Chapter III

Nyaya Vaisesika system on Body

Introduction

The great sage Gotama is the founder of Nyaya system. It is a realistic philosophy mainly based on logical ground or particular as Vatsyayan says प्रमाणपरिलक्ष्यन्यायः Nyaya is the science of demonstration that examines 'object' things, the means of knowledge.

"Nyaya means argumentation and suggests that the system is predominantly intellectual, analytical, logical and epistemological. It is also called Tarka-shastra or the science of reasoning; Pramana-shastra or the science of logic and epistemology; Hetuvidya or the science of causes; Vada-vidya or the science of debate; and Anviksiki or the science of critical study."¹

Literature

The first work of the philosophy is the Nyaya sutra of Gautama. The subsequent work of Nyaya system is Vatsayana's Nyaya-bhasya; On this Uddyotakara wrote his Vartika which was commented upon by Vacaspati in his Tatparya-tika. Udayanas Nyaya Kusumanjali and Jayanta's Nyaya-manjari are the other important works of this school. They explain and develop the ideas contained in the Nyaya sutras and also defend them against the attacks of hostile critics.

---

¹. A critical survey of Indian philosophy by Chandradhar Sharma P.191
The works of Gangesha such as the *Tattvachintamani* gave a new turn to *Nyaya* philosophy called *Navya-nyaya*, later it developed into the form of synthesis or an amalgamation between *Nyaya* and the *Vaiseika* system. With the advent of modern *Nyaya*, the ancient school lost some of its popularity.

**Sixteen philosophical topics : Padarthas**

*Nyaya* system is itself an elaboration of sixteen philosophical topics (padartha). These are

1. **Pramana**, means of knowledge.
2. **Prameya**, objects of knowledge.
3. **Samsaya**, doubts
4. **Prayojna**, purpose
5. **Drishtanta**, instance
6. **Sidhanta**, established truth
7. **Avayava**, premisses
8. **Tarka**, reasoning
9. **Nirnaya**, Conclusion
10. **Vada**, argumentation
11. **Jalpa**, sophistry
12. **Vitanda**, wrangling, cavilling
13. **Hetva-bhasa**, fallacies
14. **Chhala**, quibbles
15. **Jati**, false analogies
16. **Nigrahasthana**, unfitness for arguing
A General Division of Nyaya Philosophy

The whole of Nyaya system may be divided into four parts.1

1. The theory of knowledge.
2. The theory of physical world.
3. The theory of individual self and its liberation.
4. The theory of God.

The Nyaya theory of knowledge:-

The Nyaya theory of knowledge is based upon four distinct and separate sources of true knowledge. Knowledge or cognition (Jnana) means the manifestation of objects, just as the light of the lamp or any light causes the manifestation of objects clearly before us. They are 1. pratyaksa, perception 2. anumana, inference 3. upamana, comparison 4. Sabda, testimony.2

The Nyaya theory of physical world


1. प्रमाणप्रमेयसंशयप्रयोजनवृष्टिन्तिम्यत्तत्त्वाविश्वासान्तर्जाति
   तत्कनिरण्यवर्जितविषयविश्वासम्वेदजातिते
   निग्रहस्थानानां तत्त्वाभावान्वेयसाधिष्ठानम्। न्यायसूत्रम्, १.१.१।
2. प्रत्यक्षानुमानोपमानशब्दः प्रमाणानि १.१.३।
The individual self and its liberation

As there are different philosophical schools in Indian philosophy so they have different views regarding "the self". "The Nyaya-Vaisesika adopt the realistic view of the self. According to them, the self is a unique substance to which all cognitions, feelings and conations belong as its attributes. Desire, aversion, volition, pleasure, pain and cognition are all qualities of the soul." 

The purpose of the Nyaya

The purpose of the Nyaya is to attain liberation. Gotama defines liberation in a negative way as the absolute deliverance from pain that can be acquired only through knowledge and realization of the self. With the realization, the man becomes free from desires and impulses, he ceases to be affected by the result of all past karma, becomes free from all klesas, and the self does not adopt another body.

