



Review Article

www.ijrap.net

(ISSN Online:2229-3566, ISSN Print:2277-4343)



TEXTUAL REFERENCES OF NYAYA WITH SPECIAL REFERENCE TO CHARAKA SAMHITA CHAKRAPANI TEEKA: A REVIEW

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Received on: 29/05/23 Accepted on: 07/08/23

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DOI: 10.7897/2277-4343.1405148

ABSTRACT

Nyayas (Maxims) are perceptive tools for many concepts. It is an expression of the general truth or principle. It conveys the ideas of the author easily and clearly. These Nyayas possess simple language to perceive the concepts. In ancient days, people used to understand the concepts by applying Nyayas wherever it looked complicated, and it may be related to Samhita Sutras, commentaries or other literature. Similarly, Ayurveda has also adopted many Nyayas to explain the concepts. Mainly, the commentators of Samhitas have taken the help of Nyayas to convey the hidden meaning. Here, the author tries to explain the Nyayas collectively and clearly, as mentioned in Charaka Samhita.

Keywords: Ayurveda, Charaka Samhita, Chakrapani Teeka, Nyaya

INTRODUCTION

Our acharyas (preceptors) mentioned concepts, diseases and treatment in the form of verses and commentaries as it is challenging to be understood by the ordinary people. These complex terms are acknowledged by applying Tantrayukti, Vadamarga, Upama and Nyaya.

Our ancient people generally used common and simple languages or thoughts to understand the complex concepts that continued till the modern era and called these as Nyayas. The Nyaya is defined as general truth or principle and is widely used in daily life and Ayurveda Shastra. Nyayas are used to convey the ideas of the author quickly and clearly. It is of 2 types 1) Loukika Nyaya and 2) Shastriya Nyaya. Loukika Nyayas are used by ordinary people in day-to-day life, whereas Shastriya Nyayas are the ones which the authors of the treatise use to explore their concepts.

Interpretation of Nyaya

Alpakshara Nyaya

Sometimes, in verses, the words are not arranged properly. As per its grammatical regulations, words with the least number of letters are entered initially even though it is incorrect, and the more significant words are written at the end of the verses. Corresponding to suitability, the arrangement of letters is done. On writing the least letter words initially, this Nyaya is applicable.

In Jatisutriya Shaareera adhyaya, this Nyaya is described while explaining the order of subjects. Stree (female) is mentioned first instead of unimpaired shukra (semen), shonita (ovum) and garbhashaya (uterus) since stree is a smaller word compared to

the above factors. So, as per Alpakshara Nyaya, the Stree word is mentioned first¹.

Ayurgrita Nyaya

Ghrita (ghee) is one of the satmya aahara (habituated food) for living beings. Intake of ghee in an appropriate quantity is important, leading to a person's long life. Hence, ghrita is compared with ayu (life span).

Annapana Vidhi adhyaya explains the importance of intake of satmya aahara. The intake of proper aahara dravyas (food substances) is the only means of survival. Thus, food substances virtually constitute the long life of all living beings. The correlation of food with life can be perfect, as inferred from actual experiences in life. Those who take proper food will achieve a long life, whereas those not doing so will attain a premature death. Adequate maintenance of the digestive power is the supporter. Even the vital functions also depend upon the intake of proper diet and drinks. This can be correlated with Ayurgrita Nyaya because just how Ghee acts on increasing the life span like that good food also increases the span of life².

Bhuyasaam Alpam Avajiyate Nyaya

The universal truth is that every strong person or thing can always suppress the weaker ones. It might be food, daily activities or medicine. For a particular time, while narrating about guru guna dravya (heavy food) and laghu guna dravya (light food) in treatment, always guru guna dravya can hide the laghu one. Hence, this Nyaya is mentioned.

In Rasa Vimana adhyaya, taila (oil), ghrita (ghee) and madhu (honey) are mentioned to reduce Vata, Pitta, and Kapha doshas consequently, based on their dominant qualities. The predominant

quality will succeed over the lower quality. snigdha (unctuousness), ushna (hot) and guru (heavy) qualities of taila will act on vata because ruksha (dry), sheeta (cold) and laghu (light) qualities of Vata in our body are lower, so the dominant qualities like snigdha, ushna and guru subside the Vata. Similarly, in the case of Pitta and Kapha, the dominant qualities subside the lower qualities of the respective dosha. Hence, this Nyaya is applicable³.

In Shareera Vichaya Shaareera adhyaya, the shareera dhatu vrudhi and kshaya (increase and decrease of bodily tissues) are explained based on food articles' predominant and non-predominant qualities. Guru guna of shareera dhatu is developed due to regular guru aahara and vihara intake. It also reduces the laghu guna of shareera dhatus. Similarly, laghu guna of dhatus is developed due to laghu aahara and vihara, thus decreasing the guru dhatu itself. These are based on the predominant qualities of food articles, which increase the respective shareera dhatus and decrease the opponent dhatu. For example, regular intake of mamsa aahara (meat food) increases the Mamsa dhatu (muscle tissue), intake of rakta (blood) increases the Rakta dhatu (blood tissue), intake of meda (fat substances) increases the Medho dhatu (fatty tissue) and similarly other dhatus also. Hence, this Nyaya is applicable⁴.

