



## NYAYAS MENTIONED IN CHIKITSA STHANA OF CHARAKA SAMHITA: A CRITICAL REVIEW

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## ABSTRACT

In *Ayurveda*, Ancient *Ayurvedic* knowledge is only in the form of *Sutras* (*Sanskrit* verses). To make ordinary people understand the hidden meaning of these verses, our *Acharyas*, especially the commentators, have adopted the application of *Nyayas* (Maxims) as one of the most relevant methods. *Chakrapani*, the famous commentator of *Charak Samhita*, has quoted various maxims in his *Ayurved Dipika* commentary. Keeping this in view, an attempt is made in the present study to trace out the multiple references of *Nyayas* mentioned in *Charak Samhita Chikitsa Sthana*. This Review article highlights the references of *Nyaya* mentioned in the *Chikitsa Sthana* of *Charak Samhita*.

**Keywords:** *Nyaya*, Maxims, *Charak Samhita*, *Chikitsa Sthana*.

## INTRODUCTION

The Maxims are called 'Nyaya' in Sanskrit. Nyayas (Maxims) can be defined as a method of general rule or logical explanation or a principle through which various concepts are understood or explained. In Ayurvedic literature, Nyayas are used by the authors and the commentators to better understand the concept. The study of Ayurvedic literature shows that the Sutras (verses) are characterised by having few words with deeper meanings<sup>2</sup>. Reading these verses makes it impossible to understand the author's idea clearly. That's why the commentators used different maxims to explore the hidden meanings in a better way.

The Nyayas are of two types

(1) Loukika Nyayas

(2) Shastriya Nyayas

*Loukika Nyaya* – These are the ones used by the common public in daily life.

*Shastriya Nyayas*- These are the ones the authors of the treatise used to explore their concept.<sup>3</sup>

In a critical study of *Chikitsa Sthana* of *Charak Samhita*, it has been observed that a total number of 13 Nyayas are explained in 18 contexts. These Nyayas are explained in detail in the present study for the benefit of students.

### Observation

#### *Gobalivarda Nyaya*

Here, 'go' means Cow. It signifies both male and female cows, but this term is commonly used to refer to a female cow. *Balivarda* means 'Bull,' which represents a male cow. Similarly, the ordinary acceptance of a word is not always what it signifies. Thus, the context's relative or hidden meaning is considered per this maxim. This Nyaya is found in two different contexts in *Chikitsa Sthana*.

In *Kustha Chikitsa Adhyaya*, during the description of *Siddharthaka Kashaya* for bath purposes. *Acharya Chakrapani* referred to this Nyaya in his commentary to clarify "Twakdosha". According to *Gobalivarda Nyaya*, this term "Twakdosha" includes *Kilasa, Vyanga*.<sup>4</sup>

In *Chardi Chikitsa Adhyaya*, while describing *Panchavidha Chardi*, *Acharya Chakrapani* referred

to this Nyaya in his commentary to clarify the word "Dwishta". *Acharya Charak* mentioned that *Chardi* is of five types *Vataja, Pittaja, Kaphaja, Sannipatika and Dwistarthiyogaja Chardi*. According to *Gobalivarda Nyaya*, the term "Dwishta" includes objects which are unwanted, impure, putrefied, etc.<sup>5</sup>

#### *Samaneshu artheshu ektra abhihitovidhi anyatrapianushanjaniya Nyaya*

It means adopting rules prescribed in another context. This Nyaya is found in one context in *Chikitsa Sthana*.

