ROLE OF NYAYAS (MAXIMS) IN UNDERSTANDING AYURVEDIC CONCEPTS OF BRIHATRAYEE WITH SPECIAL REFERENCE TO CHATRINOGACCHANTI NYAYA: A LITERARY REVIEW

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INTRODUCTION

Nyaya (Maxim) is defined as “a method” or “an expression of general truth” or “logical expression” or “a principle”1,2,3,4. Incorporation of Nyaya is a tradition in Sanskrit literature. Generally, the Nyayas are used to visualize a situation with minimal words. From the ancient time, various Acharyas vividly employed different Nyayas in their scriptures to beautify their work and to describe many concepts in a lucid manner. These Nyayas are mainly two type’s viz. Loukika Nyayas and Shastriya Nyayas. Regarding the study of maxims, few books are available authored by Indian and western scholars like Nyayottikoshya by Chhavinathamshra and Loukika Nyayanjali by Colonel G.A. Jacob. In Loukika Nyayanjali Colonel G.A. Jacob has described Nyayas under three distinct headings viz. Illustrations, Rules or Principles and Topics.5

The Loukika Nyayas are extensively used by common people in their daily routine. These Nyayas are generally found in various Sanskrit works such as Darshana, Kaavya, Nautaka, Brahma grantha and Karmakanda etc. Some of the Loukika Nyayas are Soochikataaaha Nyaya, Dehalideepa Nyaya, Kaakathaaaleeya Nyaya, Ashokavanika Nyaya, Gujadhivika Nyaya, Bhikshupaadprasara Nyaya, Pishnapashana Nyaya, Andhagaja Nyaya, Koopakhaanaaka Nyaya, Maatsya Nyaya, Andhapanu Nyaya and Vruddhakumarivaakya Nyaya etc.6

The Shastriya Nyayas are present in the Shashtra i.e. in the scientific treatises which are usually delineated by the commentators to beautify their literature, explain the complicated Slokas and in revealing the concealed meaning successfully. Ayurveda also has adopted the same methodology. Different commentators of Ayurvedic Samhitas have used these Nyayas meticulously to express and explain proper and suitable meanings for the better and clear understanding of the subject matter by the readers as well as learners, for diagnosis of diseases, to administer various treatment modalities and in the indication of different drugs in treatment aspect.

Significance of Nyayas in Ayurveda

Acharya Charaka quoted that the proper knowledge of a Shashtra (treatise) can be attained by 3 important steps viz. Adhyayana (Study), Adhyapana (Teaching) and Tadvidhyasambhasha (participation in debate)7. The first step i.e. the Adhyayana of the Shastras, is not an easy task in which the subject matter of Ayurveda is in coded language (Sutra roopa). Ayurveda Sutra is characterized by Padairalpam, Matim Buddhwa8 having few words with hidden meaning and larger application. These Sutras (codes) can only be cracked with the help of Sanskrit grammar. In order to understand such hidden meaning and in depth application, knowledge of grammar in Sanskrit is necessary. Many times, mere translation might not convey the actual intention of the author. To overcome this, the Nyayas (maxims) help becomes imperative. The Nyayas convey larger meaning than the sutra. Nyayas help to infer the ideology, thought process prevailing at that time. Therefore, this necessitates the logical steps to be followed in deciphering Nyayas9.

Method of analysis of a Nyaya(maxim)10

Analysis can be done in 4 steps
Step 1: Padartha Jnana (Meaning): Proper knowledge of the words in Nyaya.
Step 2: Prakriya Vijnana (Phenomenon): Eliciting phenomenon that is implicit in Nyayas.
Step 3: Sandharbha (context): Knowledge of the context in which Nyaya is used or discussed.
Step 4: Yuktthi (Interpretation): Analysis of Padhartha Jnana, Prakriya of Nyaya with the sandharbha in samhita.

OBSERVATIONS

Colonel G.A. Jacob has defined Chatrinogacchanti Nyaya as “The maxim of men with umbrellas are going”[11]. Acharya Dalhana in Kshudraroga Nidanam Adhyaya defined the Chatrinogacchanti Nyaya as:

“Yathaa bahushu chchatrishu gacchatus atchattrishvapi keshucchichatraino yanteeti vyapadeshaha”

“The thought here is of a crowd of men, many of them with umbrellas up, and so all seeming to have them”. It is used to denote that the attributes of a certain person sometimes pervade another due to association[2].

Context 1: In Charaka Samhita Sutra Sthana Matrashticheeyam Adhyaya (Chapter on quantitative dietetics) during the description of Tambulasevana Vidhi (oral hygiene) this Nyaya is quoted. Acharya Charaka has enumerated drugs to be chewed for oral hygiene as fruits of Jati and Lavanga

Context 2: In Charaka Samhita Sutra Sthana Tasyashiteeyam Adhyaya (Chapter on qualitative dietetics), during Adhyaya Upasamhara (summing up the chapter) this Nyaya is traced. 

