

VIEW OF SUSHRUTA ON ROGA AND ROGI PARIKSHA FOR THE VYADHIVINISHCHAYA (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. 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 qualities as per medical ethics to become ideal physician. 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, accomplishment of the desired object will only be by chance and will not get name and fame. Physician should be sympathetic and affectionate to all the patients who are curable and should feel detached with those who are about to die. Sushruta described roga pariksha & rogi pariksha for the diagnosis & prognosis of the disease namely shrotrendriya pariksha (examination by hearing), sparshanendriya pariksha(examination by touch), chakshurendriya pariksha (Examination by Sight), Rasanedriya Pariksha (examination by taste), ghranendriya pariksha (examination by smell) and prashna pariksha (examination by interrogation). Before prescribing any therapeutic procedures, physician should examine his ayus (life span); if he has long span then his vyadhi (disease), ritu (season), agni (digestive power), vayah (age), deha (body build), bala (strength), satva (mind), satmya (conducive factors), prakriti (constitution), beshaja (drug) and desha (habitat) for the understanding of roga bala(strength of disease) and rogibala(strength of patient). Present article elaborately discusses about the technique described by Sushruta for the diagnosis of diseases.

KEY WORDS- shrotrendriya pariksha, sparshanendriya pariksha, chakshurendriya pariksha, Rasanedriya Pariksha, ghranendriya pariksha, prashna pariksha

INTRODUCTION

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 food¹. Before prescribing any therapeutic procedures, physician should examine his ayus (life span); if he has long span then his vyadhi (disease), ritu (season), agni (digestive power), vayah (age), deha (body build), bala (strength), satva (mind), satmya (conducive factors), prakriti (constitution), beshaja (drug) and desha (habitat) for the understanding of roga bala(strength of disease) and rogibala(strength of patient)². Sushruta described roga pariksha & rogi pariksha for the diagnosis & prognosis of the disease namely shrotrendriya pariksha

(examination by hearing), sparshanendriya pariksha(examination by touch), chakshurendriya pariksha (Examination by Sight), Rasanedriya Pariksha (examination by taste), ghranendriya pariksha (examination by smell) and prashna pariksha (examination by interrogation).

Shrotrendriya Pariksha- Examination by Hearing

This method of examination helps to elicit the abnormalities in various diseases by hearing. For example, if foreign body lodged in dhamani (blood vessels) leading to exacerbation and agitation of vata resulting into flow of frothy blood associated with sound, pain all over the body, thirst and nausea³. For detail description see table-1^{3&4}.

Sparshanendriya Pariksha - Examination by Touch

Things detected with the help of touch are as follows– cold, heat, smoothness, roughness, softness, hardness etc³. For detail description see table-2^{3&4}.

Chakshurindriya Pariksha- Examination by Sight

The following things can be detected through the examination by sight are increase or decrease of the body, signs of life span, change in strength and colour etc. Upacaya means obesity, Apacaya refers to emaciation, bala refers to loss of enthusiasm³. For detail description see table-3^{3&4}.

Rasanendriya Pariksha- Examination by Taste

By inference one can ascertain the vitiation in rasanendriya. For example if bees and flies are attracted towards prameha patient, it indicates tanumadhuryata of prameha rogi³. For detail description see table-4^{3&4}.

Ghranendriya Pariksha - Examination by Smell

Diagnosis of the diseases based on abnormal smell, which emits either from wounds or non wounded region³. For detail description see table-5^{3&4}.

Prashna Pariksha- Examination by Interrogation

Things obtained by interrogation are as follows—place, time (season), caste, conduciveness, how the symptoms manifested, aggravation and relieving factors, strength and nature of agni, eliminations or non elimination of flatus, urine, stool, duration of the diseases (time factors for exacerbation of disease) etc. Such other things may be collected from persons residing with or close relative of the patient. Desha— whether person belongs to janghaladesha, anupa desha and sadharana desha. Jati refers to various religions like brahmana, kshatriya etc. Kala is divided into two i.e. nityaga and avasthika. Nityaga comprises ritu lakshana, day night etc. Avasthika is again subdivided into two i.e. svasthasyabalyadi bhedena and vyadhitasya jvararambhadi kalavastha. Svasthasya balyadi bhedena comprises of understanding of age like childhood, youth, old age etc. is made and vyadhitasya jvararambhadi kalavastha signifies about the onset and history of diseases. Satmya means which gives conduciveness and comfortness to body, which is divided into two types namely chestakhya and aharakhya. Chestakhya describes functions attributed to body, speech, and mind.

