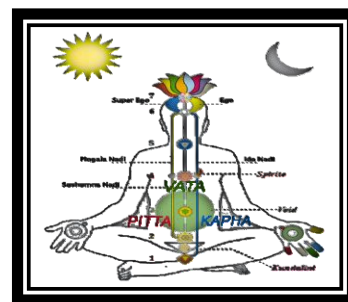


• 18 - AYURVEDA TEST

- **Ayurveda test or Pariksha** is an important clinical tool for assessment of the disease and strength of patient. The word **Pariksha** is derived from the root “iksh” means- to view, to consider, with the preposition “pari” fixed before the root which means from all sides. Thus, Pariksha or **Ayurveda test** means viewing or examining an object from all sides and aspects.
- Ayurvedic test is used to **assess the risk factors** and make necessary changes in the diet and lifestyle to prevent the impending disease. Ayurvedic test is first and foremost requirement before starting any kind of [ayurvedic treatment](#).
- There are many mentioned methodologies of ayurveda test described in classical ayurvedic text such as **Dvidha Pariksha** (two – fold examination), **Trividha Pariksha** (three – fold examination), **Shadvidha Pariksha** (six – fold examination), Ashtasthana Pariksha (eight – fold examination), **Dashavidha Pariksha** (ten – fold examination) to conduct proper examination of patient and disease.
- The methods are used by the ayurveda experts to carry test aimed at identifying the dosha disturbance. For example, a person with hot, flushed skin and symptoms such as burning **sensations, fever, digestive disorders or urinary infections** has a disturbance of pitta energy. Dry, cracked, rough skin that is cold indicates an imbalance of vata energy. **Fluid retention, swelling, moist skin, dull pain, watery eyes** and **chest congestion** etc are indicators of imbalance kapha energy.
- **As mentioned before, the diagnosis and treatment of diseases are based on the information derived from two areas:**
- **Examination of the Patient** (Rogi pariksa)
- **Examination of the Disease** (Roga pariksa)

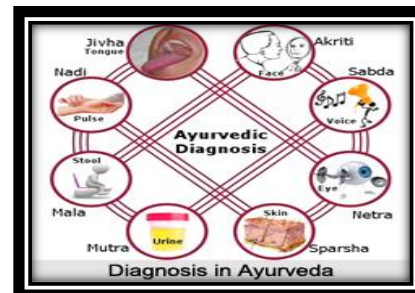
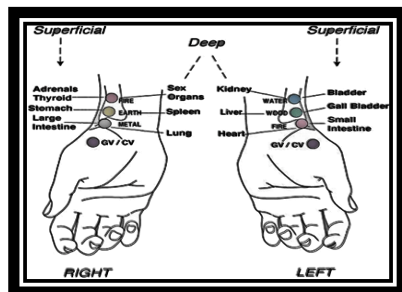


- Different methods of an Ayurveda Test
- Dvidha pariksha (2 – fold examination)
- Maharishi Charaka explained that there are two methods for the examination of patient, namely:

- **1 - Prathyaksha** (direct perception)
- **2 - Anumana** (inferential knowledge)
- Trividha pariksha (3 – fold examination)
- **1 - Darsana pariksha** (examination by observations): This is a systematic observation that may provide clues to the cause and duration of the illness. A sharp observation of the patient's gait, physique and **appearance conveys** a lot of information about his general condition. This is called "**darsana pariksa**".
- **2 - Sparsana pariksha** (examination by touch): This examination is done by touching patient (sparsa). We can assess the temperature of the **body, feel the margins of swellings in skin**, read and note the characteristics of pulse, or check for organ enlargements etc with touch.
- **3 - Prasna pariksha** (examination by interrogation): For an overall picture of the illness, a detailed interrogation of the patient and some family member or relative is necessary. This is "prasna pariksa" (prasna means question).
- **There is one more type of trividha pariksha or ayurvedic test. In this examination, three different areas are explored to test disease, they are:**
- **1 - Aptopadesh pariksha** – Aptopadesha are authoritative instructions or statements from great teachers or Gurus of Ayurveda like **Maharishi Sushruta, Maharishi Charaka, Maharishi Vagbhata**.
- **2 - Pratyaksh pranama** – This is an information collected through direct examination of a patient. [Ayurveda expert](#) should utilize all his sensory organs to recognize the illness and disease process.
- **3 - Anuman pariksha (inferential)** – By inference following assumption can be made: Power of agni is assess by process of digestion and metabolism in body by an Ayurveda expert.
- **Sadvidha pariksha(6 – fold examination)**
- "Sadvidha Pariksha" of a patient has given by Maharishi Sushruta. Ayurveda expert uses his own sensory organs to carry test in order to understand and to identify disease.
- **1 - Sparshendriya (Organs of Touch)** – for example try to understand the feel after touching body of a person like **dryness, warm , swollen**
- **2 - Shrotendriya (Organs of hearing)** – try to hear the different voices from body organs like for example breathing with difficulties in asthma
- **3 - Chakshuendriya (Organs of Sight)** – for example if you want to note change in color of skin in jaundice patient.
- **4 - Rasnendriya (Organ of Taste)** – to use inference like for example to observe ants collected around urine of patient, can suggest condition of diabetes.
- **5 - Ghranendriya (Organs of Smell)** – **metabolic disorders** generates peculiar smell in the body.
- **6 - Prasna (History Taking)** – it is **information obtained by question and answers from patients**.

