



## THE CONTRIBUTION OF THE ÂYURVEDA TO NYÂYA PHILOSOPHY

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*Âyurveda* is the contributive current of Indian knowledge tradition. It is called “science of life”, the traditional natural healing system of ancient India. Its main aim is to cure with prevention of diseases and enhancement of life with natural way. It supports the purely practical and scientific aspects of universe and human being. It is not only the traditional natural healing science of India but also it has germinated and nourished some branches of the Indian thought tradition and expanded some other branches with adding new dimensions, directly and indirectly. *Âyurveda* has directly contributed the Indian knowledge tradition as the beginning of a new philosophical thought. This thought is known as *Nyâya philosophy*. Although this philosophical thought has changed some points, yet this change is a development and not a negative or differentiating change. System of *Pramâ?a* is the basis of *Nyâya Philosophy*. The *Nyâya philosophy* advocates to accept different forms of existence and different concepts, only on the basis of this *Pramâ?a* System. This *pramâ?a* system of the *Nyâya Philosophy* is directly based on *Âyurvedic* cognition theory or epistemology. For example, the definitions of *Pratyakœa*, *Anumâna Upamâna* and *œabda Pramâ?as* is being discussed here.

***Pratyak?a***: - According to *Carakasa?hitâ*, first of all, the senses, joining the mind, perceive the objects of their respective fields, after that the mind reflects upon the perceived object on the basis of, its own merits and demerits. After this reflection, determinative knowledge occurs<sup>1</sup>. In *Nyâyasutra*, *Pratyak?a* is that knowledge which arises from the contact of senses with its object and which is determinate, unnameable and non-erratic<sup>2</sup>.

***Anumâna***: - *Carakasa?hitâ* has discussed *Anumâna* in this way - “The Scholars investigate the things, having completed the *Pratyak?a* or observation according to the classification of the time, in three ways as fire after seeing the smoke, sex after seeing pregnancy and similar fruit after seeing the seed<sup>3</sup>.” In *Nyâyasutra*, It is a knowledge which is preceded by *Pratyak?a* and is of three kinds viz. *âpriori*, *âposteriori* and commonly seen<sup>4</sup>.

***œabda***: - In *Nyâyasutra*, *œabda* is the instructive assertion of a reliable person<sup>5</sup>. According to the *Âyurveda*, it is necessary for any field of study to achieve entering knowledge and it can only be got from the speeches (oral or written) of a scholar of the respective field of study or knowledge. In the *Âyurvedic* terminology this kind of scholar is called ‘*Âpta*’. The *Âpta* means a person who is accepted to be the explainer and discussing of the respective field of study, by the other people and any institute regarding the respective studies.<sup>6</sup>



**Upamâna:** - *Upamâna* is to cognize a cognizable with the help of its famous similarity with any other<sup>7</sup>.”

In the light of these definitions, it can be said that first two are merely an imitation of the first two steps of the *Âyurvedic* definitions; the third is merely the name of the *Âptopadeûa Pramâ?a*, first *P?amâ?a* accepted by *Âyurveda* and fourth is also and imitations of the definition of *Aupamya*<sup>8</sup>, which is one of the constituents of the *Vâdamârga* in the *Carakasa?hitâ*.

Having studied these definitions of *Pramâ?âs*, now *Vâdamârga* of *Carakasa?hitâ* is being discussed where described sixteen basic element of *Nyâya* philosophy. Although the ancient physicists developed a very nice theory to cognize all the two parts the medical studies i.e. disease and medicine, but they realized by time that it was not sufficient. So, they initiated to assemble in council to discuss different issues of medical studies. These councils are known as *Sa?bhâ?â-pari?ada* ‘Council of balanced discussion’, for the successful functioning of *Sa?bhâ?â-pari?ada*, they setup some rules there are known as *Vâdamârga*. This *Vâdamârga* consists of forty four elements there are being presented under two headings-

**Categories of Existence:** - The founder of *Âyureveda*, *Âcharya Bharadvâja* introduced six categories of existence. These categories are listed in the constituents of the *Vâdamârga*. These are - *Dravya*, *Gu?a*, *Karma*, *Sâmânya*, *Viæ?a*, *Samavâya*.

**Council Rules:** - These rules are said for the successful presentation, discussion, and conclusion on different issues by the members. The rules are termed as ‘*Vâdamârga-pada*’. Although the meaning of ‘*pada*’ is term, here signifies rules of the council because here all the padas are necessary actions in deciding correctness and incorrectness of the behavior of members and the presentation by the members.

These are *Vâda*, *Pratijñâ*, *Sthâpanâ*, *Prati?hâpnâ*, *Hetu*, *D?a??ânta*, *Upanaya*, *Nigamana*, *Tarka*, *Siddhânta*, *Úabda*, *Pratyak?a*, *Anumâna*, *Aitihya*, *Aupamya*, *Sa?æaya*, *Prayojana*, *Savyabhicâra*, *Uttar*, *Jijñâsâ*, *Vyavasâya*, *Arthâprapti*, *Sa?bhava*, *Anuyojya*, *Ananuyoga*, *Anuyoga*, *Pratyanuyoga*, *Vâkyado?a*, *Vâkyapraûa?sâ*, *Chala*, *Ahetu*, *Vitandâ*, *Atitakâlam*, *Upâla?bha*, *Parihâra*, *Pratijñâhâni*, *Abhyanuññâ*, *Arthântara*, *Nigrahasthâna*.

