

“IMPORTANCE OF ASHTAVIDHA PARIKSHA PADDHATI FOR DIAGNOSIS OF DISEASE : A REVIEW STUDY”**Dr. Jaikrishna S. Chhangani**Associate professor, Department of Rognidan & Vikriti Vigyana,
Shri Ayurved Mahavidyalaya, Nagpur.**ABSTRACT:**

Diagnosing the disease requires a thorough examination and the administration of medications. There are numerous indicator devices for assessment. Through Astasthana Pariksha, Yogaratnakara paints a clear picture of the landscape of health and illness. It also aids in predicting various illnesses. The purpose of this paper is to investigate the relationship between Ashtasthana Pariksha and disease diagnosis in medical practice. Diagnosis and prognosis are two crucial aspects of disease management. The clinical examination is an important tool for determining a patient's condition and disease. Ashtavidha pariksha is one of the most important tools for the diagnosis of disease. Ashtavidha pariksha in Ayurveda has a key role in current clinical practice. Ashtavidha Pariksha is the foundation of diagnostic techniques. According to Ayurveda, diagnosis involves not only naming the disease but also determining the imbalance of trienergies (doshas). These ashtavidha parikshas accurately assess the trienergy imbalance.

Objective: Diagnosis and prognosis are two crucial aspects of disease management. The clinical examination is an important tool for determining a patient's condition and disease. Ashtavidha Pariksha is one of the most important tools for disease diagnosis.

Methods: Ayurvedic Samhitas, modern literature, journals, and review articles have been analysed for the study.

Result: Ashtavidha pariksha in Ayurveda has a key role in current clinical practice.

Conclusion: Ashtavidha pariksha is the foundation of diagnostic techniques. According to Ayurveda, diagnosis involves not only naming the disease but also determining the imbalance of trienergies (doshas). The trienergy imbalance can be accurately assessed using these ashtavidha parikshas.

KEY WORDS:- Rogapariksha, Ashtavidha pareeksha , clinical practice, Pariksha padhati, Diagnosis of disease

Corresponding Details:**Dr. Jaikrishna S. Chhangani**Department of Rognidan & Vikriti Vigyana,
Shri Ayurved Mahavidyalaya, Dhanvantari Marg,
Near Krida Square, Hanuman Nagar,
Nagpur- 440024

Mobile No. 8087833997

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INTRODUCTION

Ayurveda is known as the holistic science of life and health. The knowledge of Dosha and Dushya is fundamental to the Ayurvedic idea and practice of Nidana (diagnosis). A pariksha is the diagnostic tool that identifies Rogi's vyadhi. According to Acharya Charak, the doctor should check the Roga, Ausadha, and Chikitsa in that order. He should proceed with his prior knowledge.^[1] In the traditional texts of Ayurveda, Acharyas such as Charak, Sushruta, Vagbhatt, and Yogratnakar received various Parikshas to assess the patient's condition. ha pareeksha was given by Yogaratnakara.^[3] It plays a significant role in identifying illness. Yogratnakar portrayed eight assortments of Rogi Pariksha, namely [4]: -Nadi Pariksha; - Assessment of Heartbeat Mutra Pariksha; -Assessment of Pee Mala Pariksha; -Assessment of Stool Jihva Pariksha; -Assessment of Tongue Shabda Pariksha; -Assessment of Voice Sparsha Pariksha; -Assessment by Contact (skin) Drik Pariksha: Assessment of the Eyes Aakriti Pariksha: Assessment of Outward Presentation (Build or Body).

AIM AND OBJECTIVES

To study the importance of Ashtavidha pareeksha padhhati for diagnosis of disease.

MATERIAL AND METHODS

To study the importance of Ashtavidha pareeksha padhhati for the diagnosis of disease, a literature search was performed using the following electronic database: Google, Google Scholar, PubMed, Science Direct, and different research journals using keywords like ayurvedic pareeksha padhhati Articles containing the importance of Ashtavidha Pareeksha Padhhati for the diagnosis of disease were reviewed, screened, and used to derive conclusions in this article.

RESULT

The following findings are observed after review of different Research articles and electronic database.

