

**Indian Philosophy**  
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**Indian Institute of Technology, Madras**

**Module No. # 05**  
**Lecture No. # 15**  
**The Nyāya Philosophy**

Welcome viewers to this session. In this session, we will start with the Nyāya philosophy, the another system of Indian philosophy. Nyāya philosophy. Now, Nyāya system comes under the orthodox system; that means, it accept the authorities of Veda. Nyāya system, in the first class we will be discussing. So, before discussing Nyāya epistemology, Nyāya metaphysics or Nyāya ethics, first, we should know that a little background of Nyāya system. Because, as I said in the first class, the introduction to Indian philosophy, I said that, no such system developed overnight.

Then, a Nyāya system, as **it** such, also takes **it is a** time to develop. There are many scholars contribute their theory, their opinion and also some commentaries on others theory. As a result, the Nyāya philosophy developed. So, it took a long time, the theory to be developed. At the last, many people also worked on the Nyāya philosophy and their work, if you examine, you find that, it is a completely different from the Nyāya philosophy in the ancient time, what they said.

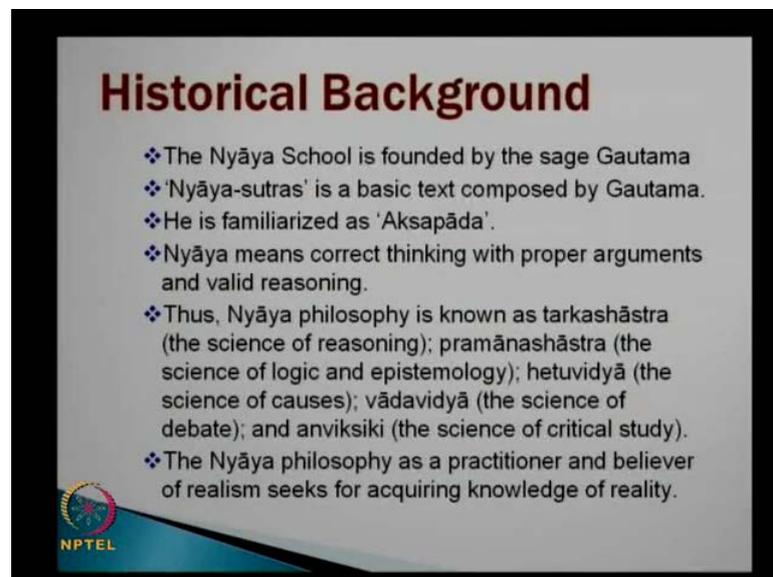
So, their differences, you find both in logically as well as through argumentative or through commentary way, all this differences you find. Henceforth, people say that, there are two kinds of Nyāya; the earlier Nyāya is known as Prachina Nyāya or old Nyāya; then, the new Nyāya is known Navya Nyāya. Gangesa is a scholar of Nyāya philosophy written Tattvachintamani. This is the starting point of Navya Nyāya philosophy. He criticizes many of the issues developed by the Nyāya philosopher in the old time, ancient time and also, he has given very new opinion on the Nyāya sutras or the Nyāya text.

That means, whatever they have understood on some of the issues in the earlier time, is totally or differently written by the Gangesa, the Nyāya scholar, in his Tattvachintamani.

Therefore, they said that, we find there are two types of Nyāya; one is old Nyāya is known as Prachina Nyāya; the another is Navya Nyāya or the say, new Nyāya. So, before starting, we should know the historical background. First, the person name Gautama. Gautama the sage has written Nyāya sutra. And people believed that, it is Gautama, who is the founder of Nyāya school. Nyāya school believed in a realistic stand point. Therefore, Nyāya philosophy is known as ideology.

That means, anything that you see in this world, anything that can be seen in this world, can be perceived in this world or can be known through our sense experience, though exist in this world. And since this exists in this world, Nyāya philosophy say that, we deal with those existence which are found in this phenomenal world. In this sense, Nyāya's are known as realist, because whatever they speak, whatever they express about anything, the anything is related to the phenomenal world or the objects or events or state of obvious of the phenomenal world. So, in this sense, Nyāya philosophers are realist philosopher. They are the true believer or prescriber of realism.

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**Historical Background**

- ❖ The Nyāya School is founded by the sage Gautama
- ❖ 'Nyāya-sutras' is a basic text composed by Gautama.
- ❖ He is familiarized as 'Aksapāda'.
- ❖ Nyāya means correct thinking with proper arguments and valid reasoning.
- ❖ Thus, Nyāya philosophy is known as tarkashāstra (the science of reasoning); pramānashāstra (the science of logic and epistemology); hetuvidyā (the science of causes); vādaavidyā (the science of debate); and anviksiki (the science of critical study).
- ❖ The Nyāya philosophy as a practitioner and believer of realism seeks for acquiring knowledge of reality.

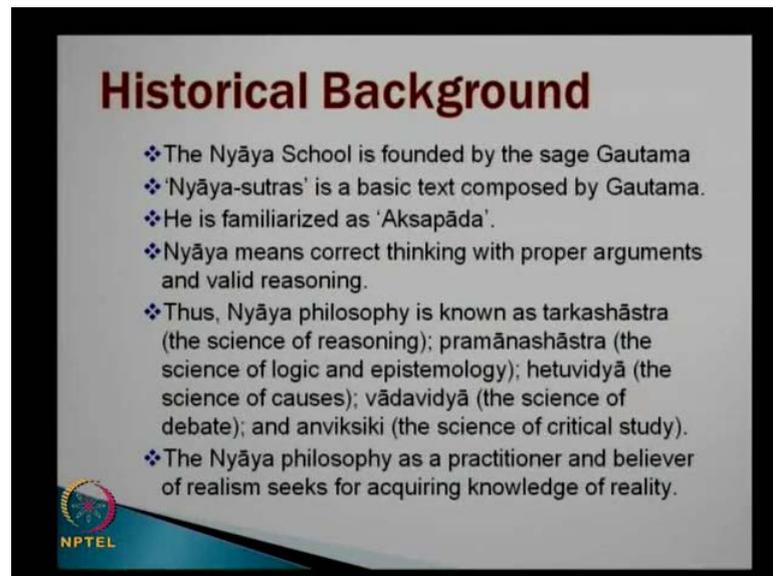
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Now, let us see, what are the historical background and how Nyāya philosophy developed. The Nyāya school is founded by Gautama, as I said, and Gautama is also named as Aksapāda, is also known as Aksapāda. He has written the text, the Nyāya sutra. Therefore, people believe that, it is Gautama who is the founder of this school. Nyāya means it is a true judgment or correct judgment. In, in an ordinary way, if, if it is be

spoken, then, it will be expressed in this way. Nyāya means correct thinking with proper argument and valid reasoning; that means, Nyāya says that, whenever you think, you think in a very correct way; you think about an object that finds in the world, you should think also in a correct way.

Therefore, the conclusion that will derive from your thinking, it will be a valid one. Say, if you do not think about any event correctly, how can you reach to the conclusion and claim that, that is a valid one. Therefore, they believe that, our thought should be also correct. Therefore, we can have a valid reasoning and also, we can establish the conclusion based on our pervious experiences. Whatever you see in this world, you know that objects in this world whatever you see in this world and you know all the objects in this world; if you know it is very clearly, you know all the features of this objects, then, you prescribe the theory of realism and your thought will be a valid one.

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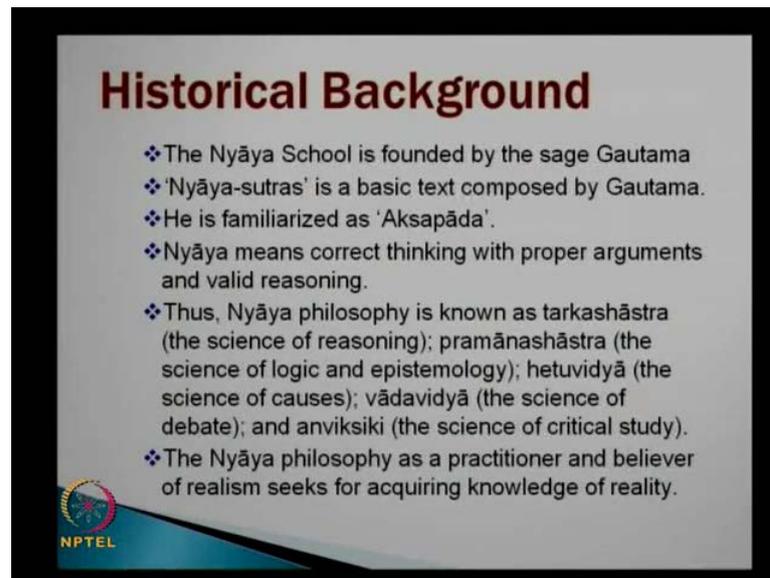
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Further, they say, Nyāya philosophy is known as Tarkashāstra, because they do not believe anything as such without a science of reason. So, Tarkashāstra stands for the science of reasoning. Then, further, they said that, say Nyāya philosophy or Nyāya system is known as Pramānashāstra. Nyāya system very clearly said that, we know many things in this world and there are sources of knowledge. Whatever we know the objects in this world, are not always valid, because they prescribe, there are four valid sources of knowledge; these are known as pramana.

