



Review Article

www.ijrap.net (ISSN:2229-3566)



NYAYAS MENTIONED IN SUTRA STHANA OF CHARAKA SAMHITA: A CRITICAL REVIEW

Anushree M. S^{1*}, Soumya Saraswathi M², R. Vidyanath³

¹ PG Scholar, Department of Ayurveda Samhita and Siddhanta, Alva's Ayurveda Medical College, Moodbidri, Karnataka, India

² Associate Professor, Department of Samhita and Siddhanta, Alva's Ayurveda Medical College, Moodbidri, Karnataka, India

³ Professor and HOD, Department of Ayurveda Samhita and Siddhanta, Alva's Ayurveda Medical College, Moodbidri, Karnataka, India

Received on: 22/09/20 Accepted on: 22/11/20

*Corresponding author

E-mail: anushree.ms92@gmail.com

DOI: 10.7897/2277-4343.1106190

ABSTRACT

In Ayurveda, the subject matter is told in the form of Sutras (Sanskrit verses). To make common people understand the hidden meaning of these verses our Acharyas especially the commentators have adopted application of Nyayas (Maxims) as one of the most relevant method. Chakrapani the famous commentator of Charaka Samhita has quoted various Maxims in his Ayurveda Dipika commentary. Keeping this in view, an attempt is made in the present study to trace out the various references of Nyayas mentioned in Charaka Samhita Sutra sthana.

Keywords: Nyaya, Maxims, Charaka Samhita, Sutra sthana

INTRODUCTION

Nyayas (Maxims) can be defined as a method or general rule or logical explanation or a principle through which various concepts are understood or explained¹. It is a style of presentation seen in the ancient as well as in modern literature and also by the common man in his daily routine. In Ayurvedic literature Nyayas are used by the authors and the commentators for the better understanding of the concepts. By the study of Ayurvedic literature it is observed that the Sutras are characterized by having few words with deeper meanings². By simply reading these verses it is not possible to understand the idea of the author clearly. That's why the commentators have used different maxims to explore the contextual meanings and to clear the hidden meanings in a better way. On a critical study of Sutra sthana of Charaka Samhita it has been observed that a total number of 32 Nyayas are explained in 39 contexts. Among them two Nyayas are found in the original text and the rest of 30 Nyayas have been identified in the commentary. Among these the popular Nyayas are explained here in detail in the present study for the benefit of students.

Observations

Utsarga apavada nyaya

This Maxim is used when a general principle is broken due to some extra ordinary reasons. Here Utsarga means a general rule and Apavada means an exception. In Sutra sthana, it is used in two contexts.

While explaining about the features of Sukhasadhya roga, Acharya Chakrapani specifies some other factors which indicate the easy curability of the diseases. For example, when Jwara and Prameha are in similar with its seasonal Doshas and Dhatus respectively and when the Rakta gulma becomes chronic, they are

said to be easily curable even though they didn't fall under the category of Sukhasadhya roga features in general³.

In Annapanavidhi Adhyaya it has been mentioned that Shuka dhanya (corns) and Shami dhanya (grains), one year after their harvesting are wholesome because by that time, they become very light for digestion. But the use of freshly harvested Shuka and Shami dhanya in Hemanta Ritu (winter season) is an exception to it⁴.

Shringa grahika nyaya

The word 'Shringa' has two meanings in general, viz., Shringa and Sikhara. In Sanskrit, 'Shringa' word has been used as Parvata Shringa, Pasu Shringa and Vishaya Shringa. Parvata Shringa means 'the top of the mountain' or 'apex of the hill' or 'crest of the mountain'. Pasu Shringa means 'horn of the animal and Visaya Shringa stands for main or important subject. Hence, 'Shringa Grahika' means to get control over a particular thing or subject by holding a part of it to gain its entirety. In a group of similar objects to denote or indicate a particular one, this maxim has been used. This Nyaya has been identified at three different contexts in Sutra sthana.

