

## A Critical Study on Nyayas According to Cakrapani

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### ABSTRACT

In *Ayurveda* Nyayas are used to understand the hidden concept. We see abundant use of Nyayas for the clarification of the verse. *Acharaya Cakrapani* used this Nyayas in order to describe the meaning or relative meaning of context. It is basically seen by the general public as a more logical proposition. They are specifically used when characterising a situation. Though there are a number of Nyayas mentioned in *Sutra sthana* of *Charaka Samhita*, we have tried our best to explained few Nyayas from the context which are used frequently. Their are total number of 34 Nyayas explained. *Ayurveda* being the *Upaveda* of *Atharvaveda* explains various maxims to enlighten their treatise and for easy understanding of topics. *Ayurveda Acharyas* found it as an easy tool for the clarification of their views. Nyayas help us to explore the exact meaning of the actual verse. *Acharya* have used large no of Nyayas some of the important Nyayas explained in our *Samhita* are mentioned in this article.

**KEYWORDS:** Nyaya, Maxim, Samhita, Acharya, Ayurveda

### INTRODUCTION

Nyaya or maxim is defined as 'an expression of general truth or principle'. Department of PG Studies in Samhita and Siddhanta, Proper knowledge of the words is Nyaya. *Acharaya Cakrapani* used this Nyayas in order to describe the meaning or relative meaning of context. It is basically seen by the general public as a more logical proposition. They are specifically used when characterising a situation. By simply reading these verses it is not possible to understand the idea of the author clearly. That is why the commentator have used the different maxims to explore the contextual meanings and to clear the hidden meanings in a better way. On a critical study of *Sutrasthana* of *Charaka Samhita Cakrapani Deepika*. It has been observed that a total number of 34 Nyayas are explained.

### AIMS AND OBJECTIVE

1. Critical study of Nyayas in *Charaka Samhita* according to *Cakrapani*.

2. To understand the application of these Nyayas in Clinical practice.

### MATERIAL AND METHODS

1. Classical texts and related commentaries of *Ayurveda*.
2. Study materials available on internet.

Different Nyayas mentioned by *Cakrapani*.

#### 1. *Kakadanta Pariksha Nyaya*.<sup>[1]</sup>

In general the Nyayas are used to illustrate the concept with a few words. *Kaka* means a crow. *Danta* means teeth. *Pariksha* means examination. *Kakadanta Pariksha* means examination of non-exiting crow's teeth. This maxim is used in the context of any useless and manifestly fruitless enquiry.

The commentator has used this this maxim in the context of emphasising the utility of *Ayurveda* as it has been propounded with a definite aims and objectives.

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Therefore the wise people will never motivate towards meaningless and nor something distinct is similar to examination of the teeth of a crow.

## 2. *Go balivarda Nyaya* <sup>[2]</sup>

*Go* means the cow and *Balivarda* means bull. Thus *Gobalivarda Nyaya* means “The maxim of the cow and bull”. Here the word cow signifies both a male cow and a female cow; but ordinarily it is used in the sense of a female cow only; and a different word “bull” is used to mean a male cow to distinguish it from the female cow. Similarly the ordinary acceptance of a word is not always what it strictly or derivatively signifies. Thus, according to the *Nyaya*, it has to be considered as the present *Nyaya*, it has to be considered as the relative meaning or hidden meaning. While explaining the meaning of the word *Ananta-Para*, the commentator employed this maxim. In this verse the known word is *Ananta* (without any boundary) and the mysterious word is *Para*. The *Para* word is used for the *Adi* by the implication of *Gobalivarda Nyaya*. Thus, *Ananta-Para* means the science of life i.e., Ayurveda has neither being nor an end. The word *Ananta* means there is no limitation but the word *Para* has certain limitation. Here both the words *Ananta* and *Para* are contradicted simultaneously set a limitation.

## 3. *Ghunaksara Nyaya*. <sup>[3]</sup>

*Ghuna* means wood-worm. This worm bores holes in wood and the book which sometimes assumes the shape of a letter of the alphabet. This is not happening intentionally. Hence *Ghunakshara Nyaya* is used to initiate the occurrence of something quiet accidental. The commentator has therefore applied this *Nyaya* to explain the incidental success of the treatment performed by the ignorant physician.

## 4. *Samanesvarthesu Ekatrabhihito Vidhirantrapi Anusanjaiyah Nyaya*. <sup>[4]</sup>

In the present context this *Nyaya* has used by the commentator to explain the method of administering *Sodhana* drugs. The author has clearly told in the verse number 7 and 8 of this chapter entitled *Aparmarga Tanduliya Adhyaya that Madana, Madhuka, Nimba* etc are the emetics and these drugs should be used in the diseases having the predominance of *khapha* and *pitta dosa* without causing any inconvenience to the body.

