

THE SCOPE OF ANUMANA PRAMANA AS A RESEARCH TOOL

Dr. Ajit Patil¹, Dr. Mrunali Patil²,

¹Reader, Dept. of Samhita Siddhant, L.R.P. Ayurvedic Medical College, Hospital, P.G. Institute and Research Centre, Islampur, Tal: Walwa, Dist: Sangli.

²Lecturer, Dept. of Rasashastra, L.R.P. Ayurvedic Medical College, Hospital, P.G. Institute and Research Centre, Islampur, Tal: Walwa, Dist: Sangli.

Abstract-

In Ayurveda, the four types of Pramana (Aptopadesha, Pratyaksha, Anumana&Yukti) manage to identify known and unknown phenomena (sat and asat) in humans and the universe. Among them, the reasoning method is – AnumanaPramana which is essential for diagnosis and research, because its comprehensive design involves observation, analysis, argumentation, and consideration of established facts. The article draws on references from Bruhat-Trayi and Laghu-Trayi and analyses the importance of AnumanaPramana in explaining subtle phenomena, such as the function of Tridosha in health and disease, the role of intangible karma in the emergence of disease and mitigation, the concept of rebirth (Punarjanma), etc. Applied concepts, such as physiology, pathogenesis, diagnosis, etc. Prognosis and treatment options. The vast spectrum of its applicability in scientific research was also investigated when constructing a research tool with AnumanaPramana as the methodology, Karya-Karana Siddhanta as the analytical tool, and DashavidhaParikshyaBhavaas as the research protocol characteristics. This tool can reconstruct the ideology of research through Ayurvedic techniques, thus broadening the scope of operation of the current framework of the methodology.

Keywords:

AnumanaPramana, research, logical reasoning, Dasha vidhapariksha bhava.

Introduction

In all creation, life is short and knowledge is eternal. Although the sensory organs, mind, and intelligence help confirm observations, scientific methods are essential to process and interpret this sensory input as knowledge. These methods called Pramana in Ayurveda translate into methods of obtaining factual knowledge. Emphasize the term factual knowledge, because these methodologies lead their seekers to factual knowledge, no other knowledge at any given time.¹The knowledge acquired through Pramana is considered absolute and reasonable in all three time periods (past, present, future).¹Pramana is basically four, namely, aptopadesha, pratyaksha, Anumana, and yukti.² However, for Vaidya who have experience in testimonies, Pramana has two types, namely pratyaksha and Anumana.³ Among them, although PratyakshaPramana is empirical, wise people think that the method of reasoning, that is, non-sensory perception, is the door to infinite knowledge.⁴ True knowledge is absolute, omnipresent, and timeless, but due to the illusion of the mind or the primitiveness of the senses, it is often imperceptible, hidden, or unknown. It is in this situation that AnumanaPramana guides her seekers to invisible knowledge beyond human acceptance. Ironically, inferences are drawn through a comprehensive methodological process, which also involves Pratyaksha and YuktiPramana. [1,2]

The concept of AnumanaPramana:

Etymologically, "Anumana" is a compound word, where anu means later and mana as knowledge⁵means that knowledge is not acquired at the same time, but acquired later. That is to say, in many cases, as a result of pratyakshabadhakara bhava such as ativiprakarsha (far), atisannikarsha (close), avarana (hidden), karanadaurbalya (weak), manonavasthana (heart instability), samanaabhibhava (similarity), abhikara (masked), atibhavad (overlap), atisaukshmyat (minutes) ⁶ or simply due to the absence of the perceiver of the event (paksha). In this case, inference is based on the principle of knowing the whole and knowing its parts, that is, by analysing or checking the existing performance characteristics to seek inferences about the area of suspicion perceived in the first moment.⁷ Thereafter, the method uses logical reasoning to establish its reasoning.^{4,8} However, this kind of logical reasoning can only be obtained through vyapti dnyana⁹, that is, (knowledge of established facts) parallel to the interpretation of domain reasoning. The collection of these established facts comes from the facts previously checked-sensory perception (pratyaksha) or recorded facts-biblical testimony (aptopadesha). Therefore, unknown events inferred from corresponding, relevant, logical, and existing facts show that reason plays an important role in inference. Example: The ancient example "yatra yatrathumahatratratravahnihi" states that smoke signs as domain uncertainty imply that it is related to an open flame, although the fire may not be detectable at any given time. This inference is based on established facts (vyapti) observed in the "kitchen" that are known to exist between fire and smoke. Speaking of similar examples related to biological phenomena, such as 1) Flawless disease means that it is the imperceptible ojas (the essence of the 7 elements of the tissues in the body) that confers immunity to the individual. ^{10,11} For example 2) samanavayu is inferred as a stimulus from agni¹², the prior knowledge is that air is the cause of ignition in the ecosystem. In particular, the uniqueness of this Pramana is that the method helps to confirm the information in the three phases of time ¹³ (i.e. past, present and future). Retrieving information in all the time dimensions mentioned above is due to the principle of karyakaranasiddhanta (causal principle) on which this method is based. For example: karyatkarana (inferred from the past, that is, to infer the reasons for the results

shown)-inferred sexual behavior when seeing a pregnant woman. karanatkarya (inferring the future, that is, inferring the result of the displayed cause)-inferring the coming of rain and clouds. samanyatodrushtam (current inference/causal inference). [2,4,5]

AnumanaPramana in Ayurveda application:

AnumanaPramana plays an important role in Ayurveda for dealing with subtle invisible objects such as dosha, dhatu, ojas and marma. Therefore, its role in the field of diagnosis and reasoning is unquestionable, Nuances of physical function.