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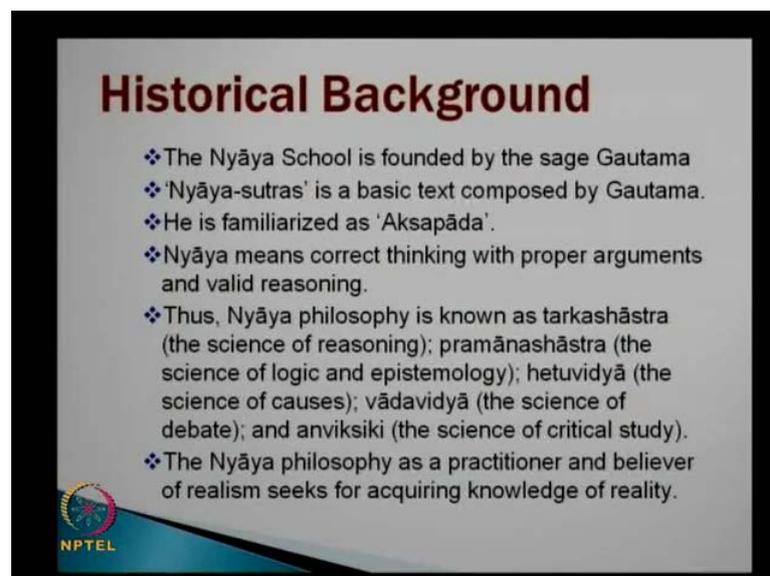
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And, these are identified as perception or pratigya, inference or anumana, comparison or upamana and the last one is, valid testimony or sabda. Therefore, they said that, if the source of knowledge is correct, the knowledge that you attain from this source will be a valid knowledge. Therefore, Nyāya philosophy is known also pramānashāstra.

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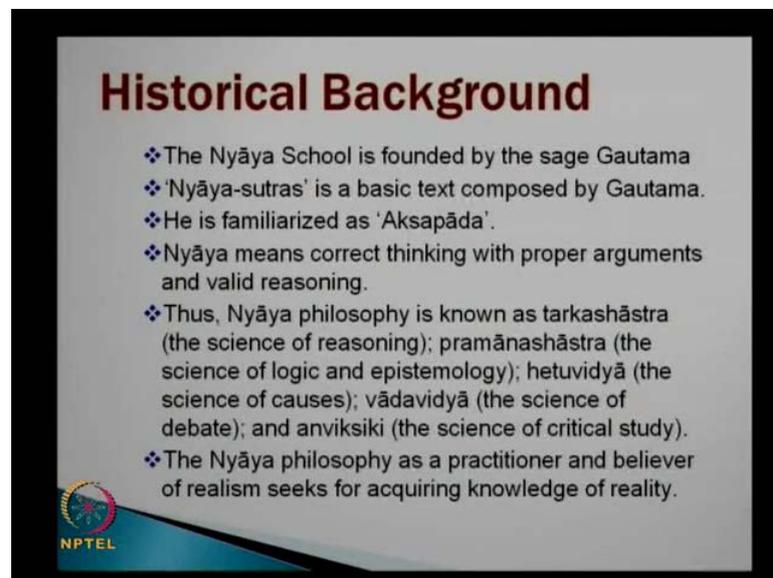
Further, they said that, Nyāya philosophy can also be regarded as hetuvidyā; that means, for them, every event has a cause; if you can identify an object, there is a science involved in it, to identify that object. Therefore, they say that, any argument you give,

there should be science behind this; there should be a logical thought and the logical thought should be correct for establishing some fact or for identifying an object.

In this context, they said that, they are the prescriber of hetuvidyā. Further, they said, vādavidyā, Nyāya philosophy is known as vādavidyā; that means, the science of debate. What they mean is that, anything to be accepted, anything to be validated, it is through the argument and argument through the correct thinking or the logical sequence or the valid argument. If something cannot be argued properly, something cannot be established just like that, therefore, they do not believe anything as it such, comes to their way.

Therefore, they said that, if at all you convince me, I need to convince what you are saying and I will accept that as true, only when you argued properly; only when, you can able to answer my questions on that issue. Therefore, they said that, it is because of the argument, we reach to a conclusion, where you say that, this is a valid argument. Therefore, the object has to be identified or the fact has to be established or the argument has to be valid.

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**Historical Background**

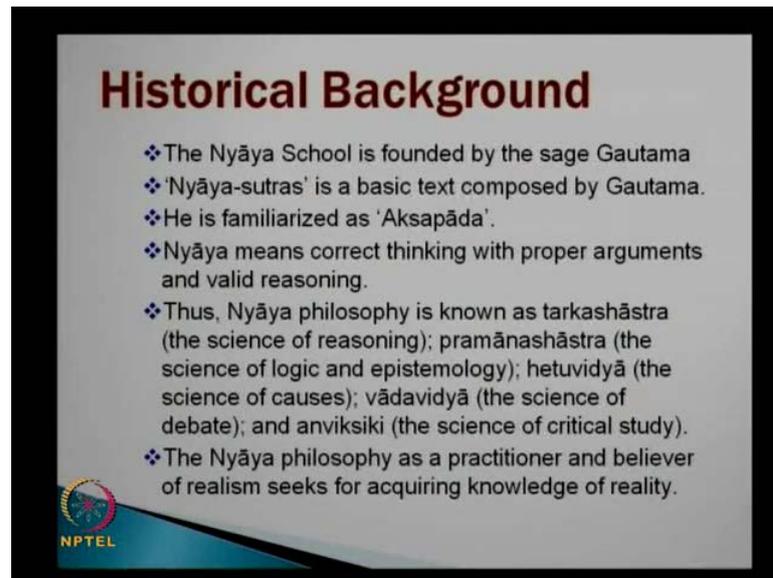
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Further, they said that, whatever we argue, we will argue with the critical mind or anything that we will be developing through the critical study; that means, a particular event, or a particular object, when they are putting their opinion on that, or try to explain that object, they are considering different peripheral phenomenon or factor into their

consideration and account, to judge an event or judge a fact. Henceforth, they are also known as critical thinkers. Because, whatever they express, they express in a critical way. So that, the object or the event which is a knowledge for us, the object of knowledge will be glorified, the object or of knowledge will be known very, **very** clearly.

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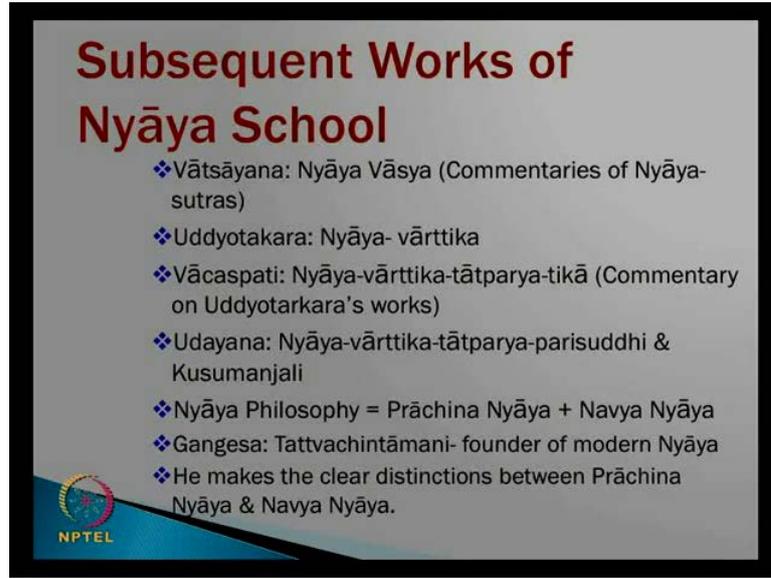
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Therefore, they are also known as anviksiki. The last point I made, Nyāya philosophy as a practitioner and believer of realism, seeks for acquiring knowledge of reality. Because, they always deal with the reality; the reality means, the objects, the event of facts those are found in the phenomenal world. Therefore, Nyāya philosophy is a believer and practitioner of realism. Now, we will see how this Nyāya system develops; and what are the people contribute for developing this Nyāya system.

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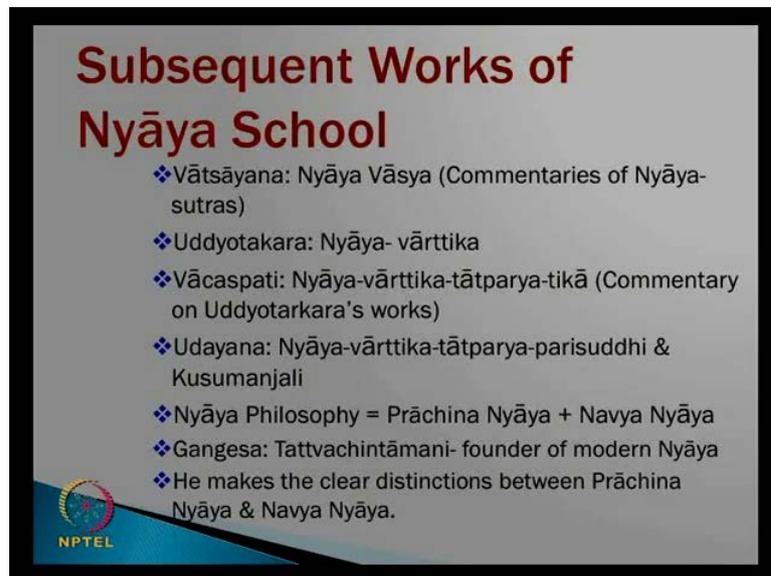
## Subsequent Works of Nyāya School

- ❖ Vātsāyana: Nyāya Vāsyā (Commentaries of Nyāya-sutras)
- ❖ Uddyotakara: Nyāya- vārttika
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- ❖ Nyāya Philosophy = Prāchina Nyāya + Navya Nyāya
- ❖ Gangesa: Tattvachintāmani- founder of modern Nyāya
- ❖ He makes the clear distinctions between Prāchina Nyāya & Navya Nyāya.

