NYAYA AND ITS RELEVANCE IN AYURVEDA

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ABSTRACT

The simple metaphors used by the ancient people in the colloquial language later technically termed as Nyaya. Afterwards it is used as a tool to define many difficult concepts in a simplified manner even for the common people. Nyayas are widely accepted as an authorized tool to express the ancient scientific principles. In Ayurvedic texts, mostly the commentators use Nyayas to make the learner understand the concepts in a better and apparent way. The understanding of Nyaya is very much necessary to get clear knowledge about the hidden concepts. The present review emphasizes on various Nyaya and its importance in understanding the basic principles of Ayurveda. Some of such important Nyayas used are - Kakadanta Pareeksha Nyaya, Go-Balivarda Nyaya, Go Dohana Nyaya etc.-.

KEYWORDS: Nyaya, Maxim, Kakadanta Pareeksha Nyaya, Go-Balivarda Nyaya, Go Dohana Nyaya, Shilaputraka Nyaya, Bhrtyavat Nyaya

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INTRODUCTION

‘Ayurveda’ is a comprehensive health science dealing with its own fundamental principles. To understand these fundamental principles, Acharyas adopted several methods to make common people understand the Shasta (science). One of the most relevant method is the application of Nyaya (maxim) in the Shasta (science). So Nyayas act as essential tool for better understanding, analysis and application about the concepts in Ayurveda.

A Nyaya (maxim) is “an expression of well known truth or principle” (Raja Radha Kanta Deva, 1967). In Sanskrit, maxim is recognized under the term of Nyaya. 'Maxim' cannot be taken exactly as the equivalent of Nyaya, but adopted it because many great scholars had already done so (Colonel G.A.Jacob, 1911). Nyaya has a range of meanings from maxim to reason and logic, even to justice and common sense. In this case, an ambiguity is preserved by the commentators as to whether Nyaya means reasoning or a maxim.

The two meanings are related with each other; in such a way that reasoning proceeds through the critical application of maxims. The term Nyaya in broad, general, and abstract sense is nothing but reasoning; but when made narrow, particular, and concrete, it becomes a maxim. Both senses are relevant to the interpretation of the verse. Hence the term Nyaya is to be understood with its different interpretations and usefulness in Ayurveda. In this paper, an attempt has been made to review the concept and utility of Nyaya which leads to its relevance in ayurveda.

Brief History of Nyaya

Nyayas (maxims) are specifically used when characterizing a situation. Explanation of Nyaya is found from Vedic period to Purana, Upanishad, Kavya, Darshana etc. Ayurveda, being the Upaveda of Atharvaveda, also explains various maxims to enlighten their treatise and for the easy understanding of the topics. 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. Later the commentators of these Sutras integrated a number of Nyayas to explore the exact meaning of the actual verses.

The Nyayas are of two types: (Mahesh Vyas, 2013)
1) Loukika Nyaya
2) Shastriya Nyaya.

Loukika Nyayas are the one which are used by the common public in day today life where as Shastriya Nyayas are the one which are used by the authors of the treatise to explore their concepts. Most commonly by using the meaning and gist of Loukika Nyaya, the Shastriya Nyayas were put forth by the Granthakaras (Mahesh Vyas, 2013). The Nyayas like Dandapoopa Nyaya, Munjadisheekoddharana Nyaya, Simhavalokana Nyaya, Sthalipulaka Nyaya, Shakhachandra Nyaya, Kupamanduka Nyaya etc are commonly used in literature as well as day to day life (Mahesh Vyas, 2013; Nyayavali – Sanskrit maxims and proverbs; Colonel G.A.Jacob, 1911). The purpose of Nyaya in Veda, Upanishad, Darshana or in Sanskrit literatures is to beautify the literature. In Ayurveda, maxims were preferred to understand the hidden concepts clearly, to determine various diseases, for differential diagnosis of the diseases, to administer different treatment modalities and to use various drugs in treatment (Vyas MK, Dwivedi R., 2014).

Definition of the term Nyaya with its interpretations:

- Mimamsa Nyaya Prakasanam, interpreted Nyaya as the Tatva (truth) with logic (Vettinad Sreedharan Nair, 1989).
- An important rule of interpretation in Hindu law from the Yajnavalkyasmririti (Y.S.) deals with how to resolve the situation in which two authoritative rules contradict one another. There it is mentioned that when there is a conflict between two Smriti texts, Nyaya (maxim) is stronger than Vyavahara (practice) (Donald R. Davis, Jr., 2007).
In the commentary, Voeramitrodaya at Dharmakosa Varnasramadharmakanda, 1.85, stated that Nyaya means reasoning that establishes the scope of each respective rule (Donald R. Davis, Jr., 2007).

