

AYURVEDA VIEW ON CHAROKOKT CHATURVIDHA PRAMAN: A CONCEPTUAL
REVIEW

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ABSTRACT

Ayurveda and philosophy both are equally developed and flourished in ancient India. To gain all-round proficiency, Ayurveda needed some scientific devices or methods of approach. This necessity must have prompted the sages to adapt Pratyakshadi Pramanas. These Pramanas are used as tools for getting real knowledge. In Ayurveda these Pramanas are used for various aspects, Acharya Charaka has explained Pramanas for three times. He has expressed that Chaturvidha Pramanas have to be used for Vyavaharika jnana Prapti.

KEYWORDS: Praman, pratyaksha, anumana, Aptopadesh, yukti.

AIM & OBJECTIVES

To study Charkokta Chaturvidha Pramanas.

INTRODUCTION

The curiosities regarding true and false facts of the universe have been in the mind of human being since time unknown. Ayurveda and Darshana are similar and Darshanas are the base of the applied principles of Ayurveda. As the ultimate goal of all the rivers is ocean, even ways and directions may differ accordingly to their geographical establishment in same way Various Darshanas accepted various number of Pramanas but their aim is get rid from miseries and pain and ultimate goal is Moksha.

Chaturvidha Pramanas

The instrument of valid knowledge is called as Pramana.^[1]

द्विविधं खलु सर्वसच्चासच्च, तस्य चतुर्विधा परीक्षा आप्तोपदेशः,
प्रत्यक्षम्, अनुमानं, युक्तिश्चेति। च.सू. ११/१७

There are only two types of objects in the entire universe-they are 'Sat' and 'Asat'. These can be examined by taking recourse to one of the following methods viz Aptopadesha, Pratyaksha Anumana, Yukti.^[1]

Pareeksha

According to Chakrapani Pareeksha is defined as Pareeksha means by which one can get the knowledge of Swaroopa and Sthiti as it.^[2]

Aptopadesha

रजोस्तमोभ्यानिर्मुक्तस्तपो ज्ञानबलेनये।.....॥च.सू. ११/१८, १९

Those people who are free from Raja & Tama by their own Tapa Jnana, Trikala Jnana (Knowledge of present, past, future) and Nirantara dosha rahita Jnana (continuous defect less knowledge) those people are considered as Apta (authorities). They are also known as Shista (gentlemen) & Vibhuda (enlighten person). Their words are true beyond any doubts, such person relatively free from Rajas cannot tell lie.^[3]

Pratyaksha

आत्मेन्द्रियमनोऽर्थानां सन्निकर्षात्प्रवर्तते।.....॥च.सू. १/२०

Pratyaksha is defined as Knowledge produced By contact of Atma, Indriya, Mana, with their respective Indriyarthas.^[4]

Anumana Pramana

प्रत्यक्षपूर्वत्रिविधं त्रिकालं चानुमीयते।.....

Cha.su.11/21,22.

Anumana is preceded by Perception. It is of three types. It is related to the present, past as well as the future.

- Agni (fire) is inferred from the Dhuma (smoke) – present tense.
- Maithuna (Sexual intercourse) from Garbha (Pregnancy)-past tense.^[5]

Phalagamana (forth coming fruition of a tree) from the Beeja (seed) on the basis of frequent observation about the production of fruits from the seeds through direct perception.- future tens

Yukti

जलकर्षणबीजतुसन्न्योगात्सस्यसम्भवः।.....च.सू.११/२३, २४

It has been suggested that Yukti as the source of knowledge relates to the knowledge of the future production of crops as the result of the combination of several present factors like irrigation, ploughed land, seeds and seasons formation of *Shadadhatu sanyoga* (five Mahabhoota and Atma). Production of fire from the combination of the *Matya* (lower fire drill), *Manthana* (upper fire drill) and *Mnathaka* (person who does this work) in same way diseases cure by *Chikista chatushapada* (four fold of efficient therapeutic measure).^[6]

DISCUSSION

Charaka-samhita sootrasthana (11/17) *Acharya Charaka* has accepted four *Pramanas viz Aptopadesha, Pratyksha, Anumana, Yukti* for investigation of 'Sat' and 'Asata' padarthas. *Sat* means *Bhava padartha viz Dravya, guna, karma, samanya, vishesha and Samavaya*. *Ayurvedic chikista* depends on *Bhava padartha*. *Asat* means of *Abhava padartha*. Those which are invisible are considered as *Asat* by *Gangadhara Roy* as '*Asat abhavaroopam*'. While enumeration *Padartha Acharya Charaka* has not included *Abhava* in the list, however in many instances of *Chikitsa*, use of *Abhava* is seen.

Aptopadesha Pramana

Acharya Charaka has accepted four *Pramanas* among them *Aptopadesha* stands first in the list. It shows that *Aptopadesha* is superior to other *Pramanas*. The student who desire to study *Ayurveda*, first should know the basic concept of *Ayurveda* like *Dosha, Dhatu, Srotas* etc then only can go for *Rogi Pariksha*. *Tamas* cannot move without *Rajas*. One speaks lie either due to ignorance or being under influence of attachment or aversion. Ignorance is caused by *Tamas* while attachment and aversion are caused by *Rajas*, thus when there are no *Rajas* and *Tamas* and the mind is predominately *Sattvika*, then person speaks only truth and vice versa.

Pratyksha Pramana

Pratyksha means the knowledge gained through *Jnanendriya*. The *Aksha* means eye, the instrument to see. Here vision has considered as symbol of all perceptions. Thus, *Pratyksha* means knowledge gained through *Jnanendriya*. *Pratyksha* is the only *Pramana*, which is accepted by all *Darshanakar* because it is base for other *Pramana*. It is placed first by *darshanikas*, while *Charaka* in second place.

Acharya Charaka has defined *Pratyksha* as the knowledge produced by contact of *Atma, Mana, indriya* and with

their respective objects. Here presences of these four folds are necessary for production of knowledge. In case of *Manasa pratyksha* there is no role of contact of above fourfold aspects like *Sukhadi Pratyksha*.

Charakokta Anumana Pramana

The term *Anumana* has two parts *Anu* and *Maana*. *Anu* means after or following and *Maana* means measurement. Thus, *anu-maana* literally means after measurement. Here measurement means to know. Hence, *Anumana* means to gain knowledge after something.

Charaka-samhita states that three types of *Anumana* belonging three tenses (present, past, and future) are made with prior knowledge of perception. The three types of *anumanas* have explained by commentator *Chakrapanai*.

Yukti Pramana

Acharya Charaka, has introduced *Yukti* as a fourth independent *Pramana* for examination of *Bhava* and *Abhava Padarthas*, though other *Pramanas* are depending on *Pratyksha*, but it has its own limitation. One cannot find out all *Siddhies* through *Pratyksha* at time come have to take the help of *Aptopadesha, Anumana* and *Yukti*.

CONCLUSIONS

The *Sat* (existence) and *Asat* (non existence) things are investigated by four means of knowledge. *Pramanas* are too much useful in the medical as well as in the philosophical fields and the truth cannot be realised without *Pramana*.

The treatment is based on true knowledge and if the physician will be able to know the real disease and the reality within the disease, he will be able to treat a disease.

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