

A Study of Laukika Nyāyas in Āyurveda

A thesis submitted during 2024 to the University of Hyderabad in partial fulfilment of the award of a Ph.D. degree in Department of Sanskrit Studies

by

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1. Significance of Utsargapavada Nyaya in Understanding the Ayurvedic Concepts of Charaka Samhita in Context to Ayurveda Deepika commentary of Chakrapani, Pg. 222- 225., Journal of Veda Sanskrit Academy (Vol. XIX), January to June – 2022, (ISSN 2250 – 1711),

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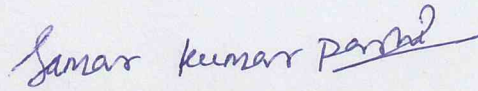
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DECLARATION

I, **SAMAR KUMAR PARHI**, hereby declare that this thesis entitled “**A Study of Laukika Nyāyas in Āyurveda**” submitted by me under the guidance and supervision of **Professor J.S.R. Prasad** is bonafide research work. I also declare that it has not been submitted previously in part or in full to this university or any other university or institution for the award of any degree or diploma.

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In the grand tapestry of knowledge, every thread weaves a story of its own, reminding us that the pursuit of wisdom is an endless journey filled with infinite beginnings.

Samar Kumar Parhi

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ABBREVIATIONS

AS - Aṣṭāṅgahrdayam

CS - Caraka Saṃhitā

Chi. - Cikitsā Sthāna

Ind. - Indriya Sthāna

Kal. - Kalpa Sthāna

LN - Laukika Nyāya

Ni. - Nidāna Sthāna

Si. - Siddhi Sthāna

SS - Suśruta Saṃhitā

Sa. - Śarīra Sthāna

Su. - Sūtra Sthāna

Vi. - Vimāna Sthāna

SCHEME OF DIACRITICAL MARKS

The present work uses this scheme of transliteration:

अ आ इ ई उ ऊ ऋ लृ ए ऐ ओ औ अं अः ऽ (avagraha)

A ā I ī u ū ṛ ḷ e ai o au aṃ aḥ ' ḥ

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त् थ द् ध न्

K kh g gh ṅ c ch j jh ṅ ṭ ṭh ḍ ḍh ṇ t th d dh n

प फ् ब् भ् म् य् र् ल् व् श् ष् स् ह्

P ph b bh m y r l v ś ṣ s h

For the purpose of uniformity in script, Sanskrit words are given in the English alphabet, adhering to the IAST format.

Introduction

The Sanskrit term ‘Nyāya’ encompasses various meanings. As per the Nyāya philosophy, ‘Nīyante prāpyante vivakṣitārthāḥ yeneṭi nyāyaḥ’- it refers to the means through which knowledge of knowable elements is acquired, thus earning the name ‘Nyāya’. In other contexts, it denotes justice, axiom, plan, legal proceedings, judicial punishment, or judgment. However, in the present discussion, ‘Nyāya’ pertains to the expression of general truths or principles, akin to a maxim. According to Vācaspatyam – “Lokaśāstraprasiddhadṛṣṭāntabhedeṣu te ca laukikanyāyatayā prasiddhāḥ”. These Nyāyas are renowned for their use in popular discourse and are distinguished by their conciseness. They encapsulate nuggets of wisdom or general rules of behaviour. Notably, their most salient characteristic is their ability to convey profound meaning in a succinct manner.

In the realm of classical rhetoric, Nyāyas were considered as standardized methods for conveying timeless wisdom to the populace. Although many of these Nyāyas are rooted in stories or incidents from the past, their relevance persists even in contemporary times. Nyāyas, akin to mathematical formulas or tools, serve to extract the precise meaning of the context and thereby assist in discerning the original intention of the author. This, in turn, facilitates a more comprehensive understanding of the treatises at hand. Nyāyas, being sagacious in nature, not only enrich the text or literature but also lend an air of scholarly refinement to it. They can be categorized into two types based on their nature: Laukika Nyāyas (LN), employed in everyday life to enhance conversational exchanges, and Śāstrīya Nyāyas, employed to adorn and enhance the comprehension of literary works.

In Sanskrit, there exists a long-standing tradition of usage of Nyāyas, which encapsulate various life situations using concise and impactful words. Nyāyas are defined as expressions of universal truths or principles, and they are particularly employed when describing a specific scenario. Nyāyas typically take the form of familiar occurrences or stories that serve as aphorisms, summarizing events, situations, or circumstances. They serve multiple purposes, such as explaining complex subjects, providing examples, or clarifying a topic. The utilization of LN has been pervasive since the Vedic period. Furthermore, its application has been observed in various literary works such as Purāṇas, Dharmasāstra, Upaniṣads, Nāṭakas, Kāvya, and Darśanas, among others. Even Sanskrit grammarians have employed LNs as a means to simplify the intricacies of grammar. Great reformer philosophers such as Śāṅkara and

Rāmānuja have also incorporated LN in their commentaries. The presence of LN extends to nearly every discipline, indicating its extensive scope and relevance.

1.1 – A bird’s eye view of the usage of Laukika Nyāyas in Āyurveda

Āyurveda, an all-encompassing Indian medical system, operates on a constitutional model and endeavours to provide comprehensive guidance for achieving optimal well-being. It adapts its treatments and techniques to accommodate individuals with diverse health challenges. In order to fully harness the potential of Ayurveda, a profound understanding of its principles is essential. However, attaining comprehensive knowledge solely through the study of Āyurveda Saṃhitā proves to be a formidable task. To enhance comprehension, the ancient Ayurvedic scriptures employ various tools such as Tantrayukti, Tācchīlya, Arthāśraya, and Vādamārga. Among these methodologies, Nyāyas emerge as particularly advantageous in elucidating the underlying truths of Ayurvedic principles.

Nyāyas play a dual role by facilitating judgments and assisting in the interpretation of encrypted texts, as neglecting these principles can lead to contextual ambiguity. The integration of Nyāyas into textual content enhances its logical coherence, comprehensiveness, and accuracy, thereby imparting authentic and valid knowledge, or Yathārtha jñāna. Scholars have employed Nyāyas to discern the significance of fundamental principles and philosophical tenets within the domain of Āyurveda. The utilization of Laukika Nyāyas within Ayurvedic literature carries substantial significance, as it facilitates the comprehension of the conceptual essence of a text and unveils concealed meanings that may elude initial observation. Additionally, it simplifies the portrayal of intricate ideas, thereby enhancing understanding and encompassing multiple implicit facets. The Saṃhitā Granthas encompass a range of information, including Anukta (unstated), Avyakta (implicit), and Leśokta (briefly mentioned), which can be comprehended through the application of Nyāyas. Furthermore, Nyāyas assume a critical role in the determination and diagnosis of diverse ailments, offering a differential diagnosis for specific maladies. They contribute to the treatment of diseases and enable the administration of varied therapeutic approaches and medications, thus constituting an indispensable facet of Ayurvedic practice. Consequently, the employment of Nyāyas plays a pivotal role in enabling a comprehensive grasp of Ayurvedic literature and its practical implementations.

1.3- Aim of the research work

The principal aim of this research work is to thoroughly investigate the utilization of LN in analyzing the foundational principles and philosophical aspects of Āyurveda and to classify these Nyāyas based on their practical implications.

1.4- Objectives

- To study the historical perspective of LN
- To compare LN with similar teaching methods in Sanskrit literature to gain a comprehensive understanding of their similarities and differences.
- To enlist the total Nyāyas identified in Samhitas with their sources
- To explore the application of LN on fundamental principles and Philosophical aspects of Āyurveda
- To categorize all Nyāyas on the basis of their applied aspects

1.5- Methodology

The methodology of this research will employ comparative and analytical-qualitative methods to achieve its aims. First, a comparative study will be conducted to analyze LN in relation to similar genres within Sanskrit literature. This will involve a thorough screening of the Bṛhatrayī along with their available commentaries to enlist the various LNs employed within these texts. Additionally, a review of relevant books, PhD theses, and articles on LN will be undertaken to gather a comprehensive understanding of existing scholarship. Following this, the LNs will be classified according to their practical implications, allowing for a systematic categorization. Finally, each LN will be analyzed in the context of its application, covering all identified categories to ensure a complete and nuanced understanding of their use and significance within the field of Āyurveda.

1.6- Survey of Literature

1.6.1- Lokanyāya-s in Vyākaraṇa: Anitha Kalyadan

PhD Thesis, Department of Sanskrit, University of Calicut, 2012

Within this thesis, the author posits the interdependent relationship between language and society, which is exemplified through the application of maxims. The author asserts that grammar, being inherently derived from societal influences, has been expounded upon by grammarians through the utilization of easily relatable social examples. As a result, these maxims have been extensively employed to simplify the complexities of grammatical theories, ensuring accessibility and comprehensibility for the general populace.

The researcher asserts that Nyāyas serve as a valuable source of information regarding the prevailing rules, regulations, and societal norms that govern a specific historical epoch. Consequently, these maxims provide illumination and understanding concerning the lifestyle that characterized society during that particular era. Moreover, these concise expressions of wisdom offer insights into various dimensions of contemporary life, encompassing religious practices, social structures, educational systems, economic frameworks, and other pertinent aspects. By subjecting these maxims to careful evaluation and analysis, it becomes possible to attain a comprehensive and lucid depiction of the social dynamics, intricacies, and interrelationships that defined the period under investigation. Through this process, a clear and coherent picture of the social fabric and way of life during that specific era can be formed, enabling a deeper comprehension of the historical context and facilitating more nuanced interpretations of societal developments.

Nyāyas illuminate the society fabric that includes religion, education, and economic prosperity by reflecting cultural standards. The everlasting wisdom of Nyāyas is highlighted by their continued applicability in contemporary situations, providing insightful knowledge about the many facets of life and societal evolution.

1.6.2- Practical applicability of Nyāyas – (Maxims) mentioned in Chakrapani Tika: Mahesh Kumar Vyas and Rambabu Dwivedi.

Journal: Ayu 2014 Jul-Sep; 35(3): 227–230. Doidoi: 10.4103/0974-8520.153730, PMCID: PMC4649567, PMID: 26664230, URL:

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4649567/>

The author of this study emphasizes the pragmatic applicability of LNs as utilized in the Cakrapāṇi commentary. The primary objective of the research is to ascertain the extent to which these maxims contribute to investigations conducted across diverse disciplines, including literature, science, and clinical studies. Through a comprehensive examination, the author successfully demonstrates the pervasive utilization of these Nyāyas throughout the treatise, enabling a thorough exploration of the veiled implications contained within the verses quoted by Caraka Ācārya. By employing these LN, one can acquire a profound understanding of Ayurvedic concepts encompassing diseases, diagnostic methodologies, and the usage of medicines, among other essential aspects.

1.6.3 – Significance of Nyāyas (Maxims) in understanding philosophical aspects of Āyurveda: A critical review: Rajkumar C, Shubhangi K, A S Baghel, Hitesh A Vyas, Bhagavathi NNL

Journal: January 2018, The Journal of research and education in Indian medicine, DOI: 10.5455/JREIM.82-1537960131, Project: BASIC PRINCIPLES OF AYURVEDA, URL: <https://www.researchgate.net/publication/329703940>

The authors have shown how LNs have made a substantial contribution to the thorough analysis of Āyurveda's philosophical facets. This article's main goal is to find a variety of maxims that apply to many philosophical contexts and to explore the function of particular maxims and their significance in understanding these philosophical facets. The writers have made a strong case for why it is not possible to fully comprehend Āyurveda by using a narrow perspective that ignores its fundamental philosophy. Certain Nyāyas, such as Shilaputraka Nyāya, Utpalashatapatravedhini Nyāya, Alatachakradarshana Nyāya, Dirgha-shashkuli bhakshana Nyāya, and Pinda-Brahmanda Nyāya, have been found by authors to be utilized in various philosophical settings of Bṛhatrayī.

1.6.4- Nyāyas found in Aṣṭāṅgahṛdaya Samhita: Shridevi T N, Shreevathsa

Journal: International Ayurvedic Medical Journal, (ISSN: 2320 5091), October , 2017, URL: <https://pdfslide.net/documents/nyayas-found-in-ashtanga-hridaya-t-n-nyayas-found-in-ashtanga-hridaya-samhitha>.

The important Nyāyas (principles) that the commentators on the Aṣṭāṅgahṛdayam noted are described in depth in this study. Aphorisms abound in the canonical texts of Āyurveda, especially in the

commentaries on them. Aruṇadatta is notable among these interpreters for his work on the Aṣṭāṅgahṛdayam. With maxims like Kākāḥṣigolaka Nyāya and Aśmaśāstra Nyāya that are not as common in other Saṃhitās (old Ayurvedic books), Aruṇadatta has made a unique contribution to the subject. The maxims that Aruṇadatta introduced, however, have not gotten much scholarly attention. These Nyāyas are essential for enabling appropriate readings of texts in a variety of settings and averting any misinterpretations of their context.

1.6.5- Role of Nyāyas (Maxims) in understanding Ayurvedic Concepts of Bṛhatrayī with Special reference to Chatrīṇo gacchanti Nyāya: A literary review, C. Rajkumar, NNL Bhagavathi, R. Vidyanath

URL:

https://www.researchgate.net/publication/314648284_ROLE_OF_NYAYAS_MAXIMS_IN_UNDERSTANDING_AYURVEDIC_CONCEPTS_OF_BRIHATTRAYEE_WITH_SPECIAL_REFERENCE_TO_CHATRINOGACCHANTI_NYAYA_A_LITERARY_REVIEW

According to the material in this article, Chatrīṇo gacchanti Nyāya is used as a signifying principle that relies on the majority group while treating the minority group as equal to the dominating elements. This is illustrated with a crowd situation in which many people are seen carrying umbrellas while only a few are seen without. Using the majority principle, it is assumed that all persons in the crowd have umbrellas, making the minority group equal to the majority group. Such Chatrīṇo gacchanti Nyāya application plays an important part in understanding Ayurvedic concepts since it provides a reasonable context through its implementation.

1.6.6- Significance of Śṛṅgagrāhika Nyāya (maxim) in understanding Caraka Saṃhitā in context to commentary of Cakrapāṇi; Dr Rajkumar Chintala

URL: [https://www.esamskriti.com/sa/Ayurveda/Significance-of-Shringagrahika-Nyaya-\(maxim\)-in-understanding-Charaka-Samhita-in-context-to-commentary-of-Chakrapani-1.aspx](https://www.esamskriti.com/sa/Ayurveda/Significance-of-Shringagrahika-Nyaya-(maxim)-in-understanding-Charaka-Samhita-in-context-to-commentary-of-Chakrapani-1.aspx)

Per the article's author, Cakrapāṇi has used Śṛṅgagrāhika Nyāya (SGN) as a useful instrument to extract the hidden meanings from Caraka Saṃhitā's numerous lines. The principal aim of this technique has been to evade the two Tantra Doshas (mistakes in treatises), which are Punarukti (repetition) and Ativistāra (unnecessary text expansion). This has resulted in a presentation that is clear and easy to

understand, much like an ideal scientific text. Furthermore, SGN allows for the identification of important details about the topic within a collection of related details and makes it easier to understand underlying ideas in the narrative.

As such, familiarity with SGN becomes essential for any researcher aiming to get a legitimate and genuine comprehension of Ayurvedic treatises, especially Caraka Saṃhitā, in order to improve understanding and guarantee the effective implementation of Ayurvedic principles.

1.6.7- Role of Gobalīvarda Nyāya (MAXIM) in understanding the Ayurvedic Literature of Bṛhatrayī: A Review; Chintala Rajkumar, NNL Bhagavathi, R. Vidyanath

URL:

https://www.researchgate.net/publication/318586207_ROLE_OF_GOBALIVARDHA_NYAYA_MAXI_M_IN_UNDERSTANDING_THE_AYURVEDIC_LITERATURE_OF_BRIHATRAYEE_A_REVIEW

The essay suggests that Gobalīvarda Nyāya is widely used in the Bṛhatrayī, especially when a deeper or more specialized meaning than the usual sense of interpretation is required. Using Gobalīvarda Nyāya is essential to understanding Ayurvedic literature since it provides the necessary background information by applying it methodically.

Through the use of Gobalīvarda Nyāya, readers and researchers of Ayurveda are able to go beyond the surface interpretation of the texts and grasp them on a deeper level. This logical precept enables the investigation of complex and multi-layered interpretations, revealing the underlying motives and nuances of the topic. Thus, using Gobalīvarda Nyāya makes it easier for the reader to understand the main ideas of Ayurvedic literature and makes it easier for them to comprehend the principles and lessons it teaches in a more thorough and correct manner.

1.7- The Thesis Outline

The thesis is structured into four chapters, in addition to an introduction and a conclusion. The first chapter is concept and definition of LNs that explores their nature and scope through comparison with a variety of similar literary methods. The nuanced and unique characteristics of LNs are brought to light through this comparative research.

The second chapter covers the historical perspective of LNs, which have their origins in modern fiction as well as in ancient Sanskrit texts like the Vedas and Upaniṣads well as origins in modern fiction. These proverbs provide ageless insight and moral direction, influencing intellectual and spiritual ideas for ages to come and emphasizing the literature of Sanskrit's continuing significance.

The third chapter delves into the usage of LNs in Āyurveda Saṃhitās and clarifies its function in understanding deep concepts and foundational principles. It draws attention to the usefulness of LNs in Ayurvedic writings, highlighting how well they facilitate comprehension and application of Ayurvedic principles.

This chapter categorises LNs according to their applicable aspects and studies them in different settings. The classifications are based on factors including reason, propriety, physiological features, and the progression of disease. LNs are also explained in the context of pharmacodynamics and Ayurvedic foundations, which facilitates comprehension of pharmacological mechanisms and bodily interactions.

Chapter - 1

Concept and Definition of Laukika Nyāyas

2.1 – Definition and Etymology

An analysis of the etymological and applicable meanings of *Loka* and *Nyāya* is necessary for the complete definition and representation of Laukika Nyāyas. The definition of loka nyāya in its broadest sense is "the rules and laws established by the public, i.e., 'the rule or legislation that has been approved and adopted by the general public.'

The word loka is derived from the Sanskrit root (lokṛ darśane) by suffixing ghañ Pratyaya. The meaning of this root is to 'see or to observe' and its nominative singular form is 'lokate'. As a result, the definition of the term 'loka' is 'He/she sees.' The entire group of people who perform this action will be referred to as loka in this manner.

Etymology of the word loka according to different dictionaries-

- 'loka, ṛ ka dīptau. iti kavikalpadrumaḥ.'¹
- lokaḥ, puṃ, (lokyate iti. lokaḥ + ghañ) bhuvā-nam. janaḥ²
- lokaḥ, (lokyate'sau loka-ghañ)³

Similarly, the word nyāya is also worth considering. It has been referred to in various senses –

- Method, rule, or plan of doing something properly.⁴
- The state of being proper, suitable, or fit.
- From a moral standpoint, such action or behaviour is devoid of unfairness, favouritism, or dishonesty.
- Examination of subjects by evidence.
- Being formally or genuinely neutral in matters involving marriage, etc., to decide which party is right and which is unjust, or how the task should be done in the future, and who should get what thing or what punishment.

¹ Kavikalpadrumah

² Amarakośa

³ Vācaspatyam

⁴ A Sanskrit English Dictionary, Monier Williams

- Decision or determination to be taken officially in respect of the said.
- Equivalence
- The five components of correct reasoning in logic namely pratijñā, hetu, udāharaṇa, upanaya and nigamana.
- A name of Viṣṇu.

So, the Nyāya derived from the 'Loka' is called 'Laukika Nyāya'.

In the context of Laukika Nyāya, the definition of Nyāya is an allegory or aphorism that is presented as a catchphrase. If the general order event is used as an example in the same way, the conclusion drawn from the analysis of an event is Nyāya.

By examining the meanings of both Loka and Nyāya, it is evident that Laukika Nyāya is a universal principle-aphorism based on timeless truth and applied to daily life as an Āptavākya. Similar to proverbs, it is well-known, useful, brief, and precise. Laukika Nyāya (LN) illustrates a fact that fits or appears to fit in the incident or situation that is being discussed. According to *Sri Viswanath Prasad's* description of the features of rural songs, Laukika Nyāyas (LNs) contain a true tableau of people's lives as well as explicit directions of their inner passions in the guise of simple, graceful beauty. Additionally, the subtle level of emotions of men and women, as well as the feelings of happiness and grief, is reached in order to gain the live history of society and ethos. If the characteristic associated with emotion (Bhāvāveśa) and song element (Gītītattva) are eliminated from these, then LN possesses every characteristic of rural songs. In its truest form, this LN symbolises the Puruṣārtha Catuṣṭaya (Dharma, Artha, Kāma, Mokṣa) related to the inner stream of life that makes up the human mind. They disclosed a living truth that falls within the umbrella of everlasting truth. Its subject matter is intuitive like stories and its fact is universal. Their use in human existence is comparable to an Āptavākya, just like Sūktis and Subhāṣitas. Nothing else on the threshold of scriptures and folk is respected with the same awe as LNs. There is no dimension of any incident whose suitable illustration does not already exist in it. All of the parables occur simultaneously in these, and the Nyāya decides the incident's outcome automatically based on the situation, displaying a complex combination of several forms of logic and techniques.

2.2- Background and Origination

The LNs were created as a result of the qualitative power that evolved along with contemplation in man combined with the natural manifestation of the functional power of the human intellect. The researchers developed the observational findings in order to make them useful. This formulaic statement evolved into the idea of LN by winning the universal acceptance of social beliefs and constraints. Similar to how transcendental heavenly parables exalted human behaviour, LNs promoted the fundamental ideas underlying universal formulations. The examples of utterances in LNs have great impacts on the public mind and speech by establishing the foundation of widely accepted, trustworthy, and logical cause-and-effect relation. These produce fruitful consequences as a result of the conclusion of the action-narrative nature of the practical world, rather than becoming empty sermons or Subhashitas. By interpreting their own well-known life-parables, the seekers of material prosperity were able to find answers to a variety of challenges, and as a result, these fertile Nyāyas have come to represent an exemplary aspect of their lives in the form of ethos.

As a result, from the perspectives of origin, history, nurturing, enrichment, maturity, and tradition, the Laukika Nyāyas have a continuous interaction with human history. As maturity came in human thought-stream, expression style also matured. Human had to seek refuge in new approaches and methods because of the depth and breadth of his thoughts, as well as the maturity of one's feelings. This unavoidable scenario led to the emergence of LNs, which is an uncommon occurrence. They have a long history dating back to the prehistoric era, as evidenced by their continued use in both ancient and modern philosophical books and works of literature. The LNs are the nectar-like form of the words of the ancient men, just as the Gita itself is the nectar flowing from the mouth of Lord Krishna. The history of the concept of LNs from beginning to end is covered in the womb of tradition, so study and evaluation of their tradition is possible only on the basis of visible forms and extant experiment site.

There is a wonderful power of revelation of the mystical knots of human knowledge along with the synchronicity in LNs; That's why philosophers, metaphysicians and the wise men employed them frequently. There are several instances of LNs in practically every relevant work of Indian literature. The souls of the spiritual realm are philosophical debates, to which our Indian civilization has been entirely devoted. Many ancient sages gave up their lives in penance for the pursuit of knowledge. The LNs implicitly incorporate the empirical findings of such austere-aged sages.

2.3- Why Laukika Nyāyas?

Sanskrit literature has a history of incorporating Nyāyas. The Nyāyas are typically used to describe a situation without using many words. Since the beginning of time, several Ācharyas have vividly incorporated various Nyāyas into their texts to enhance their writing and clearly explain numerous themes. There are primarily two types of these Nyāyas: Laukika Nyāyas and Śāstrīya Nyāyas. There are a few works on the study of maxims study that were written by western and Indian intellectuals, such as 'Laukika Nyayanjali' by Colonel G.A. Jacob and 'Nyayoktikosha' by Chhavinath Mishra. Colonel G.A. Jacob has classified the nyāyas into three categories in Loukika Nyayanjali: **Illustrations, Rules or Principles, and Topics.**

Common people frequently use the LNs in their daily lives. These Nyāyas are typically found in a variety of Sanskrit texts, including Karmakāṇḍa, Darśana, Kāvya, Nāṭaka, and Brāhmaṇa Grantha. Some of the LNs include Sūcikaṭāha Nyāya, Dehalīdīpa Nyāya, Kākatālīya Nyāya, Aśokavanika Nyāya, Guṛajihvika Nyāya, Bhikṣupādaprasāra Nyāya, Piṣṭapeṣaṇa Nyāya, Andhagaja Nyāya, Kūpakhānaka Nyāya etc. The Śāstrīya Nyāyas are found in the Śāstra, or scientific treatises, and are typically defined by commentators to enhance their literature, clarify difficult Slokas, and successfully expose hidden meanings.

2.3.1- Difference between Proverbs and Laukika Nyāyas

The Proverb is a popular expression. Scholars have given many definitions to a proverb; some have called it the daughter of experience, while others have given the name of such a phrase, in which life's experience is accumulated. Some have referred to it as the ocean of knowledge, while others have referred to it as timeless, such furniture (furnishings) in which the termites of time cannot be found.⁵ The proverb's essential elements are **conciseness, abstractness, and vitality.** Because of these three elements, a phrase is classified as a proverb. According to the terminology of Vedānta, brevity, abstractness and vitality are related to the neutral features of the proverb, while popularity is the nature of the proverb.

