



Review Article

UNDRAPING THE CONCEPTS OF SAMHITA UNDER THE LIGHT OF VARIOUS NYAYAS: A LITERARY REVIEW

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ABSTRACT

Nyaya deals with the theory of absolute knowledge, critical thinking, reliability of information. There are different *Nyayas* explain in *Charaka Samhita* commentary written by Chakrapani and *Susruta Samhita* commentary by Dalhana. *Nyayas* explains the complicated *Shlokas* and to convey the hidden truths. **Materials and Methods:** Texts of *Charaka Samhita* and *Susruta Samhita* along with available commentaries and published articles in journals and other material available online have been thoroughly studied. After review it was observed that *Charaka Samhita* has adopted a lots of *Nyayas* like *Suchikatah nyaya*, *Shringagrahika nyaya*, *Kakadantapareeksha nyaya* etc to explain the sophisticated concepts. commentators of *Samhitas* like Chakrapani and Dalhana have taken the help of *Nyaya* to express the unseen knowledge. **Conclusion:** For easy understandable of difficult *Shlokas* explain in *Charak Samhita* and *Susruta Samhita* Tikakar Chakrapani and Dalhan different *Nyayas* used. Here is an effort to review such *Nyayas* mentioned in *Charaka Samhita* as well as *Susruta Samhita* for the benefit of easy understanding of the topic, thus highlighting the unavoidable role of maxims for the better understanding of philosophical and epistemological aspects.

INTRODUCTION

Nyaya^[1] (A maxim) is defined as "an expression of general truth or principle." They are specifically used when characterizing a situation. Generally, in *Nyayas* take example of common occurrence in surroundings happening for easy understanding of difficult *Sutra* mentioned in different *Samhitas*. Ancient Ayurvedic seers utilized different *Nyayas* in many instances for the better understanding of Ayurvedic concepts since the treasure of knowledge is encrypted in the form of *Sutras*. These *Shlokas* are in very brief and somewhat incomprehensible. Although the just translation may not convey the true intension of the acharyas which requires the inevitable contribution of *Nyaya*. For countering the specific incident specific *Nyayas* are incorporated. Explanation of *Nyaya* is found from vedic period to *Purana*, *Upanishad*, *Kavya*, *Darshana* etc.

In *Atharaveda*, for consideration of difficult *sutra* uses different *Nyayas*. As these maxims are commonly used by the people, *Ayurvedacharyas* found it as an easy tool for the clarification of the views what they want to put forth in their *Sutras*.

MATERIALS AND NETHODS

Materials: Different chapters of *Charak Samhita*, *Sushruta Samhita* and their commentaries by *Chakrapani*, *Dalhana*, respectively.

Methods: Texts of *Charaka Samhita* and *Susruta Samhita* along with available commentaries and published articles in journals and other material available online have been thoroughly studied.

Kakadantapareeksha Nyaya ^[2,3]

In Ayurveda, for obtaining the fruitful result any work is done with definite aims and objectives. Without any taking definite *Siddhant* we cannot expect to complete any work and we cannot obtain *Proyajan* of Ayurveda i.e., *Swasthasya swastharakshanamatursvikar-prasamanam*. With the help of this *Nyaya*, we are able to understand for formulating hypothesis. For example, we should not to count teeth of crow because crows have no teeth. That means it is totally time wasting because this type of work like without

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Siddhant. It refers to finding of the teeth of the crow. Crow does not have the teeth. But still if I search for it, then it is of no use. Thus, whenever a work is done which is useless, not helpful for myself and also for society, this maxim is used. Otherwise, it is of no use.

This *Nyaya* is quoted by Chakrapani in Sutrasthana Deerghajeeviteeya *Adhyaaya*. While explaining the *Pratijna*, *Deerghanjeeviteeya* the *Abhidheya* is told as *Hitaahitaroopa Ayu*. If no *Abidha* (title/heading) and *Prayojana* are mentioned in the beginning of a book, then no person likes to go through that book. Here with the help of this *Nyaya*, *Chakrapani* highlights the uselessness of a *Shastra* of *Abidhaa* and *Prayojana* are not mentioned.

