

A CRITICAL REVIEW OF NYAAYA MENTIONED IN CHARAKA SAMHITA SUTRASTHAN

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ABSTRACT

Ayurvedic classical texts mainly consists of *Brihatrayi* & *Laghutrayi*. *Brihatrayi* consists of *Charaka*, *Sushrut* and *Vagbhatta samhita* and *Laghutrayi* consists of *Madhav Nidaan*, *Bhavprakash* and *Sharangdhar Samhita*. In *Brihatrayi grantha* chapters are mainly divided into *Sthanas*. In *Charaka Samhita* there are eight *sthanas* and *Sutrasthan* is first *sthana* among them. Ayurveda is classically conveyed through *sutras*, which are brief yet densely meaningful Sanskrit aphorisms. To unfold the layered and implicit ideas contained in these *sutras* for specialist and non-specialist readers, *Acharyas* and commentators have adopted *Nyaayas* (maxims) as key explanatory instrument. Such as *Tilapidaka Nyaaya* and *Babhru Gudha Nyaaya* are mentioned in main *Sutra* of *Charaka Samhita* while *Gobalivardha Nyaaya*, *Ghunakshara Nyaaya* etc. are mentioned by commentator *Chakrapaani* to explore the hidden meaning behind the *sutras*. The Commentator *Chakrapaani* makes extensive and deliberate use

of such *Nyaayas* in his commentry *Ayurved Dipikaa* to clarify both subtle theoretical aspect and their practical relevance in clinical and interpretive contexts. The present study seeks to

recast these ideas in systematically organised, conceptually precise and linguistically refined form, suitable for present-day academic discourse.

KEYWORDS: Nyaaya, Maxims, Charaka Samhita, Sutrasthan, Chakrapani, Ayurved Deepika.

INTRODUCTION

Nyaaya (maxims) can be defined as a method or general rule or logical explanation or principle through which various concepts are understood or explained. This illustrative technique manifests across ancient treatises, modern compositions and even in how people talk every day.

On a critical review of *Charaka Samhita sutra sthana* it is found that around 31 *Nyaayas* have been observed and used in 38 different contexts, such as *Shringa Grahika Nyaaya*, *Chatrinogacchanti Nyaaya*. Among these *Nyaayas* two *Nyaayas* have been explained originally by *Acharya Charaka* and rest 29 *Nyaayas* have been explained by *Acharya Chakrapani*.

In *Ayurvedic* texts, authors and commentators invoke *Nyaayas* to sharpen the grasp of intricate doctrines. Analysis of *Ayurvedic* work discloses how the *sutras* use very few words to carry deep meanings. Just reading the *sutras* does not fully reveal the author's true intent, so commentators apply various maxims to uncover the right context and hidden ideas more clearly.

Review

Nyaaya mentioned in *Charak Samhita* and its Commentary *Ayurveda Deepika*

Nyaaya with literal Meaning	Application
<p>1. Kakadanta pareeksha Nyaaya <i>Kaka</i>- crow <i>Danta</i>- teeth Examining crow's teeth is of no use as crow have no teeth.</p>	<p>This maxim states a 'fruitless inquiry'. <i>Acharya Chakrapani</i> uses this <i>Nyaaya</i> to emphasize that a treatise must clearly state its <i>abhidheya</i> (topic or tittle) and <i>prayojana</i> (purpose) at the very beginning because without <i>abhidheya</i> and <i>prayojana</i> its fruitless to study any treatise just like <i>Kakadanta pareeksha Nyaaya</i>.^[1]</p>
<p>2. Suchi-Kataha Nyaaya This maxim (the needle and the cauldron) illustrates the logic of completing simpler, smaller tasks before moving</p>	<p>In <i>Dravya ganana</i>, <i>Jangama</i> (Animal origin) addressed first because examples are fewer and description is brief and then <i>Parthiva</i> (mineral origin), <i>Audbhida dravya</i> (plant origin) are explained.^[2]</p>
<p>3. Anagatavekshana Nyaaya</p>	<p>After explaining <i>Samanya</i> and <i>Vishesha</i> within the</p>

