



Application of Few Nyayas in Shalya Clinics: Commentator's Perspectives

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ABSTRACT:

Introduction : Ayurveda, science of life has been passed on generation to generation via *sutras* scripted in various *Ayurvedic* classics known as *Samhita*. There is various writing style, grammar and preposition applied in these treatises, many tactics works as codes conveying many hidden and implied meaning to a concept. *Nyaya* being one such concept in Ayurveda has been found in various context of *Samhitas*. *Nyaya* can be understood as Maxim; these maxims conveys an indefinable concept with just few words or sentences.

Objectives: To understand the *Nyayas* (Maxims) utilised in writing style, grammar and preposition applied in the field of Ayurvedic surgery. To simplify these codes of *Nyaya*, their hidden and implied meaning in the field of Surgical diagnostic.

Methods: Index Card method of comprehensive study by detailed analysis of Ayurvedic ancient classical text *Sushruta Samhita*, and various related research article from authentic journals.

Results: *Sushruta Samhita* comprises of the various *Nyayas* mentioned in its commentaries, these *Nyayas* have been quoted in terms of example or context which aids in simplifying the complex concepts of *Shalya Tantra* (Surgery).

Conclusions: Detailed study and analysis of these *Nyaya* mentioned in *Sushruta Samhita* will enhance b understanding of disease pathogenesis and their respective treatment modalities in the field of *Shalya Tantra* (Surgery).

1. Introduction

The Ayurvedic *Tantra* are written in Sanskrit Shloka, which are studied and analyzed to gain a thorough understanding of Ayurveda (1). Indian philosophy has a tradition of maxims called *Nyaya*, which apprehends an indefinable context with just limited word or sentences. Moniers describes *Nyaya* as a standard method, rule, axiom and maxim (2) (3). A maxim is "an assertion of general truth or principle (4). Being utilised since vedic period, they aim at simplifying and decoding the subject matter with a hidden concept. Ayurveda consists of various concept demonstrated with the help of *Nyaya*. *Dalhan*, *Bhanumati*, *Gayadas* and other commentators of *Sushruta Samhita* have contributed various *Nyayas* for further elaboration of *Sushruta Samhita* in their commentaries. In this study an attempt is made to present a collective knowledge of

Nyaya mentioned by the commentators of *Sushruta Samhita* in their commentaries with their practical application in surgical field. These *Nyaya* when studied and analysed with other contemporary sciences yielded many new concepts describing the stages of diseases and their treatment process as shown in table No. 3.

2. Objectives

- Understanding *Nyaya* of commentators of *Sushruta Samhita*.
- Applying them in understanding the stages of Diseases with their treatment process.



3. Methods

The present study entitled 'Application of few *Nyaya* in *Shalya* Clinics: Understanding by commentators' has been conducted by referring the various scattered references from *Sushruta Samhita* and its commentaries, research articles etc. obtained data were analysed, correlated with other system of medicine in accordance to *Shalya Tantra*.

Importance of *Nyayas*:

- To understand the hidden concepts clearly
- Understanding the stages of diseases
- Understanding the treatment process

Commentators of *Sushruta Samhita*:

Sushruta Samhita as one of the oldest Ayurvedic treatises comprises of many concepts which has been re-analysed and described by the commentators (5).

Table.1. List of commentary on *Sushruta Samhita* and commentator:

Sr. no.	Commentary	Commentator	Time period
1.	<i>Nibandha Sangraha</i>	<i>Dalhana</i>	12 th Cent AD
2.	<i>Nyaya Chandrika</i>	<i>Gayadas</i>	11 th Cent AD
3.	<i>Bhanumati</i>	<i>Chakrapani</i>	11 th Cent AD
4.	<i>Sushrutardha Sandipani</i>	<i>Haranachandra</i>	19 th Cent AD

Table.2. List of *Nyaya* and their commentator in *Sushruta Samhita*:

Sr. No	<i>Nyaya</i>	Commentators	Context
1.	<i>Prakriti Vikriti Guna Nyaya</i>	<i>Bhanumati</i>	<i>Su.su.46.18 - Shaliguna</i>
2.	<i>Navaghatapanka Nyaya</i>	<i>Dalhana & Gayadas</i>	<i>Su.ni.3.8 – Asmari samprapti</i>
3.	<i>Samudayibhya anyonya Samuday iti Nyaya</i>	<i>Gayadas</i>	<i>Su.ni.2.14 - Arshas</i>

