

A CONCEPTUAL REVIEW OF ASHTAVIDHA PARIKSHA W. S. R. TO VISHAM JWARA

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ABSTRACT

Health is a state of equilibrium of the *Dosha*, *Dhatu*, *Mala* and *Atma*, *Indriya* (panchagyanindrya and *panchkarmendriya*) and *Mana*.^[1] To treat the disease it is necessary to keep balance between the *Doshas* and to bring back them into their normal condition. Ayurveda had described various tools to diagnose various diseases one of them is *Roga* and *Rogi Pariksha*. For *Rogi Pariksha* there are various *parikshas* that are described like “*Dwividha Pariksha*, *Trividha Pariksha*, *Chaturvidha Pariksha*, *Shadvidha Pariksha*, *Astavidha Pariksha* and *Dashavidh Pariksha*.”^[2] *Ashtawiddha pariksha* is the most significant *pariksha* among all.^[3] *Vishamajwara* is characterised by *Vishamarambha* (irregular onset) *Vishama Kriya* (alternative feeling of hot and cold) and *Vishamakala* (irregular duration of sufferings) of *Jwara*.^[7] Further in this article we are going to study the conceptual review of *Astavidha pariksha w.s.r to Visham Jwara*.

KEYWORDS:– *Rog*, *Rogi pariksha*, *Ashtavidha pariksha*, *Jwara*, *Vishamjwara*.

INTRODUCTION

The fundamental principle of Ayurveda is to maintain health of a healthy person and to prevent the disease of Patient in order to maintain a balance between body, mind and soul. Health is a state of equilibrium of the *Dosha*, *Dhatu*, *mala* along with proper functioning of *Indriya*, *Mana* and *Atma*.^[1] Due to imbalance of these *Doshas*, various diseases generate in the body. To treat the disease it is necessary to keep balance between *Doshas* and to bring back them into their normal condition. Ayurveda had described various tools to diagnose various diseases one of them is *Rog* and *Rogi Pariksha*. For doing *Rog Pariksha*, *Nidan*

Panchak is used. For *Rogi Pariksha* there are various parikshas are described like “*Dwividha Pariksha*, *Trividha Pariksha*, *Chaturvidha Pariksha*, *shadvidha*, *Asthavidha Pariksha* and *Dashavidha Pariksha*.^[2] *Ashtavidha pariksha* is the most significant among all types of examinations.^[3] In Ayurveda, *Jwara* is described as independent Vyadhi as well as causing factors of so many diseases. *Chakrapani* described *Jwara* as “*Jwarayati Santapayati*” i.e. disease associated with burning manifestation is known as *Jwara*.^[4] *Vishamajwara* is the variety of *Jwara*, which can be identified by its peculiarity of to *Vishama*.^[5] *Vishamajwara* is characterised by *Vishamarambha* (irregular onset) *Vishama Kriya* (alternative feeling of hot and cold) and *Vishamakala* (irregular duration of sufferings) of *Jwara*.^[6] *Vishamajwara* is characterized by having fever with chill and rigor, it may be remittent type or intermittent type *Vishamajwara* have been observed to be present in other disease.

AIMS AND OBJECTIVES

Aim

To Review the Importance of *Asthavidha Pariksha* w.s.r to *Vishama jwara*.

Objectives

- 1) To evaluate *Ashtavidha pariksha*.
- 2) To evaluate the *Ashtavidha pariksha* in *Vishama Jwar*

MATERIAL AND METHODS

Various Ayurvedic classical texts has been referred to fulfil this part. It includes literary part of various *Parikshas* described in classical texts mainly *Ashtavidha Pariksha*, its components and importance in diagnosis. There are various types of *parikshas* are mentioned by different *Acharayas* in different classical texts but by various aspects *Ashtavidha pariksha* is one of the best *Rogi Pariksha*.

