

A REVIEW ON CONCEPT OF PRAMANA IN NYAYA DARSHANA AND CHARAK SAMHITA

Priyanka Katyar¹, Vipin Kumar²

¹Ph. D Scholar, Department of Samhita, Sanskrit and Siddhanta Gurukul Campus (Uttarakhand Ayurved University, Haridwar. ²Assistant Professor, Dept. of Samhita Sanskrit & Siddhant) Gurukul Campus (Uttarakhand Ayurved University, Haridwar

Corresponding Author: priyankakatiyar85@gmail.com

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ABSTRACT

Both *Nyaya Darshana* and *Ayurveda* are highly influenced and complemented by each other as both sciences developed in the same period. The concepts of *Nyaya Darshana* have been selectively incorporated into *Ayurveda* to suit its purposes, viz. *Swasthya Rakshana* and *RogaPrashamana*. Most of the concepts of the *Nyaya* are accepted as such, but some are modified as needed. There are similarities between some concepts of *Charaka Samhita* and *Nyaya Darshana Shastra*, in which *Pramana* is the main source of *Nyaya Darshana*, and it has given *Pratyaksha*, *Anumana*, *Upamana*, and *Shabd*. In *Charak Samhita*, *Acharya Charak* accepted *Pramana* as *Pariksha*. In this article, we will try to correlate the *Pramana* of *NyayaDarshana* and their influence upon *Charak Samhita*.

Keywords: *Nyaya, Ayurveda, Darshana, Charak, Roga*

INTRODUCTION

Pramana of Nyaya Darshana and Charak Samhita-

According to *Nyaya Darshana*, knowledge (*Gyana*) may be valid or invalid. Valid knowledge (*Prama*) is

the right apprehension of an object (*Yatharthanubhava*). It is produced by four means of knowledge.¹

1. *Pratyaksha* (perception)
2. *Anumana* (inference)

3. *Upamana* (comparison)

4. *Shabd* (verbal testimony)

Acharya Charak has mentioned the word “*Pariksha*” for “*Pramana*”. *Pariksha* is a *Pramana* by which things are correctly known. “*Pariksha*” means examination, and “*Prama*” means the result, hence, despite being synonyms, “*Pariksha*” emphasizes the means (*Sadhan*) while “*Pramana*” on the result (*Parinam*). *Pramana* is a way by which we can know genuinely & objectively about anything. According to *Acharya Charak*, things either exist or non-exist, and four *Pramana*² can examine them-

1. *Pratyaksha* (perception)
2. *Aptopdesha* (authoritative testimony)
3. *Anumana* (Inference)
4. *Yukti* (Rationale-Logical reasoning)

In *vimana sthana*, *Charakacharya* mentioned these *Pramanas: Aptopdesha, Pratyaksha, and Anumana*.³

1. *Pratyaksha Pramana-*

The third *Sutra* of *Nyaya Sutra* gives the classification of *Pramanas*. The definition of *Pratyaksha* (perception) is provided in the first place because no other means of valid knowledge is possible without perception. Hence, perception is considered 'supreme among the *Pramanas*'.

In *Nyaya Darshana*, *Pratyaksha* (perception) is the knowledge arising from contact with *Indriya* (sense), which is not due to words (*Avyapadesya*). Invariably related to the object (*Avyabhichari*) and of a definite character (*Vyavasayatmaka*).⁴

- *Avyapadesya*(Determinate)- This title separates perception from uncertain knowledge. For example, a person cannot tell from a distance whether there is smoke or dust.
- *Avyabhichari* (Unnameable)- This means that the knowledge of an object obtained through perception has no relation with the name of that object.
- *Vyavasayatmaka* (Non-erractic/ Irregular)- the sun's rays coming in contact with the earth's heat in summer season start trembling and appear as water in the eyes of humans. The knowledge of water obtained in this way is not perception. The non-irregular adjective has been used to eliminate such cases.

In *Charak Samhita*, the cognition which gets through *Indriya* and *Mana* itself is called *Pratyaksha*. Perception/observation, definite and immediate, arising from the correlation (Coming together) of *Atma, Indriya* (*Sense Organ*), *Manas* (*Mind*), and the *Indriyarthas* (*Object*) is known as *Pratyaksha*.⁵

2. *Anumana Pramana-*

Knowledge is of two types, *Pratyaksha* and *Apratyaksha*. Both *Astika Darshanas* and *Ayurveda* have given importance to *Anumana Pramana*. Judgment is an imperceptive knowledge caused by *Anumana*. Hence, *Anumana Pramana* is also an important one among the *Pramanas*. In *Nyaya Darshana*, *Anumana* (inference) is preceded by perception (*Tat-Purvaka*) and is of three kinds, namely, *Purvavat*(*priori*), *Sesavat*(*posteriori*), and *Samanyatodrsta*(commonly seen).⁶ In *Nyaya Darshana*, *Anumana* is defined as the scope/production (*Vyapti*) of *Lingee* (*Sadhya, probandum*) *Gyana* without *Dosa* through *Linga* (*Hetu, Lakshna*, object which has *Lingee, proban*) *Gyana* is called *Anumana*.

