CHAPTER I
NYĀYA-VAIŚEṢIKA - ORIGIN AND DEVELOPMENT

The word ‘logic’ is etymologically connected with the Greek word ‘logos’, which denotes both ‘thought’ and ‘word’ or ‘discourse’. In Western world ‘logic’ was connected with ‘rhetoric’ when it is used in the phrase ‘Indian logic’ – it is usually rendered by the Sanskrit equivalents – ‘Ānvīksīkī’, ‘Nyāyavistara’, ‘Nyāyadarśana’, ‘Tarkaśāstra’ and ‘pramāṇaśāstra’. It is also described as ‘Nyāya-Vaiśeṣika system’. All these phrases are significant and appropriate in one way or other and it is not merely a ‘grammar of thinking’, but an orthodox (āstika) system of philosophy of which methodical reasoning or investigation of knowledge got through observation or perception and trustworthy verbal testimony forms the central theme. It is described as ‘Pramāṇaśāstra’ or epistemological science, chiefly concerned with valid knowledge and its sources. The Indian logic is usually described as ‘Nyāya-Vaiśeṣika system’ because at a very early stage in the history of
Indian logic the Vaiśeṣika stress on the inductive phase of inference came to be synthesized with its deductive phase in the Nyāya theory of syllogistic reasoning.

The story of India’s quest for truth and the attempts to lay out suitable ways and approaches to truth is long and varied. In all these attempts one may discern, almost from the beginning, two tendencies — the intuitionistic and rationalistic and two chief aims — the achievement of Dharma and the realization of Brahma. These two tendencies came into exhibit themselves throughout the Vedic age. The concept of the nature of Soul and its destiny is the main theme of the last part of the Vedas (Upaniṣads). For example, the Kathopanishad says — “it is not born, it does not die, it sprang from nothing and nothing sprang from it. It is eternal and everlasting and is not killed though the body is killed. The wise man who knows the Soul as bodiless within the body, as unchanging among changing things, as great and omnipresent, never grieves”.

This Soul theory is called Ātmavidyā which is the basic subject matter of all the schools of philosophy in India. At a later stage,
Atmavidyā in its logical aspect has come to be called Ānvīkṣikī. According to Vidyābhūṣan the distinction between Atmavidyā and Ānvīkṣikī lay in this, that while the former embodied certain dogmatic assertions about the nature of Soul, the later contained reasons supporting those assertions.²

Ānvīkṣikī in its course of development bifurcates into philosophy and logic. It describes two subjects viz. Ātma—theory of Soul and Hetu—theory of reason. The soul theory of Ānvīkṣikī was developed into philosophy called Darśana and the treatment of the theory of reasons was developed into logic. Ānvīkṣikī is also known as the science of inference which is not contradicted by perception and scripture. Ānvīksikī is the knowing over again of that which is already known by perception and scripture.

The combined workings of the intuitionistic and rationalistic tendencies in the direction of spiritual insight and knowledge of truth led
to the emergence of the Upaniṣadic philosophy of Ātman. Some of them eventually gives rise to the pluralistic rationalism of Kaṇḍāda’s Vaiṣeṣika system and its complementary Nyāya of Gautama. Though the very beginning of the Vaiṣeṣika and Nyāya systems are misty in certain respects there exist a central doctrine in these systems.

According to the Upaniṣadic text—“the spirit should be realized heard, discussed and constantly contemplated upon”, it is generally accepted that hearing or initial comprehension (śravaṇa) represents the inaugural stage, investigation and discussion with the help of reason (manana) represents the central stage, and constant contemplation (nididhyāsana) stands for the culminating stage. It is clear from this that even during the period of the Upaniṣads, some logical doctrines should have not only began to appear, but also progressed beyond the nebulous stage.

