

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

काकतालीय न्याय

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)

काकतालीयम्। अजाकृपाणीयम्।
 अतर्कितोपनतं चित्रीकरणमुच्यते। तत्कथम्। काकस्यागमनं
 यादृच्छिकं तालस्य पतनं च। तेन तालेन पतता काकस्य
 बधः कृतः। एवमेव देवदत्तस्य तत्रागमनं दस्यूनां चोर्पाणिपातः।
 तैश्च तस्य बधः कृतः। तत्र यो देवदत्तस्य दस्यूनां च समागमः
 स काकतालसमागमसदृशः।।

A saying is found in *Panchadasi* ix.12 as –

अयथावस्तुविज्ञानात्फलं लभ्यत इप्सितम्। काकतालीयतः
 सोऽयं संवादिभ्रम उच्यते।

This *nyaya* is considered to be in the same class as

अजाकृपाणीय न्याय and खल्वाटबिल्वीय न्याय

Another scholar *Nilakantha govind* in his commentary On *Mahabharata Santiparva* gives one more and less probable definition of the maxim. He says

तालकरतलयोः शब्दजनकः संयोगस्तस्मिन्
 कियमाणे उत्पत्तन्काको दैवात्तत्र तालाभ्यामाकान्तोऽ
 भूत्तदेतत्काकतालीयमित्युच्यते । काकस्पर्शसमकालं
 तालफलस्य तालवृक्षस्य वा पतनं तदित्यन्ये ।

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 Carakasamhitasarirsthana “*Khuddikagarbhavakranti saariram*”(2) in the context of why the progeny may not be similar to the parents in case of *Andha*, *Kubja* etc.

काकदन्तपरीक्षा न्याय

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(3)-

नचिकेतो मरणं मरणसंबद्धं प्रश्नं प्रेत्यास्ति

नास्तीति काकदन्तपरीक्षारूपं मानुप्राक्षीमेवं प्रष्टुमर्हसि ।

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

व्यंग्योऽर्थो भवतु मा वाभूत् कस्तत्राभिनिवेशः ।

काकदन्तपरीक्षाप्रायमेव तत्स्यादिति भावः । ।

This is akin to *Vandhya-putranyaya*, *Gagana-aravindanyaya* or *Gandharva-nagaranyaya*. 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

गोबलीवर्द न्याय

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, *RajaramaShastri* expounded it like(5)-

यत्र गाः कालय बलीवर्दं चेत्युच्यते तत्र गोपदेनेव
बलीवर्दपरसिद्धौ बलीवर्दपदं दुर्दम्यत्वज्ञापनपरत्वेन
सफलमिति कल्प्यते।।

in *Vachaspatyam* it is said as -

यत्र गाः कालय बलीवर्दं चेत्युच्यते तत्र गोपदेनेव
बलीवर्दपरसिद्धौ बलीवर्दपदं दुर्दम्यत्वज्ञापनपरत्वेन
सफलमिति कल्प्यते।।

This *nyaya* belongs to same class as *Brahmanavasishtanyaya* 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.

घुणाक्षर न्याय

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)-

घुणोत्किरणात्कथंचिन्नम्रमक्षरं घुणाक्षरम्।
तदिव यदकुशलेन देवान्निष्पदते तद्घुणाक्षरीयम्।

Cakrapani in *Deerghanjivitiyaadhyaya*(9) refers this *nyaya* while explaining the *Samyagyukta bhesaja lakshana*. Proper *bhesaja* and its judicious 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

घुणाक्षर न्याय

शृङ्ग 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)-

तत्र विधायकशास्त्रस्य लक्षणं लौकिकगुदाहरणं चाह शृजेति।

शङ्गस्य ग्रहणं यस्यां क्रियायां सा शङ्गग्रहिका।।

In *Suresvaravartika* on *Brihadaranyakopanishad* -

शङ्गग्रहिकया श्रुत्या ब्रभतापोदिता स्फुटम्

On this *Anandagiri* says,

यथा गोमण्डलस्यां गां शङ्गं गृह्णित्वा विशेषतो

दर्शयत्येषा बहुक्षीरेति।।

In *Carakasamhita* sutra sthan *Sadvirechanshatastritiya 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.

सूचीकटाह न्याय

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).

पङ्गवन्ध न्याय

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)-

पुरुषस्य दर्शनार्थं केवल्यार्थं तथा प्रधानस्य।

पङ्गवन्धदुभयोरपि संयोगस्तत्कृतः सर्गः।।

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-

बीजोद्भूत न्याय

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 कर्मान्तरेण शरीरं संभवति ।

न च शरीरमन्तरेण कर्म संभवतीतीतरेतराश्रयन्वप्रसंगः ।

अनादित्वे तु बीजाङ्कुरन्यायेनोपपत्ते न कश्चिद्विषो भवति ।।

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.

पङ्कः प्रक्षालन न्याय

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)-

धर्मार्थं यस्य वित्तेहा तस्यापि न शुभावहा

प्रक्षालनाद्धि पङ्कस्य द्वारादस्पर्शनं वरम्

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”.

स्फटिकावणे न्याय

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.

स्थालीपुलाक न्याय

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)

विषकुमि न्याय

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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