

**DIAGNOSIS IN AYURVEDA: TRIVIDHA PARIKSHA****Dr. Akshara Dubey\*<sup>1</sup> and Dr. Namrata Khobragade<sup>2</sup>**<sup>1</sup>MD Scholar, PG Department of Rognidan Evum Vikriti Vigyan Vibhag.<sup>2</sup>MD(Kaya Chikitsa)Ph.D (Kaya Chikitsa)Reader, PG Department of Rognidan EVUM  
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Vigyan Vibhag.**ABSTRACT**

A Disease is not an instantaneous outcome of the cause\_host interaction. The disease evolves gradually and sequentially. Sushrut describes six distinct phases of evolution of a disease that is called SHADKRIYAKALA. This is pathogenesis. And after the occurrence of any disease it needs to be diagnosed. In Ayurveda, the diagnosis and treatment of disease is always based on the constitution of an individual or on an individual basis. There are different stages of diagnosis of disease, in ayurveda. The essential element in this type of treatment is to find out the root cause of the disease. To find out the

root cause of a disease in Ayurveda, there are certain few examinations that are mandatory to be conducted. The examination of a patient is divided into many folds like trividha pariksha, astavidha pariksha etc and this is referred as rogi pariksha. Rog pariksha contains PANCHNIDAN AND SHADKRIYAKALA.

**KEYWORDS:** Ayurveda, diagnosis, panchnidan, Shadkriyakala.**INTRODUCTION**

The Ayurvedic diagnostics is of two folds comprising of- ROG PARIKSHA & ROGI PARIKSHA. Rogi pariskha is diagnosis of the patient as a being, irrespective of his or her diseases. This part of clinical examination aims to determine the genomic typology of the patient as well as the state of physiological functions, immune status and state of the remainder health. Usually Charak's Dasvidha pariksha is used for clinical assessment of this component of Rogi pariksha. Such an evaluation of the patient permits tremendous information about the patient, which may prove to be of great help in planning the management of a patient facilitating the healing process. Roga pariksha i.e. examination of

disease may be carried out by Pancha Nidan and Shadkriyakala. This help physician to gather adequate information about the nature of pathology and its location in the body. Such an examination is essential for making a clinical diagnosis of a disease and for launching disease specific treatment.<sup>[0]</sup>

## MATERIAL/ METHOD

Various ayurvedic texts and paper has been reviewed. Materials related to diagnosis and its ayurvedic prospects has been collected through various modern books as well as ayurvedic text book and compiled. The main ayurvedic texts referred are Charak Samhita, Sushrut samhita and Asatang Hridaya.

## AIM & OBJECTIVES

To show the efficacy of TRIVIDHA PARIKSHA(darshan, prashan & sparshan) in diagnosis of any vikara.

## DISCUSSION

*Rogmadauparikshate tatoantarmaushadham/ That karmbhishak pashchajagyanpurvasamacharet(ch.su.20/20).*<sup>[1]</sup>

The first and foremost requirement before beginning any chikitsa is to examine the disease. Later with due consideration of all factors the physician should initiate the treatment.

There are different stages of diagnosis of disease, in ayurveda. The essential element in this type of treatment is to find out the root cause of the disease. Contrary to the popular belief, the root cause of a disease need not necessarily be inside the body. Many a times, the cause may be outside the body. The five method of diagnosis is called nidan panchak. In ayurveda, for assessing the specific symptoms there are trividha pariksha, astavidha pariksha, dashavidha pariksha and many more. The trividh pariksha as it is called, consists of Darshan, Prashana, Sparshan. To get detailed information about each step of the trividha pariksha, read through the lines.

*Darshanprashansansparshaih pariksha trividha smrita/  
Vayovarnshariranamindriyanam ch darshanat//  
Hetvaritisaatmyagnibalm parikshyam vachanadbudhah/  
Sparshanmardvashaitye ch parikshaye saviparyaye//  
(Ch.chi 25/22-23).*<sup>[2]</sup>

**Darshan**

It is the stage of inspection and observation. In this stage various factors like age and other physical characteristic of the patient is thoroughly examined.