About the fifth century B.C. when the anti-Vedic movements of Buddhism rose and began to spread, the exponents of Vedic philosophy and religion keenly felt the need for showering greater accommodation to rationalistic modes of thought. The rationalistic resources available
for Vedic religion and philosophy had to be pooled together and kept fit for defensive and offensive use, as against the impact from collision with avaidika developments. On the one side, it was found easy to disentangle from its Vedistic environment the logical method (Nyāya) of Vedic exegetics; and on the other side, to bring the unfettered methods of reasoning and analysis known to the early Vaiśeṣika under the influence of the attempts for 'reapproachment' made by the Vaidika thinkers turned out to be an easy task, chiefly as a result of the disquieting nihilistic excesses of early Buddhism. Thus the Nyāya of the Vedic exegesis and the logic and metaphysics of the early anti-Vedic Vaiśeṣika came to be fraternize with each other and gave rise to two 'sister-schools of philosophical reasoning. The Vaiśeṣika school mainly concerned with inductive observation and analysis and the Nyāya school chiefly concerned with the formulation and elucidation of the principles of ratiocination on the basis of inductive reasoning. These two schools should have appeared in a fairly definite form, with this characteristic methods of reasoning and metaphysics, by the middle of the fourth century
B.C., the chief doctrines of these schools came to be systematized and redacted in their basis sutras at a relatively later date.

The doctrines of these two schools were systematized and redacted in the form of the Vaiśeṣīkasūtras and Nyāyasūtras. According to Randle, Vaiśeṣika and Nyāya were systematized between 200 B.C. and 200 A.D., the Vaiśeṣika being the earlier of two.

The Nyāya -Vaiśeṣika systems originated in the rationalistic tendency of the Upaniṣadic age. The original current of rationalistic thought came to be broken to two streams, the Vedic Nyāya and the anti-Vedic Vaiśeṣika. The Vaiśeṣika emphasis on the inductive side of reasoning, together with its realism and pluralism served as the basis for the development of the Nyāya theory of deductive reasoning through a well defined scheme of syllogistic expression. The Nyāya -Vaiśeṣika is a self contained system of philosophy. Its roots strike deep into the pluralistic realism. Its scheme of external relation, its theory of truth and error and its creationistic view of causation constitute its main stay. It’s thought measuring devices and precise formulas from its ever-spreading and never fading foliage.
Radhakrishnan says — ‘there is no doubt that Gautama’s logic sprang from the dialectical tournaments, the sound of which filled the durbars of kings and the schools of philosophy’.¹

SIGNIFICANCE OF THE WORD VAIŚEŚIKA AND NYĀYA
THE NATURE, AIM AND SCOPE OF THE TWO SYSTEMS.

Indian tradition is in favour of connecting the name ‘Vaiśeṣīka’ with the doctrine of specialties (viśeṣa), viśeṣa being regarded as the distinctive category of the Vaiśeṣīka scheme of categories. Gautama’s Nyāya Darsana took its name from Nyāya which means ‘the synthetic or deductive method of syllogistic demonstration’. Gautama’s system lays particular stress on the synthetic method of syllogistic reasoning. The names Nyāya and Vaiśeṣīka may be connected with the two aspects of sound reasoning — the ‘analytic’ or ‘inductive’ aspect which mounts up from particulars (viśeṣa) to the general or universal (sāmānyā) and the ‘synthetic’ or ‘deductive’ aspect which moves on from the universal to the particular. In these logical notions, it would be in keeping with the history of Indian philosophical thought to recognize the basis of the
names, Vaiśeṣika and Nyāya rather than in the ontological doctrines of atomism and pluralistic realism.

This would account better for the way in which the interrelation of the Vaiśeṣika and Nyāya came to be conceived of as two sister systems in spite of their differences on the metaphysical side. Like other Indian systems, these two form self-contained philosophical disciplines of a complex character with a distinctive central theme correlated to their special goal. The final cessation of all miseries is the goal of the Vaiśeṣika and Nyāya. With the Vaiśeṣika material suitably modified in minor details, the Nyāya builds up a complete system of epistemology and logic combined to some extent with psychology, ethics and religion.

