



NYAYA PHILOSOPHY

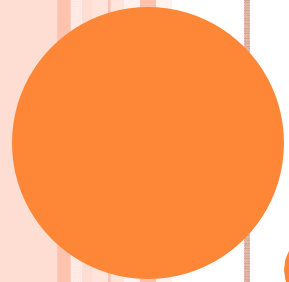
Aksapada Gautama (600 BC)



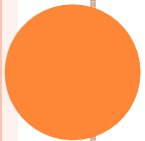
INTRODUCTION

- Founded by the sage Gotama, also known as Aksapada.
- Primarily concerned with the conditions of correct knowledge and the means of receiving this knowledge (Epistemology).
- The science of logic or reasoning – the science of critical study (Anviksiki).
- Discovers the validity or invalidity of knowledge.
- Through the process of obtaining valid knowledge of things one could secure release from material bondage.
- Obtaining valid knowledge is the only way to obtain release from suffering.





NYAYA EPISTEMOLOGY



SIXTEEN DIVISIONS (*PADARTHAS*) OF EXTERNAL REALITY



Nyaya divides perceivable and imperceivable reality into sixteen divisions (*padarthas*) that are

1. *Pramana*, the sources of knowledge
2. *Prameya*, the object of knowledge
3. *Samsaya*, doubt or the state of uncertainty
4. *Prayojana*, the aim
5. *Drstanta*, example
6. *Siddhanta*, doctrine
7. *Ayayava*, the constituents of inference
8. *Tarka*, hypothetical argument
9. *Nirnaya*, conclusion
10. *Badha*, discussion
11. *Jalpa*, wrangling
12. *Vitanda*, irrational argument
13. *Hetvabhasa*, specious reasoning
14. *Chala*, unfair reply
15. *Jati*, generality based on a false analogy
16. *Nigrahsthana*, the grounds for defeat



1. PRAMAN: SOURCES OF KNOWLEDGE



- Prama = valid knowledge
- Pramana is that through which valid knowledge is received.

Knowledge itself is of two types:

1. Anubhava (experiential) and
2. Smriti (memory).

Both categories can be divided into valid and invalid knowledge.

- ☛ Valid experiential knowledge is called prama and
- ☛ Invalid experiential knowledge is aprama.



2. PRAMEYA: THE OBJECT OF KNOWLEDGE



1. *Atma* - the individual conscious unit
2. *Sarira* - the material body
3. *Indriyas* - the sense organs
4. *Artha* - the objects of the senses
5. *Buddhi* - cognition
6. *Manas* - the mind
7. *Pravrti* - activity
8. *Dosa* - mental defects
9. *Pretyabhava* - life and death
10. *Phala* - the results of pleasure and pain
11. *Duhkha* - suffering
12. *Apavarga* - permanent relief from all suffering





3. SAMSAI - DOUBT

- A state in which the mind wavers between conflicting views regarding a single object.
- Is that a plant or a human being in the darkness?
Is that a rope or a serpent?
- Samsaya is not certain knowledge, nor is it a mere reflection of knowledge, nor is it invalid knowledge.
- It is a positive state of cognition but the cognition is split in two and does not provide any definite conclusion.
- Doubt is the product of a confused state of mind.





4. PRAYOJANA - AIM

- No action can be performed without an objective, a target or an aim.
- It does not matter if the aim is only presumed or is fully understood.
- One acts either to achieve desirable objects or to get rid of undesirable ones; these desirable or undesirable objects are known as prayojana.





5. DRSTANTA: EXAMPLE

- This refers to using an example or an illustration to highlight a common fact and establish an argument.
- Useful examples can be accepted by both parties in a dispute.
- For instance, one can say that there must be fire because one sees smoke and one can refer to the fire and smoke in a kitchen to establish common ground.





6. SIDDHANTA: DOCTRINE

- An axiomatic postulate accepted as undisputed truth and serves as the foundation for the entire theory of a particular system of philosophy.
- For instance, it is a Nyaya siddhanta that there is a Nimitta Karana (efficient cause) of the universe



7. AVAYAVA: CONSTITUENTS OF INFERENCE



- Parts or components.
- Nyaya uses inference to establish reasons and come to conclusions in arguments.
- If an inference has five necessary parts, it is assumed that it can give correct knowledge.
- These components are:
 1. pratijna (statements),
 2. hetu (reason),
 3. udaharana (example),
 4. upanaya (universal proposition) and
 5. nigamana (conclusion).