4.	<i>Samana Abhighata Nyaya</i>	<i>Gayadas</i>	<i>Su.ni. 16.12 - Oshtharoga</i>
5.	<i>Snehat chaturgunat drava anena nyayena</i>	<i>Dalhana</i>	<i>Su.chi.17.19 - Nadivrana Chikitsa</i>
6.	<i>Samana Vishesha Nyaya</i>	<i>Dalhana</i>	<i>Su.Chi.38.2 9,30 - Niruha basti Chikitsa</i>
7.	<i>Kakakshigolaka Nyaya</i>	<i>Dalhana</i>	<i>Su.Su.46.43 - Godhuma guna</i>
8.	<i>Dravya Astaguna Kshiram iti Nyaya</i>	<i>Dalhana</i>	<i>Su.Chi.7.25 - Astaguna</i>

4. Results : *Nyaya* / Maxims, the proverbial sayings are the analogy which helps to simplify the complex matter mentioned in *Samhita*. The *Nyaya* mentioned in *Sushruta Samhita* comprises of various stages of diseases and treatment processes, when correlated with applied aspects these *Nyaya* reveals hidden meaning to these concepts many of which can be understood via modern concepts. Thus, it can be concluded that proper analysis of these compiled *Nyaya*, with their detailed study and evaluation applying them on the disease stages and treatment aspects would result in better interpretations and yielding of unrevealed fact related to the surgical field of Ayurveda.

5. Discussion

As per understanding of *Nyaya* from the commentators of *Sushruta Samhita* and their correlation with clinical findings, it can be described in sub heading as follows:

I. NYAYA IN AETIOLOGY AND PATHOGENESIS

a. *Navaghatapanka Nyaya* in formation of *Ashmari*:

Here *Navaghatapanka nyaya* means newly made pot from the mud. As in case of a newly formed pot filled with water the sediments settle down and the water oozes out, the whole pot becomes wet and the sediments seals the pores, the elder the pot the more sedimentation. Similarly, in case of persons indulging in excess amount of *Kaphaja* (unctuous) food, there



is sedimentation of *shleshma*. When excess is deposited it gradually obstructs the mouth of the *Mutravaha srotas*.

Pathophysiology of stone formation in Nephrolithiasis:

There is super saturation of the urine by stone-forming constituents, including calcium, oxalate, and uric acid. Crystals or foreign bodies can act as Nidus, upon which ions from the supersaturated urine form microscopic crystalline structures. The resulting calculi give rise to symptoms when they become impacted within the ureter as they pass toward the urinary bladder.

II. NYAYA IN DISEASE MANIFESTATION:

a. Samana Abhighata Nyaya in manifestation Abhighataja

Ostha Roga: Here the word *Samana* means likeness. In *Abhighataja ostha roga* the lips become red, there is excessive pain, deformity along with formation of *Granthi*. There is vitiation of *Kapha* and *Rakta*. According to this *Nyaya*, in all *Abhighataja vyadhi* there is *Vayu* which is predominant. Similarly, here apart from specific *Kapha* and *Rakta dosha* involvement of *Vayu* is to be considered.

Other examples where this Nyaya can be applied:

- *Abhighataja sophra* – Traumatic Inflammation, these injuries manifest as pain and swelling in involved tissues.
- *Abhighataja vrana* – Traumatic Wound, Traumatic injury & surgical wound.
- *Abhighataja katigraha* – Traumatic low back ache, Low back pain is a common disorder involving the muscles, nerves, and bones of the back. Pain can vary from a dull constant ache to a sudden sharp feeling.
- *Abhighataja Sandhigata Vata* – Post Traumatic Osteoarthritis.

