

Understanding the Concept of Nyayas in Samhitas

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ABSTRACT

Ayurvedic texts explain about trividha jnanopaya. The first step i.e. the अध्ययन of संहिता, is not an easy task in which the subject matter of Ayurveda is in coded language (Sutra roopa).

Several tools for adhyayana mentioned in samhitas are Tantrayukti, Tacchilya, Arthashraya, Kalpana, Nyayas etc. Many times, mere translation might not convey the actual intention of the author. To overcome this, the Nyayas (maxims) help play an important role. The Nyayas convey larger meaning than the sutra. Nyayas describe the meaning or relative meaning of context. Basically they are seen by the general public as logical proposition. They are specifically used when characterising a situation. By simply reading the Sanskrit verses it is not possible to understand the idea of the author clearly. That is why the commentators have used the different maxims to explore the contextual meanings and to clear the hidden meanings in a better way.

KEYWORDS: Nyayas, Kakadanta Pareeksha nyaya, Ghumakshara Nyaya, Kapinjala adhikarana Nyaya, Shilaputraka nyaya

INTRODUCTION

Ayurveda is a comprehensive science of health in which the subject matter is embedded in the form of Slokas (Sanskrit verses). The classics of Ayurveda such as Charaka Samhita, Sushruta Samhita and Ashtanga Hridayam not only explain about various treatment concepts but also mention about every aspect of knowledge in this world. It is not an easy task to get complete knowledge of Ayurvedic texts by the direct reading of Slokas (verses). For this, Acharyas adopted different methods for common people to understand the Ayurvedic treatises easily. Among them the application of Nyaya is one of the most relevant methods which act as an essential tool for better understanding, analysis and application of Ayurvedic concepts in various fields. Various commentators of Brihatrayee have employed many Nyayas for better understanding of the treatise.

AIM AND OBJECTIVE:

Critical study of concept of Nyayas in Samhitas.

How to cite this paper: Dr. Venkatesh V Goudar | Dr. Supriya Y Bhosale | Dr. Nishath I "Understanding the Concept of Nyayas in Samhitas" Published in International

Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-7 | Issue-1, February 2023, pp.665-667,

URL: www.ijtsrd.com/papers/ijtsrd52747.pdf

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IJTSRD52747



MATERIALS AND METHODS:

The *Samhitas* of *Ayurveda* along with their commentaries, other *Ayurvedic* texts, relevant information from articles, periodicals, journals, and other published works and websites was referred to fulfill the objectives of the study.

UNDERSTANDING THE TERM NYAYA:

- The word *Nyaya* here does not mean for the *Nyaya* philosophy rather it denotes the one which explains the tradition, determination, logic, applicability, and technique of writing of any topic.
- *Nyaya* (Maxim) is defined as “a method” or “an expression of general truth” or “logical expression” or “a principle”.
- In the view of Brihatrayee maxims are the inferences from familiar utterances.

DERIVATION:

- न्याय word is derived as "नि" उपसर्ग + इण् धातु + घञ् प्रत्यय

- युक्तिमूलकदृष्टान्तविशेषः न्यायः। [शब्दकल्पद्रुम]
- प्रमाणानुग्रहकस्तर्को न्यायः। निश्चितमीयते निर्णयते अनेन इति न्याय। [वाचस्पत्यम्]
- नीयते प्राप्यते विविक्षितार्थसिद्धिः अनेन इति न्यायः। [शब्दकल्पद्रुम]

SYNONYMS:

- न्यायः नयः, नीतौ नीतिसाधन उपाय यथार्थज्ञान निर्णय जयोपाय युक्तिः। [शब्दकल्पद्रुम]
- यथा - नियमेन इति न्यायः युक्तम् औपयिकम् लभ्यम् भजमानम् अभीनीतम् कल्पनम् विधौ ताच्छिल्ये आमर्षणे च। [अमरकोषः]

TYPES: 2 TYPES:

1. लौकिक न्याय
2. शास्त्रीय न्याय

BRIEF HISTORY OF NYAYA:

Explanation of Nyaya is found in Vedic period, Purana, Upanishad, Kavya, Darshana, etc., Few such Nyayas along with their practical utility as per Ayurvedic point of view are:- 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 Apoopo 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. In Mahabharata, we find Simhavalokana Nyaya. Sthalipulaka Nyaya was explained in Patanjali Mahabhashya. Sankhyadarshana explains Pangvandha Nyaya while describing the Srushti Utpatti. 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

SIGNIFICANCE OF NYAYAS

- Acharya Charaka quoted त्रिविधं ज्ञानोपाय. The first step i.e. the अध्ययन of संहिता, is not an easy task in which the subject matter of Ayurveda is in coded language (Sutra roopa).
- Many times, mere translation might not convey the actual intention of the author. To overcome this, the Nyayas (maxims) help becomes imperative. The Nyayas convey larger meaning than the sutra. Nyayas help to infer the ideology, thought process prevailing at that time. Therefore, this necessitates the logical steps to be followed in deciphering Nyayas.