1. आत्मा शरीरिन्द्रियमार्थिवकित्रिययोग्योऽप्रकृतिभेदः। नय्य शूल्य 1.1.9.
2. An introduction to Indian philosophy by Datta and chatterjee. P.206
3. तद्विष्ट्टतिविवेकः अपवर्गः। नय्य शूल्य 1.1.22.
4. न प्रृत्तिः प्रतिसन्धानाय हीनक्लेशाय। नय्य शूल्य 4.1.64.
Final Release consists in absolute freedom from all pains.¹

Gotama advocates *Samadhi*² for attaining the true knowledge and realization of the self and suggests to practise the rule of *Yama*³, *Niyama* and other steps. "But Gautama does not draw any distinction between the empirical self and the real self nor does he say anything about the nature of true self."⁴

Gotama's views on God are controversial. He mentions God very briefly only in three Sutras⁵ and that also while discussing doctrine chosen for refutation in the three sutras. It is very difficult to assess from the *sutra*, whether Gautama accepted God or not.

Gotama divides the world into two realities: Atman and the atoms. The atoms maintain the constitution of the physical world including the human body. But "how the atoms constituting the body, become associated with Atman is not explained satisfactorily by him. Gotama does not show much interest in meta-physical problems. He accepts the reality of both the spiritual and the material, Atman and the atoms."⁶

---

1. तद्भव्यः कापराकर्षणविशेष कानाराणाः। न्याय सूत्र 4.2.45.
2. संघषिवेशाभ्यासात्। न्याय सूत्र 4.2-38
3. तद्वियम्यामाध्यायमात्स्वंकारो योगायायायमित्वपर:। न्याय सूत्र 4.2.46.
4. Indian philosophy by Nilima Chakravarty p.279
5. (a) ईश्वर: कारण पुरुषरमाफल्यदर्शिनात्। न्याय सूत्र 4.1.19.
(b) न पुरुष कर्मरभोवे फलानि भिजवें। न्याय सूत्र 4.1.20.
(c) तत्कारितवादवेत्। न्याय सूत्र, 4.1.21.
6. Indian philosophy by Nilima Chakravarty. P.279
Body and its origin:—

Body is the site of gesture, of actions of the organs of the senses and of the sentiments experienced by the soul. Gesture (Chesta) which literally means trying or striving. The body strives to achieve what is desirable and avoid what is harmful. It is the movement which is done thoughtfully, willfully and effortfully. Secondly, the body is the site of senses. Senses cannot exist without the support of the body. These senses are closely connected with the soul. Their capabilities of actions and the experiencing capacities are only possible when they are in the body.

"Body is the container and the sense-organs the contained all that we mean is that they subsist in the Body as the sense, that they are affected by the benefit and injury of the body; that is to say, the Sense-organs are benefitted by benefitting, and injured by the injury of the Body;—This is all that is meant by the Body being the vehicle of the sense organs."

1. चेष्टेनिर्मयार्थश्रयः शारीरसः। न्याय सूत्रः 1.1.11.
2. चेष्टा उस किया व हरक्त का नाम जो ज्ञान इच्छा व प्रयत्नपूर्वक होती है—
   न्यायदर्शन: उदयवीर शास्त्री पृ. 40.
3. परन्तु उनकी कार्य क्षमता— भोगसाधनता शारीर में विद्यमान होने पर सम्भव होती है।
   न्याय दर्शन: उदयवीर शास्त्री, पृ. ৪১।
Our present body has been composed of elements\(^1\) endowed with the fruits of merits and demerits of our previous lives.\(^2\) The Great commentator Vatsyana explains further, as the previous actions done by the person through the activity of speech, cognition and body, and the fruits of those actions either merit or demerit, the co-ordination with soul and five gross elements, cause the origin of this body and not independently.\(^3\)

An objection is raised by the Atheists that the formation of body may be admitted as a statue is formed of stone\(^4\), clay etc, which is devoid of deserts; our body has been made up of elements which are not endowed with the fruits of our previous merits and demerits.

**Body and Consciousness:**

The Naiyayakas reply that the body is a living being which is not like a statue or stone. The formation of body is not possible without the

---

1. पार्थिकायपतेजस्त्तत्त्वगुणोपरिब्धे.
   न्याय सूत्र. 3.1.28.

2. पूर्वकृतफलानुसङ्गान्तुतुपातिः.
   न्याय सूत्र. 4.2.41.

3. पूर्व शरीरे या प्रकृतिसारिगुजंशरीरारम्भ लक्षण तत्त्वकृतं कर्मछलान्, तस्य फल तत्जनितौ धर्मंधिरमी, तत्त्वत्स्यानु-बन्ध आत्मसमवेतस्यायामान तेन प्रयुक्तोभो भूतेभयता-स्वोत्ततिः: शारीरस्य, न स्वतन्त्रेय स्वति.
   न्याय भाष्य. 3.2.60.

