

NYAYA PHILOSOPHY

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INTRODUCTION

- THE NYAYA PHILOSOPHY IS FOUNDED BY THE SAGE GOTAMA.
- HE ALSO KNOWN AS AKASAPADA.
- ACCORDINGLY ,THE NYAYA IS ALSO KNOWN AS AKSAPADA SYSTEM.
- LATER ON NYAYA IS DIVIDED INTO TWO PATH

NYAYA PHILOSOPHY

- NYAYA sanskrit ni-aya, literally recursion,
- Used in the sense of syllogism, inference
- THE first work of the nyaya philosophy is nyaya-sutra of GOTAMA.

EPISTEMOLOGY

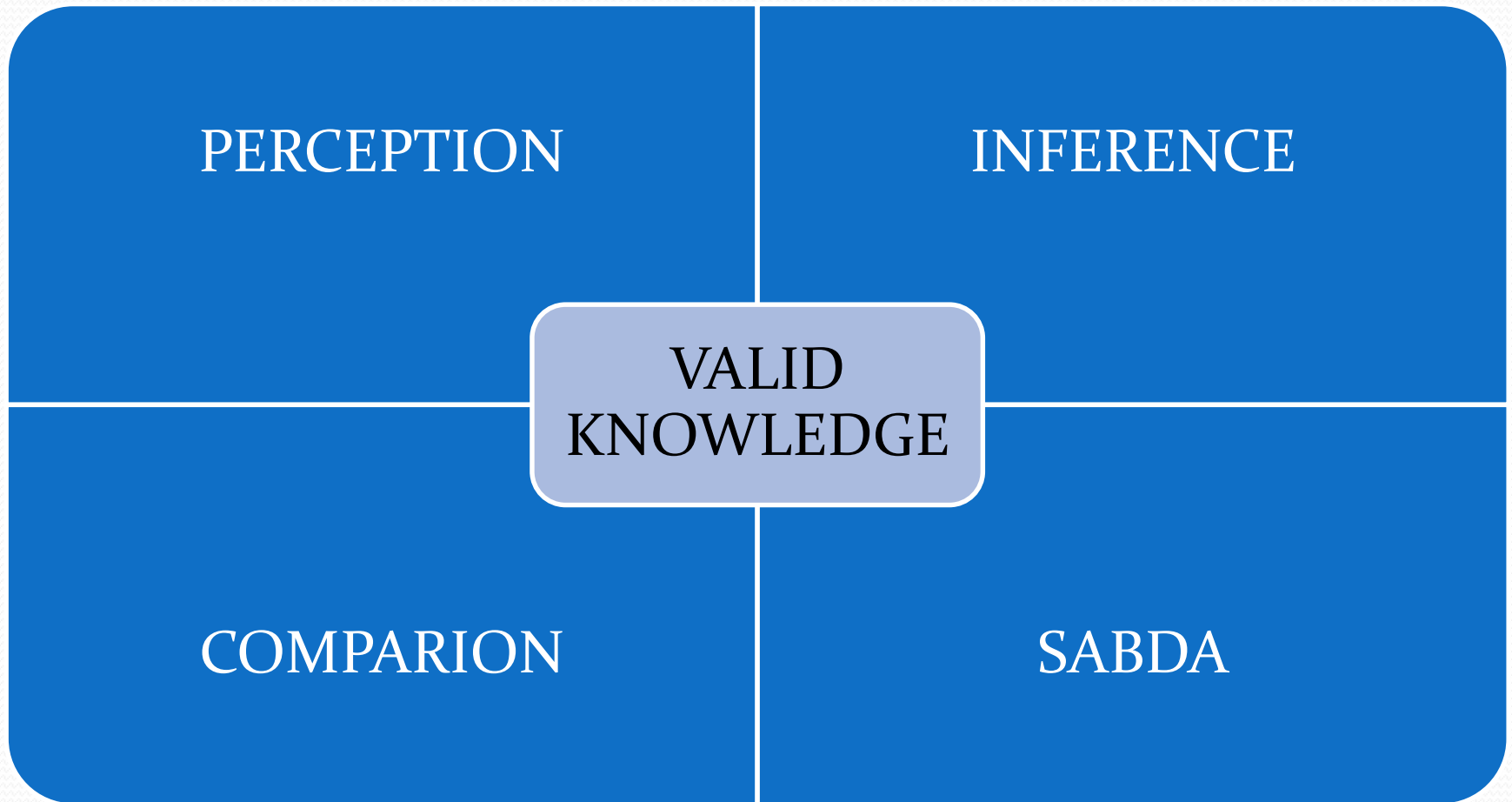
- Epistemology derived from greek word episteme, means 'knowledge'.
- LOGOS means "study or science"
- Epistemology is the important branch of philosophy.
- What is knowledge, source of valid knowledge

