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A Review on Concept of *Trividha Pariksha* and its Importance

Amrutha D. C.¹ , Deepak Rathee², Ananta S Desai³

1. PG Scholar, Department of Panchakarma, Government Ayurveda Medical College, Bangalore, Karnataka.
2. PG Scholar, Department of Panchakarma, Government Ayurveda Medical College, Bangalore, Karnataka.
3. HOD, Department of Panchakarma, Government Ayurveda Medical College, Bangalore, Karnataka.

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Corresponding author-

Amrutha D. C., PG Scholar,
Department of Panchakarma,
Government Ayurveda Medical
College, Bangalore, Karnataka.

[Email: amruthadc01@gmail.com](mailto:amruthadc01@gmail.com)

ABSTRACT:

To find out the root cause of a disease in *Ayurveda*, there are certain examinations that are compulsory to be conducted. In today's clinical practice diagnosis of a disease is very crucial. Proper examination of patient and disease is the path to successful clinical practice. This helps to build up a doctor-patient relationship. *Trividha pariksha* viz. *Aptopadesha*, *Pratyaksha*, *Anumana* and *Darshana*, *Sparshana*, *Prashna* are the two different aspects of *Trividha pariksha* which helps to achieve the above-mentioned goals. There are various methods of examination explained in our treatises but *Trividha pariksha* holds the basis of all among them. They play a key role in the diagnosis of disease. Therefore, an effort is made through this article to review the importance of *Trividha pariksha* and its relevance in today's clinical practice.

Materials And Methods: Various literature, published articles, and other documents were studied thoroughly and a conclusion was made.

Discussion: Though we have various examination and diagnostic methodologies but *Trividha pariksha* are base for all of them and still hold a great importance in diagnosis and management of the disease.

Result: *Prashana pariksha*, history taking is pearl of *Ayurveda* and *Vaidya* should be expert in this. A disease can be known only through proper combination of all these examination methods only

Keywords: *Trividha Pariksha*, *Pariksha*, *Roga Pariksha*, *Rogi Pariksha*.

INTRODUCTION

In medical science *Pariksha* plays a key role in proper diagnosis and assessment of a *vyadhi* stage. Progression of a disease can be checked only with the help of proper *Pariksha*. *Acharyas* laid a special focus on how to assess the *vyadhi* condition with various examinations methods. A good examination plays a key role in the management of a *vyadhi*. It also helps to build up a good doctor-patient

relationship. It helps to get all minute details of the disease and thus helps to answer all the queries related to a disease which runs a doctor and patient's mind.

A good examination is a part of correct diagnosis and a fruitful treatment. The examination methodologies used in *Ayurveda* are basis of all the modern perspectives of examination. It starts with assessment of all critical factors



like *dosha, dhatu, mala, agni, srotas* etc which are responsible to produce physiological and pathological disturbances in body. Further a proper assessment of *rogi desha, kala, Aahara-vihara, vaya, etc* are properly assessed to know the disease accurately.

Among the various diagnostic aspects, the two which play key role in disease assessment are:^[1]

1. *Roga pariksha* (Diagnosis of disease)

2. *Rogi pariksha* (Examination of patient)

Roga pariksha is done on the basis of *nidana panchaka* viz. *Nidana*(cause), *Purvarupa*(early signs and symptoms), *Rupa* (signs and symptoms), *Upshaya*(prognosis), *Samprapti* (etiopathogenesis). *Rogi pariksha* means assessing the condition of *rogi* with the help of *trividha pariksha, shadvidha pariksha, ashtavidha pariksha* etc as mentioned in the various treatise of *Ayurveda*.