⁵ Kashi- Hindi Viswa kosha, Khanda 2, p- 477

Regarding its genesis, different academics have different perspectives. According to Pt. Ramdahin Mishra, the origin of the word kahāvāt (proverb) is derived from the Sanskrit word 'kathāvāt'.⁶ He claims that the term kahāvāt refers to a genre that is comparable to the kathā or the legend.

In Sanskrit, the words 'Ābhāṅaka', 'Pravāda', 'Lokokti', 'Lokapravāda', 'Laukikī gāthā', etc. have been used to denote 'Proverb'. In the Vālmīki Rāmāyaṇa, words like 'Pravāda', 'Lokapravāda', and 'Laukikī Gāthā' have been used in the meaning of the proverb.⁷ In Mālavikāgnimitra the word 'Loavāo', 'Loappavāo' has been used for the proverb. The word 'Bhāṣito' has been used for proverbs in Pāli literature.

Proverbs have developed as a result of the immediate circumstances of life. Proverbial wisdom was not developed by those who view the world through the eyes of books; rather, it was developed by those who were the seers of life. In every country and nation on earth, proverbs hold a significant position. Proverbs in the Bible are vivid stories that Jesus used to teach the lessons. *Gautama Buddha* employed proverbs as a means of disseminating his teachings. Similarly, scholars like Aristotle, initially gathered proverbs as part of their intellectual endeavors.⁸

Dr. R. C. Trench has considered brevity, spontaneity and liveliness as essential features of the proverb. The proverb is a "pure and beautiful recipe of knowledge," according to Dr. Vasudev Sharan Agrawal. He claims that proverbs are the distilled pearls of human knowledge that are illuminated by the ever-evolving light of experience and wisdom.⁹ According to Dr. Bholanath Tiwari, a person's witty remark might catch on and turn into a proverb based on a variety of factors, including his personal experience, a historical account, a myth, a natural law, a symbol, etc.¹⁰ The Oxford Dictionary defines a proverb as - 'A well-known phrase or sentence that gives advice or says something that is generally true.'

The two basic categories of proverbs are universal and local. There are often common proverbs everywhere, like "*Hātha kaṅgana ko ārasī kyā*" (A self-evident fact requires no proof). Local proverbs are mostly common in certain locations since they are created based on the circumstances or requirements of a specific town or region. The proverbs are referred to as the rural people's philosophy for this reason. The mutual hostility and tactile feeling of the Brahmins residing in *Kannauj* have been accurately portrayed in "*Tīn kannaujiyā terā cūlhā*." As a result, human life is not an activity that can be

⁶ Pandit Ramdahin Mishra – Muhavare (Bhoomika)

⁷ Vālmīki Rāmāyaṇa – 6/114/67, 5/25/12, 6/129/2

⁸ Nagari Pracharini Sabha, Kashi – Hindi Viswa Kosha, Khanda – 2, Pp – 477-78

⁹ Prithivi putra, Pp- 111

¹⁰ Bhasha Vijnan Kosha, p- 581

described as being outside the realm of proverbs. Human happiness - sorrow, joy - nostalgia, interest - dislike, jealousy - greed are all explained formulaically in these. These proverbs express ethics, customs, contemplation, economic, religious, political, and cultural life of all the groups and castes. Proverbs are a rare source of examples of worldly behaviour and common sense. The truth of life is beautifully revealed in them.

In the light of the previously discussed statement, when we consider the nature of proverbs and laukika nyāyas in comparison, it is found that there is a lot of similarity in proverbs and laukika nyāyas both externally and internally. Both genres share the elemental qualities of brevity, abstraction, contextuality, miracles, joy, and so on. Both of these represent different aspects of human life. These modes, which include luxuries of worldly behaviour, prudence, and common sense, are referred to as the box of knowledge. Both are highly admirable from the point of view of popular practice. These are methods for revealing well-known truths that are based on substantial experience and observation.

Both LNs and proverbs are formulaic statements. In these, public behaviour and public experiences, like flowers, have an equal impact on all people due to their aroma and allure. There is no person who does not get entangled in the charm of their form and qualities. The expression hidden in 'Kakakshi Golaka nyāya' and '*Ek tīr se do śikār*' (two hunts with one arrow)' makes everyone equally astonished. 'Vikrīte kariṇi kimaṅkuṣe vivādaḥ' and '*Ashrafi¹¹ ki loot aur koyle par moohar*' (Ashrafi's loot and seal on coal) present a best adjudication of the pointless practical dispute.

Despite these similarities, the distinct categorization and existence of each show that they are different in terms of their attributes, characteristics, and nature—even if proverbs spring from the seeds of LNs. Although everyone speaks in their own common language, *Āptavākya* (the genuine words of the Sage) is used to give it power and authenticity. These *Āptavākya*s are incorporated in LNs.

There is a tiniest visual distinction between these two in terms of their structural makeup. The proverbs are blossoming like kids in Laukika Nyāyas' loving arms. They lack the profundity that comes with age and experience. Proverbs are matter and LNs are their seeds. The introduction of proverbs is ingrained in LNs, just as all the potentialities of the tree are included in the seed. Both are broad from a subject perspective, but if LNs are the crest of the lighting fire, then the proverb is its spark. The LNs are the

¹¹ The **ashrafi** is a gold coin which originated from Mamluk Egypt, and which was later widely copied in regions under Muslim rule in the Middle East, Central Asia, and South Asia.
<https://en.m.wikipedia.org/wiki/Ashrafi>

voice of scholars and highly cultured people, and the proverbs are mainly accepted in the use of villagers and rural areas, although encroachment of both is natural, yet they are more prevalent in their own area.

Their fundamental trait is effectiveness. The sole distinction is that proverbs have a prosaic effect whereas LNs have a poetic effect. The modest decoration of LNs has been drawing more enlightened individuals, while the common people have been feeling particularly enchanted because of the flair of proverbs. LNs are a reflection of the esoteric philosophy of life, and proverbs convey the straightforward manner of living. ‘Puṣṭalagura Nyāya’ (killing two birds with one stone) is undoubtedly synonymous with ‘*Ek dhele se do śikār*’ (killing two birds with one stone), but the depth of meaning in ‘Puṣṭalagura Nyāya’ can never be implied in ‘*Ek dhele se do śikār*’.

2.3.2 – Significance of Laukika Nyāyas in Comparison to Similar Other Methods

2.3.2.1- Prājñokti and Laukika Nyāyas

Prājñokti (Prājña - ukti) refers to wise men's sayings or statements, which emanate from their mouths and establish their dominance in poetry and public, respectively. To fully understand the properties and nature of Prājñokti, it is necessary to understand the origins of their current form. The Vighrahavākya of the word Prājña is like this – ‘Prakarṣeṇa jānāti iti Prājña’. According to Vaman Shivram Apte, the word Prājña means – sage, intelligent, learned and clever. It is clear from the definitions given to the above by scholars; it is evident that the universally accepted meaning of the word ‘Prājña’ is ‘pundit and scholar’. The utterances of such scholars are called Prājñoktis.

From the Vedas to the Upanishads, the term ‘Prājñokti’ has been used in these contexts. The word Prājña is used in the same sense in the Brihadaranyaka Upanishad.¹² In *Shrimad Bhagavad Gita* also the word ‘Prājña’ has been used in a similar context.¹³ Ācārya Śaṅkara has used the word ‘Prājña’ instead of ‘Parameśvara’ from place to place in the Brahmasutra commentary. Even in the Sanskrit literature, the word ‘Prājña’ is used from place to place. The word ‘Prājña’ has also been used in the same context in Uttara Rāmacaritam.¹⁴

Prājñoktis have been guiding us since prehistoric times. Vedas, Upanishads, Brahmanas, Ramayana, Mahabharata etc. are full of prājñoktis. With these prophecies, efforts have been made to make

¹² Brihadaranyaka Upanishad – 4/3/21, 4/3/35

¹³ Srimad Bhagavad Gita – 17/14

¹⁴ Udyoga parva, mahabharatam

contemporary writing aromatic and refined as well. Prājñoktis are the source of all ethical guidance. The Niti Shastras appear to have simply followed the prājñoktis. A few examples of Prājñas include Vyāsa, Śaṅkarācārya, Vidura, Cāṅakya, Tulasīdāsa, etc. Their prājñoktis, while discussing the subtle elements of life, act as a lifeblood in our daily life. The entire *Shrimad Bhagavad Gita* of the whole is full of prājñoktis. In the *Gita*, ‘Karmaṇyevādhikāraste mā phaleṣu kadācana,’ ‘Krodhādbhavati sammohaḥ sammohāt smṛtivibhramah’, ‘Yad yadācarati śreṣṭhastattadevetaro janaḥ’ etc. are said only in the form of Prājñoktis. The Udyogaparva of Mahābhārata is full of such Prājñoktis.

In fact, LNs and Prājñoktis are both doctrines derived from the wisdom and experience of the wise. These include instructions for the use of practical sources of life. Both were created by the preceptors of our cosmos. Practical and useful conclusions embodied in LNs are made useful for all by bringing them into Prājñoktis. The language and style of expression of Prājñas is undoubtedly somewhat difficult. In Nītivākyas, an attempt is made to remove this intricacy of Prājñoktis.

LNs and Prājñoktis contain the priceless diamonds of worldly conduct. The Prājñas would have needed to conduct a subtle examination of various facets of life in order to give them a classical and well-liked form. Both of these have a formulaic structure but produce wonderful outcomes. The most profound truths about life are at play in both.

Despite the various similarities, there is a subtle difference between LNs and Prājñoktis. Only LNs, attained through logic, descend in Prājñoktis, Sūktis, and proverbs as the Sopānāvarohaṇa Nyāya. However, one could argue that the existence of many Prājñoktis, proverbs, and Sūktis is completely independent, with no direct or indirect relationship to LNs. But this argument appears to be analogous to saying that if a creeper climbs a tree, the creeper is independent of the tree. This much has to be believed that the tree is the support of the creeper, the creeper becomes lifeless as soon as it is separated from the tree. In the same way, all the Prājñoktis, proverbs, Sūktis appear to flourish only on the ground of LN. Due to the difference in forms, their names change, but in the original form the living soul is the same. Whatever came out of the meticulous investigation of the wise men was imbibed by the connoisseurs. The connoisseurs made it public by giving it a practical form. The logical history of the origin of these modes respectively appears to be the same. It is a different matter that due to being unfamiliar, we have not been able to have close contact with many LNs. Even the common man has a distance from the Prājñoktis. It takes some time for specific knowledge to come to the general level.

2.3.3.2 – Gūṛhokti and Laukika Nyāyas

In the ‘language of signs’, letters or symbols make sense of something, but there is another type of sign language as well. In this, by the manipulation of letters, words are given such a form that only the knowledgeable can interpret it correctly. In Sanskrit literature, it is called Gūṛhokti. It was first conceived by Appaya Dīkṣita. According to him, when a thing of a specific purpose is said to someone, it is called Gūṛhokti. The person to whom something is intended, is said to mean that no other person understands the statement; it is said in Kuvalayānanda thus –

“Gūṛhoktiranyoddeśyaṃ cedyadanyaṃ prati kathyate” |¹⁵

A special kind of sense is found in Gūṛhokti, in which discrete words are used to hide from other people. For example - ‘Vṛṣāpehi parakṣetrādāyāti kṣetrapālakaḥ.’ (O bull! Get away from another’s farm, the keeper of the farm is coming.) Here a friend is warning her friend’s paramour, who is enjoying with her friend.

Both Gūṛhokti and LNs contain a camouflage aspect, yet in each case there is a distinction between hell and heaven. Gūṛhokti is a one-country approach employed by a specific class, whereas LNs are universal and eternal. LN has an underlying naturalism and idealistic realism, but Gūṛhokti has greater artificiality and hyperbole. In both Nyāyas and Gūṛhokti, there is a distinction between the language of saints and that of politicians.

2.3.3.3 – Vakrokti and Nyāyas

The direct meaning of the word Vakrokti means a crooked expression – (curve utterance). The thing that people express in a normal way, when expressed in a different way, it is called Vakrokti. To call someone in the house to take food, it is said as – come to eat food. But, this is what instead expressed – ‘The plate is waiting for you. This second statement is a Vakrokti. Therefore, Vakrokti is said to be the same utterance in which a discrete meaning should be created in the statement in a very polite manner.

First of all, Bhāmaha, while introducing Vakrokti in ‘Kāvyaśāstra’, has considered Vakrokti to be another name of Atiśayokti (exaggeration) and has also considered it as the basic element of poetry –

¹⁵ Appaya Dīkṣita, Kuvalayānanda - 153

Yatno'syāṃ kavibhiḥ kāryaḥ ko'laṃkāro'nayā vinā ||

Abhinavagupta has described the characteristic of Vakrokti as follows –

Śabdasya hi – vakratā, abhidheyasya hi vakratā, lokottareṇa rūpeṇāvasthāpanam.

Instead of saying that I will kill you, it should be said that –

Karomi kīnāśaniketamātithim.)I will make you a guest of Yamraj's house.), then this is a Vakrokti.

The LNs and Vakrokti cannot be weighed on a single scale, but their comparative nature-analysis can be done by highlighting their similarities and differences.

Both LNs and Vakrokti aim to make poetry aesthetically pleasing by performing discrete meanings through speech. Both of these cause the readers' minds and psyches to move quickly due to the aliphatic nature of poetry and the philosophy of goodness. Both are built upon the principle of 'Vaidagdhya bhaṇitīḥ'. Their area of expertise is the indirect expression of the direct. Their basic instincts are the innate art of embellishing the natural beauty with ornaments. Vakrokti is the medium of miraculous expression of LNs. The sound of LNs is the echo of Vakrokti.

Despite having many similarities in qualities, there seems to be a parent-child relationship in them. Vakrokti has originated from Laukika Nyāyas. Apparently, it seems that the work of nurturing and promoting Vakrokti is also done through LNs. The miracles and utterances inherent in 'Bubhukṣitaḥ kiṃ dvikareṇa bhunkte Nyāya', 'Bubhukṣitaḥ kiṃ na karoti pāpam', 'Vikrīte kariṇi kimaṇakuṣe vivāda Nyāya', are strong proofs of the above-mentioned statement.

2.3.3.4- Svabhāvokti and Nyāyas

Svabhāvokti means description without exaggeration. Telling the facts accurately is Svabhāvokti. In fact, Svabhāvokti is an Alaṃkāra. The corresponding description of the quality, action or form of a substance is called Svabhāvokti Alaṃkāra. Proper display of poetic-talent, subtle observation ability and expression dexterity is required to devise Svabhāvokti Alaṃkāra. In this Alaṃkāra, the portrayal of the actions of a child, an animal, etc., the accurate description of a form or beauty, the accurate portrayal of

the natural phenomenon, as well as the low level human characters and the enchanted women, are described in accordance.

The basis of LNs and Svabhāvokti is actually the same. Various flowers of nice poetry grow in the pure lake of Svabhāvokti. The nature-generated behavior of an object or a person is the inspiration of the both. Svabhāva (nature) is the fruitful definition of various behaviors in which we see the reflection of the life of all living and non-living things. This reflection is the essence of the poetry. The pearls of LNs are also obtained from this ocean of the world. In such a situation, the *tādātmya* (identification) between Svabhāvokti and LN is established itself.

However, over time, a necessary change in their appearance is seen. Where the Svabhāvokti remains in the earth, LNs start turning sky-high. LNs take the shelter of illustration in its ‘post-transmission’, elevates its ground with folklore proverbs, but Svabhāvokti makes us astonished by presenting simple facts in a simple way.

2.3.3.5- Apahnuti and Nyāyas

The etymology of the word Apahnuti is as follows – *apa+hnu+ti*. Its literal meaning is – an ornament in which some other imaginary or falsehood should be established by hiding the character presented. In the 'Sāhityadarpaṇa', Apahnuti has been defined as – “*Prakṛtaṃ pratiṣiddhyānyasthāpanaṃ syādapahnutiḥ*”¹⁶. Apahnuti is considered as a poetic expression in which *Upamāna* should be established by negating *Upameya*, as a case like – ‘it is not the face but the moon’; ‘Do not think of them as human beings, they are real deities’, etc.

There is a sense of secrecy in both Apahnuti and LNs, but there is a difference between the secrecy of LNs and the secrecy of Apahnuti. Here the meaning of Apahnuti is *Chekāpahnuti*.

There is a meaningful fact hidden in *Laukika Nyāya*, for which we have to penetrate into the bottom of it. *Chekāpahnuti* is a means of cheap entertainment and *Laukika Nyāya* is a means of intellectual stimulation. LNs illustratively illuminate our path whereas, *Chekāpahnuti* in a humorous manner increases our curiosity. LN is the resplendent Sun of the poetic world and Apahnuti is a faint twinkling star. From the point of view of the breadth and length of the field, the scope of Apahnuti is much narrower than the LNs.

¹⁶ Viswanatha Kaviraja, *Sahitya Darpana*

2.3.3.6- Vyaᅅgyokti and Nyāyas

In general, it can be said that Vyaᅅgyokti is a small and beautiful composition in which there are beautiful, new and satirical thoughts. It is usually personal rather than general. Vyaᅅgyokti is called 'epigram' in English. According to Oxford English Dictionary, epigram is a short poem or phrase that expresses an idea in an amusing way.

Vyaᅅgyokti, also known as 'Sūkᅅmukti', is a kind of subjective creation. In this, a suggestive look is given towards the qualities of a particular person, in which there is less seriousness and more sarcasm. Like LNs, it is also a vehicle of thought, but in it there is a complete lack of goodwill and public righteousness of LNs'. There is no spark of spontaneity of LNs in it.

Although both have the image of a lovely original, emotional, and acute gnome, LN leaves it far behind in terms of abstractness. However, laukika nyāya's brevity is present to some extent.

In LNs, where the general conclusion of worldly feelings is found, in Vyaᅅgyokti, only a particular person is made a support. Time of LN is absolute and time of Vyaᅅgyokti is relative. There are explanatory formulas of ideal-oriented practicality and morality in LNs, and in Vyaᅅgyokti, there are sarcastic words of satirical humor. LN is a cultured artistic story and Vyaᅅgyokti is mere skit. In LNs, there is the wisdom of saints and in Vyaᅅgyokti, there is a sarcasm of human weaknesses.

2.3.3.7- Anyokti and Nyāyas

In Mānavikī Paribhāᅅā Koᅅa, while explaining Anyokti, it has been said - A type of method in the field of literary criticism, by which, instead of the verbal meaning of the words of the writer, an attempt is made to assume the real meaning of the story on a symbolic basis.¹⁷ In Western criticism, this word was first used in oratory. According to Indian Poetry, Anyokti Alaᅅkāra is one in which, in addition to the direct meaning, another meaning remains implicit. Over time, the term Anyokti came to refer not only to an Alankara, but also to a complete work of art that, in addition to the direct story's interest, contains important ethics and teachings.

It is thus clear that such a statement which is applicable on other than the said object due to its similarity, is called an Anyokti. According to the 'Hindī Mānaka koᅅa', the Anyokti is such a sarcastic statement that it can be said in relation to someone, but in such a way that it may fall right on someone

¹⁷ Mānavikī Paribhāᅅā Koᅅa (Sahitya Khanda), P-15

else.¹⁸ It means that Anyokti is a kind of pseudo-statement. Man speaks out loud about many of his thoughts, but there are many more that he wishes to tell out loud but finds difficult to do so because of the presence of some unintended people. He is forced to clarify though when there are several barriers. He employs a pseudo-language in this circumstance. This kind of language is frequently employed in poetry that attempt to communicate ideas through gestures or actions.

In the poet Vīreśvara’s ‘Anyokti śataka’ and the poet Śāmbhū’s ‘Anyokti muktālatā’ the expression of poetic emotion has been expressed through the satire. There is an eight-ślokī composition ‘Bhramarāṣṭaka’, which is related to beetle, in which a very beautiful picture of the ongoing conflict between hope and despair has been drawn by Anyokti –

“Rātrirgamiṣyati bhaviṣyati suprabhātam

bhāsvānu	deṣyati	hasiṣyati	paṃkajaśrīḥ.
ittham	vicintayati	kośagate	dvirephe

hā hanta hantā nalinī gaja ujjahāra”¹⁹

‘The night will pass, and the sun will rise. Yes - the lotus will surely bloom again. At night, the captive beetle was tying the bridge of imagination in the hood of the blooming lotus that a mad-mattering elephant came and uprooted the lotus from the lake.’

In the light of the above discussion, it appears that there is a brotherly relation between LN and Anyokti. Their properties and nature are almost the same. If it is said to happen in relation to someone but happens on someone else on the basis of similar attributes (sādharmya), these qualities are the same in both LNs and Anyokti.

The stories indicated by the context of LNs are mainly allegorical (Anyoktiparaka) stories. The ideas present at the root of LNs as, being ubiquitous and universal, fall on others only by the expressions of Anyokti. In this way, LNs hold the said quality of Anyokti partially in some and entirely in some. The general sense of Anyokti and LNs enthralls the reader and the listeners. Their detailed characterization presents the features of poetic talent in a cohesive form.

¹⁸ Hindī Mānaka kośa _ Bhaga 1, P- 121

¹⁹ Subhashita Ratna Bhandagara 22/78, Sharngadhara paddhati - 1191

2.3.3.8- Siddhokti and Nyāyas

Siddhokti is a statement of some general truth or conduct in sentence form. This is such a special utterance that is used like a proverb, such as – ‘Samaratha ko nahim doṣa gusāim’.²⁰ Siddhokti’ is the holder of success and goal. It is similar to the aiming arrow. It is called the mother of prosperity. By behaving according to ‘Siddhokti’ man emerges on his own. This compiles the formulas for success in a variety of life pathways. In the midst of life's despair, it is a bright beacon of hope. This is such a proven path by which one can easily reach his goal. Its conduct as a symbol of success in life is exemplary. The light of empirical instruction in ‘parahita sarisa dharma nahim bhāi’²¹, ‘parādhīna sapanehu sukha nāhīm’²², has not been simply accepted by the people because some great person has said it so, but because it has a supernatural ability to motivate our success.

It is said that it is the intelligence of learned people to learn from the experiences of scholars. Common people also use ‘Siddhokti’ from this point of view. The implication of imperceptible perception is so clear and effective that we cannot live without being influenced by it. The law which has been told in the Siddhoktis for worldly beliefs and transcendental peace, it has been found after the experience of ages that they have great power to cure our mental disturbances.

Thus ‘Siddhokti’ and LNs are related to each other in terms of the subject matter. In this, an intuitive diagnosis of human behavioral principles has been presented. They are like a formula on the basis of which the solution of the most difficult problems can be found.

They both have the living qualities of brevity and succinctness. In these, the serious elements have been discussed in a very simple and easy manner. In these, through examples and illustrations, the basic secrets of life have been placed before the people in such a clear and effective manner that the tendency to accept them automatically arises. In some places, ‘Siddhokti’ is seen as Laukika Nyāya and Laukika Nyāya is seen as ‘Siddhokti’. The soul of Siddhokti is also embodied in ‘Paropakarāya satām vibhūtayah’.

The culmination of ‘Siddhokti’ ultimately results in LNs. So LN is the result of ‘Siddhokti’. The ‘Siddhokti’ has to take shelter of LNs to occupy the hearts of the people.

²⁰ Ramacharitamanas – 1/1/69

²¹ Ramacharitamanasa, Uttarakanda, 7/41

²² Tulasidasa, RamacharitaManasa- 1/1/102

2.3.3.9 – Sūkti and Nyāyas

The general meaning of Sūkti is – su+uktiḥ – beautiful and virtuous statement. In the beginning, it was called a Sūkti, which is more effective than ordinary folk speech. But later its meaning started being used as a synonym for Kavivāṇī (poet’s voice). Ācārya Kuntaka has said that the mouth of the poets is the theater of dance, Sarasvatī is acting in that theatre of her blissful luxuries, those luxuries are Sūktis–

“Vande kavīndravaktrendu lāsyamaṃdiranartakīm |

devīsūktiparispanda sundarābhinayojjavalām” ||²³

Rājaśekhara has called Sarasvatī as Sūkti-dhenu, that is, just as milk is milked from a happy cow, in the same way poets harness the Sūkti from Sarasvatī –

“Hṛdi na sannidhatām saḥ sūktidhenuḥ sarasvatī” |

In short, the Sūktis are the means of prosperity to the life of the people and the means of subsistence. The utterances used by common people are discussed and propagated in many scriptures in the form of spontaneous folk talks and folklore. There are Sūktis available in Vedas, Upaniṣadas, Laukika Sāhitya and songs written in folk language. In Subhāṣita Saptasatī, Ācārya Maṅgaladeva Śāstrī says about Sūkti –

“Pravodhāya vivekāya, hitāya praśamāya ca |

Samyaktatvopadeśāya, satām sūktiḥ pravartate” ||²⁴

Sanskrit literature has an infinite wealth of priceless Sūktis, in which there are such beautiful verses, which in a very short and effective manner capture the truths related to human life and treats the truthfulness of the propounded facts by similes and illustrations. Example of a Sūkti from Hitopadeśa –

“Yathā kāṣṭhaṃ ca kāṣṭhaṃ ca, sameyātām mahodadhau |

Sametya ca vyapeyātām, tadvatbhūtasamāgamah” ||²⁵

²³ Vakroktijeevitam 1/1

²⁴ See; Subhashita Saptasati, p- 3

²⁵See; Hitopadesha- 149/73

(Just as a block of wood floating on the vast coast of the infinite ocean meets for a moment with another block and then gets separated, in the same way there is a mutual meeting of human beings in the mortal world.)

