

ANCIENT CONCEPT OF PRAMANAS AND IT IMPORTANCE IN AYURVEDIC
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ABSTRACT

The history of Indian civilization has reflected great contributions from philosophers and intelligence across many areas, even Ayurveda. Ancient physicians looked at the complexities of the human body and how it worked in terms of other natural observations utilizing observation, intellect, and developing reasoning. Ayurveda has provided holistic understanding of health, disease, diagnosis, prevention, and treatment, etc. In this connection Ayurveda presented several concepts and concept of *Pramana* is one of them. *Pramana* has provided a basis for true knowledge to develop and consistently set forth all ideas. By using *Pramana*, which includes *Aptopadesa*, *Pratyaksha*, *Anumana* and *Yukti*, physicians can establish their observation and effectively completed their reasoning. In Ayurveda, *Praman Vigyana* is viewed in the context of inquiry or a similar process, and a scientific process that approximates to contemporary research options. *Pramanas* as modes of knowledge helps to achieve accuracy and provides correct understanding about any facts. This article highlights the concept of *Pramana* in Ayurveda and its enduring utility in ancient medical practices, particularly in the context of disease assessment and diagnosis

KEYWORDS: Ayurveda, *Pramana*, *Pratyaksha*, *Yukti*, Knowledge.

INTRODUCTION

Pramana is a noteworthy concept as it deals with types of knowledge and validity or proof or something that can be acquired and importantly, how to acquire this knowledge. *Pramana* acts as a scientific tool that can help to explain what health, disease and diagnosis means. The different types of *Pramana* serve as knowledge acquisition, form adequate basis for interpretation, and systematic evaluation. In this way, not only does *Pramana* lend itself to the process of evaluating and interpreting data but it promotes a basis of methodology in Ayurvedic research.^[1-3]

The classical *Pramanas* consist of four types which includes *Aptopadesa*, *Pratyaksha*, *Anumana*, and *Yukti*, which each serve a different purpose within knowledge acquisition. *Aptopadesa*, is an authoritative testimony, *Pratyaksha Pramana* is understanding through the senses and the mind, *Anumana Pramana* allows for more knowledge than what is available through direct perception alone. *Yukti Pramana* is the use of one's knowledge in a rational way to create individualized treatment plans based on a person's constitution (*Prakriti*) and any imbalances in the pathology.

Pramana represents necessity and a beginning point for Ayurvedic epistemology. Physicians uses *Pramana* to agree upon evidence for what and how to observe, differentiate between some observable right with others in relation to wrong or non-existent evidence of being, then reach the best possible inference regarding clinical decisions. The justified forms in gaining knowledge about study, illustrate the spirit of Ayurveda as science, where contributions for development not only remain applicable for classical practices in contemporary healing, but also remain relevant to science practices today. The details descriptions of different types of *Pramana* are as follows^[4-6]:

Aptopadesha

Aptopadesa refers to authentic testimony or instruction from the original sources. This information is acceptable in accordance with true knowledge, mainly relevant in the absence of *Pratyaksha* or *Anumana* corroboration. Simply means that knowledge gained from ancient seers in classical texts may comes under this category. It is knowledge based on the testimony of responsible, well-informed authorities to establish and spread what is an accepted source of information in Ayurveda and in philosophy. The original texts such as *Charaka Samhita*,

Susruta Samhita and *Aṣṭanga Hṛdaya* are the original sources of this *Pramana*. They command a wide range of authority associated with diagnosis, treatment, formulations and prescriptions regarding the properties of herbs. Even today, practitioners will refer to the original texts alongside the practical teachings of experienced physicians to employ ancient principles to modern situations.

Pratyakṣa

Pratyakṣa is the mental attribute that is processed immediately through the process of soul, sense attributes, mind and objects coming together. However, *Pratyakṣa* is classified into two groups as depicted in **Figure 1**. *Laukika Pratyakṣa* means ordinary perception in which knowledge accumulated directly from the senses. While *Alaukika Pratyakṣa* means extraordinary perception, here knowledge received from transcendent contact deeper than ordinary perception.^[5-7]

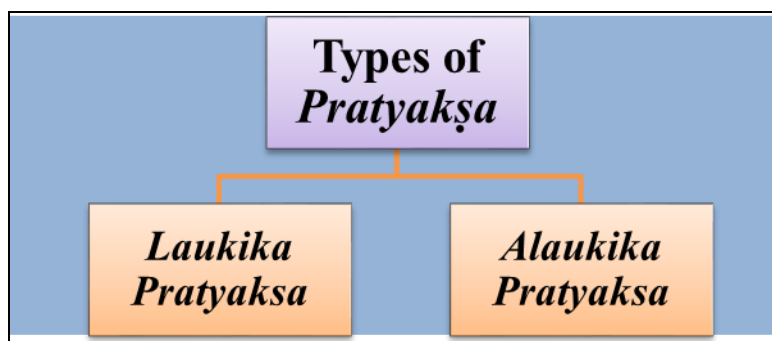


Figure 1: Types of Pratyakṣa.

