

REVIEW ARTICLE

Maximo-Therapeutics in Ayurveda

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ABSTRACT

Background: *Nyayas* are methods, general rule, principles, or logical explanation through which various concepts are explained. The authors and commentators use these *Nyayas* in order to make the topic easier and understandable for the readers. Critical analysis of these *Nyaya* is need of the hour to reveal its practical applicability in clinical practice.

Aims and objectives: To find out various *Nyaya* pertaining to pathological and curative aspects and to explore the role of such *Nyayas* in clinical practice.

Methodology: Original textbooks of *Bruhatrayi* along with available commentaries, translations, published articles in peer-reviewed journal and other online materials are referred for the current study.

Observation: After thorough screening of literature, it is found that few *Nyayas* could be significantly comprehended in clinical practice with their thorough philosophical background. Maximum number of *Nyayas* are regarding the philosophical aspects of literature. Maxims like *Shrunnga Grahika Nyaya*, *Gobalivardhana Nyaya*, *Kapinjaldhikarana Nyaya*, *Abhinava-mrut-kumbha-jala-lava-syandana Nyaya*, *Utsarga Apavada Nyaya*, *Dhatu Poshana Nyaya*, *TailapatradharaNyaya* etc. found useful in understanding cause, pathology, curability of the disease. Further noticed that maxims are useful for even medicinal preparations, rules and regulation about diet and ethical clinical practice etc. Conceptual analysis and application of these maxims have been discussed in the full paper.

Conclusion: Spectacular vision on the basic principles through these logical explanations are key for success in clinical practice. Hence, these *Nyayas* has to be analysed and applied for the treatment purpose.

Key Words *Tailapatradhara Nyaya*, *Utsarga Apavada Nyaya*, *Shrunnga Grahika Nyaya*, *Kapinjaldhikarana Nyaya*

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INTRODUCTION

Nyaya are the rules or general processes also defined as expression of general truth or principle. Meaning of the word *Nyaya* are methods, manner, way, system, plan and a popular maxim, an illustration¹. In general *Nyaya* refers to a lawsuit, legal proceeding. *Nyaya* are

also logical or syllogistic argument or inference².

Authors and commentators of the treatise have used several learning methodologies to understand the concept better by all type of disciples and public. *Nyaya* is one such methodology, which used to convey the ideas of the author easily and clearly with the help of

REVIEW ARTICLE

analogy. Many of the concepts are in *Sutra* form and some are complicated *Shlokas*. To ease those hurdles, commentators have used it to convey hidden meaning. Application of *Nyaya* found since Vedic period and in *Purana*, *Kavya*, *Darshana* and *Upanishad*. There are *Loukika* and *AloukikaNyayas* mentioned³. *Nyaya* gives *Yathartha Jnana* that is the valid knowledge. Once the *Nyaya* understood, it is applied in other contexts wherever applicable since the basic thought of the context remains same. With the help of *Nyaya*, physician can attain determinative knowledge on the concept and utilise it in clinical practice in terms of assessment and treatment to the patients.

AIMS AND OBJECTIVES

To find out various *Nyaya* pertaining to pathological and curative aspects and to explore the role of such *Nyayas* in clinical practice.

MATERIALS AND METHODS

An effort was made to collect *Nyayas* pertaining to clinical aspects of pathology and therapeutics throughout various Ayurvedic classical texts including Charaka Samhita with Chakrapani teeka, Sushruta Samhita with Dalhana and Gayadasa teeka, Ashtanga Hrudaya with Arunadatta and Hemadri teeka, along with available translations and published articles in peer-reviewed journals. Initially all the available list of *Nyaya* are noted and context are referred in respective treatise. After a thorough reading of

the context, *Nyayas* are analysed for its clinical applicability.

LITERATURE REVIEW

Shrunga Grahika Nyaya

It is the maxim of catch holding a horn of a cow or any animal. It is understood in two ways. *ShrunngaGrahikayaUktam* when specificity is defined and *NaUktam* when specifications are undefined.

