

## **Indian Philosophy**

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**Module No. # 05**

**Lecture No. # 18**

### **The Nyāya Philosophy**

Welcome to the session. This session I will be continuing the Nyāya philosophy. In the last class, we have discussed that, how Nyāya philosophy considered knowledge and what are the components we required for have a valid knowledge and pramāna also we have discussed; that how pramāna really means for cognizing a valid object known as prama. We have also discussed that, what are the significance of prama and what are the significance of pramāna. While explaining pramāna as a means of getting valid knowledge, we have discussed that, what are the components or the basic components required to have a valid knowledge. We said that, prama is karana; karana implies means, which should not be understood as karana; karana means cause. While elaborating these things, we have discussed that, there are three types of causes.

One is constituent; another is non-constituent; the third one is nimitta karana or the efficient cause and we said that, the efficient cause, in the same spirit, we have to understand karana. Karana is the means through which we get the valid knowledge, pramāna. So, you consider, you must understand that, pramāna as a karana, through which we accumulate the valid knowledge known as prama. This class, in continuation to the last class, we will be discussing the perception, that the first pramāna and how nayayikas discuss perception or pratyaksa as a pramāna for getting the valid knowledge or prama. As you know that, Nyāya philosophy adheres logical realism, right. They also say that, there are four pramānas exist and by the help of four pramānas, we can accumulate the valid knowledge. These four pramānas are perception, inference, comparison and the last one is verbal testimony or sabda.

What they said is that, to have any kind of knowledge, we need to have a perception; because, perception is believed to be with a firm pramāna, for having a valid knowledge. Perception is the basic and the most fundamental, in addition to that, it is the rudiment Pramāna, for which we can claim that, whatever knowledge we have the knowledge will be a valid one; that means, through a perception, whatever knowledge we gain by seeing an object and understanding object, that knowledge will be valid one. Further, extending to this point, they said that, though there are other pramānas exist, like inference, comparison, testimony, however, in all these cases, you find perception as a pramāna. For example, in case of inference. In inference, basically, you see there is smoke in a distance place; then, you think that, since smoke and fire both are related or inseparably related with each other, since you see a smoke, therefore, there is fire.

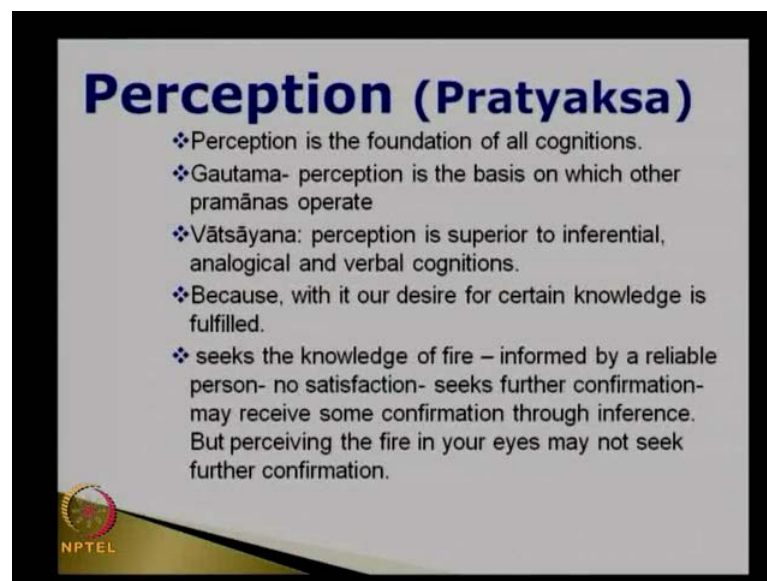
If this is case of inference, the first step is, you have perceiving the object, say smoke in a distant area. So, here, perception you can find. In case of upamana or comparison, how you find perception? In case of comparison, as you know that, there is person, there is a cognizer, who is to have a knowledge, particular knowledge on a particular object, but he does not know about that object. So, therefore, he searches for an authority person or a reliable person, who can inform him about that object. Then, whatever is informed to him or her or the cognizer, now, he has in his mind. Whenever, he encounter that kind of object, he perceives that object and try to accumulate all the information and put on that object; that means, resemble what are the information he has to that object, which is presented before him.

And with this perception, he try to say that, whether the object which is presented before him is a valid one or not. So, here also, you find there is a perception involved for cognizing an object though upamana is a, is a means for cognizing a valid knowledge, here, still perception plays a role. In case of verbal testimony or sabda, verbal testimony sabda means, somebody utter something or you ask somebody for a particular information; somebody speak something and you hear that; he saying that, the hearing is also a perception. Perception is not limited to only visual or it is not the case that, whatever you see through your eyes, this is only limited to the perception. He is saying that, perception means, it includes all the sense organs excluding mind, because mind is an internal sense organ.

Therefore, any knowledge we get, any knowledge we achieve through the sense organs, it will be a valid knowledge or prama. In case of verbal testimony, either you read or see to the text which find in the book or Veda Upanishada or somebody said something that you hear. So, therefore, here also perceptual knowledge you will find; that means, in other means of knowledge, in other pramānas, you also find perception as a pramāna inbuilt in all other pramāna. Further, I say that, perception is the basic rudimentary and fundamental pramāna for acquiring a valid knowledge. And, this pramāna is find in case of inference, comparison and verbal testimony also. Therefore, nayayikas consider perception or pratyaksa is the essence of all pramānas. And further, they said that, it is superior to even inferences, comparison and testimony, because, in all the pramānas you find perception or the perceptual knowledge.

Now, we will be discussing in more elaborate way, how naiyayikas explain about the perception; according to them, how perception is to be understood or how the cognizer has to be perceived some object and what they mean by perception. In the addition to that, we will also discuss, what Prachina Nyāya described about perception; whether Navya Nyāya sticks to that point or rejects their view; if at all they rejects, under which ground they reject; and how this Prachina Nyāya and Navya Nyāya, if at all they differ, under which ground they differ, on the explanation or the understanding of the concept perception as a prama.

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**Perception (Pratyaksa)**

- ❖ Perception is the foundation of all cognitions.
- ❖ Gautama- perception is the basis on which other pramānas operate
- ❖ Vātsāyana: perception is superior to inferential, analogical and verbal cognitions.
- ❖ Because, with it our desire for certain knowledge is fulfilled.
- ❖ seeks the knowledge of fire – informed by a reliable person- no satisfaction- seeks further confirmation- may receive some confirmation through inference. But perceiving the fire in your eyes may not seek further confirmation.