Bhuyam Avirote Hi Swalpam Nyaya

The truth of the universe is that always a stronger one suppresses the weaker one, but as per this theory, in some erratic conditions, the weaker subject matter can clench the bigger situation.

In Swedaadhyaya, this Nyaya is narrated while explaining the contra-indications of swedana vidhi (fomentation therapy). Some diseases are eligible for swedana vidhi, even though these are contra-indicated because they reduce the symptoms of the diseases. For example, samnyasa (syncope) is a more serious disease which can be cured only by swedana vidhi, as it has been stated that a smaller anomaly is welcomed if it helps to eradicate the greater one⁵.

Chatrino Gacchanti Nyaya

The thought here is of a crowd of men, many with umbrellas up and some without having it. Then also, it appears to be all are having it. It is used to denote that the attributes of a particular person sometimes pervade another due to association.

In Matraashiteeya adhyaya, this Nyaya is quoted during the description of Tambula sevana vidhi (betel leaf chewing). Dravyas to be chewed for oral hygiene are told as fruits of Jati (*Myristica fragrance* Houtt), Katuka / Lata Kasturi (*Hibiscus abmoschus* Linn.), Puga (*Areca catechu* Linn.), Kakkola (*Piper cubeba* Linn.) and Lavanga (Clove). Even though the useful part of Lavanga is vrinda (bud) in this context, the term phala (fruit) is used as a useful part in common. Hence, Chatrino Gacchanti Nyaya is applicable here⁶.

This Nyaya is quoted in Tasyaashiteeya adhyaya, during adhyaya upasamhara (conclusion of the chapter). The author stated pathya (useful) and apathya (contraindicated things) in different seasons, along with the principles of satmya aahara (habituated food). Chakrapani commented that Acharya Charaka has not yet emphasized the description of pathya or apathya of shishira rutu (late winter season). However, as per Chakrapani's view, through Chatrino Gacchanti Nyaya, it should be considered as described⁷.

In Apasmara Nidana adhyaya, during the upasamhara of nidana sthana (conclusion of section of pathology), this Nyaya is stated. While summing up the entire subject matter of nidana sthana, Charaka Acharya said the nidana (etiology), purvarupa

(premonitory symptoms), rupa (symptomatology,) including upashaya (exploratory therapy) and sadhya-asadhyata (curable and incurable) of all diseases in brief. In his commentary, Chakrapani justified the present context by referring to this Nyaya, the incurability of all 8 diseases except Jwara (fever). Interpretation of this Nyaya applies to Jwara also, even though the instance of Jwara is not mentioned separately while enumerating diseases⁸.

In Katidhaapurushheeya Shareera adhyaya, this Nyaya is stated while explaining the Bhoontanara pravesha of guna in mahabhoota (mutual entry of one element quality into the other). The shloka (verse) says that poorvaguna (previous quality) in poorvabhoota (previous element) enters into the next bhoota. The number of guna in the succeeding mahabhoota goes on increasing successively with the addition of poorvaguna to the coming mahabhoota. Akasha (space or *aether* element), the first mahabhoota has only one quality that, is shabda (sound). The Vayu mahabhoota (the air element), being next in order, possesses two qualities: sparsha (touch sensation) and shabda. In the same way, Tejo mahabhoota (the fire element), which comes next in order, will have three qualities: rupa (vision), sparsha and shabda. Jala mahabhoota (the water element) possess four qualities: shabda, sparsha, rupa and rasa (taste). Thus, there occurs the addition of poorvaguna in the coming bhoota. In Pruthvi mahabhoota (the earth element), there is shabda, sparsha, rupa, rasa and gandha (smell). Gandha guna is not the poorvaguna, but it is considered as poorvaguna with the help of Chatrino Gacchanti Nyaya. In this manner, Chakrapani cleared the concept of bhoontanara pravesha of guna⁹.

In Unmada Chikitsa adhyaya, this Nyaya is explained by describing symptoms and treatment of five varieties of Unmada (insomnia). Based on this context, the symptoms and treatment of five Unmada (insomnia) types have been described separately. However, the author did not describe the treatment of the fourth variety, Sannipatika Unmada (Tridoshaja Unmada), as it is an incurable disease. Thus, Chakrapani justified this Nyaya by applying in the present context¹⁰.

In Grahani Chikitsa adhyaya, this Nyaya is quoted while explaining the dhatwagni concept. All dhatus undergo dhatwagni paka and finally form the kitta bhaga (waste part) and prasada bhaga (nutritional part). On the other hand, Shukra dhatu does not have kitta bhaga. In this context, it is said that all the other dhatus have kitta and prasada bhaga. so dhatwagni vyapara is accepted as two types of paka through this Nyaya¹¹.

Deerga Shashkuli Nyaya

A person can do one act or perceive many qualities simultaneously or switch back and forth from one thing to another. He can do multiple actions or work at a time, based on the qualities of manas (mind). So, manas is responsible for performing many actions at a time.

