

CONCEPT OF NYAYAS AND THEIR APPLICATION IN AYURVEDA

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Article Received on 11/01/2023

Article Revised on 01/02/2023

Article Accepted on 21/02/2023

ABSTRACT

In AYURVEDA, Nyayas are used to understand the hidden concept. We see abundant use of nyayas for the clarification of the verse Acharya Chakrapani used this Nyayas in order to describe the meaning or relative meaning of the context. It is seen by the general public as a more logical proposition. They are specially used when characterizing a situation. Ayurveda being the Upaveda of Atharvaveda explains various maxims to enlighten their treatise and for easy understanding of topics. Nyayas helps us to explore the exact meaning of the actual verse. Acharya has used large number of nyayas, some of the important nyayas explained in our Samhitha are mentioned in this article.

KEYWORDS: Nyaya, Samhitha, Shilaputraka, Kapinjaladhikaran, Ghunakshara, Gobalivarda, Suchikataha, Shatapatrabhedha, Sringagrahika, Chatrinogacchanthi, Naprishtahguravovadhanthi.

INTRODUCTION

Ayurveda is a comprehensive health science dealing with its own fundamental principles to understand these fundamental principles Acharyas adopted several methods to make common people understand the Shastra (Science) One of the relevant method is the application of Nyaya (Maxim) in the shastra (science).

Nyayas in Shastras

Derivation

“niyamen iyati iti nyaya”

Nyayas are common rules or principles in loka vyavahara.

Definitions

- A **Nyaya** is defined as an expression of general truth or principle They are specifically used when characterizing a situation.
- Explanation of Nyaya is found from Vedic period to Purana Upanishad Kavya, Darshana etc.
- Nyaya is nothing but a method or general rule or logical explanation or a principle through which various concepts are understood or explained.
- These are used for many purposes like explanation of any different subject, to give examples to clear the topic etc.
- It is used by Acharyas and commentators to explain and convey the idea of the author.

- It plays an important role in understanding the textual complex ideas in a simple way it gives elaborative explanation about the hidden meanings.

Types

1. **Loukika nyaya**
2. **Shastriya nyaya**

Loukika Nyaya

These are the ones which are used by the common public in day today life

Shastriya Nyaya

These are the ones which are used by the authors of the treatise to explore their concepts.

Importance of Nyayas

- Helps to understand the conceptual meaning and also clears the hidden meanings.
- Helps to describe a complex idea in a simpler way to include many things which are originally not told directly.
- Samhitha contains the information in the form of anukta/avyakta in the form of sutra, so it can be understood through nyaya.
- Helps to determine the various diseases.
- For differential diagnosis of diseases
- Helps to treat the disease and to administer the different treatment modalities and helps understand the usage of various drugs in treatment.

Nyayas in Ayurveda

- The Nyayas not only famous in the day to day life; But they also got a dignified position in Ayurveda – Chikitsa Granthas.
- The other Shastrakaras noted these nyayas to beautify their shastra whereas in Ayurveda Brihatrayi these are utilized as per Ayurvedic point of view .The nyayas quoted here will help in exploring the Ayurvedic concepts.
- Later on the commentators of these Brihatrayis used these nyayas abundantly to explore the hidden meaning of the original verses and to understand the topic in an easier way.
- In the commentary of Susruta Samhita (i.e) Dalhanacharyakrita Nibandhasangraha and Gayadasacharyakrita Nyayachandrika we find a lot of nyayas mentioned even Vagbhatacharya in Ashtanga Hridaya and Sangraha quoted various nyayas to establish various concepts.

Types

- Shilaputrak Nyaya
- Kapinjaladhikaran Nyaya
- Ghunakshara Nyaya
- Gobalivarda Nyaya
- Naprishtah Guravo Vadanti Nyaya
- Shringagrahika Nyaya
- Chatrino Gacchanti Nyaya
- Shatapatrabhedana Nyaya
- Suchikatah Nyaya

Shilaputrak Nyaya

‘SHILA’ means a **ROCK** or **BIG STONE**

‘PUTRA’ means **SON** or a piece of the same rock or a **SCULPTURE** made from a stone - to be considered as its progeny

The meaning of this Nyaya is used at the place where the resemblance of the source of origin and the basic properties of the object produced is to be shown, (i.e) here the **BIG STONE** and its **SCULPTURES** or small pieces may differ in their size and appearance and also may generate different actions, but the basic quality (i.e) **ROCKINESS (SHILATWA)** remains the same.

