

CONCEPT & UTILITY OF GANGADHAROKTA NYAYAS W.S.R TO VIMANASTHANA**Dr.Praveen.N.Bhirdi^{1*}, Dr.Rekha B Pattar², Dr.Sangeeta.S.H³, Dr.Prashant.R.Gaonkar⁴**^{1*,4}Associate Professor &4 KLE Shri BMK Ayurveda Mahavidyalaya Belagavi,²Assistant Professor Rajashekariah Institute of Ayurveda Medical Sciences & Hospital Bangalore,³PG Scholar Karnataka Ayurveda Medical college, Mangalore***Corresponding author: Dr. Praveen. N. Bhirdi**

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ABSTRACT

To understand the basic principles, Achary's adopted various methods to make common individual to understand the shastra (science). One of the most important application is Nyaya (maxim) in the science. A general guideline or logical explanation that helps people understand different topics is known as the Nyaya.

Loukika Nyaya and Shastriya Nyaya are the two varieties of nyayas. Most often, the Granthakaras proposed the ShastriyaNyayas by utilizing the essence and meaning of Loukika Nyaya. The ShastriyaNyayas were explained by the Granthakaras. Ayurveda acharyas found it as an easiest method for the clarification of the views what they want to put forth in their sutras. Subsequently, the commentators on these sutras incorporated several Nyaya to explore the exact meaning of the actual verses. The Ayurvedic Acharyas used these Nyayas to explain the Sutra, Nidana, Vimana & Chikitsa, etc. To ensure that the Shastra is easily understood, it is vital to distinguish all of these Nyayas in one place, with illustrations. This is an attempt to investigate the Nyayas stated in Ayurveda for the purpose of simplifying the topic.

Keywords: Gangadhara, Loukika Nyaya, Shastriya Nyaya, Vimanasthana**Introduction**

Every Shastrais based on various fundamental principles and that is interpreted through several methodologies. To understand these fundamental principles, acharya adopted several methods to make common people understand the shastras (science). One of the most relevant methods is the application of Nyaya (maxim) in the shastra (science). "Nyaya" is a term with many Niruktis, meaning "definitely to go," "leading to meaning through a general or universal rule," or "leading to specific meaning. Through these Niruktis, Nyaya term can be derived as that which certainly leading to meaning through a general or universal rule.

Nyayas are considered as the tool which quickly leads one's intelligence to mount over on the accomplished meaning of the verses, or that which manifests the true state or condition through logic, or that which illuminates with one's own form or shape through logic.

The Nyaya can be defined as a general rule or a logical explanation through which various concepts are understood¹

Nyayas are of two types²

- Loukika Nyaya
- ShastriyaNyaya

Loukikanyayas are the one which is used by the common public in day to day life where as shastriyanayas are the one which are used by the authors of the treatise to explore their concepts.

Ayurveda acharyas found it as an easy tool for the clarification of the views what they want to put forth

in their sutras. Subsequently, the commentators on these sutras incorporated several nyayas to explore the exact meaning of the actual verses.

For example, Charaka Samhita is constructed on the basis of “Na aprastvaguruvavadantiitinyayai.e., the text is written as a conversation between Guru and his disciples.

This shows the relevance of the nyayasin Charaka Samhita. In Charaka Samhita, acharya explained “Shatapatrabheda Nyaya”, “Dirgashashkulibhakshananyaya” to explain the Anutvaand Ekatvaand Manas. In the context of aharaparinamaas well, acharya has used “Kshiradadhi Nyaya”, “Khalekapota Nyaya”, & “KhedarkulyaNyaya” to understand it properly.

Thus, nyayahelps in the logical interpretation of the concepts of ayurveda. Even after a long run on the path of research in Ayurvedic field, Necessity and Utility of Nyaya remain most ignored subjects. So, availability of the Nyayasin the Vimana sthana of Charaka samhita by Gangadhara should be analysed.

Aims and objectives.

- To define and enumerate the Nyayasavailable in Vimana sthana of Charaka samhita with Gangadhara commentary.

Nyayas mentioned by Gangadhara commentary in Charaka Samhita Vimanasthana

Among great sages, Acharya Charaka has a abundant contribution towards Ayurveda by giving a great Literature i.e. “Charaka Samhita”, which is a collection of various basic principles, healthy advises & directions, Teaching & Research methodology & treatment etc. Acharya Charaka explained Vimana sthana after Nidhanasthana in which he has explained about all the etiological factors properly. physician cannot treat a patient effectively if he is unaware of the measurement and unique characteristics of Doshas. ThisSthana covers a wide range of subjects in eight chapters that a clinician should be familiar with before beginning practice.

A lot of commentaries on this treatise are found in which Jalpakalpataru of Gangadhara is considered to be more elaborative and descriptive. Gangadhara used various Nyayas to explore the meaning of the main verse of Charaka with proper understanding of it. Here is the explanation of some of the Nyayas mentioned by Gangadhara in the Vimanasthana Charaka Samhita.

