

Conceptual Study of Parikṣā with special Reference to Parikṣayāstu Khalu Prayojanam Pratipatti Jñānam

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Abstract

Ayurveda emphasizes systematic examination as an essential means for acquiring accurate and appropriate knowledge about a subject. The classical statement, “Parikṣayāstu Khalu Prayojanam Pratipatti Jñānam”, highlights that the fundamental purpose of Parikṣā is the attainment of Pratipatti Jñāna, i.e., clear, correct, and relevant knowledge. The present study aims to explore the conceptual aspects of Parikṣā with special reference to this statement and to understand its scope and importance in Ayurvedic knowledge acquisition and clinical practice. A comprehensive conceptual review was conducted by studying relevant classical texts, including the Bṛhatrayī, Laghutrayī, and other Ayurvedic literature, along with relevant clinical texts. The principles related to Parikṣā, its purpose, methods, and clinical application were reviewed, analysed, and synthesized. It was observed that Parikṣā in Ayurveda is not merely a procedure of examination but a systematic approach for understanding the true nature of the subject under consideration and attaining Pratipatti Jñāna. Various methods of examination, including Pramāṇa such as Āptopadeśa, Pratyakṣa, Anumāna, and Yukti, assist the physician in assessing Roga, Rogī, causative factors, prognosis, and therapeutic requirements. Thus, Parikṣā provides a rational basis for clinical reasoning, appropriate diagnosis, and individualized treatment planning. The concept of Pratipatti Jñāna further emphasizes that examination becomes meaningful when it results in clear, applicable, and clinically useful knowledge. Therefore, Parikṣā represents an important component of Ayurvedic epistemology as well as clinical practice, facilitating systematic assessment and rational therapeutic decision-making.

INTRODUCTION:

Ayurveda, literally meaning the “knowledge” or “science of life,” is a comprehensive system of knowledge concerned with the promotion of health, prevention of disease, and restoration of health. It deals not only with the treatment of diseases but also with the nature, characteristics, duration, and determinants of healthy and unhealthy life. Ayurveda provides both theoretical understanding and practical guidance for achieving a healthy, happy, and long life. Ācārya Caraka

explains that Ayurveda describes the nature of Hita and Ahita Āyu, Sukha and Duḥkha Āyu, and the factors responsible for promoting or reducing longevity, thereby establishing its holistic and practical nature [1].

The fundamental objective of Ayurveda is the maintenance of equilibrium within the individual. Health is understood as a state in which Doṣa, Agni, Dhātu, and Mala remain in their normal state and the Ātmā, Indriya, and Manas are in a pleasant and

stable condition [2]. Thus, assessment of health in Ayurveda is not restricted to a single anatomical or physiological parameter but involves a comprehensive evaluation of the individual. Disease, on the other hand, is understood primarily in relation to disturbance of the Doṣas and their interaction with other bodily factors. Ācārya emphasizes that no disease occurs without the involvement of Doṣas and advises the physician to identify the disturbed Doṣa through its signs and symptoms, even when it is not explicitly described in the disease presentation [3]. This principle highlights the importance of careful clinical examination and interpretation of findings rather than merely identifying the external manifestations of disease.

The basic approach to understanding and managing disease is explained through the Trisūtra Siddhānta, comprising Hetu, Liṅga, and Auśadha. Hetu represents the causative factors responsible for the development of disease, Liṅga denotes the signs and symptoms through which the disease is recognized, and Auśadha represents the therapeutic measures employed for restoration of health [4]. Proper understanding of these three components requires systematic observation, examination, analysis, and interpretation. This process of examination is referred to as Parīkṣā, which occupies a

central position in Ayurvedic knowledge and clinical practice.

The term Parīkṣā denotes examination, investigation, observation, assessment, and verification undertaken to determine the true nature of an object or condition. According to Cakrapāṇi, “Parīkṣyate Vyavasthāpyate Vastu-Svarūpam Anayeti Parīkṣā,” meaning that the means through which the true nature of an object is examined and established is called Parīkṣā [5]. Parīkṣā is not merely the physical examination of a patient but represents a broader process of acquiring, verifying, organizing, and establishing valid knowledge.

