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QUESTION PAPER

(June - 2019)

(Solved)

INDIAN PHILOSOPHY PART-II

Time: 3 Hours]

[Maximum Marks: 100

Note: (i) Answer all questions.
(ii) All questions carry equal marks.

Q. 1. Explain the metaphysical categories of Vaisesika philosophy.

Ans. Ref.: See Chapter-2, Page No. 7, 'Meta Physics and the Categories (*Abhava*)'.

OR

Give an account of the eight-fold path of Yoga philosophy.

Ans. Ref.: See Chapter-4, Page No. 26, 'The Eight-Fold Path Yoga (*Astanga Yoga*)'.

Q. 2. Examine the major and minor orders of Sufism.

Ans. Ref.: See Chapter-12, Page No. 87, 'Orders of Sufism'.

OR

Discuss the important tenets in the philosophy of Gandhi.

Ans. Ref.: See Chapter-16, Page No. 112, 'Philosophy of Gandhi'.

Q. 3. Answer the following questions :

(a) Briefly explain the social and political philosophy of Radhakrishnan.

Ans. Ref.: See Chapter-18, Page No. 125, 'Philosophy of Radhakrishnan'.

(b) Examine the role played by women saints in the Bhakti Movement.

Ans. Ref.: See Chapter-11, Page No. 83, Q. No. 4, Page No. 82, 'Women Torch Bearers' and 'Female Bhakti'.

(c) Describe the means to liberation as given in the Advaita school of thought.

Ans. Ref.: See Chapter-7, Page No. 50, 'Means of Liberation'.

(d) Give an account of inference as a source of valid knowledge in the Nyaya epistemology.

Ans. Ref.: See Chapter-1, Page No. 2, 'Inference and Constituents of Inference' and Page No. 3, 'Types of Inference'.

Q. 4. Answer the following questions:

(a) Briefly explain the Samkhya theory of causation.

Ans. Ref.: See Chapter-3, Page No. 14, 'Theory of Causation'.

(b) What are the Arthapatti and Anupalabdhi means of knowledge in Mimamsa philosophy?

Ans. Ref.: See Chapter-5, Page No. 33, 'Postulation (Arthapati)' and Page No. 34, 'Non-Apprehension (*Anupalabdhi*)'.

(c) What is the importance of Vedanta Sutras in the study of Vedanta?

Ans. Ref.: See Chapter-6, Page No. 40, 'Vedanta Sutras'.

(d) Describe the major metaphysical categories of Dvaita School of Vedanta.

Ans. Ref.: See Chapter-6, Page No. 43, 'Madhva (1199-1278 A.D.) and Dvaitavedanta'.

(e) Explain briefly the main characteristics of an Ashram.

Ans. Ref.: See Chapter-14, Page No. 101, 'Fundamental Principles and Characteristics of An Ashram'.

(f) Give a brief account of the social philosophy of Amartya Sen.

Ans. Ref.: See Chapter-18, Page No. 128, 'Social Philosophy'.

Q. 5. Write short notes on the following:

(a) Economic ideals and social development in Ambedkar's philosophy

Ans. Ref.: See Chapter-17, Page No. 121, 'Economic Ideals and Social Development'.

(b) Educational rights in Indian Constitution

Ans. Ref.: See Chapter-19, Page No. 134, Q.No. 1.

(c) Brahma Samaj

Ans. Ref.: See Chapter-13, Page No. 93, 'Brahma Samaj : The Universalistic Reform Movement'.

(d) Bhakti Movement

Ans. Ref.: See Chapter-11, Page No. 83, Q. No. 1.

(e) Asatkaryavada

Ans. Ref.: See Chapter-1, Page No. 4, 'Theory Causation (*Asat Karyavada*)'.

(f) Kashmiri Shaivism

Ans. Ref.: See Chapter-10, Page No. 72, 'Kashmiri Shaivism'.

(g) Dvaita Vedanta

Ans. Ref.: See Chapter-9, Page No. 66, Q. No. 3.

(h) Khyativada

Ans. Ref.: See Chapter-5, Page No. 34, '*Khyativada*' and '*Anirvacaniya Khyativada*' and '*Viparita Khyativada*'.

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INDIAN PHILOSOPHY-II

Orthodox Systems-1

Nayaya Philosophy



INTRODUCTION

Sage Gotama is the founder of the *Nyāya* School. *Nyāya* implies rational thinking with proper arguments and valid reasoning. *Nyāya* philosophy is also called tarkashāstra which means the science of reasoning; pramānashāstra or the science of logic and epistemology; *hetuvidyā* or the science of causes; *vādaśāstra* or the science of debate; and *anviksiki* or the science of critical study. The *Nyāya* School believes realism and seeks to acquire knowledge of reality.

