APPLICATION OF NYAYAS (MAXIMS) IN AYURVEDA: A REVIEW

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Received on: 02/09/18; Revised on: 05/09/18; Accepted on: 06/09/18

ABSTRACT

Maxim denotes a virtualistic, laconic, succinct which belong to philosophical principle. In Sanskrit literature maxims are categorized or identified under the territory of Nyaya. Ayurveda is a broader branch of health science and its principles are planted in the form of sutras or shlokas (verses). The Brihattrayi & Laghutravai of Ayurveda doesn’t elaborate mere health principles but also focuses on every field of world. Our sages used various techniques to express the hidden concepts for its easy understanding. For clear grasping or to perceive complete meaning of subject matter tools like Tantrayukt, Arthashraya, Táchchilya etc. are given in treatises but comparatively Maxims are found very much beneficial and easily applicable to understand the truth behind the principles of Ayurveda. In the present article some important nyayas which seems to be most practical, which can highlight the general idea or notion are discussed. This review study is an innocent effort to delve, search and illuminate meaning of some important subjects of Ayurveda.

Keywords – Nyayas, Maxims, Chakrapani, Arundatta, Applicability.

1. INTRODUCTION:

Among all other traditional medicinal systems across the world Ayurveda is the real bedrock and only it has crucial potential to address the health ailments of the society. This will be more easily possible only if one has thorough knowledge of Ayurvedic basic principles. In Ayurvedic sciences there are various tools like Tantrayukt, Arthashraya etc. are mentioned for its better understanding. Among all the available methods nyayas are found very much beneficial for highlighting the truth behind these principles. To detect these nyayas at their wholeness with examples is essential for simple understanding of the shastra. Usually nyayas are utilized to inspect a condition with limited words. In Sanskrit literature incorporating maxims is a doctrine. Since antiquity different sages clearly used variety of nyayas in their philosophies to adorn their work and to elaborate concepts in pellucid manner. These maxims are employed with a lot of intentions like illustration of any complicated subject, to vivid the topic, to give instances for clearing concepts.

Nyaya (Maxim) can be explained as ‘a principle’ or ‘an expression of general truth’ or ‘a method’ or ‘a logical expression’. Employments of these nyayas are found since vaidik period. Commentators of Ayurvedic literature used different maxims to illuminate the hidden truth behind principle, for differential diagnosis of diseases, to determine exact meaning of concept. Here the word nyaya doesn’t mean the nyaya darshan actually it indicates the method of determination, a skill, a set of inference, practical or actual relevance. As per Sir Monnier Williams the meaning of Nyaya can be taken as a plan, a standard, a judgement, conclusion, a proof, a manner, a system, a rule or a method.5

1.1 Types of Nyayas

There are two types of nyaya, Loukika Nyaya and Shastriya Nyaya. Loukika Nyayas are the one which are used by the common public in day today life whereas Shastriya Nyayas are the one which are used by the authors of the treatise to explore their concepts. Most commonly by using the meaning and gist of Loukika Nyaya, the Shastriya Nyayas were put forth by the Granthakaras.6

1.2 Short History of Nyaya

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Nyayas are elaborated in *vaidik kaal*, continued in almost all Hindu literature till now. Few of the loukik nyayas are *Andhapangu Nyaya, Dehalideepa Nyaya, Suchikataha Nyaya, Ashokavanika Nyaya, Pishtapesha Nyaya* etc. along with their practical utility are as.

- Brihadaranyak upanishad explains “*Dandapoopa Nyaya*” During elaborating Arthapatti pramanam.
- *Simhavalkana Nyaya* in Mahabharata illustrates superficial reading and remembering the concepts.
- *Shathapatha Brahmana* elaborates *Munjadishikodharana Nyaya* while giving explanation of Moksha (Salvation).
- Sankhyadarshana explains Pangyandha Nyaya while describing the Srushti Utpatti.
- In Ramayana, Ashoka Vanika Nyaya is described to prove a causeless work.

2. Conceptual Review

2.1 Significance of *Nyayas*

*Adhyayan* (learning), *Adhyapana* (Teaching) and *Tadvidyam sambhasha* (involved in debate) are the three crucial steps for attaining knowledge of *shastra*. Here first step *adhyayan* is not an easy step because Ayurveda knowledge is embedded in sutras, which are having fewer words with hidden meaning and higher utility. These sutras can only be critically analyzed by Sanskrit vyakaranam, tantrayuktis, arthashrayas, tachhilyas etc. but many times sutra meaning remains unclear. So, in order to vivid understand *nyaya* plays a vital role. These nyayas help to infer doctrine, it stimulates the thought-provoking process. So, this proves its importance.

2.2 Process of analysis of Maxims (Nyayas)\(^\text{10}\)

Any maxim can be analyzed by four steps

- **Padartha Jnana** (Meaning): Proper knowledge of the words in Nyaya.
- **Prakriya Vijnana** (Phenomenon): Eliciting phenomenon that is implicit in Nyayas.
- **Sandharbha** (Reference): Knowledge of the context in which Nyaya is used or discussed.
- **Yukthi** (Interpretation): Analysis of Padhartha Jnana, Prakriya of Nyaya with the sandharbha in samhita.

