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Critical Analysis on *Trividha Pariksha* with special reference to *Panchakarma*

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ABSTRACT

Introduction : Ayurveda is a holistic medicine and life science and *Panchakarma* being the major part of it as it has a role in all the *Ashtangas* of Ayurveda. *Pariksha* means examination and it is an irreplaceable part before treating any disease. Thus, it has a major role in *Panchakarma* especially in deciding whether the *Rogi* is *Yogya /Ayogya* for various *Panchakarma* procedures like *Vamana* as it is indicated only when the patient is strong enough to sustain the procedure. **Objectives:** To study role of *Trividha Pariksha* in *Panchakarma* in detail during *Purva Karma*, *Pradhana Karma* and *Pashath Karma*. **Materials and Methods:** This is a conceptual study for which various Ayurvedic texts and published articles and research papers are referred. **Discussion:** Role of *Trividha Pariksha* as a *Purvakarma* like *Snehana*, *Swedana*, and in *Pradhana Karma*, *Vamana*, *Virechana*, *Basti*, *Nasya* and *Rakta Mokshana* and at *Panchakarma* preparation room, in *Pashath Karma* deciding *Samsarjana Krama* and to look for *Prakrutigata Purusha Lakshanas*. **Result:** *Trividha Pariksha* is a tool for mankind and has its own importance and role in every *Panchakarma* procedure and hence knowledge of it is necessary for all the *Vaidyas*.

Key words: *Trividha Pariksha*, *Panchakarma*, *Purva Karma*, *Pradhana Karma*, *Pashath Karma*.

INTRODUCTION

Chikitsa is incomplete without the proper diagnosis of a *Vyadhi* and for that, the systematic examination of the *Aatura* is an inevitable part. The term *Pariksha* refers to examining patients from all dimensions. It is carried out mainly for the purpose of gaining knowledge about the *Avastha* of the *Rogi* and the *Roga*. This is achieved by history taking, physical

examination and investigations. The improperly judged clinical condition due to improper examination of the patient and disease will result in perplexed treatment. Thus, proper examination of the patient plays a vital role in treatment. The method of examination in Ayurveda involves two steps, the examination of the patient and the disease.

Importance of *Pariksha*

Rogi-Roga Pariksha helps to understand the condition of the patient as well as the stage of the disease. It is useful in obtaining *Pratipattijnana* (knowledge about *Vikara Avastha* of *Rogi*). *Vaidya*, with the help of his *Jnana* and *Buddhi*, should enter into the *Atura's* mind and experience the sufferings of the patient thoroughly, through his patient listening and good communication skills. Thus he should be able to know the *Roga* and *Rogi Bala* and choose what is best for the patient.^[1] This will help in achieving the *Purusharthas* in life.

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Trividha Pariksha

Trividha Pariksha according to Acharya Charaka are Aptopadesha, Pratyaksha and Anumana^[2] and according to Acharya Vagbhata are Darshana, Sparshana and Prashna.^[3] Here in this article an attempt is made to discuss Trividha Pariksha in detail w.r.t. Panchakarma.

MATERIALS AND METHODS

Various authentic texts of Ayurveda, recent journals and publications were reviewed on the topic of Trividha Pariksha and have been compiled in this article.

Aptopadesha^[4]

The eyes don't see what the mind doesn't know. For the smooth conduction of the examination, one should be well versed in all the aspects of it. Hence, one should acquire knowledge in the beginning through Aptopadesha and thereafter examine the various aspects of disease by using the other Pramanas (folds of examination) i.e., examination through Pratyaksha and then by Anumana. Without the help of Aapta one will be unable to step into the further stages of Pariksha.

Vaidya after knowing the disease from its all aspects, should judiciously plan for the treatment. To know about Vikruta Avastha first one should know about Prakruta Avastha, which are learnt from Aaptas. Hence Aptopadesha is very important. One who follows Aptopadesha does not get confused in choosing apt remedies and thus will be able to attain success in everything he does.

Pratyaksha Pariksha^[5]

In Pratyaksha Pariksha there is a comprehensive effort of all Pancha Indriya (five sensory organs) and Manas for gaining knowledge. The features perceived through the sense organs are included under direct observation. Also that which is perceived by the mind are considered under this (for example, happiness, sorrow, jealousy, etc.^[6]). Even though Pratyaksha Pariksha is considered more genuine as there is direct perception by the Indriyas except for Rasanendriya

(tongue), as different Rasa's are examined by Anumana Pramana.

Utility of Indriyas in Pratyaksha Pariksha

1. Factors examined by Chakshurendriya: Varna, Samsthana, Pramana, Chaya, Prakruti and Vikara.
2. Factors examined by Shrotrendriya: Antrakujana (gurgling sound in the intestine), Sandhisphutana (cracking sound in the joints), voice of the patient and such other sounds like coughing and hiccup.
3. Factors examined by Ghranendriya: Prakruta and Vikruta Gandha of Sharira.
4. Factors examined by Sparshanendriya: Normal and abnormal features of the patient perceived by touch sensation such as palpation of texture of skin, hardness, roughness, crepitus etc.