NPTEL

Now, as I said that, perception in Sanskrit, it is said as pratyaksa. Perception is the foundation of all cognition. Gautama is not Gautama Buddha. Gautama here should not be confused as Gautama Buddha. Here, Gautama is a founder of Nyāya system. The Prachina Nyāya is, **is** founded by Gautama. So, here Gautama said, perception is the basis on which other pramānas operate, what we have discussed now. Now, Vatsayana. Vatsayana is a another Nyāya scholars who has written commentaries on Nyāya shastra. He said that, perception is superior to inferential, analogical and verbal cognition. Why he said, because he finds that, in all this pramānas, perception inbuilt in it; though there is a inferential knowledge, though there is a comparison knowledge, though there is a verbal testimony knowledge, you find perception invariably found in all kind of pramāna.

Therefore, Vatsayana said that, perception is the superior among all sources of valid knowledge. Further, they said that, it is through the perception an individual satisfy himself or herself on a particular object; that means, he has given an example; suppose, you want to seek, to have a knowledge of fire; suppose, you want to know about what is fire; then, you search for an authoritative person or a reliable person who can explain what fire is; and also able to explain how fire looks, different attributes of the fire so that, you can able to understand or conceptualize the concept fire. You know, after receiving all the information from the reliable person also, still you are not clear or confirm.

Then, for the further clarification, you search for another source from which you can accumulate some of the knowledge about the fire. Then, through the inferential knowledge, you could able to accumulate some of the information. For example, you say that, your friend said about the fire; you have seen the fire in some of this pictures; you have seen the fire in some other places, etcetera, etcetera. Therefore, you said that, now, I could able to accumulate some of the information on fire. Still you are not clear, because, whatever information you retrieve from the past or you known from the other sources, you are not reliable to that, until and unless you see the object through your eyes. Therefore, they are saying that, once an individual perceives an object in his or her own eyes, then, whatever he sees, that is confirmed to him or her. And, hence, he never or she never seeks for further knowledge about that object. Because, perceiving an object which is presented before us, it gives the clear knowledge; it gives the accurate knowledge or the concrete knowledge about that object.

In this regard, naiyayikas, the general, and Prachina Nyāya is particular, said that, perceptual knowledge is the most basic, fundamental and rudimentary knowledge and it is found invariably in all other sources of valid knowledge. Now, moving further, Nyāya said that, perception is the most primary fundamental of all the sources of knowledge. It is the ultimate ground of all knowledge. Why it is an ultimate ground, because, perception is inbuilt in all the sources of knowledge. In reference to this, Cārvāka, as you know that, Cārvāka believes only in perceptual knowledge, because for them, what a human being, what a cognizer perceive, he only or his knowledge only limited to that objects; that means, if you do not perceive certain object ,for you the object does not exist; because, you do not have a knowledge about that object.

For example, I have not perceived many object. It simply means that, I do not have a knowledge about that object; that means, my knowledge domain is very limited, because, everyone has perceived only few things. If something I know, which is not related to my perception, the knowledge cannot be considered as a valid knowledge. So, therefore, Cārvāka, while stick to their point saying that, perceptual knowledge is the only valid knowledge, they said that, that sense perception is adequate to explain the entire body of human knowledge; that means, whatever we experience in the phenomenal world, in the empirical world, it is because of our perception; if any knowledge we know, it is because of through our perception. It is the perception, which helps us to know the concrete knowledge about a particular object or an events or a facts of the world and perceptual knowledge cannot be doubted, because the object is presented before you and you perceive that object as confirmative with the internal and external conditions, that everything is well, alright and the object is presented for a certain distance, which can be perceived clearly and hence, you perceived. Therefore, the knowledge you have about that object is a concrete one.

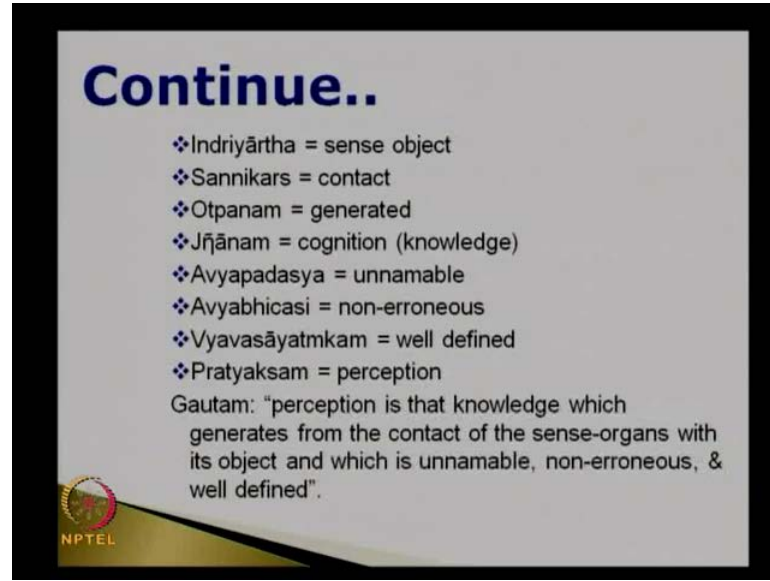
So, anything that we find in the empirical world or deals with empirical world, the knowledge we have, that means, we can found to that knowledge. We know all the attributes of that object and also the attributes are conformed to that object. So, this is the way, Cārvāka also endorse to Nyāya thought or a Nyāya argument on perception as a means of valid knowledge. Further, Nyāya said that, all the other methods of knowledge are based on perceptual knowledge, which I have explained to you. The definition

nayayikas given here, the, this is called early Nyāya definition or Prachina Nyāya definition.

They would given the definition in the form of sloka, that what is to be called perception. For them, they have written in this way, which we find in Nyāya sutra 1.1.4 N S. N. S. stands for Nyāya Sutra which is written by Gautama. They said that, “Indriyārtha sannikarsotpanam jñānam avyapadasya avyabhicasi vyavasāyatmakam pratyaksam”. I repeat further, ‘Indriyārtha sannikarsotpanam’, here the word sannikarsotpanam, you can split into two, say sannikarsa and otpanam; then, jñānam, jnanam means knowledge; avyapadasya, avyapadasya means which is not nameable and avyabhicasi means its non-erroneous; then, vyavasāyatmakam pratyaksam; that means, it is certain. What he is saying that, indriyārtha means, as you know that, it is a sense organs; sannikarsaka means relates or connects to that object; the sense organs connect to that object and saying that, the knowledge that you get while, when sense organs connect to that object in the process, the knowledge is unnamable; you cannot give any name to that; even non-erroneous; that means, all the attribute you identify; as a result, the attribute that you identify should conform to that object.