DISCUSSION

Nadi Pariksha

Nadi Pariksha is the first among the Ashtavidha Pariksha. In the setting of Ashtavidha Pariksha, Nadi Pariksha is really the Pariksha of the Dhamani (arterial heartbeat) in different parts of the body^[5]. The beat at the wrist suggests the presence of life (Jivasakshini). The doctor recognises the wellbeing and infirmity of an individual from its activities.^[6]

Sites of Nadi Pariksha

The doctor needs to look at the pulse of the patient at the base of the thumb of his right hand by utilising his right hand. If a patient is female, then examine her nadi of the left hand, and if a patient is male, then examine his right hand for nadi pariksha.^[7]

Examination of Tridosha

The doctor needs to put three fingers (index, middle, and ring finger) together to recognise the nadi of the three doshas, Vata, Pitta, and Kapha, individually. This also helps in recognising the personalities of Dosha as Manda (weak), Madhya (moderate), and Tikshna (quick)^[8]

Process of Nadi Pariksha

The physician should examine the pulse three times, pressing and releasing it. The physician should make a diagnosis on the basis of his or her intelligence power^[9]

Contra-indications of Nadi Pariksha

The following conditions apply: the pulse should not be examined as it does not give the correct information [10].

Sadyo Snaana (just after taking a bath) Bhukta-awastha (just after taking food) Sneha-avgahana (after oleation therapy) Kshuda (during hunger)

Trishna (during thirst)

Supta-awastha (during sleep or just after awakening)

Table No. 1: Nadi Gati According to Dosha.^{[11][12]}

S. No.	Dosha	Nadi Gati
1	Vataja	Jalauka (Leech), Sarpa (Snake)
2	Pittaja	Kulinga (Sparrow), Kaka (Crow), Manduka (Frog)
3	Kaphaj	Hamsa (Swan), Paravat (Pigeon)
4	Sannipataja	Lava (Bastard Quail), Tittira (Grey), Vartaka (Button Quail)
5	Vata Kaphaj	Sarpa (Snake), Hamsa (Swan)
6	Pitta Kaphaj	Hari (Monkey), Hamsa (Swan)
7	Vata Pittaja	Sarpa (Snake), Bheka (Frog)

Table No. 2: Nadi Gati According to Various Pathological Conditions.^[13]

S. No.	Pathological Conditions	Nadi Gati
1	Jwara	Ushna (warm), Vegavati (quick)
2	Kama & Krodh	Vegavati (quick)
3	Chnita & Bhaya	Kshina (weak)
4	Mandagni & Kshina Dhatu	Manda (Feeble and slow)
5	Rakta Dosha	Ushna (warm), Gurvi (heavy)
6	Aama	Gambheera
7	Deeptagni	Laghu (Light), Vegavati (quick)
8	Kshudha	Chapala (unstable)

Table No. 3: Prognosis According to Nadi Gati.^[14]

S. No.	Nadi Gati	Prognosis
1	Sthira and like Vidyuta	Dies on 2nd day
2	Shigra and Sheetal	May die on 2nd day
3	Tivra, Sheetal with Sweda	Dies within 7 days
4	Tivra Nadi with Daha + Coldness in Body andDyspnoea	Dies in 15 days
5	Nadi Atyant Sukshma, Vegavati and Sheetal	Aayu Samapt (about to die)
6	Tiryaga, Ushna, Sarpavata (like Snake) and Vegavati	Nischita Mrityu

Mutra Pariksha

Mutra (urine) is another significant body byproduct, and its assessment yields important data for ensuring both wellbeing and illness. In Ayurveda, mutra is referred to as Mala. ^[15] The doctor can make a diagnosis by observing various colour changes in the urine, such as Manjishtabha (reddish), Dhumra (smoky), Neela (blue), Snigdha (sticky), Vaari Tulya (watery), and Sheetal (cold). ^[16]

Table No. 4: Mutra Lakshana According to Dosha.^[17]

S. No.	Dosha	Urine Appearance
1	Vata	Pandu (pale)
2	Pitta	Raktavarna (reddish)
3	Kapha	Fenayukta (froathy)
4	Dwandwaja	Mixed
5	Sannipataja	Krishna Varna (black)

Taila – Bindu Pariksha

Yogratnakar mentions Taila Bindu Pariksha as one important method for Mutra Pariksha. In the early morning, the patient should collect urine in a fresh glass jar. Before examining the collected material, we should only collect the middle stream and release the first few drops of urine. Trna assists in adding a drop of Tila taila to the collected urine. ^[18] The shape and direction of the taila spread provide the doctor with a wealth of information on which to base a prediction.

