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Diagnostic Aspect Of *Ayurveda* – A Bird's Eye View

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Abstract: *Ayurveda* the science of life deals with health as well as curative aspect of diseases, the same time various diagnostic aspects of diseases also mentioned in *Ayurvedic* classics, such as *Trividha Rogi Pariksha* (Threefold Examination), *Sadvidha Pariksha* (Sixfold Examination), *Aststhan Pariksha*, *Dashvidha Rogi Pariksha* (Tenfold Examination) and *Pratyatmik Linga*. The diagnosis is based on two levels in *Ayurveda* that is *Rogi Pariksha* and *Roga Pariksha*. The *Roga Pariksha* is mentioned as *Pratyatmik Linga* and subtype of *Lakshana* of *Vyadhi*. There is confusion in all subtypes of *Vyadhis* look similar and certain *Lakshana* difficult to identify like *Khrata* and *Rukshata* in liquid substances. Also certain symptoms are very difficult to appreciate or generalized in a group of people few examples *Laghuta*, *Guruta* etc, and certain symptoms are unchanged till now like pain radiation in case of *Gradhrasi*. This problem may be answered as the symptatology is of two types; one is Subject based and another is objective. The subjective type may refer as principle based and objective type may be observation based. *Ayurveda* deals in diagnostic method with its tools like: *Trividha Rogi Parikshha*, *Sadvidha Pariksha*, *Asthsthan Pariksha*, and *Dashvidh Rogi Parikshha* etc.

Index Terms - Diagnostic Aspect, *Ayurveda*, *Trividha Rogi Parikshha*, *Dashvidh Rogi Parikshha*, *Asthsthan Pariksha* etc.

INTRODUCTION

Ayurveda keeps balance in the both types (*Sharirik* and *Mansik*) of *Doshas*^{1,2,3,4,5}. The ancient wisdom of *Ayurveda* is based on time-tested theories, which have been proven by observation, many trials and much more experiments. Nowadays *Ayurvedic* education has updated itself to the language of existing sciences. The *Roga Pariksha* is mentioned as *Pratyatmik Linga* and subtype of *Lakshana* of *Vyadhi*. There is confusion in all subtypes of *Vyadhis* look similar and certain *Lakshana* difficult to identify like *Kharata* and *Rukshata* in liquid substances. Also certain symptoms are very difficult to appreciate or generalized in a group of people few examples *Laghuta*, *Guruta* etc, and certain symptoms are unchanged till now like pain radiation in case of *Gradhrasi*. This problem may be answered as the symptatology is of two types; one is subject based and another is objective. The subjective type may refer as principle based and objective type may be observation based. *Ayurveda* deals in diagnostic method with its tools like: *Trividha Rogi Parikshha*, *Sadvidha Pariksha*, *Asthsthan Pariksha*, and *Dashvidh Rogi Parikshha* etc. Nowadays *Ayurveda* is taking the help of modern research methodology to prove its efficacy, because physics, chemistry and biology are in driving seat, everybody wants answer in the same language. So,

modern diagnostic tools are the need of era, although, because according to *Ayurveda*, the physiology of the body is depended on *Doshas*, *Dhatu*s and *Malas*, which are the base of *Ayurvedic Science*^{6,7}.

DIAGNOSIS IN AYURVEDA

To determine the core causative factors of a disease in *Ayurveda*, there are necessary examinations that must be carried out for the diagnosis. The examination of a patient is referred to as *Rogi Pariksha*, the observation of the patient and the *Roga Pariksha* is mentioned as *Pratyatmik Linga* and subtype of *Lakshana* of *Vyadhi*. To elicit the *Lakshana* of *Vyadhis*, methods of examination are helpful for the diagnosis like as-

- ◆ *Trividha Rogi Pariksha* (Threefold Examination)
 - ◆ *Sadvidha Pariksha* (Sixfold Examination)
- ◆ *Aststhan Pariksha*
- ◆ *Dashvidha Rogi Pariksha* (Tenfold Examination)

TRIVIDDHA ROGI PARIKSHA (THREEFOLD EXAMINATION)^{8,9}

1- Darsanam:

It includes inspection of the patient about normal position and abnormally position by visualization, in this stage various factors such as *Bala*, *Ayu-Lakshana*, *Varna*, *Akara*, *Pramana* and *Chhaya*. Other *Chhakshu Vaisheshika* (examination through inspection), which are not mentioned here should be observed by *Darshana Pariksha*^{10,11}.