4. भूतेभो मूर्त्यपादानवतलुपादानम्.
   न्याय सूत्र. 3.2.61.

80
sperm of father and blood of mother as owes its origin in the shape of seed.\(^1\) On the other hand statue needs no seed.\(^2\)

Body is produced from the seeds that is from the mixture of fathers' semen and mother's Karman of the personality himself and karman of the parents.\(^3\) Still it is further explained that the growth of the body in the womb very much, depends on the nourishment and the diet of mother.\(^4\)

Father and mother meet many times the conception or pregnancy does not take place. The pregnancy happens only by the _adṛsta_. Pregnancy is not caused accidently, but according to _karmaphala_; and not as desired by father and mother.\(^5\)

It is further explained by the commentator, that the body cannot be formed out of substance indepenently of Destiny. The body has so much complicated structure as the arteries through which the bodily humours and life-breath flow, the humours of the body culminating in the semen, other organs and systems, the tendon, skin, bones, veins muscles, embryo, foetus head, arms, belly, thighs, wind, bile and phlegum permeating the body and the mouth, throat, chest, stomach

---

1. नोर्थपतिनिमित्तत्वान-मातापिती। न्याय सूत्र 3.2.63.
2. निर्ण्या इमा गूर्तव। न्याय भाष्य 3.2.63.
3. मातापितुशचेद्व लोहितरतसी बीजभूते गृहते तत्र सर्वस्य गर्भवासानुभवनीयं... मातुर्गभिष्ये शारीरोपतिसिम।
   न्याय भाष्य 3.2.63
4. भुक्तं पीतमाहारस्तस्य पंक्तिनित्वमेत्र सस्भव्यं मातुश्चारि... सच्चय इति।
   न्याय भाष्य 3-2-64-
5. शारीरोपतिनिमित्तत्वसंयोगोपतिनिमित्तं कर्म। न्याय सूत्र 3-2-66-
intestines and bowells, as result we conclude that body is formed by destiny.¹

Arguments are given in the support of Adrsta. Adrsta is also cause of body. If the Destiny (karma) is not the cause of origin of body then the souls would have similar bodies; but we see this system does not prevail² here, some people are born to rich family others to the poor. Some are healthy and beautiful and others weak and ugly.³

Conclusion

Nyaya believes in plurality of souls. Each individual has a different soul which is eternal and without parts (niravayava). The soul is different from body. Body is the seat of gestures, senses and sentiments. Nyaya accepts karma. It also accepts God but only in a casual manner. Metaphysically, Nyaya holds adrsta as a cause of Body.

1. यथा सत्विर्द शारीरं धातुप्रणा संवाहिनीनां नाइनां शुकान्तनां धातुनां च…
कर्मनिमित्ता शारीरोत्पातिति विजायते।

न्याय भाष्य 3.2.66.

2. एतेनानियमः प्रत्युक्तः।

N.S., 3.2.67.

3. सोप्य जन्मपेशः प्रत्यात्मनियतात्कर्मभेदादुपपयते।

न्याय भाष्य 3.3.67.

82
Vaisesika System

The Vaisesika system was founded by Kanada. It is named as a 'Visesa' category. The visesa (individual or particular) as a category accepted by the system which gave the term "Vaisesika". Nyaya and the Vaisesika are allied systems of philosophy. They have the same end in view, The liberation of the individual self. The Nyaya recommends four independent sources of knowledge: perception, inference, comparison and testimony. While the Vaisesika recognises only two: perception and inference. Nyaya gives a list of sixteen padartha whereas Vaisesika recommends only seven 1. substance 2. quality 3. action 4. generality 5. particular 6. the relation of inference 7. non-existence.

Substance

There are nine 2 kinds of substances namely 1. earth 2. water 3. light 4. air 5. ether 6. time 7. space 8. soul 9. mind.

