

Review Article

Practical applicability of *Nyayas* (Maxims) mentioned in *Chakrapani Tika*

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Abstract

The *Nyayas* (Maxims) are of two types: (1) *Loukika Nyaya* and (2) *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*. Moreover, notion of *Nyaya* depends upon the situation, place, and topic of explanation mainly. To explain the meaning of the topic, these *Nyayas* helped since *Vaidika Kala*. They teach hidden meaning correctly. As like Vedas, these *Nyayas* are also a part of other *Shastras* and so as in *Ayurveda Shastra* too. While explaining the *Nidana*, *Chikitsa*, etc., these *Nyayas* were utilized by the *Acharyas* of *Ayurveda*. To discern these *Nyayas* in their entirety at one place with examples is necessary for easy understanding of the *Shastra*. Here is an attempt to explore such *Nyayas* mentioned in *Ayurveda* for the benefit of easy understanding of the subject.

Key words: *Chakrapani*, *Charaka Samhita*, maxims, *Nyaya*

Introduction

Sanskrit has a tradition of Maxims, called *Nyāya* – (*Nyaya*), which capture a situation in life, usually with a nugget of words. A maxim is defined as “an expression of general truth or principle.” They are specifically used when characterizing a situation. *Nyayas* usually take the form of a common occurrence or a story that can be applied as an aphorism to sum up an event, situation, or circumstance. These are used for many purposes like explanation of any difficult subject, to give examples, to clear the topic etc., Utilization of these maxims found since Vedic period and also in *Puranas*, *Upanishads*, *Kavya*, *Nataka*, *Darshanas*, and so on. Seers of *Ayurveda* too mentioned various maxims at necessary places. In *Ayurveda*, maxims were preferred to explain the below:

- To understand the hidden concepts clearly
- To determine various diseases
- For differential diagnosis of the disease
- To treat the disease
- To administer different treatment modalities and to use various drugs in treatment.

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Thus, in a gist, these maxims help for doing research in various fields like literary, scientific, clinical, etc., The word *Nyaya* here does not meant for the *Nyaya* philosophy rather it denotes the one which explains the tradition, determination, logic, applicability, and technique of writing of any topic.

Nirukti

- न्यायः नयः, नीतौ, नीतिसाधन, उपाय, यथार्थज्ञान, निर्णय, जयोपाय, युक्तिः^[1]
- प्रमाणानुग्रहकर्तृ न्यायः। - निश्चितमीयते निर्णीयतेऽनेन इति न्यायः।^[2]
- यथाः - नियमेन ईयते इति न्यायः, युक्तम्, औपयिकम्, लभ्यम्, भजमानम्, अभिनीतम्, कल्पनम्, विधौ, लाच्छील्ये, आमर्षणे च।^[3]

From all the above words the meaning of *Nyaya* can be denoted as per Sir Monier Williams^[4]

Method - पद्धतिः, उपायश्च; Rule (a general or universal rule) - नियमः; System - क्रमः, व्यवस्था; Plan - योजना; Judgment - निर्णयः; Standard - मापदण्डः; Principles - सिद्धान्तः; Way - मार्गः; Logical proof - युक्त्युदाहरणम्; Conclusion - निर्णयः; Manner - नियमश्च

The *Tacchilya*, *Tantrayukti*, and *Vadamarga* help in detailed study and understanding of the matters of *Shastra* similarly *Nyayas* too help in easy understanding of the topics of the treatises. To explain the topic in brief, while writing their treatises, *Ayurveda Acharyas* incorporated these *Nyayas*. Some of the *Nyayas* mentioned are some of that of *Tacchilyas*, *Tantrayuktis*, etc., As like *Anagatavekshana Tantrayukti*, *Anagatavekshana Nyaya* also found. *Siddhanta* is one of the *Vadamarga*, *Adhikarana Siddhanta* is one of its type. We find the mentioning of *Adhikarana Nyaya*.

Brief History of Nyaya

Explanation of Nyaya is found in Vedic period, continued in Purana, Upanishad, Kavya, Darshana, etc., Few such Nyayas along with their practical utility as per Ayurvedic point of view.^[5-7]