LN's and Sūktis are the immortal words of wise men. People accept both of these as sacred chants (Mantras). They have the divine power to convert soil into sand, ignorance into knowledge. The Vedas, Purāṇas and all Sanskrit literature are resplendent by their discrete contextual meanings. From the purity of the speeches of saints to the practicality of folklore, their influence is pervasive. There is an unparalleled force of preaching and guidance in both of them. Only by penetrating the veil of LN's the Sūktis can come into a separate existence. In LN's there is a discussion of the elements arising out of knowledge and in Sūktis, there is the spark of the conclusion of the discussion.

2.4 - Conclusion

In this way, in the context of determining the nature and scope of Laukika Nyāyas, by comparing the Nyāyas with many synonymous, non-synonymous literary methods, my intention is to reveal their elemental nature by placing them in the midst of all these contexts. This study has given proper knowledge of the characteristics of LN's and its nature has been revealed with the most subtle details. The confusion arising in relation to its similar methods has also been cleared. This comparative study has been done keeping the Nyāyas in the center, due to which the subtle and special features of the Nyāyas have also been highlighted.

Chapter - 2

Historical perspective of Laukika nyāya

3.1 – Historical perspective:

Laukika nyāya is a teaching method as part of Indian research methodology that is renowned for its intellectual depth and rhetorical power. It is thought that its beginnings coincided with the development of human language and date back to antiquity. The fact that Sanskrit, which is considered the oldest language in the world, has so many examples of this type of teaching method in Sanskrit literature attests to its ancient beginnings.

Examples of Laukika nyāya abound throughout the classic texts of Indian philosophy, such as the Upaniṣads, Purāṇas, and Darśanas. This method or technique is used in these books to participate in discussions and disputes with opposing schools of thought, to clarify difficult philosophical ideas, and to present strong arguments in favor of various philosophical stances. The Upanishads are regarded to be the highest level of spiritual knowledge. The representative scriptures of Brahmanvidyā, the core of Vedic knowledge, are the Upaniṣads. The Upaniṣads are understood to be the embodiment of Brahman's wisdom and the subject of individual self - '*upaniṣīdati prāpnoti brahmātmabhāvo'nayā ityupaniṣad*'.²⁶ The number of Upaniṣads is considered to be 18, 34, 52 or 108. The main 10 are Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, and Bṛhadāraṇyaka. In these Upaniṣads, the actual meaning of the Vedas, the purpose of the creation, the real nature of soul (Ātmajñāna(, Brahman²⁷ etc. have been discussed. Such an arrangement of contemplation and rumination is rare anywhere in world literature. The philosophical elements were initially explored in the Upaniṣads, which is why they are regarded as the original source of philosophy. Indian philosophy depicts Ātmā, Anātmā, Jīva, Brahman, Prakṛti, Puruṣa, Jagat, Dharma, Mokṣa, and the meaning of existence, among other concepts. Theistic philosophies such as Sāṃkhya, Yoga, Vaiśeṣika, Nyāya, Mīmāṃsā, and Vedānta have always played a greater role in Indian life. Indian sages naturally contemplate upon them

²⁶ Vācaspatyam, vol. 2, Pp - 1222

²⁷ The Supreme Being, regarded as impersonal and divested of all quality and action, Vaman Shivram Apte, Sanskrit – English Dictionary

as a result. They have used a variety of universally applicable methods to examine the philosophical aspects in an effort to use their intellect to ignite the significance of existence.

It is vital to portray knowledge in a universal way employing universally applicable methods known as Nyāyas, like the ‘Arundhatī darśana nyāya²⁸,’ in texts and commentaries related to philosophy. By using various means of knowledge, the authors of this kind of knowledge have helped those who seek knowledge to realise the essence of the self through the persuasive power of scripture. The Laukika nyāya is one such tool for knowledge acquisition; it works similarly to a television and provides the learner with the insights of an expert in a visual format.

Following the Upanishads, the Brahmasūtras of Vedavyāsa hold great importance in philosophy-oriented texts, which prompted many interpretations to be written by later commentators. In the commentaries of the Upanishads and the Brahmasūtra, Nyāyas have been employed to aid in comprehension of the subject matter in a more clear way. The philosophical texts of Sāṃkhya, Vedānta, and Nyāya have also made considerable use of laukika nyāyas. The books of Nyāya philosophy are a treasure trove of Laukika nyāyas, which are the applications that simplify complex, critical and logical concepts. In texts such as the Nyāyasūtra vivaraṇa, Nyāyamañjarī and Siddhāntamuktāvalī, the deepest principles and expressions have been simplified using Laukika nyāyas.

The application of Laukika nyāyas is also evident in the Purāṇas, albeit to a lesser degree compared to philosophy-oriented texts. The Puranas are ancient historical and mythological accounts believed to have been authored by sage Vedavyāsa. These texts serve as a repository of Hindu mythology and are said to have five criteria called Pañcalakṣaṇas.²⁹ They contain vast material on subjects such as Indian culture, history, geography, poetry, religion, and various life characters, making them a valuable source of Indian history and culture. Although written in a simple and accessible style, the study of Purāṇas provides insights into Indian cultural and spiritual heritage. The eighteen Purāṇas contain numerous legends and anecdotes that serve as references for Laukika nyāyas.

In the present context, the literary works of Maharṣi Vālmīki’s ‘Rāmāyaṇa’ and Maharṣi Vedavyāsa’s ‘Mahābhārata’ are particularly notable. Vālmīki’s ‘Rāmāyaṇa’ is renowned as the first epic

²⁸ The maxim of the pointing out of the star Arundhati. It is used to infer 'the unknown from that which is known'; G.A. Jacob, Laukika Nyayanjali, Pp – 5-6

²⁹ *Sargaśca pratisargaśca vaṃśo manvantarāṇi ca.*

Vaṃśānucaritaṃ caiva purāṇaṃ pañcalakṣaṇam.

See *Amarakośa*

and exhibits an evolving beauty in its poetic style. The influence of its style and expressions is manifestly evident throughout the poetic compositions of later Sanskrit literature. Rāmāyaṇa is mainly meant for Pravṛtti. Similarly, the ‘Mahābhārata’ is esteemed for its abundant epic subjects, vigor, simplicity of language, and grandeur of expressions, which is also meant for Pravṛtti. The Mahābhārata is the culmination of several compositions from the later period and includes many ideas and materials presented in the forms of stories and hymns, covering a wide range of subjects such as philosophy, virtue, education, duties of kings, general duties of human beings, politics, and so on. This epic also served as the source of the most profound philosophical text known as the ‘Śrīmadbhagavadgītā’. Gīta, Brahmasūtra and Upaniṣads are called as Prasthānatrayī. The themes and descriptive style of these epics are illuminated by the images and illustrations of Laukika nyāyas.

From the perspective of Laukika nyāya, the Pāṇinīya Aṣṭādhyāyī, along with the ‘vārttika’³⁰ and the commentary ‘Mahābhāṣya’, hold significant importance. The commentary Mahābhāṣya by Patañjali and the Vārttika by Kātyāyana, in particular, are noteworthy expositions on the Pāṇinīya sutras. Additionally, there exist numerous other commentaries and Vārttika that may be referenced in this regard. In this context, works such as Vaiyākaraṇabhūṣaṇasāra³¹ and Paribhāṣenduśekhara³² hold special significance.

In the realm of Sanskrit literature, didactic poems and stories hold a significant place and are known as Nītiśāstra. A notable collection of such stories is the Pañcatantra.³³ This work imparts advice in a practical manner, presenting many useful elements of policy and preaching through interesting stories told from the perspective of animals and birds. Among the texts based on the Panchatantra, Nārāyaṇa Paṇḍita’s ‘Hitopadeśa’ stands out as a unique book in its field. It not only imparts education related to policy and character building in a simple style but also serves as a valuable resource for learning the Sanskrit language.

The Nītiśāstra of Sanskrit is renowned for its poignancy and accuracy, and these Nītikōśas or repositories of ethical wisdom have great importance in life and character building. The collection of Nītilōkas such as ‘Nītiśataka’, ‘Śukranīti’, ‘Nītiśāstra’, ‘Cāṇakyanītidarpaṇa’ and Bhartṛhari’s ‘Śatakatraya’, ‘Gautamadharmasūtra’ and Kāmandakīya Nītisāra are considered invaluable treasures of

³⁰ *Uktānukta- duruktārthavyaktakāri tu vārttikam.*

See *Vācaspaṭyam*

³¹ A text of Sanskrit grammar by Kauṇḍabhaṭṭa

³² A text of Sanskrit grammar by Nāgeśabhaṭṭa

³³ An ancient Indian collection of interrelated animal fables in Sanskrit verse and prose, arranged within a frame story.

world literature. The works of these ethicists or moral philosophers reflect Laukika nyāyas, or the common principles of reasoning, in every way.

When considering the application of Laukika nyāyas in Sanskrit literature, it is important not to overlook the texts related to Sāhityaśāstra or poetics. Theoretical texts related to Alaṃkāraśāstra and Sāhityaśāstra exhibit the use of these principles in many places. Various works such as Vyaktiviveka, ‘Kāvyaḷaṅkāra’, ‘Kāvyaṃīmāṃsā’, ‘Sarasvatī Kaṅṭhābharāṇa’, ‘Kāvyaṅuśāsana’, ‘Śṛṅgāra tilaka’, ‘Daśarūpaka’, ‘Rasagaṅgādhara’, ‘Vāgbhaṭṭāḷaṅkāra’, ‘Caṅdrāloka’, ‘Prabaṅdha ciṅtāmaṇi’, ‘Sāhityadarpaṇa’, and ‘Vakroktijīvita’ are particularly noteworthy in this regard. The use of Laukika nyāyas is evident in the analysis of these literary scriptures.

The firmament of Indian literature is resplendent with the brilliance of Laukika nyāyas. The works of Kalhaṇa, Kālidāsa, Bhavabhūti, Bāṇabhaṭṭa, Bhāravi, Māgha, Viśākhadatta, Śrīharṣa, Subandhu among others, showcase exquisite applications of Laukika nyāyas in Sanskrit poetry.

3.2 – Laukika nyāyas in various knowledge systems in Sanskrit Literature

As previously mentioned, the practice of employing Laukika nyāyas in Sanskrit literature dates back to ancient times. It can be traced from Vedic literature to the realm of fiction writing, such as in the Kathāsāhitya. Given this extensive and pervasive utilization, the study of Laukika nyāyas is of paramount significance in the diverse field of knowledge of Sanskrit literature. To this end, it is imperative to meticulously scrutinize and analyze its use in all knowledge systems, one by one systematically. Such an analytical approach can aid in fostering a more nuanced understanding of Laukika nyāyas, their significance, and their pervasive influence in shaping the discourse and practice of various domains of knowledge in Sanskrit literature.

As a result of the wide-ranging application of the *Laukika nyāya* and the apprehension of its possible overextension, it is deemed necessary to examine specific *nyāyas* that are universally employed across disciplines, in accordance with the principle of ‘*Sthālīpulāka nyāya*’³⁴

³⁴ The maxim of *the rice properly cooked or not can be known by testing a rice particle*.
Laukikanyāyāñjali, vol. 1, G.A. Jacob, Pp -53

3.2.1 – Nyāyas in Upanisadic Literature:

The *Upaniṣads* are recognized as repositories of *Laukika nyāyas*, *Bṛhadāranyakopaniṣad* and the *Chāndogyopaniṣad* being the most voluminous among them. The subjects expounded in these *Upaniṣads* are exceedingly intricate. To render these subjects comprehensible and lucid, sages and erudite scholars have adopted *Laukika nyāyas* as the foundation, which are employed sporadically.

- **Tṛṇajalaukā Nyāya**

The term ‘Tṛṇa’ refers to grass, while ‘Jalaukā’ means leech. The Tṛṇajalaukā Nyāya is commonly employed by scholars to illustrate the process of the soul transmigrating from one body to another. The analogy draws a parallel between the leech that abandons one blade of grass upon reaching its end, and subsequently fastens itself to another, and the soul that forsakes its previous body upon transitioning to a new one. The usage of this Nyaya is discernable in the Bṛhadāranyakopaniṣad.

“*tadyathā tṛṇajalāyukā tṛṇasyānte gatvā anyamākramyātmānamupasaṃharati* -----”³⁵
Sṛīmadbhāgavata Mahāpurāṇa contains the assertion that upon the demise of the physical body, the soul proceeds to relinquish its previous corporeal frame and acquire a new one in accordance with its karmic actions. The soul is compelled to undergo this process, which is analogous to a person lifting an alternate leg while walking while keeping the other foot grounded, or a leech relinquishing its hold on a prior blade of grass before grasping onto a new one. This phenomenon is an exclusive consequence of the karma associated with the attainment of a new corporeal frame, which the living being invariably discards upon obtaining a new one.³⁶ This belief finds expression in the Sṛīmadbhagavadgītā as well.³⁷ This Nyāya elucidates the reincarnation or re-birth that is the most important theory of karma in Indian philosophy.

³⁵ Bṛhadāranyakopaniṣad - 4/4/3

³⁶ brajastiṣṭhan padaikena yathaivaikena gacchati.

yathātṛṇajalūkaivaṃ dehī karmagatiṃ gataḥ.

Sṛīmad Bhāgavatam, daśama skandha, Chapter 1, Verse 40

³⁷ *Vāsāṃsi jīrṇāni yathā vihāya navāni gṛhṇāti nara'parāṇi.*

Tathā śarīrāṇi vihāya jīrṇā- nyanyāni saṃyāti navāni dehī. (Sṛīmadbhagavadgītā, 2/22)

- ***Aśmaloṣṭa Nyāya***

The Bṛhadāraṇyakopaniṣad employs the ‘Aśmaloṣṭa Nyāya,’ wherein ‘Aśma’ denotes stone and ‘loṣṭa’ refers to a clod of earth or clay. The *Nyāya* postulates that a clod of earth is sturdier than cotton, yet when compared to a stone, it seems relatively fragile. Similarly, an individual's significance is gauged in proportion to those of lower status. However, when compared to those with higher standing, the same individual's importance is lowered. “*yathāśmānamṛtvā loṣṭo vidhvamsate*”³⁸

- ***Taptaparaśugrahaṇa Nyāya***

The *Taptaparaśugrahaṇa Nyāya* used in the *Chāndogya Upaniṣad* is a divinely determined *Laukika nyāya*. This *Nyāya* is used to know the truth of the charge against the accused. On suspicion that the accused has committed theft or not, the judge should order that the accused must be made to hold a hot axe. If that person’s hands are not burnt by the hot axe, then he should be considered as sinless and if his hands start burning, then he should be considered as a sinner. Similarly, as the actuator in the subject of liberation, the sentence ‘*Ahaṃ Brahmā’smi*’³⁹ is true and as the motivator in the subject of the bondage of the world, this sentence is untrue, it has been decided as such.⁴⁰

- ***Bahūnāmanurodha Nyāya***

The *Nyaya* in question serves as a means of validating the context of the mantra found in the *Kenopaniṣad*. Specifically, in the *Prathama khaṇḍa* or first section of the *Kenopaniṣad*, there is a mantra which characterizes the *Ātmā* as possessing self-awareness and serving as the foundation of all sensory experiences.

“*Śrotrasya śrotram manaso mano yat. vāco ha vācaṃ sa u prāṇasya prāṇaḥ.*

Cakṣuṣaścakṣuratimucya dhīrāḥ. pretyāsmāllokādāmṛtā bhavanti .”⁴¹

³⁸ *Bṛhadāraṇyakopaniṣad* - 1/3/7

³⁹ This is one of the four *Mahāvākyas* or great sayings of *Upaniṣadas* which means ‘I am Brahman’, – (*Bṛhadāraṇyakopaniṣad* – 1/4/10)

⁴⁰ “*Atha yadi tasyākartā bhavati tata eva satyamātmānam kurute sa satyābhisandhaḥ satyenātmānamantardhāya paraśum taptam pratigrhṇāti sa na dahyate'tha mucyate*” – (*Chāṇḍogya Upaniṣad*, 6th Chapter, *khaṇḍa* 16, *Verse-2*)

⁴¹ *kenopaniṣada, prathama khaṇḍa, maṃtra* - 2

The present discourse expounds on the concept that the *Ātmā*, or soul, serves as the hearing faculty for the sense of hearing, the cognitive power for the mind, the capacity for verbal expression for the *vāgindriya* or speech organ, and the dynamic force for the *prāṇa* or vital energy. This implies that all sensory functions are facilitated and supported by the *Ātmā*. The aforementioned mantra has the word ‘*vācam*’ in *dviṭīyā vibhakti* (accusative case) and has been converted into *prathamā vibhakti* (nominative case). In elucidating the rationale behind this transformation using the *Bahūnāmanurodha nyāya*, *Acārya Shankara* explains -

“*vācamityasya vāgityetāvadadvaktavyam sa u prāṇasya prāṇaḥ-----*,”⁴²

The phrase ‘*sa u prāṇasya prāṇaḥ*’ contains the words ‘*sa*’ and ‘*prāṇaḥ*,’ and with their inclusion, the expression ‘*vācam*’ is to be interpreted as ‘*vāk*.’ This interpretation has been accepted in response to the requests of many. The principle underlying this *nyāya* is that the merit of an action is determined by the number of individuals who request it.

- ***Svabhāvasiddha Nyāya***

The concept of ‘*Svabhāvasiddha Nyāya*’ serves as a foundational principle in *Sāṅkara Bhāṣya* of the *Kenopaniṣad*. This *Nyāya* refers to the inherent self-evident nature of certain phenomena, which requires no external proof for their existence. Such self-evident truths retain their fundamental nature, as demonstrated by the example of sandalwood, which continues to emit fragrance even when reduced to a thread, and gold, which maintains its luster despite being subjected to heat. Similarly, the *Atman*, being inherently self-evident, does not seek to attain anything, as its nature is eternal and self-contained. This understanding is expounded upon in *Śāṅkara Bhāṣya*.

“*Na hi svabhāvasiddham vastu siṣādhayiṣati sādhanaiḥ. -----*”⁴³

In this way, *Svabhāvasiddha Nyāya* is used to demonstrate such a self-evident thing, which does not require further proof for its substantiation.

- ***Chatra Nyāya***

The *Nyāya* ‘*Maxim of men with umbrellas*’ describes a scenario where a crowd of men, some of whom have umbrellas open, gives an impression that all in the crowd possess umbrellas. In the

⁴² Gita Press - *Kenopaniṣad*, khaṇḍa 11, Pp -. 38

⁴³ Gitapress - *Kenopaniṣad*, *Shankara Bhashya*, Pp -19

Kaṭhōpaniṣad mantra, “*Ṛtaṃ pibantau sukṛtasya loke guhāṃ praviṣṭau parame parārdhe*”⁴⁴ two individuals are said to experience the consequences of their actions. However, in reality, only one of them experiences these outcomes while the other does not. Nonetheless, due to one’s association with the experiencing other individual, the dual word ‘*pibantau*’ is used to describe both, as per the *Chātri nyāya*⁴⁵ Just as the whole group is called the bearer of the umbrella due to its relation with the bearer of single umbrella, in the same way here *Paramātmā* is also called the experiencer in relation to the enjoyer *jīva*.

- ***Āyurghṛta Nyāya***

Ghee is also called ‘*Āyu*’ because it is useful in increasing *Āyu* or the duration of human life. Through this *Nyāya*, the doubt whether the *Upaniṣad* should be called *Grantha* (scripture) or not has been resolved. *Śāṅkara* has clarified in his commentary that it is not flawed to call the *Upaniṣad* a scripture or *Grantha*⁴⁶. The meaning of the *Upaniṣad* is ‘to destroy ignorance by revealing the knowledge of the Supreme Spirit and cutting off the bonds of worldly existence.’ This meaning is not possible only for the definition of scripture, but it can be possible for wisdom or knowledge. Scripture also reveals knowledge, so that too can be referred with the same term, just as it is said that ghee is *Āyu* or span of life (due to its efficiency in increasing longevity). That’s why the word *Upaniṣad* is used in the sense of knowledge by the literal sense and in the meaning of text by the implied meaning.⁴⁷

- ***Karāmalaka Nyāya***

This is the maxim of Indian gooseberry in hand. Just as the Indian gooseberry in the hand is visible very clearly from all angles, in the same way, this *Nyāya* is used only for an object or subject which is clearly visible and understandable. There are four *Anubandhas*⁴⁸ (indispensable connections) of

⁴⁴ *Kaṭhōpaniṣada, Adhyāya 1, Ballī 3, mantra -1*

⁴⁵ *Ṛtaṃ satyamavaśyaṃ bhāvitvāt. karmaphala pibantau ekastatra karmaphalaṃ pibati bhūṅkte netaraḥ tathāpi pāṭṛsambandhāt pibantau ityucyate chātrinyāyena. (Gita Press– Kaṭhōpaniṣad śāṅkarabhāṣya, Adhyāya-1, Ballī 3, Pp - 102)*

⁴⁶ The practical Sanskrit – English Dictionary, *Vaman Shivaram Apte*

⁴⁷ *Evaṃ naiṣa doṣo ‘vidyādisaṃsārahetuḥ viśaraṇādeḥ sadidhātvarthasya granthamātre’sambhavāvidyāyāṃ ca sambhavāt. Granthasyāpi tādarthyena tacchabdatvopapatteḥ āyurvai ghṛtamityādivat. (kaṭhōpaniṣad śāṅkara bhāṣya - Pp 15)*

⁴⁸ Four prerequisites;

There are four preambulatory factors to a philosophical work: the subject matter, the aim, the relation, and the persons for whom the work is meant. –John Grimes, A Concise Dict. Of Indian Philosophy, 1996, Pp - 49

Upaniṣad or Vedānta, such as Adhikārī, Viṣaya, Prayojana and Sambandha. Acharya Shankar has mentioned that the Vallīs (chapters) of Kathopaniṣad also as consisting of the above mentioned four. Because these Vallīs illuminate the knowledge of the Upaniṣad like gooseberry held in the hand.⁴⁹ This means that the knowledge of the Upaniṣads has been made clear and comprehensible by these chapters of the Kathopaniṣad like the Amla fruit kept in the hand that is visible clearly for perception.

- ***Nīrakṣīra Nyāya***

This is the maxim of water and milk. *Nīrakṣīra Nyāya* is used in the interpretation of truth. After mixing water and milk, the existence of both does not remain separate, both together become well-mixed. But, a swan can separate a mixture of water and milk. Similarly, only the patient and wise man like a swan, by thoroughly analyzing the things of most excellent, can understand their significance and insignificance. According to *Śāṅkarabhāṣya* –

“*Ato haṃsa ivāmbhasaḥ payastau śreyah preyaḥ padārthoṃ samparītya samyak parigamya manasālocya gurulādhavaṃ vivinakti pṛthakkaroti dhīro dhīmān*”.⁵⁰

- ***Madhukararāja madhumakṣikā Nyāya***

This is the maxim of the king of bees and other bees. The *Nyāya* referred to in this passage is mentioned in the *Praśnopaniṣad*, which is part of the *Pippalāda Brāhmaṇa* section of the Atharvaveda. The *Upaniṣad* features *Rṣi Pippalāda* providing answers to six questions posed by curious sages such as *Sukeśa*. In order to address the questions related to *Parameśvara*, *Prāṇa*, and other related topics, *Pippalāda Rṣi* had to resort to many worldly images and *Laukika nyāyas*. Notably, he employs the '*Madhukararāja madhumakṣikā Nyāya*' to describe a scenario in which all the deities in the form of *Mahābhūtas*, senses, and inner self began arguing with one another regarding their role in the body. The Supreme *Prāṇa* then rises above the body and compels the gods to follow him. Once he settles into place, the others do as well, akin to how all bees in a hive follow their queen.⁵¹

⁴⁹ *Ato yathoktādhikāriviṣayaprayojanasambandhāyā vidyāyāḥ karatalanyastāmalakavat prakāśakatvena viśiṣṭādhikāriviṣayaprayojanasambandhā (Kāthopaniṣad Śāṅkara bhāṣya – Pp 16)*

⁵⁰ *Kāthopaniṣad – Śāṅkarabhāṣya – Pp 63*

⁵¹ *Makṣikāmadhukararājānamutkrāmantam sarvā evotkrāmante tasmimśca pratiṣṭhamāne sarvā eva pratiṣṭhanta evaṃ vān manaścakṣuḥ śrotram ca te pṛtāḥ prāṇam Stunvanti” – īśādi nau upaniṣad – Pp 156*

- ***Kākākṣigolaka Nyāya***

Kākākṣigolaka Nyāya is a maxim that refers to the eyeball of a crow, whereby it can move its singular eye to focus on different objects as needed. This *Nyāya* is utilized in situations where a word appears only once in a sentence, but its meaning is intended to apply to multiple places as necessary. The use of this *Nyāya* serves as an effective linguistic tool to clarify the intended meaning of a sentence by highlighting the context and implication of the words used. This maxim of the crow's eyeball provides a visual analogy that highlights the flexibility of language and its capacity to convey nuanced meanings.

