय समन्वित	Vruddi Sthana Kshaya		Aggravation, persistence, Diminution of Disease
मेवमुदर्क	Udarka	उदर्क उत्तरकालीनं फलम्	Prognosis of Disease
मेवन्नामान	Naama	-	Naming the Disease
मेवंयोगं विद्यात्	Yogam	Medications	Treatment Prescription to Disease
प्रवृत्ति	Vyadhi Pratikaara Pravrutti	ज्वरे लङ्घनपाचनाद्यर्था प्रवृत्तिः।	Ex:- Langana Pachana in Jwara

निवृत्ति	Vyadhi Pratikaara Nivrutti	निवृत्तिश्च प्रतीकारार्था यथा- नवज्वरे दिवास्वप्नस्रानादौ	Ex:- Diva Swapna & Snana in Nava Jwara
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Pariksha using Pratyaksha:

One desirous of examining the specific characteristics of the health / disease by “Pratyaksha Pramana” should examine by his own senses about the objects of senses in the body of the patient except the objects related to the Tongue. Ch.Vi.4/7

Stotra Indriya Pariksha:

अन्त्रकूजनं	(gurgling sound in the intestine)
सन्धि स्फुटन मङ्गुली पर्वणां	(cracking sound in the joints including those in the fingers)
स्वर विशेषांश्च	(voice of the patient)
केचिच्छरीरोपगताः शब्दाः (कास हिक्का शब्दादयः)	other sounds in the body of the patient like (coughing and hiccup).

Chakshur Indriya Pariksha:

वर्ण	Colour
संस्थान	Shape
प्रमाण	Measurement
च्छायाः	Complexion
शरीर प्रकृति विकारौ	Natural and Unnatural states of the body
लक्षण प्रभादीनि	Signs of the Disease and Luster.

Rasana Indriya Pariksha: using Pari-Prashna (interrogation).

Here both Praatyaksha & Anumiti are used in Rasana Pariksha.

यूकापसर्पणेन त्वस्य शरीरवैरस्यं	Moving away of Lice from the body indicates ‘Sharira Vairasya.’
मक्षिकोपसर्पणेन शरीरमाधुर्यं	Attraction of flies towards the body indicates ‘Sharira Madhurya.’
लोहितपित्तसन्देहे तु किं धारिलोहितं लोहितपित्तं वेति श्व काक भक्षणाद्धारि लोहित मभक्षणा ल्लोहित पित्त मित्यनुमातव्यम्,	In the case of bleeding from the body, if there is a doubt about the nature of the blood, it should be resolved by giving the blood to dogs and crows to eat. Intake of the blood by dogs and crows is indicative of its purity and rejection by these animals indicated that the blood is vitiated by pitta, i.e. the patient is suffering from raktapitta.

Ghrana Indriya Pariksha:

सर्व शरीर गतानातुरस्य प्रकृति वैकारिकान्	Normal and abonormal smells of the entire body of the patient can be examined
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Sparshana Indriya Pariksha:

पाणिना प्रकृति विकृतियुक्तम्।	Normal and abnormal touches of the patient can be examined by hand.
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Pariksha Using Anumiti:

The following are the factors to be examined by inference. Ch.Vi.4/8.

