

## CONCEPT AND UTILITY OF NYAYA'S -A REVIEW ARTICLE

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### ABSTRACT

*Nyaya* is nothing but a method or general rule or logical explanation or a principle through which various concepts are understood or explained. These are used for many purposes like explanation of any difficult subject, to give examples, to clear the topic, etc. These have been used by our *Acharyas* and commentators to explain and convey the idea of the author. *Nyayas* play an important role in understanding the textual complex ideas in a simpler way, it gives elaborative explanation about the hidden meanings, also illustrate many of the *nyayas* (*Soochikatah nyaya, Shatapatrabheda nyaya, Kapinjaladhikarana nyaya, Chhatrinogachanti nyaya, Shringagrahika nyaya*) to express its concepts and principles.

**Keywords:** *Chhatrinogachanti nyaya, Kapinjaladhikarana nyaya, Shatapatrabheda nyaya*

### INTRODUCTION

A *nyaya* is defined as “an expression of general truth or principle.” They are specifically used when characterizing a situation. *Nyayas* usually take the form of a common occurrence or a story that can be applied as a saying to sum up an event, situation, or circumstance. These are used for many purposes like explanation of any difficult subject, to give examples, to clear the topic, etc. *Nyaya's* are explained for understanding of hidden meaning and contextual meaning. Here these *nyaya's* are explained based on the contextual priority.

#### Review of Literature

##### Derivation:

“*niyamen iyati iti nyaya* |”

*Nyayas* are the common rules or principles in *Loka vyavahara*<sup>1</sup>.

##### Definition:

*Nyaya* can be defined as a method or general rule or logical explanation or a principle through which various concepts are understood or explained<sup>2</sup>.

**Types:**

(1) *Loukika nyaya* (2) *Shastriya nyaya*.

1) *Loukika nyayas* are the one which are used by the common public in day today life.

2) *Shastriya nyayas* are the one which are used by the authors of the treatise to explore their concepts.

**Importance of nyayas:**

1) Helps to understand the conceptual meaning and also clears the hidden meanings.

2) Helps to describe a complex idea in a simpler way to include many things which are originally not told directly.

3) *Samhita* contains the information in the form of *anukta/avyakta/leshokta*, in the form of *sutra*, so it can be understood through *nyayas*.

4) Helps to determine the various diseases.

5) For differential diagnosis of the disease

6) Helps to treat the disease and to administer the different treatment modalities and to use the various drugs in treatment.

In Ayurveda, *nyayas* are explained for better understanding of fundamental concepts. In Ayurveda, *nyayas* (maxims) were preferred to explain the below;

**1. SOOCHIKATAH NYAYA:**

**Meaning (padartha jnana):**

*Soochi* – Needle; *Katah* - Frying pan

**Phenomenon (prakriya vijnyana):**

Once a man went to a blacksmith and asked him to make a frying pan for him. In the meantime, another person walked into the blacksmith's store and asked him for a needle. The blacksmith decided to make the needle first before making the frying pan as the needle would take lesser time to make than the frying pan.



**Fig. 1 (SOOCHIKATAH NYAYA)**



**Fig. 1.1 (SOOCHIKATAH NYAYA)**

**Context (sandharbha):**

- (Cha. Su. 1/68-74)<sup>3</sup>
- (Cha. Vi. 7/9)<sup>4</sup>

**Interpretation (yukthi):**

1) In the context of Charaka.Sutra.1<sup>st</sup> chapter, explained about the *utpatti bheda* of *dravyas* as *jangama-aoudbhida-parthiva dravyas*, but while explaining *Charaka* considered the order as *jangam-parthiva - aoudbida dravyas*, because the *parthiva dravyas* are having less numbers than the *aoudbida dravyas*.

2) In the context of Charaka. *Vimana*.7<sup>th</sup> chapter types of *krimis* (*purishaja-shonitaja-shleshmaja*) are narrated in accordance with *soochikatah nyaya*, as *purishaja krimi* are least in number compared with *shonitaja* which are less in number compared to *shleshmaja krimis*. The order of mentioning the types of *krimis* here goes with increasing order which is the principle (*nyaya*) behind *soochikatah nyaya*.