UTILITY OF NYAYAS:

- 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.

METHOD OF ANALYSIS:

Analysis can be done in 4 steps

- Step 1: पदार्थ ज्ञान (Meaning)
- Step 2: प्रक्रिया विज्ञान (Phenomenon)
- Step 3: संदर्भ (context)
- Step 4: युक्ति (Interpretation)

1. काकदन्त परीक्षा न्याय [Kakadanta Pareeksha Nyaya]

[चक्रपाणि on च.सू 1/1]

पदार्थ ज्ञान:

काक दन्त – teeth of a crow

परीक्षा - to examine

प्रक्रिया विज्ञान:

It is the maxim of ‘examining a crow’s teeth’. काक दन्त means the teeth of a crow. Actually, there is no tooth at all in a crow. So, examining a crow’s teeth is of no use. This maxim is used to denote any useless or fruitless enquiry.

संदर्भ (context):

This Nyaya is quoted by Chakrapaani in Sootrasthana 1st chapter (C.S.1/1), Deerghamjeeviteeyam Adhyaaya. While explaining the Pratijnaa, Deerghanjeeviteeyam the Abhidheya is told as Hitaahitaroopa Ayu.

युक्ति (Interpretation):

If the Prayojana is not told it may be useless as the Kakadanta Pareeksha.

2. कपिञ्जलाधिकरण न्याय [Kapinjala adhikarana nyaya]

पदार्थ ज्ञान: कपिञ्जल: a type of bird

अधिकरण: context

प्रक्रिया विज्ञान: During a योजनानुष्ठान, a person was asked to give the बलि of कपिञ्जल पक्षि. In the sentence it was said as “कपिञ्जलानालभेत्”, it is not clearly mentioned how many पक्षि have to be given for. But from the word कपिञ्जलानालभेत् (कपिञ्जलान आलभेत्)

we can infer that it is at least not one so we can consider it as two or more than two.

संदर्भ (context): [च.चि 15/96]

युक्ति (Interpretation): Whenever there is uncertainty about quantity this nyaya is used.

3. घुणाक्षर न्याय [Ghunakshara Nyaya]

पदार्थ ज्ञान:

घुण: wood eating insect or bird

अक्षर: some alphapet/pattern/design

प्रक्रिया विज्ञान: Sometimes, after the insect or bird eats the bark of the tree there may appear a beautiful design or a pattern. Its main purpose is not to produce any design or it does not know about the design but 'sometimes' due to **दैवयोग** there may occur a beautiful design on the bark. This is **घुणाक्षर न्याय**.

संदर्भ (context): [च.सू 1/134]

The right medicine is that which restores the health and best physician is that who relieves patients from their diseases.

युक्ति (Interpretation): 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*.

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.

4. शिलापुत्रक न्याय (Maxim of a big stone and its sculpture)

पदार्थ ज्ञान: शिला – big stone or rock

पुत्रक – a piece or sculpture made from that big stone or(progeny)

प्रक्रिया विज्ञान:

The sculpture made from a stone is to be considered as its progeny. The present maxim is evolved from the instance where the big stone, its sculpture or small pieces may differ in size and appearance, but the basic quality (rockiness) remains the same.

संदर्भ (context): [सु.शा 1/3]

युक्ति (Interpretation):

Ayurveda accepts the process of evolution initiates from Avyakta which possesses three basic qualities i.e. Satva, Rajas and Tamas. From Avyakta, Mahan is produced and from Mahan Ahankara is derived. Further eleven Indriyas (sense organs) and the Panchamahabhutas (five Basic elements) have been produced. All the later products will also have the basic qualities. Thus, with the help of this Shilaputraka Nyaya, Acharya find a clear-cut explanation of evolution theory in Ayurveda.

DISCUSSION:

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.

CONCLUSION:

Nyaya were used to convey difficult ideas without jargon. One can infer from the use of Nyaya the fact that the use of language as a means to convey ideas should be intended to reduce the complexities of the scientific inquiry so that others can understand and appreciate the importance of the advancement made in Science.

The dry and sophisticated methods of writing research articles have constrained the number of people who read such research papers. We should try to reinvent methods of communicating scientific research in a language that's easier for people to understand and use of Nyaya can be one such way of liberating science from its jargon.