

Ethical and Logical Explanation of Sixteen Substances of Nyaya-Vaisheshika in the contemporary Age.

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ABSTRACT

Nyaya is the logical system of Indian Philosophy. It proves everything on base of logic. According to Nyaya, attaining the liberation (Apavarga/Moksha) is the ultimate goal of a man. For this, Nyaya prescribed sixteen substances/category of reality. These categories are essential for the better human life and ultimate goal. Modern age is the age of reason and ration. Advancement in the life is the main purpose of each man. A man can make his life better through applied these sixteen substances/categories; because these are based upon logic and reality. My research paper is mainly aim at methods and procedure of advancement of man in life and this world.

KEYWORDS--Sixteen Substance, Pramana, Ethics, Moksha, Hetvabhasa, Evolutionism, Kant.

Philosophy is nothing but the human quest for truth. From every remote time Indians are blessed with the spontaneous curiosity about what truth is. The main purpose of Philosophy is to make character of a man perfect. Man is the ultimate reality of this world. Whole world is a publication of human understanding and enterprises. The very first stanza of Nyaya-Sutra is stated as: ---

“Praman-prmeya-sanshay-pryojana-drishanta-siddhanta-avyava-tark-nirnaya-vada-jalpa-vitanda-hetvabhasa-chhala-jati-nigrahasthanam-tatvagyangni-shreysadhigam”

[Which means Supreme felicity is attained by the knowledge about the true nature of sixteen categories, viz., means of right knowledge (Pramana), object of right knowledge (Prameya), doubt (Samshaya), purpose (Prayojana), familiar instance (Drstanta), established tenet (Siddhanta), components (Avayava), confutation (Tarka), ascertainment (Nirnaya), discussion (Vada), wrangling (Jalpa), cavil (Vitanda), fallacy (Hetvabhasa), quibble (Chhala), futility (Jati), and occasion for rebuke (Nigrahasthana).]

The second stanza is stated the general condition of the world.....

“Dukha-janam-pravritti-dosha-mithyagyanana-muktotarapaye-tadantra-apaya-apvarga”

[Pain (Dukha), birth (Janma), activity (Pravrtti), faults (Dosha) and misapprehension (Mithyagyanana)—on the successive annihilation of these in the reverse order, there follows

release.]

Misapprehension, faults, activity, birth and pain—these in their uninterrupted course constitute the "World". Release, which consists in the soul's getting rid of the world, is the condition of supreme felicity marked by perfect tranquillity and not tainted by any defilement. A person, by the true knowledge of the sixteen categories, is able to remove his misapprehensions. All systems of Indian philosophy begin with the problem of suffering—Dukkha. The goal of the Nyaya is to enable us to attain the highest goal of life which is Liberation from Dukkha and the attendant cycle of births and deaths—Mokṣa, variously known as 'release', 'freedom', 'emancipation' or Nirvāṇa – the state of non-return to birth/death. Buddhist also talk about the problem of suffering but in a different manner, they used suffering as lack of human destiny, but Nyaya regards suffering as a part of human life beyond which is release or liberation or Moksha. According to Nyayikas the world presents itself as a chain of consequences which needs to be broken in order to attain Liberation from suffering.

1. Misapprehension [Ajnana]
2. Imbalance [Doṣa]
3. Activity [Karma]
4. Rebirth [Janma]
5. Suffering [Dukkha]

Cessation of the suffering is utmost goal of human understanding and intellectual. Because all the suffering is a furious stage of human life. As mentioned above suffering is caused by Misapprehension, which is prima origine of human down fall. According to Nyaya, Misapprehension can be reduced or ceased through the proper knowing of sixteen substances (Sodash Padarthah)

Sodash Padarthah---As mentioned above Nyaya prescribed sixteen Substances necessary for better human living. A man can make his life better by applying these sixteen substances in general ways of life. A brief sketch of substance is following----

Pramana is that through which or by which the Prama (valid knowledge) is received. It is the last of Nyaya's philosophical divisions to be discussed. There are four distinct fountains of correct knowledge. These four Pramanas are: perception (Pratyaksa); Inference (Anumana); Comparison (Upamana); and Testimony (sabda). Before discussing these sources of knowledge, the nature or definition of knowledge should first be examined and the method for distinguishing correct knowledge from false knowledge should be determined.