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Now, as I said that, there are not only one people involved for developing the Nyāya philosophy or the Nyāya system as such. There are many people, there are many scholars contribute in the Nyāya system for its development. First, people believed that, that it is the Gautama, who should not be confused as Gautama Buddha. Gautama is a sage. Gautama should not be confused as Gautama Buddha. It is said that, the sage Gautama has written Nyāya sutra or composed Nyāya sutra. So, therefore, people believe that Gautama is the founder or fore founder of the Nyāya philosophy.

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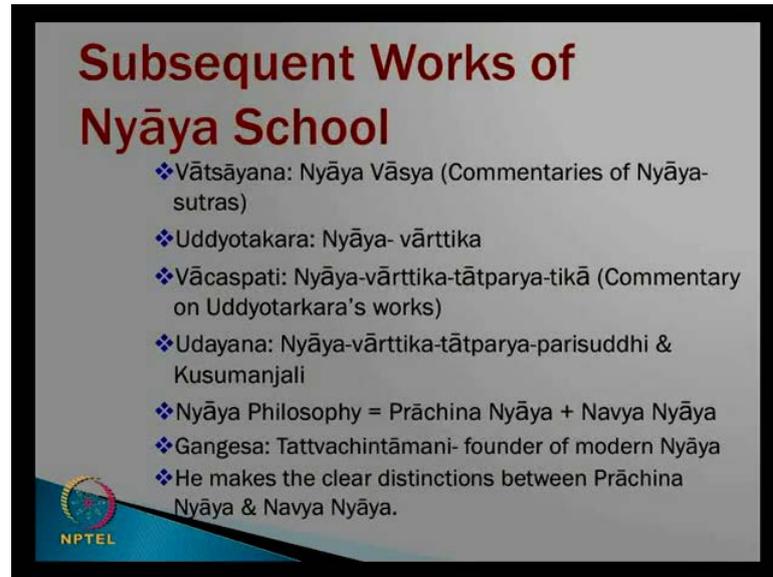
But the later you find that, after this Nyāya sutra developed, is a Vātsāyana, who has commented the Nyāya sutra. Therefore, his text is known as Nyāya Vāsyā. After that, Uddyotakara, who has written Nyāya-vārttika; I repeat, after that, after Vātsāyana, there is a another Nyāya scholars as known as Uddyotakara, who has written Nyāya-vārttika. This is all about Nyāya, that how Nyāya developed and what are the things can be interpreted correctly; it should not be misinterpreted by others.

Then, after uddyotakara, Vācaspati Misra came to the existence as a Nyāya scholar and he has written Nyāya-vārttika-tātparyā-tikā; it is the commentary work to the Nyāya-vārttika, which is written by Uddyotakara. So, you see that, how the development, how the progress happening. Then, after Vācaspati Misra, another scholars, is a renowned scholar, known as Udayana, who has written Nyāya-vārttika-tātparyā parisuddhi. And further, he has also written kusumanjali. There are two text you find on Nyāya, which are classics written by Udayana. After this, you find Gangesa writing. Gangesa is a scholar, is the latest scholar who has written Tattvachintamani.

And people believed that, while he developed the argument on tattvachintamani, he has gone beyond that argument; initially it was developed in Nyāya sutra by Gautama. Therefore, people said that, it is the Gangesa who really brings to the notice of Navya Nyāya; whatever he speaks about Nyāya, whatever opinion he has given, what are the way he interpret, Nyāya way of looking the reality, is truly a different from the earlier Nyāya, from the Prachina Nyāya.

Therefore they said that, in Nyāya philosophy, we find there are two kinds of Nyāya, one is Prachina Nyāya; another is Navya Nyāya. And Gangesa says, it is totally different in his opinion or commentary or logical argument of understanding or interpreting some of the events facts or objects that finds in the phenomenal work. Therefore, it is believed that, Gangesa is the founder of Navya Nyāya whereas Gautama is the founder of Prachina Nyāya. So, in this sense, you find that, there are many people, really contribute to develop the Nyāya philosophy just such.

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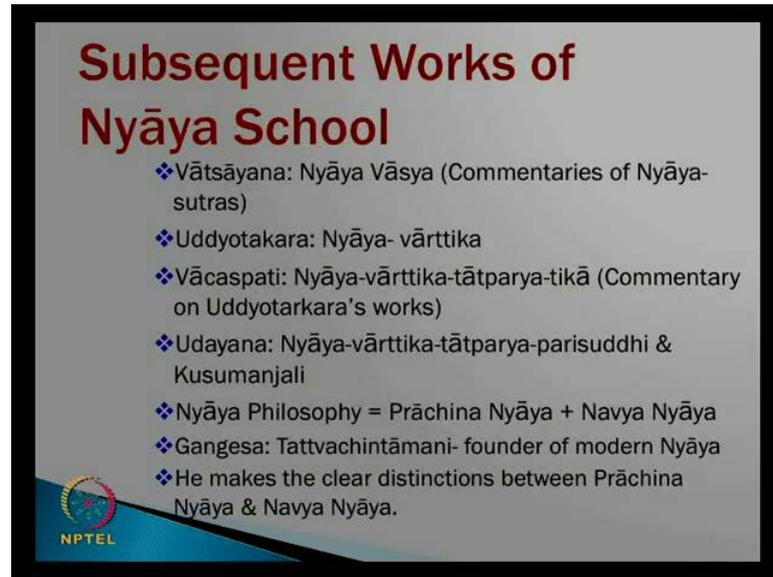
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- ❖ He makes the clear distinctions between Prāchīna Nyāya & Navya Nyāya.

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And, all are stick to a point that, Nyāya philosophers are the practitioner of realism. They are the realist philosopher, because whatever the (( )) whatever (( )) with, it is all about the empirical world; it is all about the objects, facts, event and state of affairs of this empirical world; they never go beyond the empirical world. However, they try to explain things in a very particular and logical basis. Therefore, they, they believe in a critical study; they believe in a logical reasoning; they believed in a correct thinking; also, they believed in a valid argument of justifying some of the facts. Henceforth, they are truly a realist philosopher, in Indian philosophical context.

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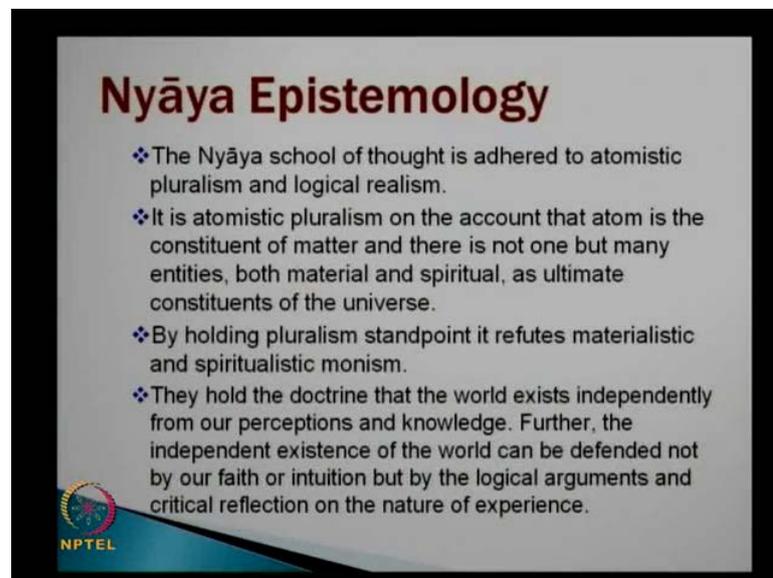
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He makes the clear distinction, as I said that, it is the Gangesa or it is the text tattvachintamani, which is really the text which is noticed by others saying that, it is the Navya Nyāya. It is something talks about the Nyāya, which is not there in earlier Nyāya.

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## Nyāya Epistemology

- ❖ The Nyāya school of thought is adhered to atomistic pluralism and logical realism.
- ❖ It is atomistic pluralism on the account that atom is the constituent of matter and there is not one but many entities, both material and spiritual, as ultimate constituents of the universe.
- ❖ By holding pluralism standpoint it refutes materialistic and spiritualistic monism.
- ❖ They hold the doctrine that the world exists independently from our perceptions and knowledge. Further, the independent existence of the world can be defended not by our faith or intuition but by the logical arguments and critical reflection on the nature of experience.

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Now, we will see the epistemology part, that Nyāya epistemology. Now, you have known about the Nyāya philosophy in a historical background and also, you know that, how Nyāya philosophy develop and who are the people really contribute for developing the Nyāya philosophy and how Nyāya is developed such a manner that, people claimed

that, there are two kinds of Nyāya; One is Prachina Nyāya; another is Navya Nyāya. Now, we will see, whatever we will discuss now, we will be discussing considering only in the Prachina Nyāya and if at all it is a necessary, for a particular point or a particular issue, I will be saying that, this is the Navya Nyāya or this is the opinion or commentaries made by the Navya Nyāya.

But we will stick to only the Prachina Nyāya; what about their ideas, concepts about the reality. Now, we will be discussing Nyāya epistemology. As you know that, epistemology deals with the theory of knowledge; how to accumulate knowledge; what is knowledge and where knowledge comes from; which part of human being really responsible for attaining a knowledge, for accumulating a knowledge; and also, storing a knowledge; as a result, able to recapitulate that knowledge, in a later period. Now, as you find that, it is really the question for the Nyāya, that what is knowledge and where knowledge comes from.

