

**PRATYAKSHA PRAMANA AND ITS IMPORTANCE IN AYURVEDA****Dr. Richa Katoch<sup>1\*</sup> and Dr. Veenu Malhotra B.A.M.S, M.D., Ph.d<sup>2</sup>**

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**ABSTRACT**

*Ayurvedic* system of the medicine lays emphasis on the validation and verification of concept and facts. After consulting the literature related to *Ayurveda*, it becomes clear that the physicians of *Ayurvedic* system of medicine realized the necessity of scientific knowledge. For this thorough and true scientific knowledge, *Ayurvedic* scholars adopted various method of investigation and these are known as *Pariksha* (Examination) in *Ayurvedic* fraternity. As per *Acharya* this *Pariksha* can be done by *Aptopadesha* (Established doctrine), *Pratyaksha* (Direct perception), *Anumana* (Inference) and *Yukti* (Reasoning or planning). In this article out of these *Pramana-Pratyaksha Pramana* and its importance will be discussed.

**KEYWORDS:** *Pramana, Pratyaksha Pramana, Importance of Pratyaksha Pramana.*

**INTRODUCTION**

Accepted by all school of thoughts in Indian Philosophy, *Pratyaksha Pramana* is acknowledged universally as independent proof. The area of *Pratyaksha Pramana* is comprehensive and whole world believes in this only. The knowledge as outcome of conjunction of senses and objects is taken as *Pratyaksha Pramana*. It is doubtless and definite. It may be *Laukika* (ordinary) or *Aalaukika* (extraordinary). Ordinary is further divided in to *Savikalpaka* (determinate) and *Nirvikalpaka* (indeterminate). Ordinary determinate is well recognized by everyone. *Mana* (mind) is given specific space in processing of association between five senses and objects based on cognition and conscious. Six types of associations (*Sannikarsha*) are suggested which differs from each other based on qualities.

**AIMS AND OBJECTIVES**

- To study the concept of *Pratyaksha Pramana*.
- To study the inter-relationship of *Pratyaksha Pramana* with other *Pramana*.

**Conceptual study**

Everything in the universe can be divided into 2 types-

- 1) True (existent)
- 2) False (non-existent).<sup>[1]</sup>

These can be examined by obtaining the knowledge from four ways of examination –

- 1) *Aptopadesha* (Established doctrine)
- 2) *Pratyaksha* (Direct perception)
- 3) *Anumana* (Inference)
- 4) *Yukti* (Reasoning or planning)

**Derivation of word *Pratyaksha***

*Prati* + *Aksham* = *Pratyaksham*.

*Prati* = Infront.

*Aksha* = Eyes.

**“*Pancha indriya artha Sannikarsjanya gynam Pratyaksham*”**

In general *Pratyaksha* means in front of eyes it means *Pancha-indriya Pratyaksha* i.e *Chakshusha, Ghraṇa, Sparsha, Rasana and Shravana Pratyaksha* (Visual perception, taste perception, olfactory, tactile and auditory perception).

**Definition**

Perception /observation, definite and immediate arising from the correlation (coming together) of *Aatma Indriya, Manas* and the *Indriyaartha* is known as *Pratyaksha*.<sup>[2]</sup>

With a proper correlation true or correct knowledge (*Prama or Satyagyana*) is obtained while improper correlation makes for false or incorrect knowledge (*Bhrama/Mithyagyana*). Man is endowed with five *Gyana-indriya* (sense organs) and he makes use of them every minute to obtain knowledge of things in and around him.

This is the first method by which the physician also tries to understand the condition of health and disease.

Quantum of information available from each one of sensory faculties:

- Eye (Inspection)
- Skin (Palpation)
- Ear (Auscultation)
- Nose (Olfaction)
- Tongue (Gustation)

In the context of *Rogipariksha*, information available from each one of these sensory faculties varies in proportion. The first *Indriya* (Sense organ) eye obtain a good lot of information about the condition of various organs and functions of the body both in health and disease. This quantum goes on decreasing with each successive *Indriya* and that of *Jihva* (tongue or taste) being very less. *Acharya Caraka* has no doubt advocated all *Indriya* to be made use of for clinical examination but makes a provision to eliminate the *Rasaparikshana* i.e examination by taste. Because it would be inappropriate, inadequate and even injurious to lick the body of the patient or taste various *Dhatu* and *Mala*. Hence it is inadvisable and also impractical. The knowledge about *Rasa Pariksha* can be obtained by other means like *Anumana Pariksha* or *Yukti*.<sup>[3]</sup>

### Types of *Pratyaksha Pramana*

It is classified mainly in two types *Laukika* and *Alaukika*.