Prameya or object of Knowledge may be translated as "that which is knowable," or "the object of true knowledge." That which is the object of cognition is Prameya, and whatever is comprehended or cognized by Buddhi is categorized into the twelve objects of cognition known as the Prameyas. These twelve divisions are: Atman--the self; Sarira-the body-the abode of the experience of pain and pleasure that is the seat of all organic activities; Indriyas--the five senses--smell, taste, sight, touch and hearing--which contact external objects and transmit the experience to the mind; Artha , the objects of the senses; Buddhi--cognition; Manas--the mind--the internal sense that is concerned with the perception of pleasure, pain, and all other internal experiences

and that, according to Nyaya , limits cognition to time and space. The mind is compared to an atom because it is minute, everlasting, individual, and all-pervading; Pravrtti--activity-vocal, mental, and physical; Dosa , mental defects that include attachment (Raga), hatred (Dvesa), and infatuation or Delusion (Moha); Pretyabhava , Rebirth or life after death; phala , the fruits or results of actions experienced as pain or pleasure; Dukha , suffering- the bitter or undesired experiences of mind; and Apavarga , liberation or complete cessation of all suffering without any possibility of its reappearance.

Samsaya means "doubt." It is the state in which the mind wavers between conflicting views regarding a single object. In a state of doubt, there are at least two alternative views, neither of which can be determined to lead to a state of certainty. Samsaya is not certain knowledge; neither is it a mere reflection of knowledge; nor is it invalid knowledge. It is a positive state of cognition, but the cognition is split in two and does not provide any definite conclusions.

Prayojana means "aim." Without an aim or a target, no one can perform any action. It does not matter whether that aim is fully understood or just presumed.

Drstanta is the use of an example to illustrate a common fact and establish an argument. This is a very important aspect of reasoning, for frequently a useful example can be accepted by both parties involved in a discussion without any disputation or difference of opinion.

Siddhanta means "doctrine." It is an axiomatic postulate that is accepted as the undisputed truth and that serves as the foundation for the entire theory of a particular system of philosophy. This accepted truth might be derived either from direct experience or from reasoning and logic.

Avayaya literally means "constituents" or "parts," and in this context it refers to the constituents of inference. This is an important topic in Nyaya philosophy because nyaya strongly emphasizes describing the minute complexities of the Pramanas , the sources or methods of receiving correct knowledge. Among these methods, inference is the most important source of correct knowledge, and Nyaya therefore provides a technical method to test the validity of inference. If an inference contains five necessary constituents, then it can give correct know ledge. These five requisite components of inference are Pratijna (statements); Hetu (reason); Udaharana (example); Upanaya (universal proposition); and Nigamana (conclusion).

Tarka may be translated as "hypothetical argument. Tarka is the process of questioning and cross-questioning that leads to a particular conclusion. It is a form of supposition that can be used as an aid to the attainment of valid knowledge. Tarka can become a great instrument for analyzing a common statement and for discriminating valid knowledge from invalid knowledge.

Nirnaya, conclusion, is certain knowledge that is attained by using legitimate means. If the mind has doubts concerning the correctness or validity of a conclusion it has drawn, then employing the process of Tarka (hypothetical argument) can help to resolve those doubt.

Vada, discussion, is a kind of debate between two parties--the exponent and the opponent--on a particular subject. Each party tries to establish its own position and to refute that of the other, arguing against any theory propounded by the other. Both, however, are trying to arrive at the truth by applying the methods of reasoning and logic.

Jalpa , or wrangling, is the process by which the exponent and opponent both try to attain victory over the other without making an honest attempt to come to the truth; there is an involvement of

ego instead of a search for knowledge. Jalpa contains all the characteristics of a valid debate except that of aiming to discover truth.