This *Nyāya* has been applied by *Acharya Shankara* in his commentary on the *Śvetāśvataropaniṣad* - “*Brahmaśabdaṃ praṇavaṃ varṇayanti tenoḍupa sthānīyena praṇavena kākākṣidubhayatra sambadhyate*”.⁵²

- ***Jalacandra Nyāya***

This is the maxim of water vessel and moon. The underlying meaning of this *Nyāya* is that just as the reflection of the moon in a water vessel is seen differently at different vessels in different places, although it is actually the same, so the same object appears differently at different places. It is said in the *Upaniṣad bhāṣya* that the same soul pervades all beings but appears differently like the reflection of the moon in different vessels.⁵³

- ***Andhaparamparā Nyāya***

Andhaparamparā Nyāya is mentioned in the *Muṇḍakopaniṣad* of the *Śaunaka śākhā* of *Atharvaveda*. The maxim refers to the tradition of going blind and warns against the consequences of blindly following a guide who is also blind. According to a mantra in the *Muṇḍaka Upaniṣad*, such a person will stumble on the way, get pierced by thorns and pebbles, fall into a deep pit, collide with a rock, wall or animal, and suffer various kinds of sufferings. Similarly, those who consider themselves intelligent and learned, but ignore the scriptures and the words of great men in the false pride of knowledge and wisdom, have to suffer eternal sufferings for eternal births by entering various painful

⁵² Shiva vansh Pandeya, *Laukikanyāyakośa*, Anupam Prakashan, 1999, Pp - 300

⁵³ Shiva vansh Pandeya, *Laukikanyāyakośa*, Anupam Prakashan, 1999, Pp - 300

forms of animals, birds, insects, kites, and hell. The *Upanishad mantra* appears to be the origin of the *Andhaparamparā Nyāya*.⁵⁴

- **Lūtātantu Nyāya**

Lūtātantu Nyāya, also known as the maxim of the spider and its web, explicates the idea of *Parabrahma Parameśvara* as the ultimate cause of all beings and the instrumental as well as the material cause of the whole world. According to this *Nyāya*, just as a spider throws out its web located in its stomach and then swallows it, in the same way, the Supreme Lord creates the world absorbed in Himself by various means at the beginning of creation and re-absorbs it into Himself at the time of doomsday. The *mantra* endeavors to provide a detailed exposition of this *Nyāya* and its implications in Indian philosophy.⁵⁵

- **Dehakeśa Nyāya –**

This *Nyāya* is also mentioned in *Muṇḍakopaniṣad* through ‘Dehakeśa Nyāya’⁵⁶ it has been explained that just as hair and nails are produced and grow by themselves from the living body of a human being, for that they do not have to do any work, in the same way this world is generated from *Parameśvara* itself and expansion is achieved. For this God does not have to make any effort.

- **Vahni-visphuliṅga Nyāya –**

In his discourse on *Parabrahman* to sage Śaunaka, the esteemed sage *Aṅgirā* employs the maxim of ‘*Vahni-visphuliṅga Nyāya*’⁵⁷ to expound on the nature of *Parabrahman*. Drawing an analogy to sparks emanating from a flame, *Aṅgirā* posits that diverse tangible and intangible expressions are generated from *Brahman* and are subsequently reabsorbed into *Brahman* during the end of the universe. This

⁵⁴ *Avidyāyāmantare vartamānāḥ svayaṃ dhīrāḥ paṇḍitaṃ manyamānāḥ.*

Jaṅghanyamānāḥ pariyaṅti mūḍhāḥ andhenaiva nīyamānā yathāndhāḥ □ - *Muṇḍakopaniṣad* 1/2/8

⁵⁵ *Yathorṇanābhīḥ sṛjate grhṇate ca.*

Tathā'kṣarātsambhavaṭīha viśvam. - (*Muṇḍaka -1, khaṇḍa -1, mantra -7*)

⁵⁶ *Yathā sataḥ puruṣāt keśalomāni tathā'kṣarātsambhavaṭīha viśvam.* - *muṇḍaka -1, khaṇḍa -1, mantra -7*

⁵⁷ *Tadetatsatyam yathā sudīptātpāvākād visphuliṅgāḥ sahasraśaḥ prabhavante sarūpāḥ. Tathā'kṣarād vividhāḥ saumyabhāvāḥ prajāyante tatra caivāpiyaṅti.* [*Muṇḍakopaniṣad -dviṭīya muṇḍaka prathama khaṇḍa -1*]

Nyāya serves as a means of illustrating the process of creation and dissolution within the *Advaita vedānta* philosophy.

3.2.2 – *Nyāyas in Vyākaraṇam*:

The field of *Vyākaraṇam* or Sanskrit grammar is well-suited to the application of *laukika nyāyas*. Esteemed Sanskrit grammarians, including *Patañjali*, *Kauṇḍa bhaṭṭa*, and *Nāgeśa bhaṭṭa*, have utilized these analogical and metaphorical reasoning techniques to render the challenging and intricate subject of grammar more accessible and engaging for learners. The present study aims to analyze specific instances of LNs used in the *Mahābhāṣya*, a great commentary on *Pāṇinīya sūtras* authored by sage *Patañjali*.

3.2.2.1 – *Mahābhāṣya*

The influence of *Maharṣi patañjali* in the field of grammar is unparalleled and distinctive. This is evidenced by his seminal work, the *Mahābhāṣya*, which is a commentary on *Pāṇini's* grammar. In this text, Patanjali employs various *laukika nyāyas* or analogical reasoning techniques to simplify the complexities of grammar. While numerous instances of these *nyāyas* are found in the *Mahābhāṣya*, this study will limit its discussion to a select few, in order to avoid hyperbole or undue exaggeration. The analysis of these *nyāyas* will provide insight into *Patanjali's* approach to pedagogy and his contributions to the development of Sanskrit grammar.

- *Kūpakhānaka Nyāya*

During the process of digging a well, the water that emerges from the well not only cleanses the dirt from the digger's body but also expunges any sins incurred from harming various creatures during the excavation. This purification occurs due to the merit generated by the satisfaction of living beings that drink the water from the well. Similarly, when one possesses complete knowledge of words, it is inevitable that knowledge of corrupted words will also be present, which is considered a fault. However, any negative impact caused by this knowledge of corrupted words can be offset by the positive impact of knowledge of the words themselves. The *Mahābhāṣya* employs this concept in the interpretation of a *Vārttika*, specifically: '*Jñāne dharmah iti cettathā'dharmah*'⁵⁸. This investigation of the *nyāya's* use in

⁵⁸ *Paspaśāhnikam, Mahābhāṣya*

the context of this *Vārttika* will enhance understanding of the *Mahābhāṣya*'s linguistic philosophy and its influence on Sanskrit grammar.

- ***Bhakṣyaniyamenābhakṣyapraṭiśedha Nyāya***

The Dharmaśāstra contains a rule known as “pañca pañcanakhāḥ bhakṣyāḥ” which pertains to the consumption of animals, distinguishing between edible and non-edible ones. This rule specifies that only animals with five nails can be consumed, thereby automatically prohibiting the consumption of other animals. Similarly, in the field of Vyākaraṇam, it has been advised that in case of doubt, only correct words should be preached, rather than corrupted words. This is because the preaching of correct words highlights the futility of using corrupted or ungrammatical words.

Anyway, preaching of words is simple because one pure word can have many corrupted or distorted words. According to the *Mahābhāṣya*, “śabdānuśāsanamidānīm kartavyam. Kiṃ śabdopadeśaḥ kartavyaḥ, āhosvidapaśabdopadeśa iti. Anyataropadeśena kṛtaṃ syāt . Tadyathā-bhakṣyaniyamenābhakṣyapraṭiśedho gamyate. Pañcapañcanakhā bhakṣyāḥ” ityuktaṃ gamyata etat-ato'nye'bhakṣyā iti.”⁵⁹, emphasizing the importance of adhering to the proper use of language.

- ***Dīrghasatravad Nyāya***

In ancient times, there is a description of Vārṣasātika Yajñas (Yajñas that are performed for hundred years) and Vārṣasāhasrika Yajñas (Yajñas that are performed for thousand years). But the Yajñas performed over such a long period of time are impossible to do nowadays. But since these Yajñas are related to the tradition of the sages, the Yājñikas get the Knowledge of these Yajñas through the scriptures. Similarly, words which are not used nowadays should be preached because they were used in ancient times.

This Nyāya is cited in the *Mahābhāṣya* as an exponent of the propriety of preaching the words used in ancient times.⁶⁰

⁵⁹ *Paspaśāhnikam, Mahābhāṣya*

⁶⁰ *Aprayukte dīrghasatravat. Yadyapyaprayuktā avāśyaṃ dīrghasatravallakṣaṇenānuvidheyāḥ. Tadyathā dīrghasatrāṇi vārṣasātikāni vārṣasāhasrikāṇi ca. Na cādyatve kaścidapyāharati. Kevalamrṣisampradāyo dharma iti kṛtvā yājñikāḥ śāstreṇānuvidadhate. See (mahābhāṣya, paspaśāhnikam)*

3.2.3 – Nyāyas in *Darśanam*

The utilization of *laukika nyāyas* in *Darśana*, is a notable aspect deserving of attention. Given the profundity of the subject matter in *Darśana śāstra*, its principles necessitate comprehension through straightforward worldly examples. Recognizing this requirement, *Ācāryas* have employed *laukika nyāyas* in several instances while composing *Sūtra Bhāṣya* and *Ṭīkā*. In the interest of concision, we shall limit our discussion to certain important *nyāyas* employed in diverse *Darśanas*.

3.2.3.1 – *Vedānta*

- *Arundhatīdarśana Nyāya* -

This is the maxim of pointing out the star Arundhatī.⁶¹ This Nyāya is referred wherein subtle vision is distinguished from gross vision. Arundhatī is regarded as a very small star *Vasiṣṭha* and is known as the wife of the sage *Vasiṣṭha*. To demonstrate this association, a gross star in proximity to *Arundhatī* is used as a reference point. By instructing observers to look at the nearby gross things, the smallest things can be identified. Similar *Nyayas*, such as *Arundhatī Darśana Nyāya*, *Arundhatī Nidarśana Nyāya*, and *Arundhatīkṣaṇa Nyāya*, follow a similar meaning. Similarly, by describing the *Pañcakośas* in order of gross to subtle levels, it is possible to ultimately infer the existence of most subtle *Ātma*. This concept is explained in the *Brahmasūtra śāṅkara bhāṣya* – “*Yathārundhatīṃ didarśayiṣustatsamīpasthām sthūlām tārāmamukhya prathamamarundhatīti grāhayitvā tāṃ pratyākhyāya paścādarundhatīmeva grāhayati tadvannāyamātmeti brūyāt*”.⁶²

- *Arddhajaratīya Nyāya*

The Nyāya cited by *Ācārya Śāṅkara* in his commentary on *Brahmasūtra* employs the example of a woman’s inability to be simultaneously young and old. This Nyāya highlights the logical impossibility of the coexistence of opposites. Acharya Shankar cites this Nyāya, stating “*Yathāśāstram tarhi śāstrīyārthaḥ pratipattavyo na tatrārdhajaratīyaṃ labhyam*”,⁶³ to emphasize the importance of adherence to scriptural injunctions in matters of spiritual inquiry. The use of this Nyāya in *Śāṅkara*’s commentary is indicative of the significance of logical consistency and scriptural authority in *Advaita*

⁶¹ *Laukikanyāyāñjali*, Vol. 1, Delhi, Pp – 5,6

⁶² *Brahmasūtra, śāṅkarabhāṣya* – 1/1/8

⁶³ *Brahmasūtra, śāṅkarabhāṣya* – 1/2/8

vedānta. This means that scripture is not sometimes to be appealed to and on other occasions to be disregarded like *Arddhajarātīya Nyāya*.⁶⁴

- ***Andhagaja Nyāya*** –

The maxim of the blind men and the elephant.⁶⁵ According to the *Nyāya*, a group of visually impaired individuals endeavored to conceptualize an image of an elephant. Each person encountered a distinct part of the animal; one individual touched the trunk and believed it was like a form of a snake, while another touched a leg and presumed it was like a post. This adage is commonly employed by philosophical and spiritual scholars to establish the unity of *Brahman* and the various conjectures associated with it. It is invoked in the context of a person who is ignorant of a fundamental truth and thus speaks in diverse ways about the matter. This *Nyāya* is utilized by *Sureśvarācārya* in his work ‘*Naiṣkarmyasiddhi*’ in the following statement:

“*Tadetadadvayaṃ Brahma nirvikāraṃ kubuddhibhiḥ. Jātyandhagajadr̥ṣṭyeva koṭīśaḥ parikalpyate*”⁶⁶

- ***Pañjaramuktapakṣicālana Nyāya***

This is the maxim of the upward movement of the bird after being released from the cage. It can be likened to the trajectory of the soul (*Jīva*) after it is freed from the bondage of the body. According to the *Vedāntakalpataruparimala* authored by Appayya Dīkṣita, the nature of the soul is such that it always moves upwards. This is captured in the following *Nyāya*: “*jīvasyordhvagamaṇaṃ svabhāvaḥ ----- kecittu cirakālaśarīrāvasthitaprayuktābandhamuktāvurddhvacamaṇaṃ manyate. Te khalvevamāhuḥ – bandhamuktasyordhvacamaṇaṃ dr̥ṣṭaṃ yathā pañjaramuktaśukasya*”.⁶⁷

⁶⁴ *Laukikanyāyāñjali*, Vol. 1, Pp – 7

⁶⁵ *Laukikanyāyāñjali*, Vol. 1, Pp - 3

⁶⁶ *Naiṣkarmyasiddhi* – 2/93

⁶⁷ *laukikanyāyāśāstrārthakalā*, Jaya Krishna Das Haridas Gupta Publication, 1939, Pp-30

- **Rajjusarpa Nyāya –**

The maxim of the illusion of a snake in a rope. This *Nyāya* is widely applied in *Advaita Vedānta*. This *Nyāya* is often cited as an example of *Vivartavāda*,⁶⁸ a doctrine that posits the appearance of the world as an illusion, superimposed on the ultimate reality of *Brahman*.

The analogy of a snake appearing in a rope is used to explain the relationship between the world and Brahman. Just as a person may mistake a rope for a snake due to an illusion, the world appears to exist separately from Brahman due to the illusion of *Maya*. In reality, Brahman is the ultimate reality that underlies all existence, and the world is merely an illusory manifestation of that reality.

The description of this *Nyāya* can be found in the *Śāṅkarabhāṣya* of Gauḍapādakārikā. The statement “*Rajjavāṃ sarpeva kalpitatvāt na tu sa vidyate na hi rajjvāṃ bhrāntibuddhayā kalpita sarpo vidyamāna san vivekato nirvṛtaḥ, tathedaṃ prapañcākhyam māyāmātram*”⁶⁹ is an example of the use of this *Nyāya* to illustrate the concept of *Vivartavāda*. The statement translates to “just as a rope appears to be a snake, the universe appears to be real due to ignorance.” This highlights the idea that the illusion of the world is a result of ignorance, and that the ultimate reality of *Brahman* can only be realized through the removal of ignorance. This concept is limited to *Advaita Vedānta*.

- **Andhagolāṅgūla Nyāya –**

The maxim of the blind man and the cow’s tail.⁷⁰ A companion of the visually impaired individual grasped the tail of a cow and claimed that it would guide the blind man to his intended destination. Despite being cautioned by others, the blind man remained firmly attached to the cow’s tail. Consequently, he failed to arrive at the designated location and suffered from severe pain. This illustrates that adhering to the advice of a foolish individual can lead to misfortune, akin to a blind man clinging to the tail of a cow. Therefore, it is prudent to disregard the counsel of such individuals.

Similarly, when a teacher fails to guide their disciples correctly, it can result in significant harm to the students. The *Brahmasūtra Śāṅkarabhāṣya* employs the following phrase to highlight this point: “*Yadi cājñāsyā sato mumukṣoracetanamātmānamātmetyupadiśetpramāṇabhūtaṃ śāstraṃ sa*

⁶⁸ The Advaita Vedānta theory of causation which posits that the world in an illusory appearance superimposed by ignorance (*Avidyā*) on the Absolute (*Brahman*).

John Grimes, A concise dictionary of Indian Philosophy, State University of New York Press, 1996, Pp- 353

⁶⁹ Gauḍapādakārikā, Śāṅkarabhāṣya, ānandāśrama series 1-17

⁷⁰ Laukikanyāyāñjali, Vol. 1, 2004, Pp- 3

*śraddadhānatayāndhagolāṅgalanyāyena tadātmadr̥ṣṭim na parityajettadvyatiriktaṃ cātmānaṃ na pratipadyeta tathā sati puruṣārthādvihanyetānartham ca ṛcchet*⁷¹

- **Arkamadhu Nyāya –**

If one can locate honey on the *Arka*-tree that is easily accessible, why bother going to the mountain to search for it?⁷² The intended meaning is that if a task can be accomplished with minimal effort, then there is no need to expend more energy on it. This *Nyāya*, which can be expressed briefly as ‘*Arke cenmadhu vindeta kimarthaṃ parvataṃ vrajet*’, is commonly employed in such contexts.

This *nyaya* finds application in the *Śāṅkarabhāṣya* of *Brahmasūtra*, where it is expressed as follows: “*Kevalāccejñānātpuruṣārthasiddhiḥ syātkimarthamanekāyāsasamanvitāni karmāṇi te kuryuḥ. Arke cenmadhu vindeta kimarthaṃ parvataṃ vrajediti nyāyāt*” |⁷³

3.2.3.2 – *Mīmāṃsa*

- **Śatapatrabhedana Nyāya**

The adage of piercing a hundred lotus leaves with a single needle refers to the illusion that the leaves are pierced simultaneously when, in fact, each leaf is pierced at different scale of time. The subtlety of time makes it difficult to discern the individual piercings. This *Nyāya* is applicable to various situations where sequential events may appear to happen simultaneously due to the subtlety of time.

The use of this *Nyāya* can be found in the *Ślokavārtika* composed by *Kumārila Bhaṭṭa*, which states: “*Vatpradīpaprabhādyaktaṃ sūkṣmakālo'sti tatra naḥ. Durlakṣastu tathā bedhaḥ padmapatraśate tathā*”⁷⁴

- **Dehalīdīpa Nyāya**

The maxim of a lamp on the threshold.⁷⁵ It is employed to explain a situation where the same object or task is equally useful in two different places simultaneously. For instance, a lamp placed on a threshold illuminates both the interior and exterior spaces. This *Nyāya* finds application in the commentary of

⁷¹ *Brahmasūtra Śāṅkarabhāṣya* -1/1/7

⁷² *Laukikanyāyāñjali*, Vol. 1, *Chaukhamba Sanskrit Pratisthan*, 2004, Pp- 6

⁷³ *Brahmasūtra Śāṅkarabhāṣya*

⁷⁴ *Slokavartika*, Verse - 157

⁷⁵ Colonel G.A. Jacob, *Laukikanyāyāñjali*, Vol. 1, *Chaukhamba Sanskrit Pratisthan*, 2004, Pp- 30

Śabarāsvāmī on the *Jaiminīya sūtra*, where it is expressed as follows: “*Yathā prasāde kṛtaḥ pradīpaḥ sannidhānādrājamārge'pyupakaroti*”⁷⁶

- ***Tadāgame hi taddṛśyata Nyāya***

The principle of co-occurrence, which states that the presence of one thing always seems to be accompanied by the presence of another thing, is referenced in the *Tantravārttika* with the following phrase: “*Tathā kramavatornityaṃ prakṛtipratyayāṃśayoḥ. Pratyayaśrutivelāyāṃ bhāvanātmāvagamyate*”.⁷⁷ Specifically, *Prakṛti* and *Pratyaya*⁷⁸ observed to exist in a specific order, such that the sense of *Bhāvanā*⁷⁹ (reminiscent impression) is only experienced when the *Pratyaya* is heard pronounced. This *Nyāya* is employed to demonstrate the unvarying co-existence of *Pratyaya* and *Bhāvanā*.

- ***Tadvayapadeśa Nyāya***

The principle of a name indicating similarity to an object is discussed in the *Jaiminīya Sūtra* (1.4.5), wherein the sentences ‘*Athaiṣa sandamśenābhicaranyajeta,*’ ‘*Athaiṣa śyenenābhicaranyajeta,*’ ‘*Athaiṣa gavābhicaranyajeta*’ have been analyzed and it has been concluded that ‘*Śyena*’, ‘*Samdamśa*’, and ‘*Gau*’ are merely names and not actual components of different *Yajñas*.

The eagle bird is recognized as a symbol of enemy suppression, which is why the *Yajña* performed for the purpose of suppressing the enemy is referred to as *Śyenayajña*. Similarly, the tool called forfex or pliers (*Sadamśa*) is also considered symbolic, as it can defeat the enemy by holding it, and the cow is a symbol of the removal of curse. Thus, it is evident that these items are not actually sacrificed in *Yajña*, but their names are used as symbolic representations, as explained in the *Arthasaṅgraha* – “*Śyenenābhicaranyajetetyatra śyenaśabdasya karmanāmadheyatvaṃ tadvayapadeśāt. Tena vyapadeśādupamānāttadanyathānupapatteriti yāvat Yadā tu śyenasañjñako yāgo vidhīyate tadārthavādena śyenopamānena tasya stutiḥ kartuṃ śakyata iti śyenaśabdaḥ karmanāmadheyatvaṃ tadvayapadeśāditi*”⁸⁰

⁷⁶ *Gauṛapadakārikā, śāṅkarabhāṣya, ānandāśrama series*

⁷⁷ *Kumārila Bhaṭṭa, Tantravārttika*, Messrs. Braj B. Das & co., 1882, Pp - 348

⁷⁸ John Grimes, *A concise dictionary of Indian Philosophy*, State University of New York Press, 1996, Pp - 87

⁷⁹ John Grimes, *A concise dictionary of Indian Philosophy*, State University of New York Press, 1996, Pp - 87

⁸⁰ *Laugākṣibhāskara, Arthasaṅgraha*, The Chaukhamba Sanskrit Series Office, Varanasi, 1964, Pp- 20

3.2.3.3– *Sāṅkhya*

- *Andhapaṅgu Nyāya*

The maxim of the blind and lame is a well-known adage that finds its origin in a folk tale. The tale revolves around a blind man and a lame man who lived in a village and wished to travel elsewhere. However, their individual disabilities prevented them from doing so. Eventually, they decided to work together, with the blind man carrying the lame man on his shoulders while the lame man showed him the way. Together, they were able to reach their destination and accomplish their goal.

This *Nyāya* draws a parallel between the situation of the lame man who lacked mobility and needed the help of the mobile blind man and that of the blind man who lacked vision and required the help of the lame man who had vision. It highlights the importance of mutual cooperation and assistance, emphasizing that individuals with different abilities can work together to achieve a common objective. This principle has been used extensively in the *Sāṅkhya Darśana* to denote the mutual cooperation of *Puruṣa* and *Prakṛti*. In *Sankhya* philosophy, creation takes place with the combination of *Prakṛti* and *Puruṣa*, and *Prakṛti* alone lacks the power to act. Hence, this principle is expressed in the following statement –

Puruṣasya darśanārthaṃ kaivalyārthaṃ tathā pradhānasya.

*Paṅgvandhavadubhayorapi saṃyogastatkṛtaḥ sargaḥ.*⁸¹

- *Pradīpa Nyāya*

The lamp serves as an example of how objects with opposing qualities, such as oil, wick, and fire, can work together in a systematic combination to produce light. Similarly, the three *Guṇas* - *Sattvagūṇa*, *Rajogūṇa*, and *Tamogūṇa* - which are inherently contradictory, work together in an orderly manner to achieve their purpose of illumination, inclination, and regulation. *Sattvagūṇa* is characterized as light and illuminating, *Rajogūṇa* as stimulating, active, and inspiring, and *Tamogūṇa* as heavy and obstructive. Despite their contrasting nature, these *Guṇas* work together to enable *Puruṣa*'s enjoyment and *Kaivalya*, as discussed in the *Sāṅkhyakārikā*.

⁸¹ *Īśvarakṛṣṇa, Sāṅkhyakārikā, Kārikā* - 21

The verse In the *Sāṅkhyakārikā* states that *Sattvagūṇa* is light and illuminating, *Rajogūṇa* is restless and active, and *Tamogūṇa* is heavy and obstructive, but together, they serve their purpose like the oil, wick, and fire in a lamp. As discussed in *Sāṅkhyakārikā* –

“*Sattvaṃ laghu prakāśakamiṣṭamupaṣṭambhakaṃ calaṃ ca rajaḥ
Guru varaṇakameva tamaḥ pradīpavaccārthato vṛttiḥ*”⁸²

3.2.4 – Nyāyas in Epics

- ***Ante matiḥ sā gatīḥ Nyāya***

This *Nyāya* posits that the outcome of an individual’s actions is determined by their thoughts. This principle is derived from the spiritual belief in the movement of the soul after death. The scriptures suggest that an individual’s rebirth is predicated on their state of consciousness at the time of death. Consequently, activities such as *kīrttanam* and *Bhajanam* are performed in the presence of a dying individual to evoke their awareness of the divine. The *Bhagavadgītā* of *Bhīṣma Parva* further emphasizes this principle, with the Lord *Govinda* stating that an individual will attain the state of being that they remember at the time of death.

