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ROLE OF NYAYAS (MAXIMS) IN UNDERSTANDING AYURVEDIC CONCEPTS OF BRIHATTRAYEE WITH SPECIAL REFERENCE TO CHATRINOGACCHANTI NYAYA: A LITERARY REVIEW

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ABSTRACT

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 to make common people understand the Ayurvedic treatises easily. Among them the application of Nyaya (Maxim) 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 (Greater trio) have employed many Nyayas for better understanding of the treatise. Chatrinogacchanti Nyaya is one among them which is defined as "The maxim of men going with umbrellas". The present article is an attempt to trace out the various references of Chatrinogacchanti Nyaya and its application in those contexts articulated by different commentators of Brihatrayee.

Keywords: Ayurveda, Nyaya, Chatrinogacchanti Nyaya, Commentators, Brihatrayee.

INTRODUCTION

Nyaya (Maxim) is defined as "a method" or "an expression of general truth" or "logical expression" or "a principle"^{1,2,3,4}. Incorporation of Nyaya is a tradition in Sanskrit literature. Generally, the Nyayas are used to visualize a situation with minimal words. From the ancient time, various Acharyas vividly employed different Nyayas in their scriptures to beautify their work and to describe many concepts in a lucid manner. These Nyayas are mainly two type's viz. Loukika Nyayas and Shastriya Nyayas. Regarding the study of maxims, few books are available authored by Indian and western scholars like Nyayotikosh by Chhavinathamishra and Loukika Nyayanjali by Colonel G.A. Jacob. In Loukika Nyayanjali Colonel G.A. Jacob has described Nyayas under three distinct headings viz. Illustrations, Rules or Principles and Topics.⁵

The Loukika Nyayas are extensively used by common people in their daily routine. These Nyayas are generally found in various Sanskrit works such as Darshana, Kaavya, Naataka, Brahmana grantha and Karmakanda etc. Some of the Loukika Nyayas are Sookhikataaha Nyaya, Dehalideepa Nyaya, Kaakathaaleeya Nyaya, Ashokavanika Nyaya, Gudajihvika Nyaya, Bhikshupaadaprasara Nyaya, Pishtapeshana Nyaya, Andhagaja Nyaya, Koopakhaanaka Nyaya, Maatsya Nyaya, Andhapangu Nyaya and Vruddhakumarivaakya Nyaya etc.⁶

The Shastriya Nyayas are present in the Shastra i.e. in the scientific treatises which are usually delineated by the commentators to beautify their literature, explain the complicated Slokas and in revealing the concealed meaning successfully. Ayurveda also has adopted the same methodology. Different commentators of Ayurvedic Samhitas have used these

Nyayas meticulously to express and explain proper and suitable meanings for the better and clear understanding of the subject matter by the readers as well as learners, for diagnosis of diseases, to administer various treatment modalities and in the indication of different drugs in treatment aspect.

Significance of Nyayas in Ayurveda

Acharya Charaka quoted that the proper knowledge of a Shastra (treatise) can be attained by 3 important steps viz. Adhyayana (Study), Adhyapana (Teaching) and Tadvidhyasambhasha (participation in debate)⁷. The first step i.e. the Adhyayana of Samhita, is not an easy task in which the subject matter of Ayurveda is in coded language (Sutra roopa). Ayurveda Sutra is characterized by Padairalpam, Matim Buddhwa⁸ having few words with hidden meaning and larger application. These Sutras (codes) can only be cracked with the help of Sanskrit grammar. In order to understand such hidden meaning and in depth application, knowledge of grammar in Sanskrit is necessary. 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 Nyayas⁹.

Method of analysis of a Nyaya(maxim)¹⁰

Analysis can be done in 4 steps

Step 1: **Padartha Jnana** (Meaning): Proper knowledge of the words in Nyaya.

Step 2: **Prakriya Vijnana** (Phenomenon): Eliciting phenomenon that is implicit in Nyayas.

Step 3: **Sandharbha** (context): Knowledge of the context in which Nyaya is used or discussed.

Step 4: **Yukthi** (Interpretation): Analysis of Padhartha Jnana, Prakriya of Nyaya with the sandharbha in samhita.

OBSERVATIONS

Colonel G.A. Jacob has defined Chatrinogacchanti Nyaya as “The maxim of men with umbrellas are going”¹¹. Acharya Dalhana in Kshudraroga Nidanam Adhyaya defined the Chatrinogacchanti Nyaya as:

“Yathaa bahushu cchatrishu gacchatsu acchatrishvapi keshuchicchatrino yanteeti vyapadeshaha”

“The thought here is of a crowd of men, many of them with umbrellas up, and so all seeming to have them”. It is used to denote that the attributes of a certain person sometimes pervade another due to association¹².