<p>(The principle of Anticipation) This maxim refers to ‘looking forward’ or discussing a topic out of its conventional sequence to provide necessary context for what follows.</p>	<p><i>Shadpadartha</i>, logic suggests that <i>Guna</i> should be explained next, however <i>Acharya Charaka</i> chooses to explain <i>Nava dravya sangraha</i> first. By introducing <i>Dravyas</i> before the <i>Gunas</i> the author provides a physical foundation for the qualities to reside in, making the subsequent explanation of attributes more intuitive.^[3]</p>
<p>4.Ghrita Dagdha Nyaaya Ghrit- ghee Dagdha- burnt Ghrit dagdha- burnt with ghee Ghee doesn’t cause burn but when it is heated up it burns skin.</p>	<p><i>Vata Pitta & Kapha</i> are <i>Tridoshas</i> considered in <i>Charaka Samhita</i> and <i>Rakta</i> is additional <i>Dosha</i> considered in <i>Sushrut Samhita</i>. However <i>Chakrapaani</i> argues that <i>Rakta</i> itself cannot cause disease when it is <i>Dushit</i> by <i>Vata Pitta</i> and <i>Kapha</i> then only it causes disease. When we say <i>Raktaj Vyadhi</i> that do not signifies disease caused by <i>Rakta</i> itself but by the <i>Doshas</i> which makes <i>Rakta Dushit</i> , just like <i>Ghee</i> do not causes any burns but the heat trapped in it causes burns still we say burnt with <i>Ghee</i>.^[4]</p>
<p>5.Ghunakshara Nyaaya Ghuna- woodcutter, book worm, termite Akshara- letter</p>	<p>Mentioned in ‘<i>Dirghamjivitiyam Adhyaya</i>’, this maxim warns that if an ignorant physician successfully treats a patient, it is merely by chance – much like an insect writing a word by mistake.^[5]</p>
<p>6.Go-Balivarda Nyaaya Go- ‘male and female cow’ Balivarda- ‘Bull’</p>	<p>In first chapter while describing eternity of Ayurveda ‘<i>Anantapara</i>’ is said “<i>Anant</i>” means “no end” & “<i>Para</i>” signifies “<i>Adi</i>” as per maxim hence this maxim proves it means “no beginning no end”^{[6][7][8]}.</p>
<p>7.Gangayam Ghosha Nyaaya. Gangayam- in the river ganga Ghosha- hut/ cottage This maxim is used when a literal meaning (<i>mukhya-artha</i>) is impossible, requiring a secondary or figurative meaning (<i>gauna artha</i>) to be used instead.</p>	<p>In <i>Charaka Samhita</i> the term <i>Pakvashyagata</i> (located in large intestine) is interpreted to mean <i>Doshas</i> near the site or those in small intestine ready to move, rather than their literal location.^[9]</p>
<p>8.Samaneshu Artheshu Ekatra Abhihitovidhii Anyatrapa Anushanjiya Nyaaya Samaneshu- similar Artheshu- meaning Ekatra- in one place Abhihito- stated, mentioned Vidhii- rule Anyatrapa- also elsewhere Anushanjiya- to be connected, applied</p>	<p>While explaining <i>Vamak Dravya</i> in ‘<i>Apamarg Tanduliya Adhyayaacharya</i>’, <i>Charaka</i> explained that <i>Vaman Karma</i> should not produce any complication. Commenting on this <i>Acharya Chakrapaani</i> stated that by <i>Samaneshu Artheshu Ekatra Abhihitovidhii Anyatrapa Anushanjiya Nyaaya</i>, same condition applied to <i>Virechana</i> also.^[10]</p>
<p>9.Samaaso Vyaasa Nyaaya Samaas- concised Vyasa- elaborated</p>	<p>In ‘<i>Shadvirechanshatashrutiya Adhyaaya</i>’, 600 evacuatives as mentioned are described only in brief. Initial concised description is followed by its elaboration in <i>Kalpa Sthana</i>.^{[11][12]}</p>
<p>10.Shringa-Grahika Nyaaya Shringa- horns Grahika- holding</p>	<p>Just as one identifies a specific cow within a herd by grasping its horn, the text identifies 500 specific drugs out of countless possibilities by grouping them into 50 <i>Mahakashayas</i> based on their therapeutic actions.^{[13][14][15]}</p>