Even if all these are the rules for successful functioning of council but these also add some important dimensions to the epistemology for example- *Aupamya* provides facility recognize the things with the help of comparison likewise *Pratijñâ*, *Hetu*, *D?a??ânta*, *Upanaya* and *Nigamana* introduce step by step way of correct inference and *Ahetu*, *Vâkyadau?a*, *Prati?hâpnâ*, *Chala*, *Savyabhicâra*, *Vitandâ*, *Atitakâla*, *Upâla?bha* and *Pratijñâhâni* make one aware of the things which disturb the proper process of cognition in the same way *Pratijñâ*, *Sthâpanâ*, *Siddhânta*, *Uttar*, *Jijñâsâ*, *Vyavasâya*, *Arthâpatti*, *Sa?bhava* *Anuyojya*, *Anuyoga*, *Pratyanuyoga*, *Parihâr* add some clearness to the cognition.<sup>9</sup>

In the same way the *Nyâya* philosophy has also accepted the notions of *Sa?saya*, *Prayojana*, *D???ânt*, *siddhânta*, *five Avayavas*, *different Hetvabhâsa*,



*Jalpa, Vita?dâ, Vâda, kâlâtîta, Chala, and Nigrahasthâna* from the constituents of *Vâdmârga*.

Having studied this vast description of *Vâdamârga* and *Pramâ?âs*, it can be said that there are great similarities into *Âyurveda* and *Nyâya* philosophy. *Âyurveda* has established these concepts of *Nyâya* are of great practical importance in science of treatment. The *Vâdapadâs* and *Pramâ?âs* are the tools which were helpful into correctly investigate and diagnose diseases for physicians. In this context, Prof. S. N. Dâs Gupata correctly stated- "It is reasonable suppose that the art of debate and its other accessories developed from early time in the traditional medical schools, whence they are found collected in *Caraka's* work."<sup>10</sup>

A question can be raised here how it can be accepted that the *Nyâya* tradition had accepting its basic concepts from the *Âyurvedic* tradition, because some scholars accept 150 B.C. as the time of composing of *Nyâya-sutra*<sup>11</sup> and the time of composition of *Carakasa?hitâ* is 1<sup>st</sup> century A.D.<sup>12</sup> and in this way, the *Carakasa?hitâ* stands as succeeding one. But this question is answered by the *Nyâya-sutra* itself. The *Nyâya-sutra* clearly accepts the *Âyurveda* as reliable as *Veda-mantrâs*<sup>13</sup>. Now again a question comes how it can be stated that the word '*Âyurveda*' used in the quoted sutra, signifies the *Carakasa?hitâ*. First of all it must be noted that the refutation of Zeroism (*Únyavâda*) is found in the *Nyâya-sutra* and the time of *Nâgârjuna*, the founder of Zeroism (*Únyavâda*) is 2<sup>nd</sup> century A. D.<sup>14</sup> So, it can be easily stated that the *Nyâya-sutra* was composed after *Nâgârjuna* or in the time of *Nâgârjuna*. On the other hand, many scholars accept that *Caraka* was the chief Physician of the Emperor *Kani?ka*. In this way, the *Carakasa?hitâ* stands a precedent of the *Nyâya* sutra and Dr. P.V. Sharma considers the time of *Carakasa?hitâ* in the 2<sup>nd</sup> century B.C. If the time, accepted by Dr. P.V. Sharma is correct and acceptable, the *Carakasa?hitâ* again stands precedent of the *Nyâya sutra*<sup>15</sup>. In this regard, Prof. S. N. Dasgupta states-<sup>16</sup> "The origin of the logical art of debate in the school of *Âyurveda* is So, Natural and the illustrations of the mode of dispute and the categories of the art of debate are so often taken from the medical field."<sup>16</sup>

In conclusion, it can be said that it is a unavoidable fact, the *Âyurvedic* thought has started a new revolution in the Indian knowledge tradition and because of it; the *Âyurveda* could get a stronger base and could become the base of *Nyâya* philosophy and contributed to other branches of the Indian knowledge tradition.

## Reference :

- <sup>1</sup> Carakasa?hitâ 1.11.20
- <sup>2</sup> Nyâya Sû. 1.1.4
- <sup>3</sup> Carakasa?hitâ 1.11.20-21
- <sup>4</sup> Nyâya Sû. 1.1.5



- <sup>5</sup> Nyâya Sû. 1.1.7
- <sup>6</sup> Carakasa?hitâ 1.11.18-19, 4.4.3
- <sup>7</sup> Nyâya Sû. 1.1.6
- <sup>8</sup> Carakasa?hitâ 4.8.42
- <sup>9</sup> Carakasa?hitâ 4.8.27
- <sup>10</sup> A History of Indian philosophy, vol-2, S. N. Dâsguptâ, p.402
- <sup>11</sup> Bhârâtîya Darúana kî Cintanadhârâ, Rammurti Sharma, p. 197
- <sup>12</sup> A History of Indian philosophy, vol-2, S. N. Dâsguptâ p. 216-217
- <sup>13</sup> Nyâya Sû 2.1.69
- <sup>14</sup> According to Dr. P.L. Vaidya and Ram murti sharma, p.101
- <sup>15</sup> Acoording to Priyavart Sharma, p. 50-53
- <sup>16</sup> A History of Indian philosophy, vol-2, S. N. Dâsguptâ, p.402

