

Application of Ashtavidha Pariksha by Yogratnakara with Respect to Tridosha Siddhanta

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Abstract: *Ayurveda is the science of Indian traditional medicine consisting of great history. It emphasize a person's overall physical, mental, social and spiritual well being. based on the diagnosis premises, it is the science of health and disease - free living. Under Rog pariksha and Rogi pariksha, Ayurveda describes a number of diagnostic instruments. One such crucial investment for disease diagnosis is Ashtasthana pariksha. It also helps in providing disease - specific treatment. Ashtasthana pariksha given in Yogratnakar includes examination of Nadi (pulse) , Mutra(urine), Mala(faecal matter) , Jihwa (tongue), Shabda(voice), sparsha, (touch), Drik (eyes and vision) and Akriti (general body appearance) . It is a complete and thorough examination of disease person. This helps in diagnosis as well as establishing prognosis of disease. To treat the disease it is necessary to keep balance between doshas and to bring them back into their normal conditions. This review article elaborates application of Ashtavidhpariksha by Yogratnakar with respect to Tridoshasiddhanta.*

Keywords: Ashtavidha, Tridosha, Rogi pariksha, Ashtasthana

I. INTRODUCTION

Maintaining a healthy person's health and reducing a patient's illness are the cornerstones of *ayurveda*. when the *Dosha*, *Dhatu*, and *Mala* are in balance and the *Indriya*, *Manas*, and *Atma* are working properly, one is said to be in good health. the body develops a number of ailments as a result of these *doshas* being out of balance. restoring the *doshas* to their normal state and maintaining their balance are essential components of illness treatment. *Roga* and *Rogipariksha* are two of the instruments that *ayurveda* has defined for diagnosing a variety of illnesses.

रोगाक्रान्तशरीरस्य स्थानान्यष्टौ निरीक्षयेत् ।

नाडी मूत्रं मलं जिह्वां शब्दं स्पर्शं दृगाकृती ॥ (यो.र.१।१)

Numerous techniques, including "*DwividhaPariksha*, *Trividh Pariksha*, *Chaturvidha Pariksha*, *Panchvidha Pariksha*, *Ashtavidha Pariksha*, and *Dashavidha Pariksha*," are given for *Rogapariksha*. From all of the *parikshas*, *Ashtavidha* is the most significant *pariksha*.

AIM AND OBJECTIVES

To evaluate the *Ashtavidhpariksha* by *Yogratnakar* with respect to the *tridoshasiddhanta*.

II. MATERIALS AND METHODS

For this study, various *Ayurvedic* classical texts have been referred to fulfill this part. It includes literary parts of various *parikshas* described in classical texts which includes *Ashtavidhpariksha* have been collected through *Yogaratnakar*. *Ashtavidhpariksha*^[1].

It includes the following examination-

- 1) *Nadi Pariksha* (PulseExamination)
- 2) *Mootra Pariksha* (Urine Examination)
- 3) *Mala Pariksha* (StoolExamination)
- 4) *Jihwa Pariksha* (Tongue Examination)

- 5) *Shabda Pariksha* (Auscultation Examination)
- 6) *Sparsha Pariksha* (Tactile Examination)
- 7) *Drika Pariksha* (Eye Examination)
- 8) *Akriti Pariksha* (Examination for physical constitution).

1. *Nadi Pariksha* (Pulse Examination) ^[2]:

It is the first among the *Ashtasvidha Pariksha* and known as "*Jivasakshini*" (sign of life).

Its detailed description is available in Ayurveda literature and used for precise and accurate diagnosis.

The status of *doshas* in disease condition as well as in healthy individuals can be assessed with the help of *Nadi Pariksha*.

