

NYAYA PHILOSOPHY AND ITS ROLE IN AYURVEDA: A COMPREHENSIVE REVIEW

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<https://doi.org/10.46607/iamj09p7042023>

(Published Online: May 2023)

Open Access

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Article Received: 12/05/2023 - Peer Reviewed: 20/05/2023 - Accepted for Publication: 25/05/2023.



ABSTRACT

A *Nyaya*, or maxim, is a statement of universal truth or rule. *Nyayas* are used to express the author's ideas concisely and clearly. *Ayurveda* has incorporated numerous *Nyayas* to clarify its teachings. To portray the hidden meaning, *Nyaya* has mostly been used as a tool by *Samhita* commentators. In his *Ayurveda deepika commentary*, *Chakrapani* a renowned commentator on the *Charaka Samhita* used several *nyayas*, including *kaakadanta pareeksha*, *Ghunaakshara Nyaya*, *Chhatrino gachchhanti Nyaya*, and others in diverse situations. A deeper understanding of the *samhita* will result from the analysis of these *nyayas*.

Key words: *Nyaya*, *Kaakadanta Pareeksha*, *Santaana Nyaya*

INTRODUCTION

A maxim is described as "an expression of general truth or principle" in the *Nyaya* tradition.

The *Sanskrit* language has many *Nyayas*. These make use of analogies to express the author's ideas

quickly and clearly. For the same reason, several *Nyayas* have also been incorporated into *Ayurveda*. These are frequently cited by commentators to simplify the difficult *Shlokas* and make the hidden meaning clear.

Kaakadanta Pareeksha Nyaya

'Examining a crow's teeth' is the adage. *Kaakadanta* translates as crow's teeth. In reality, a crow has no teeth at all. So, there is no point in looking at a crow's teeth. This adage is used to describe any investigation that is futile or of no use¹. In the first chapter of *Sutrasthana* (C.S.1/1), *Deerghamjeeviteeyam Adhyaya*, *Chakrapani* quotes this *Nyaya*.² *Deerghamjeeviteeyam* the *Abhidheya* is told as *Hita ahitaroopa Ayu* while describing the *Pratijnaa*. The *Prayojana* could be as meaningless as the *Kakadanta Pareeksha* if it is not communicated. *Prayojana* also makes the reader want to learn about *Shastra*. No one enjoys reading a book if the *Abidhaa* (title/heading) and *Prayojana* are not mentioned at the beginning. Here, *Chakrapani* emphasises the point that a *Shastra* is useless if *Abidhaa* and *Prayojana* are not mentioned with the aid of this *Nyaya*.

Ghunakshar Nyaya

The *Ghuna*, the wood worm, creates letters' maxims. This worm creates holes in wood and books that occasionally resemble letters; as a result, it is used to indicate the presence of something quite unintentional or coincidental. When describing the *Samyagyukta Bheshaja Lakshana* in the *Deerghamjeeviteeyam Adhyaya* (Ch.S.1/134), *Chakrapani* makes reference to this *Nyaya* ⁽³⁾. When utilised correctly, *Bheshaja* produces *Arogya*. Only a *Jnaanavan* doctor can do the *Bheshaja's* correct *Yojana*. Without adequate *Jnana*, positive results are only attained by *Yadrucccha* or chance. It is comparable to *Ghunaak Shara* the worm unintentionally creating *Akshara*. This emphasises the necessity of *Jnana* for *Bheshaja's* *Samyagyojana* and *Chikitsa's* *Siddhi*.

Chhatrino Gachhanti Nyaya

This is a reference to the proverb "the people with umbrellas are going." There is a crowd moving, and it appears that everyone is carrying an umbrella be-