In Indriyopakramaniya adhyaya, while explaining the qualities of manas, it is said that manas has ekatva (oneness) and anutva (atomic size) qualities. The mind has multiple features. One could have all perceptions like shravana (sense of hearing), darshana (vision), gandha grahana (smell perception), sparshana (touch sensation) and rasana (taste perception) one at a time. Different individuals possess different minds, but it resembles that they acquire such perceptions at a time even though all these sense perceptions do not co-occur, especially if they happen one after the other. For example, eating Shashkuli (butter-baked bread which is spiral in shape) seems like simultaneous perception of smell, vision, sound, taste and touch because of the fast

movement of the mind from one sense organ to the other. So this Nyaya is applied¹².

Gangaayam Gosha Nyaya

Considering a house on the river's bank, it should indicate that it is near the river, but the person standing away from the river opines that the house is between the river. Therefore, one should not conclude the matter without understanding deeply or perfectly. In relation to this context, one should understand the concept thoroughly.

In Apamargatanduliya adhyaya, Chakrapani clarifies the term Pakvashayagata dosha while explaining the indications of Virechana dravyas (purgative drugs). Here, Pakvashayagata dosha refers to vitiated Pitta, which is expelled from Pittashaya (adho-amashaya) and is travelling towards the pakvashaya (referring to the large intestine). The dosha near the large intestine is the factor for Virechana (purgation therapy) and not the one in the large-intestine¹³.

Gunaakshara Nyaya

Insects can suddenly create holes in the wood, and it may appear like letters on its surface. The unexpected origin of a letter, shape or character made by an insect or bird after eating the wood, leaf or paper is considered a 'chance of occurrence', and these letters may exhibit a particular character or quality of the subject.

In Deerghanjiviteeya adhyaya, there is an explanation about the origin of disease free-state by the physician, implying that the elimination of disease, which he does, is through the use of medicine with his intelligence. This statement clarifies that ajna vaidya (quack physician)'s act of treating a patient is incorrect. Elimination of a disorder by ajna vaidya is just by chance. In the same way, a letter, shape or character may appear over wood, leaf or paper by the insect or bird after it is eaten. Treatment should be done only by a shrestha vaidya (wise physician) who has the full knowledge of all the principles of Ayurveda, and it should never be by an ajna vaidya¹⁴.

Go Balivardha Nyaya

'Go' means 'cow', and 'balivardha' means 'ox'. The maxim in this is that the word cow signifies both male and female, but usually, it is used in the sense of the female cow. A different term, 'bull', denotes a male cow, distinguishing it from the female. As per the present Nyaya, it has to be considered as per the context that the relative or hidden meaning should be taken.

In Deerghanjiviteeya adhyaya, 'anantapaara' means that the science of life has neither a beginning nor an end. The word 'ananta' means that 'there is no limitation'. 'Paara' means riverbank, which means 'the best results or outcome'. The person standing at the riverbank cannot see the other person standing on the other side. Like that, Ayurveda also has no limit. Here, the word 'paara' is considered the same as 'anadi' (no beginning) based on 'Go Balivardha Nyaya'¹⁵.

In Na Vegaandharayet adhyaya, two malamargas (excretory orifices) of the lower part of the body, seven malamargas in the head and the multiple openings of sweat glands are explained. these malayanas are exaggerated because of the dusti of mala. Dusti is mainly of two types, i.e., adhikya (increased) and ksheena (decreased). As per the Nyaya, it has to be considered that the word 'dusti' in this context is meant as ksheena¹⁶.

In Sneavidhi adhyaya, it is explained that 'acchasneha' (unctuous substances prepared without adding ingredients) is administered mainly for two purposes, i.e., samshodhana (purification treatment) and samshamana (palliative treatment).

'Accha' and 'samshodhana' are used in this context. As per Nyaya, 'accha' is to be taken as 'samshamana'¹⁷.

In Jwara Nidana adhyaya, classifications of Jwara (fever) such as nija-agantu (endogenous-exogenous), Vata-Pitta-Kapha, sadhya-asadhya (curable-incurable) and mrudu-daruna (mild-acute) comes under vidhi samprapti of nidana panchaka. 'Vidhi' means the virtue of variety. Here, diseases are classified under the virtue of variety as doshaja, nija-agathuja and so on. As per Chakrapani, mrudu sadhya vyadhis are sukhasadhya vyadhis (easily curable diseases), and darunasadhya vyadhis are kricchrasadhya vyadhis (difficulty to cure diseases). Mrudu asadhya vyadhis are yaya (manageable), and daruna asadhya vyadhis are pratyakheya (incurable). Such classification is not included in the former two categories and is mentioned particularly under the heading of 'vidhi samprapti' sort as per the present Nyaya¹⁸.

In Anumjyotiya Indriya adhyaya, this Nyaya is narrated while explaining the arista lakshana (prognostic features pertaining to death). It is stated that a person with his mind surrounded with great delusion does not see things even though his eyes are unaffected. Because of this, he calls out for swajana (his relatives) and janameva (other people standing within the range of his visual field). So, in this context, 'janameva' means 'swajana' only as per the Nyaya¹⁹.

In Kushta chikitsa adhyaya, commentator Chakrapani clarifies 'Twakdosha' (skin disorders) while explaining Siddhartaka kashaya (decoction prepared from Mustadi dravyas) preparation. As per the Nyaya, the word 'Twakdosha' can also be considered as Kilasa (vitiligo), Vyanga (malesma) and other types of skin disorders²⁰.