THE WORKS OF VAIŚEṢIKA PHILOSOPHY

Kaṇāda, the propounder of Vaiśeṣika School of philosophy is also known as Kaṇabhuk, Ulūka and Kāśyapa. He was called Kaṇāda because he used to live as an ascetic on the grains picked up from the fields. Kaṇa also means a particle or a particular and the word Kaṇāda suggests one who lives on the philosophy of Kaṇa or Atom. The Vaiśeṣika system
is also called after him as Kāṇāda Darśana on the basis of Kaṇa and Aulūkya Darśana on the basis of the name Ulūka.

The Vaiśeṣikasūtra of Kaṇāda is the fundamental work of Vaiśeṣika philosophy. It is in ten chapters, each of which is divided into two sections called āhnikas (diurnal portions). The main purpose of the Vaiśeṣikasūtra is the description of the nature of padārtha. The first ānika of the first chapter refers to the definition of substance (dravya), quality (guṇa), and action (karma). The second ānika deals with the division and definition of generality (sāmānyya). Second and third chapters refer to the nine substances and the first ānika of the fourth chapter refers to the atomism (paramāṇuvāda). Second ānika of the fourth chapter deals with the divisions of the eternal substances. The fifth chapter refers to the action or karma. The sixth chapter deals with the validity of Vedas and discusses merit and demerit (धर्मविचार). The seventh and eighth chapters deal with some of the special qualities. The ninth chapter deals with abhāva and Buddhi. The similarity and dissimilarity of sukha (pleasure) and duḥkha (pain) and the three types of causes are dealt with in the tenth chapter.
The work now we get after Kaṇāda’s *Vaiśeṣikasūtra* is *Padārthadharmaśaṅgraha* otherwise known as *Praśastapādabhāṣya* of Praśastapāda (400 A.D.). The particularity of *Praśastapādabhāṣya* is that it does not follow the order of the sutras but as an independent work based on their contents. It is an important work in the field of Vaiśeṣika philosophy. It deals with all the six positive categories and aims at the attainment of the Supreme goal called Niḥśreyasa, through accurate knowledge of the common and specific characteristic they possess.

Praśastapāda is referred to by various names by different authors. He is mentioned as Praśastapāda, Praśastadeva, Praśastadevapāda, Praśastacarana, Praśastakara, Praśastadevakara, Praśastamati and Praśasta. *Vākyabhāṣyatīka* is other work of Praśastapāda. This work is also known as *Praśastamatiṭīka*. It is probable that *Vākyabhāṣyatīka* is the earliest work and owing to its elaborate nature Praśastapāda prepared an abridgement in *Padārthadharmaśaṅgraha*. This is evident from the remnants of *Vākyabhāṣyatīka* which is almost lost and which did not enjoy common approval for the very reason that it was elaborate.⁵
According to some scholars there are two other commentaries on the *Vaiśeṣikasūtra* viz. *Rāvaṇapabhāṣya* and *Bhāradvājāvyrtti* which come before *Prasāstapādabhaṣya*. But now they are not available.

*Prasāstapāda* has been expounded by several writers of whom Vyomaśīva, Śrīdhara and Udayana are the most important. Their works are *Vyomavatī*, *Nyāyakandali* and *Kiranāvalī* respectively.

*Līlāvatī* of Śrīvatsācārya, *Bhāṣyasūkti* of Jagadīśa Bhaṭṭācārya and *Kapādarahasya* of Śaṅkara Miśra are some other commentaries on *Prasāstapādabhaṣya*.

Śaṅkara Miśra also wrote a commentary on the *Vaiśeṣikasūtra* called *Upaskāra*. *Saptapadarthi* of Śivāditya Miśra is another work on Vaiśeṣika philosophy.

**THE WORKS OF NYĀYA PHILOSOPHY**

In the course of the development of Nyāyaśāstra there are three stages, called Ancient School (*Pracīna-Nyāya*), Modern School (*Nyāya-Nyāya*) and Syncretic School (*Prakaraṇa Paddhati*).
Ancient school (Pracīna-Nyāya)

The Nyāyasūtra of Gautama is the basic text of ancient school. It is the developed form of the teaching of the Nyāyasāstra.

GAUTAMA

Gautama is considered as the founder of Nyāyasāstra, who flourished at Mithila in 2nd century A.D. He is also known as Gotama.

