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A REVIEW ARTICLE ON *PRAMEYA*(OBJECT OF RIGHT KNOWLEDGE) IN *NYAYA DARSHANA* AND *CHARAK SAMHITA*

Review article

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ABSTRACT

There are sixteen substances (*Padartha*) mentioned in *Nyaya Shastra*. Among these substances, *Pramana* has been described as the first substance and *Prameya* as the second substance. All the other substances that have been described are used only as aids to these two. By attaining the real knowledge of 12 types of *Prameya* like *Sharir* (body), *Atma* (soul) etc, a *Pramata Purush* can accept the things worth taking and can leave things discarding. Many subjects have been described in *Nyaya Shastra*. For this information, *Samsaya* (doubts) etc. have been described separately for confirmation of the subject in all respects. In all these, *Pramana* is primary and *Prameya* is secondary to being proved through *Pramana*. If there is no *Prameya* then there is no need for *Pramana* and if there is no *Pramana* then the *Prameya* will not be proved. This is the reason that in *Nyaya Shastra*, *Pramana* and *Prameya* are considered special as compared to other substances. Even in *Charak Samhita*, the *Pramana* for proving the *Prameya* has been described and the uniqueness of the *Prameya* is proved by the fact that the *Prameya* has shown the path to *Chikitsa Shastra*. It is extremely interesting to see that instead of adopting the *Prameya* as it is, *Acharya Charak* understood them with his own philosophical understanding and adapted them to serve both the main purposes of *Ayurveda* and to incorporate the understanding of students with less intelligence. In this study, an attempt has been made to analyze the *Prameya* mentioned in *Nyaya Shastra* and how they have been mentioned in *Charak Samhita*.

Key Words:- *Nyaya, Charak, Pramana, Prameya, Padartha.*

INTRODUCTION: According to *Acharya Gautam* there are twelve objects of right knowledge which includes, *Atman* (Self), *Sharira* (Body), *Indriya* (Senses), *Artha* (Objects of the Senses), *Buddhi* (Intelligence), *Manas* (Mind), *Pravrtti* (Motivation) , *Dosa* (Evil) , *Pretyabhava* (Rebirth), *Phala* (Result) , *Duhkha* (Suffering) , *Apavarga* (Liberation).¹The *Charak Samhita*, does not specifically refer to the twelve objects mentioned in the *Nyaya Sutra*. There are many things that can be considered the subject of right

knowledge, but these 12 are especially important because true knowledge about them will remove all confusion and bring freedom from suffering, whereas false knowledge related to these subjects leads to birth and perpetuation of suffering. *Nyaya* merely establishes these principles on a rational basis, but does not attempt to elaborate them. *Nyaya* does not attempt to explain all that is known about these various subjects, which is left to more speculative systems of philosophy.

1. *Atman*(Self)-

Acharya Gautam says the presence of *Iccha* (Desire), *Dvesha* (aversion), *Prayatna* (striving), *Sukha* (pleasure), *Dukha* (pain), *Gyan* (intelligence) indicates the presence of a *Atma* (soul).² These are six experiences that are common to all sentient beings. There is obviously a subject that experiences them, and that subject is called the self or *Atman*.

In Charak Samhita, *Atma* is free from all diseases and supreme. It is the cause of consciousness when in conjunction with the mind (*Satva*) objects of senses (*Bhuta Guna*) and sense organs. It is eternal and the observer who witness of all (psychic and somatic) activities.³ In **Chakrapani teeka**, *Atma* is the bearer of knowledge.⁴

Proofs for existence of Atma⁵-

Prana (Inspiration) and *Apana* (expiration), *Nimeshadi* (Twinkling of the eye, locomotion, contraction, relaxation), *Jeevanam* (Sign and symptoms of living life), *Mano Gati* (Ability to mentally teleport oneself e.g. arriving at a distant place like *Pataliputra* in imagination or dream), *Indriyantarasanchara* (Shift from one object of sense organ to another e.g. shift from visual perception to tactile perception), *Preranam* (Initiation or conduction of impulse), *Dharanam* (retention of impulse), *Swapne Deshantara Gamanam* (Journey to another country in dreams), *Panchatva Grahanam* (becoming a mass of *Panchamahabhootas* at time of death), *Drishtasya Dakshinena Ashna Savyena Tadha* (Knowledge of something visualized in right eye by the left eye), *Ichha* (Desire), *Dwesham* (envy), *Sukham* (happiness), *Dukham* (misery), *Prayatna* (effort), *Chetna* (consciousness/activity), *Dhriti* (stability/control over senses and emotions), *Buddhi* (intellect), *Smriti* (memory) and *Ahankara* (ego).

