

SCIENTIFIC APPROACH OF ASHTAVIDHA PARIKSHA***¹Singh Kamna and ²Chandrakar Yogita**

¹Assistant Professor, Dept. of Rog Nidana Avum Vikriti Vigyana, Rajiv Lochan Ayurved Medical College, Chandkhuri, Durg (C. G.).

²Assistant Professor, Dept. of Rog Nidana Avum Vikriti Vigyana, Bharti Ayurved Medical College, Durg, Chhattisgarh.

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Corresponding Author*Singh Kamna**

Assistant Professor, Dept. of
Rog Nidana Avum Vikriti
Vigyana, Rajiv Lochan
Ayurved Medical College,
Chandkhuri, Durg (C. G.).

ABSTRACT

Ayurveda is Indian traditional medicine and natural healing system. Reseachers of India have tried to corroborate ancient wisdom with modern scientific practices. It is necessary to diagnose the disease after proper examination and medicines are to be given, because disease without proper examination, the disease does not get cured. Hence, Roga pariksa (Diagnosis) is given first place and principles of treatment and drugs are given next places in order of importance. It is very essential to diagnose disease by proper examination and then medicine is to be given. Accurate diagnosis is essential to ensure that most effective treatment. The success of physician depends on his skill in diagnosis. Improper examinations of patient by physician which

have not been diagnosed correctly are going to confuse the physician there are many diagnostic methods in Ayurveda. Yogaratnakara provides outlook of illness and healthy condition through Asthavidha Pariksha. Asthavidha pariksha provides us scientific approach of diagnosis in Ayurveda. In this paper classical methods as well as modern correlations are discussed.

KEYWORDS: *Ashtavidha Pariksha, Ayurveda, diagnosis.*

INTRODUCTION

The primary goal of clinical examination in aayurved is to locate the unbalance dosha that cause the disease. Ashatavidha method employed by the physician is aimed at identifying the roga. For proper treatment of any disease perfect diagnosis is must. In ancient time there were

no advanced tools or technology to diagnose a disease as seen today. Acharyas developed techniques through their in-depth observations and insight.

Rogapariksha (Diagnosis) is given first place and principles of treatment and drugs are given next places in order of importance.^[1] It is very essential to diagnose disease by proper examination and then medicine is to be given. Ashtavidha Pariksha is firstly described by Acharya *Yogratnakar*.^[2] Different methods of examination have been described in classics of Ayurveda, which will be helpful in diagnosis of a disease, estimating the status of Rogibala and Rogabala etc. But Among all them Ashtasthavidha Pariksha has its own significance.

METHODOLOGY

Different Ayurvedic classical books were referred to fulfil this part. It comprises subsections having literary part of various Parikshas described in classical texts mainly Ashtawidha Pariksha, its components and importance in diagnosis.

Ayurveda View

Astavidha RogiPariksha

Rogakranta Sharirasya sthananyashtau parikshyeta

Nadi mutram malam jivham shabda sparsh drigakriti.^[2]

Astavidha Rogi Pariksha includes

1. Nadi Pariksha (Pulse Examination)
2. MutraPariksha (Urine Examination)
3. Mala Pariksha (Stool Examination)
4. JihwaPariksha (Tongue Examination)
5. ShabdaPariksha (Voice Examination)
6. SparshaPariksha (Skin Examination)
7. DrugPariksha (Eye Examination)
8. AkritiPariksha (General appearance Examination)

1. Nadi Pariksha^[2]

Nadi Pariksha is an ancient ayurvedic technique of diagnosis through the pulse. It can accurately diagnose both physical and mental diseases as well as imbalances.

1. **Synonymes of Nadi:** Snayu, Nadi, Hansi, Dhamani, Dharani, Dhara, Tantuki, and Jeevan Gyan.

2. **Location of Nadi:** Vata, Pitta and Kapha Nadi lies respectively under Tarjini (index), Madhyama (middle) and Anamika (ring) fingers of examining physician.
3. **Site of Nadi Pariksha:**^[3] Nadi has to examine the pulse of the patient in right hand by using his arm.
4. **Process of examination:** Three fingers placed in position over Nadi indicate the condition of the Tridosha and their Gati (Manda, Madhyama and Tikshna).

The index finger denotes Vata, the middle finger Pitta and the ring finger Kapha. Nadi Pariksha offers knowledge about involvement of dosha- Vata, Pitta and Kapha, Dwandaja (any two dosha) and Tridoshaja (all three dosha), and Sadhya Asadhyata (prognosis of disease).

The pulsation in the Dhamani (artery) reflects the evidence of life and the learned physician through Sparsana Pariksha is able to come to assessment of the person concerned, whether the person is ill or well. In female left hand Nadi should be palpated and vice versa.