In clinical practice, physicians explore directly observable representations of both the physical as well as mental state of the patient. Further exploring *Laukika*

Pratyakṣa includes different aspects of sense acquisition as mentioned in **Table 1**.

Table 1: Types or ways of acquiring knowledge through perception.

Type of Perception	Description	Examples in Clinical Use
<i>Ghranaja</i>	Perception of smell	- Acetone smell in diabetic ketoacidosis - Ammonia odor in hepatic failure
<i>Rasanaja</i>	Perception of taste	- Loss/alteration of taste sensation
<i>Cakṣusaja</i>	Visual observation	- Physique, morphology, muscle mass - Complexion, Oedema, pallor, cyanosis - tremors, etc.
<i>Sparsanaja</i>	Touch-based assessment (palpation & percussion)	- Temperature changes - Skin texture - <i>Naḍi Parikṣa</i> - Tenderness
<i>Srotaja</i>	Hearing patient sounds	- Speech abnormalities - Breath sounds - Bowel sounds

Abhyantara Laukika Pratyakṣa is to have internal perception from the *Manas*. With this, physician is being become capable of recognizing feelings of happiness, sadness, attachment or anxiety, etc.^[6-8]

Anumana

Anumana Pramana is the assimilating of indirect information through logical deduction. It is the knowledge of the unknown from known. It has two types; *Svarthanumana* and *Pararthanumana*. *Svarthanumana* means inference made to oneself and *Pararthanumana* means inference that is made known publicly as demonstrated by another. *Pararthanumana* is the process of inference as indicated by the framework of the five-membered syllogism, which contains five parts: proposition, reason, example, application, and

conclusion. In clinical practice, inference is crucial to understanding disease conditions. Pain indicates vitiation of *Vata*, a burning sensation indicates vitiation of *Pitta*, and swelling indicates vitiation of *Kapha*. Loss of lustre indicates depletion of *Pitta*. Through inductive reasoning, a physician can make conclusions about certain hidden pathologies including severity of the conditions, prognosis of disease and approximate time of death based on *Arishta Lakshanas*, etc.

Yukti

Yukti means logico-rational reasoning which is the synthesis of knowledge from many causative factors. It is the application of logic, experiences and creativity to develop treatment strategies. Unlike perception or inference, *Yukti* takes situational approach, making it

valuable for individualized therapies. It allows the physician to consider *Dosha* vitiation as it relates to time, place, *Prakṛti* and adaptation of lifestyle factors for disease aesthetic change. *Yukti Pramana* can be thought of as a higher order reasoning mechanism that allows practitioners to move beyond the obvious, in order to address the main cause and etiopathogenesis of disease to acquire best therapeutic outcomes.

Significance of Concept of *Pramana*

Pramana informs the underlying principles of Ayurveda; provide the context to assess methods, approaches, and conclusions in clinical and research practices. *Pramanas* serve to support process of diagnosis and therapeutics. The *Pramanas* encompass traditional knowledge, direct observation, inference, and logical interpretation to allow for informed therapeutic decision making. In addition to the clinical use of *Pramana*, there are broader philosophically oriented issues in Ayurveda such as *Punarbhava* and the various pre-deontological truths or facts pointed to by it. By consolidating understanding through theory, practice, and research, the *Pramanas* allow Ayurveda practitioners to discover Ayurvedic *Tantra* and then act in health management contexts in a meaningful way.^[8-10]

CONCLUSION

Pramana, the classic methods in Ayurveda, for diagnostic purposes or bringing therapy and therapies for diseases, also have a research and teaching role. Therapy or improved understanding of the patient's illness or prognosis condition can be better understood with the help of *Pramana*, which further support therapeutic plan accordingly. The *Pramanas* represent a holistic, systematic, and logical method of understanding health and disease. Their application provides conditions that enable Ayurveda to be scientifically, timely, and adaptable while firmly rooted in ancient wisdom.

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