Factors to be examined are can be Understood		With the Inference of	
अग्निं	Agni	जरण शक्त्या	Pachana Shakti
बलं	Bala	व्यायाम शक्त्या	Vyayama Shakti
श्रोत्रादीनि	Stotra etc Indriyas	शब्दाद्यर्थ ग्रहणेन	Shabdadi Vishaya Grahana
मनो	Manas	ऽर्थव्यभिचरणेन = Proper Knowledge of Vishaya's. 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 mind.	
विज्ञानं	Vignanam	व्यवसायेन = Effort 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;	
रजः	Rajo Guna	सङ्गेन - नार्यादिसङ्गेन तत्कारणं रजोऽनुमीयते; rajoguna from attachment to woman etc.,-such attachments are caused by rajoguna alone;	
मोह	Moha	अविज्ञानेन	Lack of understanding
क्रोध	Krodha	अभिद्रोहेण- अभिद्रोहः परपीडार्था प्रवृत्तिः ; revengeful diposition	
शोकं	Shokam	दैन्येन- दैन्यं रोदनादि ; sorrowful disposition;	
हर्ष	Harsha	आमोदेन - आमोदः नृत्य गीत वादित्राद्युत्सव करणम् ; dancing, singing, playing musical instruments and remaining in festive mood	
प्रीतिं	Preethi	तोषेण - तोषः मुख नयन प्रसादादि:; Satisfaction which is reflected by joyous appearance of the face, eyes etc. हर्षस्तु प्रीतिविशेषो मन-उद्रेक कारक इत्युक्तं भवति - Harsha is an avastha of Preethi, which causes Mano Udreka.	
भयं	Bhayam	विषादेन	Depression
धैर्यं	Dhairya	अविषादेन - धैर्यं विपद्यपि मनसोऽदैन्यम् ; even in Vipat, Adainyata of manas or Strength of the mind even when one is in dangerous situation;	
वीर्यं	Viryam	उत्थानेन - उत्थानेनेति क्रियारम्भेण - Initiating an action. वीर्यम् आरब्ध दुष्कर कार्येष्वव्यावृत्ति र्मनसः - energy of an individual from his initiative in such actions as are normally difficult to perform.	
अवस्थान	अवस्थानं स्थिर मतित्वम् - stability of the mind	अविभ्रमेण - अविभ्रमेणेति अभ्रान्त्या ; avoidance of being Brantha(lack of nischayata in karya).	
श्रद्धा	श्रद्धाम् इच्छाम् - Desire	अभिप्रायेण - अभिप्रायेणेति अभ्यर्थनेन ;Requesting; ardana (wanting).	
मेधां	Medha	ग्रहणेन - ग्रहणेनेति ग्रन्थादि धारणेन - intelligence from the power of comprehension of scriptures etc.	
सज्जां	Sangnyaa-Recognising power	नाम ग्रहणेन – by the recollection of name;	
स्मृतिं	मृतिमिति स्मृतिजनकं	स्मरणेन - स्मरणेन हि तत्कारणं संस्कारोऽनुमीयते ; -Power of Remembrance.	

	संस्कारं ; Memory	
ह्रिय	ह्रियमिति लज्जाम् - Shyness	अपत्रपणेन - अपत्रपेणेति लज्जिता कारणे ; - cause for being Shameful.
शील	शीलमिति सहजं वस्तुषु रागम् - liking (natural liking for things)	अनुशीलनेन - अनुशीलनेनेति अनुशीलनं सन्ततशीलनं तेन; सततं यमर्थं सेवते तच्छीलोज्यमित्यनुमीयते - habitual intake of things;
द्वेषं	Dvesha- Dis liking	प्रतिषेधेन - प्रतिषेधेनेति व्यावृत्त्या - disinclination for accepting something;
उपधि	उपेत्य धीयते इति उपधिः छद्म इत्यर्थः - Cheating, Deception, Fraud, Pretend, Masking	अनुबन्धेन - Subsequent manifestations तमनुबन्धेने त्युत्तरकालीन फलेन; उत्तरकालं हि भ्रात्रादि बन्धेन फलेन ज्ञायते- यदयमुन्मत्त च्छद्म प्रचारी चन्द्रगुप्त इति ;-- 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;
धृति	With Holding, self Command,	मलौल्येन – Steadiness, consistency, firmness
वश्यतां	Vashyata	विधेयतया Being Obedient
वयो भक्ति सात्म्य व्याधि समुत्थानानि	Vayah Bhakti(Iccha) Vyadhi Nidana	काल देशोपशय वेदना विशेषेण; - stage of the life, habitat, conduciveness and characteristic features of pain respectively. Age of the patient can be determined by the stage of his life, viz childhood etc. habitat of an individual determines his liking e.g. if an individual has liking for wheat and masa (phaseolus radiatus Linn.) then he should be inferred to be an inhabitant of madhyadesa (central region of the country). When something is conducive to the individual, it should be treated as wholesome. If somebody is suffering from hyperpyrexia, it can be safely inferred that the etiological factors of fever are responsible for this condition.
गूढ लिङ्गं	Gooda Lingam	व्याधि मुपशयानुपशयाभ्यां - Upashaya & Anupashaya
दोष प्रमाण विशेष	Dosha Pramana	अपचार विशेषेण – Provocating Factors. अपचारविशेषेणेति महताऽपचारेण भूरिदोषो भवति, स्वल्पेण स्वल्प इति ; - When these provocative factors are in abundance, there is excessive vitiation of dosas on the other hand, if there is less of provocative factors then the vitiation of dosas is mild;
आयुषः क्षय	Ayu Kshaya	अरिष्टैः Arista
उपस्थित श्रेयस्त्वं	Approaching prosperity (Shreya)	कल्याणाभिनिवेशेन - कल्याणाभिनिवेशेनेति श्रेयस्कर मार्गानुष्ठानेन ;एतद्धि अचिर भावि श्रेयसामेव भवति - Initiation of useful work
अमलं सत्त्व	Pure Satva सत्त्वमिति सत्त्वगुणोद्रेकम्	अविकारेण - अविकारेणेति रागद्वेष विकाराभावेन ; - Abhava of Raga Dvesha vikara's.
1. ग्रहण्यास्तु मृदुदारुणत्वं : The costiveness or laxity of grahani (lit. duodenum and small intestine but contextually meaning bowels)		(1-5)are known by आतुर परिप्रश्नेन - interrogating the patient.
2. स्वप्न दर्शन – dreams		

