



Practical application of Nyaya in understanding Samhita

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Abstract

Introduction: Ayurveda is treatise of advantageous knowledge which gives us the direction towards living healthy, wealthy, and prosperous life. There are many Samhitas and literatures available to understand the Ayurveda in realistic way. Expression of general truth or principle is called *Nyaya*. It is the concept that helps to understand the Ayurveda literature properly. Charaka Samhita includes the context of *Nyaya* in *Mula Shloka* stated by Acharya Charaka as well as in commentary by Acharya Chakrapani to understand the concepts in a better way. **Aim and objective:** To explore the significance of *Nyaya* in understanding the *Samhita*. **Materials & methods:** Original text of Charaka Samhita along with Chakrapani commentary, other available translations and published articles in peer reviewed journals, material available online have been thoroughly studied, compiled, and described in an efficient manner. **Discussion:** *Nyaya* depends upon the situation, place, and mainly on the subject which is to be explained. While explaining the important subjects related to drug, *Mana*, some aspects of treatment etc. *Nyayas* were utilized by the acharyas of Ayurveda. They also help for doing research in various fields like clinical, literary, etc. Practical application of *Nyaya* is necessary to understand as it enlightens the subject, logic, technique, or situation easily. **Conclusion:** *Nyayas* are not popular only in day-to-day life but also, they have an importance in Ayurveda classics. Acharya Chakrapani, has applied this concept in various steps of the treatise to explore the hidden or untold meaning quoted by Acharya Charaka. For the better implementation of the concepts of Ayurveda practically, method of *Nyaya* is adopted in Ayurveda. Thus, having a prime role in Ayurveda literature *Nyaya* gives clarity of the subject.

Keywords - *Ayurveda*, *Nyaya*, *Commentator*, Charaka Samhita, Chakrapani

Practical application of Nyaya in understanding Samhita

Introduction-An expression of general truth or principle is called as *Nyaya*. Ayurveda explains various *Nyayas* to enlighten their treatise and for easy understanding of topics, They are specifically utilized while characterising a situation. By simply reading the verses it is not possible to understand the idea of author clearly as the knowledge is encrypted in *sutra*. So that Acharya Chakrapani, the well-known commentator of Charaka Samhita has mentioned the different *Nyayas* to explore the contextual meanings and to clear the hidden meanings in a better way.

Significance of Nyaya in Ayurveda-

Acharya Charaka has quoted that the proper knowledge of a treatise can be attained by 3 steps which are- *Adhyayana* (study), *Adhyapana* (teaching) and *Tadwidh Sambhasha*¹. (discussion). The first step which is *Adhyayana* is a task in which the subject matter of Ayurveda is in coded language in the form of *Sutras*. Many times mere

translation may not convey the actual intention of the author. To overcome this, help, of the *Nyayas* become imperative. They help to infer the ideology and thought process prevailing at that time. They also convey the idea of authors to readers if applied during writing the *shastra* or *granth*.

In Ayurvedic literature, Acharyas meticulously employed different *Nyayas*,

- 1.To explain difficult subjects
- 2.In research field and treatment aspects
- 3.To beautify the literature
- 4.For analysis of fundamental principles
- 5.To get concealed meaning of a verse
- 6.For better implementation of Ayurveda concepts practically

Method of Analysing Nyaya-

Analysis of *Nyaya* can be done in 4 steps.

- 1.*Padarth Jnana*-To understand the meaning of the words in *Nyaya*
- 2.*Prakriya Vijnana*-Eliciting the phenomenon that is implicated in the *Nyaya*
- 3.*Sandarbha*-Knowledge of the context in which *Nyaya* is incorporated
- 4.*Yukti*-Analysis of *Padartha Jnana*, *Prakriya* of *Nyaya* with the *Sandarbha* in *Samhita*

Aim and Objective-

To explore the significance of *Nyaya* in understanding *Samhita*

Practical application of *Nyaya* in different aspects

Material and Methods

Classical textbook of Charaka *Samhita* and its commentary

Research articles, journals, and other available materials on internet

Different Nyayas of Charaka Samhita

On a critical study of Charaka *Samhita*, various *Nyayas* have been mentioned in main *shloka* and also in the commentary. Among those few of them are compiled here in the form of analysis as detailed above in 4 steps. The described *Nyayas* are in the context regarding research purpose, understanding of the principle, related to *Pathyapalana* and so on.

Ghunakshara Nyaya²

Ghuna means woodcutter(insect). Without doing it purposely, when an insect cuts the wood, it makes the *Akshara*(design). It happens due to *Daivayoga*. It is *Ghunakshara Nyaya*. It is applicable when a physician gives medicine to the patient without knowing the details of drug or without examining the disease properly and still it gives the good result. *Aushadh* and *Vaidya* both are the significant components of *Chatushpada* which acts towards fulfilling the aim of Ayurveda. If the physician gives improper medicine, then it is of no use though having quality of nector. Thoughtful utilization of the physician is necessary after giving specific drug to treat the disease. But due to lack of knowledge or inappropriate knowledge when physician gives a treatment sometimes the patient gets cured. It happens accidentally not due to physician. The result is obtained coincidentally and not by the effort of a physician.

The physician should have the detailed knowledge of drugs and their effect on a particular disease. Even after getting the good result once he should carefully examine the patient and recheck for the given treatment.

