A Review on Nyayas and Its Application in Ayurveda

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Abstract
In Sanskrit, maxim is recognised under the term Nyaya i.e., inferences from familiar instances. It is basically seen by general public as a logical proposition. Nyaya emasculates a host of classical Sanskrit ideologies in a greater detail. In Ayurveda, Nyayas are used to explore the hidden meaning of the main verse of Caraka with proper enlightenment. Cakrapani, the commentator of Carakasamhita used various nyayas to understand Samhita in a better way.

Keywords
Maxim, Nyaya, Carakasamhita, Cakrapani

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INTRODUCTION

Nyaya denotes maxim, method, rule, system, plan, judgement, principles, manner or conclusion. The nyaya are used by Acharays of Ayurvedic treatises to explain the topic in brief with the help of analogy, to convey the hidden meaning or to encode the precious knowledge of Ayurveda from exploitation. There is seen a lot of researches on Nyaya, but it lacks thorough studies about the identification of particular maxims. One of the shortages in this context is to find out the most suitable arena of nyaya in Ayurveda as the traditional view about this, is mostly confined to logics. Here an attempt is made to explore such nyayas to understand Samhita in a better way.

Objective:
The prime objective is to study the assumptions that were aroused in Caraka Samhita through the maxims of classical Sanskrit.

Nyaya and its logical format:
In the context of logical nature, maxims take a peculiar stand in the following points

- Application of folk usages
- Zoological interpretations
- Botanical interpretations
- Lingual interpretations

The maxim of the crow and the palm fruit. A crow alighted on the palm tree and at the same moment some palm fruit fell on the crow’s head and the crow died. The falling of the fruit had really no connection with the crow’s sitting on the tree. The coincidence of the two events was merely accidental. The maxim is therefore used to illustrate a startling and purely accidental occurrence. It is well explained in Kasikavritti on Panini 5.3.106 as (1)

\[
\text{काककत्तलियम्| अनाडुपाणीयम्|... अनुवचितपरं न परिक्षेत| तत्तत्तम्| काकस्थ्यास्तनं}
\]

A saying is found in Panchadasi ix.12 as –

\[
\text{यह चित्तम सप्तविक्रमानं सम्प्रति इत्यतम. काककत्तलियत!}
\]

Another scholar Nilakantha govind in his commentary On Mahabharata Santipurva gives one more and less probable definition of the maxim. He says
James Thomas Molesworth, a military officer in the services of the British East India Company and one of the most prominent lexicographers of the Marathi language, explains it as—“when any occurrence synchronizing with or immediately following, some other seems, however in truth independent of it, to have been occasioned by it as the fruit of a palm tree falling at the alighting upon it of a crow, may appear to fall in consequence. This nyaya is used by Cakrapani in Carakasamhitasasaristhana “Khuddikagarbhavakranti saariram” in the context of why the progeny may not be similar to the parents in case of Andha, Kubja etc.

The maxim of the examination of a crow’s teeth. Actually there is no tooth at all in a crow. So the examination of a crow’s teeth is a useless and fruitless enquiry. It occurs in the Katha Upanishad i.25-

In Abhinavagupta on Dhvanyaloka 3.19 (page 163 of Pandit Durgaprasada’s edition) it says

This is akin to Vandhya-putranyaya, Gagana-aravindanyaya or Gandharvanagaranyaya. This is to show that it is meaningless to question about the contradictions and mysteries of existence like “why did the perfect God Create an imperfect world?” etc for there is no real change and there is no creation at all in reality and that these questions arise so long as the sun of wisdom has not arisen.

This nyaya is quoted by Cakrapani in Caraka samhita sutrasthan “Deerghanjivitiyaadhyaya” (4). While explaining the Pratijna, Cakrapani explains that if the anubandhacatustaya (Abhidheya, prayojana, sambandha and adhikari) is not mentioned the shastra is more or less useless.

The nyaya of the cattle and the bull. The origin of the maxim lies in that the word cow strictly signifies both a male cow and a female cow, but ordinarily it is used in the sense of a female cow and a different word “bull” is used to mean a male cow. It is used
to denote that the ordinary acceptance of a word is not always what is strictly or derivatively signifies.

In 1867, Rajarama Shastri expounded it like (5):

\[\text{यत्र गा: ज्ञात्व वल्लिकेये चेलयुव्वे तत्र गौपदेशे}\\\text{वल्लिकेयंपरिवस्त्री वल्लिकेयंस्व दुर्दंतस्यमार्गरस्ते}\\\text{समन्तनिभिन्न कल्पयने।।}

in Vachaspatyam it is said as -

\[\text{यत्र गा: ज्ञात्व वल्लिकेये चेलयुव्वे तत्र गौपदेशे}\\\text{वल्लिकेयंपरिवस्त्री वल्लिकेयंस्व दुर्दंतस्यमार्गरस्ते}\\\text{समन्तनिभिन्न कल्पयने।।}

This nyaya belongs to same class as Brahmanavasisthanyaya and Brhahmanaparibrajakanyaya.

While explaining the meaning of the word “anantaparam” in Ca. Su 25/26 (6) Cakrapani uses this nyaya. Generally the word para means boundary. But as per this nyaya- Anantapara can be understood as without anta and aadi (no end and no beginning).

In Ca. Su.13/7 (7) Snehadhyay, there is mentioning of samsodhan word alone. But by this nyaya we should include the samsamana karma also.

\[\text{गुणार्थ न्याय}\\\text{The maxim of the letter made by the wood worm “ghuna”. It takes its origin from the}

unexpected and chance resemblance of an incision in wood or in the leaf of a book which sometimes assumes the shape of a letter of the alphabet made by an insect “ghuna”. It is used to denote any fortuitous or chance occurrence.

