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Exploring Ayurvedic Concept of Shadvidha Pariksha : A Literature Review

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Abstract

This study delves into the profound *Ayurvedic* concept of *Shadvidha Pariksha*, which revolves around the holistic state of health . The study draws attention to the spectrum of *Rogi Pariksha*, encompassing diverse paradigms such as *Dwividha Pariksha*, *Trividha Pariksha*, *Chaturvidha Pariksha*, *Panchavidha Pariksha*, *Shadvidha Pariksha*, *Ashtavidha Pariksha*, and *Dashvidha Pariksha*. Of particular focus is the *Shadvidha Pariksha*, which offers a comprehensive view of *Roga Pariksha* and *Rogi Pariksha* for accurate diagnosis and prognosis. This ancient technique, expounded by *Sushruta*, employs a six-fold examination approach. In essence, *Shadvidha Pariksha* serves as a important diagnostic tool in *Ayurveda*, providing a deep understanding of the patient's constitution, imbalances, and disease manifestations. By employing this technique, *Ayurvedic* practitioners can offer personalized and effective treatment strategies aimed at restoring balance and promoting overall well-being.

Keywords: *Shadvidha Pariksha*, *Sparshanendriya*, *Rasanendriya*

Introduction:

It is important to diagnose the disease by using appropriate techniques and accordingly treat the disease. To do so complete understanding of science is essential to get mastery and supremacy in clinical methods.

A comprehensive clinical examination is the basis for proper diagnosis of disease and a proper diagnosis of disease is the basis for planning a proper treatment protocol.

There are 2 main methods explained in *Ayurveda* for the diagnosis of disease one is *Roga Pareeksha* and another is *Rogi Pareeksha* In order to do both *Pareeksha*, physician should develop technical skill, scientific knowledge and human understanding.^[1]

Importance Of Pareeksha:

- It forms basis of treatment protocol.
- It helps in proper diagnosis of disease.
- Helps in proper assessment of disease step by step .
- In knowing the prognosis.
- Helps in knowing the condition of the patient physically and mentally .

Literature Review:

रोगमादौ परीक्षेत, ततो नंतरमौषधम् । ततः कर्म भिषग्
पश्चात्, ज्ञानपूर्व समाचरेत् ॥

"Disease should be diagnosed first and then the rational therapeutic measures should be employed. Physician, who starts the treatment without diagnosing a disease, succeeds by chance even if he is expert in medicine."^[2] (च.सू.21/20-21)

Shad Vidha Pareeksha :

Shad vidha Pareeksha is view on *Roga pareeksha* and *Rogi pareeksha* for diagnosis and prognosis of disease, has described by Susruta helps to acquire complete knowledge of patient through six fold examination technique i.e *pancha ghanendriya pariksha* and *prashna pariksha*.^[3]

षड्विधो हि रोगाणोपयः तद्यथा पन्चभिः श्रोत्रादिभिः
प्रश्नेन च । (सू.सू.10/4)

1. *Shrotendriya Pareeksha*
2. *Sparshanendriya Pareeksha*
3. *Chakshurendriya Pareeksha*
4. *Rasanendriya Pareeksha*
5. *Ghranendriya Pareekshax*
6. *Prashna Pareeksha*

Chakshurendriya Pareeksha^[4,5,6,7]:

- वर्णसंस्थानप्रमाणच्छायाः , शरीरप्रकृतिविकारौ, चक्षुर्वैषयिकाणि यानि चान्यान्यनुक्तानि तानि चक्षुषा परीक्षेत; । (च.वि. 4/70)
- वयो वर्ण शरीराणाम् इन्द्रियाणां च दर्शनात्। (च.चि. 25/22)
- चक्षु इन्द्रिय विज्ञेयः शरीर उपचय अपथ्य आयु लक्षण बल वर्ण विकारादय । (सू.सू.10/5)
- दर्शन दृष्टया कास मेह आदि अर्तेषु पीत शुक्ल वर्ण, संस्थान प्रमाण, उपचय, छाया, विट् मूत्र च्छर्दिन आदिक। (अरुणदत्त - अ.ह.सू. 1/22)

The yellow,white,red,colour of body fluid such as urine (*mutra*), vomitus (*chhardi*), stool (*vit*), sputum (*shthiwan*) should be inspected.