- While explaining the Arthapatti Pramana, Brihadaranyakopanishad explains “Dandapoopa Nyaya.” A rat can even cut the Danda which is very hard then how it cannot cut the Apoopa which is very soft. This Nyaya can be incorporated in treatment aspect. A drug which can cure a chronic disease can definitely cure a mild one
- Munjadisheekoddharana Nyaya is mentioned in Shathapatha Brahmana. It is mentioned while explaining the Moksha. Just like the layers of stick of Munja get detached, Atma too get detached from the external objects to attain ultimate salvation
- In Ramayana, we find Ashoka Vanika Nyaya. Among the various forests, Ravana kept Seeta in Ashoka Vana. He could have kept her in the prison, but he chose the garden for no special reason and kept her there. Thus, whenever a specific reason is not found to occur a thing, this Nyaya is used
- In Mahabharata, we find Simhavalokana Nyaya. A lion after catching its food give a glance all around. Similarly, if the subject is glanced superficially not going to its depth, this Nyaya is utilized. It is like an abstract or the brief introduction of the topic
- In Meemansa Darshana, we find Dehalideepanyaya. “Threshold” is known as Dehali in Sanskrit. When you place a lamp on a threshold, it sheds light both inside and outside. Similarly, when we achieve two results with a single task or activity, then this maxim can be quoted. For example: A drug may act as both Deepana and Pachana purpose. Balachaturbhadra Rasa can be indicated both in Jwara and Atisara
- Sthalipulaka Nyaya was explained in Patanjali Mahabhashya. By taking one of the grains from the cooking pot, we see whether all the grains are boiled or not; this is called Sthalipulaka Nyaya. While preparing the medicine, this Nyaya can be applied. By licking little of Avaleha, we find out whether it is prepared properly or not
- Sankhyadarshana explains Pangvandha Nyaya while describing the Srushti Utpatti
- Shakhachandra Nyaya is found in Taittiriyaabhashya Vartika. To explain one thing, the help of other thing is used. To show the moon which is far, the help of the branch of the tree is used and told that the moon is in between the branches. In Ayurveda, the Adhikarana Siddhanta serves the same purpose
- Kamandaki Neetisara explains Sundopasunda Nyaya where two friends quarrel each other to get a thing which was liked by both
- Bhashaparchhedha describes Kadambakoraka Nyaya and Veechitaranga Nyaya while explaining the sound and its transformation
- Kupamanduka Nyaya is explained in Prasanna Raghava Nataka. One should not have the concise mind. Sushruta too quotes that studying of only one Shastra is not enough. We should also have the knowledge of allied sciences too for the better implementation of our science^[7]

- Giving caution regarding the bad things, Panchatantra explains Pankaprakshalana Nyaya
- Suchi Kataha Nyaya is found in Saahityakoumudi, Kavyaprakasha, and Saptapadartha. It is described for suggesting of doing easy work first when both easy and difficult works are in front of us. When there are multiple jobs/activities to be completed, and priority is assigned to them based on the duration of each job this Nyaya is used.

The Nyayas not only famous in the day to day life, but they also got a dignified position in Ayurveda – Chikitsa Granthas. The other Shastrakaras noted these Nyayas to beautify their Shastra whereas in Ayurveda Brihatrayi these are utilized as per Ayurvedic point of view. The Nyayas quoted here will help in exploring the Ayurvedic concepts. Later, on the commentators of these Brihatrayis used these Nyayas abundantly to explore the hidden meaning of the original verses and to understand the topic in an easier way. In the commentary of Sushruta Samhita, that is, Dalhanacharyakrita Nibandhasangraha and Gayadasacharya Krita Nyayachandrika, we find a lot of Nyayas mentioned. Even Vagbhatacharya in Ashtanga Hridaya and Sangraha quoted various Nyayas to establish various concepts.

Nyayas mentioned in Chakrapani Tika

Among the treatises of Ayurveda, Charaka Samhita got a noble place than others. It is due to its detailed description of both philosophical and medicinal concepts. A lot of commentaries on this treatise are found in which Ayurveda Dipika of Chakrapanidatta is considered to be more elaborative and descriptive. Chakrapani used various Nyayas to explore the meaning of the main verse of Charaka with proper understanding of it. Here is the explanation of some of the Nyayas mentioned by Chakrapani in the Sutra Sthana of Charaka Samhita.

Kakadanta Pareeksha Nyaya

It refers to finding of the teeth of the crow. Crow does not have the teeth. But still if we search for it, then it is of no use. Thus, whenever a work is done which is useless, not helpful for our self and also for society, this maxim is used. Doing the work whole day but at the end of the day if we feel it is of no use, at that time this Nyaya is utilized. Work with a definite aim is always praised. Ayurveda has a definite aim (Pravrutti) of attaining long and healthy life. This is the main reason of including all the factors related to human being and health in Ayurveda. Not even a single factor is explained without any particular aim. It can also be considered in the field of research. Initiation of any kind of research either clinical, literary or any other form should be for the benefit of a large group of the population. Otherwise, it is just like Kakadanta Pareeksha Nyaya. One has to administer the medicine which helps in curing that particular disease. Otherwise, it is of no use.^[8]

Ghunakshara Nyaya

Here, Ghuna refers to Keeda (insect) Vishesh/woodcutter. A woodcutter when cuts the wood there occurs some design/Akshara. Its main purpose is not to produce any design, or

it does not know about the design, but due to *Daivayoga* it happens, and a beautiful design will be in front of us. This is called *Ghunakshara Nyaya*.^[9] It is applicable, when a physician gives the treatment blindly without knowing the disease properly or the properties of the drug in detail, sometimes accidentally the disease gets cured. To fulfill the two main aims of Ayurveda, *Oushadha* (drug) plays an important role. Similarly, physician is also important as like drug. Both drug and physician are equally significant to cure or prevent disease. A physician who does not know about judicious use of the drug at that time, even that drug is having nectar like qualities is of no use. Any kind of drug and its action entirely depends upon the thoughtful utilization of the physician. He can convert a poisonous drug into medicinal drug by his attentive knowledge. This indicates the key role of a physician in the treatment field. But sometimes, a bad physician who has no knowledge regarding the judicious use of drugs when gives the treatment sometimes the disease may get cure. This is not because of the physician rather it is an accidental cure. Without any effort by that physician, there is a result. This is the *Ghunakshara Nyaya*.

