

EVALUATION OF NYAYA AND ITS VALUE IN AYURVEDA

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ABSTRACT

Introduction: *Nyaya* or maxim is defined as “an expression of general truth or principle”. There are many *Nyayas* in Sanskrit literature. Ayurveda has adopted some of the *Nyayas* for the same purpose, mainly quoted by the commentators to explain the complicated Shlokas and to convey the hidden meaning. **Materials and Methods:** Texts of Charaka Samhita along with available commentaries and published articles in journals and other material available online have been thoroughly studied and validated in well-organized. **Observations:** After a study it was observed that *Ayurveda* has adopted many *Nyayas* to explain the concepts. Mostly the commentators of *Samhitas* have taken the help of *Nyaya* to express the unseen meaning. **Conclusion:** While explaining the *Sutra* and *Chikitsasthana*, these *Nyayas* were applied by the *Acharya*. To determine these *Nyayas* in their individuality at one place with examples is crucial for easy understanding of the *Shastra*. Here is an effort to review such *Nyayas* mentioned in *Charaka Samhita* for the benefit of easy understanding of the topic, thus highlighting the unavoidable role of maxims for the better understanding of philosophical aspects.

Keywords: *Go-Balivarda Nyaya, Kapinjaladhikarana Nyaya, Shilaputraka Nyaya*

INTRODUCTION

Sanskrit has a tradition of *Nyaya*, called (Maxims), which capture a situation in life, usually with a nugget of words. A *Nyaya* is defined as “an expression of wide-ranging truth or principle.” They are precisely used when describing a situation. Application of these *Nyayas* found since Vedic period and in *Puranas*, *Upanishads*, *Kavya*, *Nataka*, *Darshanas*, and more. Prophets of Ayurveda too mentioned various maxims at necessary places. Since ancient times, Sanskrit language is elaborated and supplemented by various scholars with the help of many techniques, which one among

is *Nyaya* (maxims) are the most significant. However, *Nyaya* means justice, it expresses many more meanings. There are mainly two types of *Nyayas* i.e. *Laukika Nyayas* and *Shastriya Nyayas*. Ancient *ayurveda-charya* utilized different *Nyaya* in many occasions for the better understanding of Ayurvedic concepts, since the knowledge is coded in the form of *sutras* (*Shloka* or verses). These *Shloka* are brief and rather incomprehensible at the beginning. Although the interpretation may not carry the real purpose of the author which demands the inevitable influence of *Nyaya* ¹

Aim and Objectives

1. To count on some *Nyayas* said by *Charaka Samhita* and *Sushruta Samhita*
2. To find out *Nyayas* belong to different *Sthana* in *Charaka Samhita*.
3. To explore the role of exact maxims and their impact in understating logical aspects.

Materials and Methodology

The work is a type of literary research.

Source of Data: Texts of *Charaka Samhita* along with available commentaries and published articles in journals, Sanskrit books and other material available online have been thoroughly studied, described in efficient manner.

Literature Review

The *Nyayas* are of two types

- 1) *Loukika Nyaya* 2) *Shastriya Nyaya*.

Loukika Nyaya are normally used by the common people in day today life. Whereas *Shastriya Nyaya* generally used in treatise to discover the theories.² The *Tachilya*, *Tantrayukti*, and *Vadamarga* help in detailed study and understanding of the matters of *Shastra* similarly. *Nyaya* too help in easy understanding of the topics of the treatises.

To explain the topic in brief, while writing their treatises, Ayurveda *Acharyas* incorporated these *Nyaya* for better understanding.

A) *Shilaputraka Nyaya*³

Shila' means a rock or big stone '*putra*' means son or a sculpture. The sculpture made from a stone is to be considered as its progeny (*Putra*). So, this is the *Nyaya* of a big stone and its sculptures'. This *Nyaya* is found in *Sushruta Samhita Shareerasthana* first chapter i.e. *Sarvbhutchinta Shareeram* during the description of '*Srishti-utpattikrama*' (evolution theory) in Dalhana's *Nibandhasamgraha* commentary. This *Nyaya* means when a large stone is broken into small pieces, though the size differs from big to small, their quality will be the same i.e. rockiness (*Shilatwa*). Ayurveda accepts the process of evolution initiates from *Avyakta* which possesses three basic qualities i.e. *Satva*, *Rajas* and *Tamas*. From *Avyakta*, *Mahan* is produced and from *Mahan Ahankara* is derived. Further eleven *Indriyas* (sense organs) and the *Panchamahabhutas* (five Basic

elements) have been produced. All the later products will also have the basic qualities. Thus, with the help of this *Shilaputraka Nyaya*, *Acharya* find a clear-cut explanation of evolution theory in *Ayurveda*.