This nyaya is found in Susruta Samhita Shareerasthana first chapter (i.e) **Sarvabhutachinta Shareeram** during the description of **Srishti-Utpattikrama** in Dalhana’s Nibandhasangraha commentary.

सर्वभूतानां कारणमकारणं

सत्त्वरजस्तमोलक्षणमष्टरूपमखिलस्य [१]

जगतः सम्भवहेतुरव्यक्तं नाम |तदेकं बहूनां [२]

क्षेत्रज्ञानामधिष्ठानं समुद्र इवौदकानां भावानाम् [३] (su.su 1/3)

Origin of Universe is explained by this principle, In this sloka the cause of all bhutas is **Avyakta** this latent element becomes the cause in the creation of the universe

by being associated with the three gunas **SATTVA RAJAS** and **TAMAS**.

From **Avyakta Mahat** is derived and from **Mahat Ahankara** is derived ,further **eleven indriyas** (11 sense organs) and the **Panchamahabhutas** (Five Basic Elements) have been produced from ahamkara.....here all the elements that are progressively formed are also three dimensional (i.e) they all possess three gunas (sattva rajas tamas).

Although they have different names deeds and forms ...they are all three dimensional.

Other Examples

- In the origin of all the action substances the causal matter is basically involved as such although there are 3 doshas these are the root causes of all the diseases.
- In the concept of **KARANA-KARYA** Siddhanta (Cause-Effect Theory) the attributes which exist in the cause will also be present in the effect.
- Almost all the Siddhantha of Ayurveda is connected to this nyaya,
- In **Panchamahabhuta Siddhantha** the sareera which is made of panchmahabhutas; eventhough having many sookshma sarira ...each part has gunas of all panchamahabhutas.
- Eventhough an **Oushadha** has different kalpanas...the basic quality will not be changed

Kapinjaladhikaran Nyaya

Kapinjala - Type of bird which is also know as **Gaura tittiri**

Adhikarana - Context

In Ancient times, it has been a tradition that during **Yajnaanushaana** A person is asked to give bali of **Kapinjala Pakshi** ...this is mentioned in Brahmana texts as **‘kapinjalaan aalabhet’** but it is not clearly mentioned that how many **Kapinjala Pakshi** have to be given for bali ,so to understand this , as it is bahuvachana in the sloka (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 numerical point of view two or more numbers should be acquired from **kapinjala nyaya**.

EXAMPLE

चित्रकं पिप्पलीमूलं द्वौ क्षारौ लवणानि च|

व्योषं हिङ्गवजमोदां च चव्यं चैकत्र चूर्णयेत्||१६||

गुटिका मातुलुङ्गस्य दाडिमस्य रसेन वा|

कृता विपाचयत्यामं दीपयत्याशु चालनम्||१७|| (Ch.Chi - 15/96-97)

In the explanation of **Chitrakadya Gutika (Grahani Chikitsa)**

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 second chapter **Deerghanjeevitiya** adhyaya, **Panchalavana Pradhanyata** has been stated ...where the number of lavanas are clearly explained as five unlike incomplete or in plural forms ...hence for plural incomplete hidden meanings (numbers) kapinjaladhikaran nyaya is used.

Gunakshara Nyaya

Ghuna - Keeta (insect)/a worm which bores holes in woods/woodcutter

Akshara - letter/Design

This nyaya states that when a keeta bores holes in woods or while cutting a wood with a woodcutter there occurs some **design/akshara (letter)/a shape** its main purpose is not to produce any design but due to **Daivayoga** it happens accidentallyso this nyaya has been obtained or introduced to explain the occurrence of something which has happened accidentally / by chance occurrence.