cause most of them are. As a result, guys without umbrellas are also considered to have umbrellas. In many cases, *Chakrapani* takes this *Nyaya*. This *Nyaya* is mentioned in *Tasyaashiteeyam Adhyaaya* during *Adhyaya Upasamhaara* (C.S. 6/51)⁴. *Hemanta Ritu* does not actually tell the story of apathy. However, one can get a sense of the *Apathya* from other *Shlokas* like *Alpabhojana*, etc. *Shishira Ritu-charya* itself can be comprehended because *Shishira* and *Hemanta* are comparable. As a result, practically all of *Ritu's* *apathya* are explained, and since *Hemanta's* *apathya* is likewise understood, its omission from mention is justified. This *Nyaya* is cited in *Grhani Chikitsitam Adhyaya* when explaining *Dhatvagnivyapara* (Ch.Ch.15/15).⁵ *Dhatvagni Vyapara* comes in two varieties: *Kitta* and *Prasada*. *Shukradhatu*, however, does not have *Kitta*. Even though the other *Dhatu*s have *Kitta*, *Shukradhatu* does not, so it is not considered. With the aid of *Chhatrino Gachhanti Nyaya*, this is comprehended. The *Dhatvagni Vyapara* is therefore only recognised as two. This *Nyaya* is mentioned in *Shareerasthana, Katidha Purusheeyam Adhyaya* (Ch. Sha.1/28), when discussing the *Bhootaantara Pravesha* of *Guna* in *Bhoota*⁶. The following *Bhoota* is entered by *Poorvaguna* in *Poorvabhoota*. There is *Shabda* in *Akasha*. *Shabda* and *Sparsha* are present in *Vayu*, and as a result, *Poorvaguna* is added in the upcoming *Bhoota*. There are *Shabda*, *Sparsha*, *Roopa*, *Rasa*, and *Gandha Guna* in *Prithvi*. However, it cannot be regarded as *Poorvaguna* because other *Bhoota* is not with *Gandha Guna*. It is clear from *Chhatrino Gachhanti Nyaya* that it is likewise seen as falling under *Poorvaguna*.

Shrungra Grahika Nyaya

Scholars have offered a variety of theories for this *Nyaya*. The saying goes, "Grab an ox by its horns." Catching one horn first, then the other will allow you to control a wild bull. Holding each bull's horn individually is sometimes necessary while herding numerous bulls into a stall. This relates to specifying or explaining each feature after another using specific features. *Chakrapani* also makes numerous uses of this *Nyaya*. This *Nyaya* is provided in *Shadvire-*

canashatashriteeyam Adhyaayam to help the reader understand how *Dashemani* (Ch. Su.4/19)⁷ is classified. There have been explanations for 500 *Kashaya* and 50 *Mahakashaya*. According to their unique actions/*Karma*, the *Dravyas* are divided into groups by *Dashemani*. With the aid of *Shrungra graa-hikaa Nyaya*, this is comprehended. Thus, categorising all 500 medications into 50 groups and focusing on particular features makes it simple to understand how each drug works. Diseases such as *Sandhichyuti*, *Hanust-hambha*, *Kunchana*, *Pakshaaghata*, and others, depending on the involvement of *Sthaana* and *Gambheera Dhatu*, become *Asadhya* in *Chikitsasthana Vatavyadhi Chikitsa* (Ch. Chi.28/72).⁸ They are *Sadhya* if they are *Nava*, in *Balavan Rogi*, and devoid of *Upadrava*. The *Upadravas* of these are not enlisted individually as *Shrungra grahikaa Nyaya*, it is stated here. We must consider the common *Upadravas*. While describing the *Aushadha Pramana* in *Yonivyapat Chikitsaa* (Ch.Ch.30/314-319), the *Bheshaja Pramana* is not specifically mentioned⁹. We cannot determine the *Pramana* of a *bheshaja* exactly since *Ayurveda* is based on *Pratipurusha Siddhanta* (*Shrungra grahikaya na uktam*). The *Bheshaja's* general *Pramana* can only be explained. *Desha Chakrapani* refers to this *Nyaya* in a similar manner in the same chapter, Ch.Ch.30/319, while describing the *Saatmya*¹⁰. *Pratipurusha Saatmya* cannot be explained specifically to an individual because it is different (*Shrungra grahikaya na uktam*). According to *Desha*, the *Saatmya* is therefore generally explained.

Go Balivardha Nyaya

The bull and the cow live by this saying. *Go* and *Balivarda* both refer to cows in their original languages. Not always what is widely accepted and what it actually means. According to this *Nyaya*, we must consider the implied or contextual meaning. *Chakrapani* uses this *Nyaya* to clarify the meaning of the word *Ananta Param* in *Dheerghamjeeviteeyam* (Ch. Su.1/25-26).¹¹ Boundary is the world's meaning in this context. *Ananta Param*, therefore, signifies without any limit or boundaries. However, *Gobalivarda Nyaya* helps us understand

that *param* means "beginning" or "Aadi." As a result, *Anantaparam* might be regarded as lacking *Anta* and *Aadi* (a beginning and an end). When the word *Dushta*¹² is explained in *Navegandharaneeya Adhyaya* (Ch. Su.7/43), the *Malaayana* is impacted by the *Dushti* and *Maatradhikyata* of *Mala*. *Adhikya* and *Ksheenata* distinguish between two types of *dushti*. *Adhikya* is quoted here. Therefore, according to *Gobalivarda Nyaya*, we must interpret the term *Dushta* as meaning *Ksheena* in its context.