B) *Ghunakshara Nyaya*⁴

Guna refers to the tree eating beetles that eats into wood. Sometimes while eating the wood insects makes shape that resemble a letter or various other meaningful shape. The insect has no idea of this and does not make shape with the intention of drawing a shape; hence it is used to complete the occurrence of something accidental or by chance of occurrence (Luck factor). Chakrapani in *Deerghamjeeviteeyam Adhyaya* mentions this *Nyaya* while explaining the *Samyagyukta Bhesaja Lakshana* (C.S.1/134). *Aushadha* when properly used gives cure. A physician should know all the underlying principles and the correct applications of medicine. But sometimes out of random selection the disease gets cured. Any person who gets good results without proper decision is by *Yadrucccha* i.e. by luck factor. It is like *Ghunakshara* the insect unintentionally creating *Akshara*. This shows the important role of a physician in the treatment arena. But sometimes, a bad physician who has no knowledge regarding the sensible use of drugs when gives the treatment at times the disease may get cure. This is not because of the physician, rather it is an accidental cure. This *Nyaya* is cited if something does not deliberate done or made while doing something else i.e. *Ghunakshara Nyaya*

C) *Go-Balivarda Nyaya*⁵

This *Nyaya* refers to the cow and ox. Literally, *Go* means the cow and *Balivarda* means the ox. The word cow suggests both a male cow and a female cow generally, but the cow word is used in the sense of a female cow; and a different word "Ox" is used to mean a male cattle to distinguish it from the female cow. Similarly, the ordinary acceptance of a word is not always what it exactly or legitimately indicates. Commonly accepted thing is not always what it denotes. So as per this *Nyaya*, we must consider the hidden meaning or correct sense as per the context. While explaining the meaning of the word *Ananta Param* in *Dheerghamjeeviteeyam* (C.Su.1/25-26), Chakrapani takes the help of this *Nyaya*. Here meaning for the word *Param* is

boundary and *Ananta Param* means without any boundary or limit. Like the riverbank when the river flows the wider it gets and reaches the ocean like no ending. But with the help of *Gobalivarda Nyaya* we get the meaning of *param* as 'Aadi' beginning. *Anantaparam* can be understood as without (*Anta or Aadi*) without origin or end.

D) *Na Prushta Guravo Vadanti Iti Nyaya*⁶

This *Nyaya* highpoints the literary research accepted in Ayurveda. The meaning of this *Nyaya* is without querying the questions by the student, teacher will not describe anything. Ayurveda is based on *Guru- Shishya Parampara* only. All the fundamental treatises of Ayurveda are developed through this methodology itself where the students ask the question and the teachers give the detail description for the same. Each chapter of the treatise starts with a question by the scholar and then the concerned explanation regarding that question is given by the teacher. For example, a chapter of *Charaka Samhita Sharira Sthana* starts with the question "*Kathida Purusho Dhiman Dhatubhedena Bhidyate....*" And so on. Later the detailed description of each question is given by the *Guru Atreya Maharshi*. In some of the chapters, though question is not mentioned at first, it is understood that there also the same methodology has been adopted. Thus, the methodology of literary research is clear in Ayurveda.

E) *Shringa Grahika Nyaya*⁷

In a team of cows, when it is necessary to indicate a specific cow, by touching the horn of a cow we can point out easily. This is called *Shringa Grahika Nyaya*. By seeing the horn, we need to identify the animal, likewise by understanding a special character we should understand the main concept. Maximum of the diseases mentioned in Ayurveda are having many common signs and symptoms. So, we must find out the superior symptom which is supportive in the differential diagnosis. So *Pratyatma Lakshana* of the disease can be applied for this *Nyaya*.