EXAMPLE

In Charaka Sutra first chapter **Deerghajeevitiyam Adhyaya**,

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते।

स चैव भिषजां श्रेष्ठो रोगेभ्यो यः प्रमोचयेत्॥१३४॥ (च. सू. 1/134)

That the best **MEDICINE (BHESHAJA)** can be taken as which is properly administered and is capable of bringing about disease-free condition (**AROGYA**) and likewise the best **PHYSICIAN** is the one who could relieve the patient of the disorders.

A physician not knowing the judicious use of the drug ,even when the drug is having nectar like qualities is of no use .Any kind of drug and its action entirely depends upon the thoughtful utilization of the physician ,he can convert a poisonous drug into medicinal drug by his attentive knowledge, But sometimes the physician gives the treatment blindly without knowing the disease or the properties of drug in detail ,but attains good results accidentally ...this is yadrucchika (by chance)....this is gunakshara nyaya

Gobalivardha Nyaya

This is the nyaya of the **COW and the BULL**

GO - cow

BALIVARDA – ox

Here the word Cow signifies both Male Cow and Female Cow but ordinarily it is used in the sense of a female cow only ;and a different word 'BULL' is used to distinguish it from the female cow.

According to this nyaya commonly accepted thing is not always what it actually denotes .So we have to consider the hidden meaning or relative meaning as per the context.

Example

In the first chapter of Charaka Sutra Dheerghanjeevitiyam while describing the eternity of Ayurveda to clarify the word 'ANANTAPARA' this nyaya is used.

सोऽनन्तपारं त्रिस्कन्धमायुर्वेदं महामतिः। (च. सू. 1/25)

The term 'ANANTA' means 'NO END' ,and 'PARAM' means boundary ,thus 'ANANTAPARAM' means without any boundary or limit .As per this nyaya we get the term 'PARA' signifying 'AADI' meaning beginning , Thus the word 'ANANTAPAR' means no beginning and no end (without origin and end).

Na Prishtah Guravo Vadanthi Nyaya

This nyaya highlights the literary research carried out in Ayurveda. Without asking the questions by the student teacher will not describe anything, Ayurveda is based on Guru-Sishya Parampara, All the fundamental treatise of Ayurveda are developed through the methodology , where the student ask the questions and the teachers gives the detail description ,each chapter starts with a question by the student to teacher and he gives the answer ,but in some chapters though question is not being asked, the teacher gives the answer ,This is NA PRISHTAH GURAVO VADANTHI NYAYA.

EXAMPLE

In Charaka Chikitsa, **Kasachikita** Adhyaya, Acharya directly starts with the explanation of kasa without his students requesting him

तपसा यशसा धृत्या धिया च परयाऽन्वितः।

आत्रेयः कासशान्त्यर्थं प्राह सिद्धं चिकित्सितम्॥ (च. चि. 18/3)

Chatrino Gacchanti Nyaya

Chatrino - People with Umbrella

Gacchanti - Going

A group of people are moving, with most of them having umbrellas up, so it seems like all are having umbrella, though it is not. Thus the person who doesn't have umbrella also seems like having umbrella.

Interpretation: (Yukthi)

This Nyaya stresses on mainly majority of subject matter.

Example

In class room majority of students having good marks, few are having less marks, by analysing the performance of class will be considered as good.

Example

ऋतावृतौ नृभिः सेव्यमसेव्यं यच्च किंचन । तस्याशित्थीये
निर्दिष्टं हेतुमत् सात्म्यमेव च । (ch.su – 6/51)

In Charaka Samhitha Sutra Sthana, **Tasyasitiya Adhyaya** during the description of Ritucharya

Interpretation

- This Nyaya is explained to establish about Apathya in Hemantha Ritu. In Ritucharya context Apathya is not separately explained in Hemantha Ritu.
- As Shishira and Hemantha Ritucharya are similar, it can be understood from Shishira Ritucharya itself.
- Thus at the end of Chapter author says that almost all the Ritus Apathya are explained.
- Though Apathya is not told separately for Hemanta Ritu from Shishira Ritu we are understanding, that it can be applied for Hemantha also by Chatrino Gacchanthi Nyaya.

