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**TITLE: CONCEPTUAL STUDY OF PARARTHANUMAN AND PANCHAVAYAVA
VAKYA WITH SPECIAL REFERENCE TO CHARAK SAMHITA AND
TARKASANGRAHA
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**CONCEPTUAL STUDY OF PARARTHANUMAN AND PANCHAVAYAVA VAKYA
WITH SPECIAL REFERENCE TO CHARAK SAMHITA AND TARKASANGRAHA
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ABSTRACT:

Pramana is a very important concept. It is a tool for obtaining knowledge. Perfect knowledge is called as Prama and its tool is known as Pramana. Pramana is a unique feature of Darshan Shastra especially Nyaya Darshan. As it explains the Pramana concept, it has another name 'Anvikshiki Vidya'. It gives scientific method for examining objects. In Nyaya Darshan various Pramanas are explained. One of them is Anuman Pramana. Tarkasangraha is a treatise based upon concepts from both Nyaya Darshan and Vaisheshika Darshan. Terms which are necessary for anumana pramana are explained in it. Apart from types of Anuman Pramana from Nyaya Darshan, two different types Swartha Anuman & parartha anumana are explained in it. Pararthanuman is defined as giving knowledge to others by Panchavayava Vakya.

Period of Nyaya Darshan is earlier than that of Charak Samhita. So many principles from Nyaya Darshan are followed by Charak Samhita. Though these concepts are accepted by Ayurveda, they are presented in different manner according to need of that particular subject. Sometimes concept name is same and presentation is different like Samanya Vishesh Siddhant. Sometimes concept is merely same but name is different and explained under different topic as in case of Pararthanuman's Panchavayava Vakya. Panchavayava Vakya is essential for ayurved but not explained under Pararthanuman. They are explained under Vadamargapada which are essential for Vadasambhasha. Pararthanuman is important in our field in conferences as well as in research protocols for conveying our ideas and also to conquer the opponent by scientific method. So here review is taken for comparing concepts of Pararthanuman from Tarkasangraha & Charak Samhita.

KEY WORDS: Charak Samhita, Pararthanuman, Panchavayava Vakya, Tarkasangraha.

INTRODUCTION

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Pramana is defined as a tool for knowledge¹. *Prama* is perfect knowledge and *Pramana* is tool for getting it². Different school of theories (*Darshan Shastras*) accepts different number of *Pramanas*³. As period of *Darshan Shastras* is earlier than that of *Ayurveda*, many of *Siddhantas* from *Darshan Shastras* were followed by *Ayurveda*. One of them is *Pramana Siddhant*. Though these *Siddhantas* were followed by *Ayurveda*, but they were presented by different manner. There is a basic difference in *Prayojana* (aim) of *Darshan Shastra* and *Ayurveda* so both have change in concepts accordingly.

Concept of Pararthanuman and Panchavayava Vakya from Tarkasangraha:

Original concept of *Pramana* is of *Darshan Shastra* especially *Nyaya Darshan*. Due to this special content –

Pramana, it has another name as '*Anvikshiki Vidya*'⁴. *Nyaya Darshan* mentioned *Pramana* as essential and important tool for examination⁵. *Nyaya Darshan* gives different definitions and different types of *Pramana* which also contents *Anuman Pramana*. *Tarkasangraha* is based upon basic principles given in *Nyaya Darshan* as well as in *Vaisheshika Darshan*⁶. It follows *Nyaya Darshan* for *Pramana* and *Vaisheshika Darshan* for *prameya* concept⁷. *Anuman pramana* is explained in detail in it. Various terms which are essential in getting knowledge by *Anuman Pramana* are explained such as *Hetu*, *Paksha*, *Pakshadharmata*, *Vyapti* etc⁸. Main types of *Anuman Pramana* in *Nyaya Darshan* are *Purvavat*, *Sheshavat* and *Samanyatodrushta* based upon *kala*¹². Beside of these types two other types of *anuman pramana* – *Swartha Anuman* and *Parartha Anuman* are explained in it⁹. Getting knowledge for self through *Anuman Pramana* is *Swarthanuman*¹⁰. While giving knowledge to others which is acquired by *Swarthanuman* is *Pararthanuman*¹¹. For this process five steps (*Panchavayava Vakya*) are mentioned. These steps are *Pratindnya*, *Hetu*, *Udaharan*, *Upanaya* and *Nigaman*¹². *Pratidnya*- statement of correlation between *sadhya* and *paksha*.

Hetu- tool for proving statement which is denoted in *trutiya* or *panchami vibhakti*.

Udaharan- example elaborating *vyapti* (relation between *hetu* and *sadhya*).

Upanaya- after giving example, explaining *hetu* as a tool to prove *pratidnya*.

Nigaman- in this way *pratidnya* is proved¹³.

