



Review Article

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## ROLE OF THE PRAMANAS AS RESERCH TOOLS-AN APPRAISAL

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### ABSTRACT

“Pramanas” is unquestionable knowledge and study of Pramanas is known as Epistemology. There are infinite things in universe, some are seems to be same as they are but there are some things that do not look like. To acquire the knowledge of such concepts, “*Pramanas*” are essential. Ayurveda is an independent and unique science of medicine; it has some independent Pramanas also. In Ayurveda *Pramana* word is used for *Pareeksha* (investigation, experiment). Acharya Shushrut used term Vigyanopaya for Pramanas as Darshan Shashtra used Pramana for realism knowledge. Similarly to assess the four pillars of treatment (Chatuspada)- Roga(disease), Rogi(patient), Aushadha (medicines) and Vaidya (doctor) Pramana or Pareeksha is necessary. Acharya Charaka described four types of Pramanas to examine two Bhav Padartha – *Satt and Asatt bhav* padarth, these are – Aaptopdesha, Pratyaksha, Anumaan and Yukti. While Shushrut the eminent surgeon in Ayurveda described four types of Pramanas – Agama, Pratyaksha, Anumaan, and Upamaan which were adopted from Nyaya Darshan of Gautam. The translational power of Ayurveda involves a systematic/scientific thought and series of research process, a different perspective of perceiving reality and doing science. The true translational value of Ayurveda is its epistemology (study of Pramanas) and vision of Nature (Prakriti).

**Keywords:** Pramana, Research, Objectives of Pramanas, Tools of Research

## INTRODUCTION:

*"Pramiyate anen iti pramanam"* by which one has precise knowledge is known as Pramana. Introduction and authenticity of all the material species of the world is possible only through Pramanas. According to Udayanacharya "yatharthanubhava is *Prama*, means realistic experience and its source is Pramanas and the person who attains the real knowledge is known as Pramata.

### Synonyms of Pramanas are-

1. *Uplabdhi (availability)* –attaining true knowledge through Pramanas.
2. *Sadhana* (resource) – are source of realistic knowledge,
3. *Ggyan* (knowledge) - purpose of Pramanas to gain knowledge,
4. *Pareeksha* (examination)-knowledge of nature of the object through Pramanas.

In Ayurveda more importance was given to the terms Pramana and Pareeksha. Acharya Charaka in his Sutrasthana describes four types of Pramanas to prove the existence of satt and asatt padartha – 1.Pratyaksha 2. Anuman 3. Aptopdesha 4. Yukti

Later on in Vimaansthana Charaka describes three types of Pramanas on the basis of significant knowledge of diseases . They are – 1) Aaptopdesha – to acquire the knowledge of disease and then for examine the patient through 2) Pratyaksha and 3) Anumaan. He included Yukti under Anumaan. He describes only two means of knowledge i.e Pratyaksha and Anumaan for intellectuals. Whereas Acharya Shushrut describes 4 types of Pramana in his Shalya Tantra, they are 1. *Aagam (aaptopdesha)* 2. *Pratyaksha* 3.*Anumaan* 4. *Upmaan* .

Ayurveda has given more importance to three types of Pramanas – Aaptopdesha ,Pratyaksha and Anumaan .

Apart from the above, following will also strengthen importance of Pramanas-

1. The cognition of Sukha, Dukha and causes for Sukha Dukha occur through Pramanas only.
2. The twenty five tatvas mention in Sankhya Darshan is established with the help of Pramanas.

3. The fifteen Padartha except Pramana out of sixteen padartha of Nyaya Darshan are proved by Pramanas.
4. All day to day activities are proved by Pramanas only.
5. The translational power (i.e. moving basic science discoveries more quickly and effectively into practice) of Ayurveda involves a systematic thought or scientific thought, a different perspective of perceiving reality and doing science. The true translational value of Ayurveda is in its epistemology (study of Pramanas) and vision of Nature (Prakriti).

In this way Pramanas are very helpful in many ways both to Darshanas and Ayurveda.

**RESEARCH-** Research is a process to answer a certain question or to solve a problem. For this purpose we need the systematic collection, analysis and interpretation of data. From ancient period there was constant research by the sages; this type of progressive and continuous research makes the existence of theories. Because examination (Pareeksha) is required to formulate a theory and that laid the foundation of fundamentals principles. While proving the existence of Punarjanam Charaka describes four types of Pramana viz. *Aaptopdesha, Pratyaksha, Anumaan, Yukti*.

1. **Aaptopdesha** – With the power of his penance and knowledge which is free from raja and tam ( mansik dosha ), who have uninterrupted knowledge of all three ages ( past, present , future) whose knowledge power never comes to an end , such persons are known as Aapta ,Shishta and Vibudha .Their statement or teaching are unsuspecting .

Proper knowledge of disease is done through Aaptopdesha. The Panchnidana ( Nidana ,Poorvaroop, Roop, Upshaya , Samprapti)are required for the knowledge of diseases , the general symptoms , decay and growth , feasibility , pathology and treatment , all of them are possible only by Aaptopdesha.

Aaptopdesha used in Research for srota (Nidus for research) and formulation of hypothesis. Other importance of Aaptopdesha Pramana /Pareeksha-i) **The Drug Research**-The drug research is also based on this Pramana.The identification of the drug like appearance and other physical examinations and its action based on the fundamentals of the Rasa, Guna,Veerya, Vipaaka expect a good knowledge of the Ayurveda Classics. The pharmaceutical preparations also

expect the knowledge of the Aaptopadhesha Pramana. ii) ***The Research activity in the form of Review of Literature***-Before starting research work activity, a thorough review of the classical text is mandatory as an essential step of research process. This review and reference to Aaptopadhesha makes the work more valuable.