The commentator has explained the meaning of ‘*Dehamadusayan*’ as that the drug should not cause any complications while administering internally. This very inner idea of the safe administration of emetic drug is also should be applicable while administration of emetic drug and also other *Sodhana*

therapies. Thus the rule prescribed at one context can be applicable in the similar condition of another context also.

## 5. *Shirgagrahaka Nyaya* <sup>[5]</sup>

The word ‘*Shriga*’ has two meaning in general, viz.. *Shriga* and *Shikara*.

In *Sanskrit* rhetoric ‘*Shriga*’ word has been used as *Parvata Shringa, Pasu Shringa and Visaya Shringa*. *Parvata Shringa* means the ‘top of mountain’ or ‘apex of the hill’ or crest of mountain. *Pasu Shringa* means ‘horn of the animal.’ In general, when it is necessary to get control over mad bull, the best way is to hold it, by its horn only. *Visaya shringa* stand for *Pardhanarupa* and *Mukhyarupa Visaya* (main or important subject). Hence, ‘*Shringagrahaka*’ means to 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.

To understand the classification of *Dasemani* this *Nyaya* is quoted. Five hundred *Kashaya* and fifty *Mahakashaya* have been explained. The *Dravyas* are grouped according to their specific action/ karma as *Dasemani*. This concept can be clearly understood with the help of this *Nyaya*.

## 6. *Chatrinogacchanti Nyaya*. <sup>[6]</sup>

A crowd is moving with most of them having umbrellas up and all of them seem to have umbrellas. Thus the men who do not have umbrella are also considered as having umbrella.

In the context of explaining wholesome and unwholesome diet in different seasons the commentator has utilised this *Nyaya*. The author has given the details about the food and regimen to be taken in all the seasons except in *Sisira rutu* are not mentioned here it should be understood similar to this *Nyaya*.

## 7. *Dirgha saskuli bhaksana Nyaya*. <sup>[7]</sup>

Here the commentator has proved the ones of *Manas* with the help of *Dirga Saskuli Nyaya*. *Saskuli* means a kind of cake or biscuit made of twisted rings of rice paste fried in ghee or oil. While eating *Saskuli* a person may think that he perceives the sound through *Srotrendriya*, the shape and colour through *Caksurindriya*, the hardness of cake by means of *Sparsanendriya*, the taste through *Rasanendriya* and its smell by means of *Ghranendriya* all at the same time. These types of perceptions are happen due to fast movement of the *Manas* in the body, but all the five senses cannot be perceived by *Manas* at a time because it is one and one only.

**8. Utpala Satapatra Vedha Nyaya.**<sup>[8]</sup>

The commentator has also tried to prove the oneness of mind by means of another maxim known as *Utpala Satapatra Vedha Nyaya*.

Arrange a hundred lotus petals one over the other and prick it with a needle. While pricking the needle, makes holes in the petals one one after another in quick succession. But it looks like that the needle pricks all of them at a time. As such the *Manas* is one and only one and hence it associates with the *Indriyas* one after another. But it appears that the *Manas* associate with the five *Indriyas* simultaneously. By the help of this *Nyaya* it is established the oneness of *Manas*.

**9. Utsarga Nyaya**<sup>[9]</sup>

*Utsarga* means a rule or principle. It also implies to lay aside the general rule and to follow the different one when both have similar objective. In the present context *Utsarga Nyaya* has been used by the commentator to explain Such *Sadhya Roga Lakshana* for proper understanding. If the features easily curable nature of any one of the diseases is mentioned differently at other place, those rules or principles are also can be accepted because they also serve the same purpose.

For example: In the above verse, various conditions of easy curability of the disease is mentioned that if the *Dosha*, *Dushya* and body constitution are dissimilar, such diseases are easily curable. This is a rule in general. In another context it is stated that *Tulya Rtu* and *Dosa* in *Jwara*, *Tulsa Dusyata* in *Prameha* and *Puranatva* in *Raktagulma* are the features of easy curability. Therefore such rules also should be accepted in addition to the general rules according to *Utsarga Nyaya*.

**10. Suchikatah Nyaya**<sup>[10]</sup>

Such means a small needle and *Katana* means a big vessel. It has been described to suggest easy work is to be done initially when both easy and difficult work is in front of us. This justice applies when multiple tasks or activities have to be completed, and it is prioritised based on the duration of each job.

Here in the present context after describing the *Atiyoga*, *Ayoga* and *Mithyayoga* of *Indriyas*, the author has presented the *Atiyoga*, *Ayoga* and *Mithyayoga* of *karma* in the present verse.

