Importance of Pramana Pareeksha in Clinical Practice

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ABSTRACT

In Ayurveda the term Pareeksha is used in place of Pramana. The synonyms of Pareeksha are Pramana, Saadana, Jnana, Upalabdhi. Pariksha means through which investigation cognition of valid apprehension of the state of the object arise is called Pariksha. Which is investigated in depth, establishment of reality of an object is Pareeksha. “Rogamadou Pareekshet Tathonantaram Aoushadam” it is very essential that before planning any treatment one should have complete knowledge of Roga and Rogibala. The purpose of examination is to obtain knowledge regarding span of life, strength and intensity of morbidity. Hence patient to be examined in respect of Prakruti (constitution of body), Vikruti (pathological examination), Sara (examination of elemental tissue and mind), Samhana (examination of compactness of body), Pramana (measurement), Satmya (suitability), Satva (examination of mental constitution), Aaharasakti (examination of digestive power), Vyayamashakti (examination of strength by exercise), Vaya (examination of age). Among these Dashavidha Pareeksha except Vikruti Pareeksha is to be done to understand the overview condition of the person. Vikrutipariksha is to be done to elicit the factors which are responsible for the pathogenesis of the diseases.

Key words: Pareeksha, Rogabala, Rogibala, Dashavidha Pareeksha.

INTRODUCTION

A patient constitutes the site for the administration of therapies with a view to bring back the homeostasis of Dhatus.¹ The purpose of examination is to obtain knowledge regarding the span of life, strength, and the intensity of morbidity. If a physician administer intensely potent drug without proper examination it may kill the patient. Patients are incapable of resisting strong therapies like medicaments dominating Agni and Vayu Mahabhutas, application of alkalies and heat (Cauterization) surgical operations.² They may cause instantaneous death due to unbearable and over intense impulse of the drug. Considering this the physicians should treat the weak patients with drugs which are un-harmful, mild, delicate, heavy in progressive order, without complication, and not creating any emergent condition. The given medicines should not be injurious to the body and mind. Stronger therapies that are neither distressing during their digestion nor associated with serious complications may be administered slowly and gradually. Similarly if weak therapies are administered to a strong individual having a serious disease without the proper examination of the condition, the disease does not get cured.

Hence, the patient should be examined in respect of Prakruti (constitution), Vikruti (morbidity), Sara (Excellence of Dhatu), Samhanana (compactness of organs), Pramana (measurements of organ of the body), Satmya (suitability), Satva (Psychic conditions), Aaharasakti (power of intake and digestion of food), Vyayamashakti (Power of performing exercise) and Vayas (age) in order to
ascertain his strength and the intensity of the malady.\[3\]

Thus the strength of individuals can be classified depending upon the superiority, mediocrity and inferiority of the above mentioned factors, viz. Prakruti (Physical constitution), Sara etc. except Vikruti or morbidity. Ten-fold examinations should be done to understand the overview of patient’s condition in relation to diseases person must be carried out scientifically and methodically in a systemic planned manner to get a desirible and satisfying successful results.

Pariksha

The word Pareeksha “Pareetha Eksha” that is circumspect examination or study. This is conformity with the 3 fold approach in learning namely Uddesha, Nirdesha and Lakshana.\[4\] So anything can be ascertained only after proper examination. This examination can be done only with the help of sense organs and presence of mind. Hence Pareeksha depends upon the senses and the mind as the instrument for it. The act of this examination or Pareeksha is conducted sometimes through Pratyaksa or through Anumana sometimes through Aptopadesha. Pareeksha are of 2 types - Roga Pareeksha and Rogi Pareeksha.\[5\]

The different types of Rogi Pareeksha are described below;

1. Dwividha Pareeksha - Pratyaksa and Anumana\[6\]
2. Trividha Pareeksha - Darashana, Sparsana and Prashna\[7\]
3. Chaturvidha Pareeksha - Pratyaksha, Anumana, Aptopadesha and Yukti\[8\]
4. Shadvidha Pareeksha - Panchajnanendriya Pariksha and Prashna\[9\]
5. Astha vidha Pareeksha - Nadi, Mutra, Mala, Jihwa, Shabda, Sparsa, Druka and Akruti\[10\]