F) *Chhatrino Gachchhanti Nyaya*⁸

In this *Nyaya* 'people with umbrellas are going in a crowd'. And crowd is moving with most of them having umbrellas up, when we see them all the people seem

to have umbrellas. Thus, the men who don't have umbrellas are also considered as having umbrellas. Here the major matter has been pointed out based on that the minor matter have been deduced. This *Nyaya* is taken in many instances by Chakrapani. In *Tasyaashiteeyam Adhyaaya*, during *Adhyaya Upasamhaara* (C.S. 6/51) this *Nyaya* is referred. In next context we should make the practises based on the area wise availability.

G) *Shatapatrapatrashatabhedanyaya*⁹

A needle can be poked very easily through hundreds of lotus petals, if the petals are kept in an arranged order one below the other as if the needle has pierced all the leaves at once. But all the petals get pierced one by one. Similarly *Indriya to mana gyana* is obtained one by one not at once by all *Indriya*, *mana* is only one. It shows the *anutva & ekatva* of *manas*. *Mana* cannot perceive different *Indriya artha* at the same time. But it occurs simultaneously. It has reflected the instruments of knowledge are *manas*, *buddhi* and connective *Indriya*. Although the needle went through a hundred petals, the task is completed effortlessly and very swiftly. Similarly, if there are many tasks demands to be performed. They can be completed swiftly and easily, if everything is organized and carried out in an orderly manner. This *Nyaya* is quoted in such situations.

H) *Suchikataha Nyaya*¹⁰

Suchi refers to a needle and *Kataha* refers to a frying pan. When a man went to a blacksmith and requested him to make a frying pan for him. At the same time, another person walked into the blacksmith shop and requested him to make a needle for him. The blacksmith decided to make the needle first before making the frying pan, as the needle would take less time to make than the frying pan.

This maxim is quoted when there are multiple works or activities to be completed then the priority should be assigned by the duration of each work.

I) *Kapinjaladhikarana Nyaya*¹¹

Kapinjala – Type of bird

During *Ramayana* discussion, a person is asked to give sacrifice (*Bali*) of *kapinjala pakshi*. But in the sentence '*kapinjala*' it is not clearly stated that how many *kapinjala pakshi* have to be sacrificed. So to understand how many *pakshi* should be sacrificed, *bahuvachana vakya*

is used in *Shloka*, so it is two or more than *kapinjala pakshi* has to be considered. (Cha. Chi. 15/96-97)
 Interpretation (*Yukti*): This *Nyaya* is described to establish the using of *trilavana* or *panchalavana pradhan-yata*. In the explanation of *chitrakadi gutika* (*Grahani*

Chikitsa), it is stated as '*lavanani*'. So, here it can be considered either two or three or all five *lavanas*. On the other hand, *panchalavana pradhanyena* as stated in *deerghanjeevitiya*, hence it can be better to considered as *Pancha lavanani*.

