

A CRITICAL STUDY OF NYAYA PHILOSOPHY AND ITS INTEGRATION IN AYURVEDA

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ABSTRACT

Summary: Nyayas are employed in AYURVEDA to comprehend concepts that are veiled. Nyayas are frequently employed to clarify the text. This Nyayas was employed by Acharya Chakrapani to explain the context's relative significance. The public believes it to be a more reasonable idea. They are specifically employed to describe a circumstance. As the Upaveda of Atharvaveda, Ayurveda clarifies a number of maxims to illuminate its treatises and facilitate comprehension of numerous subjects. Nyayas aids in our investigation of the verse's precise meaning. Acharya employed a great deal of nyayas; this article includes a few of the significant nyayas that are explained in our Samhitha.

KEYWORD:- Ghunakshara, Gobalivarda, Suchikataha, Shatapatrabheda, Sringagrahika, Chatrinogacchanthi, Naprishtahguravovadanthi, Nyaya, Samhitha, Shilaputraka, Kapinjaladhikaran.

Overview

To comprehend these essential principles, Ayurveda is a comprehensive health science that works with its own underlying principles. Acharyas used a variety of techniques to help laypeople comprehend Shastra (Science). Among the pertinent techniques is the shastra (Science) application of Nyaya (Maxim).

Nyayas in shastras

Origin

"Niyamen iyati iti nyaya"

Nyayas are common norms or principles in loka vyavahara.

Definitions

- I. A definition of a Nyaya is an expression of universal truth. or idea They are employed especially in describing the circumstances.
- II. Nyaya's explanation can be found in texts such as the Purana Upanishad, Kavya, Darshana, and Vedic era.
- III. Nyaya is nothing more than a principle, a general rule, a logical explanation, or a strategy used to understand or clarify a variety of things.
- IV. These serve a variety of functions, such as providing instances to clarify concepts and providing explanations of various subjects.
- V. Acharyas and commentators utilise it to clarify and communicate the author's point of view.
- VI. It is crucial for comprehending the text's intricate ideas in a straightforward manner because it

provides detailed explanations of their hidden meanings.

Categories

1. Loukika Nyaya
2. Shastriya Nyaya

Loukika nyaya

These are the ones that the general public uses on a daily basis.

Shastriya nyaya

These are the ones that the treatise's writers employ to go deeper into their ideas.

The important of nyayas

- ✓ Clarifies any hidden meanings while also assisting in understanding the conceptual idea.
- ✓ Aids in simplifying a complex concept so that many details that aren't first stated explicitly can be included.
- ✓ The Samhita can be understood using nyaya since it provides knowledge in the form of anukta/avyakta in the form of sutra.
- ✓ Aids in the identification of different disorders.
- ✓ For the purpose of disease differential diagnosis aids in the diagnosis, treatment, and administration of various modalities as well as the understanding of how different medications are used in treatment.

Ayurveda nyayas

- ❖ In addition to their everyday fame, the Nyayas hold a respectable position in the Ayurvedic Chikitsa Granthas.
- ❖ While the other Shastrakaras saw that these nyayas adorned their shastra, Ayurveda Brihatrayi employs them according to the Ayurvedic perspective. The nyayas that are cited here will aid in the exploration of Ayurvedic ideas.
- ❖ Later, the Brihatrayis' commentators made extensive use of these nyayas to delve into the original verses' hidden meanings and provide a clearer understanding of the subject.
- ❖ Many nyayas are stated in the commentary of Susruta Samhita (i.e., Dalhanacharyakrita Nibandhasangraha and Gayadasacharyakrita Nyayachandrika). Vagbhatacharya in Ashtanga Hridaya and Sangraha quoted many nyayas to establish various notions.

Types

- Shilaputrak nyaya
- Kapinjaladhikaran nyaya
- Ghunakshara nyaya
- Gobalivarda nyaya
- Naprishtah guravo vadanti nyaya
- Shringagrahika nyaya
- Chatrino gacchanti nyaya
- Shatapatrabhedana nyaya
- Suchikatah nyaya

❖ Nyaya shilaputrak

"SHILA" denotes a **large rock or stone**.

