

COMPILATION OF NYAAYAS (MAXIMS) W.S.R. TO SUSHRUTA SAMHITA**Dr. Shweta Thakur*¹, Dr. Shanti Bodh², Dr. Prakriti Sharma³, Dr. Diksha Sharma⁴**

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ABSTRACT

The word 'Nyaaya' is derived from 'नियमेन इयते इति न्यायः'^[1] i.e the term by which the intellect is led to a valid conclusion. In *Ayurveda*, *Brihatrayi* and its Commentaries have mentioned many maxims to understand the actual or hidden knowledge behind the concept of *Ayurveda*. In *Sushruta Samhita*, a classical surgical text book, *Sushruta* himself often employed many *Nyaayas* to sharpen the understanding. For example, the *Shilaputraka Nyaaya* and Acharya *Dalhana* the commentator of *Sushruta Samhita* also explained many *Nyaayas* such as *Gangaayaghosha Nyaaya*, *Utsarga Apavaada Nyaaya* etc. The article discusses about twelve maxims of *Sushruta Samhita* in detail. This study aims to consolidate maxims from the *Sushruta Samhita* into a unified compilation, thereby facilitating academic discussion and research. By exploring *Nyaayaas in Sushruta Samhita*, we see how timeless metaphors can still speak to modern students and practitioners, bridging ancient wisdom with today's *Ayurvedic* practice.

KEYWORDS: *Nyaaya* (Maxim), *Ayurveda*, *Sushruta Samhita*, *Dalhana*, *Nibhandha Sangraha*, *Shilaputrika Nyaaya* etc.

INTRODUCTION

Ayurveda the ancient science of life, is not merely a system of medicine but a holistic philosophy of health and well-being. Its principles are preserved in the classical texts, among which the *Sushruta Samhita* holds a prime place for its detailed exposition of surgical knowledge, pathology, and therapeutic approaches. In order to explain complex concepts with clarity, ancient teachers frequently employed *Nyaayas* (Maxims) short illustrative statements or analogies.

These *Nyaayas* serve as intellectual tools, enabling a better understanding of principles through familiar examples drawn from daily life, nature, or social practices. Such as the *Simhavalokana Nyaaya* reminds us

to look back and review before moving forward, just as a lion glances behind before leaping ahead an essential method for surgical training. These maxims not only reveal hidden meanings but also guide learning, diagnosis, and treatment.

Thus, the Study of maxims in the *Sushruta Samhita* is significant not only for understanding its textual depth but also for appreciating the methodology of transmitting scientific wisdom in *Ayurveda*.

AIM

1. To consolidate maxims from the *Sushruta Samhita* into a unified compilation, thereby facilitating academic discussion and research.

2. To analyse the role of *Nyaaya* (maxims) in enhancing the interpretation and comprehensive understanding of *Sushruta Samhita*.

OBJECTIVE

To compile and categorize the *Nyaaya* mentioned in *Sushruta Samhita* on the basis of chapters and *Sthanas*.

To establish the role of *Nyaaya* as a methodological tool for deeper interpretation of classical *Ayurvedic* literature.

MATERIAL AND METHODS

The primary source for this study was the *Sushruta Samhita* along with its available classical commentary (*Nibhandha Sangraha Vyaakhya*) by *Achaarya Dalhana* and *Achaarya Gayadasa* in *Nyaaya Chandrika*.

Secondary sources including published research articles, review papers and other relevant literatures.

LITERATURE REVIEW

नीयतेप्राप्यतेविद्विधितार्थसिद्धिःअनेन इति न्यायः^[2]
(shabdakalpadrūm)

Nyaaya can be defined as a method or general rule or logical explanation through which various concepts are understood.

TYPES

Lokika - which are used by the common public in day today life.

Shastriya - which are used by the authors of the treatise to explore their concepts.^[3]

Nyaaya in *Sushrut Samhita* are given in table below.