8. TARKA HYPOTHETICAL ARGUMENT



- The mind's jabbering that creates confusion and misunderstanding within and without
- Because the mind is clouded by its own modifications, it is very important to wash out these confusions before attempting to understand something solely through the mind
- Tarka is the process of clarifying the confusion
- It is the process of questioning and cross-questioning with the mind that leads to a particular conclusion.
- Tarka can be useful in differentiating between invalid and valid knowledge





9. NIRNAYA: CONCLUSION

- Is certain knowledge that is attained by using legitimate means.
- It is the ascertaining of the truth about something, perhaps using Tarka or other ways of perception like direct perception, inference, testimony or intuition





10. BADHA: DISCUSSION

- A debate between two parties – exponent and opponent – on a subject.
- But both are agreed on using the methods of reasoning and logic and valid knowledge can be reached if both parties are honest and free from prejudices





11. JALPA: WRANGLING

- When the two parties try to defeat each other through dishonest means.
- There is an involvement of ego instead of a true search for knowledge.
- *Jalpa* contains all the characteristics of a valid debate except that of aiming to discover truth.
- It is that type of discussion in which each party has a prejudice for his own view and thus tries to gather all possible arguments in his own favor
- Lawyers sometimes apply this method to win their cases in court



12. VITANDA: IRRATIONAL REASONING



- An argumentation aimed at refuting or destroying an antagonist's position without seeking to establish one's own position – it is mere destructive criticism.
- In irrational reasoning either or both tries to refute the other's position instead of establishing his own.
- This usually happens when one of the parties realizes that his position is weak and that he cannot defend his point of view
- Consequently, he irrationally attacks the other's case with destructive intent



13. HETVABHASA : SPECIOUS REASONING



- An irrational argument which is reasoning that appears to be valid but is really unfounded





14. CHALA: UNFAIR REPLY

- A statement meant to cheat or to fool someone in an argument.
- A person pretends to understand a word or phrase used in a particular sense as other than what was intended and then denies the truth of this deliberate misinterpretation of the speaker's words.
- For example, suppose someone's name is Bizarre, and in referring to this person, someone says, "He is Bizarre." If the listener knowingly misconstrues this statement and replies, "He is not bizarre; he is just a common ordinary man," then that person is using *chala*.



15 JATI : GENERALITY BASED ON FALSE ANALOGY –



- A debate in which an unfair reply or conclusion is based on a false analogy.
- Example of sound – is it non-eternal or eternal?
 - ☞ A. Sound is noneternal because it is an effect of a certain cause, just as a pot is produced from clay.
 - ☞ One can argue that it is eternal by comparing it with the sky.
 - ☞ But it is a false analogy because there is no universal relationship between the non-material and the eternal
 - ☞ In the *nyaya* system itself, sound is considered to be a noneternal quality because it is produced and can be destroyed.



16. NIGRAHASTHANA: GROUNDS FOR DEFEAT



- The grounds on which a person is defeated in his argument.
- Happens when a person misunderstands his own or his opponent's premises and becomes helpless and eventually accepts defeat in the debate
- The point at which he accepts his defeat is called *nigrahasthana*



1. PRAMAN: SOURCES OF OBTAINING KNOWLEDGE



Praman (Valid)

