



NYAYA AND ITS IMPORTANCE IN AYURVEDA

1. Dr. Suhas U Sakhare (Asst. Professor – Saraswati Ayurved Hospital and medical college, Mohali)
2. Dr. Neerja R. Sharma (Professor – Shri dhanwantry Ayurved college and hospital , chandigarh.)
3. Dr. Preeti (Asst. Professor – National college of Ayurveda and hospital , Hisar)
4. Dr Hemant Kumar (Medical Officer – Govt. Ayurvedic Hospital, Model gram , Ludhiana)

ABSTRACT

Nyaya or maxim is defined as expressions of general truths or principles used to convey the author's thoughts simply and clearly and to explore the hidden meanings of *ayurvedic* concepts. *Ayurveda Acharya* found *nyaya* to be simple tool to articulate the vision they wished to advocate in their *Samhita*. Those unfamiliar with *Nyaya* do not understand the true meaning of the treatise. A mere translation often fails to convey the author's intentions, as author's opinions vary from time to time and from place to place. Therefore, true enlightenment requires reliving the age of *Samhita*, which is impossible. To combat this, *Nyaya's* help will be essential. *Nyaya* helps infer the prevailing ideological thought process of the time.

KEYWORDS- *Nyaya*, Maxim, *Ashma-Shastra nyaya*, *Ayurghritam nyaya*, *Duta sandesha-vachana nyaya*, *Gangayam-ghosa nyaya*, *kakakshi-golaka nyaya*

INTRODUCTION

Nyaya (maxim) is the statement of a well-known truth or principle. In Sanskrit, the maxim is recognized under the term *Nyaya*. From the *Vedic* era to the *Purana*, *Upanishad*, *Kavya*, *Darshana*, and other texts, *Nyaya* is explained. *Nyayas* come in two varieties: *Loukika Nyaya*, first, *Shastriya Nyaya* second. *Shastriya Nyayas* are utilised by treatise writers to develop their notions, whereas *Loukika Nyayas* are employed by the general population in modern life. The *Granthakars* most frequently presented the *Shastriya Nyayas* using the meaning and substance of the *Loukika Nyaya*. Here is an effort made in this article to review the concept of *Nyaya* leading to its importance in *Ayurveda*.

ETYMOLOGY OF NYAYA

The phrase *nyaya* is derived from the *sanskrita* verbal root "ni"- to guide or to convey. Etymology of *Nyaya* is "Niyanti anena iti nyayah" that with the aid of using which the mind is caused a legitimate end is *nyaya*. It offers with the best manner of wondering and powerful way of acquiring authentic expertise of reality. This fact is completed via human thought, now no longer testimony or every other way. However, *Nyaya* accepts testimony as a legitimate supply of expertise.

ASHMA-SHASTRA NYAYA

MEANING-

Ashma- Stone

Shastra- Weapon

Shastra(Weapon) is made of *ashma*(stone) and it is even sharpened by *ashma*(stone) but if dashed against the *ashma*(stone) inappropriately, it gets blunted that means those factors responsible for origin and existence of anything, those are also cause of destruction when they are in abnormal state. This *nyaya* is given here to state that the substances form which something derived can be destructor of the same, also like *tejas* is to eyes. *Chakshuendriya* is derived from *tejas mahabhuta* and doing its work also because of *tejas mahabhuta* and *atiyoga* of *tejas mahabhuta* is also responsible for destruction of *chakshuendriya*.¹ This *nyaya* has been referred by *Chakarpani* in *Charaka-Samhita*, *Sutrasthana*, *Matrashitiyam* Adhyaya while mentioning *ahara matra* is depended upon guru and *laghu* nature of *dravya* in context of *agni*. Even in case of *laghu-ahara* excessive intake is not conductive for maintenance of *agni*.²

AYURGHRITAM NYAYA

MEANING-

Ayuh – Life

Ghritam- Ghee

Long life and ghee maxims. Ghee is the source of longevity. Regular consumption of small amounts of pure ghee in the daily diet can make a person healthier and lead a disease-free life in old age. This maxim is used to denote the relation of cause and effect. This *nyaya* has been referred by *Chakarpani* in *Charak-Samhita*, *Sutrasthana*, *Annapanavidhi* Adhyaya while describing the importance of wholesome food in the context of *annapana* (diet) is the root cause of life. *Annapana* (diet) whose *varna* (colour), *gandha* (smell), *rasa* (taste), *sparsha* (touch) are pleasing to *indriyas* (senses) give us *arogya* (health) when taken in accordance with rules and represent *prana* of living beings.³ *Hemadri* has quoted this *nyaya* in *Ashtangahridya* while explaining the *ojas* in context of *shleshma* is the cause of *apara-ojas* so here *shleshma* has been given name of *ojas*.⁴