Anumana Pariksha

It is the method of examination where an inference is drawn out of assumptions, and coming to a conclusion. For example: status of Agni can be known by Jaranashakti, Bala of person by Vyayama Shakti, similarly rest of the other things are tabled below.^[7]

Indicative knowledge	Inferred knowledge
Shabdadiartha Grahanena	Shrotradini
Vyavasayena	Vijnana
Grahanena	Medha
Sangena	Raja
Nama Grahanena	Sanjna
Avijnanena	Moha
Abhiprayena	Shraddha
Pratishedhena	Dweshha
Toshena	Priti
Vishadena	Bhaya
Avishadena	Dhairya

Uthaaanena	Virya
Smaranena	Smriti
Abhidrohena	Krodha
Dainyena	Shokha
Kalena	Vaya
Arishta Lakshana	Ayukshaya

Among Trividha Pariksha, Darshana and Sparshana Pariksha Bhavas are already included under Pratyaksha hence not described again in the article.

Prashna Pariksha^[8]

Prashna Pariksha, being one of the most important examination tool, which helps the Vaidya in attaining more detailed information about the Roga and Rogi Avastha from the patient as well as from his/her caretaker for deciding the best remedy for his/her condition. Also, by this, the Vaidya can gain the confidence and trust of the patient through his communication skills. Through repeated and constant interrogation with the patient, Vaidya can find out the main and associated complaints of the Rogi along with the aggravating and relieving factors. History taking is an art which a doctor learns over the years of repeated practice and experience. History is the record of medical events that have already taken place in the life of the patient. Every disease has a pattern of behaviour. History taken in a proper and systematic manner combined with sound knowledge of medicine and treatments would help the Vaidya to judge and treat the likely causes that might have been responsible for the problems of the patient.

DISCUSSION

Proper recording of Vyadhi Vrutanta, Vyadhi Avastha, Chikitsa Vrutanta from the patient is necessary and helpful in treating the patient in a better way and also to analyse the Avastha of the Roga. This is to check whether the patient is Yogya / Ayogya for Vamanadi Panchakarma procedures. It is also helpful in checking the Upashaya and Anupashaya, Satmya and Asatmya thus, to decide proper medicine and diet.

Prashna Pariksha helps in different stages of Panchakarma procedures. For example, in case of Snehapana, Lakshanas like Adhastat Sneha Darshana can be confirmed from Atura by Prashna Pariksha and thus, Snehapana can be stopped.

Understanding of Koshta in terms of Mridu, Madhyama and Krura Koshta is very important in Panchakarma Chikitsa to decide Snehayoga and its Matra, also before administering Virechana Dravyas (purgatives and laxatives). It can be known by both Prashna and Anumana Pariksha from the frequency, consistency, straining efforts, time taken for proper defecation, complete or incomplete bowel evacuation, need of initiation for defecation or not.

Application of Trividha Pariksha in Purva Karma of Shodhana

Snehana and Swedana Karma constitute the Purva Karma of Shodhana. During the Snehapana, application of Trividha Pariksha can be used to check Samyak Snigdha Lakshana like for assessing the Snigdhatva of Anga by Darshana and Sparshana, for assessing the time taken for digestion of Sneha, Udgarashudhi, Adasthat Sneha Darshana etc., by Prashna Pariksha. By utilization of this Trividha Pariksha, Vaidya can decide the number of days required for Snehapana. In the same manner, during Swedana Karma also one can assess the Samyak Lakshanas using the Trividha Pariksha like Sweda Pradurbhava by Darshana, Laghavata by Prashna Pariksha.

Application of Trividha Pariksha in Vamana

Prior to Vamana Karma, whether the person is Yogya / Ayogya can be checked by using Darshana Pariksha.

During the Vamana Karma, after intake of Vamana Dravya, Nirikshana of the patient should be done for Muhurta Kala. By Darshana Pariksha, one should look for Sweda Pradurbhava (sweating)^[9] and Lomaharsha (horripilation)^[10], which are inferred as the liquefaction of Dosha and movement of vitiated Dosha from their respective places. This can be known by Anumana Pariksha.

Kukshi Adhmana (bloating abdomen)^[11] is to be checked by *Darshana* and *Prashna Pariksha* which infers the arrival of *Doshas* to the *Kostha*. *Hrillasa* and *Asyasravana* (watering from the mouth)^[12] are known by *Prashna* as well as *Darshana Pariksha* which infers the *Urdhwa Gati* of *Doshas*, and initiation of *Vamana Vega*.

Darshana Pariksha also plays a major role in assessing the *Samyak Lakshanas* like to observe the expulsion of *Doshas* in the respective order of *Kapha*, *Pitta* and *Vata*. *Darshana* and *Prashna Pariksha* helps to assess if any *Ayoga* and *Atiyoga Lakshanas* occur, such as *Jeevadana*,^[13] in order to take the decision to stop the procedure immediately and act accordingly.