There will be no such cases, when you identify an object with a certain features and the features never find in that object in later period. And, further, he is saying that, if these are the cases, then, you could able to cognize that object in a particular form. You can cognize the object in its true nature and henceforth, it is a certain or valid knowledge for you as a cognizer. And, if you can do that, your perceptual knowledge is a valid knowledge or prama. Now, let us elaborate further, what naiyayikas said about this sloka and how they explain the sloka for establishing pramāna as a source of valid knowledge.


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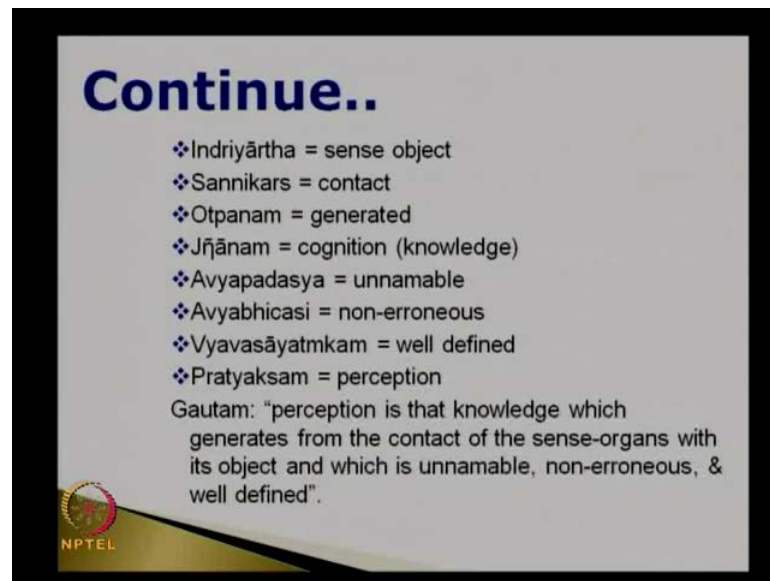
- ❖ Indriyārtha = sense object
- ❖ Sannikars = contact
- ❖ Otpanam = generated
- ❖ Jñānam = cognition (knowledge)
- ❖ Avyapadasya = unnamable
- ❖ Avyabhicasi = non-erroneous
- ❖ Vyavasāyatmkam = well defined
- ❖ Pratyaksam = perception

Gautam: "perception is that knowledge which generates from the contact of the sense-organs with its object and which is unnamable, non-erroneous, & well defined".

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As I said, it is a Gautama who has written Nyāya sutra and this is the sloka you find in a Nyāya sutra. Now, indriyārtha means sense object. What I have done in this slide is, to split the Sanskrit and try to translate in English so that, it will help you to understand what they mean, when they said say indriyārtha, sannikars, otpanam, jñanam, **right**. First, they said indriyārtha, means sense object; sannikarsa means contact; otpanam means generated; jñānam means cognition, buddhi or knowledge, whatever you want to say; avyapadasya means unnamable; avyabhicasi means non-erroneous; non-erroneous in the same way, you can say truthfulness; then, vyavasāyatmakam means well defined or it is certain; if this is the case, then you say that, pratyaksam; it is a perception. When your sense organs contacting to the particular object, what they saying is that, the process while contacting the object, you never give the name to that object; because, the first way, when you try to contact to that object, the name, that means, the word which stands for that object never appears; it will appears only when your cognition will be complete. Therefore, they are saying that, the cognition when you cognize that object, you do not give name to that, because the naming you have given, only when your cognition is complete.

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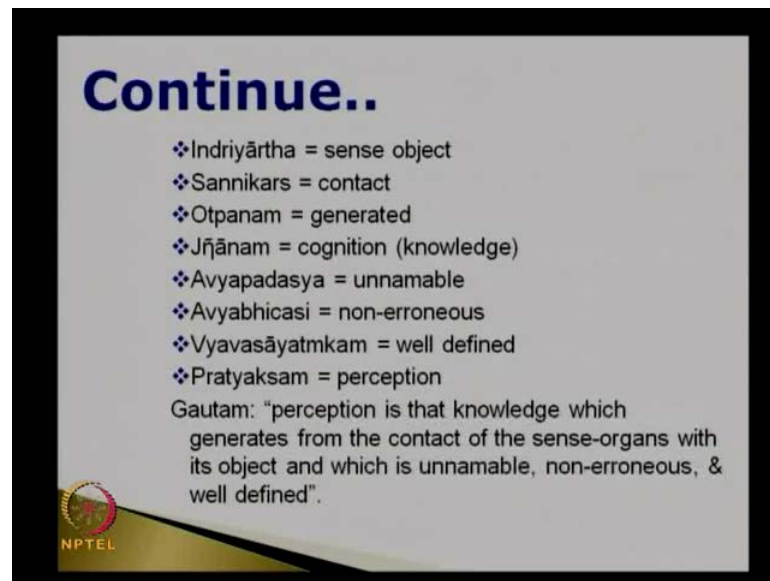
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Further, they are saying that, your perception should be non-erroneous; that means, all the possible attribute of that object, you can able to identify while perceiving that object. And, all the attributes should conform to that object, without any contradiction. Further, they said, this is non-erroneous. Further, they said, if you do so, then, your perception will be a certain one; your perception will be a valid one. Here, they said that, sense organs need not be limit only with our eyes or visual sense organs; all our five sense organs contact to a particular object and while contacting to a particular object or relating to a particular object or connecting to a particular object, the picture of that object comes in our mind store and in that type, we identify that object without any name, because, after only cognition, we give a name to that object.




