CHAPTER 1

NYĀYA - VAIŚEṢIKA AND JAINA PHILOSOPHIES - A BRIEF HISTORY

Traditional Indian Philosophy really consists of a wide and colourful spectrum of world views as rich in variety, as profound in depth and as refined in the subtlety of its analysis and interpretation of human experience as the philosophies articulated by any of the cultures of the world. It includes theistic as well as atheistic schools of thought.

The basis for classifying the schools of traditional Indian Philosophy is their relation to the Vedas. Schools which accept the authority of the Vedas are called the orthodox schools (Āstika); schools which reject Vedic authority are heterodox ones (Nāstika). Among those which prima facie accept the authority of the Vedas, there are two subdivisions namely (1) those that are based directly on the Vedic texts and (2) those which accept the Vedic texts but base themselves on independent grounds.
The schools and the scheme of classification can be tabulated as follows.

Schools of Traditional Indian Philosophy

- **Orthodox** (accept the Vedas)
  - Directly based on Vedas
    - emphasizing the ritualistic aspect of the Vedas
      - (Mīmāṁsā)
  - Based on independent grounds
    - (Sāṅkhya, Yoga, Nyāya, Vaiṣesika)

- **Heterodox** (reject the Vedas)
  - (Cārvāka, Baudha, Jaina)

The present investigator selected mainly Nyāya - Vaiṣesika and Jaina Darśanas for the study. Eventhough a number of studies are available on these Darśanas separately, no one study is noted by the Researcher taking these three Darśanas together. So the investigator, in this study, tries to
make comparative study of Nyāya - Vaiśeṣika and Jaina 
Darśanas in different aspects.

There is a famous poem which narrates the greatness 
of Logic and quoted by Kauṭilya as;

\[ \text{pradīpāḥ sarvavidyānām upāyaḥ sarvakarmaṇām} \]
\[ \text{āśrayaḥ sarvadharmāṇām śaśvadānvikṣikāmatā'}. \]

Ānvikṣikī (Logic) has ever been esteemed as the lamp 
of all sciences, the resource of all actions and the shelter of 
all virtues.

This word Ānvikṣikī was previously connected with 
two subjects, the soul and the theory of reasons.

Kauṭilya recognised Ānvikṣikī as a distinct branch of 
study. The distinction between Ātmavidyā and Ānvikṣikī is 
that while the former embodied certain dogmatic assertions 
about the nature of the soul, the latter contained reasons sup-
porting those assertions. Ānvikṣikī dealt in fact with two sub-
jects - Ātman (soul) and Hetu (the theory of reason). Ānvikṣikī 
treating of the soul was called Darśana (Philosophy, literally 
signifies seeing). It is the science which enables us to see 
our soul. The Ānvikṣikī, in virtue of the theory of reasons
predominating it, was *Hetuśāstra* or *Hetuvidyā* - the science of reasoning, as it is evident from the *Manusamhitā* and *Mahābhārata* etc. It is also called *Tarkavidyā* - the art of debate and *Vādavidyā* - the art of discussion, inasmuch as it dealt with rules for carrying on disputations in learned assemblies called *Paripāda*. The Ānvīkṣikī was, as we see later, also called *Nyāya Śāstra* - the science of true reasoning.

In the first stage logic was generally designated as Ānvīkṣikī - *Hetuśāstra* or *Tarkavidyā*. In the second stage it became *Nyāya Śāstra*, as we find in the *Nyāyabhasya*.

The word *Nyāya* popularly signifies 'right or justice'. The *Nyāya śāstra* is therefore the science of right judgement or true reasoning. Technically the word *Nyāya* signifies syllogism or a speech of five parts and Ānvīkṣikī was called *Nyāya Śāstra* when *Nyāya* constituted its special topic.

As mentioned in the above table *Nyāya* and Vaiśeṣika Darsanas developed on their independent grounds, even though both *Darśanas* have same goal, i.e., attaining the *Mokṣa* by getting the real knowledge of the categories (*Padārtha tattvajñānāt*), there are certain marked differences in the
Doctrine as taught in the two Schools. Speaking of the systems, as distinguished from the Sūtras in which their teachings are embodied, we can state that the Vaiśeṣika is the older of the two Darśanas.

 **BRIEF HISTORY OF VAIŚEṢIKA DARŚANA**

The word Vaiśeṣika is derived from Viṣeṣa which means particulars and the Darśana is so designated because according to it, diversity and not unity is the root of the universe.

The *Vaiśeṣika Sūtra* of Kaṇāda is in ten chapters, each of which is divided into two sections called Āhnikas. The earliest extant commentary upon these sūtras is *Praśastapādabhāṣya* written by Praśastapāda, but it does not follow in its exposition the order of the Sūtras. It seems to be a restatement rather than a commentary and in restating the position of the school, it considerably develops it. For example the clear formulation of the doctrine of creation with God as creator is found for the first time in *Praśastapādabhāṣya* in the history of the Vaiśeṣika School. On account of
such developments the work is to be looked upon more as an independent authority on the Darsana than as a commentary.

This Prāsaṅgikadābhāṣya has been expounded by several writers of whom Udayana and Śrīdharā are the most important. Of them Udayana is the more celebrated particularly on account of his Kusumānjali, which has become a classic of Indian theism. His commentary is known as the 'K陷阱nāvali'. Śrīdharā's commentary bears the title of Nyāya Kandalī. Both give a most lucid exposition of the Vaiśeṣika doctrine. The Upaskāra of Śaṅkara Miśra is a commentary on the Sūtra in the common acceptance of the term, but owing to the lateness of its author it cannot always be regarded as faithful to the original.