MATERIALS AND METHODS:

Material related to concept of *Trividha pariksha* is collected from ayurvedic text including *Brihatrayi, Laghutrayi* and textbook of modern medicine respectively. Various literature, published articles, and other documents were studied thoroughly and a conclusion was made

TRIVIDHA PARIKSHA

Acharya *Charaka* explains *Trividha pariksha* as *Aptopadesha, Pratyaksha, and Anumana*^[2] whereas *Acharya Vagbhata* explains *Trividha pariksha* as *Darshana, Sparshana, and Prashna*.^[3] *Roga pariksha* should be done with the help *Charakokta Trividha pariksha* and *Rogi* should be examined with the help of *Vagbhatokta Trividha pariksha*.

Roga Pariksha

The knowledge should be first gained with the help of *Aptopadesha* by reading the treatise as documented to gain theoretical knowledge. After this knowledge is gained by *Pratyaksha* i.e., direct observation and later by *Anumana* i.e., inference.

A) Aptopadesha:

They are considered to be as the most trustable and powerful source of disease examination. Through the *Apta vachana* (sage scholars) the methodology and pathophysiology of occurrence of a disease is known. *Aptopadesha* gives knowledge about *Nidana* (causative factors), *Yoni* (site of origin), *Uthana* (onset) *Adhisthana* (location), *Vedana*(pain), *Samsthana* (clinical features), *Upadrava* (complications) of a particular *vyadhi*. They give knowledge about diagnostic, curative and preventive

aspects of the disease. The knowledge about *Nama* (nomenclature), *Yoga* (medicine) and *Pratihararta Pravritti*(giving treatment) and *Nivritti* (effect / result of remedial measures)^[4] can know with the help of *Aptopadesha*.

B) Pratyaksha

It stands for examining the disease with the help of direct observation. It is one of the most dependable and compatible way of examining the patient. *Acharya charaka* the examination which is done with the help of *Aatma, Manas, Indriya and Indriyaarthas* together is known *pratyaksha*.^[5] All the disease should be examined with the help of *chakshuindriya* carefully. *Ashtavidha pariksha* and *Dashavidha pariksha* can be done with the help of *Pratyaksha* only. Among the *panch indriyas* except *jihva* all other *indriyas* should be used for the examination of the patient.

Examples for *Srotendriya Pratyaksha*^[6]

- Aantrakoojanam* - gurgling sound in intestine
- Sandhi Sputanam Anguli Parvanam* - cracking sound in the joints including those in fingers
- Swara Vishesham* - voice of the patient, and other sounds in the body like coughing, hiccup etc

Examples for *Chakshurindriya Pratyaksha*

- Varna Samsthana Pramana Chaaya* - Colour, shape, measurement and complexion
- Sareera Prakruti Vikara* - physiological and pathological state of the body.
- Other signs of the diseases which can be examined visually should be observed carefully.

Examples for *Rasanendriya Pratyaksha*

Tastes can be perceived only through *rasanendriya* and it can be known only by questioning the patient and further through *anuman pramana*. For example: *Kashaya Rasata* in mouth - suggests *Vataja Jwara*.

Examples for *Ghranendriya Pratyaksha*

Normal and abnormal smell of the entire body of the patient is examined by nose.

Eg: *Hallitosis* - assessed through *Ghranendriya*

Examples of *Sparshanendriya Pratyaksha*

The normal and abnormal findings of the skin in the patient is perceived by touch.

Eg: In *Jwara* – increased temperature is felt by *Sparshanendriya*

C) Anumana

Examining the patient using the previous gained knowledge through *Pratyaksha* and *Yukti* is known as *Anumana*. *Acharya Charaka* quotes *Anumanam Khalu Tarko Yuktyapekshaha II*

Examples for *Anumana Pareeksha*^[7]

- a) *Agni* (digestive fire) from the power of digestion.
- b) Physical strength from the capacity to carry out exercise.
- c) Condition of the senses, viz. auditory faculty etc. from their capacity to perceive the respective objects, viz sound etc.
- d) The mind perceptions are observed by its activities.
- e) Knowledge by constant study.
- f) Stability of the mind from the avoidance of any mistake.
- g) Intelligence from the capacity to grasp quickly.
- h) Memory from recollection
- i) Quantity of *dosha* vitiation is inferred by amount of *Apathya*.
- j) *Arishta Lakshanas* give a hint toward life expectancy.
- k) Clarity of mind by absence of emotions.

