



IMPORTANCE OF ASHTAVIDHA PARIKSHA – IN DISEASE DIAGNOSIS- LITERARY REVIEW

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ABSTRACT-

For effective management of disease, diagnosis and prognosis are two important aspects. Clinical examination is an important tool for assessment of disease as well as condition of patient. Different types of examination depicted in Ayurveda among that Ashtavidha Pariksha viz. Nadi (Pulse), Mootra (Urine), Mala (Faeces), Jihwa (Tongue), Shabda (Speech), Sparsha (Touch), Drika (Eyes) and Akruiti (Posture) an effective tool for clinical examination of patient, which was routinely used by traditional Ayurvedic practitioner, but is missing in present era. In

this paper, the clinical utility of Ashtavidha Pariksha is discussed which will be helpful for scholars to use it as a diagnostic and therapeutic tool in their clinical practice.

Keywords: Ashtasthana Pariksha, Ayurveda, Examination, Diagnosis, Prognosis , Doshas.

INTRODUCTION-

To assess the clinical condition of patient's various methods of examination are described in Ayurveda, among them Ashtavidha Pariksha Viz. Nadi (Pulse), Mootra (Urine), Mala (Faeces), Jihwa (Tongue), Shabda (Speech), Sparsha (Touch), Drika (Eyes) and Akruiti (Posture), for the first time advocated by Aacharya Yograthnakar is one of the best and the most significant method of clinical assessment. It is a complete clinical examination of a patient which has very close resemblance with general physical examination of the patient as described in Modern Medicine. It is indeed the examination of eight aspects of a person to determine their health status. The body of the patient is the actual seat of disease and these eight sites represent the whole-body manifestation of underlying disease, which is the basic component for the management.

Material & Methods:

References of Ashtavidha Pariksha have been collected from the available literature of Ayurveda. Ashtavidha Pariksha: It includes the following examination. [1] 1. Nadi Pariksha (Pulse Examination) 2. Mootra Pariksha (Urine Examination) 3. Mala Pariksha (Stool Examination) 4. Jihwa Pariksha (Tongue Examination) 5. Shabda Pariksha (Voice Examination) 6. Sparsha Pariksha (Skin Examination) 7. Drika Pariksha (Eye Examination) 8. Akriti Pariksha (Examination for physical constitution) in Ashtavidha Pariksha, examination of all eight folds are related to Pratyaksha Pramana i.e. Nadi Pariksha and Sparsha Pariksha come under Sparshendriya Pariksha, Shabda Pariksha comes under Srotrendriya Pariksha and the other five are included under Chakshurindriya Pariksha.

1. Nadi Pariksha (Pulse Examination): It is the first among the Ashtasthana 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 Gyan.

[2] **Site and Method of Examination:** Nadi Spandana is caused by the beatings of Hridaya (heart) and consequent movement of Rasa-Rakta (blood). Pulse examination is carried out through Hasta Nadi (Radial Artery) and physicians should examine the pulse of the right hand of the men and left hand of the women by using his right arm. Examination is preferably carried out early in the morning after ablution of the body. While examining the pulse, the elbow and the wrist of the patient should be slightly flexed with the fingers distended and the physician should hold the patient elbow gently with the left hand and feel the pulse with his right hand. The index finger of the physician is placed below the root of the thumb; 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). The index finger (Tarjini) denotes Vata, the middle finger (Madhyama) Pitta and the ring finger (Anamika) Kapha.

In Nadi Pariksha following factors are main and important: [3]

1. Spandana Samkhyā (pulse rate): is described in terms of number of Nadi (pulse) per Pala of time. 2. Gunas (Qualities) of Nadi: like Ushna (warm), Sita (cold), Mrdu (soft), Kathina (hard), Tanu (thin), Sthula (thick) etc. This can easily be detected by the palpating fingers.

3. Gati (character) of Nadi: Is described to be resembling with the movement of certain animals and birds, like [4]

Nadipariksha Nishedhakala (Contraindication): Nadi will be misleading or incorrect if done after the patient has taken food, exercise, bath, intoxicants, intercourse and sleep or when afflicted with hunger, thirst, anger, grief, worry etc.

Swastha Nadi

Swastha Nadi (Physiological state): ^[5] *Sthira*(steady) and *Balwati*(forceful).

