

DOI:

Review Article

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Its All About Basics



FOUNDATIONS OF PATIENT ASSESTMENT IN AYURVEDIC MEDICINE

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FUNDING INFORMATION:

Not Applicable

How to cite this article:

Bhosale M, Bang P, Sarode S., Foundations Of Patient Assesment In Ayurvedic Medicine.2024;1(1):1-3.

ABSTRACT:

The Tridosha theory, Pancamahabhuta theory, and the idea of the three essential pillars are just a few of the basic principles upon which the Ayurvedic medical system is founded. It operates on rational concepts and facts. Appropriate diagnosis and treatment regimen selection are essential for disease management. Numerous investigative techniques (Pariksha) are available for identifying pathological conditions, including skin color analysis and pupil condition assessment, as well as Sparsanam, Darsanam, Prasnām, Moothram, Purisha, Nadi, and Jihwa parikshas. Basic Siddhanta of various Parikshahused for disease identification is presented in this article.

KEYWORDS: Ashtasthana Pariksha, Ayurveda, Pariksha, Pramana Pariksha, Purisha Pariksha

INTRODUCTION:

In addition to emphasizing disease treatment modalities, Ayurveda also recognized the use of diverse diagnostic techniques that are critical to identifying pathological conditions. The various Pareeksha for diagnosing diseases use techniques like Sparsanam, Prasnam, and Darsana, among others. Darsana entails examination and observation while taking into account a number of variables, including the patients' age and physical characteristics. Sparsanam is the practice of observing by tactile sense; palpation, percussion, and auscultation are all taken into consideration^[1]. During questioning, the subject was asked about his health issues and signs and symptoms connected to medical disorders. Dooshyam: Take into account any anatomical or functional irregularities in diseases^[2].

Dasavidha pareeksha.

- Desham: The location of an afflicted individual.
- Balam: Taking strength into account.
- Kalam: Taking climate conditions into account.
- Analam: Taking the patient's digestive system into account.
- Prakriti: Taking the patient's Tridosha constitution into account.
- Wayas: Taking the patient's age into account.
- Satvam: Taking the patient's mental state into account.
- Samthmyam: Customary practices like drinking, smoking, and going about everyday activities.
- Aharam: Taking into account the natural food sources

Pareeksha Ashtasthana

- Moothram: Urine examination;
- Nadi: Pulse examination.
- Malam: Examining the stools.
- Jihwa: Tongue analysis.
- Sabdam: Speech and voice analysis.
- Sparsham: Sensationally touching.
- Drik: Eye and vision assessment.
- Akriti: Taking into account overall body composition, such as muscular or lean.

Pariksha Vigyaniam Pramana^[3]

Prajna Vigyaniami is regarded as a crucial Ayurvedic technique. Yukti (sound reasoning), Upamana (Analogy), Anumana (Inference), Pratyaksha (Perception), and Aptopadesha (Authoritative assertion). The learned are those who follow the precepts of Aptopadesha Pramana (Authoritative Statement), who are not connected to Rajas or Tamas. Unquestionably hold knowledge, acquire it indirectly and partially, and become attached to it. Direct perception, also known as Pratyaksha Pramana, encompasses a variety of techniques for acquiring information that are perceived by the mind and sense organs. Anumana Pramana is the act of deducing knowledge about the unknown from the known; it is knowledge based on indirect reasoning. Three different interface types are involved: inferring the cause from the effect that relates to the past, inferring the effect from the cause that relates to the future. As though the third interface

involve currently common occurrences. Yukti Pramana regarded knowledge as the result of combining several causal elements (rationale or logical reasoning). Three goals are sought after: dharma, artha, and kama. Yukti involves a thoughtful & productive fusion of multiple elements. Yukti is the logical planning of therapeutic measures; appropriate treatment planning connected to drug dosage and delivery timing.