In *Visarpa Chikitsa Adhyaya*, the term "Dhamani Purayan" is mentioned explicitly in the context of *Vata*, the Nyaya *Samaneshu artheshu ektra abhihitovidhi anyatrapianushanjaniya* indicates that it also applies to other types of *Visarpa*. This principle is similarly applied to *Pitta* predominant *Visarpa*, as described in the context of *Pitta* disorder. Thus, the rule prescribed in one context can also be applicable in a similar condition in another.<sup>6</sup>

#### *Shringa grahika Nyaya*

The word "Shringa" has two meanings: *Shringa* and *Sikhara*. In Sanskrit, the 'Shringa' word is used for *Parvata Shringa, Pasu Shringa, and Vishaya Shringa*. *Parvata Shringa* means 'the top of the mountain. *Pasu Shringa* means 'horn of the animal', and *Vishaya Shringa* is the main or important subject. *Shringa Grahika Nyaya* is an Ayurvedic maxim that signifies controlling or understanding the whole by grasping a part of it to gain its entirety. Most of the diseases mentioned in *Ayurveda* have common signs and symptoms. For differential diagnosis, we have to identify specific symptoms. Thus, this maxim has been used to mention "Pratyatma Lakshana" of the disease or for the exact explanation of the subject. This Nyaya is found in three different contexts in *Chikitsa Sthana*.

In *Rajyakshma Chikitsa Adhyaya*, during the description of *Lakshana*, *Acharya Chakrapani* mentioned this Nyaya in his commentary to clarify the word "Ansa Parshva Abhitapschya". According to *Shringa Grahika Nyaya*, "Ansa Parshva Abhitapschya" refers to three forms of *Yakshma*. Some

say that these symptoms indicate *Yakshma*-related fever. However, this is different when there is a combination of strength and muscle.<sup>7</sup>

In *Vatavyadhi Chikitsa Adhyaya*, *Acharya Chakrapani* mentioned this *Nyaya* in his commentary to classify “*Upadravan*”. According to *Shringa Grahika Nyaya*, the term “*Upadravan*” complications are to be understood as having general symptoms. Alternatively, other complications such as *Hridroga*(heart disease)and *Vidradhi*(abscess)are also understood.<sup>8</sup>

In *Yonivyapad Chikitsa Adhyaya*, *Acharya Chakrapani* mentioned this *Nyaya* in his commentary to clarify “*Bheshaj Praman*”. According to *Shringa Grahika Nyaya*, there is variation in the quantity of medicine depending on the proportion of the *Doshas* and the specific strength and requirements of the patient. Therefore, a medium quantity of medicine should be given.<sup>9</sup>

#### ***Chatrino gacchanti Nyaya***

When a group of people are moving, with many of them having Umbrellas up, it seems like everyone has an umbrella even though some don't. Then it has been said that people with umbrellas Are going. This *Nyaya* is found in two different contexts in *Chikitsa Sthana*.

*Unmad Chikitsa Adhyaya Acharya Chakrapani* mentioned that signs, symptoms and treatment of all five types of *Unmada* will be described separately. According to *Chatrino gacchanti Nyaya*, while explaining the textual verse, *Sannipatik Unmada* is considered incurable; even then, the text mentions the treatment of all five types.<sup>10</sup>

In *Chikitsa Sthana Grahani Adhyaya*, while explaining “*Dhatvagnivyapara*”, this *Nyaya* is used. According to *Chatrino gacchanti Nyaya*, the transformation of *Shukra Dhatu* is not impure (*Kittavan*) due to the impurity of another *Dhatu*'s. It is also described as of two types: *Prasad* and *Kitta*.<sup>11</sup>

#### ***Ksheera Dadhi Nyaya***

This is called ‘Theory of Transformation’. Here, *Ksheera* means milk, and *Dadhi* means Curd. This indicates the transformation of milk into Curd in its entirety. In *Ayurveda*, this maxim is used to describe the concept of ‘*Dhatu* formation and development.

