

A REVIEW OF NYAYA AND ITS UTILITY IN AYURVEDA

¹Meera E, ²Shrikanth P.H.

¹Final Year M.D. Scholar, Dept of P.G. Studies in Samhita S.D.M. College of Ayurveda, Udupi, Karnataka, India.

²Professor & H.O.D., Dept of P.G. Studies in Samhita S.D.M. College of Ayurveda, Udupi, Karnataka, India

ABSTRACT

Nyaya or maxim is defined as an expression of general truth or principle. *Nyayas* are used to convey the ideas of the author easily and clearly. *Ayurveda* has adopted many *Nyayas* to explain the concepts. Mainly the commentators of *Samhitas* have taken the help of *Nyaya* to convey the hidden meaning. *Chakrapani*; the famous commentator of *Charaka Samhita* has used some of the *nyayas* like *kaakadanta pareeksha*; *Ghunaakshara Nyaya*; *Chhatrino gachchhanti Nyaya* etc in various contexts in his *Ayurveda deepika* commentary. Analysis of this *nyayas* will help to understand the *samhita* in a better way

Key words : *Nyaya*, *kaakadanta pareeksha*, *Chhatrino gachchhanti Nyaya*, *Charaka Samhita Ayurveda*,

INTRODUCTION

A *Nyaya* or maxim is defined as “an expression of general truth or principle”.

There are many *Nyayas* in Sanskrit literature. These are used to convey the ideas of the author easily and clearly with the help of analogy. *Ayurveda* also has adopted some of the *Nyayas* for the same purpose. These are mainly quoted by the commentators to explain the complicated *Shlokas* and to convey the hidden meaning easily

Kaakadanta pareeksha Nyaya

It is the maxim of ‘examining a crow’s teeth’. *Kaakadanta* means the teeth of a crow. Actually, there is no tooth at all in a crow. So, examining a crow’s teeth is of no use. This maxim is used to denote any useless or fruitless enquiry¹.

This *Nyaya* is quoted by Chakrapani in Sootrasthana 1st chapter (C.S.1/1), *Deerghamjeeviteeyam Adhyaaya*.² While explaining the *Pratijnaa*, *Deerghanjeeviteeyam* the *Abhidheya* is told as *Hitaahitaroopa Ayu*. If the *Prayojana* is not told it may be useless as the *Kakadanta Pareek-*

sha. *Prayojana* also generates interest in the reader to study a *Shastra*. If no *Abidhaa* (title/heading) and *Prayojana* are mentioned in the beginning of a book, then no person likes to go through that book. Here with the help of this *Nyaya*, Chakrapani highlights the uselessness of a *Shastra* if *Abidhaa* and *Prayojana* are not mentioned.

Ghunaakshara Nyaya

The maxim of the letters made by the wood worm, *Ghuna*. This worm bores holes in wood and in books which sometimes assume the shape of a letter; hence it is used to intimate the occurrence of something quite accidental/chance occurrence.

Chakrapani in *Deerghamjeeviteeyam Adhyaya* refers this *Nyaya* while explaining the *Samyagyukta Bheshaja Lakshana* (C.S.1/134)³. *Bheshaja* when properly used gives *Arogya*. A physician who is *Jnaanavan* can only do the proper *Yojana* of the *Bheshaja*. One who attains good results without proper *Jnana* is by *Yadruccha* i.e. by chance. It is like *Ghunaakshara* the worm accidentally causing *Ak-*

shara. Thus highlights the requirement of *Jnaana* for *Samyagyojana* of *Bheshaja* and the *Siddhi* of *Chikitsaa*.

Chhatrino gachchhanti Nyaya

This is the maxim of 'the people with umbrellas are going'. A crowd is moving with most of them having umbrellas up and so all seem to have umbrellas. Thus the men who don't have umbrella are also considered as having umbrella.

This *Nyaya* is taken in many instances by Chakrapani. In *Tasyaashiteeyam Adhyaaya*, during *Adhyaya Upasamhaara* (C.S. 6/51)⁴ this *Nyaya* is referred. The *Apathya* in *Hemanta Ritu* is not told actually. But from other *Shlokas* one can have an idea about the *Apathya* like *Alpabhajana*, etc. As *Shishira* and *Hemanta* are similar, it can be understood from *Shishira Ritucharya* itself. Thus as almost all the *Ritu's Apathya* are explained, the *Apathya* in *Hemanta* is also understood, thus justified for its no mentioning.

In *Grhani Chikitsitam Adhyaya*, while explaining *Dhatvagnivyapara* (C.Ch.15/15), this *Nyaya* is quoted.⁵ There are two types of *Dhatvagni Vyapara*, *Kitta* and *Prasada*. But *Shukradhatu* is not having *Kitta*. Even if *Shukradhatu* is not having *Kitta*, as all other *Dhatu*s are having *Kitta*, it is not considered. This is understood with the help of *Chhatrino Gachchhanti Nyaya*. Thus the *Dhatvagni Vyapara* is accepted as two only.