Na Prishtha Guravo Vadanti Iti Nyaya [4,5]

Na Prishtha Guravo Vadanti Iti Nyaya All the fundamental texts of Ayurveda are developed through *Guru Shishya Prampra*. In this *Nyaya*, it explains that for the understanding the difficult sutra mentioned in different *Samhitas* expected that student must be asked the question regarding that with their respective teachers. Thus, the methodology of literary research is clear in Ayurveda will not describe anything. For example, a chapter of *Charaka Samhita Sharira Sthana* starts with the question "*Katidha Purusho Dhiman Dhatubhedena Bhidyate....*" And so on. Later the detailed description of each question is given by the *Guru Atreya Maharshi*.

Shringagrahika Nyaya [6,7]

In *Shringagrahika Nyaya*, in Ayurveda maximum diseases are having specific symptoms and some common characters also for specifying the diseases which is also known as *Pratyatma lakshana* of those diseases. With the help of this *Nyaya*, we can easily understand the *Lakshan* of particular *Vyadhi*. For example, in the *Jhund* of many cows, we can easily recognize particular cows with the help of particular *Shring* (horn) of that cow. *Bhrista Ahara* has been given much importance in the management of *Prameha* by all *Acharyas*. But here as per *Acharya Charaka* "a person who takes *Bhrista Yava* regularly does not develop *Prameha* in future". So as per *Shringa Grahika Nyaya* here specifically *Bhrista Yava* is more beneficial than other.

Kapinjaldhikaran Nyaya [8]

There is a directive in the *Brahman* that *Kapinjala* bird should be sacrificed but the number of birds is not mentioned. It is famous that *Kapinjala* bird may be sacrificed in the number of minimum three. Whenever there is an uncertainty about the quantity, this *Nyaya* is used. This *Nyaya* elaborates that one should assume three or more than three in number. In *Charaka Chikitsasthana* while explaining *Chittrakadi gutika* which is used for *Amapachana* and *Agnidipana*, *Acharya Charaka* 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* by applying *Kapinjaldhikarana Nyaya* explains that we have to take more than three *Lavana* types or instead we can use all *Lavana*.

Chhatrinogacchanti Nyaya [9-12]

Chhatrinogacchanti Nyaya is employed as an indication based on majority group and to leave up minority supposing them equivalent to major things. As if in a crowd with many people bearing umbrella and few people without umbrella, then based on majority it is said that all the people are having umbrellas considering minority group equivalent to majority group. In this manner *Chhatrinogacchanti Nyaya* has a significant role in the understanding Ayurvedic concepts as it is justifying the context by its application.

In *Unmad Chikitsa Adhyaya* in text it is mentioned that now, the sign, symptom and treatment of all the five types of *Unmada* will be described separately. While explaining the textual verse *Chakrapani* referred this *Nyaya*. *Sannipatik Unmada* is considered incurable Even then the text mentions the treatment of all the five types on the analogy of the expression *Chhatrino Gacchanti Nyaya*.

In *Chikitsa sthana Grahani Chikitsita Adhyaya*, while explaining *Dhatvagnivyapara* this *Nyaya* is quoted. "*Saptabhirdehadhaataro dhatavo dvidividham punaha Yathaaswamagnibhih paakam yaanti*".

In *Sushruta Samhita Sutra Sthana Karnavyadhabandha vidhi adhyayam* (a chapter on the ear piercing), *Acharya Susruta* has mentioned 15 types of conditions of ear lobules by their names suitable for surgery as: *Tatrasamaasena panchadashakarnabandhakritayaha* Out of which ten are curable and five are incurable but all are regarded as *Karnabandhakriti*. But actually, only ten conditions are curable. So *Acharya Dalhana* has cleared the concept by incorporating the *Chhatrinogacchanti Nyaya*.