In Chardi chikitsa adhyaya, while explaining 5 types of Chardi (vomiting) such as Vataja, Pittaja, Kaphaja, Sannipatika and Dwistarthayogaja Chardi (Chardi caused by the contact of unwanted objects), this Nyaya is quoted. Chakrapani clarifies dwistarthas as the Chardi caused by the contact of despicable and unwanted objects. The disposability of the object is, by a large, subjective matter, which differs from person to person. As per this Nyaya, the term 'dwista' can be considered unwanted, impure, putrefied, etc.²¹.

Jnana Purvaka Nyaya

In this universe, there are 3 types of physicians, viz. chadmachara vaidya (pseudo physician), siddha sadhita vaidya (feigned physician) and vaidyaguna yukta vaidya (qualified physician). Vaidyaguna yukta vaidya knows more about shastra (treatise) than the other two physicians. A knowledgeable physician will not be afraid to treat the patients even though he does not know about the disease nomenclature. This vaidya will treat based on signs and symptoms, causative factors, nature of the disease, or other measurements and proceed further. Hence, this Nyaya is suitable only for knowledgeable persons.

Trishothiya adhyaya explains anukta vyadhis (unspoken diseases in the text). If a vaidya (doctor) cannot name a particular disease, he should not feel ashamed because it is not always possible to name all types of diseases in definite terms. When aggravated, the same dosha may cause manifold diseases depending upon the various nidanas (etiological factors) and rogamargas (disease pathways). So, a vaidya should try to comprehend the nature of the disease, the site of its manifestation and etiological factors and initiate the treatment. A vaidya who initiates the treatment after having full knowledge of the therapeutic properties of these three aspects, such as prakriti (body constitution), adhastana (sites of manifestation) and samuttana (the various etiological factors) and

paying due regard to scriptural instructions never fail in this attempt to cure diseases. Hence, this Nyaya is narrated²².

Kaka Danta Pariksha Nyaya

Scholarly persons do not appreciate un-useful or unnecessary things. They get motivated to only purposeful, specific subjects and objects because un-useful work is done by quacks only. In such cases, things appear like counting the teeth of a crow. It indicates that purposeful knowledge is to be achieved by the scholarly person.

In Deerghanjiviteeya adhyaya, the author has clarified the purpose of 1st chapter initially by narrating 8 words - "atha, atah, deerga, jiviteeyam, adhyayam, vi, aa, kyasyamah", suggesting auspiciousness and longevity. Based on this, scholarly persons become motivated to learn Ayurveda. They will not get inspired towards studying something indistinct like 'ka, cha, ta, tha, pa' because it looks like examining the teeth of a crow. Therefore, it is necessary to specify the subject and object of the science in the very beginning²³.

Kapinjaldhikarana Nyaya

In Ramayana, during a discussion regarding worship, Gemini narrated sutras, where it was mentioned that Kapinjala (Jacobin Cuckoo bird) need to be sacrificed, but the number of Kapinjalas was not mentioned. In this Nyaya, the number of factors not fixed according to need can be fixed.

In Grahani chikitsa adhyaya, they explained the preparation of Chitrakadi gutika (medicine prepared from Chitraka, etc., dravya). The author did not mention the required amount of lavana (salt), but in Deerghanjiviteeya adhyaya, 5 varieties of lavana dravyas are explained. So, as per the previous reference, the 5 lavanas are to be used to prepare Chitrakadi gutika²⁴.

Khale Kapota Nyaya

This Nyaya is based on picking food from a heap of grains by a pigeon. Pigeons nearer to the heap of grains and having strength will reach faster than others. This is used to denote all kinds of work in accordance with the place. This Nyaya is correlated with dhatu poshana krama. The prasada bhaga of aahara (nutritional part of food) nourishes the dhatu from different pathways.

In Vividhashitapitiya adhyaya^{25(a)} and Grahani chikitsa adhyaya^{26(a)}, an explanation about dhatu poshana krama is given by using this Nyaya. The selection of individual items required by the individual dhatwagni from the same pool of aahara rasa can contain all the nutrient principles, just as the kapota (pigeon), coming from different directions and distances to the heap of paddy, fly away to their places of the dwelling either early or late depending upon the distance and direction they require to travel.

Kedara Kulya Nyaya

'Kedara' means 'paddy field', and 'kulya' means 'canal'. Kedara kulya nyaya means nourishment of dhatus by the transformation process of food, just like different paddy fields are irrigated from the same canal passing through those fields one after another.

The water flowing in the canal first irrigates the nearest field after supplying the requisite water to the same field. It then flows onto the following field, and this process continues.

In Vividhashitapitiya adhyaya^{25(b)} and Grahani chikitsa adhyaya^{26(b)}, an explanation about dhatu poshana krama is done using this Nyaya. Aahara Rasa reaches Rasa dhatu through Rasavaha srotas; there, it nourishes the Rasa dhatu and attains the characteristics of Rasa dhatu. From there, it goes on to the Rakta dhatu through Raktavaha srotas and nourishes Rakta dhatu. In this

manner, the same aahara Rasa circulates from tissue to tissue to nourish them one after the other.

Kshira Dadhi Nyaya

After a certain period of time, the milk can be converted into curd, buttermilk, ghee, etc. Like that, aahara rasa will get converted into Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra. The transformation method of milk to ghee is unified with the formation of dhatu.