The scope of AnumanaPramana as a research method:

A systemic approach to solving an issue is characterised as research methodology. Research methods are the procedures by which researchers go about their task of describing, understanding, and predicting events.⁸⁴The parallel Ayurveda, Pariksha or Pramana methods include 4 types as the means of solving a problem. AnumanaPramana, for example, may be regarded as a technique of study that employs information sources, analytical measurements, and logical conclusions to settle a point of contention, and therefore correlates to the procedures of conventional medicine's research methodologies. It is through these methodologies that repeated observations, experiments, and documents have helped to improve Ayurvedic science for centuries. AnumanaPramana derives its information through scientific facts and sensory perceptions. AnumanaPramana tries to utilise a phenomenon along the lines of the cause-and-effect principle in terms of critical analysis, which is a crucial component (karya-karanasiddhanta). Amongst other strategies, conventional researches also acknowledge the principle of the cause-and-effect relationship and rely on resources of knowledge when undertaking a study.⁸⁵The theory of sankhyadarshana is based on the concept that every phenomenon/activity is related to karana and karya. i.e. cause and effect, where karya refers to the effect of creating transformation in karana. In the context of ayurveda, the dashavidhparikshya bhava too, which is about the factors to be examined before performing any intended medical action - is also based on this concept of karya-karanasiddhanta. In addition, the ayurveda shastra itself is written with karya or intended effect i.e. Dhatu samya with 6 karanas indicates that karya and karana are the major areas of investigation for future diagnosis and therapy. The nature of these bhava and their relationship to each other in its original context and with its wide application to understand them in the context of doing research. The mere existence of the three Karana bhava is equivalent to a dormant volcano that, unable to generate an impact on its own, will yield to an affect only after generating provocation in the karya-yoni transformation-intended-cause. This provocative action is called pravruithi or the action which is initiated after recognizing the concordance in one's potentials and position as being favorable to the desired effect. This systematic methodology and approach (called upaya) is implemented, which is essential to ensure the achievement of a particular intention through the necessary transformation. In a nutshell, while Pravruithi involves the initiation of impulses which then lead to the desired influence, upaya is the potential generated to accomplish the above initiation. In addition to recognizing the motivations and potentials involved, practitioners should also be aware of the factors that can systematically manipulate the effects of the outcomes, namely the locus of action, i.e. the desha and the phase of the outcometime (kala). The domain of doubt (hetu) is subjected to further examination based on a particular source of knowledge (linga), which serves as the karana, according to the aforementioned theory. In this perspective, the ten investigating components (dashavidhparikshya bhava), which were initially the basic factors for completing a clinical activity, can also be equated with research, as both are clinical activities that examine therapeutic aims. In this context, the dashavidhparikshya bhava can be used as a research protocol to perform investigations in accordance with ayurvedic language and system, using karya-karanasiddhanta as an analytical instrument and AnumanaPramana as a research technique. The purpose of this interpretation is to create a research protocol to open the forgotten doors of research, especially in the ayurvedic system, and to give a new perspective on research in ayurvedic lines and for similar proceeding. Despite the fact that this is a very basic approach, the fact that it is based on ayurvedic science's foundations may open up new opportunities for better understanding and expounding on the concept of ayurvedic research. [1,3,5]

CONCLUSION

Ambiguity and uncertainty are not to be regarded as ignorance, as inquiry into the same can lead to the door of wisdom. Anumana is the steer that navigates to certainty, despite the fact that the phrase Anumana is translated as uncertainty. While knowledge is an eternal and expansive truth, it may not always be understandable due to limits in recognising it. Thus, Pramana is designed to perceive, interpret and decipher knowledge and AnumanaPramana is used to decipher information which is beyond human perception. In this sense, AnumanaPramana is the skill of methodical rediscovery. AnumanaPramana is the foundation for gaining knowledge of subtle, unknown, hidden, imperceptible things, as well as for attaining knowledge of the three phases of time. Deductive knowledge is judgment that can be obtained by a pre-existing scientific design and therefore operates on the principle of cause and effect. In both ayurveda and traditional sciences, it is recognised as one of the most important methodologies for gaining knowledge or information. From the point of view of Ayurveda, the skills of observation, critical analysis, proof of observable or recorded facts, and logical reasoning are the basic building blocks that serve to express reasoning consciousness. This Pramana is used to appreciate both physiological and pathological occurrences that occur within the body. The importance of AnumanaPramana in Ayurveda has been explained in a variety of situations, including inference of biophysical elements to bio-abstract elements, inference of signs of fatality, rebirth, the law of karma and its function in creating karmajavyadhi, and so on. Needless to say, it serves as an accurate tool in disease diagnosis and prognosis and an important tool for accurately assessing the various clinical manifestations occurring in a single disease in addition to evaluating a single disease in different samples. Therefore, a management strategy based on a thorough evaluation by the above means is the wheel of professional success. Apart from the clinical scenario, the article attempted to describe AnumanaPramana's role in some aspects of research efforts, as both of these areas contribute to the systematic improvement of the knowledge system. The AnumanaPramana methodology, together with the methodologies listed under the dashavidhparikshya bhava, can serve as an appropriate research protocol in ayurveda science-friendly language and methodology, laying a solid foundation for ayurveda research studies. It should also be noted that, while ayurveda and conventional medicine work on similar principles, their perspectives on inference in research initiatives appear to be equivalent. Knowledge although an all-pervading entity can

present itself in various motifs. Knowledge is an eternal entity since the more is acknowledged the more it leads to a search. As a result, knowledge will remain virtual unless these Pramanas (tools) are used by the pramata (who seeks knowledge).

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