



Utility of Anya Pramanas and its relation with Ayurveda

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Abstract: Ayurvedic system of medicine is an applied science, it gives more emphasis to the verification and validation of facts and concepts. The physicians of Ayurveda emphasized the necessity of scientific knowledge in every regard. In Ayurveda Pramana Vijnana can be considered as the scientific tools of research. Any knowledge which is valid and correct is termed as Prama and the means to acquire this knowledge is known as Pramana. Charaka Samhita accepted 4 pramanas Aaptopadesa, Pratyaksha, Anumana, and Yukti. Susruta Samhita accepted 4 pramanas Pratyaksha, Anumana, Agama, and Upamana. Apart from these pramanas few other pramanas were accepted by philosopher's i.e Arthapatti, Anupalabdi, Cesta, Parisesa and Aithihya. Here an attempt has been made here to throw light on the Utility of Anya Pramanas and its relation with Ayurveda.

Key Words: Arthapatti, Anupalabdi, Cesta, Anya Pramana, Parisesa, Aithihya.

I. INTRODUCTION

Pramana literally means "Proof" and means of knowledge. In Indian philosophy Pramana are the means which lead to knowledge, and serve as one of the core concepts in Indian Epistemology. It is a theory of knowledge, and encompasses one or more reliable and valid means by which human beings gain accurate true knowledge¹. Ayurvedic system of medicine is an applied science, it gives more emphasis to the verification and validation of facts and concepts. The physicians of Ayurveda emphasized the necessity of scientific knowledge in every regard. For the true and thorough scientific knowledge, Ayurvedic seers adopted different methods of examination and investigations, which they termed as Pariksha.

The scientific approach of Ayurveda is evident from its Pramana Vijnana. Pariksha is a Pramana by which the objects are rightly known². Pariksha is the means while Pramana is the result. Hence, in spite of being synonymous, "Pariksha" emphasize on the means while "Pramana" on the result. Charaka Samhita accepted 4 pramanas Aaptopadesa, Pratyaksha, Anumana, and Yukti³. Susruta Samhita accepted 4 pramanas Pratyaksha, Anumana, Agama, and Upamana⁴. Apart from these pramanas few other pramanas were accepted by the philosopher's i.e Arthapatti, Anupalabdi, Cesta, Parisesa and Aithihya.

Synonyms of Pramana

The word Upalabdhi, Sadhana, Pariksha and Pramana are similar words which gave the same meaning. As valid knowledge is attained through Pramana, Pramana is otherwise known as Upalabdhi. As is the mean for the cognition of valid knowledge it is called Sadhana (mean)⁵.

Utility of Anya Pramanas (Consideration of other means of Knowledge) and its relation with Ayurveda:

Anya Pramanas are not accepted as Separate Pramanas in Ayurveda but all included under Trividha Pramanas i.e Pratyaksha, Anumana and Aaptopadesha.

Arthapatti (Presumption\ Implied Meaning)

The word 'Arthapatti' is formed by two words 'artha, and 'apatti'. Arthapatti is also called as 'artha-prapti'. Arthapatti is one type of hypothesis without which it will be difficult to understand the hidden points of the expressed knowledge. Acharya Charaka has used this word artha-prapti for Arthapatti. Ayurveda did not accept Arthapatti as a Pramana, it is mentioned as one of the Vada margas (Logical terms for debates) and Tantra yukti by Charaka. Vedanta's and Mimamsakas accepted it as fifth Pramana. They accepted its existence as an independent Pramana. It is the gaining of knowledge of unexpressed words according to the context. The words of a sentence express one meaning along with the expressed meaning, if the knowledge of something untold is also gained, it is called 'Arthapatti'. For example: if it is said that a disease cannot be cured by nourishing therapy, it evidently follows that the disease is curable by emaciating⁶.

Anupalabdhi or Abhava Pramana (Non-existence /negation)

Kumarila Bhatta of Meemasa Darshana and Vedanta system of philosophy accept non-existence or negation or non-apprehension as 6th source of knowledge. Non availability of an intended object in the intended place in the present time is known as Abhava. Nonexistence of particular object at a particular place is called Anupalabdhi or Abhava⁷. Abhava has been described as 7th Padartha by Navya Nyaya⁸.

The knowledge of existence or non-existence can be attained with the Indriya⁹. As the knowledge of non-availability (negation) is Abhavatmaka. It is produced through contact of Indriya and Indriyarth. Anupalabdhi Pramana has an important role in diagnosing the diseases. Non availability of certain signs and symptoms help us in differential diagnosis and final diagnosis. Ayurveda accepts the non-existence with reference to Manas, as some times, one understands a thing and sometime does not is due to the presence and absence of Manas¹⁰. Even then being an applied science, Ayurveda also does not deny with it. According to Charaka, the sensation of touch together with its absence is perceived by the tactile sense organ.