In Vividhashitapitiya adhyaya^{25(c)} and Grahani chikitsa adhyaya^{26(c)}, dhatu poshana krama is explained using this Nyaya. Considering this theory, the purva dhatu is converted into uttara dhatu. The ksheera (milk) gets converted into dadhi (curd), and from dadhi, the takra (buttermilk), and from takra, navaneeta (butter) and navaneeta, ghrita (ghee) are formed. Likewise, from Rasa forms Rakta, from Rakta forms Mamsa, from Mamsa forms Meda, and so on till the last dhatu, Shukra, will be formed as the prasada bhaga of their preceding dhatus.

Kumbakara Pavana Nyaya

A potter will make the pot with the help of fire. The fire increases when he blows the air, and the pot will be made entirely. In this process, the air and fire conjugatively work while making the earthen pot.

In Tasyaashitiya adhyaya, this Nyaya is quoted while explaining the hemanta ritucharya (regimen of winter season). This ritu (season) stretches the importance of Vayu for agni deepana (digestive fire). As the application of cold mud by a potter over the furnace restrains the inner heat and thereby helps burn the earthen pots, similarly, the sheeta vayu (cold wind) will avoid the transformation of heat from the body and then agni bala (strength of the digestive fire) and shareera bala (strength of the body) also increases. So, it is not that the sheeta Vayu itself is transformed into agni; rather, it enhances the inner heat just by obstructing its outward movement²⁷.

Na Prushto Guravo Vadanti Nyaya

The guru (teacher) narrates the concepts for the benefit of students, even though the questions are not being asked by them beforehand.

In Kasa Chikitsa adhyaya, Punarvasu Atreya has clarified kshayaja and kshataja kasa without getting any questions from the disciples. The 5 types of kasa (cough) are Vataja, Pittaja, Kaphaja, kshataja and kshayaja Kasa. Vitiated doshas cause the initial 3 types of Kasa. Even so, the understanding of kshataja and kshayaja Kasa is difficult. Therefore, Acharya Atreya himself narrated about these 2 types of Kasa. Kshataja Kasa refers to the origin of Kasa due to urahkshata or khatakshina. In Kshayaja Kasa, 'kshaya' refers to dhatukshaya. Kshayaja Kasa can also be considered as Rajayakshma Kasa or senile cough or the origin of Kasa due to dhatu kshaya (depletion of tissues) only. These are all related to Kasa because of the diminution of dhatu. In this way, the words 'kshataja' and 'kshayaja' are clarified²⁸.

In Visha Chikitsa adhyaya, Agnivesha did not ask about the details of visha dravyas (poisonous substances) and their symptoms, but Punarvasu Atreya himself gave detailed knowledge about the origin of visha, its properties, source, signs and symptoms and also the treatment of visha²⁹.

Samana Nyaya

Certain things will look similar until a keen observation is made. Similarity can be seen even in different groups. But all similar things can aggravate the doshas immediately, and dissimilar

things can reduce the aggravated doshas. Hence, this Nyaya is described only for similarity or generality.

In Tisreshaniya adhyaya, this Nyaya is quoted while explaining trividha rogamarga (three pathways of disease). The twak (skin) includes rasa, which rests on it. 'Rasa' has not been separately stated under the category of shakha because the rasa inside the heart does not form as a part of the peripheral system. Instead, it is included in koshta. The same principle applies even to Rakta. The Rakta belongs to the liver and spleen and is intended under the koshta. Hence, shakhamarga (external pathway) and kostamarga (internal pathway) of twak and rakta dhatu are justified under Samana Nyaya, respectively³⁰.

In Vividhashapitiya adhyaya, this Nyaya is quoted while explaining the cause of diseases due to apathya aahara (unwholesome food). Diseases cannot be caused immediately at the time of intake of apathya aahara, and this is due to certain factors which come in the way of their manifestation. But in the long run, intake of apathya aahara causes diseases. In the same way, some factors will increase the qualities of apathya aahara; in another way, the nature of desha (locality), samyoga (combination of food), matra (dosage), prabhava (effect) and other factors aggravate the harmful effects of apathya aahara. For example, vrihi (rice) on regular intake is less apathya in jangala desha than anupa desha and more apathya in sharad ritu as it aggravates Pitta compared with other ritus. Also, if vrihi is taken with anupa mamsa (meat of marshy land) or dadhi (curd) or phanita (penidium) or if taken with ushna dravyas, likewise similar qualities of apathya increases the doshas. Hence, this Samana Nyaya is applied³¹.

Santana Nyaya

Some of the factors involve transformations or continuity of life. There is no end to continuity from generation to generation in the form of learning new things regarding health and diseases. Hence, this continuity is correlated with Santana Nyaya.

In Arthe Dashamahamuliya adhyaya, it is told that the concept of Ayurveda proves its eternity by giving evidence like, 'it has no beginning', and it also deals with such things like 'these are inherent in nature' and such natural manifestations are eternal. There is no discontinuity in the living process or the knowledge of things. Living beings aware of the various factors relating to the science of life are also said to be eternal. The various aspects of life which are described in this science are eternal. The knowledge that there is continuity of life and that living beings who understand science properly are said to be eternal. Good health, ill health and the various aspects affecting their life are described in this science. Also, the management of individuals having excellent and ill health and the cause, signs and symptoms of diseases are described in Ayurveda. Such natural manifestations are indicative of the eternity of this science of life³².