CHAPTER AT A GLANCE

EPISTEMOLOGY

The *Nyāya* philosophy believes in atomistic pluralism and logical realism. Atomistic pluralism implies atom is the constituent of matter and many entities, both material and spiritual, are ultimate constituents of the universe. Logical realism means that the world exists independently from our perceptions and knowledge and the independent existence of the world can be defended not by our faith or intuition but by the logical arguments and critical reflection on experience.

The *Nyāya* School recognizes sixteen categories. 'Pramāna', or source of valid knowledge, is the first category. *Pramana* focuses the logical and epistemological character of the *Nyāya* system. There are four independent pramānas: perception, inference, comparison and verbal testimony or sabda.

Nyāyikas say knowledge may be considered as cognition, apprehension, consciousness, or manifestation of objects. Knowledge may be subjective and objective. Subjective knowledge means people give different opinions on a particular object or a fact. For

example, in a debate on pollution, the participants will give different views. Hence, these are subjective knowledge. On the other hand, objective knowledge means people have similar views on an object. For example, all people agreed that Banana is a fruit and eatable. The *Nyāya* Philosophy expresses that knowledge is always dealt with object.

Knowledge may be valid, called *pramā*, and invalid, called *apramā*. The *Nyāya* School believes valid knowledge as the true and right apprehension of an object or the manifestation of an object as it is. Valid knowledge is a result of the correspondence theory of truth which advocates that truth is the correspondence between a proposition and reality. Valid knowledge is thus called as presentative knowledge. Presentative knowledge means the object of knowledge is directly presented to the knower. For example, Ananya perceiving a ring in her finger is an instance of presentative knowledge. The four valid sources of knowledge—perception, inference, comparison and sabda produce valid knowledge.

Invalid knowledge means wrong apprehension of object. It includes memory (*smṛiti*), doubt (*samsaya*), error (*viparyāya*) and hypothetical reasoning (*tarka*). Memory is representative knowledge and can be a source of valid knowledge if the recalled or remembered were experienced in the past as a presentative cognition. Doubt means lack of certainty on cognition. Error refers to mis-apprehension of what is cognized. For example, a snake is cognized as rope by mistake. *Tarka* is an invalid knowledge because it does not produce any new knowledge. It only confirms what a person already knows earlier and it is representative in nature.

Perception

Nyāyikas defines perception as the direct and immediate cognition resulting from the interaction between the object and sense organs. Four elements required for a perceptual cognition are: the self, mind, sense organs and objects. For perceiving an object, first the self comes in contact with the mind (*manas*), after that the mind comes in contact with the sense organs and the sense organs finally come in contact with the objects and a perceive the object.

Perception can be ordinary (*laukika*) or extraordinary (*alukika*). Ordinary perception is further divided in two sorts; external (*bāhya*) and internal (*mānas*). External Perception has five differences as it is linked with five sense organs—auditory, visual, tactual, gustatory and olfactory. In internal perception, the mind makes contact with the object and knowledge is produced. Feeling and wishing are examples of internal perceptions.

Perceptions are further divided in three sorts: indeterminate perception (*nirvikalpa*), determinate perception (*savikalpa*), and recognition (*prativijnāna*).

Indeterminate Perception

In indeterminate perception, we can't determine the features like colour, shape and size. The sense organs contacts with the object and a particular knowledge is produced. *Nyāyikas* call this knowledge is '*avyakta*' which means it can't be explained with words. This sort of knowledge occurs when we are aware about the object without having any concrete knowledge of its name, form and qualities.

Determinate Perception

Determinate perception means when we know the name, colour and shape of the object. We cognize 'It is a book', 'That is a dog', etc. We can identify and cognize the object as it is.

Recognition

Recognition means the senses makes contact with the object and recapitulate the situation and the features of the object from the earlier encounter. For example, Ashok saw Anup after a long time and recognized him. Ashok had met Anup few years back. They had spent a very lighter and beautiful moment together. In this knowledge, an element of immediate experience is there.

Extra Ordinary Perception

Extraordinary perception (*alukika*) provides knowledge even without any contact between the senses and the object. There are three kinds of extraordinary perception:

- (a) *Sāmānyalaksana*
- (b) *Jñānalaksana*
- (c) *Yogaja*

Sāmānyalaksana

Sāmānyalaksana is the perception of universals. It is called the perception of classes. *Nyāya* philosophy says the universals are a distinct class. They inhere in all the particular belonging to the same class. For example, a dog becomes a dog because it has the universal 'dogness' inhering in it. It is perceiving the universal inheres in the object.