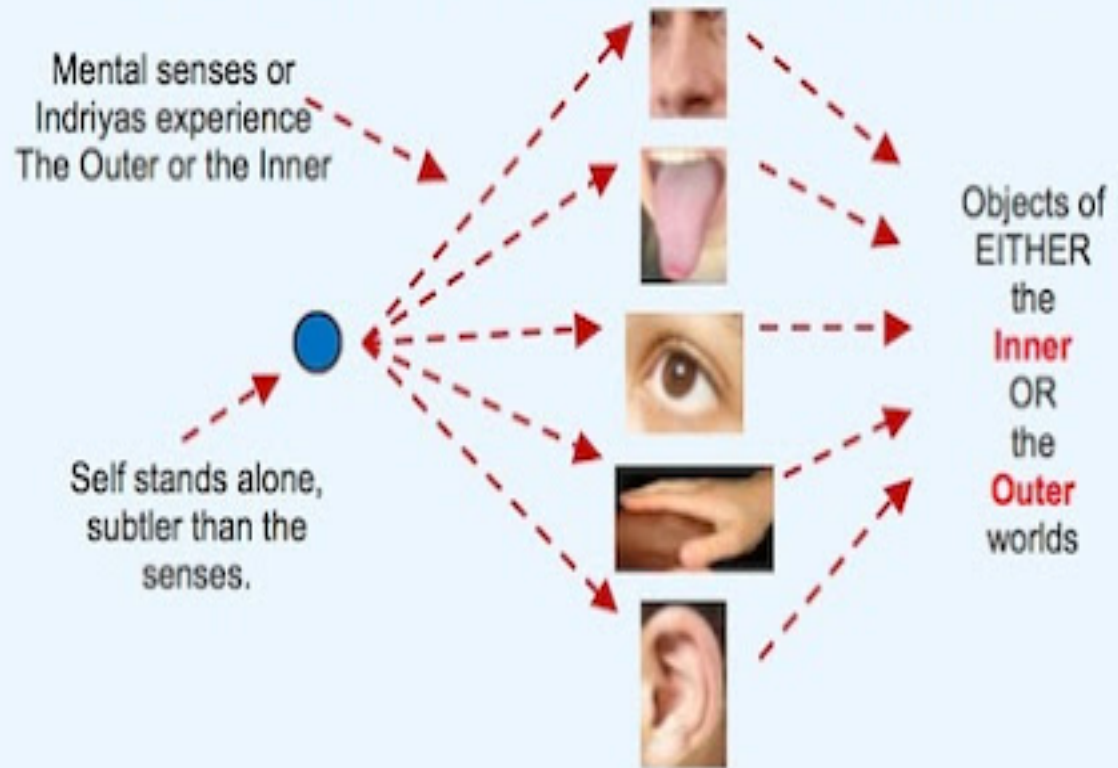
1. *Pratyaksa* (direct perception):.
2. *Anumana* (inference): .
3. *Upamana* (comparison): .
4. *Sabda* (testimony):

Aprama (Invalid)

5. Doubt (*samsaya*), faulty cognition (*bhrama* or *viparyaya*) and
6. Hypothetical argument (*tarka*).



The fixation or addiction to sensation itself is one of the largest single reasons so few people experience Self-Realization



Truth, Reality, Self, Atman, Purusha, Pure Consciousness, or whatever else you want to call it CANNOT be smelled, tasted, seen, touched, or heard. Those are merely senses (Indriyas), which are instruments by which Consciousness experiences outer or inner objects. To know the True Self, it is imperative to go beyond the senses. This is called sense-withdrawal, or Pratyahara. It is a prerequisite to advanced meditation. (Yoga Sutras 2.54 -2.55)



1. PRAMAN: 1.1 PRATYAKSA

This source occupies the foremost position in *Nyaya* and is divided into

1. *Laukika* or ordinary perception as attained through the senses of six types, viz., visual-by eyes, olfactory-by nose, auditory-by ears, tactile-by skin, gustatory-by tongue and mental-by mind.
2. *Alaukika* or extra-ordinary. involves
 1. *Samanyalakshana* (perceiving generality from a particular object),
 2. *Jñanalakshana* (when one sense organ can also perceive qualities not attributable to it, such as when seeing a chili, one knows that it would be bitter or hot), and
 3. *Yogaja* (when certain human beings, from the power of *Yoga*, can perceive past, present and future and may have supernatural abilities).





