EVALUATION OF NYAYA AND ITS VALUE IN AYURVEDA

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ABSTRACT

Introduction: Nyaya or maxim is defined as “an expression of general truth or principle”. There are many Nyayas in Sanskrit literature. Ayurveda has adopted some of the Nyayas for the same purpose, mainly quoted by the commentators to explain the complicated Shlokas and to convey the hidden meaning. Materials and Methods: Texts of Charaka Samhita along with available commentaries and published articles in journals and other material available online have been thoroughly studied and validated in well-organized. Observations: After a study it was observed that Ayurveda has adopted many Nyayas to explain the concepts. Mostly the commentators of Samhitas have taken the help of Nyaya to express the unseen meaning. Conclusion: While explaining the Sutra and Chikitsasthana, these Nyayas were applied by the Acharya. To determine these Nyayas in their individuality at one place with examples is crucial for easy understanding of the Shastra. Here is an effort to review such Nyayas mentioned in Charaka Samhita for the benefit of easy understanding of the topic, thus highlighting the unavoidable role of maxims for the better understanding of philosophical aspects.

Keywords: Go-Balivarda Nyaya, Kapin jaladhirakarna Nyaya, Shilaputraka Nyaya

INTRODUCTION

Sanskrit has a tradition of Nyaya, called (Maxims), which capture a situation in life, usually with a nugget of words. A Nyaya is defined as “an expression of wide-ranging truth or principle.” They are precisely used when describing a situation. Application of these Nyayas found since Vedic period and in Puranas, Upanishads, Kavya, Nataka, Darshanas, and more. Prophets of Ayurveda too mentioned various maxims at necessary places. Since ancient times, Sanskrit language is elaborated and supplemented by various scholars with the help of many techniques, which one among is Nyaya (maxims) are the most significant. However, Nyaya means justice, it expresses many more meanings. There are mainly two types of Nyayas i.e. Laukika Nyayas and Shastriya Nyayas. Ancient ayurvedacharya utilized different Nyaya in many occasions for the better understanding of Ayurvedic concepts, since the knowledge is coded in the form of sutras (Shloka or verses). These Shloka are brief and rather in comprehensible at the beginning. Although the interpretation may not carry the real purpose of the author which demands the inevitable influence of Nyaya.
Aim and Objectives
1. To count on some Nyayas said by Charaka Samhita and Sushruta Samhita.
2. To find out Nyayas belong to different Sthana in Charaka Samhita.
3. To explore the role of exact maxims and their impact in understating logical aspects.

Materials and Methodology
The work is a type of literary research.

Source of Data: Texts of Charaka Samhita along with available commentaries and published articles in journals, Sanskrit books and other material available online have been thoroughly studied, described in efficient manner.

Literature Review
The Nyayas are of two types
1) Loukika Nyaya 2) Shastriya Nyaya.
Loukika Nyaya are normally used by the common people in day today life. Whereas Shastriya Nyaya generally used in treatise to discover the theories. The Tacchilya, Tantrayukti, and Vadamarga help in detailed study and understanding of the matters of Shastra similarly. Nyaya too help in easy understanding of the topics of the treatises.
To explain the topic in brief, while writing their treatises, Ayurveda Acharyas incorporated these Nyaya for better understanding.

A) Shilaputraka Nyaya
Shila' means a rock or big stone 'putra' means son or a sculpture. The sculpture made from a stone is to be considered as its progeny (Putra). So, this is the Nyaya of a big stone and its sculptures'. This Nyaya is found in Sushruta Samhita Shareerasthana first chapter i.e. Sarvahutachinta Shareeram during the description of 'Srishi-uptattikrama' (evolution theory) in Dalhana's Nibandhasamgraha commentary. This Nyaya means when a large stone is broken into small pieces, though the size differs from big to small, their quality will be the same i.e. rockiness (Shilatwa). Ayurveda accepts the process of evolution initiates from Avyakta which possesses three basic qualities i.e. Satva, Rajas and Tamas. From Avyakta, Mahan is produced and from Mahan Ahankara is derived. Further eleven Indriyas (sense organs) and the Panchamahabhyutas (five Basic elements) have been produced. All the later products will also have the basic qualities. Thus, with the help of this Shilaputraka Nyaya, Acharya find a clear-cut explanation of evolution theory in Ayurveda.

