

Applied Aspect Of Trividha Roga Vishesha Vijnaniya Vimana Adhyaya : A Review**Dr. Hari Krishna Shriwas**Asst. Professor (Author), Department of Samhita siddhanta and Sanskrit,
B.G. Garaiya Ayurvedic college Rajkot Gujarat.**Abstract:****This chapter deals with three methods of clinical examinations useful for understanding specific**

characteristics of diseases. These three methods are *aptopadesha* (authoritative instructions), *pratyaksha* (direct observation) and *anumana* (inference). These methods play a pivotal role not only in the diagnosis of a disease, but also in understanding whatever is knowable. In the beginning, one should faithfully go through the available authoritative literature available in that field of study. As per the guidelines of the literature, the physician should then proceed to perceive the direct observations, by his own senses. Many aspects of an ailment which are not perceivable by senses can be inferred by logic based on scriptures and by consulting experts. In this chapter, a set of assessment criteria has been provided for each method including pointers that help in determining what is to be examined by which method, how should something be examined, and what is to be inferred and on what basis, along with the authoritative sources of knowledge.

Keywords: *Aptopadesha, Pratyaksha, Anumana, Diagnosis, Authoritative instructions, Direct observations, inference.***Introduction :**

Ayurveda has emphasized the importance, need and application of examination, and has stressed that even truth should be examined first and only then should be accepted. In *Sutra Sthana*, Chapter 11, four methods of examination of all existing and non-existing subjects of knowledge to be examined have been given. [Cha.Sa.*Sutra Sthana* 11/17]. These four specific methods of examination are *aptopadesha* (knowledge from authoritative person and scriptures), *pratyaksha* (direct observation), *anumana* (inference) and *yukti* (logic based interpretation). For clinical examination of a patient, *yukti pramana* is included in *anumana* because inference should be included in *tarka* (logic) and *yukti* [Cha.Sa. *Vimana Sthana* 4/3-4]. The author did not feel the need for *yukti* to be done separately in clinical experiment, therefore three-fold (*trividha*) method of examination has been described. There are, however, limitations to these tools because all the three examinations should be applied, though sequentially (described later in the chapter), since one cannot rely completely on any one of these examinations. A wise physician should use all three tools together for a thorough assessment of the

disease and then reach the final diagnosis. A physician who understands and exercises such practice does not commit any mistake in the treatment of the patients.

It is also interesting to know that these three methods of examination have been defined (with little difference) in *Sutra Sthana* 11th chapter *Tistraishaniya* too. On the basis of critical analysis of the subject, it could be opined that the description of three examination methods in *Vimana Sthana* is much more scientific and applicable in clinical methods while the description of *Sutra Sthana* chapter *Tistraishaniya* is applicable in other fields.

Three methods for knowledge of disease

Specific features of diseases can be determined in three ways – by means of *aptopadesha* (authoritative instruction), *pratyaksha* (direct observation), and *anumana* (inference).

Authoritative instructions are the teachings of *apta* (persons who are the most reliable). *Apta* are free from doubts, their memory is unimpaired, they know things in their entirety by determinate experience. They see things without any attachment or affection (*nishpriti* and *nirupatapa*). Because of these qualities, what they say is authentic. On the other hand, statements- true or false- made by intoxicated, mad, illiterate people and people with

attachments are not to be considered as authoritative. *Pratyaksha* or direct observation is that which is comprehensible by an individual through his own senses and mind. *Anumana* or inference is the indirect knowledge based on *Yukti* i.e. reasoning, logic and experiments.

First of all, one should examine the various aspects of diseases by employing all the three *pramanas* (i.e., the three methods of examination). Observations made on the nature of the disease thereafter are infallible. One cannot acquire authoritative knowledge about anything in all its aspects simply by examining it through a part of these “sources of knowledge”. Of all the sources of knowledge one should acquire knowledge in the beginning through authoritative instructions and, thereafter proceed to examine a thing through *pratyaksha* (direct observations), and *anumana* (inference). What is to be examined by “direct observations” and inference unless something can be studied *prima facie*. Hence, all the three methods of examination are always to be used in the sequence viz. *aptopadesha*, *pratyaksha* and *anumana*. In other words, it could be said that if a physician possesses the textual knowledge (*aptopadesha*) then, for him, there are only two methods of examinations.

