

**“COMPARATIVE STUDY OF PATIENT EXAMINATION (ROGI PARIKSHA) METHODS IN
AYURVEDA AND MODERN SCIENCE.”****Dr. Sumit Srivastava*¹, Dr. Jinesh Kumar Jain² and Dr. Om Prakash Dwivedi³**¹Associate Professor; Dept. of Rog-Nidan, Shri Dhanwantry Ayurvedic College, Chandigarh.²Associate Professor and HOD; Dept. of Panchkarma, Govt. (Autonomous) Ayurveda College & Hospital, Rewa, (MP).³Professor and HOD; Dept. of Sharir Rachna, Govt. (Autonomous) Ayurveda College & Hospital, Rewa, (MP).***Corresponding Author: Dr. Sumit Srivastava**

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ABSTRACT

The fundamentals of this ancient science are simple and easily applicable to all eras. In fact, a majority of modern medical science principles are based on the fundamentals of Ayurveda. The primary goal of clinical examination in Ayurveda is to locate the unbalanced doshas that caused the disease. The methods employed by the physician (observation, touch and interrogation) are all aimed at identifying the dosha disturbance. In Ayurveda, the diagnosis and treatment of diseases are based on the information derived from two areas i.e. Roga Pariksha and Rogi Pariksha. The Rogi Pareeksha or the examination of the patient is done in Ayurveda by using one or more of the below mentioned methodologies: Dvididha Pariksha (two fold examination), Trividha Pareeksha (three fold examination), Shadvidha Pareeksha (six fold examination), Ashtasthana Pareeksha (eight fold examination), Dashavidha Pareeksha (ten fold examination). The process of diagnosis in Modern science is one of deduction and follows an orderly sequence of steps: Patient's medical history, Physical examination (inspection, palpation, percussion and auscultation), Additional Diagnostic procedures (Pathological and Imaging techniques). Fundamental principles of patient examination of Both the extreme i.e. Ayurveda and modern science are more or less similar but with advancements of techniques and instrumentation modern system is more dependent on instrumental observation compared to Ayurveda.

KEYWORDS: Rogi Pariksha, Trividha Pareeksha, Shadvidha Pareeksha, Ashtasthana Pareeksha, Dashavidha Pareeksha, Physical examination, medical history.**INTRODUCTION**

Ayurveda as a traditional and holistic medicine has a sound philosophical and experiential basis. Long historical use has been seen as documentation of the efficacy; however, there is lack of quantitative studies of concepts such as reliability as evaluated in the modern medicine. In Ayurveda, diagnostic methods (such as pulse diagnosis) often rely on some degree of subjective interpretation by physicians.

The wise should properly understand a disease by the scriptural testimony, direct observation and inference. As far as possible all factors should be discussed in their entirety. After examining the disease by scriptural testimony etc.; the physician should obtain knowledge regarding the nature of disease and the therapies required therefore. One who is well versed in the specific nature of the disease as well as the therapies required therefore seldom fails to act properly. It is only he who acts properly reaps the results of proper action.

The primary goal of clinical examination in Ayurveda is to locate the unbalanced doshas that caused the disease. The methods employed by the physician (observation, touch and interrogation) are all aimed at identifying the dosha disturbance. For example, a person with hot, flushed skin and symptoms such as burning sensations, fever, digestive disorders or urinary infections has a disturbance of pitta. Dry, cracked, rough skin that is cold indicates an imbalance of vata. Fluid retention, swelling, moist skin, dull, watery eyes and symptoms such as chest congestion are kapha related

Ayurveda is often called as a samakaalina sastra (a science of all times). The fundamentals of this ancient science are simple and easily applicable to all eras. In fact, a majority of modern medical science principles are based on the fundamentals of Ayurveda. One cannot help but wonder at the profound wisdom and observational skills of the early Ayurvedic physicians, who could fathom the deepest secrets of the human body and mind even in the absence of technology.

Ayurveda's success can be attributed to its organized and methodical ways, a good example being Ayurveda's clinical methods. A proper diagnosis forms the basis for effective treatment, whereas ignorance of disease or improper diagnosis leads to inefficient treatment. In Ayurveda, the diagnosis and treatment of diseases are based on the information derived from two areas:

- examination of the patient (rogi pariksa)
- examination of the disease (roga pariksa)

The word rogi is derived from "Rogaha asya asthi ithi" It means - one in whom roga resides is rogi.