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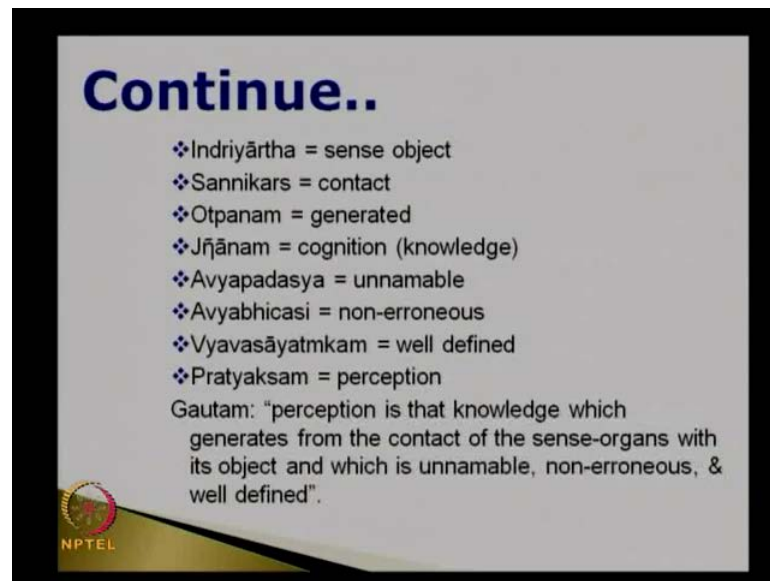
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Whenever our sense organs contact to that object, there is a impression; there is a image stored in our mind, immediately for the sense organs. And, also we know, soul is the attribute of it and once everything is the process get it over, then, we have a cognition of that object; and in that time, we give a name to that object; and as a result, we say that, the our perception towards table is different from perception towards chair and with the help of perception, we can say that, the table as an object is different from chair, though both are the hard object, solid object. Even we can say that, the glass of a water is different from the water bottle, because, we perceive the object differently and with the different attributes. Therefore, he is saying that, any sense organs contacting to the object, the object comes close together and gets some impression of that object, the form of a image store in the mind and after the cognition only, after we know all the attributes of that object, once our cognition is over, then only, we will give a name to that object. Therefore, they said that a perceptual knowledge is non-erroneous; second, it is well defined; the third is unnamable.


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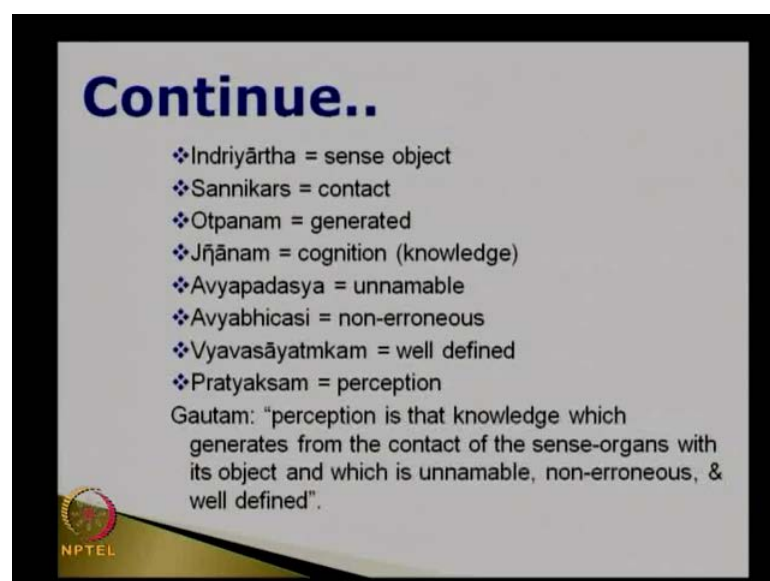
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So, in this way, they have explained that, how perception should be or in which condition you say that, this is your perceptual knowledge. If this is not so, then, any kind of knowledge you have, you cannot claim that, it is a perceptual knowledge. Therefore, Gautama explaining this way that, perception is that knowledge which generates from the contact of sense organs with its object and which is unnamable, non-erroneous and well defined.


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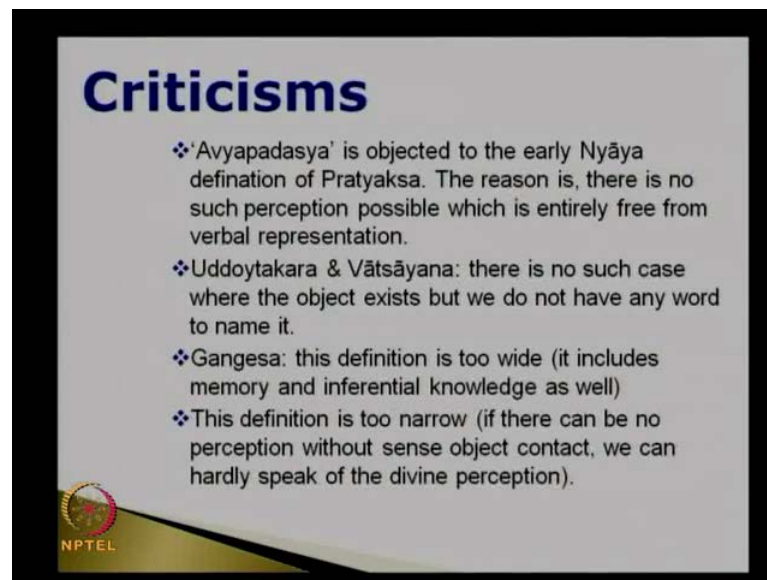
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So, these are the features to be satisfied to have a particular knowledge of a particular object, which will be a valid knowledge. And, to have a particular knowledge of an object, if it, that means will be perception or pratyaksa, then, these are the features to be satisfied.

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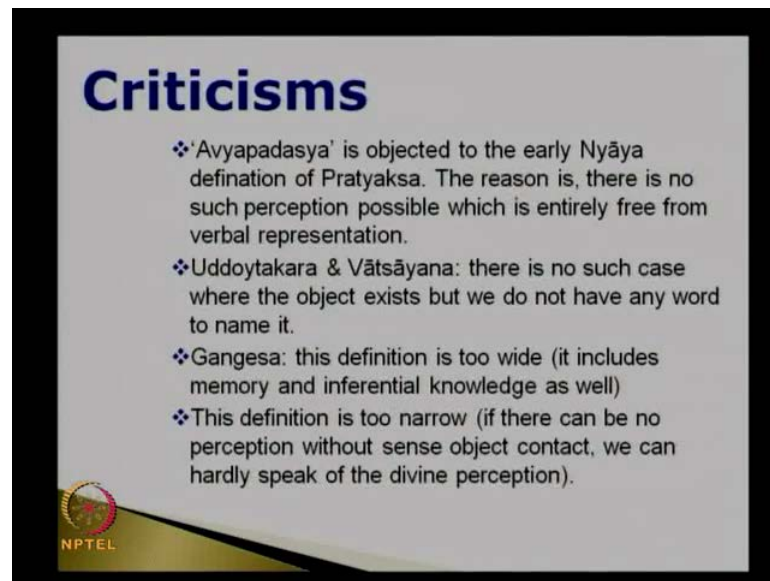


## Criticisms

- ❖ 'Avyapadasya' is objected to the early Nyāya definition of Pratyaksa. The reason is, there is no such perception possible which is entirely free from verbal representation.
- ❖ Uddoytakara & Vātsāyana: there is no such case where the object exists but we do not have any word to name it.
- ❖ Gangesa: this definition is too wide (it includes memory and inferential knowledge as well)
- ❖ This definition is too narrow (if there can be no perception without sense object contact, we can hardly speak of the divine perception).

