

A REVIEW ARTICLE ON NYAYA IN AYURVEDA

Bijita Majumder*

(Assistant Professor Department of Ayurved Samhita and Siddhant)

Kalawati Ayurvedic Medical College and Research Center and Hospital, Gorha, Kasganj,
Uttar Pradesh.

Article Received on
21 January 2022,
Revised on 11 Feb. 2022,
Accepted on 01 March 2022
DOI: 10.20959/wjpr20223-23545

*Corresponding Author

Dr. Bijita Majumder

(Assistant Professor
Department of Ayurved
Samhita and Siddhant)
Kalawati Ayurvedic
Medical College and
Research Center and
Hospital, Gorha, Kasganj,
Uttar Pradesh.

ABSTRACT

Nyaya denotes a ritualistic, terse, concise which fit in to theoretical standards. In Sanskrit literature *Nyayas* are categorized or identified under the territory of maxims. *Ayurveda* is a broader limb of physical science principles behind them are plant in the shape of quotations. Heart of *Ayurveda* i.e. *Brihatrayi* & *Laghutrayi* of *Ayurveda* doesn't detailed measly health values but also focus on each ground of earth. Our sages/saints old a variety of tools to tell the hidden matter for its easy knowledge to understand. The total meaning of subject matter equipment like *Tantrayukti* etc. are known in treatises but moderately *Nyayas* are set up very much helpful and with no trouble valid to recognize the fact behind the philosophy of *Ayurveda*. In the present article some significant *Nyayas* which seems to be most practical, which can highlight the universal idea or notion will be discussed here.

Hence an attempt has to delve the knowledge of *Nyaya*'s mentioned in *Ayurveda*.^[1]

KEYWORDS:— *Nyaya*, *Tantra*, *Ayurveda*.

INTRODUCTION

The science which has vital potential to address the health ailments of the society among all other traditional medicinal systems across the world is *Ayurveda* which is said to be the real bedrock. if a practitioner knows the basics of *Ayurveda* than it will be very easy for him/her to treat the disease of the patient. In *Ayurveda* science there are important factors which makes a physician more intelligent are *Tantrayukti* etc. *Nyayas* are found very much helpful for anxiety the detail at the back these main beliefs. To notice these *Nyayas* it is important for

us to understand the *shastra*. Usually *Nyayas* are utilizing to look at a state with incomplete words.^[2]

In *Sanskrit* literature incorporate *nyaya* is a since antiquity different sages clearly used variety of *nyayas* in their philosophies to adorn their work and to elaborate concepts in pellucid manner. These *nyaya*'s are operational with a lot of meaning like picture of any complex subject, to vivid the topic, to give instance for clearing concepts. *Nyaya* (Maxim) the basic principles of *Ayurveda*.^[3]

Different types of nyayas

There are two types of *nyaya*'s,

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

These *Loukika Nyaya*'s are used by general public for working normal routine whereas *Shastriya Nyayas* are the one which are used by the authors of the treatise to travel around their concepts. Most usually by using the meaning and substance of *Loukika Nyaya*, the *Shastriya Nyayas* were placed at 4th place by authors.^[4]

Significance of nyayas

Adhyayan (learning), *Adhyapana* (Teaching) and *Tadvidya sambhasha* involving in debate are the three crucial steps for attaining knowledge of *shastra*. Here first step *adhyayan* is not an easy step because *Ayurveda* knowledge is embedded in *sutras*, which are having fewer words with hidden meaning and higher utility. These *sutras* can only be critically analyzed by *Sanskrit vyakarana*, *tantrayuktis*, *arthashrayas*, *tachhilyas* etc. but many times *sutra* meaning remains unclear. So, in order to vivid understand *nyaya* plays a vital role. These *nyayas* assist physician to give the relief the patient; it stimulate the thought-provoking procedure.

Padartha jnana (Meaning)

Proper knowledge of the words in *Nyaya*.

- ◆ *Prakriya Vijnana* (Phenomenon): It elicit occurrence that is implicit in *Nyayas*.
- ◆ *Sandharbha* (Reference): in order of the background in which *Nyaya* is discussed.
- ◆ *Yukthi* (Interpretation): It help in Analysis of *Padhartha gyana*, *Prakriya* of *Nyaya* with the *sandharbha* in *samhita*.^[5]

Discussion about the application of basic nyaya

Kapinjaladhikarana nyaya

- This *nyaya* is used whenever there is doubt about the basic knowledge.
- This *nyaya* elaborate that one have to take for granted three or more than three in figure.
- In *Charak Chikitsa sthana* while explaining *Chitrakadi gutika* which is used for *Amapachana* and *Agnidipana*, *Charakacharya* mentioned '*Lavanani Cha*'. Here by using knowledge of *Sanskrit* grammar one can understand that use of more than one *lavana* is indicated.
- Here *Acharya Chakrapani* by applying *Kapinjaladhikarana Nyaya* explained that we have to take more than three *lavana* types or instead we can use all *lavana*.

