



## CONTRIBUTION OF *CHAKRAPANI* REGARDING “*NYAYA*” MENTIONED IN *CHARAKSAMHITA*

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### ABSTRACT

In the ancient period *Charaksamhita* was the best medical treatise and was written by the high intellect medicos who were classically followed by medical practitioners because of his classical validity and effectiveness. In due course of time, quality of the degree of medical personalities was degraded as a result of which it was required to explore the nut shell keys. Chakrapani Datta had tried to magnify the encapsulated keys with his profound clinical observation and discovered the treasures of *Charaksamhita* with his commentary. No study has yet been carried out to specify the contribution of *Chakrapani* regarding “*Nyaya*” mentioned in *Charaksamhita*. Therefore this article is carried out to study the same contribution with reference to *Charaksamhita*.

**KEYWORDS:** Contribution, *Chakrapani*, *Nyaya*, *Charaksamhita*.

### INTRODUCTION

The *Nyayas* – (Maxims) are of two types: (1) *Loukika Nyaya* and (2) *Shastriya Nyaya*. *Loukika Nyayas* are the one which are used by the common public in day today life whereas *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*. Moreover, notion of *Nyaya* depends upon the situation, place, and topic of explanation mainly. To explain the meaning of the topic, these *Nyayas* helped since *Vaidika Kala*. They teach hidden meaning correctly. As like Vedas, these *Nyayas* are also a part of other *Shastras* and so as in *Ayurveda Shastra* too. While

explaining the *Sutra*, *Nidana*, *Chikitsa*, etc., these *Nyayas* were utilized by the *Chakrapani*, commentator of *Charaksamhita*.

A *Nyaya* or maxim is defined as “an expression of general truth or principle”. There are many *Nyayas* in Sanskrit literature. These are used to convey the ideas of the author easily and clearly with the help of analogy. *Ayurveda* also has adopted some of the *Nyayas* for the same purpose. These are mainly quoted by the commentators to explain the complicated *Shlokas* And to convey the hidden meaning easily.

The simple metaphors used by the ancient people in the vernacular language, later technically termed as “*Nyaya*.” In *Ayurvedic* texts mostly the commentators use *Nyayas* to make the learner understand the concepts in a better and apparent way. *Nyayas* have range of meanings from maxim to reason and logic and even to common sense.

- **Definition** – “नियमेन ईयते इति न्यायः ॥”  
“नीयते प्राप्यते विवक्षितार्थसिद्धिः अनेन इति न्यायः ॥”  
-(Darshanshastra)
- **Motive** – “पारंपर्यं चिकित्सां च ज्ञातव्यं यच्च किंचन ॥”  
-(Ch. Sha.1/38)

In *Samhitas* abundant use of *Nyayas* by commentators for the clarification of their verses. *Chakrapanidutta* is quite famous among the commentators of *Charaka Samhita*. Indeed, his work on his commentaries of both *Charaka* and *Sushruta Samhita* earned him the honorifics 'Charaka Chaturanana' and 'Susruta Sahasranayana'. His commentary is called “*Ayurveda Deepika*” and is one of the few that is still available in its complete form.

## MATERIAL AND METHODS

**Gobalivarda Nyaya-** According to Sanskrit grammar of the word “गो”, the meaning is both cow and bull. However, the word “गो” is used mainly to show the meaning of 'cow' and ‘बली’ is used for bulls. But when the word “गोबलीवर्द” is used, then the meaning of the “गोत्व विशिष्ट बलीवर्द” is understood. In spite of the epithet “गो”, “बलीवर्द” indicates difference of bull from cow.

While explaining the meaning of the word *Ananta Param* in *Deerghanjeeviteeyam* (Ch.Su.1/25), *Chakrapani* takes the help of this *Nyaya*. Here meaning for the word *Param* is boundary. Thus *Ananta Param* means without any boundary or limit. But with the help of *Gobalivarda Nyaya* we get the meaning of *param* as *Aadi* / beginning. Thus *Anantaparam* can be understood as without *Anta* and *Aadi* (without origin and end).

In *Navegandharaneeya Adhyaya* (Ch.Su.7/42) while explaining the word *Dushta* the *Malayana* get affected by the *Dushti* and *Maatradhikyata* of *Mala*. *Dushti* is of two types by *Adhikya* and *Ksheenata*. Here *Adhikya* is told. So by *Gobalivarda Nyaya* we have to take the contextual meaning of the word *Dushta* as *Ksheena*.

In *Snehadhyaya* (Ch.Su.13/7-8), *Agnivesha* asks doubt that in *Achha* and *Sanshodhana* what *Vritti* should be followed. While explaining the word meaning of *Achha*, *Chakrapani* refers to *Gobalivarda Nyaya*. Here as the *Sanshodhana* is already told we have to consider *Achha* as *Shamana Sneha*. Thus the importance of contextual understanding is highlighted.

