

## Study About Six Pramanas

**Dr. Surender Singh**, Assistant Professor, Department of Philosophy  
Govt., Ripudaman College Nabha Punjab

Any knowledge of even the existence of an object takes place in our minds. The mind becomes conscious of the various 'objects' by the various 'faculties' available to it. The very fact the mind has various faculties at its disposal shows that knowledge of different objects call for taking resort of different means. It is extremely important that we take resort to the right means, otherwise even the existence of that object will not be evident to us. These 'means of knowledge' are called Pramanas. Before we jump into the bandwagon of people who want to know 'all the different facets' of this beautiful blessing called life, it is extremely important that we first know which all faculties or rather means of knowledge are at our disposal.



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It is extremely important for us to understand each of these pramanas properly, so that we don't start using the wrong means to know a particular kind of object. This is specially so when we are inquisitive to know the Self, the Atman, which is the ultimate, transcendental, infinite, non-dual truth referred to as the Brahman in the Upanishads. Proper understanding of Pramanas not only facilitates channelising of our energy properly but also culminates in the attainment & fulfillment of the objective.

**1. Pratyaksha :** Pratyaksha or Perception implies direct, immediate cognition. There are two kinds of direct perception, external and internal. The 'external' perception implies cognition of sense objects, namely - sound, touch, form, taste and smell by our five sense organs (ears, skin, eyes, tongue and nose). When the sense organs contact their respective objects then the Pratyaksha knowledge takes place. The 'internal' perception means the direct & immediate cognition of pain, pleasure, love, hate, anger, knowledge or ignorance of various objects etc. in & by our minds. The Acharyas elaborately reveal that in any direct perception, the awareness existing at the level of mind of the person desirous to know an object, as though flows out through his respective sense organ and envelops the available & illumined object. This awareness is thereafter presented to the knower in the mind as a thought of the object, who then 'knows' the object. The entire process is extremely fast and implies the involvement of both the mind and the sense organs in all direct perception. Sitting in one place the knower knows even far off objects directly, provided they come in the range of our sense organs. The immediacy of direct cognition is the intrinsic characteristic of perceptual knowledge, and does not merely depend on the organs of perception.