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# Fundamentals of *Nyaya Darshan* and their influence upon *Charaka Samhita*

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## ABSTRACT

*Nyaya Darshana* and *Ayurveda* being contemporary sciences have influenced and complemented each other. The concepts of *Nyaya Darshana* are selectively incorporated in *Ayurveda* to suit its objectives viz. *Swasthya Rakshana* and *Roga Prashamana*. Most of the concepts of the *Nyaya* are accepted as such, some are modified for the medical sciences. Application of the concept of *Nyaya* in conjunction with *Ayurveda* enhances the therapeutic application of contemporary system of healing. *Ayurveda* is a *Sarvadarshan Parishada Shastra* which means this system of health science is related to various *Darshanas*. There are similarities of some concept of *Charaka Samhita* and *Nyaya Darshana Shastra*, but as the *Prayojana* (aim) of both *Shastra* are same into some extent. As *Charak Samhita* is a main text book of *Ayurveda* so a study of the influence of *Nyaya Darshana* on classics like *Charaka Samhita* should be analysed. In this study we will try to correlate various concepts of *Charak Samhita* and *Nyaya* philosophy.

**Key words:** *Nyaya, Darshana, Ayurveda, Prayojana, Shastra.*

## INTRODUCTION

All the *Darshanas* have influence on Ayurvedic theories. *Charak Samhita* contains more philosophical ideas than *Agnivesha Tantra*. In *Charak Samhita*, all other philosophies like *Tarka Sangrah, Nyaya, Vedanta* etc have been included in one form or the other, but the name of any philosophy has not been mentioned. All the *Darshanas* are the means or instruments of

knowledge. In ancient times the seers and sages were greatly enthusiastic about the origin of *Sruti, Tatwas* of *Sruti*, about death, birth, rebirth, *Moksh* etc. They want to know about the state of body, mind and soul after death. With that enthusiasm, with the strength of *Tapa* and with the help of super powerful vision they knew all the facts about the above mentioned points and got answers and they included their schools of thoughts in their sciences. These are called '*Darshanas*'. There is a difference of opinion regarding the number of *Darshanas* varying from 108 up to 300. The following nine *Darshanas* are having great influence on *Ayurveda*. These nine *Darshanas* have been classified under two head such as:<sup>[1]</sup>

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1. ***Astika Darshana (Theistic Philosophies)*** - These are *Sankhya Darshana, Vaisheshika Darshana, Nyaya Darshana, Yoga Darshana, Vedanta Darshana* and *Mimamsa Darshana*.
2. ***Nastika Darshana (Atheistic Philosophies)*** - These are three in number- *Charvaka Darshana, Boudha Darshana, Jaina Darshana*.

Acharya Charaka has described the theories of Nyaya Darshana in detail. Nyaya Darshan is one of the theistic schools of Indian philosophy. Akshapada Gautam is regarded as the Father of Nyaya School of philosophy. The foremost literature of this Darshan is Nyaya Sutra' written by Gautam Muni. Nyaya Sutra has five chapters and each chapter is divided into two Aahniks. The sutra explains topics like Padarth, Pramana, Panchavyaya, Hetvabhas, Chaal, Anumana, Upmana, Shabd, Aatma, Karya-Karana Bhava, Dukha, Apvarga, Nigraha Sthana in detail.<sup>[2]</sup> The philosophy of Nyaya Darshan revolves around the Tattva Gyan of 16 Padarths as the pathway to achieve salvation.<sup>[3]</sup> In Charak Samhita these fundamentals principles of Nyaya Darshana have been described by Acharya Charaka in context of "Swasthaya Swasthasya Rakshan" and "Aaturasya Vikara Prashmana".<sup>[4]</sup>

### Sixteen Padarthas of Nyaya

Sixteen categories or logics have been described by Gautam for the correct knowledge and to attain salvation (Moksha). These sixteen logics are as follows<sup>[5]</sup>-