This Maxim is used in Shadvirechana Shatasritiya Adhyaya after the description of fifty Mahakashayas. It is said that the 500 drugs (when they are counted individually) have been put together into 50 subgroups on the basis of a specific character, i.e., similarity in their therapeutic action⁵.

In Swedadhyaaya, it is stated that when duly fomented he/she should be kept on wholesome diet. Even though the details of the wholesome diet are not specified in this context, as per this maxim, the wholesome diets are to be selected from the group of such diets that are responsible for the alleviation of Pitta Dosh⁶.

In Annapanavidhi Adhyaya, by applying this maxim it is made clear that only such types of diet and drinks which are most commonly used by people are only described and those which are not commonly used are not described in this chapter⁷.

Gobalivarda nyaya

Here, 'Go' means cow. It signifies both male and female cow, but in common this term is used to mention a female cow. 'Balivarda' means 'bull' which signifies a male cow. Similarly, the ordinary acceptance of a word is not always what it actually signifies. Thus, as per this maxim the relative meaning or the hidden meaning of the context is considered. This Nyaya is found in three different contexts in Sutra sthana.

In the first chapter, while describing the eternity of Ayurveda to clarify the word 'Anantapara' this Maxim is used. The term 'Ananta' means 'no end'. As per this maxim the term 'Para' signifies 'Adi'. Thus, the word 'Anantapara' means no beginning and no end⁸.

In 'Na Vegadharaniya Adhyaya' while mentioning about the vitiation of external orifices the word 'Dushtairmatradikairmalaihi' is used. While explaining the meaning of the word 'Dushtaihi', the commentator used this maxim. Here in this context the term 'Dushtaihi' refers to Kshina (decrease in quantity); Like in Gobalivarda nyaya as both Go and Balivarda belongs to the group of Pasu, here also both Kshina (decrease) and Vriddhi (increase) belongs to the category of 'Dushti' even if they cause different effects on the body⁹.

In 'Snehadhyaya' while explaining the detailed description about Snehapana, the commentator has mentioned this maxim. Here the term Accha refers to pure oleating substance and is meant for Shodhana; however, it can be taken for both Shodhana (purificatory therapy) and Shamana (pacification) according to Gobalivarda Nyaya¹⁰.

Chatrino gacchantiti nyaya

When a group of people are moving with many of them having umbrellas up it seems like all are having umbrella even though some doesn't have. Then it has been said people with umbrella are going. This Nyaya is found in two different contexts in Sutra sthana.

In Matrashiteeya Adhyaya, while enumerating Tambula Sevana to be chewed for oral hygiene, it has been told that the fruits of Jati (*Myristica fragrans*), Katuka/Lata Kasturi (*Hibiscus abelmoschus*), Puga (*Areca catechu*), Kakkola (*Piper cubeba*) and Lavanga (*Syzygium aromaticum*) are to be used. Even though the useful part of Lavanga is flower bud, as per this maxim, the term 'fruit' is used in common¹¹.

While summing up the Tasyashiteeya Adhyaya, it is mentioned that the regimens of Shishira Ritu has not been described individually because of its similarity with Hemanta Ritu. As almost all the seasonal regimens are explained, as per this maxim Shishira Ritu regimen is also considered as described¹².

Ghunakshara nyaya

This Maxim is used to indicate the occurrence of something by chance or by accidental. Here, 'Ghuna' refers to an insect or a worm which makes holes in wood or in book, which sometimes creates the shape of letters accidentally. This maxim is told in 'Dirghamjivitiyam Adhyaya' while mentioning about the knowledge for the selection of drugs for the successful treatment.

If an ignorant physician attains good results in his treatment, it is only by Yadrucchaa i.e. by chance¹³.