Go-balivarda Nyaya [13-17]

As per this *Nyaya*, meaning of the word *Anantaparam* in *Dheerghamjeeviteeya Chakrapani* takes the help of this *Nyaya*. Here we understand the *Param* with the limit and by *Anantparam* limitless.

Shilaputraka Nyaya [18]

'*Shila*' means a rock or big stone '*Putra*' means son or a sculpture. The sculpture made from a stone is to be considered as its progeny (*Putra*). This *Nyaya* is found in *Susruta Samhita Shareerasthana* first chapter i.e., *Sarabhutachinta Shareera* during the description of '*Srishti-utpattikrama*' (evolution theory) in *Dalhana's Nibandhasamgraha* commentary. This *Nyaya* means when a large stone is broken into small pieces, though the size differs from big to small, their quality will be the same i.e., rockiness (*Shilatwa*). In *Susruta Samhita*,

the evolution theory of *Panchmahabhuta*, *Sristi utpati karma*, starts with *Avyakta Mahan* is produced with the help of *Mahan*, *Ahankar* produced i.e., *Mahaguna Satva*, *Rajas* and *Tamas*. Then *Panchindriyas* and *Panchmahabhutas* are originated.

Shatapalapatrabheda Nyaya [19,20]

This maxim talks about illusion that, when we pierced with needle through hundreds petals of a lotus flower. Illusion creates that all petals are pierced simultaneously. This event creates illusion because process happens very sharply. Similarly, it seems, but actually knowledge obtained by *Indriyas* one by one not receive at the same time.

Ghunakshara Nyaya [21]

Ghuna refers to the tree eating beetles that eats into wood. Sometimes while eating the wood insects makes shape that resemble a letter or various other meaningful shapes. The insect has no idea of this and does not make shape with the intention of drawing a shape; hence it is used to complete the occurrence of something accidental or by chance of occurrence important role of a physician in the treatment arena. But sometimes, a bad physician who has no knowledge regarding the sensible use of drugs when gives the treatment at times the disease may get cure. This is not because of the physician; rather it is an accidental cure. This *Nyaya* is cited if something does not deliberate done or made while doing something else i.e., *Ghunakshara Nyaya*.

Suchiktah Nyaya [22]

This *Nyaya* tells that generally people do their easy tasks earlier with comparison to hard and complicated tasks. For example, when a person goes to blacksmith and asked him to prepare needle and frying pen. Then blacksmith make needles first according the degree of difficulty. Therefore, with the help of this *Nyaya*, we get answer in *Charaka Samhita* why *Rasayna* and *Vajikarana* are explained in *Chikitsa sthana* giving priority over *Jvara*.

Kakakshigolaka Nyaya [23]

The maxim of the crow's eyeball. It is general concept about Crow that it has only one eye when requirement occurs then it is able to move eye from one side to other. Maxim is use of a word which appears only once in a sentence but which applies to two portions of it, or of persons or things fulfilling a double purpose. According to *Dalhana*, the qualities of *Godhum* (wheat) is steady means *Vayasthapankari*, in aliphatic and extreme cold it is related to both aliphatic and cold like *Kakakshigolaka Nyaya*. New *Godhum* is mucilaginous, old *Godhum* does not become mucilaginous because it is useful even in *Basant ritu*.

CONCLUSION

Ayurveda is a comprehensive health science dealing with its own fundamental principles. For understanding of difficult *Shlokas tikakar* adopt several *Nyayas*. One of the most relevant methods is the application of *Nyaya* (maxim) in the *Shastra* (science). So *Nyayas* act as essential tool for better understanding, analysis, diagnosis methods, differential diagnosis how and when the medicine used and application about the concepts in Ayurveda. A *Nyaya* (maxim) is an expression of well-known truth or principle. The two meanings are related with each other; in such a way that reasoning proceeds through the critical application of maxims. 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.

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