Synonyms: *Dhamani, Dharani, Dhara, Snayu, Hansi, Tantuki, and jeevan gyana*.^[3]

Site and method of Examination: -

नाडीमङ्गुष्ठमूलाधः स्पृशेदक्षिणगे करे।

ज्ञानार्थं रोगिणो वैद्यो निजदक्षिणपाणिना ॥ (यो.र.- नाडीपरीक्षा/१)

अङ्गुष्ठमूलभागे या धमनी जीवसाक्षिणी ।

तच्चेष्टया सुखं दुःखं ज्ञेयं कायस्य पण्डितैः ॥ (यो.र. नाडीपरीक्षा/१०)

The index finger of the physician is placed below the root of the thumb, the other two fingers are placed next to the index finger.

The pressure of the three examining fingers has to be uniform. It indicates the condition of the *Tridosha* and their *Gati* (*Manda, Madhyama* and *Tikshna*).

Pulse examination is carried out through *Hasta Nadi* (Radial Artery) The index finger denotes *vata* the middle finger *pitta* and the ring finger (Anamika) *Kapha*.

In *Nadi Pariksha* following factors are main and important: ^[4]

1. *Spandana Sankhya* (pulse rate): is described in terms of number of *Nadi* (pulse) per Pala of time.
2. *Gunas* (Qualities) of *Nadi*: like *Ushna* (warm), *Sheeta* (cold), *Mrudu* (soft), *Kathina* (hard), *Tanu* (thin), *Sthoulya* (thick) etc. This can easily be detected by the palpating fingers.
3. *Gati* (character) of *Nadi*: It is described to be resembling with the movement of certain animals and birds like.

Relation between *nadi* and *dosha*-^[5]

<i>DOSHA</i>	<i>NADI</i>
<i>Vataja nadi</i>	<i>Sarpa and jalouka</i>
<i>Pittaja nadi</i>	<i>Manduka, kak</i>
<i>Kaphaja nadi</i>	<i>Hansa, paravat</i>
<i>Vata-kaphaja nadi</i>	<i>Sarpa, hansa</i>
<i>Vata-pittaja nadi</i>	<i>Sarpa and manduka</i>
<i>Pitta-kaphaja nadi</i>	<i>Manduka and mayura</i>
<i>Sannipatajaa nadi</i>	<i>Lava and Titira</i>

Swastha Nadi (Physiological state) ^[6]

Sthira (steady) and *Balwati* (forceful).

Vata: Twisting

Pitta: Unstable

Kapha: Stable

Imperceptible pulse as after-exertion, thirst, heat exposure, hunger, sexual intercourse.

Vikruta Nadi (Pathological state) ^[7]

Pathological condition - Nadi Gati (pulse movement)

Mandagni - Manda (slow)

Ama - Gambheera

Jwara - Ushna, Gambheer, Vegavati

Kama, krodha - Vegavati (rapid)

Chinta, Bhaya - Kshina (weak)

Deeptagni - Laghu and Vegavana

Rakta Dosha - Ushna, ,Gurvi (heavy) and *Sama*

Kshudhita - Chanchala (unstable)

Tripta - Sthira (stable)

Asadhya vyadhi - Kampana (vibration) and *spandana* (pulsation)

2) Mootra Pariksha (Urine Examination) ^[8]:

Urine is the end product of metabolism. Among the *Ashtavidha Pariksha*, *Mootra Parikshais* one which proves to be an important aid in diagnosis and prognosis.

The purpose of urine examination is to determine the *Tridosha* manifestations in the body through its volume, frequency, color, consistency, odour and taste etc, in diagnosis of diseases as well as assessing the healthy condition.

Characters of Urine vitiated by *Doshas*: ^[9]

<i>Vataja</i>	<i>Panduvarna</i>
<i>Pittaja</i>	<i>Rakta- pitavarna,</i>
<i>Kaphaja</i>	<i>Phenayukta</i>
<i>Sannipataja</i>	<i>Krishna varna</i>
<i>Dwandwaja</i>	Mixed features as per dominance of <i>doshas</i>

Urine appearance in some disease ^[10]-

Udakameha- kaphaj prameha

Kshar meha- pittaj prameha

Tandulodak – ajeerna

***Taila Bindu Pariksha* ^[11]:**

Taila Bindu Pariksha is one of the important method for *Mutra Pariksha* mentioned in *Yogratnakar*.