Qualities

There are twenty four kinds of qualities:- colour, taste, touch, sound, number, magnitude, distinctness, conjunction, disjunction, remoteness, nearness, cognition, pleasure, pain, desire, aversion, volition, heaviness, fluidity, viscosity, tendency, merit, demerit. 3

1. द्वयुक्तकर्मसामान्यविशेषसमवायाभावः: तत्क संग्रहः प्रत्यक्ष परिच्छेदः
2. पृथिव्यापस्तेजो वायुरस्तेजों कालो विनिमया मनं इति द्वयाणि
   Ibid, 1-1-5-
3. सृपरसगन्धस्पर्शः, सहुख्यः, परिमाणानि, पृथक्कृतस्मृतिः, संशोधितविभागी
   परत्वापरस्क, बुध्यः, सुखदःखः, इच्छाद्वेषः, प्रवलांश्च गुणः 11
   Ibid, 1-1-6-
Actions

There are five kinds of action. Throwing upwards, throwing downwards, contraction, expansion, locomotion.1

"Samanya or the universal is a real entity which corresponds to a general idea or class concept in our mind."

Particularity:

"Particularity (Visesa) is the extreme opposite of the universal (Samanya). By particularity we are to understand the unique individuality of substances....."2

The Relation of Inference

Samvaya is permanent or eternal relation between two entities of which one inheres in the other.3

Abhava

Abhava is a negative category which does not figure under any of the six category. The reality of non-existence can not be denied.

Vaisesika establishes the existence of the soul4, but does not raise the issue of the essence or the essential qualities of soul or its relation to consciousness. Soul is a substance and is eternal.5 They are many and their plurality is proved by status6. Mind is also substance and is eternal.

1. उल्लेखयमक्षेपणमाकृत्वं प्रसारण गमनमिति कर्माणि। वैशेषिक सूत्र. 9.9.6.
2. An introduction to Indian Philosophy. by Data & Chatterjee. P.242
3. Ibid 244 line-1.
4. प्राणायामनिवेशेण्येश्वरजीवनमनोगतिनिश्चयान्तर्विधा।।। सुकुम्भू-शेषादेशप्रदत्तावचतमनो लिङ्गानि। वैशेषिक सूत्र. 3.2.4.
5. तत्स्य द्रव्यत्वनिहत्तत्वे वायुना व्याख्याति। वैशेषिक सूत्र. 3.2.5.
6. व्यक्त्यातो नाना। वैशेषिक सूत्र. 3.2.20.
Pleasure and pain are marks of actions of mind and these occur when there is a contact of the soul with senses, mind and objects.\(^1\) Mind therefore has to be restrained through *yoga*. Thus the mind will withdraw itself from all contacts with the external world and there will be no more experience of pleasure and pain.\(^2\)

"The *Vaisesika sutra* is frequently called a *moksasastra* because it teaches the doctrine of liberation."\(^3\) Liberation cannot be attained only with the cessation of pain for there is still memory (*samskara*) of past pain and the ever present potentiality (*adrsta*) of future pain. It can be exerted through the practice of *yoga* alone. But the prime prerequisite is claimed to be an intellectual insight into the nature of reality.

"These are souls and atoms which are eternal. So there is no need of God for accepting God as the material cause of the world."\(^4\)

**Adrsta or Unperceived causal law.**

Adrsta as a causal law is a very important concept of Vaisesika Philosophy "Soul combines with atoms in accordance with *adrsta*. Man suffers because of *adrsta*."\(^5\)

---

1. आलोचनारूपमनोद्येसनिक्ष्ठानु दुःखदुःखम्, 
   *बैशाःपिक सूत्र, ४.२.१५.
2. तदनारम्ब आलमस्थे मनसि शरीरस्य दुःखाभावः स योगः।
   *बैशाःपिक सूत्र. ५.२.१६.
3. Philosophical Foundation of India by. Theos Bernard Pub. Philosophical library
   Riders and company Newyork 1945 P. 42
4. Indian philosophy by Nilima Chakravarty P. 246
5. Ibid P. 276-47

85
Vaisesika regards the body as the vehicle of the experience of pleasure and pain (bhogadhisthana) like the Nyaya and believes in the theory of interaction. The actions can only be performed with the conjunction of hand and the volition of the self. Vaisesika maintains that body is of two kinds, a sexual-born and a asexual-born, aqueous, igneous and aeriar, i.e Varuna, Aditya and Vayu are entirely asexual. Asexuality means independence of co-mixing of semen and blood. The bodies of gods and sages are also asexual according to the text of revelation. The sexual body again is of two fold, womb born and egg-born. Men and animals are of womb born and birds and reptiles belong to group of egg-born.

1. आत्मसंयोगप्रयत्नाभ्यां हर्ते कर्म।
   वैशेषिक सूत्र 5.1.1.

2. तत्र शरीरं द्विविधं योनिजमयोनिजज्ञच।
   वैशेषिक सूत्र 4.25.