In *Shareerasthana*, *Katidhaa Purusheeyam Adhyaaya* (C.Sha.1/28), while explaining the *Bhootaantara Pravesha* of *Guna* in *Bhoota*, this *Nyaya* is referred⁶. *Poorvaguna* in *poorvabhoota* enters the next *Bhoota*. In *Akasha*, *Shabda* is there. In *Vayu*, *Shabda* and *Sparsha* are there thus there occurs the addition of *Poorvaguna* in the coming *Bhoota*. In *Prithvi*, there are *Shabda*, *Sparsha*, *Roopa*, *Rasa* and *Gandha Guna*. But as other *Bhoota* are not with *Gandha Guna*, it can't be considered as *Poorvaguna*. With the help of *Chhatrino*

Giachanti Nyaya we can understand that it is also considered under *Poorvaguna*.

Shrungra graahikaa Nyaya

There are different explanations by different scholars on this *Nyaya*. It is the maxim of seizing ox by its horns. Controlling a mad bull is possible by catching one horn first and then the other horn also. Sometimes leading many bulls into a stall is by holding their horns and one by one. Thus this is regarding the specification or explaining one after the other by taking specific features.

This *Nyaya* is also used in many contexts by Chakrapani. In *Shadvirecannashatashriteeyam Adhyaayam* to understand the classification of *Dashemani* (C.Su.4/19)⁷ this *Nyaya* is quoted. Five hundred *Kashaya* and fifty *Mahakashaya* have been explained. The *Dravyas* are grouped according to their specific action/*Karma* as *Dashemani*. This is clearly understood with the help of *Shrungra graahikaa Nyaya*. Thus all the five hundred drugs are explained easily by grouping them into 50 groups by taking specific feature.

In *Chikitsasthana Vatavyadhi Chikitsa* (C.Ch.28/72) --- *Sandhichyuti*, *Hanusthambha*, *Kunchana*, *Pakshaaghata* etc. diseases depending on the *Sthaana* and *Gambheera Dhatu* involvement become *Asadhya*.⁸ If these are *Nava*, in *Balavan Rogi* and without *Upadrava*; they are *Sadhya*. Here it is told that the *Upadravas* of these are not enlisted one by one as *Shrungra grahikaa Nyaya*. We have to consider the common *Upadravas*.

In *Yonivyapat Chikitsaa* (C.Ch.30/314-319), while explaining the *Pramana* of *Oushadha*--- here the *Bheshaja Pramana* is not told in specific⁹. As *Ayurveda* is standing on *Pratipurusha Siddhanta*, we can't tell the *Pramana* of a *bheshaja* in specifi-

cally (*Shrungra grahikaya na uktam*). Only general *Pramana* of the *Bheshaja* can be explained.

In the same chapter C.Ch.30/319, while explaining the *Saatmya* according to *Desha* Chakrapani refers to this *Nyaya* in similar way¹⁰. As *Pratipurusha Saatmya* is different, it can't be explained specific to an individual (*Shrungra grahikaya na uktam*). So in general the *Saatmya* is explained according to *Desha*.

Go-balivarda Nyaya

This is the maxim of the cow and the bull. Literally, *Go* means the cow and *Balivarda* means the ox. Commonly accepted thing is not always what it actually denotes. So as per this *Nyaya*, we have to consider the hidden meaning or relative meaning 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*.¹¹ Here meaning for the word *Param* is boundary. Thus *Ananta Param* means without any boundary or limit. But with the help of *Gobalivarda Nyaya* we get the meaning of *param* as *Aadi*/beginning. Thus *Anantaparam* can be understood as without *Anta* and *Aadi* (without origin and end).

In *Navegandharaneeya Adhyaya* (C.Su.7/43) while explaining the word *Dushta*¹²--- the *Malaayana* get affected by the *Dushti* and *Maatradhikyata* of *Mala*. *Dushti* is of two types by *Adhikya* and *Ksheenata*. Here *Adhikya* is told. So by *Gobalivarda Nyaya* we have to take the contextual meaning of the word *Dushta* as *Ksheena*.

In *Snehadhyaya* (C.Su.13/8)¹³, Agnivesha asks doubt that in *Achchha* and *Samshodhana* what *Vritti* should be followed. While explaining the word meaning of *Achchha*, Chakrapani refers to *Gobalivarda Nyaya*.

Here as the *Samshodhana* is already told we have to consider *Achchha* as *Shamana Sneha*. Thus the importance of contextual understanding is highlighted.

