

CHAPTER-V. CLASSICAL METHODS OF RESEARCH

Introduction:

In Indian literature *Darshana Shastra* plays an important role, because these are considered as the life for Indian culture. *Darshana Shastra* gives importance to the *pramana*. These *pramana* they lead an important role in the Indian philosophy and play an important role in acquiring complete and valid knowledge. Hence *pramanas* are considered as the ancient methods to get a valid and standardized knowledge, because they accept the truth and rejects false. So *pramanas* are also considered as the best and impartial means of knowledge.

There is no value for anything, if it is not evaluated by using *pramana*. Hence both *Darshana Shastra* and *Ayurveda* gave more importance to *pramana*.

Pramana shastra:

प्रमाण अर्थः परीक्षणं व्यायः॥

Pramana is defined as mean to get valid knowledge of the object after its analysis by available means.

According to *Ayurveda*, *pramana* is called as *pareeksha* by *Acharya Charaka*, whereas *Acharya Sushruta* called it as *pramana*. They also highlighted the importance of *Pramana* in day today practice. As *Darshana Shastra* does not accept the knowledge without examination, similarly *Ayurveda* also accepts the things only after its thorough examination.

Definition:

१. प्रमीयतेऽनेन इति प्रमाणम्॥ कारिकावलि.
 २. प्रमीयतेऽनेन इति करणायाभिधानः प्रमाण शब्दः॥ गङ्गाधर सेन.
 ३. यदाथर्ज्ञानुभवाः प्रमा तत्साधनं च प्रमाणम्॥ उदयनाचार्य.
 ४. अर्थोपलब्धि हेतुः प्रमाणं॥ न्यायदर्शन.
 ५. सम्यक् ज्ञानं प्रमाणम्॥ न्यायदीपिका.
- *Pramanas* are defined as the means to get valid knowledge after analysis by modern tools.
 - Means of *Yadarnya anubhava* (valid knowledge) is called as *pramana*.

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- The cause for artha *upalabdhi* is called as *pramana*.
- The means of *samyaka gnana* (determinative knowledge) is called as *pramana*.

Synonyms:

उपलब्धि साधनं ज्ञानं परीक्षा प्रमाणमित्यर्थान्तरं समारण्यानि वचन सामर्थ्यात्॥
गङ्गाधर.

According to *Gangadhar sena*, following terms are used as synonyms of *pramana*.

१. उपलब्धि—Attainment.
२. साधन—Means of cognition of knowledge.
३. ज्ञान—To attain valid knowledge.
४. परीक्षा—Experimentation, Investigation.
५. प्रमाण—Attain, analysis.

Means of getting *Yadartha gnana* (Valid knowledge):

To get a valid knowledge of an object, we need the following tools;

१. प्रमा—Valid knowledge.
२. प्रमेय—Object of valid knowledge.
३. प्रमाता—Investigator.
४. प्रमाण—Means of valid knowledge.

१. प्रमा—Valid knowledge:

One can acquire the knowledge of many things with the help of *gnanendriya* (sensory organs) and *ubhaya indriya* (both motor and sensory organs).

Example:

Rupa - Chakshurendriya,

Rasa - Rasanendriya,

Gandha - Granendriya,

Dukha and Sukha - Manasa.

This is called "*Anubhava*" (experience). This may be some times true or false. The true and valid knowledge is called as "*Prama*". Accordingly it is defined as

यदार्थानुभवः प्रमा... ..॥ उदयनाचार्य.

Knowing the character of a thing in actual possession is called as *Yadartha anubhava* and the mean is called as *prama*.

Example:

Knowing - the *Raju* (Rope) – *Raju* = *Prama*.

Knowing the *Raju* as *sarpa* (snake) = not *Prama*, it is called as *Bhrama*.

Similarly treating the *Kupeelu* (*strychnus nuxvomica* Linn) *visha* as *Kupeelu* is called as *Prama*. But treating it as *Dhanurvata* is called as *Bhrama* (Delirium).

२. प्रमेय—Object of valid knowledge:

प्रमा सम्बन्ध विषयः प्रमेयः॥

The object of valid knowledge is called as *prameya*. There are many objects present in this universe and all cannot produce a real knowledge. That which produces the valid knowledge is called as *prameya*.

Example:

Rogi shareera is considered as *prameya*.

