A CONCEPTUAL STUDY ON DIAGNOSTIC METHODS IN AYURVEDA

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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, shadvidha pariksha, ashta vidha pariksa, and dashavidha pariksa. All these pariksa of ayurvedic practice show good diagnosis and this includes the treatment based on the diagnosis. Main of this nadi pariksa use be more practiced in olden days but now –a-days in ayurveda very rarely this nadi pariksa 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 pariksa, nidhana parivarjana chikitsa.

INTRODUCTION
The word ayurveda is a combination of two words: ayus and veda. Veda is derived from root word vid meaning jnane. Therefore, ayurveda is knowledge of science of ayus. Charaka defined ayus as the continuity of consciousness.[1] 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.[3] 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. Dwivida 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. 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 pariksa can be done by trividha pariksha, sadvidha pariksa, astavidha pariksa, dasavidha pariksha.[3]

- 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 vitation of dosha. Disease should be examined through nidhana panchaka. Nidana panchaka is the fundamental diagnostic modality propounded by Ayurveda. They are
  - Nidhan (etiology)
  - Purvaroopa (prodomal 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.[6]

3. Sadvidha Pariksha
Here this pariksha includes pancendriya-pariksha and prasna-pariksha.[7]

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

5. Dasavidha pariksha
This includes dusya, desa, bala, kala, anala, prakriti, vayah, satva, satmya, ahara[9]

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.[10]

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.[11]

REFERENCES