INTRODUCTION

The Nyāya system of Akṣapāda Goutama, it is well-known, is a kindred science to the Vaiśeṣika, they occupy a unique position both on account of their cardinal doctrines, that have accumulated around them. Nyāya is a system of atomic pluralism and logical realism. It is closely allied to the Vaiśeṣika system, which is regarded as ‘samānatantra’ or similar philosophy.

There is no other science or philosophy in India like Nyāya-Vaiśeṣika which observe and analyze the categories in the universe on its minute characteristics. This logical nature of Nyāya Vaiśeṣika is a good turn to other system of science and philosophy in India to make new and independent principles in their own field.

Āyurveda, the eastern medical system also have accepted the principles of Nyāya-Vaiśeṣika for the development of that science as we have it today. The word Āyurveda comes from the sanskriti ‘Āyu’ which means ‘life’ and Veda means ‘knowledge’ i.e., Āyurveda the science of life not only a science, it is a philosophy as well. All Indian sciences have a
basis in philosophy, such philosophies are not merely logical systems but profound meditative experiences. *Ayurveda* which deals with the maintenance, improvement and prolongation of life in general and human life in particular, observe nature and the universe for its attributes and actions. *Ayurveda* accepts the *vedic* view that microcosm (individual). Microcosm are (universe) are identical and that man is the miniature. Hence *Ayurveda* is concerned with theories of evolution and the creation of the universe. The main contribution to *Ayurveda* has come through the *vedic* systems, of which *Śaṅkhya yoga* and *Nyāya-Vaiśeṣika* are the most important.

The *Nyāya* system deals with the means of knowledge or proofs. It accepts four means of right knowledge or parts. It accepts four means of right knowledge, direct perception via the senses and mind, inference, comparison and the word spoken by an authority. *Ayurveda* in principle accept these four means for arriving of the truth of things. The *padārtha* darśana of *Vaiśeṣika* and the *pramāṇa* darśana of *Nyāya* are mostly applied in *Ayurveda*.

*Ayurvedic* pharmaceutical theory is based upon the descriptions given in *Vaiśeṣika-s dravya*, *guṇa* and *karma*. 


Besides these, Ayurveda utilize certain principles of Vaiśeṣika like, concept of sukha and dukha, concept of God etc. In this context the study of the influence of Nyāya-Vaiśeṣika on Ayurveda and enquiry is divided into five chapters. The first chapter deals with the origin and development of Nyāya-Vaiśeṣika and Ayurveda from early times to modern times.

The origin and antiquity of Ayurveda have been examined from two considerations. (1) myth and tradition (2) historical analysis. Tradition says divine of Ayurveda from Brahma and its transmission to humanity. Historical analysis leads to trace the historical excavations like Mohanjadaro and Harappa. After this the origin from Veda etc are described.

The second chapter deals with the philosophical basis of Ayurveda is other systems of Indian Philosophy. In this chapter there is an attempt to trace the physical and metaphysical speculation about matter and life form the philosophical basis of Ayurveda. It accepts that man, the subject of its treatment, is a part of the cosmic existence and represents the cosmos in miniature. In this respect, the Sāṅkhya Vedānta view of cosmogony and the allied theories are explained. Yoga in Ayurveda is described in its practical philosophy.
The third chapter deals with the scientific tradition of Nyāya-Vaiśeṣika and Āyurveda. The Nyāya-Vaiśeṣika theory of epistemology, especially the theory of inference, theory of causation etc and the Pañcabhūta theory and three doṣa theory are described in systematically on the bases of Caraka-Saṃhitā, Suśruta-Saṃhitā and Aṣṭāṅga-hṛdaya.

The fourth and the main chapter deals with the reflections of Nyāya-Vaiśeṣika on Āyurveda based on Caraka-Saṃhitā deals with the concept of pramāṇas in Āyurveda and its relation is Nyāya-Vaiśeṣika theory of epistemology, and its application of diagnosis in Āyurveda. Secondly deals with the logical speculations in medical assemblies. Thirdly described the Vaiśeṣika system of philosophy and its categorical commitment in Āyurveda.

The fifth and last chapter is conclusion. In this an attempt is made to evaluate the deterministic outlook of Nyāya-Vaiśeṣika and its relevance.