



# Same and Different to Clinic Diagnosis in Chinese Traditional Medicine and Ayurvedic Medicine

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## Commentary

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## Abstract

**Rationale:** Diagnosis is an important part of the field of medicine in general and natural and traditional medicine in particular. In our country, the process of diagnosing diseases in natural and traditional medicine is carried out in different ways. These include diagnosis by traditional Chinese medicine and Ayurveda medicine. Between both types of medicines there are common aspects, but at the same time different aspects; However, these characteristics are little known by health professionals.

**Method:** A bibliographic review was carried out on the particularities of the diagnosis between traditional Chinese medicine and Ayurveda medicine with the aim of showing the elements that are similar and at the same time different. Books, pamphlets and articles on the subject were reviewed.

**Results:** The elements that are similar for the diagnosis between both medicines and at the same time those that are different are presented.

**Conclusion:** Knowledge of the common and different aspects in the diagnostic process between both medicines will allow the interested party to go deeper into determining the disease for subsequent treatment.

**Keywords:** Disease-Method; Discomfort-Method; Pulse-Method

## Introduction

The diagnosis of diseases is an important part of medicine in general to identify the individual's discomfort and be able to resolve it through treatment and subsequent prevention [1-3].

In Natural and Traditional Medicine (MNT), this aspect is fulfilled, as in the rest of the medical specialties. Initially, the elements of Western medicine combined with those of traditional Chinese medicine were applied to determine the present condition and then carry out the necessary

therapeutic conduct. Other times, the exclusive application of traditional Chinese medicine diagnosis was enough to achieve the objective; However, with the incorporation of other modalities in this specialty, the need has arisen to apply other forms of semiological resources to identify the patient's complaint and apply treatment. Such are the cases of homeopathy, flower therapy and recently Ayurveda Medicine, which each have their own particularities to reach the diagnosis of the disease [4-7].

In the case of Homeopathy, the diagnostic process is recognized as Homeopathic Repertorization, through which

the homeopathic medicines to be applied to the patient are obtained. This semiological process is specific, since without it this resource could not be used to treat the disease [8,9].

Floral Therapy constitutes another of the diagnostic elements, which despite being part of the MNT, has different and at the same time specific aspects through which the necessary floral essence(s) are determined to be used in the patient who requests this MNT modality. This process is similar to that of homeopathy [10].

In the case of Ayurveda Medicine (AM), the process is similar to what happened in Traditional Chinese Medicine, since in this medicine a group of diagnostic resources are applied to identify the patient's condition. Process that requires mastery of particular theoretical aspects of AM, such as knowing the five elements of AM, as well as the specific characteristics of each constitutional type or dosha. These aspects, regardless of whether they are specific to AM, have aspects in common related to those of Traditional Chinese Medicine, so it is necessary to know the elements that are similar between both medicines and those that are different [11-13].

## General Objective

Show the similarities and differences in the process of clinical diagnosis of diseases between traditional Chinese medicine and Ayurveda medicine.

## Development

One of the primary objectives of medicine in general and of traditional Chinese medicines and Ayurveda is to diagnose the disease, and then establish its treatment. To meet this objective, it is essential to apply the diagnostic resources established for each medicine, so this is a common aspect between them. From the interrogation and then the physical examination, it is possible to obtain the greatest number of symptoms and signs in order to ultimately be able to identify the patient's health problem and then apply the treatment. These aspects do not make them different from any of the modalities of medical specialties in general, much less from each other. However, there are aspects that make them similar and at the same time different from each other.