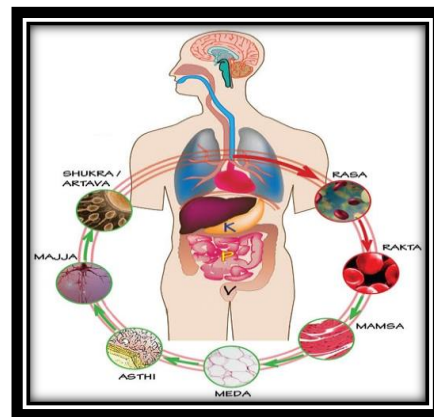
• **Ashtasthana Pariksha (8 – fold examination)**

- “Ashtasthana Pariksha” or the eightfold method of patient examination that includes the following eight factors:
- **1 - Nadi pariksha (Pulse diagnosis)** – The strength, rhythm, speed, quality of the pulse are examined to come at a conclusion. The **Vata pulse is fast, irregular, moves like a snake**. The Pitta pulse is throbbing, forceful, rich and elevated in the middle. It can be compared to the **jumping frog**. The Kapha pulse is slow, steady and somewhat heavy. It can be compared to the movement of a crane.
- **2 - Mala pariksha (Faeces examination)** – Direct examination of the faecal matter by naked eye can tell a lot about digestive state of body. The **color, consistency, floating nature, smell, presence of blood or mucus in stool** gives a lot of information about various dosha imbalances or disease process.
- **3 - Mutra pariksha (Urine investigation)** – The urine is examined for- **Quantity, Colour, Consistency and Density, Odor, Character of deposits**. Oil test for urine are used to collect information.
- **4 - Jihva pariksha (Tongue examination)** – The color, shape, coating of a tongue can be indicative of many digestive abnormalities. Variation in sense of taste is also important factor to identify dosha imbalance.
- **5 - Sabda pariksha (Sound examination)** – The person’s ability or strength to speak, continuity, hoarseness etc, can hint about many underlying disease processes.
- **6 - Sparsha pariksha (Touch examination)** – With the **touch, skin and tactile sense** is used to test the disease process.
- **7 - Druk Pariksha (Eyes Examination)** – The **color of sclera, conjunctiva, size of eye ball, dryness, shape**, area around eyes give insight into various serious metabolic diseases.
- **8 - Aakriti (Appearance)** – The overall built is indicative of the amount of strength, stamina and life condition. Examination of **hair, nails and other body organs** can reveal many signs which point towards different diseases.



- **Dashavidha Pariksha (10 – fold examination)**

- “Dashavidha Pariksha” or the ten -fold method of patient examination that includes the following ten factors. The patient should be examined with
- **1 - Prakriti** – prakriti refers to the **natural state of physical and emotional body condition** of a person.
- **2 - Vikriti**– vikriti is the **vitiation of prakriti**. The state of vikriti is identified by closely examining the dhatu, mala, and the emotional control of the person.
- **3 - Sara** – Sara refers to the quality of **sapta (seven) dhatus (body tissues)**. The conditions of body tissues are classified as pravara (good), madhyama (medium) and avara (poor).
- **4 - Samhanana** – samhanana refers to the physique of the person. A compact body shape usually suggests a healthy body. Too much lean or obese body are considered as unhealthy.
- **5 - Pramana** – pramana or examining body proportion involves assessing the relationship between the **lengths of spread arms** and the height of the person.
- **6 - Vyayama shakti** (or strength for exercise) is the strength of the person for **physical exertio**
- **7 - Satmya** – adaptability measurement. It is a process of measuring the capabilities of the person to physically or mentally adapt to changing conditions.
- **8 - Sattva** – checking **mental balance**. It is the capability of the person to continue doing what is required of him without giving heed to **distractions – both physical and mental**.
- **9 - Ahara Shakti** – it is the power of digestion, this test involves checking the metabolic capacity of the person, to take, digest and absorb food in to the body.
- **10 - Vaya** – **Ayurvedic physician** compares the actual age of the person with his or her apparent age.