Vata: Twisting

Pitta: Unstable *Kapha*: Stable

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

Nadi Gati	
<i>Nadi</i>	<i>Gati</i>
<i>Vataja Nadi</i>	Snake and Leech (i.e., Low volume and fast)
<i>Pittaja Nadi</i>	Frog, Crow and Crane (i.e., rate & volume both are high)
<i>Kaphaja Nadi</i>	Swan, Pigeon and Peacock (i.e., high volume and low rate)
<i>Vata-kaphaja</i>	Snake and Swan
<i>Vata-pittaja</i>	Snake and Frog
<i>Pitta-kaphaja</i>	Monkey and Swan
<i>Sannipataja</i>	Woodpecker (with frequent gaps, variable rate and volume or irregular)
Vikranta Nadi (Pathological state)	
[4]	
Pathological condition	<i>Nadi Gati</i> (pulse movement)
<i>Mandagni</i>	<i>Manda</i> (slow)
<i>Ama</i>	<i>Gambheera</i>
<i>Jwara</i>	<i>Ushna, Gambheer, Vegavati</i>
<i>Kama, krodha</i>	<i>Vegavati</i> (rapid)
<i>Chinta, Bhaya</i>	<i>Kshina</i> (weak)
<i>Deeptagni</i>	<i>Laghu and Vegavana</i>
<i>Rakta Dosha</i>	<i>Ushna, Gurvi</i> (heavy) and <i>Sama</i>
<i>Kshudhita</i>	<i>Chanchala</i> (unstable)
<i>Triptā</i>	<i>Sthira</i> (stable)
<i>Asadhya vyadhi</i>	<i>Kampana</i> (vibration) and <i>spandana</i> (pulsation)

2.Mootra Pariksha (Urine Examination):

Importance: By Muta Pariksha (urine examination) one can assess the pathology related to urinary system and other systems of the body. Urine is the end product of metabolism. The body chemistry; blood pressure, fluid balance, nutrient intake, and the state of health are key elements in establishing the normal characteristics of urine.

Among the Ashtavidha Pariksha, Mootra Pariksha is one which proves to be an important aid in diagnosis and prognosis. Taila Bindu Pariksha is a part of Mootra Pariksha which can be used as a tool for assessing the prognosis and severity of diseases to plan the treatment.

Urine appearance in certain diseases	
Disease's condition	Urine appearance
<i>Ajeerna</i>	<i>Tandulodak</i> (rice water like)
<i>Nava jwara</i>	<i>Dhumra varna</i> (smoky) and polyuria
<i>Jeerna jwara</i>	Reddish yellow
<i>Vatapittaja jwara</i>	Smoky and hot
<i>Vatakaphaja jwara</i>	Whitish with <i>budbudabhama</i> (bubbles)
<i>Kaphapittaja jwara</i>	<i>Kalusa varna</i> (dark coloured blood mixed)
<i>Sannipataja jwara</i>	Mixed coloured

Disease condition observed by position of oil drop	
Oil position	Disease condition
If oil drop spreads fast over urine	<i>Sadhya</i>
If oil drop spreads very slowly	<i>Kastasadhya</i>
If oil drop settles down at the bottom of pot	<i>Asadhya</i>

<i>Taila Bindu</i> appearance (shape of urine drops)	
Dosha	Shape
<i>Vata</i>	Snake
<i>Pitta</i>	Umbrella
<i>Kapha</i>	Pearl

Disease condition observed by Shape of spread oil drop	
Shape of spread oil drop	Disease condition
Swan, pond, lotus, elephant, umbrella, gate or building	<i>Sadhya</i>
Plough, tortoise, buffalo, honeycomb, sword, crossroad, a man without head	<i>Asadhya</i>

Prognosis observed by the direction of movement of the oil drop
Direction
Movement towards East
Movement towards West
Movement towards North
Movement towards
Movement towards <i>Ishana</i> Angle
Movement towards <i>Aagneya</i> and <i>Nairatya</i> Angle

3.Mala Pariksha (Stool Examination): Significance of Mala Pariksha in diagnostic purpose: Stool examination is one of the simplest, widely applied and most important tests for the diagnosis of parasitic infection and other inflammatory conditions. In Ayurveda Rashi, Swarupa, Varna, Gandha, Sama-Nirama Lakshana of stool etc are the diagnostic tools for many diseases. In modern era microscopic examination of the stool is important to diagnose Amoebic dysentery etc. Blood in stool indicate gastrointestinal lesion. In Ayurveda various Mala Vikriti has been mentioned like Tilpishtawat (pale /clay) colored stool indicates Shakhashritta Kamala (obstructive jaundice)

, Krishna Varna (malena) indicates Kumbhakamla, Raktapuyakuta (mixed with blood and mucus) in Mrittikabhakshanjanya Pandu (anemia due to worm infestation) Mamsambu Sadrisham (dark reddishblackish) in Sannipataj Asadhya Atisar.