2. Sharira(Body)-

Acharya Gautam says *Sharira* (Body) is the site (*Asraya*) of *Chesta* (action), *Indriya* (senses), *Artha* (sentiments).⁶

In **Charak Samhita**, the *Sharira* (body) is defined as the site of manifestation of *Chetana* (consciousness) and a union of factors derived from the five *Mahabhuta* in a specific proportion that maintains equilibrium.⁷ According to **Chakrapani-Gradual decay** is, in fact, the very nature of the body which is indicating by the use of word '*Sharira*'.⁸ The '*Sharira*' composed of the *Panchmahabhootas* serves as the abode of the soul's (*Atma*) enjoyment and sufferings.⁹

3. Indriya(Senses) and 4. Artha (Objects of the Senses)-

According to Acharya Gautam the *Indriya* namely *Ghrana* (olfactory), *Rasana* (gustatory), *Chakshu* (visual), *Twak* (cutaneous) and *Shrotra* (auditory) are the *Indriya*. They originated from *Bhuta* (material elements).¹⁰ *Prthivi* (Earth), *Ap* (water), *Tejas* (fire), *Vayu* (air) and *Akasa* (ether) these are the *Bhuta* (elements).¹¹ *Gandha* (Smell), *Rasa* (taste), *Rupa* (colour), *Sparsha* (touch) and *Shabda* (sound) are the *Artha* (objects) of the *Indriya*, which are respectively the qualities of earth, etc.¹²

Acharya Charak has very well described the five *Indriyas* (senses), five *Indriyarthas* (sense objects), five *Indriya Dravya* (matters of sense organ), five *Indriya Adhithana* (sites of sense organs), five *Indriya Buddhi* (sensory perceptions).¹³ which is also known as *IndriyaPanch-Panchak*.

5. Buddhi (Intelligence)-

According to Acharya Gautam the terms *Buddhi* (intelligence), *Upalabdhi* (apprehension) and *Gyana* (knowledge)

do not denote different entities means these are not different from one another.¹⁴ Bhashyakar Vatsyayana describe this Sutra that, knowledge cannot belong to the *Buddhi*, which is an unconscious instrumental cause, because in that case the *Buddhi* itself becomes conscious.¹⁵

Acharya Charak explains *Buddhi* as, the human beings intelligence (*Buddhi*) is called by the name of the sense (*Indriya*) with the help of which it works. The *Buddhi* which is developed only with the help of *Mana* is called *Manobhav Buddhi*.¹⁶

6. *Manas* (Mind)-

Acharya Gautam says that the absence of the phenomenon of 'simultaneous cognitions' (*Yugapat-Gyana*) is a proof for the inference of the mind.¹⁷ It is impossible to understand two things at once. Perception does not arise merely from the contact of a sense-organ on its object, but it also requires the association of the mind. The mind which is an atomic substance, cannot be attached to more than one sense-organ at a time, so there cannot be more than one act of perception at a time.

