

## NYAYAS MENTIONED BY COMMENTATORS: SUSHRUT SAMHITA

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### ABSTRACT

**Introduction:** *Nyaya* or maxim is defined as an expression of general truth or principle. It is one of the tool through which Samhita can be understood better and better interpretation. The *nyayas* are used to interpret the ideas of the hidden concepts or meanings of the authors. Many concepts have been clearly explained by *nyayas* in Ayurveda. The commentators of the classic have also mentioned clearly some *nyayas* in order to explain the hidden meaning of the contexts. Dalhan, Bhanumati and Gayadas have used some *nyayas* in order to understand the concepts of Sushrut, in their commentaries. **Materials and Method:** For the above study classical text of Sushruta samhita along with commentaries of Dalhan, Bhanumati and Gayadas have been studied. Along with that help of journals from internet has also been taken. **Result and Discussion:** Analysis of this *nyayas* will help us to understand the Samhita in a better way. Some of the *nyayas* like *Navaghata pankha nyaya*, *Samanya vishesha nyaya*, *Prakriti vikriti guna nyaya* etc are being tried to explain in this article.

**Keywords:** *Nyaya*, *maxims*, *Sushruta Samhita*

### INTRODUCTION

Many tools are used for the understanding of the *samhita*. It has been said by *Sushruta* that a person has to be sharp like the tip of a grass, for clearly understanding the in-depth knowledge which Ayurveda holds. So, *Nyaya* or maxims is such a tool which is used by the authors directly or by the commentators in orders to explicit the hidden meaning.

**Nyaya:**

*Nyaya* or Maxims are defined as a “General expression of truth or Principle”. The *Nyaya* usually take the form of a common occurrence or a story that can be applied as an aphorism to sum up an event, situa-

tion or circumstances. Many of these though based on stories or incidents that might have occurred in the past are relevant today as they were<sup>[1],[2],[3],[4]</sup>.

The word *Nyaya* here does not mean for the *nyaya* philosophy, in fact, it denotes the one which explains the tradition, determination, logic, applicability and technique of writing any topic.<sup>[5]</sup>

In Ayurveda maxims were preferred to explain the below:<sup>[5]</sup>

- 1) To understand the hidden concepts clearly
- 2) To determine various diseases.
- 3) For differential diagnosis of the disease

- 4) To treat the disease.
- 5) To administer different treatment modalities and to use various drugs in treatment.

Thus, these maxims help for doing research in various fields like literary, scientific, clinical etc. The word *nyaya* here does not meant for the *nyaya* philosophy, but the one which explains the tradition, determination, logic, applicability and technique of writing of any topic<sup>[5]</sup>.

#### **Nyayas mentioned in Sushruta Samhita by the commentators:-**

##### **a) Prakriti vikriti guna nyaya:**<sup>[6]</sup>

This *nyaya* has been quoted by Bhanumati, in context to Sushruta Sutrasthana 46<sup>th</sup> Chapter, 18 Verse. Here, the word *prakriti* means natural and *vikriti* means abnormal (or by the word *vikri* means modified or altered). In context to while explaining the qualities of *Shali varga*, Sushruta said that the crops undergo *Ropana* (cultivation) more than once, has properties much more beneficial like *laghu* (light), *shighrapaka* (easily digestible), best in properties, *avidahi* (no burning sensation), *mutravivardhana* (diuretics) and *balya* (worlds as tonic), compared to crops which undergoes *ropana* only once. In order to understand the cause related to this, Bhanumati gave the above *nyaya*, whereby through the process of *samskara*, which helps in increasing the qualities or properties of the substances, which in this case is by repeated cultivation, the crops enhances their properties.

##### **b) Kakaxsigolaka nyaya:**<sup>[7]</sup>

The *nyaya* has been quoted by Dalhan, in context to Sushruta Sutrasthana 46<sup>th</sup> Chapter, 43 Verse. Here maxim of the crows eyeballs. It takes its origin from the supposition that the crow has but one eye (classical ref- *ekadrishti*, *eka-aksha* ) and that it can move it as occasion requires from the socket on one side into that of the other and the maxim is applied to word or phrase which though use only once in a sentence may if occasion requires , serve the purpose. Dalhan while commenting on the qualities of godhuma states that they are *snigdha* and *atishita* (by Sushrut), and the word ‘*ati*’ can be used for *snigdha*

also i.e. *atisnigdha* and *atishita*, which was thus explained by Dalhan by the above *Nyaya*.

##### **c) Navaghatapanka nyaya:**<sup>[8]</sup>

The *nyaya* has been quoted by Dalhan and Gayadas, in context to Sushruta Nidanasthana 3<sup>rd</sup> Chapter, 8 Verse. The word *Navaghatpanka* means newly made pot from mud. With the help of this *nyaya* they have tried to explain the process of formation of renal stones. As in case of a newly formed pot, mud is smeared over it. Similarly, in case of persons indulging in excess amount of *kaphaja* (unctuous) food, there is smearing of *sleshma*. When excess amount is deposited, there is heaviness, which thereby makes it to move downwards, gradually obstructing the mouth of the *mutravaha srotas*, thus forming renal stones.