Agnivesha questions whether *Vritti* should be followed in *Achchha* and *Samshodhana* in *Snehadhya* (Ch. Su.13/8)¹³. *Chakrapani* refers to *Gobalivarda Nyaya* when he explains the meaning of the word "Achchha." We must regard *Achchha* as *Shamana Sneha* in this case, as the *Samshodhana* has already stated. Thus, the significance of contextual knowledge is emphasised. When explaining the *Vidhisamprapti*, the *Samkhya*, *Pradhanya*, etc. in *Nidanasthana* (Ch. Ni.1/11/4), the *Bhedas* of the *Samprapti* also comprise the *Vidhi Samprapti*.¹⁴ The left *Vyadhipra-kara* is regarded by *Gobalivarda Nyaya* as falling under *Vidhi*, despite the *Samkhyadi* not telling this. While explaining the *Arishta Lakshana* in *Indriyasthaana* (Ch. In.11/21), a character reaches out for his family members (*Svajana*) and another *Jana* despite though they are only present with him because of *Mahamohavruta Manas*. He does not see them in his mind. According to the *Gobalivarda Nyaya*, in the context of *Kushta Chikitsaa* (Ch. Chi.7/12-16), the term "Jana" should be interpreted as "Svajana." The *Siddhartaka Kashaya* is beneficial for *Vamana* and *Virechana*, and it can help with skin disorders and swelling. In this context, *Tvagdosha* refers to conditions such as *Kilasa* and *Vyanga*. In *Chardi Chikitsaa* (Ch. Chi. 20/5), when discussing *Dvishtarhaja Chhardi*, the term "Dvishta" should be understood as "Pratipurusha Niyata Dvishta," which means aversion or disliking specific to the individual, according to the *Gobalivarda Nyaya*.

Santana Nyaya

This is the law of continuity's maxim. *Chakrapani* also cited this adage in a number of places. The *Nit-*

yatva of Ayu is explained by *Arthedashamaha-mooleeya Adhyaya (Ch. Su.30/27)*¹⁵. *Santana Nyaya* is the reason Ayu is *Nitya*. Ayu is still there in the world, demonstrating the persistence of life. Since the natural attributes of a *Dravya* cannot be separated from the *Dravya*, they are also continuous, meaning that they will be present in all *Dravyas*. Even if that specific *Dravya* is destroyed, *Sajaatiya Dravya*. All of the *Bhavas* in *Purusha* is unable to continue without *Srotas*, as stated in *Srotovimana's* explanation of the *Srotas (Ch. VI. 5/3)*. *Santana Nyaya* is used in this instance to comprehend continuity.

Kaaktaleeya Nyaya

This adage has to do with crows and palm fruits. Some fruit from that tree landed on the head of a crow as it was sitting on a palm tree and killed it. Really, there was no relationship between the fruit falling to the ground and the crow's perch on the tree. The two occurrences' coincidental timing was just coincidental. This example is used to describe anything that is completely unplanned and unintentional.

This *Nyaya* is utilised by *Chakrapani* to explain why the progeny may not be the same as the parent in the instance of *Andha, Kubja*, etc. in *Shareerasthana 3rd Adhyaya (Ch. Sha.3/17)*¹⁶.

In cases where the seed (*beeja*) is impure (*dooshita*) in individuals such as *Andha* and *Kubja*, and due to unfavorable circumstances (*durdaiva*), their offspring may also have visual impairments like *Andha*. This occurrence is compared to the "*Kaakataaleeya Nyaya*" or the "*crow's beak principle*," which implies that not all similar situations will have the same outcome. It is possible for these individuals to have normal offspring as well.

CONCLUSION

It is clear from the instances above that *Nyayas* are the norms or guiding principles in *Lokavyavahara*. These have been employed by our *Acharyas*, particularly the commentators, to clarify and express the author's idea.

Nyayas

- I. Aid in emphasising the value of *prakarana*.

- II. Clarifies any hidden meanings and aids in understanding the context.
- III. Make a complex concept easy to understand by including many details that were not initially openly stated.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL:Kuldeep et al: Nyaya Philosophy and its Role in Ayurveda: A Comprehensive Review. International Ayurvedic Medical Journal {online} 2023 {cited May 2023} Available from: http://www.iamj.in/posts/images/upload/360_364.pdf