'PUTRA' signifies **SON** or a portion of the same rock or a **SCULPTURE** built from a stone to be viewed as its progeny.

The meaning of this Nyaya is used at the place where the resemblance of the source of origin and the basic properties of the object produced is to be shown, (i.e) here the **BIG STONE** and its **SCULPTURES** or small pieces may differ in their size and appearance pearance and also may generate different actions, but the basic quality (i.e) **ROCKINESS (SHILATWA)** remains the same.

This nyaya appears in the first chapter of Susruta Samhita Shareerasthana, or **Sarvabhutachinta Shareeram**, during Dalhana's Nibandhasangraha commentary's exposition of **Srishti-Utpattikrama**.

सर्वभूतानां कारणमकारणं

सत्त्वरजस्तमोलक्षणमष्टरूपमखिलस्य [१]

जगतः सम्भवहेतुरव्यक्तं नाम | तदेकं बहूनां [२]

क्षेत्रज्ञानामधिष्ठानं समुद्र इवौदकानां भावानाम् [३] (su.su 1/3)

This concept explains the origin of the universe.

According to this sloka, **Avyakta** is the cause of all bhutas; this latent element becomes the cause in the formation of the universe by having a connection to the three gunas, TAMAS, RAJAS, and SATTVA.

Avyakta is the source of **Mahat**, and Mahat is the source of **Ahankara**. From Ahankara, **eleven indriyas** (Sensual organs) and the **Panchamahabhutas** (five basic elements) are generated from Ahankara. In this case, every element that is gradually formed has three dimensions, meaning that each one has three gunas (Sattva, rajas, and tamas).

Despite having distinct names, actions, and forms, they are all three-dimensional.

Additional Illustrations

Despite the fact that there are three doshas, the causal matter is fundamentally involved in the origin of all action substances and serves as the basis for all disorders.

The characteristics that are present in the cause will also be present in the consequence, according to the **KARANA-KARYA Siddhanta** (Cause-consequence Theory) idea.

Nearly every Ayurvedic Siddhantha is linked to this nyaya.

In Panchamahabhuta Siddhantha the sareera which is made of panchmahabhutas; eventhough having multiple sookshma sarira ...each portion has gunas of all panchamahabhutas.

The fundamental feature of an Oushadha will not alter even when they have distinct kalpanas.

❖ Nyaya's kapinjaladhikaran

The **Kapinjala** -This kind of bird is also referred to as **Gaura**

Adhikarana - Context

It is customary since ancient times for someone to offer bali of Kapinjala Pakshi during **Yajnaanushaana**. This is referred to as "**kapinjalaan aalabhet**" in Brahmana texts, but it is unclear how many Kapinjala Pakshi must be given for bali. To comprehend this, one must take into account that the sloka states that "kapinjalaan aalabhet it is two or more" (i.e., two or three, etc.).

Thus, Wherever there is an uncertain form of plural from numerical point of view two or more numbers should be acquired from kapinjala nyaya.

For example

चित्रकं पिप्पलीमूलं द्वौ क्षारौ लवणानि च।

व्योषं हिङ्गवजमोदां च चव्यं चैकत्र चूर्णयेत् ||१६||

गुटिका मातुलुङ्गस्य दाडिमस्य रसेन वा।

कृता विपाचयत्यामं दीपयत्याशु चालनम् ॥१७॥ (Ch.Chi 15/96-97)

In **Grahani Chikitsa's (Chitrakadya Gutika)** interpretation, 'Lavanani' is indicated here, thus either two, three, or all five lavanas should be employed.

However, **Panchalavana Pradhanyata** has been stated in the second chapter of the Charaka Sutra, **Deerghanjeevitiya adhyaya**, where the number of lavanas is explicitly stated as five, in contrast to incomplete or in plural forms. For plural incomplete hidden meanings (numbers), kapinjaladhikaran nyaya is used.

Gunakshara nyaya

Ghuna -Keeta (insect)/a worm which bores holes in woods/woodcutter.

Akshara - letter/Design.

This nyaya says that some **designs or shapes** arise when a **keeta** bores holes in woods or when cutting wood with a woodcutter; this is an accidental occurrence caused by **Daivayoga**, and the main intention is not to generate any designs.

