

CONCEPTUAL STUDY OF NYAYA'S AND ITS UTILITY IN AYURVEDA

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ABSTRACT

Nyaya or maxim is defined as an expression of general truth or principle. *Nyayas* are used to convey the ideas of the author easily and clearly. *Ayurveda* has adopted many *Nyayas* to explain the concepts. Mainly the commentators of Samhitas have taken the help of *Nyaya* to convey the hidden meaning. *Chakrapani*; the famous commentator of *Charaka Samhita* has used some of the *nyayas* like *kaakadanta pareeksha*, *go-balivarda nyaya*, *na prushta guravo vadanti iti nyaya* etc in various contexts in his *Ayurveda* commentary.

KEYWORDS: *Nyaya*, *Darshanas*, *Dheerghamjeeviteeyam*, *Shareeram*.

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INTRODUCTION

Sanskrit has a folklore 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*, *Darshanas* and more. *acharyas* of *Ayurveda* too mentioned various maxims at necessary *sthan* in diffrents treatise.

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 *Ayurveda* acharya 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 unintelligible at the beginning. Although the interpretation may not carry the real purpose of the author which demands the inevitable influence of *Nyaya*.

MATERIALS AND METHODOLOGY

Ayurveda treatise are full of knowledge and all the literature are collected From *bruhat trayee* i.e. *charak samhita*, *sushruta samhita*, *ashtang hriday* and *laghutrayee* and the modern concept are collected from various websites.

LITERATURE REVIEW

DEFINITION

Nyaya can be defined as a method or general rule or logical explanation or a principal through which various concepts are understood or explained.^[1]

The *Nyayas* are of two types

- 1) *Laukika Nyaya*
- 2) *Sastriya Nyaya*.

Laukika nyayas are those used by the common public in day by day life whereas *sastriya nyayas* are used in the literature to explore the hidden concepts.

DISCUSSION

1 KAKADANTA PARIKSHA NYAYA

In general the *nyayas* are used to illustrate the concept with a few words. *Kaka* means a crow *danta* means teeth. *Pariksa* means examination. *Kakadanta pariksa* means examination of non existing crows teeth. This maxim is used in the context of any useless and manifestly fruitless enquiry. The commentator has used this maxim in the context of emphasizing the utility of *Ayurveda* as it has been propounded with a definite aims and objectives. Therefore wise people will never motivated towards meaningless words like क, च, ट, त प etc. and nor even something distinct but useless is similar to examination of the teeth of a crow.^[2]

2 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 exactly 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 *Dheerghamjeeviteeyam*, *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. *Anantaparam* can be understood as without (Anta or Aadi) without origin or end.^[3]

3 NA PRUSHTA GURAVO VADANTI ITI NYAYA

This *Nyaya* highlights 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 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 that question is given by the teacher.^[4]

4 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. *Sarvbhutatvachinta Shareeram* during the description of 'Srishti-utpattikrama' (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 (*Shilatva*). *Ayurveda* accepts the process of evolution initiated 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 *Panchamahabhutas* (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*.

5 SHRINGA GRAHIKA NYAYA

In a crowd of many cows, when it is necessary to denote a particular cow, by touching the horn of a cow we can denote it. This is called *Shringa Grahika Nyaya*. Most of the diseases mentioned in *Ayurveda* are having much common signs and symptoms. At that time, we have to find out the special symptom which is helpful in the differential diagnosis. Thus, to mention the *Pratyatma Lakshana* of the disease or for the pinpoint explanation of the subject, this *Nyaya* is used. When we tell to do *Pathyapalana* in general, patient cannot understand what to do. But if we explain to take *Shadangapaniya* in *Jwara* it is the utilization of this *Nyaya*.^[5]

CONCLUSION

Thus, we find a lot of *Nyayas* mentioned in the commentary of *Chakrapani* on *Charaka Samhita*. He used these *Nyayas* at each and every step of the treatise to explore the hidden meaning of the verse quoted by *Charakacharya*. Understanding of these *Nyayas* is very essential for the Ayurvedic scholars to for the better implementation of the concepts of *Ayurveda* practically. By the help of these *Nyayas*, one can get the knowledge of the concepts of *Ayurveda*, diseases, its diagnosis methods, differential diagnosis, how and when the medicines are used, etc., Proper understanding of this *Nyayas* will definitely help in a appropriate research work.

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