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ROLE OF *CHATRINOGACCHANTI NYAYA* (MAXIM) IN UNDERSTANDING *CHARAKA SAMHITA* IN CONTEXT TO COMMENTARY OF *CHAKRAPANI* – A REVIEW

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ABSTRACT

Ayurveda is a holistic science of life in which knowledge is systematically presented through concise Sanskrit verses (Shlokas). Foundational texts such as the Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya encompass not only therapeutic principles but also a wide spectrum of knowledge relevant to health and life. However, understanding these texts through direct reading of verses alone can be challenging. To facilitate comprehension, Acharyas employed various interpretative tools, among which Nyaya (maxims) serve as an important methodological approach for deeper analysis and practical application of concepts. Among these, Chatrinogacchanti Nyaya – "the maxim of men moving with umbrellas" – is a significant interpretative principle used by commentators to convey implicit meanings effectively. The present article aims to explore the role and application of Chatrinogacchanti Nyaya specifically in understanding the Charaka Samhita, highlighting how it aids in clarifying contextual meanings and enhances the interpretative depth of the text as articulated by Acharya Chakrapani.

KEYWORDS: *Chakrapani, Chatrinogacchanti Nyaya, Nyaya*

INTRODUCTION

Nyaya (Maxim) is defined as "a method" or "an expression of general truth" or "logical expression" or "a principle".[1 2 3] Incorporation of *Nyaya* is a tradition in Sanskrit literature. Generally, the *Nyayas* are used to visualize a situation with minimal words. From the ancient time, various *Acharyas* vividly employed different *Nyayas* in their scriptures to beautify their work and to describe many concepts in a lucid manner. These *Nyayas* are mainly two types viz. *Loukika Nyayas* and *Shastriya Nyayas*. Regarding the study of maxims, few books are available authored by Indian and western scholars like *Nyayoktikosha* by *Chhavinathamishra* and *Loukika Nyayanjali* by Colonel G.A. Jacob. In *Loukika Nyayanjali* Colonel G.A. Jacob has described *Nyayas* under three distinct headings viz. Illustrations, Rules or Principles and Topics.[4]

The *Loukika Nyayas* are extensively used by common people in their daily routine. These *Nyayas* are generally found in various Sanskrit works such as *Darshana*, *Kaavya*, *Naataka*, *Brahmana grantha* and *Karmakanda* etc. Some of the *Loukika Nyayas* are *Soochikataaha Nyaya*, *Dehalideepa Nyaya*, *Kaakathaaleeya Nyaya*, *Ashokavanika Nyaya*, *Gudajihvika Bhikshupaadaprasara Nyaya*, *Pishtapeshana Nyaya*, *Andhagaja Nyaya*, *Koopakhaanaka Nyaya*, *Maatsya Nyaya*, *Andhapangu Nyaya* and *Vruddhakumarivaakya Nyaya* etc.[5]

The *Shastriya Nyayas* are present in the *Shastra* i.e. in the scientific treatises which are usually delineated by the commentators to beautify their literature, explain the complicated Slokas and in revealing the concealed meaning successfully. *Ayurveda* also has adopted the same methodology. Different commentators of Ayurvedic *Samhitas* have used these *Nyayas* meticulously to express and explain proper and suitable meanings for the better and clear understanding of the subject matter by the readers as well as learners, for diagnosis of diseases, to administer various treatment modalities and in the indication of different drugs in treatment aspect.

MATERIALS AND METHODS

For the present review study, original text of *Chakrapani*'s AD commentary of *Charaka Samhita* edited by *Yadavji Trikamji Acharya* was thoroughly screened, published articles in peer-reviewed journals, published books and other subject-related material available online were referred to compile, analyse and organize different contexts of *Chatrinogacchanti Nyaya* in a systematic manner.

RESULT

The present review systematically identified and analyzed multiple instances of *Chatrinogacchanti Nyaya* in the commentary of *Acharya Chakrapani* on the *Charaka Samhita*. A total of six distinct contexts were observed across different *Sthanas*—namely *Sutra Sthana*, *Nidana Sthana*, *Shareera Sthana*, and *Chikitsa Sthana* demonstrating the wide applicability of this Nyaya in diverse conceptual domains. The findings reveal that this Nyaya is consistently employed to extend the properties of a majority group to include minority exceptions, thereby ensuring conceptual completeness even when certain elements are not explicitly stated.