III. NYAYA IN RELATION TO TREATMENT AND THEIR CORRELATION:

a. Snehat Chaturgunat Anena drava Nyayena in the

treatment of Nadivrana: Treatment of *Nadivrana*: According to *Susruta* after doing *Upanaha*, *Prakshalana* should be done by *Himsradi taila*. But the quantity of the ingredients was not mentioned. As per *Nyaya* in the preparation of *Himsradi taila*: One-fourth of *Sneha* should be used as *Kalka*. Four times should be used as *drava*. Also here *drava* indicates Water when the name of the *drava* isn't specifically mentioned.

Application of this Nyaya: There are many *taila* preparations mentioned in *Susruta Samhita* where the quantity of the ingredients isn't properly mentioned similar proportion and method of preparation can be followed.

b. Samana Vishesha Nyaya: In all diseases where *niruha basti* is indicated, as per *doshas* involved the quantity of *Sneha*, *kalka* and *kwatha* can be altered and administered. Example- In one

of the *shasti-upakrama – basti karma* is indicated in *vrana* which is *ruksha*, painful and caused due to *Vata*, especially in *adhokaya* (region below the *nabhi*).

c. Dravyat Astaguna Kshiram Iti Nyaya in Treatment of

Ashmari: According to *Sushruta* milk decoction should be processed with the plant *Kapotavanka* (*Dalbergia lanceolaria*). According to this *Nyaya*, amount of milk is not mentioned, following the *nyaya*; whenever the amount of milk not mentioned it should be always in the amount of 8 times of *dravya*. Thus, implying that in all *ksheerpaka* preparation if the quantity if the specific quantity isn't mentioned, 8 times *Ksheera* to be taken.

d. Samudayibhya Anyonya Samudayiti Nyaya : Here, *Samudaya* means community and *Samudayi* is the person living in that community. In *Sannipataja Arshas* the collective symptoms of all the *dosha* are manifested. According to this *Nyaya*, while adopting treatment principles, the predominant *dosha* should be treated first followed by the other *dosha*. Application of this *Nyaya*, in undiagnosed cases or in syndromes with multiple manifestations, administration of treatment is based on the predominant symptoms.

IV. NYAYA IN RELATION TO PREVENTIVE ASPECT – DIET:

a. Prakriti Vikrati Guna Nyaya in Shali varga :

According to *Susruta* the qualities of crops which undergoes *ropana* (cultivation) more than once has more much beneficial properties than the crops which undergoes *ropana* only once. According to this *Nyaya*, through the method of multiple *ropana* the properties of the crops is enhanced when it undergoes many cultivations. According to the farming technique and quality of soil the crops attains their required properties.

Application of this Nyaya: As per the Modern Agriculture, the concept of puddling soil creates good soil environment to the root zone of the crop. Also the short duration rice varieties are usually having better nutritional quality than those of other wild varieties of longer duration. This concept applies for other crops as well. The crops and vegetables which are grown as per various modifications are having better nutritional value.

b. Kakakshigolaka Nyaya in choosing variety of Godhuma :

It takes its origin from the supposition that the crow has but one eye (*ekadrishti/ekaaksha*) the crow has one sided eye yet it can move in all direction. According to this *Nyaya*: For *Godhuma* qualities- *ati* word have been used for both *snigdha* and *sheeta*, which implies that *ahara dravya* can also have multiple actions. It gives us an idea that even if a drug is specifically indicated for a specific disease, it can be administered in other diseases also based on its qualities and its efficacy for example *Guggulu*, *Guduchi*, *Haridra*, etc.(6-10).



Thus, it can be interpreted that these *Nyaya* when studied and analysed with other contemporary sciences yielded many new concepts describing the various stages of diseases and their treatment process as shown in table No. 3.

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Table.3. *Nyaya* correlation with disease pathogenesis:

Sl. No.	Disease pathogenesis	<i>Nyaya</i>
1.	Aetiology	<i>Navaghatapanka Nyaya</i>
2.	Pathogenesis	<i>Navaghatapanka Nyaya</i>
3.	Manifestation	<i>Samana Abhighata Nyaya</i>
4.	Treatment	<i>Snehat Chaturgunat Drava Anena Nyayena, Samana Vishesha Nyaya, Dravya Astaguna Kshiram iti Nyaya , Samudayibhya anyonya samuday iti Nyaya</i>
5.	Preventive aspect – Diet	<i>Prakriti vikrati guna Nyaya Kakakshigolaka Nyaya</i>

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