

Affirmative Reasoning: Volume IIID

Nyay Incarnation of Nay

Nyay Avtar

by Siddhsen Divakar (ca 400 AD)

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Interpretive Translation

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Preface

Nyay Avtar is an introduction to the key concept of evidence-based reasoning. It is a succinct conceptual summary of the relevance of the Nyay methods (NA-29, 30) for evidence-based reasoning to arrive at a decision. It was written for a royal court in India where concerns for ascertaining validity of issues were beginning to be formulated in the tradition of debates to settle difference. This judicial process was beginning to be known as Nyay. The title Nyay Avtar literally means Nyay Incarnation, possibly in reference to the origin of the newly emerging method of reasoning to an ancient Nyay basis. Siddhsen appears to question some of the aspects of the Nyay interpretation of the Vacch Nyay reasoning. Note that the Nyay method (possibly in the setting of a royal court) is polarizing because in such public discourses emphasis is on winning. In contrast the purpose of the Nyay search is to establish reality based on evidence and rational reasoning.

Nyay Avtar

Each Nay device resolves a specific concern and thus shift focus to the remaining concerns. On the other hand, goal of Nyay is to summarize available evidence in a conclusion (decision).

NA-1. Evidence explains itself and others. Evidence based inference is cognized as knowledge that is useful for resolving conflicts. Such knowledge is a basis to evaluate direct, indirect, and ambiguous subjects.

Pramanam sv-par-bhasi gyanam badh vivarjitam.

Pratykcham ch parokcham ch dvidha mey vinishiyat.

प्रमाणं स्वपराभासि ज्ञानं बाधविवर्जितम् ।

प्रत्यक्षं च परोक्षं च द्विधा मेयविनिश्चयात् ॥ १ ॥

NA-2. Well-established evidence useful for such practices communicates information about the subject but not the intention (or the opinion of the evidence giver).

Prasiddhani pramanani vyavharah ch tat kratah.

Praman lakchanasy uktau gyayte na prayojanam.

प्रसिद्धानि प्रमाणानि व्यवहारश्च तद्धतः ।

प्रमाणलक्षणस्योक्तौ ज्ञायते न प्रयोजनम् ॥ २ ॥

NA-3. The purpose of evidence is to communicate well established characteristics that help in eliminating bias, doubts and prejudices rooted in the reasoning and thought.

Prasiddhanam pramananam lakchan uktau prayojanam.

Tat vya-moh nivrattih syat vya-mudh-mansam ih.

प्रसिद्धानां प्रमाणानां लक्षणोक्तौ प्रयोजनम् ।

तद्ज्ञानमोहनिवृत्तिः स्याद् व्यामूढमनसामिह ॥ ३ ॥

NA-4. All evidence that is not indirect (i.e. not inaccessible to senses) is meaningful to provide cognizable information. Everything else that is not such direct evidence is subject to further scrutiny.

A-prarokch-taya arthasy grahkam gyanam idrasham.

Pratykcham itrat gyeyam parokcham grahan ikchya.

अपरोक्षतयार्थस्य ग्राहकं ज्ञानमीदृशम् ।

प्रत्यक्षमितरद् ज्ञेयं परोक्षं ग्रहणेक्षया ॥ ४ ॥

NA-5. Inference is based on an invariant attribute of the evidence that is identifiably associated with the concern. Such concomitant invariance makes the inference unambiguous.

Sadhy avina-bhuno lingat sadhy nishchaay-kam smratam.

Anumanam tat a-bhrantam pramanatvat samajvat.

साध्याविनाशुनो लिङ्गात् साध्यनिश्चायकं स्मृतम् ।
अनुमानं तदभ्रान्तं प्रमाणत्वात् समजवत् ॥ ५ ॥

NA-6. Even direct evidence can be confusing due to inconsistency in its articulation. It is far more difficult to ascertain value of information mixed with internal influences.

Na pratyakcham api bhrantam pramanatv vinischyat.
Bhrantam pramanam iti-etat viruddh vachnam yatah.

न प्रत्यक्षमपि भ्रान्तं प्रमाणत्वविनिश्चयात् ।
भ्रान्तं प्रमाणमित्येतद् विरुद्धवचनं यतः ॥ ६ ॥

NA-7. Relationship of the entire evidence to inference becomes clear when ambiguities is identified and removed. Unambiguous evidence determines the relationship of self with the other, and both are established together.