While explaining dosage of medicine, it is mentioned in general i.e., according to *ShrunngaGrahikayaNaUktamNyaya*. Dosage according to person is not specified because *Ayurveda* specifies on *PratiPurushaSiddhanta*, where same dosage of medicine cannot be prescribed to all kind of patient⁴.

While explaining the *Satmya* according to the *Desha*, *Chakrapani* refers to the same *Nyaya*. *Satmya* cannot be explained in general since conduciveness of each person vary⁵.

To understand the *Dashemani*, *Chakrapani* quoted same *Nyaya*. The *Dravya* mentioned according to their specific action. It does not mean that other drugs do not possess other than those actions⁶.

While understanding of complications of *Vatavyadhi*, *Chakrapani* says though the complication of individual *Vatavyadhi* not mentioned in the *shloka*, we have to consider complications, which are mentioned in common⁷.

Diet specifications are not mentioned after the procedure of *Swedana*. It does not mean that no

REVIEW ARTICLE

strict rules to be followed. Physician has to advice the patient to follow the diet, which is *Pittahara*⁸.

GOBALIVARDHANA NYAYA

This Nyaya helps to distinguish between the similar things. This Nyaya explains that there is difference between *Go* (cow) and *Bali* (bull) though the word cow is used for male and female cow. The relative meaning is hidden meaning of a word can be considered according to thus nyaya.

While explaining the word *Dushta*, it is told that the *Dushti* and *MatraAdhikata* of *Mala* affect *Malayana*. *Dushti* can be of two types- *Vruddhi* and *Kshaya*. Hence, *Adhikya* is told specifically in the *shloka*. With the help of *GobalivardhanaNyaya*, physician has to consider it as *Kshaya*⁹.

In *ChardiChikitsa*, while explaining *DwishtarhajaChardi*, the word *Dwishta* should be understood as *PratiPurushaNiyataDwishta*, specific to the individual by this *Nyaya*¹⁰.

In kushta *Chikitsa*, *SiddharthakaKashaya* is told to be useful for *Vamana* and *VirechanaTwakdoshakushtahara*. Here *Twakdosha* includes *Kilasa*, *Vyanga* etc¹¹.

While classifying disease under seven headings *Sushruta* has explained about *Doshabalapravruddha*. It is of two subtypes *Atanka Samutpanna* and *Mithyaharakruta*. First one are those caused from other diseases like *Raktapitta*, *Jwara*, *Kasa* etc. and the later one for the description of *Mithyaharakruta*. With the help of *Nyaya*, the

disease other than *Atankasamutpanna* are considered as *Mithyaharacharakruta*¹².

KAPINJALADHIKARANA NYAYA

It is a maxim of unspecified number of a type of bird *Kapinjala*. During *Yajna*, a person asks to bring *Kapinjala* for *Bali* (*Kapinjalan Alabhet*) without mentioning number of it. Because of plural word used in the sentence, it is understood as two or more.

In the explanation of *Chitrakadi Vati*, *Lavanani* is one among the ingredient. So it can be considered as two or more *Lavana*. Since there is explanation of *Pancha Lavana* in *Deerghanjeevitiya Adhyaya*, it can be considered as five varieties of salt¹³.

GHUNAKSHARA NYAYA

This maxim refers to wood -worm when eats the wood there will be design which appears like letters. It depicts something happening by chance.

While explaining *Samyak Beshaja Lakshana* mentions that when medicine is properly used it gives *Arogya*, a physician who has *Samyak Jnana* can only do proper *BeshajaYojana* and yield good results. One who accidentally gets result without any logic behind the treatment is *Yadriccha Siddhi*¹⁴.

ABHINAVA-MRUTKUMBHA-JALA-LAVASYA-SYANDANA-NYAYA

In a newly made earthen pot will leak fluid drop by drop.