“*Yaṃ yaṃ vāpi smaranbhāvaṃ tyajatyante kalevaram.
Taṃ tamevaiti kaunteya sadā tadbhāvabhāvita*”.⁸³

- ***Puṣkarapalāśa Nyāya***

The *Puṣkarapalāśa Nyāya* draws upon the analogy of the lotus -leaf which remains unattached to the water despite growing in a lake. This analogy highlights the ability to exist in the world without becoming entangled in its worldly qualities. Lord Śrīkrṣṇa emphasizes this principle in the *Bhagavadgītā*, stating that one can remain pure and unsullied by sin, much like a Lotus leaf is unaffected by water. As Lord Śrīkrṣṇa says –

“*Lipyate na sa pāpena padmapatramivāmbhasā*”⁸⁴

⁸² See *Īśvarakṛṣṇa, Sāṅkhyakārikā, Kārikā* - 13

⁸³ See *Bhagavadgītā*, Chapter 8, Verse 6

⁸⁴ See *Bhagavadgītā*, Chapter 5, Verse 10

- ***Kṣīrābdhivāsikṣīrakāma Nyāya***

Lord Śrīkrṣṇa, the resident of *Kṣīrasāgara*, the ocean of milk, and is depicted as requesting milk from the Gopīs. This narrative is often cited to highlight the selfless behavior of Lord Śrīkrṣṇa, who is believed to work towards the greater good, even when he has no personal interest or gain. Furthermore, the above narrative is also interpreted to reflect a broader philosophical concept of selfless action or *Niṣkāma Karma*, which suggests that individuals should engage in actions that are driven by a desire to serve the welfare of others, rather than driven by personal ambition or self-interest. This idea is further articulated in the verse – “*Naiva tasya kṛtenārtho nākṛteneha kaśca*

Na cāsya sarvabhūteṣu kaścidarthavyapāśrayaḥ”⁸⁵, which translates to “He has no duty to perform in all the three worlds, O *Arjuna*, nor does he have anything to gain or attain. Yet, he remains engaged in action.”

- ***Ūsaravṛṣṭi Nyāya***

The rainfall that descends upon unproductive land does not offer any advantageous outcomes, as such land is unable to produce crops. Furthermore, this *Nyāya* is applicable in situations where actions fail to produce desired results. This *Nyāya* has been cited in the *Pariśiṣṭa Parva* of the *Mahābhārata*. This verse-

“*kaṣāyapakṣivṛkṣeṣu kṛtaghneṣu durātmasu.*

Eteṣu niṣphalaṃ dānamūṣareṣvambuvṛṣṭivat”⁸⁶ is employed to emphasize that philanthropic gestures offered to unappreciative and malevolent individuals are analogous to rain on barren soil, which fails to bear any fruit. In essence, such actions are futile and offer no constructive outcome.

- ***Kākatālīya Nyāya***

The maxim of the crow and the Palmyra fruit.⁸⁷ This *Nyāya* portrays a scenario where a crow perches atop a palm tree, only to have some of the tree’s fruit accidentally fall upon and kill it. Given the happenstance nature of this event, any speculation beyond this is futile. This *Nyāya*, which pertains to coincidental occurrences, has also been employed by *Maharṣi Vālmiki* in his epic poem, the *Rāmāyaṇa*.

⁸⁵ Bhagavadgītā, Chapter 3, Verse 18

⁸⁶ Veṅṁmādhava śāstrī, Laukikanyāyaśāstrārthakalā, Jaya Krishna Das Haridas Gupta Publication, 1939, Pp - 18

⁸⁷ Colonel G.A. Jacob, Laukikanyāyāñjali, Vol. 1, Chaukhamba Sanskrit Pratisthan, 2004, Pp - 17

In the verse “*Tadidaṃ kākātālīyaṃ ghoramāsāditam mayā. Atra tvaṃ śocanīyo'si*”⁸⁸ the character of *Mārīca* invokes the *Kākātālīya Nyāya* when speaking to the villainous *Rāvaṇa*. *Mārīca* harshly admonishes *Rāvaṇa* for causing him great sorrow, attributing his misfortune to the " *Kākātālīyaṃ Nyāya*. *Mārīca* warns *Rāvaṇa* that the actions he is proposing will ultimately lead to the destruction of both himself and his progeny.

3.2.5 - Nyāyas in *Nāṭaka*

- *Araṇyarodana Nyāya*

The simile of crying in the wilderness.⁸⁹ Crying in the forest is such a cry that there is no one to listen and no one to show sympathy. It is often used in the context of inefficacious statements and requests.

In *Abhijñānaśākuntalam* it is used like this –

“*Araṇye mayā ruditam*”⁹⁰

When the *Vidūṣaka* came to know that the king was distracted and did not pay attention to his words, he used this phrase.

- *Kūpayantraghaṭikā Nyāya*

The maxim of the pots attached to the waterwheel of a well.⁹¹ The rotating wheel presents a variation in the vertical position of certain pots, with some ascending and others descending, as well as a fluctuation in their contents, with some being filled while others remain empty. This symbolic representation is utilized to elucidate the fluctuations and uncertainties inherent in human existence. The following passage, extracted from *Mṛcchakaṭikam*, provides a well-articulated representation of the subject matter:

“*Kāṃścittucchayati prapūrayati vā kāṃścinnayatyunnatiṃ*

Kāṃścītpātavidhau karoti ca punaḥ kāṃścinnayatyākulān.

Anyonyaṃ pratipakṣasantatimimāṃ lokasthitim bodhaya-

Nneṣa krīḍati kūpayantraghaṭikānyāyaprasakto vidhiḥ” ⁹²

⁸⁸ See Ramayana – 3/41/16

⁸⁹ Colonel G.A. Jacob, *Laukikanyāyāñjali*, Vol. 1, Chaukhamba Sanskrit Pratisthan, 2004, Pp - 4

⁹⁰ See *Abhijñānaśākuntalam*, 2nd Act

⁹¹ Colonel G.A. Jacob, *Laukikanyāyāñjali*, Vol. 1, Chaukhamba Sanskrit Pratisthan, 2004, Pp - 20

⁹² See *Mṛcchakaṭikam* 10/60

- ***Ghuṇākṣara Nyāya***

The maxim of the letter made by the woodworm *Ghuṇa*.⁹³ Signs similar to the shape of some letters are automatically formed when a wood gets mite or a termite gets in a book. Foolish people think that the mite has made the letters. This *Nyāya* is practiced in the context of an act being done involuntarily or accidentally.

In *Prasannarāghavam* it is mentioned as follows-

“*Aho ghuṇākṣaranyāyo yadidaṃ bhramaradvayaṃ prati mayoktaṃ bandidvayaṃ prati phalitaṃ vacaḥ*”⁹⁴

3.2.6 – *Nyāyas in Nītisastra*

- ***Kṣutsvādutām Nyāya*** –

When the hunger is very strong, even spoiled food is eaten with passion. Similarly, sometimes even small things become important in the situation of extreme need. In fact, hunger enhances taste. And it is our need that makes even the ordinary great. What is no longer needed has no value. This principle applies in every aspect of our daily life. In such a situation this justice is used. It is mentioned in the *Viduranīti* -

“*Sampannataramevānnaṃ daridrā bhujjate sadā.*

Kṣutsvādutām janayati sā cādhyeṣu sudūrlabhā”.⁹⁵

- ***Pañjaracālana Nyāya*** –

The maxim of the moving of the birdcage. That is, when the birds in the cage become active together, the cage starts moving with the collective effort of the birds. The aforementioned *nyaya* is employed in the *Vidura niti* in the following manner –

“*kṣudrākṣeṇeva jālena jhaṣāvapihitāvurū. Kāmaśca rājan krodhaśca tau prajñānaṃ vilumpataḥ*”⁹⁶

This is similar to two fish ensnared in a net with minute apertures, the impulses of lust and anger are also concealed within the human body, capable of causing destruction to one’s life.

⁹³ Colonel G.A. Jacob, *Laukikanyāyāñjali*, Vol. 1, Chaukhamba Sanskrit Pratisthan, 2004, Pp - 26

⁹⁴ See *Prasannarāghavam*, 1st act

⁹⁵ *Viduranīti* – 2/50

⁹⁶ *Mahābhārata* 5/129/31

This statement is a reflection of the teachings of many spiritual and philosophical traditions, which recognize that human beings are subject to a range of internal impulses and emotions that can lead to suffering and destruction. Lust and anger, in particular, are often seen as two powerful and potentially destructive forces that can arise within the human mind and body.

- **Bilvakhalvāṭa Nyāya –**

This is the maxim of the Bilva fruit and the bald man. A follically challenged individual, who had been exposed to the intense heat of the sun, sought refuge under the shade of a wood-apple tree to mitigate the impact of the sun's rays. As soon as he goes there, a big wood-apple fruit falls on his head, which injures him.

The hapless Individual seems to attract misfortune, encountering calamity wherever they happen to venture. It is often said that disaster follows in the wake of the unlucky, with this maxim serving to illustrate the consistent correlation between the two. Bhartṛhari accurately portrays this Nyāya in his Nīṭisataka –

“khalvāṭo divaseśvarasya kiraṇaiḥ santāpito mastake vāñchandeśasanātapam vidhivaśāttālasya mūlam gataḥ. Tatrāpyasya mahāphalena patatā bhagnaṃ saśabdaṃ śiraḥ prāyo gacchati yatra bhāgyarahitastatraiva yāntyāpadaḥ”.⁹⁷

3.3 – Conclusion

The subject of our discussion in this chapter was the historical form of maxims. Based on authoritative and significant sources of traditional instructions on maxims in Sanskrit literature, it is evident that this literary genre has a long and rich history, spanning from the ancient Vedas and Upanishads to contemporary works of fiction. The use of maxims in Sanskrit literature has been marked by clear and unambiguous expressions of wisdom and ethical principles, offering valuable insights into the human experience and the nature of reality. Indeed, the enduring relevance of these maxims underscores their importance as a timeless resource for moral and ethical guidance, serving as a foundation for philosophical and spiritual thought across generations. Through a rigorous analysis of these sources, we can gain a deeper understanding of the profound truths and insights that have been passed down through

⁹⁷ See Bhartṛhari Nīṭisataka - 90

the ages, illuminating the enduring relevance and significance of Sanskrit literature in shaping human culture and thought.

Chapter – 3

Usage of Laukika Nyāyas in Āyurveda Saṃhitā

4.1 – Introduction

Āyurveda is a holistic medical system that originated in India and aims to promote optimal health by employing a constitutional model. This system is adaptable to individuals with various health conditions. However, to fully benefit from Āyurveda, a comprehensive understanding of its principles is essential. While the Āyurveda Saṃhitās provide a foundation, a deeper comprehension necessitates an exploration of the various tools utilized by Ācāryas, such as Tantrayukti, Tācchīlya, Āśrayas, and Vādamārga. Nyāyas, in particular, are an effective means of illuminating the underlying truths of Ayurvedic principles. Thus, a thorough exploration of LNs can lead to a deeper understanding of this ancient and powerful medical system.

This chapter aims to discuss the purpose, importance, and utility of LNs in Āyurveda and explore their application for investigating the fundamental principles and philosophical aspects of Āyurveda.

4.2 – Various techniques to understand the concepts of Āyurveda

In order to gain a deeper understanding of the LNs, it is essential to first comprehend the various methodologies that have been employed by the Ācāryas and commentators of Āyurveda Saṃhitās over the years. By exploring these methodologies in detail, we can gain greater clarity on the subject and be better equipped to understand the LNs.

4.2.1 – Tantrayukti

Tantrayukti is an infrequent term, nevertheless it is extensively employed by all the Śāstrakāras of Bhāratīya origin, and comprises a collection of investigative techniques utilized in the composition of Śāstras. The word Tantrayukti is derived from the combination of two distinct terms, namely Tantra and Yukti.

The term ‘Tantra’ has its origins in the Sanskrit language and is derived from the root or Dhātu ‘tanu vistāre’, which connotes the meanings of ‘to stretch’ and ‘to expand.’ Additionally, it is also associated with the meanings of ‘to compose’ and ‘to write,’ as per V. S. Apte’s The Student’s Sanskrit English Dictionary. The conventional definition of the term ‘Tantra’ is as follows:

Tanoti vipulānarthān tatvamantrasamanvitān | trāṇaṃ ca kurute yasmāt tantramityabhidhīyate ||⁹⁸

This definition suggests that ‘Tantra’ is a term used to describe practices that utilize rituals, mantras, and principles to broaden and enhance the practitioner’s understanding of reality. It also signifies a process that facilitates liberation and protection from danger.

The Caraka Saṃhitā presents a compilation of synonyms for the term ‘Tantra’ as follows: “Tatrāyurvedaḥ śākhā vidyā sūtram jñānaṃ śāstraṃ lakṣaṇaṃ tantramiti.”⁹⁹ In this context, Tantra is used synonymously with Ayurveda, a branch of the Veda, as well as with Vidyā (education), Sūtram (aphorism), Jñānaṃ (knowledge), Śāstra, and Lakṣaṇa (definition). Tantra, used synonymously with Śāstra in this context, denotes a theoretical subject that encompasses diverse thoughts, objectives, observations, and proposals.

‘Yukti’ is a term derived from the Sanskrit verb ‘Yuj Dhātu’, meaning ‘to unite’, ‘join’, ‘to employ’, and so on. Yukti denotes a process by which imperfections, such as impropriety and contradiction, are eliminated from a given text or composition, thus enabling a comprehensive unification of intended meanings.

Tantrayukti pertains to the systematic elements employed in Tantra (science) for the formulation of a theory, including its structural aspects and interpretation. Given that a treatise typically comprises numerous paragraphs, chapters, sections, sub-sections, explanations, and concepts, a scientific author must employ a diverse range of approaches to effectively present their ideas. Tantrayuktis, which are varied in nature, serve as tools that facilitate the lucid and methodical exposition of an author’s concept. According to Caraka, the total number of Tantrayukti is 36, whereas Suśruta has documented 32 distinct types of Tantrayukti.

⁹⁸ Kāmikāgama, tantrāvatāra paṭala, Śloka – 29

⁹⁹ CS., Su. – 30/31

4.2.2 –Vādamārga

Ācārya Caraka has classified methods of acquiring knowledge into three categories in his works. These three categories include (i) Adhyayana, which refers to the method of study, (ii) Adhyāpana, which involves the method of teaching, and (iii) Tadvidya Sambhāṣā, which comprises seminars, symposia, and debates.¹⁰⁰ The current discourse highlights the Tadvidya Sambhāṣā, which comprises ‘Sandhāya Sambhāṣā’ (friendly discussion) and Viḡṛhya Sambhāṣā (hostile discussion).¹⁰¹ The Sandhāya Sambhāṣā takes place with someone who is well-versed in the topic in both its general and particular aspects, who can express opinions and counteropinions persuasively, who is free of anger, and who is knowledgeable without reservation. This person is endowed with an envious temperament, demonstrates a willingness to be persuaded, and can persuade others in addition to being resilient and skilled in the art of sweet conversation. Viḡṛhya Sambhāṣā is identified as a theoretical disagreement arising from differences in ideologies that necessitate resolution through debates conducted under specific norms (vaadamaryada) and methods (vadamarga) of disputation, namely Vāda-prativādas. These norms of disputation serve to classify statements as utterable (Vācyā) or unutterable (Avācyā), and to determine their acceptability or rejection. Typically, these norms are established by the leaders or organizers of the assembly.¹⁰²

The dialectic or Vāda-saṃvāda is conceptualized as a process whereby individuals engage in debate with opponents within the framework of a specific theory or ideology (Śāstrapūrvaka), which they actively support and defend. A fundamental requirement for successful participation in Vāda-saṃvāda is the possession of a comprehensive and expert understanding of the relevant scientific field, as well as the complete knowledge of 44 Vādamārgapadās¹⁰³ as said by Caraka, which offer strategic and tactical guidance for achieving invincible debate performances. These principles and techniques are to be employed judiciously during the course of Sambhāṣā to achieve success in Vāda-saṃvāda.

¹⁰⁰ See CS, Vi. - 8/5

¹⁰¹ See CS, Vi. – 8/16

¹⁰² Śāstrī Kāśīnātha, Caturvedī Gorakhanātha, Caraka Saṃhitā of Caraka, 22nd edition, Varanasi, Choukhamba Bharati Academy; 1996, Pp – 744,745

¹⁰³ Imāni tu khalu padāni bhiṣagvādamārgajñānārthamadhigamyāni bhavanti; tadyathā- vādaḥ, dravyaṃ, guṇāḥ, karma, sāmānyam, viśeṣaḥ, samavāyaḥ, pratijñā, sthāpanā, pratiṣṭhāpanā, hetuḥ, drṣṭāntaḥ, upanayaḥ, nigamanam, uttaram, siddhāntaḥ, śabdaḥ, pratyakṣam, anumānam, aitiyam, aupamyam, saṃśayaḥ, prayojanam, savyabhicāram, jijñāsā, vyavasāyaḥ, arthaprāptiḥ, sambhavaḥ, anuyojyam, ananuyojyam, anuyogaḥ, pratyanuyogaḥ, vākyadoṣaḥ, vākyaprasaṃsā, chalam, ahetuḥ, atītakālam, upālambhaḥ, parihāraḥ, pratijñāhāniḥ, abhyanuḡñā, hetvantaram, arthāntaram, nīgrahasthānamiti|

CS, Vi. -8/27

4.2.3 – Tācchīlya

“Tat śīlamasya tasya bhāvaḥ śyañ. Niyatatatsvabhāve” is the definition of Tācchīlya, which means “The act of being accustomed to that”¹⁰⁴. Tācchīlya is the term used to describe the phenomenon of extending the meaning of a word to something beyond its original context, commonly referred to as a secondary use of language. This process is known as metaphorical, wherein words are stretched, twisted, and applied to objects, actions, or situations that are different from their original reference. The core of metaphor lies in the transfer of meaning, where a word that has a literal meaning is used to refer to something else. As scientific writing relies on human language to convey meaning, the writer must utilize Tācchīlyas to effectively communicate scientific ideas. According to the records of Nīlamegha Bhiṣagācārya, the total count of Tācchīlyas is 17. We will discuss one of them to make the concept clear.

- **Guṇanimitta Tācchīlya**

Guṇanimittam nāma, – yatkasya vibhūtiḥ praśamsādikā khyāpyate. ‘dharmyaṃ yaśasyamāyusyaṃ lokadvayaparāyaṇam anumodāmahe brahmacaryamekāntanirmalam.’ iti brahmacaryasya home guṇāḥ, nābrahmacaryasyeti.”¹⁰⁵

Naming something after a praiseworthy quality is a common practice. For instance, observing celibacy is believed to lead to righteousness, fame, longevity, and purity. Therefore, if one refers to celibacy itself as ‘dharmyaṃ,’ ‘yaśasyam,’ ‘āyusyaṃ,’ or similar terms, one is said to be engaging in ‘Guṇanimitta Tācchīlya,’ or the act of using a positive quality as a name for something.

4.2.4 – Āśraya

In the present context, “Āśraya” is defined as an object or base that functions as a supportive mechanism for maintaining a scientific concept in a fixed position. It is important to note that the use of an Āśraya in this context aids in the establishment and preservation of a stable and reliable scientific framework. For example –

- **kāryakāraṇadharmā Āśraya**

¹⁰⁴ The Practical Sanskrit – English Dictionary, Pp - 471

¹⁰⁵ Methodology of Ancient Indian Sciences, Pp - 201

Kāryakāraṇadharmo nāma, yatra kāryasañjñayā kāraṇam nirdiśyate kāraṇasañjñayā vā kāryam, tatra kāryasañjñayā tāvatkāraṇam nirdiśyate . Yathā— doṣā api rogaśabdaṃ labhante . Tatra doṣāḥ kāraṇam, ‘sarveṣāmeva rogāṇām nidānam kupitā malāḥ’ iti vacanāt. Sa cedānīm doṣo rogo iti vyapadiśyamānaḥ kāraṇe doṣe kāryam roga upacarito bhavati. Evaṃ kāryam kāraṇasañjñayā nirdiśyate”¹⁰⁶

The meaning of this Āśraya is to refer to an effect as a cause and a cause as an effect in a secondary sense. Just as in the case of which a Doṣa is called as Roga. It is important to note that Doṣas are considered as causal factors while Rogas are their resultant effects. However, in this context, the causal factor is being described as the effect in a secondary manner.

4.2.5 - Tantraguṇa

The concept of Tantraguṇa is expounded upon in the eighth chapter of the Vimānasthāna of the Caraka saṃhitā. At the outset of this chapter, scholars are advised to select a standard medical text with good writing technique. To facilitate the selection process, Ācārya Caraka describes the characteristics of good scientific writing, which he elaborates upon as Tantraguṇa. The Tantraguṇa comprehensively encompasses the salient features of writing, such as syntax, sequencing, duration, methodology, and other relevant components. We shall exclusively reference the name of Tantraguṇas along with its corresponding English translation –

“Sumahat (well comprehensive), Yaśasvi-dhīra-puruṣa-sevita and Āpta-pūjita (accepted by scientific fraternity), Arthabahulam (well interpreted), Trividhaśiṣyabuddhihitam (clearly expressed), Apatapunaruktadoṣa (no repetition of content or without plagiarism), Ārṣa (unbiased), Suprañītasūtrabhāṣyasaṅgrahakrama (well-structured and in good format), Svādhāram (well authenticated), Anavapatiśabda /Akaṣṭaśabda (without vague and ambiguous language), Puṣkalābhīdhānam (having abundant expression), Arthatattvaviniścayapradhānam (focused on determination of objectives), Asaṅkulaprakaraṇa (without complexity or amalgamation of subject), Āśuprabodhakam (transparent or crystal clear), Lakṣaṇavat, Udāharaṇavat (with good examples).”¹⁰⁷

¹⁰⁶ Methodology of Ancient Indian Sciences, Pp - 188

¹⁰⁷ CS, Vi. – 8/3

Tantraguṇa shows precise characteristics of good scientific writing of ancient literature of any field. It suggested that good scientific writing should be clear, simple, impartial, logically structured, accurate and objective.

4.2.6 – Tantradoṣa –

The flaws found in Tantra/ Śāstra or in a scientific proposal are referred to as ‘Tantradoṣas’. A Tantra or Shastra that is devoid of such Doṣas or inaccuracies is deemed to be a flawless Tantra or treatise. Aruṇadatta has documented 15 Tanta Doṣas in his commentary of Aṣṭāṅgahr̥dayam. Here the references are limited to the name of Tantradoṣas and its corresponding English translation –

“Aprasiddhaśabdāṃ (non – familiar word), Duṣpraṇītam (badly presented), Asukhārohi (difficult to pronounce), Asaṅgatārtham (irrelevant), Viruddham (contradictory), Ativistr̥tam (too elaborated), Atisaṅkṣiptam (too concise), Sandigdham (doubtful), Punaruktam (repetition), Niṣpramāṇakam (invalid/not proved), Aprayojanam (useless), Asamāptārtham (incomplete statements), Vyāhatam (contradictory statements), Apā(na)rthakam (meaningless statements), Bhinnakramam (disordered).”¹⁰⁸

4.3 – Laukika nyayas in Āyurveda Saṃhitā

In preceding chapters, the definition and historical context of LNs has been discussed. Thus, to avoid redundancy, we shall directly investigate the application of Nyāyas in Āyurveda Shastra. In this chapter, we have just made a brief study of the methodologies used in Āyurveda. In a similar vein, the Laukika Nyāya has been widely adopted by Acharyas and commentators in the field of Āyurveda. This present study will proceed to explicate the purpose, Importance, and practical utility of Nyāyas within the context of Ayurvedic theory and practice.

¹⁰⁸ AH, Us. – 40/80, Aruṇadatta

4.3.1 – Purpose

In the realm of Ayurvedic literature, a critical technique employed by both authors and commentators to facilitate a deeper understanding of the concepts is LN. It is evident from a thorough analysis of Ayurvedic literature that Ślokas, are characterized by a concise and precise writing style with a focus on profound and nuanced meanings. However, the brevity of the Ślokas renders them challenging to comprehend solely through a surface-level reading. Consequently, commentators have utilized various LNs to unveil the contextual and implicit meanings of the text and provide a more comprehensive understanding of the author's ideas. Through the application of these Nyāyas, the commentators have been able to elucidate the hidden meanings, clarify the contextual usage of concepts, and resolve any ambiguities in the Sutras. As a result, the use of LNs serves as a crucial aid in gaining a precise understanding of Ayurvedic literature, which, in turn, is essential for the proper application of Ayurvedic principles in practice.