And, if the human being is responsible himself or herself for accumulating knowledge, then where knowledge stores. So, all these issues, we will be discussing in this class, in this session. Further, we will also discuss Nyāya epistemology as well as Nyāya metaphysics, so that, it will be clear to you, for your understanding that, what is the Nyāya's contribution towards the knowledge; towards the knowledge about the worldly affairs. To have a knowledge, to identify an object means, to have a knowledge about that object. Now, really the question arises, is it that knowledge or something different from that according to Nyāya philosophy.

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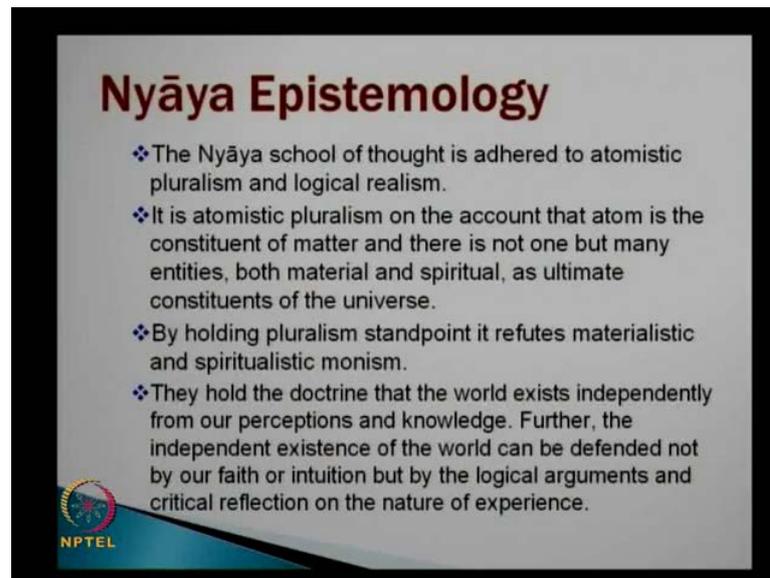


Now, we will see. The Nyāya school of thought is adhered to the atomistic pluralism and logical realism. Why they are atomistic pluralism and logical realism? Atomistic pluralism, in this sense, because they believe that, there is not only one atom exist in this earth; there are many atoms exist; there are plurality of atoms exist in this earth. And henceforth, they do not believe in the monistic approach, that either God or some supernatural being or only one matter which responsible to create the different objects in this earth. They said that, it is not one atom, but there are many atom, which is really responsible, element of the renewals. For them, there are many or plenty atoms responsible for the, for constituting of the universe as such. Therefore, they say that, we are believer of atomistic pluralism.

Further, they said that, they are also believer of logical realism. What they mean is that, whether human being exist or not, the object exist; whether human being perceive that object or not, does not matter, but the object exist; that means, the object exist independent from the human being or independent from the cognizer. We cognize an object; we identify an object and henceforth, we accumulate the knowledge about that object or we gain the knowledge of the object.

Here, they are saying that, it is a human being who really try to attain some knowledge about that object, after identifying the object. But Nyāya philosophy as such, they say that, whether human being exists or not, the whole population survive or not, the object will remain as it is; the object will exist independent of human being. In this sense, they are say that, logical realism.

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Further, they said that, since we are atomistic pluralism and logical realism, we should not entertain the spiritual monism. What they mean is that, there are many other schools; they believe that, if you find that, the whole diversified of the universe, it is not the human being is responsible for create this universe, because human being has a limited knowledge. Therefore, they always said that, it is the God or supernatural being, who is responsible for creating the diversified objects in this earth.

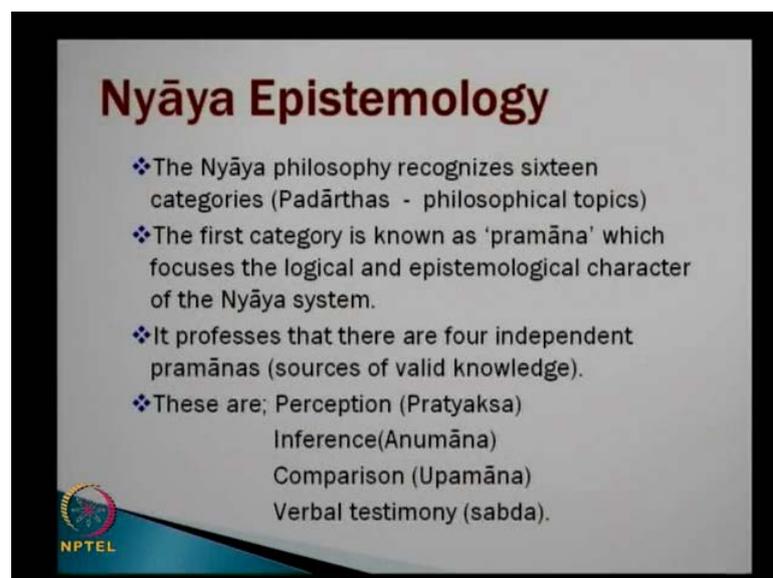
Further, there are many system, they claim that, it is not the God, or rather, there are many atoms; there are two, three or four atoms; few systems say that, air, water, earth, fire are responsible for creating the whole universe. This statement is made by Charvak . According to Charvak, air, water, fire, earth, these are the responsible for creating the whole universe; however, Charvak never include ether; because for them, perception is the real knowledge. Since ether or aakash cannot be perceived. Therefore, for them ether is not a constituent. But if you find in other school of system, they said that, there are five atoms constituent the whole universe or the five atoms in the element form, responsible for creating the different objects in this earth. These are air, water, fire, earth and ether.

But here, in this case of Nyāya, they never said that, there is four or five; they said that, there are many atoms are the constituent for creating the whole universe. Further, they said that, the universe, the objects of the universe exist independent of human being.

Therefore, they, they prescribe the two connotation for them; one is logical realism and another is atomistic pluralism.

So, they adhere to two principle, one is the atomistic pluralism and second one is, logical realism. Atomistic pluralism because, there are many atoms exist and also responsible for creating the whole universe. Logical realism because, they said that, the world, the phenomenon of the world, the object of the world, exists independent of the human. Though human being identify that objects or phenomenon, still, if human beings are not there also, the objects will be exist in its own place. So, please remember, there are two concepts; one is atomistic pluralism; another is logical realism expressed by the Nyāya philosophy.

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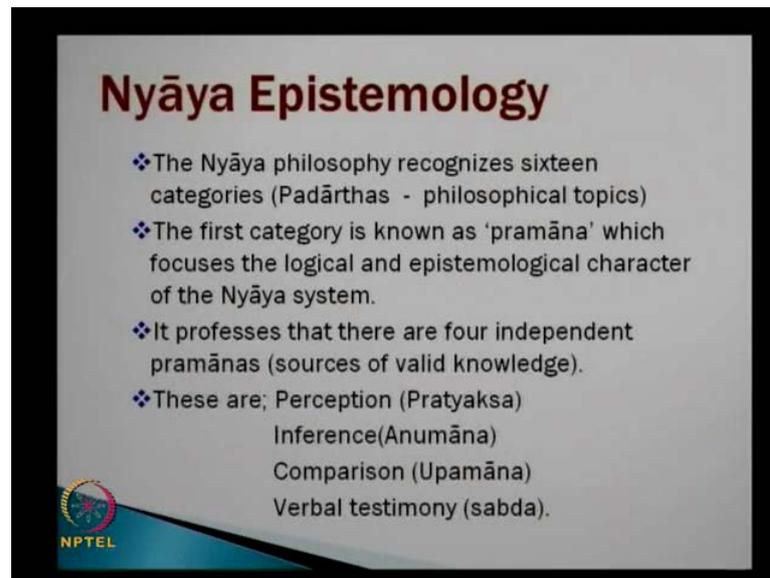
**Nyāya Epistemology**

- ❖ The Nyāya philosophy recognizes sixteen categories (Padārthas - philosophical topics)
- ❖ The first category is known as 'pramāna' which focuses the logical and epistemological character of the Nyāya system.
- ❖ It professes that there are four independent pramānas (sources of valid knowledge).
- ❖ These are; Perception (Pratyakṣa)  
Inference (Anumāna)  
Comparison (Upamāna)  
Verbal testimony (śabda).

 NPTEL

Further, Nyāya philosophy recognizes sixteen categories. Categories is known as Padārthas or Padārthas in English translation is known as philosophical topics. Nyāya philosophy recognizes sixteen philosophical topics. Out of sixteen, you find that Pramāna is the first one. Pramāna means, the source of valid knowledge and you can also find the sixteen categories is a Prameya and then, you say, tarka, vada, etcetera, etcetera.

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NPTEL

But now, we focusing on the pramana, because for them, the first category is known as pramana, which focuses the logical and epistemological character of the Nyāya system. It professes that, there are four independent pramanas are known as source of valid knowledge. As I said to you, is a earlier, in some other context that, Nyāya philosophy really talks about the pramana. Pramana means, sources of valid knowledge and for them, pramana is a category or padartha or philosophical topics for them.

