

ROLE OF PRATYAKSHA PAREEKSHA FOR THE ASSESSMENT OF PRAKRITI, SARA AND SAMHANANA

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ABSTRACT

Introduction-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. Among them *Pratyaksha Pareeksha* is the most commonly used. The role of *Pratyaksha Pareeksha* is more in clinical diagnosis as most of the features of the diseases are first to be detected and examined by senses. The *Acharyas* have quoted *Pratyaksha Pareeksha* in the aspect of *Punarjanma Siddhi* (Re-birth theory) and *Roga* and *Rogi Pareeksha* (Clinical Diagnosis) both. *Acharya Charaka* have quoted that the scope of perception is very limited while that of the imperceptible is large. But this quotation is used in the context to prove the Rebirth theory. But in medical science, clinical diagnosis is totally based on *Pratyaksha Pareeksha*. Hence, it is most beneficial tool for examining the patient and disease. The scope of *Pratyaksha 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 *Pratyaksha Pareeksha* for the clinical examination especially for the assessment of *Prakriti*, *Sara* & *Samhanana* which are the basic need to select the treatment protocol.

Aim-To evaluates the role of *Pratyaksha Pareeksha* in the assessment of *Prakriti*, *Sara* and *Samhanana*. **Material and Methods:** All the literatures related to *Roga Pareeksha* (patient's examination) available in Ayurvedic classics, Internet, Pubmed, Articles and Journals were compiled and the role of *Pratyaksha Parreksha* for the assessment of *Prakriti*, *Sara* and *Samhanana* was critically analyzed. **Conclusion:** *Pratyaksha Pareeksha* is the most important tool for the assessment of *Prakriti*, *Sara* and *Samhanana*.

Keywords: *Pratyaksha Pareeksha*, *Prakriti*, *Sara*, *Samhanan*.

INTRODUCTION

Thirst of true knowledge is the characteristic of human being. Attaining the true knowledge of surroundings is the primary goal of each human being. The immortal knowledge of Ayurveda can be achieved for well-being of all the living creatures via sen-

sory organs along with mind and soul only so that the knowledge can be obtained without any hindrance.^[1] Here it is also interesting to be noted that achieving true knowledge is important but it is also important to validate its authenticity.^[2] and this

knowledge is primarily perceived only with the help of senses. The examination through the senses for the appropriate acquaintance is known as *Pratyaksha Pareeksha*.^[3] In clinical perspective, *Pratyaksha Pareeksha* is useful in both diagnosis and treatment purposes. For diagnosis all the abnormal features are firstly examined by senses^[4] 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 *prakriti*(constitution), *vikriti* (morbidly), *Sara* (constitution of *Dhatu*), *Samhanana* (compactness), *Pramana* (Measurement), *Satmya* (suitability), *Satwa* (Pshyche), *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 *Pratyaksha 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*, *Sara* and *Samhana* 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 to overcome the above listed lacunas.

Aim: To assess the role of *Pratyaksha Pareeksha* in assessing *Prakriti*, *Sara* and *Samhanana*.

Material and methods: All the literatures related to *Rogi Pareeksha* (Patient's examination) available in Ayurvedic classics, Internet, Pub med, articles and Journals were compiled and were critically reviewed.

Process of Pratyaksha : The perception is originated through the amalgamation of *Atma* (self), *Indriya* (sense organs), *Mana* (mind) and *Indriyarth* (sense objects).^[6] The origin of *Indriya* (sensory and motor organs) and the *Indriyarth* (object) are same i.e. *Bhautika* (derived from *Panchamahabhuta*).^[7] Hence the perception of *Indriyarth* (objects of *Indriyasa*) occurs only by that particular *Indriya*. One *Indriya* can't perceive the object of another *Indriya*.^[8]

Pareeksha for diagnosis can be divided into two parts as (1) *Rogi Pareeksha* and (2) *Roga Pareeksha*.^[9] Under *Rogi Pareeksha*, patient is to be examined with reference to *Prakriti*, *Vikriti*, *Sara*, *Samhanana*, *Pramana*, *Satmya*, *Satva*, *Ahar Shakti* *Vyayama Shakti* and *Vaya*.^[10] and also through *Nadi* (Pulse), *Mutra* (Urine), *Mala* (Stool), *Jihva* (Tongue), *Shabda* (Sound), *Sparsha* (Touch), *Drika* (Eye) and *Akriti* (Gait and Posture).^[11] These are the factors which are mostly examined through *Pratyaksha Pareeksha*.

PRAKRITI: The body of the fetus 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*.^[12] *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*.^[13] 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 are enlisted below-

Table 1: Features of Prakriti examined By Darshanendriya (Eyes) [14]:

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

Table 2: Features of Prakriti examined by Shrotrendriya (Ear) [15]:

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

Table no. 3: Features of Prakriti examined By Ghranendriya (Nose) [16]:

Features	Most probable Prakriti
Excessive foetid smell in axilla, mouth, head and body	Pitta Prakriti

Table 4: Features of Prakriti examined By Sparshanendriya (Skin) [17]:

Features	Most probable Prakriti
Rough skin, coarse hairs, beard- mustaches	Vata Prakriti
Warm body	Pitta Prakti
Lax and soft joints and muscles	
Smooth, delicate and fair-haired organ and skin	Kapha Prakriti

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. Pratyaksha Pareeksha.

