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A Comprehensive Review on *Trividha Pareeksha* in current scenario

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ABSTRACT

In Ayurveda the term *Pareeksha* is used in place of *Pramana*. The synonyms of *Pareeksha* are *Pramana*, *Saadana*, *Jnana*, *Upalabधि*. Any abnormalities in the normal structural, physiological, or psychological aspects of the body is a disease. For proper treatment of any disease perfect diagnosis is a must. In Ayurveda, the method of diagnosis mainly depends on the proper understanding of *Dosha* and *Dooshya*. *Aptopadesha*, *Pratyaksha* and *Anumana Pareeksha* helps in understanding the stage, state and site of *Dosha*; state of *Dooshya* and the site of *Dosha Dooshya Sammurchana*. *Trividha Pareeksha's* like *Darshana*, *Sparshana* and *Prashna* holds relevance in the current clinical methods like history taking, general examination and systemic examinations. '*Rogamadou Pareekshet Tathoanantaram Oushadam*' before planning any treatment one should have complete knowledge of *Roga* and *Rogibala*. Examinations helps to obtain knowledge regarding the life strength and intensity of morbidity and life span. *Pareeksha* helps to arrive at proper diagnosis by understanding the condition of the patient. *Trividha Pareeksha* when employed appropriately helps to understand *Roga - Rogiavastha* more accurately.

Key words: *Anumana, Aptopadesha, Darshana, Pareeksha, Prashna, Pratyaksha, Sparshana.*

INTRODUCTION

For determining the specific characteristics of diseases proper examination is needed. But for the determination of some diseases all *Pramanas* are required where as for some other diseases only one or two *Pramanas* are required. For example to appreciate *Agnimandya*, only *Aptopadesha* and *Anumana Pramana* are needed. After examining the disease by these *Pramanas*, the physician should

obtain knowledge regarding the nature of disease and also about the therapies required. A well versed physician who has the knowledge of disease and its treatment, if do not do the *Pareekshas* properly, will fail to treat the disease. One who acts properly will acquire proper results.

Pareeksha - *Parithaha Eekshyate (Shabda kalpa druma)*

The word *Parithaha* means 'from all directions' and *Eekshya* means 'observation'. Therefore *Pareeksha* is 'observation from all directions'

Ayurvedic clinical examination includes;

1. ***Roga Pareeksha*** - Diagnosis of the diseases
2. ***Rogi Pareeksha*** - Examination of the patient

Darsana Sparsana Prasnaihi Pareeksheta Cha Roginam |

Rogam Nidana Pragroopa Lakshana Upashayaaptibhi |^[1]

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The different types of *Rogi Pareekshas* are described below;

1. **Dwividha Pareeksha** - *Pratyaksha, Anumana*^[2]
2. **Trividha Pareeksha** -
Darshana, Sparshana and Prashna^[3]
Aptopadesha, Pratyaksha and Anumana^[4]
3. **Chaturvidha Pareeksha** - *Pratyaksha, Anumana, Aptopadesha and Yukti*.^[5]
4. **Shadvidha Pareeksha** - *Panchagyanendriya Pareeksha and Prashna*.^[6]
5. **Ashtasthana Pareeksha** - *Nadi, Mutra, Mala, Jihwa, Shabda, Sparsa, Drik and Akrti*.^[7]
6. **Dashavidha Pareeksha** - *Prakruti, Vikruti, Sara, Samhanana, Pramana, Satmya, Satwa, Ahara Shakti, Vyayama Shakti, Vaya*.^[8]

Trividha Pareeksha

As per *Acharya Charaka*, *Trividha Pareekshas* are *Aptopadesha, Pratyaksha* and *Anumana*. As per *Acharya Vagbhata* it is *Darshana, Sparshana* and *Prashna*. Among these the disease has to be examined by *Aptopadesha, Pratyaksha* and *Anumana* where a sthe diseased has to be examined by *Darshana, Sparshana* and *Prashna*. Various methods of examinations like *Dwividha, Trividha, Astavidha* and *Dashavidha* are described in *Ayurveda* but *Trividha Pareeksha* encompasses all of them. *Acharyas* has mentioned various aspects that has to be assessed through these *Pareekshas*.

Roga Pareeksha

First of all knowledge should be gained by *Aptopadesha* (by reading text books and getting to know theoretical aspects of disease). After that, disease knowledge is gained by *Pratyaksha* - direct observation and then by *Anumana* - inference.^[9]

a) Aptopadesha

The methodology of understanding an unknown disease is described in *Charaka Samhita* based on *Aptopadesha*. They are *Prakopa* (causative factors), *Yoni* (site of origin), *Uthana* (onset), *Atmanam*