2. **Pratyaksha or direct Observation** - According to Acharya Charaka in Sutrasthan chapter 11, the immediate knowledge that arises at that time through relationship of soul, sense, and mind is called Pratyaksha gyan and that is Pratyaksha Pramana. In other words we can say things which are directly seen by the eyes are called Pratyaksha. It is helpful in observational experiments for Aanveshana (exploration). Pratyaksha Pramana is used as

- a. Collection of data related to hypothesis.
- b. Formation of observation, interview and questionnaire format.
- c. Used in experiments and survey.
- d. Drug identification and authentication process
- e. Pharmaceutical preparation – The various procedure of the pharmaceutical preparations and observation needs knowledge of the Pratyaksha. The variations in the Kaal (time) in the form of season and its effects of the physiology of the body is an excellent example of the observational research.

Experimental study, animal experiments, drug research, clinical research etc. are completed through Pratyaksha Pramana like blood pressure examination, thermometer examination, centrifuge etc. As the Pratyaksha forms the first line of examination, it also forms the first strata for any research design. Without the knowledge of Pratyaksha, the other methods of investigation would be invalid and futile.

3. **Anumaan or Inference**– The knowledge which is produced after Pratyakshajana is known as Anumaan. Anu-means Pashchaat (Afterwards) and Mana means gyan (The Knowledge). So Anumaan, means pashchat gyana (The knowledge perceived latter based on previous Pratyaksha gyana /Aaptopadesha. By the definite visible features, the invisible objects are estimated with the help of Anumaan Pramana.

*Examples:* i) By seeing smoke the knowledge of fire. ii) By seeing pregnancy knowledge of coitus. iii) Determination of Agni by the power of digestion as well

as metabolism and iv) the strength by one's capacity to perform exercise is done by inference, v) By the seeds the knowledge of fruit.

In context of Anusandhan or Research –

- i) Anumaan (Inference) is helpful by forming the problem of research on the basis of fact chintana manana, this is called pledge (Pratigya-proclamation-hypothesis).
- ii) Then further hypothesis is done for above pledge through Hetu ( Cause)
- iii) Next step is Udaharan (Example).
- iv) Fourth step is Upanayan (Convincing/discussion) and
- v) Final step of Paraarthaanumana (telling the inference to others) is Nigamana (Conclusion). These Panchaavayava Vaakya are necessary for Paraarthaanuman.

Through Tarka and Yukti, there is definite knowledge of the subject by completely resolving doubt. Doubt, probability, argument, planning plays an important role in research. Comparative study, discussion, drawing of conclusion all these research steps are studied by Anumaan Pramana (inference evidence). The research cannot be thought without the application of Anumana Pramana. The deductive and inductive methods in research involve the application of logical reasoning.

4. **Yukti Pramana** – Acharya Charaka explains Yukti helps in inferential knowledge.”*anumanam tu khalutarkeyuktyapekshetah*”(ch.su.11/15)

The wisdom which perceives objects as the result of the combination of multiple causative factors is called Yukti. Through Yukti (reasoning) a person can attain the valid knowledge of past, present, future. It helps in fulfillment of three Purushartha of human life – Dharma, Artha, Kaam.

On the ground of research, Yukti is very nearer to experimental method. Drug trial, drug research, drug standardization, pharmaceutical research, observational method, pathological research etc. are done with the help of Anumaan and Yukti.

Yukti is helpful at some levels of experiments these are –

- a. **Uddeshya (aim)** -For exploratory study the subject to be proved is selected on the basis of Yukti.

b. **Sahityaavlokan ( literature review )** – In this detailed discussion of the feasible subject from every point of view , previous research work related to investigation and this outline of present research is practicable and can be determined.

c. **Material and Method** –This is very important step in research process. Its foundation is Yukti. Just as there is role of Nidana, Poorvaroop, Roop, Upshaya, Samprapti in diagnosis of disease, similarly these above facts are important in the research. Without Yukti the entire research process is impossible.

d. **Observation, Discussion, Conclusion** -All these three levels are carried out with the help of Yukti Pramana.

5. **Upmana Pramana** – Upmana is comparative knowledge. It is the knowledge of correlation between a name and the object denoted. Upmana Pramana is considered as the diagnostic method of disease. Charaka describes Upamana as one of the Vaada Marga but Shushruta described it as an independent Pramana for attaining valid knowledge of an object or disease.

In context of Research Upmana is used in determination of dravyas, deliberation of Nyaya, in placebo treatment, in double blind method, disease nomenclature, and unknown disease known with the help of Upmana Pramana on the basis of similarity with other diseases.

## CONCLUSION:

Apprehension of an object occurs with the help of Pramanas. The main purpose of Pramanas is to obtain the proper experience of an object. Various parts and organs of the body explained by Acharya Charaka as Anguli Pramana in Sharirsthana, physiological activities of those organs of the body and the Aushadh and Ahara dravya which act on the body comprehend through Pramanas only. The translational power of Ayurveda involves a systematic or scientific thought, a different perspective of perceiving reality and doing science. The true translational value of Ayurveda is its epistemology (study of Pramanas) and vision of Nature (Prakriti).

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