4.3.2- Methodology to analyze a Nyāya

The methodology of scrutinizing a Nyāya in our classical texts comprises of a series of four distinct steps. They are –

- i) Padārtha jñāna (meaning)
- ii) Prakriyā jñāna (Phenomenon)
- iii) Sandarbha (Context)
- iv) Yukti/Vyākhyā (Interpretation)

Firstly, one must engage in Padārtha jñāna, which entails meticulously examining classical terminologies individually as an initial step before delving into the subject matter itself. Padārtha is a significant aspect of tantrayuktis, which are the tools used for comprehending Saṃhitā Granthas. Secondly, one must engage in Prakriyā jñāna, where one takes into account the phenomenon related to the Nyāya in general terms or routine utility. Next, one must proceed to Sandarbha (context), which requires identifying the specific context in the text where the Nyāya can be applied. Lastly, one must engage in Yukti/vyākhyāna/vivaraṇa (analysis), where the common phenomenon of the Nyāya is related to Padārtha to acquire a comprehensive and applied understanding of the context. The

implementation of this methodology enables a profound analysis of the Nyāya and promotes a thorough and nuanced comprehension of the ideas presented in the classical texts.

4.3.3- Importance

The use of LNs in Ayurvedic literature holds immense significance, as it helps in understanding the conceptual meaning of a text and uncovering the hidden meanings that may not be apparent on the surface. It also facilitates the description of complex ideas in simpler terms, making it easier to comprehend and include multiple aspects that may not be explicitly stated. The Samhitā Granthas contain information in various forms, including anukta, avyakta, and leśokta, which can be comprehended through the application of Nyāyas. Furthermore, Nyāyas play a vital role in understanding of determining and diagnosing various diseases and in providing a differential diagnosis for a given ailment. They aid in the treatment of diseases and enable the administration of different treatment modalities and drugs, making them an essential aspect of Ayurvedic practice. The use of Nyāyas, therefore, is crucial in enabling a comprehensive understanding of Ayurvedic literature and its practical applications.

4.3.4 – Utility

As previously discussed, Nyāyas serve not only to facilitate judgments but also aid in interpreting encrypted text, as a lack of attention to these principles may result in contextual ambiguity. Incorporating Nyāyas into text enhances its logical coherence, comprehensiveness, and accuracy, thereby imparting authentic and valid knowledge, or Yathārtha jñāna. Scholars have utilized them to discern the significance of fundamental principles and philosophical tenets of Ayurveda. In this study, we shall investigate and examine these aspects to comprehend the appropriate implementation of Laukika Nyāyas.

4.3.4.1 – Fundamental Principles

Certain Nyāyas have been employed to underscore the significance of **fundamental tenets of Āyurveda**, which we will discuss one by one.

- **Prakṛti-vikṛti-guṇa nyāya**

Cakrapāṇi quoted this Nyāya in the Suśruta Sūtrasthāna, wherein the term ‘Prakṛti’ represents the essence of nature, and ‘Vikṛti’ implies something that has been altered or modified. Suśruta explains that the crops of Śāli varga’, which undergo multiple rounds of cultivation or ‘Ropaṇa,’ possess remarkable properties such as being Laghu (light), Śīghrapāka (easily digestible), Avidāhi (no burning sensation), Mūtravivardhana (diuretics) and Balya (works as tonic) and rich in beneficial nutrients, among others. This Nyāya sheds light on the underlying principle behind this phenomenon, stating that through the process of Saṃskāra, the crops’ inherent properties are amplified, resulting in an enhancement of their overall quality. By subjecting them to repeated cultivation, these crops acquire a unique vitality that sets them apart from those that undergo Ropaṇa only once.¹¹¹

4.3.4.2 – Philosophical aspects

The intertwined evolution of Āyurveda and Indian philosophy elucidates their shared origins and common objective – achieving wellbeing through the four human pursuits of Dharma, Artha, Kāma and Mokṣa. Both disciplines strive to comprehend the ultimate reality, with philosophical schools primarily focused on spiritual facets such as the existence of Ātmā, Manas, and the afterlife. In contrast, Āyurveda presents a rational and technical amalgamation of philosophy and medicine on a grand scale. While promoting health and healing maladies remains the principal aim of Āyurveda, its philosophical tenets extend beyond physical wellbeing to encompass a universal approach to overall wellness. Āyurveda posits that equilibrium in bodily humors, metabolic state, and the functional activities of body tissues, coupled with a harmonious state of the soul, senses, and mind, is the hallmark of good health. Thus, the balance of philosophical principles is fundamental to sustaining a healthy existence. Now we will discuss certain Nyāyas that underscore the philosophical underpinnings of Āyurveda.

- **Alātacakradarśana Nyāya**

The Nyāya in question concerns the curious phenomenon of a half-burnt log appearing as a wheel when rapidly rotated. This singular piece of wood, though not akin to a wheel, can assume the guise of

¹¹¹Ayamapi ca saṃskāreṇa viśeṣo dhānyānām pūrvoktaprakṛtīvikṛtīguṇānyāyena vyavasthāpanīyaḥ
SS, Su. 46/19, Cakrapāṇi

one through sheer motion. Similarly, the human mind, though an undivided entity, meanders through the body like a wheel, partnering with each sense organ in a sequential fashion.¹¹²

The present discourse expounds upon the intricacies of the human mind. It is asserted that the mind possesses the ability to perceive objects by aligning with a singular sense exclusively at any given moment. Nevertheless, due to the rapidity with which these occurrences unfold, the mind seems to be engaged with several senses simultaneously, despite this not being the case in actuality.

- **Dīrghaśaṣkulībhakṣaṇa Nyāya**

This is the maxim pertaining to the consumption of an elongated Śaṣkulī. Śaṣkulī is a confectionary item characterized by elongated shape, and it is prepared by twisting rings of wheat or rice paste, which is further fried in oil or ghee. During the consumption of Śaṣkulī, an individual may experience several perceptions or sensations, such as its surface, shape (round or square), texture (uniform or indented), hardness or softness, as well as its taste, smell, sound, and colour.

However, it should be noted that these sensations do not manifest themselves simultaneously but rather occur successively. While an individual focuses on the taste, they may not be attentive to the color, and similarly, when the focus is on the smell, the attention to the color or surface may be reduced. Such perceptual experiences can be attributed to the rapid movement of the mind in the body.¹¹³

- **Piṇḍa-brahmāṇḍa Nyāya**

The Nyāya in question was born from a tagline in the Yajurveda, namely “Yatpiṇḍe tad brahmāṇḍe,” which espouses the idea that the elements present within the universe also reside within each individual. This Nyāya serves to authenticate and validate the fundamental principle of Āyurveda

¹¹² CS, Su. 8/5, Gaṅgādhara Roy

¹¹³ Dīrghāṃ śaṣkulīm bhakṣayato yugapat pañcājjñānānyutpadyanta iti tu jñānaṃ yugapadutpalapatrasatavyaktibhedajñānavadbhrāntam | paramārthato yugapajjñānotpattau hi sati viśayasannikarṣe sarvadaiva hi yugapajjñānāni syuḥ | ata eva hi kāraṇānmahattvamapi manaso nāsti, mahattve hi sati yugapatpañcendriyādhiṣṭhānājjñānotpattiḥ syāt, na ca bhavati, tasmādekamaṇu ca mana iti | yasmāccaikapuruṣe ekaṃ mano'ṇuparimāṇaṃ ca, tasmāt kāraṇānnaikakālā sarvendriyapravṛttiḥ na yugapadindriyāṇi svaviśayopalabdḥau pravartanta ityarthāḥ.

CS, Su. 8/5, Cakrapāṇi

known as the “Lokapuruṣasāmya siddhānta,” a fundamental principle upon which all other basic principles of Āyurveda are founded.

Ācārya Caraka famously quoted ‘Puruṣo'yaṃ lokasammitaḥ,’¹¹⁴ asserting that an individual who perceives themselves to be a part of the Loka (Universe) and perceives the Universe within themselves can attain ‘Satyabuddhi,’ a state of infinite knowledge that leads to Mokṣa (salvation) and the freedom from the trappings of worldly desires or problems. Satyabuddhi bestows upon the individual a profound sense of peace, founded on infinite knowledge, that can aid in the elimination of ailments. Ācārya Caraka has enumerated twenty-four Lokagata Bhāvas (universal phenomenon) and Puruṣagata Bhāvas (phenomenon of human) for the purpose of comprehension.

This Nyāya, known as Piṇḍa-brahmāṇḍa Nyāya, finds its exemplary manifestation in the correlation of three Doṣas, namely Vāta, Pitta, and Kapha, with the elements Vāyu, Sūrya, and Soma, respectively.

- **Śīlāputraka Nyāya**

The Śārīrasthāna’s first chapter of Suśruta saṃhitā expounds on the maxim of a large stone and its sculptures. In this context, ‘Śīlā’ denotes a massive rock or stone, while ‘Putra’ refers to a son or sculpture. This maxim holds that a sculpture made from a stone is akin to its offspring (Putra). The crux of the maxim lies in the observation that while the size and appearance of the stone, its sculptures, or smaller pieces may vary, their inherent quality of rockiness (Śīlātva) remains unaltered. Ācārya Suśruta expounds that the process of evolution commences with Avyakta, which embodies three essential traits, namely Sattva, Rajas, and Tamas. Mahat is derived from Avyakta, and Ahaṅkāra emerges from Mahat. Further, Ahankara gives rise to eleven Indriyas (sense organs) and the Pañcamahābhūtas (five fundamental elements). As in the Śīlāputraka Nyāya, all subsequent products will also inherit the three characteristics. Ācārya Ḍalhaṇa bolstered this argument with the Śīlāputraka Nyāya in his commentary, Nibandha Saṅgraha, on Suśruta saṃhitā.¹¹⁵

¹¹⁴ CS, Sha. 5/3, Caraka

¹¹⁵ SS, Sha. 1/3, Ḍalhaṇa

Prakṛtibhāvenaivāvyaktaṃ mahānahaṅkāraḥ pañcatanmātrāṇītyaṣṭau rūpāṇi yasya tattathā; prakṛtitvaṃ cāṣṭhānāmyaktādīnāṃ sāṅkhye'pi pratipāditamasti | śīlāputrakanyāyena rūpatvaṃ rupitvaṃ cāvyaktasya.

The Śilāputraka Nyāya proves to be extremely useful in establishing the resemblance between the qualities of Avyakta and its derived entities. Although not explicitly mentioned in other domains, the comprehension of Śilāputraka Nyāya can aid in envisioning the cause-effect theory, known as Kāraṇa-kārya Siddhānta. This Nyāya posits that the characteristics present in a cause will also be found in the corresponding effect.

- **Utpalaśatapatravedhinī nyāya**

This is ‘the maxim of the piercing one hundred lotus petals at once’.¹¹⁶ This Nyāya is mentioned by Cakrapāṇi in his commentary on Caraka saṃhitā. According to this Nyāya, if you were to stack one hundred lotus petals on top of each other and pierce them with a needle, the needle would create holes in rapid succession, making it seem like it is piercing all of them simultaneously even though there is an imperceptible time gap between piercing each pair of petals.

Similarly, the mind is singular and associates with the sense organs one at a time. However, due to its subtlety or Aṇutva, the mind’s rapid movements are imperceptible, giving the illusion that it associates with all five senses simultaneously. It’s important to note that the mind is not actually multiple, despite this appearance. Thus, it fails to stimulate more than a solitary sensory faculty at any given moment, consequently rendering it an impossibility for all of the sense organs to operate simultaneously in conjunction with the mind.¹¹⁷

4.4- Conclusion

LN is a prominent method utilized in Āyurveda, distinguished by its clear and comprehensive explanation of various profound concepts. This approach is instrumental in facilitating a thorough comprehension of the fundamental principles and philosophical aspects of Āyurveda. The significance, practicality, and relevance of LNs in relation to the Āyurveda saṃhitās have been meticulously expounded upon in this chapter. It has been appropriately elaborated how the understanding of LNs can aid in comprehending and implementing the teachings of Āyurveda in a more effective and efficient manner. We will explore the categorization of Nyāyas based on their applied aspects.

¹¹⁶ Laukikanyāyāñjali

¹¹⁷ CS, Su. 8/5, Cakrapāṇi

Chapter - 4

Classification of Nyāyas according to their applied aspects

5.1 – Introduction

The previous chapter focused on the application of LNs in Āyurveda and examined its purpose and significance. Through an extensive analysis of the Bṛhatṭrayī and its commentaries, it was observed that the ancient Ayurvedic seers had utilized LNs in diverse scenarios. Therefore, there arises a requirement for classifying these Nyāyas based on their applied aspects, which would facilitate a comprehensive and coherent study of the use of LNs in Āyurveda. Such an organized classification would enable a deeper understanding of the significance of LNs in Āyurveda, and provide a clearer picture of their role in this ancient system of medicine that can even contribute to the ancient research methodology.

5.2 – Classification of Laukika Nyāyas

The Nyāyas can be classified into two distinct categories based on their existence: Nyāyas in the original verses and Nyāyas in commentaries. The majority of Nyāyas are present in commentaries, while only a small number can be found in the original verses. Nyāyas can be classified according to their usefulness or relevance. Nevertheless, Nyāyas exhibit sagacity in their nature, as they not only augment the quality of the text or literature but also endow it with a scholarly luster.

The classification may be presented in the following format:

5.2.1 – propriety and rationality in respect to subject matter

Certain Nyāyas have been classified to serve as a justification for the achievement of the subject matter. It is notable that the classification of these maxims serves as a significant tool for the proper interpretation and application of the subject matter. The use of such Nyāyas provides an effective means of ensuring that the subject matter is suitably comprehended and implemented. Additionally, the classification of these Nyāyas enables scholars to examine and evaluate the implications and relevance of the subject matter in a systematic and comprehensive manner in context of research also.

- **Sūcikaṭāha Nyāya**

The Maxim of the needle and the frying pan goes as follows: A man once visited a blacksmith's shop and requested a frying pan to be made for him. While the blacksmith was working on the pan, another customer arrived and asked for a needle. The blacksmith chose to prioritize making the needle as it would take less time than the frying pan. This Nyāya conveys that the simplest tasks should be completed initially and subsequently, the more challenging ones.

Context – 1: Ācārya Caraka, in the opening chapter of Sūtra Sthāna, discusses the classification of Dravyas based on their origin, outlining three distinct types: Jaṅgama (derived from animals), Audbhida (derived from plants), and Pārthiva (derived from minerals). Having provided an explanation for Jaṅgama Dravyas, Ācārya then proceeds to describe the Pārthiva Dravyas before concluding with a more detailed discussion of Audbhida Dravyas, which require more extensive explanation due to their complexity.¹¹⁸

Context – 2: The seventh chapter of Caraka's Vimānasthāna expounds upon the various types of Kṛmis, or parasitic organisms, in accordance with the 'Sūcikaṭāha Nyāya'. This principle establishes a hierarchy whereby Purīṣaja Kṛmis are the least prevalent, followed by Śoṇitaja Kṛmis, which are less numerous in comparison to the Śleṣmaja Kṛmis. The listing of these Kṛmis conforms to the aforementioned principle of ascending order, which constitutes the crux of the Sūcikaṭāha Nyāya.¹¹⁹

- **Kākadantaparīkṣā Nyāya**

The terms 'kāka' and 'danta' refer to the crow and teeth, respectively, while 'Parīkṣā' denotes the process of examination. In reality, crows do not possess teeth; therefore, examining the teeth of a crow is impossible. In essence, any event or task that cannot produce fruitful results or is impossible to execute is likened to the principle of 'kākadantaparīkṣā.' Cakrapāṇi, in his commentary on Caraka, discusses the importance of having a purpose for any action, as it enables individuals to invest their complete effort in the activity. Same principle applies to students of Āyurveda before they begin studying classical texts. Hence, Ācārya Cakrapāṇi emphasizes the objective of Āyurveda as attaining 'Dhātusāmya.' If a student

¹¹⁸ CS, Su. 1/68, Cakrapāṇi

¹¹⁹ CS, Vi. 7/9, Cakrapāṇi

studies Ayurvedic texts without understanding the purpose, it will be similar to performing the maxim of ‘Kākadantaparīkṣā’ with no fruitful outcome.¹²⁰

- **Nāprṣṭā guravo vadanti Nyāya**

This Nyāya brings attention to the scholarly research carried out in the field of Ayurveda. The essence of this Nyāya is that the teacher will not impart any knowledge without the student first asking questions. The entire Ayurvedic tradition is rooted in the Guruśiṣya paramparā (teacher-student tradition in a Gurukula setup), whereby all the foundational treatises of Āyurveda have been developed using this methodology. Students pose questions, and teachers provide detailed explanations in response. Each chapter of these treatises commences with a query posed by a scholar, and the concerned teacher offers a detailed explanation in response. For example, in a chapter of Caraka saṃhitā śārīra sthāna, the opening question is “Katidhā puruṣo dhīman! Dhātubhedena bhidyate.”¹²¹ and so on, followed by the detailed description provided by the revered Guru Ātreya maharṣi.

In some chapters, even if the question is not explicitly stated, it is understood that the same methodology has been employed. Thus, the Ayurvedic tradition’s methodology of literary research is evident from the above discussion. In the Caraka cikitsā, kāsacikitsā adhyāya begins with Ācārya providing an exposition on Kāsa without any initial request or question from his disciples. The Ācārya’s opening statement reads as follows:

“Tapasā yaśasā dhṛtyā dhiyā ca parayā'nvitaḥ |

ātreyaḥ kāśāsāntyartham prāha siddham cikitsitam||”¹²²

¹²⁰ CS, Su. 1/1, Cakrapāṇi

¹²¹ CS, Sha. 5/1/3, Caraka

¹²² CS, Chi. 18/3, Cakrapāṇi

5.2.2 – Contextual Propriety

Certain Nyāyas have been classified to serve as a justification for the context or original verse in which they are presented. The purpose of this classification is to provide a framework for the proper interpretation and application of the Nyāyas.

- **Chatriṇo gacchanti Nyāya**

This is ‘the maxim of men with umbrellas in movement’.¹²³ In a particular situation, a collective of individuals is in motion, and a significant number of them are carrying umbrellas that are open. This creates an optical illusion that suggests that all members of the group are carrying umbrellas, despite the fact that not all of them are. Consequently, an observer might describe the group as comprising individuals who are carrying umbrellas, based on the visual cues presented.

Context – 1: The Nyāya is referred in the chapter on quantitative dietetics, titled Mātrāsītīya adhyāya, within the Caraka saṃhitā sūtrasthāna. This particular text describes the proper method for practicing Tāmbūlasevanavidhi, which pertains to oral hygiene. In this chapter, Ācārya Caraka lists a number of medicinal substances that are meant to be chewed for the purposes of maintaining good oral health. These substances include Jātī (Nutmeg- Myristica fragrant), Kaṭuka (Picrorhiza kurrooa), Pūga (Areca catechu), Kakkola (Piper cubeba), and Lavaṅga (Syzygium aromaticum).

According to Cakrapāṇi, although the bud of the Lavaṅga plant is typically considered the useful part, in this particular context, the term ‘fruit’ is used instead of ‘bud’ to refer to the useful part of the plant. As a result, the Chatriṇo gacchanti Nyāya can be applied here to explain this usage.

“Yadyapi lavaṅgasya vṛntamabhipretam tathā’pi bahūnām phalasya grāhyatvācchatriṇo gacchantīti nyāyena sāmānyena phalamityuktam”¹²⁴

Context – 2: In the chapter on qualitative dietetics, known as Tasyāsītīya adhyāya, in the Caraka saṃhitā sūtrasthāna, the maxim of Chatriṇo gacchanti Nyāya is referred during the concluding section. In this chapter, Caraka provides guidance on what is beneficial and what should be avoided by human beings during different seasons, while also outlining the principles of homologation.

¹²³ Laukikanyāyāñjali, Pp - 28

¹²⁴ CS, Su. 5/76-77, Cakrapāṇi

Cakrapāṇi notes that although Caraka did not specifically emphasize the regimen to be followed during the Śísira ṛtu (the winter season, specifically January and February), the principle of Chatriṇo gacchanti Nyāya should be applied to infer that such a regimen is indeed described.¹²⁵

Context – 3: In the chapter on the diagnosis of epilepsy, or Apasmāranidāna adhyāya, within the Nidānasthāna of the Caraka saṃhitā, the Chatriṇo gacchanti Nyāya is referenced during the concluding section, or Sthāna upasaṃhāra. In this section, Carakācārya provides a brief overview of the subject matter covered in the Nidānasthāna, including the curability of eight diseases such as Jvara, Raktapitta, and Gulma, as well as the description of their etiology, symptomatology, and homologation.

Chakrapani, in his commentary, justifies the inclusion of fever (Jvara) in the list of diseases despite it being the only curable one, citing the principle of Chatriṇo gacchanti Nyāya. This principle suggests that it is not appropriate to exclude fever while enumerating diseases in this context.¹²⁶

Context – 4: In the chapter on ear piercing, or Karṇavyadhabandhavidhi adhyāya, in the Suśruta saṃhitā sūtrasthāna, Ācārya Suśruta identifies 15 different types of conditions affecting the ear lobules that are suitable for surgery. Out of these 15 conditions, ten are curable while the remaining five are incurable, yet they are all classified as ‘Pañcadaśa karṇākṛtayaḥ’ or fifteen Karṇākṛti, meaning conditions of the injured or defective ear lobule that require surgery. However, according to Ācārya Ḍalhaṇa it is important to clarify that only the ten curable conditions should be considered as Karṇabandhakṛti. To support this argument, he refers to the Chatriṇo gacchanti Nyāya.¹²⁷

¹²⁵ Atra hemante asevyam kaṇṭharaveṇa yadyapi na pratipāditam tathā'pi 'sa yadā nendhanaṃ yuktaṃ labhate' ityabhidhānādalpabhojanaparihāra ukta eva bhavati; tena, ṛtāvṛtāviti vīpsā kṛtā'rthavatī bhavati; yadi vā chatriṇo gacchantīti nyāyādvīpsoktā| hemantaparihāravividhivacca śísiraparihāravividhirvyākhyeyaḥ.

CS, Su. 6/51, Cakrapāṇi

¹²⁶ 'jvarādīnām' ityādigranthena tu nidānasthānoktārthasaṅgrahaṃ karoti| yadyapi jvarasya jvaranidāne'sādhyatā noktā, tathā'pi 'aṣṭānām' iti padaṃ 'chatriṇo gacchanti' iti nyāyena boddhavyam| CS, Ni. 8/43, Cakrapāṇi

¹²⁷ Yadyapi pañcadaśasu karṇeṣu madhye daśaiiva bandhyāḥ, tathā'pi bandhyabāhulyādabandhyeṣvapi bandhaśabdo vartate; yathā 'chatriṇo yānti' ityatra chatribāhulyādacchatriṣvapi chatrivyapadeśaḥ| SS, Su. 16/10, Ḍalhaṇa

- **Go-Balivarda Nyāya**

The term ‘Gau’ refers to the female bovine, commonly known as a cow, while ‘Go-Balivarda’ is used to indicate the male counterpart, often referred to as an ox. According to Colonel G.A. Jacob, Go-Balivarda Nyāya means ‘The maxim of the cattle and bull’¹²⁸

The Nyāya’s origin can be traced back to the fact that the term ‘Go’ is often used to refer to both male and female bovines, but it typically refers to the female. To differentiate the male counterpart, another word, ‘Balivarda’ (bull) is commonly used. This illustrates how words can have varying meanings depending on how they are conventionally understood, which may differ from their strict or literal definitions. In accordance with the current Nyāya, it must be regarded as the relative meaning or implicit meaning based on the context.

Context – 1: During Carakācārya’s discussion of the eternal nature of Āyurveda in the Sūtrasthāna Dīrghañjīvitīyam adhyāya, Cakrapāṇi used the Go-Balivarda Nyāya to explain the term ‘Ananta-pāra’ in his commentary.

According to Caraka, the sages who possessed both wisdom and devotion were able to quickly understand Āyurveda, the science of life, which comprises of three extensive pillars. Bharadvāja, having fully mastered Āyurveda, enjoyed a happy and endless life, and passed on his knowledge to other sages.

“So'nantapāraṃ triskandhamāyurvedaṃ mahāmatih|yathārvadatrīrāt sarvaṃ bubudhe tanmanā muniḥ.”¹²⁹

Cakrapāṇi used the Go-Balivarda Nyāya to clarify the meaning of ‘Ananta-pāra’. The word ‘Ananta’ means limitless, while ‘pāra’ is a mysterious term. Chakrapani explained in his commentary that ‘pāra’ can also be understood as ‘ādi’, meaning beginning. Therefore, ‘Ananta-pāra’ suggests that Āyurveda has no beginning or end and is a timeless science of life.

Context – 2: In the Navegāndhāraṇīya adhyāya of the Caraka saṃhitā sūtrasthāna, Ācārya Cakrapāṇi referred to a Nyāya to explain the meaning of the phrase ‘Duṣṭairmātrādhikairmalaiḥ’ in the context of external orifices.