B) Ghunakshara Nyaya
Guna refers to the tree eating beetles that eats into wood. Sometimes while eating the wood insects makes shape that resemble a letter or various other meaningful shape. The insect has no idea of this and does not make shape with the intention of drawing a shape; hence it is used to complete the occurrence of something accidental or by chance of occurrence (Luck factor). Chakrapani in Deergamjyeeiteeyam Adhyaya mentions this Nyaya while explaining the Samyagyukta Bheshaja Lakshana (C.S.1/134). Aushadha when properly used gives cure. A physician should know all the underlying principles and the correct applications of medicine. But sometimes out of random selection the disease gets cured. Any person who gets good results without proper decision is by Yadrucca i.e. by luck factor. It is like Ghunakshara the insect unintentionally creating Akshara. This shows the important role of a physician in the treatment arena. But sometimes, a bad physician who has no knowledge regarding the sensible use of drugs when gives the treatment at times the disease may get cure. This is not because of the physician, rather it is an accidental cure. This Nyaya is cited if something does not deliberate done or made while doing something else i.e. Ghunakshara Nyaya

C) Go-Balivarda Nyaya
This Nyaya refers to the cow and ox. Literally, Go means the cow and Balivarda means the ox. The word cow suggests both a male cow and a female cow generally, but the cow word is used in the sense of a female cow; and a different word “Ox" is used to mean a male cattle to distinguish it from the female cow. Similarly, the ordinary acceptance of a word is not always what it exactlying or legitimately indicates. Commonly accepted thing is not always what it denotes. So as per this Nyaya, we must consider the hidden meaning or correct sense as per the context. While explaining the meaning of the word Ananta Param in Dheerghamjyeeiteeyam (C.Su.1/25-26), Chakrapani takes the help of this Nyaya. Here meaning for the word Param is
boundary and Ananta Param means without any boundary or limit. Like the riverbank when the river flows the wider it gets and reaches the ocean like no ending. But with the help of Gobalivarda Nyaya we get the meaning of param as ‘Aadi’ beginning. Anantaram can be understood as without (Anta or Aadi) without origin or end.

D) Na Prushta Guravo Vadanti Iti Nyaya

This Nyaya highpoints the literary research accepted in Ayurveda. The meaning of this Nyaya is without querying the questions by the student, teacher will not describe anything. Ayurveda is based on Guru-Shishya Parampara only. All the fundamental treatises of Ayurveda are developed through this methodology itself where the students ask the question and the teacher gives the detail description for the same. Each chapter of the treatise starts with a question by the scholar and then the concerned explanation regarding that question is given by the teacher. For example, a chapter of Charaka Samhita Sharira Sthana starts with the question “Kathida Purusho Dhiman Dhatubhedena Bhidyate….” And so on. Later the detailed description of each question is given by the Guru Atreya Maharshi. In some of the chapters, though question is not mentioned at first, it is understood that there also the same methodology has been adopted. Thus, the methodology of literary research is clear in Ayurveda.

E) Shringa Grahika Nyaya

In a team of cows, when it is necessary to indicate a specific cow, by touching the horn of a cow we can point out easily. This is called Shringa Grahika Nyaya. By seeing the horn, we need to identify the animal, likewise by understanding a special character we should understand the main concept. Maximum of the diseases mentioned in Ayurveda are having many common signs and symptoms. So, we must find out the superior symptom which is supportive in the differential diagnosis. So Pratyatma Lakshana of the disease can be applied for this Nyaya.

F) Chhatrino Gachchhanti Nyaya

In this Nyaya ‘people with umbrellas are going in a crowd’. And crowd is moving with most of them having umbrellas up, when we see them all the people seem to have umbrellas. Thus, the men who don’t have umbrella are also considered as having umbrella. Here the major matter has been pointed out based on that the minor matter have been deduced. This Nyaya is taken in many instances by Chakrapani. In Tasyaashiteeyam Adhyaaaya, during Adhyaya Upasamhaara (C.S. 6/51) this Nyaya is referred. In next context we should make the practises based on the area wise availability.

G) Shatapatratrashatabhedanyaya

A needle can be poked very easily through hundreds of lotus petals, if the petals are kept in an arranged order one below the other as if the needle has pierced all the leaves at once. But all the petals get pierced one by one, Similarly Indriya to mana gyan is obtained one by one not at once by all Indriya, mana is only one.it shows the anutva & ekatva of manas. Mana cannot perceive different Indriya artha at the same time. But it occurs simultaneously. It has reflected the instruments of knowledge are manas, buddhi and connective Indriya. Although the needle went through a hundred petals, the task is completed effortlessly and very swiftly. Similarly, if there are many tasks demands to be performed. They can be completed swiftly and easily, if everything is organized and carried out in an orderly manner. This Nyaya is quoted in such situations.

H) Suchikataha Nyaya

Suchi refers to a needle and Kataha refers to a frying pan. When a man went to a blacksmith and requested him to make a frying pan for him. At the same time, another person walked into the blacksmith shop and requested him to make a needle for him. The blacksmith decided to make the needle first before making the frying pan, as the needle would take less time to make than the frying pan.