Following elements to be inspected:

1. वर्ण - Colour of the body
2. पीत शुक्ल वर्ण मूत्र, च्छर्दिन आदिक Colour of the body fluids (Ex. Urine, Vomitus, etc.)
3. संस्थान - Size and Shape
4. प्रमाण - Proportion
5. च्छाया - Lusture

6. शरीर प्रकृति -Look or Constitution of Patient
7. शरीर उपचय अपचय - Nutrition (Wasting / Healthy) इन्द्रियादिक - Sensory Motor Activities
8. बल - Power
9. विकारादय - Features of the Diseases
10. आयु लक्षण - Ayu Laxanas

Inspection is an active process. It is done with the eyes and the intellect. It begins with the initial greeting and continues whole through the entire data collection process. Even as the examiner starts interrogating the patient, the inspection begins through active observation. Specifically, one must note the patient's facial expression in relationship to physiological activities and to the questions asked by the examiner.

The process of diagnosis begins when we watch patients walks into the consultation room. Things which are detected with help of Sight,*Varna, Samsthana, Pramana, sharira Upachaya*, natural and unnatural changes in the body and other findings examined visually like sign of the disease.^[8] It also comes under *Darshana pareeksha*.

.E.g-

1. *Akshikuta Shotha* in *Mrudbhakshana janya Pandu*
2. *Avila netra* in *Arditha*
3. *Haridra netra* in *Kamala*
4. *Vakra gati* in *gridrasi*

Close observation of the details of the patients appearance, behavior, movement, facial expression, mood, body habitués, conditioning, skin conditions like petechie, eye movements, abdominal counter(flat, rounded, protubent, scaphoid, distended) It also helps to detect age, change in colour, structure, size, shape, deformities, extremities edema, gait, symmetry appearance, nutritional status, height, weight, symmetrical respiration, any scars, visible masses, swelling, tumor etc.,

Sparshandriya Pareeksha:**Palpation (स्पर्शन परिक्षण)****Palpation Examination As Per Acharya Charaka**

A. स्पर्श च पाणिना प्रकृति विकृति युक्त। (च.वि. 4/7)

Touch in healthy and diseased states should be assessed through palpation. [C.Vi.4/7]

B. स्पर्शात् मार्दव शैत्ये च परीक्ष्ये सविपर्यये । (च.चि. 25/22)

Softness (*mardava*), hardness (*mardav viparyaya*), coldness (*shaitya*), warmness (*shaitya viparyaya*) etc should be assessed by palpation. [C. Chi.25/22]

C. स्पर्श प्राधान्येन एव आतुर आयुष प्रमाण अवशेष जिज्ञासु प्रकृतिः तेन पाणिना शरीर आस्य केवल परिमर्शयेत् वा अन्येन । तद्यथा सतत स्पंदमानानां शरीर देशानां अस्पदनाम नित्य उष्माण रितिमाथ मृदुन दारुणत्वं श्लक्षणाम् खरत्वं सताम् असत् भाव संधीना स्त्रस भ्रष च्यवनानि मांस शौणितया दिती भाव स्वेदान् बन्धाः स्तम्भो वा यत् च अन्यद् अपि किंचित् दृशं स्पर्शनानां लक्षणां भृशा विकृति अनियमितम् स्यात्।। परासुः इति विद्यात्। (च.ई.3/4)

The physician who is keen to know the remaining life span of the patient by way of palpation then he should palpate the entire body of the patient. While doing so, he should record the following things:^[9]

- Whether there is loss of pulsation in the body areas which are constantly pulsating? (सतत स्पंदमानानां शरीर देशानां अस्पंदनाम्)
- Whether the body parts which are usually warm are getting cold? (नित्य उष्माण रितिभावः)
- Whether the body parts which are usually smooth are feeling rough ? (श्लक्षणाम्

खरत्व)

- Whether there is feeling of loss of sensation on palpation ? (सताम् असत् भावः) Whether the joints are felt loosened or dislocated on palpation ? (संधीनां स्त्रस भ्रंश)
- Whether there is loss of skeletal mass on palpation ? (मांस शौणितयोः विती भावः)
- Whether there is profuse sweating? (स्वेदान् बन्धाः)
- Whether there is generalized stiffness? (स्तम्भो)
- Any other palpable sign appearing without any reason ? (स्पर्शनाना लक्षणां भृशं विकृति अनियमितम्)

