

## A CONCEPTUAL STUDY ON DIAGNOSTIC METHODS IN AYURVEDA

Veera Venkata Durga Prasad M<sup>1</sup>, Hegde Prakash L<sup>2</sup>, Harini A<sup>3</sup><sup>1</sup>PG Scholar, <sup>2</sup>Professor, <sup>3</sup>Associate Professor, Department of Dravyaguna, SDM College of Ayurveda and Hospital, Hassan.**\*Corresponding Author: Dr. M. V. V. Durga Prasad**

PG Scholar, Department of Dravyaguna, SDM College of Ayurveda and Hospital, Hassan.

Article Received on 22/08/2016

Article Revised on 12/09/2016

Article Accepted on 02/09/2016

**ABSTRACT**

It is often said that theories without facts to support them are more useless than facts without theories to correlate them thankfully, in ayurveda we have theories and we have facts and our co-relations are most of the time untenable to the western mechanistic world. Ayurveda has one peculiar feature of diagnostic technique. In this diagnostic technique there are so many special feature like dwivida pariksha, trividha pariksha, shad vidha pariksha, ashta vidha pariksha, and dashavidha pariksha. All these pariksha of ayurvedic practice show good diagnosis and this includes the treatment based on the diagnosis. Main of this nadi pariksha use be more practiced in olden days but now –a-days in ayurveda very rarely this nadi pariksha diagnosis is going on and most of the ayurveda practitioner in olden day used to give treatment based on the doshas only and on nidhana parivarjana chikitsa. The main aim of this article is to highlight the techniques which and all our acharya used to practice since olden days and to remember the all ayurvedic diagnosis techniques in present days.

**KEYWORDS:** diagnostic technique, nadi pariksha, nidhana parivarjana chikitsa.**INTRODUCTION**

The word ayurveda is a combination of two words: ayus and veda. Veda is derived from root word vid meaning jñane. Therefore, ayurveda is knowledge of science of ayus. Charaka defined ayus as the continuity of consciousness.<sup>[1]</sup> If this consciousness lost this may lead to disease but not in all the stages but only in some stages to rule out this the diagnosis of the disease is must and should. For this diagnosis purpose our acharyas have mentioned so many diagnostic procedures. Diagnosis is essentially an art. Indeed, it is a science too.<sup>[2]</sup> In ancient days they used to practice both the clinical diagnosis and practical diagnosis (like taila bindhu pariksha, etc) those techniques was practically applicable in the chronic diaseses. The disease diagnosis usually done in ayurveda is on the basis of dosha, our acharyas have explained even the basis of treatment is also be given on the basis of dhoshas.

**VARITIES**

The following are the some of the diagnosis methods which was mentioned in our ancient texts and said by acharyas.

**1. Dvidida pariksha**

This is diagnosis includes two main things.

**• Rogi pariksha**

The patient according to charaka is karya-desa or the site for administration of therapies with a view to bring equilibrium of dhatus<sup>3</sup>. The purpose of rogi pariksha is to obtain knowledge regarding the strength of individual and intensity of the morbidity because these factors plays a morbid role in deciding the dose of the medicine. This rogi pariksha can be done by trividha pariksha, sadvidha pariksha, astavidha pariksha, dasavidha pariksha.<sup>[3]</sup>

**• Roga pariksha**

Ayurveda defines the roga as derangement of dhatus or bodily principles. The equipoise of dhatus is positive health. Roga will cause obstruction to the worldly pursuits by inflicting pain. Even the exogenous causes of disease intheir later stage produce the imbalance of dhatus. For practical reasons roga is deemed to be nothing but it is a particular state of vitiation of dosha<sup>4</sup>. Disease should be examined through nidhana panchaka. Nidana panchaka is the fundamental diagnostic modality propounded by Ayurveda.<sup>[5]</sup> They are

- Nidhan (etiology)
- Purvarroopa (prodromal signs and symptoms)
- Rupa (signs and symptoms)
- Upasaya (exploratory therapy)
- Samprapthi (pathogenesis)

## 2. Trividha Pariksha

Vagbhata says that while disease should be examined with respect to nidhana panchaka, the patient should be examined by Darsana, Sparsana, prasna.<sup>[6]</sup>

## 3. Sadvidha Pariksha

Here this pariksha includes pancendriya-pariksha and prasna-pariksha.<sup>[7]</sup>

## 4. Astavidha Pariksha

The first astavida pariksha was found in sarangadhara samhita(13<sup>th</sup> cent.A.D). it includes nadi, mala, jihva, sabda, sparsa, drk, akrti.<sup>[8]</sup>

## 5. Dasavidha pariksha

This includes dusya, desa, bala, kala, anala, prakriti, vayah, satva, satmya, ahara.<sup>[9]</sup>

8. Sri Kumar .K. Diagnostic Methods Of Ayurveda, Kottakal: Arya Vaidya Sala, 5<sup>th</sup> Edition; 2014. P.110.
9. Sri Kumar .K. Diagnostic Methods Of Ayurveda, Kottakal: Arya Vaidya Sala, 5<sup>th</sup> Edition; 2014. P.111.
10. Sri Kumar .K. Diagnostic Methods Of Ayurveda, Kottakal: Arya Vaidya Sala, 5<sup>th</sup> Edition; 2014. P.140.
11. Sri Kumar .K. Diagnostic Methods Of Ayurveda, Kottakal: Arya Vaidya Sala, 5<sup>th</sup> Edition; 2014. P.145.

## DISCUSSION

In ayurveda acharyas have mentioned even the diagnosis of imminent death with the help of smell, taste, touch, vision, hearing, dreams etc for example if the patient one who, day and night emits fragrance of several flowers, one who emits unpleasant odour even when covered with fragrant unguentum is one of the factor for imminent death.<sup>[10]</sup>

## CONCLUSION

The diagnosis of a patient is very much necessary because based on the diagnosis only the treatment of disease should be planned. So, only our acharyas used say the chikitsa based on dosa, nidhana panchaka the treatments used to be like dosha hara chikitsa and nidhana parivarjana etc. it is often said that theories without facts to support them are more useless than facts without theories to correlate them thankfully, in ayurveda we have theories and we have facts and our correlations are most of the time untenable to the western mechanistic world.<sup>[11]</sup>

## REFERENCES

1. Sastri Subrahmanya.V.V. Tridosha Theory. Kottakal: Arya Vaidya Sala,6<sup>th</sup> Edition., 2013; 7.
2. Sri Kumar .K. Diagnostic Methods Of Ayurveda, Kottakal: Arya Vaidya Sala, 5<sup>th</sup> Edition., 2014; 7.
3. Sharma R.K. And Bhagwan Das, Charaka Samhitha, Varanasi: Chowkamba Sanskrit Series, Vol 3, 8<sup>th</sup> Chapter, 1999; 254.
4. Manoj Sankaranarayana, Roga Vijnana & Vikrithi Vijnana, Varanasi: Chowkhamba Krishnadas Academy, Vol-1,2<sup>nd</sup> Ed,2011
5. Sharma R.K. And Bhagwan Das, Charaka Samhitha, Varanasi: Chowkamba Sanskrit Series, Vol 3, 8<sup>th</sup> Chapter, 1999; 90.
6. Sri Kumar. K. Diagnostic Methods of Ayurveda, Kottakal: Arya Vaidya Sala, 5<sup>th</sup> Edition; 2014. P.70
7. Sri Kumar .K. Diagnostic Methods of Ayurveda, Kottakal: Arya Vaidya Sala, 5<sup>th</sup> Edition; 2014. P.105.