Utsarga apavada nyaya

This *nyaya* is utilize when a universal code is out of order due to some unexpected reasons. That is why *utsarga* means a general principle and *apavada* indicates exception. the most important panchakarma defined in panchakarma is ***swedan karma*** which is contraindicated in *udara roga*. In *kaphaj udara roga chikitsa swedan* is indicated by *Charak* in *chikitsa sthan*. Here *utsarga apavada nyaya* is applicable to *swedan karma* in *udara roga* which can be understood when we see the logic behind them we got to know the concept.^[6]

Bhrutyavat nyaya

The meaning of this *Nyaya* is when a servant is very much devoted to his boss and performs all duties given by his supervisor and doesn't do anything for self which is not opposing to his owner. Commentator *Arundatta* while elaborating the qualities of Honey illustrated that the *yogavahi* nature of Honey is just like the servant because when honey is used with *Madanphala* it accelerates its emetic action in spite of antiemetic action of *madhu*. i.e keeping away its own action or *karma*. Also, when honey is mixed with *Haritaki*, it works as *anulomana* (mild purgative) action. Hence, by apply this *nyaya* *Acharya Arundatta* has explained very well about the facts behind this concept.^[7-8]

CONCLUSION

These *Nyayas* are establish significant tools for charitable way of thinking at suitable reference. These *nyaya*'s are proved beneficial to explore the hidden meaning of the *Ayurvedic siddhanta*'s. These maxims are very much useful for interpretation of basic verses. By applying these *nyayas* in treatment principles one can treat obscure diseases. These

nyaya's help us to understand the meaning of difficult concept and enhance the beauty of *Ayurvedic* sciences. If *nyaya's* practical during education to give details about the basics and helps to make students with better understanding. If we see granth or shastra *nyaya's* will absolutely help to communicate ideas of authors to readers. In this way after pure knowledge of maxims one can apply it in understanding concepts, teaching, disease diagnosis, treatment as well as Comprehensive and appropriate application of *nyaya's* should be researched to upgrade better knowledge for upcoming practitioners and students.

REFERENCES

1. Pt. Haragovinda Shastri. Amarkosha. Reprint Ed.; Dwitiya Khanda, Kshatriya Varga, Varanasi: Chaukhambha Sanskrit Sansthan, 2008; 356: 2, 8 – 24.
2. Vasu HC, Rajaradhakanta Dev. Shabdakalpadrum. second ed. Delhi: Nag Publishers, 2008.
3. Maxims in sanskrit/NA; Available from <http://yadavadri.blogspot>. Last accessed on 26 November 2010. Pt. Haragovinda Shastri. Amarkosha. Reprint Ed.; Dwitiya Khanda, Kshatriya Varga, Varanasi: Chaukhambha Sanskrit Sansthan; 2008; 356: 2, 8 - 24. Vasu HC, Rajaradhakanta Dev. Shabdakalpadrum. second ed. Delhi: Nag Publishers, 2008.
4. Maxims in sanskrit/NA; Available from <http://yadavadri.blogspot>., 2010; 26.
5. Yadavji Trikamji Acharya Editor(s), Charaka Samhita of Agnivesha, Sutra sthana; Arthedashamahamulia adhyaya: Chapter Varanasi: Chaukhamba surabharti Prakashana, 2016; 188: 30 - 27.
6. Acharya Sadashiv Shastri Paradkar, Editor(s), Commentary Sarvangasundar of Arundatta on Ashtanga Hriday of Vagbhat, Sutra sthana; Dravadravyavigyaniya Adhyaya: Chapter Varanasi: Chaukhamba Surabharti Prakashana, 2017; 76: 5 - 52.
7. Yadavji Trikamji Acharya Editor(s), Commentary Ayurved Dipika of Chakrapani on Charaka Samhita of Agnivesha, Sutrasthana sthana; Na vegan Dharniya Adhyaya: Chapter, 2016; 7.
8. Varanasi: Chaukhamba Surabharti Prakashana, Vyas M K, Dwivedi R. Practical applicability of Nyayas - Maxims mentio, 2016; 53: 20.