Sl.No	Nyaya (Maxim)	Reference of the context along with commentator
1	<i>Shilaputraka Nyaya</i>	Su. Sha. 1/ 3, Dalhana, Cha. Su 15/7, Cha. Chi 1/49-57, Chakrapani
2	<i>Ghunakshara Nyaya</i>	Cha Su 1/134, Chakrapani A.S. Ut. 50/169, Indu
3	<i>Go-Balivarda Nyaya</i>	Cha Su 1/25, Chakrapani Cha. Su. 7/42, Chakrapani Cha Su. 13/7-8, Chakrapani Cha. Ni 1/11, Chakrapani Cha. Ind. 11/21, Chakrapani Cha.chi.7/84-92 Chakrapani Cha. Chi 20/6, Chakrapani
4	<i>Na Prustaguravo Vadanti Nyaya</i>	Cha Su. 1/1, Gangadhara Cha. Ind. 6/1-2, Gangadhara Cha.chi.18/3, 23/3, Chakra. Cha. Chi. 30/2, Gangadhara
5	<i>Shringagrahika Nyaya</i>	Cha Su 4/19, Chakrapani Cha. Su. 14/67, Chakrapani Cha Su 27/329-330, Chakrapani Cha. Ni 7/15, Chakrapani Cha. Vi. 1/13, Chakrapani Cha. Sha. 4/30, Chakrapani Cha. Sha 6/10, Chakrapani Cha. Ind. 4/7, Chakrapani Cha. Chi. 8/45-47, 28/72-74, 30/313-314, 30/315-320, Chakrapani
6	<i>Chatrinogacchanti Nyaya</i>	Cha Su 5/76-77, Chakrapani Cha Su 6/51, Chakrapani Cha Ni 1/8, Gangadhara Roy Cha. Ni 8/43-44, Chakrapani Cha. Sha. 1/28, Chakrapani Cha.chi.7/3 Gangadhara Roy Cha. Chi 9/8, Chakrapani Cha. Chi. 15/15 Chakrapani Su. Su. 16/ 10, Dalhana Su Ni 6/20, Gayadasa Su, Ni 13/1, Gayadasa Su. Ut. 39/ 182-184 Dalhana Su. Ut. 52/ 6, Dalhana
7	<i>Shatapatrapatrashatabheda Nyaya</i>	Cha. Su. 8/5, Chakrapani Cha. Sha 1/5,
8	<i>Suchikataha Nyaya</i>	Cha.Su.1/68-74 Gangadhara Cha.Vi.7/9, Gangadhara Roy
9	<i>Kapinjaldhikarana Nyaya</i>	Cha. Chi 15/96-97, Chakrapani

OBSERVATIONS

A thorough review of *Charaka Samhita* and *Sushruta Samhita* along with their available commentaries have been done. In that it is pointed out some *Nyayas* and have been mark out on which *sthana* it belongs. This proof shows that ancient *acharyas* have used *Nyayas* accurately on literature in different circumstances.

DISCUSSION

We find usage of a lot of *Nyayas* since from Vedic period continuing to far ahead to modern day. The purpose of these *Nyayas* is resolving the conflict between the rules with logic and reasoning. It is the tool used for reasoning as well as, a *Nyayas* which is very much relevant for the interpretation of the *Tantra*. *Nyayas* is one important tool used by the Ayurveda *Acharya's* to resolve and understand the *Tantra*. By reading the verses in the Ayurvedic manuscripts one can get the superficial knowledge of the *Tantra*, but the *Goodharthas* (hidden meanings) of those verses can be understood by using various *Nyayas*.

Nyayas is used to find out the relation between the two or more *shlokas*. Any sort of problems arise in some condition of a concept, will resolve by the help of *Nyayas* application properly. Without mentioning of the *Nyaya*, it will be a difficult task to present the *Tantra* in a beautiful manner, hence *Nyaya* are used. Thus, these *Nyayas* help in exploring the hidden concepts of Ayurveda, helps for understanding the *Nidana Panchaka*, *Vyadhi*, *Vyavachedak Nidana*, *Chikitsa*, *Aushadha kala* etc. By reading the verses in the Ayurvedic *Samhitas*, it helps to develop the interest in scholars to understand and study the concept of the Ayurveda. *Nyayas* are used to convey the ideas of the author easily and clearly so that even an *Alpa buddhi* (less intelligent) person can understand the concept without any difficulty.

Nyayas you see are tricky strategies. They generally sound pretty convincing at least until a contrary *Nyayas* comes along. That is, *Nyayas* can be used for causing problems and also to solve the problem. Studying the *Nyayas* can increase the mental ability and the analysing capacity of a person to understand the things in a better way.

CONCLUSION

As a result, we find a lot of *Nyayas* mentioned in *Charaka Samhita* and *Sushruta Samhita*. He used these *Nyayas* at each step of the treatise to explore the hidden meaning of the verse quoted by *Acharyas*. Help to understand the background meaning and clears the *Goodharthas*. *Nyayas* are used for resolving the conflict between the rules with logic and reasoning. Help to define a difficult idea in a simpler way to contain many things which are originally not told directly. In total I have mentioned Nine *Nyayas* here with its interpretation. So, studying about *Nyayas* will be helpful for doing research in various fields like literary, scientific, clinical etc. The word *Nyayas* here it denotes the one which explains the custom, determination, logic, applicability, and skill of writing any topic.

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