Sambhava Pramana (Possibility\ Instrument of source)

The thing heaped or accumulated in the meaning of word is known as Sambhava Pramana. Pauranikas include in the 8th sources of knowledge. While other philosophers and Ayurveda do not accept it as a separate source of knowledge. Charaka says that something from which another thing originates is regarded as Sambhava or source. Six Dhatus of Garbha (embryo), unwholesome diet and mode of life of diseases and wholesome diet and mode of life of healthy state. The combination of six factors (Pancha Mahabhuta and Atma) forms Garbha in Shad Dhatu Garbha is in Avyakta form. In Charaka Samhita it has been described with important logical terms (Vada Margas) and has been defined Sambhava as source of knowledge¹¹. Charaka has also used the term Sambhava

in the description of yukti Pramana. The example quoted in Vimana Sthana are generally the same which have been used to prove yukti a source of knowledge¹².

Aitihiya Pramana (Words of divine origin)

Some scholars define the Aitihiya as Ithihasa (history). The term Ithihasa means thus indeed or quite in confirmatory to tradition¹³. Aitihiya has been accepted as the source of knowledge by Pauranika. Ayurveda and Nyaya includes it in Aaptopadesa or Sabda Pramana. It describes the different modes of the society, starting from the past to present and Ithihasa is the mirror image of the society. The different Acharya's suggestions or Aapta vachana, the complete sciences including Ayurvedic treatment principles are collected from Ithihasa only, hence it is having prime importance and accepted it as a Pramana. Ancient methods of preventive as well as treatment procedures etc., especially the teachings of ancient sages in connection to Ayurveda are known through Ithihasa only.

Cesta (Gesture) Pramana

Cesta (gesture) has been accepted by Tantrikas as a source of knowledge. Appearance of the face is told to be the index of our mind. In so many condition the individual do not utter any word due to so many circumstances, but this face reading makes us known about his ideas. A thumb does not speak, but his gestures help us to know about his pain and pleasure. Cesta Pramana has an important role in Ayurveda. We can gain knowledge of the ill health of the body through this Pramana. We can also know the mental status of a person through his expression and actions. It helps in the diagnosis of Manasika rogas and some Sharirika rogas also. Arista lakshana can be understood with the help of Pramana.

Parisesa (Elimination) Pramana

The term Sesa is generally used the sense of remaining or the rest of all. In any field of unknown facts we eliminate the known factors and the rest on which is known to us is recognized. The individual experiences that it is eye, it is not soul, it is ear it is not soul and in the last when all the known factors are excluded the remaining is experienced by the theory of elimination or Parisesa. Nyaya and Ayurveda do not accept it as a separate sources of valid knowledge and excluded it in the others sources.

DISCUSSION

Pramanas are the base for getting the valid or real knowledge of matter, and for the standardization of the objects¹⁴. There is no value for anything if it is not standardized by Pramana. All the scientific actions, processes are based on certain fundamental principles. Pramana can be considered as one of the ancient methods of research, most important in developing research methodology in Ayurveda. For further advancement and evolution of any science, timely assessment and evaluation of these principles by applying proper methods of examination and investigation is essential. This was the beginning for the evolution and establishment of a scientific era. In these efforts towards scientific knowledge, direct knowledge i.e Pratyaksha became the primary and central foundation on which all other methods of investigations are developed¹⁵. After analyzing the literature of Ayurveda, it becomes evident that these physicians emphasized the necessity of scientific knowledge in every regard which they termed as Pariksha. Hence the valid knowledge of the Pramanas are the most essential mean.

CONCLUSION

Pramana means Jnana sadhana, Jnana karana, Upalabdhi, Pareeksha, Samyak gyana, Jnana siddhi means of knowledge. Trikalika Jnana of Bhava-Abhava padarthas and for Sat and Asat Jnana Siddhi Pramana is useful. Rogi pareeksha, Roga pareeksha and Chikitsa saphalata, and for knowledge of Srusti, Samyak gyana the knowledge of pramanas essential to establish the truth. The cognition of Sukha Dukha and cause for Sukha and Dukha occur through Pramana only. Arthapatti Pramana gives the knowledge of unexplained words from explained. Sambhava Pramana gives the idea of detailed knowledge from explained possibility. Aitihya Pramana gives the knowledge of traditional history. Cesta Pramana gives the knowledge of Avyava Cesta. Parisesa Pramana gives the knowledge by omitting the unwanted things.

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