<p>11. Chatrino Gachhanti Nyaaya Chatrino- People holding umbrella When no. of people are moving with umbrellas up it seems all are having umbrella even if some of them are not having umbrellas.</p>	<p>While enumerating <i>Tambula Sevana Dravyas</i>, <i>Acharya Charaka</i> told <i>Jati, Katuk, Puga, Lavang Phala</i>. <i>Acharya Chakrapani</i> commented that although usable part for <i>lavang</i> is flower bud here <i>Phala</i> is considered commonly for all via <i>Chatrino Ghachhanti Nyaaya</i>.^{[16][17]}</p>
<p>12. Kumbhakaraka Pavanahita Pankalepa Nyaaya Kumbhakaar- potter <ul style="list-style-type: none"> • <i>Pavana</i>-Wind/Air (specifically cold wind in this context) • <i>Ahita</i>: Placed/Applied • <i>Pankalepa</i>: Mud plaster/layer • The maxim of the mud-layer (insulation) applied by the potter (over the kiln) to withstand the cold wind. </p>	<p>In <i>Hemanta Ritu</i> (early winter), the cold environment paradoxically strengthens the <i>Jatharagni</i> (digestive fire). To explain this, <i>Acharya Chakrapani</i> cites the <i>Kumbhakaraka Pavanaahita Pankalepa Nyaaya</i> (the Potter's Kiln Maxim). Just as a potter coats a kiln with cold clay to insulate and intensify the internal heat, the external cold air acts as an insulating layer for the body. By preventing the escape of internal heat, the body naturally concentrates its thermal energy, leading to a heightened metabolic state.^[18]</p>
<p>13. Anaagatabadha Pratishedha Nyaaya Anaagat- not yet arrived Abaadha- Trouble, disease, pain, or calamity Pratishedha- Prevention, restriction, or prohibition.</p>	<p><i>Acharya Chakrapani</i> explained this <i>Nyaaya</i> while explaining benefits of <i>sadvritta</i>, by prepermission of <i>Asatmyaindriyarthasamyog & Pragyaparaadh</i> one can prevent the diseases which have not yet manifested in the body.^[19]</p>
<ul style="list-style-type: none"> • 14. Deergha Shashkuli Bhakshana Nyaaya <ul style="list-style-type: none"> • <i>Deergha</i>- Long or large. • <i>Shashkuli</i>- A kind of cake or fried pastry (often shaped like a twisted ring or long spiral). • <i>Bhakshana</i>- Eating. 	<p>When eating a long, savory cake (<i>Shashkuli</i>), a person might feel they are simultaneously tasting it, smelling it, seeing its color, feeling its texture, and hearing the crunch. We may feel we were experiencing taste, smell, colour etc at same time but in actual mind is moving with extreme speed from one sense organ to another so we are not able to feel the difference. <i>Acharya Chakrapani</i> utilized this <i>Nyaaya</i> while explaining <i>Ekatva Guna</i> of <i>Mana</i>, as being one it is able to engage with five senses but in reality it interact with one sense at a time.^[20]</p>
<ul style="list-style-type: none"> • 15. Utpal shatpatra vedhini Nyaaya <i>Utpal</i> – kamal • <i>Shatpatra</i>- hundred petals/leaves • <i>vedhan</i> – piercing 	<p>While piercing needle through hundred petals or leaves the needle seems to pierce through the petals/leaves at once (at single point of time) but in reality it pierces one by one (time of piercing is different for each petal). Similarly <i>Mana</i> interacts with one <i>Indriya</i> at time but it shifts from one to another so quickly it becomes difficult to differentiate.^[20]</p>
<ul style="list-style-type: none"> • 16. Utsarga Apvaada Nyaaya <i>Utsarga</i>- the general rule or default principle that applies in most situations <i>Apvaada</i> - the specific, duly authorized exception 	<p>In the description of <i>Sukhasadhya roga</i>, <i>Acharya Chakrapani</i> points out some conditions that are regarded as easily curable. These include <i>Jwara</i> and <i>Prameha</i> when they occur in relation to seasonal <i>Doshas</i> and <i>Dhatu</i>s, and chronic <i>Raktaj Gulma</i>, even though they do not conform to the general features of <i>Sukhasadhya roga</i>.^{[21][22]}</p>
<ul style="list-style-type: none"> • 17. Bhuyasa Alpam Avjiyate Nyaaya 	<p>In this context, the commentator applies the rule to the</p>