"Ragopahat shariraha"

Body that has been inflicted with disease is called as rogi.

"Rujathi Jwaradeena Pidamanudhavati ithi rogi"

One who endures pain and disease is rogi, for instance due to – Jwaradi.

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

"Parikshayathe vyvasthapyate vastu swaroopanaya ithi"

The due process of examination by which the exact nature of an object is determined is known as pariksha. A physician desirous of initiating an action should examine all that are required to be examined before initiating his action.

The Atura Pareeksha or the examination of the patient is done by using one or more of the below mentioned methodologies:

Dvidha Pariksha (two fold examination) Trividha Pareeksha (three fold examination) Shadvidha Pareeksha (six fold examination) Ashtasthana Pareeksha (eight fold examination) Dashavidha Pareeksha (ten fold examination).

A. DVIVIDHA PARIKSHA (2 fold examination)

Acharya Charaka explained that there are two methods for the examination of patient, namely prathyaksha (direct perception) and Anumana (inferential knowledge) (Ch.v.8/83).

B. Trividha Pareeksha (3 fold examination)

Rogi pariksa or the examination of a patient consists of three steps:

1. Darsana - examination by inspection
2. Sparsana - examination by touch

3. Prasna - examination by interrogation

1 DARSANA PARIKSHA: The process of diagnosis begins even as the patient walks into the consultation room. In addition to gathering information from specific questions about symptoms, lifestyle, diet and medical history, the physician systematically observes other features that may provide clues to the cause and duration of the illness. A sharp observation of the patient's gait, physique and appearance conveys a lot of information about his general condition. This is called "darsana pariksa" or observation.

2. SPARSANA PARIKSHA: is examination by touch (sparsa). The physician can evaluate several factors through the medium of touch. He can assess the temperature of the body, feel the margins of swellings in skin, read and note the characteristics of pulse, or check for organ enlargements. The conventional clinical methods of palpation and percussion are examples of tactile examination.

3. PRASNA PARIKSHA: For an overall picture of the illness, a detailed interrogation of the patient and his family member or relative is necessary. This is "prasna pariksa" (prasna = question). It is always favourable to allow the patient to relate the entire history of the ailment in his own words.

The entire demeanour of the patient during the consultation provides valuable information to the physician. Emotional state and nature, strength and vitality, intelligence and character can all be ascertained from attire, posture, body language, breathing patterns and even gait and bearing.

A clinical diagnosis resulting from these examinations, along with a clear understanding of the pathogenesis of the disease, aids in accurate diagnosis and treatment. ; ,

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There are three means to know about disease features:

- Aaptopadesha – authoritative instruction, preaching's of saints
- Pratyaksham – direct observation and
- Anumana – inference.

1. APTOPADESH PAREEKSHA

Aaptopadesha – preaching of saints / authoritative instructions are the teachings of Aptas (persons who are reliable and truthful).

Apta Lakshana: features of truthful reliable person:

Aptas are free from doubts and their memory is unimpaired (Avitarka Smruti), i.e. they know things in their entirety by determinate experience. They see things without any attachment or affliction.

2. PRATYAKSH PRAMANA (PRATHYAKSHA PARIKSHA)

The budhi is obtained from the mutual interaction between atma, indrya, mana and artha is termed as prathyaksha. (Ch.su.11/20). Acharya Charak explains about atma prathyaksha which includes sukha dukha, icha, dvesha and indriya prathyaksha the knowledge perceived by sabdha sparsha roopa rasa and gandha.(Ch.v.8/39) Acharya charaka gives explanation on prathyaksha as the direct perception is the knowledge obtained by the respective indryas when they are in contact with their respective artha and the process is concomitantly associated with atma and manas (C.v.4/4). Different aspects of a patient should be examined with the help of direct perception. The physician should utilize all his indriya's other than rasaendriya to recognize the illness. The auditory faculty acknowledges the antakoogana sandhisputana, swara visesha sirpagatha sabdha. Varna samsthana pramana chaya sareera prakrithi vikara, chakshurvishayika are examined visually. The ghranendriya perceives the normal and abnormal smells of shareera.