Method of various examination explained in classical text

Sr. no.	Name of examination	Method of examination
1	<i>Dwividha pariksha</i> ^[7]	<i>Pratyaksha, anumana</i>
2	<i>Trividha pariksha</i> ^[8]	<i>Aptopdesh, pratyaksha, and anumana Darshan, sparshan and prashna.</i>
3	<i>Chaturvidha pariksha</i> ^[9]	<i>Aptopdesh, pratyaksh, anuman, yukti</i>
4	<i>Shadvidha pariksha</i> ^[10]	<i>Panchindriya pariksha and prashna pariksha</i>
5	<i>Astavidha pariksha</i> ^[11]	<i>Nadi, mala, mutra, jivha, shabd, sparsha, drika, aakriti</i>
6	<i>Navavidha pariksha</i> ^[12]	<i>Dosha, aushad, desh, kala, satmya, agni, satva,</i>

		<i>Vaya, bala</i>
7	<i>Dashavidha pariksha^[13]</i>	<i>Prakruti, vikruti, sara, samhara, pramana Satmya, satwa, aharsakti, vyayamshakti, vaya</i>
8	<i>Ekadashvidha pariksha^[14]</i>	<i>Dosha, bhesaja, desha, kala, bala, Sharira, sara, ahara, satmya, satwa, prakruti, vaya</i>
9	<i>Shusrutokta dwadasvidhpariksha^[16]</i>	<i>Dosha, bhesaj, desh kala, bala, sharir, sara, ahara, satmya, satwa, prakruti, vay</i>

Ashtavidha rogi pariksha^[17]

It is purely noninvasive form of diagnostic tool.^[18] Among various described rogi parikshas *ashtavidha pariksha* is one of the best *rogi pariksha*.

- (1) Nadi Pariksha (Pulse Study)
- (2) Mutra Pariksha (Examination of Urine)
- (3) Mala Pariksha (Stool Examination)
- (4) Jihwa Pariksha (Tongue Examination)
- (5) Shabda Pariksha (Voice Examination)
- (6) Sparsha Pariksha (Skin Examination)
- (7) Drik Pariksha (Eye Examination)
- (8) Akrti Pariksha (General appearance Examination)

1. Nadi pariksha (Pulse study)

It is examined with respect to its rate, volume, tension and type of pulsation. There are various *prayayas* of Nadi are mentioned in texts like *Snayu, Nadi, Hansi, Dhamani, Dharani, Dhara, Tantuki, and Jeevan Gyan*.^[19]

Location of nadi:– Vata lies under Tarjini (index finger), Pitaa lies in Madhyama (middle finger) and Kapha nadi lies under Anamika (ring finger) of examining physician.^[20] By placing fingers in position over nadi we can know the condition of Tridosha and their gati i.e. Manda, Madhyama and Tikshna.^[21] or vata ,pitta and kapha.

How to examine nadi: Nadi should be examined in mental stability and peace of mind before with his hand pulse (beat) below the right thumb. As regards methodology, the elbow (Kurpara) of the patient should be lightly flexed to the left and the wrist slightly bent to the left with the fingers distended and dispersed. Nadi should be examined repeatedly for three times by applying and releasing pressure alternately over Nadi to assess the condition of Doshas rightly.^[22]

Method for arterial pulse examination:- An ideal time for pulse examination is early morning with empty stomach. But in case of emergency, it can be examined at any time of the day or night. It is essential as a routine to feel not only the radial pulse but also the other peripheral pulses. The pulse is usually felt at the wrist and over the radial artery, because of its superficial position its easy to detect.

Nadi gati^[23,24]

Vataja Nadi	Pittaja Nadi	Kaphaja Nadi	Vata Kaphaja Nadi	Pittakaphaja Nadi	Vata pittaj nadi	Sannipataja Nad
Snake and leech	Crow, lark and frog	Swan, pigeon and cock	Snake and swan	Monkey and swan	Snake and frog	Woodpecker

2. Mutra pariksha (Examination of urine)

Any running pathology inside the body can be asses by Mutra Pariksha.^[25] 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.^[26] Doshas involve in appearance of urine - In aggravated Vata dosha, urine is rough, light yellow in colour & dries early; If Pitta dosha is aggravated then urine is in reddish colour, in aggravated kapaha dosha urine is oily, watery, unctuous and having more bubbles in urine, urine; in aggravation of blood, urine is hot & bloody.^[27]

3. Mala pariksha (Stool examination)

The status of the digestive system is typically reflected in the character of stool.^[28] By Mala pariksha, condition of disease and dosha involve in disease can be determined.^[29] If vata is aggravated then stool is hard, ruksha (dry), ritita broken, fenila (frothy), dhumala (smoky). If pitta aggravates then stool is yellowish in colour, shyam, baddha (binding), tritita (broken). In kapha aggravation stool is Shweta (white), peeta, Pichchhila.^[30]