Time for Nadi Pariksha: Early morning, this is because patient will be having complete rest in whole night, after expulsion of *Mala*, *Mutra* the person will be feeling lightness in body, in the early morning he doesn't feel much hungry or thirsty he doesn't have much mental disturbance, mind will be stable and steady.

For *Nadi Pariksha* both the physician and patient should sit in comfortable place. As regards methodology first the elbow of patient should be lightly flexed to the left and wrist slightly bend to the left with the fingers distended and hold the patient elbow gently with the left hand and feel the pulse with his right hand index middle and ring finger kept in close opposition near wrist region.

Contraindication for Nadi Pariksha - immediately after bath, immediately after having food, after massaging, hungry, thirsty and while sleeping.

Nadigati^[4]

Vataja Nadi - Snake and leech

Pittaja Nadi-Crow, lark and frog

Kaphaja Nadi- Swan, pigeon and cock.

VataKaphaj Nadi- Snake and swan

Pitta-Kaphaj Nadi-Monkey and swan

VataPittaj Nadi -Snake andfrog

Sannipataja Nadi-Woodpecker

Physiological condition – Sthira (steady) and Balwati (forceful).

Pathological condition.^[5]

S. No.	Disease	Pathological Condition
1	Jwara	Gambheera, Ushna and Vegavati
2	Kama Krodha	Vegavati
3	Chinta and Bhaya	Kshina
4	Mandagni	Manda
5	RaktaDosha	Ushna, Gurvi and
6	Ama	Gambheera
7	Deeptagni	Laghu andVegavana
8	Kshudhita	Chanchala
9	Tripta	Sthira
10	AsadhyaVyadh	Kampana and Spandana

Scientific approach of nadi Pariksha

Pulse examination can be compared with the nadi Pariksha of Ayurveda. The arterial pulse is palpated for evaluation of rate, rythum, character, and symmetry.^[6]

- Vata pulse** - Creeping and crooked movements of the serpent and the wavy movements of the leech.
- Pitta pulse** - Indication of rapidity of the heartbeat and of the metabolism.
- Kapha pulse** - Fullness of artery and of the volume of the fluid that is passing through the system.
- Vata-pitta pulse** - Frequent association with the movement of snake and frog with the feel of pulse. In many cases of blood pressure may be classified as vata pitta pulse.
- Vata-kapha pulse** - In a patient having swelling or oedema combined with a weak action of aortic imbalance as directed by water hammer pulse.
- Pitta-kapha pulse** - In such pulse we can include certain conditions of hypertension. This is explained by the disturbance of the vasomotor system and the metabolic system which may be affected in different degrees.
- Sannipataj pulse** - laavak and tittirigati – flutter rapidly for sometimes and on a sudden they stop their movements altogether.

2. Mutra Pariksha^[7]

By Mutra Pariksha (urine examination) one can assess any running pathology inside the body. Urine is the end product of metabolism by billions of human cells and the body

chemistry, blood pressure, fluid balance, nutrient intake, and the state of health are key elements in establishing the characteristic of urine.

Method - The wise physician should wake up the patient early in the morning around 4 o'clock, avoid the first stream of early morning urine, then collect the urine of subsequent flows in a clean glass vessel and examine thoroughly to assess the disease process and treat the patient accordingly.

S. No.	Dosha	Urinecolour/appearance
1	Vata	Pandu
2	Kapha	Phenayukta
3	Pitta	Rakta
4	Dwandaja	Mixed / as per predominant dosha
5	Sannipataja	Krishna

Method of Examination (TailabinduPariksha)

Along with the examination of colour, appearance and consistency of urine, a special technique for the examination of the Mutra, TailabinduPariksha, was developed to diagnose disease conditions and to find out their prognosis. Both examination of urine sample and questioning of patients are important for assessing Doshic influence. A modification of this is the oil (taila) drop (bindu) test (pariksha) in which the effect of an oil drop on urine sample suggests the curability of disease.

Urine should be examined carefully as stipulated. Instil one or two drops of *Tilatail* into the vessel, where in the patients' urine is collected. Type of *doshavikara* is assessed by appearance of *tailabindu*. According to direction of spread of drop one can assess the curability or non-curability of disease, prognosis of disease. By urine appearance *doshic* predominance and disease conditions can be diagnosed.

