

An Analysis of Nyaya Darshana with Special Emphasis on Realism

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Abstract

Nyaya School of Philosophy is distinctly recognized as one of the Six Astika Schools of Hindu Philosophy. Unlike Other Schools, Nyaya is peculiarly known to have proposed five components of Syllogism derived from Inferential Reasoning, both Inductive and Deductive. This treatise aims at clarifying The Nyaya Syllogisms, and successfully arguing for its Logical Realism. Logical Realism, in simple terms, refers to logical facts that are Independent of Mind and Language i.e., they are true synthetic a priori no matter the proposition. This Paper shall advocate the logical structure of Nyaya Syllogism which is independent of both mind and language. Also, the Inferential Reasoning that has been instrumentalized by Gautama to propose such Syllogisms shall be discussed to supplement the paper's Groundwork. This paper has treated Nyaya in regard to its Epistemology and Logic. The reference to Nyaya, as a metaphysical or Ethical Doctrine, including the ideas of Causation, Fallacies, Truth, and Moksha has, for the most part, been sidelined. The Arguments have been drawn from the Original Works of Gautama called "The Nyaya Sutras" as well as Secondary Works which have further illuminated the works of Gautama. Hence, this Paper shall act as an advancement and supplement to the Nyaya Syllogism. It shall also shed light on the Contributions of Nyaya Syllogism in Syllogistic Logic.

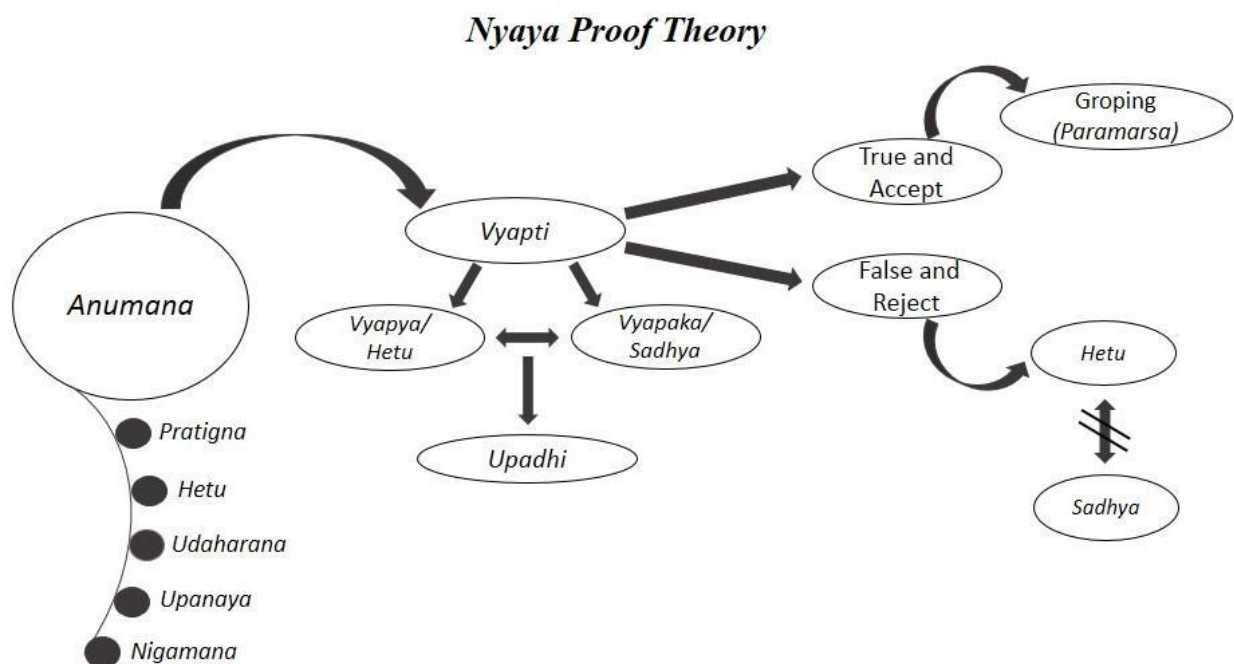
Keywords: Logic, Nyaya, Syllogism, Inference, Logical Realism

Introduction

Logic has its Etymology drawn from logos which means reason, discourse etc. (Pépin, Jean.2004). It is defined as the means of correct reasoning to derive a conclusion. Hence, Logic is interested in whether the proposed arguments are valid or not i.e., whether they reach a valid conclusion or not (Jaakko & Sandu, 2006). In the Western Tradition, Aristotelian Logic and

Stoic Logic were primarily dominant whereas in the Eastern Tradition, Nyaya Darshana is acclaimed for its contribution in Logic.