They are further classified in different sub-classes as-

- ***Laukika Pratyakṣa*** (Ordinary Perception): Belonging to this world which is expressed in relevant words is called as *Laukika*. This type of perception is usually expressed by knowledge obtained through simple association of sensory organs.

It is divided into following types as:

- ***Nirvikalpaka Pratyakṣa*** (Non-determinate or Non-conceptual Perception): Obscure knowledge of a matter is called as *Nirvikalpaka Pratyakṣa*. This is more related with inability to cognize with reference material in mind.
- ***Savikalpaka Pratyakṣa*** (Determinate or Conceptual Perception): When determinate knowledge is obtained by association of sense organs, it is called as *Savikalpaka Pratyakṣa*. This stage of *Pratyakṣa* follows the stage of *Nirvikalpaka Pratyakṣa*. It details the objects with characteristics along with name. Proper cognition enables the

appropriate perception in this case. As the perceived information can be generalized, this is called as conceptual perception.

- ***Aalaukika Pratyaksha*** (Extraordinary Perception): This is knowledge based on concentration as by coming in contact of specific object, all related information (common characteristics) is apprehended. This is based on transcendental contact. It is associated with integrated perception.

### Three types are suggested as

- ***Samanya lakshana Pratyaksha*** (Universal or General Character Perception): This is a type of extraordinary perception that predicates all corresponding knowledge about an object by virtue of contact. The knowledge based general symptoms can be taken under this category.
- ***Gyana lakshana Pratyaksha*** (Complicated Perception): Object is known by its specific characteristics. Individual characteristic is understood by contact of particular sense organ. But when the perception of other senses is apprehended while coming in contact of any particular sense, it is called as complicated perception viz., by visualizing the ice, its coldness is felt.
- ***Yogaja Pratyaksha*** (Intuitive Perception): *Nyaya* strongly believes in perception through *Yoga* (meditation). Such type of perception is supra-sensual or intuitive. The details about present, past and future of any object can be apprehended by such perception. All this is related with understanding and synchronization of mind with the waves present in the universe. Available scientific evidences do not rely upon this.

- **Causes of *Pratyaksha***

*Pratyaksha* is based on apprehension of knowledge obtained from contacts of objects and senses. Following causes are noted for *Pratyaksha Pramana*:

1. ***Indriya***- Five sensory organs are taken as *Gyanendriya* viz., *Chakshu*, *Karna*, *Nasika*, *Tvacha* and *Jihva*. Five *Karmendriya* are *Vaaka*, *Paani*, *Paada*, *Payu* and *Upastha*. Other than these, four *Antarindriya* are said as *Mana*, *Buddhi*, *Ahamkara* and *Chitta*. Among all *Indriya* mentioned, five of *Gyanendriya* (*Bahya Indriya*) and *Mana* (*Antarindriya*) are taken for knowledge of *Pratyaksha Pramana*. *Bahyaindriya* are said to be *Bhautika* (materialistic in nature) because of their origin from *Panchamahabhuta* (five elements) while *Antarindriya* are *Abhautika* (non-materialistic) and perpetual. *Mana* (Mind) accepts stimulation of every of these *Bahyaindriya*. These *Bahyaindriya* works as instruments for

*Mana*. It processes the obtained information and stores for cognizance. The characters evaluated using *Bahyainderiya* are usually taken as organoleptic or sensory properties. They are specifically used for recognition of *Dravya*. It is ultimately information stored in mind which helps in cognition and perception. *Mana* plays an important role being an entity's thought and consciousness. It is related with understanding of stimuli and related brain activities. It is related with feeling, effort, presence or absence etc. Without conjunction of mind, no other *Gyanaindriya* will work.