<i>Nyaaya</i>	References
1. <i>Shilaputrika Nyaaya</i>	<i>Su.Su.</i> 1/3
2. <i>Ek tandula aharinam anshana vyapadeshvat Nyaaya</i>	<i>Su.Su.</i> 15/41
3. <i>Ghritadidagdha Nyaaya</i>	<i>Su.Su.</i> 1/25/2, <i>Su.Su.</i> 24/8, <i>Su.Sha</i> 2/4, <i>Su.Ut.</i> 54/7
4. <i>Gangaayaaghosha Nyaaya</i>	<i>Su.Ni.</i> 1/25
5. <i>Chandana bhara hara khara Nyaaya</i>	<i>Su.Su.</i> 4/3-4
6. <i>Shabdaarchijalasantanvat Nyaaya</i>	<i>Su.Su.</i> 14/16
7. <i>Utsarga Apavaada Nyaaya</i>	<i>Su.Su.</i> 12/5, <i>Su.Chi.</i> 2/32-33
8. <i>Dhaatu-Poshana Nyaaya or Kedari Kulya Nyaaya</i>	<i>Su.Su.</i> 14/10
9. <i>Chatrino-Gacchanti Nyaaya</i>	<i>Su.Su.</i> 16/10, <i>Su.Ni.</i> 6/20
10. <i>Kaakakshi-Golaka Nyaaya</i>	<i>Su.Su.</i> 46/43
11. <i>Visha-krimi Nyaaya</i>	<i>Su.Sa.</i> 4/79
12. <i>Utpala Shata patra vyatibheda Nyaaya</i>	<i>Su.Su.</i> 28/4-5
13. <i>Navaghata panka nyaaya</i>	<i>Su Ni.</i> 3/8

<i>Nyaaya</i> with Literal Meaning	Contextual Application
<p>1) <i>Shilaputrika Nyaaya</i> <i>Shila</i>-Rock <i>Putra</i> - piece of rock When a big stone is broken into small pieces, the form and size change, but the basic nature remains the same.</p>	<p>The universe is created from prakriti step by step <i>Prakriti</i> → <i>Mahat (Buddhi)</i> → <i>Ahankara</i> → <i>Indriyas, Tanmatras, Mahabhutas</i>. Even though many forms are produced, the original cause (<i>Prakriti</i> with <i>sattva, rajas, tamas</i>) remains present in all.^[4]</p>
<p>2) <i>Tandula aharinam anshana vyapadeshvat Nyaaya</i> <i>Ek</i> - single, <i>Tandula</i> – Rice grain <i>Aharinam</i>-consumer <i>Anshana</i>-state of fasting <i>Vyapadeshvat</i>-classified as A person who eats only a single grain of rice is still designated as fasting. Something extremely insufficient or negligible is considered to its absence.</p>	<p>Health means balance of <i>doshas, agni, dhaatu, mala</i> and a calm mind and senses. <i>Doṣhas</i> naturally increase and decrease with time, age, digestion and seasons. Such minor changes are normal just like a person still be considered fasting if consume a very small amount of food.^[5]</p>
<p>3) <i>Ghritadidagdha Nyaaya</i> <i>Ghrita</i> – ghee <i>Adi</i>- etc(like oil, fat& similar substance) <i>Dagdha</i> - burnt when someone gets burned by hot ghee, we usually say burned by ghee, but the real cause of the burn is the heat (<i>uṣṇata</i>), not the ghee itself.</p>	<p><i>1. Doṣhas (vata, pitta, kapha)</i> are the real causative factors of disease. <i>Rakta</i> is a <i>duṣhya</i>. When <i>doṣhas</i> vitiate <i>rakta</i>, diseases are described as <i>Raktapraduṣaja vikara</i> The disease is named after the <i>dhaatu</i> in which it is prominently expressed just as burning is attributed to <i>ghee</i> though fire is the real cause.^[6]</p>
<p>4) <i>Gangaayaghosha Nyaaya</i> <i>Gangayam</i>- in river <i>ganga</i> <i>Ghosha</i>- hut</p>	<p><i>Gayadaasa</i> clarifies that here <i>tvaka</i> does not mean only skin, but <i>rasa-dhaatu</i>. <i>Tvaka</i> is the support and <i>rasa dhaatu</i> is what resides in it.</p>