According to **Acharya Charak**, the *Mana* called *Sattva* is transcendental (*Atindriya*), some people call it 'Chetna'. Its action is dependent on its objects and accomplishments of the self i.e. *Atman* or *Atma*. It is responsible for the actions of the sense organs.¹⁸

7. *Pravrtti* (Motivation)-

Acharya Gautam says *Pravrtti* (Motivation) is the action (*Arambha*) through *Vak* (speech), *Buddhi* (mind) and *Sharir* (body).¹⁹ **Acharya Vatsyayana** says that in this Sutra the word *Buddhi* means mind. It is called *Buddhi* because 'by it one can understand' (*Buddhiyate Anena*).²⁰

In **Charak Samhita**, the root cause of universe and all *Upaplava* (*Dukh ki Prapti*) is *Pravrtti* (action/attachment). *Pravrtti* is root cause of *Dukh*.²¹ Again he describes the source of this *Pravrtti* as *Moha* (ignorance), *Ichcha* (desire), *Dwesh* (hatred and purposeful action). This *Pravrtti* give rise to *Ahamkara* (ego), *Sanga* (attachment), *Samsaya* (doubt), *Abhisamplava* (mistaken self-identity), *Abhyavapata* (false sense of ownership), *Vipratyaya* (sensing opposite of reality), *Avishesha* (inability to distinguish between consciousness/unconsciousness) and *Anupaya* (inappropriate means).²²

8. *Dosa* (Evil)-

Acharya Gautam says *Dosa* (Evils) are those that have the characteristic of being the cause of motivation (*Pravartana*).²³ *Pravartana* means the characteristic of being the cause of motivation. The *Dosa* are divided into three groups-*Raga* (affection), *Dwesh* (aversion), *Moha* (stupidity).²⁴ **Gautam Muni** says that of the three, stupidity is the worst, because in the case of a person who is not stupid, the other two do not come in to existence.²⁵

In **Charak Samhita Sutra Sthana**, *Vata*, *Pitta* and *Kapha* are described as *Sharir Dosh*, *Rajas* and *Tamas* are the *Manas Dosh*.²⁶ Again he explains *Dosha* in *Vimana Sthana* and *Sharira Sthana*. In *Vimana Sthana* he says that, there are three *Doshas*, *Vata*, *Pitta* and *Kapha*. In their normal state, these are beneficial to the body while in an abnormal state, these afflict the body with various disorders.²⁷ In *Sharira Sthana*, there are three *Sharira Doshas* i.e. *Vata*, *Pitta* and *Kapha*-they vitiate the *Sharira* (body) and two *Manas doshas* i.e. *Rajas* and *Tamas*-they vitiate the *Mana* (mind).²⁸

9. *Pretyabhava*(Transmigration/Rebirth)-

According to **Gautam muni** *Pretyabhava* means re-births.²⁹ *Bhashyakar Vatsyayana* says that Transmigration is a series of birth and death.³⁰

In **Charak Samhita**, the word *Pretya* firstly has been described in *Sutra Sthana* chapter 7 under the heading of *Dharniya Veg.* where the meaning of *Pretya* is considered to be *Janmantar* (life after death).³¹ *Acharya Chakrapani* has also addressed *Pretya* as *Janmantre* in his commentary.³² After that, *Acharya Charak* used the word *Pretya* at many places and there too *Pretya* is considered to mean re-birth after death.

10. *Phala* (Result/consequence)-

In *Nyaya Sutra*, *Phala* is the *Artha* (object) produced by *Pravritti* and *Dosa*.³³ *Bhashyakar Vatsyayana* says, every activity has a consequence which may take the form of pleasure (*Sukh*) or pain (*Dukh*) depending on the nature of the action performed.³⁴ The same principles operate in the ethical realm. The fruits of right conduct (*Karma-Phala*) performed in past lives and in this world may manifest in the form of companionship (*Sahatva*), progeny (*Praja*) and wealth (*Vittam*), which are the three sources of worldly joy.

In **Charak Samhita**, *Phala* (result) is described as *Karmaphala* in *Sutra Sthana* and *Sharir Sthana*.³⁵

11. *Dukh*(Suffering)-

In *Nyaya Sutra*, *Dukh* (Suffering) which is of the nature of *Vedana* (Pain).³⁶ *Dukh*-The eleventh *Prameya* is discussed just before the twelfth i.e. *Apvarga* (liberation). In the list of *Prameya*, the *Sharira* comes second and the *Phala* comes tenth.