Psychological ailments are difficult to be diagnosed because of their minuteness but they are reflected in daily activities in the activities of patients. *Anumana* helps in finding out these psychological ailments and to treat them. Like these many other factors to be assessed through *Anumana* are explained by Acharya *Charaka*. *Anumana Pariksha* is done based on *Aptopadesha*.

Rogi Pariksha^[8,9,10]

Trividha Pariksha (3-fold examination) of a patient consists of three steps:

- 1) *Darshana* -Examination by Inspection
- 2) *Sparshana* -Examination by Touch
- 3) *Prashana* -Examination by Interrogation

Darshana pariksha includes Inspection and Observation, *Sparshana* includes Palpation and Percussion, *Prashana* includes questioning.

1) Darshana Pariksha:

Physician should have best observation skill to master in this examination. As soon as the patient steps in, *Darshana pariksha* starts from observing gait of the person to his facial expressions revealing the pain. It involves inspection through *chakshuindriya*. Following things should be inspected in a patient carefully:^[11]

- a) *Gati*(gait): Abnormalities in the gait like
 - Limping gait in *Gridhrasi* (sciatica)
 - Forward bending while walking in *Katigraha* (low back pain)
 - Walking with hands placed on both knee in *Sandhivaat* (joint pain)
 - Holding abdomen while walking in *Udarshool* (pain in abdomen)
 - Walking with tremors in whole body in *Kampavaat* (parkinsonism), *madatyaya* (alcoholic liver disease), *khanja*

- Hands placed over chest while walking in *Shwasa* (respiratory disease), *Hridroga* (Cardiac disease)
- b) *Asana* (siting position): Abnormalities in the asana like
 - Sits in forward bending position in *vyadhi* like *Tamakshwas* (bronchial asthma), *Udarshool* (pain in abdomen)
 - Putting complete weight on one side while sitting in *vyadhi* like *Arsha* (piles), *Bhagandhar* (fistula in ano), *Katigraha* (low back pain)
 - Sits with the support of hands in *Daurbalya* (weakness)
 - Sits with head in one direction in *Manyasthamb* (neck pain)
- c) *Shayana*
 - (Supine position)
 - Lying with both legs flexed in knee towards abdomen in *vyadhi* like *Udarshool*, *Shitanubhuti* (shivering)
 - Prone position in *Udarshool*, *Prushtashool* (back pain), *Daurbalya*
 - Incomplete supine position in *Hridayrog*, *Tamakshwas*
 - Lying with face in towards the wall or in direction of dark in *Avasad* (epileptic attack), *Dhanustambh* (Tetanus)
- d) *Varna* (change in complexion, change in colour of urine, stool etc)
 - Panduvarna* (pallor) in *Pandu* (anaemia)
 - Pitah varna* (yellowish) in *Kamla* (jaundice), *pittaj pandu*, *paitik gulma*.
 - Atipitah varni* in *Halimaka*, *Lagharak*
 - Raktavarna* in *Vatarakta* (gout), *Visarpa*
 - Presence of *sirajala* on *udara* in *Jalodara*

According to Acharya *Charaka*, factors that should be examined visually are: ^[12] *Varna*(colour), *Samsthana* (size and shape), *Pramana* (proportion), *Chaya* (complexion / lusture), *Prakruti* (constitution of patient), *Vikruti* (abnormal state of body).

While according to Acharya *Sushruta* those to be examined visually are *Sharira upchaya* (proper nutrition) & *apachaya* (wasting /emaciation), *Aayulakshan* (signs of life span), *Bala* (strength/power), *Vikara*(features of the diseases).^[13]

According to *Vagbhat* by *darshan pariksha* we can examine, change in colour of the body fluids (ex. urine, vomitus), structure, size & shape, proportion, deformities etc.