Ayurveda describes several methods of Parīkṣā according to the nature and purpose of examination. In Ayurveda, various types of Parīkṣā are described, including Śāstra Parīkṣā, Ācārya Parīkṣā, Śiṣya Parīkṣā, Anna Parīkṣā, Dravya Parīkṣā, Viṣa Parīkṣā, Roga Parīkṣā, Rogī Parīkṣā etc. Among these, Roga and Rogī Parīkṣā are particularly important for achieving the two principal aims of Ayurveda that is maintenance of health and treatment of disease. Roga Parīkṣā enables the physician to understand the disease with respect to its causes, signs and symptoms, progression, pathogenesis, prognosis, stage etc, whereas Rogī Parīkṣā provides knowledge regarding the individual characteristics of the patient.

Various methods of Roga and Rogī Parīkṣā are described below.

Pramāṇa Saṅghāta Parīkṣā: It includes Āptopadeśa, Pratyakṣa, Anumāna, Yukti, and Upamāna, which collectively provide different approaches for acquiring valid knowledge. In addition, various methods of patient examination are described by the Ācāryas [6,7].

Ācārya Suśruta describes Ṣaḍvidha Parīkṣā, which comprises Śrotrendriya, Cakṣurindriya, Rasanendriya, Ghrāṇendriya, Sparśanendriya, and Praśna, while Ācārya Caraka and Ācārya Vāgbhaṭa describe Trividha Parīkṣā through Darśana, Sparśana, and Praśna. Caraka and Vāgbhaṭa further describe Daśavidha Ātura Parīkṣā, whereas Suśruta explains Dvādaśavidha Parīkṣā. These different approaches demonstrate the comprehensive nature of Ayurvedic examination [8–13].

Ayurveda describes Parīkṣā through different approaches according to the purpose and context of examination. In this process, Pratyakṣa Parīkṣā provides knowledge through direct observation and sensory perception of the patient, while Anumāna Parīkṣā helps in understanding hidden or imperceptible conditions through logical inference from observed signs and symptoms. Āptopadeśa Parīkṣā provides authoritative knowledge based on the teachings of reliable authorities and classical texts, whereas Upamāna Parīkṣā

facilitates the understanding of unfamiliar conditions through comparison with familiar entities or phenomena. Yukti Parīkṣā enables the rational assessment and integration of multiple factors to arrive at a logical clinical conclusion.

Darśana Parīkṣā assesses the patient through visual observation of physical features, appearance, and visible signs, while Sparśana Parīkṣā assesses findings through touch, such as temperature, tenderness, and texture. Praśna Parīkṣā obtains relevant information through systematic questioning regarding the patient's symptoms, history, and other clinical details. Ṣaḍvidha Parīkṣā provides a comprehensive assessment through six approaches whereas Trividha Parīkṣā examines the patient through Darśana, Sparśana, and Praśna. Daśavidha Ātura Parīkṣā provides a comprehensive assessment through ten clinical parameters, while Dvādaśavidha Parīkṣā provides a detailed assessment through twelve examination parameters described by Ācārya Suśruta.

These different classifications demonstrate the comprehensive and multidimensional nature of Ayurvedic examination, in which disease, patient-specific factors, sensory findings, strength, constitution, environment, and therapeutic considerations are assessed systematically. Collectively, these methods reflect the

comprehensive and systematic approach of Ayurveda towards patient examination and clinical decision-making.

The ultimate purpose of Parīkṣā is Pratipatti-jñāna clearly expressed by Ācārya Caraka: “Parīkṣayāstu Khalu Prayojanam Pratipatti Jñānam” [13], which refers to definite understanding of the condition and knowledge regarding the appropriate action to be undertaken. Therefore, examination becomes meaningful only when the information obtained through it culminates in correct understanding and appropriate clinical action. Parīkṣā may consequently be considered the foundation through which observed information is transformed into clinically useful knowledge.

The validity and usefulness of Parīkṣā depend greatly upon the intellectual and practical competence of the physician. Knowledge is not merely acquired through sensory perception or examination; its proper processing and assimilation require Buddhi (intellect). The importance of Buddhi, knowledge, and clinical insight is further emphasized by Caraka:

“Jñāna-buddhi-pradīpena yo nāviśati

tattvavit |

Āturyasya antarātmānam na sa rogāmś

cikitsati.” [14]

One who does not enter into the inner self of a suffering person with the lamp of knowledge and understanding of truth does

not truly treat the disease. This means that a physician should not focus solely on the patient’s outward symptoms or visible disease, but should also seek to understand the patient’s inner state, including their emotions, thoughts, and overall well-being [14].

