



Review Article

SCOPE AND IMPORTANCE OF PARIKSHA IN AYURVEDA

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ABSTRACT

Ayurveda being a science of life emphasizing its importance to investigation as a means for verification and validation of facts and concepts. This article aims to know the concept of *Pariksha* and explain the scope and importance of *Pariksha* in Ayurveda through a comprehensive literature review. After reviewing the literature, it has been observed that Ayurveda emphasized the necessity of methods for scientific knowledge in every aspect. For the quest of true knowledge, they adopted different methods of examination and investigation which they termed as *Pramana* or *Pariksha*. *Pariksha* is an important means in Ayurveda for identifying the true nature of *Parikshye vastu* and ensuring clarity in perception of knowledge. The primary purpose of *Pariksha* is to investigate and establish the facts. Besides this, *Pariksha* is also essential for comprehensively understanding both *Swastha* and *Rogi*. By thoroughly evaluating and verifying information, *Pariksha* fosters deeper insights and understanding, serving as a systematic approach for gaining knowledge and reinforcing its importance in holistic health practices.

INTRODUCTION

Ayurveda is a holistic health care system that has flourished from ancient times till today, and has a sound philosophical and experimental base. From the beginning till now, man is involved in the search for truth. Whether it is the useful means of life practice or the process of life, whether it is the material things of creation or the process of creation, all these facts are the subjects of the human research process. The subject of *Ayurveda Shastra* is for preservation of health and elimination of the disease. To accomplish these tasks, first of all, the quest for truth is required and this true knowledge is achieved only through *Pariksha* or examination. The real knowledge or *Yathartha Jnana* is called *Prama* and the means by which true knowledge is achieved is called *Pramana* or *Pariksha*. Hence, the word *Pariksha* itself shows its importance that the basis of the real knowledge of all the activities of the universe is *Pariksha*.

The word *Pariksha* is derived from the root '*Iksha*' means to observe, to consider, with the preposition '*Pari*' fixed before the root which means observation from all sides. Thus, *Pariksha* means observation from all direction^[1]. '*Pari*' insensitive prefix, before, '*Iksha*' to see, looking into anything or person closely and minutely. "*Pattane Vidyamane Api Praame Ratna Pariksha*"^[2]. This verse means even if a gem's true essence is present within a stone, it cannot be recognized without a proper examination.

"*Parishiyate Vyavasthapiaty Vastuswarupamanyaty Pariksha Pramanat*". *Pariksha* is the tool or medium with which the nature of a substance is examined^[3].

Broadly, we can say that *Pariksha* helps to get the knowledge of *Parikshye Vastu* or *Uplabdh*. Knowledge means *Gyan* and *Pariksha* act as a *Sadhana* for attaining the *Gyan*. Therefore *Gyan*, *Uplabdh* and *Sadhana* are the synonyms words used for *Pariksha*. Discrimination, investigation, examination, test, trial, experiment^[2] are other terms used for *Pariksha*. The scope of *Pariksha* in Ayurveda is holistic and integrative, aims to understand the *Vastu* and individual in a comprehensive manner. In Ayurveda, many *Pariksha* has been described, such as *Shastra Pariksha*, *Acharya Pariksha*, *Shishya Pariksha*, *Anna Pariksha*, *Dravya Pariksha*, *Aushadha Pariksha*, *Dhatri*

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Pariksha, Stana Pariksha, Stanya Pariksha, Doot Pariksha, Dhara Pariksha, Jalauka Pariksha, Visha Pariksha, Roga Pariksha, Rogi Pariksha etc. Beside this, Physician should examine *Varna, Svava, Gandha, Rasa* (taste), *Sparsha* (skin) with their places *Chaksu, Strotra* (ear), *Ghrana* (nose), *Rasna* (tongue) and *Sparshan* with five senses. Addition to this, *Sattva* (mind), *Bhakti* (devotion), *Sauhch* (purity), *Sheel* (natural behavior), *Aachar, Smriti, Akriti, Prakriti, Vikruti, Bala, Glani, Medha, Harsha, Raukshya, Sneha* (smoothness), *Tandra, Gaurav, Laghava* and *Guna* along with *Aahar, Vihar, Aahar Parinam, Upaya, Apaya* (removal of disease), *Vyadhi, Vyadhi Purvarupa, Vedana, Upadrava Chhaya, Pratichhaya* and *Swapna Darshana* of healthy and diseased one should be assessed. They must also consider *Dootadhikar* (messengers indicating potentials), disruptions encountered, and various conditions of the patient's family^[4]. Therefore, scope of *Pariksha* is not limited; it covers a broader area and applied from birth till death. By seeing an importance and scope of *Pariksha* we can infer that, without *Pariksha*, Ayurveda, science, any other subject, or person can't achieve its goal of success.

