

CONCEPT OF NYAYA AND ITS IMPORTANCE IN AYURVEDA

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ABSTRACT

Ayurvedic treatise endow *Tantrayukti* as textual device to illuminate the texts. There are many others textual tools used by *Acharyas*, according to the need in order to clarify textual word. *Nyayas* or maxims are the one which are used by *Ayurvedic* commentators in vogue to explore their concepts and to make thesaurus more under stable. These *Nyayas* are part of *Vedas* and other *Shashtra* also. To explain the meaning of verses these are used as technical tools by *Granthkaras*. As it was said by *Acharyas* that *Pramanas* are the source of true knowledge. *Upmana* or analogy seems the basis of these *Nyayas*. These are condensed legends through light on behavior of humans like “*Chatrino Gacchanti Nyaya*”, some of these are related to birds-“*Khale Kapota Nyaya*” and few relates to insects-“*Ghuna Akshar Nyaya*” etc. The analogy with these incidence was taken as tools to convey the idea of *Shastrkaras*. This is an attempt to explore the concept of *Nyayas* in commentaries and to study their importance in understanding the thesaurus.

KEYWORDS: *Ayurveda*, *Nyaya*, *Maxims*, *Aupmay* etc.

INTRODUCTION

Samhitas are famous as one of the remarkable accomplishment of ancient Indian science. As in other sphere of life, in the field of *Ayurveda* also on the various stages the correct knowledge is required. To obtain correct knowledge of *Ayurvedic* literature *Acharya Charaka* and *Susruta* has explained *Tantrayukties*. As the time passed, according to their need commentators illustrate more tools like *Tacchilya*, *Kalpna*, *Arthasrya* etc. The intellect which

determines the specific properties of the object impels an individual to speak or to act intelligently. Beside these tools valid knowledge cannot be achieved without the source that is *Pramanas*. *Acharya Susruta* has accepted *Pratyksha*, *Anumana*, *Upmana* and *Sabda Pramana*. In *Vada parkaran Acharya Charaka* mention that means for obtaining the knowledge constitute the hetu or cause. They are of four types, Viz.

1. Direct observation.
2. Inference
3. Tradition and
4. Analogy

Out of these exposition based on the similarity of the one with the other is *Aupamya* or analogy.

Upmana or analogy is described by *Acharya Susruta*. it is the situation in which one very well known thing is compared to other less known thing as result of some degree of similarity that exists between the two. For example *Dhanustambh* the disease described in *Ayurveda* that is named so because in this type of disease the body tends to bend like a *Dhanush*(bow) The knowledge obtained through these factors is valid. This concept of analogy is also comes under *Lok purush Samya siddhanta*. All the material and spiritual phenomena of the universe are present in the individual. So comparison is also a source of knowledge of the relation between a word and its denotations. The base of comparison is resemblance or similarity and difference or dissimilarities.

One such textual tools used but not mentioned, by commentators, to convey their ideas about the hidden concept of textual word in form of analogy; is *Nyaya*. The word *Nyaya* here does not mean for the *Nyaya* philosophy rather the word *Nyaya* has so many connotative facets in Sanskrit and in other Indian language. One has to ascertain the exact connotation of *Nyaya* in the concerned work. Though *Nyaya* often means justice, it express many more meaning. Aptes dictionary has assigned [different meaning like; Method, manner Fitness, Propriety Law, Justice, a popular maxim and an opposite illustration.

A *Nyaya* can be contrasted with an idiom. The advance oxford dictionary define an idiom as a phrase or sentence whose meaning is not cleared from the meaning of it individual words and which must be learned as whole unit. The *Nyayas* are condensed legends through light on

human behavior. It denotes the one which explains the tradition, determination, logic, applicability, and technique of writing of any topic.

Some important Nyaya in Ayurvedic Classic

Gaubalivardh Nyaya^[1]

‘Bring the bovine animals and bring the bull’ the latter half of the sentence is not necessary. The order in first part is sufficient, as *Gau*(in masculine gender) means bullock also. The combined use of *Go* and *Balivardh*, however particularly emphasize that bull should also be brought. The limitation of the meaning of bull is done by combined use of *Gau* and *Balivardh*.