***Na Prushtva Gurvo Vadanti Nyaya*³**

The *Nyaya* highlights the literary research accepted in Ayurveda. Ayurveda is based on *Guru-shishya Parampara* only. The meaning of this *Nyaya* is without asking a question by the scholar, the teacher himself will not describe anything. All the treatise of Ayurveda are developed through this tradition of question-answering. Each chapter of the classics starts with a query by *Shishya* and then the concerned explanation is given by the *Guru*. For example in Charaka Samhita 1st chapter of *Sharira Sthana* is started with the question “*Kathida Purusho Dhiman Dhatubhedena Bhidyate...*”⁴ and so on. Later the satisfactory answers of each question are given by the *guru* Maharshi Atreya. In some of the chapters where the questions are not mentioned, it is to be understood that the same methodology has been accepted there, too.

This *Nyaya* can be correlated with research question in the field of every research. Research means searching for a knowledge or to invent something new which is not previously established. Without appropriate research question, the study is not possible at all. Research question is an essential element that a research project aims to answer. The specific, relevant, focused and a strong research question results in good research work.

Chhatrenogachhanti Nyaya

The term means that people with umbrellas are moving in a crowd and most of them having umbrellas up. When we see them, it seems all the people carrying umbrellas. Thus, the persons who don't have umbrella are also considered as having an umbrella. Here the major matter has been pointed out based on the majority of subject matter. In *Matrasheetiya Adhyaya*, Acharya Charaka has enlisted the fruits of ingredients for *Tambulasevana* which are *Jati*, *Katuka*, *Puga*, *Lavanga* etc. Acharya Chakrapani has commented and clarified that among all of them *Lavanga* is the only exception because its *Vrinta* is used instead of *Phala*.⁵

To get the actual meaning of the main *Shloka*, this *Nyaya* is essential to be referred.

***Shatpatravedhi Nyaya*⁶**

The term means that piercing the hundred petals. This *Nyaya* is used to visualise the situation where the things are happening one after another but not simultaneously. When the petals are kept and arranged one by one below the needle can be pierced very easily through those petals. It seems like needle has pierced all the petals at once but actually all the petals get pierced one by one. Similarly, knowledge by *Mana* through *Indriyas* get obtained one by one and not at once. This shows *Anutva* and *Ekatva* (minuteness and uniteness) of *Mana*. *Mana* cannot perceive subject of different *Indriyas* at a time. This process occurs simultaneously. Although the needle went through hundred petals, the task is completed effortlessly, quick, and smoothly. Similarly, if there are many tasks to be performed, they can be completed easily if *Mana*, *Buddhi*, *Indriya* and *Atma* are organized together in appropriate manner.

Characteristics of *Mana* have been explained with an example by this *Nyaya* to make the subject easier.

***Peepilikabharharan Nyaya*⁷**

Peepilika means ant and *Bharavahan* means capacity to carry weight. It means that small looking ant can carry much more weight than its own strength. Acharya Charaka has quoted this *Nyaya* in 8th chapter of *Vimanasthana* in context to *Sara Pariksha*. It determines the strength of a person. By giving an example of ant the meaning is conveyed that the physician should not be captivated to decide if any person is strong or weak from his large or small body structure and appearance. Because small, lean and thin persons can be/seems to be strong enough just like a small ant can be able to withstand the larger amount of weight than its own body.

In clinical practice, *Sara Pariksha* means assessment of strength of the patient should be done without reaching to the conclusion just by observing the body structure.

Shringagrahika Nyaya

It means holding the horn of a cow to indicate it, particularly from others in a herd. In the herd of cows, the best way to indicate a specific cow is by holding its horn only. The motive behind this *Nyaya* is to specify a particular thing in a group of similar ones. In *Svedadhyaya* of *Sutrasthana*, Acharya Charaka has stated that after proper oleation a person should be administered sudation therapy and after that he should consume wholesome diet only and asked to avoid exercise⁸. Here in the original shloka the details of wholesome diet is not described. Acharya Chakrapani on the basis of this *Nyaya* commented that all such diets which are responsible for alleviation of *pitta* are to be considered wholesome as they counteract pitta dosha which is aggravated during sudation. The reason behind non specification of *pitta* pacifying diet is to avoid unnecessary expansion of the subject and to make the context comprehensive.

*Santana Nyaya*⁹

The term *Santana* is denoted for continuity or uninterrupted series. This *Nyaya* has been used to highlight the continuity or eternity without any obstruction. Acharya Charaka in 30th *Adhyaya* of *Sutrasthana* mentioned that Ayurveda is related to life which is *Ayu* and it is eternal. Continuity of life is maintained one after another, as one person dies, the soul enters another body and life continues without any interruption. Similarly, the knowledge of Ayurveda is continuously passing from one generation to another generation without any interruption and hence Ayurveda is also eternal.

Discussion- The word *Nyaya* denotes the one which explains the applicability, custom, determination and a skill of writing of any topic. Practical application of *Nyaya* is necessary to understand as it enlightens the subject, logic, technique, or situation easily. While learning the Ayurveda one must have to know about the different *Nyaya* to grasp the treatise in an actual meaning. Having knowledge about *Nyayas* give further scope in the research field to do better work for the society, guides throughout the clinical practice and also useful in academic field to pass on the actual and authentic knowledge of Ayurveda from one generation to another generation without any misconceptions.

Conclusion: *Nyayas* are found to be as an easy tool for the clarification of the views of author. Acharya Chakrapani, has applied this concept in various steps of the treatise to explore the hidden or untold meaning quoted by Acharya Charaka. Other than that they are referred for the knowledge of background meaning and clearing the *Goodharthas*. *Nyayas* are also used for resolving the conflict between the rules with appropriate logic and reasoning. Thus, having a prime role in Ayurveda literature, *Nyaya* gives clarity of the subject.

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