SIGNIFICANCE OF *NYAYAS* IN *AYURVEDA*

Acharya Charaka quoted that the proper knowledge of a *Shastra* (treatise) can be achieved through 3 important steps viz.

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Adhyayana (Study), *Adhyapana* (Teaching) and *Tadvidhyasambhasha* (participation in debate)[6]. The first step i.e. the *Adhyayana* of *Samhita*, is particularly challenging because the subject matter of *Ayurveda* is presented in coded language (*Sutra roopa*). *Ayurveda Sutras* are composed with hidden meanings but larger implications. Proper interpretation of such *Sutras* requires a strong foundation in Sanskrit grammar, as simple translation often fails to capture the author's intended meaning. To bridge this gap, *Nyayas* (maxims) play a crucial role. They expand upon the Sutras, revealing deeper insights and reflecting the intellectual and philosophical context of the time. Hence, a systematic and logical approach is essential for accurately understanding and interpreting *Nyayas*.

METHOD OF ANALYSIS OF A *NYAYA*(MAXIM)[7]

Analysis can be done in 4 steps.
Step 1: ***Padartha Jnana*** (Meaning): Proper knowledge of the words in *Nyaya*.
Step 2: ***Prakriya Vijnana*** (Phenomenon): Eliciting phenomenon that is implicit in *Nyayas*.
Step 3: ***Sandharbha*** (context): Knowledge of the context in which *Nyaya* is used or discussed.
Step 4: ***Yukti*** (Interpretation): Analysis of *Padhartha Jnana*, *Prakriya* of *Nyaya* with the *sandharbha* in *samhita*.

OBSERVATIONS

Colonel G.A. Jacob has defined *Chatrinogacchanti Nyaya* as "The maxim of men with umbrellas are going"[8]. *Acharya Dalhana* in *Kshudraroga Nidanam Adhyaya* defined the *Chatrinogacchanti Nyaya* as: "*Yathaa bahushu cchatrishu gacchatsu acchatrishvapi keshuchicchatrino yanteeti vyapadeshaha*" "The thought here is of a crowd of men, many of them with umbrellas up, and so all seeming to have them". It is used to denote that the attributes of a certain person sometimes pervade another due to association.

Context 1

In *Charaka Samhita Sutra Sthana Matrashiteeyam Adhyaya* (Chapter on quantitative dietetics) during the description of *Tambulasevana Vidhi* (oral hygiene) this *Nyaya* is quoted. *Acharya Charaka* has enumerated drugs to be chewed for oral hygiene as fruits of *Jati* (Nutmeg- Myristica fragrans), *Katuka* (Picrorhiza kurrooa), *Puga* (Areca catechu), *Kakkola* (Piper cubeba) and *Lavanga* (Syzygium aromaticum).

धार्याण्यास्येन वैशद्यरुचिसौगन्ध्यमिच्छता||
जातीकटुकपूगानां लवङ्गस्य फलानि च|
कक्कोलस्य फलं पत्रं ताम्बूलस्य शुभं तथा|
तथा कर्पूरनिर्यासः सूक्ष्मैलायाः फलानि च||[9]

Chakrapani commented that, even though the useful part of *Lavanga* is bud, but in this context, term 'fruit' is used as useful part in common instead of mentioning 'bud' for *Lavanga*. Hence, *Chatrinogacchanti Nyaya* is applicable here.

यद्यपि लवङ्गस्य वृन्तमभिप्रेतं तथाऽपि बहूनां फलस्य ग्राह्यत्वाच्छत्रिणो गच्छन्तीति न्याये न सामान्येन फलमित्युक्तम्||[9]

Context 2

In *Charaka Samhita Sutra Sthana Tasyashiteeyam Adhyaya* (Chapter on qualitative dietetics), during *Adhyaya Upasamhara* (summing up the chapter) this *Nyaya* is traced.