1.	Pramana - means of right knowledge	9.	Nirnaya - ascertainment/ determination of truth
2.	Prameya - object of right knowledge	10.	Vada - discussion
3.	Samsaya - doubt	11.	Jalpa - wrangling / discussion to prove dominance
4.	Prayojana - purpose/motive	12.	Vitanda - cavil / derisive criticism
5.	Drustanta - familiar instance/examples	13.	Hetvabhasa - fallacy
6.	Siddhanta - Established tenet/conclusion/accepted truth	14.	Chala - Quibble
7.	Avayava - Members	15.	Jati - futility
8.	Tarka - confutation / hypothetical reasoning	16.	Nigrahasthana - occasion for

			rebuke/discussion in support of success.
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### Arrangement of these sixteen categories in Nyaya Sutra and Charak Samhita

Apparently, there is no order among the topics of Charak Samhita but there is an arrangement among the categories of the Nyaya Sutra. The categories are, according to the commentaries on the Nyaya Sutra, supposed to represent stages in the course of a debate between a disputant and his respondent.

The first of the category is 1. Pramana, which signifies the means of knowledge and the second is 2. Prameya, which refers to the objects of knowledge. These two categories, which form the basis of debate, supply the thesis that a debater has to prove. The third category 3. Samsaya (doubt), having generated a conflicting judgement about the thesis, the disputant in pursuance of his 4. Prayojana (purpose) cites a parallel thesis called 5. Drustanta (familiar instance/examples) which is not open to such a doubt. The case is then shown to rest on 6. Siddhanta (Established tenet / conclusion /accepted truth) which are accepted by both the parties. That the thesis is valid an analysis of it is further shown by five parts called 7. Avayava (members). Having carried on 8. Tarka (confutation / hypothetical reasoning) against all contrary suppositions the disputant affirms his case with 9. Nirnaya (ascertainment/ determination of truth). If his respondent, not satisfied with all this process of demonstration, puts forward a contradiction, he has to enter in to 10. Vada (Discussion) which necessarily takes the form of 11. Jalpa (wrangling / discussion to prove dominance) and 12. Vitanda-cavil / derisive criticism. If he fails to establish his antithesis, he will use 13. Hetvabhasa (fallacy), 14. Chala (Quibble), 15. Jati (futility), the exposure of which will bring about his 16. Nigrahasthana (occasion for rebuke/discussion in support of success).

### Subjects of Nyaya Sutra in Charak Samhita

#### 1. Pramana

In Nyaya Sutra the Pramana (means of right knowledge), which comprises Pratyaksa (perception),

*Anumana* (Inference), *Upamana* (comparison) and *Shabd* (verbal testimony).<sup>[6]</sup> In *Charak Samhita*, the term '*Pramana*' in the sense given in *Nyaya Sutra* was not widely used even in the days of *Charak Samhita*. In as much as he employed three terms like *Pariksha*, *Hetu* and *Pramana*, to signify the means of knowledge. In *Charak Samhita Sthana* chapter 11 there are four types of *Pramanas* viz. *Aptopdesha*, *Pratyaksha*, *Anumana* and *Yukti*.<sup>[7]</sup> In *Vimana Sthana* chapter 4 he accepts three *Pramanas* as *Aptopdesha*, *Pratyaksha* and *Anumana* for critical knowledge of diseases.<sup>[8]</sup>

According to *Acharya Charak*, *Shabd* is an aggregate of letters which comes under *Vadamarg*.<sup>[9]</sup> The *Shabd* as explained in *Nyaya Sutra* combines in itself the meanings of *Aptopadesa* (reliable assertion), *Shabd* (word) and *Aitihya* (tradition) as explained in *Charak Samhita*. *Aupamyia* or *Upamana* also include in *Vadamarg*.<sup>[10]</sup>

## 2. Prameya

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).<sup>[11]</sup> The word *Prameya* occurs in *Charak Samhita* in the sense of an object of knowledge, it does not specifically refer to the twelve objects enumerated in the *Nyaya Sutra*.

## 3. Samsaya

According to *Acharya Gautam*, *Samsaya* (doubt) is that conflicting judgment about the precise character of an object which arises either A-*Samana-Dharma-Upapatti* B- *Aneka-Dharma-Upapatti* C-*Vipratipatti* D-*Upalabdhi-Avyavastha* and *Anupalabdhi-Avyavastha*.<sup>[12]</sup>

The rules and methodology of *Nyaya* are to be applied when doubt has arisen, and it becomes necessary, therefore, to examine reality for confirmation or clarification of the truth.