4. Jihva pariksha (Tongue examination)

In different dosha prakopa there is different conditions of jihva. In Vata dosha, jihva is cold, rough and cracked (brown or black). In Pitta dosha aggravation, the jihva is reddish & blackish. In kaphaja dosha jihva is sticky and whitish and in tridoshaj prakop jihva is kantaka (thorny), blackish and dry.^[31]

5. Shabda pariksha (Voice examination)

The voice will be healthy and natural, when doshas are in a balance state. Different type of dosha prakop will generate different types of shabda like in Vataja dosha hoarse or rough shabda. In pittaja dosha Sphuta vaktra (cracked) shabda. And in kaphaja dosha Guru (heavy) shabda.^[32] Auscultation can be compared with the Shabda Pariksha. Interscapular area, infrascapular area, cranial area, abdominal area and peripheral arterial sites may disclose murmurs of diagnostic significance.^[33]

6. Sparsha pariksha (Skin examination)

In sparsha pariksha, due to different types of Doshas the sparsh is feel different like rough and cold sparsha due to vataja dosha, moist and hot sparsha due to pittaja dosha and cold and wet sparsh due to kaphaja dosha.^[34] Touch examination in healthy and diseased states should be carried out with hands.

7. Drika pariksha (Eye examination)

By drika pariksha conditions of dosha can be examined. By eyes if eyes become reddish brown, sunken and dry in vata prakopa. Due to pitta eyes become yellow or turn to red and patients have burning sensations & photophobia. In kapha prakop eyes become watery & wet with heaviness in eyelids.^[35]

8. Akrti pariksha (General appearance examination)

By akriti pariksha physician is able to know the nature of the disease as the dosha influencing the patient, reflect on the face. As by examining the personalities of patient the condition of dosha can be examined. As in Vataja peoples, they are more prone towards diseases, having dry skin, split hairs, dhúsara varna & they don't like cold atmosphere. In pittaja peoples there is, fair complexion, less hairs, brave, egoistic and they have strong appetite and thirst. In kaphaja personalities, there is, well built & joints, able to tolerate thirst and hunger, having oily skin.^[36]

Vishama jwara

Literally Vishamajwara, is irregular fever. It may be remittent or intermittent type as microorganisms have been incriminated as one of the causes of Vishamajwara. Vishamajwara have this major cardinal symptom i.e. Fever with chill and rigor & it also have been observed in other disease. The description of Vishamajwara was mentioned in classical texts from ancient era. In "Upanishad" (400B.C) Vishamajwara is described as "Takman". In this, it is

described that the due to Jwara having properties like Dahana and Shosana, it attacks like agni on patient. To treat it chanting of Mantras has been described effective.^[37] Charaka had described that Vishamajwara is Tridoshaja in origin. In Sushruta Samhita it has been mentioned that the Vishamajwara occurs due to Tridosha but Vata is dominant. He also considered the Agantuka Karana (external cause) of occurring vishamajwara in which one of them is Bhutabhishanga constitute one of the variety in the main aetiology for Vishamajwara.^[38]

Dosha pradhanyata in vishamajwara^[39]

Kala(rutu)	Dushya	Dosha
Vasanta	Meda	Kapha
Sharad	Rakta	Pitta
Varsha	Asthi	Vata

Samprapti

When fever is residing and mithya ahara vihara is taken on that case jwara become vishama jwara. Hetu sevan can also aggravate Dosha as according to Balam Kalamcha Prapya (dependent on the host strength and climate). As Susruta had mentioned that if a person is having daurbalya after jwara and person adopts mithya ahara, then his residual doshas aggravate being afflicted by Vata localised in Kaphasthana (Shira, Kantha, Hridaya, Amasaya) to produce Vishamajwara. The five types of Vishamajwara manifested after invading of Rasa, Rakta, Mamsa, Meda, Asthi and Majja Dhatu and loges at Shira, Kantha, Hridaya, Amasaya and Rasavaha Srotas, as a result of which different types of Vishamajwara are produced.^[40]

