



International Journal of Sanskrit Research

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ISSN: 2394-7519

IJSR 2024; 10(1): 149-151

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www.anantaajournal.com

Received: 13-11-2023

Accepted: 18-12-2023

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Prama and Pramana in Ayurvedic Concepts

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Abstract:

Objectives: Ayurveda blends our modern life style and health - oriented habits, lead a healthy, happy stress free and diseases - free life. There are two major goals of Ayurveda. Pramana is the means to gain knowledge. Prama means "correct notion", true knowledge.

Review Method: In Ayurveda valid knowledge is termed as Prama and the means or source to acquire knowledge are known as Pramana.

Results: It is a great price to pay for society if the students of Ayurveda in the modern world strive to gain an understanding of the science and proceed with their studies.

Keyword: Ayurveda, pramana, diseases - free life

Introduction

Research is one of the most common terms used to describe a quest for knowledge. A research query is a structured investigation that uses an acceptable scientific approach to solve a problem and generates new knowledge that can be applied to a wide range of situations.

Ayurveda combines our contemporary lifestyle and health-focused practices with the ancient wisdom to use natural substances, medicinal products and herbs to lead a healthy, content, stress-free and disease-free life. Agnipurana is one of the sanskrit texts and one of the 18th puranas of Hinduism. It is variously categorized as a purana relating to shivism, vaishnavism, shektism and smartism. However, it is also considered as an impartially related text to our learning towards. Ayurveda the Traditional Indian Medicine is a special branch of knowledge on life dealing with the entire branches of life including the body and mind.

Ayurveda is derived from the two Sanskrit words 'Ayush' which means life and 'Veda' which means knowledge or science. The goal and purpose of this system is to preserve the health of the people and treat the diseases of the people.

Prama and Pramana

Pramana means to gain knowledge. "For example we see an object and understand it as a bird". This is called 'Pratyaksha Pramana' knowledge gained through sense organs. Pramana is tool and prama is the Sadhya Phala/Jnana (ie. knowledge). In Ayurveda, Pramanas are called as Pariksha meaning scientific investigation. Pramana can be considered as one of the ancient methods of research is of utmost importance in developing research methodology in Ayurveda. In Ayurveda, Pramanas are called as Pariksha, which means scientific research. One of the most important ancient research techniques for creating an Ayurvedic research methodology is Pramana Vidyana.

Pramana is the means to gain knowledge for example we seen an object and recognize it as a bird. This is known as knowledge acquired by sense organs, or pratyaksha pramana. The knowledge which delivers the true or authentic experience (yathartha anubava) is Prama. Hinduism identifies six pramanas as correct means of accurate knowledge and to truths? Pratyaksha (perception), Anumana (inference), Upamana (comparison an analogy) Arthapatta (non- perception, negative/ cognitive proof) and Sabda (word, testimony of past or present reliable experts (sabda) and more contentious ones, which are comparison and analogy (upamana) postulation, derivation from circumstances (arthapatti). (Sanskrit "the Incidence of a case") in Indian Philosophy. The fifth of the five modes of knowing (pramana) which one acquires true knowledge of the world.

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The word Nastika literally means "one who does not believe in God," whereas the word Aastika literally means "theist," or a believer in God. Six systems, or saddarsans, consider the Vedas as an authoritative and trustworthy source of knowledge.

Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa, and Vedana schools are called astik. Nyaya the school of logic.

‘Prof.V.D. Rangaprasad Bhat’ says Pramana is the way of gain knowledge. For instance, we recognize an object when we observe it as a bird. This is known as Pratyaksha Pramana, knowledge gained through sense organs.

Prama is the wisdom that offers the actual or true experience. Pramana is that Prama's scale of measuring (sadhena).

Pramana is tool, and prama is the knowledge, or sadhyaphala/jnana.(ie knowledge)

Different denotions of Pramana

Although the meanings of Upalabधि, Sadhana, Jnana, Parikshya, and Pramana appear to be incorrect, they are founded on elegant efficiency. Pariksha is the one who scrutinizes and evaluates information before acknowledging it as accurate knowledge. Understanding Pramana becomes crucial to comprehending the lowika and paralowika Principles.

Categories of Jnana

Considering the similarities, specificity, and differences between the characteristics... The Jnana is divided into two subcategories: (i) Nirvikalpaka and (ii) Savikalpaka refers to the illustrated knowledge (dhyautaka) thus attained based on the single aspect of general appearance.

In contrast, Savikalpam is the word used by the mind to identify different knowledge based on the unique characteristics or attributes of that specific item.

When it comes to sound and mantra analysis, this school is at the top. This school was eventually split into two groups: the one created by Kumarila Bhatta and the other by Prabhakara. These are the five reliable sources of knowledge perception, inference, comparison, witness, and postulation. According to the latter there is just one non-cognitive source of knowledge. That is the Vedantic Theory.