Purvavata (*priori*) i.e. having the antecedent as the proban (*Linga*).

Sheshvata- (*posteriori*), i.e., having the consequent as the proban (*Linga*).

Samanyatodrishta-(commonly seen), i.e., where a general observation ascertains the *Vyapti*.

In *Charak Samhita*, *Anumana* or inference is the indirect knowledge based on *Yukti*, i.e., logic, reasoning, and experiments.⁷ *Anumana* is made from the combination of two words, *Anu+Mana*. *Anu* means afterward or later. *Mana* means knowledge, which literally and generally represents the knowledge arising later or afterward. The following definition of the word *Anumana* also strengthens the same view. *Anumana* is prior to *Pratyaksha*. *Anumana* is threefold, relating to the present, past, and future. For example, the *Agni* is currently present indirectly on the mountain; it can be inferred through *Dhuma*. By looking at pregnancy, sexual intercourse can be imagined, which reveals the *Atitkala* or past tense.⁸ Both are related to inference of the present and past, respectively. Thus, by repeatedly observing the production of fruits from seeds through direct perception, the

upcoming (*Anagata*) from the seeds can be predicted.⁹ From the above statement of *Charak*, it becomes clear that the *Anumana* arises from the antecedents of *Pratyaksha*.

3. Upamana Pramana-

In *Nyaya Darshana*, *Upamana* (comparison) is the instrument of the valid knowledge of an object derived through its similarity with another well-known (*Prasiddha*) object.¹⁰

In simple words, the word *Upamana*, states Fowler (*Baheliya*), is a compound of *Upa* (similarity) and *Mana* (knowledge) based on resemblance, comparison, and analogy. So *Upamana* is the knowledge of a thing through its resemblance to another previously well-known thing. For **example**- someone who has only heard the word Zebra but has never seen a Zebra wants to know what a Zebra is; the teacher or his parents tell him that a Zebra is like a donkey or horse (which is seen by the boy) with strips on its body. According to *Nyaya*, the boy can correctly identify the animal by understanding the similarity between that animal and the description of this animal. Thus, in the above example, the boy would be unable to identify the animal as a zebra unless he knew the signs of donkey, body, and strips. Thus, *Upamana* is nothing, but the knowledge of *Sadhya* achieved by comparing the characteristics of the known object. In **Charak Samhita**, *Acharya Charak* explains *Upamana* by calling it *Aupamaya* and has presented it under the heading of *Vadamarg*. *Aupamy* describes the similarity between things like a) *Dandaka* (a disease in which the body becomes rigid like a rod) with *Danda* (rod), b) *Dhanustambha* (tetany) with a bow, and c) health provider with an archer.¹¹

4. Shabd Pramana-

In *Nyaya Darshana*, *Shabd* is defined as *Aptopadesa*, i.e., a trustworthy person's statement.¹² Gaining cor-

rect knowledge is either spoken or written, but it is through *Shabd*. It is of two types¹³-

1. **Dristartha**- Matter which is seen.
2. **Adristartha**- Matter which is not seen.

In **Charak Samhita**, *Shabd* is an aggregate of letters. This is of four types – *Drishtartha*, *Adrishtartha*, *Satya*, and *Anrita*.¹⁴

1. **Drishtartha-Drishhtartha** connotes observable meanings, such as *Dosha* are aggravated by three etiological factors; six therapeutic measures pacify them; the sense objects are perceived through the sense organs.
2. **Adrishtartha-Adrishtartha** connotes unobservable ideas, such as the other world exists; there is emancipation.
3. **Satya- Satya** is consistent with the facts, such as these are instructions of *Ayurveda*; these are the remedial measures for curable diseases, and there exists a result of every action.
4. **Anrita- Anrita** is contrary to *Satya* (that which is not consistent with facts).

