

NYAYAS FOUND IN ASHTANGA HRIDAYA SAMHITHA

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ABSTRACT

Nyayas are the principles or truths which holds good forever. The classical texts of *Ayurveda*, especially their commentators have quoted many maxims. One such commentator is *Arunadatta* on *Ash-tanga Hridaya*. The *kakakshi golaka nyaya*, *ashma-shastra nyaya* and many other maxims are the distinctive contribution by him which is found less elsewhere in other *Samhithas*. The maxims by *Arunadatta* have not been studied much. The maxims helps to make judgements in many contexts where a text can be best interpreted using them which otherwise could be misleading the contextual meaning.

Keywords: *Arunadatta*, *Nyaya*, *kakakshi-golaka nyaya*, *ashma-shastra nyaya*

INTRODUCTION

Nyayas form the part of principles of writing a text as they always indicate the natural phenomenon that is true for all the times.

The maxims serve the purposes of,

- Understanding: Basic understanding of subject.

The understanding serves *aashu prabodhana* (quick grasping) that is the primary requisites of a good *shastra* (text).

- Application: Extension of the core idea of that maxim wherever necessary.

The application serves *nirnaya* (decision making) which is the *tantrayukti* intended to understand the whole text using one's own intelligence.

The study of any maxim should include following,

1. *Adhikarana jnana*- Knowledge of the context or the situation.

2. *Padartha jnana*- Knowledge of the right meaning of words in the maxim.

3. *Vyakhyana jnana* - Knowledge of the phenomenon involved and the required simi-

larities in the current context based on which only the maxim can be applied.

The present paper emphasises on the following six maxims quoted by Arunadatta on *Ash-tanga Hridaya*.

1. *Kakakshi-golaka nyaya*
2. *Simhavaloka nyaya*
3. *Ashma-shatra nyaya*
4. *Prati-sroto nyaya*
5. *Ghrita-dagdha nyaya*
6. *Abhinava mrut-kumbha jala syanda nyaya*.

1. *Kakakshi Golaka Nyaya*

Adhikarana:

A.H.Su.22/33 (*Gandusha vidhi adhyaya*)- Defining the 'one *matra kala*'

Padartha:

Kaaka (crow) & *akshigolaka* (eye ball). The maxim of the crow's eye ball.

It originates from the supposition that the crow has but one eye, and that it can move it, as occasion requires, from the socket on one side into that of the other. This maxim is applied to a word or phrase which though used only once in a sentence, May, if occasion requires, serve two purposes.

Vyakhyana

The total duration of *karna-purana* advised is hundred *matrakala*. On defining the 'one *matra kala*', it is the time taken to move the right hand around the right knee joint in circular manner.

Though it is said for right knee joint in the definition of *matrakala*, this holds good even to the other side of body (i.e left hand moved in circular manner over the left knee joint) by *kakakshigolaka nyaya*.

2. *Simhavaloka Nyaya*

Adhikarana

A.H.Chi.9/106 (*Atisara chikitsitam*)-*Koshnavari* (warm water) as *anupana* in *shleshmatisara*.

Padartha:

Maxim of *Simha* (the lion) & *avalokana* (glance). The maxim of the lion's glance.

This is based on a lion's habit of looking in front and behind, after killing its prey, to see if there is any rival to dispute possession. It is applied where a word in a sentence is connected with what precedes and with that which follows it.

Vyakhyana

In *Shlematisara*, there is no specification of *anupana* for *pathadi kvatha/churna*. But the commentary says the *anupana* as *koshnavari* which is in accordance with the '*simhavaloka nyaya*'.

3. *Ashmashastra Nyaya*

Adhikarana

A.H.Su.23/21(*Ashchottananjana vidhi*) - Reason behind contraindicating the administration of *tikshnajana* during day with hot sun.

Padartha

The maxim of weapon (*shastra*) made out of stone (*ashma*).This maxim is applied to a phrase where a substance which produces another substance can become the destroyer of the latter at times when used in wrong way.

Vyakhyana

The *tikshna anjana* is contraindicated in eye diseases of strong *kapha* origin, in eye diseases wherein *lekhanais* best suited & never in the presence of hot sun.

There arises the question (A.H.Su.23/20) that why *tikshna anjana* is contraindicated in the presence of hot sun as the eyes are the derivative of *tejas* itself and how can the very hot sun cause damage to eye by using *tikshna anjana*?

The answer is clarified by quoting the ‘*ash-mashastra nyaya*’ which states that the weapon (*shastra*) is made from the stone (*ashma*) by producing sharpness (*tikshnata*) in it which makes the very identity of *ashastra*. But the same stone can cause the damage to by making it blunt. So, the same thing which is responsible for the sharpness of *shastra* becomes the reason for its bluntness.

Just as that, the Sun (*tejas*) being the reason for physiological vision of eyes, also becomes the threat to damage the vision when *anjana* is used in wrong time.

4. Pratisroto Nyaya

Adhikarana

A.H.Sha.3/62, 63(Angavibhaga shareera) – Reason for only ‘*medo*’ *dhatu vriddhi* in *sthoulya rogi*.