The sages of the Upanisads and Vedas taught and practiced Vedanta, which was passed down via a long line of sages. Until the time of Sankara's, The Brahmasutra was primarily passed down orally, but in the 6th and 8th centuries AD, Sankara reorganized the system of the Manistic school of thought by having a number of teachers write commentaries on it, interpreting it in different ways and so creating different schools within the single system of Vedanta. However, Sankara is credited with founding the ‘Brahmasutra’. Sankara's Advaita and Ramanja's Visistadvaita are the most significant of the four main schools of Vedanta: Advaita (non-dualistic), Dvaita (dualistic), Draitadvaita (qualifies non-dualism), and Suddhadvaita (pure non-dualism). The Advaitvedanta of Sankara encompasses every other system. The central thesis of vedanta is that the ultimate aim of life is self-realization; that the self is essentially Brahman, the supreme conscious; that the self is free from all qualifications and limitations; that the self is essentially Brahman, the transcendent, attributeless reality; and that Brahman eternally embodies itself within itself the capacity or power called maya, which is the fundamental element of mind and matter. Perception, inference, comparison, ‘verbal testimony, postulation, and non-existence are the six recognized pramanas are accepted advatia vedadin.

Phrases such as Anusruma Smrtah, itinah srutham, or itinah srutam suffice to indicate that they dutifully continued the land's custom. Expressions like "anususruma" and 'smrtahitinah Srutham' are sufficient to indicate that they faithfully continued the land's traditions. This suggests, however subtly, that there were historians in ancient India. In fact, the terms "vamsavit" and "vamsavittama" in Indian historical literature refer to historians who were ordinary and authoritative, respectively.

The term Suta has three distinct means. (i) A great rishi and Aijonlja; (ii) A charioteer; and (iii) A citizen of the Anupa Country.

The Avatars

Shounaka and the other rishis (sages) were carrying out a yajna (sacrifice) in honor of Lord Vishnu in the forest known as Naimisharanya. On his route to make a pilgrimage, Suta had also stopped there. Suta was informed by the elders, "You are welcome. Tell us now what it is that makes mankind all-knowing. Tell us about the thing that is most revered worldwide. "Vishnu is the essence of everything,"

Avatars (Avataras)

Ten incarnation of Vishnu are as follows:

MatsyaAvatara, KurmaAvatara, VarahaAvatara, NarasimhaAvatara, Vamana Avatara, ParashuramaAvatara, RamaAvatara, KrishnaAvatara, Buddha, Kalki – This is the incarnation that is yet to come.

“The Agni Purana describes these ten incarnations” – ‘Agni Purana’ Dr. SD. Gyani

The age of the puranas

The age of the Puranas is the most interesting question with the most challenging solution. There are eighteen Mahapuranas, has been widely acknowledge. The epic Mahabharata mentions these, and it is stated that hearing them grants one the same spiritual splendor that one would otherwise get. This might give the impression to a casual reader that the puranas were written mostly before the Mahabharata. However, if we look closely at the puranas' contents, we are forced to order them after the Mahabharata's writing. It's possible that certain puranas existed before the epic.

Some commentators have noted that the terminology "arhata," "budhyate," and "budhayar has been pointed out by some writers that there terms refer to the Jaina and Budha.

Prof. "V.R.Ramachandran Dikshitar" (1896-1953) was a prominent grade historian who developed a novel approach to studying Indian history. Prof. Dikshitar contributed in memorable journals in India and abroad.

The Significance of Charakasamhita Philosophy

Indian living culture is based on the Vedas. Fundamental principles of Ayurvedic medicine. For this reason, in the past, present, and future, experiments have produced and will continue to produce helpful and applicable theories. “Ayurveda is ageless, according to Charaka Acharya in the Charakasamhita”.

Sushruta's Descriptions

Sushruta classified 4 Pramana ie: 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,

which translates to "based on the popular object," is a method of learning a subject by employing a comparable popular item. This is how the comparison is made.

Scope of Studies

Charaka, Sushruta, and Vagbhata have all given a great deal of literature to Ayurveda. Given that veda vijanas developed long before Ayurveda gained independence, I decided on a mythical subject. Knowledge of Ayurveda was helpful to many thinkers and practitioners in those days. It presents the narrative style quite differently.

Ayurveda is an independent system. The body (sthulemaya, Annamaya, pranamaya, sthula, and sooksha), which is typically thought of as the exterior spirit or layer of human existence.

Conclusion

Pramana was regarded by Ayurveda as a tool of pariksha that facilitates scientific research. In scientific study, prana vidnyana is employed for diseased condition estimate as well. Pratyaksha and Aptopadesh a both employed logical reasoning to arrive at conclusions based on a justification.

Pramana Vidnyana is helpful for organizing, carrying out, and reporting certain research as well as for choosing a certain treatment plan for a given illness.

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