3. ब्रह्मणे मानसा मन्वादय।।
   वैशेषिकसूत्रोपस्कार: 4.2.5.

4. योनिजमपि द्विविधं जरायुजमण्डज्ञच।
   Ebid, 4.2.5.

5. जरायुज मानुषपशुपुष्पगान्या गर्भिणि स्या जरायुजवात् सहितार्थजापामण्डज्ञम।
   Ebid, 4-2-5
Vaisesika does not exclude even trees and other plants from living being. They have their bodies as they experience, life, death, sleep, working, medicinal consequence, production of seed approaching agreeable and avoiding disagreeable, would be impossible growth and healing up of the wounds which prove, experience are manifested in them.¹

The objection raised when there is no co-mixing to blood and semen or other type of relationship then how they take birth. The reply is given that the atoms of terrene, aqueous, igneous and aerial exist in all directions and in all places. An *adrsta* works to unite the atoms to produce asexual body.²

Still there is further objection to have proof for asexual birth. In the following four *sutras* answers are given in the support.³

1. यदापि वृषादयोपि शरीर भेदः एव भोगाधिक्षानत्वात्,
   न खलु भोगाधिक्षानत्वत्वमतरेण जीवन-मरण-स्वन
   जागरण- भेदज प्रयोग-बीजसजात्वानुव-धानुजः-
   लोपगम- प्रतिकूलोपगमादयः समभवन्ति।
   
   वैशेषिकसूत्रोपस्कारः, ४.२.५.

2. अवृष्टेवधायमस्योगदेव सर्गांशी परमाणूंत अष्ट तेन च
   कर्मणा सम्भूत परमाणो द्वयकारिकायन्तु
   अयोनिजं वेदवैशिणां शरीरस्यमात्रमात्रे इत्यथ:।।
   
   वैशेषिक सूत्रोपस्कारः, ४.२.७.

3. समावायान्वित। वैशेषिक सूत्र ४.२.८.
   संज्ञाया आदित्वात। Ibid ४.२.९.
   सन्तयोनिजा। Ibid ४.२.१०
   वेदवैशिणाच। Ibid ४.२.११
Mind in Vaisesika

Mind is an internal sense organ and is the most important in production of the knowledge. The soul, sense organ and the objects are inter-connected, for the proper knowledge the involvement of manas (mind) is necessarily needed without which knowledge is not possible at all and the mind is present. The knowledge would be produced and if the mind is not present the knowledge can not be produced.¹

Mind in Prasastpad Bhashym

A detailed discussion about mind is given in Vaisesika and Vaisesik sutra upskar, and in prasastpadabhashyan as mind is universal and all pervading. An objection is raised that if mind is all pervading then the knowledge through all the senses would be the same as we could hear through nose and mouth also. So the mind is not all pervading² and also, if the mind were all pervading then there would not be such local character of pleasure etc. as "pain in my head."

If mind is supposed to be an atom, it will be possessing a minimum of divisibility. so it is not like an atom. Vaisesika declares that mind is a substance and it is eternal.³ And also it is established that mind is one.⁴

¹ आत्मेन्द्रियार्थसन्निकर्त्य जानस्य भावोभाववच मनसी लिङ्गम्।
३३३अः सूत्र 3.2.1.
² यदि मनो विभु स्यात्वदा सवैन्द्रियसन्निकृष्टाद्वतः।
वैशेषिक सूत्रापरः, 3.2.1.
³ तस्य द्रव्यवनियम्यावस्था जान्या व्यास्याः। वैशेषिक सूत्र 3.2.2
⁴ प्रयत्नायोगस्याज्ञानात्यवागपाप्याचैत्वः। वैशेषिक सूत्र 3.2.2.
Conclusion

The *Vaisesika* propounds the atomic theory. Atoms are combined because of their motion. The motion is due to *adrsta* and the activity of the *adrsta* is inspired by the God. This motion produces conjunction of two monads giving birth to a diad. Three diads or binary atoms make one tertiary. From this last is produced the quadrate and so on, until the masses of earth, water, light and atmosphere are formed. Earth is again divided into three kinds- body, organ of sense and mass. The body is that which belongs to human beings like ourselves; the organ is that of smell which apprehends odour and is situated at the root of the noses; while mass comprehends all other earthly things, such as stone etc. This three fold division of earth is very ancient, being derived from the aphorism of Kanada.

-----

89