Shata Patra Bheda Nyaya

A needle can get pierced through hundreds of leaves arranged above each other. It appears that all leaves are getting pierced simultaneously, but the puncture is getting done one after the other.

In Indriyopakramaniya adhyaya, this Nyaya is explained to establish the anutva (atomic size) and ekatva (oneness) of manas (mind). Indriya (sense organs), indriyartha (perception of the objects of the sense organs) and manas are in conjugated form. Manas cannot perceive different indriyarthas at the same time. More than one indriya appears to be acting simultaneously, which is actually by activating one after the other. This order is said to

be sukshma (subtle) in nature. Piercing a pile of hundreds of leaves of a lotus plant, which is put one over the other, seems that all leaves are pierced simultaneously even though the piercing procedure is done one after the other³³.

Shrunga Grahika Nyaya

In a crowd of many cows, when it is necessary to denote a particular cow, one can touch a cow's horn to identify it. This is called as Shrunga Grahika Nyaya. So, this is interpreting the specification or explanation of the concepts one after the other by observing specific features.

In Shadvirechanashatashriteeyam adhyaya, this Nyaya is quoted to understand the classification of dashemaani (group of ten drugs). Pancha kashaya shatani (five hundred decoctions) and pancha shat mahakashaya (fifty groups of decoctions) have been explained in this chapter. The dravyas are grouped according to their specific karma (action) as dashemaanis. This is clearly understood with the help of Shrunga Grahika Nyaya. Thus, all five hundred drugs are explained easily by grouping them into 50 groups by considering specific characters³⁴.

In Sweda adhyaya, it is explained that after snehana karma (oleation therapy), the patient should be administered with swedana (fomentation therapy). When duly fomented, the patient should be held on pathya aahara. Shrunga Grahika Nyaya itself is a specific indication, but in this statement, details of pathyas are not specified. However, all those diets which are helpful for the alleviation of Pitta are to be considered as specific pathyas³⁵.

In Annapana Vidhi adhyaya, properties of only some selected dravyas (including diets and drinks), which are very common in use, are described. All other dravyas are not mentioned there because they are boundless, and an individual can't even mention all their names. It is also impossible to describe all the attributes of such dravyas, even though some of them are known by their names. As stated by this Nyaya, attributes of dravyas are mentioned based on the dravya karma (action of substance)³⁶.

In Unmada Nidana adhyaya, while explaining the importance of Aagantuja Unmada (Exogenous Insanity), this Nyaya is quoted. Himsa (violence), rati (play or pleasure) and abhyarchana (worship) are the critical causative factors for the manifestation of Aagantuja Unmada. If the purpose is himsa or to inflict injury, the patient attempts to jump into fire or water. He might even try to fall or jump into a pit from the ground, attack himself with a weapon, wooden stick and other things without his knowledge. Similarly, when the graha (attack) enters or inflicts on rati, the patient behaves like he is playing. While entering for abhyarchana, the patient always tries to be involved in worship. Hence, the specific symptoms should be identified before diagnosis and treatment. Therefore, this Nyaya is applicable³⁷.

In Rasa Vimana adhyaya, Charaka Samhita's commentator described dravya prabhava (effect of dravya). The dravyas such as taila (oil), ghrita (ghee) and madhu (honey) show their effect on tridosha. Taila pacifies the Vata dosha, ghrita pacifies the Pitta dosha, and madhu pacifies the Kapha dosha. Despite suggesting only rasa, the prabhava of dravyas, such as taila, ghrita and madhu, based on specific qualities are considered. Hence, this Nyaya is applicable³⁸.

In Mahati Garbhavakranti Shaareera adhyaya, this Nyaya is quoted while explaining the causative factors for garbha vyapad (anomalies of foetus). Dosha prakopaka aahara and vihara (food and activities causing aggravation of doshas) affect the part of garbhashaya beeja (gene of uterus) at the time of garbhavastha and yields the garbha vikruti (abnormality of foetus). This vikruti

can be identified through Shrungha Grahika Nyaya. Here, the specific symptoms of diseases affect the Garbhashaya beej³⁹.

In Shareera Vichaya Shaareera adhyaya, this Nyaya is quoted while explaining the shareera dhatu vruddi and kshaya (increase and decrease of bodily tissues) due to predominant and non-predominant qualities of food articles. Guru guna of shareera dhatu develops due to regular intake of guru aahara and vihara, and it also reduces the laghu guna of shareera dhatus. Similarly, laghu guna is produced due to laghu aahara and vihara, and it reduces the guru guna of dhatus. These are based on food articles' predominant and specific qualities, which increase the respective shareera dhatus and decrease the opponent dhatu. For example, regular intake of mamsa aahara increases the mamsa dhatu; intake of rakta increases the rakta dhatu and similarly other dhatus also. Hence, this Nyaya is applicable⁴⁰.