Kakadanta Pariksha nyaya

Here, Kakadanta means teeth of a crow. This means examining tooth in a crow is of no use as there is no tooth at all. This indicates any useless or fruitless enquiry. Acharya Chakrapani mentions that it is of no use if the title and usefulness of the text is not described in the beginning. This should be mentioned to create interest in the reader to go through the Shastra further¹⁴.

Suchi kataha nyaya

Suchi means needle and Kataha means a big vessel. This maxim signifies that the easiest tasks have to be finished first and later the difficult ones. In the first chapter while describing the classification of Dravyas based on its origin, Acharya mentions 3 types i.e. Jangama (animal origin) Audbhida (plant origin) and Parthiva (mineral origin). In this context, after the explanation of Jangama Dravyas he describes about Parthiva dravyas and at last gives detailed explanations for Audbhida dravyas because of its vast explanation¹⁵.

Deergha sashkuli bhakshana nyaya

'Shashkuli' is round food cake and while eating this, the person gets several perceptions about its shape, smell, colour etc. All these sense perceptions do not occur simultaneously. It happens one after the other. But it seems like happening simultaneously is because of the fast movement of the mind from one sense organ to the other. And this indicates the Anutwa (subtleness) and Sookshmatva of Manas¹⁶.

Utpala satapatra vedhini nyaya

When a needle is pierced through a hundred lotus petals arranged one over the other the needle makes holes one after the other in a quick period. It looks like the needle pierces the hundred petals simultaneously at a time because the time of piercing in between the two petals is imperceptible. In the same way Manas (Mind) is only one, and when it associates with the individual sense organs the perception occurs one after the other. But because of its Anutwa (subtleness) property and fast movement it looks like mind associates with all the five sense organs simultaneously at a time. And there is no multiplicity of mind which indicates its Ekatwa property¹⁷.

Ksheera Dadhi nyaya

This is called as the 'Theory of Transformation'. Here Ksheera means milk and Dadhi means Curd. This indicates the transformation of milk into Curd in its entirety. In Ayurveda this maxim is used to describe the concept of 'Dhatu Parinama' (tissue formation and development). According to this maxim, one Dhatu transforms into the other successive Dhatu just as the milk transforms into curd. First the Rasa Dhatu transforms into Rakta, Rakta into Mamsa and Mamsa into Meda and so on¹⁸.

Kedari kulya nyaya

This is called as the 'Theory of Transmission'. Here, Kedari means the field and Kulya means the canal. This implies that the water flowing from the main canal branches and re-branches into smaller canals and irrigates the nearest field first and after irrigating the requisite amount of water to the field it irrigates the next field and so on. In the same way since Rasa Dhatu is nearest the Ahara rasa (essence part of food) reaches it through the

channels of Rasa and nourishes it, after nourishing Rasa Dhatu the remaining portion of the Ahara rasa reaches and nourishes the next Dhatu i.e. the Rakta and so on the nourishment continues to the next Dhatus in the same manner¹⁹.

Khale kapota nyaya

This is called as the 'Theory of selectivity'. Here, Khale refers to heap of grains and Kapota refers to pigeons. This indicates the pigeons coming from different directions and distances to collect the required grains and then fly away to their respective nests. According to this maxim the nourishment of Dhatus takes place by selection. Here Khale implies to Ahara rasa and Kapota to Dhatus. Each Dhatu draws its nutrient fraction from the pool of Ahara rasa which contains all the nutrients and the order of nutrition depends on the order of Dhatus²⁰.

Tilapidaka nyaya

This maxim refers to the person sitting on an oil press who goes on moving around without a pause and finally does not come to any fixed point. This Nyaya has been used by the author while discussing about the determination of the origin of human beings and diseases. After listening to the controversial discussions of the scholars, Lord Atreya expressed his views that my dear students "Do not enter into such a kind of unnecessary arguments because it is very difficult to pursue the real knowledge by keeping partial aspects in mind". Those who consider different controversial aspects of truth as established facts they go on moving around unnecessary arguments without reaching the goal like a person sitting on the oil press²¹.

