NYAYA’S IN BRIHAT-TRAYI’S

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ABSTRACT
Ayurveda being a science of health, but all the exact matter of ayurveda are in the coded language that we say’s shlokas. As all knows the the shlokas can’t be understand by all the person’s easily, so to make it understandable, adaptable the commentator’s of the brihattrayi’s used the nyaya’s (maxims)-they are the few words that expresses a rule for good or sensible behavior. This nyaya’s make the shloka’s easily understand the actual and concealed concepts of ayurveda. This review article is being made to collect and understand that what this “nyaya’s tell about” the concept particularly of brihat-trayi.

INTRODUCTION
Ayurveda being a science of health, but all the exact matter of ayurveda are in the coded language that we say’s shlokas. As all knows the the shlokas can’t be understand by all the person’s easily, so to make it understandable, adaptable the commentator’s of the brihattrayi’s used the nyaya’s (maxims) - they are the few words that expresses the rule for good and sensible behaviour. A saying is any concisely written or spoken expression that is specially memorable. Because of its meaning or style, maxim being an instructional expression of a general principle rule of morality or simply a synonyms or aphorism. They are of two types –

(1) Lokik nyaya’s
(2) Shastriya nyaya’s

Lokik nyaya’s are those which are used by the common people’s in society, this type of nyaya’s are usually used to explain the big sentences in minimum word’s, for example adhya-rupa nyaya states-assuming the rope like snake. Actually the rope is rope, but it will not been by the people as rope, they will understand it as a snake.

Shastriya nyaya’s- The nyayas which are usually used in the shastra’s to understand to conceled meaning. This nyayas are usually used by the commentors to explain the samhita. As the shlokas are complicated they can’t be understand easily, so the commentator’s used this type of nyayas to explain the basic concept of samhita’s.

The study of maxims include the following steps[2]
(1) Adhikaran janan- knowledge of the context or situation’s.
(2) Padarth janan- knowledge of right meaning of the word in maxim.
(3) Vyakhyana janan-knowledge of the phenomenon involved and required similarities in the current context based on which only maxim can be applied.
(4) Yukti- analysis of padarth janan, prakriya of nyaya with sambandth in samhita.

MATERIAL AND METHODS
All the concepts and literature has been collected and compiled through different samhitas and through literature books and from different articles and journals.

DISCUSSION
There are the some maxims of commentor chakrapanidatta on charak samhita.

(1) Kaakandanta Parikshaye Nyaya[3]. In this nyaya kaaka- crow, daanta-teeth meaning the teeth of crow. As we know there is no tooth of crow, so if we continue examining its tooth, it is of no use. Similary chakrapani in charaka samhita su.1/1 in deerghamjeeviteeyam adhyaya the abhidheya is told as hita-ahita roopa ayu if the prayojana is not told it may be useless as the kakandanta parikshaya. Prayojan also generates interest in the reader to study the shastra- if no abhidha (title) and prayojana are mentioned in the beginning of a book, then no person like to go through it, here with the help of this nyaya the commentor highlights the uselessness of a shastra if abhidhya and prayojan are not mentioned.

(2) Ghumaakshara Nyaya[4]. Ghuna means-wood worm this ghuna eats/bores the woods or books, by worm continuos work on the wood or book get convert
and assumes a particular shape of a letter this letter occurs coincidently. Showing sometimes something happen coincidently. Chakrapani in deerghamjeveeitayam adhyaya refers this nyaya while explaining samyak prarvukt bhaisaja lakshan i.e – that medicine taken as properly admired which is capable to bring about disease – free condition and that very physician as the best one who could relieve the disorder.

A physician who is jyanvam can only do proper yojana of the bhesiya, one who attains good result without proper jnana is by yadruccha i.e, by chance. It is ghunakashara the worm accidentally causing akshara thus highlights the requirement of jnana for samayugyojna of bhesiya and siddhi of chikitsa.

(3) Chattrino Gachchhanti Nyaya[8].- This maxims tells about the peoples going with umbrella. If a crowd moves with umbrella, the person who don’t have umbrella also seems to be like moving with umbrella. This nyaya is used by chakrapani in tasya shiteeyam adhyaya.. In upsamharaa that, in every season what is to be used and avoided by the person is said rationally, chapter of ones diet ets. Along with the wholesome, from this one can have idea about apathy like alaphbojan etc. as shishir and hemant are similar it can be understood from shishir ritucharya itself, thus as almost all ritu-apathy are explained the apathy in hemant is also understood thus justified for its no meaning.