Buddhi can be understood as more than the faculty of ordinary thinking; it serves as a means of discerning what is true and of understanding the deeper reality that lies beyond appearances. It involves the coordinated functioning of Dhī, Dhṛti, and Smṛti. Dhī facilitates the acquisition, understanding, and discrimination of knowledge; Dhṛti supports its retention, steadiness, and proper regulation; while Smṛti enables the recall and application of previously acquired knowledge. Together, these functions enable Buddhi to guide understanding, judgment, and the appropriate use of knowledge.

The coordinated functioning of these faculties helps in processing the information obtained through Parīkṣā and ultimately leads to clear and definite understanding, i.e., Pratipatti. Thus, a physician who does not understand the inner condition of the patient through the light of knowledge and intellect cannot successfully treat the disease. This emphasizes that successful clinical practice requires more than theoretical knowledge; it requires the ability to examine, interpret,

understand, and appropriately apply knowledge according to the individual patient.

Parīkṣā is also not a one-time activity. Disease and the condition of the patient are dynamic and may change during the course of illness and treatment. Hence, repeated observation and reassessment are necessary to identify changes in disease progression, patient strength, therapeutic response, and possible complications. Careful examination enables the physician to distinguish relevant findings from incidental observations and to arrive at an appropriate clinical conclusion. Caraka emphasizes that skilled physicians are those who act after proper examination and assessment [15].

Caraka states:

“Muhur-muhur hi rogāṇām avasthām
 āturyasya ca |
 Avekṣamāṇas tu bhiṣak cikitsāyām na
 muhyati ||” [16]

The physician who repeatedly observes the condition of the disease and the patient does not become confused during treatment. This principle demonstrates the dynamic and continuous nature of Parīkṣā and emphasizes that repeated assessment, supported by Buddhi and clinical judgement, is essential for accurate Pratipatti and appropriate clinical management.

I. NEED OF STUDY

Parīkṣā is a fundamental means of attaining Pratipatti Jñāna, or valid and decisive knowledge. In Ayurveda, it includes Roga Parīkṣā and Rogī Parīkṣā, which together provide comprehensive understanding of disease and patient, supporting accurate diagnosis and effective treatment. As stated by Caraka, “Parīkṣayāstu Khalu Prayojanam Pratipatti Jñānam” the purpose of Parīkṣā is to attain Pratipatti Jñāna. Therefore, this study explores the conceptual and clinical significance of Parīkṣā and its role in accurate diagnosis and effective patient management.

II. AIMS AND OBJECTIVE OF THE STUDY

- To study the concept of Parīkṣā
- To study the concept of Pratipatti Jñāna
- To study the concept of Parīkṣā with relation to Pratipatti Jñāna

III. MATERIALS AND METHODS

Source of data

Primary Resources-

For the interpretation, depletion and appropriate meaning of words Śabdakalpadrūma, Vācaspatyam, Amarakośa etc. are used.

- Bṛhatrayī with their available commentaries.
- Laghutrayī with their available commentaries.
- Textual references other than Bṛhatrayī and Laghutrayī.

Secondary Resources-

Relevant data from dissertations, research papers, articles, periodicals, journals, and other published work. Relevant data from the internet with key words like Parīkṣā, Pratipatti etc.

RESULT:

Parīkṣā is not merely a diagnostic tool but a comprehensive framework that transforms observation, reasoning, and authoritative knowledge into practical clinical understanding, supporting accurate diagnosis, sound decision-making, and effective patient care. The results are presented under the following aspects:

1. Parīkṣā helps in establishing the true nature of the Parīkṣya Vastu [17].
2. Parīkṣā emphasizes clarity, accuracy, and correctness in the perception and understanding of knowledge [18].
3. Parīkṣā helps in developing an ideal physician who carefully observes, assesses, and differentiates each individual or condition [19].
4. Parīkṣā is essential for the proper application of the principles of Svasthavṛtta in healthy individuals [20].
5. The purpose of Parīkṣā is to prevent the occurrence of diseases and to manage those that have already manifested [21].
6. Individuals who regularly engage in Parīkṣā become more skilled, competent, and proficient in their respective fields [21].
7. The ultimate purpose of Parīkṣā is to determine whether something is true or false, thereby facilitating proper evaluation and verification [23].
8. Parīkṣā serves as a means to address and satisfy questions arising from curiosity, thereby leading to deeper understanding and knowledge [24].
9. Parīkṣā is essential for obtaining a comprehensive understanding of a particular subject, condition, or situation.
10. Parīkṣā is a systematic means of acquiring and establishing knowledge.
11. **Epistemological aspect:** Pratyakṣa, Anumāna, and Āptopadeśa are three main sources of valid knowledge that help ensure accuracy, reliability, and freedom from error.
12. **Clinical aspect:** Parīkṣā ensures accurate diagnosis by connecting observation with interpretation and guiding proper clinical decisions.
13. **Therapeutic aspect:** Parīkṣā supports preventive and curative care through careful, systematic examination.
14. **Philosophical aspect:** Parīkṣā helps verify Siddhānta, distinguish

truth from falsehood, and deepen understanding.

15. Physician's Development: Parīkṣā develops observation, reasoning, and analytical skills, making physicians skilled and reliable in Ayurvedic practice.

16. Evidence based development: Parīkṣā standardizes diagnosis, promotes logical reasoning, and ensures reliable, authentic, and successful Ayurvedic practice.

17. Yukti Parīkṣā aspect:

- a) Helps to understand past, present, and future, supporting prediction and planning.
- b) Acts as a practical tool to achieve desired therapeutic outcomes.
- c) Forms the basis of treatment planning, ensuring adaptability and precision.
- d) A physician who applies Yukti correctly is called Yuktiyukta, showing proper judgment, timing, and execution.
- e) It is always goal oriented, ensuring that every action in Ayurveda is directed toward achieving health, balance, and successful outcomes.

18. Pratipatti aspect:

- a) Ensures correct understanding of authentic teachings and medical principles.
- b) Present in all forms of Parīkṣā, leading to proper knowledge and clinical application.
- c) Bridges theory and practice by applying knowledge effectively.

d) Guides timely and appropriate action, reducing confusion in clinical situations.

e) Helps in emergencies by enabling quick intervention and preventing complications.

19. Roga Parīkṣā

- Helps identify the nature, cause, severity, and prognosis of disease before treatment.
- Assesses Doṣa, Dūṣya, Srotas, Agni, Āma, and Roga Mārga for accurate diagnosis.
- Nidāna Pañcaka—Nidāna, Pūvarūpa, Rūpa, Upāśaya, and Saṃprāpti—forms the basis of disease assessment.
- Darśana, Sparśana, and Praśna provide comprehensive clinical examination.
- Helps determine Sādhya–Asādhya nature and disease prognosis.
- Assessment of Doṣic predominance, Agni, and Āma guides treatment selection.
- Should be performed along with Rogī Parīkṣā for holistic diagnosis.
- Ultimately supports accurate diagnosis, individualized treatment, and better therapeutic outcomes.

DISCUSSION:

Any truth or concept must be practically tested through appropriate scientific methods. The method should be sound, rational, systematic, adequate, and consistent with the laws of nature. With the gradual shift from the intuitive approach of the Vedic era, a systematic and rational approach to the investigation and exposition of philosophical concepts and allied sciences gradually emerged. The

Sāṃkhya school of philosophy made an early contribution to this scientific approach, in which Pratyakṣa became the primary foundation for further methods of investigation.

The sage physicians of Ayurveda emphasized the necessity of scientific knowledge and the following śloka from Caraka Saṃhitā will ever remain as the guiding principle of all inquiry.

“Samagram duḥkham āyattam avijñāne
dvayāśrayam |

Sukhaṃ samagraṃ vijñāne vimale ca
pratiṣṭhitam ||” [25]

The entire spectrum of suffering affecting the mind and body is rooted in ignorance, whereas happiness is based on true and clear knowledge. Ayurveda, being a science of health and medicine, therefore gives great importance to Parīkṣā as an essential means of acquiring valid knowledge.