(cardinal symptoms), *Adhithana* (location), *Vedana* (pain), *Samsthana* (clinical features) in respect of *Shabda* (sound), *Sparsa* (touch), *Rupa* (inspection), *Rasa* (taste), *Gandha* (smell), *Sthana* (site of *Dosha*), *Kshaya* (decreased *Dosha*), *Udarka* (after effect / complications), *Nama* (nomenclature), *Yoga* (medicine) and *Pratihararta Pravritti* (giving treatment) and *Nivritti* (effect / result of remedial measures).^[10]

b) Pratyaksha

Pratyaksha or direct observation is that which is comprehensive by an individual through his own sense organs and mind. It is the most commonly used *Pareeksha*. *Aatmendriya Mano Ardhanaam Sannikarshat Pravarttate| Vyaktha Thadathveyaa Buddhi Pratyaksham Saaniruchyate|*^[11] *Pratyaksha* is defined as the definite and immediate observation arising from the correlation of *Aatma, Indriyas, Manas* and the *Indriyaarthas*. This *Pareeksha* is carried out with different purposes in different fields but ultimately helps in deciding the treatment protocol of specific diseases in specific patient. *Acharyas* have quoted *Pratyaksha Pareeksha* in the aspect of *Punarjanma Siddhi* (Re-birth theory) and *Roga* and *Rogi Pareeksha* (clinical diagnosis). In medical science, clinical diagnosis is based on *Pratyaksha Pareeksha*. Hence, it is most beneficial tool for examining the patient and disease. All the abnormal features for arriving at a diagnosis are firstly examined by senses. *Ashtasthana Pareeksha* and *Dashavidha Pareekshas* can be assessed through *Pratyaksha Pramana*. The doctor should examine the patient with all his sense organs except tongue.

Examples for Srotrendriya Pratyaksha^[12]

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. Others which can be examined visually like signs of the diseases and luster.

Examples for *Rasanendriya Pratyaksha*

Tastes of the various factors in the body of the patient have to be ascertained by *Anumana* and not by direct observation (*Pratyaksha*). Therefore, the taste in the mouth of the patient is ascertained by interrogation. *Kashaya Rasata* in mouth - suggests *Vataja Jwara*.

Ghranendriya and Sparshanendriya Pratyaksha

Normal and abnormal smell of the entire body of the patient is examined by nose. Similarly the normal and abnormal findings of the skin in the patient is perceived by touch.

Eg: Hallitosis - assessed through *Ghranendriya*

In *Jwara* - increased temperature is felt by *Sparshanendriya*.

c) *Anumana*

Anumanam Khalu Tarko Yuktyapekshaha]^[13]

Anumana or inference is the indirect knowledge acquired by reasoning.

Examples for *Anumana Pareeksha*

Agni (digestive fire) from the power of digestion. Physical strength from the capacity to carry out exercise. Condition of the senses, viz. auditory faculty etc. from their capacity to perceive the respective objects, viz sound etc. The mind 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. Quantity of *Dosha* vitiation is inferred by amount of *Apathya*. *Arishta Lakshanas* give a hint toward life expectancy. Clarity of mind by absence of emotions. Like these many other factors to be assessed through *Anumana* are explained by *Acharya Charaka*. *Anumana Pareeksha* is done based on *Aptopadesha*.

How to do *Pareeksha of a Vyadhi*?

The prime thing to understand during *Vyadhi Pareeksha* is whether it is an *Aupasargika* (secondary),

Praakkevala (primary) or *Anya Lakshana Vyadhi* (symptoms other than its own).^[14] *Aupasargika Vyadhis* is also known as *Upadrava Vyadhi*. The *Vyadhi* which occurs later after the development of a *Pradhana Vyadhi* is *Aupasargika*. The *Dosha* involvement in both the *Vyadhis* will be the same. *Praakkevala* means the *Vyadhi* which is manifested directly without *Poorvaroopo*. Here *Upadravas* also will not manifest. *Anya Lakshana* tells about the future disease. Here the upcoming *Vyadhi* can be predicted by seeing the *Poorvaroopo*. *Arishta Lakshanas* before *Marana* can be consider in *Anya Lakshana*.

Rogi Pareeksha

Darsana Sparsana Prasnaihi Pareeksheta Cha Roginam^[15]

1. *Darsana* - Inspection, Observation.
2. *Sparsana* - Palpation, Percussion.
3. *Prasna* - Interrogation.

While doing an examination, the physician should view the body of the patient (*Darsana*), touch it with hands (*Sparsana*) and enquire about his complaints (*Prasna*).

Darshana Pareeksha

Those factors that are elicited by *Chakshurindriya* falls in this category general features, normal and abnormal colour.

Factors to be examined by *Darshana* (inspection)^[16]

- a) *Vaya* - age
- b) *Varna* - colour
- c) *Sharira* - nature of the physique and
- d) *Indriya* - sense organs

Factors to be examined by *Prashna* (interrogation)

- a) *Hetu* - etiology
- b) *Arti* - nature of the pain
- c) *Satmya* (wholesomeness of food, drugs, etc.)
- d) *Agnibala* (power of digestion and metabolism)

Factors to be examined by *Samsparsha* (palpation)

- Mardava* - Stiffness or hardness
- Shaitya* - coldness or heat

Current Clinical Methods - Inspection

General Appearance^[17]

- Apparent state of Health
- Level of Consciousness.
- Signs of Distress - Cardiac / Respiratory, Pain, Anxiety or Depression.
- Skin Colour and Obvious lesions.
- Dress, Grooming and Personal Hygiene.
- Facial Expression.
- Posture, Gait and Motor Activity.
- Built
- Nourishment
- Clubbing
- Cyanosis
- Icterus
- Pallor

Sparshana Pareeksha

It refers to the features that are elicited by touching the affected part of the patient with physicians hand. *Sparshana Pareeksha* helps in finding the added information which are not accessible by *Darshana Pareeksha*. Factors to be examined through touch are the qualities like cold, heat, smoothness, roughness, softness, hardness etc. in *Jwara, Shopha, Udara, Kushta, Gulma* etc.^[18]

Current Clinical Methods - Palpation, Percussion.