Ardha shaucha nyaya

This maxim is used when the given rule cannot be followed completely or when only half of its part can be applied. In Sutra sthana this maxim is utilised while mentioning the 'Anaditva' (no beginning) and 'Nityatva' (eternity) quality of Ayurveda as it is not completely accepted by all²².

Santhana nyaya

'Santhana' refers to continuity in generations. This maxim is used in Ayurveda to highlight the 'Nityatva' (eternity) quality of Ayurveda²³.

Babhru gudha nyaya

'Babhru' means a large brown mongoose. This maxim refers to an old mongoose hidden in the midst of a heap of wool might for a while just form part of the whole mass of wool but as soon it makes sound, people are disillusioned about its identity. Such is the case with a pseudo-physician. Pseudo-physicians deprived of wisdom and knowledge of the science like an old Babhru hidden in the wool shrinks to speak anything in debates when a real scholar is met with²⁴.

Kumbhakara pavanaahita pankalepa nyaya

This maxim is mentioned while describing the features of Hemanta Ritu (winter season). As the application of cold mud by a potter over the furnace restrains the inner heat and thereby helps burning of the earthen pots; in the same way, the cold wind because of its contact with the skin restrains the outward movement of the inner heat and thus enhances the power of digestion and metabolism²⁵.

Bhuyasa alpamavjiyate nyaya

'Bhuyasa' means strong or exceedingly powerful, 'Alpa' means weak, 'Avajiyate' means conquering. Bhuyasa Alpamavjiyate means to overpower the weak by the very strong persons. In the present context the commentator has used this maxim to explain the general features of vitiated Doṣhās. When the Doshas are aggravated they exhibit their abnormal features according to the degree of vitiation. It is accepted that in spite of Doshas having opposite properties no antagonistic effect is seen according to Bhuyaso Alpamavjiyate Nyaya i.e. "in the event of the combination of two contraries, the stronger one overpowers the weaker one"²⁶

Samaneshu artheshu ekatra abhihitovidhi anyatrapī anushanjanīya nyaya

It means adoption of rules prescribed at another context. The commentator has explained the meaning of 'Dehamadushayan' as that the drug should not cause any complications while administering it internally. This very inner idea of the safe administration of emetic drug is also applicable while administering purgative drugs and also other Shodhana therapies. Thus, the rule prescribed at one context can be applicable in the similar condition of another context also²⁷.

DISCUSSION

Even though there are a number of Nyayas mentioned in Sutra sthana of Charaka Samhita, in the present article only nineteen Nyayas which are used in Samhitas frequently are explained in detail. The other Nyayas are enlisted in the Table along with their references. By the critical study of Nyayas mentioned in Sutra sthana of Charaka Samhita, a total number of 32 Nyayas in 39 different contexts have been observed. Among them Tilapidaka Nyaya and Babhru Gudha Nyaya are found in the original text and remaining 30 are identified in the commentary. Thus, the Nyayas contributed by the commentator Acharya Chakrapanidatta is found very much useful in understanding the fundamental concepts Sutra sthana very clearly.

CONCLUSION

Understanding these Maxims is very essential for the Ayurvedic scholars through which one can get the knowledge of the concepts of Ayurveda practically. Hence, these Maxims are used in Ayurvedic literature for the benefit of easy understanding of the subject.