When a *Medo Dhatu* becomes *Avruta* by the *Dosha*, it obstructs the *Srotas* and obstructs nourishment to the consecutive *Asthi*, *Majja*

REVIEW ARTICLE

Dhatu. Consecutive *Dhatu* are undernourished because of less nutrient supply like how the drop by drop of water comes of new earthen pot is not sufficient¹⁵.

UTSARGA APAVADA NYAYA

Sometimes exceptions are examples. General rules or principles are broken due to some extraordinary reasons.

Diseases said to be curable when they are of recent onset. There are some exceptions like *Raktaja Gulma* where the condition becomes curable ten months after the onset¹⁶.

Shuka Dhanya and *Shimbi Dhanya* are Laghu and *Pathya* only after one year of harvesting. Though it is *Apathya*, when it is fresh, advised in *Hemanta Ritu* because of *Pravara Agni Bala*¹⁷.

When *Vamanadi Pravrutti* and *Nivrutti* occurs in a same person, assessment done according to *Guru Vyadhita* and *Laghuvyadhita* and one decision has to be taken. However, the *Shastra* has explanation for the *Vamana* procedure and the contraindications of *Vamana*. If the case confirmed to be *Guru Vyadhita*, one can go for *Shodhana* if not then *Shamana*¹⁸.

In case of *JwaraChikitsa Langhana* is the first and the best treatment to be given. Nevertheless, the exceptions like in case of *Vataja*, *Kshaya Janya*, *Bhayaja*, etc are noted¹⁹.

Vamana is generally contra indicated in *Gulma*. According to *Avastha*, one can go for the *Vamana* as in case of *Kapha Vruddhi*, which is leading to *Agnimandya*, *Hrullasa*, *Gourava*, and *Tandra* like symptoms²⁰.

Kaphaja and *PittajaMeha* with *Porvarupa*, *VatajaMeha* are *Asadhya*. *PittajaMeha* is *Yapya*; without *MedoDushti*, it is *Sadhya*. Here *Apavada* applies to *Sadhyata* of *PittajaMeha*²¹.

AmaPurisha sinks in water because of heaviness whereas *PakvaPurisha* floats because of lightness after *Paka*. Exception applies to *Pakvamala*, which sinks if it is associated with excess of *Dravata*, *Ghadata*, *Sheetata*, and *Kapha*. It is important since the *ChikitsaSutra* depends upon *Amata*²².

Agnikarma is done in all the *Ritu* (*Utsarga*) Except in *Sharat* and *GreshmaRitu*²³.

Ksheera indicated in *BhagnaPathyaBhojana* whereas contraindicated in all other conditions of *Vrana*. Some says *Ksheera* and *Ghruta* both are contra indicated²⁴.

Aja Mamsa has properties like *Na Ati Sheeta-guru- Snigdha*, *Brumhana*. Whereas *Avi* possess all opposite qualities except *Brumhana*²⁵.

Tikta and *KatuRasa* are *Avrushya* and *Vatakara* in general exception lies in *Amruta*, *Patola*, *Shunti*, *Pippali*, and *Lashuna*. *Madhura* is *Kaphavruddhikara* except *PuranaShali*, *Amla* is *Pittajanaka* except *Dadima* and *Amalaki*, *Lavana* is *Achakshushya* except *SaindhavaLavana*, and *Kashaya* is *Stambhaka* except *Hritaki*²⁶.

The *Doshas* have their abode in the *Dhatu*s and operate therein. Said to have *Ashraya* – *AshrayeeSambandha*. Vitiated *Pitta* and *Kapha* leads to *Vruddhi* in its *Ashraya* (*sweda*, *rakta*, *rasa*, *mamsa* etc). The exception is *VataVruddhi*, *Vata* vitiation leads to *AsthiKshaya* or bone destruction²⁷.