Palpation Examination As Per Acharya Arundutta :

स्पर्शन हस्तकाय स्पर्शन ज्वर गुल्म विद्रधि आदि अर्त तथा शीत उष्ण स्तब्ध स्पंद श्लक्षण खर स्पर्श आदिकंच। (अरुणदत्त अ.ह. सू. 1/22)

By touching with the palmer surface of the hand, one should feel the temperature, tumour abscess swelling and also the coldness, hotness, rigidity, pulsations, soft or rough surface etc. in disease like fever, tumour, abscess.[Arundutta on A.H.Su, 1/22]

Palpation Examination As Per Acharya Sushruta:

स्पर्शनेद्रिय विज्ञेयः शीत उष्ण श्लक्षण कर्कश मृदु कठिण त्व आदधः स्पर्शः विशेषः ज्वर शोफादिषु ।। (सु.सू. 10/5)

Cold, Hot, Smooth, Rough, Soft, Hard etc. tactile perceptions in fever, edema etc. should be assessed through palpation. (Su.Su. 10/5)

It can also considered as *Sparshana Pareeksha* and *Anumana Pareeksha*.

Sheeta, Ushna, Shlakshna, Karkasha, Mrudu, Kathinata of skin.

<i>Shita Sparsha</i>	<i>Ushna Sparsha</i>
<i>Pandu</i>	<i>Jwara</i>
<i>Raskshaya</i>	<i>Raktapitta</i>
<i>Low Blood Pressure</i>	<i>Pitta Dominence</i>
<i>Hypoglycemia</i>	<i>Hyperglycemia</i>
<i>Dehydration</i>	<i>Krodha</i>
<i>Excessive Sweating</i>	<i>High Blood Pressure</i>
<i>Mrudu Sparsha</i>	<i>Kathin Sparsha</i>
<i>Medoroga</i>	<i>Kartakarbuda</i>
<i>Shotha</i>	<i>Gulma</i>
<i>Jalodar</i>	<i>Padshotha in Slipada</i>
<i>Medoja and Kaphja Galgand</i>	<i>Deformity in Bones</i>
<i>Slakshna Sparsha</i>	<i>Karksha Sparsha</i>
<i>Madhumeha</i>	<i>Pandu</i>
<i>Medoroga</i>	<i>Vatodara</i>
<i>Kaphaj Shopha</i>	<i>Dhatukshaya</i>
<i>Medoj Shopha</i>	<i>Vataja Shopha</i>

Shrontendriya Pareeksha:

आन्त्रकुजनं सन्धि स्फुटणं अंगुलिपर्वणां च स्वर विशेषां च ये च अन्ये अपि केचित शरीर उपगता शब्दाः स्युः तान श्रोत्रेण परीक्षेत्। (च.वि. 4 / 7)

"Bowel sounds, Joint crepetations and other peculiar sounds produced in the body should be examined through auscultation." [C.Vi4/7]

The other peculiar sounds described in Ayurvedic science are as follows:

- **Shwas - Bhastrika Dhman Wat**
Noisy Blowing sound of respiration
- **Tamak Shwas - Kapot Eva Koojanam**
Loud wheezing resembling the sound of pigeons.
- **Maha Shwasam - Matta Vrushabh Eva**
Laborous noisy respiration like that of angry bull.
- **Kasa - Bhinna Kansya Tulya**
like the sound made by striking the bronze pot.
- **Krukkaj Kasa - Whoop like sound in whooping cough.**
- **Swarabheda - Gardabha wat swara**
Donkey like voice in Hoarseness of vocei
- **Hridroga - Hritdrava Eti Dad Dadika**
The Dhad Dhad sound in tachycardia.

तत्र श्रोत्रेन्द्रियविज्ञेया विशेषा रोगेश व्रणसाव विज्ञानीयदिषु वक्ष्यन्ते तत्र सफेनम् रक्तमिरयन्ननिलः सशब्दो निर्गच्छति इत्येवमादयः। (Su.Su. 10/5)

This method of examination helps to identify abnormalities in various disease by hearing.