<p>A hut cannot actually be inside the flowing river. When the literal meaning is impossible or illogical we accept the secondary meaning.</p>	<p>So the word <i>tvaka</i> is used to indicate <i>rasa-dhaatu</i>, not just skin. This is explained using <i>Gangayam Ghosha Nyaaya</i>. Similarly, <i>vata</i> in <i>tvaka</i> actually means <i>vata</i> affecting <i>Rasa-dhaatu</i> located in <i>tvaka</i>.^[7]</p>
<p>5) Chandanabhaarahara khara Nyaaya <i>Chandana</i> - sandalwood <i>Bhaara</i> -Load <i>Hara</i> - carry <i>Khara</i>-Donkey A donkey carrying a load of sandalwood feels only the weight not the fragrance.</p>	<p>The <i>Nyaaya</i> is explained in <i>Sushruta Samhita sutra Sthana</i> while describing the word <i>Prabhaashana</i> interpretative discourse on studies. <i>Dalhana</i> has commented on this verse that without the multiple disciplinary knowledge one cannot grasp the ideas easily which is briefly mentioned like seed, because of absence of the impression of other scriptures.^[8]</p>
<p>6) Shabdaarchijalasantanvat Nyaaya <i>Shabdaarchijala</i> - sound, fire and water <i>Santanvat</i> - Spread Sound Spreads horizontally in all directions. Fire rises upward.Water flows downward due to gravity. These three entities move in distinct directions.</p>	<p>This maxim is used to explain the circulation of <i>Rasa Dhaatu</i> throughout the body.<i>Rasa Dhaatu</i>, being the first and fundamental <i>Dhaatu</i>, nourishes all other <i>Dhaatus</i>. Its movement is not limited to one direction but spreads continuously in multiple pathways, similar to the lateral spread of sound, the upward movement of fire, and the downward flow of water.^[9]</p>
<p>7) Utsarga Apavaada Nyaaya <i>Utsarga</i> -General rule Apavaada-denotes a justified exception to that rule. When a general rule is broken due to some reason this <i>Nyaaya</i> is utilized. We can understand this <i>Nyaaya</i> by <i>Apavarga tantrayukti</i>.</p>	<p><i>Agnikarma</i> is generally suitable in every season but it should be avoided in <i>Sharda ritu</i> and <i>Grishma ritu</i>.^[10]</p>
<p>8)Dhaatu-Poshana Nyaaya Kedari Kulya Nyaaya <i>Dhaatu</i>-structural and functional body tissues Poshan -nourishment Sushruta discusses: Formation of <i>Rasa Dhaatu</i> Its circulation through <i>Strotas</i> its role in nourishing all <i>Dhaatus</i> Since microscopic circulation was not observable, <i>Nyaayas</i> are employed as teaching tools.</p>	<p><i>Kedari</i> -Field <i>Kulya</i> -Irrigation canal Water flows from canal to nearer fields first. <i>Ahara-rasa</i> nourishes <i>Dhaatus</i> in order Earlier <i>Dhaatus</i> receive nutrition first.^[11]</p>
<p>9)Chhatrino-Gacchanti Nyaaya <i>Chatrino</i> - umbrellas <i>Gacchanti</i> - People are going Imagine a crowd of people walking together. Most of them are carrying open umbrellas. From distance it appears as if everyone has an umbrella. In reality, few people may not have umbrellas at all, Because the majority possesses a common feature, that feature is attributed to the whole group, even though it is not literally true for every individual.</p>	<p><i>Dalhana</i> explains that in reality, there are countless variations of <i>Karna bandhana</i>. Although fifteen types are described, only ten are suitable for treatment. Because these ten types are dominant, the remaining five are included indirectly, just as in <i>Chhatrino-Gacchanti Nyaaya</i> Similarly, although some forms are incurable, they are discussed together due to the predominance of the curable forms.^[12]</p>
<p>10)Kakakshi-Golaka Nyaaya <i>Kaka</i>- crow <i>Akshi</i>-Eye <i>Golaka</i>-Eyeball This <i>Nyaaya</i> is based on the idea that one thing can serve more than one purpose or convey more than one meaning. It is illustrated by the example of a crow, which is traditionally believed to have one eye that moves between two sockets, allowing it to see in different directions.</p>	<p>In <i>Sushruta Samhita</i>, <i>Dalhana</i> applies this <i>Nyaaya</i> while explaining the word '<i>ati</i>' in the description of <i>Godhuma</i> (wheat). The word "<i>ati</i>" qualifies both <i>snigdha</i> (unctuous) and <i>shita</i> (cold) qualities, even though it appears only once in the sentence. Thus, one expression fulfils two meanings, just as one eye serves two sides.^[13]</p>
<p>11)Visha-krimi Nyaaya <i>Visha</i>-Poison <i>Krimi</i> – worms This <i>Nyaaya</i> explains that a factor which is harmful to others may not harm the one who is born to it just as worms that grow in poison are not killed by that poison.</p>	<p>In <i>Sushruta Samhita</i>, this <i>Nyaaya</i> is used to explain <i>Prakṛiti</i> (natural constitution). The <i>doṣhas</i> that are predominant at the time of conception form the nature of the body and do not cause disease, even though the same <i>doṣhas</i> may cause illness in others.^[14]</p>
<p>12)Utpala Shata patra vyatibheda nyaaya <i>Utpala</i> - Lotus</p>	<p><i>Dalhana</i> uses this <i>Nyaaya</i> to explain <i>Ashu-vyatikramat</i> that death occurs immediately after the appearance of</p>

