

ROLE OF PRAMANA PAREEKSHA FOR THE ASSESSMENT OF PRAKRITI

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ABSTRACT

In *Ayurveda*, the term *Pareeksha* (Examination) has been used instead of word *Pramana*. *Pareeksha* is the process and *Pramana* are the tools to know the exact nature of object and to validate the knowledge. Three main methods of *Pareeksha* are mentioned in *Ayurveda* classics. The role of *Pramana Pareeksha* is more in clinical diagnosis as most of the features of the diseases are first to be detected and then examined. Hence, it is most beneficial tool for examining the patient and disease. The scope of *Pramana Pareeksha* is wide in different fields like *Roga Pareeksha*, *Rogi Pareeksha*, *Dravya Pareeksha*, etc. 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. This particular work deals with the importance of *Pramana Pareeksha* for the clinical examination especially for the assessment of *Prakriti* which are the basic need to select the treatment protocol.

KEYWORDS: *Pramana Pareeksha*, *Trividha pariksha*, *Prakriti*.

INTRODUCTION

Pramana Pareeksha is useful in both diagnosis and treatment purposes. For diagnosis all the abnormal features are firstly examined by senses.^[1] while for treatment point of view, careful observation of signs and symptoms arising after treatment guide the physician for further step. Hence the patient should be examined in respect of *prakruti* (constitution), *vikriti* (morbidness), *Sara* (constitution of Dhatus), *Samhanana* (compactness), *Pramana* (Measurement), *Satmya* (suitability), *Satwa* (Psyche), *Aharshakti* (power of intake and digestion of food), *Vyayamshakti* (power of exercise) and age for the knowledge of the degree

of strength of disease and patient.

Among these factors *Prakriti*, *vikriti*, *Sara*, *Samhana* and *Pramana* are examined by *Pramana Pareeksha* only. Also for the diagnosis and treatment point of view *Prakriti*, *Sara* and *Samhanan* are most imperative factors. Hematology, biochemistry, pathology, X-ray, USG, MRI etc. are investigational methods which have become main methods of diagnosis in present day of clinical practice. But these investigational methods are not available at every place and time but one can easily examine *Prakriti* by *Pratyaksha Pareeksha*. Hence ancient methods of *Pratyaksha Pareeksha* is most commonly used tool in *Roga* and *Rogi Pareeksha*^[5] which can be most beneficial diagnostic tool.

Aim & Objective: To evaluate the role of *Pramana Pareeksha* in the assessment of *Prakriti*.

MATERIAL AND METHODS

Various *Ayurvedic* and Modern texts, *Samhitas*, Published articles and information available on the internet was used while formulating this article.

1) *Pramana Pareeksha*

‘*Pramiyate anen iti Pramanam*’ by which one has precise knowledge is known as *Pramana*.

Synonyms of *Pramanas* are

1. *Uplabdhi* (availability) - Attaining true knowledge through *Pramanas*.
2. *Sadhana* (resource) - are source of realistic knowledge.
3. *Ggyan* (knowledge) - Purpose of *Pramanas* to gain knowledge.
4. *Pareeksha* (examination) – knowledge of nature of the object through *Pramanas*.

In *Ayurveda* more importance was given to the terms *Pramana* and *Pareeksha*. *Acharya Charaka* in his *Sutrasthana* describes four types of *Pramanas* –1.*Pratyaksha* 2.*Anuman* 3.*Aptopdesha* 4.*Yukti*.

2) *Trividha pariksha*

It was first described in *Charak Samhita* as *Pratyaksha* (direct observation), *Anuman* (inferential), *Aptopadesh* (preaching of saint)^[2] The person who is wise enough, needs to know only two of this i.e. *Pratyaksha* and *Anumana*.

As year pass by this *pariksha* was further revised by *Vagbhat* in *Ashtanga Hridiya Samhita* as

Darshan, Sparshan, Prashna. Which together were tagged as '*Trividha pariksha*'. *Trividha Pariksha* comprises the aspect of both *Roga* and *Rogi Pariksha*.

1. *Darshana pariksha* (Inspection)
2. *Sparshan Pariksha* (Palpation Percussion)
3. *Prashna Pariksha* (Questionnaire/interrogation)

1. Darshana Pariksha

The word '*Darshana*' means inspection, observation. It includes variety of observational examination. But for study purpose it can be simplified under the following headings from Ayurved point of view.^[3]

1. *Gati* (Gait)
2. *Asana* (sitting position)
3. *Shayana* (Supine position)
4. *Varna* (change in complexion, change in colour of urine, stool, sputum, sweat)

2. Sparshan pariksha (Palpation, Percussion)

It is examination by *Sparsha* (touch). The physician can evaluate several factors through the medium of touch. He can assess the temperature of the body, feel the margins of the swelling in skin, palpate and note the characteristics of pulse, or check for organ enlargement.