There are 4 kinds of doubt:

(1) *Samana-Dharma-Upapatti* (Perception of common properties or failure to perceive the difference) e.g., in the dark a post may be mistaken for a person, or a coiled rope mistaken for a snake.

(2) *Aneka-Dharma-Upapatti* (Conflicting testimony of witnesses or news reports, or differing opinions on the same subject by two or more people.)

(3) *Vipratipatti* (Irregularity of perception) e.g., being unable to determine whether water is perceived when it is seen in a pond where it actually exists, or when it is seen in a mirage where it really does not exist. Or e.g., Hearing the rustle of leaves in the bush and having some doubt that it could be an animal or a human.

(4) *Upalabdhi-Avyavastha* and *Anupalabdhi-Avyavastha* (Irregularity of non-perception) e.g., being unable to believe that something exists based on never having perceived a thing with qualities as described or inability to believe that such a thing exists. Like a kangaroo which is a big jumping rat!

*Acharya Charak* describe *Samsaya* under *Vadamarga*<sup>[13]</sup> and *Tantrayukti*<sup>[14]</sup> also. It is the state of indecision about the concerned entity. For example, on observing that both types of persons having signs of longevity or not and they adopting the therapeutic measures or not - die early or live long life, therefore doubt arises as whether there is untimely death or not. Eg. some people opinion that parents are the cause for their progeny. whereas *Acharya Charak* says that *Swabhava*, *Para*, *Nirmanā*, *Yadriccha* etc. are the causes for birth. In this statement doubt arises that who is the cause for birth.<sup>[15]</sup>

## Prayojana

Acc. To *Acharya Gautam*, *Prayojana* (Purpose) is the object 'pursuing' (*Adhikrtya*) which one is led to activity.<sup>[16]</sup> *Acharya Charak* describe *Prayojana* under *Vadamarg*<sup>[17]</sup> and *Tantrayukti*.<sup>[18]</sup> It is that, for which the actions are initiated. eg-Granting that there is a possibility of premature death, i would get myself treated with life promoting measures (*Hitkari Aahar-Vihar*) and avoid taking un-wholesome regimens (*Ahitkar Aahar-Vihar*). Then how would premature death can attack me?

**Drushtanta**

In *Nyaya Sutra* *Drushtanta* (familiar instance/examples) is the thing about which a common man (*Laukik*) and an expert (*Parikshka*) entertain the same opinion.<sup>[19]</sup> This is also known as familiar example. Both scientists and laymen accept the general proposition that whenever there is rain there must be clouds, therefore, such an example can be used in the process of reasoning from known to the unknown.

In *Charak Samhita*, *Drushtanta* (example) is that which arouses understanding in the fools and the wise alike. It presents a picturesque image of the thing. For example, fire is hot, water is liquid, earth is stable and the sun is illuminating. As the sun is illuminating so also the knowledge obtained from the *Samkhya* system of philosophy is illuminating. It also comes under *Vadamarg*.<sup>[20]</sup>

**Siddhanta**

According to *Acharya Gautam Siddhanta* (Established tenet/conclusion/accepted truth) is a conclusion that is recognised as being logically proven by a certain school of philosophy. The establishment (*Samsthiti*) of the *Siddha* is *Siddhanta*. According to him there are four kind of *Siddhanta* - *Sarva-Tantra Samsthi* (A commonly accepted truth), *Pratitantra - Siddhanta* (A peculiar truth), *Adhikarana - Samsthiti* (A consequential truth), *Abhyupagama - Samsthiti* (An implied truth).<sup>[21]</sup>

In *Charak Samhita* *Siddhanta* is the conclusion establish by scientists/investigators after testing in several ways and on proving it with reasoning. It is of four types - *Sarvatantra Siddhanta*, *Pratitantra Siddhanta*, *Adhikarana Siddhanta*, and *Abhyupagama Siddhanta*. He explains it under *Vadamarg*.<sup>[22]</sup>

**Avayava**

In *Nyaya Sutra* the *Avayava* (inference - components or members of a syllogism) are - *Pratigya* (The preliminary statement of the thesis), *Hetu* (the proban / reason), *Udaharana* (the exemplification), *Upanaya* (the application) and the *Nigamana* (conclusion).<sup>[23]</sup> It covers same ground as the *Sthapana* (demonstration) described in the *Charak Samhita*.<sup>[24]</sup>