¹²⁸ Laukikanyāyāñjali

¹²⁹ CS, Su. 1/23

Caraka has talked about the openings in the body and their susceptibility to duṣṭi (vitiating) and an increase in the quantity of malas (excretion). The lower part of the body has two orifices – the rectum and urethra. The head has seven orifices including two eyes, two ears, two nostrils and mouth. Additionally, there are multiple sweat gland openings which also serve as excretory openings. All of these orifices are susceptible to duṣṭi and an increase in mala.

Cakrapāṇi clarified that waste products such as sweat and urine, which are called Dhātus, are useful for maintaining the body in their normal state. According to Caraka, the external orifices of these waste products, known as Malāyanāni, are affected by duṣṭi (vitiating) and by an increase in the quantity of mala. Duṣṭi is generally categorized into two types: Ādhikya (excess) and Kṣīṇa (less). However, in this particular verse, Caraka used both the words duṣṭi and Mātrādhikyatā to describe the vitiating of Malāyanāni. Cakrapāṇi explained this by referencing the Gobalīvarda Nyāya, which suggests that the word ‘Duṣṭa’ means ‘Kṣīṇa’ in this context.¹³⁰ Caraka says elsewhere – “Prakopa ityanena vṛddhā kṣīṇā vā grhyante”.

Context – 3: In the 24th chapter of Suśruta saṃhitā sūtrasthāna, known as Vyādhisamuddeśīya adhyāya, Ācārya Cakrapāṇi referenced this Nyāya in his Bhānumatī commentary when discussing the three types of Ādhyātmika vyādhis.

Ācārya Suśruta classified all diseases into seven groups, and one of them is Doṣabalapravṛtta (humoral), which is further divided into two subtypes: Ātaṅkasamutpanna (caused by disorders) and Mithyācārakṛta (caused by faulty diet and behaviour). Ātaṅkasamutpannās are diseases that arise from other diseases, such as Raktapitta from the heat of Jvara, or Kāsa by Raktapitta. To explain Mithyācārakṛta, Chakrapani used the Gobalīvarda Nyāya and stated that diseases other than Ātaṅkasamutpanna, such as jvara, are considered as Mithyācārakṛta. Therefore, the Gobalīvarda Nyāya helps to distinguish between two aspects of Doṣabalapravṛtta diseases, those caused by other diseases

¹³⁰ Sapta śirasīti dve śrotre, dvau nāsāpuṭau, dve akṣiṇī, mukhaṃ ca; svedamukhānīti lomakūpāni; etāni sarvāni malasyāyanāni| duṣṭairiti gobalīvardanyāyena kṣīṇaiḥ, mātrādhikairiti vṛddhaiḥ; yenottaratra kṣayavṛddhyorapi lakṣaṇam vadati|

CS, Su. 7/42, Cakrapāṇi

and those caused by faulty diet and lifestyle. Cakrapāṇi used this Nyāya to resolve any confusion and clarify the context.¹³¹

- **Utsargāpavāda Nyāya**

The term ‘Utsarga’ connotes the principle or general rule, while ‘apavāda’ signifies the exception to the rule. In everyday life, various Utsargas have been established in all spheres of society, which simplify our lives and engender happiness. These general rules manifest in domains ranging from the family to society, the nation, and even the global level, and adherence to these rules is obligatory for all. However, there are situations where certain rules are prohibited for a specific purpose, and this is known as an apavāda or exception. Thus, in case of a breach of a general rule due to a particular reason, the principle of Utsargāpavāda Nyāya is invoked.

Context – 1: In the Annapānavidhyadhyāya āhārayogi varga of Caraka saṃhitā sūtra sthāna, the Utsargāpavāda Nyāya is cited in relation to the appropriate timing and season for consuming corns and grains. Caraka’s statement in verse 4 suggests that corns and grains are nutritious one year after they are harvested. Typically, older corns and grains are dry, while new ones are generally heavy in quality. Cakrapāṇi’s commentary further clarifies that after one year, corns and grains become extremely light, making the digestion process spontaneous. This is the general rule. However, Caraka has also stated that new rice should be consumed in the winter season as the activity of gastric fire increases during Hemanta ṛtu, making heavy food easy to digest. This rule is an exception and a violation of the general rule. Cakrapāṇi has used the Utsargāpavāda Nyāya to make this subject more understandable.¹³²

Context – 2: In Vimānasthāna rasavimāna adhyāya of Caraka saṃhitā, Cakrapāṇi quotes the Utsargāpavāda Nyāya while explaining the justification for avoiding excessive use of Pippalī. Pippalī is a beneficial Ayurvedic medicine that, when taken in small quantities for a short period, alleviates the Doṣas and effectively treats diseases. However, when consumed in large amounts over an extended

¹³¹ Doṣabalapravṛttā iti janmaprabhṛtibhūtaḍoṣajā ucyante. Ātaṅkādrogādeva samutthānaṃ yeṣāṃ te tathā; yathā – jvarasantāpādraktapittam, raktapittāt kāsa ityādyuktāḥ; mithyāhārācārakṛtāstadyatirikto go-balīvardanyāyājjarādaya ucyante. SS, Su. 24/5, Cakrapāṇi

¹³² Sampratyuktānām śūkadhānyādīnām yadanuktaguṇam tadvaktumāha- śūkadhānyamityādi| Samātītamiti ekavarṣātītam| Praśasyata iti lāghavāt; hemante navadhānyavidhānam tvapavādaḥ| CS, Su. 27/309

period, it aggravates the Doṣas and becomes harmful. This is the general rule. Cakrapāṇi notes an exception in this context, namely, that when Pippalī is mixed with other drugs, it enhances and accelerates their therapeutic effects. As a result, it is used for a prolonged period in the treatment of fever, Gulma, and Kuṣṭha. This deviates from the general rule that excessive consumption of Pippalī is harmful.¹³³

Context – 3: In the Cikitsā sthāna rasāyanā'dhyāya, Carakācārya refers to this Nyāya. The verse “kaṭurvīpāke śītaśca sa suvarṇasya nisravaḥ. Rūpyasya kaṭukaḥ śvetaḥ śītaḥ svādu vipacyate”¹³⁴ describes the characteristics and benefits of Śīlājatu rasāyana. Śīlājatu has a sweet and bitter taste, looks like Japā kusuma, and has a bitter Vipāka (the post digestive effect). These are common properties of Shilajit. However, Śīlājatu produced from silver has a pungent taste, and its Vipāka is sweet. This variation in taste and Vipāka should be understood through the Utsargāpavāda Nyāya. According to this Nyāya, it should be understood that Śīlājatu produced from silver, which has a pungent taste that contradicts the standard taste, has a sweet Pāka.

5.2.3 – Physiological aspects

Specific Nyāyas have been identified and categorized in order to emphasize the physiological aspects of Āyurveda. These Nyāyas serve as a framework for understanding the aspects related to biological factors, the body functions and how it can be balanced and optimized for overall health and wellness.

- **Kṣīradadhi Nyāya**

The Kṣīradadhi Nyāya, also referred to as the Law of Transformation, is one of the initial theories proposed to comprehend Dhātupoṣaṇa. This Nyāya postulates that each Dhātu sequentially transforms into the next, akin to the way milk completely changes into curd, hence the term Kṣīradadhi Nyāya. In accordance with this Nyāya, each Dhātu serves as a source of nourishment for the succeeding one.

¹³³ Yogavāhitvena kaṭukānāmapi pippalīnām vṛṣyaprayogeṣu yogaḥ, tathā jvaragulmakuṣṭhaharādiprayogeṣu jvarādīn hanti pippalī| ayam ca pippalyatiyoganiṣedho'pavādam parityajya jñeyah| CS, Vi. 1/16

¹³⁴ CS, Chi. 1/3/55-58

Consequently, Rasa is converted into Rakta, Rakta into Māmsa, and Māmsa into Medas, and so forth. Therefore, each preceding Dhātu functions as the base for the following one.¹³⁵

- **Kedārakulyā Nyāya**

The aforementioned concept is referred to as the 'Theory of Transmission'. In this theory, the term 'Kedāra' denotes the area of cultivation, while 'kulyā' refers to the canal. This indicates that the water which flows from the main canal is distributed among smaller canals and reaches the nearest field first. Subsequently, it wets all corners of the field. Once the required amount of water is irrigated in that field, the water is then directed to the next field, and so on. Similarly, the Rasadhātu, being the closest to the Āhārarasa or the essence part of food, receives the nourishment first through the channels of Rasa. After Rasa Dhātu is nourished, the remaining portion of the Āhārarasa reaches and nourishes the subsequent Rakta Dhātu, and this nourishment process continues in the same manner for the Dhātus that follows.¹³⁶

- **Khalekapota Nyāya**

The aforementioned principle is commonly known as the 'Theory of selectivity'. In this theory, the term 'Khala' means heap of grains, while 'Kapota' refers to pigeons. This suggests that pigeons fly in from various directions and distances to collect the necessary grains, and then fly away to their respective nests. Similarly, in the context of the human body, each Dhātu draws its required nutrient fraction from the pool of Āhārarasa, which contains all the essential nutrients. The nourishment of Dhātus occurs through selective absorption, similar to how pigeons selectively choose grains from the heap. Here,

¹³⁵Atrāhārarasād raktādipoṣaṇe kecidbruvate- yat- raso raktarūpatayā pariṇamati, raktaṃ ca māmsarūpatayā, evaṃ māmsādayo'pyuttarottaradhāturūpatayā pariṇamanti| atrāpi ca pakṣe kecidbruvate- kṣīrādyathā sarvātmanā dadhi bhavati, tathā kṛtsno raso raktaṃ bhavati; evaṃ raktādayo'pi māmsādirūpā bhavanti|

CS, Su. 28/4, Cakrapāṇi

¹³⁶ Kedārikulyānyāyena rasasya dhātupoṣaṇaṃ; tatrānādutpanno raso dhāturūpaṃ rasamadhigamya kiyatā'pyamśena taṃ rasaṃ vardhayati; aparasā rasarāśistatra gataḥ san śoṇitagandhavarnaṃyuktatvācchoṇitamiva bhūtvā kiyatā'pi śoṇitasamānenāmśena dhāturūpaṃ śoṇitaṃ puṣṇāti, śeṣasā bhāgo māmsaṃ yāti, tatrāpi śoṇitavadvyavasthā; tathā medaḥprabhṛtiṣvapīti|

CS, Su. 28/4, Cakrapāṇi

Khala represents Āhārārasa, while Kapota represents Dhātus. The order of nutrition for each Dhātu is determined by the sequence of the Dhātus.¹³⁷

- **Bhūyasā alpamavajīyate Nyāya**

‘Bhūyasā’ denotes a strong or exceedingly powerful entity, while ‘Alpa’ refers to something weak. ‘Avajīyate’ refers to one’s conquering, hence ‘Bhūyasā alpamavajīyate ’ translates to overpowering the weak by the very strong.

Context – 1: In the present context, Cakrapāṇi uses this Nyāya to describe the characteristics of vitiated Doṣas, which manifest abnormal features based on the degree of vitiation. The concept suggests that even though Doṣas have opposite properties, there is no antagonistic effect observed when they are combined. According to the Bhūyasā alpamavajīyate Nyāya, in the event of two contraries coming together, the stronger one overpowers the weaker one. In essence, the dominant Doṣa tends to overpower the weaker Doṣa during Doṣa imbalances. This principle is essential in understanding the dynamics of Doṣa imbalance and how it affects the human body.¹³⁸

Context – 2: In the Vimānasthāna’s first chapter, Caraka provides an elaborate account of the unique attributes of drugs. He mentions that oil, ghee, and honey possess the capacity to mitigate Vāta, Pitta, and Kapha, respectively. Oil, characterized by its unctuous, hot, and heavy qualities, effectively pacifies Vāta, which is recognized for its dry, cold, and light nature. This can be explained by the fundamental principle that substances with opposing properties interact with each other, and the stronger quality

¹³⁷ Anye tvāhuḥ- khalekapotanyāyenāyamannarasah pṛthakpṛthagdhātumārge gataḥ san rasādīm poṣayati, na tvasya dhātupoṣako rasabhāgo dhātvantareṇa samaṃ sambandhamapyanubhavati, rasādipoṣakāṇi srotāṃsyuttarottaram sūkṣmamukhāni dīrghāṇi ca, tenaiḥ rasapoṣakarārasabhāgo rasamārgacāritvādrasam poṣayati, evaṃ rasapoṣanakālāduttarakālam (raktapoṣakamārgacāritvāt) raktapoṣako rasabhāgo raktam poṣayati, tathā śoṇitapoṣanakālāduttarakālam māṃsapoṣako rasabhāgo māṃsam poṣayati, vidūrasūkṣmamārgacāritvāt; evaṃ medaḥprabhṛtipoṣaṇe’pi jñeyam| - CS, Su. 28/4, Cakrapāṇi

¹³⁸ Atha manyase- evaṃ viruddhaguṇānāmapi doṣāṇāmavirodhe “viruddhaguṇasannipāte bhūyasā’lpamavajīyate” iti, tathā “hrāsaheturviśeṣastu” iti vacane tarhi nirarthake| na, anyoḥ prabhāvāt pratipāditaviṣayavyatireke caritārthatvāt| CS, Su. 17/62, Cakrapāṇi

tends to dominate over the weaker. As a result, the continuous use of oil has a therapeutic effect on Vāta by counterbalancing its opposing qualities.¹³⁹

- **Śabdārcijalasantānavad Nyāya**

In the 14th Chapter of Sūtra sthāna, Suśruta employs this Nyāya that elucidates the circulation of rasa throughout the human body in a subtle manner, akin to the continuous waves of sound, fire, and water.

“Sa śabdārcijalasantānavadaṇunā viśeṣeṇānudhāvatyevaṃ śarīraṃ kevalam”¹⁴⁰

This Nyāya illustrates the three distinct movements of rasa: obliquely, like waves of sound; upwards, like fire; and downwards, like water. Some interpret these examples as referring to three categories of individuals with varying degrees of digestive fire – intense, medium, and mild. According to this interpretation, rasa is transformed into semen in as little as eight days for those with intense digestive fire, while those with mild digestive fire may require up to a month. However, this idea has been challenged by Gayadāsācārya on numerous grounds. Therefore, it would be prudent to adopt the perspective that semen formation typically takes a month, with only slight variations in the case of minus-plus.

- **Sthalāplāvana nyāya**

The maxim that “when a river is obstructed in its course, it overflows the surrounding area” is employed by Suśruta in the 15th chapter of the Sūtra sthāna while delineating Dhātuvṛddhi and Dhātu-hrāsa. According to Suśruta, if a preceding Dhātu is excessively augmented, it also causes an increase in the following Dhātus. Therefore, it is essential to assuage these Dhātus to maintain a state of equilibrium.

¹³⁹ Tatraiṣa rasaprabhāva upadiṣṭo bhavati . Dravyaprabhāvaṃ punarupadekṣyāmaḥ . Tailasarpī- rmadhūni vātapittaśleṣmapraśamanārthāni dravyāṇi bhavanti. Tatra tailaṃ snehausṇyagauravopapannatvādvātaṃ jayati satatamabhyasyamānaṃ; vāto hi raukṣyaśaityalāghavopapanno viruddhaguṇo bhavati, viruddhaguṇasannipāte hi bhūyasā'lpamavajīyate, tasmātailaṃ vātaṃ jayati satatamabhyasyamānaṃ CS, Vi. 1/13-14

¹⁴⁰ SS, Su. 14/15

“Pūrvaḥ pūrvo'tivṛddhatvādvardhayeddhi param param .

Tasmādatipravṛddhānām dhātūnām hrāsanam hitam” |¹⁴¹

Here Dalhaṇa has clarified this by using the Sthalāplāvana Nyāya. That these augmented dhatus can produce deleterious effects by themselves and establish a damaging chain of augmentation in the preceding and subsequent dhatus. The term ‘Hrāsanam’ refers to restoring the augmentation to the baseline. ‘Pūrvaḥ pūrvaḥ’ denotes an assertion that the increase of subsequent Dhātus would similarly affect the preceding Dhātu, much like how an obstructed river overflows the surrounding land. Likewise, the decrease of the subsequent dhatus affects the preceding one in a comparable way, and vice versa.¹⁴²

- **Viṣa-kṛmi Nyāya**

‘Viṣa’ means poison and ‘Kṛmi’ means insect or worm. The phenomenon of worms flourishing in poisonous substances, unaffected by their toxic properties and finding contentment therein, serves as a poignant illustration of the relativity of value.

This Nyāya is referenced by Suśruta in the 4th chapter of Śārīrasthāna. As per Suśruta saṃhitā–

“Viṣajāto yathā kīṭo na viṣeṇa vipadyate.

Tadvatprakṛtayo martyaṃ śaknuvanti na bādhitum” |¹⁴³

Just as an insect born into a poisonous environment remains immune to its lethal effects, so too do varying constitutions not necessarily determine the extent to which an individual is afflicted. In this context, the use of ‘Na’ implies that the individual experiences are only a mild manifestation of symptoms resulting from the constitutional Doṣa, in comparison to individuals with different constitutions.

¹⁴¹ SS, Su. 15/18

¹⁴² Svayaṃ tāvadete vṛddhā anarthakarāḥ, paramparayā vardhitāḥ pūrvaparadhātubhirapi mahānarthakāriṇa iti darśayannāha-pūrva ityādi| hi yasmādarthe| hrāsanamiti hrāso'tra vṛddherhāniḥ| pūrvaḥ pūrva ityādyupalakṣaṇam| tena paro'pi vṛddhaḥ pratisrotahsaridbandhaḥ(dha)sthalāplāvananyāyena pūrvaṃ vardhayati, tathā paro'pi kṣīṇaḥ pūrvaṃ kṣapayati, tathā pūrvaḥ kṣīṇaḥ param kṣapayati| kecidamum ślokaṃ ‘yasya dhātukṣayādvāyuh’ ityādiślokaśyāgre paṭhanti| - SS, Su. 15/18, Dalhaṇa’s commentary

¹⁴³ SS, Sha. 4/79

5.2.4 – Based on process of development of diseases/ Pathological aspects

Certain Nyāyas have been based on a meticulous process of evaluating the developmental trajectory of diseases or pathological conditions. These Nyāyas serve as guiding principles that facilitate the understanding of the etiology, pathogenesis, and clinical manifestations of various afflictions.

- **Navaghaṭapaṅka Nyāya**

This Nyāya is referenced by both Ḍalhaṇa and Gayadāsa in the context of a verse from the 3rd Chapter, 8th Verse of the Suśruta Nidānasthāna. The word ‘Navaghaṭapaṅka’ refers to a newly made pot from mud. The Nyāya is used to explain the process of formation of renal stones.

The analogy is that when a newly made pot is smeared with mud, it becomes heavier. Similarly, when a person consumes excess amounts of Kapha-predominant (unctuous) food, it leads to the accumulation of Śleṣmā (mucus) in the body, which also causes a feeling of heaviness. This excess Śleṣmā eventually moves downwards and gradually obstructs the mouth of the Mūtravaha srotas (urinary channel), leading to the formation of renal stones.

In other words, the Nyāya helps to explain how the accumulation of excess substances in the body can lead to the formation of kidney stones. The analogy between the newly made pot and the body is used to illustrate the way in which substances can accumulate and cause blockages in the body’s channels, leading to various health issues.¹⁴⁴

- **Pratisroto Nyāya**

The aforementioned Nyāya can be located within the commentary of Aruṇadatta, situated in the third chapter of Śarīra sthāna Aṣṭāṅgahrdayam. This particular Nyāya pertains to the inverse process of tissue nourishment. It is applied when there is a reversal in the typical order of a physiological conversion due to pathological events.

¹⁴⁴ Idānīm śleṣmādyāsmarīṇām pratyekaṃ viśiṣṭalakṣaṇamāha- tatretyādi| śleṣmalamannamabhyavaharataḥ puṃsaḥ śleṣmāśmarī sroto niruṇaddhīti sambandhaḥ| upalipyā navaghaṭapaṅkanyāyena| adhiṣṭhāya āśritya| dālyate viśīryata iva sphuṭatīvetyarthaḥ| bhidyate vidīryata iva| nistudyate sūcibhiriva| - SS, Ni. 3/8, Ḍalhaṇa

The Pratisroto Nyāya provides an explanation as to why individuals with obesity experience an increase only in the ‘Medodhātu’ while other Dhātus, such as asthi, remain undernourished. According to this Nyāya, in Sthaulya rogī, the normal order of Dhātu poṣaṇa is reversed (pratisrota), i.e., from medas to rasa. Excessive food consumption results in the formation of Āhārarasa, which is predominantly Medatva. The medas predominant Āhārarasa causes Dhātu -nourishment in reverse order. This means that Medo dhātu causes Māṃsavṛddhi (muscle growth), Māṃsadhātu causes Raktavṛddhi, and Raktadhātu causes Rasadhātuṽṛddhi. Then, the Rasadhātu undergoes Dhātupariṇāma (conversion to its next dhatu) in the normal order from rasa but only up to Medas. The next Dhātu, asthi, and so on, do not receive Poṣaṇa (nourishment) because the Dhātuvahasrotas of asthi, etc., get blocked by Medodhātu, which prevents further dhatu nourishment. Thus, only Medo dhātuṽṛddhi occurs in Sthaulya rogī. This Nyāya provides a logical and scientific explanation for why obese individuals experience an increase only in Medo dhātu while other dhātu remain undernourished.¹⁴⁵

5.2.5 – To unveil the hidden aspects of the subject matter

Certain Nyāyas are used to uncover hidden subject matter. These Nyāyas are employed to reveal deeper insights and understanding. By applying them, we can gain a more thorough comprehension of complex topics in Āyurveda.

- **Siṃhāvalokana Nyāya**

The Maxim of the backward glance of a lion is a technique used in Śāstras to explore the meaning of a word in a sentence. It is based on the behavior of a lion that looks both in front and back after killing its prey to check if any other animal is there to challenge its possession. This technique is used to connect a word in a sentence with the words that come before and after it.

The aforementioned Nyāya is documented in the 9th chapter of Cikitsāsthāna in Aruṇadatta’s commentary of Aṣṭāṅgahṛdayam. The disease of Śleṣmātisāra does not have any specification of Anupāna (a substance taken along with or after main medicine) for Pāṭhādi kvātha/cūrṇa in Āyurveda

¹⁴⁵ Medasa āhārapūrṇasya sa āhāraraso medastvaṃ prāptaḥ punaḥ pratisrotonyāyena māṃsasya viśeṣavatiṃ ṽṛddhiṃ karoti, anantaraṃ raktasya, anantaraṃ rasasya| punaśca rasadhāturatipūrṇo raktasya ṽṛddhiṃ vidhatte, raktadhāturmāṃsasya, māṃsadhāturmedasaḥ, ityevamatisthūlasya medovadrasādayo māṃsāvasānā apyupacīyante. Sha. 3/62-63, Aruṇadatta, AH

texts. However, according to the commentary on the text, the Anupāna for this remedy is Koṣṇavāri. This recommendation is in accordance with the ‘Siṃhāvalokana nyaya’. The Nyāya suggests that an element in a prescription should be connected both to what precedes and to what follows it. Therefore, the commentary recommends Koṣṇavāri as the Anupāna for Pāṭhādi kvātha/cūrṇa in Śleṣmātisāra.¹⁴⁶

- **Aśmaśastra Nyāya**

The Maxim refers to a weapon (Śastra) made out of stone (Aśman) and is used when a substance that produces another substance can become the destroyer of the latter if used incorrectly. This Nyāya is discussed in the 23rd chapter of Sūtrasthāna in Aṣṭāṅgahṛdayam. It is explained in detail as to why the administration of Tīkṣṇāñjana is not recommended during the day when the sun is hot.

Aśmano janma lohasya tata eva ca tīkṣṇatā|
Upaghāto'pi tenaiva tathā netrasya tejasah||

The use of Tīkṣṇāñjana is not recommended in eye diseases that originate from strong Kapha, and in eye diseases where Lekhana is more appropriate. Additionally, it should never be used in the presence of hot sun. This raises the question of why Tīkṣṇāñjana is contraindicated when the eyes are a product of Tejas and how the hot sun can cause damage to the eyes when using Tīkṣṇāñjana. According to the ‘Aśmaśastra Nyāya’, which explains the reason behind the contraindication of Tīkṣṇāñjana in the presence of hot sun, a weapon (Śastra) made from stone (Aśma) gains its sharpness (Tīkṣṇatā) from the stone itself. However, the same stone can make the weapon blunt if used improperly. Similarly, the Sun (Tejas) is responsible for the vision/light of the eyes, but it can damage the eyes when Tīkṣṇāñjana is applied in the wrong time, just as the stone can make the weapon blunt if not used correctly.¹⁴⁷

¹⁴⁶ Ete pāṭhādayaḥ kvathitāḥ pācananyāyena, cūrṇitā vā śleṣmātisārabheṣajamiti| atrāpi vakṣyamāṇaṃ siṃhāvalokananyāyena' koṣṇavāriṇā ityetsambadhyate| - Chi. 9/106, Aruṇadatta, AH

¹⁴⁷ Aśmanaḥ-pāṣāṇāt, śastrasyotpattiḥ| tasmādeva cāśmanaḥ ślakṣṇatādiyogāttīkṣṇatā| upaghāto'pi-kuṇṭhatvādikah, tenaiva-pāṣāṇena, na kevalaṃ taikṣṇyam| tathā-tenaivāśmaśastranyāyena, netrasya tejasah-agneraśmasthanīyājjanma| ravisañjñāttejasah sakāśāttīkṣṇatā-darśanapaṭutvam| atyuṣṇena tu tena tasyopaghātaḥ| tasmāt yadanye vadanti sāmānyenaiva divāñjanaṃ na prayojyamiti, tadasadeva|
Su. 23/21, Aruṇadatta, AH

- **Abhinavamṛtkumbhajalalavasyandana Nyāya**

The Nyāya describes what happens when a newly made mud pot is filled with water for the first time. The water fills the small pores in the walls of the pot, but does not spill out because the pores are so small that they are only filled and sealed by water molecules. In other words, the water does not flow out of the pot through the pores. This phenomenon is unique to new mud pots and occurs because of the way the pot is made and the properties of the material.