Globally, *Pariksha* refers to examinations or assessments and plays an important role across various fields, including education, research and medicine. In education, *Pariksha* is essential for measuring student's knowledge, identifying strengths and weaknesses, which guides teaching strategies. *Pariksha* promotes goal-settings, time management, and personal development, thus shaping students' to eveready for future academic and professional challenges. In research, *Pariksha* ensures methodological carefully and ethical belief, making findings reliable and impactful. In the medical field, *Pariksha* involves comprehensive evaluations that consider physical symptoms, lifestyle, emotional well-being and environmental influences. This holistic approach aids in disease prevention, accurate diagnosis, effective treatment and monitoring of health progress. It empowers individuals by providing awareness into their health status and lifestyle impacts, enhancing decision-making and guiding therapeutic interventions. Overall, *Pariksha* contributes to personal growth, social advancement as well as the progress of various fields by providing accuracy, accountability and informed decision-making action.

AIM AND OBJECTIVE

- To know the concept of *Pariksha*.
- To establish the scope and importance of *Pariksha* with its necessity.

MATERIALS AND METHODS

Bruhatrayee, Laghutrayee along with available commentaries and other classical literatures had been taken into consideration. Articles, research papers, reference books and dissertations had been viewed as a secondary source of information for the betterment of the study. The key words like '*Pariksha*', '*Pramana*', '*Swasthavritta*', '*Yathartha Jnana*', '*Jigyasa*' were used for online search engines.

RESULTS

While focus on the scope and importance of *Pariksha*, different findings come out-

1. "*Vyavasthapyate Vastusvarupam*"^[3]- *Pariksha* helps in establishment of the true nature of the *Parikshye Vastu*.
2. "*Dadrishur yathavat*"^[5]- *Pariksha* emphasizes clarity and correctness in the perception or understanding of knowledge.
3. "*Purusham Purusham Vikshya Sa Gayayo Bhishak Uttam*"^[6]- *Pariksha* helps in making a best Physician, who carefully observe and differentiate each individual or things.
4. "*Swasthavritta Prayogartham*"^[7]- *Pariksha* is essential to apply the Principle of *Swasthavritta* in healthy person.
5. "*Anutpattav Utpannanam Cha Shantaye*"^[8]- Purpose of *Pariksha* is to preventing the occurrence of diseases and managing those that have already arisen.
6. "*Parikshya kaarino Hi Kushala Bhavanti*"^[9]- Individuals who are engaged in *Pariksha* are become more skilled or expert in their field.
7. "*Parikshyam Sat-Asat Cha Evam*"^[10]- Ultimate purpose of *Pariksha* is to find out whether it is true or false. Thus, helps in evaluation and verification.
8. "*Jigyasa Naam Hi Pariksha*"^[11]- *Pariksha* is a tool created to address and satisfy the questions and interests raised by curiosity, leading to deeper insights and knowledge.
9. "*Vishesham Cha Buddhva*"^[12]- *Pariksha* is essential for thorough understanding of the specific subject or situation.
10. "*Vigyanopayo*"^[13]- *Pariksha* is a systemic approach for gaining knowledge.

