

# A Conceptual Review of Ashtavidh Pariksha with Special Reference to Antrika Jwara [Typhoid Fever]

Dr. Pratik S. Deshmukh<sup>1</sup> and Dr. Vrinda Kanknukar<sup>2</sup>

MD Scholar, Rog Nidan and Vikruti Vigyan Department, SSAM, Hadapsar, Pune, India<sup>1</sup>

H.O.D. and Professor, Rog Nidan and Vikruti Vigyan Department, SSAM, Hadapsar, Pune, India<sup>2</sup>

**Abstract:** Health is a state of equilibrium of the dosha, dhatu, mala and atma, indriya (panchagyanindriya and panchkarmendriya) and mana.[1] To treat the disease it is necessary to keep balance between the doshas and to bring them back into their normal condition. Examination of the patient is necessary before planning a treatment to gain more information about the patient's condition and for getting an idea about a probable diagnosis. Ayurveda has described various tools to diagnose various diseases one of them is Roga and Rogi Pariksha. It also gives an idea about Ayupramana and doshabalaprmana. For rogi pariksha there are various parikshas that are described like "dwividhpariksha, trividhpariksha, chaturvidhpariksha, shadvidhpariksha, asthavidhpariksha and dashavidhpariksha.[2] Ashtavidhpariksha is the most significant pariksha among all.[3] These eight pariksha will help to assess the patients of antrikajwara. So, that proper treatment and ahara - vihara can be prescribed to the patient to prevent its progression and complications. The ancient methods that can be used for diagnosis and prognosis are very cost-effective.

**Keywords:** Asthavidha Pariksha, Rogi - RogaBala, Antrika Jwara

## I. INTRODUCTION

The fundamental principle of Ayurveda is to maintain health of a healthy person and to prevent the disease of patient in order to maintain a balance between body, mind and soul. Health is a state of equilibrium of the dosha, dhatu, mala along with proper functioning of indriya, mana and atma.[1] Due to imbalance of these doshas, various diseases generate in the body. To treat the disease, it is necessary to keep balance between doshas and to bring back them into their normal condition. In Ayurvedic classics, acharyas have described different types of pariksha like trividhpariksha, chaturvidhpariksha, shadvidhpariksha, asthavidhpariksha, dashavidhpariksha which help in the diagnosis of the disease and to plan treatment. The first and primary necessity before planning any chikitsais to examine the disease and patient. After considering, all the factors, treatment should be started [4]. Ashtavidhpariksha aims to assess the rogibala. In jwararoga, there is an impairment in the jathargni and formation of ama which causes diminished aharashakti and more specifically dhatvagni[5] Hypo-functioning due to which there will be impairment in the further dhatu formation and less nourishment at the cellular and tissue levels. Jwara is the disease which not only causes santapa of deha even santapa of manas and Indriya take place.[6] Therefore, the status of manasikabhava should be assessed by satvapariksha which will help in fast recovery of the patient. Assessment of all these factors in the patients of antrikajwara can be useful in the prevention of complications. It is necessary for deciding pathya and apathya aharavihara to prevent the impending disease. Typhoid fever is still hazardous in a developing country and responsible for the high rate of mortality worldwide. Evaluation of ashtavidhpariksha in typhoid fever will help in early management and intervention can be changed according to the condition of the patient.

## AIM AND OBJECTIVE

Aim:

To review the importance of asthavidhpariksha with special reference to antrikajwara.

**Objectives:**

- 1) To evaluate *ashtavidhpariksha*.
- 2) To evaluate the *ashtavidhpariksha in antrikaJwar*

**II. MATERIAL AND METHODS**

Various Ayurvedic classical texts has been referred to fulfil this part. It includes literary part of various *parikshas* described in classical texts mainly *ashtavidhpariksha*, its components and importance in diagnosis. There are various types of *parikshas* mentioned by different *acharayas* in different classical texts but by various aspects *ashtavidhpariksha* is one of the best *rogipariksha*.

**Method of various examination explained in classical text**

Sr. no	Name of examination	Method of examination
1	<i>Dwividhpariksha</i> <sup>[7]</sup>	<i>Pratyaksha, anumana</i>
2	<i>Trividhpariksha</i> <sup>[8]</sup>	<i>Aaptopdesh, pratyaksha, and anumanadarshan, sparshan and prashna.</i>
3	<i>Chaturvidhpariksha</i> <sup>[9]</sup>	<i>Aaptopdesh, pratyaksh, anuman, yukti</i>
4	<i>Shadvidhpariksha</i> <sup>[10]</sup>	<i>Panchendriyapariksha and prashnapariksha</i>
5	<i>Astavidhpariksha</i> <sup>[11]</sup>	<i>Nadi, mala, mutra, jivha, shabda, sparsha, drika, aakriti</i>
6	<i>Navavidhpariksha</i> <sup>[12]</sup>	<i>Dosha, aushadh, desh, kala, satmya, agni, satva,</i>
7	<i>Dashavidhpariksha</i> <sup>[13]</sup>	<i>Prakruti, vikruti, sara, samhana, pramanasatmya, satwa, aharshakti, vyayamshakti, vaya</i>
8	<i>Ekadashvidhpariksha</i> <sup>[14]</sup>	<i>Dosha, bheshaja, desha, kala, bala, sharira, sara, ahara, satmya, satwa, prakruti, vaya</i>
9	<i>Sushrutoktadwadashvidhpariksha</i> <sup>[15]</sup>	<i>Ayusha, yadhi, ritu, agni, vaya, deha, bala, satva, satmya, prakriti, bheshaja and desha</i>