DUTA-SANDESHA-VACHANA NYAYA

MEANING-

Duta- messenger

Sandesha- message

Vachana- word

In ancient time, a *sandesha* (message) from one place to other place, moved by *duta*(messenger). *Duta* (messenger) spoke the message in his own words with the same sense. This *nyaya* is used where other person's words through message is conveyed by *Duta* (messenger). According to this *nyaya*, words which are said by *Atreya* and other great sages through *Ashtanga-Hridhyam* conveyed by *Acharya Vagbhata*. Here *Acharaya Vagbhata* is playing a role of *sandeshvahaka* (messenger) only. *Arundatta* has quoted this *nyaya* in *Ashtanga-*

hridhya in the context of *Ashtanga-Hridayam* which has been said by *Atreya* and other great sages originally. He said that we shall now expound the chapter *Ayushkamiya*, which has been said by *Atreya* and other great sages.⁵

GANGAYAM-GHOSA NYAYA

MEANING-

Gangayam- in the river of *Ganga*

Ghosa- hut/cottage

Gangayam ghosa that means a hut which is near by the Shore of *Ganga* River, not exactly in the *Ganga* River. Because a hut exactly in the *Ganga* River is not possible so this *nyaya* is used in the condition where *gauna artha* (secondary meaning) is considered instead of *mukhya-artha* (main meaning). *Mukhya-artha* (main meaning) is interrupted by this *nyaya*. This *nyaya* has been referred by *Chakrapani* in *Charak-Samhita* in the context of purgative drugs are used in *pakvashayagata dosha* for *virechana* (purgatives). There are two explanations about the term “*pakvashayagata*”. The first opinion about of the term “*pakvashayagata*” may be constructed as *pakva ashyagata* i.e. vitiated *dosha* which is *pakva* (ripe) and which is located in the *adhah amshya* (small intestine). That is to say, the *dosha* located in the site of *pitta* is the object of *virechana* (purgation) and not the one located in *pakvashaya* (large intestine). Second explanation of the term “*pakvashayagata*” is that *dosha* which are just near by the *pakvashaya* (large intestine) and which are very eager for going into *pakvashaya* (large intestine) from *pittashaya* (small intestine). Like *ganghayam ghosha* that means a hut which is near by the shore of *Ganga* river not exactly in the *Ganga* river.⁶ *Gayadasa* has mentioned this *nyaya* in *Sushruta-Samhita*, *Vata-vyadhi nidana Adhyaya* in the context of symptoms of *vata* when it is situated in *twak*. Here *twak* means *rasa-dhatu*. Because *twak* is *adhara* of *rasa-dhatu* and *rasa-dhatu* is *adheya* so according to *adheyasyadhar-vyapadesha*, in this context we should consider *rasa-dhatu* from *twak*.⁷

KAKAKSHI-GOLAKA NYAYA

MEANING-

Kaka- Crow

Akshi- Eye

Golaka- Orb (Eyeball)

The maxim of the crow’s eye ball. Crows can see with only one eye. Crows have divided vision. Each eye can see separately, individual of the other eye. Crows’ eyes can see and process two separate unrelated pictures, seen simultaneously by right and left eye. So technically, Crows can see an entire picture with just one eye. This maxim captures instances of double entendre, where one word may be used in different places with different meanings. Also, used when the same thing can be used for multiple purposes. *Acharaya Dalhana* has quoted this *nyaya* in *Sushruta Samhita* while describing the qualities of *Godhuma* (wheat) in the context of understands the word “*ati*”. Here “*ati*” word related to both *snighdha* and *shita* by *kakakshi golak nyaya*.⁸ This maxim is applied to word or phrase which though used only once in a sentence, May, if occasion requires, serve two purposes.

CONCLUSION-

The *Samhita* contains information in encrypted language in the form of scriptures. Scriptures can be deciphered with the help of grammar. A mere translation often fails to convey the author's intentions, as the author's opinion varies from time to time and from place to place. To combat this, the help of *nyaya* (maxim) becomes essential.

Nyaya or aphorisms are chunks of words, usually in the form of narratives that can be applied as aphorisms to summarize ordinary events, helps uncover hidden meanings. *Nyaya* helps in identifying various diseases, differential diagnosis of diseases, management of various therapeutic modalities, and use of various drugs in treatment.

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