There are few criticism made against this definition of explaining the pratyaksa or perception. The first, they said, avyapadasya. Avyapadasya means unnamable; that means, you identify an object without any name, without a word given to that. There are many situations, you might also face in your day to day activity, that means, you identify an object, but you do not know what is to be called. But however, you say that, that is an object I have identified, which I do not know what its name. When you say that, the quote and unquote that will be explain that object; at least for temporary name to that object. Thus, they are saying that, is there any situation where we identify an object, however, we could not able to express what that object is or what is the name of that object. What they saying is basically, whenever there is a process involved, when the sense organs contacting to a particular object, the image of an object is imprint in our mind and it relate to our thought process and the thought cannot exist without any language.

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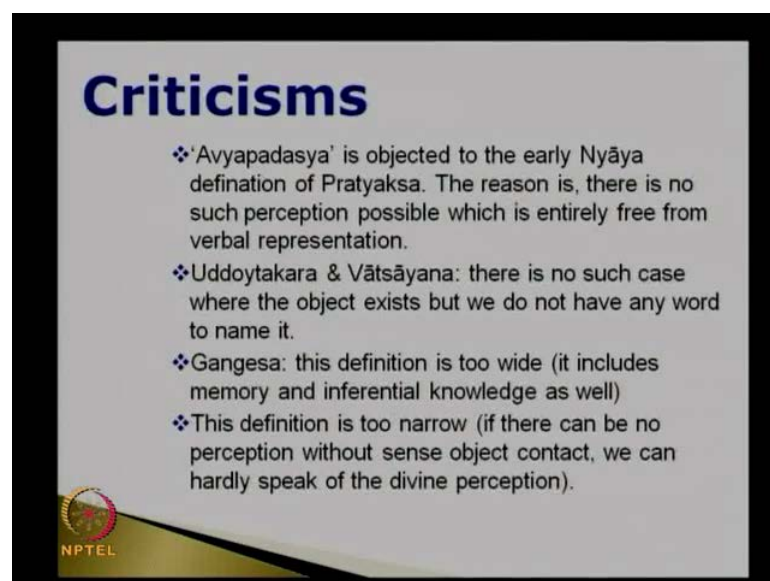


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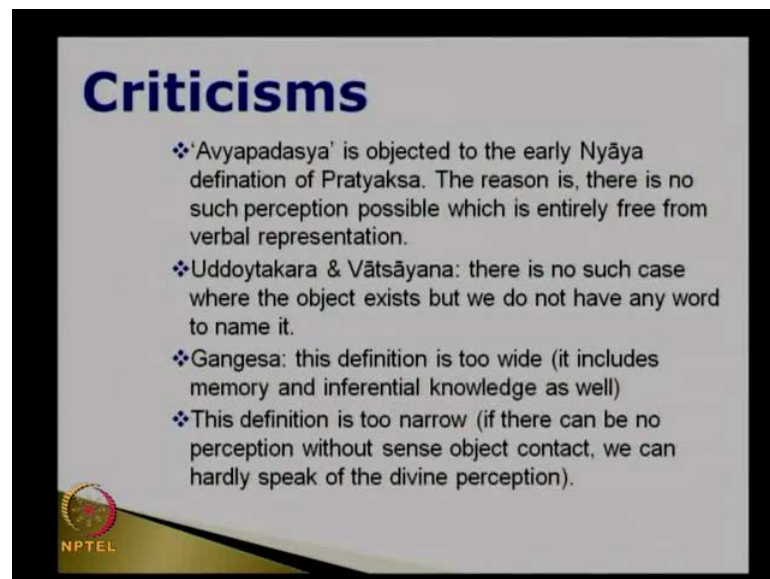
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And henceforth, whenever there is a cognition, there is a verbal representation; whether the verbal representation is correct or incorrect, that is secondary issue. The issue is that, any cognition, it deals with a verbal presentation. We speak about that object, that means, there is a name stands for that object and henceforth, there should not be any cognition which does not have any name. In this way, people criticized Nyāya definition of pratyakṣa. They say that, how is it possible that, when we cognize an object and after

that, even also we cannot say that, there is name attached to it. Is there any situation, where we cognize an object and say that, there is no name to it.

If this is so, how can we identify a particular object, which is different from other objects? How can we say that, this object is not similar with other objects. So, therefore, this cannot be considered, that *avyapadasya*, that is a unnamable. Further, they said that, if somebody say that, I know something, but I cannot explain, it simply implies that, he or she does not know about that object or he or she does not have the knowledge about that object. As a result, he or she could not able to speak about that object. That means, if you know certain object, if you know certain fact or event, you could able to express in any way; whether you could able to write about that object, whether you could be able to speak that object. If not so, then through the sign language also, you can say how the object is. Therefore, you can find that, Nyāya as a realistic philosopher, their approach to the language not limited to only written language or a spoken language; they also equally understood that sign language exist further.

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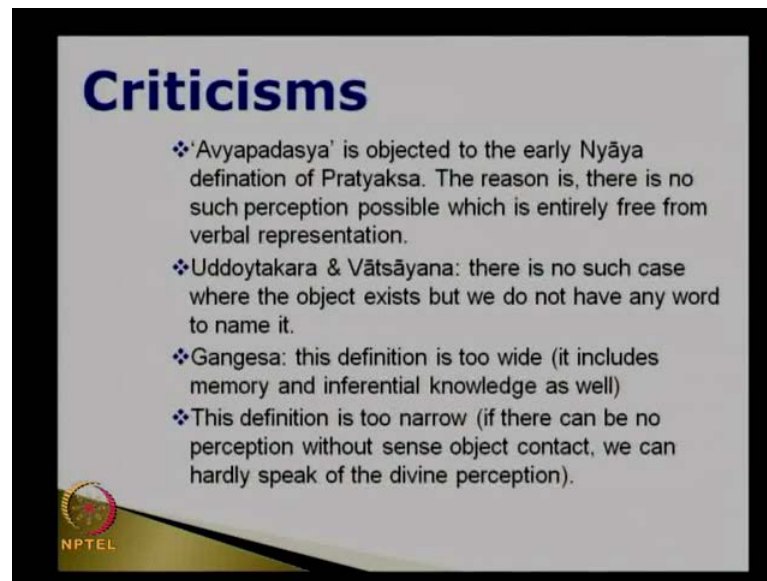
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Or, people can also communicate their thought through the sign language. So, henceforth they are saying that, there will be not any cognition or there, there would not be any such cognition where you cognize without a particular name. Henceforth, in this ground, this definition cannot be accepted.