In Indriyanikam Indriya adhyaya, the author explained arishta lakshanas (prognostic features pertaining to death) perceived through individual indriyas (sense organs). The arishta lakshana of chakshu (eyes) explains that the patient views the sky just as a solidified earth and, in that manner, the earth is like the sky. Thus, considering both contrary lakshanas is indicative of death. Based on Shrungha Grahika Nyaya, all Indriyas have specific arishta lakshanas, and through these arishta lakshanas, the death of a person can be predicted. Hence, this Nyaya is applicable⁴¹.

Tila Pidaka Nyaya

For extracting oil from the Tila (sesame seed), we need to put more pressure continuously without any delay, so it is a continuous procedure to extract oil from the seed.

In Yajjah Purushiyam adhyaya, this Nyaya is cited during the time of discussion of the origin of purusha (human being) by considering its combination with atma (soul), indriya (sense organs), mana (mind), artha (sensory objects) and aamaya (disease). From the opinions of different Acharyas, it is difficult to conclude. The one intensely attached to his viewpoint, though not conclusive, yet taking it as a definite due to the attachment with it, and also very sharp in his intellect, such person never reaches the truth or conclusion and continues to ponder over in the same way as a person working by sitting on the oil press (tila pidaka) and later moving continuously without reaching its end⁴².

Utsarga Apavada Nyaya

Almost all factors in this universe have a particular or general principle. On the other hand, certain factors have no idea about the principles. These acts are against the rule, and the entire universe accepts this system, an exception to the general rule called Utsarga Apavada Nyaya.

This Nyaya is narrated in Mahachatushpada adhyaya while explaining Sukhasadhya vyadhi lakshanas (features of easily curable diseases). Some of the factors called vyadhi lakshanas direct the easy curability of a disease. As it has been said, when Jwara (fever) and Prameha (diabetes) are in qualitative agreement with the seasonal dosha and dhatu, respectively, but when the Rakta Gulma (abdominal tumor afflicted with blood) becomes chronic (purana), it is said to be easily curable. As per the general rule, chronic diseases are not easily curable, but the purana Rakta Gulma is easily curable. Hence, this condition is considered under Utsarga Apavada Nyaya⁴³.

In Karaprachitaya Rasayana Vidhi adhyaya, it is mentioned that Pippali Rasayana (rejuvenation medicinal preparation made out of long pepper - *Piper longum*) should be taken as per agni bala (digestive power) of the person, and it may be in an order starting from 5, 7, 8 or 10 Pippali. However, as per Rasa Vimana adhyaya,

excessive intake of Pippali further leads to complications. So, as stated by this Nyaya, a gradual increase in administering Pippali is an exception to the general rule in the intake of Pippali Rasayana⁴⁴.

In Karaprachitaya Rasayana Vidhi adhyaya, this Nyaya is quoted while explaining Shilajit Rasayana prayoga (rejuvenation medicine preparation made by *Bitumen*). The 'roupya (silver-*argentum*)' type of Shilajitu has properties like katu rasa and madhura vipaka. The majority of katu rasa dravyas possess katu vipaka only. Here, vipaka is opposite to its rasa. So, Roupya Shilajitu's properties are an exception to the general rule⁴⁵.

This Nyaya is quoted in Danti Dravanti Kalpa adhyaya while explaining the importance of giving Virechana (purgation therapy) after Basti (enema therapy). The person who has ruksha shareera (dry body), Vata prakriti (Vata type of body constitution), krura kosta (hard bowel moment), agni deepana and nitya vyayama (regular exercise) can take Anuvasana basti (unctuous enema) for the alleviation of Vata. After that, the person can undergo Virechana to alleviate the remaining doshas. Virechana therapy does not remove the dosha initially. Instead, it gets digested easily. So, at first, Basti can be applied to alleviate Vata. Later, Virechana is the best treatment to be done. The rule is that Basti prayoga should be used after Virechana, but here, this is an exception to the general rule⁴⁶.

In Panchakarmiya Siddhi adhyaya, this Nyaya is quoted while explaining the contraindications of Panchakarma therapy. Diseases like Chardi (vomiting), Hrudroga (heart disease) and Gulma roga (abdominal tumor) are explained as contraindications for Vamana (emesis) therapy. Based on the patient's desha, kala and bala, these diseases can be treated with Vamana therapy. But as per this Nyaya, even though these diseases are contraindicated, one can treat the diseases depending on the needs. Hence, Utsarga Apavada Nyaya is applicable here⁴⁷.

Vyasa Samasa Nyaya or Samasa Vyasa Nyaya

Conveying the Ayurvedic concepts is always a challenging part. Certain concepts need concise (samasa) explanation, whereas other specific concepts need elaborative (vyasa) description. When the context is difficult to understand, refer to the same context, which is explained elaboratively. Matters should be described in brief and elaborately based on their need.

In Shadvirechanashatashritiya adhyaya, the author briefly and elaborately explains six hundred purgatives. In this chapter, only several Vamana yogas (emetics) and Virechana yogas (purgatives) are described briefly, such as 133 Madanaphala, 39 Jimutaka, 45 Ikshvaku, 60 Dhamargava, 18 Kutaja, 60 Krutavedhana, 110 Trivrut, 12 Chaturangula, 16 Lodhra, 20 Mahavruksha, 39 Saptala Shankhini and 48 Danti Dravanti yogas and detailed explanation of each yoga like kashaya prayoga (decoction preparation), ksheera prayoga (milk preparation), grita prayoga (ghee preparation) and other preparations are given in Kalpa sthana. This brief and detailed explanation of Vamana and Virechana yogas can be compared with Vyasa Samasa Nyaya or Samasa Vyasa Nyaya⁴⁸.