According to this maxim, one *Dhatu* transforms into the other successive *Dhatu* just as the milk transforms into curd. First, the *Rasa Dhatu* transforms into *Rakta*, *Rakta* into *Mamsa* and *Mamsa* into *Meda*. *Ksheera Dadhi Nyaya* provides valuable insights into *Ayurvedic* concepts of tissue formation, growth and development, guiding practitioners in understanding human physiology and promoting health.<sup>12</sup>

#### ***Kedari kulya Nyaya***

This is called ‘Theory of Transmission’. Here, *Kedari* means the field, and *Kulya* means the canal. This implies that the water flowing from the main canal branches and re-branches into smaller canals irrigates the nearest field first. After irrigating the requisite water, it irrigates the next field. In the same way, since *Rasa Dhatu* is nearest the *Ahara Rasa* (the essence part of food), reaches it through channels of *Rasa* and nourishes it; after nourishing *Rasa Dhatu*, the remaining portion of the *Ahara Rasa* reaches and nourishes the next *Dhatu*, i.e. the *Rakta* and so on the nourishment continues to the next *Dhatu*s in the same manner. *Kedari Kulya Nyaya* illustrates the efficient and sequential distribution of nutrients to various tissues, highlighting the interconnectedness of the body's systems and the importance of balanced nutrition.<sup>13</sup>

#### ***Khale kapota Nyaya***

This is called the ‘Theory of selectivity’. Here, *Khale* refers to a heap of grains, and *Kapota* refers to pigeons. This indicates that the pigeons come from different directions and distances to collect the required grains and then fly away to their respective nests. According to this maxim, the nourishment of *Dhatu*s takes place through selection. Here, *Khale* implies *Ahara Rasa* and *Kapota* to *Dhatu*s. Each *Dhatu* draws its nutrient fraction from the pool of *Ahara Rasa*, which contains all the nutrients, and the order of nutrition depends on the order of *Dhatu*s. *Khale Kapota Nyaya* highlights the intelligent and selective process of nutrient distribution, demonstrating that each tissue receives precisely what it needs for optimal functioning.<sup>14</sup>

### ***Utsarga apavada Nyaya***

This is also called the maxim of Exception to the general rule. It is used when a general principle is broken due to extraordinary reasons. Here, *Utsarga* means a general rule, and *Apavada* means an exception. This *Nyaya* is found in one context in *Chikitsa Sthana*.

In *Rasayan Adhyaya (Karprachitiyo rasayanpaad)*, This verse explains that the bitter (*Katu*) test that occurs during the transformation of tissue (*Rupya*) is contrary to its normal taste. This phenomenon should be understood using the analogy of *Utsarga apavada Nyaya*.<sup>15</sup>

### ***Na Prishtah Guravo Vadanthi Nyaya***

This *Nyaya* highlights the literary research carried out in *Ayurveda*. Without asking the questions, the student teacher will not describe anything. *Ayurveda* is based on *Guru-Sishya Parampara*; all the fundamental treatises of *Ayurveda* are developed through the methodology where the student asks the questions, and the teacher gives a detailed description. Each chapter starts with a question by the student to the teacher, and he gives the answer, but in some chapters, though no question is being asked, the teacher gives the answer. This is *NA PRISHTAH GURAVO VADANTHI NYAYA*.

In *Charak Chikitsa, Kasa Chikitsa Adhyaya, Acharya* directly starts with the explanation of *Kasa* without students requesting him.<sup>16</sup>

In *Charak Chikitsa, Visha Chikitsa Adhyaya, Acharya* directly starts with the explanation of *Visha* Without his students requesting him. The preceptors do not speak unless asked, as per *Na prishth guarvo vadanthi Nyaya*.<sup>17</sup>

### ***Prakshep Anyatodhrushta Nyaya***

In *Vajikarana Adhaya (Mashaparnabhrityo Vajikaran Paada)*.The property of being a vehicle (*Padikatva*) is inferred in substances like *ghee (Ghrita)*, etc., similar to *Shatavari* and sugar. According to *Prakshep anyatodhrushta Nyaya* form their ability to carry and convey other substances.<sup>18</sup>

### ***Prakshep Nyaya***

In *Kshtakshin Chikitsa Adhaya*, just as sugar, etc., is mixed with milk, following the principle of *Prakshep Nyaya*.<sup>19</sup>