But according to Vidyābhūṣan Aksapāda is the real author of Nyāyasūtra and Gautama is the founder of Anvikṣikīvidyā on 550 B.C.

Nyāyasūtra, the first systematic work on Nyāyasūtra is divided into five chapters, each containing two sections called āhnikas (diurnal portions). The first chapter deals with the enunciation and definition of the sixteen categories while the remaining four chapters are concerned with a critical examination of the categories. These categories deals mainly with the logical theories called ‘vāda-margas’.

COMMENTARIES ON THE NYĀYASŪTRA

Commentaries are the store-houses of valuable information on philosophy and logic. The Nyāyasūtra was not followed by a commentary for several hundred years and there was no other original treatises on
Nyāya also. Vātsyāyana of the fourth century A.D. was the first commentator on *Nyāyasūtra*. His work *Nyāyabhāṣya* is a classical work on Nyāya philosophy and it gives us a clear-cut picture of the principles of *Nyāyasūtra*. In it there are references to previous logicians designated as eke (some), kecit (certain) and anye (others), who were perhaps authors of commentaries which have not down to us.

Uddyotakara whose date is attributed to the close of the sixth century A.D. wrote a commentary on *Nyāyabhāṣya* called *Nyāyavārtika*. The main object which prompted Uddyotakara to write his sub commentary was to oppose Diinnāga, Nāgārjuna and other Buddhist Logicians that preceded him. This is evident from the opening lines of the *Nyāyavārtika* in which he says: 'Aksapāda the foremost of sages propounded a sūtra (body of doctrines) for the peace of the world; and I shall write an expository treatise on it to remove the veil of error cast by quibblers.'

Vacaspati Miśra, a versatile scholar, wrote *Nyāyavārtikatātparyatīka*, which is a commentary on *Nyāyavārtika* of Uddyotakara. Vacaspati belonged to the ninth century A.D. He was an
all-rounder in the field of Indian philosophical thought, called Sarvatantrasvatantra — master of all schools of philosophy. He wrote commentaries on all the orthodox systems of Indian philosophy. His commentary on the Vedāntabhāṣya called Bhamatiṭīka and that on the Sāmkhyakārikā called Sāmkhyatvakaumudī occupy most important place in the philosophical literature in India.

In Nyāyavārtikatātparyaṭīka Vācaspati mentions four schools of Buddhism viz. Mādhyamika, Vaijñānika, Sautrāntika and Vaibhāṣika and he criticizes Diṇāga and Dharmakīrti.³

Udayanācārya’s Nyāyavārtikatātparyaṭīkaparīśuddhi is a commentary of Vacaspati Miśra’s work Nyāyavārtikatātparyaṭīka. He belonged to the tenth century A.D. He was also the writer of Vaiśeṣika philosophy. Udayana wrote several other works such as Kusumāṇjali—a Classic of Indian theism, Ātmatatvaviveka, Kīraṇāvalī and Nyāyapariśiṣṭa.

These basic works, Nyāyabhāṣya, Nyāyavārtika, Nyāyavārtikatātparyaṭīka and Nyāyavārtikatātparyaṭīkaparīśuddhi are
called *Nyāyacaturgranthika* and these works provided a logical foundation to Indian philosophical thinking.

Besides these there were a large number of independent treatises dealing with the same subjects. According to D. N. Sāstri this period is the brightest time, not only in the history of Nyāya school, but also of Indian philosophy in general.8

**MODERN SCHOOL (NAVYANYĀYA )**

Gaṅgeśopādhyāya, the author of *Tattvacintāmaṇi* is generally accepted as the founder of modern school. He flourished to the last quarter of the 12th century A.D. in a village named Karion on the banks of the river Karnala, twelve miles south-east of Durbhaṅga.9

*Tattvacintāmaṇi* or *Pramāṇacintāmaṇi* is the monumental work of Gaṅgeśa. It introduces a new era in the development of logic in India. The study of this work developed to an enormous extent the discursive faculty in the reader and enables him to argue with hair-splitting distinctions and subtleties. In this work Gaṅgeśa utilized all the constructive, expository, critical and polemical material in the earlier
works on Nyāya and Vaiśeṣika and gave the final shape and turn to the logic and metaphysics of Nyāya.

