

**SIGNIFICANCE AND PRACTICAL APPLICABILITY OF APTOPDESHA PRAMANA**Yadav Pooja¹, Kolarkar Rajesh²¹M.D. Scholar, Ayurved Samhita and Siddhant, Y.M.T. Ayurvedic Medical College, Kharghar, Navi Mumbai²H.O.D. and Professor, Ayurved Samhita and Siddhant, Government Ayurvedic College, JalgaonCorresponding Author: poojanc23@gmail.com<https://doi.org/10.46607/iamj1412022024>

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**ABSTRACT**

Ayurveda, an ancient science renowned for its unique theories and philosophies, is widely recognised for its characteristics that promote a healthy lifestyle. Among the various ayurvedic theories, one of the most prominent is 'Pramana' or 'Pariksha', which translates to 'Proof'. *Pramana* encompasses four main types: *Aptopdesha*, *Pratyaksha*, *Anumana*, and *Yukti*. Acharya Charak elaborated on these types in the 11th *adhyaya* of *Sutrasthan*. *Aptopdesha* holds significant importance as it represents an authoritative statement of fact provided by a knowledgeable and trustworthy individual, an '*Apta purush*'. *Aptopdesha* serves as a fundamental source of information in any scientific discipline. Its role is crucial in the diagnosis, prevention, and treatment of diseases, as well as in research methodologies. This paper aims to provide a comprehensive review of the utility of *Aptopdesha Pramana*.

Keywords: *Ayurveda, Aptopdesha Pramana, Aitihya Pramana***INTRODUCTION**

Aptopdesha is an authentic, impartial declaration provided by *Apta Purush*. *Aptas*, who are devoid of the qualities of '*Rajas*' and '*Tamas*', are the ones who possess uninterrupted knowledge of the past, present,

and future. They are free from uncertainties and possess an unblemished memory. They acquire comprehensive understanding through definite experiences and perceive things without attachment or fondness¹.

Apta is not obligatory for all individuals; instead, it represents an ongoing pattern of traditional knowledge. *Aptopdesha* is a crucial declaration that is a fundamental prerequisite for acquiring a genuine and comprehensive understanding. Therefore, by utilising *Aptopdesha*, which encompasses fundamental knowledge and authoritative statements, one can effectively engage in disease diagnosis, prevention, treatment, and research endeavours.

Aim and Objectives:

To review the utility of *Aptopdesha Pramana*.

Materials and Methods:

This is a short review article that draws information from a variety of sources, including *Charak Samhita*, scholarly articles, journals, and online resources.

Discussion

Types of *Aptopdesha Pramana*:

1. *Laukik Pramana*
2. *Alukik Pramana*

Laukik Aptopdesha: *Laukik Aptopdesha* is a statement by laypeople or the commoner.

Alukik Aptopdesha: *Alukik Aptopdesha* is the words of the *Veda*. That is time tested and traditional. It is a conventional establishment which is trustworthy with no doubts³.

Aitihya Pramana:

Aitihya is the conventional and authoritative guidance or wisdom, similar to the *Vedas*⁴. *Aptopdesha* refers to the teachings or declarations provided by the *Aptas*. The customs and ideologies instituted by the *Aptas* form an integral part of history, and they have been passed down to future generations through *Samhitas* and *Vedas*. The various recommendations of *Acharya* or *Apta vachana*, encompassing the comprehensive principles of *Ayurvedic* treatment, are derived solely from *Itihasa*. Therefore, it holds significant importance and is widely acknowledged as *Pramana*⁵. It is included in the *Aptopadesh* and *Shabda Pramana* by *Ayurveda* and *Nyaya*.

Utility of *Aptopdesha Pramana*:

Aptopdesha Pramana encompasses the essential and customary wisdom obtained from textbooks and the *Samhitas*. It acts as a primary reservoir of knowledge, enabling the identification of diseases through the

application of *Pratyaksha and Anumana Pramana*. Furthermore, treatment is implemented by the principles of *Yukti Pramana*.

Disease Diagnosis:

- In the fourth chapter of *Charak Samhita's Viman Sthan*, there is a detailed account of *Aptopdesha Pramana*, which serves as a reliable source for diagnosing and treating diseases.
- *Aptopdesha Pramana* provides authenticated information regarding the causes, symptoms, location of the disease, pain, complications, symptoms associated with specific diseases, stages of the disease, its name, and prognosis⁶.
- The *Samhitas* and *Vedas* are widely recognised as *Aptopdesha*, providing detailed information on *Nidan Panchak*. This aspect holds significant value in identifying diseases and understanding their underlying pathology.