The patient must be examined in the good light and at a convenient close range. Observe the whole body scrupulously. Head to toe examination must be done. *Kashyap Samhita* speciality *vedana adhyaya* is completely based on *Darshan pariksha* due to incapability of children to speak about their disease. While examining a patient with *chakshuindriya* one part can be compared with same

part of other side for better examination.

2) Sparshana Pariksha

This is done by touching patient with the hand. Characters like temperature, pulse rate, abnormal growths, bony prominence etc can be known with the help of touch only. According to *Acharya Charaka* qualities like softness, hardness, smoothness, roughness, etc. can be assessed by palpation.^[14] Examples of *sparshan pariksha* are *Ushna sparsha* in *jwar*. (fever), *Pronmati-unmati* examination of *shotha* (pitting and non-pitting oedema), *Vaatpurna drutisparsha* in *sandhivaaata*. (crepitus in joints), *Drava sanchiti* in *jalodara* (fluid collection in ascites), *Sthanik ushna sparsha* in *Aamvaata* etc. *Nadi pariksha* is done at the wrist with the help of *sparshana* only. The increased *doshas* can be recognized easily with the help of this.

3) Prashna Pariksha

Interrogation with the patient is utmost important in clinical practise. To know about the complete details of the *vyadhi* from its origin upto its symptoms it is necessary to have a good interrogation with the patient to make an appropriate diagnosis. The *nidana* of a disease can be known only after proper *Prashna pariksha* of the patient. According to *Sushrut samhita*, *Prashna pariksha* is helpful in knowing *desh* (region), *kala* (climate), *jati* (religion), *vaat-mutra-malaadi pravrutti* (natural urges), *satmya-asatmya* (wholesome-unwholesome), *vyadhi utpatti krama* (chronology of symptoms), *pramukha vedana* (main complaints), *sharira bala* (physical strength), *agni bala* (digestion).^[15] *Prashna pariksha* (history taking) can be done in following format^[16]

1. *Pramukh vedana* (chief complaint)
2. *Vartamana vyadhivruttanta* (history of present illness)
3. *Purva vyadhivruttanta* (history of previous illness)
4. *Parivarik vruttanta* (Family history)
5. *Vyaktigata, vyavsayika, samajika vruttanta* (Personal, occupational and socio-economic history)

DISCUSSION

Proper recording of *vyadhi vrittanta*, *vyadhi avastha*, *chikitsa vrittanta* form the patient is necessary and helpful in treating the patient in a better way and also to analyse. In *charaka samhita vimana sthana* the concept of winning the trust of patient, diagnosing the disease and giving correct treatment has been highlighted.^[17] Without knowledge of *Trividha pariksha*, examination of a patient can't be done and hence a proper treatment can't be advised. So, knowledge of *Trividha pariksha* is mandatory for a good clinical practice. Physician should be expert in

Darshan, Sapparshan and *Prashana pariksha* because it also has application in modern diagnostic tests. X-ray, MRI, CT scan, Endoscopy, USG are nothing but indirect *Darshana pariksha* with the help of modern technology. *Sparshan pariksha* like palpation, percussion is also practiced to diagnose the abnormalities which can't be known through direct observation. Lastly *Prashana pariksha* is being most important examination tool, which helps *vaidya* to attaining more detailed information about the *Roga* and *Rogi Avastha*. history taking is pearl of *Ayurveda* and *Vaidya* should be expert in this. A disease can be known only through proper combination of all these examination methods only. *Trividha pariksha* set serves as thereference for the investigator. And also serves as the best way for assessing the patient within short time with less efforts.

CONCLUSION

Hence, from all the studies it can be stated that *Trividha pariksha* is a boon to us for a successful clinical practice. It gives a direction for correct diagnosis. Though modernization has been done for various diagnostic methods but *Trividha pariksha* will always have top most priority for the examination purpose. To become a successful *Vaidya*, one must have a sound knowledge of *Trividha pariksha*.

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ORCID

Amrutha D. C , <https://orcid.org/0000-0001-8922-2918>

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