E.g-

1. Gargling sound in abdomen, *Atopa* in *Amatisara*, *Adhmana* in *Udavarta*.
2. *Sandhi Sputana* i.e cracking sound, *cerpitus* in the joints.
3. Change in the voice of Patients like *swara bedha* found in *vataja kasa*, *Anuswara* in *Medaja galaganda*, *Khara swara* in *Vataja Kasa*.
4. Abnormal sounds produced in various disease like *Hikka*, *Swasa*, *Kasa*..

Auscultation:

Auscultation is general term refers to the process of hearing to sounds within boby during examination.

Eg. Examination of lungs, heart, abdomen

1. B/I air entry, abnormal sounds of lungs like wheezing, ronchi, crakling and stridor
2. Heart sounds, abnormal heart sounds like murmur
3. Abdominal sounds like bowel sounds, peristaltic sounds, gurgling sound, rumbling sound
4. Voice of patients like horseness of voice, diminished voice

Ghranendriya Pareeksha:

Normal and abnormal smells of the whole body may be detected by organs of smell. While describing the *Arista laxanas* it is said that the smell of different flowers if arising from the body it indicates recent death of person.

घ्राणेन्द्रिय विज्ञेय अरिष्टलिन्गादिषु व्रणानमव्रणानां च गन्धविशेषाः। (सु.सू.10/5)

E.g.

- *Durghanda Kapha* in *Kshayaja Kasa*
- *Asya putita* in *pittja Arochaka*
- *Gatra dourgandha* in *dusta vruna*, *Medho roga*
- *Gandha naasha* in *Apeenasa*, *Dusta Pratishtyaya*

- Fruity-scented breath in Diabetic keto acidosis
- Halitosis found in GERD, inflammation of gum, URTI, Sinus infection.
- Fishy smell in Advanced Kidney and liver diseases.

गन्धः तु सर्व शरीरगतान आतुरस्य प्रकृति वैकारिकान् घ्राणेन परिक्षेत्। (च.वि.4/7)

The normal and abnormal odour of patient's body and body contents should be examined by nose. Following odour abnormalities could be noticed in body and body fluids. The odour of alcohol is easily recognizable on the breath. The odour of diabetic ketoacidosis is sweet. That of uremia is ammoniacal or fishy. That of hepatic failure is mousy.

तथा च शकुनता गन्धः च गर्भः शस्त्रेण मुन्यते । अज गन्धः च श्वेता या मयूरमांस इच्छति गर्भः तस्य अपि शस्त्रेण नाय निर्यते नृप। (का.स. खि. 10/172-73)

"The pregnant woman whose body odour is like that of a bird or a goat and who have severe pallor and in whom there is desire to eat peacock flesh has to undergo caesarian section as there is no body power to bear down during labour pains"^[10]

कटीग्रहो योनिशूल पूतिगंधी मुखं तथा संज्ञानाशः प्रलापो वा गर्भिण्यः स न जीवति। (का.सं. खि. 10/171)

The pregnant women in whom there is a lumbar stiffness, vaginal pain, foul smell in mouth, delirium and who eventually gets comatosed; doesn't survive. [K.S.K.10/171]

The one who emits a scent of different flowers in day and night and who is encircled by the plant creeper tendrils is said to be carrying bad prognosis. Such patient cannot survive more than a year. Similarly one who emit same scent of individual flower is also said to be carrying bad prognosis. The one who emits unpleasant and untimely smell is also said to be carrying bad prognosis. [C.In. 2/8-16]

Rasanendriya Pareeksha:

रस तु खलु आतुर शरीरगतम् इन्द्रियवैषयिकम् अपि अनुमानात् अवगच्छेत् न हयस्य प्रत्यक्षेण ग्रहणम्

उपपद्यत तस्मात् आतुर परिप्रश्नेन एव आतुरमुखरसं विद्यात् मक्षिकोपसर्पण शरीरमाधुर्यं। (च.वि.4/7)

Although taste is a sensation, it cannot be directly examined on patient. By interrogating the patient, the taste of his or her mouth could be known. By observing the lice on patient's body, physician should infer the pathological taste of the body. By observing the flies on patient's body physician should assume sweet taste of the body. If there is doubt of disease being *Raktapitta*, the little amount of blood should be fed to either dog or crow. If they taste it then it is the pure blood. If they do not means it is the *Rakta-Pitta*.