Criteria of knowledge of disease

Using the *aptopadesha* method of examination, one acquires knowledge as described here using the following terms that wise men, or *apta*, use to understand a disease:

- *Prakopanam* : provoking factors, viz. process of the vitiation of the *doshas Yoni*: Source of *doshas*
- *Uthanam*: onset of a disease.
- *Atmanam*: The cardinal sign and symptoms.
- *Adhishthanam*: Site, which could be the body or the mind or both.
- *Vedanam*: signs and symptoms
- *Sansthanam* (location): *amashaya*, *pakwashaya*, *avayava vishesha*, or in micro channels
- *Shabda*, *sparsha*, *rupa*, *rasa*, *gandham*(five senses): Altered sensorium.
- *Updravam*: Complications

- *Vridhhi sthana kshayam* (Increased, decreased, balanced): Whether *dosha*, *dhatu* and *mala* are increased, decreased, or in balance *Udarakam*: Prognosis *Namanam*: Nomenclature *Pravritti*: Indicated treatment *Nivritti*: Contraindication Using the above framework, one could gather all the knowledge necessary of a disease.

Knowledge by direct perception

A physician who wants to examine the patient and diagnose the disease through *pratyaksha* (direct observations) method of examination should examine with his own senses (all senses except the one relating to the gustatory organ, i.e., taste), in the body of the patient. The following should be examined by auscultation :

- *Antrakoojanam*: Gurgling sound in the intestine indicating sound of movement;
- *Sandhisphutanam*: Crackling sound in the joints including those in the fingers;
- The following are perceived by auditory measures :
- *Swara visheshana*: Voice patterns of the patient; and
- *Shabda*: Such other sounds in the body of the patient which are normally found in the human body like respiratory and cardiovascular sounds and also the sounds which are produced through percussion and auscultation etc.
- By tactile perceptions :
The physician should touch various body parts of the patients, and examine signs of abnormality in terms of the body temperature, skin texture (rough- unctuous), presence of moisture (dry-wet), eruptions, pitting, tenderness, etc.
- By visual examination :
Colour, shape, measurement and complexion;

Natural and unnatural features of the body found in normal and abnormal states; and Others which can be examined visually like signs of the disease, lustre and appearance of the body and other organs (inspection method of examination from top to bottom of the person)

- Gustatory examinations can be inferred by following observations:

Taste of the various tissues in the body of the patient are undoubtedly the objects of the gustatory sense organ and can be ascertained by inference and not by direct observation. Therefore, the taste in the mouth of the patient should be ascertained by interrogation. For example, sweet taste of the body can be inferred when flies are attracted towards the body. In the case of bleeding from the body, if there is a doubt about the nature of the blood, it should be resolved by giving the blood to dogs and crow to taste. Intake of the blood by dogs and crows is indicative of its purity and rejection by these animals indicates that the blood is vitiated by *pitta*, i.e. the patient is suffering from *raktapitta*. Similarly, other tastes in the patient's body can be inferred.

Knowledge By Inference:

Charaka observed that the objects known by direct perceptions are very limited, whereas the range of inference is fairly vast in areas that are not known by our means of perception, i.e., sense organs. Here, reasoning and logic already stated in scriptures need to be used. The following subjects could be understood through *anumana* (inference):

- *Agnim jaran shaktya*- Digestion by quality and quantity of food taken and digested or not digested.
- *Balam vyayam shaktya*- Physical strength of the person to be examined with the performance of the exercise or the physical work.
- *Shrotradeeni- shabdadi artha grahanena*- The sensory ability with clarity and accuracy of perception of their respective objects.
- *Mano- avyabhicharnena* - Inappropriate mental perceptions, even in the presence of all other senses along with their respective objects. Absence or altered perception indicates dissociation of mind with senses.
- *Vigyanam vyavsayena*- skills can be judged by one's occupation.
- *Rajah sangena* - attachments by involvement
- *Moham avigyanena*- ignorance, has no skills, without occupation, remains idol.