The Nyaya System accept sixteen Padartha, these are given below:-

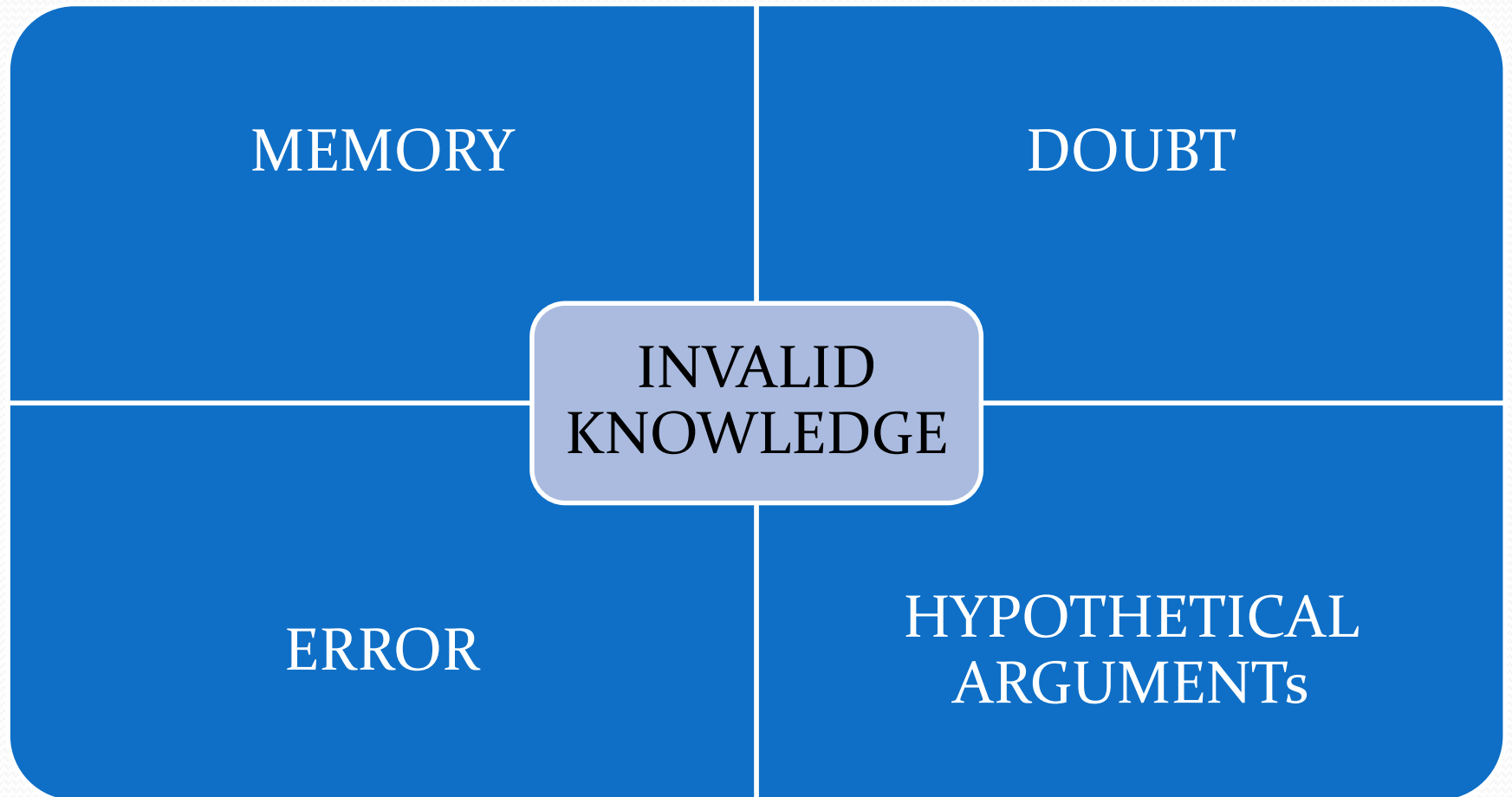
- ❖ Pramana
- ❖ Prameya
- ❖ Samsaya
- ❖ Prayojana
- ❖ Drstanta
- ❖ Siddhant
- ❖ Avayava
- ❖ Tarka