Mala (Purisha) is one of the important waste products of the body being the Kitta of Ahara (food), hence it is a diagnostic method generally in all diseases and especially in disorders of Annavaaha Srotas and Purishvaha Srotas system. 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. [7] Jala Nimajjana Purisha Pariksha: This is the only objective method which was used in ancient times to detect the presence of Ama in stool. The examiner should take a wide mouth glass vessel and fill it with clean water. Place some faecal matter over the surface of water. If the stool is very hard and sinks to the bottom, it indicates the presence of Ama. If it is filamentous and floats over the water surface, it indicates Ama is absent in stool.

<i>Mala Lakshana in different Dosha Vikara</i>	
<i>Dosha Vikara</i>	<i>Mala Lakshana</i>
<i>Vata Vikara</i>	<i>Dridha (hard) and Shushka (dry)</i>
<i>Pitta Vikara</i>	<i>Pitta (yellowish)</i>
<i>Kapha Vikara</i>	<i>Shukla (white)</i>
<i>Sannipataja</i>	<i>Shyama, Trutita, Pittabha, Baddha, Shweta</i>
<i>Vata Kapha</i>	<i>Kapisha (brown)</i>
<i>Pitta Vata</i>	<i>Baddha Trutita (quite fragmented), Peeta-Shyama (yellowish-black)</i>
<i>Pitta Vata</i>	<i>Peeta-Shweta, Ishat Sandra (semisolid), Pichhila (slimy)</i>

<i>Mala Lakshana in different diseased condition</i>	
<i>Diseased condition</i>	<i>Mala Lakshana</i>
<i>Jalodara (Ascites)</i>	<i>Sita (white), Puti gandha (bad stench)</i>
<i>Shakhashritta Kamala (obstructive jaundice)</i>	<i>Tilpishtawat (pale /clay colour)</i>
<i>Kumbha Kamala</i>	<i>Krishna Varna (malena)</i>
<i>Mrittikabhakshanjanya Pandu</i>	<i>Raktapuyakuta (mixed with blood and mucus)</i>
<i>Kshaya (Phthisis)</i>	<i>Shyama varna</i>
<i>Ama condition</i>	<i>Yellowish with pain in lumbar region</i>
<i>Jirna Mala</i>	<i>Foul smell, cold, hard stool</i>
<i>Sannipataj Asaadhya Atisar.</i>	<i>Mamsambu Sadrisham (dark reddish blackish)</i>
<i>Tikshnaagni</i>	<i>Lumpish dry</i>
<i>Mandaagni</i>	<i>Drava (loose)</i>
<i>Asadhyavyadhi</i>	<i>Stinks too much, Shines like moon beam</i>

4Jihwa Pariksha (Tongue Examination): [8] The tongue is the index of the stomach, implying its importance in the diagnosis of digestive disorders. The examination of the Jihwa (Tongue) reveals a variety of clinical information which help in the Tridoshika diagnosis of a disease. It also manifests the Ama state of the body and many G.I.T. disorders.

Tongue appearance in predominance of <i>Doshas</i>	
Predominance of <i>Doshas</i>	Tongue appearance
<i>Vata</i>	<i>Sita</i> (Cold), <i>Khara</i> (Rough), <i>Sphutita</i> (Fissures)
<i>Pitta</i>	<i>Rakta</i> (Red), <i>Shyam</i> (Dark Blue)
<i>Kapha</i>	Shubhra (White), <i>Picchila</i> (Excessively Greasy)
<i>Sannipataj</i>	Black, <i>Kantaka</i> (Thorny), Dry

Conditions of Jihwa in Various Diseased Conditions	
Manifestation of Tongue	Disease condition
Pale and white	<i>Kaphadhikya</i>
<i>Pandu</i>	<i>Anaemia</i>
<i>Pita</i> (Yellow)	<i>Pittadhikya</i> , <i>Jaundice</i>
<i>Haridra</i> (Green)	<i>Halimaka</i> (chlorosis)
<i>Nila</i> (Blue)	Respiratory disorder
<i>Krishna</i> (Black)	Renal disorders, licking of iron contain medicine
<i>Atirakta</i> (Angry Red)	<i>Pittajjwara</i> (Hyperpyrexia), <i>Tikshnagni</i> (Hyperthyroidism), <i>Raktavrddhi</i> (Polycythemiavera)

5. Shabda Pariksha (Voice 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. [9] 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), S leads to chronic irritation of the larynx caused by smoking or excessive alcoholism.

Voice appearance in Various Conditions	
Various Conditions	Voice appearance
<i>Kapha Vikrti</i> / <i>Ama</i> / <i>Medaja Vikara</i>	<i>Guru Svara</i> (heavy, thick and deep)
<i>Pitta Vikrti</i>	<i>Sphuta</i> (clear), sharp
<i>Kapha Vikrti</i>	Dry, hoarse and broken.