रसनेन्द्रिय विज्ञेयाः प्रमेहादिषु रसविशेषाः (सु.सू.10/5)

This method of examination is difficult to implement so indirect method of Rasanendriya parikshan has been given by noticing the behavior of insects like ants, flies etc.,

Though this method is an Anumana Pariksha it can be substituted for Pratyaksha as it is difficult to do with physician's tongue. This method of examination can be supported by *Prashna Pareeksha* Disease in which vitiation of *Rasanendriya* is found can be assessed by *anumana* with the help of

Prashna pareeksha -

- *Arochaka* in *Jwara*, *Amlapitta*, *Vataja Arsha*, *Grahani* etc.,
- *AsyaMadhurya* in *Kaphaja Amlapitta*, *Kaphaja jwara*
- *Asya vairasya* in *Arochaka*, *Jwara*
- *Jivha lepa* in *Kaphaja Amlapitta*

Rasa Vikruti (Taste Alteration)

एषां चरमे काले विकार भजे द्वयम् । कश्चिदेवास्यवैरस्यमत्यर्थमुपपद्यते।

स्वादुत्वमपरश्वापि विपुलं भजते रतः। तमनेनानुमानेन विद्याद्विकृतिमागतम्। मनुष्यो हि मनुष्यस्य कथं रसमवाप्नुयात्। मक्षिका चैव यूकाश्च दशाव मशकैः सह । विरसादपसर्पन्ति जन्तोः कायान्मुमूर्षतः ॥ अत्यर्थरिक्त कार्य कालपक्कस्य मक्षिकाः । अपि

स्नातानुलिप्तस्य भृशमायान्ति सर्वशः॥

(च.ई. 2/19-22)

The examiner, who is interested in knowing the remained life span of the patient with respect to taste, should inquire about it to the patient. It can also be inferred. The body taste of the person, who is about to die, changes in two ways. In some patients, it becomes unpleasant whereas in some it becomes exceedingly sweet. Flies, lice, stinging insects and mosquitoes get away from the body of the patients who have unpleasant taste. Whereas, in some patients, taste becomes exceedingly sweet and flies are constantly attracted towards them even after bath and application of cosmetics.

Prashna Pareeksha:

(Interrogation -The art of history taking)

Interrogation is the beginning of doctor-patient relationship. Obtaining a proper history from the patient largely depends on their faith in the doctor. So as earlier mentioned doctor must put the patient at ease by virtue of his caring and friendly attitude and should encourage the patient to talk freely. No particular technique is useful in all the situations. Approach varies as per the state of the patient and time available. In modern medicine, the interrogation as a tool of examination of the patient was introduced by American physician Benjamin Roch (1745-1813) whereas in Indian medical science (Ayurveda) it has been mentioned before 2000 BC very systematically and scientifically. As per Sushruta the various information related to the patient required for reaching the diagnosis of a disease should be obtained by interrogating the patient.

Interrogation As Per Acharya Sushruta

According to acharya Sushruta following things should be noted through interrogation:

प्रश्नेन च विजानीयात् देशम्, कालम्, जातम्, सात्म्यम् आतंकं समुत्पत्ती, वेदना समुच्चयम्, बलम्, अन्तराग्निम् वात मूत्रं पुरिषं प्रवृत्ती वा अप्रवृत्ती काल प्रकर्ष आदि च विशेषान् । (सु.सू. 10/5)

1. *Desham* (Address/Residence)
2. *Kalam* (Age and Season)
3. *Jatim* (Caste and Gender)
4. *Satmyam* (Compatibility of Habits and Addictions)
5. *Atanksamutpattim* (History of present illness)
6. *Vedana Samuchhayam* (Presenting Complaints)
7. *Balam* (Strength/Power)
8. *Antaragnim* (Appetite)
9. *Vat Pravrutti va Apravrutti* (Passage of flatus - Present/Absent)
10. *Mutra Pravrutti va Apravrutti* (Urination- Present/Absent)
11. *Purisha Pravrutti va Apravrutti* (Defecation-Present/Absent)
12. *Kal Prakarsha* (Duration and aggravation of illness)
13. *Adi* (Family history, occupational history etc.)
14. *Cha* (And)