Suchikataha nyaya**Padartha jnana**

Soochi – Needle

Kataha – Frying pan

Prakriya Vijnyana

Once a man went to a Blacksmith and asked him to make a frying pan for him .In the same time another person came to Blacksmith's store and asked him for a needle .The Blacksmith decided to make the needle first before making frying pan ,as the needle would take lesser time to make than the frying pan.

Interpretation

- This Nyaya mainly speaks about the Sequence of choosing tasks on the basis of ease of performing a task .
- Easier work first and difficult work next.

Example

तत् पुनस्त्रिविधं प्रोक्तं जाङ्गमं भौममौद्गिदम् । (Ch .Su – 1/74)

In Charaka Samhitha, Sutra Sthana, **Dheerghajeevitiya Adhyaya**, During the description of Dravya types.

Interpretation

In the context of Utpatti Bheda of Dravyas in the main sutra, the classification of dravyas has given as **Jangama –Aubhida – Parthiva** but while explaining Acharya explained the Parthiva dravyas after Jangama as they are less in number than the Aubhida Dravyas.

Shatapatrabheda Nyaya**Meaning**

Shata – Hundered

Patra – Petals

- A Needle can be pierced very easily through a hunderd of lotus petals arranged one above the other within a short period of time.
- This Nyaya is explained to establish the ANUTHVA and EKATHVA of MANA
- INDRIYA and MANAS are in conjugation, the JNANA is obtained one by one from all the indriyas.
- MANAS cannot perceive different INDRIYARTHA at the same time ,but it occurs simultaneously
- It is proved by practical experience also that even if the sense organs are connected with their objects ,it does not necessarily follow ,that the required knowledge will always be there ,it is only when the required mental contact is there that one can understand the things .
- Therefore it is considered that the instruments of knowledge are MANAS BUDHI and cognative INDRIYA.

Shringagrahika Nyaya**Meaning**

Shringa - Cow Horn

Grahika - Touch /Hold

Prakriya Vijnana

In a crowd of many cows, when it is necessary to denote a particular cow, by touching the horn of a cow one can denote it.

This Nyaya means to get control over a particular thing or object by holding a part of it to gain its entirety. In a group of similar objects to denote or indicate a particular one, this Nyaya has been used.

Interpretation

This Nyaya is explained to establish the **Pratyatma Lakshana of the Vyadhi** Most of the disease mentioned in our classics are having much common signs and symptoms. At that time, one has to find out the special symptom which is helpful in the differential diagnosis Thus to mention the pratyatma lakshanas of the disease or for the pinpoint explanation of the subject, this nyaya is used.

EXAMPLE

इति पञ्चकषायशतान्यभिसमस्य पञ्चाशन्महाकषाया महतां
च कषायाणां लक्षणोदाहरणार्थं व्याख्याताभवन्ति । (Ch .Su – 4/19)

In **Shadvirechana Shatashritiya Adhyaya** after the description of 50 Mahakashayas while concluding the chapter ,it has been mentioned that 500 drugs have been put together into 50 Mahakashayas and they have been explained by **Lakshana** and **Uddaharana**.

Interpretation

500 Drugs and 50 Mahakashayas have been explained The dravyas are grouped according to their Specific Action or Karmas as **Dasaimanis** This is clearly

understood with the help of Srīngagrahika Nyāya. Thus all the 500 drugs are explained easily by grouping them into 50 groups by taking specific features.

CONCLUSION

- From the above illustrations it can be understood that NYAYAS are the UPAMANAS in the LOKA VYAVAHARA.
- These have been used by our Acharyas especially by the commentators to explain and convey the idea of the author.
- Understanding of Nyayas are very essential for the Ayurvedic Scholars for the better implementation of the concepts of Ayurveda practically.
- By the help of these Nyayas one can get the knowledge of the concepts of Ayurveda, various Diseases and Treatment.
- Proper understanding of these nyayas will definitely help in the appropriate research work.

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