Figure 1: Pictogram illustrating the Chatrinogacchanti Nyaya
Source:

<https://metrouk2.files.wordpress.com/2013/03/ay105828867epa0362004-a-se.jpg>

For the present study, original texts of Charaka Samhita along with Cakrapani's Ayurveda deepika commentary, Sushruta Samhita along with Dalhana's Nibandhasamgraha commentary, Gayadas's Nyayachandrika commentary and available commentaries on Ashtanga Hridayam are taken into consideration. On a critical study of Brihatrayee the present maxim is quoted by the commentators in various contexts, some of them are delineated here as under as follows:

Context 1: In Charaka Samhita Sutra Sthana Matrashiteeyam Adhyaya (Chapter on quantitative dietetics) during the description of Tambulasevana Vidhi (oral hygiene) this Nyaya is quoted. Acharya Charaka has enumerated drugs to be chewed for oral hygiene as fruits of Jati (Nutmeg- *Myristica fragrans*), Katuka (*Picrorhiza kurrooa*), Puga (*Areca catechu*), Kakkola (*Piper cubeba*) and Lavanga (*Syzygium aromaticum*).

*Dharyaanyasyena vaishadyaruchisougandhyamicchataa// Jaatikatukapugaanam lavangasya phalaani cha/ Kakkolasyaphalam patram taambulasya shubham tathaa/ Tathaa karpooraniryasah sukshmailayaha phalaani cha*¹³

Chakrapani commented that, even though the useful part of Lavanga is bud, but in this context, term 'fruit' is used as useful part in common instead of mentioning 'bud' for Lavanga. Hence, Chatrinogacchanti Nyaya is applicable here.

*Tathaapi bagoonam phalasya grahyatvacchatrino gacchanteeti nyayena samanyena phalamithyuktam*¹⁴

Context 2: In Charaka Samhita Sutra Sthana Tasyashiteeyam Adhyaya (Chapter on qualitative dietetics), during Adhyaya Upasamhara (summing up the chapter) this Nyaya is traced.

*Rutavrutou nrubhihi sevyamasevyam yacca kinchana/ Tasyashiteeye nirdishtam hetumat saatmyameva cha*¹⁵

Acharya Charaka stated useful and contraindicated things in different seasons by human beings in this chapter along with the principles of homologation. Chakrapani commented that, yet Acharya Charaka has not emphasized the description of avoidable regimen of Shishira ritu (winter season- January & February) but through Chatrinogacchanti Nyaya, it should be considered as described.

*Yadivaa chatrinogacchanteeti nyaayadveepsoktaa/ Hemantaparihaaravidhivacca sisiraparihaaravidhirvaakhyeyaha*¹⁶

Context 3: In Charaka Samhita Nidana Sthana Apasmaranidaanam Adhyaya (A chapter on the diagnosis of Epilepsy) during the Sthana Upasamhara (summing up the section) this Nyaya is referred.

*Jwaradeenaam vikaaramashtanam saadhyata na ca/ Pruthagekaikashaschoktaa hetulingopashantayaha*¹⁷

While summing up the entire subject matter of Nidana Sthana Charakacharya stated that the curability of the eight diseases viz. Jwara, Raktapitta, Gulma etc., description of etiology, symptomatology including homologation of all diseases in common and individually, synonyms of etiology, disease and symptoms- all these are described in brief in the present section.

Acharya Chakrapani in his commentary justified the present context by referring Chatrinogacchanti Nyaya. As a matter of fact, the Asaadhyatwa (incurability) of all 8 diseases is described except fever (*Jwara*). So according to Chatrinogacchanti Nyaya it is not advisable to exclude fever, while enumerating diseases in this instance.

*Jwaradeenam ityadigranthena tu nidaanasthaanoktaarthasangraham karoti/ Yadyapi jwarasya jwaranidane asaadhyata nokta, tathaapi 'ashtaanam' itipadam 'chatrino gacchanti' iti nyayena boddhavyam*¹⁸

Context 4: In Shareerasthana, Katidhaa Purusheeyam Adhyaya (A chapter on Empirical soul), while explaining the Bhootaantara Pravesha of Guna in Bhoota, this Nyaya is referred.

*Teshaamekagunaha poorvo gunavridhhihi parepare/ Poorvah poorvagunaschaiva gunishu smrutaha*¹⁹

Charakacharya in the above verse stated that Poorvaguna (previous attribute) in Poorvabhoota enters into the next Bhoota. The number attributes in the succeeding Mahabhootas goes on increasing successively by the addition of Poorvaguna to the coming Mahabhoota.