Nitya object – *Nitya anubhava*.

Anitya objects – *Anitya anubhava*.

Panchamahabhoota, *Tridosha*, *Sapta dhatu*, *Hetu*, *Linga* and *aushadha* are considered as object of valid knowledge.

३. प्रमाता—Investigator:

A person should be there to acquire the *prama* (valid knowledge) from the *prameya* (object of valid knowledge) with the help of *pramana* (Tools or means of valid knowledge) is called as *pramata*.

In classics, *Acharyas* accepted that a *sachetana shareera* is required to attain the valid knowledge and all *sachetana shareeras* are not called as *pramata*. Hence the one who knows the advantages, disadvantages, merits and demerits of the objects before administration is called as *pramata*.

They should possess the following characters in them to call *pramata*.

विद्या वितर्की विज्ञानं स्मृति तत्पतता क्रिया यस्यते षड् गुणस्तस्य ना साध्यमितिनिवर्तते॥

च. सं.

The *sachetana shareera* which posses the following qualities in them is called as *pramata* (research scholar);

१. विद्या—Knowledge of object from all angles.
२. वितर्को—Reasoning with the help of knowledge.
३. विज्ञानं—Scientific methods used for reasoning.
४. स्मृति—Remembrance of the present and past experience in getting valid knowledge.
५. तत्पर्वता—Repeated observation of the experiences.
६. क्रिया—Practical application of the experience.

Also one who analyzes the things with the modern means will become expert in the particular field. “परीक्ष्य करीणीहि कुशला भवन्ति॥

—च.सं.सू. ९

४. प्रमाण—Means of valid knowledge:

It is confirmed that, a mean is necessary for cognition of an object, that mean is called as *pramana*. Hence without the mean cognition will not be possible even though the *prama*, *pameya* and *pamata* are existing.

Pramana Sankhya (Number of *Pramana*):

Table showing number of *pramanas* according to different authors

Sl. No.	Author	Number of <i>Pramana</i>	Name of <i>Pramana</i>
1.	<i>Charvaka</i>	1	<i>Pratyaksha</i>
2.	<i>Baudha & Vaisheshika</i>	2	<i>Pratyaksha + Anumana</i>
3.	<i>Sankhya</i>	3	Above two + <i>Aptopadesha</i>
4.	<i>Nyaya</i>	4	Above three + <i>Upamana</i>
5.	<i>Mimansa</i>	5	Above four + <i>Arthapati</i>
6.	<i>Kumarila Bhatt</i>	6	Above five + <i>Abhava</i>
7.	<i>Pauranika</i>	8	Above six + <i>Sambhava + Aitihya</i>
8.	<i>Tantrika</i>	9	Above eight + <i>Cheshta</i>
9.	Some philosopher	10	Above nine + <i>Parishesha</i> .

Pramanas according to Ayurveda:

According to *Ayurveda* *pramana* are called as *pareeksha* and *pramana* by *Acharya Charaka* and *Sushruta* respectively.

Similarly explain that,

परीक्ष्यते यथा बुद्ध्या सा परीक्षा।

परीक्षा करीणो हि कुशला भवन्ति॥ च.सं.सू. ९

परीक्ष्यते व्यवस्थापयते वस्तु स्वरूपं अनेनेति परीक्षा॥ चक्रपाणिदत्त प्रमाणैरर्थविधारणं परीक्षा॥ वात्स्यायन.

Pareeksha is a process of attaining the valid knowledge by means of *pramana*.

In *Ayurveda* different types of *pramanas* are explained to attain valid knowledge.

त्रिविधं खलु रोगविशेष विज्ञानं भवति तद्यथा आप्तोपदेशः प्रत्यक्षः अनुमान चेति॥

—च.सं.वि. ४

तस्मात् द्विविधा परीक्षा ज्ञानवता प्रत्यक्षमनुमानं च त्रिविधा सह आप्तोपदेशेन॥

—च.सं.वि. ४

To prove सत् and असत् *padartha*, *Acharya Charaka* explain four *pramana*, those are as follows;

1. *Aptopadesha*.

2. *Pratyaksha*.

3. *Anumana*.

4. *Yukti*.

Acharya Sushruta also accepted four *pramana* like *Nyaya Darshana*.

1. *Agama*

2. *Pratyaksha*

3. *Anumana*

4. *Upamana*