3. ANUMAN PARIKSHA (INFERENCE): - By inference following assumption can be made:

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.

C. SIX-FOLD EXAMINATION (SADVIDH PARIKSHA): Sadvidh Pariksha of a patient has given by Maharshi Sushruta in which he described to examine the five causal body elements (Panch Mahabhoota) of a patient and asked for history taking.

1. Sparsendriya (Organs of Touch)
2. Shrotendriya(Organs of hearing)
3. Chakshuendriya(Organs of Sight)
4. Rasnendriya(Organ of Taste)
5. Ghranendriya(Organs of Smell)
6. Prasna (History Taking)

D. Astha vidh pariksha

"Astavidha Pariksha" or the eightfold method of patient examination that includes the following eight factors: Nadi (pulse), Mala (frequency, color, consistency of bowel movements), Mutra (urine - color, frequency, burning sensations), Jihva (tongue), Sabda (voice and speech of the patient), Sparsa (touch, skin and tactile sense), Drik (eyes and vision) and Akriti (general body build, eg: lean, obese, muscular, etc.).

1. Pulse investigation (nadi pariksha): This method of diagnosis is known as "naadi Pariksha" in Ayurveda. The strength, rhythm, speed, quality of the pulse are

examined to come at a conclusion. The Vata pulse is fast, irregular, moves like a snake. In modern medicine it can be compared with thready, irregular pulse. The Pitta pulse is throbbing, forceful, rich and elevated in the middle. It can be compared to the jumping frog. The Kapha pulse is slow, steady and somewhat heavy. It can be compared to the movement of a crane.

2. Urine investigation (mutra pariksha): The urine is examined for-

1. Quantity
2. Urine sample
3. Colour
4. Consistency and Density
5. Odor
6. Character of deposits
7. Prahmeh
8. Oil test for urine

3. Faeces examination (mal pariksha)- Direct examination of the faecal matter by naked eye can tell a lot about digestive fire. The color, consistency, floating nature, smell, presence of blood or mucus can give a lot of clues about various doshic imbalances.

4. Tongue examination (jihva pariksha): The color, shape, coating can be indicative of many dosha abnormalities:

1. Vata Dominance
2. Pitta Dominance
3. Kapha Dominance
4. Sannipaata (vata, pitta and kapha)
5. Variation in sense of taste.

4. Sound examination (sabda pariksha): The person's ability or strength to speak, continuity, hoarseness etc can give hint about many underlying disease processes.

5. Touch examination (sparsha pariksha): Touch, skin and tactile sense.

6. Eyes Examination Druk Pariksha): The color of sclera, conjunctiva, size of eye ball, dryness, shape, area around eyes give insight into various serious metabolic diseases.

7. Appearance (aakriti): The overall built is indicative of the amount of strength, stamina and life force. Examination of hair, nails and other body organs can reveal many signs which point towards different diseases. Ayurveda teaches that face is the mirror of the mind. Disorders and disease is manifested on the face in the form of lines, wrinkles, etc. For example, horizontal wrinkling on the forehead indicates the presence of deep-seated worries and anxieties. A vertical line between the eyebrows on the right side indicates repressed emotions in the liver. On the other hand, the presence of a vertical line between the eyebrows on the left side will indicate that the spleen is holding in emotions.

E. Dash Vidh Pariksha - Ten Folds of Investigation

The patient should be examined with reference to his Prakrti (physical constitution), vikrti (morbidity), sara (excellence of dhatus), samhanana(compactness), pramana(measurement of organs of body),

satmya(homologation), sattva(psychic condition), aharashakti(power of digestion of food), vyayamashakti(power of performing exercise) and vayas(age) in order to ascertain.