Aharakhya includes six kinds of taste. Causative factors of the disease are called atanka samutpatti. Vedana samucchraya means description of various kinds of pains

resulting due to vatadi dosas. Bala can be elicited by exercise endurance. Antaragni means condition of agni whether it is normal, abnormal or dull³. Pacakagni is stated to be responsible for digestion and metabolism. It is of four kinds based on the involvement of dosha. i) First variety is called samagni state due to equilibrium state of dosha and it is the physiological state of agni. Remaining three varieties of agni are the pathological conditions develops due to abnormality in dosha; ii) Vishamagni state due to vata; iii) Teekshnagni state due to pitta; iv) Mandagni state due to kapha.

CONCLUSION

Sushruta described roga pariksha & rogi pariksha for the diagnosis & prognosis of the disease namely Shrotrendriya pariksha (Examination by Hearing), Sparshanendriya pariksha (Examination by Touch), Chakshurindriya Pariksha (Examination by Sight), Rasanendriya Pariksha (Examination by Taste), Ghranendriya pariksha (Examination by Smell) and Prashna Pariksha (Examination by Interrogation). 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. Shrotrendriya pariksha may be correlated to percussion and auscultation tools mentioned in clinical examination.

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Table -1 Shrotrendriya pariksha -Examination by Hearing

Detection by hearing	Name of the disease
Svara bheda(change of voice or hoarseness of voice)	Vataja chhardi, Vataja kasa, Raktapitta, Pandu upadrava, Trishna upadrava, ksayaja kasa, Alasaka asadya lakshana, Ardita, Dhatukshayaja daha, Galaganda asadhya lakshana, Jarashosa, Abhinyasa jvara, Kshataja kasa, Kustha asadhya lakshana, Asthigata kustha, Majjagata kushtha, kushtha samanya lakshana, Peenasa, Vataja pratishyaya, Rajayakshma asadya laksana, Rajayaksma rupa, Sarpadamsha asadhya lakshana, Vataja stanya panaja bala roga, Svara bheda roga, Svaraghna, Upasargaja trishna, Vishaja unmada, Vilambika asadhya lakshana, Hatasvara, Kshamasvara, Svara bhinna, Svaropaghata, Dinasvara
Anu svara(cooing sound or murmur sound)	Medaja galaganda
Gardabhavat svara(voice like donkey)/gadagadswara(slurred utterance or sound)	Vataja svarabheda
Khara svara(harsh voice)	Vataja svarabheda
Kshama svara(feeble voice)	Alasaka asadhya lakshana, Dhatu kshayaja daha, Peenasaamalakshana, Vataja stanyapanaja balaroga
Shanai svara(slow Voice)	Vataja svarabheda
Paravata iva koojana(moaning sound like pigeon)	Kshataja kasa
Svarahani(loss of voice)	Stree sarpa damstah
Svaramaya(speech disorders)	Pittaja kasa
Vaisvaryam(abnormal voice)	Pittaja kasa, Kshayaja kasa, Dushta pratishyaya
Dina svara (debile voice)	Upasargaja trishna
Bhinna kamsya svara(voice like cracked bell metal sound)	Kasa
Bhinna svara(voice abnormalities)	Asadya galaganda, Urah kshata, Ardita
Hata svara(loss of voice)	Asadya kushtha, Abhinyasajvara, Urdhvasvasa
Svaropaghata(complete loss of voice)	Asthi majjagata kushtha, Vataja pratishyaya
Ruksa svara(harsh voice)	Pishachonmada
Swara ksaya(diminished voice)	Kaphaja Pandu
Vikrita svara(abnormal voice)	Madyaja mada
Avyakta svara(unclear voice)	Madatyaya
Alpa svara(faint voice)	Kaphonmada, Yakshonmada, Pandu
Vak Stambha(loss of speech)	Ardita, Pakshaghata, Mahahikka
Pralapa(delirium)	Bhayajajvara, Shokajajvara, Raktagatajvara, Medogatajvara, Vatajajvara, Pittajvara, Sannipatikajvara, Asadyajvara, Chinnashvasa, Ojahkshaya, Abhinyasajvara, Yamala hikka, Ajeerna upadrava, Vataja amlapitta, Asugdhara upadrava, Atisara asadhya lakshana, Ksatata daha, Antarvega jvara, Bahirvega jvara, Vataja madatyaya, Tridoshaja masoorika, Moola visha, Madhyaja moorccha, Pittaja trishna, Vatavyadhi poorvarupa, Tridoshaja visphota, Marmaghata vrana
Ativak (pleniloquence/ excessive talking)	Vata pitta jvara
Ahantamadhmatadriti	Vatodara
Shabdavadbhavati(sounds like the beat of an inflated leather bag)	Vatodara
Sashoola shabda(painful tympanitis)	Vatodara
Atopa(gurgling noise in the abdomen)	Udara, Gulma poorvarupa, Purishaja udavarta, Apasmara poorvarupa, Amatisara, Kukshi vidradhi, Vataja gulma, Adhmana, Amaja shoola, Arsha poorvarupa, Hikka poorvarupa, Pakvashayagatavata, Vataja parinamashool, Nabhi vidradhi
Adhmana(distension of abdomen/tympanitis)	Baddhagudodara, Yamala hikka, Kaphaja trishna, Amaja Trishna, Udavarta, Vataja grahani dosha, Adhmana roga, Pushpa visha, Udararoga, Amashaya vrana, Antarvidradhi asadhya laksana Ashmari poorvarupa, Ashtheela, amatisara poorvarupa, Garavisha, Gudagata vata, Gulmaroga poorvarupa, Vataja jvara, Koshta vrana, Shakridvighataja mootrakricchra, Mootrajathara, Panajeerna lakshana, Vataja parinamashoola, Pratyadhmana, shvasaroga poorvarupa, Vataja udararoga, Vatavyadhi upadrava, vishtabdha jeerna
Antrakoojana(intestinal gurgling)	Vataja kasa, Grahnidosha poorvarupa, Sannipatika grahanidosha, Gulmaroga poorvarupa, Sahaja arsha, Arsha poorvarupa, Vatatisara, Mandagni, amavata, Gulmaroga samanyalakshana, Pakvashayagatavata