Prevention from Diseases:

- The *Ayurvedic* classics place significant importance on preventive measures such as following daily routines (*Dinacharya*), maintaining proper sleep patterns (*Nishacharya*), adhering to seasonal regimens (*Ritucharya*), consuming appropriate daily diet (*Nitya Sevaniya Ahara*), avoiding causative factors (*Nidan Parivarjan* and *Pragnyaparadha*), and undergoing regular seasonal detoxification therapies (*Ritu Shodhana*). These key points are considered essential for the preservation of life and the promotion of good health⁷.
- By adhering to these principles, individuals can effectively maintain their physical and mental well-being.
- The theories recorded in *Samhitas* and *Vedas* are considered to be *Apta*. Currently, lifestyle disorders pose significant health hazards that can potentially lead to fatality. Therefore, by adopting the principles and theories of *Ayurveda*, these crucial life-threatening issues can be effectively prevented.

Treatment of Diseases:

- To begin with, *Vaidya* must acquaint themselves with the treatment procedure outlined in *Aptopdesha*. By employing *Pratyaksha* and *Anumana* and utilising *Yukti Pramana*, *Vaidya* will be able to diagnose the ailment effectively.

- *Aptopdesha Pramana* assists in determining the approach for treatment, whether it be *Shodhana* or *Shamana*. Additionally, it incorporates the consideration of the *Ritu* during the *Shodhana* or *Shamana* process.
- Acquiring knowledge regarding herbs and medicines is crucial in simplifying and treating illnesses. Nevertheless, it is essential to acknowledge that the treatment of diseases is not solely dependent on *Aptopdesha* or a fundamental authoritative comprehension. Furthermore, by employing *Yukti Pramana*, the treatment of diseases can be efficiently conducted.

In Research:

"Research" refers to exploring existing knowledge or previously explored areas. A research study encompasses various components, such as identifying the research problem, conducting a literature review, formulating a hypothesis, engaging in discussions, and establishing the groundwork.

Aptopdesha Pramana in Literature Review

- Reviewing the literature is often linked to *Aptopdesha*, as it helps prevent redundant studies and offers essential knowledge for research endeavours. Additionally, it grants valuable perspectives and concepts derived from prior investigations.
- An overview of the previously published works on a topic is called a literature review⁸. The acquisition of new theories is facilitated through the process of inductive research. To generate innovative research concepts, a diligent researcher should carefully investigate previous studies, articles, and research papers, guaranteeing that their work does not replicate existing research.
- *Aptopadesha* serves as the primary source of information regarding *Ayurveda* and other sciences. While individuals with a foundational understanding of science may find *Pratyaksha* (observation) and *Anumana* (inference) adequate, *Aptopadesha* is a vital resource for theoretical knowledge in the universe. As such, *Aptopadesha* assumes the role of the initial pathway to acquire knowledge⁹. *Aptopdesha Pramana* serves as a valuable tool to identify *Anukta Vyadhi* by analysing *Nidan*, *Adhishthan* and *Svabhava* of *Rogas*¹⁰.

- *Aptopdesha* is used in the learning and teaching process. Before embarking on the study of *Ayurveda*, aspiring students must familiarise themselves with the fundamental principles of this ancient healing system. They must grasp the basic concepts of *Ayurveda*, such as *Doshas*, *Dhatus*, and *Srotas*, before delving into the intricacies of *Rogee Pariksha*. Only with a solid understanding of these foundational elements can students truly appreciate and effectively apply the principles of *Ayurveda* in their practice¹¹.
- According to the teachings of our ancient *Acharayas*, the information contained in our *Samhitas* has been validated by the ancient scriptures. Given that the advantages of these teachings are evident, they must be implemented without any deliberation or debate¹².

CONCLUSION

Ayurveda encompasses two main goals: preserving the health of a sound body and addressing illnesses. To accomplish these objectives, *Ayurveda* presents a variety of theories and philosophies, one of which is *Pramana*. Among these, *Aptopdesha Pramana* holds great significance as it acts as the basis for other *Pramanas*, thus contributing to a comprehensive understanding of the subject matter. *Aptopdesha Pramana* holds the foremost position among all *pramana* due to its provision of prior knowledge, as with a foundation of basic knowledge, further understanding can be attained. Throughout both ancient and contemporary eras, the utilisation of medical practices has proven invaluable in disease treatment, diagnosis, prevention, and research.

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