As the body suffers from most number of disorders in comparison with mind and speech it should have been mentioned earlier instead of speech and mind.

Keeping the '*Sucikataha Nyaya*' in view excessive and less utilisation of the activities related to speech

and mind are mentioned before such unwholesome activities of the body.

**11. Bhuyasalpamavijiyate Nyaya**<sup>[11]</sup>

*Bhuyasa* means strong or exceedingly powerful, *Alpa* means weak, *Avajiyatae* means conquering. *Bhuyasalpamavijiyate* means to overpower the weak by the very strong persons.

In the present context the commentator has used this *Nyaya* while explaining general features of vitiated *Dosas*.

While the *Dosas* are aggravated they exhibit their abnormal features according to the degree of vitiated.

It is accepted that in spite of *Dosas* having opposite properties no antagonistic effect is seen according to *Bhuyasalpamavijiyate Nyaya* i.e, "when the contraries combined together the weaker one is over taken by the strong one"

**12. Tilapidaka Nyaya**<sup>[12]</sup>

This *Nyaya* has used by the author in the following context. Once the saints gathered together in front of Lord *Atreya*, and the discussion about the determination of the origin of human beings and diseases was started.

After listening to the different versions of all the scholars participated in discussion, Lord *Atreya* expressed his views as mentioned below.

My dear students "Do not enter this kind of controversy because it is very difficult to reach the truth by keeping partial aspects in mind".

Those who considered different controversial aspects of truth as established facts they roam on unnecessary arguments without reaching the goal like a person sitting on the oil press. Therefore one should get rid of the puzzle of arguments and try to find truth.

**13. Kedari-kulya Nyaya**<sup>[13]</sup>

The commentator has tried to explain the process of *Dhatu Posana* by citing *Kedari-Kulya Nyaya*.

Initially ingested food is digested and converts into *Ahara Rasa*. Then the *Ahara Rasa* reaches to *Rasa Dhatu* through the respective channels and nourishes *Rasa Dhatu* through its certain portion. Afterwards it enters into *Rakta Dhatu* and the fraction of *Ahara Rasa* attains colour and smell of *Rakta* and gets transformed into *Rakta Dhatu*. Then the remaining portion reaches to *Mamas Dhatu*, similar to *Rakta*, here also some potion gets transformed into *Mamas* and the same process goes on to the subsequent *Dhatu*s like *Medas* etc. In this way *Dhatu*s like *Medas* etc. In this way *Dhatu Posana* happens inside the body similar to *Kedari- Kulya Nyaya*.

**14. Khalekapota Nyaya** <sup>[14]</sup>

According to *Khalekapota Nyaya* the essence of food nourishes from different path way similar to picking up of food from a heap of grains by a pigeon. Thus essence of food nourishes one tissue. The channels nourishing *Rasa* and other tissues have narrow opening and lengthy in their succeeding order. If *Parinama Paksa* (the law of transformation) is accepted; instantaneous action of aphrodisiacs cannot be explained, because the formation of *Sukra* takes place at the end and after the completion of the transformation of all the bodily tissues. Instantaneous aphrodisiac action of milk is observed generally. According to *Khalekapota Nyaya* the digestive product due to their specific action of such substances instantaneously nourish *Sukra*.

**15. Santana Nyaya.** <sup>[15]</sup>

The term *Santana* refers to continuity or uninterrupted series. *Nyaya* means proverb. *Santana Nyaya* means a proverb on continuity or uninterrupted series.

This maxim has used by the author in the present context to explain the eternity of *Ayurveda*.

The subject matter dealt in *Ayurveda* is related to life i.e, *Ayu*, which is eternal. Continuity of life is maintained one after another, as one person dies, the soul enters into another body and life continues without any interruption. Similarly the knowledge of *Ayurveda* is continuously passing from one generation to another generation without any interruption and hence *Ayurveda* is also eternal.

**Discussion**

Though there are a number of *Nyayas* mentioned in *Sutra sthana of Charaka Samhita*, we have tried our best to explain few *Nyayas* from the context which are used frequently. Their are total number of 34 *Nyayas* explained. Thus, *Acharya Chakrapani* has made is very useful for us to understand the context by mentioning these *Nyayas* and made *Sutra sthana* very clear.

**Conclusion**

*Ayurveda* being the *Upaveda* of *Atharvaveda* explains various maxims to enlighten their treatise and for easy understanding of topics. *Ayurveda Acharyas* found it as an easy tool for the clarification of their views. *Nyayas* help us to explore the exact meaning of the actual verse.

In *Ayurveda Nyayas* were preferred to understand the hidden concepts clearly, to determine various diseases to do differential diagnosis and to administer different treatment.

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