- ❖ Nirnaya
- ❖ Vada
- ❖ Jalpa
- ❖ Vitanda
- ❖ Hetbabhasa
- ❖ Chala
- ❖ Jati
- ❖ Nigrahasthana

PRAMA



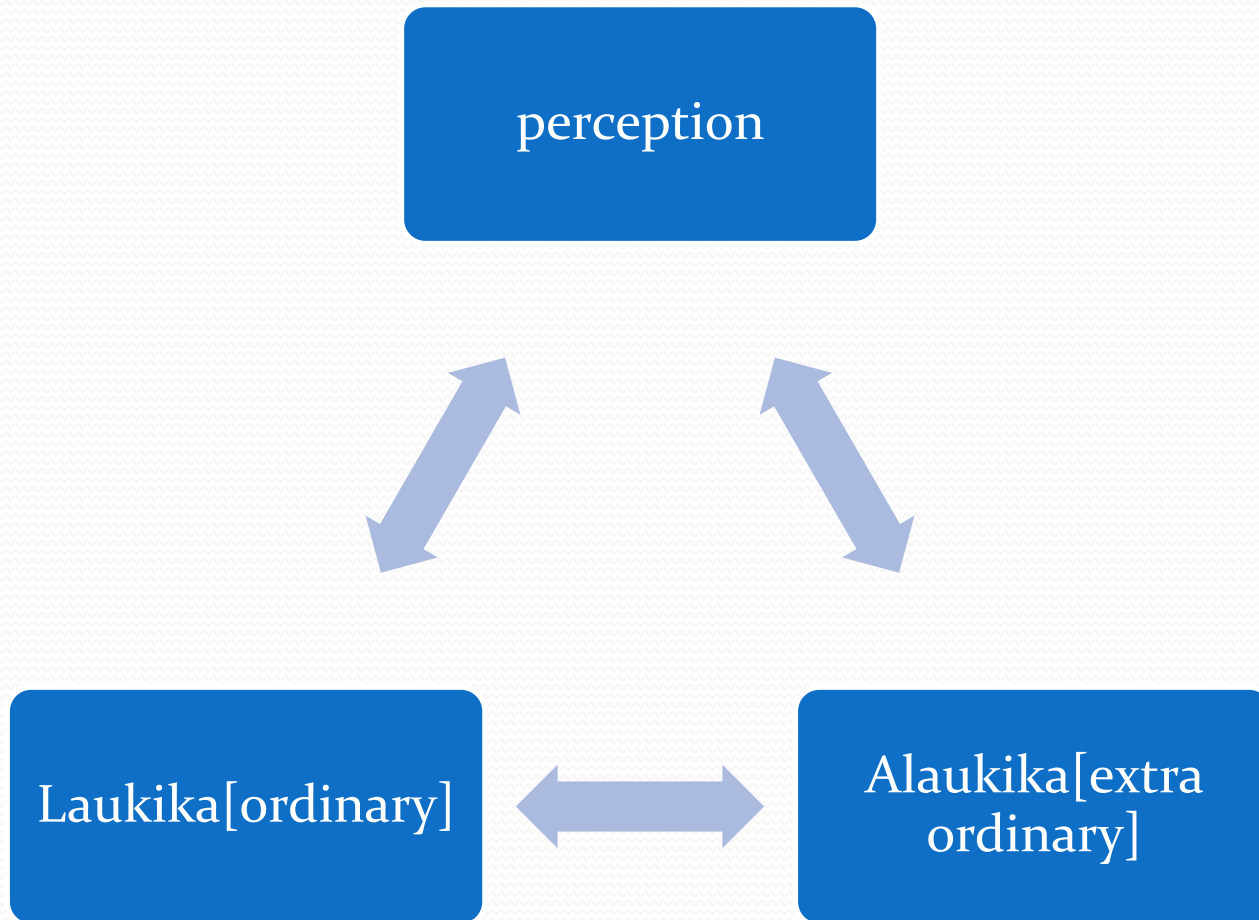
APRAMA



PERCEPTION

- VALID SOURCE OF KNOWLEDGE, ACCPTED BY EVERY SCHOOL OF INDIAN PHILOSOPHY
- PERCEPTION IS THE VALID KNOWLEDGE PRODUCED BY THE CONTACT OF AN OBJECT WITH A SENSE ORGAN.
- THE OLD SCHOOL OF NYAYA DEFINES PERCEPTION IN TERMS OF SENSE-OBJECT CONTACT [indriyarthasannikarsa]

1. Perception classification



ORDINARY PERCEPTION

PERCEPTION
BY SENSE
ORGANS

- The visual
- Auditory
- Tactual
- Gustatory
- Olfactory

PERCEPTION
BY MANAS

- Manas

LAUKIKA[ORDINARY PERCEPTION]

1.The visual

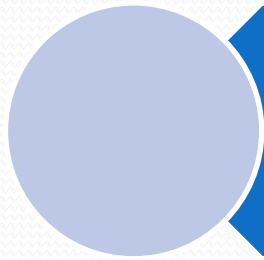
2.Auditory

3.Tactual

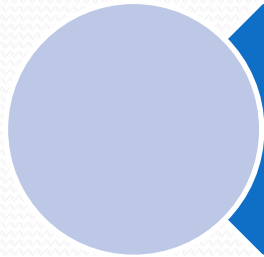
4.Gustatory

5.Olfactory

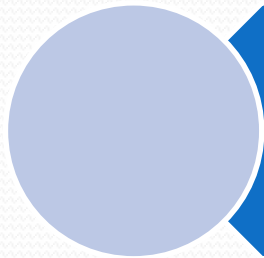
THREE MODES OF ORDINARY PERCEPTION



1. Nirvikalpaka
(Indeterminate),



2. Savikalpaka
(Determinate)



3. Pratabhijna
(Recognition)

EXTRA ORDINARY PERCEPTION[ALAUKIKA]

SAMANYALAKSANA

GYANLAKASANA

YOGAJA

Samanyalaksana:-

When we ask whether all men are mortal the question raised is as to whether morality is true, not of this or that men only nor of all men who are dead and gone, but of all men in the past, present and future.

Jnanalaksana:-

We often use such expressions as “ice looks cold”, the stone looks hard”, “the grass looks soft”, and so forth. When our one sense organ to do the work of another sense organs.