Other commentaries like such as Mitaksara, and Apararka at Dharmakosa Varnasramadharmakanda, 1.82 and 1.84, respectively, connect Nyaya with specific maxims of the grammatical and Mimamsa traditions that are used to resolve conflicts between rules. (Donald R. Davis, Jr., 2007)

In different dictionaries and books, Nyaya is interpreted with many meanings. Some of them are

a. That into which a thing goes back i.e., an original type, standard, method, rule, a general or universal rule, model, axiom, system, plan, right or fit manner or way, fitness, propriety (Monier Monier Williams, 1951).

b. A law suit, legal proceeding, judicial sentences, judgement (Monier Monier Williams, 1951).

c. A logical or syllogistic argument or inference (Monier Monier Williams, 1951).

d. A system of philosophy delivered by Gautama (Monier Monier Williams, 1951).

e. Likeness, analogy, a popular maxim or apposite illustration (Monier Monier Williams, 1951).

In a compilation of Nyayas, it is explained that the Nyayas can be dealt under three distinct heads, and are either Illustrations (Dristanta), Rules, or principles (as in the case of Paribhasas), Topics (Adhikaras) (as in the case of the Kapinjala Nyaya) (Colonel G.A. Jacob, 1911).

Upama (resemble or likeness or simile), Udhaharana (example), Drishtanthta (Illustrations) etc. are the Svarupa Nyayas (form or shape of Nyayas) (Aswin, 2003).

**SOME IMPORTANT NYAYAS EXPLAINED IN AYURVEDIC CLASSICS**

In Samhitas, we can see an abundant use of Nyaya for the clarification of their verses. The commentators also used it in a large number. Some of the important Nyayas explained in Ayurvedic classics are

**Kakadanta Pareeksha Nyaya**

It is the maxim of the examination of a crow's teeth (Colonel G.A. Jacob 1911; Nyayavali – Sanskrit maxims and proverbs). It is used to denote any useless and manifestly fruitless task (Nyayavali – Sanskrit maxims and proverbs). Kakadanta means the teeth of a crow. Actually, there are no teeth for a crow. So, examining a crow's teeth is a useless and fruitless task. Some other Nyayas which give the similar meaning are Vandhyaa Maithuna Nyaya, Jala Taadana Nyaya, Sikataa Taila Nyaya, Pavana Taadana Nyaya, Carvita Carvana Nyaya, etc. (Aswin, 2003). Acharya Cakrapani, while explaining the necessity of specifying the subject and object of the science in the very beginning of the chapter, quoted that; Intelligent people are not motivated towards the study of something indistinct like ‘ka’, ‘ca’, ‘ta’, ‘pa’, etc., nor even towards something distinct but useless like examination of the teeth of a crow (Kakadanta Pareeksha Nyaya). It is, therefore, necessary to specify the subject and object of the science in the very beginning. As it has been said, “people, whose efforts are slackened due to the ignorance of the subject and the object of the exposition, do not care to study even a small treatise.” (Acharya YT, 2013; Ram Karan Sharma & Vaidya Bhagwan Dash, 2006). Here with the help of this Nyaya, Chakrapani highlights the uselessness of a Shastra, if the subject and the object are not mentioned.

**Go-Balivarda Nyaya**

It is the maxim of the cattle and the bull (Colonel G.A. Jacob, 1911; Nyayavali – Sanskrit maxims and proverbs). The origin of the maxim lies in this that the word cow signifies both a male cow and a female cow;
but ordinarily it is used in the sense of a female cow; 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 (Nyayavali – Sanskrit maxims and proverbs). Similar explanation is found in Brahmana Vasishta Nyaya and Brahmana- Parivraajaka Nyaya (Aswin, 2003). For deriving the meaning of the word Anantapaaram, Acharya Cakrapani used this Nyaya (Acharya YT, 2013). The word meaning of Paaram is boundary or to reach the end (Monier Monier Williams, 1951). Anantha means endless or boundless and Anantapaaram’s word meaning is of boundless width (Monier Monier Williams, 1951). But with the help of Gobalivarda Nyaya, we get the meaning of Param as Aadi/beginning. Thus Anantaparam can be understood as without Aadi and Anta (without origin and end). Here the ordinary acceptance of a word is not followed, but the meaning is derived out through the Nyaya.