Sakal pratibhasasy bhrantatv a-siddhitah sphutam.
Pramanam sv-annya nishchayi dvay siddhau prasiddhyati.

सकलप्रतिभासस्य भ्रान्तत्वाविद्धितः स्फुटम् ।
प्रमाणं स्वान्यनिश्चायि द्वयसिद्धौ प्रसिद्धति ॥ ७ ॥

Note: This concept is not explicit in Nyay Sutr.

NA-8. Relevant and un-contradicted word constructs based on the observed and the desired provide the ultimate meaning to the evidence. Content of such evidence that produces a balanced proposition is accepted for further consideration.

Drasht isht a-vyahatat vakyat param-arth abhidhyi-nah
Tatv grahitaya utpannam maanam shaabdam prakirtitam.

दृष्टेष्टाव्याहताद्वाक्यात् परमार्थाभिधायिनः ।
तत्त्वग्राहितयोत्पन्नं मानं शब्दं प्रकीर्तितम् ॥ ८ ॥

NA-9. A balanced proposition based on reliable testimony can not be opposed or violated by an unseen power. All traditions of knowledge seek reliable ways to reduce uncertainty.

Apt upgyam anulanghyam a-drasht isht virodhkam
Tatv updesht krat saarvam shastram ka-path ghattnam.

आप्तोपज्ञमनुलङ्घ्यमदृष्टेष्टविरोधकम् ।
तत्त्वोपदेशकत् सार्वं शास्त्रं कापथघट्टनम् ॥ ९ ॥

NA-10. Intellect tends to ascertain others in relation to the certainty of the self. Therefore it is necessary to use external devices such as meaning, standard, suggestion, and opinion.

Sv nishchayvat annyesham nishchayah utpadanam budhah

Parartham maanam akhyatam vakyam tat upchartah.

खनिश्चयवदन्येषां निश्चयोत्पादनं बुधैः ।

परार्थं मानमाख्यातं वाक्यं तदुपचारतः ॥ १० ॥

NA-11. Inference based on direct information and established evidence is meaningful and useful to address other concern and elaborate meaning.

Pratyakchen anumanen prasiddh arth prakashnat.

Parsy tat upayativat par-arthatvam dvayoh api.

प्रत्यक्षेणानुमानेन प्रसिद्धार्थप्रकाशनात् ।

परस्य तदुपायत्वात् परार्थत्वं द्वयोरपि ॥ ११ ॥

NA-12. Direct information relates to the meaning of the entire word construct (testimony). An opinion based on such inference relates to the observed as well as the underlying influences.

Pratyakch pratipann-arth pratipadi ch yat vachah.

Pratyakcham pratibhasasya nimitatvat tat ucchyte.

प्रत्यक्षप्रतिपन्नार्थप्रतिपादि च यद्वचः ।

प्रत्यक्षं प्रतिभासस्य निमित्तत्वात्तदुच्यते ॥ १२ ॥

NA-13. Invariance with the concern is relevant to express impressions from sense awareness as the evidence. The meaning of the inference may be asserted and expressed differently in different propositions.

Sadhya avinabhuvah hetoh vachah yat pratipadkam.

Parartham anumanam tat packh adi vachan-atmkam.

साध्याविनाभुवो हेतोर्वचो यद् प्रतिपादकम् ।

परार्थमनुमानं तत् पक्षाद्विवचनात्मकम् ॥ १३ ॥

NA-14. Direct information does not uncover a hidden form of the concern, or elaborate it further for a decision. Search for implied concerns is guided by relevance.

Sadhya abhyupgamah pakchah pratyakch adi a-nirakratah.

Tat prayogah atr kartavah hetoh gochar deepkah.

साध्याभ्युपगमः पक्षः प्रत्यक्षाद्यनिराकृतः ।

तत्रयोगोऽत्र कर्त्तव्यो हेतोर्गोचरदीपकः ॥ १४ ॥

NA-15. It is relevant to consider intention and bias of the evidence-giver. Other motives are possible if the testimony does not provide understanding relevant to the concern.

Annyatha vadi-abhipret hetu gochar mohitah.

Pratyayi asya bhavet hetuh viruddh-arakito yatha.

