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## AYURVEDA VIEW ON CONCEPT OF *PRAMAN*; A LITERARY REVIEW

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### Abstract

Ayurveda described *Pramana Vidnyana* as scientific tools of research; these *Pramanas* useful for *Roga & Rogi Pariksha*, also helpful in the scientific approaches of Ayurveda. *Charakacharya* adopted concept of *Pramanas* as tools of *Pariksha* for scientific investigation. As per *Charakacharya* the existent or non-existent of things can be investigated by four *Pramana* i.e.; *Aptopadesha*, *Pratyaksha*, *Anumana* and *Yukti*. These all are very helpful in all steps of research and methodology such as planning, operation & reporting. *Pramana vidnyana* based on the scientific method which are logical as well as evidence based. *Pramana* means to gain knowledge which provides real experience. The scale of measurement of *Prama* is *Pramana*, thus *Pramama* can be described as tool while *Prama* as *Sadhyaphala* (knowledge). Considering importance of this Ayurveda concept present article elaborated Ayurveda concept of *Pramana*.

**Keywords:** *Ayurveda, Pramana, Pratyaksha, Anumana, Yukti*

## Introduction

Ayurveda described several tools of research and *Pramana Vidnyana* is one of them which utilizes as scientific methodology to solve problems & helps to gain knowledge. *Pramanas* used for the diagnosis of *Roga & Rogi Pariksha*, also used for scientific approaches of Ayurveda. *Pramana* can be considered as method of research which helps for developing research methodology. *Charakacharya* also referred term *Pariksha* for *Pramana*, by *Pariksha* the knowledge about objects can be achieved. *Pramana* helps to know about anything truly helps to acquire valid knowledge [1-4]. As per *Charakacharya* the things can be investigated by four *Pramana* as depicted **Figure 1**.



**Figure 1: Various approaches of acquiring knowledge (*Pramana*)**

The *Aptopadesha* means investigation by authoritative statement, *Pratyaksha* means direct perception, *Anumana* means inference and *Yukti* means rationale or logical reasoning. Here *Charakacharya* has mentioned that *Aptopadesha*, *Pratyaksha* & *Anumana* as essential for acquiring proper knowledge of any pathological conditions.

## *Jnana*

The ways of acquiring knowledge means ***Jnana* can be** sub categorized into two classes;

***Nirvikalpa* and *Savikalpam*.** *Nirvikalpa* means definitive knowledge based on the general

appearance and illustrative knowledge. Contrary to this when differential knowledge acquired by the mind on the basis of specific characters of object, then such types of process termed as **Savikalpam**. Say for example direct recognition or identification of disease can be considered as *Nirvikalpa* while differential diagnosis of same disease based on its manifestation and intensity of severity can be considered as *Savikalpa pramana* [4-7].

The knowledge can also be classified as *Yathartha* & *Ayathartha jnana* based on their cognition level; the *Yathartha* means real perception while *Ayathartha jnana* derived from *Yathartha*.

#### *Sushruta descriptions:*

*Sushruta* classified four *Pramana* i.e.; *Agama*, *Pratyaksha*, *Anumana* and *Upamana*. ***Agama* is derived from Vedic knowledge as a part of statement**, *Pratyaksha* means exact perception of the object. *Anumana* means observing the definitive features for getting inferred knowledge. *Upamana* means based on the popular object, it is the way of acquiring knowledge for something using some similar popular object. This is the method of comparison.

#### **Sequence of *Pramana*:**

*Pramana* should be acquired by *Aptopadesha* that after examinations can be done by *Pratyaksha* & *Anumana*. *Aptopadesha* means primary source of information about sciences and texts. *Aptopadesha* gives basis for theoretical knowledge thus; *Aptopadesha* is considered first means to gaining knowledge. *Aptopadesha Pramana* can be described as authoritative statement by ancient philosopher. Ayurveda concepts are evidence based including scriptural evidence, empirical evidence means based on experience and belief based on the long standing facts which are followed traditionally.