**Ashtavidharogipariksha<sup>[17]</sup>**

It is purely non-invasive form of diagnostic tool.<sup>[18]</sup> Among various described *rogiparikshas* *ashtavidhpariksha* is one of the best *rogipariksha*.

- (1) *NadiPariksha* (Pulse examination)
- (2) *MutraPariksha* (Examination of urine)
- (3) *Mala Pariksha* (Stool examination)
- (4) *JihwaPariksha* (Tongue examination)
- (5) *ShabdaPariksha* (Voice examination)
- (6) *SparshaPariksha* (Skin examination)
- (7) *DrikPariksha* (Eye Examination)
- (8) *AkritiPariksha* (General appearance Examination)

**1. Nadipariksha (Pulse study)**

It is examined with respect to its rate, volume, tension and type of pulsation. There are various synonyms of *nadi* mentioned in texts like *snayu, nadi, hansi, dhamani, dharani, dhara, tantuki, and jeevangyan*.<sup>[19]</sup>

Location of *nadi*:– *Vata* lies under *tarjini* (index finger), *Pitta* lies in *madhyama* (middle finger) and *Kaphanadi* lies under *Anamika* (ring finger) of examining physician.<sup>[20]</sup> By placing fingers in position over *nadi* we can know the condition of *tridosha* and their *gati*

i.e. *manda, madhyama* and *tikshna*.<sup>[21]</sup> or *Vata, Pitta* and *Kapha*.

How to examine *nadi*: *Nadi* should be examined in mental stability and peace of mind. Physician has to examine the pulse of the patient in the root of the thumb by using his right hand. Right hand has to be used for male patients and left hand for female patients. As regards methodology, the elbow (*Kurpara*) of the patient should be lightly flexed to the

left and the wrist slightly bent to the left with the fingers distended and dispersed. Nadi should be examined repeatedly for three times by applying and releasing pressure alternately over *nadito* assess the condition of *doshas* rightly.<sup>[22]</sup>

**Method for arterial pulse examination:** - An ideal time for pulse examination is early morning with empty stomach. But in case of emergency, it can be examined at any time of the day or night. It is essential as a routine to feel not only the radial pulse but also the other peripheral pulses. The pulse is usually felt at the wrist and over the radial artery, because it is easy to detect due to its superficial position.

*Nadigati*<sup>[23,24]</sup>

<i>Vataja Nadi</i>	<i>Pittaja Nadi</i>	<i>Kaphaja Nadi</i>	<i>VataKaphaja Nadi</i>	<i>Pittakaphaja Nadi</i>	<i>Vatapittaja Nadi</i>	<i>Sannipataja Nadi</i>
Snake and leech	Crow, lark and frog	Swan, pigeon and cock	Snake and swan	Monkey and swan	Snake and frog	Woodpecker

## 2. Mutrapariksha (Examination of urine)

Any pathology inside the body can be assessed by *mutrapariksha*.<sup>[25]</sup> Urine is the end product of metabolism of billions of human cells and the body chemistry, blood pressure, fluid balance, nutrient intake, and the state of health are key elements in establishing the characteristic of urine.<sup>[26]</sup> *Doshas* involved in appearance of urine - In aggravated *Vatadosha*, urine is rough, light yellow in colour & dries early; If *Pitta dosha* is aggravated then urine is reddish in colour, In aggravated *Kaphadosha* urine is oily, watery, unctuous and having more bubbles in urine. In aggravation of blood, urine is hot & bloody.<sup>[27]</sup>

## 3. Mala pariksha (Stool examination)

The status of the digestive system is typically reflected in the character of stool.<sup>[28]</sup> By *mala pariksha*, condition of disease and *dosha* involved in disease can be determined.<sup>[29]</sup> If *Vata* is aggravated then stool is hard, *ruksha* (dry), *ghrathit* (broken), *phenila* (frothy), *dhumala* (smoky). If *pitta* aggravates then stool is yellowish in colour, *shyam*, *baddha* (binding), *ghrathit* (broken). In *Kapha* aggravation stool is *shweta* (white), *peeta*, *pichchhila*.<sup>[30]</sup>

