

# A Review on the Significance of Pareeksha in Ayurveda



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Prama or Yathartha Jnana is called the correct knowledge. For attaining the correct knowledge different methods of examinations are explained in Indian philosophy and Ayurveda. These are Aptopadesha, Pratyaksha, Anumana, Yukti, etc. All the things in the world can be known as Sat (existing) and Asat (not existing). The thirst for getting the knowledge about the unknown facts is from time immemorial and is continuing till now. The scientific knowledge is precious and is beneficial for the betterment of life of all living beings. Ayurveda describes such many methods of examination as Pareeksha for getting the better knowledge of many aspects hidden in the world.

**Keywords:** Prama, Yathartha Jnana, Aptopadesha, Pratyaksha, Anumana, Yukti

## 1. Introduction

It is evident to get results for unknown facts many analysis were needed by repeated examinations and experiments with the attained data. In this world behind most the discoveries repeated analysis was performed before getting a final result. Like that in Ayurveda also for proving many principles examinations has to be performed continuously for different examinations were explained as Pareeksha. The main aims of undergoing these examinations are to get true or correct knowledge.

Yathartha Jnana is called as the correct knowledge. To attain Yathartha Jnana, some means of knowledge are required which are known as Pramana. Yathartha Jnana ia also known as Prama in science and the person who aspires for getting correct knowledge is called as Pramata. The subject required to be known is Prameya. If Prama and Prameya are there, then to attain the knowledge there should be a medium which helps the Pramata to gain Prama and the medium is Pramana.

The number of Pramana varies according to different Darshana prevailed in our country. But the important Pramana which are very much helpful to know the Ayurveda aspects of knowledge are Pratyaksha, Anumana, Upamana, Shabda or Aptopadesha, Sambhava, Arthapatti, Yukti, etc. Out of these Pramana, the most important are Aptopadesha, Pratyaksha, Anumana and Yukti as explained in Charaka Samhita treatise.

## 2. Importance of Pareeksha

In this world to get the correct knowledge all available things are to be well examined [1].

It is evident that for a Nastika (Atheist) who is also Yadruchatma and the person do not believe this world and world beyond, hence according to them there is no Pareeksha.

Yadrucchavadi are those who uphold the view of accidental happening and do not believe even a single Pramana. So whatever they speak cannot be accepted by anyone as their statements are without any reasoning. For them, there is no Pareeksha because there are no Pramana and hence nothing to be examined due to the absence of evidence, no examiner, no reason and no God [2].

## 3. The Need of Pareeksha

To increase the knowledge already attained and to understand the correct pathway for the better living, the intelligent person must thoroughly examine the available things around him for the Pareeksha required [3].

## 4. Pramana as Pareeksha

In this world everything is available in two forms – Sat (existing) and Asat (not existing). So for getting the knowledge of these four methods of examinations are invariably required which are Aptopadesha, Pratyaksha, Anumana and Yukti. Pareeksha refers to the detailed examination about the nature of any substance as explained by Chakrapani Dutta [4].

### *Aptopadesha*

Apta persons are those adept in the particular field of science and have long years of experience in theoretical and practical know how and are not influenced by Rajas and Tama Manodosha (mental defects) as explained by Charaka Samhita's commentator Chakrapani Dutta [5].

### *Pratyaksha*

This type of knowledge is perceived by anyone by proper combination between Atma (soul), Indriya (senses), Manas (mind) and Artha (objects of senses) [6].

This knowledge is attained with the supportive knowledge already gained by Pratyaksha by inferring relatively in three perspective timings which is past, present and future and trying to understanding things in the world.

### *Anumana*

The commentator Chakrapani Dutta on Charaka Samhita explains three types of knowledge attained by Anumana Pareeksha which are looking into the effect inferring its cause (Karyat Karana Anumana), understanding the cause inferring the future effect (Karanat Karya Anumana) and considering both (either cause or effect) inferring as what normally happen (Samanyato Drushta) [7].

### *Yukti*

The method of examination in which the practical aspect of all the Pramana explained in Darshana

(Indian philosophy) and Ayurveda. This is also considered thinking rationally or logically to attain correct knowledge by one's own experience gained for many years. This examination gives knowledge related with three periods which is past, present and future and supports in attaining Dharma, Artha and Kama (Trivarga).

The Dharma can be understood as leading the righteous living, Artha is attaining wealth for a comfortable living and Kama refers to the desires one can achieve in present condition of his or her life.