3. अभिप्रायं ;अभिप्रायः भोजनादीच्छा -desires for food etc.
4. द्विष्टेष्ट ; द्विष्टेष्टशब्देन तु द्विष्टेप्सितप्रेष्यादिग्रहणम्। - likes and dislikes
5. सुख दुःखानि : happiness and unhappiness etc.

Pariksha using Yukti:

The following are the examples of Yukti Pariksha. Ch.Su.23-25.

Growth of crops:-	The combination of irrigation, ploughed land, seed and seasons.
Formation of embryo:-	The combination of six dhatus (five mahabhutas and atman).
Production of fire:-	The combination of the lower-fire-drill, upper-fire-drill and the act of drilling.
Cure of diseases:-	Fourfold efficient therapeutic measures.

Darshanaadi Trividha Pariksha: Ch.Chi.25/22.

Darshana Pariksha	Sparshana Pariksha	Prashna Pariksha
1. Vayah	1. Mardava	1. Hetu
2. Varna	2. Kathina	2. Arthi - Pain
3. Sharira	3. Shaitya	3. Satmyam
4. Indriyas	4. Ushna	4. Agni Balam

Shad vidha Pariksha: Su.Su.10/4.

Stotra Indriya Pariksha:	Sparshana Indriya Pariksha:	Chakshu Indriya Pariksha	Rasana Indriya Pariksha	Ghrana Indriya Pariksha
‘तत्र सफेनं रक्त मीरयन्ननिलः सशब्दो निर्गच्छति’ on description of wound and its discharge such as –‘there vayu, impelling frothy blood, comes out with sound. Etc.	Sita	Sharira Upachaya - development of physique	in prameha etc, the tastes sweet etc. are inferred by movement of flies, ants etc. and as such rasanendriya here means the gustatory organ of flies etc. and not of physician.	different types of smells in relation to 1. Arista Linga’s, 2. Vrana Vyadhi’s, other vyadhi’s.
	Ushna	Sharira Apachaya		
	Slakshna	Lakshanas of Ayu		
	Karkasha	Bala		
	Mridu	Varna Vikara		
	Kathinatva	Etc.		
	Etc.			

