

The Contribution of the Āyurveda to Nyāya Philosophy

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Āyurveda 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. Āyurveda has directly contributed the Indian knowledge tradition as the beginning of a new philosophical thought that is known as *Nyāya philosophy*. Although this philosophical thought has changed in its ontological pattern from Ayurveda, yet this change is a development and not a negative or differentiating change. The system of *Pramāṇa* is the basis of *Nyāya Philosophy*. The *Nyāya philosophy* advocates to accept different forms of existence and different concepts, only on the basis of this *Pramāṇa* System. This *pramāṇa* system of the *Nyāya Philosophy* is directly based on *Āyurvedic* cognition theory or epistemology. For example, the definitions of *Pratyakṣa*, *Anumāna Upamāna* and *Śabda Pramāṇas* are being discussed here.

Pratyakṣa: - According to *Carakasamhitā*, 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 occursⁱ. In *Nyāyasutra*, *Pratyakṣa* is that knowledge which arises from the contact of senses with its object and which is determinate, unnameable and non-erraticⁱⁱ.

Anumāna: - *Carakasamhitā* has discussed *Anumāna* in this way - “The Scholars investigate the things, having completed the *Pratyakṣa* 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 seedⁱⁱⁱ.” In *Nyāyasutra*, It is a knowledge which is preceded by *Pratyakṣa* and is of three kinds viz. *āpiori*, *āposteriori* and commonly seen^{iv}.

Śabda: - In *Nyāyasutra*, *Śabda* is the instructive assertion of a reliable person^v. According to the *Āyurveda*, 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 *Āyurvedic* terminology this kind of scholar is called ‘*Āpta*’. The *Āpta* 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.^{vi}

Upamāna: - *Upamāna* isto cognize a cognizable with the help of its famous similarity with any other^{vii}.”

In the light of these definitions, it can be said that first two are merely an imitation of the first two steps of the *Āyurvedic* definitions; the third is merely the name of the *Āptopadeśa Pramāṇa*, first *Pramāṇa* accepted by *Āyurveda* and fourth is also and imitations of the definition of *Aupamyā*^{viii}, which is one of the constituents of the *Vādamārga* in the *Carakasamhitā*.

Having studied these definitions of *Pramāṇās*, now *Vādamārga* of *Carakasamhitā* is being discussed where described sixteen basic element of *Nyāya* 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 *Sambhāṣā-pariṣada* ‘Council of balanced discussion’. For the successful functioning of *Sambhāṣā-pariṣada*, they setup some rules which are known as *Vādamārga*. This *Vādamārga* consists of fourty four elements there are being presented under two headings-

Categories of Existence: - The founder of *Āyurveda*, *Ācharya Bharadvāja* introduced six categories of existence. These categories are listed in the constituents of the *Vādamārga*. These are - *Dravya*, *Guṇa*, *Karma*, *Sāmānya*, *Viśeṣa*, *Samavāya*.

Council Rules: - These rules are said for the successful presentation, discussion, and conclusion on different issues by the members. The rules are termed as ‘*Vādamārga-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 *Vāda*, *Pratijñā*, *Sthāpanā*, *Pratiṣṭhāpnā*, *Hetu*, *Draṣṭānta*, *Upanaya*, *Nigamana*, *Tarka*, *Siddhānta*, *Śabda*, *Pratyakṣa*, *Anumāna*, *Aitihya*, *Aupamyā*, *Samśaya*, *Prayojana*, *Savyabhicāra*, *Uttar*, *Jijñāsā*, *Vyavasāya*, *Arthāprapti*, *Sambhava*, *Anuyojya*, *Ananuyoga*, *Anuyoga*, *Pratyanuyoga*, *Vākyadoṣa*, *Vākyaprasāmsā*, *Chala*, *Ahetu*, *Vitandā*, *Atitakālam*, *Upālabha*, *Parihāra*, *Pratijñāhāni*, *Abhyanuñā*, *Arthāntara*, *Nigrahasthāna*.