**Nirnaya**

*Nirnaya* is the removal of doubts, and the resolution of a dispute, by hearing two opposite sides. According to *Acharya Gautam Nirnaya* (Final ascertainment) is the determination (*Avadharana*) of the right nature of an object (*Artha*) after having an initial doubt (*Vimrsya*) about it through the establishment of the thesis (*Paksa*) and the refutation of the anti-thesis (*Pratipaksa*).<sup>[25]</sup> *Acharya Charak* explains *Nirnaya* under *Tantra Yukti*. According to him it is taken after a scientific discussion, taking into consideration both sides of the arguments.<sup>[26]</sup>

**Vada, Jalp and Vitanda**

In *Nyaya Sutra* *Vada*, a discussion or debate (*Katha*) is of three forms: discussion for the final ascertainment (*Vada*), debating maneuver (*Jalpa*) and destructive criticism (*Vitanda*).<sup>[27]</sup> The purpose of discussion is to arrive at the truth of the proposition under consideration. This may be achieved by talking about the topic with anyone who is a sincere seeker of Truth. In *Charak Samhita*, *Vada* includes *Jalp* and *Vitanda* as alternative to *Katha*. *Jalpa* is the statement of speaker's own view as well as contradiction of the opponent's view. *Vitanda* is just opposite to the *Jalp* in 'which the speaker without having any positive approach only finds faults in the opponent's view point'.<sup>[28]</sup>

**Hetwabhasa**

According to *Acharya Gautam* the *Hetwabhasa* (fallacy) of a cause are the irregular (*Savyabhicara*), the contradictory (*Viruddha*), the equal to counter action the question (*Prakaranasama*), the unproved (*Sadhyasama*) and the mistimed (*Kalatita*).<sup>[29]</sup> In *Charak Samhita*, we can compare *Hetwabhasa* with *Ahetu*, which comes under heading *Vadamarg*. *Ahetu* is of three types - *Prakaranasamah*, *Samshayasamah*, *Varnyasama*.<sup>[30]</sup>

**Chala**

Acc.to *Acharya Gautam*, *Chala* is the opposition offered to a proposition by the assumption of an alternative meaning. According to him it is of three kinds - *Vak- Chala*, *Samanya- Chala* and *Upacara-*

*Chala*.<sup>[31]</sup> Acharya Charak explains *Chala* under *Vadamarg*. Charak accepts only two kind of *Chala-Vakchchala* and *Samanyachhala*.<sup>[32]</sup>

### Jati

In *Nyaya Sutra*, *Jati* is offering objections founded on mere similarity or dissimilarity.<sup>[33]</sup> There are twenty four kinds of *Jati*<sup>[34]</sup> according to *Nyaya Sutra* which aims at showing an equality of the arguments of two sides so that neither side can win the arguments. In *Charak Samhita*, *Jati* is same as *Uttara* (rejoinder) which explains in *Vadamarg*. *Uttara* is the statement made in opposition (heterogeneous) to the homologous nature shown between *Hetu* and *Karya* and vice versa.<sup>[35]</sup>

### Nigrahsthana

According to *Gautam Muni*, point of defeat (*Nigrahasthana*) means the demonstration of contradictory knowledge (*Vipratipatti*) or ignorance (*Apratipatti*) on the part of any of the contestants.<sup>[36]</sup> In simple words *Nigrahsthana* is a situation in which one misunderstands, or does not understand at all. There is no purpose in entering into a debate with one who demonstrates an utter lack of understanding of the subject being investigated; therefore, one is advised to stop the discussion the moment the other demonstrates an ignorance of, or misunderstanding of the subject under discussion. He explains 22 occasions for *Nigrahsthana* in detail.<sup>[37]</sup> According to *Charak Samhita*, *Nigrahasthana* is that by which one is defeated. It consists of not understanding a statement even if repeated thrice in a learned assembly or questioning where it is not pertinent and not questioning where it is pertinent. Over and above, *Pratigyahani* (shift from the original stand), *Abhyanujna* (confessional retort), *Kalatitavacana* (defiance of the temporal order), *Ahetu* (casual fallacy), *Nyuna* (semantic deficiency), *Adhika* (superfluity), *Vyarthata* (semantic incongruity), *Anarthaka* (nonsensical statement), *Punarukta* (repetition), *Viruddha* (contradictory statement), *Hetwantara* (fallacy of reason) and *Arthantara* (irrelevant statement) too are considered as defeat. They are 15 in number.<sup>[38]</sup>