Here is Vardhamana’s (iii 195) description of it (8):

\[\text{अनुगुणिकिरणाकेर्णस्यत्रस्मस्ते भुजौकल्यर्य}\\\text{तत्तद्भध्वनिकलेभ्युक्ततत्र भुजाकल्यायर्य}\\\text{Cakrapani in Deerghanivitiyaadhyaya(9) refers this nyaya while explaining the Samyagyuaka bhesaja lakshana. Proper bhesaja and its Judicial use by physician gives arogya. But sometimes, a bad physician who has no knowledge regarding judicious use of drugs, gives treatment to a patient the disease may get cure. This is an accidental cure. This is गुणार्थ न्याय}

\[\text{गुणार्थ ग्राहिका न्याय}

The Maxim of seizing oxen by their horns. There are different explanations by different scholars on this nyaya. It is sometimes explained as “catching an unruly bull first by securing one horn and then the second “and sometimes “driving many oxen into a stall by seizing them one by one by their horns.” Again it is also explained as oxen are tied and caught by the people as
they have horns. This conveys the message that inherent establishments themselves cause troubles.

Ramakrishna says (10)-

तद विकाष्ठकर्त्तकर लक्षणो लेघिकगुरुत्वार्थे चाच श्रुते पौरोसु।

In Suresvaravartika on Brihadaranyakopanishad -

श्रृष्टिकथितं सुरस्थि च श्रमाणापदिता स्फुटम्।

On this Anandagiri says,

यथा गौणप्रत्ययं मां श्रुन्दं गृहित्वं विशेषतो दर्शनेन व बहुनिरूप्त।।

In Carakasamhita sutra sthan Sadvirechanshatasrutiya adhyaya (11), this nyaya is used to understand the classification of Dashemani. All the five hundred drugs are explained easily by grouping them into 50 groups by taking their specific feature or action.

Again to mention the pratyatma lakshana of the disease or for differential diagnosis this nyaya is used.

The maxim of the needle and the Broiler. It is explained as follows in Molesworth’s Marathi dictionary – A phrase used as an illustration upon the occasion of two matters of which one is superlatively simple and easy or altogether insignificant and the other, indefinitely greater, more difficult or more important, arising at once to be done, and of which it is intended to intimate that the trifling one should be despatched first” (12).

The maxim of the lame man and the blind man. The conception is that of a lame man mounted on the shoulders of one who is blind, so that the former is furnished with the power of locomotion and the latter with sight. It is intended to illustrate mutual dependence for mutual advantage, as exemplified in Sankhyakarika 21, is as follows (13)-

पुष्पकं सर्वानं कैलान्यां तथा क्रमाननय।

पद्याधिकारस्य संभोगालक्ष्यं सगी।।

For the soul’s contemplation in nature and for its abstraction, the union of both takes place, as of the halt and blind. By that union, a creation is framed.

There are some nyayas in Sanskrit literature which fits perfectly to some basic concepts of Ayurveda. These are tried to explain as far as possible in the following way-

The maxim of an eternal series of seed and shoot. In context of Karya- karanavada this nyaya may be used.

As the seed produces the shoot, so the latter in turn reproduces the former. Each therefore is a cause and an effect. The
maxim is met with very frequently in the literature. It is found in *Brahmasutrabhasya* 2.1.36 (on the eternity of the world) as follows (14):

\[ न च कर्मानि संतोषः संभवितः।
न च सत्त्वसंतोषः कर्म संभवतारितः।
अनादि त्वूः कौन्तिकुष्टं कैपते न हस्तिविहिर्यः। \]

Without merit and demerit nobody can enter into existence and again, without a body merit and demerit cannot be formed, so that on the doctrine of the world having a beginning – we are led into a logical see-saw. The opposite doctrine, on the other hand, explains all matters in a manner analogous to the case of the seed and sprout, so that no difficulty remains.

The maxim of the washing off the mud. In context of adoption of daily regimen this *nyaya* may be applied. This *nyaya* fits into the popular saying in English which goes like “Prevention is better than cure.”

This *nyaya* is evidently deduced from *Pancatantra* 2:157, a verse intended to strengthen an argument against the possession of riches under any circumstances and which reads thus (15):

\[ पक्षःब्रम्हानन्दः पक्षे इत्यह इतरादिमस्तम्भः। \]

If a man desires wealth for charitable purposes, even to him it will bring no good, for better than the washing off mud is the keeping away from it altogether."This *nyaya* is therefore equivalent to our “prevention is better than cure”.

This is the analogy of colour in crystals. To explain the dynamicity of Atman this *nyaya* may be adopted.

The *sphatika* or the brilliant crystal is pure in itself and has no particular colour of its own. But when a coloured object is brought near it, it reflects the same colour and itself appears to be of that colour- blue, red or whatever it be. In the same manner atman is colourless, taintless and attributeless but only the *upadhis* or the limiting adjuncts make it appear as different and of various qualities, names and forms.

The maxim of the rice in the cooking pot. In a cooking pot all the grains being equally moistened by the heated water, when one grain is found to be well cooked the same may be inferred with regard to the other grains. So the maxim is used when the condition of the whole class is inferred from that of a part. (*Apte’s Sanskrit dictionary*) (16)
The maxims of worms bred in poison. To explain the *Prakriti* or constitution this nyaya may be applied. *Prakriti* of a person is an entity such as an insect born in poison does not become victim of the fatal effect inflict the person.

Apte’s Dictionary gives us this nyaya which is described as follows- It is used to denote a state of things which though fatal to others, is not so to those who, being bred in it, are inured or naturalised to it (17).
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