Padartha

The maxim of reverse order (*prati*) of tissue nourishment(*sroto*). This maxim is applied phrase the normal order of occurrence of any physiological conversion is reversed by pathological events.

Vyakhyana

Pratisroto nyaya answers the question ‘How occurs only ‘*Meda dhatu*’ *vriddhi* in contrary to *krama parinama of dhatu* (in the order from *rasa* to *shukra*) in *sthoulya rogi*?’

As per *pratisroto* (opposite of the normal *dhatu poshana* order i.e, from *medas* to *rasa* in *sthoulya rogi*) *nyaya*, the *ahararasa* predominant of *medatva* is formed by the excessive consumption of food increasing *meda dhatu*. Thus, the *meda* predominant *ahara rasa* will does the *dhatu* nourishment in reverse order, that is, the *medo dhatu* does *mamsa vriddhi*, *mamsa dhatu* does *rakta vriddhi*, *rakta dhatu* does *rasadhatu vriddhi*. Thereon, the *rasa dhatu* again does the *dhatu parinama* (conver-

sion to its next *dhatu*) in the normal order from *rasa* but till only *medas*. The next *dhatu*, *asthi* & so on will not get *poshana* (nourishment) as the *asthi* etc *dhatu vaha srotas* will be blocked by *meda dhatu* preventing the further *dhatu* nourishment. Thus, only the *medo dhatu vriddhi* occurs in *sthoulya rogi*.

5. Ghritadagdha Nyaya

Adhikarana

A.H.Su.1/6 (*Ayushkamiya adhyaya*)

This *nyaya* explains the reason for mentioning the *raktaja vikaras*, though *rakta* is not a *dosha* but a *dushya*.

Padartha

The maxim of person with burns (*dagdha*) caused by heated ghee (*ghrita*). This maxim is applied to a phrase where the true cause masks the appearing cause and the latter seems to be the real cause.

Vyakhyana

There are total of three *doshas* only. According to some authors, *theraktha* is also considered as fourth *dosha* but that is not true. The *doshas* can only initiate and cause any disease because of their ‘vitiating’ nature, but the *dhatu*s on the contrary have only ‘getting vitiating’ nature. That’s why we have *vataja*, *pittaja kaphaja* & *sannipataja* subtypes in the disease types. But it is also seen that some diseases have *raktaja* subtypes, also there are *rakthaja* diseases.

We find references of *vataja-pittaja-kaphaja jwara* but never the *raktaja jwara*. But a doubt arises that if *rakta* is not a *dosha* then why there are *raktaja vikaras* such as *visarpa*, *pleeha* etc?

This is answered by *ghrita-dagdha nyaya*, which says ‘the *ghrita dagdha* is a person who has burns in his body by the heated ghee’. This

burn is not caused by the ghee itself but the high temperature of the ghee.

Similarly, the *rakthaja vikaras* are not caused by *raktha* itself, but the *vatadi doshas* which has primarily vitiated *raktha* will cause *raktaja vikaras*. Hence though it seems like *rakta* has caused the disease, it is primarily the *vatadi doshas* which with their vitiating capacity vitiating the *raktha* (*rakta* is not a *dosha*, but a *dhatu* which gets vitiated by *dosha*) ultimately causing diseases seated in *rakta dhatu*.

6. *Abhinava Mrut-Kumbha Jala Syandana Nyaya*

Adhikarana

A.H.Ni.5/19(*Rajayakshma nidana adhyaya*)

Padartha

The maxim of a new mud pot (*abhinava mrut kumbha*) having filled with water in its subtle pores in the walls all over (*jala syanda*). This maxim is applied to any situation wherethere the movement of fluid is restricted by obstruction and serves the limited function.

Vyakhyana

In *Rajayakshma* patient, the *rasavaha srotas* is obstructed by excessive *kapha*. Hence there will be only *dhatu sthiti* (mere survival of tissues) not *dhatu pushti* (nourishment of tissues). This phenomenon has been advocated using the *nyaya* of *abhinava mrut-kumbha jala syanda*.

By multifold causes, the *rasa dhatu* formed in *yakshma rogi* is associated with *aama*. This *sama rasa dhatu* is not able to nourish the succeeding *dhatu*s. This *samarasa dhatu* being formed is less in quantity & quality, will just help for the survival of rest of the *dhatu*s but not for their nourishment.

The newly manufactured mud pot when filled with water for the first time has water filled all over through the subtle pores in its walls,

which are just filled & sealed by water molecules but never flow out of it to spill outside. Similar with the *dhatu*s in *yakshma rogi*, which are filled by *sama rasa* but neither nourished by it nor the nourishment to further *dhatu*s.

CONCLUSION

Maxims serve as the examples of already known day to day phenomenon. The idea behind the maxim is most important than mere understanding of its meaning. The application of same principle in a maxim in other contexts as well is left to the *yukti* of a student. They also compress the huge subject matter into simple understanding in fewer words.

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