Samprapti ghatak

Dosha – Tridosha, Pitta pradhan

Dushya – Koshtagni and dhatu

Stroto dusthi – Sanga

Adhithan – Amashaya, sarvasharira

Swabhava – Mridu

Sadhyasadhyta – Krichha Sadhya

Nidana of visham jwar^[41]

Aharaj hetu	Viharaj hetu	Agantuj hetu	Manasik hetu	Anyahetu
Ajeernaja	Ahitkar vihara	Bhootabhishanga	Shokaj	Rogotha
Apakwa dadhi	Maithun after panchakarma	Abhicharja	Manas Jwara	Prapakatha
Gramyaanupmamsa	Sheetopchar after panchakarma	Abhishapja		Ritu viparyaya
Viruddhahara		Abhigataja		Apaprasutijanya
Adhyashana		Vishamjajaushadijanya		Sootika jwar
Ahitkaraahar				Stanyaavarana Janya
Adhikajalpana				
Kshayaatisevan				
Guruasatmya				

Roop (Signs and Symptoms) Pariksha in vishamjwar by ashtavidha pariksha

S. no.	Pariksha	Symptom in visham jwara
1	Nadi (pulse)	Gambhira, ushna and vegawati ^[42,43]
2	Mala-purisha (stool)	Atisara ^[44] bhadvitakt ^[45,46] gadhvitakt ^[47]
	Sweda	Swedapravriti ^[4,8]
	Dantjivhaakshigata mala	Pittavaman
3	Mutra	Bahumutrata ^[49] daha ^[49]
4	Jivha	Red green yellow coated tongue ^[50]
5	Shabd	Dheema shabd
6	Sparsha	Sheetaushna()
7	Drika	Nayanplav, ^[50] tama
8	Aakriti	Krishta, guruta, ^[50] mukhavairasya trishna Stabd

DISCUSSION

Ashtavidha pariksha in Ayurveda is one of the important examinations to find different causing factors of diseases. These Eight factors are mentioned in Ashtavidha Pariksha - *Nadi Pariksha* (Pulse Study), *Mutra Pariksha* (Examination of Urine), *Mala Pariksha* (Stool Examination), *Jihwa Pariksha* (Tongue Examination), *Shabda Pariksha* (Voice Examination), *Sparsha Pariksha* (Skin Examination), *Drik Pariksha* (Eye Examination), *Akrti Pariksha* (General appearance Examination). Each one of them plays very important role in diagnosis of the disease. By *ashtavidha pariksha* characters of various Doshas can be evaluate either they are in balance form or unbalanced. *Ashtavidha pariksha* was mentioned in detail by *Acharya Yogratnakar*. *Vishamajwara*, is irregular fever. It may be remittent or intermittent

type as micro-organisms have been incriminated as one of the causes of *Vishamajwara*. *Vishamajwara* have this major cardinal symptom i.e. Fever with chill and rigor & it also have been observed in other disease including Malaria. Acharya Sushruta has also considered the *Agantuka Karana* (external cause) of occurring *vishamajwara* in which one of them is *Bhuta abhishanga* constitute one of the variety in the main aetiology for *Vishamajwara*.

CONCLUSION

Before starting the treatment of any disease diagnosis is the first and most important step. To diagnose various diseases *Ashtavidha pariksha* is mentioned as a necessary tool in our different Ayurvedic texts. In present era there are many physicians which diagnose the diseases by *evaluating Nadi*. On the basis of eight factors mentioned in *ashtavidha pariksha*, diagnosis can be conclude to a particular disease and then treatment can be done. Charaka had described that *Vishamajwara* is *Tridoshaja* in origin. In *Sushruta Samhita* it has been mentioned that the *Vishamajwara* occurs due to *Tridosha* but *Vata* is dominant. He also considered the *Agantuka Karana* (external cause) of occurring *Vishamajwara* in which one of them is *Bhutabhishanga* constitute one of the variety in the main etiology for *Vishamajwara*. *Dosha pradhanyata* in *Vishamajwara* is different according to different *ritu kala* like in *Vasanta ritu* *Dushya* is *Medas* and *dosha* is *kapha*, in *Sharada ritu* *Dushya* is *Rakta* and *dosha* is *pitta* and in *Varsha ritu* *Dushya* is *Varsha* and *dosha* involved is *Vata*. There are various *aharaja*, *viharaja*, *agantuja*, *mansika* and *anya nidana* are responsible for *Vishamajwara*.

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