- Temperature
- Lymphadenopathy
- Oedema

Prashna Pareeksha

One should elicit information about^[19]

- Desha* - *Jaangalam (Vaata)*, *Aanupam (Kapha)*, *Sadharanam (Sama)*
- Kaala* - *Nityaga, Aavasthika*
- Jaati*
- Saatmya* - *Chesta* (activities) - *Kaaya, Vaaka, Mano*
- Aahara* (diet) - *Shadrasa*
- Aatangasamutpatti*
- Vedanasamucchaya* - *Vedana Vatadi Vedana Thoda*
- Bala* - *Vyayamagamy Shakti*
- Antaraagni* - *Sama, Vishama, Manda*
- Vaata Mootra Purisha Pravrutti and Apravrutti*
- Kaala Prakarsha* - *Vyadhi Utpanna Bheda*

Other unmentioned diseases may be diagnosed on the basis of symptoms of similar *Doshas*.

Current Clinical Methods - Interrogation^[20]

- Identifying Data and Source of History; Reliability
- Chief Complaints
- History of present illness.
- History of past illness
- Family history
- Personal history and Social and occupational history.
- Treatment history.

DISCUSSION

Aptopadesha, Pratyaksha and *Anumana Pareeksha* are the methods used for understanding the stage, state and site of *Dosha*; state of *Dooshya* and the site of *Dosha Dooshya Sammurchana*. Among *Pareekshas*, *Prasna Pareeksha* helps in understanding the details of the patient and his condition. The detailed interrogation of the patient will create a good bond between the doctor and the patient, which will be helpful for the patient to reveal everything to the doctor without any inhibition. Thus *Pareeksha* is very

much important in the treatment of a disease and in treating the diseased. The knowledge we gain directly from books is called *Aptopadesha*. For example, if a patient comes with *Udarashoola*, first the doctor will presume it as indigestion (*Anumana*); but after listening to the complete symptoms (*Prasna Pareeksha*) he/she will infer it as Angina by *Aptopadesha Jnana*. Then the doctor will suggest some tests, and these tests are the *Pratyaksha*. It may be auscultation (*Srotrendriya Pratyaksha*), investigations (*Chakshurindriya Pratyaksha*). By this *Pratyaksha Jnana* the doctor will confirm the disease as Angina. The *Pratyaksha Jnana* like fatigue and sweating also point to the same diagnosis. Clinical examination is the diagnostic tool. Biochemical and radiological investigations is just an aid to confirm the diagnosis. Now a days the development of technology has made the diagnose of diseases easily but the physician should not completely rely upon it. He should have a complete knowledge of clinical methodology. The physician should not encourage the over use of laboratory investigations. So the physician should follow the methods of clinical examinations told in classics for better understanding and treatment of patients, and prefer judicious use of modern tools and methods of diagnosis. Before requesting for any investigations, the physician should analyze the patient's condition carefully and draw up a provisional management plan.

There are certain limitations for these *Pareekshas*.

For *Aptopadesha*

'Idam Agama Pramana Pratyaksham Phaladarshanat'

- 1) Certain interpretations are not clear which become difficult to understand the particular aspect. Eg: *Prakruti Pareeksha*.
- 2) Same disease explained by different *Acharyas* vary certain times.

For *Pratyaksha*

- 1) *Abhyantara Sthitha Vyadhis* cannot be assessed by *Pratyaksha*.
- 2) Certain factors like assessing *Agnimandya* is not possible by *Pratyaksha Pareeksha*.

For *Anumana*

- 1) The inference drawn will differ from person to person based on their *Yukti*.

CONCLUSION

Pareeksha helps in understanding the condition of the patient and arriving at proper diagnosis. *Trividha Pareeksha* when employed appropriately helps us to understand *Roga Rogi Avastha* more accurately. '*Rogamadou Pareekshet Tato Anantharam Oushadam*' can be emphasized based on the above discussion. There can be various methods of examination but *Trividha Pareeksha* encompasses all of them. *Trividha Pareeksha's* like *Darshana*, *Sparshana* and *Prashna* which were practised during ancient time holds relevance in this current clinical methods like history taking, general examination and systemic examinations. '*Na Hi Jnana Avayavena Krstne Jneye Jnanam Utpadyate.*' Complete knowledge cannot be claimed by just knowing the fragmentary knowledge.

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