Prashna Pariksha:

Desam - स्त्रिविधो जाङ्गलानूप साधारण भेदात्।	Vedana Samuchra = Aggravation of Pain
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Kaalam - कालो द्विविधो नित्यग आवस्थिकश्च; नित्यगः ऋतुलक्षणः; आवस्थिको द्विविधः-स्वस्थस्य बाल्यादिभेदेन, व्याधितस्य ज्वरारम्भादिकालावस्थया च।	Kaala Prakarsha – time of disease manifestation, Etc.
Jaati – ब्राह्मणादिषु	Antar Agni : समो विषमो मन्दो
Satmya- A. Chesta Satmya काय वाङ्मनो भेदात्त्रिविधम् B. Ahaara Satmya on Shad vida rasa	Pravrutti & Apravrutti of 1. Vaata 2. Mutra 3. Purisha etc. आर्तवाधोगतरक्तपित्त
Atamka Samutpatti = Vyadhi Nidana	Balam

Other unmentioned diseases may be diagnosed on the basis of the symptoms of similar dosas using Shad vidha Pariksha as follows:

Vata Dosha Pariksha Su.Su.10/5 Dalhana.					
Stotra Indriya Pariksha	Sparshana Indriya Pariksha	Chakshu Indriya Pariksha	Rasana Indriya Pariksha	Ghrana Indriya Pariksha	Prashna Pariksha
त्रणे सशब्द फेन रक्तानिलादिनिर्गमनं	पारुष्य रौक्ष्यादिकं	भस्मकपोतास्थि सवर्णत्वं	कषाय रसत्वं	कटु गन्ध लाजगन्धादित्वं	तोदन भेदन च्छेदनादि वेदना विशेषाः

Pitta Dosha Pariksha Su.Su.10/5 Dalhana.					
Stotra Indriya Pariksha	Sparshana Indriya Pariksha	Chakshu Indriya Pariksha	Rasana Indriya Pariksha	Ghrana Indriya Pariksha	Prashna Pariksha
	श्वयथु त्रणादीनामौष्ण्यं	नील पीत वर्णत्वं	कट्वम्लर सत्वं	तीक्ष्णातसी गन्धत्वं	ओषचोष परिदाहादिका वेदना विशेषाः

Kapha Dosha Pariksha Su.Su.10/5 Dalhana.					
Stotra Indriya Pariksha	Sparshana Indriya Pariksha	Chakshu Indriya Pariksha	Rasana Indriya Pariksha	Ghrana Indriya Pariksha	Prashna Pariksha
	स्निग्धपैच्छिल्यादिकं	श्वेतत्वं	माधुर्यादि	विस्रगन्धादित्वं	कण्डूगुरुत्वादिवेदनाविशेषाः

Nidaana Panchaka in Roga Pariksha:

हेतुलिङ्गज्ञानपूर्विका हि चिकित्सा साध्वी भवति। ch.ni.1/1 commentary.
Chikitsa becomes possible after attaining gnana of Hetu & Linga.

The vyadhi Gnana is attained by these 5 upaayaas also said as Nidana Panchaka's

1. Nidaana
2. Purvarupa
3. Linga
4. Upashaya
5. Samprapti

1. Nidana:

Nidaana is the Kaarana.It Provides information regarding:-

1. Vyaadhi Janakam	2. Vyaadhi Bhodhakam (‘व्याधि ज्ञान जनकं’)
The Nidaanam in respect to Vyaadhi janaka is the Hetu.	Vyaadhi Bhodaka occurs from kaaranas like “Nidaana,Purvarupa, Rupa, Upashaya, Samprapti.”

Synonymns:

Hetu: “हेतुरकृतकत्वात्” (वि.अ.८/31), Nimitta, Ayatanam: “दशैवायतनानि स्युः” (सू.अ.२९/3), Karthaa, Kaaranam, Pratyaya: “कर्ता, मन्ता, वेदिता, बोद्धा” (शा.अ.४) इत्यादी, प्रत्ययस्य लडादौ, Samutthaanam, उत्थानस्य उद्मनादौ, Nidaanam, योनि, मूल, मुख, प्रकृत्यादयो.