Tailabindu appearance in different DoshaVikara

1. Vata - Snake
2. Pitta - Umbrella
3. Kapha - Pearl

Oil position in different diseased condition

If instilled oil spreads quickly over the surface of urine - *Saadhya* (Curable)

If the oil does not spread - *Kashta-saadhya* (difficult to treat)

If oil sinks and touches the bottom of vessel - *Asaadhya* (incurable)

Prognosis according to the direction drop spread of urine

Direction of urine drop spread Prognosis

1. Towards east Patient will get relief
2. Towards south will suffer from *Jwara* and gradually recover
3. Towards northern Will be cured and become healthy
4. Towards west will attain *Sukha* and *Arogya*
5. Towards *Esanya* will die in a month
6. *Agneya* or *Nairuti* direction or oil gets split Bound to die
7. *Vayavya* directions going to die anyway

Urine appearance in different diseases

S. No.	Disease	Urine appearance
1	Ajeerna	Rice water
2	Naveenajwara	Smoky and excessive
3	Vata pitta Jwara	Smoky, watery and hot
4	Vatashleshma Jwara	Whitish and is like budbuda
5	Shleshma pitta Jwara	Polluted and with blood mixed
6	Jeerna Jwara(Chronic)	Yellowish and red
7	Sannipata Jwara	Mixed shades depending on doshas involvement

Probable causative factors and Urine appearance^[8]

S. No.	Urine colour/appearance	Probable causative factor
1	Colourless	Diabetes incipitous, Alcohol intake
1	Greenish	Jaundice, Phenol poisoning
2	Red	Porphyryns, haemoglobin, myoglobin, Beet root ingestion numerous other
3	Black	Melanin and Methaemoglobinuria
4	Cloudy appearance/ sedimentation	Epithelial cells, W.B.C, red cells, bacteria and fat
5	Blue	Triametrene
6	Orange	Urobilinogenuria, fever, Excess sweating

3. Mala Pariksha^[9]

Malas are the metabolic end products those are to be excreted. *Malas* are divided into two major parts that is *Sharirika Mala* (body wastes) and *Dhatu Mala* (metabolic wastes).

Sharirika – *Mutra* (urine), *Purisha* (stool), and *Sweda* (sweat).

1. *Purisha* comes under *Sharirika Mala*. Both *Purisha* and *Mutra* are formed from the food.
2. After digestion, the *Sarabhaga* (nutrient portion) gets absorbed and the remaining undigested part becomes solid and that is called as *Purisha*. If *Mala* are not excreted from

the body, the metabolic process will be impaired and this will ultimately lead to the formation of malformed tissues and diseases.

In Ayurvedic texts, examination of stool is limited mainly up to the examination of physical characteristics such as color, quantity, odor, froth, and consistency. Besides these, a specialized technique of stool examination, i.e., *Jala Nimajjana Purisha Pariksha* has been described to detect the presence of *Ama* thereby inferring the status of *Agni* in the body.

Purisha Pariksha as such gives information about so many physiological and pathological states of the body as listed below

1. Status of *Agni*
2. Symptoms of abnormal *Doshas*
3. Prognosis of diseases
4. Presence of parasites

Jala Nimajjana Purisha Pariksha^[10]

This is the only objective method which was used in ancient times to detect the presence of *Ama* in stool. *Ama* is considered as an important cause not only for the gastrointestinal disorders but also as the cause of many systemic diseases such as *Jvara* and *Amavata*. To detect the early presence of *Ama*, a special methodology was used that is *Jala Nimajjana Purisha Pariksha*. In this method, by observing the behaviour of stool, i.e., whether it sinks or floats in water is noted down. If stool sinks, it indicates the presence of *Ama*. If it floats, then *Ama* is absent in stool.

Scientific approach of mala Pariksha^[11]

Other than physical appearance of purish panchagyanendriya pariksha mainly for rasa pariksha should be done pH test and benedicts test for sugar can be done. For presence of pitta Bile test, stercobilinogen can be applied.

4. Chakshu Pariksha

Colour

Normal-Brown

Krishna varna- Vatika Arsh, Vatika Gulma

Shyavaarunvarna- Vatika Arsha, Vatika Atisara

Shuklavarna- Shleshmika Jwara, Shleshmika Arsha

Raktavarna- Raktapitta, Sahaj Arsha

Presence of froth

Normally absent

If present- VatikArsha, VatikaAtisara, VatajaGrahani

Changes in consistency

Normal- Unusual to fiber

Sandra (dense)-KaphajaAtisara, SahajArsha

Baddha (solid)-AsadhyaPandu, VatajaPrameha

Drava (watery)-VatikaGrahani, AsadhyaAtisara

Bhinna (loose)-ShleshmikaGrahani, PaittikaArsha

Shushka (dry)-VatikaGrahani

Ghrandha Pariksha

Durgandhit (foul smell)-ShleshmikaAtisara, Aampurisha

Visragandhi (smell of raw meat)-PaittikArsha, ShleshmikaAtisara

Amagandhi- Amatisara

Kunapagandhi (smell of dead body)-Chhidrodar, SahajaArsha

Sparsha Pariksha

Sheeta- Ajirna, ShleshmikaAtisara

Ushna- PaittikaArsha

Snigdha- ShleshmikaArsha, KaphajaAtisara

Ruksha- VatajAJwara, VatajaAtisara

4. Jivha Pariksha^[12]

Characteristics of jivha in different Doshik condition

S. No.	Dosh	Tongue
1	Vataja	Cold, rough and cracked (brown)
2	Pittaja	Reddish and blackish
3	Kaphaja	Whitish and sticky
4	Sannipataja	Blackish, Kantaka (thorny) and dry
5	Dwandaja	Mixed symptoms and sign