<b>Similarities</b>
In both medicines there is a religious component.
Both types of medicines have a specific philosophical theoretical framework for traditional Asian medicines.
They evaluate the human being in a comprehensive manner, as a bio-psycho-social being, also forming part of another element of nature (Sky-Man-Earth).
Both medicines have their own preventive-therapeutic procedures to achieve health.
In both traditional Chinese medicine and Ayurveda, there is a fundamental aspect for its use and it is the knowledge and mastery of the philosophical doctrines that precede them. In the case of traditional Chinese medicine, knowledge of the theory of yin and yang is important, closely related to the five elements, among other theoretical elements, such as meridians, organs and viscera, energy, blood and body fluids, Disease etiology and acupuncture points. All these aspects work in common and closely related to understand the imbalances that exist in humans in terms of diseases. In the case of Ayurveda medicine, both the five elements and the knowledge of the constitutional types constitute the philosophical doctrine through which the internal imbalances of man are understood.
Without the mastery and application of these doctrines in each medicine, it will not be possible to understand the phenomena existing in the patient in a general way.
Both medicines have the common aspect of seeing the individual in a comprehensive way, either from the point of view of being part of nature, or from the point of view of the concept of health, there are different important elements. That is, physical, mental, emotional, spiritual health, as well as the close relationship with the environment and society.
Due to these particularities, each medicine has a specific way to establish balances, to apply its own therapeutic procedures. Traditional Chinese medicine has its pillars, such as: acupuncture and its related techniques, herbal medicine, massage and therapeutic exercises, also including diet and healthy lifestyles. In the case of Ayurveda medicine, it has a group of procedures classified into two large groups. Those that have a broad spectrum of treatments such as: food, massages, herbal medicine, exercises, while those with a narrower spectrum such as: chromotherapy, aromatherapy, heliotherapy, hydrotherapy, music therapy, among others. others, so that by applying all of these, whether individually or interrelated with each other, they will solve the patient's health problem.

**Table 1:** Similarities in diagnosis in traditional Chinese medicine and Ayurveda medicine.

Aspect	Chinese traditional medicine	Ayurveda Medicine
Diagnostic Methods (Semitechnics)	They use four diagnostic methods to obtain the patient's symptoms and signs (observation, auscultation and olfaction, interrogation, palpation)	They use only two diagnostic methods to obtain the patient's symptoms and signs (observation and palpation).
Tongue Examination	They recognize the organic representation in the parts of the language	They recognize the parts of the tongue with the Doshas, not with the organs.
	They examine the tongue and coating	They only examine the coloration and external appearance of the tongue.
Pulse Examination	They recognize different arterial pulses (radial, pedis, carotid and femoral)	They only recognize the radial pulse for diagnosis.
	They relate the parts of the radial pulse to the organs and viscera.	The radial pulse is studied according to sex and with certain physiological conditions (on an empty stomach, in women the left pulse and in men the right pulse, it is not examined after eating, bathing, etc.)
	It takes into account frequency, rhythm and strength for the study of pulse physiology.	They only recognize three types of pathological pulses according to the Doshas.
	They recognize quantitative and qualitative alterations of the radial pulse.	
	They study 28 types of pulses according to these previous pathological alterations.	
Other Diagnostic Resources	They use microsystems (ear, foot)	They use iridodiagnosis.
	They take into account the complementary examinations of Western medicine.	It takes into account the complementary examinations of Western medicine.
Clinic History	It has a clinical history model to record data and its evolution	An official clinical history model is not recognized.

**Table 2:** Differences in diagnosis between traditional Chinese medicine and Ayurveda medicine.

In the case of diagnostic methods, regardless of the fact that Ayurveda medicine is considered the oldest medical system in the world, in traditional Chinese medicine they have been established with greater certainty and logic to obtain the greatest number of symptoms and signs from the patient, so that it makes it more effective in this sense.

In the case of the tongue examination, although they are carried out in both medicines, in traditional Chinese medicine a greater number of aspects are studied, which gives it greater importance in semiology in general.

As for palpation of the pulse, in both medicines it is carried out with great subtlety, however, in the case of traditional Chinese medicine it is studied in greater depth not only in terms of what is related to the organs and viscera, but also with the particularities in terms of the location, depth and strength of the pathogenic factors, in addition to containing a greater number of pathological pulses, being able to diagnose more diseases.

Regarding the use of other diagnostic resources, in Chinese medicine clinical correlation is established with the complementary examinations of Western medicine, managing to corroborate the disease, aspects that are part of the stages of the clinical method; however, in Ayurveda medicine, the diagnosis is simple in all its aspects, despite having Iridodiagnosis, a technique in which a diagnostic impression of the disease is obtained, but which is not conclusive to be able to definitively affirm its existence.

In short, regardless of whether in each type of medicine, diagnostic methods are carried out to identify the disease, there are aspects that are different, aspects that are important to be able to apply them in a more objective and efficient way.

### Conflict of Interest

There is no conflict of interest in the manuscript.

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