In the context of explaining the Malayanani (excretory orifices), to clarify the meaning of the word dushta, Acharya Cakrapani and Acharya Gangadhara have used this Nyaya (Acharya YT, 2013; Kaviraja Shree Narendranath Sengupta & Kaviraja Shree Balaichandra Sengupta, 2009). It is said that Malaayana get affected by the dushti and Maatraddhiyata of Mala. Dushti is of two types by Adhikya and Ksheenata. In this context, Adhikya (increase) is mentioned. Here Gobalivarda Nyaya is taken to derive the contextual meaning of the word Dushta as Ksheena (decrease). Likewise, Acharya has used this Nyaya in several occasions where there is a need of deriving a significant meaning other than an ordinary sense of meaning.

**Go Dohana Nyaya**

This is the simile of the milk-pail. A person performing Yagna who wishes for cattle must bring the water for Yagna in a milk-pail. But that is not done in other cases. The Godohana is therefore used as an illustration of something which is occasionally, and not universally, connected with an act or performance as an essential part of it (Colonel G.A. Jacob, 1911). In the context of types of causative factors of diseases, Acharya Gangadhara (Kaviraja Shree Narendranath Sengupta & Kaviraja Shree Balaichandra Sengupta, 2009) used Godohana Nyaya, while explaining one of the factor Parinama (seasonal vagaries), for the clarification of Subhaasubha Karma Phala (result of good and bad deeds). With this Nyaya, Acharya Gangadhara says that it is occasional that the Subhaasubha Karma (good and bad deeds) or Dharmadharma Phala (results of righteous and unrighteous deeds) may be having Kaalaantra Phala (delayed effects) or Sadhya phala (immediate effect), it is not universal to be Kaalaantra Phala (delayed effect), it can be Sadhya phala (immediate effect) also. Acharya used this Nyaya in occasions where something is illustrated occasionally and not universally.

**Shilaputraka Nyaya**

This is the maxim of a big stone is made into small pieces. Shila means a stone or rock. Putra means son (Monier Monier Williams, 1951). This Nyaya means when a big stone is made into small pieces, though the size differs from big to small, their quality will be the same (Mahesh Vyas, 2013). While explaining the evolution theory, this Nyaya has been used. Ayurveda accepts the production of the universe begins with Ayyakta which is having three basic qualities like Satva, Raja and Tama. From this Mahat is produced and then the Ahankara which is of three types. From these, eleven Indriyas (sense organs) and the five basic elements has been produced. All the later products too have three basic qualities, though named separately. The Ayyakta, Mahan etc though explained separately but basically produced out from similar things that is Trigunasth three basic qualities. (Acharya Y.T., 2012; Mahesh Vyas, 2013). Thus with the help of this Nyaya, Acharya find a clear cut explanation of evolution theory in Ayurveda.
Bhrtyavat Nyaya

This Nyaya means a servant who is dedicated to his master, do the Karya of the master, and will not do his own Karya which is unfavourable to the master. Acharya Arunadatta while explaining the Madhu guna discusses about the Yogavahi nature of Madhu, using this Nyaya (Bhisagacharya Harishastri Paradkar, 2009). Here Acharya explains that Yogavahi nature of the Madhu is just like the servant, when it is added with Madanaphala, it accentuate the action of Madanaphala ie, Vamana (emetic), leaving its property as Vamana nivaraka. When Madhu is added with Haritaki, it accentuate the action of Haritaki i.e., Virechana (purgative), leaving its property Sthambana. This all shows the Yogavahi nature of Madhu. Thus, with the help of this Nyaya, Acharya beautifully explained the Yogavahi guna.

CONCLUSION

Nyaya in a broad and general sense is reasoning, but when made narrow and particular, it becomes a maxim. Both senses are relevant to the interpretation of the verse. They are used for resolving the conflict between the rules with logic and reasoning. It is cited on the basis of Drishtanta, Paribhasas and Adhikaras. It is the tool used for reasoning as well as a maxim which is very much relevant for the interpretation of the Tantra. Nyaya is one important tool used by the Ayurvedacharyas to resolve and understand the Tantra. One can get the superficial knowledge of the tantra but the Goodharthas (hidden meanings) of those verses can be understood by using various Nyayas. Ayurveda texts are scientific texts, which not only explains about medicines, but also mentions about every pinch of knowledge in this world. It will be a difficult task to present it in a beautiful manner, hence Nyayas are used. By reading the verses in the Ayurvedic texts, it helps to develop the interest in students to understand and study the concept of the Ayurveda like the interpretation of term Dusta, Yogavahi nature of Madhu etc. Nyayas are used to convey the ideas of the author easily and clearly so that even an Alpa buddhi (less intelligent) person can understand the concept without any difficulty. Research works on the subject Nyaya and its relevance should be invited.

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