1.PRAMAN:1.1PRATYAKSA: 1.1.1 LAUKIK

1. External (bahya) – any or all of the faculties of sight, sound, touch, taste and smell are involved in bringing the object to the mind. The five senses are **grosssenses...**
2. Internal (manasa) - ...and the **mind** is the subtle sixth sense – the faculty which perceives qualities of soul like desire, aversion, pleasure, pain and cognition.
 1. Laukika (ordinary perception) is either
 - a. Indeterminate (nirvikalpa) or
 - b. Determinate (savikalpa) –
for instance the first glance at a table shows us just its mere existence, the general appearance – a second look shows us the details. Determination is always preceded by indeterminate perception.



1.PRAMAN:1.1PRATYAKSA: 1.1.2 ALAUKIK



1. Perception of classes (samanya laksana): All people are mortal.
2. Perception based on association (jnana laksana): a block of ice looks cold
3. Intuitive perception (yogaja):
 - a. Yukta yogins. : Spontaneous intuition
 - b. Yunjan yogins: Still on path





1.PRAMAN:1.2

ANUMANA (INFERENCE):

It is the detailed process of knowing something not by means of contact between the senses and the objects of the world and not by observation but rather through the medium of a sign or **linga** that is invariably related to it.

Anumana – the cognition or knowledge that follows from some other knowledge.

Two types of inference –

1. *Svarthanumana*, or inference for oneself
2. *Parathanumana*, inference for others.
3. *Purvavat* (inferring an unperceived effect from a perceived cause)
4. *Sheshavat* (inferring an unperceived cause from a perceived effect)
5. *Samanyatodrishta* (when inference is not based on causation but on uniformity of co-existence).





1.PRAMAN:1.2 ANUMANA: METHOD

The methodology of inference involves a combination of induction and deduction by moving from particular to particular via generality. It has five steps, as in the example shown

1. There is fire on the hill (called *Pratijna*, required to be proved)
2. Because there is smoke there (called *Hetu*, reason)
3. Wherever there is fire, there is smoke (called *Udaharana*, ie, example)
4. There is smoke on the hill (called *Upanaya*, reaffirmation)
5. Therefore there is fire on the hill (called *Nigamana*, conclusion)



1.PRAMAN:1.2 ANUMANA: METHOI CONT....



In Nyaya terminology for this example, the hill would be called as *paksha* (minor term), the fire is called as *sadhya* (major term), the smoke is called as *hetu*, and the relationship between the smoke and the fire is called as *vyapti* (middle term).

Hetu further has five characteristics:

1. It must be present in the Paksha.
2. It must be present in all positive instances.
3. It must be absent in all negative instances.
4. It must not be incompatible with the minor term or Paksha.
5. All other contradictions by other means of knowledge should be absent.



1. PRAMAN: 1.2 ANUMANA: FALLACIES IN ANUMAN (*HETVABHAS*)



1. *Asiddha*: It is the unproved hetu that results in this fallacy. [Paksadharmata]
 1. *Ashrayasiddha*: If Paksha [minor term] itself is unreal, then there cannot be locus of the hetu. e.g. The sky-lotus is fragrant, because it is a lotus like any other lotus.
 2. *Svarupasiddha*: Hetu cannot exist in paksha at all. E.g. Sound is a quality, because it is visible.
 3. *Vyapyatvasiddha*: Conditional hetu. 'Wherever there is fire, there is smoke'. The presence of smoke is due to wet fuel.
2. *Savyabhichara*: This is the fallacy of irregular hetu.
 1. *Sadharana*: The hetu is too wide. It is present in both sapaksha and vipaksha. 'The hill has fire because it is knowable'.
 2. *Asadharana*: The hetu is too narrow. It is only present in the Paksha, it is not present in the Sapaksha and in the Vipaksha. 'Sound is eternal because it is audible'.
 3. *Anupasamhari*: Here the hetu is non-exclusive. The hetu is all-inclusive and leaves nothing by way of sapaksha or vipaksha. e.g. 'All things are non-eternal, because they are knowable'.
3. *Satpratipaksa*: Here the hetu is contradicted by another hetu. If both have equal force, then nothing follows. 'Sound is eternal, because it is audible', and 'Sound is non-eternal, because it is produced'. Here 'audible' is counter-balanced by 'produced' and both are of equal force.
4. *Badhita*: When another proof (as by perception) definitely contradicts and disproves the middle term (hetu). 'Fire is cold because it is a substance'.
5. *Viruddha*: Instead of proving something it is proving the opposite. 'Sound is eternal because it is produced'.