In Arthe Dashamahuliya adhyaya, the author has clarified the meaning of vakyartha (interpretation of sentence) in accordance with learning Ayurveda. When one with his intellect goes deep into the subject and understands the essence and purpose of it, later explains it with vyasa (elaboration) and samasa (briefly), also with the help of pratijna (proposition statement), hetu (reason), udaharana (example), upanaya (discussion), nigamana (conclusion), yukti (proper planning) and who is inclinable to trividha shishya buddhi (three category of students- intelligent,

medium and less intelligent), for his understanding of Vakyartha, this Nyaya is applicable⁴⁹.

In Rogabhishagjitiya Vimana adhyaya, the author elaborates on 6 aasthapana dravya vargas (dravyas of decoction enema) based on rasa. The author has briefly explained the dravyas of dosha vruddi and kshaya based on rasa in Rasa Vimana adhyaya. since dravya vargas are described briefly and elaboratively wherever necessary, this Nyaya is applicable⁵⁰.

In Jwara chikitsa adhyaya of chikitsa sthana (section of treatment)⁵¹, a detailed explanation of 8 types of jwara (fever) is given, whereas in nidana sthana (section of pathology), nidana (etiology) and lakshana (symptoms) of Jwara is briefly explained.

In Rajayakshma chikitsa adhyaya, the author has given a brief explanation of aetiology, premonitory signs and symptoms, as well as the wholly manifested symptoms of Rajayakshma, whereas its curability and non-curability, which are explicitly explained along with an elaborative explanation, of each symptom and their treatment⁵².

In Apasmara chikitsa adhyaya, the author has briefly narrated the aetiology, mode of vitiation of dosha, general and specific symptoms and treatment along with atatvabhinisha (psychosomatic disorder) roga and elaborations are made wherever necessary⁵³.

In Udara chikitsa adhyaya, a brief elucidation of causative factors, premonitory signs and symptoms, complications, curability and non-curability of the disease are given, and the author elaborated 8 types of Udara rogas (stomach disorders) with its treatment⁵⁴.

In Dwivriyani chikitsa adhyaya, the author has given a brief and elaborative explanation about 2 categories of vrana (wound/ulcer) and its classification, examination methods, dushta vrana (putrefied ulcer), sthana of vrana (location of wound), gandha (smell), srava (discharge), complications as well as the treatment of vrana⁵⁵.

In Vatavyadhi chikitsa adhyaya, the symptoms and treatment of aavarana vatavyadhi (condition due to obstruction of channels by tridosha) are explained briefly and elaboratively⁵⁶.

In Yoni Vyapat chikitsa adhyaya, Agnivesha asked Punarvasu Atreya for a brief and elaborative explanation of the etiology, symptoms and treatment of Shukra dosha (abnormalities in semen)⁵⁷.

In Yoni Vyapat chikitsa adhyaya, Atreya Punarvasu told Agnivesha that, from here onwards, we would have the explanation of Klaibhya roga (Infertility) briefly and also, necessary explanations will be given elaboratively⁵⁸.

In Uttarabasti Siddi adhyaya, the author has completed the Samhita by narrating "Tantrayukti" briefly in verses, and the commentator explained the same elaboratively in the commentary part⁵⁹.

Yatha Sambhava Nyaya

The worldly objects have their principles, and without the conversion of principles, the work will happen naturally from one form to another. Without changing the qualities, a dravya can act naturally while giving treatment. What the source is, and according to that, the work will happen.

In Annapana vidhi adhyaya, an explanation about the qualities of dadhi (curd), such as amla rasa (sour taste), ushna veerya (hot

potency) and snigdha (unctuousness) guna is told, which reduces the aggravation of Vata. The Vata alleviating property of dadhi is mentioned explicitly because there are certain drugs and diets like mandaka dadhi (immature curd) and mandajatha madhya (immature wine) which, despite having the above mentioned properties, do not alleviate Vata. As per this, Nyaya, mandaka dadhi and mandajatha madhya work naturally without changing their original qualities⁶⁰.

CONCLUSION

The Ayurveda concepts are structured based on solid principles. Ordinary people and various students (intelligent, medium and less intelligent) studying Ayurveda should get up to date with these principles. The Ayurveda treatise gives abundant knowledge of the various tenets, and Nyayas are included among them. The number of Nyayas is also explained in different sthanas (divisions) of Charaka Samhita. Nyayas help us to understand the concepts of Ayurveda easily. One can conclude or understand the concepts easily by comprehending the above references.

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Cite this article as:

Rekha Sakkari, Puneetha D Phatage, Athira Soman. Textual references of Nyaya with special reference to Charaka Samhita Chakrapani teeka: A Review. Int. J. Res. Ayurveda Pharm. 2023;14(5):71-79
DOI: <http://dx.doi.org/10.7897/2277-4343.1405148>

Source of support: Nil, Conflict of interest: None Declared