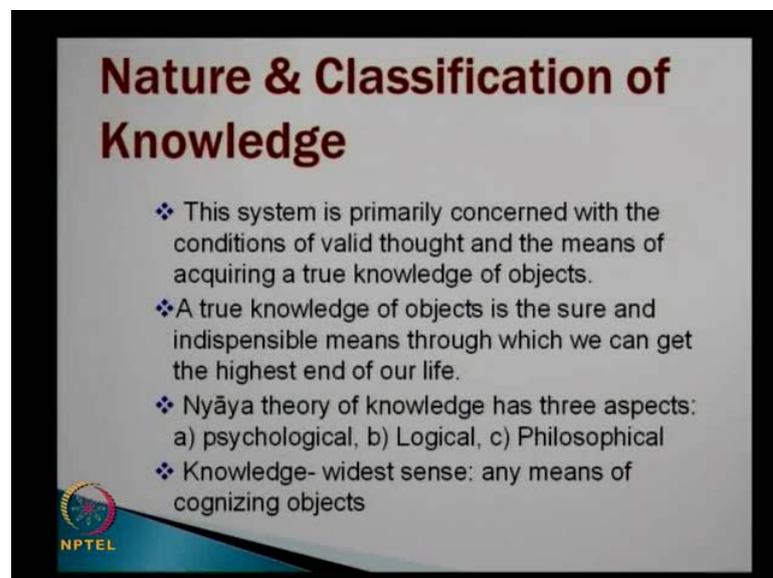
And they said that, there are four sources of valid knowledge; one is perception, that you see, that what are things exist in this world; then, you accept its validity and henceforth, you have a knowledge about that object. Secondly, they say that, inference. Because, many things we cannot see; we have to infer the situation and your inference should be valid. And how it will be valid? We will be discussing, when we will be discussing inferences or anumana.

Then, they further, they said that, that comparing. There are many knowledge we gain by comparing from one to another; that means, you compare from one object to another and hence you gain the knowledge about that object. Further, they say that, verbal testimony; it is a valid source of knowledge; that means, you know who is a reliable person on which context. Therefore, you ask him or her opinion, on a particular issue; whatever he or she will say to you, **you** have to accept that, and you proceed accordingly. And

whatever knowledge you gain from that, is known as verbal testimony. The knowledge you gain for the verbal testimony.

However, in all cases you find that, it is the human being, who gain the knowledge, who accumulate the knowledge, or who, **who** achieve the knowledge about an object or an event or a state of affairs or a phenomenon of the world. Therefore, they said that, there are four valid sources of knowledge; one is perception; another is a inference; the third one is comparison and the fourth one is verbal testimony.

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**Nature & Classification of Knowledge**

- ❖ This system is primarily concerned with the conditions of valid thought and the means of acquiring a true knowledge of objects.
- ❖ A true knowledge of objects is the sure and indispensable means through which we can get the highest end of our life.
- ❖ Nyāya theory of knowledge has three aspects:  
a) psychological, b) Logical, c) Philosophical
- ❖ Knowledge- widest sense: any means of cognizing objects

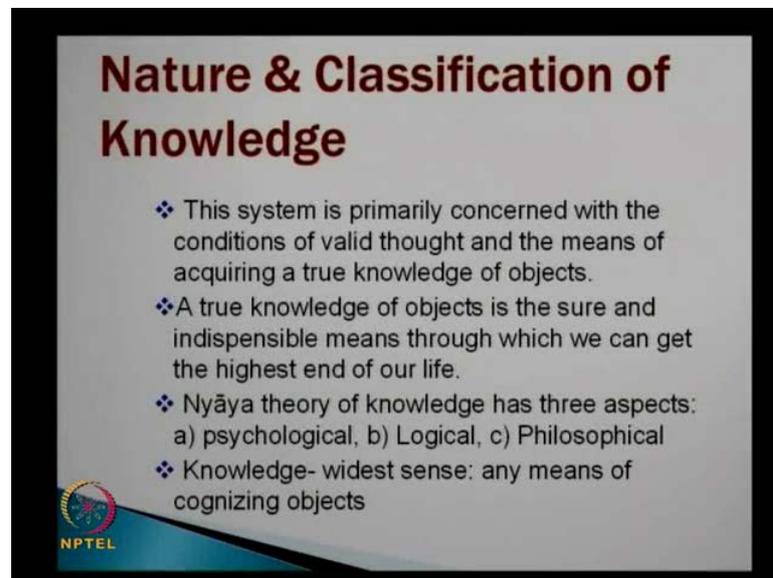
 NPTEL

Now, we will see the nature and classification of knowledge; that how Nyāya philosophy speaks or expresses about knowledge; what is their opinion about knowledge; the term knowledge, within quote and unquote, and how they classify the knowledge. This system, that means, the Nyāya system as such, is primarily concerned with the condition of valid thought and the means for acquiring a true knowledge of objects. What they said, what they mean is that, whenever you identify an object, you should identify the object very clearly. You should know all the attributes of that objects and also, you know that, the object having a particular name.

And once you can have all the features of that object, even in the later period also, you can identify that object with that particular; that means, any knowledge you gain on a

particular object, your knowledge should be so comprehensive, so clear, ((audio not clear: 25:24 to 26:40)).

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NPTEL

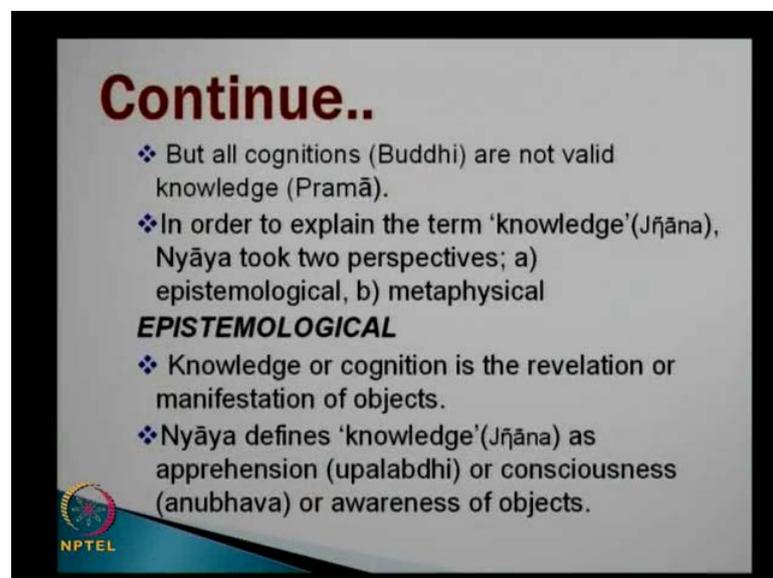
To gain a knowledge, we must have three aspects. First is psychological, second is a logical, third one is philosophical. What is psychological? In psychological, we describe the fact; we describe in detail about the fact. In logical, we try to give the criticism or we critically reflect on the description and if you find that, some criticism will be well accepted and henceforth, we try to overcome that and try to reestablish the fact, in such a manner that, we say that, now whatever we are establishing or expressing about the fact or object, is a valid one. And this is all about the philosophical aspect of expressing an object, philosophical aspect of judging an object. Therefore, you find that, while accumulating a knowledge in the empirical world, in our day to day activity, we must avoid the three aspects in our life. First one is psychological, which describe about the fact.

The second one is logical, which criticize the fact or taken different account of the consideration to judge the description and the last one, if you find that, there are any modification can be done for establishing that fact, if you do that and try to establish that fact as it is. And, this is about the philosophy. So, there are three aspects involved while accumulating a knowledge of an object or event or a state of affairs of the world. Further,

they say that, knowledge in widest sense, any means of cognizing object; that means, since they are realism or they are realistic philosopher, they say that.

Any knowledge, if you say that, you have a knowledge, that means, you must understand some of the objects in this earth. You also know some of the objects in this earth very clearly with your correct thinking and valid arguments. So, whenever you identify an object, you gain knowledge about that object, because all the process involved while accumulating the knowledge of that object. This is an epistemological part said by Nyāya philosophy.

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**Continue..**

- ❖ But all cognitions (Buddhi) are not valid knowledge (Pramā).
- ❖ In order to explain the term 'knowledge'(Jñāna), Nyāya took two perspectives; a) epistemological, b) metaphysical

**EPISTEMOLOGICAL**

- ❖ Knowledge or cognition is the revelation or manifestation of objects.
- ❖ Nyāya defines 'knowledge'(Jñāna) as apprehension (upalabdhi) or consciousness (anubhava) or awareness of objects.

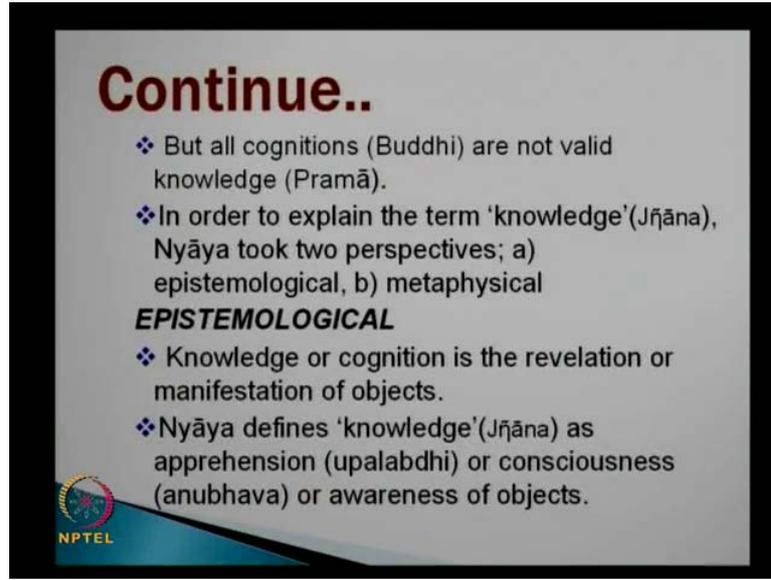
 NPTEL

Continuing further, we say that, that all cognitions are not valid knowledge; that means, whenever we cognize an object, we have a three aspects. As I said, one is psychological, another is logical, the third one philosophical. However, they say that, with all this avoiding principles or aspect, still we cannot claim that, whatever knowledge we gain is a correct knowledge or valid knowledge. Why they said, because in many times, mistakenly we identify an object, which is not that object. We mistakenly identify snake as a rope, as an example. We mistakenly identify a rope as a snake. Still, we able to identify that object.