<ul style="list-style-type: none"> • <i>Bhuyasa</i>- strong or exceedingly powerful • <i>Alpa</i> – weak <p><i>Avajiyate</i>- conquering The maxim '<i>Bhuyasa Alpamavjiyate</i>' refers to the principle where a dominant force overwhelms a weaker one.</p>	<p>behavior of vitiated <i>Doshas</i>. While <i>Doshas</i> may possess opposing qualities, they do not necessarily cancel each other out; instead, according to this <i>Nyaaya</i> (logic), the stronger or more significantly aggravated <i>Dosha</i> suppresses the manifestation of the weaker one and dictates the clinical symptoms.^[23]</p>
<ul style="list-style-type: none"> • 18. Gyaan Purvak Nyaaya • <i>Gyaan</i>- knowledge 	<p>A physician who does not know a disease by its specific name should never feel ashamed while performing treatment. This is because not all diseases have a formal name. A single vitiated <i>Dosha</i> (bodily humor), due to a specific cause, can reach different locations in the body and manifest as various types of diseases. Therefore, a physician should perform treatment only after understanding: The nature of the disease (its qualities), site of origin (where it is located in the body), specific causes/etiology. A <i>Vaidya</i> (physician) who acts with this knowledge does not become confused in their clinical work and does not commit errors.^[24]</p>
<ul style="list-style-type: none"> • 19. Anvaya Vyatireka Anuvidhiya Nyaaya • <i>Anvaya</i>- presence/positive correlation • <i>Vyatireka</i>- absence/negative correlation. 	<p>While explaining the functions of <i>Vishudh Shonita Acharya Chakrapaani</i> commentated <i>Vishudh Shonit</i> is basis of <i>Praana</i>, in absence of this <i>Praana</i> do not sustains hence there is <i>Anvaya Vyatireka</i> relationship in <i>Vishudha Shonit</i> and <i>Praana</i>.^[25]</p>
<ul style="list-style-type: none"> • 20. Tilapidaka Nyaaya Tila • - sesame seeds • <i>Pidaka</i>- pressing or crushing • The <i>Tilapidaka Nyaaya</i> illustrates the futility of circular movement without progress, likening it to a person operating an oil press who moves continuously in a circle but never reaches a new destination. 	<ul style="list-style-type: none"> • Lord <i>Atreya</i> applied this maxim during a scholarly debate regarding the origins of humanity and disease. He observed that when debaters focus only on partial truths or biased perspectives, they fail to reach the ultimate reality. • The principle warns that engaging in "unnecessary arguments" based on incomplete knowledge is like the oil presser's path: plenty of motion, but no actual advancement toward the goal of true understanding.^[26]
<ul style="list-style-type: none"> • 21. Ayur Ghritam Nyaaya • <i>Ayu</i>- life • <i>Ghrit</i>- ghee <p>When something strongly produces or supports a particular effect, it may be referred to by the name of that effect.</p>	<p>While referring <i>anna</i> as <i>Praana Acharya Chakrapaani</i> commentated that as <i>Ghrit</i> is referred as <i>Ayu</i> due to its <i>Ayu vardhak guna</i> similarly by <i>Ayur Ghritam Nyaaya Anna</i> is referred as <i>Praana</i> as it is cause to sustain the life.^[27]</p>
<p>22. Santhana Nyaaya Santhana refers to continuity in generations.</p>	<p>This maxim is used in Ayurveda to highlight the '<i>Nityatva</i>' (eternity) quality of Ayurveda.^[28]</p>
<ul style="list-style-type: none"> • 23. Kedari Kulya Nyaaya Kedari- field • <i>Kulya</i>- main irrigatory canal Maxim of the Irrigation Canal <p>Theory of Transmission</p>	<ul style="list-style-type: none"> • This principle uses the analogy of a main canal (<i>Kulya</i>) irrigating a series of fields (<i>Kedari</i>). Water flows from the primary source into smaller branches, saturating the nearest field first before moving on to the next. • In <i>Dhatu poshan</i>, the <i>Ahara rasa</i> (nutrient fluid) acts