Trividakukshiya vimana adhyaya

YA	TEXT	RT DETAILS
दण्डवत्	8 th Shloka	Feature of danḍalasaka.
विषसदृशलङ्गत्वात्	8 th Shloka	Feature of amavisha

Janapadodvamsaniyaadhyaya

YA	TEXT	RT DETAILS
यथायानसमायुक्तोऽक्षि.....यथा च स एवाक्षोऽतिभाराधिष्ठितत्वाद्	21 st Shloka	explaining kalamrityu and akalamrityu , the person is compared with yana.
पपरीतमिवाल्पमुदकं	24 th Shloka	Janachikithsais compared with this simile.
सूर्यसन्तापमारुताभ्यां पांशुभस्मावकिरणैरिव चानतिबहूदकं	24 th Shloka	Langhana and pachanais understood through this simile.
न ह्यभिन्नेकेदारसेतौ पल्वलाप्रसेकोऽस्ति	24 th Shloka	In the context of doṣhavasechana, this is used.

Srotovimaniyaadhyaya

NYAYA	CONTEXT	SHORT DETAILS
प्रतानसदृशानि	7 th Shloka	characteristic feature of srotas is as similar as this.

Rogabhishagjitiyaadhyaya

YA	TEXT	RT DETAILS
आदित्यस्तमो विधूय प्रकाशयति सर्वम्	hloka	aguṇasampana tantra is as similar as this
त्रमार्तवोमेघइव	3 rd Shloka	od acharya issimilarised with this simile.
सूचीकटाहन्यायः	hloka	explaining 2 types of bheṣhaja .
मेकाभारवहनवत् न्यायः	hloka	tance of pariksha is clarified with this.
प्रचरणमिवभिक्षुकस्यबीजमिवकर्षकस्य	Shloka	tion of drug

Discussion**Discussion on Nyayas enumerated in the Vimana sthana of Charaka ŚaṁhitaGaṅgadhara commentary****दण्डवत्⁵**

Daṇḍavat means as a rigid stick. Such simile is mostly similar to the condition of diseases. Here in this condition, Alasaka, when it leads to Daṇḍalasaka , this stage is understood through this nature. In this stage, the nature of the patient is as a stick. Gaṅgadhara is stating that Daṇḍatva is a stage of Alasaka disease when the disease leads to incurable stage; he is not separately naming it as Daṇḍalasaka . The extremely vitiated Doṣhas move side wards due to the obstruction of the passage by undigested food or immature food product, and at times, make the body of the patient rigid like a stick. This condition is understood through this Nyaya.

विषसदृशलङ्गत्वात्⁶

As above, the symptoms of the amaviṣhais compared to Viṣha. As Viṣha, it spread fast, destroy the body and leads to incurability. Through this Nyaya, amaviṣhacondition is beautifully explained.

यथायानसमायुक्तोऽक्षि.....यथा च स एवाक्षोऽतिभाराधिष्ठितत्वात्⁷

As a vehicle with an axle endowed with all good equipments and driven on a good road gets destroyed only after the expiry of its normal life; similarly the life of a person inside his body is endowed with a strong physique and wholesome regimen will come to an end only at the end of its normal span. This is called Kalaja mrityu.

The same vehicle along with its axle may subject itself to premature destruction in the event of a heavy load, uneven road or an accident etc.. Similarly, in the event of overstrain, eating in excess of one's own digestive power, irregular meals, suppression of urges, exposure to injury, the avoidance of food and medicines etc., then the life of an individual may soon come to an end. This is called Akalajamrityu.

Thus, with a vehicle, acharya has derived out the meaning of Kala and Akala mrityu through this Nyaya.

वातातपपरीतमिवाल्पमुदकं⁸In the context of explanation of Apatarpanachikithsa under Laṅghana, it is being compared with this simile. As a small quantity of water gets absorbed by heat and wind, similarly Doṣhas get subsided by the aggravation of Agni and Vata due to fasting. By Laṅghana, there is aggravation of Agni and Vata , which is desirable for the elimination of alpadoṣha. This is the best simile to show the importance of Laṅghana in mild Doṣha .

सूर्यसन्तापमारुताभुआंपांशुभस्मावकिरणैरिवचानतिबहूदकं⁹In the context of types of Apatarpana treatment, under Laṅghana, pachana, this simile is mentioned. As exposure to Sunrays, the sprinkling of ashes and

dust dry up water in moderate amount, similarly Lañghana and Pachana cures the doṣhas moderately vitiated. This is the best simile for explaining Lañghana and Pachana .

नह्यभिन्नेकेदारसेतौपल्वलाप्रसेकोऽस्ति¹⁰In the context of Doṣhavasechanam, this simile is mentioned. Without breaking the boundary wall it will not be possible dry up a pond. So in the similar way, it happens with the vitiated Doṣhas. If the aggravation of Doṣhas is very strong, then it is necessary to eliminate them. Through Vamana virecanadiśoshodana, Doṣhais being flown out the body like breaking down the boundary wall of a pond causing drying up of the pool.

प्रतानसदृशानि¹¹Pratanasadrisha means as the creeper. As the spreading of creepers in the branches, the srotas are spreading all over the body. With this simple simile, the abundance of srotas and its importance can be revealed.