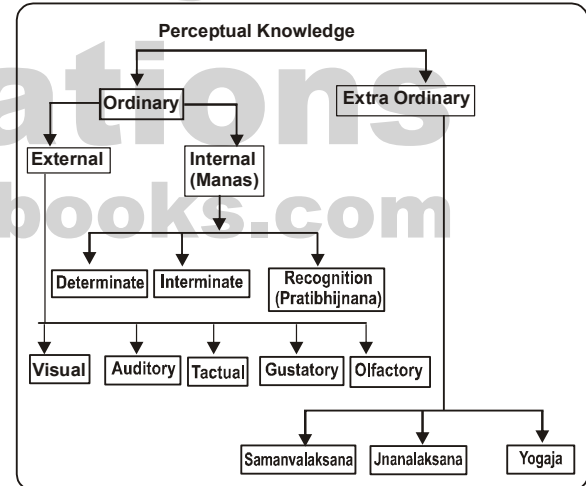
Jñānalaksana

In *Jñānalaksana* perception, the object is not directly presented to the sense organs, but it is retrieved through the past cognition. For example, the fire is hot. The person has experienced fire, its colour and its hotness.

Yogaja

Yogaja perception is found in yogis who have supernatural power. Through power of meditation, they have intuitive and immediate perception of all objects, past, present and future.

The following chart represents the *Nyāya* distinctions on perception:



Inference

'Inference' or '*anumāna*' the second source of valid knowledge. '*Anumāna*' is the conjoined of two terms; '*anu*' and '*māna*'. '*Anu*' means 'after' and '*māna*' means 'cognition'. '*Anumāna*' (inference) means 'after cognition'. *Anumāna* is such knowledge which follows from other knowledge.

Constituents of Inference

An inference is constituted with at least three sentences and they again constituted of three different

terms. These sentences are called; major premise, minor premise and conclusion. The major term is found in the major premise. The minor term is found in the minor premise. The term found in both major premise and minor premise is called middle term. Both the terms are found.

The middle term works as a link between both term the terms. In Nyāya Philosophy major, minor and middle terms are used interchangeably as 'sādhyā', 'pakṣa' and 'hetu'.

An Example: Major Premise: All things which have smoke are have fire.

Minor Premise: This hill has smoke.

Conclusion: Therefore, this hill has fire.

'Smoke' is the middle term, 'fire' is the major term and 'hill' is the minor term. In any *anumāna* (inference) 'vyāpti' relation must subsist between the *hetu* and *sādhyā*. *Vyāpti* refers to an invariable, unconditional and universal relation between middle term and major term of an inferential argument.

Knowledge of an object is derived due to previous knowledge of some sign. The previous knowledge is because of the universal relation between the major term and the middle term is being present in the minor term.

Major Term (Sādhyā)

In Aristotelian way 'major term' and in Nyāya philosophy 'sādhyā' are the same. The *Sādhyā* is the object of inference. It is to be established. The *Sādhyā* is not perceived but it is inferred by us. On the above example, 'fire' is considered as 'sādhyā'.

Minor Term (Pakṣa)

In Aristotelian logic, *pakṣa* and 'minor term' are the same. *Pakṣa* is perceived and not inferred. The *pakṣa* is the subject where we establish something considered directly but indirectly. The consideration is depending on inference. In the example we listed above, 'hill' is considered as 'pakṣa'.

Middle Term (Hetu)

The term 'hetu' corresponds to middle term in Aristotelian logic. It is also known as 'linga', 'mark', and 'sign'. It is found once in relation to *sādhyā* and then in relation to *pakṣa*. Lastly, in the conclusion, it helps in establishing *sādhyā* in *pakṣa*. 'Smoke' is considered as 'hetu' on the above inferential argument.

Types of Inference

Inference is of two types:

- (i) *Svārtha* or for one's self
- (ii) *Parārtha* or for others

In *Svārtha*, the inference is meant for own self whereas. in *Parārtha*, the inference is conveyed knowledge for others. In *Svārtha*, the judgement does not need to be presented in an orderly manner, since it is personal to themember, while in *Parartha*, it is required to help an individual to make understand others.

Inference for others has five constituents:

1. This hill has fire (*Pratijnā*)
2. Because there is smoke (*Hetu*)
3. Wherever there is smoke, there is fire (*Udāharana*)
4. This hill has smoke (*Upamāna*)
5. Therefore, this hill has fire (*Nigamāna*).

The middle term appears three times. Therefore, it is also known as '*tritiyalinga parāmarsa*'. If we remove either first two premises or last two premises, the inference will not be an invalid and incorrect one since an inference should have at least three premises possessing three different terms.

Upamāna (Comparison)

Comparison (*upamāna*) is the third source of valid knowledge. '*Upamāna*', is derived from two words, '*upa*' and '*māna*'. '*Upa*' means similarity or '*sādrusya*' and '*Māna*' means 'cognition'. *Upamāna* as a source of knowledge is derived from the similarity between two things/objects.

Example of Upamāna: Ashok has never seen a 'squirrel' and he is told by his teacher that it isa small animal like rat, but it has a long furry tail and strips on its body. Aftersome time, when he sees such an animal in a nearby park and identifies it as a squirrel.