The term Nyaya means that by means of which the mind is led to a conclusion (Leaman, 2013). Nyaya has its root origin in Anviksiki which is the treatment in a consciously critical manner of the Ultimate Problems of Spirit. It was founded during 650 B.C.E.'s. When Gautama expounded logic in his Nyaya Sutras, his views became identified with the Anviksiki. Thus, in the long chain of antecedents Nyaya as a system of Philosophy evolved (Radhakrishnan S. 2008). Nyaya has been referred to as Six Astika Schools of Hindu Philosophy. It is considered to have similar principles with Vaisheshika School as well. Nyaya believes in the Supremacy of the Vedas hence, it is Astika in nature (Bhattacharya, 1961). Nyaya deals with 16 Primary topics that concerns metaphysics, ethics, ontology, psychology, epistemology and logic. In consideration of Rigorous Logic and Epistemology, Gautama has laid down four means of Valid Knowledge (Jha, 1984) . The four means of Knowledge are: Pratakshya or Perception, Anumana or Inference, Upamana or comparison and Sabda or Testimony (Flood, 1996). Anumana or Inference (both Inductive and Deductive) literally means measuring after something or after the process of cognition. According to the Nyaya Sutras, [An inferential cognition or Inference] is preceded by that [perception], and is threefold: from cause to effect, from effect to cause or from that which is commonly seen (Dasti, 2022). For Example: If a woman is crying then she is sad in a general sense or when a boy consumes caffeine to excess, he will suffer from Sleeplessness. This is Inference or Anumana, for which cognition or perception is necessary. This builds upon the Basic Foundation for Nyaya Syllogisms and consequently, the Logical Realism that follows.



Source: (Vyas, Ambasa, & Shukla, 2016)

https://www.researchgate.net/publication/313924473_Nyaya_and_FOL_wsr_Charak_Samhit_a_Vimansthan_-_Pragmatic_view

Literature Review

The Foundations for acceptance of Syllogistic Logic of Nyaya as a part of Logical Realism is scarce. An article published by Jonardon Ganeri called “Realism in Vaisheshika and Navyanyaya” in Columbia University elucidates the basic tenets of Realism found in Vaisheshika and Nyaya. Another article by Tuomas Tahko titled “A Survey of Logical Realism” expresses the ideas of Logical Realism with special reference to Logical Structures. ‘Nyaya Sutras of Gotama’ by Ganganath Jha also clarifies the writings of Gautama in an understandable manner. Jadunath Simha in his ‘Indian Philosophy’ has expressed the Epistemology and Logic of Nyaya. “Indian Approach to Logic” found in Centre for Policy Studies, India also has dealt with Quantification of Logic. At last, the works of S. Radhakrishnan can be identified to have justified the Logical Realism of Nyaya.

Objective

The Primary Objectives of this paper is to express the basic attributes of Nyaya Syllogism and its foundations. Also, it aims at convincing the author of the possibility of a Universal Logical Structure in the study of Logic through Nyaya. It expiates the conservative outlook of Nyaya as a philosophy of Metaphysics and proclaims Logical Realism present in Nyaya.

The Nyaya Syllogism

Before proceeding to Nyaya Syllogism, it should be understood that Inference or Anumana is further divided into Two Types: Svathanumana (Informal or For the Self) and Parathanuman (Formal or External) (Gillon, 2022) . The former requires no such Syllogism whereas the latter is dependent on the Five-Fold Nyaya Syllogism (Sharma, 2000).

| No | Element | Example |
|----|---|--|
| 1. | Pratijna or Proposition | The Hill is on Fire |
| 2. | Hetu or Reason | Because it smokes |
| 3. | Udharana or Explanatory Example | Whatever shows fire shows smoke. Example: A Kitchen |
| 4. | Upanaya or Application | So is this Hill |
| 5. | Nigamana or Statement of the Conclusion | Therefore, The Hill is on Fire |

Source: (Viswanatha, 1850)

Components

Three Terms form the basis of Nyaya Syllogism. The Minor Term or Paksha is the term about which something is inferred. The major Term or Sadhya is that which is inferred about the minor term. The Middle Term by which the major is inferred to be true of the minor. In the above Example: The Minor Term is the hill; The Major Term is On Fire and the Middle Term is the Smoke. (Sinha, 2012)

Steps of Nyaya Syllogism

Prajitna or The Proposition, according to Vatsayana is only a suggestion or a mere probability. It limits the akansha or periphery of inquiry. Hetu or The Reason, is the necessary condition for Inference. Udharana or Explanatory Example is the fundamental Basis of Inference. It is Inductive in nature. Application or Upanaya asserts the presence or absence of the suggested inference. Nigamana or Conclusion reinstates the proposition as grounded. (Radhakrishnan, 2008)

The Realism of Nyaya

What is Realism in Logic?

Realism is the commitment to a world in which to be or not to be are matters independent of the reach of our human epistemic resources – our capacities to verify, ascertain or establish what is and what is not the case (Ganeri) . In Logic, Lapointe has drawn Two conclusions on Realism: (Tahko, 2019).