Vitanda is irrational reasoning. Specifically, it is argumentation that is aimed exclusively at refuting or destroying an antagonist's position and that is not at all concerned with establishing or defending one's own position. It is mere destructive criticism of the views of one's opponent.

Hetvabhasa means "irrational argument." It is reasoning that appears to be valid but is really unfounded. This specious reasoning is a fallacy of inference, and it is therefore discussed later in this chapter in the section on inference.

Chhala means "unfair reply." Here it is used to designate a statement that is meant to cheat or to fool someone. In unfair reply one takes a word or phrase that has been used in a particular sense, pretends to understand it in a sense other than that which was intended, and then denies the truth of this deliberate misinterpretation of the original speaker's words.

Jati means generality, but as used here, it is a technical term used to describe a debate in which an unfair reply or conclusion is based on a false analogy.

Nigrahasathana or "the grounds on which a person is defeated in his argument." When a proponent misunderstands his own or his opponent's premises and their implications, then he becomes helpless and must eventually admit his defeat in the debate. The point at which he accepts his defeat is called Nigrahasathana

The Nyaya is the India's rational and convincing answer to those people who dismiss Nyaya as a corpus of blind beliefs. The Nyaya systems of philosophy are the profound expositions of the manifold meanings of the Vedic texts. The Nyaya laid bare to the world the deep scientific thought and wisdom contained in the Vedas. Firmly planting themselves on the three principles of theism, inner vision and the Vedas, the sages handed over to mankind a profound system of philosophy that never changes in all the three times of past, present and future. Plumbing the very depths of humanity, Nyaya dispelled the doubt and the fear, the sorrow and the anxiety, deep seated in the human heart. Keeping the welfare of humanity uppermost in its mind, the Nyaya gifted to the world a philosophy of hope, well-being and serenity, showing to mankind the art of self-purification. Nyaya is the science of logic, and provides the only sound methodology of philosophical inquiry into the nature of knowledge and the objects of knowledge. It is the means to obtain Right Knowledge (Prama) about the Self and to discover the purpose of life. The only way to impart our experience to others and to elucidate their implications for the rest of our life and defend their validity against hostile criticism is by means of logic.

A Contemporary Debate---The Nyaya system groups all the objects of the world into twelve major categories: Soul, Body, Senses, Objects of the Senses, Cognition (Buddhi), mind (Manas), activity, mental modifications, rebirth, feelings, suffering, and absolute freedom from all sufferings. Not all these objects of knowledge are found in the physical world because the physical world is composed only of the four gross elements -- earth, water, fire, and air. Although the soul and the mind are involved in the physical world, they are not physical elements. Likewise, time and space are completely nonmaterial, but they nonetheless belong to the physical world. Akasa (space or ether) is considered to be a physical substance, but it is not considered to be a productive cause of anything. In fact, the ultimate constituents of earth, air, fire, and water are

eternal and unchanging atoms. Ether and time and space are also eternal and infinite substances, each being one single whole.

The doctor's diagnosis involves three elements, all based in perception—the proposition (possible diagnosis), reason, and analogy, reflecting Nyaya's Paksha (proposition), Hetu (reason) and Sadhya (example). The doctor's goal, as in Nyaya, is even “fruitful” activity. In more effective way, The goal of Nyaya is “Discussion, inquiry, and consensus.” Categorical theory of Nyaya resembles both practical and speculative reasoning, applying precedent and analogy to specific cases—without applying a general principle. It blends theory and practice, intellectual grasp and technical skill, and is thus ideal for studying how practical reasoning works in context. It involves perception and analogous pattern recognition. The important point in this connection is not however mere pre-dominance in practice, which is after all a matter of temperament but what might be called the right to predominance; these things are linked together only to a certain extent. Doubtless recognition of superiority is one of the tendency which lead to its maximum development of self; but in practice it is nonetheless true that the particular capacity of each person has to be taken into account, and the places held by contemplation and action in the life of a man or a people will therefore always be to a great extent determined by his or their pristine nature. This is that knowing the self or reality is through knowledge is the supreme goal of Nyaya. Influence of the very recent idea of 'progress', 'philosophies of becoming' have, in modern times, taken on a special form that theories of the same type never had among the ancients: this form, although it may have multiple varieties, can be covered in general by the name 'evolutionism'. This leads us to repeat an essential point on which not the slightest ambiguity must be allowed to persist: intellectual intuition, by which alone metaphysical knowledge is to be obtained, has absolutely nothing in common with this other 'intuition' of which certain contemporary philosophers speak.