- The term *Anantaparam* is used for the specificity of *Ayurveda* in *Dheeragamjeevitiyam Adhyaya*. *Chakarpani* elucidate this word with the help of this *Nyaya*. Here the word *Param* is used for two margins of river means if any one stands on one margin he is unable to see another side. So *Anantparam* means which have neither beginning nor end. But according to this *Nyaya* here *Param* is used for *Aadi*(beginning) so *Anantam* word itself specify that it means end.
- In *Navegandharniya Adhyaya* this maxim is used in order to specify special purpose e.g., *Malaynani badyante dustaiyamatradhikai mala* here *Dustay* word itself shows the increase amount also but *matradhikai* word specify that here it means decrease amount of mala in body.^[2]
- In *Kusthchikitsa Adhyaya* it is expressed that *Siddharthaka Snana* is ‘*Twagdoshkusthshophparbadhan*’. *Chakarpani* quotes that on the analogy of the term *Gobalivardh* here *Twagdosh*(skin disease) is *Gau*(cow) includes *Kilasa*(leucoderma), *Vyanga*(freckles in face) etc. and *Kustha* is *Balivardh* is considered to be distinguish factor in order to have the specific connotation of the term *Twagdosh* as cow.^[3]

Chattrino Gacchanti Nyaya

When it is said that the umbrella men are passing by, it is also implied that there are many man without umbrella also who are passing out with them. The maxim suggests that any objective expression is based on the prominent principal aspect.

- On explaining quantitative dietetics *Acharya Charaka* describe for oral hygiene chewing of *Jati Katuka Punganam Lavangasya Phalani ch*. On commenting this *Chakarpani* says

that generally flower stalk of *lavanga* is used but here *Phalam* word is used on the basis of prominent aspect.^[4]

- In *Unmad Chikitsam Adhyaya* in text it is mentioned that now, the sign symptom and treatment of all the five varieties of *Unmada* will be described separately. While explaining the textual verse *Chakrpani* referred this *Nyaya*. *Sannipatik Unmada* is considered incurable therefore; treatment of this variety is not described in this chapter. Even then, the text mentions the treatment of all the five varieties on the analogy of the expression *Chattrino Gacchanti*.^[5]

Suchiktah Nyaya

This maxim gives out a common truth that a person does simple acts first and takes up difficult tasks afterword, when a person went to black smith and asked him to prepare a frying pen. Another man approached him and asked him to make a needle, he undertake the easy work of making a needle at the beginning. This maxim is specified in *Vidyotini hindi* commentary that why *Rasayna* and *Vajikarana* are explained in *Chikitsasthanna* giving priority over *Jwara*.

Utupalpatra bhedan Nyaya

This maxim speaks about a particular delusion that, event takes place simultaneously sometime when a sharp needle is pierced through the hundreds petals of a lotus flower. Their softness creates a delusion that all petals are pierced together. simultaneously, the needle has to lose the contact with the earlier one and then contact the next one. But this takes place so quickly that a delusion is created that the needle has pierced the petals at the same time.

One might argue that very often sense faculties more than one are seen to be active simultaneously. It is explained by our *Acharyas* with the help of analogy with phenomenon of piercing lotus petals by needle. In reality the various sense faculties are active in a consecutive order. This order is of course too subtle to observe. So the mind is atomic in size.

Santan Nyaya

This is the maxim of law of continuity. All the structural entities in human body or increase and decrease in functional activities occur with the help of *Srotas*. For understanding this concept *Chakarpani* describes this maxim that all *Bhavas* in *Purusha* can't continue without *Srotas*. According to this maxim life is *Nitya* and atman is also *Nitya*. Ayu continuous in the world indicating the continuity of life.^[8]

Kapinjala adhikaran Nyaya

There is an injunction in the *Brahamans* that *Kapinjala* bird should be sacrificed but the number of birds is not mentioned. This doubt arises because the word *Kapinjala* is used in plural so it can be inferred that at least three birds should be killed. This maxim is applied to those terms where the grammatical form determines the meaning of word.