Application in Virechana Karma

Right before planning the *Virechana Karma*, utilization of *Trividha Pariksha* are essential for checking if the person is *Yogya / Ayogya* for the *Virechana*.

After the intake of *Virechana Dravya*, number of *Vegas* is assessed by *Prashna Pariksha*, *Samyak Lakshana* like *Laghuta* and *Agni Vriddhi* by *Prashna Pariksha*.

Darshana Pariksha by *Rogi* plays a major role in assessing the *Samyak Lakshanas* like to observe the expulsion of *Doshas* in the respective order of *Vit*, *Pitta* and *Kapha*. *Darshana* and *Prashna Pariksha* helps to assess if any *Ayoga* and *Atiyoga Lakshanas* occur like *Balanasha*^[14] in order to take the decision to stop the procedure immediately and act accordingly.

Application in Basti Karma

Application of *Pratyakshadi Pariksha* before planning the *Basti Karma* is to check the state of *Agni* before the procedure by *Prashna* and *Anumana Pariksha*. *Pratyaksha Pariksha* is also helpful in checking if the patient is in the correct posture (left lateral) during the administration of *Basti*.^[15] *Prashna Pariksha* helps in knowing the retention time of *Basti Dravya* as maximum retention time in *Niruha Basti* is one *Muhurta*^[16] and *Anuvasana Basti* is three *Yama*^[17] which varies from individual to individual, thus depending upon the period of retention of *Basti Dravya* physician can make changes in the formulation and quantity of *Basti Dravya*.

Application in Raktamokshana

Pratyaksha Pariksha helps in identifying *Nirvisha Jalouka* like observing its body features^[18] and for application of *Jalouka* at the desired site. *Pratyaksha* and *Anumana Pariksha* are also useful to check whether it is sucking the blood or not by observing its position.^[19] In *Siravyadha*, using *Pratyaksha Pariksha* appropriate vein is identified for conducting the procedure, as well as to observe *Samyak Lakshana* and to treat *Ayoga* and *Atiyoga* like *Alpa Raktasrava*, *Atiraktasrava*^[20] accordingly.

Application in Nasya Karma

As explained previously, even in the administration of *Nasya Karma*, one should confirm the state of *Agni* using *Prashna Pariksha* before its administration^[21] (as *Nasya* is contraindicated in *Ajirna*). One should also ensure the correct posture of the patient (*Pralambita Shirasa*)^[22] during *Nasya Karma* by *Pratyaksha Pariksha*. *Samyak Lakshanas* like lightness of the chest, throat head are assessed by *Prashna Pariksha*.

In the Panchakarma preparation room and therapy room

The application and utility of *Pratyakshadi Pariksha* is very much necessary even in the *Panchakarma* preparation room. During the preparation of medicine for *Patra Pinda Sweda*, *Jambira Pinda Sweda*, *Basti*, etc. the proper formation of *Pottali* and proper mixing of *Dravya* is checked by *Pratyaksha Pariksha*. *Pariksha* should also be used while doing *Abhyangadi* procedures, as the comfortability of the patient is to be checked by *Prashna Pariksha*, to ensure proper pressure being applied and hence the procedure is soothing and beneficial to the patient. During *Janu Basti*, *Kati Basti* etc., temperature of oil is to be checked using *Pratyaksha Pariksha* for preventing adverse events like skin burns. Similarly, in *Patra Pinda Sweda*, tolerance capacity of the patient is checked by *Prashna* and *Sparshna Pariksha* and constant observation of the patient's skin is needed for checking any allergy or rashes during and even after the completion of procedure.

Application of Trividha Pariksha in Pashchat Karma of Shodhana

Application of *Trividha Pariksha* after *Shodhana* procedures is generally required to decide *Samsarjana Krama* depending upon type of *Shuddhi*^[23], to check the criteria's for starting *Tarpanadi Krama*^[24], to check the attainment of *Prakrutigata Purusha Lakshana*^[25] and *Dhatu Samya Lakshanas*.^[26]

CONCLUSION

Parikshas are the tool for the knowledge. Ayurveda as well as the contemporary science have various modes of patient examination depending upon the patient condition, but among all the types of *Pariksha*, *Trividha Pariksha* has a greater importance in clinical practice as it includes all the other varieties of *Pariksha* within it. In spite of various modern technologies and laboratory investigation techniques that have arrived in today's era still *Trividha Pariksha* cannot be replaced by all these and has that spark and capacity to guide towards proper diagnosis as well as treatment. Hence it is a boon to mankind. If the physician prescribes proper therapies after proper diagnosis and systematically plans the proper line of treatment after considering the stage of the *Samprapti*, *Desha*, *Kala*, *Bala*, etc., he will definitely attain success in curing the curable diseases otherwise by misdiagnosing the disease and initiating therapy will not give the desired result and the physician may end up losing his name and fame in the society. Hence, *Trividha Pariksha* when employed wisely helps to understand *Roga* and *Rogi Avastha* more accurately.

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