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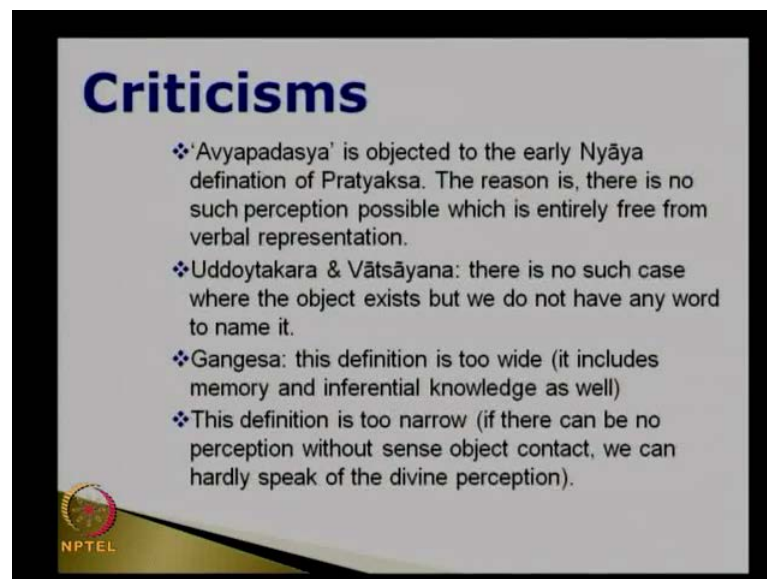
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Uddoytakara and Vātsāyana, there are two Nyāya scholars again, they said that, there is no such case where the object exist, but we do not have any word to name it; that means, what they said is that, if anything exist in the phenomenal world, there is a name correspond to it; there is word stands for it, whether we know that object or we do not know that object.

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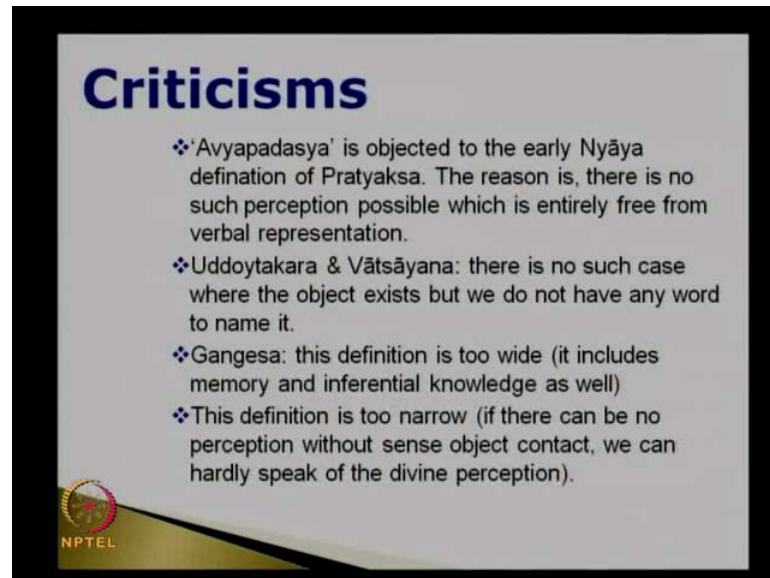
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That does not depend on the perceptual knowledge. What I mean here is that, there are many object exist that we do not know; it does not mean that, there is no name attached



to that object. Because, we have a limited knowledge, therefore, you do not know the name of that object, but however, if there is an object exist there is a name stands to it or there is a name stands in relation to that object.

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- ❖ Uddoytakara & Vātsāyana: there is no such case where the object exists but we do not have any word to name it.
- ❖ Gaṅgeśa: this definition is too wide (it includes memory and inferential knowledge as well)
- ❖ This definition is too narrow (if there can be no perception without sense object contact, we can hardly speak of the divine perception).

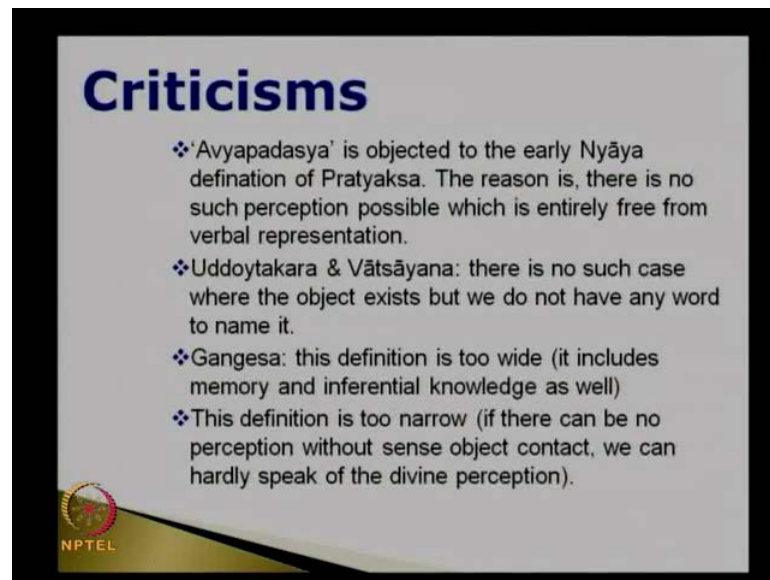
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Henceforth, their view is that, object and the name is closely associated. There cannot be any name without any object and there cannot be any object without name. When they say that object, please understood that, object means both existential object and non-existential object; existential object like chair, table, horse, cows, etcetera, etcetera; non-existential objects like golden mountain, you know, say, red sky, if I say this, this golden lotus, etcetera, etcetera; that means, you know gold, you know lotus; when I say that golden lotus, immediately, you bring these two things together and have an image in your mind. Therefore, you can refer to that object.