• **What are marma points and where are they?**

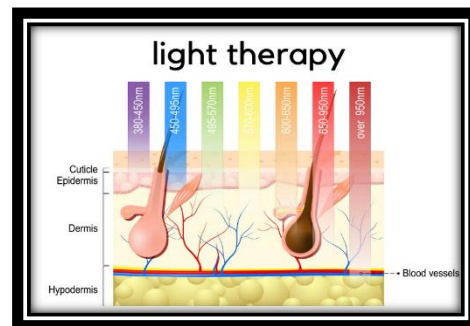
- At one point, the energy of at least two systems is concentrated. The deterioration of any of them can lead to major changes in the patient's health. They are known as **vital points** because they are doors for direct access to the vital energy (prana) of the body.
- The secret power of these energy centers is that when stimulated, they release a steady stream of prana to restore balance in the body. Ayurveda says that in order to be healthy in this life, we must allow vital energy or prana to flow smoothly. If we are in **imbalance** and get carried away by thoughts or attitudes that are detrimental to our lives, this energy is blocked and the prana cannot flow properly, therefore the body does not function harmoniously.
- 7 out of all 107 points are considered major. They correspond to each chakra distributed in the arms and legs, back, torso, stomach, neck, head and face. Each **Marma point** brings together different types of tissue such as muscles, veins and tendons. These are the points where vital energy or "prana" can be activated.
- Currently, some spas or spas around the world include it as an important tool for **balancing the energy of the body** and its rejuvenating effects

• **What to Expect During a Marma Therapy Session?**

- There are several methods by which marma points can be stimulated. Any **trained Ayurvedic therapist** can recommend a method that meets your specific needs. Usually one practice starts with eating food or **ahangha** to relax the body. Herb-enriched oil is then applied to extract "**ama**" (toxicity) and work on **specific marma points** in circular motions.
- Clockwise circles are used to stimulate energy flow, while opposite motions are used to (calming energy). Depending on the individual needs, the following components may be included in the massage:



- **Light therapy**
- Colored lights can be used above the marma dots to direct incoming prana for a particular function. This can be helpful when working to treat a particular pain or illness.
- Energy is a powerful healer. In fact, Ayurveda suggests that he is the only healer. By directly accessing and **working with prana**, rather than simply altering its effects in the body, you can feel new levels of health, vitality and tranquility. Once your intentions have been clarified, *Marma points treatment* will open up **your vitality and healing energy**. This will assist your whole being in the transformation process!
- **Essential oils**
- Essential oils contain energy and information from nature. This intelligence communicates with **energy and information content** at every marma point. For example, sandalwood oil can be used on “**Sthapani**” (the point between the eyebrows) to calm the mind and awaken intuition. **Eucalyptus oil** can be used on the marma point “**Kshipra**” (it is located on the palm between the thumb and index finger) to help clear the airways.
- **Crystals and gems**
- Crystals are energy conductors that amplify prana as it enters the marmalade. Placing specific energy crystals on specific marma points can help **augment prana for healing purposes**.
- Different gems have different levels of energy depending on where and how they are formed. Geological forces deep in the earth produce **precious stones** . They are in a constant cycle of transformation. Some are formed quickly by heat and pressure (volcanic force or tectonic activity). Others have crystallized for millions of years in sediment layers near the surface of the earth’s crust.
- **How long does it last?**
- Traditionally, Marma therapy is practiced daily for 7 to 14 days, but 3 to 5 consecutive sessions can provide the intensity needed to **transform the body** at both emotional and physical levels.
- **Who Can Benefit From Marma Therapy?**

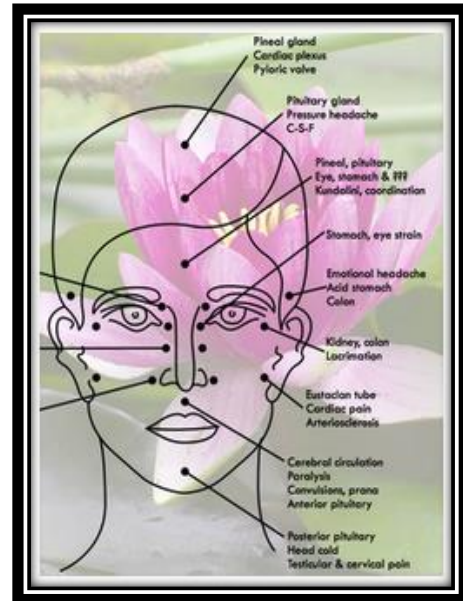


- Martial arts practitioners, athletes, surfers, dancers and other performers who need to keep their bodies in good condition and shape, time bound people, extremely stressed and those under constant stress. In general, this therapy is appropriate for people who need to relax.

- **Who Can Practice Marma Therapy?**
- **Massage therapists, doctors, herbologists, energy healers, midwives, teachers, yoga instructors** who have a gift or attraction to this type of medicine.

- **What are the benefits of Marma Therapy?**

- Marma can help with:
- Detoxification of **mind, body, psyche and spirit**
- Prevention of aging
- Releasing deep tension
- Encouragement of **good sleep**
- Tissue regeneration
- Relieving **asthma and anxiety**
- Clearing of troubled emotions and
- psychological blockages
- Improved circulation and energy flow



- **Relieving muscle pain, stiffness in the joints, and any restriction on body movement** that may result from too much or too little exercise
- Improve the way you look at yourself and your body
- Promote a sense of self-acceptance.
- All Marma therapies are an effective way to connect with **your deep self** while at the same time **nourishing and healing your physical body**. These sessions are an opportunity to go deep within yourself to transform and integrate appropriate **patterns, emotions, and ways of being**. They are also a great way to support your body as you move through emotional or physical healing.
- Each session is much more than a relaxing massage. It is an experience of a deep connection that unfolds in the most appropriate way for you.