In **Charak Samhita**, any disturbance in the equilibrium of *Dhatu*s is known as

Vikar (disease) on the other hand the state of equilibrium is *Prakruti* (health). This health and disease are also defined as *Sukh* and *Dukh* respectively.³⁷

12. *Apvarga*(Liberation)-

According to **Acharya Gautam**, The complete freedom from suffering is the only true liberation (*Apvarga*).³⁸ *Vatsyayana* says that the absolute deliverance from it, i.e. from suffering-and therefore from birth-is *Apvarga*.³⁹

Acharya Charak explains *Apavarga* in *Sharirasthana* as, *Nivritti Marg* (Detachment) is *Apavarg*(salvation). This *Apavarg* is *Par* (absolute), *Prashanta* (serene), *Aksara*(Immutable) and *Brahma Swarupa*. It is *Moksha*.⁴⁰ *Acharya Charak* also mentioned *Apvarga* under *Tantrayukti*. *Apvarga* is a state/situation of exception means when something is taken out of the scope of a general statement.⁴¹

Eg-As a general rule *Paryushita-anna* (stale food) should not be consumed, it's not healthy. But *Phala* (fruits), *Mamsa* (dried meat), *Shushk Shak* (dried vegetables), *Hareetaka* (*Ardarka*), *Bhaksya* (edible) etc. are the exceptions to this general rule.⁴²

DISCUSSION-

The *Sharir* (body) is operated by the *Atma*(soul). This *Sharir* (body) is said to be composed of 25 elements after combining with the *Atma*. According to *Charak Samhita* and *Nyaya Darshana*, the *Atma* leaves one body and enters another body and enjoys the fruits of its previous deeds (*Purva-Karma-Phala*). In *Nyaya Sutra*, the basis of enjoyment (*Bhog*) of the soul is the body (*Sharir*). Hence enjoyment means the direct experience of pleasure (*Sukh*) and pain (*Dukh*). By having the correct knowledge of the elements of this

Sharir, one gets the knowledge of the beneficial emotions of the *Sharir*.

Nyaya has considered the *Indriya* (senses) as *Bhautika*. *Acharya Charak* has also taken the support of *Darshanas* and considered the senses as *Bhautika*. By saying *Bhautika*, it means that the origin of the senses is considered to be from the *Panchmahabhuta*. This is also the opinion of *Nyaya*. *Acharya Charak* described the *IndriyaPanchpanchak* in the *Indriyopkramniya Adhyaya* of *Sutra Sthana*. *Charak Samhita* is *Chikitsa Pradhan* and *Acharya Charak* has imagined the proximity of *Indriya* and *Artha* keeping in mind the medical point of view.

In *Nyaya Sutra*, *Buddhi* is the fifth *Prameya*. *Acharya Charak* has described the *Panch-Indriya Buddhi* in *IndriyopkarmaniyaAdhyaya*.

Acharya Charak has described the '*Mana*' extensively. He has called the *Mana* as *Atindriya*. The *Indriyas* are considered *Bhautika* but the *Mana* is not called *Bhautika*. The *Mana* is considered to be one. The *Mana* being '*Anu*' and one, does not grasp many subjects at the same time. In *Sharir Sthana 1/20 Chintya* (things requiring thought), *Vicharya* (consideration), *Uhya* (hypothesis), *Dhyeya* (attention), *Sankalpya* (determination) etc. are the subjects of the *Mana*. In this way, the subject of *Mana* and *Indriya* is not the same. *Indriyas* can never understand the meaning of *Mana*. Just as there are many *Indriya*, in the same way if *Mana* is considered to be many, then being many, *Mana* will connect with many *Indriyas* simultaneously and will start understanding the subjects from all *Indriyas* simultaneously, but this does not happen. Hence, *Mana* is considered to be

one. In *Nyaya Sutra* too, *Mana* is considered as one and *Anu* (*Suksham*). There cannot be many knowledge at one time, hence there is only one *Mana* in every body.