*Poorva iti chatrinogacchanteetinyoktam, Tenapoorvo api gandhaha kramaagataha pruthiviyam jneyaha*²⁰

Akasha, the first Mahabhoota has only one attribute i.e. Shabda (sound). The Vayu Mahabhoota being next in order possesses two Gunas viz. Sparsha or touch and Shabda (the natural Guna of previous Mahabhoota). In the same way Tejo Mahabhoota, which comes next in order will have three attributes viz. Rupa (vision), Sparsha (Touch) and Shabda (Sound) thus there occurs

the addition of Poorvaguna in the coming Bhoota. In Prithvi, there are Shabda, Sparsha, Roopa, Rasa and Gandha, Factually the Gandha Guna (smell) is not Poorvaguna, but it is considered as Poorvaguna with the help of Chatrinogacchanti Nyaya. In this manner Chakrapani cleared the concept of Bhootaantara Pravesha of Guna in Bhoota.

Table 1: Attributions five Mahabhootas in succeeding order

Mahabhoota	Attributes
Akasha	Shabda
Vayu	Shabda, Sparsha
Tejo	Shabda, Sparsha, Roopa
Jala	Shabda, Sparsha, Roopa, Rasa
Prithvi	Shabda, Sparsha, Roopa, Rasa, Gandha

Context 5: In Chikitsa sthana Unmada Chikitsitam Adhyaya (chapter on the treatment of insanity), during the description of the signs, symptoms and treatment of the five varieties of Unmada (Insanity). Charakacharya quoted as follows:

*Tasyodbhavam panchavidham pruthak tu vakshyaami lingaani chikitsitam cha*²¹

The meaning of above verse is that the signs, symptoms and treatment of the five types of Unmada will be described separately. But actually, Charakacharya didn't described the treatment of fourth variety i.e. Sannipatika Unmada as it is incurable. Thus, the justification given by Acharya Chakrapani by applying Chatrinogacchanti Nyaya in the present context as:

*Tasyodbhavamityadou yadyapi panchanam madhye asaadhyaaya sannipatikasya chikitsitam na vaktavyam, tathaapi chatrinogacchanteeti nyayena baahulyamashritya chikitsitam vakshyaameetyuktam*²²

Context 6: In Chikitsa sthana Grahani Chikitsitam Adhyaya (Chapter on the treatment of Sprue- syndrome), while explaining Dhatvagnivyapara this Nyaya is quoted.

*Saptabhirdehadhaataro dhatavo dvidham punaha/ Yathaaswamagnibhi paakam yaanti kittaprasaadavat*²³

Acharya Charaka stated that the Dhatus (sustainers of the body) undergo metabolic transformation by virtue of their respective seven categories of Agnis in two different ways, viz. Kitta-paka (transformation of waste products) and Prasadapaka (transformation of nourishing material). But Shukradhatu is not having Kitta. Shukradhatu is not having Kitta, but all other Dhatus are having Kitta. Acharya Chakrapani articulated Chatrinogacchanti Nyaya in the present context for the proper understanding of Dhatwagni Vyapara of Shukra Dhatu.

*Dwividhamiti dwiprakaaram paakam/ tadeva prakaaradvayamah- kittaprasaadavaditi: kittaprasaadaroopamityarthaha/ Shukrasya yadyapi kittavan paako na bhavati, tathaapi bahoonaam kittavattvaad dwividhamiti nirdeshaschatrino gacchanteeti nyaayajneyaha*²⁴