Parīkṣā is a systematic and holistic process involving examination of both the patient (Parīkṣya) and the disease, including its causes and pathological factors. It involves observation, questioning, inference, and assessment of Doṣa, Dūṣya, Deśa, Kāla, Bala, Sātmya, Prakṛti, Agni, Satva etc. Accordingly, Ayurvedic examination is multidimensional and holistic in nature. A brief description of the relevant Parīkṣā is presented below.

A) FUNDAMENTAL PARIKṢĀ

1. Pramāṇa Saṅghāta Parīkṣā:

Cakrapāṇi explains Pramāṇa-saṅghāta as Jñānasamudaya (the assemblage of valid means of knowledge), while Dalhaṇa interprets Saṅghāta as Samūha (group or collection). Based on this principle, practical methods of examination—Darśana (inspection), Sparśana (palpation), and Praśna (interrogation) are employed to arrive at a definite and accurate clinical conclusion [26].

Pramāṇa given by Ācārya are depicted below.

I. Ācārya Caraka:

Āptopadeśa, Pratyakṣa, Anumāna and Yukti

II. Ācārya Suśruta:

Pratyakṣa, Āgama, Anumāna and Upamāna

1.1 Āptopadeśa / Āgama Parīkṣā (Authoritative Statement)

Āptopadeśa, also known as Āgama, Śabda Pramāṇa, Āptavacana, or Āptāgama, refers to valid knowledge obtained from trustworthy and enlightened persons (Āpta). They are free from Rajas and Tamas, possess true knowledge, and their statements are considered Asandigdha (free from doubt) and reliable.

Utility of Āptopadeśa

In Ayurveda, Āptopadeśa serves a dual purpose: as a source of authentic knowledge and as a means of acquiring valid knowledge. The teachings of enlightened and trustworthy Ācāryas preserved in the classical texts provide a reliable foundation for understanding

health, disease, diagnosis, treatment, and prevention. Through Āptopadeśa, the physician obtains systematic knowledge regarding the causes, nomenclature, origin, onset, signs and symptoms, site, complications, prognosis, appropriate treatment, and measures to be avoided in disease assessment [27].

Āptopadeśa also provides a practical means of applying this authentic knowledge in clinical practice. By studying and appropriately applying the principles described in the classical texts, the physician can understand disease manifestations, establish diagnosis, determine prognosis, and select suitable therapeutic measures.

1.2. Pratyakṣa Parīkṣā:

Pratyakṣa is direct knowledge obtained through the Indriyas and Manas without inference or testimony [28]. The five Jñānendriyas perceive form, sound, smell, taste, and touch, while the Karmendriyas perform various actions. Manas acts as the Ubhayendriya, coordinating perception and action. Pratyakṣa is useful in daily life, clinical examination, and research for assessing Prakṛti, signs, symptoms, and drug properties. However, its limitations are overcome through Anumāna, Yukti, and Āgama [29].

Utility of Pratyakṣa

Pratyakṣa provides direct and immediate knowledge through the proper functioning

of the Indriya and Manas. It has wide utility in daily life, clinical practice, and research. It enables the physician to directly observe Prakṛti, signs and symptoms of disease, physical characteristics, changes in the body, Doṣa-related manifestations, and the properties and effects of drugs.

Pratyakṣa therefore plays an important role in accurate patient examination, identification of clinical findings, and assessment of the present condition of the patient. It also helps in verifying and correlating theoretical knowledge with actual observations.

However, objects or phenomena that are beyond direct sensory perception cannot be understood through Pratyakṣa alone; in such cases, other methods of examination and knowledge, particularly Anumāna and Yukti, are required.

1.3 Anumāna Parīkṣā:

Anumāna is indirect knowledge gained through logical reasoning from previously perceived facts. It helps to understand unobservable conditions and extends knowledge beyond Pratyakṣa.

In Ayurveda, it is useful for assessing Doṣa, Dhātu, Mala, Agni, Bala, Ojas, Prakṛti etc, as well as in diagnosis, prognosis, treatment, teaching, research etc. It supports assessments such as Koṣṭha, Prakṛti, Bala, Agni Parīkṣā etc and helps identify subtle or past and future conditions [30].

