

**A REVIEW ON THE CONCEPT OF TRIVIDHA PARIKSHA AND ITS IMPORTANCE**Akanksha Singh<sup>1</sup>, Alok Kumar Asthana<sup>2</sup>, Monika Asthana<sup>3</sup><sup>1</sup>PG Scholar, <sup>2</sup>Associate Professor,PG Dept. of Kriya Sharir, Ch. Brahm Prakash Ayurved Charak Sansthan, Khera Dabar,  
New Delhi, India.<sup>3</sup>Assistant Professor, PG dept of Kayachikitsa, State Ayurvedic College and Hospital Lucknow,  
Uttar Pradesh, IndiaCorresponding Author: [akoo1992@gmail.com](mailto:akoo1992@gmail.com)<https://doi.org/10.46607/iamj1709112021>

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**ABSTRACT**

To discover the root cause of disease in *Ayurveda*, certain examinations are mandatory 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*, *Prashana* are the two different aspects of *Trividhapariksha* which help 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. That plays a central 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. Various literature, published articles, and other documents were studied thoroughly, and a conclusion was made. Though we have various examinations and diagnostic methodologies, *Trividha Pariksha* is base for all of them and still holds great importance in the diagnosis and management of the disease.

**Keywords:** *Trividha Pariksha*, *Pariksha*.

## INTRODUCTION

In medical science, *Pariksha* plays a key role in the 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 that 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 the basis of all the modern perspectives of examination. It starts with the assessment of all critical factors like *Dosha*, *Dhatu*, *Mala*, *Agni*, *Srotas*, etc which are responsible to produce physiological and pathological disturbances in the body. Further, a proper assessment of *Rogi Desha*, *Kala*, *Aahar-vihar*, *Vaya*, etc is properly assessed to know the disease accurately.

Among the various diagnostic aspects, the two which play a key role in disease assessment are:

1. *Roga Pariksha* (Diagnosis of disease) <sup>[1]</sup>
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*.

### TRIVIDHA PARIKSHA

*Acharya Charaka* explains *Trividha Pariksha* as *Aptopadesha*, *Pratyaksha*, and *Anumana* <sup>[2]</sup> whereas *Acharya Vagbhata* explains *Trividha Pariksha* as *Darshana*, *Sparshana*, and *Prashna* <sup>[3]</sup>. *Roga pariksha* should be done with the help of *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 the most trustable and powerful source of disease examination. Through the *Apta Vachana* (sage scholars) the methodology and pathophysiology of occurrence of disease are known. *Aptopadesha* gives knowledge about *Nidana* (causative factors), *Yoni* (site of origin), *Uthana* (onset) *Adhithana* (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) <sup>[4]</sup> 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 trustable and compatible ways of examining the patient. *Acharya Charaka* the examination, which is done with the help of *Aatma*, *Manas*, *Indriya*, and *Indriyarthas* together is known as *Pratyaksha* <sup>[5]</sup>. All the diseases 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 for *Jihva*, all other *Indriyas* should be used for the examination of the patient.

Examples for *Srotrendriya Pratyaksha* <sup>[6]</sup>

- a) *Aantrakoojanam* - bubbling sound in the intestine
- b) *Sandhi Sputanam* *Anguli Parvanam* - sound in the joints like cracking including those in fingers
- c) *Swara Vishesham* - the voice of the patient, and other sounds in the body like sneezing, snoring, 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.

### 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, astringent taste (*kashaya rasata*) in the mouth - suggests *Vataja Jwara*.

### Examples for *Ghranendriya Pratyaksha*

The normal and abnormal smell of the entire body of the patient is examined by the nose. Eg: Halitosis - assessed through *Ghranendriya*

### Examples of *Sparshanendriya Pratyaksha*

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

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

### C) *Anumana*

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

### Examples for *Anumana Pareeksha*<sup>[7]</sup>

- Agni* (digestive fire) from the power of digestion.
- Physical strength from the capacity to carry out the exercise.
- Condition of the senses, viz. auditory faculty, etc. from their ability to perceive the respective objects, viz. sound, etc.
- The mind's perceptions are observed by its activities.
- Knowledge by constant study.
- Stability of the mind from the avoidance of any mistake.
- Intelligence from the capacity to grasp quickly.
- Memory from recollection
- The quantity of *Dosha* vitiation is inferred by the amount of *Apathya*.

j) *Arishta Lakshanas* give a hint toward life expectancy.

k) Clarity of mind by the 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 treating them. *Acharya Charak* has explained about *anumana pramana* through which many factors can be assessed. *Anumana Pareeksha* is done based on *Ap-topadesha*.

### ROGI PARIKSHA [8,9,10]

*Trividha Pareeksha* (3-fold examination) of a patient comprises 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 Palpitation and Percussion, *Prashana* includes questioning.