2. ***Sannikarsha***: It is of following six types-

- ***Samyoga***-Eyes coming in contact of a lesion present on the skin.
- ***Samyukta Samyoga*** –*Samyoga* plus clinical features.
- ***Samyukta Samveta Samvaya***-As eyes are in contact with the diseased part. The colour, shape, size of the diseased part are in *samveta* with the *samvaya* (inseparable) i.e the normal parameters of diseased structure .Since they are the normal characteristics of the body, they are inseparable and exist in perpetual co-inherent plane of existence.
- ***Samvaya Gyana***-Contact between the sound (object) and ears.
- ***Samvet samvaya***-The cognition of exact nature of the sound whether it is high or low pitched.
- ***Visheshan-visheshayabhav***-(*Visheshan-visheshi-abhava*) It means the knowledge of a non-existent object like a pot is understood fully from the visual contact with the earth.

3. ***Indriya-mana Samyoga***: Any *Pratyaksha gyana* is apprehended when *Aatma* (soul) is related to *Mana* (mind), *Mana* is related to *Indriya* and *Sannikarsha* of *Indriya* occurs. It is comprehensive in body. *Mana* brings the effects of cognition, pleasure, pain, desire etc. It helps to recall the stored memory. It doesn't have quality of appearance, odour, touch, taste and sound, but it characterizes these qualities in conjunction with *Indriya*. Contact of *Mana* is essential for any perception by using sense-organs. Its fast nature of working brings the thought that the perception is due to contact of *Indriya*, but conjunction of *Mana* and *Indriya* also occurs in succession. A numbers of times, if *Mana* is not involved, then even after contact of *Indriya*, perception is not apprehended. Thus this process helps in *Dharana* (conception) and *Prerana* (induction).<sup>[4]</sup>

## Clinical application

### 1. *Chaksusha Pratyaksha* (Inspection)

- Color /shape /quality / external, appearance, measurement, number, proportion, complexion or luster.
- Normal and abnormal appearance of body and organs.
- Whatever else is not described here but comes within the preview of eyes.
- *Sankhya* (number/counting), *Chesta*, *Gati* (*Spandana* /movement), throbbing etc.
- X-ray findings, USG, findings, CT- scan findings, microscopic vision and magnifying lenses can be included.

2. *Sparshan pariksha* (palpation) Hands are essential.<sup>[5]</sup> No detail description is available about this information in *Vimanstahna*. But in *Indriyasathan* in reference to know the disease by palpation it is described in detail.

## Method

Touch the entire body of the patient with the palm neither too hot nor too cold.

### The following factors are to be examined

- Absence of pulsation in such organs of the body which pulsate constantly.
- Coldness in body parts which normally remain constantly hot.
- Hardness in soft organs.
- Roughness in smooth organs.
- Absence of organs which are generally present.
- Major or minor dislocations of joints downwards or side wards.
- Absence of hardness.
- Persistent sweating or its absence.

3. *Shravana Pariksha*–(Auscultation/Percussion) The ear of physician are no doubt the essential organ for this examination but its application directly over the body of the patient is rarely done. The use of hearing aid i.e Stethoscope in present is an indispensable part of examination.

**Percussion** –Another method of *Shravana Pariksha* is based upon principle of transmission of sound through a medium. An artificial sound is created over some part of the body and by

nature and intensity of sound being reflected back, the condition of organ underlying is understood. So ear is indirectly used for this purpose.

**4. Gandha pariksha** –The physician should cultivate the practice of smelling various substances of the body and must train himself to detect their normal or abnormal smell and it is by training that the nose can be made efficient in detecting the smell. A pleasant or unpleasant smell should be taken after careful consideration.

**5. Rasapariksha** (gustation)-Taste of various factors in the body of the patients are no doubt the objects of the gustatory sense organ .They can however be ascertained by inference not by direct observation in following ways:-

- 1) Taste of mouth of patient by interrogation.
- 2) Impairment of taste of body
  - a) Sweet –Attraction of flies.
  - b) Bad taste –Going away of lice from the body.
- 3) Now –a –days various lab tests are being adopted to determine the taste of many parameters of body.