1.PRAMAN:1.2 ANUMANA: *HETVABHAS*



Five kinds of fallacious "middle" (hetu) are distinguished:

1. the inconclusive (savyabhicara), which leads to more conclusions than one;
2. the contradictory (viruddha), which opposes that which is to be established;
3. the controversial (prakaranasama), which provokes the very question that it is meant to settle;
4. the counterquestioned (sadhyasama), which itself is unproved; and
5. the mistimed (kalatita), which is adduced "when the time in which it might hold good does not apply".





ANYATHAKYATIVADA OF NYAYA

- The Nyaya theory of error is similar to that of Kumarila's Viparita-khyati (see [Mimamsa](#)).
- The Naiyayikas also believe like Kumarila that error is due to a wrong synthesis of the presented and the represented objects.
- The represented object is confused with the presented one.
- The word 'anyatha' means 'elsewise' and 'elsewhere' and both these meanings are brought out in error.
- The presented object is perceived elsewise and the represented object exists elsewhere.
- They further maintain that knowledge is not intrinsically valid but becomes so on account of extraneous conditions (*paratah pramana* during both validity and invalidity).



1.PRAMAN:1.3 *UPAMANA* (COMPARISON):



Upamana refers to the relationship between a word and an object that is referred to by the word, produced by the understanding of a knowledge of similarity.

Eg. A friend describes crab apples as looking like a regular red apple but it is smaller and has a longer stem. You go into the forest and find a tree bearing this fruit you have never seen but you remember the description and conclude that this is a crabapple tree





1.PRAMAN:1.4

SABDA (TESTIMONY):

- *Sabda* is the knowledge derived from words or sentences. But not all verbal knowledge is sabda.
- Sabda is defined as the statement of an apta or a person who speaks and acts the way he thinks; a person whose mind, action and speech are in perfect harmony and is therefore accepted as an authority
- Types –
 1. *Vaidika*, or the words of the *Vedas*, and
 2. *Laukika*, or the words of humans who are trustworthy.



1. PRAMAN: 1.4 SABDA: CLASSIFICATION



1. Based on the **nature of the object** of knowledge:

1. The trustworthy assertions of ordinary persons, saints, sages and scriptures on matters related to the **perceptible objects** of the world. Eg. Testimony in court, doctor's diagnosis, ritual prescriptions.
2. The trustworthy assertions of persons, saints, sages and scriptures on matters concerning the **super-sensible realities**. Eg. Physicist on atoms, nutritionist on vitamins, seer's instructions on virtue, scriptural statements on God and immortality.



1.PRAMAN:1.4 SABDA: CLASSIFICATION



2. Based on **the nature of the source** of the knowledge

All testimony is categorized as either:

1. Scriptural – refers only to the sacred writings related to the Veda and the Veda itself. These words are perfect and infallible.
2. Secular – refers to the testimony of fallible human beings and may be either true or false.





1. PRAMAN: 1.4 SABDA: NATURE

Nyaya asks: What is a word, what is a sentence and what the nature of their construction? It says the essential nature of any word lies in its meaning and there must be specific rules governing the arrangement of words as without such rules, words can be reordered to convey a meaning different from what was intended.

Nyaya states: All words are significant symbols and have the capacity to designate their respective objects. This capacity is called sakti (potency) and this potency is said to be the will of God. There are four conditions essential to proper functioning of words and sentences:

- 🔦 Akamsa – expectancy – the word “bring” makes one expect another – jar? Book?
- 🔦 Yogyata – fitness – refers to appropriateness. “Moisten with fire” has no “fitness”.
- 🔦 Sannidhi – proximity – words must be used within appropriate limits of time and space in terms of continuity. If you speak a word today, another tomorrow, effective communication fails.
- 🔦 Tatparya – intention – the meaning one intends to convey; dependent on context. Confusion comes even in scriptures because one does not understand the original intention.





