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 Ashtanga 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-shatra 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 nirmaya (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 Ashtanga Hridaya.

1. Kakakshi-golaka nyaya
2. Simhavaloka nyaya
3. Ashma-shatra nyaya
4. Prati-sruto nyaya
5. Ghrita-dagdha 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 lekhana is 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 tejasitself 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 ashmastra. 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 ahara rasa 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 (conversion 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 dhatus on the contrary have only ‘getting vitiated by doshas’ 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 raktha vikaras are not caused by raktha itself, but the vatadi doshas which has primarily vitiated raktha will cause rakta vikaras. Hence though it seems like rakta has caused the disease, it is primarily the vatadi doshas which with their vitiating capacity vitiated 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 pushhti (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 dhatus. This samarasa dhatu being formed is less in quantity & quality, will just help for the survival of rest of the dhatus but not for their nourishment.

The newly manufactured mud pot when filled with water for the first time haswater 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 dhatus in yakshma rogi, which are filled by sama rasa but neither nourished by it nor the nourishment to further dhatus.

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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