च कारात् गुहय देश प्रवृत्त पूय आदिनाम् ग्रहणं ।

(डल्हण - सू. सु. 10/5)

As per Dalhan, and Cha' stands for Genito urinary discharge examination etc

Interrogation As Per Acharya Charaka

हेतु अरतिः सात्म्य अग्निबल परीक्ष्यं वचनात् बुधैः ।

(च.चि. 25/23)

ग्रहण्यस्तु मृदुदारुणत्वं स्वप्नदर्शनम् अभिप्रायं द्विष्टेष्टसुखदुःखानि आतुरपरिप्रश्नेन एव विद्यात् इति। (च.वि. 4/8)

As per acharya Charaka following points should be asked through interrogation

- *Hetu* (The aetiological factors consumed)
- *Arati* (Nature of discomfort/pain)
- *Satmya Asatmyata* (Compatible and allergic food)
- *Agni Bala* (Appetite strength)
- *Grahani Mrudu Darunatwa* (The bowel movements and hard/soft stool)
- *Abhipraya* (Feelings)
- *Dukha* (Pain/Complaints)

- *Sukha* (Happiness)
- *Swapna Darshanam* (Types of dreams)
- *Dwishta Eshta* (Liked and disliked things)

Interrogation As Per Acharya Bhela :^[11]

मतापितृ समाचार सात्म्यं गर्भेण दौहदम् ।

व्याधिकालपरीणाम शकृन्मूत्रविवर्णताम् ।

पूर्वरूप समुत्थानं शरीर अग्निवयोबलम् । प्रकृति

जन्मदेशं च भोजन च यथोचितम् ॥

व्यायामनिष्ठासात्म्यं च मात्रामात्रे च भोजने

प्रश्नोक्तानि विजानीयात् तद्यदन्सदपि तद्विधम् ।

(भे.सं.वि.4/ 4-6)

1. *Matru Pitru Samacharam* (Family History)
2. *Satmyam* (Compatibility)
3. *Garbhen Dauhrudam* (Obstetric History)
4. *Vyadhikal Parinamam* (Duration of the illness)
5. *Shakrit Vivarnata* (Stool colour changes)
6. *Mutra Vivarnata* (Urinary colour changes)
7. *Purvarupam* (Prodromal features)
8. *Samuthanam* (History of present illness)
9. *Sharir bala* (Physical strength)
10. *Agnibala* (Digestive power)
11. *Janmadasha* (Area of residence/birth)
12. *Vyayam Nishtha* (Habit of exercise)
13. *Uchit/Anuchit Bhojan* (Dietary habits)
14. *Matra/Amatre Bhojan* (Quantity of diet)

These fourteen point information and any other information should be noted from the patient and his relatives during history Taking

Discussion :

Clinical Examination is crucial in clinical medicine, starting with a thorough observation of the patient and then planning suitable therapeutics. *Sushruta* emphasizes the importance of clinical examination, which includes both *Roga* and *Rogi* observation. *Shadvidha Pareeksha* meets the goals of diagnosing and prognosing diseases, covering everything from history-taking to systemic examinations. Effective treatment hinges on accurate diagnosis, which in turn relies on skilled patient examination using various diagnostic tools. *Ayurvedic* texts and modern science offer numerous diagnostic

techniques, with *Shrotendriya*, *Chakshurendriya*, *Sparshanendriya*, and *Prashna Pareeksha* being likened to modern techniques like Auscultation, Inspection, Palpation, and Interrogation.

Conclusion :

The exploration of the *Ayurvedic* concept of *Shadvidha Pariksha* in this literature review underscores its significance in diagnosing and prognosing diseases comprehensively. The holistic approach of *Shadvidha Pariksha*, considering physical, mental, and spiritual aspects, offers valuable insights for modern healthcare. This ancient technique, combined with modern diagnostic practices, can lead to more effective and personalized healthcare strategies focused on restoring balance and promoting overall well-being.

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प्रज्वालितो ज्ञानमयः प्रदीपः ॥

