



CONCEPT OF NYAYA AND ITS APPLICATION IN AYURVEDA

KEY WORDS: nyayas, charaka samhita, chakrapani

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ABSTRACT

Nyayas can be defined as the maxim or an expression of general truth or principle. Various nyayas are used in Sanskrit literature to adorn the work. Ayurveda has adopted some of the nyayas for the easy understanding of topics. Charaka samhita text of Ayurveda is replenished with nyayas by the commentator to convey the meaning of the complicated topics. Charaka Samhita text with Chakrapani commentary and published articles in journals and other materials available online have been thoroughly studied. Commentators has explained various nyayas in sutra sthana and chikitsa sthana to convey the concept easily. This paper tries to do a review on nyaya and its application in Ayurveda for the benefit of easy understanding of topics. Thus, Nyayas helps to understand the fundamental and applied concepts of Ayurveda in a pellucid manner.

INTRODUCTION

Nyaya can be defined as a principle or an expression of general truth. It is basically seen by the general public as a more logical proposition. By the midst of the era of Sanskrit development, most of texts in classical Sanskrit seem to have consisted of nyayas in variegated circumstances. Different sages used variety of nyayas in their philosophies to adorn their work and to elaborate concepts in pellucid manner. Ayurveda, being the upaveda of Atharva veda explains various nyayas to enlighten their treatise and for the easy understanding of topics.

Nyayas are used by the commentators to convey their ideas to understand the text and also to explore the hidden information of the main verse. These nyayas are employed with lot of intentions like illustrations of any complicated subject, to vivid the topic, to give instances for clearing concepts. To discover these nyayas with examples is essential for simple understanding of the shastra.

TYPES OF NYAYAS

- Loukika nyaya
- Shastreeya nyaya

Loukika nyayas are the one which are used by the common public in day to day life whereas Shastreeya nyayas are the one which are used by the authors of the treatise to explore their concepts.

Nyayas – important books

- I. Loukika Nyayanjali - a handful of popular maxims contains three volumes authored by Col. G. A. Jacob in the beginning of 20th century
- II. A book Nyayavali – Sanskrit maxims and proverbs is the collection of popular nyayas and proverbs of Sanskrit literature with English translation and notes.
- III. Nyayokti kosha – published by Chavinath Mishra in 1978

Important Nyayas explained in Ayurvedic Classics

Nyayas enriched and embellished Sanskrit language are further derived and explained by the commentators of ayurvedic text to enlighten the text and for the clarification of views they put forth. The commentators later integrated a number of nyayas to explore the actual meaning of the verses. Shilaputraka Nyaya.

Shila means a big stone and shilaputraka means its small pieces of stone. When a stone is broken into small pieces, these pieces also have the same qualities as that of big stone. As the size and appearance differs from big stone to small stone, their quality remains the same. This Nyaya is found in Sushruta Samhita Shareerasthana first chapter i.e. Sarvbhutatanta Shareeram during the description of 'Srishtiutpattikrama' (evolution theory) in Dalhana's

Nibandhasamgraha commentary. Ayurveda accepts the process of evolution initiates from Avyakta which possesses three basic qualities i.e. Satva, Rajas and Tamas. From Avyakta, Mahat is produced and from Mahat Ahankara is derived. Further eleven Indriyas (sense organs) and the Panchamahabhutas (five Basic elements) have been produced. All the later products will also have the basic qualities. Thus, evolution theory in Ayurveda is explained in the light of Shilaputraka Nyaya.

Kapinjaladhikarana Nyaya

Kapinjala is a type of bird. In brahmana granthas, it is mentioned that during yajnaanushtana, kapinjala pakshi is sacrificed. But in that context, kapinjala used in plural form so it is taken as three or more than three kapinjala pakshi. Whenever there is uncertainty about the quantity, this nyaya is used. In Charaka chikitsa sthana while explaining Chittrakadi gutika which is used for Ama pachana and Agni dipana, Charakacharya mentioned 'Lavanani Cha'. By the Sanskrit grammar one can understand that use of more than one lavana is indicated. Acharya Chakrapani by applying Kapinjaladhikarana Nyaya commentates to take more than three lavana or use all lavanas.

Ghunaakshara Nyaya

The maxim of letters made by an insect in wood. Ghuna means woodworm and akshara means letter. As per this nyaya, worm bores holes in wood or book, which sometimes assumes the shape of a letter. Hence it is used to intimate the occurrence of something quite accidental or any chance of occurrence. Acharya Chakrapani in deerghanjeevitiyam adhyayam refers this nyaya while explaining samyuktha bhesaja lakshana. Chakrapani has commented that Bhesaja when properly used gives Arogya. A physician who is jnanavaan can only do the proper yojana of bhesaja. One who attains good results without proper yojana is by yaadruchika i.e) by chance. It is like ghunaakshara nyaya, the worm accidentally causing akshara. Thus highlights the requirement of jnana for samyojana of bhesaja.

