

**AYURVEDIC UNDERSTATING OF CONCEPTS OF *TARKA* AND *NYAYA* AND THEIR CONTRIBUTION TOWARDS THE LOGICAL REASONING AND TREATMENT****Dr. Kanchan Yashvantrao Dahake<sup>\*1</sup>, Dr. Vaibhav Avinashrao Junghare<sup>2</sup>, Dr. Praful Vishwasrao Warhade<sup>3</sup>**<sup>1</sup>Assistant Professor, Samhita and Siddhanta, Shri Gurudev Ayurved College, Gurukunj Ashram, Dist Amravati, India.<sup>2</sup>Assistant Professor, Shalyatantra Department, Shri Gurudev Ayurved College, Gurukunj Ashram, Dist Amravati, India.<sup>3</sup>Asst. Prof., Shalyatantra Department, Vidharbha Ayurved Mahavidyalaya, Amravati, India.**\*Corresponding Author: Dr. Kanchan Yashvantrao Dahake**

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**ABSTRACT**

Numerous philosophical schools have emerged in India, each pursuing a distinct course in the pursuit of truth. Many of these traditions have the same objective, despite their different approaches: obtaining real truth and, eventually, salvation. The *Nyaya* and *Vaisheshika* systems are notable among them for emphasizing the use of reason. Using a scientific methodology, this system presents arguments, backs them up with facts, conducts comparative analysis, and draws well-founded conclusions. Through deep intellectual insight, ancient sages established this approach, which eventually evolved into a separate field of philosophy. *Tarka*, which translates to "logical reasoning," is the process of using reason to separate fact from fiction. *Tarka* actually involves a deeper relationship between reason and ethics, while being sometimes perceived as a purely intellectual exercise devoid of emotional or moral considerations. Its development is intimately related to the expansion of *Vedic* philosophy. This article emphasizes Ayurvedic understating of concepts of *Tarka* and *Nyaya*, along with their contribution towards the logical reasoning and treatment.

**KEYWORD:** *Ayurveda, Vedic, Philosophy, Tarka, Nyaya.***INTRODUCTION**

The Indian school of logic takes a comprehensive approach that incorporates aspects of natural science, traditional knowledge and methodical reasoning rather than being limited to formal mathematical argumentation. The *Nyaya* and *Vaisheshika* schools are notable among them for emphasizing the use of logical argument as the basis for investigation. This strategy comprises expressing opinions, substantiating arguments with evidence, engaging in comparative analysis, and arriving at well-founded conclusions. Through deep intellectual understanding, ancient sages developed this approach, which subsequently developed into a separate field of philosophy.<sup>[1-3]</sup>

According to *Nyayabhashya* the name *Nyaya* signifies analyzing and comprehending by verified proof. This cognitive process was important to *Nyayashastra*, but it was also accepted by other philosophical systems, including *Goutamiya Nyaya* and *Sankhya Nyaya*. *Tarkashastra* offers a precise framework for reasoning that makes it possible to explain concepts in a systematic manner. These kinds of contributions are a prime example of being beneficial to the science of reasoning. *Tarka*, which translates to "logical reasoning," is the

process of using reason to separate fact from fiction. With roots in classic works like *Annambhatta's Tarka Sangraha*, it has evolved throughout centuries of intellectual and cultural impact.

*Tarka* actually demonstrates a profound connection between reason and ethics, despite occasionally being seen as a purely academic endeavor devoid of moral or emotional issues. Its fundamental goal of achieving intellectual accuracy and logical consistency has not changed.

As opposed to *Tarka's* emphasis on rationality, *Kootaneeti* is more concerned with the real-world implementation of the moral precepts found in *Dharma*.<sup>[3-5]</sup>

*Dharma*, a central yet multidimensional notion in *Vedic* thought, comprises responsibility, righteousness, and the cosmic order. *Dharma* serves as the moral compass that directs one's behavior, whereas *Karma* controls action. It represents a deep understanding of the interdependence of all beings and the harmony that upholds the cosmos, beyond laws or commandments.