## 4. Jihvapariksha (Tongue examination)

In different *doshaprakopa* there is different conditions of *jihva*. In *Vatadosha*, *jihva* is cold, rough and cracked (brown or black). In *Pitta dosha* aggravation, the *jihva* is reddish & blackish. In *Kaphajadoshajihva* is sticky and whitish and in *tridoshajprakopjihva* is *kantaka* (thorny), blackish and dry.<sup>[31]</sup>

## 5. Shabdpariksha (Voice examination)

The voice will be healthy and natural, when *doshas* are in a balance state. Different type of *doshaprakop* will generate different types of *shabd* like in *Vatajadosha* hoarse or rough *shabda*. In *Pittajadoshasphutavaktra* (cracked) *shabda*. And in *Kaphajadoshaguru* (heavy) *shabda*.<sup>[32]</sup> Auscultation can be compared with the *shabdpariksha*. Interscapular area, intrascapular area, cranial area, abdominal area and peripheral arterial sites may disclose murmurs of diagnostic significance.<sup>[33]</sup>

## 6. Sparshpariksha (Skin examination)

In *sparshpariksha*, due to different types of *dosha* the *sparsh* is different like rough and cold *sparsha* due to *Vatajadosha*, moist and hot *sparsha* due to *Pittajadosha* and cold and wet *sparsh* due to *Kaphajadosha*.<sup>[34]</sup> Touch examination in healthy and diseased states should be carried out with hands.

## 7. Drikpariksha (Eye examination)

By *drikpariksha* conditions of *dosha* can be examined, by eyes. If eyes become reddish brown, sunken and dry in *Vataprakopa*. Due to *Pitta* eyes become yellow or turn to red and patients have burning sensations & photophobia. In *Kaphaprakop* eyes become watery & wet with heaviness in eyelids.<sup>[35]</sup>

### 8. *AkrItipariksha* (General appearance examination)

By *akritipariksha* physician is able to know the nature of the disease as the *dosha* influencing the patient, reflect on the face. As by examining the personalities of patient the condition of *dosha* can be examined. As in *Vatajaprakriti*, they are more prone towards diseases, having dry skin, split hairs, *dhusaravarna* & they dislike cold atmosphere. In *Pittajapeoples* there is, fair complexion, less hair, brave, egoistic and they have strong appetite and thirst. In *Kaphajaprakriti*, they have well built & joints, able to tolerate thirst and hunger, having oily skin.<sup>[36]</sup> *Pittajprakriti* person is more prone to certain diseases because of indulging in *Pitta Prakopaka Aharavihara*. As *jwaraisa pitta pradhanatridosha* disease, if present in *pittajaprakriti* individual will be *kashtasadhyadue* to same *prakriti* of an individual and *vikritadosha*. Also, it helps to know the limitation of treatment in case of *asadhyaroga*.

### III. DISCUSSION

*Astavidhpariksha* in Ayurveda is one of the important examinations to find different causing factors of diseases. These Eight factors are mentioned in *astavidhpariksha - NadiPariksha* (Pulse Study), *MutraPariksha* (Examination of Urine), *Mala Pariksha* (Stool Examination), *JihwaPariksha* (Tongue Examination), *ShabdaPariksha* (Voice Examination), *SparshaPariksha* (Skin Examination), *DrikPariksha* (Eye Examination), *AkritiPariksha* (General appearance Examination). Each one of them plays very important role in diagnosis of the disease. By *astavidhpariksha* characters of various *doshas* can be evaluated either they are in balance form or unbalanced. *Astavidhpariksha* was mentioned in detail by *Acharya Yogrtnakar. Antrikajwara*, may be remittent or intermittent.

*Jwara* is a *rasa pradhoshajvikara* in which there is a formation of *ama* at *dhatvagni* level and that *ama* causes obstruction in *rasavaha* and *swedavahasrotas*. *AntrikaJwara* is a type of *jeernajwara* in which with chronicity, there will be *dhatukshayadue* to *dhatvagnimandyta* and ultimately, *Oja* of the patient will be affected.

The diagnosis and prognosis of typhoid fever is still challenging in the modern era due to false negative and false positive. The superlative treatment of any disease depends on the diagnosis and prognosis of the disease. The timely diagnosis is necessary, if interventions are given early then the chronicity of the disease can be prevented.

### IV. CONCLUSION

Prior to initiating any disease therapy, the first and most crucial stage is diagnosis. In many Ayurvedic books, *astavidhpariksha* is mentioned as an essential tool for diagnosing various ailments. Numerous doctors in the modern period diagnose illnesses by assessing Nadi. A diagnosis of a specific condition can be made using the eight criteria listed in *astavidhpariksha*, after which therapy can begin. *Antrika* means intestinal. *Jwara* means fever. Typhoid too afflicts the intestines. Bleeding inside the intestines and intestinal perforation are the common life-threatening complications of typhoid. When these occur, typhoid becomes incurable. The fever is intense before bleeding or perforation takes place. But once bleeding or perforation occurs, the temperature of the body falls down, the pulse becomes rapid, severe colic occurs, the patient feels severe thirst and cold sweating occurs. This indicates a bad prognosis of typhoid.

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