This nyaya is also used during the description of tambulsevan vidhi[9], as acharya charak has enumerated that for desiring clarity,relies and fragrance one should be keep in mouth the fruits jati, katuka,puga and lavnag, kakkola. All of them fruits are taken, but there is patra for tambul and niryas for kapoor but every one thinks that only fruits are taken.

In sharir sthana[7] – It states that among panchmahabhutas, out of them the first one has only one property and there is addition of one more property in each of the latter bhutas thus the former bhuta along with its property is associated with latter one, this nyaya explain about bhootaantara pravesh of guna in bhoota, poorvaguna in poorvabhoota enters the next bhuta in akash there is shabda, in yavu shabda +sparsha, are there thus, there occur the edtion of poorvaguna in the coming bhoota., In prthivi there are shabda, sparsha, rupa, gandha guna but as other bhoota are not with gandha guna, it can be considered as poorvaguna, with the help of chattrino gachhanti nyaya we can understand that it is also considered under poorvaguna.

In charak samhita nidana sthana apasmara nidana adhyaya, during the sthana upsamhare – summing up the section this nyaya is referred as- cause /prodroma /symptoms/ suitability/pathogenesis/early origin/principle of treatment in respect of eight disease jwaradina has been described.[8] While explaining dhata agni vyapar charak stated that dhatus undergo metabolic transformation by virtue of their respective seven categories of agni in two ways i.e kita paka and Prasad paka. But shukra dhatu don’t have kita but all other dhatus have kita, chakrapani articulated chhattrinogacchhanti nyaya in the present context for proper understanding of dhata agni vyapara of shukra dhatu.[9]

Same nyaya is explained in sushrut samhita Karma vyadhan bndhan vidhi that 15 types of conditions of ear lobules by there name suitable for surgery. But among this 10 are sadhyas and 5 are asadhyas then also the 15 types are regarded as karna bandhakriti, commenter Dalhan has cleared the concept by incorporating the chhattrinogacchhanti nyaya.[10]

Gobali Vardha Nyaya
go= cow, balivardha =ox
This maxim is about cow and bull, saying about that all thing that we accept are not actually what it denotes, hence we have to consider the hidden meaning in the context.

In dheergamjeveeitayam adhyaya, chakrapani[11] while explaining that anata param means no boundary or limit but with help of this nyaya param as aadi/ beginning thus anataparam can be understood as without anata and aadi i.e. without origin and end.

In navegadharaneeya adhyaya[12] while explaining that when malayatan get affected by dusthi and maatra-adhikyata of mala, the adhikya has been told, and ksheena we have to consider as dhusti is of two types adhikya and ksheena.

While answering to the question vritti of accha and samshodhan to be followed chakrapani refers to gobalivardhan nyaya by commenting that samshodhan is already told we have to consider accha and sham an snaea.[13]

While detailing vidhi samprapti the samkhyad pradhanya etc. the bhedas of samprapti include vidhi samprapti also, by this nyaya the left vyadhiprakaran is considered under vidhi which is not told by sankhyadi.[14]

While explaining arista lakshan,a person calls swajana (his relatives) and jana even through they are with him due to mahamohavruta manas, as he does not visualize them[15], here jana and swajana meaning should be taken as per gobalivardhan nyaya.[15]

In kushtha chikitsa, siddharthak kashaya is usefull foe twagdosha, which include all including kilasa, vyana[16] etc. according to gobalivardhan nyaya.[16]

While explaining dvishatthajha chhhardi –disliking should understood as pratipurush, that every persons dislikes according to her/his nature.[17]
**Shrung Grahaika Nyaya**

This nyaya has quite different meaning by different commentors. This nyaya states of seizing ox by its horns. Telling about controlling of mad bull is possible by catching one horn first then other horn, meaning catching horn one by one. This nyaya regards about doing one work one after the other.