This is the first method of clinical assessment in ayurveda, and is the method through which the medical practitioner comes to know of the nature of the disease externally. The sense organ used for darshan pariksha is chakshuindriya i.e eye. The patient is assessed for any enlarged or shrunked body parts, symptoms, color and shape of the body, dryness or excessive oiliness and colour of skin and features of eyes.

**As said by acharaya Charak....**

*Varnasansthanpramanchchayah sharirprakritivikarao, chakshurvaishyikani yani chanyanyanuktani tani chakshusha parikshet....(ch-vi- 14/7)<sup>[3]</sup>.....colour, shape, size, luster, normal and abnormal characters of the body and other visual objects unsaid here, should be examined with eye.*

**As said by acharaya Sushrut**

*Chakshuindriyavigyeyaah shariropchayaopchayaayurlakshanbalvarnvikaradayah (su- su 10/5).<sup>[4]</sup>.....by the help of eye one can acquire knowledge about metabolism of body, sign of aayu(life), colour, and any deformity in body.*

**Prashna**

It is the stage of interrogation where the patient is asked about his illness and the symptoms that he is observing on a daily basis. It is done in order to synchronize the observation of the doctor with the feelings of the patient. It is an important aspect of the whole diagnosis process, in this, the physician is required to ask the patient all the necessary questions in order to treat him/her properly. These questions at times are very beneficial as they enhance the treatment or diagnosis procedure.

**According to acharaya Charak....**

*Hetwartisatmyaganibalam parikshaym vachanadbudhah (c/chi/25/23).<sup>[5]</sup>*

Etiology, pain, suitability, and power of digestion should be known by patient`s statement.

**According to acharay Sushrut**

*Prashanen ch vijaniyaad desh m kalm jatim satmayamatkmsamatpatim vedanasamuchhayam balmantargni vatmutrapurishanam pravittypravritti kalaprakarshadishch visheshan(su-su10/5).*<sup>[6]</sup>

**Means-** Prashana pariksha is used to know desh, kala, jatisatmaya, cause of disease, tenderness, strength, digestion, waste product of body is removed or not, and duration of the illness.

**Sparshana**

It is the stage where the observation is done through touch method. Palpation, Percussion are different “sparsana” techniques. Sparshana is one of the methods from the triad described in Trividh Pariksha for the assessment of diseases. In this method, the medical practitioner examines a person by touching. The factors, which sometimes cannot be understood by inspection, are better known by palpation. The resembling organ of touch i.e., the skin carries out this examination. Pulse reading, temperature reading, coldness, hotness, clamminess, dryness, intolerance to touch, palpation of glands and tumor (gulmal granthi), palpation and percussion of ascitis (jalodara) are tools for diagnosis.

**According to acharya Charak...**

*Sparshanm ch paninam prakriti (ch.vi.4/8)*<sup>[7]</sup>....i.e. sparsan pariksha is carried out with the help of hands.

**Acharaya Sushrut says...**

*Sparshnendriyavigyeyah shitoshnashlakshanakarkashamridukathintwadyah sparshavishsha jwara shophadishu(su.su.10/5)*<sup>[8]</sup>....i.e. by the help of sparsan pariksha one get knowledge about coldness, coldness, smoothness, roughness, softness, hardness, and it is especially important in jwara( fever) and shoph(inflammation).

**CONCLUSION**

Trivida pareeksha- comprises the aspects of Roga and Rogi pareeksha which is an important clinical tool for assessment of diagnosis. 1. Roga Pareeksha-Diagnosis of the diseases. 2. Rogi Pareeksha-Examination of the patient. Trividha pariksha approach helps to cover the diagnosis as well as prognosis of diseases. Information gathering is not limited to questioning but collecting relevant history in a conversation manner. What patient thinks about the

disease, his/her anxiety, previous reports etc. Thus standard protocol has to be developed to clinically assess the trividha pariksha without any ambiguity.

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