### ***Kapinjalahikaran nyaya***

In Ancient times, it was a tradition that during *Yajnaanushtaana*, A person is asked to give *Bali* of *Kapinjala Pakshi* ...this is mentioned in *Brahmana* texts as '*Kapinjalaan aalabhet*', but it is not mentioned how many *Kapinjala Pakshi* have to be given for *Bali*, so to understand this, as it is *Bahuvachana* in the *Shloka (Kapinjalaan aalabhet -it is two or more )* then two or three etc. *Kapinjala pakshi* has to be considered. Therefore, wherever there is an indefinite form of plural from a numerical point of view, two or more numbers should be acquired from *Kapinjala Nyaya*.

In *Grahani Chikitsa Adhyaya*, the explanation of *Chitrakadya Gutika* is given. It is stated as "*Lavanani*", so here it is considered either two or three, or all five *Lavanas* should be used. On the other hand, in *Charaka Sutra's* second chapter, *Deerghanjeevitiya Adhyaya, Panchalavana Pradhanyata* is stated. The number of *Lavanas* is clearly explained as five unlike incomplete or in plural forms. Hence, for plural incomplete hidden meanings (numbers), *Kapinjalahikaran Nyaya* is used.<sup>20</sup>

### ***Dravat Padikah Iti Nyaya***

According to the principle that in substances like *Guduchi* etc, in this liquid is the vehicle, one *Prastha* of oil is obtained.<sup>21</sup>

## **DISCUSSION**

*Acharya Chakrapani Datta's* commentary on *Charaka Samhita's Chikitsa Sthana* reveals numerous *Nyayas* (Maxims). This article explores 13 *Nyayas* with 18 contexts. Understanding these *Nyayas* is essential for *Ayurvedic* scholars for the effective implementation of the concept of *Ayurveda*. Thus, the *Nyayas* contributed by the commentator *Acharya Chakrapanidatta* are very helpful in understanding the fundamental concepts of *Chikitsa Sthana* very clearly. These *Nyayas* help practitioners to comprehend the relationship between symptoms, diseases and treatments from *Chikitsa Sthana* of *Charak Samhita*.

## CONCLUSION

Understanding these maxims is essential for Ayurvedic scholars, as it allows them to get practical knowledge of the concepts of Ayurveda. Hence, these maxims are used in *Charak Chikitsa Sthana* for the

benefit of easy understanding of the *subject*. A proper understanding of these *Nyayas* will help in the appropriate research work.

Sr.No.	Nyayas(Maxims)Quoted in <i>Charak Samhita Chikitsa Sthana</i>	References
1	<i>Gobalivarda Nyaya</i>	Cha.Chi.7/91-92 Cha.Chi.20/6
2	<i>Samaneshu artheshu ektra abhihitovidhi anyatrapa anushanjaniya Nyaya</i>	Cha.Chi.21/31
3	<i>Shringa grahika Nyaya</i>	Cha.Chi.8/45-47 Cha.Chi.28/72-74 Cha.Chi.30/313-314
4	<i>Chatrino gacchanti Nyaya</i>	Cha.Chi.9/8 Cha.Chi.15/15
5	<i>Ksheera Dadhi Nyaya</i>	Cha.Chi.15/16
6	<i>Kedari kulya Nyaya</i>	Cha.Chi.15/16
7	<i>Khale kapota Nyaya</i>	Cha.Chi.15/16
8	<i>Utsarga apavada Nyaya</i>	Cha.Chi.1-3/55-58
9	<i>Na Prishtah Guravo Vadanthi Nyaya</i>	Cha.Chi.18/3 Cha.Chi.23/3
10	<i>Prakshep Anyatodhrustha Nyaya</i>	Cha.Chi.2-3/18
11	<i>Prakshep Nyaya</i>	Cha.Chi.11/79
12	<i>Kapinjaladhikaran Nyaya</i>	Cha.Chi.15/96-97
13	<i>Dravat Padikah Iti Nyaya</i>	Cha.Chi.29/121-122

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