Some more important fundamental and applied aspect of *Pariksha* can be summarized in the chart given below:

Table 1: Chart for fundamental Pariksha

S.No.	Name of Pariksha	Utility
1.	<i>Apta/Aitihya</i> <i>Aagma Pariksha</i>	<i>Apta</i> is acceptable and valid for present, past and future. Wise people give their advice in context of specific disease.
2.	<i>Pratyaksha Pariksha</i>	<i>Manas Pratyaksha</i> helps in assessment of happiness, pain, desire, hatred etc. <i>Indriya Pratyaksha</i> helps in assessment of <i>Shabda, Sparsha</i> , etc.
3.	<i>Anumana Pariksha</i>	Inference used for reasoning and implies in present past and future. Used for <i>Linganumana, Karana-linganumana, Karya-karana-linganumana</i> .
4.	<i>Upmana/Aupamyam</i> <i>Pariksha</i>	Similarity of well-known object with another known object. Assessing a patient's condition by comparing it with known diseases and symptoms.
5.	<i>Yukti Pariksha</i>	<i>Yukti</i> is applied for analysis or discussion and helps in achievement of <i>Trivarga (Dharma, Artha and Kama)</i> .
6.	<i>Shastra Pariksha</i> [14,15]	<i>Shastra</i> provide light for illumination and the vision is intellect for the self.
7.	<i>Acharya /Vidyalaya</i> <i>Pariksha</i> [16]	An <i>Acharya</i> , possessing all the qualities, nurtures devoted <i>Shishya</i> with the essence of a skilled <i>Vaidya</i> .
8.	<i>Vaidya Pariksha</i> [17]	A thorough knowledge of scripture, gained under the instruction of a <i>Guru</i> , along with essential qualities of <i>Vaidya</i> is vital for effective treatment.
9.	<i>Shishya Pariksha</i> [18]	Evaluates and enhances the academic and personal growth of students. He should do his utmost best to enhance the health and well-being of the patient in every possible way.
10.	<i>Upasthata /Paricharak</i> <i>Pariksha</i> [19]	<i>Paricharak</i> knows his duties, maintains cleanliness, and dedicates himself to his work with affection for the patients
11.	<i>Rogi /Atur Pariksha</i> [20,21]	<i>Atur Pariksha</i> for the knowledge <i>Ayu</i> . To know the strength of patient. To determining the quantity of medicine after assessing the <i>Rogi Bala</i> and <i>Dosha</i> .
12.	<i>Bheshaj Pariksha</i> [22]	<i>Bheshaj</i> should be collected in the appropriate season, for making various formulations, as it possesses numerous beneficial properties and is essential for the effective treatment of diseases.
13.	<i>Desha/Bhumi Pariksha</i> [23]	<i>Bhumi Pariksha</i> is done for complete knowledge of <i>Rogi</i> and complete knowledge of <i>Aushadhi</i> . Assessment of <i>Desha</i> and their impact on body.
14.	<i>Dhatri Pariksha</i> [24,25]	Monitors and supports the health of both <i>Dhatri</i> and <i>Shishu</i>
15.	<i>Baalak Pariksha</i> [26,27]	Ensures infants receive necessary care and support during early years.
16.	<i>Yantra, Upyantra, Shastra</i> <i>and Anushastr Pariksha</i> [28,29]	Ensures all equipment and living organisms are properly maintained and suitable.
17.	<i>Dutte/Sandesha Pariksha</i> [30, 31]	Evaluates the effectiveness of messages or communications for clear understanding.
18.	<i>Ann Paan Pariksha</i> [32]	Assesses dietary intake and its impact on health for personalized nutritional guidance.
19.	<i>Swastha Pariksha</i> [23]	Assessing an individual's overall health and identifying any health issues early.
20.	<i>Vish Pariksha</i> [33]	Understanding the effects of toxins on the body and identifying the signs and symptoms of poisoning.

21.	<i>Prashna Pariksha</i> [34,35]	Inquiry about the patient's history including cause, pain, <i>Satmya, Agni, Bala</i> etc
22.	<i>Prakriti Pariksha</i> [36,37]	Determination of an individual's constitution for personalized treatment.
23.	<i>Vikriti /Dushya Pariksha</i> [38]	Helps in assessment of disease