In *Nidanasthana* (Ch.Ni.1/11/4) while explaining the *Vidhi Samprapti*, the *Sankhya*, *Pradhanya* etc. *Bhedas* of the *Samprapti* include *Vidhi Samprapti* also. By *Gobalivarda Nyaya*, the left *Vyadhiprakara* is considered under *Vidhi* which is not told by the *Sankhyaadi*.

In *Indriyasthan* (Ch.In.11/21) while explaining the *Arishta Lakshana*, a person calls out for his relatives (*Swajana*) and other *Jana* even though they are with him only due to *Mahamohavruta Manas*. He does not visualise them. Here the meaning of *Jana* should be taken as *Swajana* only as per *Gobalivarda Nyaya*.

In *Kushta Chikitsa* (Ch.Chi.7/91-92), *Siddharthaka Kashaya* is useful for *Vamana*, *Virechana* and it is *Tvagdosha-kushtashophahara*. Here *Tvagdosha* included *Kilasa*, *Vyanga*, etc. according to *Gobalivarda Nyaya*.

In *Chhardi Chikitsa* (Ch.Chi. 20/6), while explaining *Dvishtarthaja Chhardi*, the *Dvishta* (aversion or disliking) should be understood as *Pratipurusha Niyata Dvishta* i.e, specific to the individual by *Gobalivarda Nyaya*.

***Shrungra Grahika Nyaya***- The word horn (शृंग) has 2 meanings. The horn is the peak or the horn is the main. Animals become subservient to humans by embracing horns. It is also used

for describing main theme. In a crowd of many cows, when it is necessary to denote a particular cow, by touching the horn of a cow we can denote it.

There are different explanations by different scholars on this *Nyaya*. It is the maxim of seizing ox by its horns. Controlling a mad bull is possible by catching one horn first and then the other horn also. Sometimes leading many bulls into a stall is by holding their horns and one by one. Thus this is regarding the specification or explaining one after the other by taking specific features. This *Nyaya* is also used in many contexts by *Chakrapani*.

In *Shadvirechanashatashriteeya Adhyaya* to understand the classification of *Dashemani* (Ch.Su.4/19) this *Nyaya* is quoted. Five hundred *Kashaya* and fifty *Mahakashaya* have been explained. The *Dravyas* are grouped according to their specific action/*karma* as *Dashemani*. This is clearly understood with the help of *Shrunnga Grahika Nyaya*. Thus all the five hundred drugs are explained easily by grouping them into 50 groups by taking specific feature.

In *Chikitsasthana, Vatavyadhi Chikitsa* (Ch.Chi.28/72) *Sandhichyuti, Hanusthambha, Kunchana, Pakshaghata* etc. diseases depending on the *Sthana* and *Gambheera Dhatu* involvement become *Asadhya*. If these are *Nava*, in *Balavan Rogi* and without *Upadrava*; they are *Sadhya*. Here it is told that the *Upadravas* of these are not enlisted one by one as *Shrunnga Grahika Nyaya*. We have to consider the common *Upadravas*.

In *Yonivyapad Chikitsa* (Ch.Chi.30/314-319), while explaining the *Pramana* of *Aushadha* here the *Bheshaja Pramana* is not told in specific. As *Ayurveda* is standing on *Pratipurusha Siddhanta*, we can't tell the *Pramana* of a *bheshaja* in specific- (*Shrunnga grahikaya na uktam*). Only general *Pramana* of the *Bheshaja* can be explained.

In the same chapter (Ch.Chi.30/319), while explaining the *Satmya* according to *Desha* *Chakrapani* refers to this *Nyaya* in similar way. As *Pratipurusha Satmya* is different, it can't be explained specific to an individual (*Shrunnga Grahika na uktam*). So in general the *Satmya* is explained according to *Desha*.

***Chatrinogacchanti Nyaya***- It means that there are many people who are holding the umbrella while walking in the rain on the road and at the same time some people are without umbrellas in it. Even then it has been said that people with umbrella are generally going. Because most people have a umbrella.

This *Nyaya* is taken in many instances by *Chakrapani*. In *Tasyashiteeyam Adhyaya*, during *Adhyaya Upasamhara* (Ch.Su. 6/51) this *Nyaya* is referred. The *Apathya* in *Hemanta Ritu* is not told actually. But from other *Shlokas* one can have an idea about the *Apathya* like *Alpabhojana*, etc. As *Shishira* and *Hemanta* are similar, it can be understood from *Shishira Rutucharya* itself. Thus as almost all the *Rutu's Apathya* are explained, the *Apathya* in *Hemanta* is also understood, thus justified for its no mentioning.