THE NYAYA THEORY OF CAUSATION

THE NYAYA THEORY OF CAUSATION



- A *cause* is defined as an unconditional and invariable antecedent of an *effect* and an effect as an unconditional and invariable consequent of a cause.
- The same cause produces the same effect; and the same effect is produced by the same cause. The cause is *not* present in any hidden form whatsoever in its effect.
 - ☛ The following conditions should be met:
 - ☛ The cause must be antecedent [Purvavrtti]
 - ☛ Invariability [Niyatapurvavrtti]
 - ☛ Unconditionality [Ananyathasiddha]



NYAYA RECOGNIZES THREE KINDS OF CAUSE:



1. *Samavayi*, material cause. E.g. Thread of a cloth.
2. *Asamavayi*, colour of the thread which gives the colour of the cloth.
3. *Nimitta'*, *efficient cause, e.g. the weaver of the cloth.*





CAUSE OF SUFFERING

- A misunderstanding of these twelve aspects of reality.
- Once these twelve are perceived correctly, one attains freedom from suffering.





LAW OF KARMA

- *Nyaya* inquires why some people are happy and others are unhappy
- To claim that each individual suffers or attains happiness randomly is not logical
- Gautama postulates that this must be due to the law of cause and effect (*karma*).
- Such a law is not of itself and by itself – it lacks intelligence and therefore must be guided by a higher principle, an intelligent agent who directs *karma* through the proper channels to produce proper consequences.

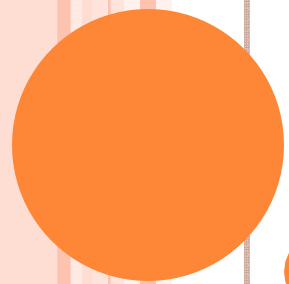


FIVE KINDS OF ACCIDENTAL ANTECEDENTS [ANYATHASIDDHA]

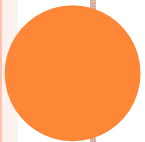


1. Mere accidental antecedent. E.g., The colour of the potter's cloth.
2. Remote cause is not a cause because it is not unconditional. E.g., The father of the potter.
3. The co-effects of a cause are not causally related.
4. Eternal substances, or eternal conditions are not unconditional antecedents. e.g. space.
5. Unnecessary things, e.g. the donkey of the potter.





NYAYA METAPHYSICS





ATMAN

- The *atma* is eternal in nature because it is not limited by space or time.
- It also accepts that there are an infinite number of *atmas*.
- One's own *atma* can be known through mental perception, whereas someone else's *atma* can only be inferred.



BRAHMAN

- Brahman is the efficient cause of creation, maintenance and dissolution
- Brahman creates all substances from eternal atoms of space, time, mind and consciousness.
- Brahman causes these atoms to hold together and continue their existence in a particular order to maintain the physical universe.

ARGUMENT FOR EXISTENCE OF GOD

1. *Kāryāt* (lit. "from effect")
2. *Āyojanāt* (lit., "from combination")
3. *Dhṛité* (lit., "from support")
4. *Dhṛité* (lit., "from support")
5. *Pratyatah* (lit, "from faith")
6. *Shrutéh* (lit., "from scriptures")
7. *Vākyāt* (lit., "from precepts")
8. *Samkhyāviṣheshāt* (lit., "from the specialty of numbers")
9. *Adṛiṣṭāt* (lit., "from the unforeseen")





1. *KĀRYĀT* (LIT. "FROM EFFECT"):

- An effect is produced by a cause, and similarly, the universe must also have a cause.
- Causes (according to Naiyanikas) are of three kinds:
 - ☛ Samavayi (in case of the universe, the atoms),
 - ☛ Asamavayi (the association of atoms) and
 - ☛ Nimitta (which is Ishvara).

The active cause of the world must have an absolute knowledge of all the material of creation, and hence it must be God.

Hence from the creation, the existence of the Creator is allegedly proved.

2. *ĀYOJANĀT* (LIT., "FROM COMBINATION")



- Atoms are inactive and properties are unphysical.
- Thus it must be God who creates the world with his will by causing the atoms to join.
- Self-combination of inanimate and lifeless things is not possible, otherwise atoms would only combine at random, creating chaos.
- Thus there must be the hand of a wise organizer behind the systematic grouping of the ultimate atoms into dyads and molecules.
- That final organizer is God.