Table 2: Chart for applied Pariksha

S.No.	<i>Roga Rogi Pariksha</i>	Utility
1.	<i>Vyadhi Pariksha</i> [39]	There is no disease without <i>Dosha</i> , symptoms of <i>Dosha</i> in patient make arrangement for the treatment of disease.
2.	<i>Nadi Pariksha</i> [40]	Pulse examination to assess <i>Dosha and Dhatu</i> imbalance and overall health.
3.	<i>Mutra Pariksha</i> [40]	Urine analysis to evaluate presence and curability of disease
4.	<i>Mala Pariksha</i> [40]	Examination of <i>Mala</i> to understand digestive health and <i>Dosha</i> imbalances.
5.	<i>Jivha Pariksha</i> [40,41,35]	Tongue inspection to determine the status of <i>Agni</i> and <i>Dosha</i>
6.	<i>Shabda Pariksha</i> [40,41,35]	Listening to the patient's voice and complaints to gather subjective symptoms.
7.	<i>Sparsha Pariksha</i> [40,41,35]	Tactile examination to assess temperature, texture, and sensitivity
8.	<i>Drik Pariksha</i> [40,41,35]	Visual assessment of skin, eyes, and overall appearance to detect health conditions.
9.	<i>Akriti Pariksha / Samhanana Pariksha</i> [42]	Observation of body structure and shape to evaluate physical constitution.
10.	<i>Tridosha Pariksha</i>	To know the physiological function of body
11.	<i>Saar Pariksha Saptadhatu Pariksha</i> [43]	To assess fundamental tissue of body
12.	<i>Rakta Pariksha</i> [44,45]	To evaluate whether it is <i>Shudha</i> or <i>Ashudha Rakta</i>
13.	<i>Pramana Pariksha</i> [46]	Systematic methods of measurement and evaluation used to assess a person's health and diagnose conditions
14.	<i>Satmya Pariksha</i> [47]	Understanding of the patient's adaptability to various substances and environments
15.	<i>Satva Pariksha</i> [48]	Evaluation of mental and emotional balance and strength
16.	<i>Ahara shakti Pariksha</i> [49] <i>Agni Pariksha</i> [50]	<i>Bala</i> and <i>Ayu</i> depend on <i>Ahara Shakti</i> and help to assess the patient <i>Ahara Shakti</i> or ability to digest food. Assessment of digestive fire, crucial for understanding metabolism and treatment.
17.	<i>Vyamshakti Pariksha</i> [51] <i>Bala Pariksha</i> [52]	Evaluation of physical strength and capacity for exercise ^[70] Evaluation of strength and vitality, of person
18.	<i>Vaya (age) Pariksha / Ayu Pariksha</i> [53]	Evaluation of lifespan and factors influencing longevity Dosage of medicine will be prescribed according to age
19.	<i>Kala Pariksha/ Ritu Pariksha</i> [54]	Helps in deciding the appropriate time for treatment Understanding seasonal influences on health and disease
20.	<i>Stana Pariksha</i>	Assesses breast health and related issues for both mothers and <i>Shishu</i>
21.	<i>Stanya Pariksha</i> [55,56]	Evaluates the quality and quantity of breast milk for infant health

DISCUSSION

Since ancient times, humans have curiosity to understand themselves and their surroundings. About curiosity *Acharya* Chakrpani says, when individuals are curious, they try to find solution for their questioning. This curiosity drives individuals to observe, investigate, and examine the things around them [11]. Our *Maharishi* found that the entire creation has two divisions i.e., *Sata* (true), *Asata* (false) and the fundamental root of this creation is *Jnana*. Because, the behaviour of all creatures is based on *Jnana* which is considered as *Pramana*. Therefore, before accepting in something, it is essential to evaluate and find out whether it is *Sata* or *Asata*. Knowledge of these two divisions is achieved only through *Pramana* and *Pariksha*. Thus, *Acharya* Charaka described four key methods of examination i.e., *Aptoupadesha*, *Pratyaksha*, *Anumana*, and *Yukti* for understanding the *Sata* from *Asata*[4]. Apart from these four *Pariksha*, there is no other means are available to acquire knowledge of both the true and false aspects of the universe[10]. These *Pariksha* also goes into the threefold of examination, *Jnana* is first obtained from the *Aptoupadesha*, and then tested by *Pratyaksha* and *Anumana*. Therefore, a skilled practitioner needs two primary methods, *Pratyaksha* and *Anumana* are required for the evaluation of facts. Thus, these evidences are very important as they are the means of knowledge community or fundamental behavioural knowledge.