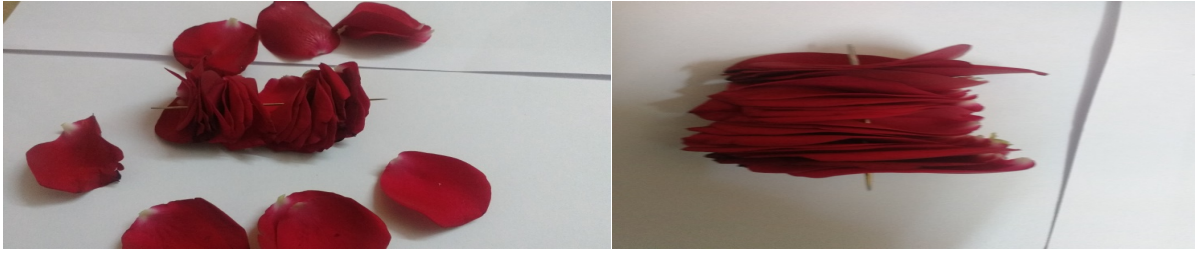
**2. SHATAPATRABHEDA NYAYA:**

**Meaning (padartha jnana):**

*Shata* – Hundred; *Patra* – Petals

**Phenomenon (*prakriya vijnyana*):**

A needle can be pierced very easily through a hundreds of lotus petals arranged one above the other within a short period only.



**Fig. 2 (SHATAPATRABHEDA NYAYA) Fig. 2.1 (SHATAPATRABHEDA NYAYA)**

**Context (*sandharbha*):**

- (Cha.Sha. 1/5)<sup>5</sup>

**Interpretation (*yukthi*):**

This *nyaya* is explained to establish the *anutva* & *ekatva* of *manas*. *Indriya* and *Manas* are in conjugation, the *jnana* is obtained one by one from all the *indriya*. *Manas* cannot perceive different *Indriyārtha* at the same time. But it occurs simultaneously. It is proved by practical experience also that even if the sense organs are connected with their objects, it does not necessarily follow, that the required knowledge will always be there. It is only, when required mental contact is there, that one can understand the things. It has considered the instruments of

knowledge are *manas*, *buddhi* and conative *indriya*.

**3. KAPINJALADHIKARANA NYAYA:**

**Meaning (*padārtha jnana*):**

*Kapinjala* – Type of bird

*Adhikarana* - Context

**Phenomenon (*prakriya vijnyana*):**

During *yajnaanushtaana*, a person is asked to give *bali* of *kapinjala pakshi*. But in the sentence '*kapinjalaan aalabhet*' it is not clearly mentioned that how many *kapinjala pakshi* have to be given for *bali*. So to understand this as it is *bahuvachana* in the *shloka* (*kapinjalaan aalabhet*), it is two or more than two *kapinjala pakshi* has to be considered.



**Fig. 3 (KAPINJALADHIKARANA NYAYA) Fig. 3.1 (KAPINJALADHIKARANA NYAYA)**

**Context (*sandharbha*):**

- (Cha. Chi. 15/96-97)<sup>6</sup>

**Interpretation (*yukthi*):**

This *nyaya* is explained to establish the *panchalavana pradhanyata*. In the explanation of *chitrakadya gutika* (*Grahani chikitsitham*), it is stated as '*lavanani*'. So, here it can be consid-

ered either two or three or all five *lavanas*. On the other hand *panchalavana pradhanyena* as stated in *deerghanjeevitiya*, hence it can be better to considered as *pancha lavana*.

#### 4. CHATRINOGACHANTI NYAYA:

##### Meaning (*padartha jnana*):

*Chatrino* – People with umbrella

*Gachanti* – Going.

##### Phenomenon (*prakriya vijnyana*):

A group of people are moving with most of them having umbrellas up, so it seems all are having umbrella. Thus the person who don't



Fig. 4 (CHATRINOGACHANTI NYAYA) Fig. 4.1(CHATRINOGACHANTI NYAYA)

##### Interpretation (*yukthi*):

1. This *nyaya* is explained to establish about *apathya* in *hemanta ritu*. In *ritucharya* context *apathya* is not separately explained in *hemanta ritu*. As *shishira* and *hemanta ritucharya* are similar, it can be understood from *shishira ritucharya* itself. Thus at the end of chapter authors says that almost all the *ritu's apathya* are explained, the *apathya* in *hemanta* is also understood, by *chatrinogachanti nyaya*.

2. This *nyaya* is explained to establish the *sara* and *kitta bhaga* of *shukradhatu*. All *dhatu*s undergo *dhatvagni paka* and finally form the *prasada* and *kitta bhaga*. On the other hand *Shukradhatu* is not having *Kitta bhaga*, in this context said that all other *Dhatu*s are having *kitta* and *prasada bhaga*. So *Dhatvagni Vyapara*

have umbrella are also seems like having umbrella. **Context (*sandharbha*):**

1. In *Tasyaashiteeyam Adhyaaya*, during *adhyaya upasamhaara* <sup>7</sup>, his *nyaya* is quoted.

2. In *Grahani chikitsitam adhyaya*, while explaining *dhatvagnivyapara* <sup>8</sup>, this *nyaya* is quoted.

3. In *Shareerasthana, katidhaapurushheeyam adhyaaya* <sup>9</sup>, while explaining the *bhootaantara pravesha* of *guna* in *bhoota*, this *nyaya* is referred.



is accepted as two types of *paka* through this *nyaya*.