Gobalivarda Nyaya

The maxim of the cattle and the bull. The word "Go" signifies both a male and a female cow in general. If the word 'balivarda' is used along with "Go", then the meaning of Go is taken as female cow. It is used to denote that the ordinary acceptance of a word is not always what it strictly signifies. In Na vegan dhaaraneeyam adhyayam of sutra sthana of charaka samhita, while explaining the word "dushta", this nyaya is used. The malaayana gets affected by dushti and maatraadhikyatha of mala. Acharya Chakrapani says dushti is of two types, by aadhikya and ksheenata. Here aadhikya is told. So by gobalivardha nyaya, we have to take the contextual meaning of the word dushta as ksheena.

Shrungagrahika Nyaya

It is the maximum of seizing ox by its horns. Controlling a mad

bull is possible by catching one horn first and the other also. Sometimes leading many bulls into a stall is by holding their horns one by one. Thus this is regarding the specification or explaining one after one by taking specific features. In Charaka sutra sthana (4/9), shad vireshana shatashriteeyam adhyayam, while explaining classification of dashemani, Chakrapani has quoted this nyaya. It is told that 500 kashaya and 50 mahakashayas have been explained and dravyas are grouped according to specific action/karma in dashemani. This nyaya is used in Vatavyadhi chikitsitham of Charaka chikitsa sthana while explaining the prognosis of diseases.

Na Prushtavo Gurvo Vadanthi Nyaya

This nyaya is that without asking questions by the student, teacher will not describe anything. Ayurveda is based on Guru-sishya parampara only. All the fundamental treatises of Ayurveda are developed through this methodology itself where the students ask the question and the teachers give the detail description for the same. Each chapter of the treatise starts with a question by the scholar and then the concerned explanation regarding the question is given by the teacher. In some of the chapters, though question is not mentioned at first, it is understood that there also the same methodology has been adopted.

Chhatrino Gacchhanti Nyaya

The maximum of person with umbrellas. The thought here is of crowd of men, many of them with umbrellas up, so it seems that all are having umbrella. Thus the person who went have umbrella also seems like having umbrella. It is used to denote that the attributes of a certain person sometimes pervade another due to association. Acharya Charaka in matrasheetiyam adhyaya during the description of tamboola sevana vidhi follows this nyaya. Acharya charaka says the phala of jati, katuka, puqa, lavanga etc are used for asya dharanam. Chakrapani commented that the useful part of lavanga is vrintha, but in this context fruit is used as a useful part in common for the purpose of generalisation.

Shataptra bhedana Nyaya

The maxim of piercing of one hundred lotus leaves. A needle can be pierced very easily through a hundreds of lotus petals arranged one above the other within a short period only. This takes place so quickly that a notion is created that the needle has pierced the petals at the same time, there is a minute time difference in between. Chakrapani quotes this nyaya in sutra sthana 8th chapter Indriyopakramaneeyam adhyayam. In the individual, the mind appears to be multiple in character due to variations relating to its experience of its objects, perception of the objects of sense organs and also contact with satva, rajas and tamas. But in real there is no multiple mana, it is only one.

Suchikatah Nyaya

The maxim of the needle and the boiler. This maxim gives out a common truth that a person does simple acts first and takes up difficult tasks afterward. When a person went to blacksmith and asked him to prepare a frying pan. Another man approached him and ask to make a needle, he undertake the easy work of making a needle at the beginning.

In the context of explaining the utpatti bheda of dravyas as jangama, oudhbidha and parthiva dravyas but while explaining charaka considered the order as jangama, parthiva and oudhbidha because the parthiva dravyas are having less numbers than oudhbidha dravyas. In the context of explaining types of krimis, acharya has narrated in accordance with suchi katah nyaya as Pureeshaja krimi are least in number compared with shonija and which are less in number compared to shleshmaja krimi. So the order goes like pureeshaja-shonija-shleshmaja. The order of mentioning the types of krimi here goes with increasing order which is the principle behind Suchi katah nyaya.

DISCUSSION AND CONCLUSION

Ancient Ayurvedic acharyas utilised various nyayas since the knowledge is coded in sutra or shloka form. Nyayas helps to highlight the importance of prakarana and thereby helps to understand the contextual meaning and also clears the hidden meaning. The maxims described in different sthanas of the text is studied and their impact in understanding logical aspects are discussed. So understanding about nyayas is further utilised for doing literary research.

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