Ayurveda says that after acquiring knowledge from *Aptopadesha Pramana* one can moves towards *Pratyaksha Pramana* which resembles direct perception of things, this accept acquire superiority amongst the various types of methods of gaining knowledge since this is direct perception method which cannot be doubted. The other *Pramanas* like *Anumana* and *Yukti* also depends upon *Pratyaksha Pramana*. The soul, sense, minds &

physical perception altogether works for *Pratyaksha Pramana*. The knowledge perceived by sense organs & understood by mind by direct perception is called *Pratyaksha* thus *Pratyaksha Pramana* is considered as best approaches of disease diagnosis.

*Aptopadesha* together with *Pratyaksha Pramana* gives advanced form of knowledge with all representative characteristics. *Pratyaksha Pramana* gives exact investigational information about diseases using pathological features of all senses including *Shabda*, *Sparsha*, *Rupa* & *Gandha* except *Rasa*. Therefore *Pratyaksha Pramana* is considered as exact way of *Rogi Pariksha*.

The direct object perception (*Pratyaksha Pramana*) depends upon process of contact and distance between the senses & objects, moreover presence of healthy sense organs, obstruction in path, state of mind and timing of observation, etc. can also affects results of *Pratyaksha Pramana*.

In absence of *Aptopadesha* and *Pratyaksha Pramana* the *Anumana Pramana* can be used, *Anumana Pramana* can also be used after *Aptopadesha* and *Pratyaksha Pramana*. The inferring knowledge of unknown from the known facts and evidences is process of *Anumana*. The inference in Ayurveda can also be considered as *Anumana*. Here inference drawn from observation and previous knowledge; the *Anumana Pramana* can be described as logical reasoning [7-9]. *Anumana Pramana* draws inference by three ways as follows:

1. Inference of cause from the effect that is related to the past, in modern science this can be correlated with the retrospective study.
2. Inference of effect from causes that is related to the future, as per modern science this can be correlated with prospective study design.
3. This approach of inferring conclusion based on the common events observed in present time, as per modern science this can be correlated with time prevalence study.

*Anumana* approach used when direct perception of object not possible, in Ayurveda this approach used extensively for acquiring knowledge related to the diseases and their possible consequences. This approach also used when various causes of non-perceptibility creates hurdles in direct perceptions. *Anumana Pramana* offers important role towards the

interpretation of results [8-11]. *Anumana Pramana* can be of two types as mentioned below:

1. *Swarthanumana*

*Swarthanumana* means for one's own self not for other, here inference drawn for self.

2. *Pararthanumana*

*Pararthanumana* is used to provide knowledge for others.

**The factors which are to be considered while making some inference (*Anumana*) are as follows:**

- *Pratidnya* (Proposition)
- *Hetu* (Cause)
- *Udaharana* (Examples)
- *Upanaya* (Justification)
- *Nigamana* (Conclusion)

***Yukti Pramana***

*Yukti Pramana* means logical reasoning, here conclusion regarding something obtained from rationale or logical consideration. It is useful in achieving objects of *Dharma*, *Artha* & *Kama*. Here *Yukti* described as rational & fruitful combination of factors that helps in determining some rationale conclusion based on the logical considerations. *Yukti* can be used for planning therapeutic measures including dosage & time of administration of drug administration. **Conclusion**

Ayurveda considered *Pramanas* as tools of *Pariksha* which helps in scientific investigation. *Pramana vidnyana* used in scientific research, also for the estimation of pathological conditions. *Aptopadesha*, *Pratyaksha* and *Anumana* are major approaches of gaining knowledge in Ayurveda. *Yukti Pramana* also used as logical reasoning for acquiring conclusion on the basis of some rationale. *Pramana vidnyana* is useful for planning, operation & reporting some research and also for adopting specific treatment protocol for particular disease. The assessment of diseased and diseases can be done by various approaches of *Pramana vidnyana*

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