Evidence serves as the foundation for conducting investigations and acquiring knowledge through inquiry. Thus, evidence is an essential for both the establishment of Ayurvedic principles and the attainment of its goals. The *Jnananakosha* (encyclopedia) of Ayurveda, *Charaka Samhita*, first demonstrates the importance of *Pariksha*. For example, at the very beginning of the *Charaka Samhita*, it is said that "*Dirghajivitamanvicchan Bharadvaja Upagamat*" that is, *Acharya* Bharadvaja set out with the aim of seeking the means to achieve a long life. Here, *Anvichchana* is appropriately understood as searching or discovering, since the *Rishi Gana* assembled specifically for this purpose[57]. Therefore, evidence was adopted as the means of this discovery or investigation. Because the fact of how to attain '*Yathavat Jnana*' of attaining long life was attained by the *Rishi Jnana* by *Manas Pratyaksha* [5]. Thus, using the knowledge acquired through *Manas Pratyaksha*, Bharadvaja understood the information thoroughly and shared as much of it as possible with all *Rishi's* as it is. In this way the initial investigation was done through *Pramana*.

Different examination methods are used for the establishment of Ayurveda or the concept of Ayurvedic

Padartha. This means that Ayurvedic *Padartha* were established only after attaining *Yathartha Jnana*. Because it is said in *Charaka Samhita* that "*Maharshayaste Dadrishuryathavat Gyanchakshusha*" means *Masharishi Gana* should first see the Ayurvedic *Padartha* in their *Yathavat Rupa* i.e. the knowledge as it is. Thus, *Yathavat Jnana* attained by the *Rishi's* is called *Prama* and this *Yathavat Jnana* is achieved only through *Pramana*. Therefore, *Pratyaksha Pramana* has been accepted by calling it the means of *Prama* (*Yathavat Jnana*) in the form of "*Jnana Chakshusha*" [5]. In this way, only after attaining the *Prama* through *Pratyaksha Pramana*, the *Samanya*, *Vishesh*, *Guna*, *Karma* and *Samvavya* have been established, "*Tatgyavatva Tanthroktam Vidhimasthitaah*"[5]. Therefore, to establish the fundamental principles of Ayurveda by adhering to the methodologies prescribed in traditional scriptures, *Pramana* (valid means of knowledge) can be utilized effectively.

This principle highlights the importance of knowledge and preparation, before engaging in any kind of work, it is necessary to acquire *Yathavat Jnana* of the subject[58]. Because success is not achieved without acquiring proper knowledge related to work. Only those who determine the *Parikshye Vishye* by *Pariksha* are skilled[9]. *Acharaya Charaka*, demonstrating the importance of *Pariksha* states that physician should begin therapeutic work only after a thorough examination, as success is more likely when actions are based on careful assessment

In Ayurveda it is said that- "*Rogmadau Parikshattadantaram Bhesjham*" i.e., first of all one should get the *Yathavat Jnana* of the disease through *Pariksha* and then treatment should be done. *Yathavat Jnana* regarding *Roga* and *Rogi* comes only through *Pariksha*. *Roga* and *Rogi Pariksha* are more popular to attain the two principal goals of Ayurveda, first is to maintain the health by opting protective and preventive measures, while the second one is to manage the disease by the curing method. Various methods for *Roga* and *Rogi Pariksha* are depicted below.

Aptopdesha (*Shabda/ Shatra /Aagama*), *Pratyaksha*, *Anumana*, *Upamana* and *Yukti* -by *Acharya Charaka* and *Acharya Sushruta*. Both classified these methods of examination as "*Chaturvidha Pariksha*" emphasizing their fourfold approach to diagnose and understand the health conditions while *Acharya Chakrpani* termed these methods of examination as "*Pramana Sanghata*" highlighting their importance to establish the valid evidence for diagnosis and treatment [59]. Different *Acharya* gives different fold of examination for *Atur* which is represented by chart given below:

Table 3: Chart for Atur Pariksha

Acharya	Type of Pariksha	Name of Pariksha
Acharya Charaka	Trividh Pariksha	Darshan, Prashna and Sparshan
	Dashvidh Aatur Pariksha	Prakriti, Vikriti, Sara, Samhanana, Satmya, Satva, Ahara Shakti, Vyayamasakti, and Vaya Pariksha
Acharya Sushruta	Shadvidh Pariksha	Srotendriya, Chakshuendriya, Rasanendriya, Ghranendriya, Sparshendriya and Prashna
	Dwadashvidh Pariksha	Ayu, Vyadhi, Ritu, Agni, Vaya, Deha, Bala, Satva, Satmaya, Prakriti, Bhesaj, Desha
Acharya Vagbhata	Trividh Pariksha	Darshan, Sparshan and Prashna
	Dashvidh Aatur Pariksha	Dushyam, Desham, Balam, Kalam, Analam, Prakriti, Vaya, Satvam, Satmyam, Ahara
Acharya Yogaratnakar	Astavidh Pariksha	Nadi, Mutra, Mala, Jivha, Shabda, Sparsha, Drik, Akriti

The main and primary focus is on *Roga* and *Rogi Pariksha* before treatment. Acharya Chakrpani also said “*Rogaṇam Viśeṣho Yatha Vaksyamaṇo Vigaayate Yen Tadrogavisheshavi Jnanam*” that the knowledge of a disease's specific characteristics is essential for diagnosing and understanding it for effective treatment and management^[8]. In this way, knowledge of the *Roga* and *Rogi* is obtained only through these *Pariksha* hence its importance is self-evident.

Beside this, *Atur Pariksha* comprises *Prakriti Vikriti Pariksha* in *Indriya Sthana* of *Charaka Samhita*, which include *Varna, Svava, Gandha, Rasa* and *Indriya Pariksha* for the evaluation of *Aristhalakshana*^[4]. Acharya Charaka and Acharya Sushruta also give importance to *Dosha, Dhatu* and *Mala Pariksha*.

Desha Pariksha/Bhumi Pariksha: *Bhumi* may be conducted either for the purpose of understanding the condition of a patient or for the purpose of understanding the qualities of a medicine^[23]. By evaluating the *Bhesaj Samvriti* (effect of medicine) and *Bhesaj Vikar Yukti* (suitable treatments for the disease), the physician can effectively assess and treat the patient. Beside this Acharya Chakrpani mentioned *Swastha Pariksha* in *Desha Pariksha*. For *Swastha* individuals, all the principle of *Swasthavritta* must be applied to preserving health and preventing disease^[7]. *Swasthavritta* helps to maintain overall health and harmony, aiming to prevent illness before it arises and ensuring a state of well-being.

Dhatri Pariksha: Selecting a midwife for a child, especially considering the *Brahmin*, the midwife should be of medium build, middle-aged, healthy, intelligent, calm, and fair-skinned, with a balanced physique, not too thin or too fat. She should have clean, sufficient milk and be a mother herself. Her lips should be neither too long nor her breasts too prominent or up. She should be free from physical disabilities or addictions, have a living child, and possess qualities of

love, integrity, and virtue. A midwife with these characteristics will enhance the child's health and strength. Feeding from a midwife with excessively prominent or large breasts could be avoid, as it may lead to difficulties such as obstructed breathing or other complications^[24,25]

Stanya Pariksha: To assess the purity of *Dhatri's* milk, it should be tested by placing it in water. The milk is considered pure if it remains cold, clean, thin, white, and dissolves in water without foaming, and without any fiber, either floating or sinking. This pure milk promotes the child's health, nourishment, and strength.

Stana Pariksha: The *Stana* should neither be too high, nor too long, neither too thin, nor too thick and the nipple should be of the right size so that the child can drink milk comfortably.

Anna-paan Pariksha: *Ahar* and *Vihar* are crucial concepts in maintaining health and well-being. *Prana* (life) is sustained by those who sustain *Pranabhrtam*, and food is pursued by the world. Thus, food is a source of fundamental to physical health, mental clarity, and overall, well-being^[32].

