

ANUMAN PRAMANA AND ITS UTILITY IN AYURVEDA MEDICAL SCIENCE: A
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Article Received on 17/12/2018

Article Revised on 06/01/2019

Article Accepted on 27/01/2019

ABSTRACT

The word *Anumans* consist of two parts viz. *Anu* and *mana* means after and cognition respectively. Thus *Anumana* in a general sense means the cognition coming in to being after perception or *Paramarsa*. Inference is an important sources of knowledge in the field of Diagnosis. The signs present in the patient can be observed (*pratyaksa*) directly but the symptoms described by the patient help the physican to interrogate further and to infer about the disease. Different biological testes provide a base to infer about the particular disease.

KEYWORDS: *Anuman, paramarsa, diagnosis, disease.***INTRODUCTION**

The word *Anumana* is a distinct means of knowledge. The word *Anumana* is generally translated in inference. It is used for two things viz. inferencial cognition and the instrument of inferencial cognition. In this way when the word stands for an abstraction, it means inferencial cognition and when it stands for the instrument, it means the source of inferencial cognition The act of inferring (something unknown from the known data) is called inference. It is the result of the knowledge of the *linga* (the characteristic mark) and the *lingi* (the possessor of this characteristic mark). The inference, the knowledge of invariable concomitance is the instrument consideration is the operation. The sign that is being known is not the instrument for there would be no inference of a sign that is yet to be and so on.

Nyaya distinguishes between perception and inference as instrument of knowledge; the former gives us immediate knowledge where as the latter gives us only mediate knowledge. Generally speaking, inference may be described as the process of reasoning which enables us to pass from claims of present perception, or non-perceptions to claims of existence of non-existence of things not perceived at the time.

Example of Anuman Pramana: There is on the hill, therefore there is fire on the hill, because where ever there is smoke there is fire and where ever there is no fire there is no smoke. Here the speaker perceives only smoke on the hill and he infers the presence of fire on the hill on the basis of the perception of the smoke. Thus smoke serves as a mark of fire. further, he say that he is entitled to claim the existence of fire on the basis of his

perception smoke, because in the past where ever in perceived smoke he also perceived fire and he never encountered smoke where there is no fire. In short, there is an invariable relation, known as pervasion that serves as the basis for inferring the existence of fire from the perception of smoke.

Types of Anuman praman

The inference possesses two condition. In one condition it is for one own self (*svathanumana*) and in other condition it is used to provide the knowledge for somebody else (*parathanumana*).

Swarthaanumana: It is for ones own self, is the cause of deduction of a logical inference in one own mind; for instance having made repeated and personal observation in the case of culinary hearths and the like that where there is smoke there is fire, having come to the conclusion that this is an invariable sequence, having a mountain and having intertained a doubt about the existence of fire on it and having observed smoke on the mountain. The man recollects the invariable and unconditional antecedence of fire. Where there is smoke afterwards this knowledge in this mind that this mountain is distinguished by smoke which is invariably and unconditionally attended by fire. This is called *linga paramarsa* which means such recognition of *linga* or sign as leads to a logical inference, there is produced the knowledge that the mountain is fiery, this is called a logical inference for ones own self or *svathanumana*.

Parathanumana: the *parathanumana* is however based upon *svathanumana* in the sense that a man can not convince and demonstrate another if he is not

convinced. In it premises are discovered by one man and improved to another through the medium of language. when any one, after having for the satisfaction of his own mind infers fire from smoke, makes the application of five membered syllogistic form for the edification of the understanding of others, that inference is called for the sake of others, as for instance.

1. This hill is fiery.
2. Because it smokes.
3. Whatever is possessed of smoke is fiery, as culinary hearth.
4. And that is does.
5. Therefore it is fiery.

Thus form a sign already established the other man also convinced of the existence of fire. In this process the five membered syllogism *Avayavas* or preposition, contains *pratygya, hetu, udaharana, upanaya and nigamana*.

Utility of Anumana pramana in Medical Science:

Inference is a very important method of knowledge. Though some philosophers like *charvak* believe that only perception (*pratyksa*) should be accepted as the method of true knowledge, but having the practical approach, *Ayurveda* accepts inference, testimony and perception with *Yukti* (reasoning) as the methods of true knowledge. *Charaka* describes that the scope of the perception is limited and the scope of things known thought other sources of knowledge, viz, Scriptural testimony inference and reasoning is wide one.