In order to explain the occurrence of anything that happened accidentally or by chance, this nyaya has been obtained and introduced.

As an example

In the first chapter of the Charaka Sutra, **Deerghajeevitiyam Adhyaya**,

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते ।

स चैव भिषजां श्रेष्ठो रोगेभ्यो यः प्रमोचयेत् ॥१३४॥

(च.सू.1/134)

That the best **PHYSICIAN** is the one who can cure the patient of their diseases, and that the best **MEDICINE (BHESHAJA)** can be taken as long as it is properly administered and capable of bringing about a state free of disease (**AROGYA**). It is useless for a doctor to not know how to utilise a drug wisely, even if it has nectar-like properties.

The physician's careful use of any medication determines its overall effect; with careful expertise, he can turn a lethal substance into a healing one. However, there are instances when a doctor administers a treatment without fully understanding the condition or the drug's characteristics, and unintentionally produces positive outcomes. By coincidence, this is Yadrucchika. This is Gunakshara Nyaya.

Nyaya Gobalivardha

This is the **BULL** and **COW's** nyaya.

GO-cow

OX - BALIVARDA

In this context, the word "cow" refers to both male and female cows, although more often than not, it refers

solely to female cows, with the term "BULL" being used to differentiate them.

This Nyaya asserts that things that are widely accepted don't necessarily mean what they seem to. Therefore, we must take the context-specific relative or concealed meaning into account.

As an illustration

This nyaya is utilised to explain the word "**ANANTAPARA**" in the first chapter of Charaka Sutra Dheerghanjeevitiyam, which describes the eternity of Ayurveda.

सोऽनन्तपारं त्रिस्कन्धमायुर्वेदं महामतिः । (च.सू.1/25)

Ananta means "**NO END**," and **param** means "**border**." As a result, the term **Anantaparam** means "without any boundary or limit." In accordance with this nyaya, the word "**PARA**" denotes "**AADI**," which implies beginning. Consequently, the word "**ANANTAPAR**" denotes no beginning and no end (without origin and end).

Guravo Vadanthi Nyaya, Na Prishtah

This nyaya draws attention to the literary studies done in Ayurveda. Ayurveda is based on the Guru-Sishya Parampara. All of the core texts of Ayurveda are developed through the methodology in which students ask questions and teachers provide detailed explanations. Each chapter begins with a question from the student to the teacher, to which the teacher responds. However, in certain chapters, even though no questions are asked, the teacher nonetheless provides the answer. This is known as **NA PRISHTAH GURAVO VADANTHI NYAYA**.

An example

Without his students asking him to do so, Acharya begins Charaka Chikitsa, Kasachikita Adhyaya, by explaining kasa.

धमसा यशसा धृत्या धिया च परयाम्बितः ।

आत्रेयः कासशान्तरथं प्राह सिद्धे चिकित्स्तम् ॥ (च.चि.18/3)

❖ Nyaya chatrino gacchanti

Chatrino - Umbrella Carriers

Gacchanti - Proceeding

Though it doesn't appear like it, a number of people are moving, and the most of them have their umbrellas up. As a result, the individual without an umbrella also appears to have one.

Understanding: (Yukthi)

This Nyaya focusses on the vast majority of topics.

As an illustration

The majority of kids in the classroom receive good grades, while a small number receive lower scores. The performance of the class will be taken into consideration.

Example

ऋतावृत्तौ नृभिः सेव्यमसेव्यं यच्च किंचन । तस्याशितीये
निर्दिष्टं हेतुमत् सात्म्यमेव च ।(ch.su - 6/51)

Tasyasitiya Adhyaya in the Charaka Samhitha Sutra Sthana during Ritucharya's description.

Interpretation

- The purpose of this Nyaya explanation is to prove the Hemantha Ritu's Apathya. Apathya is not explained independently in Hemantha Ritu within the context of Ritucharya.
- Since Shishira and Hemantha Ritucharya are comparable, Shishira Ritucharya itself can be used to understand it.
- Thus, the author claims that practically all of the Ritus Apathya are explained at the end of the chapter.
- Even though Apathya isn't mentioned individually for Hemanta Ritu from Shishira Ritu, we realise that Chatrino Gacchanthi Nyaya can use it for Hemantha as well.