आदित्यस्तमोविधूयप्रकाशयति सर्वम्¹²In the context in the explanation of Tantra guṇa, this simile is used to similarious it with tantra guṇpradanatantra . A text book which is having all the guṇa said acharya for tantra may be compared to the sun which removes darkness and illuminates all. Through this Nyaya it can be inferred that a tantra with tantra guṇas will be taking away the darkness called añjana and illuminates the jnana as well as the shastra and loka. Through this Nyaya , importance in the merits of shastra is beautifully realized.

सूक्ष्ममार्तवोमेघइव¹³In the context of explanation of a suitable acharya , this Nyaya is used. Acharya who possess the qualities mentioned in Charaka Samhita, Vimana sthana 8th chapter- 3rd shloka, infuses medical knowledge to a good disciple as the seasonal cloud helps to bring about good crops in a fertile land Acharya who possess the qualities mentioned in Charaka Samhita, Vimana sthana 8th chapter- 3rd shloka, infuses medical knowledge to a good disciple as the seasonal cloud helps to bring about good crops in a fertile land.

Here this simile compares the acharya to seasonal clouds, vidya to food crops and productive soil to better disciple. This demonstrates the importance of acharya as well as goodness of Śhastra and disciple. Through these Nyayas acharya is trying to assist in understanding the prakaraṇa physician brilliantly. A physician's nature, a quack physician's behaviours and even a good teacher's code of performance are understood through this Nyaya. Thus, through these Nyayas, acharya is derived the qualities, nature and brilliance of physician and encouraging the sprouting physicians to deliver their best performance in the society.

सूचीकटाहन्यायः¹⁴It is the Nyaya of the needle and the boiler. As when a smith is required to make a needle and a boiler, 1st preference will go for needle as it is comparatively easier. Here it is used to denote that when two matters one easy and other difficult are required to be done. For explaining the positioning of Swastatha Catuṣkabefore other catuṣka other than BheṣhajaCatuṣka, this Nyaya is used to clarify it. In this Shastra, it is said that “स्वस्थस्यस्वास्थ्यरक्षणमातुरस्य विकारप्रशनम्”. The positioning of Catuṣkacan be determined through this principle. Gangadhara sites following reasons as BheṣhajaCatuṣkais common for both Svastaandatura. To explain Hetu, Liṅga, and Auṣadha Sutra separately for Svastha , the next, Svastha Catuṣkais explained first. Svastha Trisutra's explanation is limited in comparison with Trisutra explanation of atura ;so by Sucikṭah Nyaya, SvasthCatuṣkais explained before other Catuṣkas. Svasthvritta explained here is also useful for atura . Through this Nyaya only, the importance of maintenance of Swasthya can be understood.

पिपीलिकाभारवहनवत्यायः¹⁵An ant even though having the small stature, can carry the things which are beyond its weight. Therefore, this Nyaya is utilized when someone performs something that exceeds their capabilities. This Nyaya was utilized by Acharya Charaka to explain the Sara pariksha, or examination of the bodily parts.

An explanation of the eight Sara has been provided in order to evaluate a person's Bala, or strength.

Typically, when we see someone with a stout body, we assume they are strong, and when we see someone who is emaciated, we assume they are weak. However, it is never true. People that are emaciated may have good strength, similar to how little ants can carry objects that are heavier than them, whereas stout people may be weak. A person's strength is primarily determined by his or her Sara or Satva. Therefore a physician who desires to present an excellent treatment should properly evaluate the effectiveness of the patient by considering his Sara, Satva and Bala not by attending only his physical structure. In this regard the verse “.....puruṣāmpuru ṣaṁvīkṣhyasajneyobhiṣa guttama” suits for this Nyaya. It can be said under both Sharira and Karma.

प्रचरणमिवभिक्षुकस्यबीजमिव कर्षकस्य¹⁶The hand full of rice collected as alms by a beggar or the seeds of grains to be used by a farmer. This means a wise man in good stead as a source of vast amount of knowledge. This particular Nyaya is used in the context of selection of drugs. An intelligent physician uses these aphorisms as a guide to understand many other things by reasoning and implication. A physician possesses lesser intelligence could off course follow only what is described here

Conclusion

One can get the superficial knowledge of the Charaka samhita but the guḍharthas (hidden meanings) of the verses can be understood by using various Nyayas.

Thus, we find a lot of Nyayas mentioned in the commentary of Gangadhara on Charaka Samhita. At every step of treatise he utilised these Nyaya's in order to explore the hidden meaning of the verse quoted by Charakacharya. It is very important to understand these Nyaya's for Ayurveda scholars to improve the practical application of Ayurvedic principles. With the help of these Nyaya's one can get through knowledge about the fundamental principles of Ayurveda, diseases, diagnostic methods and its treatments. A thorough comprehension of these Nyayas will undoubtedly aid in conducting relevant research works. This article substantiates the requirement of the Nyayas in exploring the hidden meanings, applying the logics with the available of the principles explained in Vimanasthana of Charaka samhita.

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