In *Grahani roga Chitrakadi gutica* is indicated by *Acharya charaka*. While explaining its constituents as *Lavnanai* is a plural word here *Chakarpani* mentioned that according to this maxim only three salts are used for making this *Gutica* but, in the present context, five types of salt described in sutra:1:88-89, should be used.^[9]

Na Prashtva Gurvo Vadanti Nyaya

All the fundamental texts of *Ayurveda* are developed through *Guru Shisya Parmpra*. In general this maxim tells that, a teacher is not expected to expound any topic all by himself unless there is an inquisitive query about it by the disciple. We find this trend in each and every classics of ancient *Ayurvedic* science. Every chapter starts with a question by the disciple and then concerned explanation is given by *Guru*.

This *Nyaya* is used by *Chkarpani* in context of treatment of *Kasa*(bronchitis). Lord *Atreya*, endowed with the power of penance, fame, perseverance and super- intellect expounded the infallible therapies for the treatment of *Kasa*. Here *Chkarpani* states that the statement regarding exposition about the treatment of *Kasa* by Lord *Atreya* implies that *Agnivesa's* query on this topic.^[10]

In *Visa Chikitsa* Lord *Atreya* said to *Agnivesha*, I shall expound *Visa*(poison) with reference to mythological origin of poison; properties of poison; source of poison etc. With the help of this *Nyaya* we depicts that the teacher teaches only after he is requested to do so by the student. Therefore, the query of *Agnivesa* is implied in this present context.^[11]

DISCUSSION AND CONCLUSION

The knowledge mentioned in *Samhita* could be achieved according to this prescribed way, i.e.

Tantram - Tantraratham

Sthanam - Sthanartham

Adhyayam – Adhyayaratham;

Prasnam – Prasnartham.

Furthermore the *Prasnartham* should be studied according to – *Vakyasah, Vakarthasah* and *Arthavayavasah*. While studying the texts, to elaborate the hidden meaning and in order to understand these subjects of *Samhita*, tools like *Tantrayukti, Arthasharya, Tacchilaya* etc. are also mentioned. The need is to have the knowledge of these tools and ability to apply them. Ancient *Ayurvedic Acharya* describes various textual devices in order to decorate the treatise. It seems that purpose behind their use is not only to beautify the literature but also helpful in understanding the concepts. Though the concept of *Nyaya* is not expose as a textual tool by *Samhitakar* and their commentators also. But *Nyaya* or maxims are used by commentators to convey their idea to understand the text and also to explore hidden information in the verse. So concept of *Nyaya* is an untouched topic which is of great importance to make treatise more comprehensible. Nowhere detailed description of this concept is given by commentators. Fundamental principal appears behind these *Nyaya* is analogy. Exposition based on similarity of the one with the other is *Aupmaya* or analogy. Most of the maxims are principal or common rule based on similarity of the social behavior or *Lokvyavhara*. These *Nyaya* are helpful in depicting hidden concept of *Ayurveda*. *Utpalpatra bhedan Nyaya* wonderfully explains the philosophical approach behind the concept with the help of analogy of a phenomenon. On the other hand *Kapinjala adhikaran Nyaya* shows the importance of knowledge of *Vyakaran* in understanding proper meaning of textual word. Concept of *Nyaya* is used by *Ayurvedic* commentators but *Chakrpani* used these in abundance as compared to *Dalhanacharya* and *Arundatta*.

Knowledge of *Nyaya* may have valuable importance in different field of researches also like clinical, literary and drug. *Nyaya* itself can be further topic of research for *Ayurvedic* scholars. In present era, a strong emphasis is given on this topic may reveal new maxims and it may further help in analysis of *Ayurvedic* literature in a better way.

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