3 kinds of **Nidaana** are Possible for causation of a Vyaadhi.

1. असात्म्येन्द्रियार्थसंयोगः
2. प्रज्ञापराधः
3. परिणाम

These are the only 3 possibilities for causation of a Vyaadhi and not more other. Among these, mula Kaarana is Asatmya indriyaartha samyoga.

Sannikrista Kaarna & Viprakrista Kaarna

कारणं च व्याधीनां सन्निकृष्टं वातादि,
विप्रकृष्टं चार्थानामयोगादि;
पुनर्विप्रकृष्टं कारणं रक्तपित्तस्य ज्वरसन्ताप इत्यादि;
पुनश्च व्याधीनां सामान्येन विप्रकृष्टं कारणमुक्तं
यथा- “प्रागपि चाधर्मादृते न रोगोत्पत्तिरभूत्” (वि.अ.३) इत्यादि;

2. Purvarupa:

पूर्वरूपं प्रागुत्पत्ति लक्षणं व्याधेः॥८॥ The lakshana seen before the vyadhi Utpatti is said as **Purvarupa**.

“स्थान संश्रयिणः क्रुद्धा भावि व्याधि प्रबोधकम् लिङ्गं कुर्वन्ति यद्दोषाः पूर्वरूपं तदुच्यते” इति।
Prakupita doshas in the state of ‘Sthaana Samshraya’ causes “Bhaavi Vyaadhi Prabhodakam” by producing Lingam respective to the doshas, which is said as **Purvarupa**.

By seeing condition of Clouds, Rain can be Anumiyate (inferred) & by seeing Udayam of rohini Nakshatra, Kritika Udaya is also inferred. Similarly a Disease can be Inferred from its Purvarupa's.

तच्च पूर्वरूपं द्विविधम्-

Samanya Purvarupa	Vishista Purvarupa
दोष दूष्य सम्मूर्च्छन अवस्था जनितं, भावि ज्वरादि व्याधि मात्रं प्रतीयते, नतु वातादि जनितत्वादि विशेषः	भावि व्याधि लिङ्गानाम अव्यक्तत्वम् or भावि व्याधि अव्यक्त रूपं
Purvarupas other than Avyakta Lingam	अव्यक्तं लक्षणं - मल्पत्वाद्वाधीनां - अल्पत्वेन - अणुत्वात् - न अत्यभिव्यक्तम् - अस्फुटत्वम् - (found in Alpa, not clear.).
The Purvarupa found in relation to Dosha Dushya Sammurchana Avastha provide us to know about the Vyadhi only. But not Dosha visesha.	It gives an idea about the dosa visesha in Vyadhi. In Jwara, विशेषात्तु जृम्भाज्यर्थं समीरणात् पित्तान्नयनयोर्दाहः कफान्नाभिनन्दनम्”

पूर्वरूपत्रैविध्यं दर्शितं- अरुणदत्तेन तु (वाग्भटव्याख्यायां)

Purva rupa is of 3 types:

1. शारीरं,
2. मानसं,
3. शारीरमानसं च।

There are niyata purvarupas in the purvarupa stage of vyaadhi. In the purvarupa avastha only vyadhi gnana occurs.

3. Lingam

प्रादुर्भूत लक्षणं पुनर्लिङ्गम्। The produced lakshana's are said as **Lingam**.

तथा वाताद्याम पक्कादि विशेषण विशिष्टं व्याधिं निदानोपशय सम्प्राप्ति व्यतिरिक्तं यद्वोधयति, तल्लिङ्गम्।

The lakshanas that says about a vyaadhi which are due to Vaataadi, pakvaadi viseshana visistam and not including lakshanas of Nidaana –Upashaya – samprapti. Such Lakshanas are said to be Lingam.