Concept of *Pararthanuman* from *Charak Samhita*:

In *Charak Samhita* instead of *Pramana* term '*Pariksha*' is mentioned¹⁴. In *Charak Samhita Sutrasthana* four *Pariksha* for examining any object are given as *Aptopadesha*, *Pratyaksha*, *Anuman* and *Yukti*¹⁵. Then in *Charak Samhita Vimansthana* three tools for knowledge of disease are given namely – *Aptopadesha*, *Pratyaksha* and *Anuman*¹⁶. Thus for getting knowledge at any object including disease one have to do examinations with *Aptopadesha*, *Pratyaksha* and *Anuman*. While

commenting up on importance of *anuman pramana*, *charak samhita* itself says '*Pratyaksham hi alpam, analpam hi apratyaksham*'. It means that there are more objects which can be perceived by *anuman pramana* than that of *pratyaksha pramana*. There is a list of *anumandnyeya bhav* given in *charak samhita vimansthana* 3rd chapter¹⁷. This all suggests significance given to *anuman pramana* in *charak samhita*.

According to *charak samhita sutrasthana* there are three types of *Anuman Pramana* based on *Kala* which are similar to *Nyaya Darshan*¹⁸. These are *Vartmankalin*, *Bhutakalin* and *Bhavishyakalin*. But *Pararthanuman* is not mentioned there. *Panchavayava Vakya* stated by *Tarkasangraha* is also not mentioned by *Charak Samhita* under the same title. So here we will discuss how it is useful for *Ayurveda* and in *Charak Samhita* how and where these terms are described.

DISCUSSION

In *Charak Samhita Pararthanuman* and *Panchavayava Vakya* both are not mentioned. As we already seen, in *Charak Samhita* types of *Anuman Pramana* are given but they are based upon *Kala*. *Swartha* & *Parartha* types are not given.

But in our field, for giving knowledge to others or for defeating opponent in debating *Panchavayava Vakya* is very important. In *Charak Samhita* it has been came under the concept of *Tantrayukti* as well as *Vadamargapada*.

In *Charak Samhita Siddhi Sthana*, thirty two Tantrayukti are mentioned¹⁹. Amongst them second Tantrayukti is 'Yoga'. While commenting on it, Chakrapani says that *Yoga* means *Yojana*. Considering terms in sequence for getting proper knowledge is called *Yoga*²⁰. While explaining *Yoga*, Chakrapani gives examples for *Pratidnya*, *Hetu*, *Udaharan*, *Upanaya* & *Nigamana*. Here chakrapani did not explain these terms but gives examples directly as follows- *Pratidnya* – *Garbha* is *Matruja*. *Hetu*- can't exist without mother. *Drushtant* and *Upanaya* – *Kutagar* or *Ratha* is made up of different parts just like that and *Nigaman* – so it is *matruja*²¹. Here only examples are given, terms are not explained.

These terms are explained in *Charak Viman Sthana* under

*Vadamargapada*²². *Pratidnya* means statement of hypothesis (stating the subject to be proved). *Hetu* is defined as reasoning for hypothesis. It is a tool for examining hypothesis. *Pratyaksha*, *Anuman*, *Aitihya* & *Oupamya* are mentioned as *Hetu*. *Udaharan* is giving example for strengthening hypothesis. *Drushtant* is example which will be able to explain hypothesis both to wise & unwise persons simultaneously. *Upanaya* is stating relationship between *Drushtant* and hypothesis. Lastly *Nigaman* means stating that hypothesis is proved²³.

These all terms are explained in *Sthapana* and *Pratishthapana*²⁴. *Pratidnya* means stating our own hypothesis and *Sthapana* means its explanation to opponent party by *Hetu*, *Udaharan*, *Drushtant*, *Upanaya* & *Nigaman*.

CONCLUSION

Panchavayava Vakya is not explained in *Charak Samhita* under the same heading. *Panchavayava Vakya* which explains process of *Pararthanuman* contents *Pratidnya*, *Hetu*, *Udaharan*, *Drushtant*, *Upanaya* & *Nigamana*. These terms are described at two places in *Charak Samhita* – one in *Viman Sthana* 8th chapter and other in *Siddhi Sthana* 12th chapter. Both have equal meaning. Purpose of *Pararthanuman* in

Tarkasangraha and purpose of explaining terms by *Charak Samhita* with its commentators is merely same. According to *Tarkasangraha* it is for explaining knowledge to others which one gets from self inference. In *Charak Samhita* there are three tools for acquiring knowledge which are *Adhyayan*, *Adhyapan* and *Tadvidyasambhasha*. Amongst them *Tadvidyasambhasha* has two types- *Sandhaya Sambhasha* and *Vigruhya*

Sambhasha. *Sandhaya Sambhasha* is for proving self hypothesis while *Vigruhya Sambhasha* for to conquer the opponent. Thus *Panchavayava Vakya* though not

described under the same title is very important for explaining self hypothesis to others as well as to deny hypothesis of others which is *Shastravirudha*.

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