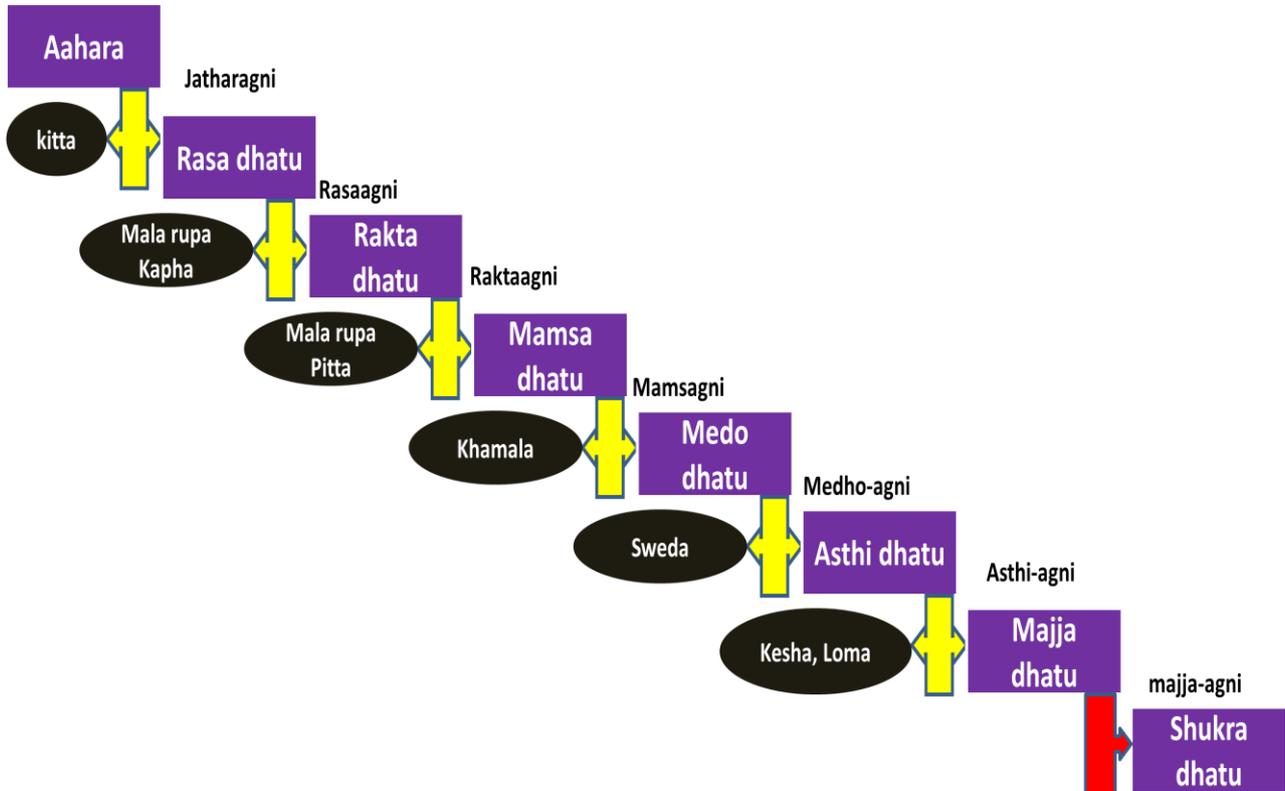


Figure 2 Schematic representation of Dhatvagni Vyapara as per Charakacharya

Context 7: In Sushruta Samhita Sutra Sthana Karnavyadhabandhavidhimadhyayam (a chapter on the ear punctures), Acharya Sushruta has mentioned 15 types of conditions of ear lobules by their names suitable for surgery as:

Tatrasamaasena panchadashakarnabandhakrutayaha²⁵

Out of which ten are curable and five are incurable but all are regarded as Karnabandhakriti i.e. conditions of injured or defective ear lobule fit for surgery. But actually, only ten conditions are curable and thus these only should be regarded as Karnabandhakriti. So Acharya Dalhana has cleared the concept by incorporating the Chatrinogacchanti Nyaya.

Panchadashasu karneshu madhye dashaiva bandhyaha, tathaapi bandhyabaahulyadabandhyeshvapi bandhashabdo vartate; yatha 'chatrino yaanti' ityatra chatribaahulyacchatrishvapi chatrivyapadeshaha| 'Tatra samaasena panchadasha karnaakrutaya' ityete pathanti²⁶

Context 8: Acharya Gayadas and Dalhana both have quoted this maxim in Sushruta Samhita Nidana Sthana Kshudraroga Nidana Adhyaya. Acharya Sushruta has enumerated 44 kshudrarogas including Rohini and Valmika etc.

Athaatah kshudrarogaanaam nidaanam vyaakhyasyaamah||1|| Yathovaacha bhagavaan dhanvantarihi||2||²⁷

Acharya Gayadas defined Kshudrarogas as diseases which are caused by less etiological factors, having fewer symptoms, and which need less treatment. But Rohini and Valmika diseases are Mahavyadhi as they are caused by all three Doshas and have many etiological factors, also Rohini is incurable disease and Valmika is either treated with difficulty or is incurable. Acharya Gayadas and Dalhanacharya both have included these diseases under Kshudraroga with the help of Chhatrinoyanti Nyaya. (Chatrinogacchanti Nyaya)

Yadyapi kshudrarogeshu rohineevalmeekaadayo mahaavyadhayaha santi|| kshudrarogaanam bahuvattaireva vyapadeshaha; yathaa bahushu chatrishu gacchatsu acchatrishvapi keshuchicchatrino yaanteeti vyapadeshaha, tathaatraapi iti na doshaha²⁸

CONCLUSION

By the above all references it can be concluded that, Chatrinogacchanti 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 Chatrinogacchanti Nyaya has a significant role in the understanding Ayurvedic concepts as it is justifying the context by its application.

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