2- Sparsanam:

It includes observation of the patient by examiner using touch method includes *Prakrititah* and *Vikrititah* (physiology and pathology). Other different touches especially in case of *Jwara* etc like *Sheet-Ushna* (cold and hot), *Shlakshana* (smooth), *Karkasha* (harsh), *Mridu* (soft) and *Kathina* (hard). It may also includes palpation, percussion and auscultation^{12,13}.

3- Prasnam:

Stage of questioning during which, the patient is inquired about his/her *Desha* (habitate), *Kala* (season), *Jatisatmya*, *Rogotpatti Karana*(causative factors), *Vednadhikya* (excessive pain), *Bala* (strength), *Antragni* or *Pachakagni* (digestive fire), *Prakritika Vegas* (Natural Urges) like *Vata* (flatus), *Mutra* (micturation), *Purisha*(defecation)¹⁴.

SADVIDDHA PARIKSHA (SIXFOLD EXAMINATION)

This *Pariksha* includes *Panchgyanendriya*, (like *Shrotrendriya*, *Sparshanendriya*, *Chakshrendriya*, *Rasanendriya* and *Ghranendriya*) *Pariksha* and *Prashna Pariksha* (integration method)¹⁵.

Shrotrendriya Pariksha

This *Pariksha* deals with *Antrakunjanam* (peristaltic sounds), *Sandhisphutanam* (creptations of joints), *Anguli-parvasphutanam* (creptations of small joints), *Swarabheda* (abnormal voice) and other sounds of body will be included¹⁶. In the view of surgical processeslike *Vrana Vata* create the sounds¹⁷.

Sparshanendriya Pariksha

It is similar to *Sparshana Pariksha* described earlier.

Chakshuredriya Pariksha

This *Pariksha* includes *Sharir Akara*, *Pramana*, *Chhaya*, *Prakrit-Awastha*, *Vikritawastha* (*Vridhhi*-excess and *Hrasa*-loss), *Bala*, *Varna Vikara*, etc^{18,19}.

Rasnendriya Pariksha

This *Pariksha* can't be possible by direct perception. It is elicited by *Anumana Pariksha* like *Darshana*, *Prashna* etc. It includes the *Asyavairasyata* (tastelessness), *Yukapsarpanam* & *Makshikapsarnama* indicates *Vairasyata*, *Yukopsarpanam* & *Makshikopsarnama* indicates *Madhurya*, *Rakta Pariksha* by offering *Rakta* alongwith *Anna* to the dog and crow. Other *Sharir Rasas* should be elicited by *Anumana Pariksha*^{20,21,22}.

Ghranendriya Pariksha

This *Pariksha* includes different *Prakrita* and *Vaikrita Gandga* (smelling), *Vrana Gandhas*^{23,24}.

DASVIDDHA PARIKSHA (TENFOLD EXAMINATION)

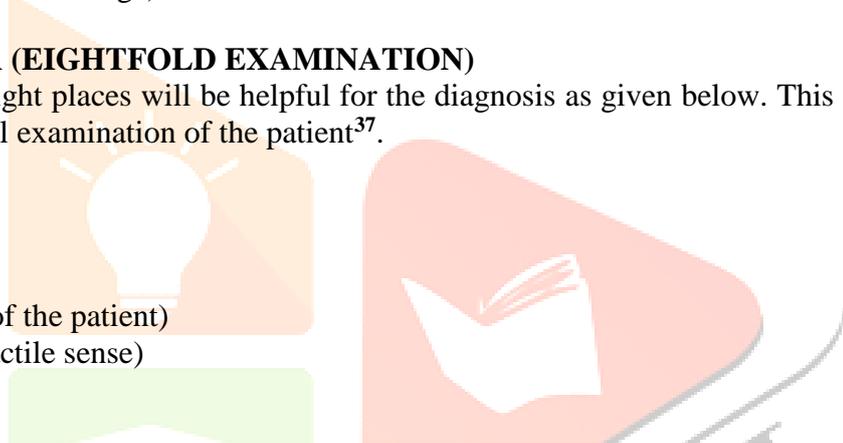
Apart from above examinations the patient is also subjected to further detailed examination in order to discover all the possible causative elements. This *Pariksha* exclusively done to know the *Ayu-Pramana* (life-span), *Bala Pramana* (strength of body) and *Dosha Pramana* (strength of *Doshas* involved) of the patients²⁵. The above steps are then elaborated in *Dashvidha Pariksha* (Tenfolds examinations)²⁶.