_Tattvacintāmaṇi_ is divided into four books dealing respectively with (1) Perception (Pratyakṣa), (2) Inference (Anumāna), (3) Comparison (Upamāna) and Verbal testimony (Śabda), which are the four means of deriving valid knowledge. This work has got so many commentaries and sub-commentaries which proved its popularity.

Vardhamāna Upādhyāya (1250 A.D.), the Son of Gaṅgāsopadhyāya, surnamed Mahopādhyāya or Mahāmahopādhyāya, wrote a commentary on _Tattvacintāmaṇi_ called _Tattvacintāmaṇi-prakāśa_. His other works are following:

1. _Nyāyanibandhaprakāśa_, a commentary on _Nyāyavārtikatatātparyaśikāparīśuddhi_.
2. _Nyāyapariśiṣṭaprakāśa_, a commentary on _Udayanācārya’s Nyāyapariśiṣṭa_.
3. _Pramcyanibandhaprakāśa_.
4. _Kiraṇāvaliprakāśa_.
5. _Nyāyakusumānjaliprakāśa_.
6. _Nyāyalīlāvatiprakāśa_.
7. _Khaṇḍanakhaṇḍaprakāśa_.
Tattvacintāmaṇyaśloka of Pāṇḍhara Miśra (13th Cen. A.D.),

Tattvacintāmaṇidīdhiti of Reghunātha Śiromaṇi (16th Cen. A.D.),

Tattvacintāmaṇirahasya of Madhurāṇātha Tarkavāgīśa (16th Cen. A.D.),

Tattvacintāmaṇidīdhitiprakāśika, familiarly known as Jagadīśi of

Jagadīśa Tarkālaṅkāra (17th Cen. A.D.) and Tattvacintāmaṇipīthakya

of Gadādharabhaṭṭacārya (17th Cen. A.D.) are the other important

commentaries on Tattvacintāmaṇi.

SYNCRETIC SCHOOL (PRAKARĀṆAPADDHATI)

The syncretic school occupies a unique position in the development

of the Indian philosophical thought. Among the syncretic works

Tarkasamgraha has an important place. Nyāyasūra of Bhāsarvajña,

Saptapadarthi of Śivāditya Miśra, Tārkikaraṇa of Varadarāja,

Tarkabhāṣa of Kekava Miśra, Nyāyālīlāvati of Vallabhācārya,

Bhāṣāpariccheda of Viśvanātha Nyāyapaṇcānana, Tarkāṃṭa of

Jagadīśa Tarkālaṅkāra are other important works.
REFERENCES

1. ‘न जायते घ्रीयते वा विपश्चित्रायं कुतकित्र जन्मवा कृष्णत्।
अस्मि नित्यः शाश्वतोऽस्मि पुराणो न हन्यते हन्यमाने शरीरे।
अस्तिरं सारीरेण्यस्तहस्यस्यस्यस्मि।
महान्त्व विभुमात्रानि मत्वा धीरो न शोचिति।’
केशवपनिषत्, प्रथमप्राय: द्वितीयकृष्ण, मन्त्र: 18,22.

2. HIL., p. 5.
3. N. Bh., pp. 6,7.
4. Indian Philosophy, vol. II, p. 34.
5. Praśastapādabhāṣya, introduction, p. 32.
6. यद्यपाय: प्रवरो मुनीनां
शामाय शास्त्रं जगतो जगद्यं
कुलकोणानन्दीनिवृत्तेऽः
करिष्णे तत्स्य मन्ययानिन्यसः।
Nyāyavr̥tika, opening lines, quoted from HIL., p. 125.
7. Nyāyavr̥tikatātparyāṭīka, 1.1.1, 1.1.4-6, 1.1.8, 5.2.5, etc.
8. The Philosophy of Nyāya-Vaiśeṣika and its conflict with the
Buddhist Diśnāga school, p. 12.
9. HIL., p. 405.