Table No. 5: Taila Bindu Appearance in Different Dosha Vikar^[19]

S. No.	Dosha	Appearance
1	Vatta	Sarpakara (Snake)
2	Pitta	Kshatrakara (Umbrella)
3	Kapha	Muktakara (Pearl)

Table No. 6: Oil Position in Different Disease Condition^[20]

S. No.	Oil Position	Condition
1	If oil spreads over the surface of urine quickly	Sadhya
2	If oil doesnot spread	Kashta-sadhya
3	If oil sinks to bottom	Asadhya

Table No. 7: Prognosis According to Taila Bindu Pariksha.^[21]

S.No.	Direction of Spread	Prognosis
1	Towards Purva (East)	Patients will get relief
2	Towards Dakshina (South)	Gradually recover with Jwara
3	Towards Uttara (North)	Cure and healthy
4	Towards Paschima (West)	Sukh & Aarogya
5	Towards Ishana Kona	Will die in a month
6	Towards Agneya and Nairitya Kona	Bound to die
7	Towards Vayavya Kona	Going to die anyway

Mala Pariksha

As the "Kitta Bhaga" of Ahara, Purisha is also one of the body's important malas. Dosha, Dhatu, Aharapaka, Swasthya, and other concepts can be learned from the Purisha examination.

Table No. 8: Lakshana of Mala According to Dosha.^[22]

S.No.	Dosha	Mala Lakshana
1	V	Drida, Shuska, Fenila, Krishna Varna
2	P	Pilapan, Baddha
3	K	Shweta
4	V-P	Peeta, Shyama
5	P-K	Ishat Sandra, Picchila, Shweta - Pitta
6	K-V	Kapisha Varna
7	SANNIPATAJ	Sarva – Lakshana

Table No. 9: Mala Swaroopa in Various Diseases^[23]

S. No.	Mala Swaroopa	Diseases
1	Shweta, Durgandhayukta (foul smell)	Jalodara
2	Shyama Varna	Kshaya
3	Peeta Varna & Kati Vedana	Aam Dosha
4	Atikrishna, Atishubra, Atipeeta & Aruna mala	Asadhya Vyadhi

Jihwa Pariksha

Jihwa Pariksha is a significant aspect of Asthavidha Pariksha. Through Jihwa Pariksha, various diseases and their involvement in various doshas can be identified.

Table No. 10: Jihwa Swarootpa in Various Doshika Conditions.^[24]

S. No.	Dosha	Jihwa Swarootpa
1	Vataja	Sheeta, Ruksha, Sphutita
2	Pittaja	Rakta – Shyama (reddish – black)
3	Kaphaj	Shubra (white), Atipicchila (sticky)
4	Sannipataja	Krishna (blackish), Shushka (dry), Kantaka-yukta

Shabda Pariksha

Shabda Pariksha is the study of the different noises that the body's organs create. Certain organs, such as the heart, lungs, etc., make noises when they work normally. These sound patterns alter when a sickness is present. Shabda Pariksha will therefore be very beneficial in determining an accurate diagnosis.^[25]

Table No. 11: Shabda Pariksha^[26]

S. No.	Dosha	Shabda
1	Kapha	Guru (Heavy)
2	Pitta	Sphuta Vakta
3	Vata	Guru and Sphutita (Absence of these two characters)

Sparsha Pariksha

Sparsha pariksha is a skin examination by touch. Sparsha Pariksha is one important method for assessing the state of the skin, organs, and tissues. It is a method for understanding the condition of the various parts of the body in relation to their normal or abnormal gunas (qualities).^[27] A Pitta Rogi's touch is Ushna, which means hot; a Kapha Rogi's sensation is Aadra, which means wet and cold; and a Vata Rogi's sensation is Shital, which means cold and rough.^[28] Palpation is also an important clinical method for examining organs and skin in modern science.