अन्यथा वाद्यभिप्रेतहेतुगोचरमोहितः ।

प्रत्याय्यस्य भवेद्धेतुर्विरुद्धारेकितो यथा ॥ १५ ॥

NA-16. An observer determines the quality of an archer by his ability to hit the target. An archer without a focus on the target may lack other qualities of an archer.

*Dhanushk gun samprakchi-janasy parividdhytah.
dhanushkasy vina lakch nirdeshen gun-itarau.*

धानुष्कगुणसंप्रेक्षिजनस्य परिविध्यतः ।

धानुष्कस्य विना लक्ष्यनिर्देशेन गुणतरौ ॥ १६ ॥

NA-17. A concern may also be established by two other means: Relevance of the outcome, or perhaps altogether different consideration of the basis of the concern.

*Hetuh tatha uppatya va syat prayogah anyatha api va
dvi-vidhah annyataren api sadhya siddhih bhavet iti.*

हेतोस्तथोपपत्त्या वा स्यात् प्रयोगोऽन्यथापि वा ।

द्विविधोऽन्यतरेणापि साध्यसिद्धिर्भवेदिति ॥ १७ ॥

NA-18. Concomitance between a concern and the means to address the concern is independently ascertained. An analog illustrating a similarity of the behavior is recalled as an expression of the relationship.

*Sadhya-sadhan-yoh vyaptih yatr nischeeyate itram.
Sadharmyen sa drashtantah sambandh smaranat matah.*

साध्यसाधनयोर्व्याप्त्यर्थं निश्चीयतेतराम् ।

साधर्म्येण स दृष्टान्तः समन्वसरणान्तः ॥ १८ ॥

NA-19. A concern may be addressed even without such a means. In such cases the focus of the analog is on a difference in behavior but with implied concomitance. (For example there is no fire there because surface of a lake can not be on fire, therefore what appears to be smoke may be fog).

*Sadhye nivartmane tu sadhansya api a-sambhavah
Khyapyte yatr drashtantah vai-dharmyen iti sa smratah.*

साध्ये निवर्त्तमाने तु साधनस्याप्यसम्भवः ।

ख्यायते यत्र दृष्टान्तो वैधर्म्येणेति स स्मृतः ॥ १९ ॥

NA-20. A concern is addressed only by independently established concomitant invariance. According to the scholars of Nyay anything that lacks such concomitance is perhaps useless.

*Antar vyaptya ev sadhasya siddheh vahih udahratih
vyartha syat tat a-sad-bhave api evam nyay vidah viduh.*

अन्तरव्याप्त्यैव साध्यस्य सिद्धेर्वहिरुदाहृतिः ।

व्यर्था स्यान्तदसद्भावेऽप्येवं न्यायविदो विदुः ॥ २० ॥

NA-21. Proponents of beliefs give impression of their own distinguishing features. Often such popular beliefs are inconsistent with their own descriptions.

Pratipadyasya yah siddhah pakch abasaho asti lingtah.

Lok sv-vachnabyam ch badhitah anek dha matah.

प्रतिपाद्यस्य यः सिद्धः पक्षाभासोऽस्ति सिद्धतः ।

लोकस्ववचनाभ्यां च बाधितोऽनेकधा मतः ॥ २१ ॥

NA-22. Such an otherwise inaccessible concern may be considered on the basis of relevant characteristics. Concerns beyond sense awareness are often stated in dubious and disorganized ways (such as a miracle) that make little sense.

Anyatha an-up-pannatvam hetoh lakchanam iritam

Tat a-pratiti sandeh viparyasaih tat aa-bhata.

अन्यथानुपपन्नत्वं हेतोर्लक्षणमीरितम् ।

तदप्रतीतिसन्देहविपर्ययैस्तदाभता ॥ २२ ॥

NA-23. Such concerns are not-established and can not be experienced. Yet they are promoted in many different ways. They are inconsistent with everything that we can cognize, and they are not subject to ways of reasoning.

A-siddhah tu a-pratitah yah yah anyatha ev uppadyate

Viruddhah yah anyatha api atr yuktah an-eikantikah sa tu.

असिद्धस्तप्रतीतो यो योऽन्यथैवोपपद्यते ।

विरुद्धो योऽन्यथाप्यत्र युक्तोऽनैकान्तिकः स तु ॥ २३ ॥

NA-24. Analogy to such behaviors is a defect like the mis-stated characteristics, exaggerated relevance, or distorted form of a concern.