## DISCUSSION

Acharya Charak has described the theories of *Nyaya Darshana* in detail. *Pramana* are the special focused subject of *Nyaya Darshana*. Acharya Charak also adopted the *Pramanas* in their science. According to him, the utility of *Pramanas* is mostly in the diagnosis of the diseases and in the treatment of diseases. The other categories like *Prameya*, *Samsaya*, *Drishtanta*, *Siddhanta*, *Prayojana*, *Nirnaya*, *Vada*, *Jalp*, *Vitanda*, *Chala*, *Nigrahsthana* etc. are described in detail in *Charak Samhita* also influenced from *Nyaya Darshana*.

### Categories of Nyaya Darshana and its reference in Charak Samhita

SN	Categories of Nyaya Darshana	Reference in Charak Samhita
1.	<i>Pramana</i>	<i>Sutrasthana Adhyaya 11, Vimanasthana Adhyaya 4 and 8.</i>
2.	<i>Prameya</i> (12 in no.)	The word <i>Prameya</i> occurs in <i>Charak Samhita</i> in the sense of an object of knowledge, it does not specifically refer to the twelve objects enumerated in the <i>Nyaya Sutra</i> .
3.	<i>Samsaya</i>	Explain under <i>Vadamarg</i> and <i>Tantrayukti. Vimanasthana Adhyaya 8, Siddhisthana Adhyaya 12.</i>
4.	<i>Prayojana</i>	Explain under <i>Vadamarg</i> and <i>Tantrayukti. Vimanasthana Adhyaya 8, Siddhisthana Adhyaya 12.</i>
5.	<i>Drustanta</i>	Explain under <i>Vadamarg, Vimanasthana Adhyaya 8.</i>
6.	<i>Siddhanta</i>	Explain under <i>Vadamarg, Vimanasthana Adhyaya 8.</i>
7.	<i>Avayava</i>	Compare it with <i>Sthapna</i> and <i>Pratisthapna</i> explain in <i>Vadamarg, Vimanasthana Adhyaya 8</i>
8.	<i>Tarka</i>	-----
9.	<i>Nirnaya</i>	<i>Acharya Charak explain Nirnaya under Tantra Yuktis. Siddhisthana Adhyaya 12.</i>

10.	Vada	Explain under <i>Vadamarg, Vimanasthana Adhyaya 8,</i>
11.	Jalpa	Explain under <i>Vadamarg, Vimanasthana Adhyaya 8,</i>
12.	Vitanda	Explain under <i>Vadamarg, Vimanasthana Adhyaya 8,</i>
13.	Hetvabhasa	Compare it with <i>Ahetu</i> , which comes under heading <i>Vadamarg. Vimanasthana Adhyaya 8,</i>
14.	Chala	Explain under <i>Vadamarg, Vimanasthana Adhyaya 8,</i>
15.	Jati	Compare it with <i>Uttara</i> explain under <i>Vadamarg, Vimanasthana Adhyaya 8,</i>
16.	Nigrahsthana	Explain under <i>Vadamarg, Vimanasthana Adhyaya 8,</i>

## CONCLUSION

There is a lot of influence of *Nyaya Darshana* in *Charak Samhita*. *Charak* has described the principles of *Nyaya Darshana* in detail. *Pramana* is a special subject of *Nyaya Darshana* and has placed great emphasis on *Pramana*. *Acharya Charak* also adopted *Pramana* and it is most useful in the diagnosis and treatment of diseases. Concept of *Tadvidya Sambhasha* (symposium of like-minded personalities and discussion of common topics within science), *Sambhasha Parishad* (Organization or seminar for discussion), 44 types of *Vadamarg* (methods of discussion and reasoning, favourable or unfavourable) etc. are described in detail in *Charak Samhita* which are also influenced by *Nyaya Darshana*.

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