Utsarga Apavada Nyaya

When a general rule is broken due to some special reason, this *Nyaya* is utilized.^[10] Here, *Utsarga* means a general rule and *Apavada* denotes exception. For example, it is mentioned that in *Kaphaja Roga*, *Swedana* is indicated, but in *Kaphaja Timira Roga* there is an exception for this rule.

Shringa Grahika Nyaya

In a crowd of many cows, when it is necessary to denote a particular cow, by touching the horn of a cow we can denote it. This is called *Shringa Grahika Nyaya*.^[11] Most of the diseases mentioned in Ayurveda are having much common signs and symptoms. At that time, we have to find out the special symptom which is helpful in the differential diagnosis. Thus, to mention the *Pratyatma Lakshana* of the disease or for the pinpoint explanation of the subject, this *Nyaya* is used. When we tell to do *Pathyapalana* in general, patient cannot understand what to do. But if we explain to take *Shadangapaniya* in *Jwara* it is the utilization of this *Nyaya*.

Bhuyasa Alpam Avajiyate Nyaya

The strong people will overpower the weak person; this is the meaning of this *Nyaya*.^[12] In Ayurveda, the relation of *Deha Bala*, *Dosha Bala*, and *Oushadhi Bala* will be explained by this *Nyaya*. When the strength of a person is less than the aggravated *Doshas*, they over power and produces disease in that person. Similarly, the *Oushada*, which we are administered to cure the disease, should overpower the *Dosha*. Otherwise, it would not have any effect on the disease. For example, when we administer *Sneha*, the *Samyak Sneha Lakshana* appears in some people on 3rd day, in some on 5th day while in some on 7th day. This shows the strength of the aggravated *Dosha* either less or more. Thus, while explaining both *Vyadhi Utpatti* and *Vyadhi Shamana* this *Nyaya* is utilized.

Ardhashoucha Nyaya

When the given principles are implemented in half, this *Nyaya* is utilized. It is explained while mentioning the *Anaditva* and *Nityatva* of Ayurveda as it is not completely agreed by all.^[13] Similarly, when we suggest the *Pathyapathya* of *Ahara*, *Vihara*, and *Oushadha*, if patient not follows it completely this *Nyaya* is applied.

Conclusion

Thus, we find a lot of *Nyayas* mentioned in the commentary of *Chakrapani* on *Charaka Samhita*. He used these *Nyayas* at each and every step of the treatise to explore the hidden meaning of the verse quoted by *Charakacharya*. Understanding of these *Nyayas* is very essential for the Ayurvedic scholars to for the better implementation of the concepts of Ayurveda practically. By the help of these *Nyayas*, one can get the knowledge of the concepts of Ayurveda, diseases, its diagnosis methods, differential diagnosis, how and when the medicines are used, etc., Proper understanding of this *Nyayas* will definitely help in an appropriate research work.

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हिन्दी सारांश

चक्रपाणि टीका में वर्णित न्यायों की प्रायोगिकता

महेशकुमार व्यास, रामबाबू द्विवेदी

न्याय दो प्रकार के हैं- १. लौकिक न्याय, २. शास्त्रीय न्याय, लौकिक न्याय सामान्य जनों द्वारा दैनिक जीवन में प्रयोग होता है, जबकि शास्त्रीय न्याय का प्रयोग लेखक अपने सिद्धान्तों को विस्तार रूप से समझाने के लिए करते हैं। अधिकतर लौकिक न्याय के अर्थ और सार का प्रयोग करके, ग्रन्थकारों द्वारा शास्त्रीय न्याय को आगे रखा गया। इसके अतिरिक्त न्याय के सिद्धान्त, परिस्थिति, स्थान और वस्तु के विषय पर निर्भर करते हैं, न्याय वैदिक काल से ही विषय के अर्थ को समझाने में सहायक सिद्ध हुए हैं। विषय के गूढ़ अर्थ को समझाते हैं। निदान, चिकित्सा आदि को समझाने के लिए आयुर्वेद के आचार्यों ने न्याय का उपयोग किया है, न्याय का प्रयोग शास्त्र को उदाहरण सहित समझाने के लिए उपयोगी है। यहाँ पर आयुर्वेद में वर्णित ऐसे न्यायों के वर्णन का प्रयास किया गया जो कि आयुर्वेद के विषयों को सरलता पूर्वक समझाने में उपयोगी हैं।