So, therefore, naiyayikas being realist, they said that, there cannot be any object which exist without any name. This may be the case that, we as a human being we do not know that object; however, the object exist. And, once we do not know that object, we cannot claim that we have a knowledge about that object. We as a human being exist independently; the object exist independently; and to have a knowledge about that object we as a subject, or we as a cognizer, we need to know about that object. And, how do you know, we know through the pramāṇa and perception, here is a pramāṇa. In this way also, people rejects the Nyāya definition of perception, saying that, what Nyāya say that,

while in the process of cognizing, we cannot give a name to that object which cannot be accepted.

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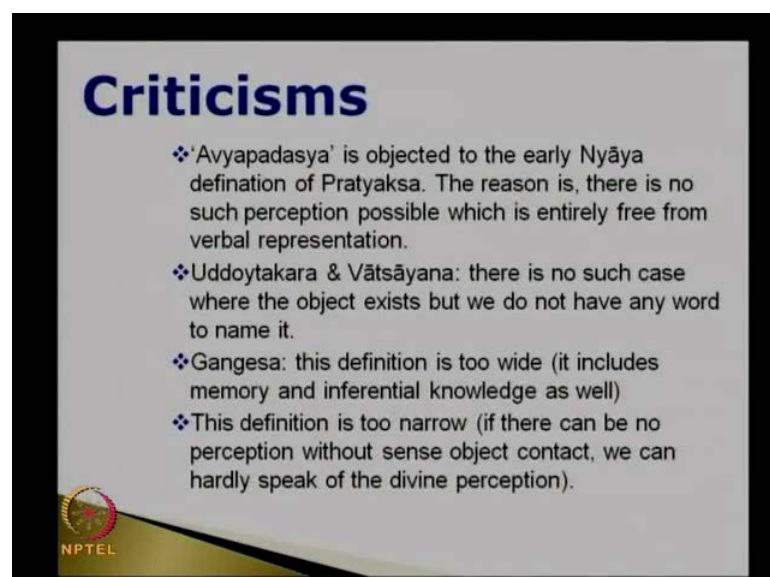
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Further, there is another scholar name is Gangesa. Gangesa is a founder of Navya Nyāya. Gangesa written Tattvachintamani. So, from there, you find that, there are differences between Navya Nyāya and Prachina Nyāya. Prachina Nyāya means early Nyāya.

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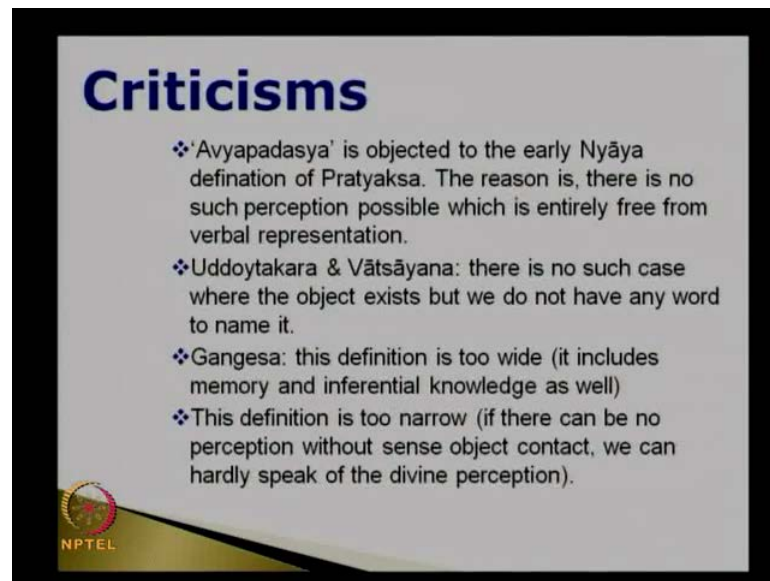
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What Gangesa said, according to Gangesa, there are two views can be made, which goes against the Nyāya definition of perception. The first one Gangesa said is that, Nyāya definition, what Nyāya said about the, the perception, is too wide in its nature, because it includes memory and inferential knowledge as well; how they said, because that, whenever your sense organs contact to an object, immediately there is an image you get and it is stored in your mind. Now, mind starts its process; try to accumulate all the features about that object; that means, the involvement of mind is an also indispensable element for cognizing an object. If this is so, then, how can naiyayikas saying that, memory is a representational knowledge and any knowledge we will get through representational knowledge is cannot be valid one.

Because, for them *asamdigdha*, *yathartha*, *anubhava*, if this is the three features to be satisfied and knowledge has to be valid. So, therefore, in this ground, Gangesa rejected whatever the definition given by the early naiyayikas. Further, they said, the definition given that, the sense organs contact with the object and the knowledge emerge from that, which is unnamable, non-erroneous and well defined is a perception. He is saying that, if that is the definition, it is too narrow; it is too narrow for others, because it is not the case that, whatever knowledge we have, all the knowledge deals with the empirical world or the objects of the empirical world, which is exist in its true form. No, this is not correct, because there are many knowledge we have, which does not relate to the world affairs. For example, people believe that God exist; people believe that ghost walks from one place to another place; or ghost flies from one place to another place; ghost create sound. So, there are kind of super abundance or say super natural power exist and many people believe that.

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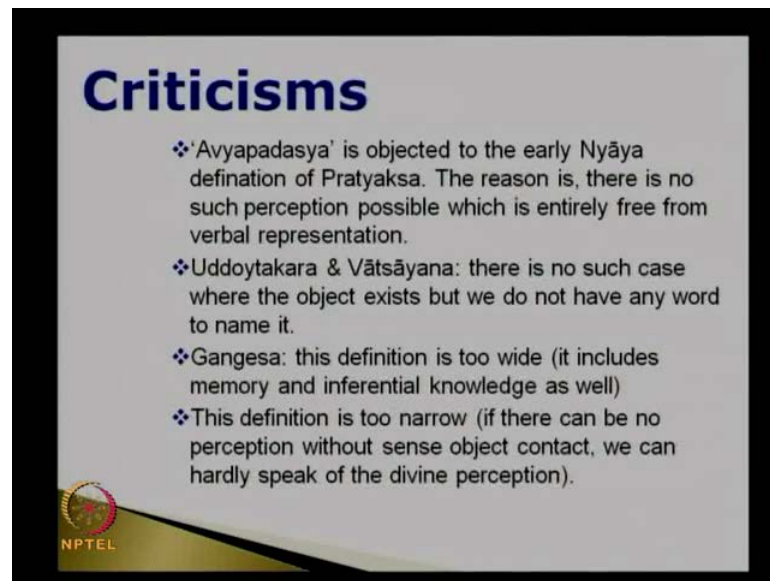


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If this is so, how can you explain that, whatever we see or whatever we perceive only exist, but whatever we do not perceive, we do not have a knowledge about that object. He is saying that, we can have a knowledge both in perceptual objects as well as non-perceptual objects. If this is so, under which ground, you can claim that, object exist only, only when we perceive to that object and we do not have any knowledge, if we do not perceive that objects. This is not so. And, if you claim that, that the object exist only when we perceive that objects, then, only your scope of definition of perception is very narrow; it never include other kinds of knowledge which is already exist and accepted by other systems or other thinkers or other people.