6. Sparsha Pariksha (Touch Examination): This is a method to understand the condition of the various parts of the body in respect of their normal or abnormal *Gunas* (qualities). [10] Palpation can be compared with the Sparsha Pariksha of Ayurveda, which used for assessing the state of organs and tissue examination of skin like i.e., roughness of the skin in *Anaemia* or

malabsorption syndrome, rashes over skin or discharge from skin in Eczematous dermatitis, skin and extremities are hot in fever and are found to be cold in case of circulatory failure/cardiac arrest. In this way tactile examination (Sparsha Pariksha) plays an important role in diagnosis of disorder.

Sparsha Pariksha in predominance of Doshas	
Predominance of Doshas	Sparsha observation
Vata	Sita Sparsha (cold), Ruksha (dry)
Pitta	Ushna Sparsha (hot)
Kapha	Sita Sparsha (cold), Picchila (greasy)

7.Drika Pariksha (Eye Examination): Expressions of the eyes reflect the health status of the entire body.

The examination of eyes provides more information about the condition of the Doshas and the underlying disease. [11] 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. [12]

Drika Pariksha in predominance of Doshas	
Predominance of Doshas	Drika observation
Vata	Ruksha (dry), Dhumra (smoky), Roudra (terrifying), Chala (unsteady), Antarjwala (glows inside)
Pitta	Dipa dwesha (fear from light), Santapta (burning sensation), Pita Varna (yellowish colouration)
Kapha	Jalardra (moist by water), Jyotihina (lustreless), Snigdha (greasy), Shweta (whitish)
Sannipataja	Rakta (red), Kalusa (dirty), Asita (black), Bhishana (horrificing), Nirbhugna (oblique) and Nisprabha (lustreless), Tandra-Moha Yukta (stuporous look).

8.Akriti Pariksha (Facies & 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,

Ashta Nindita Purusha (unhealthy physique), Vishamasana Sayana (abnormal posture, gait), Sahaja Vikritis (congenital deformities) and Mukha Bhava (facial expression) [13].

<i>Akrti Pariksha</i> in predominance of <i>Doshas</i>	
Predominance of <i>Doshas</i>	<i>Akrti</i> observation
<i>Vata</i>	<i>Vibhu, Ashukari, Balvana</i>, prone to many diseases, split hair and dry skin with <i>Dhusara Varna</i>, dislikes cold, <i>Pralapa</i>, unstable <i>Dhriti, Smriti, Buddhi, Cheshta</i> etc.
<i>Pitta</i>	Hungry and thirsty, fair in colour, brave, <i>Swabhimani</i>, less hair
<i>Kapha</i>	<i>Jalardra</i> (moist by water), <i>Jyotihina</i> (lustreless), <i>Snigdha</i> (greasy), <i>Shweta</i> (whitish)
<i>Sannipataja</i>	<i>Saumya, snighdha</i>, well-built body and joints, tolerant to hunger, thirst, hardship, hot sun

DISCUSSION: All the above mentioned methods are used to observe the characteristics of various Dosha to evaluate their proportionate imbalance. The Ashtavidh Pariksha has not been mentioned in Brihatrayi i.e. Charaka, Sushruta, or Ashtanga Samhita. Maharishi Sharangdhara first of all mentioned the Nadi Pariksha (pulse examination) but didn't mention about Ashtavidh Pariksha. Acharya Yogratnakar gave a detailed description of these eight fold investigation techniques. Naadi pariksha is still one of the most significant methods of diagnosis in Ayurveda. Many Vaidyas are able to make the diagnosis only by examining the pulse. Mutra Pariksha gives clues about any pathology forming in the Mutravaha Strotas. Malapariksha gives clues about both Annavaha as well as Purishvaha Strotas abnormalities.

Similarly rest of the Pariksha included in Ashtasthan pariksha has important role in the diagnosis of disease.

Conclusion-

Diagnosis as per Ayurveda is not merely naming the disease, but identification of the imbalance of trienergies (Doshas). These eight factors are excellent ways for judging the imbalance of trienergies.

It is advisable that 'Diagnosis should precede treatment wherever possible. Ashtavidha Pariksha was designed in such a way that these were very much applicable in leading to the diagnosis and prognosis of a certain disease. It helps the physician to decide if he can handle the case or if it would be wise enough to refer the case to related specialties and helps in planning a comprehensive treatment protocol. One can draw a conclusion on diagnosis of a particular disease and can start management accordingly, on the basis of various clinical observations described in Ashtasthan Pariksha.

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