The physician should wake up the patient early in the morning, around 4 o'clock; first midstream urine sample should be collected in a wide mouth, plastic or glass, air tight, sterilized disposable container and examined for detecting various abnormalities in it for diagnosing the underlying disease.

The urine is kept in a clean vessel and with the help of a dropper, instil one or two drops of *tila taila* into the vessel.

The changes of the oil drop on the surface of urine should be carefully observed viz. time of spread, direction of spread, shape, pattern of oil on spreading over urine, and then we can assess type of *dosha vikara*, curability or non-curability of disease.

***Taila Bindu* appearance (shape of urine drops)-^[12]**

<i>DOSHA</i>	SHAPE
<i>Vata</i>	Snake like

<i>Pitta</i>	Umbrella like
<i>Kapha</i>	Pearl like

Disease condition observed by Shape of spreading oil drop-^[13]

Swan, pond, lotus, elephant, umbrella, gate or building - *Sadhya*

Plough, tortoise, buffalo, honeycomb, sword, crossroad, a man without head –*Asadhya*

Disease condition observed by position of oil drop-^[13]

If oil drop spreads fast over urine – *Sadhya*

If oil drop spreads very slowly -*Kashtasadhya*

If oil drop settles down at the bottom of pot- *Asadhya*

Prognosis observed by the direction of movement of the oil drop-^[14]

DIRECTIONS	PROGNOSIS
Movement towards east	Quick recovery
Movement towards west	Patient will get happiness and healthy
Movement towards north	Patient will be healthy very soon
Movement towards south	Indicate fever and gradual recovery
Movement towards ishanya angle	Patient will die within one month
Movement towards Aagneya and Nairutya angle	Patients' death is certain
Movement towards vayavya angle	Patient will die soon

3) Mala Pariksha (Stool Examination):

Mala is one of the important waste products of the body being the *kitta* of *aahara*,

hence it is a diagnostic method generally in all diseases and especially in disorders of *Annavaha Srotas* and *purishavaha Srotas*.

In ayurvedic texts examination of stool is limited mainly up to the examination of physical characteristics such as *rashi*, *swarupa*, *varna*, *gandha* besides these, a specialized technique Viz, *jala nimajjana purisha pariksha* has been indicated to identify *sama-nirama* condition of *mala*.^[15]

***Mala Lakshanain different Dosha vikara*-^[16]**

<i>Vataja vikara</i>	<i>Dridha , shushka</i>
<i>Pittaja vikara</i>	<i>peeta</i>
<i>Kaphaja vikara</i>	<i>shukla</i>
<i>Sannipataja vikara</i>	<i>Shyama, trutita, pitabha, baddha, Shweta</i>
<i>Vata- kapha vikara</i>	<i>Kapisha</i>
<i>Pitta – vata vikara</i>	<i>Baddha, trutita, peeta, shyama</i>
<i>Pitta – kapha vikara</i>	<i>Peeta- Shweta, ishat Sandra picchila</i>

***Mala lakshana in different disease*-^[17]**

Jalodara (Ascites) -*Sita* (white), *Puti gandha* (badstench)

Shakhashritta Kamala (obstructive jaundice) - *Tilpishtawat* (pale /clay colour)

Kumbha Kamala -*Krishna Varna* (malena)

Mrittikabhakshanjanya Pandu- Raktapuyakuta (mixed with blood and mucus)

Kshaya (Phthisis) - *Shyama varna*

Ama condition- Yellowish with pain in lumbar region

Jirna Mala- Foul smell, cold, hard stool

Sannipataj Asadhya Atisar- Mamsambu Sadrisham (dark reddish blackish)

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Tikshnaagni - Lumpish dry

Mandaagni - Drava (loose)

Asadyavyadhi - Stinks too much, Shines like moon beam

4) *Jihwa Pariksha* (Tongue Examination)^[18]

The tongue is the index of the stomach implying its importance in the diagnosis of digestive disorders.