REVIEW ARTICLE

SAMANESHU ARTHESHU EKATRA
ABHIHITOVIDHI ANYATRAPI
ANUSHANJANEEYA NYAYA

It is about adoption of rule prescribed at another context.

In the context of *Vamanait* is said that the drug which is administered internally should not harm the patient, the same precautions applies to every purificatory therapies like *Virechana* and *Basti* etc. according to this *Nyaya*²⁸.

DHATU POSHANA NYAYA

These *nyayas* explain how *Dhatu* formed and nourished. When these are in unimpaired state, one can understand physiology and impaired state definitely tell us about pathology. In short, these can be concluded that *Ahara Rasa* reaches *Srotas* according to *KedarakulyaNyaya*. Particular *Dhatu* based on its requirement according to *KhalekapotaNyaya* selects nutrients in this channel and nutrients transforms into *Dhatu* according to *KsheeraDadhiNyaya*. Understanding of these *nyaya* helps in understanding action of medicine and for selection of medicine²⁹.

TAILAPATRADHARA NYAYA

This *nyaya* is about *ApakvaMrutBhanda* filled with *Taila*. When a new earthen pot is filled with the oil, it should be handled carefully so that it should not break while moving from one place to another or oil should not spill out while moving. Upmost care is needed while handling such pots. Patient with wound/who is oiled/who has taken purificatory therapies/patient with eye diseases/suffering from fever and loose stools etc

should handle carefully like the new earthen pot full of oil³⁰. While treating pregnant women, all pregnant woman should be handled carefully like a pot brim-full of oil³¹.

After the procedure of *Shodhana* person becomes *Durbala*, *Krusha*, *Alpagni*, devoid of vitiated *Dosha* and *Malas*, organs feel empty; patient will not withstand any kind of harm³².

GANGAYAM GOSHA ITI NYAYA

While explaining features of *RasagataVata*, symptoms mentioned related to *Twak*, those are discolouration, pulsation, dryness, numbness etc *Twak* is considered as per this *Nyaya*. Though the hut is on the banks of river it is told that hut is in river. Symptoms exhibited in skin whereas *Rasa* is the *Adhara* for its vitiation³³.

GHRITA- DAGDHA NYAYA

The heat present in *Ghruta*, *Taila*, causes burn but it is told as *GhrtatailaDagdha*.

Rakta has *Kunapagandha*, but it is because of associated *VatadiDosha* not by *Rakta* alone³⁴

Every disease is of *Vata- Pitta- Shleshma* origin. While explaining the disease of *Dushyas*; *Sushruta* mentions it as *RasajoAyam*, *RaktajoAyam* etc in terms of *Dhatu*. Here *RasadiVyadhi* refers to *RasadiSthitaVatadiDosha*³⁵.

Though *Ajeerna* is the cause for *Krimi*, it is mentioned that *Purisha* is the cause because of it is *DoshaAdhishtana*³⁶.

OBSERVATION AND DISCUSSION

After thorough screening of literature, it is found that 70+ *Nyayas* are observed in different

REVIEW ARTICLE

contexts. Some are related to narrations; conceptual understanding and few could be significantly comprehended in clinical practice with their thorough philosophical background. Maximum number of Nyayas are regarding the philosophical aspects of literature. Maxims like *Shrungra Grahika Nyaya*, *Gobalivardhana Nyaya*, *Kapinjaladhikarana Nyaya*, *Abhinava-mrutkumbha-jala-lava-syandana Nyaya*, *Utsarga Apavada Nyaya*, *Dhatu Poshana Nyaya*, *Tailapatradhara Nyaya* etc. found useful in understanding cause, pathology, curability of the disease. Further noticed that maxims are useful for even medicinal preparations, rules and regulation about diet and ethical clinical practice. *Shrungra Grahika Nyaya* can be comprehended in clinical practice. Those areas includes- (A) Dosage variability - based on the individual patients. (B) Specific diet - While advising a patient about the diet and regulations, to make note of individual's conduciveness. (C) Selection of *Dravya* - Specific drugs in the *Dashemani* has its own supreme role. These specific drugs will be more effective to specific condition. (D) *Sadhyaasadyata* - Physician has to know about the complications to know the curability of the condition to proceed with treatment. Otherwise, one may end up in problem of treating incurable diseases. With the understanding of this Nyaya physician will know about its importance in clinical practice.