3. APPLICATION OF SOME IMPORTANT NYAYAS

3.1 Kapinjaladhikarana Nyaya\(^\text{11}\)

Whenever there is uncertainty about the quantity, this *nyaya* is used. This *nyaya* elaborates that one should assume three or more than three in number. In *Charak Chikitsa sthan* while explaining *Chitrakadi gutika* which is used for *Amapachana* and *Agnidipana*, Charakacharya mentioned ‘*Lavanani Cha*’. Here by using knowledge of Sanskrit grammar one can understand that use of more than one *lavana* is indicated. Here Acharya Chakrapani\(^\text{12}\) by applying *Kapinjaladhikarana Nyaya* explains that we have to take more than three *lavana* types or instead we can use all *lavana*.

3.2 Utsarga apavada nyaya

This *nyaya* is utilized when a general principle is broken due to some extraordinary reasons. Here utsarga means a general principle and apavada indicates exception. For instance, as per charakacharya swedan karma is contraindicated in udara roga\(^\text{13}\) but in *kaph* udara roga chikitsa swedan is indicated by Charak in *chikitsa sthan*. Here utsarga apavada nyaya is applicable to *swedan karma* in *udara roga*.

3.3 Shrugagrahika Nyaya

When it is essential to indicate a particular cow in a group of cows of similar physical characteristics. We use its *Shrunga* (horns) to identify it. This is *Shrugagrahika Nyaya*. Almost all diseases described in Ayurveda particularly which are of same strotas resembles same lakshanas. So for its differential diagnosis when we catch a particular sign or symptom i.e *pratyama lakshan* of vyadhi. This specific diagnosis is done by applying Shrugagrahika Nyaya. *Bhrista Ahara* has been given much importance in the management of *Prameha* by all Acharyas. But here as per acharya *Charak* “a person who takes Bhrista Yava regularly does not develop Prameha in future”\(^\text{14}\). So as per shrugagrahika nyaya here specifically *bhrishta yava* is more beneficial than other indicates application of this *nyaya*.

3.4 Chattrino gachhanti Nyaya

In *Charak Unmad chikitsitham* while describing sign, symptom and treatment of 5 types of *Unmada*.\(^\text{15}\) The meaning of this *shlok* is that the sign, symptom and treatment of *unmada* will be elaborated independently but actually *Charak* didn’t described its fourth *Sannipatika unmad* type separately because illustra-
tion given by Chakrapani by applying this nyaya in the present context.16

3.5 Ardhashoucha Nyaya

This nyaya is utilized when the given rule cannot be followed completely or when only half of its part can be applied. While explaining Anaditva and Nityatva principle of Ayurveda also the concept is not accepted by all17. While explaining do’s and don’ts to patients also if vaidya advises particular food item and asks to avoid some specific food product then only he could be understood and obey the advice of a vaidya otherwise by ardhashouch nyaya one cannot get complete understanding of concept.

3.6 Bhrutyavat Nyaya

The meaning of this Nyaya is when a servant is very much devoted to his boss and performs all duties given by his supervisor and doesn’t do anything for self which is not opposing to his owner. Commentator Arundatta while elaborating the qualities of Honey illustrated that the yogavahi nature of Honey is just like the servant because when honey is used with Madanphala it accelerates its emetic action in spite of antiemetic action of madhu. i.e keeping away its own action or karma. Also, when honey is mixed with Haritaki, it increases anulomak (soft purgative) action i.e leaving behind its sthambak property. Therefore, by applying this nyaya Arundatta helped us to clear the meaning of yogavahi concept18.

3.7 Golalivarda Nyaya

During explanation of excretory orifices in Charak sutras than 7 Na vegan dhariyana Adhyaaya. Charak described that Malayan gets affected by dushti and matradhikyata of malas. Now here Dushti is of two types adhikya and kshinata Acharya Chakrapani and Gangadhar commented on the word “dushtair maatraadhih kmalıdır.” By applying golalivarda nyaya we can extract the meaning of the word dushta as Ksheena(decrease).19

3.8 Shilaputratr Nyaya

Here in this nyaya, Shila means a big stone and putrak means its small pieces. When a stone is broken into small pieces, these pieces also have the same qualities as that of big stone. This nyaya is used in understanding of sruhti utpatti (theory of evolution) concept. Ayurveda accepts ‘Avyakta’ as root cause of sruhti utpatti, this avyakta is of triguna. i.e Satva, Raja Tama, from these ‘Mahat’ is produced and then ‘ahankar’ which is of three types and later from these ekadas indriyas and mahabhutas are produced. Here all these later formed products are also trigunatma though their names are different. Thus by applying this shilaputtrak nyaya the theory of evolution can be understood very easily.20

4. DISCUSSION AND CONCLUSION

Nyayas are found important tools for giving reasoning at appropriate references. These nyayas are proved beneficial to explore the hidden meaning of the Ayurvedic siddhanta’s. These maxims are very much useful for interpretation of basic verses. By applying these nyayas in treatment principles one can treat obscure diseases. These nyayas not only help us to understand the meaning of difficult concept but also helps to increase beauty of Ayurvedic literature. If nyayas applied during teaching to explain some concepts it helps to create interest in students. While writing granth or shastra if nyayas are used it will definitely help to convey ideas of authors to readers. In this way after pure knowledge of maxims one can apply it in understanding concepts, teaching, disease diagnosis, treatment as well as Comprehensive and appropriate application of nyayas will help to develop research methods and this may be a topic for further study also.

5. REFERENCES


Cite this article as:

Source of Support: Nil; Conflict of Interest: None detected.