Table No. 12: Sparsha Pariksha.^[29]

S. No.	Dosha	Shabda
1	Vata	Sheetal (cold and rough)
2	Pitta	Ushna (Hot)
3	Kapha	Aadra (wet and cold)

Drik Pariksha

The term "Drik" refers to eyes and vision. During a physical examination, the eyes are one of the most important parts of the body. The patients' eyes can be a very good source of information about their diabetes conditions. As a result, "Ashtasthana Pariksha," or Drik Pariksha, now includes eye examination.

Table No. 13: Drik Pariksha.^[30]

S. No.	Dosha	Lakshana in the Eyes
1	Vata	Dhumra (smoky), Aruna, Nila, Ruksha, Chanchala (unstable), Antahpravishta (sunken), Roudra (terrifying), Antarjwala (glowsinside)
2	Pitta	Haridra, Rakta, Malina (dirty), Tikshna (penetrating), Prabha (lustre), Dahayukta (burning sensation), Dipa – dwesha (Fear of flight)
3	Kapha	Shweta, Dhavala, Pluta (watery), Snigdha (greasy), Sthira (steady), Jyotihina (lustreless), Kanduyukta (with itching)

Akriti Pariksha

Akriti refers to the body's exterior features. In some cases, the sickness cycle might depend on the constitution or the type of individual body. The Acharyas have talked about the "Lakshana's of Deha Prakriti" in this section.^[31] Even in modern physical examinations, this is very important.

Table No. 14: Akriti Pariksha.^[32]

S. No.	Dosha	Akriti
1	Vata	Dhusar Varna, split hair, prone to diseases, dislikes cold, dry skin, Smriti, Buddhi, Cheshta, Mitrata, Drishti and Gati are chanchal (unstable).
2	Pitta	Hungry and thirsty, fair in colour, hot, Tamra Varna, Shoor & Maani(Swabhimaani) and Alpa Kesha (less hair).
3	Kapha	Saumya, well built body and joints, Sthula & Balvana, Gambhira and tolerates thirst and hunger.

CONCLUSION

Understanding the disease process and disease nidana (diagnosis) is critical. The physician is responsible for identifying disorders and implementing the appropriate Chikitsa (measures) to treat them. A legitimate determination shapes the foundation of legitimate treatment. As a result, the disease diagnosis should always come first. [33] Yogratnakar in Ayurveda mentions the "Astha Vidha Pariksha" as one such diagnostic tool for diagnosing diseases. Nadi Gati indicates the disease prognosis, while Nadi Pariksha indicates the doshas and their combinations. We must also examine the character, quantity, and consistency of Mutra and Mala for diagnosis. Jihwa Pariksha is necessary due to the tongue's role as the stomach's indicator. Shabda Pariksha holds importance because various illnesses can alter the sound of different organs. Due to its significance, almost every Acharya has mentioned Sparsha Pariksha. Drik Pariksha is about eye examination and Arishta Lakshanas, whereas Akriti Pariksha is mostly about people's exterior features, bodies, and appearance. As a result, this examination allows the clinician to learn a lot more about the nature and location of pathology. Such an assessment is critical for drawing clinical conclusions about illnesses and administering Yogya Chikitsa (sickness—explicit treatment). [34] Consequently, Yogratnakar's "Ashthasthana Pariksha" is vital in Ayurvedic Nidana (determination).

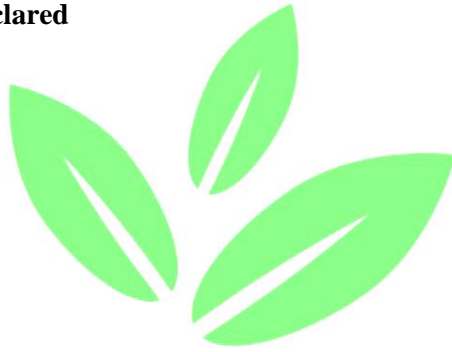
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