Therefore, they said that, whatever we cognize, not necessarily resulted in the valid knowledge. So, for them, a valid knowledge is known as pramana or the cognition is

known as buddhi. It is our because of rationality and religion and intelligence, we cognize the object. We cognize the object as it is. We identify the features about the object, the essence and accidental qualities of that object. Therefore, they said that, though it is the buddhi, through buddhi we identify an object; however, all the knowledge are not valid knowledge. Therefore, they say that, in valid knowledge is known aprama and valid knowledge is known as prama.

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**Continue..**

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 NPTEL

Now, in order to explain the knowledge, for them knowledge can be said as jnana. In Sanskrit, knowledge, knowledge is termed as jnana. In order to explain the term knowledge, Nyāya took two perspectives; one is epistemological; another is metaphysical. Now, we will see, what they mean by epistemological and how they treat knowledge under the epistemological purview or under the epistemological context how they treat that term knowledge and what are their discussion on knowledge, under metaphysical ground.

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## Continue..

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Now, first, we will see, how they treat knowledge in epistemological ground. For them, knowledge or cognition is the revelation or manifestation of objects; that means, whenever we have knowledge, we know about that object clearly. Therefore, they said that, the revelation of objects, manifestation objects. If you have a knowledge about the object, say chair, at any time if I say chair, you can able to identify that object is chair. You can able to describe about that object a chair. Therefore, they said that, any knowledge we have, we must able to describe about that object; we must able to identify that object in later period by cognizing it is all its feature. Therefore, in a wider sense, knowledge means, the revelation or manifestation that object.

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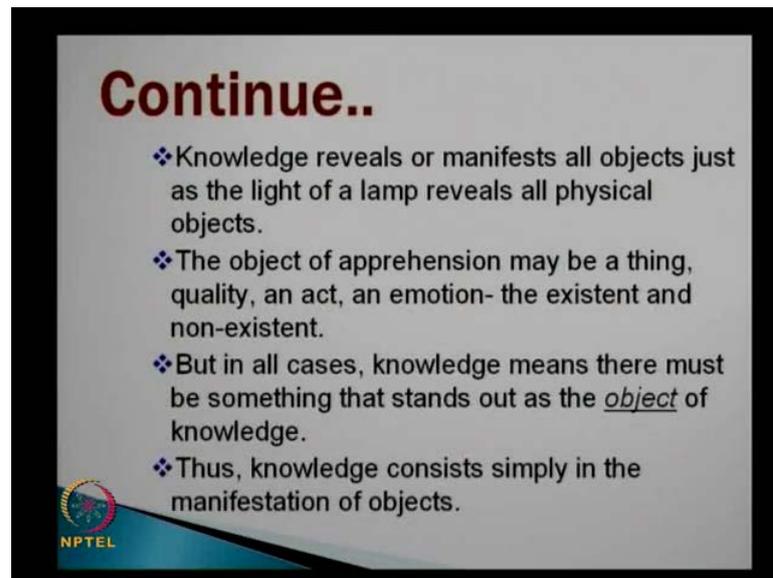


Further, they said, knowledge or jnana is the apprehension, is upalabdhi; apprehension is known as upalabdhi or consciousness is anubhava or awareness of objects. What they mean is that, the knowledge, having knowledge of an object, we must have apprehension, upalabdhi of that object; that means, we realize that, there is an object. It is not enough just identifying that object, because whenever you identify, you should also be alert about that object; you should be consciously identify that object. Then only, whatever cognition you have, it will be a valid cognition or prama.

Otherwise, there are many times we identify object, but, **but** we could not able to recapitulate it further; that means, our identification is not correct; we never realize that object. That is, they said that, upalabdhi. We should realize about that object, that is apprehension of that object. You must apprehend that object, with consciously and also with awareness; that means, you should be alert while identifying object. You also realize about that objects by identifying all its feature.

And if you do that, the first one is apprehension; second one is consciousness; third one is awareness. If this three things are there for identifying an object, you can claim that, you have a knowledge about that object. Because you have apprehend that object; that means, you realize the object. The second one, you are conscious while identifying that object and also, you are alert, intentionally, you are cognizing that object. Therefore, your knowledge will be a valid knowledge. This is an epistemological way of looking knowledge by Nyāya philosophy.

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**Continue..**

- ❖ Knowledge reveals or manifests all objects just as the light of a lamp reveals all physical objects.
- ❖ The object of apprehension may be a thing, quality, an act, an emotion- the existent and non-existent.
- ❖ But in all cases, knowledge means there must be something that stands out as the object of knowledge.
- ❖ Thus, knowledge consists simply in the manifestation of objects.

 NPTEL

Further, they said, knowledge reveals or manifest all objects just as the light of a lamp reveals all physical objects; that means, if you find that there is a light, with the help of light, you can see the nearby objects. If the lamp you will burn, you find that, in a dark room if you burn the lamp, you find that, you can able to see some of the objects. In the same way, if the knowledge it reveals the all the objects that we find in the empirical world. This is the epistemological way. This is the epistemology ground on which Nyāya philosophy argues that, like a lamp reveals the objects which are find nearby, in the same way, knowledge reveals the objects that you find in this phenomenal world.

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## Continue..

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Second point they say, object of apprehension or upalabdhi may be a thing, may be a quality, an act, an emotion, both existent and nonexistent entity in this earth. What they mean in that? It is not necessary or it is not always the case that, whenever we identify, we identify an object; whenever we have a knowledge, it is always about the object. Objects means that, find in the phenomenal world. They said that, there are many kind of objects; like in the form of action, in the form of thing; **thing** means object; in the thing of quality; in the thing of desire, can be a knowledge. If I say that, I have a desire to, to write in paper. Here, desire is a knowledge. If I say that, this two people are arguing on a certain fact. Here, argument, they doing actions, this can be a knowledge. You throw a stone, the action that you do, can be a knowledge.

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## Continue..

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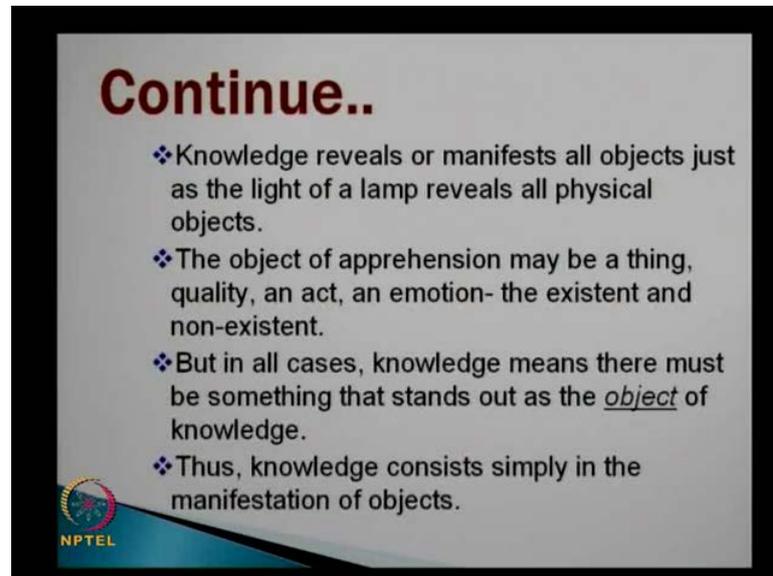
Therefore, they said that, object of apprehension, the upalabdhi of that object may be a thing. You can realize a object also; you can realize a quality of an object; you can also realize an activity, initiated for an object and also you can know, the desire for doing an action towards an object. So, all this cases, what Nyāya case claim is that, that anything that you do, any knowledge that you gain, it should relate to the object; it correspond to an object.

So, therefore, they said that, knowledge is not limited with a particular object or one or two, three, four, five objects. Your knowledge can be related to a thing; your knowledge can be related to a desire; a knowledge related to a both existent and nonexistent entity of this earth. So, now, they brought on the scope saying that, it is not that, whenever you identify an object you gain the knowledge, but also, there are many knowledge you gain without identifying that object. Therefore, they said that, desire can be a knowledge; anxiety can be a knowledge; emotion can be a knowledge.

Now, but in a all cases, by saying so, they said that, but in all cases, knowledge means, there must be something that stands out in the object of knowledge. Anything you have a knowledge, there must be something relates to that knowledge, known as object of that knowledge. For example, if I say that, this is a chair, now, the object of knowledge is that, it is a solid object; chair is a solid object and the purpose, sitting purpose, etcetera, etcetera. So, there is a object, referring to that object. Suppose, if I say that, I have a

knowledge of desire, **desire** of whom, is an animal or an individual. So, therefore, they say that, whenever you say knowledge it should relate to with an object; it should stand for an object.

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**Continue..**

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- ❖ But in all cases, knowledge means there must be something that stands out as the *object* of knowledge.
- ❖ Thus, knowledge consists simply in the manifestation of objects.

 NPTEL

Therefore, they say, knowledge means there must be something that stands out as the object of knowledge. Thus, knowledge consists, simply in the manifestation of objects. In any of the cases, whenever you have a knowledge, there must be a object related to that. Any knowledge you have, you say that, this knowledge stands, stands out for the object.