Rutavrutou nrubhii seyamaseeyam yacca kinchana
Tasyashiteeyee nirdhidhum hetumat saadmyameva cha[15]

Acharya Charaka stated useful and contraindicated things in different seasons by human beings in this chapter along with the principles of homologation. Chakrapani commented that, yet Acharya Charaka has not emphasized the description of avoidable regimen of Shishira ritu (winter season- January& February) but through Chatrinogacchanti Nyaya, it should be considered as described.

Yadivaa chatrinogacchanteeti nyayaadveepsoktaa
Hemantaparibhaavidhivavca sisiraparibhivvidhivakhyayaha[16]

Context 3: In Charaka Samhita Nidana Sthana Asaadhyatwa (incurability) of all 8 diseases is considered as described.

Jwaradeenaam vikaaraamasthanam saadhyata na ca
Pruthagekaikashochkotaa hetulingopashantayah[17]

While summing up the entire subject matter of Nidana Sthana Charakacharya stated that the curability of the eight diseases viz. Jwara, Raktaipitta, Gulma etc., description of etiology, symptomatology including homologation of all diseases in common and individually, synonyms of etiology, disease and symptoms- all these are described in brief in the present section.

Acharya Chakrapani in his commentary justified the present context by referring Chatrinogacchanti Nyaya. As a matter of fact, the Asaadhyatwa (incurability) of all 8 diseases is described except fever (Jwara). So according to Chatrinogacchanti Nyaya it is not advisable to exclude fever, while enumerating diseases in this instance.

‘Jwaradeenam’ ityadigrantha tu nidaanasthaanoktaarthasangram karotii Yadayapi jwaraya jwaranidane asaadhyata nokta, tathaapi ‘ashtaanam’ itipadam ‘chatrino gacchanti’ iti nyayena boddhavyah[18]

Context 4: In Shareerasthana, Katidhaa Purusheeyam Adhyaya (A chapter on Empirical soul), while explaining the Bhootaantara Pravesha of Guna in Bhoota, this Nyaya is referred.

Teshamekagunahaa pooryo gunavridhihi parepare| Poorvah
pooryagunashchaiva gunishu smrutahah[19]

Charakacharya in the above verse stated that Poorvaguna (previous attribute) in Poorvabhoota enters into the next Bhoota. The number attributes in the succeeding Mahabhootas goes on increasing successively by the addition of Poorvaguna to the coming Mahabhoota.

Poorva iti chatrinogacchanteetinyayoktam, Tenapoorvo api gandhaha kramaagataa pruthiyayam ineayah[20]

Aksaha, the first Mahabhoota has only one attribute i.e. Shabda (sound). The Vayu Mahabhoota being next in order possesses two Gunas viz. Sparsa or touch and Shabda (the natural Guna of previous Mahabhoota). In the same way Tejo Mahabhoota, which comes next in order will have three attributes viz. Rupa (vision), Sparsa (Touch) and Shabda (Sound) thus there occurs

Figure 1: Pictogram illustrating the Chatrinogacchanti Nyaya
Source: https://metrouk2.files.wordpress.com/2013/03/ay105828867epa0362-2004-a-se.jpg

For the present study, original texts of Charaka Simhata along with Cakrapani’s Ayurveda deepika commentary, Sushruta Samhita along with Dalhana’s Nibandhasamgraha commentary, Gayadas’s Nyayachandraki commentary and available commentaries on Ashtanga Hridayam are taken into consideration. On a critical study of Brihatayace the present maxim is quoted by the commentators in various contexts, some of them are delineated here as under as follows:

Context 1: In Charaka Simhata Sutra Sthana Matrashticheeyam Adhyaya (Chapter on quantitative dietetics) during the description of Tambulasevana Vidhi (oral hygiene) this Nyaya is quoted. Acharya Charaka has enumerated drugs to be chewed for oral hygiene as fruits of Jati (Nutmeg- Myristica fragrans), Katuka (Picrosticha kurrooa), Puga (Areca catechu), Kakkola (Piper cubeba) and Lavanga (Syzygium aromaticum).

DHARYANAYASENA vaishhaydaryachisoungandhimycchataa||
Jaatitkutkapagaanam lavangasya phalaani cha
kakkolasyaphalam patram taambulalasya shubham tathaa
Tathaa karpoooraniyasyah sukshmaiylayaah phalaani cha||[12]

Chakrapani commented that, even though the useful part of Lavanga is bud, but in this context, term “fruit” is used as useful part in common instead of mentioning ‘bud’ for Lavanga. Hence, Chatrinogacchanti Nyaya is applicable here.