DISCUSSION

Nyaya Sutra has considered only four *Pramanas* (means of proper knowledge), which are *Pratyaksa* (perception), *Anumana* (Inference), *Upamana* (comparison), and *Shabd* (verbal testimony). The word *Pramana* in the sense given in the *Nyaya Sutra* in **Charak Samhita**, was not widely used even in the days of **Charak Samhita**. He used three words, *Pariksha*, *Hetu*, and *Pramana*, to indicate the means of knowledge. There are four types of *Pramana* in **Charak Samhita Sutra Sthana** chapter 11 viz. *Aptopadesha*, *Pratyaksha*, *Anumana*, and *Yukti*. In *Vimana Sthana* chapter 4, he has accepted three *Pramana* for critical knowledge of diseases: *Aptopadesha*, *Pratyaksha*, and *Anumana*.

No. of Pramana explain by Nyaya and Charak Samhita-

S.No.	Pramana	Nyaya	Charak
1.	Pratyaksha	Yes	Yes
2.	Anumana	Yes	Yes
3.	Upamana	Yes	Explain it under <i>vadamarga</i> and <i>Tantrayukti</i> , but not as a <i>Pramana</i> .
4.	Shabd	Yes	Explain it under <i>vadamarga</i> , not as a <i>Pramana</i> .
5.	Aptopadesha	No	Yes

6.	Yukti	No	Yes
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Pratyaksha Pramana-

The symptoms of *Pratyaksha Pramana* (Direct perception) mentioned in *Nyaya Darshana* are primarily one-sided, only a few symptoms are such, which are complete in themselves. For example, the self-determined intellect (*Nischayatmika Buddhi*) that is born immediately from the union of the soul (*Atma*), mind (*Mana*), senses (*Indriya*), and objects (*Indriyarth*) is called *Pratyaksha*.

Here, *Acharya Charaksamatta* symptom is superior to all other symptoms because here, the knowledge authority soul (*Gyanadhikaran Atma*), the mind (*Mana*) inspired by them, the senses (*Indriya*) specified by them, and the senses known to them (*Indriyarth*) are mentioned, which is the order of *Pratyaksha Gyana* (direct knowledge).

Anumana Pramana-

In the opinion of *Naiyayikas*, after knowing the Scope (*Vyapti*) of cause and effect which exists due to imperishable relationship or regular association, *Parvatadi Paksha*, 'when one object is visible' then by remembering that scope, the invisible object can be inferred. *Acharya Charak* has presented the characteristics of exemplary inference by demonstrating its three-dimensionality and direct existence. *Acharya Charak* does not consider the knowledge arising from the imperishable relation or regular association as inference. In the opinion of *Acharya Charak*, invisible causes from visible causes are inferred from the example of some visible cause-effect set elsewhere. For example, if we have seen a person with leprosy in the past and after a period of time, we see his leprosy gone, then the *ChatushpadChikitsa* is automatically inferred, rather than being inferred from the scope (*Vyapti*).

Upamana Pramana-

In *Nyaya Sutra*, *Upamana* is considered as an independent *Pramana*, but *Acharya Charak* does not include *Upamana* under *Pramana*, rather he describes it under *Vadamarg*, i.e. the technical term used by *Vaidya Samuha* in *Sambhasa* and ultimately helps in attaining valid knowledge. He also uses *Upamana* to

understand a *Shashtra* by all the three scholars of mild, moderate and high intelligence.

Shabd Pramana-

In *Nyaya Sutra*, *shabd* is considered as the fourth *Pramana*. According to him it is defined as *Aptopdesha*. *Acharya Charak* has considered *Shabd* and *Aptopdesha* as different. According to him *Aptopdesha* is a *Pramana* while *Shabd* comes under *Vadamarg*. *Shabd* is an aggregate of letters. When he has described the *sahbd*, there are four types of the *Shabd-Drishtartha*, *Adrishtartha*, *Satya*, and *Anrita*. While describing *Aptopdesha* in *Sutra Sthana* chapter 11, he explains the characteristics of an *Apta Purusha*. There an *Apta Purusha* is one who is free from *Raja* and *Tama*, well acquainted with *Tapobala* and *Tapogyana*, whose statements are doubtless and who always speaks the truth. They have nothing to do with lies, so it does not seem logical that *Shabd Pramana* itself is *Aptopdesha Pramana*. The *Aptopdesha* considered by *Acharya Charak* seems to be appropriate as a *Pramana*.

CONCLUSION

Nyaya Darshana considers four *Pramana*. *Acharya Charak* also considers four and three *Pramana* at different places. They consider the *Pratyaksha* and *Anumana* described in *Nyaya Darshana* as *Pramana*. He has described *Upamana* and *Shabd* also but has considered them under *Vadamarg* rather than under *Pramana*. On the basis of the above discussion, we can say that *Acharya Charak* accepts the concept of *Pramana* from *Nyaya Darshana*, but he does not adopt it blindly. *Acharya Charak* builds his philosophical understanding and applies it practically.

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