ऋतावृतौ नृभिः सेव्यमसेव्यं यच्च किञ्चन|
तस्याशितीये निर्दिष्टं हेतुमत् सात्म्यमेव च||[10]

Acharya Charaka stated useful and contraindicated things in different seasons by human beings in this chapter along with the principles of homologation. *Chakrapani* commented that, yet *Acharya Charaka* has not emphasized the description of avoidable regimen of *Shishira ritu* (winter season- January & February) but through *Chatrinogacchanti Nyaya*, it should be considered as described.

यदि वा छत्रिणो गच्छन्तीति न्यायाद्वीप्सोक्ता| हेमन्तपरिहारविधिवच्च शिशिरपरिहारविधिर्व्याख्येयः|[10]

Context 3

In *Charaka Samhita Nidana Sthana Apasmaranidaanam Adhyaya* (A chapter on the diagnosis of Epilepsy) during the *Sthana Upasamhara* (summing up the section) this *Nyaya* is referred.

ज्वरादीनां विकाराणामष्टानां साध्यता न च|
पृथगेकैकशश्चोक्ता हेतुलिङ्गोपशान्तयः||[11]

While summing up the entire subject matter of *Nidana Sthana Charakacharya* stated that the curability of the eight diseases viz. *Jwara*, *Raktapitta*, *Gulma* etc., description of etiology, symptomatology including homologation of all diseases in common and individually, synonyms of etiology, disease and symptoms- all these are described in brief in the present section. *Acharya Chakrapani* in his commentary justified the present context by referring *Chatrinogacchanti Nyaya*. As a matter of fact, the *Asaadhyatwa* (incurability) of all 8 diseases is described except fever (*Jwara*). So according to *Chatrinogacchanti Nyaya* it is not advisable to exclude fever, while enumerating diseases in this instance.

'ज्वरादीनां' इत्यादिग्रन्थेन तु निदानस्थानोक्तार्थसङ्ग्रहं करोति| यद्यपि ज्वरस्य ज्वरनिदानेऽसाध्यता नोक्ता, तथाऽपि 'अष्टानां' इतिपदं 'छत्रिणो गच्छन्ति' इति न्यायेन बोद्धव्यम्|[11]

Context 4

In *Shareerasthana*, *Katidhaa Purusheeyam Adhyaaya* (A chapter on Emperical soul), while explaining the *Bhootaantara Pravesha* of *Guna* in *Bhoota*, this *Nyaya* is referred.

तेषामेकगुणः पूर्वो गुणवृद्धिः परे परे|
पूर्वः पूर्वगुणश्चैव क्रमशो गुणिषु स्मृतः||[12]

Charakacharya in the above verse stated that *Poorvaguna* (previous attribute) in *Poorvabhoota* enters into the next *Bhoota*. The number attributes in the succeeding *Mahabhootas* goes on increasing successively by the addition of *Poorvaguna* to the coming *Mahabhoota*.

पूर्व इति छत्रिणो गच्छन्तीतिन्यायेनोक्तं, तेनापूर्वोऽपि गन्धः क्रमागतः पृथिव्यां ज्ञेयः|[12]

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Akasha, the first *Mahabhoota* has only one attribute i.e. *Shabda* (sound). The *Vayu Mahabhoota* being next in order possesses two *Gunas* viz. *Sparsha* or touch and *Shabda* (the natural Guna of previous *Mahabhoota*). In the same way *Tejo Mahabhoota*, which comes next in order will have three attributes viz. *Rupa* (vision), *Sparsha* (Touch) and *Shabda* (Sound) thus there occurs the addition of *Poorvaguna* in the coming *Bhoota*. In *Prithvi*, there are *Shabda*, *Sparsha*, *Roopa*, *Rasa* and *Gandha*, Factually the *Gandha Guna* (smell) is not *Poorvaguna*, but it is considered as *Poorvaguna* with the help of *Chatrinogacchanti Nyaya*. In this manner *Chakrapani* cleared the concept of *Bhootaantara Pravesha* of *Guna* in *Bhoota*.