The synonymns are:

Lingam, Akruti, Lakshanam, Chihnam, Samsthaanam, Vyanjanam, Rupam

अनेन च व्याधि प्रतिनियतं लिङ्गं यथा- vyadhi prati niyata Lingam are said as:

1. ज्वरस्य सन्तापः,
2. तथा अतिसरणम अतीसारस्य इत्यादि गृह्यते;
3. तथा वातादिकृतं च वातादि ज्वरस्य - -> विषमारम्भ विसर्गित्वादि गृह्यते;
4. तथा आम, पक्क, जीर्ण ज्वर लक्षणादीनि - -> विशिष्ट व्याधि बोधकानि गृह्यन्ते;
5. तथा उपद्रवा, श्वासाध्यताद्य, अवस्थ - -> आपन्न व्याधि बोधकत्वेन लक्षणान्येव।
6. रिष्टं तु मरणस्य पूर्वरूपमेव।

In Rupa avastha, dosha visesha gnana of vyadhi occurs.

4. Upashaya:

उपशयस्तु चिकित्सा, That which establishes Sukhaanubandha when taken in form of Oushadha, Ahaara & Vihaara with respect to stages of a Disease.

They are as:

1. Hetu Viparita Upashaya
2. Vyadhi Viparita Upashaya
3. Hetu & Vyadhi Viparita Upashaya
4. Hetu Viparita Arthakaari Upashaya
5. Vyadhi Viparita Arthakaari Upashaya
6. Hetu & Vyadhi Viparita Arthakaari Upashaya

Viparita Arthakari' means:-

अत्र च विपरीतार्थकारि तदेवोच्यते यदविपरीत तथा ऽऽपाततः प्रतीयमानं विपरीतस्यार्थं प्रशम लक्षणं करोति।

Viparita Arthakaari is that which is not viparita (opposite in action) but for a moment it gives result of Viparita Artham which is shown in form of prashama Lakshana.

Upashaya provides Gyana upaaya of both

1. The Vyadhi &
2. The Gooda Lingaas.

The Gooda lingas in a Vyaadhi are to be examined with help of Upashaya & Anupashaya. **Ex:-** The Shotha, if it gets treated by using Sneha-Ushna-Mardana. Such a Shotha can be known or diagnosed to be vaatika type of Shotha.

Upashaya Bhedas are as:

	Upashaya	Oushada	Ahara	Vihaara
1.	Hetu viparita	Ushna oushada prayoga in vaata jwara	Mamsa rasa with anna in shrama janita vaata jwara	Awaken in night for the vrudha kapha due to day sleep
2.	Vyadhi viparita	Sirisha twak in visha vikaras, shunti in atisaara	Stambhaka dravya in atisaara (masoora), barley in prameha	Pravahana in udavarta and balidaana, praayaschitta etc.
3.	Hetu vyadhi viparita	Dashamoola quath in vataja shota	Takra in vata kapha grahani, peya prayoga in vaata jwara	Ratri jaagarana in diva swaapa janita tandraa
4.	Hetu viparita artha kaaraka	Pitta vardaka upanaaha in pittaja vrana shota	Vidaahi anna etc. in pachyamaana vrana shota	Bhaya kaaraka prayoga in vaataja unmaada
5.	Vyadhi viparita artha kaaraka	Vamana kaaraka madaphala prayoga in chardi roga	Virechanaartha dugdha prayoga in pittaja atisaara	Pravaahana (vamana) prayoga in chardi roga
6.	Hetu vyadhi viparita artha kaaraka	Ushna aguru etc. lepa on agni dagdha	Punah Madhya paana in adhika madhyapaana janita madaatyaya	Swimming in river in vyaayaama janita vaata vikruti

Anupashaya also useful for Pariksha of Vyaadhi, it is as follows:

The One which is Viparita to upashaya is Anupashaya, also it is memorised as Asatmya. Such Anupashaya can be considered under Nidaana only. So Anupashaya is not said separately. More over hetu sevana causes Anupashaya.