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## Continue..

- ❖ Without knowledge we lose the ground of all rational practice and intelligent activity.
- ❖ On the basis of knowledge living beings deal with other objects of the phenomenal world.
- ❖ Knowledge may be called the as the behaviour or conduct of living beings.
- ❖ Living creatures behave differently with different objects because they know these things differently.
- ❖ Knowledge of 'myself' - introspection of my 'self' (distinguished from intellect, volitions, desire, affection).



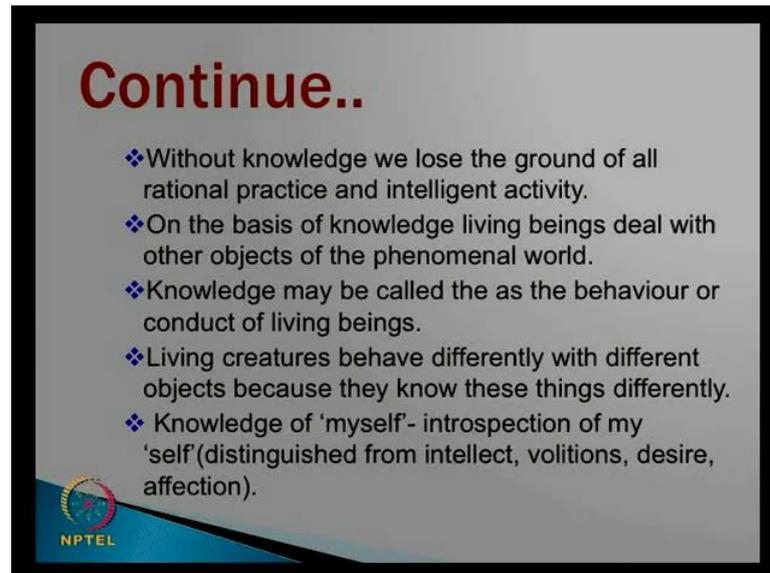
Now, we will see in details, what they said further. Without knowledge, we lose the ground of all rational practice and intelligent activity. That is clear to all of you, because without knowledge, we cannot have a rational practice; we cannot judge a particular issue with our rational ability. Even we cannot able to think something intelligently. Because you think intelligent means, your thought should be a correct one; your argument should be valid. Therefore, knowledge is an indispensable element for judging an issue correctly and also arguing on some issue, very valid way. On the basis of knowledge, living beings deal with other objects of the phenomenal world.

He said that, different human being or each human being have a different knowledge for different objects, because, they behave towards that object differently. It is not the case that, each and every human being, whatever knowledge they have, they all gained the knowledge through the same source of means; it is not the case. Let us say x is a person, gained the knowledge of that fire and smoke through the inference relation, but somebody may be gain this kind of knowledge through the perception. Therefore, they are saying that, it is a different people, gain the knowledge through different sources of knowledge. Therefore, they behave towards the different objects differently.

And once the people behave towards the object differently, then, it is a knowledge can be considered as a behavior of an animal or a behavior of an human being. They said that, knowledge may be called as the behavior or conduct of living beings, because, once you have accumulate the knowledge of different objects, then, you know that, different objects made for different purposes. Therefore, you use that objects differently;

henceforth, your behavior towards that object, certainly it is different from one to another. Your behavior towards the water bottle may not be same as your behavior towards a pet animal. Your behavior towards your dog pet is not certainly the behavior towards your computer. Therefore, they say that, different people behave differently, because they accumulate the knowledge of different objects differently.

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**Continue..**

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- ❖ Knowledge may be called the as the behaviour or conduct of living beings.
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- ❖ Knowledge of 'myself' - introspection of my 'self' (distinguished from intellect, volitions, desire, affection).

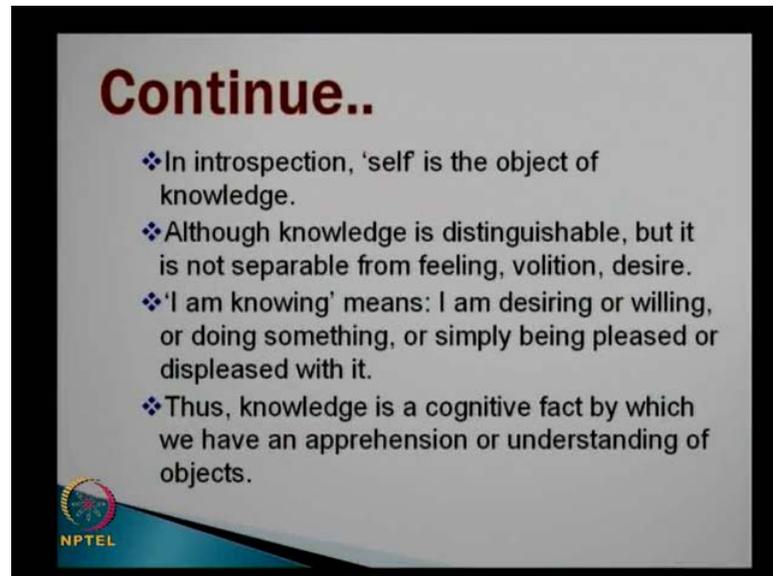
 NPTEL

In this sense, knowledge will be treated as the behavior or conduct of, **of** living beings. Knowledge of myself. Question arises, we can have a knowledge of objects, which is fine in this world, but how can we have a knowledge of ourself. How can we claim that, I have a knowledge of myself. Here, Nyāyikas say that, it is because of the introspection of my self, self is in quote and unquote; self which is an eternal, which is found in the body, through which we able to open our eye; through which we able to express our ideas; through which we able to utter some words; through which we able to move from one place to another; through which we able to reproduce many more things.

It is because of the soul, we can able to do that. It is because of the soul, we desire for something, we have a emotion for something, so on and so forth. Therefore, they are saying that, to have a knowledge of myself, one should also realize or have a upalabdhi, or have a apprehension about his or her self, **self** here is, quote and unquote. Once somebody have a realization or upalabdhi of the self or soul, can also have a knowledge about myself. I repeat, I say that, once somebody should realize his or her self, **self** is in

quote and unquote, can also have a knowledge of myself. Therefore, whenever you say that, myself, it stands out for the object known as self. This is the explanation given by Nyāya philosophy.

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**Continue..**

- ❖ In introspection, 'self' is the object of knowledge.
- ❖ Although knowledge is distinguishable, but it is not separable from feeling, volition, desire.
- ❖ 'I am knowing' means: I am desiring or willing, or doing something, or simply being pleased or displeased with it.
- ❖ Thus, knowledge is a cognitive fact by which we have an apprehension or understanding of objects.

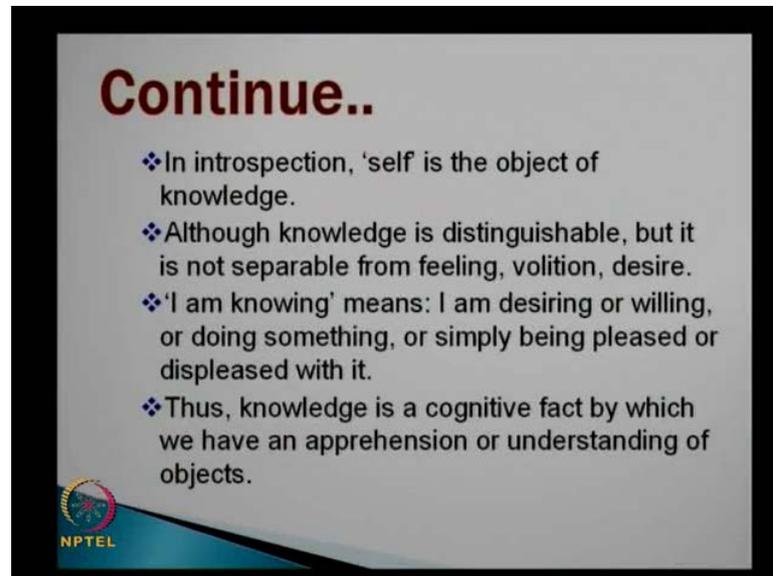


Further, they said that, knowledge of myself, as an introspection of myself, can be distinguished from my intellect, volitions, desires and affections. What they mean is that, knowledge can be distinguished from feelings, volition and desire, but cannot be separable; because whenever you have a knowledge of yourself, you must have a desire for that. That means, your mind is there and your soul is there. Your mind, soul, body, sense organs and the object, this four things connect together or relate together. As a result, you have some kind of knowledge about that object. What are these things? Your mind, your soul, your sense organs and body and the object, these are the things, which responsible for having a new ideas or for having an ideas of a particular object, event or state of affairs of the world.

Therefore, they said that, whenever I have a knowledge of myself, I can also think of that, I know something; I have a desire something; I have anxiety and I have emotion. All these are subtle elements, is a concepts. This emotion is a concept. Therefore, they are saying that, whenever you have a knowledge of myself, you cannot separate from yourself, saying that, my self has nothing to do with emotion, my self has nothing to do

with desire, anxiety, so on and so forth. They say that, once you have a self means, you have all these things; however, the self is not same as all this volition, desire, affection.