	<p>like the water in the canal. It travels through specific channels to reach the Dhatus (tissues) in a sequential order.</p> <ul style="list-style-type: none"> • Because the <i>Rasa Dhatu</i> is the "nearest field" to the nutrient source, it is nourished first. Once its requirements are met, the remaining nutrients flow forward to the <i>Rakta Dhatu</i> (blood), and the process continues sequentially through all seven <i>Dhatus</i>.^[29]
<ul style="list-style-type: none"> • 24. <i>Khale Kapot Nyaaya</i> • Maxim of the Grain-Heap and the Pigeons Theory of Selectivity 	<ul style="list-style-type: none"> • This maxim uses the imagery of a grain-heap (<i>Khale</i>) surrounded by pigeons (<i>Kapota</i>). Pigeons arrive from various distances and directions, select the specific grains they need, and return to their respective nests. In context of <i>Dhatu Poshan</i>, the grain-heap represents the <i>Ahara rasa</i> (the nutrient pool), while the pigeons represent the various <i>Dhatus</i> (tissues). • Each tissue selectively extracts its specific required nutrient fraction from the common pool of circulating <i>Ahara rasa</i>. While the order of nourishment generally follows the sequence of the Dhatus, the core principle is the targeted "selection" of nutrients based on tissue needs.^[29]
<ul style="list-style-type: none"> • 25. <i>Ksheera dadhi nyaaya</i> • Maxim of Milk and Curd (Theory of Transformation) 	<ul style="list-style-type: none"> • This maxim draws an analogy from the complete transformation of milk (<i>Ksheera</i>) into curd (<i>Dadhi</i>). Once the process is finished, the original state of milk no longer exists as it has become a new substance. In the context of <i>Dhatu Parinama</i> (tissue metabolism), this theory suggests a sequential evolution of tissues. • Each <i>Dhatu</i> serves as the raw material for the next. The <i>Rasa Dhatu</i> transforms into <i>Rakta</i>, which then evolves into <i>Mamsa</i>, continuing this chain until the final <i>Shukra Dhatu</i> is formed.^[29]
<ul style="list-style-type: none"> • 26. <i>Babhrur Gudha Nyaaya Babhru-</i> a large brown mongoose When an old brown mongoose is hiding in the heap of wool it is not visible as it blends perfectly with the wool, its identity revealed when it makes sound. 	<p>Similarly, a fraudulent physician—lacking true wisdom scientific knowledge—can hide among scholars by staying silent. However, when faced with a real expert in debate, they shrink away or are exposed as soon as they are required to speak.^[30]</p>

Despite of these *Bhagasiddha Nyaaya*^[31], *Yada Sambhava Nyaaya*^[32], *Shasha Vishana Nyaaya*^[33] & *Ardha Shaucha Nyaaya*^[28] are also explained by Acharya Chakrapani in his commentary.