1. There is a fact supported by Truth when it comes to the values of Logic.
 2. Logical facts are independent of our cognitive and linguistic make-up and practices. They are objective in the sense that they are mind- and language-independent.
- Hence, the Requirements for the observation of Realism in Nyaya are quite varying.

Realism: Universal to Particular and Vice Versa

Nyaya, in the realm of logic, is considered as a combination of both inductive and deductive reasoning i.e., from Universal to Particular and Particular to Universal. Through Syllogistic Logic of Nyaya, one can deduce a Universal or Self-Evident Truths from Particular Examples. One can also demystify particular cases and bring in a Universal Conclusion. Hence, Nyaya Syllogism, when applied to a correct inference drawn through Pratakshya or Perception always results in valid argument and thus, a foundation for truth which is an important aspect of Logical Realism. (Tahko, 2019) Thus, Nyaya Syllogism has not only proven that Universal to Particular and vice versa can be derived, it has also advocated that new Epistemic Discoveries can be done through the application of the Syllogism.

Realism: Truth and Knowledge

The other reason to why Nyaya propagates Realism lies in its claim to decipher truth to a certain extent through Four Valid Means i.e., Perception, Inference, Testimony and Comparison.

Hence, it escapes the Radical Skepticism that Vaisheshika has suffered from and in the same time prevents falling into Determinism or Idealism for that matter. Lying in the center, it claims that it isn't fully possible to have Knowledge but we can claim to have it and investigate how for the claim can be sustained.

Nyaya conflicts with Madhyamika Doctrine which believes that we cannot know the essence of things and we cannot regard anything as real. (Radhakrishnan, 2008) Nyaya counters such claims of Madhyamika as well as The Sceptics, arguing that denial of something or counter-argument needs to be built upon something. If the denial is useless, it shouldn't be considered. If the denial is Valid or acceptable, then it needs to be regarded as real and Pramana.

Nyaya argues that one cannot fully confirm the Truthfulness of an object. Hence, Vatsyayana says, 'When a man seeks the Knowledge of a certain thing, if he is told of it by a trustworthy person and has the verbal cognition of the thing, there is still a desire in his mind to ratify his information by means of inference through particular indicative features; and even after he has been able to get at the inferential knowledge of the thing, he is still desirous of actually seeing the thing with his eyes; but when he has perceived the thing directly, his desires are at rest and he doesn't seek any other kind of knowledge.' (Radhakrishnan, 2008)

Realism: Universal Logical Structure

Logical Structure are dependent upon facts and their truthfulness. Moreover, the possibility of finding an objective fact in the material reality is in all circumstances minimum. Hence, Gautama in the Nyaya Sutras has proposed five components or pathways of Valid Inference. It is similar to a computing machine, which takes input and provides output through processing. If the Input is correctly inserted, the output shall be true. If the Input itself is false, the output can't be deemed true. Herein lies the Ultimate Expression of Realism in Nyaya through Syllogistic Logic.

Realism: Independent of Individual Biases

Resnik argues that independency from individual biases and experiences is necessary for being a proponent of Realism (Tahko, 2019). The opposite of what Resnik asserts is equally true in that Individual Experiences and Biases actually forms Realism. In consideration to Resnik's proposition, Nyaya Syllogism with effective components and Steps can be proven to be true. Example: It is universal that an individual sees smoke if something is on Fire. Hence, the claim cannot be biased. Thus, the element of Udharana vividly highlights the Realism of Nyaya as even Udharana is derived from Material Reality.

According to Annam Bhatta, Nyaya holds that to gain knowledge of a subject as qualified by an attribute, we require not only contact of the sense-organ with the attribute but also a previous knowledge of the visesana or attribute. This previous Knowledge is nirvikalpa or Indeterminate. It is inferred and never directly known (Radhakrishnan, 2008). Hence, the

knowledge exists independent of the individual that carries it and can only be inferred or predicted by analyzing its attributes which leads us to Realism.

Conclusion

To conclude, Nyaya has provided the matters and methods of Critical and Scientific Investigation. Nyaya, as a means of Inference or Anumana have been generally accepted by other Systems of Thought. Nyaya has also constructed an elaborated superstructure of Logic with Truth as its ultimate metaphysical aim. The Five Steps by which one can reach a valid conclusion from valid inference i.e., Syllogism, was developed with much detail than Aristotelian Syllogism which is Three-Fold in nature. Also, The Realism of Nyaya makes it more fruitful to introduce it in practice. As mentioned above, Nyaya acts as a Processing Device introducing Truth-value in Logic as well as attaches more instrumentality to it. One can derive Truth or Objects of Experiences easily through Nyaya syllogism and Independent of Personality. Nyaya believes that the average man has no hesitation in asserting the intrinsic reality of the outward visible world. Hence, Realism as the synthesis of Nyaya Darshana adds a new dimension to Hindu Logic and Epistemology.

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