Charaka describes that inference is always preceded by perception. It is based on argument accompanied with reasoning eg, one can infer *Agni* from the power of digestion, strength from the capacity to perform exercise and auditory sense organs etc. from the perception of sound etc. the practical utility of *Aumana* is described in many methods, one of the worth remembering instance may be cited regarding the knowledge of foreign body (*salya*) in the body. If the foreign body is deeply situated or pierced and is not visible with the eyes, either sandal wood paste in water or frozen *ghrita* should be applied on the near by suspected places. The foreign body will create inflammation and the frozen *ghrita* will melt some sooner than other places due to heat due to inflammation. On the contrary, if the watery paste of sandal wood has been applied, the inflamed area will be dry sooner than other placed and through this technique the effected part can be inferred or deleted.

Charaka imphasizes that even the sense faculties, through which one can perceive objects are themselves not the object of direct perception. It is not correct to say that only things, which can be directly perceived exists, and others do not. *Charaka* advocates that the wise (physician) should properly understand a disease by the scriptural testimony, direct observation and inference. Taste of the various factors in the body of the patient are no doubt the objects of the gustatory sense organ, but being impracticable (as the taste can not be observed directly by tongue due to being unhygienic etc). can

however be ascertained by inference. For example the taste of the mouth of the patient should be ascertained by interrogation. Impairment of the taste of the body should be inferred when the lice etc. go away from the body. Sweet taste of the body can be inferred when flies are attracted towards the body. The purity and unpurity of blood can be inferred, whether it is eaten by crows and dogs etc or not. *Charaka samhita* provides a list of various factors to be observed by inference. For example.

1. *Agni* (digestive fire) is inferred from the power of digestion.
2. Strength is inferred from capacity of exercise.
3. Capacity of sense organs – from perception of object.
4. *Manas* is inferred from the perception of different objects.
5. Knowledge of a thing from proper reaction to it.
6. *Rajo-guna* from attachment to woman etc.
7. *Moha* from lack of understanding.
8. Anger from revengeful disposition.
9. Grief from the sorrowful disposition.
10. Joy from happiness.
11. Pleasure from satisfaction which is reflected to by appearance of face.
12. Fear from apprehension.
13. Patience from strength of mind even in dangerous situation.
14. Energy from the performance of difficult acitons.
15. Stability of the mind from avoidance of any mistake.
16. Desire from request.
17. Intelligence from the power of comprehension of scriptures etc.
18. Recognition from the recollection of the name.
19. Memory from the power of remembrance.
20. Modesty from bashfulness.
21. Liking from habitual intake of things.
22. Disliking from disinclination for taking something.
23. Consistency from firmness and stability.
24. Obedience from compliance with orders.
25. Disease having latent symptoms can be inferred from the administrations of such therapies as would alleviate or aggravate the condition.
26. Degree of the vitiation of *dosas* can be inferred from the measurement of provocative factors.
27. Promotion of *sattvika* qualities of mind can be inferred from the absence of its impairments viz. attachments.
28. The Costiveness or laxity of *grahani* (bowels etc.) dreams, desire, likes and dislikes, happiness and unhappiness etc are to be inferred by interrogating the patient.
29. Age of the patient can be inferred by the stage of his life viz child hood etc. the liking for particular food etc. as for wheat and *masa* help in inferring his habitate in *Madhya desa* (central region or Punjab etc.) when something is conducive to the individual, it should be inferred to be whole some and contrary for unwhole some, if a person is suffering from pyrexia, the etiological factors of the disease can be easily inferred.

Describing fifty important varieties (*panchsat mahakasaya*) *charaka* indicates that this will also help persons of high intelligence in exercising their own imagination for inferring other drugs, which have not been included in this list. Here too the inference has been proven useful in the field of medicine.

DISCUSSION

Inference is an useful method of knowledge in the favour of rebirth. *Charaka* describes that the actions performed in previous life, which unavoidable, eternal and having continuity is known as *pranaya*. Its results are enjoyed in this life. Actions performed in the present life will bring about its results in full time. As the seed is inferred from the fruit and the fruit from the seed.

CONCLUSION

The Anuman or inference has got very important role as the method of accurate knowledge in the various medical fields and it is essential one. Specially in *Ayurvedic* pathogenesis which is based on nature, inference is the only method to diagnose the real problem. Actually it is most useful and essential source of knowledge.

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