Sa-dharmyen atr drashtant doshah nyay vid iritah

Ap-lakchan hetu utthah sadhy-adi vikal-adayah.

साधर्म्येणात्र दृष्टान्तदोषा न्यायविदौरिताः ।

अपलक्षणेहेतुत्वाः साध्यादिविकलादयः ॥ २४ ॥

NA-25. According to Nyay, defective analogies relate to behaviors that can not be cognized (do not make sense or evoke awareness). They are suspect because they do not relate the basis of a concern, and they offer only an inconclusive means of reasoning.

Vaidharmyen atr drashtant dosha nyay vidiritaah

Sadhy sadhan yugmanaam a-nivrteh ch sanshayat.

वैधर्म्येणात्र दृष्टान्तदोषा न्यायविदौरिताः ।

साध्यसाधनयुग्मानामनिवृत्तेषु संशयात् ॥ २५ ॥

NA-26. Inconsistency in the words and alleged assertion of a proponent is a defect that prevents further consideration.

*Vadi-ukte sadhdane prokt doshanam udbhavnam
Dushnam nirvadye tu dushan abhas-namkam.*

वाद्युक्ते साधने प्रोक्तदोषाणामुदभावनम् ।
दूषणं निरवद्ये तु दूषणाभासनामकम् ॥ २६ ॥

NA-27. A valid (*keval*) construct free of all obscurities illuminates an individual. Meaning of such a construct evolves continually as it is conceptualized.

*Sakal avaran mukt atm kevlam-vat prakashte
pratykcham sakal-arth atm satat pratibhasnam.*

सकलावरणमुक्तात्म केवलं वत् प्रकाशते ।
प्रत्यक्षं सकलार्थात्मसततप्रतिभासम् ॥ २७ ॥

NA-28. The immediate consequence of a valid construct is to reduce uncertainty due to ignorance. The rest follows from give-and-take of the intellect (flexibility or openness).

*Pramanasya phalm sakchat a-gyan vinivartam
kevlasy sukhah-upekche shesasya adan-han-dhih.*

प्रमाणस्य फलं साक्षाद्ज्ञानविनिवर्तनम् ।
केवलस्य सुखोपेक्षे शेषस्यादानहानधीः ॥ २८ ॥

NA-29. For the understanding of a complex concern with more than one behavior, independent *Nay* methods are used to provide insight into particular aspects of the concern for a particular purpose.

*An-eikant-atmkam vastu gocharah sarv samvidam
ek desh vishishtah arthah nayasy vishyah matah.*

अनेकान्तात्मकं वस्तु गोचरः सर्वसंविदाम् ।
एकदेशविशिष्टोऽर्थो नयस्य विषयो मतः ॥ २९ ॥

NA-30. According to the 'Shrut' tradition (of the Jins), each *Nay* device addresses a particular aspect of the concern on the basis of its invariant concomitance. Remaining uncertainties are identified through *Syad* devices.

*Naya-nam ek nishthanam pravrateh shurt vart-mani
sampoorn-arth vi-nishchae syadvad shurtam ucchate.*

नयानामेकनिष्ठानां प्रवृत्तेः श्रुतवर्तमानि ।
सम्पूर्णार्थविनिश्चायि स्याद्वादश्रुतमुच्यते ॥ ३० ॥

NA-31. The knower is a decision-maker who is aware of self and others, takes action, bears consequences, and continuously makes choices. A living being that does not respond suitably to the environment loses its identity.

*Pramata sv-annya nirbhasi karta bhokta vivratiman
sv samvedan sansiddhah jeevah kchiti-adi an-atmakah.*

प्रमाता खान्यनिर्भासी कर्ता भोक्ता विवृत्तिमान् ।
स्वसंवेदनसंषिद्धो जीवः शित्याद्यनात्मकः ॥ ३१ ॥

NA-32. An organized construct based on valid evidence is timeless and useful for ever for decision-making and future practice.

*Praman-adi vyavastha iyam anadi nidhan atmika.
Sarv sam-vyavharatre-nam prasiddha api pr-kirtita.*

प्रमाणादिव्यवस्थेयमनादिनिधनात्मिका ।
सर्वसंख्यवर्द्धत्तुणां प्रसिद्धाऽपि प्रकीर्तिता ॥ ३२ ॥