3. Qualities of previous *mahabhuta* enter into next *mahabhuta*. But will not holds good in case of *prithvi mahabhoota*, there are *Shabda, Sparsha, Roopa, Rasa* and *Gandha Guna*. But as other *Bhoota* are not having *Gandha Guna*, it can't be considered as *Poorvaguna*.

#### 5. SHRINGAGRAHIKA NYAYA:

##### Meaning (*padartha jnana*):

*Shringa* – Cow horn

*Grahika* - Touch

##### Phenomenon (*prakriya vijnyana*):

In a crowd of many cows, when it is necessary to denote a particular cow, by touching the horn of a cow one can denote it.





Fig. 5 (SHRINGAGRAHIKA NYAYA)



Fig. 5.1(SHRINGAGRAHIKA NYAYA)

**Context (sandharbha):**

- (Cha.Su.4/19)<sup>10</sup>
- (Cha.Chi.28/72)<sup>11</sup>
- (Cha.Chi.30/314-319)<sup>12</sup>

**Interpretation (yukthi):**

This *nyaya* is explained to establish the *pratyatma lakshana* of the *vyadhi*. Most of the diseases mentioned in our classics are having much common signs and symptoms. At that time, one has to find out the special symptom which is helpful in the differential diagnosis. Thus, to mention the *pratyatma lakshana* of the disease or for the pinpoint explanation of the subject, this *nyaya* is used.

This *nyaya* is explained to establish the *pathya palana* in particular disease. If a physician advises to do *pathya palana* in general, patient cannot understand what should be consumed. In the context of *jvara* hydration is important *shadanga paniya* is one of the example if physician advises specifically to intake *Shadangapaniya* in *Jvara*, it is nothing but the utilization of this *nyaya*.

There are different explanations by different scholars on this *nyaya*. It is the maxim of seizing ox by its horns. Controlling a mad bull is possible by catching one horn first and then the other horn also. Sometimes leading many bulls into a stall is by holding their horns and one by one. Thus this is regarding the specification or explaining one after the other by taking specific features.

This *nyaya* is also used in many contexts by Chakrapani as follows,

1. In *Shadvirecanashatashriteeyam Adhyaayam* to understand the classification of *Dashemani* this *Nyaya* is quoted. Five hundred *kashaya* and fifty *mahakashaya* have been explained. The *dravyas* are grouped according to their specific action/karma as *dashemani*. This is clearly understood with the help of *shrunga graahikaa nyaya*. Thus all the five hundred drugs are explained easily by grouping them into 50 groups by taking specific feature.
2. In *Chikitsasthana Vatavyadhi Chikitsa* --- If *sandhichyuti*, *hanusthambha*, *Kunchana*, *pakshaaghata* etc. diseases are depending on the *sthaana* and *gambheera dhatu* involvement it becomes *asadhya*. If these are *nava*, in *balavan rogi* and without *upadrava*; they are *sadhya*. Here it is told that the *upadravas* of these are not enlisted one by one as *Shrungra grahikaa nyaya*. one have to consider the common *upadravas*.
3. In *yonivyapat chikitsa*, while explaining the *Pramana* of *Oushadha*-here the *bheshaja pramana* is not told in specific. As *Ayurveda* is standing on *pratipurusha siddhanta*, one can't tell the *pramana* of a *bheshaja* in specific quantity (*Shrungra grahikaya na uktam*). Only general *pramana* of the *bheshaja* can be explained.
4. In the same chapter, while explaining the *saatmya* according to *desha* Chakrapani re-

fers to this *nyaya* in similar way. As *prati-purusha saatmya* is different, it can't be explained specific to an individual. (*Shrungra grahikaya na uktam*).

## CONCLUSION

From the above illustrations, it can be understood that *nyayas* are the *upamanas/nirvachana* in *Loka vyavahara*. These have been used by our *Acharyas* especially by the commentators to explain and convey the idea of the author. Understanding of these *nyayas* is very essential for the *Ayurvedic* scholars for the better implementation of the concepts of *Ayurveda* practically. By the help of these *nyayas*, one can get the knowledge of the concepts of *Ayurveda*, various diseases, its diagnostic methods, differential diagnosis, how and when the medicines should be used, etc. Proper understanding of this *nyayas* will definitely help in the appropriate research work.

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**Source of Support: Nil**

**Conflict Of Interest: None Declared**

How to cite this URL: Praveen Bhiridi Et Al: Concept And Utility Of Nyaya's -A Review Article. International Ayurvedic Medical Journal {online} 2017 {cited December, 2017} Available from: [http://www.iamj.in/posts/images/upload/156\\_161.pdf](http://www.iamj.in/posts/images/upload/156_161.pdf)