1. Prakriti: – prakriti refers to the physical condition of a human being. It is the some total of the state of tridoshas and trigunas. Identifying the states in each place forms the first step in assessing the physical and mental state of a person.
2. Vikriti:– vikriti is the vitiation from prakriti. Diseases caused due to vikriti are easier to treat than diseases caused due to prakriti itself. The state of vikriti is identified by closely examining the dhatus, malas, and the emotional control of the person.
3. Sara:– Sara refers to the quality of sapta dhatus. The conditions of dhatus are classified as pravara (good), madhyama (medium) and avara (poor). Pravara suggests excellent immune system and condition. In Sara, the physician also checks the extent of satwa in the mind of the person. Emotional stability, clear thoughts, calmness, optimism, etc are regarded as high level sattwa, while a decreased level of this quality refers to rajas and tamas gunas of trigunas, the three qualities of mind.
4. Samhanana:– samhanana refers to the physique of the person. A compact body frame usually suggests a healthy body. Lean or obese body are unhealthy.
5. Pramana:– pramana or examining body proportion involves assessing the relationship between the lengths of spread arms and the height of the person. An almost same length is a healthy sign. There are also several other measurements that tell the physician about a well- proportioned body.
6. Vyayama shakti:– (or strength for exercise) is the strength of the person for physical exertion. Appropriate secretion of metabolic or endocrine products during physical is essential for good endurance in demanding situations.
7. Satmya:– adaptability measurement. It is a process of measuring the capabilities of the person to physically or mentally adapt to changing conditions. It is a complex process, measuring the mental and physical reaction of the person to demanding conditions. His/her psychological, neurological, immunological conditions are checked. No other treatment method had similar tests.
8. Sattva:– checking mental balance. It is the capability of the person to continue doing what is required of him without giving heed to distractions Ā– both physical and mental.
9. Ahara Shakti:– or the power of digestion, this test involves checking the metabolic capacity of the person. To take, digest and absorb food to the body.
10. Vaya:– Ayurvedic physician compares the actual age of the person with his or her apparent age. Sounds strange, but a person appearing younger than he or she really is, is a sign of health. There are different things to look for :- skin condition, hair, lifestyle, etc.

MODERN PATIENT EXAMINATION METHODS

The practice of diagnosis in modern medicine has been radically altered by the advent of high technology. The modern physician relies heavily on technology and sophisticated machinery throughout the diagnostic process: EEGs, EKGs, diagnostic scanners and imaging equipment, radiography and lab tests.

Diagnosis is a lot like assembling a jigsaw puzzle. The more pieces (clues) available, the more complete the picture will be. The process of diagnosis is one of deduction and follows an orderly sequence of steps:

1. Patient's medical history: The medical history is a concise summary of the present illness, past medical disorders, the health of the patient's family, the psychosocial history and general factors that may affect the function of body systems. The examiner gains information about the person's concerns by asking specific questions and using good listening skills. Physical assessment begins here, and this is the time for unspoken questions such as, "Is this person moving, speaking, and thinking normally?" The answers will later be integrated with the results of more-precise observations.

2. Physical examination: The physical examination is a basic but vital part of the diagnostic process. The common techniques used in physical examination includes inspection (vision), palpation (touch), percussion (tapping and listening) and auscultation (listening). Certain vital functions are also checked.

3. Additional Diagnostic procedures: The physical examination alone may not provide enough information to permit a precise diagnosis. Diagnostic procedures can then be used to focus on abnormalities revealed by the physical examination. For example, if the chief complaint is knee pain after a fall and the physical examination reveals swelling and localized, acute pain on palpation, the preliminary diagnosis may be a torn cartilage. An X- ray or MRI scan or both may be performed to ensure that there are no torn ligaments. With the information the diagnostic procedure provides, the final diagnosis can be made with reasonable confidence. Diagnostic procedures thus extend, rather than replace, the physical examination.

CONCLUSION

Fundamental principles of patient examination of Both the extreme i.e. Ayurveda and modern science are more or less similar but with advancements of techniques and instrumentation modern system is more dependent on instrumental observation compared to Ayurveda. Ayurveda always advocates individualistic approach of examination and treatment. So Ayurvedic method of patient examination is qualitative and subjective enough while modern system is quantitative and objective.

Ayurveda texts have described different types of Pariksha (Diagnostic methods) which are very precise,

elaborative and very practical. Also, these diagnostic methods are economical. Modern investigation methods like Blood, Urine, Stool physical, chemical and microscopic examination, X- ray, CT scan, MRI, Ultrasonography, EEG, ECG etc. are a useful tools for the diagnosis of the deep seated diseases in a particular organ.

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