❖ **Nyaya suchikataha**

Padartha jnana

Needle - Soochi

Frying pan - Kataha

Vijnayana prakriya

A blacksmith was once approached by a man who wanted him to manufacture a frying pan for him. Simultaneously, a second person entered Blacksmith's shop and requested a needle. Since making a needle would take less time than making a frying pan, the blacksmith chose to make the needle before making the pan.

Interpretation

- This Nyaya mostly discusses the order in which jobs are selected based on how simple they are to complete.
- First, easier work, then harder work.

As an illustration

तत् पुनस्त्रिविधं प्रोक्तं जाड्ङ्गमं भौममौद्धिदम्।(Ch Su1/74)

The description of Dravya kinds may be found in Charaka Samhitha, Sutra Sthana, and Dheerghajeevitiya Adhyaya.

Interpretation

The classification of dravyas in the context of Utpatti Bheda of Dravyas in the main sutra is given as Jangama - Audbhida Parthiva; however, Acharya clarified that Parthiva dravyas are smaller in quantity than Audbhida Dravyas and therefore come after Jangama.

❖ **Nyaya shatapatrabheda**

In other words Shata Hundred Petals of Patra

- ✓ In a brief amount of time, a needle can be punctured through a large number of lotus petals stacked one on top of the other.
- ✓ To establish the **ANUTHVA** and **EKATHVA** of **MANA**, this Nyaya is explained.
- ✓ Since **INDRIYA** and **MANAS** are conjugate, each indriya is used to obtain a **JNANA** individually.
- ✓ Different **INDRIYARTHA** cannot be perceived by **MANAS** concurrently, yet they do occur simultaneously.
- ✓ Practical experience has also demonstrated that, despite the sense organs' connection to their objects, understanding does not always depend on the presence of necessary knowledge; understanding occurs only when the necessary mental contact is there.
- ✓ Consequently, it is believed that the knowledge instruments are **MANAS BUDHI** and **INDRIYA**

❖ **Nyaya shringagrahika**

In other words,

Shringa - Horn of a cow

Grahika - Grab/Touch

Vijnana prakriya

- When it's important to identify a specific cow in a large herd, one can do so by stroking the cow's horn.
- This Nyaya refers to gaining mastery over anything by grasping a portion of it in order to obtain the complete of it. This Nyaya has been employed to designate or indicate a specific thing within a set of similar ones.

Interpretation

- To establish the Pratyatma Lakshana of the Vyadhi, this Nyaya is explained. The majority of the illnesses described in our classics share many of the same symptoms and indicators. It is thus necessary to identify the unique symptom that aids in the differential diagnosis. Consequently, to note.
- Thus, this nyaya is employed to mention the pratyatma lakshanas of the ailment or for the precise description of the topic.

Example

इति पञ्चकषायशतान्यभिसमस्य पञ्चाशन्महाकषाया महतां
च कषायाणां लक्षणोदाहरणार्थं व्याख्याताभवन्ति ।(Ch.Su -
4/19)

500 medicines have been combined into 50 Mahakashayas, which have been explained by **Lakshana** and **Uddaharana**, according to **Shadvirechana Shatashritiya Adhyaya**, which ends the chapter with the description of 50 Mahakashayas. 9, Issue 3 Interpretation 50 Mahakashayas and 500 Drugs have been clarified. As Dasaimanis, the dravyas are arranged based on their Specific Action or Karmas.

This is undoubtedly comprehended with Srīngagrahika Nyaya's assistance. As a result, all 500 medications may be simply understood by classifying them into 50 groups based on particular characteristics.

Final verdict

- It is clear from the aforementioned images that the **UPAMANAS** in the **LOKA VYAVAHARA** are the **NYAYAS**.
- Our Acharyas, in particular, have employed these by the commentators to elucidate and transmit the author's idea.
- For Ayurvedic scholars to more effectively apply Ayurvedic principles in practice, a thorough understanding of Nyayas is important.
- One can learn about Ayurvedic concepts, diseases, and treatments with the aid of these Nyayas.
- A thorough comprehension of these nyayas will undoubtedly aid in the relevant study.

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