SARA PAREEKSHA: Qualitative assessment of Dhatu (Tissue elements) is known as Sara Pareeksha. [18] Sarata of Dhatu indicates their highest quality which is one of

the responsible factors for generation of Bala in body. [19] Ayurveda Classics describe signs and symptoms for Sarata of each Dhatu. Majority of them can be assessed by Pratyaksha Pareeksha.

Table 5- Features of Sara examined through Sense Organs [20]:

Sara	Anatomical and physical character
<i>Twak Sara</i>	Unctuous & luster skin, smooth, clear, fine and less numerous deep rooted tender hair
<i>Rakta Sara</i>	Reddishness of ear, eye, tongue, nose, face, lips, palate, nail, forehead & Genitalia
<i>Mamsa Sara</i>	Well developed muscle in all over the body especially Temporal, Forehead nape of the neck, shoulder, abdomen, chest & joint
<i>Meda Sara</i>	Unctuousness of complexion, voice, eyes, hair of scalp and other part of body
<i>Asthi Sara</i>	Robust, heel, ankle, knee, collar bones, chin, head, joint, bone, nail and teeth
<i>Majja Sara</i>	Softness of all organ, eye, unctuous complexion and voice, robust, long and rounded joint
<i>Shukra Sara</i>	Gentleness, gentle looking, teeth, unctuous, round, strong & beautiful, clean unctuous voice & complexion, dazzling appearance, large buttock, strong & loved by the partners satisfaction sexual life both partners
<i>Satwa Sara</i>	Stable and concentrate mind interested in good work and sincere

Assessment of Sara can be made by examining the muscle tone and bony structure, colour and luster of the skin, eyes and hairs, examining physical and mental strength, examining the physique, type of voice, way of talking, gait, thoughts, reaction in trouble, type of expression on face, Intelligent quotient (I.Q.), indulgence in sensual, social and spiritual activities etc. Among these factors, except I.Q., all the above features are to be examined by *Pratyakṣha Pareekṣha*. While describing the best *Sara* features *Maharshi Charaka* described best *Sara* person are of firm and well built body with balanced movements, resonant, melodious, deep and high voice. [21] All these features are the subjects of *Pratyakṣha Pareekṣha*.

SAMHANANA (COMPACTNESS): Structural aspect of the body is known as *Samhanana*. [22]

Examination of Samhanana:

Examination of *Samhanana* can be carried out by observing evenly well demarcated bones, well bound joints, well formed muscles, etc. [23] Those having well compact

body are strong, otherwise weak, and those having moderate compactness have medium strength which is observed through *Chakshurendriya (Pratyakṣha Pareekṣha)*. [24]

Thus determining the strength of the entities like *Prakṛiti, Sara and Samhanana* in three division i.e. superior, medium and inferior [25] the degree of strength of *Dosha* can be inferred and then only the medication division can be done into three degree i.e. strong, moderate, and mild. [26]

DISCUSSION

Our ancestors were never using the things without proper examination. In Ayurveda, role of *Pareekṣha* is for diagnosing the disease and deciding the treatment. *Pratyakṣha* is the knowledge perceived by the *Indriya* (sensory organs) [27] i.e. all the knowledge primarily manifested by their features and in most cases these features are examined by sensory organs. *Shrotendriya* (Auditory), *Sparshanendriya* (Tactile), *Darshanendriya* (Visual), *Rasanendriya* (Gustatory) and *Ghranendriya* (Olfactory) are the sensory organs and their *Adhishtana* (seats) are Ear, Skin, Eyes, Tongue and Nose re-

spectively. [28] Examination of mouth taste is not possible by *Rasanendriya* (Tongue). The taste of the mouth is known by Interrogation. [29] In ancient time physicians were using animals for examination of taste. They primarily use their sensory organs to diagnose the abnormal and normal condition of the patient by examining Sounds, Color, Shape, Size, Gait and Posture, luster etc. When one says that this subject is to be examined by *Pratyaksha Pareeksha* it means that the role of *Pratyaksha* is useful maximum in diagnosis for that particular feature. [30] In ancient era different methods of *Pareeksha* have been used for examining the different objects. Here various *Pareeksha* are described in various classics but *Trividha Pareeksha* is the main which include all other *Pareeksha* along with modern clinical methods. In spite the limitation of *Pratyaksha*, it is commonly used among all the tools of *Pareeksha*. Examination of the patient is conducted for the knowledge of the degree of strength of patient and severity of disease [31]. *Prakriti, Sara and Samhanana* is mentioned under *Dashavidha Pareeksha* described by *Acharya Charaka* [32] Out of ten factors; here we have considered only three due to their vital importance in their clinical diagnosis and dose fixation of the drugs to be given during treatment which can easily be assessed by *Pratyaksha Pareeksha*. If strong drug is given to inferior strength of the patients, he will suffer more and complication arises. [33] In Ayurveda, after examining *Prakriti, Sara and Samhanana* physician does the grading of its features according to their strength and inferred the drug. Importance of examining the *Prakriti, Sara and Samhanana* are to decide the dose, potency, time, duration of the medicine.

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 *Prakriti, Sara and Samhana* through *Pratyaksha 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 *Pratyaksha Pareeksha* for the assessment of *Prakriti, Sara and Samhana*.

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