The main aim of Nyaya is to enter into the investigation of any topic by first considering the etymology of the fundamental constituents defining that topic. Topics pertaining to right knowledge should be tested using the tenets of logic. Spiritual questions should be pondered with discrimination, distinguishing truth from falsehood. In the Nyaya, the Science of Psychology, the Science of Logic, The Science of Spirituality, and the Vedanta Scriptures have been discussed. These sixteen substances are the utmost tools of logic, reality and spirituality.

Kant, in foundation of his famous postulates of morality or categorical imperative narrates that the reason is the basic need of a man. Kant's famous categorical imperative is not really a rule for determining moral right and wrong. Rather, it is a rule for determining the rules of morality. It is a rule-generating rule. The famous postulates of morality are---

- I Act only according to that maxim by which you can at the same time will that it should become a universal law.
- I Try to make perfect himself and produce like conditions for the betterment of others because You can't make a person perfect.
- I Act like a member of kingdom of ends.

These three postulates are the base of modern ethical theories. Kant's categorical imperatives may be put as follows: -- A 'maxim' will give an actual moral duty if and only if both of two further

conditions are met:

- One can consistently will a social system where everyone accepts and operates on that maxim.
- One cannot consistently will a social system where everyone rejects and does not operate on that maxim.

Kant seems to have intended 'can will' in a particularly strong sense. It was not for him a matter of what one's peculiar psychological nature is capable of accepting. Rather, he seems to have been concerned with cases where what is willed involves some conceptual absurdity, or an essentially self-defeating state of affairs. It is a matter of what one can consistently will.

In the contrast to Kant, Nyaya theory of sixteen substances is to wider in nature. The existence of life is the most important phenomenon in our Universe. The existence of life anywhere or in anything indicates it to be a living being. Man is an excellent being in the material world because of his/her spiritual and material properties and dimensions. Man, contrary to other beings have unique properties that include origin and creation, mundane life and evolution, resurrection and final goal. Man has birth, life, death and aims for himself. But all these properties, especially man's soul corporeal creation and spiritual evolution, are on the basis of living in the material world. The material world is the only base and background of man's soul's creation and evolution and through its utilisation, man can reach his/her spiritual aims. Nyaya's theory of sixteen substances has more prominence that have special properties such as: the principality of existence, the gradation of existence, the unity between intelligent and intelligible, the universe temporal creation, the soul corporeal creation and its incorporeal permanence, the principle of unity in plurality, the principle of ultimate in the world system and corporeal resurrection, and so on. This provides theoretical and practical frameworks which draw the line of the creation and evolution of man's existence. The importance of man's creation and his/her spiritual subsistence and corporeal creation lies in his/her life in this world and his/her complete motion on the basis of his/her acquired abilities in the material world. And these can be attaining by the theory of Sixteen Substances in general, because these solves the practical problem of a Man.

Conclusion---The Nyaya Sutra begins: "Supreme felicity is attained by the knowledge about the true nature of the sixteen categories". "Felicity" means liberation from ignorance and release from the common human condition of desire and fear. Nyaya methods originated in rhetorical concerns regarding debate (Katha) and honest discussion (Vada). Applying the sixteen categories implies release, or Moksha—"Pain, Birth, Activity, Faults, and misapprehension—on the successive annihilation of these in the reverse order, there follows release". Nyaya is the rational system of Indian philosophy; tries to find out the path of realisation of self through the logic, because the logic is very simple to common man and especially nyaya uses very simple logic. Sixteen substances are very essential for a man dealing with worldly purpose. Modern time is time of reason and ration, science and technology and knowledge. With the help of nyaya a better world can make; because a better world is the need of all of Us.

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