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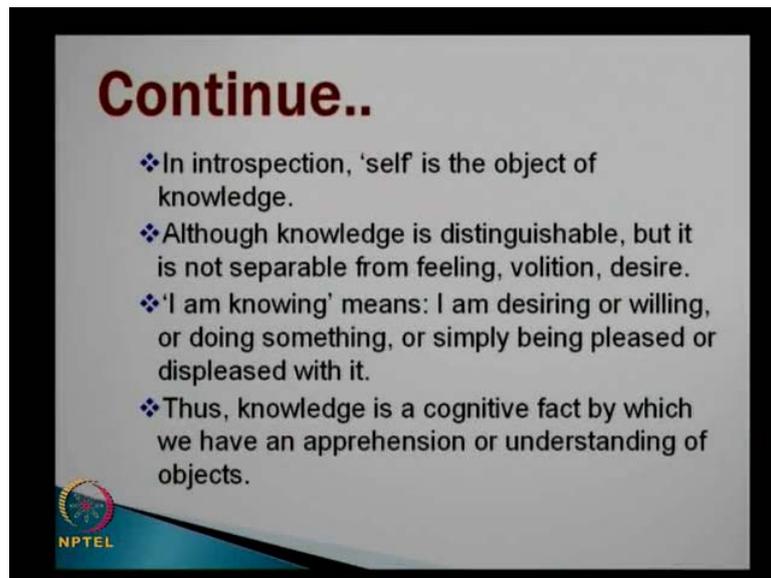
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 NPTEL

What they are saying is that, the self can be distinguished from volition, desire, affection, feelings; however, it cannot be separated from volitions, desire, etcetera, **etcetera**; because, the concept soul has to be understood by the help of the other concepts like that, you know something, you have a desire for something, you have anxiety for something and your emotionally attached with something. So, in this context, they said that, those self can be distinguished from all this features of a human being, but cannot be separated from all this concepts, like emotion and desires.

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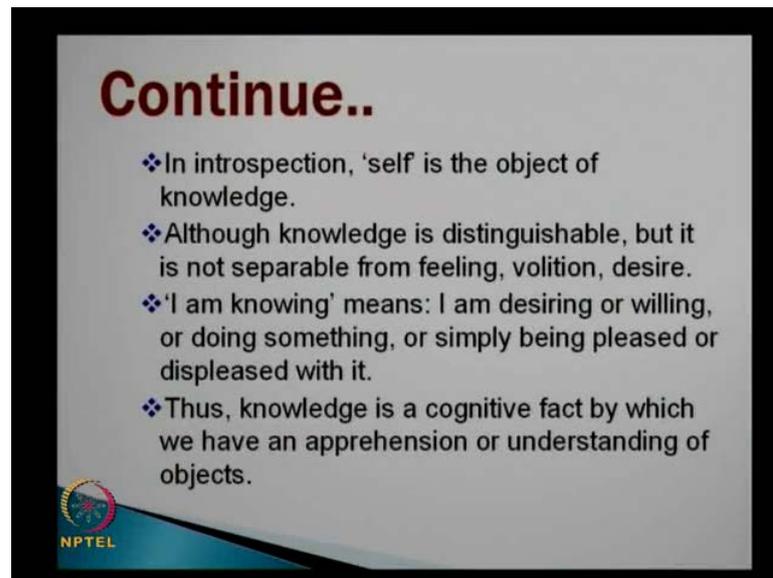
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NPTEL

Thus, they claim that, I am knowing, I as a self, I am knowing means, I am desiring or willing or doing something or simply being pleased or displeased with the objects or with it. Whenever say I am knowing, I is its self. It implies that, your self is desiring, willing or try to do something or simply being pleased or displeased with some of the objects. Therefore, you can have a realize of self; that is, I within quote and unquote. Thus, knowledge is a cognitive fact by which we have an apprehension or upalabdhi or understanding of objects. Thus, what they said is that, they conclude on epistemological ground by treating knowledge, by saying that, whenever you have a knowledge of an objects, that is, your anupalabdhi; that means, you realize that object, you can understand that object by identifying or diagnosing all its features.

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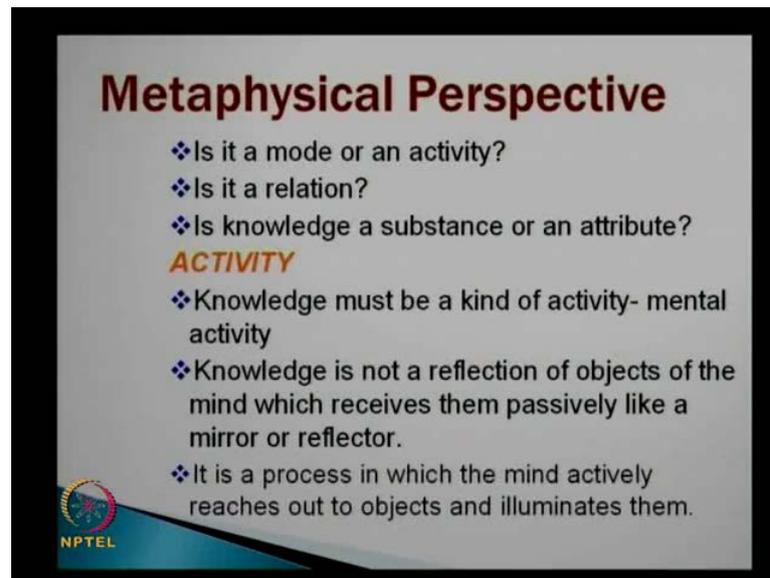
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 NPTEL

if you can do that you can claim that, you now able to cognize that object. You say that, I have a cognition and you cognize that object. The cognition, when you, whenever you cognize that object, there are two things involved; one is subject; another is a object. Object has to be cognized and the cognizer is a human being, has to cognize that object. So, that means, from one side you find, there is a cognizer; another side you find there is a cognition and you find there is a process, where the cognizer is able to cognize that object. And the process, if it is comes under the four process as said by Nyāya philosophy, perception, inference, comparison, testimony, then, the cognition, the knowledge of cognition will be valid one. This is the epistemological way of arguing what knowledge is, according to Nyāya philosophy.

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**Metaphysical Perspective**

- ❖ Is it a mode or an activity?
- ❖ Is it a relation?
- ❖ Is knowledge a substance or an attribute?

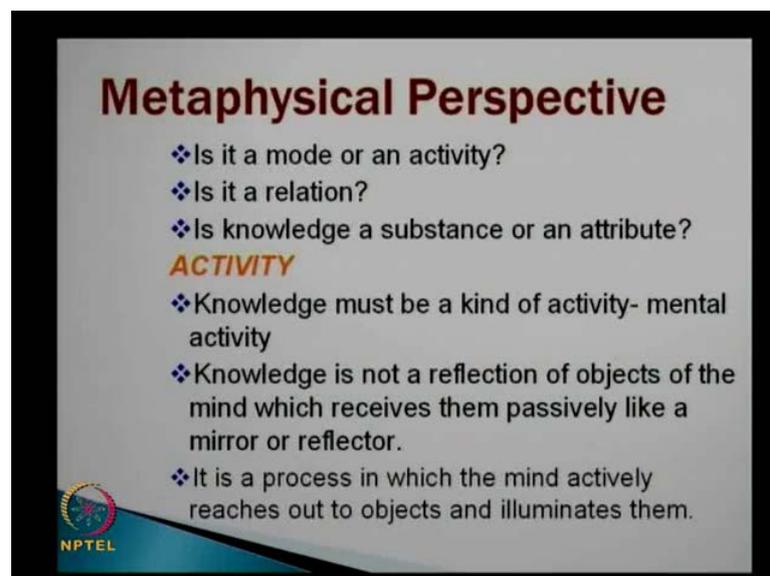
**ACTIVITY**

- ❖ Knowledge must be a kind of activity- mental activity
- ❖ Knowledge is not a reflection of objects of the mind which receives them passively like a mirror or reflector.
- ❖ It is a process in which the mind actively reaches out to objects and illuminates them.

 NPTEL

Now, we see, the metaphysical grounds on which Nyāya philosophy argues. The first three questions is very important for a, for a metaphysical perspective. If, if at all, they are judging knowledge under the metaphysical perspective, then, Nyāya philosophy are answerable to the three questions.

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**Metaphysical Perspective**

- ❖ Is it a mode or an activity?
- ❖ Is it a relation?
- ❖ Is knowledge a substance or an attribute?

**ACTIVITY**

- ❖ Knowledge must be a kind of activity- mental activity
- ❖ Knowledge is not a reflection of objects of the mind which receives them passively like a mirror or reflector.
- ❖ It is a process in which the mind actively reaches out to objects and illuminates them.

 NPTEL

The first one is that, is the knowledge a mode or an activity. The second one is, is it a relation or something other than relation. Further, they said that, is the knowledge a substance or an attribute. These three questions are very pertinent or important, while

explaining the term knowledge, under the metaphysical perspectives. And, Nyāya philosophy explain, or try to attempt this three questions and able to explain that, how knowledge can be considered or treated under these three dimension; that is, whether knowledge is a relation or something other than relation, whether knowledge is an activity or is it a mode. The lastly, they say that, whether knowledge is a substance or knowledge is an attribute. So, all these things, we will be discussing in the next class.

In the next class also, we will be saying that, we will be explaining that, how Nyāyikas really consider the knowledge or concepts jnana, is a sanskrit term jnana, of which is a English translation knowledge, how they explain the jnana under the metaphysical perspectives. And this will help you to understand Nyāyikas stand point. On the one hand, epistemological ground and the other hand, metaphysical ground on the term knowledge. You can able to understand, what Nyāyikas explaining or knowledge, first under the metaphysical ground and the second is a epistemological ground, so that, you can have comprehensive knowledge, **knowledge** about the term knowledge or jnana as suggested by Nyāya philosophy. Thank you.