The commentator of Charaka Samhita, Chakrapani Dutta explained Yukti Pareeksha as the knowledge by taking the support of other scientific treatises with proper examples for attaining the correct or true knowledge in a particular subject [8].

## 5. Discussion

The Pareeksha explained was used to establish the Punarjanma (rebirth). The scriptural knowledge is derived from the authority's words (Apta) and can be stated as donation, penance, sacred rituals, truthfulness, non-violence, etc. are supposed to help in attaining heaven and for getting liberation. This explains the continuity of soul after death and thus establishes rebirth.

Ancient persons leading sacred lives, cannot overcoming all the human weaknesses and also were not able to conquer the mental defects (Rajas and Tamas) were not eligible for attaining salvation and are liable for taking rebirth which is supported by authoritative instructions (Aptopadesha Pareeksha) [9].

The birth of children dissimilar to their parents, parentage and difference in complexion, voice, shape, mind and intellect of children born and crying of newborn babies, suckling of breast, laughing, fear, etc. without getting any training and also appearance of marks in the body, preservation of memory in some persons of their previous life, etc. establishes rebirth with the support of observations (Pratyaksha Pareeksha) [10].

The action performed in the previous life considered as unavoidable, eternal and having continuity can be called as fate. It is inferred that the results of the action of previous life is enjoying in this life was establishing the rebirth with the support of inference (Anumana Pareeksha) [11].

The embryo is formed in the womb by the combination of six Dhatu (Panchamahabhoota – 5 basic elements and Atma - soul), but the embryo gain consciousness without being related to the soul (the soul in the embryonic stage is the one continuing from past life) which establishes rebirth. The actions of an individual are influenced by the combination of an agent called Karta (the doer) supported by the instrument (Karana), the result will be definitely due the combination of both the doer and the instrument and corresponding to the action. If not done something in the past life how the results of new life in the form of slavery and sovereignty is happening. This also establishes rebirth with the support of reasoning (Yukti as Pareeksha) [12].

In Charaka Samhita, Vimana Sthana excluding the Yukti Pramana all Pramana were explained with a better description. Along with Pratyaksha, Anumana, Aptopadesha, other Pramana Aitihya and Arthaprapti were also explained for getting better understanding of the subject [13].

It was explained in Vimana Sthana of Charaka Samhita in Trividharogavisheshavijnaneeyam chapter, examining the various aspects of diseases we can employ different Pareeksha. It was told that acquire knowledge in the beginning through authoritative instructions (Aptopadesha), then proceed to examine a thing through direct observations (Pratyaksha) and inferences (Anumana) [14].

A disease can be understood by provoking factors, source of defects involved, mode of manifestation, of serious and acute nature, location, pain, symptoms, associated with specific sound, touch, colour, taste, smell, etc., complications, associated with aggravating, maintaining and diminishing factors, prognosis, names, etc. with the help of authoritative instructions (Aptopadesha) [15].

Examining the specific characteristic features of the diseases should resort for examination through direct observation (Pratyaksha) by examining by one's own senses and objects of senses. Examples are gurgling sound in intestine, cracking sound in joints by auscultation and also voice of the patient, sounds of coughing, hiccup, etc. can be examined with the ears. The colour, shape measurement, complexion, natural and unnatural states of the body and other visually appearing changes can be examined with the eyes [16].

By examining a patient the factors like power of digestion (Jarana Shakti) from digestive fire (Agni), strength (Bala) of the patient from capacity to perform exercise (Vyayama Shakti), likewise the condition of sense faculties, mental state, proper knowledge about anything, intelligence, memory power, modesty, likings and dislikes, courage, obedience, age, habitat, conduciveness, type of pain, prognosis, etc. can be inferred by proper examination supported by inference (Anumana) [17].

So it should be understood that because of the importance of Pramana what was told as Pareeksha was again explained in the Vimana Sthana of Charaka Samhita treatise. The quest for understanding the hidden unknown facts from time immemorial and is continuing now also. The methods of examination already explained in the scriptures can also be applied for the present day unknown facts also.

## 6. Conclusion

The correct knowledge will be attained by the means of knowledge called explained in science as Pareeksha or Pramana. Pramana are explained in Ayurveda for the better understanding of all the things available in this world by proper examination and the word Pareeksha in Charaka Samhita stands for the proper examination and the correct method of examination of any type which will be possible only when it is supported by Pramana (the correct method of examination). Thus by following the suitable examination method all the existing and non-existing, known and unknown things can be understood and proved [18].

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