Vishakt Ann (toxic rice) is thick. Despite containing liquid, the *Tandula* and *Drava* (liquid) cannot be separated. It takes time to cook and even after cooking, it is like stale rice. While cooking, the vapours emanating from it are blue in colour, like the peacock's throat. Its consumption causes confusion, fainting and excessive salivation. This type of rice is devoid of the fragrance, color and flavour of normal rice. It appears moist and moonlike (shining like an oily drop)

Examination of person employed in the service of king because there is danger of the king from poisoning through food and other items by persons attached to enemies, Therefore, examination of person related to *Ahara- Vihar* should be mandatory.

Upkarana Pariksha includes *Yantra, Shastra, Anushastra* made from different materials including

wood, and living one like *Jaulika* etc. Here, for *Shastra Dhara Pariksha* is also mentioned by *Acharya* Sushruta. Here *Pariksha* evaluating the condition and effectiveness of instruments and resources and ensuring that tools are well-maintained and properly used for their effective application in various procedures. Overall, this assessment helps in maintaining the quality and reliability of equipment.

Shastra Pariksha: It emphasizes the importance of ancient texts and scriptures as foundational sources of knowledge. In Ayurveda, practitioners rely on these texts to guide their understanding of health, disease, and treatment. Because many scriptures of doctors are popular in the world. Among these scriptures, the scripture which is served by great, famous and intelligent men, which has abundance of meaning (purpose), which is respected by impartial and great people, which is beneficial for three types of disciples (best, medium and low intellect), which does not have repeated defects, which is well written by *Rishi*, in which commentary (explanation) has been done on the *Sutras* (complex short words) and a collection (brief description) has been done to clarify more detailed description, which has a good basis, in which there is no error in words, in which there is no difficulty in pronouncing the words, the words have been described with many synonyms, in which all the subjects are described in sequence, in which the certainty of the elements of meaning is given priority, all the subjects are relevant (according to the context), whose topics are separate (not mixed), whose descriptions make one understand (understand) quickly, in which the characteristics and examples of all the subjects have been given, such a scripture should be selected for study. [14,15]

Acharya Pariksha: After completing *Shastra Pariksha*, test the *Acharya* (Guru) should be done. *Acharya* having all qualities can quickly teach capable *shishya* as lie as *Vaidya Guna*, just as the seasonal clouds fill a fertile ploughed field with crops. [16]

Upasthata Pariksha ensure that caregivers are adequately prepared to address the needs of patients by evaluating their understanding of patient care requirements, their ability to manage various aspects of care-giving, and their overall readiness to provide support. This can include assessing their knowledge of patient needs, emotional and psychological readiness, and practical skills related to care-giving.

Doot Pariksha involves evaluating the effectiveness of messages or communications. Ensuring that information is conveyed accurately and effectively is crucial for clear understanding and proper action. [30,31]

CONCLUSION

In Ayurveda, more emphasis has been given to the scientific methods of examination and investigation based on verification and validation. So, Ayurveda has developed its own methodology for the investigation of the facts and applied it in the field of medicine. Therefore, the concept of *Pariksha* is integral to both practical and philosophical understanding, serving as a foundational for investigation. This comprehensive approach to examination and assessment is useful for distinguishing truth from falsehood, thereby strengthen deeper insight across various domains. In healthcare, *Pariksha* plays an important role in preventive and therapeutic contexts, ensuring that health interventions are based on detailed evaluations like *Swastha Pariksha* for maintaining health, *Atur Pariksha* for diagnosing and treating illnesses, and *Dhatri Pariksha* for assessing maternal and new born health. Therefore, in *Desha Pariksha* beyond *Atur* and *Bhumi Pariksha*, *Swastha Pariksha* also included. Beside this, *Upkarana Pariksha* (tool and resource evaluation), *Ann-pan Pariksha* (food quality analysis) and other *Pariksha*, each contributing to more effective and sustainable practices. By emphasizing informed decision-making through systematic and evidence-based approaches. While concluding the scope and importance of *Pariksha*, it has been seen that, *Pariksha* ensures that actions are well-grounded and optimized for successful outcomes. This holistic and evaluative approach not only enhances practical effectiveness but also promotes a profound understanding of reality, making *Pariksha* a timeless principle that integrates wisdom, clarity, and effective action into every aspect of life.

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