The steps involved in acquiring knowledge of an object in comparison (*upamāna*) are:

First: A person who knows the object gives a certain description.

Second: When one observes any such objects he has the knowledge that it answers to the given description.

Third: There is a recollection of the descriptive statement received from the person who knows it.

Four/Finally: The resulting knowledge that this kind of objects are denoted by the word is same.

Buddhism (Buddhist philosophy) does not accept comparison as an independent source of valid knowledge. In their view, comparison can be reduced to perception and testimony. According to the *Sāmkhya* and the *Vaisesika* Philosophy, comparison can be reduced to inference.

Verbal Testimony (*Sabda*)

Sabda (verbal testimony) is the fourth and last valid source of knowledge in *Nyāya* Philosophy. It literally means verbal knowledge. All verbal knowledge is not valid. *Nyāyikas* say *sabda* is a *pramāna* of valid verbal testimony.

Sabda is the instructive assertion of a reliable person, who may be a *risi*, *mlechha*, *arya*, an expert in certain matter and is willing to communicate his experience.

Example: Suppose some pilgrims have to cross the river and can't as certain depth of water in the river. They asked a fisherman, who is a local person over there. He replied that they can cross the river easily. The fisherman views can be accepted as a means of right knowledge or verbal testimony.

Types of *Sabda*

Sabda are two types:

(a) (i) *Drustārtha*

(ii) *Adrustārtha*

(b) (i) *Laukika*

(ii) *Alaukika*

Sabda deals with perceptible object is called *drstārta*. For example, table is brown, or cities are crowded. A *sabda* deals with imperceptible object is called '*adrsta*'.

Example: Duty is God, or Truth is noble.

Laukika is called secular whereas *alaukika* is called divine or *vaidika*. Since the *Vedas* are spoken by God, it is considered as divine and perfect. *Nyāyikas* believe only the words of trustworthy person can be considered as *laukika sabda* since human beings are not perfect.

THEORY OF CAUSATION (*ASATKARYAVADA*)

Two important components found in the theory of causation are 'cause' and 'effect'. A cause is an unconditional and invariable antecedent of an effect. An effect is an unconditional and invariable consequent of a cause.

Nyāya theory of causation is called '*astkāryavāda*' or '*ārbhavāda*'. Effect is produced by a cause but the effect and the cause are not one and the same. This is a new product comes to the existence which was not their earlier in the cause. In the cause there is a new product that was not found previously. For example, a flower pot is made by clay. Here, 'clay' is the cause and flowerpot is its effect. *Nyāyikas* say flowerpot is a fresh creation, anew beginning which did not exist before in the clay.

SELF AND LIBERATION

There are infinite number of individual self exists in the universe according to *Nyāyika*. They have perceivable qualities such as pain and pleasure and they

are eternal and all pervading. The self is not identified with mind (*mānas*) or pure consciousness, but understood as consciousness belonging to an individual.

The reason is that the mind is atomic and unperceivable and hence devoid from perceivable qualities, while consciousness belongs to the individual self but not same as self. Thus, consciousness is not the self but only an accidental feature of the self. The self has no consciousness and thus devoid of cognition and knowledge. It acquires consciousness when it comes to contact with sense organs.

Self is regarded as 'I' the knower and it is known through internal perception. Since there is self, there is bondage and hence, aspires for liberation or salvation. Liberation is the state refrain from all kinds of sufferings and bondage those arises because of the self's association with body and sense organs.

According to *Nyāyika* as the sources of pain and suffering are association and attachment. Hence, as long as self is attached with body and sense organs, it goes through the cycles of birth and death. It implies *Nyāyikas* believe in law of *karma*. *Nyāya* believe liberation can be achieved when there is cessation of *karmic chain* or *karmic* influx. In this state, self remains detached from body and sense organs.

THE CONCEPT OF GOD

In the *Nyāya* Philosophy, God is considered as the creator, sustainer and destroyer of the universe. God has the real knowledge of all objects and occurrences. He is omnipresent and omniscient. He who desires the universe remains in the state of stability and tranquility. He is not the material cause of the universe. The eternal atoms of earth, water, fire and air are the material cause of this universe.

CHECK YOUR PROGRESS

Q. 1. Write a brief about ordinary perception.

Ans. Ordinary perception is of two types: external (*bāhya*) and internal (*mānas*). External perception can be categorized into five types since it is linked with five sense organs—auditory, visual, tactual, gustatory and olfactory. In internal perception, the mind makes contact with the object and knowledge is produced. Feeling and wishing are examples of internal perceptions.

Q. 2. Explain the role of *hetu* (middle term) in an inferential argument.

Ans. The term '*hetu*' is also called '*linga*', '*mark*', and '*sign*'. It is found once in relation to *sādhyā* and