Tongue examination can be compared with the jivha Pariksha of Ayurved

Colour	Diseases condition
Pale	Anaemic
Yellow	Jaundice, possible liver disorders
Blue	Heart diseases Fur coating

5. Shabda Pariksha^[10]

Healthy and natural when the *doshas* are in balance, the voice will become heavy when aggravated by *kapha*, cracked under *pitta* effect and hoarse & rough when afflicted by *vata*.

Scientific approach of shabda pariksha

- Auscultation can be compared with the Shabda Pariksha of Ayurveda.
- Four auscultatory areas of the heart facilitate clinical diagnosis. The apex, lower left sternal edge and upper left sternal edge, upper right sternal edge should be in turn, these locations correspond respectively to the mitral, tricuspid, pulmonary and aortic areas and loosely identify sites at which sounds and murmur arising from the four valves are best heard.^[13]
- In Respiratory examination, inspiratory and expiratory sounds with or without an intermediate pause or interval is observed as normal condition. Auscultation points of chest are vesicular breath sounds, bronchial breath sound, vocal fremitus and other sounds like pleural rub wheezes and crackles.^[14]

6. Sparsha Pariksha^[10]

Noted for doshic influences, a *vata* aggravated skin is course & rough with below normal temperature, a *pitta* influenced one has quite high temperature and *kapha* affected it becomes cold & wet.

- Sheeta- Ajirna, Shleshmika Atisara
- Ushna- Paittika Arsha
- Snigdha- Shleshmika Arsha, Kaphaja Atisara
- Ruksha- Vataj AJwara, Vataja Atisara

Scientific approach of sparsh Pariksha

- Palpation can be compared with the Sparsha Pariksha of Ayurveda. Used for assessing the state of organs and tissue examination of skin.
- Palpation is most important part in abdominal examination.^[15]

7. Driga Pariksha^[16]

Vata domination makes the eyes sunken, dry and reddish brown in colour. On aggravation of *pitta*, they turn red or yellow and the patient suffers from photophobia and burning sensations. High *kapha* makes them wet & watery with heaviness in the eyelids.

S. No.	Doshaja Prakriti	Drika
1	Vata	Dhumra (smoky), Aruna (pink), Nila (blue), Ruksha (dry), Chanchala (unsteady), Antrapravista (sunken), Roudra (terrifying), Antarjwala (glowy inside)
2	Pitta	Aruna (pink), Haridra (yellow), Rakta (red), Malina (dirty), Tikshna (penetrating), Dipa dwesha (dislikes light), Dahayukta (burning)
3	Kapha	Sweta (whitish), Dhavala (glistening), Pluta (watery), Snigdha (greasy), Sthira (steady), Santa (affectionate), Jyotish (lustreless), Kanduyukta (itchy)
4	Dwandaja	Mixed lakshana of involved Dosha
5	Sannipatja	Rakta (red), Roudra (horrifying), sunken and lustreless

Scientific approach of drigs pariksha

Eye examination can be compared with the Sparsha Pariksha of Ayurveda.

8. Akriti Pariksha^[10]

The doshic influences that reflect on the face of the patient enable physicians to measure the basic constitution and the nature of the disease.

Akriti (Rupa) according to dosha

Kapha - *Saumya*, *snigdha*, well-built body and joints, tolerant to hunger, thirst, hardship, hot sun.

Pittaja - Hungry and thirsty, fair in colour, brave, *Swabhimani*, less hair

Vataja - *Vibhu*, *ashukari*, *balvana*, prone to many diseases, split hair and dry skin with *Dhusara Varna*, dislikes cold, *Pralapa*, unstable *Dhriti*, *Smriti*, *Buddhi*, *Cheshta* etc.

Scientific approach of Akriti pariksha

The doshic influences that reflect on the face of the patient enable physicians to gauge the basic constitution and the nature of the disease. The constitution or body type of the individual may have a bearing on the disease.

General appearance of body can be compared with akriti pariksha.^[17]

CONCLUSION

The principles of the treatment vary from patient to patient on the strength of the patients and morbidity of the disease. Hence it is essential to acquire complete knowledge of specific methods of Ayurveda. Ashtavidh pariksha play very imp role in prognosis of diseases.

Different methods of examinations were adopted with the different times. These examination methods were designed in such a way that these were very much applicable to the diagnosis of a certain disease. These got modified with the time and additions of things were done according to the requirements.

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