In shadivrechanashastriyam adhyayam five hundred kashaya and 50 mahakahshaya has been explained. The dravyas are grouped according to there specific karmanas as dasahemani, by shrung grahika nyaya it is explained that 500 drugs are explained easily by grouping them into 50 groups by taking specific feature.\(^{[8]}\)

Disease sandhi chyuti, hanusthambha etc. when they involve the gambhir dhatu they become asadhiya. If this are nava in balwana rogi and without updrava they are sadhiya, here the upadrava are not listed but according to shrung grahika nyaya we have to consider the all upadravas.\(^{[9]}\)

In yonivyapad chikitsa\(^{[10]}\) the bhesajya pramana is not told specific as in ayurveda the pratipurush sidhanta is considered, so only general pramana of bhesajya can be explained according to shrung grahika nyaya\(^{[11]}\) in this same chapter pratipurush saatmya according to desha i.e. pratipurush saatmya is different it can be explained specific to individual so general saatmya is explained.

**Santaana Nyaya**

This nyaya tells about the continuity in arthadas mahamoolayya adhyaya.\(^{[21]}\) chakrapani states- that aayu is nitya according to santaana nyaya. Ayu continue in the world indicating continuity of life.\(^{[22]}\) Swabhaavasamsiddhi is also continues as it can be separated from dravya meaning natural qualities of dravya will be present in all sajaatiya dravya even if that particular dravyagayet destroyed.

Chakrapani while explaining shrotas states all bhavas in purush cant continue without shrotas here the santaan nyaya is used to explain continuity.\(^{[12]}\)

**Kakataaleeya Nyaya**

This nyaya is about crow and palm fruit, a crow sat on palm tree, same time the palm fruit fell on crow head and crow get killed there is no connection between crow sat on tree and falling of fruit all was just on co-incident for both the events this nyaya explain for the accidents and for any purpose which has no reason behind.

In Charak Sharir, chakrapani –while describing that why progeny may be not like parents as in case of andha, kubja etc.\(^{[13]}\) If beeja is dooshit and due to durdaiva the progeny become andha, we explain that this is just an accidental it may not be similar in all cases.

**Pipeelika Bharan Nyaya**- ch.vi.8/115p-692-693\(^{[25]}\)

Pipeelika –ant, bharan- weight lifting –Here an ant lifting an object of higher weight, this maxims states that by seeing a well built and nourished body generally that one will think that the person has good bala and by seeing a person without well built and nourished body, one think he has having alpa bala, but everytime it is not true. Stout person may be weak who is lean may have good strength through this nyaya we can understand that just like an ant which is very small but can carry the things having more weight than it. The strength of person depends mainly on sara, satva, sathya, sanhana and so on. Thus a physician who wants to give an excellent treatment should consider all the factors explained in samhitas, this nyaya can be analyzed as just seeing stature one cannot assist bala, physical appearance and strength are not always proportionate.

**Shilaputraka Nyaya**

Shila- Rock, shilaputrak- rockstone, this nyaya states that big rock cuts into sculpture. In sushrut sharir sithana\(^{[25]}\) this nyaya explain about shristi utpatti as in ayurveda the production of this universe begins with avyakt having three basic qualities satva, raja, tama from this mahan, then ahankara is produced which is of three types then eleven indriyas, than five basic elements are produced, as the size and appearance differs from big stone to small stone, but their quality will be same. In the same way avyakt, mahan, ahankara explained separately but basically produced from similar things that are trigunas. Thus this nyaya explain that all later product contain their basic qualities.

**Kakakshi Golak Nyaya**

kaka- crow akshigolak –eye ball this nyaya states that crow has only one eye and crow can rotate it in any direction, this nyaya is can be applied as when, during karna puran-the total duration is directed as 100 matra kal, on defining one matra kala is the time to move the right hand around the right knee joint in circular manner. Through it is said that for right knee joint in the definition of matra kala this hold even to the other side of the body, i.e left hand move in a circular manner over the left knee joint by kakakshi golak nyaya.\(^{[27]}\)

**Simhavaloka Nyaya**

Simha-lion

Avalokana- glance/to see

This nyaya is based on lions glance that lions habit of looking front and behind after killing its prey, to reveal its dispute possession, it is applied about where a word in a sentence is connected with what precedes and with that which follows it. As in shlema-atisara there is no specification for pathadi kwath/ churna but the commentary says the anupana as koshna vari which is accordance with simhavaloka nyaya.