Table-2 Sparshanendriya pariksha -Examination by Touch

Detection by touch	Name of diseases
Ushna sparsha(febrile touch)	Jvara
Mridu sparsha(soft on palpation in abdomen)	Pittodara
Sthira, kathina udara(abdomen become immobile and hard)	Kaphodara
Spleen becomes enlarged, it become like a stony piece initially and gradually enlarges to become like a tortoise. If neglected, it gradually overlaps belly, abdomen and pancreas	Pleehodara
Dhamani soshna Vegavati(worm and rapid pulse)	Jvara
Nadi mandatarata(slow/feeble pulse)	Mandagni, Ksinadhata
Sthira evam balavati(stable and forceful)	Sukhitasya
Udakapooradrutisamsobhasamshparsham bhavati(fluctuation like leather bag filled water)	Udakodara
Paripinditvat sparshopalabhyah(palpable rounded mass)	Gulma
Dukha sparsha(tenderness)	Kshataja kasa
Sparshajnatvamiti(loss of sensation)	Kushtha poorvarupa
Bahalam hasticarmavat(coarse touch like elephant skin)	Charmakhya kushtha
Kina khara sparsham parusam(rough like corn and coarse in nature)	Kitibha kushtha
Samsparshasahamucyate(tenderness in affected skin lesions)	Charmadala