Context 5

In *Chikitsa sthana Unmada Chikitsitam Adhyaya* (chapter on the treatment of insanity), during the description of the signs, symptoms and treatment of the five varieties of *Unmada* (Insanity). *Charakacharya* quoted as follows:

तस्योद्भवं पञ्चविधं पृथक् तु वक्ष्यामि लिङ्गानि चिकित्सितं च||[13]

The meaning of above verse is that the signs, symptoms and treatment of the five types of Unmada will be described separately. But actually, *Charakacharya* didn't described the treatment of fourth variety i.e. *Sannipatika Unmada* as it is incurable. Thus, the justification given by *Acharya Chakrapani* by applying *Chatrinogacchanti Nyaya* in the present context as:

तस्योद्भवमित्यादौ यद्यपि पञ्चानां मध्येऽसाध्यस्य सान्निपातिकस्य चिकित्सितं न वक्तव्यं, तथाऽपि छत्रिणो गच्छन्तीति न्यायेन बाहुल्यमाश्रित्य चिकित्सितं वक्ष्यामीत्युक्तम्|[13]

Context 6

In *Chikitsa sthana Grahani Chikitsitam Adhyaya* (Chapter on the treatment of Sprue- syndrome), while explaining *Dhatvagnivyapara* this *Nyaya* is quoted.

सप्तभिर्देहधातारो धातवो द्विविधं पुनः|

यथास्वमग्निभिः पाकं यान्ति किट्टप्रसादवत् ||[14]

Acharya Charaka stated that the *Dhatus* (sustainers of the body) undergo metabolic transformation by virtue of their respective seven categories of *Agnis* in two different ways, viz. *Kitta-paka* (transformation of waste products) and *Prasada-paka* (transformation of nourishing material). But *Shukradhatu* is not having *Kitta*. *Shukradhatu* is not having *Kitta*, but all other Dhatus are having *Kitta*. *Acharya Chakrapani* articulated *Chatrinogacchanti Nyaya* in the present context for the proper understanding of *Dhatwagni Vyapara* of *Shukra Dhatu*.

द्विविधमिति द्विप्रकारं पाकम्| तदेव प्रकारद्वयमाह- किट्टप्रसादवदिति; किट्ट प्रसादरूपमित्यर्थः| शुक्रस्य यद्यपि किट्टवान् पाको न भवति, तथाऽपि बहूनां किट्टवत्त्वाद् द्विविधमिति निर्देशश्छत्रिणो गच्छन्तीति न्यायाज्ज्ञेयः|[14]

DISCUSSION

Nyayas are very important tools for understanding the brief and hidden meanings in Ayurvedic *Samhitas*. This review shows that *Chatrinogacchanti Nyaya* is effectively used by *Chakrapani Datta* to explain incomplete or indirectly stated ideas in the *Charaka Samhita*. The analysis of six contexts across different *Sthanas* demonstrates that this *Nyaya* operates on the principle of *bahulyena vyapadesha* (designation based on majority), wherein attributes of the predominant group are extended to include exceptions that are not explicitly stated. Its use in areas like *Ahara Dravya*, disease classification, treatment, and physiological concepts shows its wide importance. It also reflects the logical thinking of classical commentators, helping to avoid mistakes that may arise from literal interpretation and encouraging a more contextual understanding. From both learning and practical points of view, knowing such interpretative methods is essential today, especially when studying translations. Therefore, *Chatrinogacchanti Nyaya* plays a key role in clearly understanding and correctly applying Ayurvedic principles.

CONCLUSION

Based on the above references, it can be concluded that *Chatrinogacchanti Nyaya* is applied on the principle of majority, where the characteristics of the larger group are extended to include the smaller group, treating them as equivalent. Just like in a crowd where most people carry umbrellas and only a few do not, it is commonly stated that "all are carrying umbrellas" based on the majority. Similarly, this Nyaya helps in interpreting Ayurvedic concepts by justifying statements where certain exceptions are not explicitly mentioned. Thus, *Chatrinogacchanti Nyaya* plays an important role in ensuring proper understanding and contextual clarity in Ayurvedic texts.

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