In treatment, it guides assessment of Doṣa, Kāla, Bala, Vyādhi Avasthā selection of suitable therapy etc. The Pañca-avayavī Vākya provides a systematic framework for logical reasoning and research. It consists of five components: Pratijñā (proposition), Hetu (reason), Udāharaṇa (example), Upanaya (application), and Nigamana (conclusion). Together, these help in establishing and validating knowledge through logical reasoning [30].

Utility of Anumāna

Anumāna helps in understanding imperceptible, internal, and hidden conditions through logical inference based on observable signs and symptoms. In Ayurveda, it has significant utility in clinical examination, diagnosis, prognosis, and treatment planning.

It assists the physician in assessing various factors such as Doṣa, Dhātu, Mala, Agni, Bala, Ojas, Prakṛti etc, which may not always be directly perceived through the senses. Anumāna also facilitates the understanding of conditions related to the past, present, and future, based on appropriate signs and their logical interpretation.

It is useful in evaluating the progress of disease, prognosis, treatment response, and therapeutic outcomes. By correlating observed findings with their underlying causes and effects, Anumāna enables the physician to arrive at conclusions that

cannot be established through Pratyakṣa alone.

Thus, Anumāna extends the scope of knowledge beyond the limitations of direct perception and plays an important role in rational clinical reasoning and appropriate decision-making in Ayurvedic practice [31].

1.4 Upamāna/Aupamya Parīkṣā

Upamāna or Aupamya is knowledge gained by understanding an unknown object through its similarity with a familiar object. It helps simplify complex concepts and is useful in teaching, anatomy, diagnosis, treatment, research etc.

Utility of Upamāna

Upamāna is widely used to describe diseases and anatomical structures. For example, Daṇḍaka is compared to a Daṇḍa (stick), Dhanustambha to a bow, and Eka-kuṣṭha to fish scales (Matsya-Sakala-Upamā). It also explains the Loka-Puruṣa Sāmāya Siddhānta, showing the similarity between the universe and human body [32,33].

Upamāna helps understand anatomical structures such as Hṛdaya compared to a lotus (Puṇḍarīka) and Yoni to a conch shell (Śaṅkha-nābhi) [34,35]. It also explains physiological and therapeutic concepts through analogies, making difficult concepts easier to visualize and remember.

Thus, Upamāna serves as an important tool for conceptual understanding, diagnosis, treatment etc.

Upamāna helps in understanding unknown, unfamiliar, or less familiar objects through their similarity or comparison with known objects. In Ayurveda, it has significant utility in understanding anatomical structures, disease morphology, physiological processes, clinical features, diagnosis, and treatment principles.

The use of analogies enables the physician and learner to visualize structures and concepts that may otherwise be difficult to comprehend directly. It is particularly useful in the teaching-learning process, where comparisons with familiar objects make complex Ayurvedic concepts simpler and more accessible.

Upamāna also assists in recognizing and differentiating various structures, manifestations, and conditions by establishing similarities with previously known examples. Thus, it facilitates visualization, conceptual understanding, recognition, and retention of knowledge, making complex Ayurvedic principles easier to understand, remember, and apply in clinical practice [36].

1.5 Yukti Parīkṣā (Rational Reasoning):

Yukti is rational and systematic reasoning used to analyse multiple factors, understand cause–effect relationships, and reach appropriate conclusions. In Ayurveda, it is

important for understanding complex clinical conditions and planning individualized treatment. Ācārya Caraka recognizes Yukti as both a Parīkṣā (means of knowledge) and a Guṇa (quality) essential for successful treatment.

Yukti as a Parīkṣā:

It is the rational understanding of the relationship among multiple factors and their combined effects. It enables the physician to infer the appropriate treatment by considering factors such as Doṣa, Dūṣya, Kāla, Deśa, Bala, Auśadha etc together.

Yukti as a Guṇa:

It represents the physician's intelligent, rational, and skillful capacity to combine therapeutic measures appropriately. This quality is essential for applying medical knowledge successfully in actual clinical situations.

Utility of Yukti

As a Parīkṣā, Yukti helps understand unperceived phenomena and select suitable drugs and therapies according to Doṣa, Dūṣya, Deśa, Kāla, Bala, Prakṛti, etc. It also allows modification of treatments according to the patient's condition [37].

Caraka emphasizes the rational modification of formulations through Yukti and its importance in selecting and combining medicines [38].