The examination of the *jihwa* reveals a variety of clinical information which helps in the *tridosha* diagnosis of a disease.

Tongue is referred as index of stomach.

जिह्वा शीता खरस्पर्शा स्फुटिता मार्तण्डादिके ।

रक्त श्यामा भवेत्पित्ते कफे शुभातिपिच्छिला ।। (यो.र.जिह्वापरीक्षा-१)

Tongue appearance in predominance of *doshas*-^[19]

<i>Vata</i>	<i>shita, khara, sphutita</i>
<i>Pitta</i>	<i>rakta, shyama</i>
<i>Kapha</i>	<i>shubhra, picchila</i>
<i>Sannipataja</i>	<i>ruksha, krishna varni</i>

Jihwa condition in different disease-^[20]

Pandu – *Pandu varna*

Halimaka - *Haridra*

Pale and white - *Kaphadhikya*

Pandu – *Anaemia*

Pita (Yellow) - *Pittadhikya*, *Jaundice*

Haridra (Green) - *Halimaka* (chlorosis)

Nila (Blue)- *Respiratory disorder*

Krishna (Black)- *Renal disorders*, licking of iron contain medicine

Atirakta (Angry Red) - *Pittajwara* (Hyperpyrexia), *Tikshnaagni* (Hyperthyroidism), *Raktavardhi* (Polycythemia vera)

5) *Shabda Pariksha* (Auscultation Examination):

Shabda pariksha is the examination of the various sounds produced by the different organs of the body hence an examination of the normal and abnormal sounds will be advantageous to arrive at correct diagnosis.

The voice will be healthy and natural, when the *doshas* are in a balanced state.^[21]

गुरुस्वरो भवेत्तत्स्फुटवक्ता च पित्तलः ।

उभाभ्यां रहितो वातः स्वरतश्चैव लक्षयेत् ।। (यो.र.शब्दपरीक्षा/ १)

The conditions producing change in speech and sound are like *Minmina* i.e., nasal speech and monotonous in case of extra pyramidal lesions, *Gadagada* (stammering/spastic speech) due to brain trauma (indicating UMN lesions), *Swarbheda* (hoarseness of voice) may lead to chronic irritation of the larynx caused by smoking or excessive alcoholism.

Voice appearance in various conditions-^[22]

<i>Vata</i>	Broken, Rough, disliked voice
<i>Pitta</i>	sphutita, cracking voice
<i>Kapha</i>	Heavy deep voice

6) *Sparsha Pariksha* (Tactile Examination):

This is a method to understand the condition of the various parts of the body in respect to their normal or abnormal *gunas*.^[23]

Palpation can be compared with the *Sparsha pariksha* which is used for assessing the state of organs and tissue examination of skin like i.e...

roughness of the skin in Anaemia, rashes over skin, discharge from skin in Eczematous dermatitis , extremities are hot in fever and are found to be cold in case of cardiac arrest.

In this way tactile examination plays an important role in diagnosing a disorder.

पित्तरोगी भेददुष्णो वातरोगी च शीतलः ।

श्लेष्मलः स भवेदार्द्रः स्पर्शतश्चैव लक्षयेत् ।। (यो.र.स्पर्शपरीक्षा/१)

Sparsha pariksha in predominance of *doshas*-^[24]

Vata- sheeta, ruksha

Pitta- Ushna

Kapha – sheeta, snigdha

7) *Drik pariksha* (eye Examination) :

Expression of eyes reflect the healthy status of the entire body.

