CHAPTER V
CONCLUSION
Medicine is an exploration of experiences. And what makes the different systems of medicine is the ways in which they try to explain their experiences. A system gets designated as scientific when it succeeds in drawings logical conclusions or inferences from experiences. *Āyurveda* is a practical science. It is a system of medicine derived out of serious efforts to organize informations regarding experiences of feeling and to define health and disease logically. Naturally and vocabulary with other Indian Schools of logical thinking especially the *Nyāya* system of Philosophy.

The Indian logic of its first stage called *Ānviṣki*. But at the second stage when it was named *Nyāya* it gradually go a steady foot hold and an increasing number of followers and was recognized as a branch of orthodox learning. On account of its intrinsic work it because the most prominent of the six systems of philosophy.
It is stated that the sage Goutama is the founder of Nyāya school. He is also known as Goutama and as Akṣapāda. Nyāya means argumentation and suggest that the system is predominantly intellectual, analytic, logical and epistemological. It is also called Tarkaśastra or the science of reasoning; pramāṇa śāstra or the science of logic and epistemology. Hetuvidyā or the science of causes, vātavidya or the science of debate.

Goutama’s Nyāya-sūtra was commented upon by Vātsyāyana in his Nyāya bhāṣya. On this Udyotaka, Udayana, etc. are write commentary on it. Jayanta’s Nyāya-mañjari is the important one on this school.

The Navya-Nyāya or the modern school of Indian logic begin with the epoch-making Tattvacintāmaṇi of Gaṅgeśa, Vāsudeva, Reghunātha, Madhunātha, Jagadīśa and Gandhadhara are the eminent logicians of this school.
Nyāya is a system of ātomistic pluralism and logical realism it is closely allied to the Vaiśeṣika system which is regarded as ‘samana tantra’ or similar philosophy. Vaiśeṣika, develops metaphysics and Ontology, Nyāya develop logic and epistemology. Both agree in viewing the earthly life as full of suffering, as bondage of the soul and in regarding liberation is absolute cessation of suffering as the supreme end of life.

Like this the origin and development of that practical science, Āyurveda began to pre-vedic period. The origin and antiquity of Āyurveda have been examined from two considerations. Myth and tradition, and historical analysis. Tradition has its divine origin from Brahma who later on communicated to Indra and its human tradition began with the transmission of the divine knowledge to two mythical personages, Bharadvaja and Dhanvantari, and the two streams in of Āyurveda i.e., medicine and surgery.
The historical analysis Āyurveda has developed from different periods, they are pre-vedic period, vedic period, classical period, medicinal period, modern period.

Prevedic period considers the archeological remaining and in the pre-Āryan medical elements from different sites of Indus and pre-Indus cultures testify rumenory ideas from about some medical and surgical practices.

The vedic period of Āyurveda is traced from Vedas, especially in Atharva Veda, which is regarded as the foundain head of Āyurveda and Āyurveda is regarded as the Upaveda of Atharva veda.

**Period of compilation** this period witnessed the compilation of the works of ancient teachers who were the founder writers of different aspects of Āyurveda. From these aspects or eight parts of Āyurveda include Kāyacikitsa, Śalya-tantra, Śālākya-tantra,
Bhūta-vidya, Kaumārabṛtya, Āgata-tantra, Rasāyana-tantra, and Vājīkarṇa are developed.

The period of epitome indicates the Saṃgrahas, appearing from about the seventh century onwards, were epitomes of earlier texts. These are summarize were of two types; complete and partial.

Period of Decline states that the decadent of Āyurveda on the influence of absence of new redactions commentaries etc. and the disturbances of political conditions.

The birth of rational Āyurveda may be traced from the appearance of recessions of earlier medical texts by Caraka and Suśruta. Each of these two Saṃhitās deal with among other, subject, anatomy, physiology, toxicology, psychic therapy, personal hygiene and medical ethics.

The date of the reduction of the Caraka Saṃhitā is assigned to the first century A.D. The planning of the text, it is
divided into eight. The subject matter dealt with the eight section are fundaments, diagnosis, specific feature, human body, fatal signs, treatment, pharmaceutical and successful management.

Physical and metaphysical speculations about matter and life form the philosophical basis of Ayurveda. It accept the man the subject of its treatment, is a part of the cosmic existence and represents the cosmos in miniature. All material bodies, according to Sāṅkhya and Vedānta are evolved from the interaction of prakṛti and puruṣa, he dynamic (also are material) and static (also conscious) principles of the universe respectively. Prakṛti is the substratum of three elementary components (guṇas) of creation; sattva (intelligence stuff), rajas (energy stuff), and tamas (matter stuff). The process of creation is said to be initiated in prakṛti by the transcendental puruṣa through a disturbance in the equilibrium of the three guṇas. The guṇas thus
from the inherent components, though in varying of the five
mahābhūtas, are also mutations of prakṛti.