In the condition of Rājayaḥṣmā, which is characterized by an obstruction of the Rasavaha srotas (a channel responsible for transporting nutrients) due to excessive Kapha. As a result, the tissues in the body are not nourished properly (Dhātupuṣṭi), and only their survival (Dhātusthiti) is maintained.

The concept of Abhinavamṛtkumbhajalalavasyandana Nyāya is used to explain this phenomenon. The idea is that, just like a new mud pot has subtle pores in its walls that are filled with water but do not allow the water to flow out, the Rasavaha srotas in Rājayaḥṣmā patients is obstructed and does not allow nutrients to flow properly.¹⁴⁸

Additionally, the Rasadhātu (the first of the seven Dhātus or tissues in Āyurveda) formed in Rājayaḥṣmā patients is associated with āma (toxic undigested material), which further reduces its quantity and quality. As a result, this Sāmarasa Dhātu is not able to nourish the succeeding Dhātus, and can only help to maintain their survival but not their nourishment.

5.2.6 – Contextualizing in Pharmacodynamics

Compound preparations are typically composed of multiple ingredients, each of which may have a different role or function in the final product. By using certain Nyāyas, it is possible to accurately determine the quantity of each ingredient in a compound preparation, ensuring that the final product is safe, effective, and consistent in its composition.

¹⁴⁸ Dhātupuṣṭigrahaṇenaitatsūcayati, -abhinavamṛtkumbhajalalavasyandananyāyena sūkṣmasrotonupraveśitayā so'nmaraso dhātuvāpyāyanamātram karotyeva, anyathā varṣagaṇānubandhi jīvitam kṣayiṇo na sambhāvya| tasmāddhātusthitimātram bhavati na tu dhātupoṣaṇamiti sthitam| - AH, Ni. 5/19-22, Aruṇadatta

- **Kapiñjalādhikaraṇa Nyāya**

In the olden days, it was a tradition to sacrifice Kapiñjala birds during Yajñānuṣṭhāna (performance of sacrifice). The Brāhmaṇa texts mention ‘Kapiñjalānālabheta’ but they don’t say how many birds should be sacrificed. The word ‘Kapiñjalān’ suggests that it should be three or more birds, so we can assume it should be three birds or more. Hence, in cases where there is an indefinite plural form indicating three or more items, the principle of Kapiñjala Nyāya should be applied to acquire three or more quantities.

The term ‘Lavaṇāni’ appears in the list of ingredients used to prepare Citrakādi guṭikā, an Ayurvedic medicine prescribed for digestive disorders. As the word ‘Lavaṇāni’ is in bahuvacana or plural, it should be understood for three or more types of salt.¹⁴⁹

However, in the Dīrghañjīvitīya adhyāya of Caraka saṃhitā, the description of five types of salt has been provided. Therefore, it is appropriate to consider the usage of five types of salt from the word ‘Lavaṇāni’. This is a context specific application.

- **Sāmānya-viśeṣa Nyāya**

The Sāmānya-viśeṣa Nyāya, which has been quoted by Ḍalhaṇa in reference to a chapter in Suśruta’s Cikitsāsthāna that pertains to the Nirūhavastī. The Nyāya is used to explain the amount of ingredients needed for preparing Nirūhavastī, and Suśruta suggests that in a healthy individual (Svastha), the Kvātha (decoction) should be of four parts, while the Sneha (oil or ghee) should consist five parts. In essence, the paragraph is discussing the recommended proportions of ingredients for a particular type of therapy in Ayurvedic medicine, as outlined by Suśruta.

The Nyāya talks about the recommended proportions of ingredients for a Nirūhavastī in Ayurvedic medicine based on the type of Doṣa (Vāta, Pitta or Kapha) the patient has. For Vāta, one-fourth part of Sneha should be taken, for Pitta one-sixth, and for Kapha one-eighth. However, there is some disagreement regarding the amount of Kalka (paste), with Ḍalhaṇa suggesting that the amount depends on whether the patient is healthy or not. Additionally, the paragraph notes that the amount of other ingredients like Lavaṇa and Madhu is not mentioned, and should be determined based on Yukti

¹⁴⁹ Citraketyādau lavaṇāni cetyatra kapiñjalādhikaraṇanyāyena lavaṇatrayamicchanti; kintvanyate sa nyāyo bhavati, iha tu pañcalavaṇānām prādhānyena dīrghañjīvitīye nirdiṣṭatvāt pañcalavaṇasya ca śakyopādānatvāt pañcaiva lavaṇāni grāhyāni| CS, Chi. 15/96-97, Cakrapāṇi

(reasoning) so that the quantity is just right. The Nyāya mentioned suggests that the quantity should be determined by considering the properties of the Dosha and the medicine.¹⁵⁰

- **Snehāt caturguṇo dvaḥ iti Nyāya**

Acharya Ḍalhaṇa has used this Nyāya in the context of a medical treatment for a condition called Nāḍīvraṇa, as described in 17th chapter, 19th verse of Suśruta Cikitsāsthāna. Suśruta had recommended the use of Himśrādi taila after Upanāha for the treatment of Nāḍīvraṇa, but did not specify the amount of ingredients to be used in the preparation of the oil. Ḍalhaṇa has used this Nyāya to determine the appropriate quantity of ingredients to be used in the preparation of Himśrādi taila. Specifically, one-fourth amount of Sneha (oil) should be used as Kalka (paste-like substance) and four times the amount of Sneha should be used as Drava (liquid or water) in the preparation of Himśrādi taila for the treatment of Nāḍīvraṇa, in accordance with the Nyāya.¹⁵¹

- **Dravyādaṣṭaguṇam kṣīramiti Nyāya**

This Nyāya is also referenced by Dalhana in the context of the treatment of Aśmarī (urinary calculus) as described in 7th Chapter, 25 Verse of Suśruta Cikitsāsthāna. Suśruta had recommended the consumption of milk processed with the plant Kapotavaṅkā (Dalbergia lanceolaria) for patients experiencing pain, but did not specify the quantity of milk to be consumed. In such cases, Dalhana used a maxim to determine the appropriate quantity of milk. The Nyāya states that if the amount of milk is not specified, then it should always be eight times the amount of the plant used in the milk processing. Therefore, in accordance with the Nyāya, the appropriate quantity of milk to be consumed in the treatment of Aśmarī would be eight times the amount of Kapotavaṅkā used in the milk processing.

¹⁵⁰ Etaduktam bhavati- kaṣāyādinā niyatamānena sahāniyatamānairlavanāḍībhiryuktyā dvādaśa prasṛtāḥ pūraṇīyā iti| tato lavanāḍīnām mātrām doṣabheṣajayoḥ sāmānyaviśeṣanyāyena guṇamavalokya samyak prakalpayet| kvacidvātādiviṣayasātmyamanyathā paṭhyate| SS, Chi. 38/30, Ḍalhaṇa

¹⁵¹ Nāḍīnāmavasaraḥ- nāḍīyādi| tatretyādi| upanāhya pācanadravyairavabaddhvā; tannecchati gayī, kasmāt? Nāḍīvacanāt, nahyapakve vraṇe nāḍīti; tasmādvātaḥaradravyairevopanāhaḥ| prakṣālana ityādi| samhr̥tya ekīkr̥tya| snehacaturthāṃśo bheṣajakalkaḥ, snehāccaturguṇo dravaḥ, anena nyāyena paktavyam| dravo'tra jalam, “anukte dravakārye tu sarvatra salilam smṛtam” (ci. 31) iti vacanāt| SS, Chi. 17/19, Ḍalhaṇa

“Kapotetyādi. Kapotavaṅkā prasiddhaiva. Amlaiḥ kāñjikādibhiḥ| Surādibhiḥ surāsauvīrakamaireyakamedakaiḥ. Tadyādi. Tatsiddham kapotavaṅkāśiddham, ‘dravyādaṣṭaguṇam kṣīram’ ityādinyāyena”¹⁵²

5.3 – Conclusion

In this chapter, we have classified the LNs on the basis of their applied aspects and have studied all the Nyāyas that have come under all the classifications with their possible contexts. They are classified based on several factors, including propriety and rationality in respect to the subject matter, contextual propriety, physiological aspects, and the process of development of diseases or pathological aspects. These maxims are contextualized within Ayurvedic fundamentals as well as pharmacodynamics, which involves understanding the mechanisms of action of different drugs and how they interact with the body.

¹⁵² SS, Chi. 7/25, Ḍalhaṇa

Conclusion

The LNs were developed through a combination of human contemplation and the natural expression of human intellect. Researchers used their observations to create practical and widely accepted ideas. Similar to transcendental heavenly parables, these Nyāyas influenced human behavior and gained universal acceptance in society. They provided a logical and trustworthy framework for understanding cause-and-effect relationships, leading to practical and fruitful outcomes. Unlike empty sermons, the Nyāyas were grounded in real-life experiences. People seeking material prosperity found solutions to their challenges by interpreting well-known life parables. As a result, these Nyāyas became a symbolic representation of their lives and embodied their values.

In order to conduct a precise and comprehensive analysis of LN, it is imperative to take into account similar methods that bear resemblance to it. These methods encompass terms such as 'Prāñhokti', 'Proverb', 'lokokti', 'Vakrokti', 'Gūṛhokti', 'Apahnuti', 'Vyaṅgyokti', 'Anyokti', 'Siddhokti', and 'Sūkti'. By scrutinizing the parallels and disparities between these methods and LN, it becomes possible to ascertain its authentic connotation. While these approaches may initially seem nearly interchangeable, they possess subtle differentiations. The genuine nature of LN can only be unveiled through an examination of its nuances, variations, and interdependencies.

The utilization of these maxims can be traced back to the Vedic period, where they were employed as a means of conveying profound truths and moral teachings. Since then, their presence has been consistently observed across various literary works, including the Purāṇas, Upaniṣads, Kāvya (poetry), Nāṭakas (drama), Darśanas (philosophical treatises), and more. These maxims have served as powerful tools for encapsulating and transmitting important ideas, values, and ethical principles throughout different genres of Sanskrit literature. From the mythological narratives of the Purāṇas to the philosophical discourses of the Upanishads, and from the evocative verses of Kāvya to the dramatic dialogues of Nāṭakas, the use of maxims has been an integral part of the fabric of Sanskrit literature. This wide-ranging utilization across diverse literary genres showcases the versatility and adaptability of maxims as a literary device for imparting wisdom and guiding human conduct. It underscores their enduring significance as a form of expression and their continued relevance in capturing the essence of human experience in the world of Sanskrit literature.

The utilization of LN holds a prominent position within the field of Ayurveda, distinguished by its systematic and comprehensive elucidation of profound concepts. This methodology plays a crucial role in facilitating a deep understanding of the fundamental principles and philosophical dimensions of Ayurveda. The chapter at hand meticulously explores the significance, practicality, and relevance of LNs in the context of the Ayurveda Samhita.

LNs, within the realm of Ayurveda, exhibit a diverse range of classifications based on their applied aspects. Such classifications enable a deeper understanding and analysis of the multifaceted nature of LNs, empowering individuals to discern their applicability in different areas of Ayurvedic theory and practice.

6.1- Findings and Observations

- Through a detailed comparison with other literary techniques, this study sheds light on the essential qualities of LNs, emphasising their distinctive qualities within academic discourse.
- LNs are timeless pieces of wisdom and moral instruction found in Sanskrit literature, which spans from the Vedas to modern works and has influenced human culture and philosophy for eons.
- LN is a key method in Āyurveda that explains complex concepts clearly and comprehensively. This study thoroughly outlines its significance, practicality, and relevance to Ayurvedic texts. The study shows that understanding LNs improves comprehension and application of Ayurvedic teachings, leading to greater efficacy and efficiency.
- Āyurveda's philosophical roots are emphasized by certain Nyāyas, while others stress the significance of its basic principles.
- LNs are classified by their practical applications, considering factors like propriety, context, physiology, and disease development. They're analyzed within Ayurvedic fundamentals and pharmacodynamics, revealing drug mechanisms and body interactions.

6.2 – Limitation and Future Recommendation

- Ayurvedic literature is extensive, and 'LN' serves as one of the methods to comprehend it. However, relying solely on 'LN' is insufficient to grasp all Ayurvedic topics in depth. Nevertheless, it provides novice students with a foundational understanding of Ayurvedic principles and facilitates the absorption of Ayurvedic literature.
- This research has focused solely on the 'Bṛhatrayī' of Āyurveda. Therefore, in the future, it could be expanded to include other Ayurvedic texts as well.

Appendix

- Below is a list of Nyāyas used in the Brihatrayi, accompanied by references.

SL. NO	Nyāya	References of the context along with names of the commentators
1.	Abhinavamṛtkumbhajalalavasyandana Nyāya	A.H Sha.3/62-63, Arunadatta A.H.Ni.5/19-22 Arunadatta
2.	Adhikaraṇa Nyāya	Cha.Su. 1/1, Gangadhara Roy
3.	Alātacakradarśana Nyāya	Cha.Su. 8/5, Gangadhara Roy
4.	Ambujavanasyārka Nyāya	Cha.Si. 12/46, Charaka
5.	Anāgatāvekṣaṇa Nyāya	Cha.Su.1/48, Chakrapani
6.	Anāgatabādhapratīṣedha Nyāya	Cha.Su.8/17, Chakrapani
7.	Anvayavyatirekānuvidhāyitavya Nyāya	Cha.Su.24/4, Chakrapani
8.	Arddhaśauca Nyāya	Cha.Su.30/27, Chakrapani
9.	Āyurghṛtam Nyāya	Cha.Su.27/3, Chakrapani
10.	Babhṛgūṛha Nyāya	Cha.Su. 30/77, Charaka
11.	Bhūyasā Alpamavajīyate Nyāya	Cha.Su.17/62, Chakrapani Cha.Vi.1/14, Charaka
12.	Candanabhārahārakhara Nyāya	Su.Su. 4/3 And 4, Sushrut
13.	Chatriṇo Gacchanti Nyāya	Cha.Su.5/76-77, Chakrapani Cha.Su.6/51, Chakrapani Cha.Ni. 1/8, Gangadhara Roy Cha.Ni. 8/43-44 Chakrapani Cha.Sha.1/28, Chakrapani Cha.Chi. 7/3, Gangadhara Roy Cha.Chi.9/8, Chakrapani Cha.Chi.15/15, Chakrapani Su.Su.16/10 Dalhana Su. Ut. 39.182-184, Dalhana Su.Ut. 52/6 Dalhana
14.	Cikitsābījopadeśa Nyāya	Su. Su.1/39 Dalhana
15.	Dhātupoṣaṇa Nyāya	Cha.Su.28/4, Chakrapani Cha.Chi.15/16, Chakrapani Su.Su.14/10, Dalhana A.H. Sha.3/62-63, Arunadatta
16.	Dhātvāplāvana Nyāya	Su. Su 14/10 Chakrapani
17.	Dīrghaśaṣkulībhakṣaṇa Nyāya	Cha.Su.8/5, Chakrapani
18.	Dravātpādika Sneha Nyāya	Cha.Chi.29/121-122, Chakrapani
19.	Dravyādaṣṭagaṇaṃ Kṣīram Iti Nyāya	Cha.Su.7/25, Dalhana
20.	Durghṛta-Sugrṛta Nyāya	Cha. Si. 12/49, Charaka
21.	Dūtasandēśavacana Nyāya	A.H. Su1/1, Arunadatta

22.	Ghuṇākṣara Nyāya	Cha.Su.1/134, Chakrapani
23.	Gobalivārda Nyāya	Cha.Su.1/25, Chakrapani Cha.Su.7/42, Chakrapani and Gangadhara Roy Cha.Su.13/7-8, Chakrapani Cha.Ni.1/11(4), Chakrapani Cha.Ind.11/21, Chakrapani Cha.Chi.7/84-92, Chakrapani Cha. Chi.20/6, Chakrapani
24.	Ghṛtadagḍha Nyāya	Cha.Su.1/57, Chakrapani Su.Su.1/25(2), Dalhana Su.Su.24/8, Dalhana Su. Sha.2/4, Dalhana Su.Ut.54/7, Dalhana A.H. Su.1/1, Arundatta A.H. Su.1/6, Arundatta A.H. Su.9/4-5, Arundatta
25.	Kākadantaparīkṣā Nyāya	Cha.Su.1/1, Chakrapani A.H.U.s. 40/60-62, Arunadatta
26.	Kākākṣigolaka Nyāya	Su.Su.46/43, Dalhana A.H.Su. 22/23, Arunadatta
27.	Kākatālīya Nyāya	Cha.Sha.3/17, Chakrapani
28.	Kapiñjalādhikaraṇa Nyāya	Cha.Chi.15/96-97, Chakrapani
29.	Kedārikūlya Nyāya	Cha.Su.28/4, Chakrapani Cha.Chi.15/16, Chakrapani A.H. Sha.1/56, Arundatta
30.	Khalekapota Nyāya	Cha.Su.28/4, Chakrapani Cha.Chi.15/16, Chakrapani
31.	Kramapariṇāma Nyāya	A.H. Sha.3/62-63, Arundatta
32.	Kṣīradadhi Nyāya	Cha.Su.28/4, Chakrapani Cha.Chi.15/16, Chakrapani
33.	Muñjādīṣikoddharaṇa Nyāya	A.H.Su 20/1, Vriddha Vagbhata
34.	Navaghatapaṅka Nyāya	Su.Ni.3/8, Dalhana
35.	Nāpṛṣṭā guravo vadanti iti Nyāya	Cha.Su.1.1, Gangadhara Roy Cha.Ind.6/1-2, Gangadhara Roy Cha.Chi.18/3, And 23/3, Chakrapani Cha.Chi.30/2, Gangadhara Roy
36.	Nīrakṣīraviveka Nyāya	A.H.Su. 26/42, Vriddha Vagbhata
37.	Piṇḍabrahmāṇḍa Nyāya	Cha.Sha.5/3.Charak
38.	Pipīlikābhāraharaṇa Nyāya	Cha.Vi.8/155, Charaka
39.	Piṣṭapeṣaṇa Nyāya	A.H.Chi.1/39. Arunadatta
40.	Prakṛtīvikṛtīguṇa Nyāya	Su.Su.46/19, Chakrapani
41.	Pratisrota Nyāya	A.H. Sha.3/62-63. Arunadatta
42.	Ratho-vāhamāno Nyāya	Cha.Vi.3/38, Charaka
43.	Sāmānya-vīṣeṣa Nyāya	Su.Chi.38/30, Dalhana
44.	Santāna Nyāya	Cha.Su.30/27, Chakrapani

		Cha.Vi.5/3, Chakrapani Cha. Sha.1/92-94. Arunadatta
45.	Śaśaviśāṇa Nyāya	Cha.Su.16//32-33, Chakrapani
46.	Śabdārcijalasantānavat Nyāya	Su.Su.14/16, Sushruta
47.	Śīlāputraka Nyāya	Su. Sha.1/3, Dalhana
48.	Siṃhāvalokana Nyāya	A.H. Chi.9/106. Arunadatta
49.	Śṛṅgagrāhika Nyāya	Cha.Su.4/19, Chakrapani Cha.Su.14/67, Chakrapani Cha.Su.27/329-330, Chakrapani Cha.Ni.7/15, Chakrapani Cha.Vi.1/13, Chakrapani Cha.Sha.4/30, Chakrapani Cha.Sha.6/10, Chakrapani Cha.Ind.4/7, Chakrapani Cha.Chi.8/45-47, Chakrapani Cha.Chi.28/72-74, Chakrapani Cha.Chi.30/313-314, Chakrapani Cha.Chi.30/315-320, Chakrapani
50.	Snehāt caturguṇo drava iti Nyāya	Su.Chi. 17//19, Dalhana
51.	Sthalāplāvana Nyāya	Su.Su.15/18, Dalhana
52.	Sūcikaṭāha Nyāya	Cha.Su.5/1, Gangadhara Roy Cha.Vi.8/87, Gangadhara Roy
53.	Svāmibhr̥tya Nyāya	A.H. Su.51-52. Arunadatta
54.	Tailapatradhārā Nyāya	Cha.Su.25/27, Charaka
55.	Tilapīraka Nyāya	Cha.Su.10/5, Shivadas Sen
56.	Utsarga Nyāya	Cha.Su.10/11-23, Chakrapani
57.	Utsargāpavāda Nyāya	Cha.Su.27/309, Chakrapani Cha.Vi.1/16, Chakrapani Cha.Vi.8/134, Chakrapani Cha.Sha.8/51, Chakrapani Cha.Chi.1/3/55-58, Chakrapani Cha.Chi.3/139-140, Chakrapani Cha.Chi.5/29, Chakrapani Cha.Chi.6/56, Chakrapani Cha.Chi.15/94-95, Chakrapani Cha.Si.2/24-28, Chakrapani Su.Su.12/5, Dalhana Su.Su.45/6, Dalhana Su. Chi.2/32-33, Dalhana Su. Chi.3/5, Dalhana Su. Chi.35/21, Dalhana A.H. Su.6/64. Arunadatta
58.	Utpalāsatapatravēdhinī Nyāya	Cha.Su.8/5, Chakrapani Su.Su.28/4-5, Dalhana A.H. Sha.3/62/63. Arunadatta

59.	Viṣakṛmi Nyāya	Su. Sha.7/79, Sushruta
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**SEMESTER 3**

COURSE NO	TITLE OF THE COURSE	CREDITS	RESULTS
SK801	RESEARCH METHODOLOGY	4	PASS

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समर कुमार पाटी महाभागैः “Significance of Utsargapavada Nyaya in Understanding the Ayurvedic Concepts of Charaka Samhita in Context to Ayurveda Deepika Commentary of Chakrapani” इत्यस्मिन् विषये आङ्ग्लभाषायां शोधलेखनं व्यरचि ।

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Significance of Utsargapavada Nyaya in Understanding the Ayurvedic Concepts of Charaka Samhita in Context to Ayurveda Deepika commentary of Chakrapani

Samar Kumar Parhi

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University of Hyderabad

Andhra Pradesh

Contact No. : 7735365383

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Abstract:

Background:

The sages have presented the knowledge of Ayurveda through Sanskrit verses. When the summation of these verses fully fulfills the purpose of Ayurveda, we call it Samhita. Acquiring thorough knowledge of these Samhitas is a painstaking business. Acharyas and commentators have adopted various methods for proper understanding of Ayurveda Samhita. One of them is Laukika Nyaya. The application of many Laukika Nyayas in various contexts has been seen in the treatises of Ayurveda. Utsargapavada Nyaya (UAN) is one of them, which is used in many contexts in Chakrapani's Ayurveda Deepika (AD) commentary of Charaka Samhita.

Aim and Objectives:

To explore and analyze the significance of UAN in understanding the concepts of Ayurveda in the context of AD commentary of Charaka Samhita.

Materials and Methods:

Primary source of Charaka Samhita, along with Ayurveda Deepika commentary of Chakrapani, its available translations, published articles, books, and topic-related material available online have been thoroughly examined and assembled, arranged, and narrated in an organized way.

Observations:

Complete scrutiny of Charaka Samhita's AD commentary disclosed that UAN is mentioned in 6 different contexts. This Nyaya is used when a general rule is broken for any particular reason.

Introduction:

According to various Sanskrit dictionaries, the word Nyaya has many meanings.

· nyāyaḥ nayaḥ, nītau, nītisādhana, upāya, yathārthajñāna, nirṇaya, jayopāya, yuktiḥ (1)

· pramāṇānugrahastarko nyāya: - niścitamīyate nirṇīyate iti nyāyaḥ. (2)

According to Sir Monier Williams, the meaning of all the above words can be represented as follows.

· System – vyavasthā; Judgement – nirṇaya; Standard – māpadaṇḍa; Way – mārga; Rule – niyamaḥ;

Logical Proof – yuktyudāharaṇam (3)

Nevertheless, the Nyaya we are talking about right now is " an expression of general truth." Generally speaking, explaining an event or circumstance with fewer words is a characteristic of Nyaya. Since the Vedic period, the sages, Acharyas, philosophers, and commentators have utilized Nyayas for the



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“अन्तर्जातीय-त्रिदिवसीय-राष्ट्रियसंजोषी”

विषयः- संस्कृति के परिप्रेक्ष्य में भारतीय ज्ञान-परम्परा

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K. Vinayal

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by Samar Kumar Parhi

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