Even if all these are the rules for successful functioning of council but these also add some important dimensions to the epistemology for example- *Aupamyā* provides facility recognize the things with the help of comparison likewise *Pratijñā*, *Hetu*, *Draṣṭānta*, *Upanaya* and *Nigamana* introduce step by step way of correct inference and *Ahetu*, *Vākyadoṣa*, *Pratiṣṭhāpnā*, *Chala*, *Savyabhicāra*, *Vitandā*, *Atitakāla*, *Upālabha* and *Pratijñāhāni* make

one aware of the things which disturb the proper process of cognition in the same way *Pratijñā*, *Sthāpanā*, *Siddhānta*, *Uttar*, *Jijñāsā*, *Vyavasāya*, *Arthāpatti*, *Sambhava Anuyojya*, *Anuyoga*, *Pratyanuyoga*, *Parihār* add some clearness to the cognition.^{ix}

In the same way the *Nyāya* philosophy has also accepted the notions of *Samsaya*, *Prayojana*, *Dr̥ṣṭānt*, *siddhānta*, *five Avayavas*, *different Hetvabhāsa*, *Jaḷpa*, *Vitaṇḍā*, *Vāda*, *kālātīta*, *Chala*, and *Nigrahasthāna* from the constituents of *Vādmārga*.

Having studied this vast description of *Vādamārga* and *Pramāṇās*, it can be said that there are great similarities into *Āyurveda* and *Nyāya* philosophy. *Āyurveda* has established these concepts of *Nyāya* are of great practical importance in science of treatment. The *Vādapadās* and *Pramāṇās* are the tools which were helpful into correctly investigate and diagnose diseases for physicians. In this context, Prof. *S. N. Dās 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.”^x

A question can be raised here how it can be accepted that the *Nyāya* tradition had accepting its basic concepts from the *Āyurvedic* tradition, because some scholars accept 150 B.C. as the time of composing of *Nyāya-sutra*^{xi} and the time of composition of *Carakasamhitā* is 1st century A.D.^{xii} and in this way, the *Carakasamhitā* stands as succeeding one. But this question is answered by the *Nyāya-sutra* itself. The *Nyāya-sutra* clearly accepts the *Āyurveda* as reliable as *Veda-mantrās*^{xiii}. Now again a question comes how it can be stated that the word ‘*Āyurveda*’ used in the quoted sutra, signifies the *Carakasamhitā*. First of all it must be noted that the refutation of Zeroism (*Śūnyavāda*) is found in the *Nyāya-sutra* and the time of *Nāgārjuna*, the founder of Zeroism (*Śūnyavāda*) is 2nd century A. D.^{xiv} So, it can be easily stated that the *Nyāya-sutra* was composed after *Nāgārjuna* or in the time of *Nāgārjuna*. On the other hand, many scholars accept that *Caraka* was the chief Physician of the Emperor *Kaniṣka*. In this way, the *Carakasamhitā* stands a precedent of the *Nyāya* sutra and *Dr. P.V. Sharma* considers the time of *Carakasamhitā* in the 2nd century B.C. If the time, accepted by *Dr. P.V. sharma* is correct and acceptable, the *Carakasamhitā* again stands precedent of the *Nyāya sutra*^{xv}. In this regard, *Prof. S. N. Dasgupta* states-“The origin of the logical art of debate in the school of *Āyurveda* 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.”^{xvi}

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

ⁱ*Carakasamhitā 1.11.20*

ⁱⁱ*Nyāya Sū. 1.1.4*

ⁱⁱⁱ*Carakasamhitā 1.11.20-21*

^{iv}*Nyāya Sū. 1.1.5*

^v*Nyāya Sū. 1.1.7*

^{vi}*Carakasamhitā 1.11.18-19, 4.4.3*

^{vii}*Nyāya Sū. 1.1.6*

^{viii}*Carakasamhitā 4.8.42*

^{ix}*Carakasamhitā 4.8.27*

^x*A History of Indian philosophy, vol-2, S. N. Dāsguptā, p.402*

^{xi}*Bhāratīya Darśana kī Cintanadhārā, Rammurti Sharma, p. 197*

^{xii}*A History of Indian philosophy, vol-2, S. N. Dāsguptā p. 216-217*

^{xiii}*Nyāya Sū 2.1.69*

^{xiv}*According to Dr. P.L. Vaidya and Ram murti sharma, p.101*

^{xv}*Acoording to Priyavart Sharma, p. 50-53*

^{xvi}*A History of Indian philosophy, vol-2, S. N. Dāsguptā, p.402*

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