3. *DHṚITĒ* (LIT., "FROM SUPPORT")

- Just as a material thing falls off without a support, similarly, God is the supporter and bearer of this world, without which the world would not have remained integrated.
- This universe is hence superintended within God, which proves his existence



4. *DHṚITĒ* (LIT., "FROM SUPPORT")

- Every word has the capability to represent a certain object.
- It is the will of God that a thing should be represented by a certain word.
- Similarly, no knowledge can come to us of the different things here, unless there is a source of this knowledge.
- The origin of all knowledge should be omniscient, and, consequently, omnipotent.
- Such a being is not to be seen in this universe, and so it must be outside it. This being is God.



5. *PRATYATAH* (LIT, "FROM FAITH")

- Hindu holy scriptures, the Vedas, are regarded as the source of eternal knowledge.
- Their knowledge is free from fallacies and is widely believed as a source of proof.
- Their authors cannot be human beings because human knowledge is limited.
- They cannot obtain knowledge of past, present and future and in-depth knowledge of mind.
- Hence only God can be the creator of the Vedas.
- Hence his existence is proved from his being the author of the Vedas, which he revealed to various sages over a period of time.

6. *SHRUTÉH* (LIT., "FROM SCRIPTURES")



- The Shrutis extol God and talk about his existence. "He is the lord of all subjects, omniscient and knower of one's internal feelings;
- He is the creator, cause and destroyer of the world," say the Shrutis.
- The Shrutis are regarded as a source of proofs by Naiyanikas.
- Hence the existence of God is proved.



7. *VĀKYĀT* (LIT., "FROM PRECEPTS"):

- Again, the Veda must have been produced by a person because it has the nature of "sentences," in other words, the sentences of the Veda were produced by a person because they have the nature of sentences, just as the sentences of beings like ourselves. That person must have been God.

8. *SAMKHYĀVIṢHESHĀT* (LIT., "FROM THE SPECIALTY OF NUMBERS"):



- The size of a dyad or a molecule depends on the number of the atoms that go to constitute it.
- This requisite number of the atoms that go to form a particular compound could not have been originally the object of the perception of any human being; so its contemplator must be God.

9. *ADṚIṢHṬĀT* (LIT., "FROM THE UNFORESEEN"):



- It is seen that some people in this world are happy, some are in misery. Some are rich and some poor.
- The Naiyanikas explain this by the concept of Karma and reincarnation.
- The fruit of an individual's actions does not always lie within the reach of the individual who is the agent.
- There ought to be, therefore, a dispenser of the fruits of actions, and this supreme dispenser is God.



MONOTHEISM IN NYAYA

- [if they assume such] omniscient beings, those endowed with the various superhuman faculties of assuming infinitesimal size, etc., and capable of creating everything, then we reply that the *law of parsimony* bids us assume only one such, namely Him, the adorable Lord.
- There can be no confidence in a non-eternal and non omniscient being, and hence it follows that according to the system which rejects God, the tradition of the Veda is simultaneously overthrown; there is no other way open.
- In other words, Nyaya says that the polytheist would have to give elaborate proofs for the existence and origin of his several celestial spirits, none of which would be logical.
- So it is much more logical to assume only One, eternal and omniscient God.



LIBERATION

To attain this one needs to acquire true knowledge of the soul and all the objects of experience. This knowledge is called tattvajnana which means “to know reality as completely distinct from unreality”.

There is a 3-stage path.

1. Sravana – study of the scriptures, understand their authority.
2. Manana – rumination – the aspirant must use his own reasoning power to ponder what he has learnt.
3. Nididhyasana – contemplate on the soul, confirm your knowledge and practice that truth in life.



SIGNIFICANCE

- Nyaya's most important contribution to Hindu thought is its elucidation of the *pramanas* (tools of epistemology).
- It developed a system of logic adopted by other Indian schools of philosophy.
- Nyaya differs from Aristotelian logic in that it is more than logic in its own right.
- Obtaining valid knowledge was the only way to obtain release from suffering.
- To identify valid sources of knowledge and to distinguish these from mere false opinions.

THE END