In *Nidanasthana* (C.Ni.1/11/4) while explaining the *Vidhisamprapti*, the *Samkhya*, *Pradhanya* etc. *Bhedas* of the *Samprapti* include *Vidhi Samprapti* also.¹⁴ By *Gobalivarda Nyaya*, the left *Vyadhiprakara* is considered under *Vidhi* which is not told by the *Samkhyaadi*.

In *Indriyasthana* (C.In.11/21) while explaining the *Arishta Lakshana*, a person calls out for his relatives (*Svajana*) and other *Jana* even though they are with him only due to *Mahamohavruta Manas*. He does not visualise them.

Here the meaning of *Jana* should be taken as *Svajana* only as per *Gobalivarda Nyaya*. In *Kushta Chikitsaa* (C.Ch.7/12-16), *Siddhartaka Kashaya* is useful for *Vamana*, *Virecana* and it is *Tvagdosha-kushtashophahara*. Here *Tvagdosha* included *Kilasa*, *Vyanga*, etc. according to *Gobalivarda Nyaya*.

In *Chhardi Chikitsaa* (C.Ch. 20/5), while explaining *Dvishtarthaja Chhardi*, the *Dvishta* (aversion or disliking) should be understood as *Pratipurusha Niyata Dvishta* i.e, specific to the individual by *Gobalivarda Nyaya*.

Santaana Nyaya

This is the maxim of law of continuity. This maxim also used in various contexts by Chakrapani. *Arthedashamahamooleeya Adhyaya* explains about the *Nityatva* of *Ayu* (C.Su.30/27)¹⁵. *Ayu* is *Nitya* because *Santana Nyaya*. *Ayu* continues in the world indicating the continuity of life. *Svabhavaasamsiddhi* (natural qualities of a *dravya*) is also continuous as it can't be separated from the *dravya*, i.e, natural qualities of a *Dravya* will be present in all

Sajaatiya Dravya even if that particular Dravya gets destroyed.

In *Srotovimana* while explaining the *Srotas* (C.Vi. 5/3), all *Bhavas* in *Purusha* can't continue without *Srotas*. Here *Santana Nyaya* is applied to understand the continuity.

Kakataaleeya Nyaya

It is the maxim related to the crow and the palm fruit. A crow came and sat on a palm tree, and at the same time, a fruit of that tree fell on its head and killed it. The falling of the fruit had really no connection with the crow's sitting on the tree. The coincidence of the two events was merely accidental. This illustration is used to describe anything which is purely accidental and has no reason behind.

This *Nyaya* is used by Chakrapani in *Shareerasthana 3rd Adhyaya* (C.Sha.3/17)¹⁶ while describing the reason why the progeny may not be like the parent in case of *Andha*, *Kubja* etc. In *Andha*, *Kubja* etc., if *Beeja* is *Dooshita* and due to *Durdaiva* the progeny may become *Andha*. He explains this as accidental as *Kakataaleeya Nyaya*. It may not be similar in all cases. There may be normal progeny also.

CONCLUSION

From the above examples it can be understood that *Nyayas* are the common rules or principles in *Loka vyavahara*. These have been used by our *Acharyas* especially by the commentators to explain and convey the idea of the author.

Nyayas

- (i) help to highlight the importance of *prakarana*.
- (ii) help to understand the contextual meaning and also clears the hidden meanings.

(iii) help to describe a complex idea in a simpler way to include many things which are originally not told directly.

REFERENCES

1. Nyayahvali- Sanskrit maxims and proverbs. www.philosophy.ru
2. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Soo.1/1, pp 738, pg 1.
3. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Soo.1/134, pp 738, pg 23.
4. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Soo.6/51, pp 738, pg 49.
5. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Chi.15/15, pp 738, pg 514.
6. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Sha.1/28, pp 738, pg 289.
7. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi :

- Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Soo.4/19, pp 738, pg 34.
8. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Chi.28/72, pp 738, pg 620.
 9. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Ch.30/314-319, pp 738, pg 648.
 10. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Ch.30/3315-319, pp 738, pg 648.
 11. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Soo. 1/25-26, pp 738, pg 7.
 12. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Soo. 7/43, pp 738, pg 53.
 13. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Soo. 13/8, pp 738, pg 81.
 14. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Ni.1/11/4, pp 738, pg 197.
 15. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Soo. 30/27, pp 738, pg 188.
 16. Agnivesha. "Charaka Samhita", Revised by Charaka and Dridhabala with the Ayurveda Dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya. Varanasi : Chaukhambha Sanskrit Sansthan, Ed. reprint, 2004, Sha. 3/17, pp 738, pg 315.

CORRESPONDING AUTHOR

Dr. Meera E.

Final Year M.D. Scholar, Dept of P.G. Studies in Samhita

S.D.M.College of Ayurveda,

Udupi, Karnataka, India.

E-mail- meera123dev@gmail.com