A BRIEF HISTORY OF THE NYAYADARSANA

The Nyāya Sūtra or aphorisms of true reasoning, of Gautama is in five chapters, each of which is divided into two sections named Āhnikas. It contains references to the Saṅkya, Vaiśeṣika, Yoga Mīmāṃsā and Buddhistic systems of Phi-
losophy. Akṣapāda is the author of Nyāya-Sūtra. In the early commentaries on the Nyāya-Sūtra, the author of the Sūtra is distinctly named as Akṣapāda. In the Padmapurāṇa and Skandapurāṇa, the Nyāya Śāstra is treated to have been expounded by Gautama. Viśvanātha in his Nyāya Sūtra Vṛtti called the Nyāya-Sūtra as Gautama Sūtra, i.e., the sūtras of Gautama.

The Nyāya Sūtra treats mainly of five objects.

(1) Pramāṇa - the means of right knowledge
(2) Prameya - the object of right knowledge
(3) Vāda - the debate or discussion
(4) Avayava - the members of Syllogism, and
(5) Anyamataparikṣa - an examination of contemporary philosophical doctrines.

The earliest commentary extant on Nyāya-Sūtra is the Nyāyabhaṣya by Vātsyāyana. In it there are references to previous logicians designated as 'eke' (some) 'kecit' (certain) or 'anye' (others) who were perhaps authors of commentaries which have not come to us.

Uddyotakara was the author of a sub-commentary on the Nyāya-Sūtra called Nyāya-Vārttika. Udayanācārya wrote
several other works such as the *Kusumāñjali, Atmatattvaviveka, Kiraṇāvali* and *Pariśīṣṭa*. *Nyāya Vārttika* has been explained in the *Tātparyatākāparīśuddi*. These are the principal *Brāhmaṇa* commentators on the *Nyāya-Sūtra*. Subsequently there arose a number of commentators such as Vardhamāna, author of the *Nyāya-nibandhaprakāśa*, Vācaspati Miśra the Junior, author of *Nyāyatattvāloka*, Viśvanātha, the author of *Nyāya Vṛtti*, etc.

The *Nyāya līlāvati* which is an expository treatise on Vaiśeṣika Philosophy deals with six categories viz.,

1. substance (*dravya*)
2. quality (*guna*)
3. action (*karman*)
4. generality (*sāmānyā*)
5. particularity (*viśeṣa*) and
6. inherence (*samavāya*).

Commentaries on the *Nyāyalīlāvatī* are available

1. *Nyāyalīlāvatī prakāśa* by Vardhamāna Upādhyāya
2. *Nyāyalīlāvatī didhiti* by Raghunātha śiromāni
3. *Nyāyalīlāvatī kānthābharāṇa* by Śaṅkaramiśra.
One more writer named Jayanta Bhaṭṭa wrote a commentary on a select few of Gautama Sūtras named Nyāya Mañjarī. It is a rich storehouse of information on Philosophical thought. This concludes the whole of Prācīna phase of the history of the Nyāya.

NAVYA NYĀYA SYSTEM

Gaṅgeśa (1200 A.D.) the author of Tattvacintāmaṇi was the founder of the Modern Nyāya School known as Navya Nyāya. This great work gradually threw into the shade earlier ones, including the two sutras. Gaṅgeśa made a great work Cintāmaṇi taking of both views here and there. For example he has taken categories from Vaiśeṣika and Pramāṇas from Nyāya Darsana. There are several commentaries and subcommentaries on the Tattvacintāmaṇi. Raghunātha’s commentary on Gaṅgeśas work, which is the best of its class, is known as Dīdhiti.
Gaḍādhara who belongs to the same school commented upon it, known as Gaḍādhari. Amongst the numerous manuals treating of the system, we have to mention the two most important, the Tarkasamgraha and Kārikāvalī, which have been explained by the authors themselves in the Dīpika and the Siddhāntamuktāvalī respectively.

**JAINA DARŚANA**

The Jaina Darśana has a very important role in our Indian Philosophy, by its distinct narration. The Jaina Darśana is treated not only like a Darśana but also it is to be said as a religion. At present also the followers of the Jaina religion (Jainas) have spread out all over the country.

Jainism derives its name from the word ‘Jina’ which means one who has conquered his passions and achieved mastery over his self. Jainism is said to have its origin in pre-historic times. The Jainas recount the names of twenty-four Tīrthaṅkaras, ferry-men across the river of transmigration as the prophets of their religion. Rṣabhadeva is the first among
them, and Vardhamāna was the last Tīrthāṅkara. But historical evidence is available only about Pārśvarātha, who lived in 9th century B.C., and Vardhamāna, also called Mahāvīra, who belonged to the 6th century B.C. Mahāvīra was a contemporary of the Buddha.

As a heterodox School, Jainism rejects the authority of the Veda. Jainism is also pessimistic in its outlook on mundane life. But it believes in the promise and possibility of liberation. The severe asceticism of Jainism is in sharp contrast to the hedonism of the Cārvākas. Jainism has been characterised as realistic, pluralistic and relativistic because it believes in the reality of the external objective world unlike, say, Vedānta which denies the reality of the external world at the ultimate metaphysical level. It is pluralistic because it believes that the souls are many in number and they continue to be so for ever. Jainism is relativistic because it maintains that our judgements about the world are relative to our time and place.
THE MAIN TEXTS OF THE JAINA PHILOSOPHY


NOTES

1. A.S. I.1.P.4
2. MS. 7-43
3. MBH. a-180, Verse 47.
4. HIL. I, P.40
5. HIL. I. P.47.
6. Uttarakhanda - cap.263.
7. Kalika Khanda - cap.17
8. HIL. I. P.49
9. HIL. III. P.115
10. HIL. III. P.387
11. HIL. II. P.405
12. HIL. III. P.481
13. HIL. III. P.388.