3. Prashna pariksha (Questionnaire/interrogation)

Prashna means question. Interrogation with the patient is most important in clinical practise. According to *Sushrut Samhita*, *Prashna Pariksha* is helpful in knowing *Desh* (region), *Kala* (climate), *Jati* (religion), *Vaat-Mutra-Malaadi Pravrutti* (natural urges), *Satmya-Asatmya* (wholesome-unwholesome), *Vyadhi Utpatti Kram* (chronology of symptoms), *Vedana* (main complaints), *Sharir Bala*(physical strength), *Agni Bala* (digestion).^[4]

With the help of *Pramana Pariksha* we can assess *Prakruti* through *Dhyanendriya* i.e sense organs.

3) Prakriti

The body of the foetus is determined by the constitution of sperm and ovum, that of duration of uterine life, that of food and behavior of the mother and that of the products of *Mahabhutas*.^[5]

Dosha, one or more than one, which predominates in these factors, gets attached to the foetus

and generates some specific physical, psychological and physiological characteristic features. This is known as *Prakriti* [6]

Human being emerged from the initial stage of foetus. Hence some persons are constitutionally *Shleshmala*, some *Pittala*, some *Vatala*, some having combined *Dosha* and some with balanced *Dosha*. Some of the features assessed through the sense organs.

Features of *Prakriti* examined By *Darshanendriya* (Eyes).^[7,8]

Most probable <i>Prakriti</i>	Features
Vata <i>Prakriti</i>	Undeveloped and short body Unsteady, swift, movement and activities
Pitta <i>Prakriti</i>	Hot face Delicate and fair skin complexion Appearance of wrinkles, graying and falling of hairs Excessive sweating
Kapha <i>Prakriti</i>	Pleasing, delicate and fair organ Compact and stable body, well united and strong joint ligaments Clear eyes, face, unctuous complexion

Features of *Prakriti* examined by *Shrotrendriya* (Ear)^[9,10]

Most probable <i>Prakriti</i>	Features
Vata <i>Prakriti</i>	Continuously Rough, weak, low adhered and hoarse voice Constant sound in joint
Kapha <i>Prakriti</i>	Affectionate voice

Features of *Prakriti* examined By *Ghranendriya* (Nose)^[11,12]

Most probable <i>Prakriti</i>	Features
Pitta <i>Prakriti</i>	Excessive foetid smell in axilla, mouth, head and body

Features of *Prakriti* examined By *Sparshanendriya* (Skin)^[13,14]

Most probable <i>Prakriti</i>	Features
Vata <i>Prakriti</i>	Rough skin, coarse hairs, beard- mustaches
Pitta <i>Prakriti</i>	Warm body
Kapha <i>Prakriti</i>	Smooth, delicate and fair-haired organ and skin

Thus *Prakriti* can be assessed through sense organs i.e. eye, ear, nose and skin and these are the basic tools for examination i.e. *Pramana Pareeksha*.

DISCUSSION

In *Ayurveda*, role of *Pareeksha* is for diagnosing the disease and deciding the treatment. *Pratyaksha* is the knowledge perceived by the *Indriya* (sensory organs)^[15] i.e. all the knowledge primarily manifested by their features and in most cases these features are

examine by sensory organs.

Pareeksha are described in various classics but *Trividha Pareeksha* is the main which include all other *Pareeksha* along with modern clinical methods. Examination of the patient is conducted for the knowledge of the degree of strength of patient and severity of disease.^[16] *Prakriti* mentioned under *Dashavidha Pareeksha* described by *Acharya Charaka*.^[17] In *Ayurveda*, after examining *Prakriti* physician does the grading of its features according to their strength and inferred the drug. Importance of examining the *Prakriti* to decide the dose, potency, time.

CONCLUSION

It can be concluded that role of *Pareeksha* is important to the extreme. In spite of limitations of *Pratyaksha Pareeksha*, it is commonly used among all other tools of *Pareeksha* for the diagnosis and the treatment planning. Importance of examining the through *Pramana Pareeksha* is to decide the dose, potency, time, duration, etc. of the medicine which are the main objectives of the physician during clinical practice. Hence it can be concluded that there is role of *Pramana Pareeksha* for the assessment of *Prakriti*.

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