5. Samprapti:-

“यथा दुष्टेन दोषेण यथा चानु विसर्पता| निर्वृत्ति रामयस्यासौ सम्प्राप्तिर्जाति रागतिः” (वा. नि.अ.१) सम्प्राप्तिर्जाति रागति रित्यनर्थान्तरं व्याधेः

The dusta doshas with its Anu-Visarpana causes Aamaya. Such a process is called as Samprapti or jaati or Agati. Though after samprapti only occurrence of Linga occurs, yet due to its alpa Prayojana in the Vyadhi nirupana(gnana) it is said at last as ‘Samprapti etc.’ The description of an Artha (vishaya/topic) if said by using the words ‘Samprapti, Agati, Jaati’, it denotes the ‘Samprapti’ of the Vyadhi.

Jaati:- जातिः जन्म, Jaati means Janma (starting point).

व्याधि जनक दोष व्यापार विशेष युक्तं व्याधि जन्मेह सम्प्राप्तिः

The association of vyaadhi janaka visesha dosha vyaapaara causes vyadhi janma, is the ‘Samprapti’.

Agati:- आगतिर्हि उत्पादकारणस्य व्याधि जनन पर्यन्तं गमनम्|

The gamanam from Utpaadaka kaarana till the Vyaadhi janana is the ‘Agati’. Such Samprapti gives the Bhodha (understanding) of Vyadhi Visesham. Ex: - यथा ज्वरे- ‘स यदा प्रकुपितः प्रविश्यामाशयम्’ इत्यारभ्य ‘तदा ज्वरमभिनिर्वर्तयति’ इत्यन्तेन या सम्प्राप्तिरुच्यते, तथा ज्वरस्यामाशय दूषकत्वान्युपघातकत्व रसदूषकत्वादयो धर्माः प्रतीयन्ते| Jwara Samprapti is said as to start from ‘स यदा प्रकुपितः प्रविश्यामाशयम्’ till ‘तदा ज्वरमभिनिर्वर्तयति’. By saying so ‘Amaashaya Dushakatva, Agni Upaghaatakatva, Rasa pradushakatva etc. Dharma’s of Jwara can understood.

ततश्च कारणधर्माणां निदानग्रहणेनैव ग्रहणं भवतीति; यतः, कारणधर्मोऽप्ययं व्याधिजनकदोषव्यापाररूपः

‘Kaarana Dharma’s’ are understood just by Understanding ‘Nidaana.’ Hence, ‘Kaarana Dharma’ itself is the ‘Dosha Vyaapaara rupam’ with respect to Vyadhi janaka.

Samprapti Bhedha’s:- सा सङ्ख्या प्राधान्य विधि विकल्प बल काल विशेषैर्भिद्यते

The Samprapti is divided based on its visesha's like Saamkhya, Praadhaanya, Vidhi, Vikalpa, Bala, Kaala. Samprapti is different for different vyaadhi's & Vyakti's. The samprapti gets divided by Samkhya etc. vyadhi's also gets divided by samkhya etc.

Samkhya Samprapti:-

सङ्ख्या तावद्यथा- अष्टौ ज्वराः, पञ्च गुल्माः, सप्तकुष्ठान्येवमादिः। १ २।

8 types of Jwara, 5 types of Gulma, 7 types of Kusta etc. After saying 8 types of jwara, 2 types of Rakta Pitta is not said in an order because 2 types of Rakta Pitta is said based on Vidhi Bhedha not by Saamkhya Bhedha.

Pradhanya Samprapti:-

Praadhaanya tells about the 'Tara', 'Tama' of Doshas. Regarding vruddi of doshas those 2 shabdha's are used.

'Tara'	'Tama'
'Tara' is based on 2 doshas,	'Tama' is based on 3 doshas.
'Tara' is based on vruddi among the 2 doshas.	'Tama' is based on vruddi among the 3 doshas.
In dwi doshaja vikaaras, in saying about the praadhanyata of one dosha among the two, 'Tara' word is used.	In Tri doshaja vikaaras, in saying about the praadhanyata of one dosha among the three, 'Tama' word is used.

Vidhi Samprapti:-

विधि रिति विधि कृत इत्यर्थः। Based on which, the division is done. Such basis is the 'vidhi'.

विधिश्च प्रकारो भेद इत्यर्थः। The meaning of 'Vidhi' is Prakaara & Bhedha.