Purisha Pariksha^[4]

Examining the stool is a crucial investigative technique for diagnosing illnesses. As part of AshtasthanaPariksha, it is. Excretory secretions including urine, sweat, and stool can reveal alterations in the metabolic process throughout a sickness. Investigating metabolic products and stool analysis can help identify the disease and provide insight into the existence of other conditions such as ama, constipation, diarrhea, and agimandya. The physical state of Purisha (stool) changes during diseased conditions are important factors in Bala-Roga diagnosis. Jala Nimajjana Purisha Pariksha aids in the comprehension of Agni's operation and Ama's existence. Malasare of two kinds Dhatu Mala and Sharirika Mala are two of the three sections of Sharirika Mala. Purisha Pariksha, Purisha and Sweda, Purisha generated after digestion, and Mutra mostly include examining the color, quantity, odor, froth, and consistency of the stool. According to Ayurveda, the presence of foam in the stool is a sign of Vata Dosha^[5]. Stool consistency changes could be a sign of Pitta, Kapha, Baddha/Vibaddha, and Shushka doshas. While the SparshaParikshaof stool takes into account the Sheetata, Ushnata, Snigdghata, and Rukshataofstools, the GhranajaParikshaof stool shows conditions such as the scent of Ama (Amagandhi), the smell of raw flesh (Visragandhi), and the smell of a dead corpse (Kunapagandhi)^[6].

Mutrapariksha

Urine's color, look, odor, and consistency can reveal important details about a number of pathological disorders, including the following:

- Nilamurine or Pandu varna: illnesses worsened by Vata.
- Snigdgha (cloudy) or frothy urine: illnesses worsened by Kapha.
- Rakta Varna (reddish) or yellowish urine: illnesses aggravating Pitta.
- Snigdgha and Ushnaurine: Aggravation of Rakta.
- Urine from Krishna Varna: Sannipatastate (blackish).
- Ajirna's appearance of pee in tandulodaka (rice water).

Tailabindupariksha

According to Ayurveda, a urine examination, or mutrapariksha, is a crucial diagnostic technique that has been specifically referenced in a number of Ayurvedic books, including those written by Yogaratnakar, Basavarajiyamand Chikitsasara, and others. Urine's color, look, odor, and consistency can reveal important details about a variety of medical disorders. Tailabindupariksha is a unique method for examining the mutra^[7]. The patient's urine sample is taken in the morning and placed in a clean, oval-shaped earthen pot.

Under direct sunlight, one drop of Tilaitaila (sesame oil) is slowly spread over the urine's surface [8]. The distribution patterns of oil droplets in urine are thought to be a diagnostic tool for determining the prognosis of the following diseases:

- Vataroga's depiction of Tailabindu as a snake.
- Shape like an umbrella: Pittajaroga.
- Kaphajaroga if pee spreads like Pearl (Mukta).
- Vata is aggravated by the Mandala (Circular shape) of Taila.
- Pittadiseases: Budbuda (Bubbles) form of Taila.
- The bundu (globule or droplet) form associated with kapha illnesses.
- Tailabindu's Chalini (Sieve) shape: Kuladosha (Genetic disease).
- Tailabindu adopts Bhutadosha as an image of Narakaram^[9].

According to the literature review, Mutrapariksha and Tailabindupariksha function as essential diagnostic tools that offer crucial details about the etiology and course of the disease^[10].

CONCLUSION:

The Ayurvedic system explained a number of investigative techniques (Pariksha) for diagnosing and treating illnesses, including Moothram Pariksha, Purisha Pariksha, Nadi Pariksha, Jihwa Pariksha, Sparsanam, Darsanam, and Prasnam. All of these methods are important for getting the right diagnosis of a condition, and getting the right diagnosis is crucial for choosing the right treatment plan. The Rogi Pariksha includes both traditional and unique diagnostic techniques, such as Tailabindupariksha, and each technique makes a substantial contribution to the treatment of illnesses. Basic Siddhanta of various Pariksha utilized for disease identification is presented in this article.

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