As a Guṇa, Yukti is included among the Parādi Guṇas, which are considered means for successful treatment. It guides proper

selection of drug, dose, combination, processing, and timing, making treatment flexible and individualized. Proper application of Yukti can influence whether a substance becomes beneficial or harmful [39].

Yukti is useful in diagnosis, treatment planning, diet, lifestyle management, pharmaceuticals, teaching, and research. It helps correlate symptoms with causes, understand pathogenesis, select appropriate therapy, and evaluate treatment outcomes.

Thus, Yukti bridges theoretical knowledge with practical application and forms the basis of Yukti-vyapāśraya Cikitsā.

Yukti is an important means of rational analysis that enables the physician to integrate multiple factors and arrive at appropriate therapeutic decisions. In Ayurveda, it is useful in understanding disease pathogenesis, treatment planning, selection of suitable drugs and therapeutic measures, and modification of treatment according to the individual condition of the patient.

Yukti facilitates the consideration of various factors such as Doṣa, Dūṣya, Deśa, Kāla, Bala, and Vyādhi Avasthā in a coordinated manner. It helps the physician understand the interrelationship between different causative, pathological, and patient-related factors and select the most appropriate line of management accordingly.

It also supports the modification of therapy based on the patient's changing condition, response to treatment, and therapeutic requirements. Thus, Yukti bridges theoretical knowledge with practical clinical action, facilitating individualized, rational, and context-specific treatment and contributing to effective clinical decision-making in Ayurveda [40].

B) PRATIPATTI:

Pratipatti in Ayurveda means right understanding and proper application of knowledge in clinical practice. It represents the final stage of clinical cognition, where Parīkṣā-based understanding is converted into appropriate therapeutic action.

It requires clear perception, sound reasoning, presence of mind, and timely decision-making. Buddhi (intellect) plays an important role in decision-making, as it enables a person to distinguish between right and wrong and choose an appropriate course of action.

Buddhi, derived from Budh (“to know” or “understand”), represents intellect, awareness, discernment, and comprehension [41].

Ayurvedic cognition involves the coordinated functioning of Ātmā, Indriya, Manas, and Artha, with Buddhi enabling determinate knowledge. Proper coordination of Indriyas, Manas, and Buddhi, supported by Sattva, leads to clear perception and valid knowledge.

Buddhi regulates mental activity and enables discrimination, reasoning, and determinate knowledge. It is described as Tatkāla-Viṣaya:

“Buddhiḥ tatkāla-viṣayā.” [42,43]

Buddhi functions through Prajñā,
including Dhī, Dhṛti, and Smṛti.

Dhī enables grasping and discrimination:

“Dhīḥ-Buddhiḥ, Vastu-Grahaṇa-Śaktiḥ;
Dhīr-Buddhiḥ, Yayā Hitāhita-Vivekaḥ.”

Dhṛti provides mental control:

“Dhṛtiḥ manaso niyāmātmikā buddhiḥ.”

Smṛti enables recollection:

“Pūrvānubhūtasya arthasya smaraṇam
smṛtiḥ.”

Medhā supports retention of knowledge:

“Granthāvadhāraṇa-śaktiḥ.” [44–50]

Buddhi provides correct judgment, while Yukti applies it through planning and therapeutic action. Therefore, the coordinated functioning of Cetanā, Manas, Indriya, and Artha culminates in Pratipatti, leading to clear and effective clinical understanding.

Thus, Pratipatti forms the basis of accurate diagnosis (Nidāna) and effective treatment (Cikitsā) by transforming knowledge into appropriate clinical action.

Pratipatti is the final stage of cognition where uncertainty is removed and knowledge becomes definite, clear, and actionable. The cognitive sequence is:

**Artha → Indriya-sannikarṣa → Manas
(Vicāra) →**

Buddhi (Niścaya) → Jñāna → Pratipatti
[52,53]

The quality of Buddhi and Pratipatti depends on the dominance of the Guṇas. Sattva produces clear, stable, and correct understanding, while Rajas causes instability and desire-driven judgment, and Tamas leads to confusion and wrong decisions. Satyabuddhi represents purified intellect aligned with truth and free from distortion.