<p><i>Shata</i> - Hundred <i>Patra</i> -Leaf <i>Vyatibheda</i> -Piercing through This <i>Nyaaya</i> explains very rapid or almost simultaneous action. Just as a sharp needle can pierce hundreds of soft lotus leaves almost at the same moment, some events occur so quickly that they appear simultaneous, though a tiny time gap exists.</p>	<p>definite <i>Arishṭa lakṣhaṇas</i> (fatal signs). Because of this extreme speed, the signs may not be noticed clearly.^[15]</p>
<p>13)<i>Navaghata panka nyaaya</i> <i>Navaghata</i> - New earthen pot <i>Panka</i> - Wet mud This maxim explains the mechanism of obstruction caused by deposition. Just as mud coats the inner surface of a new pot and blocks filtration, similarly pathological substances accumulate and obstruct channels inside the body.</p>	<p>According to <i>Gayadaasa</i>, excessive intake of <i>Kapha</i>-increasing and <i>Abhishyandi</i> foods leads to accumulation of <i>Kapha</i> in the urinary bladder, where it forms a <i>Upalepa</i> (coating)at the base and gradually obstructs the bladder outlet, producing symptoms like tearing, pricking pain, heaviness, and coldness in the bladder region. Thus, the process of coating and obstruction leading to stone formation is clearly illustrated by the <i>Navaghata–Panka Nyaaya</i>.^[16]</p>

DISCUSSION

Nyaaya serve as powerful interpretative tools in understanding the concise and often aphoristic style of the *Sushruta Samhita*. Classical *Ayurvedic* texts are composed in *sutra* form, where profound concepts are presented in brief statements. Without proper interpretative methods, the deeper meanings may remain obscure. In this context, *Nyaaya* function as methodological bridge between the literal text and its intended philosophical and clinical implications.

The present compilation highlights that *Nyaaya* in *Sushruta Samhita* are not merely literary ornaments but intellectual devices employed to clarify abstract principles. For example, *Shilaputrika Nyaaya* explains the theory of transformation i.e *Parinama* from *Prakriti* to *Mahabhutas*, emphasizing continuity of the basic nature despite apparent change. *Ghritadagdha Nyaaya* clarifies causation in pathology by distinguishing between the apparent and real cause, thereby aiding in understanding *Dosha-Dushya* relationships. Similarly, *Kakakshigolaka Nyaaya* demonstrates how a single expression can convey multiple meanings, guiding accurate textual interpretation.

Clinical relevance of these *Nyaaya* is evident in concepts such as *Prakriti* (explained through *Visha-Krimi Nyaaya*), *Dhaatu-Poshana* and *Utsarga-Apavaada*. They help in understanding disease causation, constitutional differences, therapeutic decision-making, and exceptions to general rules. Thus, *Nyaaya* contribute not only to theoretical clarity but also to practical application in diagnosis and treatment.

The categorization into *Laukika* (commonly observed analogies) and *Shastriya* (textual/technical analogies) further demonstrates that *Acharyas* intentionally selected familiar real-life examples to explain complex physiological and pathological processes. This reflects the pedagogical brilliance of ancient scholars who ensured that knowledge was both precise and accessible.

Moreover, studying *Nyaaya* enhances critical thinking and interpretative skills among students of *Ayurveda*. It encourages analytical reading rather than superficial memorization of sutras. In modern times, where classical texts are often studied in isolation from their traditional commentaries, understanding *Nyaayas* becomes even more essential for preserving the authenticity of interpretation.

Nyaayas such as *Ghritadagdha Nyaaya*, *Utsarga-Apavada nyaaya* and *Chatrinigacchanti nyaaya* are described in multiple *Adhyayas*, where they are applied in different contexts and discussed under various *sthanas*.^[17-21]

CONCLUSION

Nyaayas in *Sushruta Samhita* represent a sophisticated methodological framework for understanding *Ayurvedic* principles. They illuminate hidden meanings, clarify causation, explain transformation, and resolve interpretative ambiguities within the text.

The study establishes that *Nyaaya* are not merely illustrative metaphors but essential epistemological tools that enhance comprehension of classical literature and guide clinical reasoning. By compiling and categorizing the *Nyaaya* mentioned in *Sushruta Samhita*, the present work contributes to a deeper appreciation of the interpretative tradition of *Ayurveda*.

Incorporating the study of *Nyaaya* into academic and clinical training can strengthen conceptual clarity, promote logical analysis, and bridge ancient wisdom with contemporary *Ayurvedic practice*. Thus, *Nyaaya* remains timeless instruments for understanding, teaching, and applying the principles of *Ayurveda*.

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