- 1- *Prakriti Pariksha*²⁷ (Examination for Constitution - the physiological state of body)
- 2- *Vikriti Pariksha*²⁸ (Examination for Abnormalities - the pathological state of body)
- 3- *Sara Pariksha*²⁹ (Examination for the strength of the systems of body)
- 4- *Sanhanana Pariksha*³⁰ (Examination for the compactness of body)
- 5- *Pramana Pariksha*³¹ (Examination for the proportionate relation of different organs)
- 6- *Satmya Pariksha*³² (Examination for the homologation)
- 7- *Sattva Pariksha*³³ (Examination for the mental status)
- 8- *Aharashakti Pariksha*³⁴ (Examination for the intake capacity and digestion power)
- 9- *Vyayama Pariksha*³⁵ (Examination for the physical strength)
- 10- *Vaya Pariksha*³⁶ (Examination for age)

ASHTASTHAN PARIKSHA (EIGHTFOLD EXAMINATION)

According to *Yogratnakara*, eight places will be helpful for the diagnosis as given below. This *Priksha* is very similar to general physical examination of the patient³⁷.

- 1- *Nadi* (Pulse)
- 2- *Mutra* (Urine)
- 3- *Mala* (Faecal matter)
- 4- *Jivha* (Tongue)
- 5- *Shabda* (Voice and speech of the patient)
- 6- *Sparsha* (Touch, skin and tactile sense)
- 7- *Drishti* (Eyes and vision)
- 8- *Akriti* (General buildup)



DISCUSSION

Above examinations are helpful know the *Doshas Pramana* (severity of vitiated humors of body) as well as *Bala Pramana* of *Rog* (disease) and *Rogi* (patient). This is helpful into the correct diagnosis and planning of treatment, whereas *Pratyatma Lingas* (cardinal symptoms) are helpful to diagnose and show the *Chikitsa Falashruti* (result of the treatment). For example-

1. Cardinal Symptoms of *Jwara* are *Klama*, *Dehasantapa* and *Manasantapa*^{38,39}, after the treatment the person feels free from *Klama* (fatigueless) and *Santapa* (temperature)⁴⁰.
2. *Prabhoota Mutrata* (excessive urine) and *Avila Mutrata* (Pichchhiltayukta or turbid urine) are the cardinal symptom of *Prameha*^{41,42} and after the treatment, the urine of *Pramehi* becomes *Pichchhiltarahita*, *Aviltarahita* (non-turbid), *Vishad* (clear)⁴³.
3. In case of *Unmada - Vibhramsa* (derangement) of *Manas*, *Buddhi* etc eight higher mental functions termed as *Unmada*⁴⁴ and on *Vigatonmada* (after the treatment of *Unmada*), *Prasadendriyas*, *Arthas* (proper perception of *Indriyarthas*), *Buddhi*, *Atma* and *Manas* become normal and person feels happiness in the life⁴⁵.
4. In *Atisara*, *Guden Bahudravasarnama* is the cardinal symptom^{46,47} and *Gatatisara Lakshanas* (free from *Atisara*) are *Adhovayupravritti* (Flatus) and *Mutrapravritti* (Urination) without *Malapravritti*^{48,49,50}.
5. In *Ajirna*, *Na Jiryati Shukhen Annama*⁵¹ (difficulty in food digestion) is the main symptom and after the treatment the food is digest properly⁵².

CONCLUSION

Ayurveda, the ancient indian system of Life Sciences, which mainly deals with *Trisutra Ayurveda* i.e., *Hetu*, *Linga* & *Aushadha*⁵³. Even though in *Ayurvedic* literature many folds of diagnostic aspect are mentioned, to evaluate the strength of disease and strength of patient, this helps to calculate the measures of treatment. Sometimes it is difficult to diagnose the disease or to measure the outcome of treatment, we also need modern diagnostic tools, because in our classics *Ashta Pratyaksha Badhak Karnas*⁵⁴ (eight

types of obstacles in direct perception) are mentioned, to overcome with those obstacles, there is a need to use instruments and equipments. This problem may be answered as the symptomatology is of two types; one is Subject based and another is objective. The subjective type may refer as principle based and objective type may be observation based. *Ayurveda* deals in diagnostic method with its tools like: *Trividha Rogi Parikshha*, *Sadvidha Pariksha*, *Asthsthan Pariksha*, and *Dashvidh Rogi Parikshha* etc and modern science the diagnosis is depends upon objective parameters. The ancient sciences of life accepting open heartily that for a perfect physician should not restrict himself to only one concept, he should accept the other concepts also⁵⁵.

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