The examination of eyes provides more information about the *Doshas* and the underlying disease.^[25]

In clinical condition like Anaemia (*Pandu roga*) the colour of eyes (sclera) is changed to yellowish – white, deep yellow conjunctiva in case of jaundice (*Kamala*), In case of excessive blood loss, purgation and starvation eyes results sunken, prominent or bulging eyes can be seen in thyrotoxicosis etc.^[26]

Drik pariksha and predominance of *doshas*-^[27]

<i>Vata</i>	<i>ruksha, dhumra, roudra, chanchala, antarpravishtha, arun, neel</i>
<i>Pitta</i>	<i>arun, haridra, rakta, malin, tikshna dipa dwesha, santapa, pita varna, daha yukta</i>
<i>Kapha</i>	<i>shweta, dhawal, pluta, snigdha, sthira, kandu yukta</i>

8) *Akriti Pariksha* (Facial & Overall Appearance):

Akriti Pariksha means the examination of the external features of the whole body.

In ayurvedic texts it may be considered under *Deha prakriti pariksha*,

This involves examining the physical appearance, posture & body structure to determine the overall health of the patient.

In this section, the *Acharya's* have discussed the "*Lakshana's* of *Deha Prakriti*"^[28].

This holds great importance even in the modern day physical examination.

Dehaprakruti explained by *acharya's* according to *dosha* differentiation.

Vataprakruti persons are mostly have seen to be lean bodies, while *Pitta* is medium body personality & *Kapha* having strong/firm body personality.

In Ayurvedic texts it may be considered under *Deha prakriti pariksha*, *Ashta nindita purusha* (unhealthy physique), *vishamasana sayana* (abnormal posture, gait), *Sahaja vikritis* (congenital deformities) and *mukha bhava* (facial expression)^[29]

Akriti parikshain predominance of doshas^[30]

Vata	Ashukari, prone to many diseases , split hair, dry skin with <i>dhusaravarna</i> , dislikes cold, <i>pralapa</i> , <i>unstabledriti</i> , <i>chanchalata</i> etc.
Pitta	<i>Pandutva</i> , <i>alpa kesa</i> , <i>akshi</i> and <i>nakha peetatva</i> , <i>kutla kuntala</i> , <i>gaur varna</i> , <i>ushna sharira</i> , <i>shourya</i> .
Kapha	<i>Snigdha</i> , <i>shweta</i> , <i>balwana</i> , <i>gambhir</i> , <i>buddhiwana</i> , <i>sattvawan</i> .

III. DISCUSSION

- In *Ashtavidha pariksha* examination of all eight folds are related to *pratyakshapramana* - i.e *nadipariksha* and *sparsha pariksha* comes under *sparshanendriya pariksha* , *shabda pariksha* comes under *shrotrendriya pariksha* and the other five are included under *chakshurindriya pariksha* .
- In Ayurveda, "*Ashtavidha Pariksha*" mentioned in *Yogaratanakar* is one such diagnostic tool for diagnosis of diseases.
- *Nadi Pariksha* indicates about *doshas* and their combinations whereas *Nadi gati* mark towards the prognosis of diseases.
- Similarly examination of *Mutra* and *Mala* along with their character, quantity and consistency is very important for diagnosis.
- Tongue is referred as index of stomach and hence *jihwa Pariksha* is necessary.
- *Shabda Pariksha* is important as sound of various organs may be altered in different diseases.
- *Sparsha Pariksha* has been mentioned by almost all Acharya's due to its great importance.
- *Drik Pariksha* indicates eye examination .
- *Akriti Pariksha* mainly deals with the external features, physique and body appearance of individuals.
- Thus, this examination greatly helps in the diagnosis.

IV. CONCLUSION

Ayurvedic diagnosis involves identifying the imbalance of trienergies (*Doshas*) rather than just labeling the illness. The tri-energy imbalance can be accurately assessed using these eight criteria. Wherever possible, it is advised that diagnosis come before treatment. The design of *Ashtavidhpariksha* made these highly applicable in determining the diagnosis and prognosis of a particular illness. It aids in the creation of an extensive treatment protocol and assists the physician in determining if he is qualified to handle the case or whether it would be prudent to refer it to relevant specialists.

Ashtavidhpariksha describes a number of clinical findings that can be used to diagnose a specific ailment and begin treatment in accordance with that diagnosis.

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