	Kinds of Vyadhi		
	2	3	4
Based on	Nija	Vataja	Sadya
	Agantu	Pittaja	Asadya
		Kaphaja	Mridhu
			Daaruna

Based on	Sadya	Asadya
Mridhu	Mridu Sadya = Sukha Sadya	Mridu Asadya = Yasya
Daaruna	Daaruna Sadya = Krichra Sadya	Daaruna Asadya = Pratyakyeya

Vikalpa Samprapti:-

समवेतानां^[१] पुनर्दोषाणामंशांश बल विकल्पो विकल्पो ऽस्मिन्नर्थे। १ २।

The word smavetha denotes Sarva doshas in a vyadhi. Singly, dually & combined form of doshas are considered. Bala pertaining to each Amsha of Dosha is **Amsha-Amsha Bala** of Dosha.

Utkarsha, Apkarsha rupa vikalpa of Amsha-Amsha Bala of the Dosha's is **Amsha-Amsha Bala Vikalpa**.

The combined doshas in a vyaadhi & their amshaamsha Bala Vikalpa is **Vikalpa Samprapthi**.

<p>Amshama Doshha Vikalpa is said as:</p> <p>In the Vata prakopa, it may be due to Sita Amsha or some times due to Laghu Amsha or Ruksha Amsha or sometimes Laghu-Ruksha Amsha, etc.</p>	<p>The Amsha Amsha Bala Vikalpa of the Doshha's</p> <p>is produced by the gunas of Doshha's due to difference in the Hetu.</p>
<p>Similarly Pitta & Kapha Amsha-Amsha Vikalpa Udaharana can be taken.</p>	

Bala Kaala Samprapti:

The time (Kaala) at which dosha's are in Bala Avastha or disease is in Bala Avastha. Such a period is **bala Kaala**.
Ex: - Vasanta, Purvahna etc. Bala kaala visehsa's.

Based on the following:-	Vyaadhi or Dosa - Bala kaala Depends:-
Rithu, Ahoratra, Ahaara Kaala. Ex:-	Vidhi Viniyata (Vinischaya) of Vyaadhi or 'Bala-Kaala-Visesha,' of Vyadhi.
Vi-Niyata of Rithu	Sleshma jwara in Vasantha Rithu kaala.
Vi-Niyata of Ahoratra	Sleshma jwara in Purvahna kaala and Pradosha Kaala.
Vi-Niyata of Ahaara	Sleshma jwara in Bhukta Maatra Kaala.

Importance of Nidana Panchaka's in Roga Pariksha:

तस्माद्वाधीन् भिषगनुपहत सत्त्व बुद्धि हेत्वादिभिर्भवि र्यथा वदनुबुद्ध्येत Ch.Ni.1/13.
A Bhishak should understand the vyaadhi 'as it is' with Anupahata Satva, Buddhi, Hetvaadi Bhaava's.

यस्मादिमे निदानादय उक्तेन न्यायेन व्याधिपरीक्षायामुपयुक्ताः तस्माद्वाधीन् भिषग् हेत्वादिभिः परीक्षेतेति योजना
The said nidaanaadi are upayukta in vyaadhi pariksha. Hence a bhishak should do yojana of hetvaadi in the pariksha of vyadhi.

तत्र यो निदानं विस्मृतवान्, तस्य पूर्वरूपादिभिर्व्याधिः परीक्ष्यते तथा यत्र च पूर्वरूपादयो विस्मृताः सन्दिग्धा वा, तत्रोपशयेन परीक्षा भवति
If at all one forgets Nidaana, then the vyadhi pariksha is done using purvarupa's, also if forgets or in confused state about the purvarupa's, then vyadhi pariksha is done using Upashaya.

CONCLUSION:

Various examination methods and knowledge of every disease and patient examination through apta's of Ayurveda, perceptual examination, inferential examination. Diagnosing a disease based on nidana panchaka, helps to treat the diseased accordingly are the basic methods in diagnosing.

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