Gobalivardhananyaya can be used in following criteria: (A) Treatment - helps in deciding the treatment protocol. This helps the physician to

know about the cause of disease so as the treatment. Physician should consider causative factor specific to individual accordingly while treating conditions. (B) Formulations - This *Nyaya* is also helpful for the Physician to aware of multiple usage of single formulation.

Kapinjaladhikarananyaya is important in the aspect of: *Bhaishajya Kalpana* - to educate the physician while preparing the formulations to add exact number of ingredient mentioned by *Acharyas*. *Ghunaksharanyaya* highlights the *Yukti* of *Vaidya* for *Samyak Bhesaja Yojana* and *Chikitsa Siddhi*. *Abhinava Mrutkumbha Jalalavasya syandananyaya* helps in Understanding the pathology that is important from treatment point of view.

Utsarga Apavadanyaya is found in various contexts. Those are (A) *Vyadhi Kala* - physicians should be aware of time of onset of disease before advising the treatment. (B) *Upadrava* - If there is *Balavan Upadrava* then one has to treat the *Upadrava* leaving the weaker *Upadrava* aside. (C) *Rutu* and *Agni* - Advice of *Pathya* should be according to *Agni*, which depends on season. (D) It explains exceptions in *Chikitsa Sutra*, indication and contra indication, *Malapareeksha*, exceptions of *Agnikarma*, also in *Dravya* of different *Rasa* and exceptions in *Ashraya-Ashrayee Bhaava*.

Samaneshu Artheshu Ekatra Abhihitovidhi Anyatra pi Anushanjaneyaya Nyaya helps to understand application of the concept in other context. *Dhatu Poshana Nyaya* can explain the quick aphrodisiac effect of milk on reproductive

REVIEW ARTICLE

system and similar mode of action based this *Nyaya*. *TailapatradharaNyaya* tells about cautions, which should be known before handling certain conditions. Certain health conditions are susceptible for any kind of health abnormalities, not able to tolerate any type of measures due to excessive weakness. Hence, the patient should be protected like brim-full pot of oil. It is the caution for the physician to be alert during handling of patient. By the understanding of *Samanya- Vishesha nyaya*, physician is able to decide the quantity of *Snehat*, *Kashaya* etc. according to patient's doshik conditions. Which leads to *Samyakyoga* of procedure. *GangayamGhoshaitiNyaya* tells that physician can able to identify the relative *Dosha* and *Dhatu* involved in the *Samprapti*. Which helps to adopt the treatment based on those factors. By understanding, *GhrithaDagdhanayaya* a physician has to decide which *Dosha* is involved in *DhatuDushti* and treat accordingly as all the treatment protocol depends on associated *Dosha* in particular.

CONCLUSION

Utility of *Nyaya* in clinical practice is need of the hour as a famous proverb says 'necessity is mother of invention'. It is necessary for the *Vaidya* of present era to understand the ideology of our *Acharyas* through thorough understanding of literature. Hence, knowledge *Aptopadesha*, sayings of the *Apta* are considered first among all the *ChaturvidhaPramanas*. It has to be

understood by *YuktiYuktaBhishak* for the betterment of society. As *Ayurveda* believes, *Arogya* is the cause for attaining *ChaturvidhaPurusharthas* hence the *Moksha*, its responsibility of a physician to adopt treatment measures according to *Ayurveda Shastra* with help of logical explanation like *Nyaya*.

REVIEW ARTICLE

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REVIEW ARTICLE

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REVIEW ARTICLE

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