### 1) *Darshana Pariksha*:

The physician should have the best observation skills to master in this examination. As soon as the patient steps in, *Darshana pariksha* starts from observing the 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:<sup>[11]</sup>

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 knees in *Sandhivaat* (joint pain)

Holding abdomen while walking in *Udarshool* (pain in the abdomen)

Walking with tremors in the whole body in *Kampavaat* (parkinsonism), *Madatyaya*

(Alcoholic liver disease), *Khanja*

Hands placed over the chest while walking in *Shwasa* (respiratory disease), *Hridroga* (Cardiac disease)

b) *Asana* (sitting position): Abnormalities in the *asana* like

Sits in forwarding bending position in *Vyadhi* like *Tamakshwas* (bronchial asthma),

*Udarshool* (pain in the abdomen)

Putting complete weight on one side while sitting in *Vyadhi* like *Arsha* (piles),

*Katigraha* (low back pain), *Bhagandhar* (fistula in ano) Sits with head in one direction in *Manyasthamb* (neck pain)

Sits with the support of hands in *Daurbalya* (weakness)

c) *Shayana* (Supine position)

Lying with both legs flexed in the knee towards abdomen in *Vyadhi* like *Udarshool*, *Shitanubhuti* (shivring)

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), *Pittajpandu*, *Paitikgulma*.

*Atipitahvarni* in *Halimaka*, *Lagharak*

*Raktavarna* in *Vatarakta*(gout), *Visarpa* (erysepalis)

Presence of *sirajal* on *Udar* in *Jalodar*

As *Acharya Charaka* says, factors that should be examined visually are: - <sup>[12]</sup> *Varna*(colour), *Samsthan* (size and shape), *Praman*(proportion), *Chaya* (complexion/lusture), *Prakruti* (constitution of the patient), *Vikruti* (abnormal state of the body).

While according to *Acharya Sushruta* those are to be examined by naked eyes are *Sharir Upchaya*

(Proper nutrition) & *Apachaya* (wasting /emaciation), *Aayulakshan* (signs of life span),

*Bala* (strength/power), *Vikara* (features of the diseases).<sup>[13]</sup>

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

The patient should be examined in good light and at a convenient close range.

Observe the whole body scrupulously. Head to toe examination should be done. *Kashyap Samhita* speciality *Vedana Adhyaya* is completely based on 1) *Darshan Pariksha* due to the incapability of children to speak about their disease. While examining a patient with *Chakshuindriya* one part could be compared with the same part of the other side for better examination.

2) *Sparshana Pariksha*

This is done by touching the 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.<sup>[14]</sup> Examples of *Sparshan Pariksha* are *Ushna Sparsha* in *Jwar* (fever), *Pronmati-Unmati* examination of *Shotha* (pitting and non-pitting edema), *Vaatpurna Drutisparsha* in *Sandhivaat* (crepitus in joints), *Draava Sanchiti* in *Jalodar* (fluid collection in ascites), *Sthanik Ushna Sparsha* in *Aamvaat*, 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 of utmost importance in clinical practice. To know about the complete details of the *Vyadhi* from its origin up to 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* helps know *Desh* (region), *Kala* (climate), *Jati* (religion), *Vaatmutra-Malaadi Pravrutti* (natural urges), *Satmya-Asatmya* (wholesome-unwholesome), *Vyadhi Utpatti Kram* (chronology of symptoms), *Pramukha Vedana* (main complaints), *Sharir Bala* (physical strength), *Agni Bala* (digestion).<sup>[15]</sup>

*Prashna Pariksha* (history taking) can be done in the following format<sup>[16]</sup>

1. *Pramukh vedana* (chief complaint)

2. *Vartaman Vayadhivrutta* (history of present illness)
3. *Purva Vyadhivrutta* (history of previous illness)
4. *Parivarik Vrutta* (Family history)
5. *Vyaktigat* (personal)
6. *Vyavsayik* (occupational)
7. *Samajik Vrutta* (socio-economic history)

## DISCUSSION

In *Charaka Samhita Vimana Sthana* the concept of winning the trust of the patient, diagnosing the disease, and giving correct treatment has been highlighted.<sup>[17]</sup> Patient treatment needs diagnosis which requires proper examination with *rogi pariksha*. It helps in building up a good doctor-patient relationship. It can be correlated with modern sciences too as *Darshan Pariksha* is inspection as clinical examination and radiological examination. *Sparshan Pariksha* as palpation eg. organomegaly, Percussion in COPD etc. *Prashan Pariksha* as history taking of patients. 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 good clinical practice. A physician should be an expert in *Darshan, Sparshan, and Prashana Pariksha* because it has an application in modern diagnostic tools also. Endoscopy, USG, X-ray, MRI, and CT scan are indirect *Darshana Pariksha* with the help of modern technology. *Sparshan Pariksha* like palpation, percussion is also practised diagnosing the abnormalities which can't be known through direct observation. Lastly, *Prashana Pariksha* i.e history taking is a pearl of *Ayurveda* and *Vaidya* should be an expert in this. A disease can be known only through a proper combination of all these examination methods.

## 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 *Trividha Pariksha* will always have the topmost priority for the examination purpose. To

become a successful *Vaidya*, one must have a sound knowledge of *Trividha Pariksha*.

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