In *Nyaya Sutra*, the activities of speech (*Vani*), mind (*Buddhi*) and *Sharir* (body) are called *Pravritti*. *Pravritti* means to have a tendency to do tasks, to do tasks with the *Mana* and *Sharir*. Here, in order to show the characteristics of *Pravritti*, the *Acharya* has definitely shown the *Pravritti* of the *Mana* as well. Without describing the *Mana*, it cannot be shown. Therefore, after describing the *Mana* and *Buddhi*, the *Pravritti* has been described. *Acharya Charak* has considered this *Pravritti* to be the root of all sufferings. The reason of this *Pravritti* is actions born of *Moha* (attachment), *Ichha* (desire) and *Dwesh* (hatred). From this *PravrittiAhankar* (ego), *Sang* (attachment), *Samsaya* (doubt) etc arise and he wanders in the world, bound by the bondage of repeated birth and death. According to *Nyaya Sutra*, there is a *Prameya* called *Dosha* due to the *Pravritti*. In the *Sutra*, the word *Pravartana* means the reason of *Pravritti*. Because the *Dosha* called *Raga*, *Dwesh* and *Moha* make the knower towards virtuous (*Punya Karma*) or sinful (*Pap Karma*). In *Charak Samhita*, the word *Dosha* has been used to describe *Sharirik* (physical) and *Manshik* (mental) *Doshas*. *Sharirik Doshas*- *Vata*, *Pitta*, *Kapha*. *Manshik Doshas*- *Raja* and *Tama*. From the medical point of view, it is due to the imbalance of these *Doshas* that a person gets disease.

In *Charak Samhita* the word *Pretya* firstly has been described in *Sutra Sthana* chapter 7 under the heading of *Dharniya Veg*. where the meaning of *Pretya* is considered to be *Janmantar* (life after death). *Acharya*

Chakrapani has also addressed *Pretyaas Janmantre* in his commentary. After that, Acharya Charak used the word *Pretya* at many places and there too *Pretya* is considered to mean re-birth after death.

Acharya Charak has not described the *Phala* separately in detail. In *Charak Sutra Adhyaya*¹¹, the *Phala* has been described in the form of *Karma Phala*. While describing the *RashiPurush* in the *Sharir Sthana*, he considered *Karma, Karma Phala, Gyan, Moh, Sukh-Dukh, Jeevan-Maran* (life-death) and self (this is mine or I am its) to be situated in the *Rashi Purush*. In *Nyaya Sutra* also, the meaning of *Phala* has been taken as the result of the actions done in the past.

In *Nyaya Sutra*, before the *Apavarga* (*Moksha*), the *Dukh* has been described. that which causes pain is called *Dukh* (suffering). All the creatures of this world are afflicted with the suffering of the material of the entire world. During Concentration, this *Prameya* called *Dukh* was described for the one who wishes to attain salvation (*Moksha*). Only after seeing the *Dukh*, he attains detachment from this world. In *Charak Samhita*, the imbalance of *Dhatus* is called *Vikar* (disease) and this *Vikar* is the *Dukh*. *Ayurveda* has two Purposes but its ultimate purpose is to attain salvation. If a person is suffering from a disease (*Dukh*), then how will he be able to attain salvation. So here *Dukh* is described from a medical perspective.

In *Nyaya Sutra*, absolute freedom from suffering (*Dukh*) is *Apvarga*. In other words, salvation is called *Apvarga*. That is, when the life we have got is destroyed and we do not get another birth, that is, when the process of taking birth again and again ends, then it is called *Apavarga*. In *Charak*

Samhita also, like the *Nyaya Sutra*, the description of *Apavarga* has been mentioned in relation to *Moksha*. In *SharirSthana, Nivritti Marg* (detachment) is called *Apavarga*. But when he has described *Apavarga* in the sequence of *Tantra Yukti*, there he has taken the meaning of *Apavarga* as exception to a general rule.

CONCLUSION-Since the creators and speakers of both *Darshana* and *Ayurveda* were contemporaries, *Charak Samhita* has also been clearly influenced by *Nyaya Darshana*. That is why many principles of *Nyaya Darshana* can be clearly seen in *Charak Samhita*. The *Darshnik* background of *Charak Samhita* is very different in nature and is one of its kind. As evident from the above description, he has not blindly adopted any principle of *Nyaya Darshana*.

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