DISCUSSION

Nyaayas (logical maxims) are an important interpretative tool in the *Charaka Samhita*, helping the reader understand the deeper meaning of concise sutras. In the present compilation of *Nyaayas* from *Sutrasthana*, the distribution and repetition of these *Nyaayas*

provide insight into the pedagogical style of the text and the emphasis placed on certain logical principles.

In the reviewed article a total of 31 mentions of *Nyaayas* were identified in the *Sutrasthana*. However, several *Nyaayas* appear more than once, indicating their conceptual importance in explaining different contexts within the text.

A few *Nyaayas* such as *Gobalivarda Nyaaya*, *Shringa Grahika Nyaaya*, *Samaso–Vyasa Nyaaya*, *Utsarga–Apavada Nyaaya*, and *Chatrino Gacchanti Nyaaya* occur in multiple chapters. The repeated occurrence of *Gobalivarda Nyaaya* highlights its importance in explaining the principle of generalization from a representative example. By repeatedly using this maxim, the text reinforces the concept that a statement referring to one entity can represent a broader group with similar characteristics.

Similarly, *Shringa Grahika Nyaaya* appears in different sections. This repetition reflects the necessity of the principle in interpretative methodology, where a part is used to signify the whole or vice versa. Such repetition suggests that the authors intentionally used familiar logical analogies to clarify complex philosophical and clinical ideas.

Samaso–Vyasa Nyaaya illustrates the method of understanding a concept either in a condensed (*samasa*) form or in an expanded (*vyasa*) form. The recurrence of this *Nyaaya* reflects the structural nature of the text itself, where many topics are first introduced briefly and later elaborated in detail.

Another frequently encountered logical rule is *Utsarga–Apavada Nyaaya*. This *Nyaaya* explains the relationship between general rules and their exceptions, a principle frequently applied in *Ayurvedic* therapeutics and dietary regulations. Its repetition demonstrates the importance of understanding that general guidelines in Ayurveda may require modification under specific conditions.

Certain *Nyaayas* occur together within the same context, particularly where *Kedari–Kulya Nyaaya*, *Khale Kapota Nyaaya*, and *Ksheera–Dadhi Nyaaya* are discussed together. These *Nyaayas* collectively explain physiological processes such as *Dhatu Poshana* (tissue nourishment) through different analogies—irrigation channels, selective intake, and sequential transformation. Their simultaneous occurrence indicates the author's effort to clarify a complex physiological concept through multiple illustrative comparison.

On the other hand, several *Nyaayas* occur only once, such as *Kakadanta Pariksha Nyaaya*, *Ghrith Dagdha Nyaaya*, *Tilapidaka Nyaaya*, and *Shasha Vishana Nyaaya*. These single occurrences likely correspond to specific contexts where a unique analogy was required to clarify a particular concept.

Overall, the pattern of repetition indicates that certain *Nyaayas* serve as fundamental interpretative principles, repeatedly employed to explain different aspects of *Ayurvedic* knowledge. Their recurrence highlights the systematic approach of the text in using familiar logical analogies to facilitate understanding, teaching, and clinical reasoning. The distribution of *Nyaayas* across multiple chapters also reflects the integrated nature of *Ayurvedic* thought, where the same logical principle can be applied in philosophical discussions, physiological explanations, and therapeutic guidelines.

CONCLUSION

The extensive and systematic application of *Nyaayas* by *Chakrapani* reflects the dynamic and analytical nature of the *Ayurvedic* commentarial tradition. His approach transforms concise sutras into comprehensible and practically relevant knowledge systems.

Thus, *Nyaayas* represent a bridge between brevity and depth, theory and practice, text and interpretation. Their study enhances conceptual clarity, strengthens diagnostic reasoning, and preserves the philosophical integrity of Ayurveda. A systematic understanding of these maxims is therefore essential for contemporary *Ayurvedic* scholarship, research methodology, and clinical application.

In conclusion, the intellectual heritage embedded in these *Nyaayas* affirms that Ayurveda is not merely a traditional healing system but a logically structured, philosophically grounded, and methodologically rigorous science.

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