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# 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), *Aaharashakti* (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*.<sup>[1]</sup> 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.<sup>[2]</sup> 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 *Dhatus*), *Samhanana* (compactness of organs), *Pramana* (measurements of organ of the body), *Satmya* (suitability), *Sattva* (Psychic conditions), *Aahasakti* (power of intake and digestion of food), *Vyayamasakti* (Power of performing exercise) and *Vayas* (age) in order to

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ascertain his strength and the intensity of the malady.<sup>[3]</sup>

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 desirable 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*.<sup>[4]</sup> 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*.<sup>[5]</sup>

The different types of *Rogi Pareeksha* are described below;

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

### 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), *Pravrutti* (initiation of action), *Upaya* (plan of treatment).<sup>[11]</sup> Here *Desha* is of 2 types - *Bhumi Desha* (place) and *Aatura Desha* (patient).<sup>[12]</sup> 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.<sup>[13]</sup> It is specifically destined to the measurements of human body that express quantitatively its dimensions.<sup>[14]</sup> *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.<sup>[15]</sup> *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*.<sup>[16]</sup>

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*, *Bheshaja* and *Desha*.<sup>[17]</sup> 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*.

*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.<sup>[15]</sup>

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.<sup>[18]</sup>

*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.<sup>[19]</sup>

*Ashtanga Hrudayakara* also reckons the person with pertinent *Pramana* possess *Sukhayu*.<sup>[20]</sup>

*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.<sup>[21]</sup>

*Charakacharya* and *Vagbhatacharya* notifies the entire height of the body is 84 *Angula*.<sup>[22]</sup> It is equal both in length and breadth.<sup>[23]</sup>

*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*.<sup>[24]</sup>

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.<sup>[20],[21]</sup>

*Bhela* point out that the person comprising of *Lalata*, *Nasika* and *Karna* of length 6 *Angula* has life span of 100 years.<sup>[25]</sup>

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*.<sup>[26]</sup>

#### 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 *Suvibhakta Gatra* i.e. well built physique. Likewise classical texts opines that individuals of *Kapha Prakruti* 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).<sup>[27]</sup>
- 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.<sup>[28]</sup>
- 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*.<sup>[24]</sup>
- Comprehensive knowledge of *Anga-pratyanga Pramana* helps to determine approximate age of *Atura* or *Swastha Purusha*.<sup>[18]</sup>
- 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 (m<sup>2</sup>). 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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