Dashavidha Pariksha

Dashavidha Pariksha (10 factors to be examined in a disease) are Kaarana (cause of action), Karana (instrument), Karyayoni (original source of action), Karya (action), Karyaphala (result of action), Anubandha (after effect), Desha (place of action), Kala (time), Pravruttii (initiation of action), Upaya (plan of treatment).\[11\] Here Desha is of 2 types - Bhumi Desha (place) and Aatura Desha (patient).\[12\] Examination of patient is conducted for the knowledge of lifespan or degree of strength. Weak patients are not able to bear intensely potent drugs. On the other hand, the drug having low potency and applied to strong patients having severe disorders becomes ineffective. Hence the patients should be examined by Dashavidha Pareeksha.

Pramana (Anthropometry - examination of measurement of bodily organs)

Pramana refers to the various means of gaining knowledge. Pramana is that which provides us with knowledge.\[13\] It is specifically destined to the measurements of human body that express quantitatively its dimensions.\[14\] Pramana is one among the ten folds of examination of a patient explained by Charaka. It marks its significance in the fact that it helps to unearth the Ayu, viz; longevity of an individual. A person having appropriate Pramana of Anga-Prathyanga’s is considered to have Deerghayu.

In the era of Susrutacharya and Charakacharya, Swa-anguli Pramana is used for estimating the Anga-pratyanga and other body constituents.\[15\] Ayama, Vistara and Parinama etc. are measured by the exploit of Swa-anguli Pramana where as other body constituents including the fluid are considered by applying the knowledge of Swa-anjali Pramana.\[16\]

According to Susrutacharya before starting a treatment for an Atura, physician has to examine many things including Ritu, Agni, Vaya, Deha, Bala, Satva, Satmya, Prakruti, Bhesaja and Desha.\[17\] For the examination of Ayu, Anguli Pramana is one of the criteria. Here Pramana of Anga-pratyanga has to be taken, the individuals with appropriate Anguli-Pramana have Deerghayu, Ayu will be more or less if there is difference of Pramana.
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*Pramana* is one among the ten folds of examinations of a patient explained by Charakacharya. That is the patient has to be examined with reference to the measurement of his *Anga-Pratyanga*. This is resolute by measuring the height, length and breadth of the *Anga-Pratyanga’s* by taking the finger breadth of the individual as the unit measurement.\(^{[19]}\)

The prudent physician should understand that man at his age of 25yrs and women at her age of 16yrs are to be known as having attained full growth and vitality. The measurements of the body have been indicated in one’s own *Angula Pramana* only. Men or women having these measurements will attain long life and plenty of wealth, with moderate and poor measurements; they attain medium and short lives respectively.\(^{[18]}\)

Susrutacharya scrutinize in *Athuropakramaniya Adhyaya*; individual who possess appropriate *Anga-Pratyanga Pramana* would cling to have Deerghayu, good *vitta* and the difference in it have similar manipulations.\(^{[19]}\)

Ashtanga *Hrudaya* also reckons the person with pertinent *Pramana* possess Sukhayu.\(^{[20]}\)

Susrutacharya surmise, the height of the body of man is 120 *Angula*. Dalhana states that height is to be taken when he is standing on his toes and raising his arms upward.\(^{[21]}\)

Charakacharya and Vagbhatacharya notifies the entire height of the body is 84 *Angula*.\(^{[22]}\) It is equal both in length and breadth.\(^{[23]}\)

Vagbhatacharya says that three and half *Hasta* in one’s own arm is the height of the body suitable for a happy life. These measurements do not apply to those who belong to eight kinds of *Nindita Purusha*.\(^{[24]}\)

In the days of Charakacharya and Susrutacharya, the length of an object was measured by *Angula*. *Angula* was considered as the unit measurement. 84 *Angula* is the approved height/length of a normal healthy individual; though there can be slight variations due to various genetic and other factors. But being too small or too dwarf was considered as undesirable and such persons will be unhealthy and more susceptible to diseases.\(^{[20],[21]}\)