TATHAAI bahoonaam phalasya grhityavacchatrino
gacchanteeti nyayena samanyena phalamiyuktaam||[14]
the addition of Poorvaguna in the coming Bhoota. In Prithvi, there are Shabdha, Sparsha, Roopa, Rasa and Gandha. Factually the Gandha Guna (smell) is not Poorvaguna, but it is considered as Poorvaguna with the help of Chatrinogacchanti Nyaya. In this manner Chakrapani cleared the concept of Bhootaantara Pravesha of Gunas in Bhootas.

Table 1: Attributions five Mahabhootas in succeeding order

<table>
<thead>
<tr>
<th>Mahabhoota</th>
<th>Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akasha</td>
<td>Shabda</td>
</tr>
<tr>
<td>Vayu</td>
<td>Shabda, Sparsha</td>
</tr>
<tr>
<td>Tejo</td>
<td>Shabda, Sparsha, Roopa</td>
</tr>
<tr>
<td>Jala</td>
<td>Shabda, Sparsha, Roopa, Rasa</td>
</tr>
<tr>
<td>Prithvi</td>
<td>Shabda, Sparsha, Roopa, Rasa, Gandha</td>
</tr>
</tbody>
</table>

Context 5: In Chikitsa sthana Unmada Chikitsitam Adhyaya (chapter on the treatment of insanity), during the description of the signs, symptoms and treatment of the five varieties of Unmada (Insanity). Charakacharya quoted as follows:

Tasyodbhavam panchavidham pruthak tu vakshyaani lingaani chikitsitam cha][21]

The meaning of above verse is that the signs, symptoms and treatment of the five types of Unmada will be described separately. But actually, Charakacharya didn’t described the treatment of fourth variety i.e. Sannipatika Unmada as it is incurable. Thus, the justification given by Acharya Chakrapani by applying Chatrinogacchanti Nyaya in the present context as:

Tasyodbhavamityadou yadyapi panchanam madhye asaadhyasya sannipatikasya chikitsitam na vaktavyam, tathaaapi chatrinogacchanteeti nyayena baahulyamashiritva chikitsitam vakshyaameetyuktam][22]

Context 6: In Chikitsa sthana Grahani Chikitsitam Adhyaya (Chapter on the treatment of Sprue-syndrome), while explaining DhatvagniVyapara this Nyaya is quoted.

Saptabhirdevaahattaro dhatavo dwividham punaha] Yathaaswamagnibhi paakam yaanti kittprasaadavadya[23]

Acharya Charaka stated that the Dhatus (sustainers of the body) undergo metabolic transformation by virtue of their respective seven categories of Agnis in two different ways, viz. Kitta-paka (transformation of waste products) and Prasada-paka (transformation of nourishing material). But Shukradhatu is not having Kitta. Shukradhatu is not having Kitta, but all other Dhatus are having Kitta. Acharya Chakrapani articulated Chatrinogacchanti Nyaya in the present context for the proper understanding of Dhatwagni Vyapara of Shukra Dhatu.

Context 7: In Sushruta Samhita Sutra Sthana Karnayadhana bandhavidhimadyayam (a chapter on the ear punctures), Acharya Sushruta has mentioned 15 types of conditions of ear lobules by their names suitable for surgery as:

Tatrasamaa sena panchadashakarnabhakdrutayaha

Out of which ten are curable and five are incurable but all are regarded as Karnabandhakriki i.e. conditions of injured or defective ear lobule fit for surgery. But actually, only ten conditions are curable and thus these should only be regarded as Karnabandhakriki. So Acharya Dalhana has cleared the concept by incorporating the Chatrinogacchanti Nyaya.

Panchadhasasah karneshu madhye dashaiva bandhyaha, tathaaapi bandhidyabanabandhvyeshvapi bandhhashabo var Nate; yatha cha pratiryo yamitrya chaturabhahulyachacchirvapi chaturvyapadeshaa | Tatrasamaa sena panchadasha karnahrutaya ityeyey pathati

Context 8: Acharya Gayadas and Dalhana both have quoted this maxim in Sushruta Samhita Nidaana Sthana Kshudrarogaanam:

Athaatah kshudrarogaanaam bahutvattaireva

Kshudrarogeshu rohine ev (Source of e text: www.philosophy.ru) with English Translation

CONCLUSION

By the above all references it can be concluded that, Chatrinogacchanti Nyaya is employed as an indication based on majority group and to leave up minority supposing them equivalent to major things. As if in a crowd with many people bearing umbrella and few people without umbrella, then based on majority it is said that all the people are having umbrellas considering minority group equivalent to majority group. In this manner Chatrinogacchanti Nyaya has a significant role in the understanding Ayurvedic concepts as it is justifying the context by its application.

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