Yogaja:-

The third kind of extraordinary perception is called yogaja. It is the intuitive perception of all objects – past and future, hidden and infinitesimal – by one who possesses some supernatural power generated in the mind by devout meditation (yogabhyasa) .

Three modes of ordinary perception

According to another classification, ordinary perception is of three kinds namely Nirvikalpaka (indeterminate), Savikalpaka (Determinate) and Pratabhijna (Recognition)

Contd.....

Nirvikalpaka (indeterminate):-

Nirvikalpaka (indeterminate) perception is the primary cognition of an object and its diverse characters without any judgment to interrelate them.

Contd.....

Savikalpaka (Determinate):-

Savikalpaka (Determinate) perception is the cognition of an object as possessed of some character.

Contd.....

Pratabhijna (Recognition):-

Pratabhijna (Recognition) is recognition in its literal meaning. It is re-cognition of some object, a cognition of its as that which was cognised before.

CONCLUSION

- EVERY SCHOOL OF INDIAN PHILOSOPHY ACCEPT PERCEPTION AS A VALID SOURCE OF KNOWLEDGE.
- BUT OUR SENSE ORGANS ARE LIMITED.
- SO WE REQUIRED INFERENCE, COMPARISON, TESTIMONY ETC.
- NYAYA PHILOSOPHY REPRESENT A UNIQUE DEFINITION OF PERCEPTION.
- NYAYA PHILOSOPHY INCLUDE MANAS ALSO WHICH ARE UNIQUE DEFINITION OF PERCEPTION.