Table-3 Chaksurendriya Pariksha -Examination by Sight

Detection by sight	Name of diseases
Avila netra(congestion in eyes)	Ardita poorvarupa
Haridra netrata (deep yellow discoloration of eyes)	Pittaja arsha, Kamala asadhya lakshana
Netra hundana(crookedness of eyes)	Vatavyadhi samanya rupa
Akshikoota shotha(oedema around the eyes)	Amajeerna, Mridbhakshanajanya pandu Pandu poorvarupa, Kaphajahshirahshoola
Akshiraga/Akshiraktata/ Rakta netra(reddish discoloration of eyes)	Raktaja Abhishyanda, Kamala asadhya lakshana, Koshtha vana, Kushtha asadhya laksana, Asthimajagata kushtha, Madatyaya asadhya laksana, Pittaja masoorika, Masooika poovarupa, Raktaja masoorika, Vataja pandu, Shankhaka, Shitapitta poorvarupa, Shotha, Pittaja trishna, Visaja unmada
Nisteja netra(lusterless eyes)	Pandu, Jeerna jvara
Shoonaksisu(oedema of eyes)	Mridbhakshanajanya pandu
Vibrantalochna(eyes begin to roll)	Mahashvasa
Raktaikalochana(redness of one eye)	Chinnashvasa
Nimilitaksho nishcesta stabdaksho(eyes are closed ,inactive and loss of movement)	Apatantraka
Vikrita Urdhvavirikshana(upward gazing of eyes))	Manyastambha
Akshno svayathu(oedema of eyes)	Arsha
Syavaruna nayana(reddish-black discoloration of eyes)	Udara
Cakshusho akulatva(unsteady eyes)	Visarpa
Aksno shvetavabhasati Atimtarata (excessive whitish discoloration of eyes)	Rajyakshma
Stabdha drishti(fixed gaze)	Moorccha
Nabhyupari gopuchavadabhinirvartat(growth like cows tail over umbilical region)	Baddhagudodara
Kuksheratimatra vridhhi(excessive abdominal growth)	Jalodara
Vakrikarotinasabhrulalatakshihanu(distortion of nose, eyebrows, forehead, eye and mandible)	Ardita
Urdvadrishhti(gaze fixed upwards)	Hikka asadhya lakshana, Urdhvasvasa
Drishti viparyaya(abnormal movement of the eyes)	Urdhvasvasa
Krishna netrata(blackish discoloration of eyes)	Vataja Arsha, Kamala asadhya laksana, Vataja pandu, Vataja svarabheda
Pandu netrata(whitish yellow discoloration of eyes)	Kaphaja arsha, Panaki, Pandu asadhya lakshana
Pitanetrata(yellow discoloration of eyes)	Kamala, Pittaja jvara, Pittaja pandu, Madatyaya asadhya laksana, Pittaja svarabheda
Raktapita shakrinmootra (reddish-yellow discoloration of stool -urine)	Kamala
Krishnekshana(blackish discoloration of eyes)	Vataja pandu

Table-4 Rasanendriya Pariksha -Examination by Taste

Detection by taste	Name of diseases
Arochaka/ Aruchi(anorexia)	Amlapitta lakshana, Arochaka roga, Kaphaja-arsha, Arsha upadrava, Vataja arsha, Ashmari poorvarupa, Kaphaja chhardi, Chhardi poorvarupa, Sannipataja chardi, Dushivisha lakshana, Grahani dosha, Vatakaphaja gridhrasi, Kaphaja gulma roga, Halimaka, Kaphaja hridroga, Jarashosha, Jvara, Kamala, Krimi, Masoorika, Amavata upadrava, Kaphapittaja amlapitta
Asyamadhurya(sweetishness in oral cavity)	Kapha pittaja amlapitta, Kaphaja arochaka, Kaphaja chhardiroga, Kaphaja galaganda, Kaphaja grahani dosha, Kaphaja hridroga, Kaphaja jvara, Prameha poorvarupa, Kaphaja trishna
Asyavairasya(distaste in oral cavity)	Pravridha amavata, Arochaka, Jvara, Kasa, Udara
Asita Jihva(blackish discoloration tongue)	Madatyaya asadhya lakshana
Jihva lepa(coating of tongue)	Kaphaja amlapitta
Nila jihva (bluish discoloration tongue)	Madatyaya asadhya lakshana
Jihva shosha(dryness of tongue)	Trishna nirodhaja daha
Jihvastambha(stiffness in tongue)	Jihvastambha
Jihvamalotpatti(smearing of tongue)	Prameha poorvarupa
Jihva niskrushya(prolapse of tongue)	Trishnanirodaja daha, raktapoorna koshaja daha

Table-5 Ghranendriya pariksha- Examination by Smell

Detection by smell	Name of diseases
Gandhanasha(anosmia/loss of sense of smell)	Apinasa, Abhinyasa jvara, Dushta pratishyaya, Raktaja pratishyaya, Pratishyaya upadrava, Vrishchikadamsha asadhya lakshana
Garadargandhya(bad smell emanating from the body)	Koshtha vana, Medo roga
Asya Pootita(bad smell emanating from the oral cavity)	Pittaja arochaka, Pootinasya
Durgandha kapha(foul smelling sputum)	Kshayaja kasa
When pitta amalgamates with morbid raktadhatu, it attains its colour and smell is called raktapitta.	Raktapitta.
Lohagandhasyanishvasa(expiratory smell like iron metal)	Raktapitta poorvarupa
Dargandhya(foul smell from body)	Medagata kushtha, samanya ama lakshana
Lohagandha angavadana(odour of iron emanating from body)	Raktaja daha