**Ashmashastra Nyaya**

**Weapon(shastra) made out of stone**\(^{[29]}\)

Deal with reason behind contra indicating the administration of tikshnaana during day with hot sun.
This maxim of weapon is applied to a phrase where a substance which produces another substances can become the destroyer of the latter, when used in wrong way. Tishna anjana is contraindicated in eye disease of strong cough origin, as lekhana is best suited and never in presence of hot sun. They asked why tikshna anjana is contraindicated in the presence of hot sun as the eyes are derivative of teja as itself and how can the very hot sun cause damage to eye by using tikshna anjan. The answer is clarified by this nyaya that weapon is made from stone by producing sharpness in it which makes the very identity of ashatra, but the same stone can cause the damage to by making it blunt so the same thing which is responsible for the sharpness of shastra becomes the reason for its bluntness. Just as the sun being the reason for physiological vision of eyes also becomes the cause to damage the vision when anjana is used in wrong time.[30]

Pratisroto-Nyaya [31]
Reason for only medho dhatu vriddhi in sthoulaya rogi, the maxim reverse order (prati) of tissue nourishment(srototo) this maxim is applied phrase the normal order of occurrence of any physiological conversation is reversed by pathological events.

Pratisroto nyaya answers the question how occurs only meda dhatu vriddhi in contrary to karma parinama of dhatu in order from rasa to shukra in sthoulaya rogi. As per pratisroto (opposite) of normal dhatu poshan order i.e. from medas to rasa in sthoulaya rogi /nyaya the ahara rasa predominant of medvata is formed by excessive consumption of food increasing meda dhatu thus, the meda predominant ahara-rasa will does that dhatu nourishment in reverse order, that is the medo dhatu does mansa vriddhi mansa dhatu does rakta vriddhi, rakta dhatu does rasa dhatu vriddhi. There on the rasa dhatu again does the dhatu parinama(conversion to its next dhatu) in the normal order from rasa till only medas. The next dhatu asthi and so on will not get poshan (nourishment) as the asthi etc. dhatu vaha srotas will be blocked by meda dhatu preventing the further dhatu nourishment. Thus only the medo dhatu vriddhi occurs in sthoulaya rogi.

Ghrita-Dagdha Nyaya [32]
This nyaya explains the reason for mentioning the raktaja vikaras, through raka is not a dosha but a dushya. The maxim of person with burns (dagdha) caused by heated ghee. This maxim is applied to a phrase where the true cause there are mainly three doshas, according to some author the raka is also considered as fourth dosha but that is not true. The dosa can only initiate and cause any disease because their vitiating nature, but the dhatus on the contrary have only get vitiating by dosha nature. That’s why we vataja, pitaja, kaphaja and samnipataja subtypes in the disease type but it also seen that some disease have raktaja subtypes also there are raktaja disease, we see the refrances as vata, pitaa, kapha, jwara but never the raktaja jwara but a doubt arises that if raka is not a dosha then why raktaja vikaras as visarpa, pleeha etc, this nyaya answers as the ghrita dagdha is a person who has burn in his body by heated ghee, and this burn is not by ghee actually it is by high temperature of ghee, similary the raktaja vikaras are not caused by raka itself but by the vatadi dosha which has primarily vitiated raka will cause raktaja vikara, hence if it seems like raka has caused the disease, it is primarily the vatadi doshas which with there vitiating capacity vitiated the raka ultimately causing disease seated in raktaja dhatu.

Abhinav-Mrut–Kumbha Jala Syandana Nyaya
According to acharya vagbhatta in rajajyakshma nidana adhyaye the maxim of new mudpot (abhinavamrut kumbha) having filled with water in its subtle pores in the walls all over (jala syanda) this maxim is applied to any situation where there the movement of fluid is restricted by obstruction and serves the limited function in rajajyakshma, rasadhatu is obstructed by excessive cough, hence there will be dhatu dusti not dhatu pusti, by nyaya this can be understand as, in this disease rasa dhatu associated with aama hence same rasa dhatu is unable to nourish succeeding dhatu, and samarasa dhatu formed in less quantity, quality will just helpfor survival of rest dhatu but not for their nourishment. The newly manufactured mud-pot when filled with water for first time has water filled all over through the subtle pores in its wall, which are just filled of sealed by water molecules but never flow out of it to spill outside. Similar with dhaatus in yashaksha rogi which are filled by sama-rasa but neither nourished by it nor the nourishment to further dhaatus.

CONCLUSION
Hence we concluded that, with the help of nyayas, it serves as example which are already known to us, with this we can apply same principle in a maxim in other context as well as it is left as yukti for us. This nyaya provide us basic understanding of subject, extention of core idea of that maxim wherever it is necessary.

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