Bhela point out that the person comprising of Lalata, Nasika and Karna of length 6 *Angula* has life span of 100 years.\(^{[29]}\)

In *Tantrasara Sangraha* it is accounted that, for making an idol Yajamana’s *Anguli Pramana* is used. Various measurements are told for creating a perfect idol, in that upper limb measurement includes, *Bahu* is of 38 *Angula*, *Hastatala* of 91/2 *Angula*, and middle finger of 41/2 *Angula*, Madhyamanguli is 1/2 *Angula* greater than *Pradesini* and *Anamika* where as 11/2*Angula* greater than *Kanishta* and *Angushta* is 1 *Vreehi* more than the *Kanishta*.\(^{[26]}\)

**Relation between Ayu and Pramana**

The definite relation between *Ayu* and *Pramana* is an exclusive topic of interest as both these aspects are included in *Dasavidha Pareekshya Bhavas*. It is being dealt that *Kapha Prakruti* people are avowed to have Deerghayu, *Pitta Prakruti* of *Madhyamayu* and *Vata Prakruti* of *Avarayu*. Observatory study of *Ayu, Pramana* and their relation is beyond the scope of this work as it is time bound.

**Importance of Pramana**

- The size mentioned so far each part of the body is desirable (normal) where as the less or more of these is undesirable (abnormal).\(^{[27]}\)

- A body possessed of *Anga-pratyanga* having proper measurement is endured with longevity, strength, *Ojas*, happiness, power, wealth and virtues. If the measurement is either on the high or low side, then the individual possess contrary qualities.

- Useful in the measurement of *Ayama Vistara* and *Parinaha* of various *Anga-pratyanga*.

- For the examination of patient it is one among the ten folds of examinations.
Knowledge of Anguli Pramana helps for the successful treatment: With the help of Anga-pratyanga Pramana Pareeksha and Sara Pareeksha, can know about the Ayu of the Atura, by that treatment can be planned.

Helps to understand the prognosis (Sadhyasadhyadha) and Arishta Laxanas of a disease.[28]

With the study of Anguli Pramana we can judge the health of the individual as well as economical status.

Helps to identify the Nindita Purusha explained in Ayurvedic classic, that is to determine Atideergha and Atihrasva Purusha’s.[24]

Comprehensive knowledge of Anga-pratyanga Pramana helps to determine approximate age of Atura or Swastha Purusha.[18]

To estimate the strength of a person.

Indicate Health of a Person.

**Anthropometry**

However, is the fact that many measurements on the skeleton and their anatomic reference point provides the basis for many measurements on the living. The concerns of Anthropometry have progressed far beyond an initial desire to relate living populations to their dead ancestors, but this impetus for tying measurements on the living to the skeleton itself continues to provide a means of measurement standardization and replicability.

In the dead body soon after death due to primary relaxation of muscles, the body length may be more by 2-2.5cm. Later when Rigor mortis develops, it may be shortened. With the passage of Rigor mortis and onset of putrefaction, the length may change due to secondary relaxation.

All classical texts described Pramana Pareeksha through linear measurement of the body for Bala Pramana and used Anguli Pramanas a unit. Here height was measured in meter scale. In respect of Bala Pramana, height has an important relation with body weight and this relation is expressed through Body Mass Index (BMI= Body Mass Index = Weight (kg)/height (m2). Body frame is also important parameter for Bala Pramana. Bone structures vary in size and density from person to person. Bone-mass and muscle-mass plays a major part in Bala Pareeksha. Hence, body frame also considered for Pramana Pareeksha.

**CONCLUSION**

Concept of Dashavidha Pareeksha described in Ayurveda is very much scientific in terms of understanding the span of life, strength of person, probable cause and strength of the disease. Before planning any treatment to the patient proper understanding of patients is required. The tenfold diagnosis process is a vital diagnostic Ayurvedic tool for assessing the current health of a patient and providing a basis for prognosis.

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