In *Grahani Chikitsa Adhyaya*, while explaining *Dhatvagnivyapara* (Ch.Chi.15/15), this *Nyaya* is quoted. There are two types of *Dhatvagni Vyapara*, *Kitta* and *Prasada*. But *Shukradhatu* is not having *Kitta*. Even if *Shukradhatu* is not having *Kitta*, as all other *Dhatus* are having *Kitta*, it is not considered. This is understood with the help of *Chatrinogacchanti Nyaya*. Thus the *Dhatvagni Vyapara* is accepted as two only.

In *Shareerasthana, Katidhapurusheeya Adhyaya* (Ch.Sha.1/28), while explaining the *Bhootaantara Pravesha* of *Guna* in *Bhoota*, this *Nyaya* is referred. *Poorvaguna* in *poorvabhoota* enters the next *Bhoota*. In *Akasha, Shabda* is there. In *Vayu, Shabda* and *Sparsha* are there. Thus there occurs the addition of *Poorvaguna* in the coming *Bhoota*. In *Pruthvi*, there are *Shabda, Sparsha, Roopa, Rasa* and *Gandha Guna*. But as other *Bhoota* are not with *Gandha Guna*, it can't be considered as *Poorvaguna*. With the help of *Chatrinogacchanti Nyaya* we can understand that it is also considered under *Poorvaguna*.

***Ghunakshara Nyaya***- "Ghuna" refers to woodcutter insect. A woodcutter when cuts the wood there occurs some design/*Akshara*. Its main purpose is not to produce any design, or it does not know about the design, but due to *Daivayoga* it happens and beautiful design will be in front of us.

*Chakrapani* in *Deerghanjeeviteeya Adhyaya* refers this *Nyaya* while explaining the *Samyagyukta Bhashaja Lakshana* (Ch.Su.1/134). *Bhashaja* when properly used gives *Arogya*. A physician who is *Dnyanavan* can only do the proper *Yojana* of the *Bhashaja*. One who attains good results without proper *Dnyana* is by *Yadruccha* i.e. by chance. It is like *Ghunakshara* the worm accidentally causing *Akshara*. Thus highlights the requirement of *Dnyana* for *Samyagyojana* of *Bhashaja* and the *Siddhi* of *Chikitsa*.

***Naprushtaguravoavadanti Nyaya***- The teacher does not answer a question unless asked by a student. This *Nyaya* explains that without the urge to learn, knowledge cannot be gained. The

entire *Charakasamhita* is in the form of answers given by the *Guru Atreya Punarvasu* to his students. This *Nyaya* is described in Ch.Chi. 18/3 and also in Ch.Chi. 23/3 by *Chakrapani*.

## DISCUSSION

Sanskrit has a tradition of Maxims, called *Nyaya* which capture a situation in life, usually with a nugget of words. A maxim is defined as “an expression of general truth or principle.” They are specifically used when characterizing a situation. *Nyayas* 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. These are used for many purposes like explanation of any difficult subject, to give examples, to clear the topic etc., Utilization of these maxims found since Vedic period and also in *Puranas*, *Upanishads*, *Kavya*, *Nataka*, *Darshanas*, and so on. Seers of *Ayurveda* too mentioned various maxims at necessary places. In *Ayurveda*, maxims were preferred to explain the below.

- To understand the hidden concepts clearly
- To determine various diseases
- For differential diagnosis of the disease
- To treat the disease
- To administer different treatment modalities and to use various drugs in treatment.

Thus, in a gist, these maxims help for doing research in various fields like literary, scientific, clinical, etc., The word *Nyaya* here does not meant for the *Nyaya* philosophy rather it denotes the one which explains the tradition, determination, logic, applicability, and technique of writing of any topic.

## CONCLUSION

“विस्तारयति लेशोक्तं संक्षिपत्यतिविस्तरम् |  
संस्कर्ता कुरुते तन्त्रं पुराणं च पुनर्नवम् ||” (Ch.Si.12/36)

*Charaka Samhita* contains the information in the coded language, in the form of *sutra*. *Sutra* can be cracked with the help of sanskrit grammar. But many times mere translation may not convey the intent of *Acharya Charaka*, as it depends on time and place. To counter this, *Nyayas* by *Chakrapani* help to infer the ideology and even the thought process prevailing at that time. *Chakrapani* used various *Nyayas* to explore the meaning of the main verse of *Charaka* with proper understanding of it.

Being commentator he used these *Nyayas* at each and every step of the treatise to explore the hidden meaning of the verse quoted by *Charakacharya*. Understanding of these *Nyayas* is very essential for the *Ayurvedic* scholars for the better implementation of the concepts of *Ayurveda* practically. *Nyayas* are like mathematical formulae to derive exact meaning. Proper understanding of these *Nyayas* will definitely help in a appropriate research work.

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