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, Kapinjaladhikaarana 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 vyavahara¹.

Definition:

Nyaya can be defined as a method or general rule or logical explanation or a principle through which various concepts are understood or explained².
Types:
(1) Loukika nyaya (2) Shastriya nyaya.
1) Loukika nyayasp 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):
   1. (Cha. Su. 1/68-74) ³
   2. (Cha. Vi. 7/9) ⁴

   Interpretation (yukthi):
   1) In the context of Charaka.Sutra.1st chapter, explained about the upatti bheda of dravyas as jangama-aoudhbida-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.7th 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 vijnana):

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

Context (sandharbha):

- (Cha.Sha. 1/5)\(^5\)

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 Indriyartha 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 (padartha jnana):
Kapinjala – Type of bird
Adhikarana - Context

Phenomenon (prakriya vijnana):

During yajnaamushtaana, 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.

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 have umbrella are also seems like having umbrella. Context (sandharbha):
1. In Tasyaashiteeyam Adhyaaya, during adhyaya upasamhaara, his nyaya is quoted.
2. In Grahani chikitsitam adhyaya, while explaining dhatvagnivyapara, this nyaya is quoted.
3. In Shareerasthana, katidhaapurushsheeyam adhyaaya, while explaining the bhootaantara pravesha of guna in bhoota, this nyaya is referred.

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)

Context (sandharbha):
- (Cha.Su.4/19)\textsuperscript{10}
- (Cha.Chi.28/72)\textsuperscript{11}
- (Cha.Chi.30/314-319)\textsuperscript{12}

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 Adhyaaayam 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 Shrunga grahikaa nyaya. one have to consider the common upadravas.

3. In yonivyapat chikitsa, while explaining the Pramana of Oushadha-here the bhashaja pramana is not told in specific. As Ayurveda is standing on pratipurusha siddhanta, one can’t tell the pramana of a bhashaja in specific quantity (Shrunga grahikaa na uktam). Only general pramana of the bhashaja 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 *pratipurusha saatmya* is different, it can’t be explained specific to an individual. (*Shrunga grahiyana 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.

**REFERENCES**


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