Pratipatti can be strengthened through Sadvṛtta, regular Abhyāsa, proper Āhāra, appropriate Auśadha, and a disciplined lifestyle, which enhance Sattva and reduce Rajas and Tamas.

In clinical practice, Buddhi understands findings, Yukti analyzes and plans treatment, and Smṛti recalls previous knowledge and experience. Together, they enable correct Pratipatti, leading to accurate decisions and effective patient care.

Relationship between Pratipatti and Parīkṣā

Parīkṣā is the systematic process of examination, observation, analysis, and verification of information, whereas Pratipatti refers to the clear, definite, and appropriate understanding derived from that examined knowledge. The findings obtained through Parīkṣā provide the essential foundation for the attainment of Pratipatti.

Through careful examination and interpretation of clinical findings, the physician progressively reduces uncertainty and arrives at a definite understanding of the disease and the patient.

When the findings obtained during Parīkṣā are unclear, insufficient, or contradictory, repeated and systematic examination helps in verifying the observations and establishing reliable knowledge. In this way, Parīkṣā serves as the process through which relevant information is collected and evaluated, while Pratipatti represents the final state of definite understanding that emerges from it.

Thus, Parīkṣā reduces uncertainty, whereas Pratipatti provides definite knowledge and facilitates appropriate clinical action. Their relationship can therefore be understood as a continuous progression from examination to understanding and from understanding to action.

Together, Parīkṣā and Pratipatti contribute to accurate diagnosis, sound clinical decision-making, individualized treatment, and the development of effective clinical skills in Ayurvedic practice.

Relationship between Pratipatti and Yukti

Yukti is the process of logical analysis, planning, and integration of multiple factors such as Doṣa, Dūṣya, Deśa, Kāla, Bala, Prakṛti etc., whereas Pratipatti

represents clear understanding and appropriate application of the resulting knowledge.

Yukti helps formulate and modify treatment strategies, while Pratipatti determines their suitable application according to the patient's condition.

Thus, Yukti provides rational planning, while Pratipatti converts it into appropriate clinical judgment and action, supporting individualized and effective patient care.

CONCLUSION:

The present conceptual study, “Conceptual Study of Parīkṣā w.s.r. “Parīkṣayāstu Khalu Prayojanam Pratipatti Jñānam” establishes that Parīkṣā is a fundamental process in Ayurveda for acquiring valid and clinically applicable knowledge.

It involves systematic observation, examination, analysis, and interpretation of both Roga and Rogī, forming the basis of accurate diagnosis, prognosis, and appropriate treatment.

The statement “Parīkṣayāstu Khalu Prayojanam Pratipatti Jñānam” emphasizes that the ultimate purpose of Parīkṣā is Pratipatti Jñāna, i.e., definite and appropriate knowledge leading to correct clinical action.

Āptopadeśa, Pratyakṣa, Anumāna, Upamāna, and Yukti collectively strengthen this process by integrating textual knowledge, direct observation, inference, comparison, and rational reasoning.

Roga Parīkṣā facilitates understanding of the disease, whereas Rogī Parīkṣā evaluates individual factors such as Prakṛti, Bala, Sattva, Sātmya, Vaya etc, thereby supporting individualized treatment.

The coordinated functions of Buddhi, Dhṛti, Smṛti, and Yukti culminate in Pratipatti, transforming examined information into clear and actionable knowledge.

The cognitive sequence may be understood as:

**Artha → Indriya → Manas → Buddhi
→ Jñāna → Pratipatti**

representing the progressive process through which an object or clinical finding is perceived, processed, discriminated, and ultimately transformed into definite and actionable knowledge.

The proper functioning of Indriya, Manas, and Buddhi is therefore essential for accurate perception and sound clinical judgment.

Sattva promotes clarity, stability, discrimination, and accurate decision-making, whereas predominance of Rajas and Tamas may result in mental instability, distraction, confusion, and impaired judgment.

Hence, maintenance of mental and cognitive clarity is essential for attaining proper Pratipatti.

Practices such as Sadvṛtta, Abhyāsa, appropriate Āhāra, and disciplined living help maintain the balanced functioning of

the mind and intellect, thereby supporting clear perception, rational reasoning, and sound clinical decision-making.

Thus, the cognitive process culminates in Pratipatti, through which examined information is converted into definite understanding and appropriate clinical action.

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