##### **d) Samudayivyoanyanya samudayiti nyaya :**<sup>[9]</sup>

The *nyaya* has been quoted by Gayadas, in context to Sushruta Nidanasthana 2<sup>nd</sup> Chapter, 14 Verse. Here the word *samudaya* means community. And by above *nyaya* it means that a *samudaya* (crowd) is never separated from the *samudayi* (community). In *sannipataja arsha*, symptoms of all the individual *dosha* are manifested but it is manifested collectively. On contrary, in *Sahaja Arsha*, where collective symptoms are manifested, but during treatment it is based on the individual symptoms, whose predominance is more. Eg- *vatic symptoms* etc. For them respective therapy should be given. That means its treatment is same as sanniptik. Therefore it is *Samudayivyoanyanya samudayiti nyaya*.

##### **e) Samana abhighata nyaya:**<sup>[10]</sup>

The *nyaya* has been quoted by Gayadas, in context to Sushruta Nidanasthana 16<sup>th</sup> Chapter, 12 Verse in context to *Ostha roga*. Here, the word *samana* means comparable, likeness. While describing the classification of *ostha roga*, *abhighataja ostha roga* is one of them. The signs and symptoms mentioned are the lips become red; there is excessive pain, deformity, along with formation of *granthi* and which are because of vitiation of *kapha* and *rakta*. But by

the above *nyaya*, Bhoja has tried to explain that all kinds of *Ostha roga*, *vayu* is responsible or there is influence of *Vayu* in the manifested of the symptoms, in whatever situation the involvement of *vayu* is their, which is present in all *abhighataja vyadhis*, apart from the specific *kapha* and *rakta dosha* involvement in parlance to the developed symptoms.

**f) Snehat chaturguuat anena nyayena:<sup>[11]</sup>**

The *nyaya* has been quoted by Dalhana, in context to Sushruta Chikitsasthana 17<sup>th</sup> chapter, 19 verse in context to treatment of *nadivrana*. While describing the treatment principles for treating *nadivrana*, it was advised by Sushruta that after doing *upanaha*, *prakshalana* should be done by *himsradi taila*. But the quantity of the ingredients was not used mentioned. So, here Dalhana by the above *nyaya*, has given the measurement of the quantity by which the ingredients should be taken. So, following the *nyaya*, one-fourth of *sneha* should be used as *kapha* and four times of *sneha* should be used as *kalka* and four times of *sneha* should be used as *drava*, in the preparation of *himsradi taila*, for *nadi vrana*.

**g) Dravyat astaguna kshiram eti nyaya:<sup>[12]</sup>**

The *nyaya* has been quoted by Dalhana, in context to Sushruta chikitsasthana 7<sup>th</sup> Chapter, 25 Verse in context to treatment of *ashmari chikitsa*. While describing the treatment principles for treating *ashmari chikitsa*, it was advised by Sushruta that in patients who are having pain, they need to drink milk processed with the plant *Kapotavanka (Dalbergia lanceolaria)*. But the amount of milk was not mentioned. So following the *nyaya* it was that if the amount of milk is not mentioned then it should be always is in the amount of 8 times of the *dravya*.

**h) Samanya vishesha nyaya:<sup>[13]</sup>**

The *nyaya* has been quoted by Dalhana, in context to Sushruta Chikitsasthana 38<sup>th</sup> chapter, 29-30 verse in context to *niruhavasti chikitsa*. So while explaining the amount of ingredients required in preparing *niruha vasti*, the above *nyaya* was quoted. Sushruta says that in a healthy individual (*swastha*), the *kwa-tha* should be four parts and the *sneha* should be five

parts. In patient who is vitiated by *vata*, one fourth part of *sneha* should be taken. Likewise one sixth parts for *pitta* and one eight for *kapha*. And in every *niruha vasti kalka* should be 8 parts. Here Dalhana was not of the same view. According to him, *sarveshu* (in context to *kalka* amount) implies two meaning – for healthy and unhealthy person. Moreover here, the amount of *lavana*, *madhu* etc was has not been mentioned and has been advised to take according to *yukti*. And the amount should be such that it should not be more or less. The amount of *lavan* etc has not been mentioned. Which was tried to be understood by the above *nyaya* i.e. by following the *samanya* and *vishesha guna* of *dosha* and *bhesaja*, the quantity should be determined.

## CONCLUSION

The *nyayas* play an important role in understanding the deep hidden meaning of the *samhitas* written ages ago. Since time immemorial i.e. from the *vedic* period itself some of the *nyayas* are still prevalent. The vast oceanic knowledge that lies in the *samhita* *granthas* need to be discussed and understood more and the encumbrance of bringing them into light is that of the researchers. The present article was an attempt to bring out some of the important concepts which are hidden under the parasol of the *nyayas* or the *maxims*. Many more are there which we need to bring out for the need of the hour, understanding its importance for the present day researchers.

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