Table 1: List of Nyayas mentioned in Sutra sthana of Charaka Samhita along with their references

S. No.	Nyayas (Maxims) Quoted in Charaka Samhita Sutra sthana	References
1.	Anagatabadhapratishedha Nyaya	Cha.Su.8/17
2.	Anagatavekshana Nyaya	Cha.Su.1/48
3.	Anvaya vyatireka anuvidhiya Nyaya	Cha.Su.24/4
4.	Ardha Shaucha Nyaya	Cha.Su.30/27
5.	Ayur ghritam Nyaya	Cha.Su.27/3
6.	Babhru Gudha Nyaya	Cha.Su.30/77
7.	Bhagaasiddha Nyaya	Cha.Su.1/51
8.	Bhuyasa Alpamavjiyate Nyaya	Cha.Su.17/62
9.	Bhuyo virodhe swapamanyaya	Cha.Su.14/16-19
10.	Chatrino Gacchantiti Nyaya	Ch.Su.5/76-77, 6/51
11.	Deergha Sashkuli Bhakshana Nyaya	Cha.Su.8/5
12.	Gangayam Ghosha Nyaya	Cha.Su.2/9-10
13.	Ghrita dagdha Nyaya	Cha.Su.1/57
14.	Ghunaakshara Nyaya	Cha.Su.1/134
15.	Gobalivarda Nyaya	Cha.Su.1/25-26, 7/42, 13/7
16.	Jnana purvaka Nyaya	Cha.Su.18/44-47
17.	Kakadanta Pariksha Nyaya	Cha.Su.1/1
18.	Kedari Kulya Nyaya	Cha.Su.28/4
19.	Khale Kapota Nyaya	Cha.Su.28/4
20.	Ksheera Dadhi Nyaya	Cha.Su.28/4
21.	Kumbhakara pavanaahita pankalepa Nyaya	ChaSu.6/9-18
22.	Samaneshu Artheshu Ekatra Abhihitovidhi Anyatrapa Anushanjaniya Nyaya	Cha.Su.2/7-8
23.	Samasa vyasa Nyaya	Cha.Su.4/4, 13/27
24.	Santhana Nyaya	Cha.Su.30/27
25.	Shasha Vishana Nyaya	Cha.Su.16/31-32
26.	Shilaputrak Nyaya	Cha.Su.15/7
27.	Shringa Grahika Nyaya	Cha.Su.4/19, 14/67, 27/329-330
28.	Suchi Kataha Nyaya	Cha.Su.1/68
29.	Tilapidaka Nyaya	Cha.Su.25/26-29
30.	Utpala Satapatra Vedhini Nyaya	Cha.Su.8/5
31.	Utsarga Apavada Nyaya	Cha.Su.10/11-12, 27/309-310
32.	Yadha Sambhava Nyaya	Cha.Su.27/225

REFERENCES

- Rajaradhakanta Deva, Shabdakalpadruma, Vol - 2, 3rd ed. The Chaukhambha Sanskrit Series Office, Varanasi; 1967. p. 926.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 1/23. p. 6.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 10/11-12. p. 66.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 27/309-310. p. 171.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 4/19. p. 34.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 14/67. p. 92.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 27/329-330. p. 172.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 1/25-26. p. 7.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 7/42. p. 53.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 13/7. p. 81.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 5/76-77. p. 42.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 6/51. p. 49.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 1/134. p. 23.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 1/1. p. 1.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 1/68. p. 20.
- Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 8/5. p. 56.

17. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 8/5. p. 56.
18. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 28/4. p. 176.
19. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 28/4. p. 176.
20. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 28/4. p. 176.
21. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 25/26-29. p. 129.
22. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 30/27. p. 188.
23. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 30/27. p. 188.
24. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 30/77. p. 192.
25. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 6/9-18. p. 46.
26. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 17/62. p. 102.
27. Agnivesha. Charaka Samhita. Chakrapanidatta. In: Acharya YT Edi. Ayurveda Dipika Commentary, Reprint Ed. New Delhi: Chaukhambha Publications; 2018. Sutra sthana 2/7-8. p. 24.

Cite this article as:

Anushree M. S. et al. Nyayas mentioned in Sutra Sthana of Charaka Samhita: A Critical Review. Int. J. Res. Ayurveda Pharm. 2020;11(6):81-85 <http://dx.doi.org/10.7897/2277-4343.1106190>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publishing quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of IJRAP editor or editorial board members.