### Approaches of Nyaya

The sage Gautama describes 16 basic categories, or *Shodashapadartha*, in the first *Nyaya Sutra*. These categories serve as the cornerstone for achieving *Tattvajñana*, or full understanding of reality. The sixteen categories includes proof or genuine knowledge, object, doubt, purpose/aim, visual aids, conclusion, syllogism members, conjecture or logical reasoning, determination or decision, debate or argument, conflict, complaint, a misconception, rebuttal, complex refutation or analogy, the point of defeat or regulation.<sup>[4-6]</sup>

Vatsyayana's *Nyayabhashya* commentary states that this discipline functions in three stages as mentioned in **Figure 1**. As mentioned in Figure 1 *Prayojana* is the ability to recognize and name a concept as *Uddesha*. *Lakshana* outlines the unique quality that sets the subject apart from everyone else. *Pathksha* assesses the subject critically to validate its distinctive features. In the search for truth, this methodical approach guarantees methodical investigation, allowing for exact categorization and precise reasoning. These methods of acquiring knowledge are designed to minimize ambiguity. The examples chosen in *Nyaya* logic are often drawn from everyday life so that even common people can understand them. Accurate comprehension through legitimate methods eliminates misconceptions, allowing one to determine whether everyday behaviors are appropriate. Liberation is attained by continuously walking the path of virtue, which defeats suffering, mistakes, and the causes of rebirth.



**Figure 1: Stages of functions of Nyayabhashya.**

*Nyaya* addresses the soul, the cycle of life and death, the ultimate soul and *Moksha*, just like many other Indian philosophical systems. According to *Nyaya-Vaisheshika*, one cannot understand the soul or ultimate reality and, as a result, cannot find salvation if they do not have a correct understanding of the nature of substances and categories. Studying *Nyayashastra* yields accurate understanding of substances, which in turn leads to soul realization and, eventually, freedom.<sup>[5-7]</sup>

### Tarka Concept

The science of logic, *Tarkasastra*, is sometimes referred to by the term *Tarka*. Although there are separate treatises on this topic, the *Nyaya* and *Vaisheshika* schools are typically categorized as *Tarkasastras*. *Tarka* can be simply explained in terms of logical reasoning. Eleven

different forms of *Tarka* are described in classical works, namely *Anavastha*, *Anyonyashraya*, *Apavada*, *Atmashraya*, *Cakraka*, *Kalpanagaurava*, *Kalpanalaghava*, *Prathipitalpana*, *Utsarga*, *Vyaghata* and *Vaijaty*. One can learn about reality and the nature of the self by calming the mind and practicing self-reflection. According to the *Nyaya* schools of philosophy, *Tarka* is a systematic approach to logical thinking that is necessary for gaining reliable knowledge. It is essential for developing strong arguments, refuting opposing views, and highlighting deduction and empirical data. The seeker can discern truth from falsity thanks to the analytical accuracy fostered by this methodical technique.<sup>[6-8]</sup>

*Tarka* entails developing and putting to the test arguments in order to reach logical conclusions, assessing various types of knowledge, and verifying their veracity. It develops critical thinking skills, explains philosophical disputes in an understandable way, and teaches the mind to reason beyond innate or inherited ideas. *Tarka* trains one for intellectual debates in addition to philosophical reflection. Unlike *Vitarka*, which is an advanced level of reasoning used to grasp significant facts, and *Kutarka*, which is flawed reasoning intended to mislead, it is a progressive, step-by-step reasoning process aimed at growing comprehension. Important components of *Tarka Shastra*, such as *Purva Paksha* and *Apara Paksha*, serve as the cornerstone of philosophical discourse. In order to acquire clear comprehension, *Tarka* which is sometimes translated as "hypothetical reasoning" involves presenting, analyzing, and improving assumptions.<sup>[8-10]</sup>

### CONCLUSION

As cornerstones of Indian logical philosophy, the *Nyaya* and *Vaisheshika* traditions show how methodical reasoning, empirical observation, and ethical contemplation can all be combined to find the truth. By employing systematic approaches like the *Shodashapadartha*, precise definitions, and the four *Pramanas*, these schools created an orderly framework for investigation that is both practically useful and intellectually demanding. The technique of logical reasoning, or *Tarka*, is not just a tool for discussion but also for eradicating ignorance, developing discernment, and directing behavior in line with dharma. In the end, *Nyaya-Vaisheshika* affirms that knowledge alone does not lead to liberation; rather, it is the proper comprehension and application of that knowledge in life that does so, by fusing logic with moral insight.

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