This maxim is quoted when there are multiple works or activities to be completed then the priority should be assigned by the duration of each work.

I) Kapinjaladhikarana Nyaya

Kapinjala – Type of bird

During Ramayana discussion, a person is asked to give sacrifice (Bali) of kapinjala pakshi. But in the sentence ‘kapinjala’ it is not clearly stated that how many kapinjala pakshi have to be sacrificed. So to understand how many pakshi should be sacrificed, bahuvachana vakya
is used in *Shloka*, so it is two or more than *kapinjalapakshi* has to be considered. (Cha. Chi. 15/96-97)

**Interpretation (Yukti):** This *Nyaya* is described to establish the using of *trilavana* or *panchalavana pradhanayata*. In the explanation of *chitralavakuti* (Grahani Chikitsa), it is stated as ‘*lavanani*’. So, here it can be considered either two or three or all five *lavanas*. On the other hand, *panchalavana pradhanayena* as stated in *deerghanjeevitiya*, hence it can be better to considered as *Pancha lavanani*.

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<tr>
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<th>Reference of the context along with commentator</th>
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<td>1</td>
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<td>Su. Sha. 1/3, Dalhana, Cha. Su 15/7, Cha. Chi 1/49-57, Chakrapani</td>
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<td>2</td>
<td><em>Ghunakshara Nyaya</em></td>
<td>ChaSu 1/134, Chakrapani A.S. Ut. 50/169, Indu</td>
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<td>3</td>
<td><em>Go-Balivarda Nyaya</em></td>
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<td>4</td>
<td><em>Na Prustaguravo Vadanti Nyaya</em></td>
<td>Cha Su. 1/1, Gangadhara Cha. Ind. 6/1-2, Gangadhara Cha.chi.18/3, 23/3, Chakra. Cha. Chi. 30/2, Gangadhara</td>
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<td>7</td>
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<td>9</td>
<td><em>Kapinjaladhikarana Nyaya</em></td>
<td>Cha. Chi 15/96-97, Chakrapani</td>
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OBSERVATIONS
A thorough review of Charaka Samhita and Sushruta Samhita along with their available commentaries have been done. In that it is pointed out some Nyayas and have been marked out on which sthana it belongs. This proof shows that ancient acharyas have used Nyayas accurately on literature in different circumstances.

DISCUSSION
We find usage of a lot of Nyayas since from Vedic period continuing to far ahead to modern day. The purpose of these Nyayas is resolving the conflict between the rules with logic and reasoning. It is the tool used for reasoning as well as, a Nyaya which is very much relevant for the interpretation of the Tantra. Nyayas is one important tool used by the Ayurveda Acharya’s to resolve and understand the Tantra. By reading the verses in the Ayurvedic manuscripts one can get the superficial knowledge of the Tantra, but the Goodharthas (hidden meanings) of those verses can be understood by using various Nyayas. Nyayas is used to find out the relation between the two or more shlokas. Any sort of problems arise in some condition of a concept, will resolve by the help of Nyayas application properly. Without mentioning of the Nyaya, it will be a difficult task to present the Tantra in a beautiful manner, hence Nyaya are used. Thus, these Nyayas help in exploring the hidden concepts of Ayurveda, helps for understanding the Nidana Panchaka, Vyadhi, Vyavachedak Nidana, Chikitsa, Aushadha kala etc. By reading the verses in the Ayurvedic Samhitas, it helps to develop the interest in scholars to understand and study the concept of the Ayurveda. Nyayas are used to convey the ideas of the author easily and clearly so that even an Alpa buddhi (less intelligent) person can understand the concept without any difficulty. Nyayas you see are tricky strategies. They generally sound pretty convincing at least until a contrary Nyayas comes along. That is, Nyayas can be used for causing problems and also to solve the problem. Studying the Nyayas can increase the mental ability and the analyzing capacity of a person to understand the things in a better way.

CONCLUSION
As a result, we find a lot of Nyayas mentioned in Charaka Samhita and Sushruta Samhita. He used these Nyayas at each step of the treatise to explore the hidden meaning of the verse quoted by Acharyas. Help to understand the background meaning and clears the Goodharthas. Nyayas are used for resolving the conflict between the rules with logic and reasoning. Help to define a difficult idea in a simpler way to contain many things which are originally not told directly. In total I have mentioned Nine Nyayas here with its interpretation. So, studying about Nyayas will be helpful for doing research in various fields like literary, scientific, clinical etc. The word Nyayas here it denotes the one which explains the custom, determination, logic, applicability, and skill of writing any topic.

REFERENCES

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