- *Krodham abhidrohena*- anger by choosing measures for revenge
- *Shokam dainyena*- grief by poverty of thinking
- *Harsham aamoden*- pleasure by way of celebrations. *Preetim Toshena*- affection by satisfaction.
- *Bhayam vishadena*- fear by duration and severity of anxiety.
- *Dhairyam avishadena* - patience by facing adversities without fear and anxiety
- *eeryam utthanena*- bravery by way of initiation of difficult task *Avasthanam avibhramena*- stability by absence of doubts and confusions *Shriddha abhiprayena*- faith by purposiveness
- *Medha grahnena*- wisdom by retaining threshold
- *Sangya namgrahanena*- mental awakening instantaneous identification
- *Smriti smarnena*- memory by recalling ability
- *Hriyam apatrapnena*- shy by drooping of eyelids.
- *Sheelam anusheelnena*- obedience by constant following
- *Dvesham pratishedhena*- hatred by duration of staying away
- *Upadhi anubandhena*- fraudulent attitude.
- *Satmya upshayena*- habituation by suitability
- *Vyadhi vedanaya*- diseases by symptomatology
- *Goodha linga vyadhi*- mysterious diseases by therapeutic measures *Dosha pramana*- quantity of morbidity by potential causative factors *Aysha kshaya*- near death signs of imminent death (*Arishta*)
- *Shreyatwam*: signs of regaining health, when the patient thinks welfare of all.
- *Amalam Satwam*- purity of mind by freedom from illusionary attachments.
- *Granyastu mridu darunatwam*- abdominal comforts and discomforts by sleep quality and by interrogations.

Importance Of Three Fold Examination :

To sum up this chapter, it can be said that the wise should properly understand a disease by means of three methods, i.e., the words documented by the wise, direct observation and inference.

As far as possible, all factors should be discussed in their entirety. After examining the disease by *aptopadesha*, the physician should obtain knowledge regarding the nature of disease and the therapies required therefore.

One who is well versed in the specific nature of the disease as well as the therapies required therefore seldom fails to act properly. It is only he who acts properly that reaps the results of proper action (i.e. achieves success).

When a physician who, even if well versed in knowledge of the disease and its treatment does not try to enter into the heart of the patient by virtue of the light of his knowledge, he will not be able to treat the disease.

Discussion:

Diagnosis of a disease should be done thoroughly using the *trividha pariksha* consisting of *aptopadesha* (authoritative knowledge), *pratyaksha* (physical examination by direct observation) and *anumana* (interpretation, evaluation and assessment). Examinations like inspection, palpation, percussion and auscultation are part of *pratyaksha pariksha*. Nowadays, various new techniques like X-ray, USG, CT Scan, MRI etc. are in use that help augment *pratyaksha pariksha*. Abnormal findings suggest the underlying pathologies in the body with the use of *anumana pariksha*. But over-dependence on technology has made the doctors move away from the use of their sensory perception and from *prima facie* clinical diagnosis. Excessive use of technology makes the process of diagnosis more complicated, costly and time consuming. The most important disadvantage of using technology is that it is reducing the use of logic and reasoning (*yukti*) by a physician. It also has influence on the doctor patient relationship. The most important thing which has been described by Charaka is to enter in to the soul of the patient to make correct diagnosis and is somewhere missing due to excessive use of technology. Proper use of *trividha pariksha* by a

physician with required use of technology, will help him to reach up to the diagnosis immediately.

Conclusion:

Trividharogavisheshavijnaniyam solely deals with the methods of clinical examination of the patient. Various types of examinations viz. *rogapariksha*, *rogipariksha*, *trividha pariksha*, *shadvidha pariksha*, *ashtavidha pariksha*, and *dashavidha pariksha* are described in *Ayurveda* for the examination of the patient and the diagnosis of the disease. All these examinations do not go beyond the *trividha pariksha* described in this chapter. *Aptopadesha* gives all the details of the disease i.e. its causative factors, pathogenesis and treatment and thus, provides all the theoretical knowledge of the disease which is helpful during clinical examination. *Pratyaksha* deals with direct examination of the patient by the physician. The physician has to use all his senses during the examination, in which he has to look for various signs and symptoms, changes in the color etc. Any information collected through *anumana* and *pratyaksha* cannot provide all the details of existing pathologies in the body. Now the physician has to use his own intellect and tries to establish the relation between the signs and symptoms and the likely pathologies in the body. He has to use his logic and reasoning and apply it properly in finalizing the vitiated *doshas* in the body. *Anumana* helps the physician to deduce and draw inferences where it is not possible to visualize or see, in order to draw certain conclusions or understand causation of an ailment.

Charaka has described the entire clinical examination in this chapter. There is no fourth tool required for clinical examination except *aptopadesha*, *pratyaksha* and *anumana*. In *Ayurveda*, emphasis is given to the use of the five senses in examining a patient. First hand information gathered through the physical examination by five senses is critical to the process of diagnosis. These three types of examinations are also used to assess bad prognosis of the disease and to identify the *arishta* (signs and symptoms of imminent death) also.

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