#### **Role of Pratyaksha pramana in Ayurveda**

- 1) Direct perception is needed for *Roga* and *Rogi Pareeksha* (examination of disease and patient).
- 2) Selection of medicine, purification and processing etc. is done by direct perceptive knowledge only, if not treatment becomes failure.
- 3) For *Darshan*, *Sparshan* and *Prashana Pareeksha* (inspection, palpation and interrogation of patient) *Pratyaksha Pramana* is the only base.
- 4) For the diagnosis of the disease, to estimate the prognosis and to check the improvement in patient, direct perception is compulsory.
- 5) Hearing the Heart sound, Lungs sounds, Crepitus in joints, Blood pressure estimation, to note de-pigmentation of the skin and conjunctiva or to check the variations from top to toe the *Pratyaksha Pramana* is only confirmatory or reliable.
- 6) All the laboratory investigations need the knowledge of direct perception with the support of instruments (diagnostic, like E.C.G., X-ray, MRI, Biopsy etc.)
- 7) The mental feeling of patients can also be perceived by *Pratyaksha Pramana*.
- 8) *Dashvidha Pareeksha*, *Anga Pratyanga Pareeksha*, *Samsthanika Pareeksha* etc. need mostly the support of direct perception only.

9) As *Pratyaksha Pramana* is the base for other assessments. Hence it is has a great importance in treatment.<sup>[6]</sup>

## DISCUSSION

### “*Pratyaksham hee Alpam –Analpam Apratyaksham*”

What we perceive through our senses is very limited, negligible and non-perceptible though *Indriya Vishaya* are unlimited. The Human Brain could evolve several other means of knowledge (other *Pramana*) to enrich and support *Pratyaksha Gyana*, few of them are *Anumana* (inference), *Yukti* (reasoning or planning), *Shabda* (testimony), *Upmana* (resemblance) *Arthapatti* (knowing the parallel hidden meaning) etc.

**1) *Pratyaksha–Anumana* relation: (Direct perception–Inference)** Though *Anumana Pramana* is an independent *Pramana* it requires the *Poorva Pratyaksha Gyana* for the clarification of *Hetu, Sadhya, Vyapti, Paksha Dharmata* and *Pramarsha* etc. Then after with available evidences the invisible or hidden knowledge is assessed and known. Hence for perception of *Anumana Gyana* also *Poorva Pratyaksha Gyana* or *Udharana* or *Drushṭanta* are needed.

**2) *Pratyaksha–Upamana* relation (direct perception and resemblance)** the knowledge which is perceived based on resemblance is known as *Upamana Pramaṇa*.

e.g- A person if see a animal immediately he says that it is like something as per his previous *Pratyaksha Gyana*. Hence for knowledge of resemblance of the present also the direct perception of past is the only base. Hence *Pratyaksha* and *Upamana* are also interlinked.

**3) *Pratyaksha-Yukti* relation (Direct perception and Reasoning)** *Yukti* means *Yojna* or planning or assessment, it is in connection to different *Karana* (contributory factors). Here two parts are there, one is different *Karana* and the second is unknown *Karya*. The knowledge of different *Karana* if known then only the combined effect or *Karya* can be assessed. Hence for *Yukti Pramaṇa* also the primary *Pratyaksha Pramana* is the base.

**4) *Pratyaksha–Aptopadesha* relation (Direct perception and established doctrine)** *Aptopadesha* is the principle or theories of *Aapta* who had the knowledge by personal experience and by extra sensual power. Hence *Aptopadesha* is also the *Pratyaksha Gyana* of *Aapta* only.

**5) *Pratyaksha and Arthapatti–Arthapatti Pramana*** tells about the parallel hidden knowledge of the statements. e.g-Curd should not be taken at night it means can be taken at day time.

Here the *Pathya* or *Apathya* (acceptance or rejection) are the *Pratyaksha Anubhava* only. Hence for *Arthapatti Pramana* also *Pratyaksha* is the base.<sup>[7]</sup>

## CONCLUSION

Although, *Aaptopadesha*, *Pratyaksha*, *Anumana*, *Yukti* and *Upamana* are significant and vital for scientific understanding; the dominance and superiority of *Pratayaksha Pramana* or direct perception remains undoubtful and unchallenged.

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