Every living being may be represented as karmapuruṣa
(individual) soul in union with mind, sense-organs and material
body. This material body is composed of gross elements in the
form of kāla (protective layer), dhātu (component matter), mala
(elimination), three došas (humors), agni (digestive fire) and
kriya. Each of the fundamental components and primary
elements constitutes the living organism, imparting its specific
nature and properties to the individual in the proportion in which
it is present.

Ever since its very origin Ayurveda has concern itself with
causes, symptom and remedies of diseases. Knowledge of these
three aspects of disease was considered essential in medical
practice. In Caraka Saṃhitā, Caraka accepts the Nyāya theory of
pramāṇas (sources of knowledge) based on the law of causality
associated with concomitant variation as well as method of induction in determining the nature of disease. Pramāṇas are four types; āptopadeśa (testimony of trustworthy person), pratyakṣa (perception), anumāna (inference), and yukti (reasoning). The first, however, is not given as much important as the other three. Pratyakṣa is based on contact with a thing by sens organs. It is the basis of inference as the first concomitance of hetu (cause). Anumāna is based on cause and effect relationship obtained in three ways: from effect from attendant causes. Yukti correlates a self of causes or circumstances with an effect based on common sense.

In the method of induction three types of knowledge were employed, namely, the cause and effect relation (nidhāna), invariable prognostication (pūrvarūpa), and concomitant variation (upaśaya). The method was indispensable for diagnosis of, ascertainment of their causes, and prescriptions of cures.
The other aspect of logical and dialectical speculations concerned medical assemblies which used to be held for the advancement of knowledge and overcoming opponents.

Three types of argumentation are with in medical deliberations. The vāda (academic discussion for arriving at right conclusion), jalpa (disputation in which a man in the wrong tries to defend himself by unfair means), and vītaṇḍa (disputation in which attempts are made to find fault with the opponent’s view without offering any alternative thesis). Caraka in his work Caraka Samhitā vimāna sthāna described these three methods were employed in Āyurvedic assemblies.

Āyurveda basically is a study of dravyas. It concurs with the widely accepted concept of pañcabhautika nature of dravyas. How dravyas evolve out of the five bhūtas is an important discussion in Āyurvedic texts. The six padārthas accepted by Vaiśeṣika Darśana is equally acceptable to Āyurvedic authors.
But they coverage their study more specific or independent list of padārthas as ‘dravyam rasamścaiva guṇa sa vīrya vipāka karnaṇi ca sadpadārtha’. In Ayurvedic literature the usage dravyad means those six padārthas. The very definition of Ayurveda as “āyusyāṇi anayuṣyāṇi ca dravyagunakarmaṇi vedayatīti āyurveda” reflects the importance given to the understanding of dravya in the entire science. The materials used in the form of food and medicinal are all dravyas and so as the human body. All the constituent parts of body i.e., doṣas, dhātus and malas are dravya. So there exists a sāmānya between the body and materials outside and i.e., the pañcabhautika nature. Identifying and exploring this sāmānya is the very core of all Ayurvedic therapeutics. So to conclude study of dravya is the foundation of the basic principles of Ayurveda.

Here I conclude this topic the reflection of Nyāya-Vaiśeṣika on Ayurveda, it is states that, Ayurveda, the ancient
science of medicine, make its basic concepts of physiology, pathology, pharmacology, medicine and therapeutics were founded are known as the doctrines of *pañcabhūtas*. These doctrines have been expounded among others, by the ṣad-darśanas or the six philosophical systems of India. On these *Āyurveda* largely relied on the Nyāya-Vaiśeṣika system of philosophy. It reveals that the deterministic out look of Nyāya-Vaiśeṣika. It will be seen from the foregoing that the Nyāya-Vaiśeṣika system bear a striking resemblance to the mechanistic and deterministic out look of the physics of the 18\textsuperscript{th} , 19\textsuperscript{th} centuries.

The principle posited by this system centered generally on the concepts of mass of motion and of forces.
It believes that the *paramāṇus* concentration of matter of a point which cannot be further analyzed (*aṇu* or *parimāṇdalaya*).

These mechanical particles have been stated to possess mass and incapable of undergoing any intrinsic change and follow motions which could be determined (*parispanda*).

Their theory of matter was based on the deterministic doctrine of causality on form of the mechanical laws, such as the assumption that “like causes produce like effects” and the principles of contiguity and antecedents according to which things can act only on neighbouring things or through a chain of things in contact, and if cause and effect refer to situations at different times, the cause should be prior to the effect.

Over and above everything else, specially the concept of *dravya*, concept of mind etc are indicates the deterministic outlook of *Nyāya-Vaiśeṣika* system of philosophy of the universe.
So this perhaps the reason the most prominent work in Ayurveda, the Caraka-Saṃhitā, Caraka freely drew from this system among others, to construct the science of life or Ayurveda. So it is clear that Nyāya-Vaiśeṣika is an inevitable part of Ayurveda. Without the knowledge of this system one cannot gain mastery of Ayurveda. So this study became very relevant in India and Indian philosophy.