REVIEW ARTICLE

METHODS OF DECIPHERING NYAYA (MAXIM) AND THEIR IMPORTANCE IN INTERPRETING SAMHITA.

ANAND KATTI¹ SANTHOSH KUMAR² SHREEVATHSA³ V.A .CHATE⁴

ABSTRACT

Ayurveda is the mother science for all universal sciences. The scope of samhita is vast, hence the thorough understanding of samhita is very essential simultaneously role of tantrayuki, tachchilya, arthasraya etc in understanding samhita is clearly understood. Nyaya (maximxs) is one among the other tools through which samhitas can be better understood. Nyayas (maximxs) plays a vital role. Hence the present article unravels the importance of nyaya and the steps to be followed to derive the appropriate information using nyayas. The proposed steps are applied and pipeelika bharaharana nyaya, shilaputraka nyaya are analysed in this article.

Keywords: tantrayuki, tachchilya, arthasray, Nyaya, maximxs, pipeelika bharaharana nyaya, shilaputraka nyaya

¹Lecturer, ²PG Scholar, ³Professor (I/C) and HOD, ⁴Lecturer, Dept. of PG Studies in Ayurveda Siddhantha and Samhita GAMC Mysuru.

Corresponding Author email: santosh.264roy@gmail.com Access this article online: www.jahm.in

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INTRODUCTION

Acharya charaka quotes Adhyayana, adhyapana and tadvidya sambhasha are the measures of getting the knowledge. Adhyayana refers to study or reading. Adhyayana of ayurveda samhita is not easy task and it involves many tools and techniques. Tantrayukti, tachchilya, arthasraya are the prominent tools used for adyayana. Understanding of the samhita is made easy by the contribution of the teekakaras (commentators). The commentators many a times have used nyayas (maxims) for establishing clarity in their explanation.

NYAYAS (MAXIMS): From various references nyaya (maxim) is defined as “an expression of general truth or principle”. Maxims are specifically used when characterizing a situation. In Sanskrit literature, many maxims are narrated. They are known as “nyayas” (maxims) and usually take the form of a common occurrence or a story that can be applied as an aphorism to sum up an event, situation or circumstance. Many of these, though based on stories or incidents that might have occurred in the past, are as relevant today as they were. [1][2][3][4].

Nyayas (maxims) are classified into two types. [5]

1. Loukika Nyaya
2. Shastriya Nyaya.

Loukika nyayas: are the one which are used by the common public in day today life. Extensively available in ancient Sanskrit literature.

Shastriya nyayas: are the one which are present in the shastra. Hence the Nyaya available in Ayurvedic literature can be called as shastriya nayas.

Nyayas are the one which are used by the authors of the treatise and tikakara to explore their concepts in an easily understanding way and nyayas (maxims) having capability to express the meaning inherent in it and the ability to convey several meanings through a few words.

IMPORTANCE OF NYAYAS: Samhitas contains the information in the coded language, in the form of sutra. Ayurveda Sutra is characterized by padairlpam, matim Budhwa [6] having few words with hidden meaning and larger application. The sutra (codes) can be cracked with the help of grammar; hence the translation from Sanskrit to other language is possible. Many times mere translation may not convey the intent of author, as the author’s opinion are depending on time and place. Hence the true realization requires reliving the period of samhita which is impossible. To counter this, the Nyayas (maxims) help becomes imperative. The Nyayas convey larger meaning than the sutra. Nyayas (Maxims) help infer the ideology,
thought process prevailing at that time. Therefore, this necessitates the logical steps to be followed in deciphering Nyayas (Maxims).

METHOD OF ANALYSIS: Analysis can be done in 4 steps

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

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

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

**Step 4: Yukthi (Interpretation):** Analysis of padhartha jnana, prakriya of nyaya (maxim) with the sandharbha in samhita.

Two nyayas are taken here for narration which are stated in Caraka Samhita and Sushruta Samhita respectively viz Pipilika bharaharana nyaya and Shilaputraka nyaya.

1. **PIPEELIKA BHARAHARANA NYAYA.**

   **Padartha Jnana (Meaning):** Pipeelika - ant

   **Bharaharana -** weight lifting

   **Prakriya Vijnana (Phenomenon):** Here an ant is lifting an object of higher weight.

   **Sandharbha (Context):** Charaka Samhita in vimana sthana 8th chapter while explaining the Sara Pareeksha this nyaya (maxim) is used.

   **Yukthi (Interpretation):** By seeing a well built and nourished body generally one will think he has good bala (strength) and by seeing a person without well built and nourished body one think he is having alpa bala (weak). But every time it is not true. Stout person may be weak and person who is lean may have good strength. By the above information one may not be that much convinced or understand. Through this nyaya(maxim) it is easy to understand and remember. Just like an ant which is very small but can carry the things having more weight than it. The strength of a person depends mainly on his Sara, Satva, satmya, samhanana and so on. Thus a physician who wants to give an excellent treatment should consider all the factors explained in samhita. From this nyaya (maxim) it can be analysed as, just by seeing stature one cannot assess bala. Physical appearance and strength are not always proportionate.

2. **SHILAPUTRAKA NYAYA.**

   **Padartha Jnana (Meaning):** Shila- rock, Shilaputrika – piece of stone.

   **Prakriya Vijnana (Phenomenon):** Here a big stone is cut into sculptures.

   **Sandharbha (Context):** Sushruta Samhita sharira sthan, 1st chapter while explaining the sristi utpatti (evolution theory), this nyaya (maxim) is explained.

   **Yukthi (Interpretation):** Ayurveda accepts the production of this universe begins with Avyakta which is having three basic qualities like Satva, Raja and Tama. From this Mahan 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. As the size and appearance differs from big stone to small stone, but their quality (stone) will be the same (stone is present in both pieces). In the same way Avyakta, Mahan etc though explained separately but basically produced out from similar things that are Trigunas (three basic qualities). Thus from this nyaya(maxim) one can understand the clear explanation of sristi utpatti. From this nyaya (maxim) it can be analysed as that all the later products contain their basic qualities also.

CONCLUSION
The ocean of information available in samhitas needs to be brought to light. The onus of exposing the hidden, less known information from samhitas rests on researchers. Nyaya’s (maxims) play a significant role in understanding the samhita. The proposed steps can add to the current understanding of the samhita.

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