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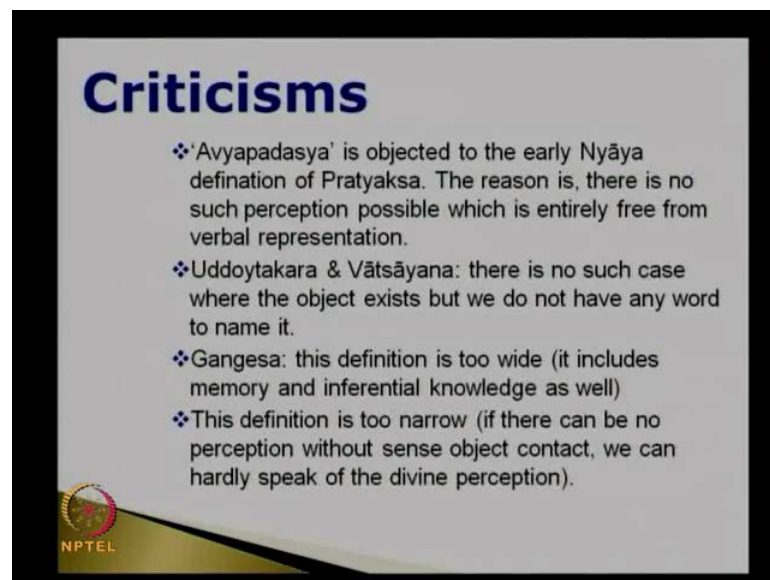
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Therefore, these are the criticisms strongly made these are the naiyayikas definition, given on perception.

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After this, we will find that, how Navya Nyāya, Gangesa made this definition and also given his way of defining the perception. Now, we will discuss, what is Navya Nyāya stands fine on defining perception as a means of valid knowledge.

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## Navya Nyāya Definition

- ❖ *"Sākhyāt kārītva laksanam pratyaksam"*
- ❖ Immediacy – knowledge is the perceptual knowledge
- ❖ Perception need not depend on eyes.
- ❖ It may depend on other senses of perception also.
- ❖ It is the ultimate court of appeal to the validity of knowledge.
- ❖ Perception deals with present facts instead of past and future.

Now, as you know that, say Gangesa, who is the founder of Navya Nyāya, because, once he has written Tattvachintamani, people find that, his way of looking things both logically, epistemologically, metaphysically different from the discussions people have made before him on realistic point of view; whatever Nyāya said earlier, from Gautama onwards till Gangesa, it was in a different step. Now, when Gangesa made his own way of contribution to the Nyāya, he made it totally differently. His opinion towards the object of the world totally different, both in logical and epistemological form. Therefore, we claim that, Gangesa is a founder of Navya Nyāya, whereas, Gautama is a founder of Prachina Nyāya or early Nyāya.

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Now, it is Gangesa, who made the comments to the early Nyāya's definition on perception; now, he said that, immediacy, that means, "sakhyat karitva laksanam pratyaksam".

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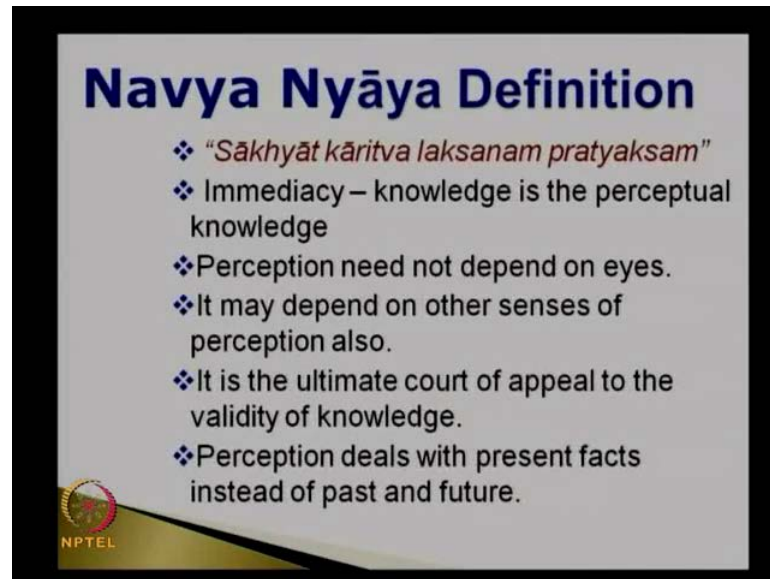
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What does it mean here, that immediacy, the knowledge is the perceptual knowledge. Anything that you see and the knowledge that you gain immediately, it will be your perceptual knowledge; however, he means that, there is an external and internal condition involved while perceiving a particular object; to have a knowledge on a

particular object, we, we also need, require some external and internal conditions to that. If the object exist a far away from us, we cannot see that, then, that knowledge would not be valid. Further, his claim is very strong while saying that, any knowledge that you accumulate by perceiving an object, immediately that knowledge will be considered as a perceptual knowledge.

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Though the knowledge may be, chance in the later period may be corrected further, may be validated further, however, the knowledge for that moment, whatever you gain, it is the knowledge about that object. Therefore, they said that, immediacy is the criteria to have a knowledge about the particular object. For example, if I see that, there is a pen in your pocket, that means, whatever knowledge I have on that time, that knowledge will be considered as a valid knowledge for me.

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And later period, it may be confirmed further, whether that knowledge will be valid or not. But what they said is that, to have a knowledge, we need an immediacy; immediacy means, your sense organs contact and that knowledge you generate immediately, there only, this will be considered as a knowledge. Further, they said that, we need not to talk about the past and future; because in past, whenever we try to retrieve our information, not necessarily we can able to retrieve our all information, as we had experienced the past. Regarding the future also, said that, we do not know what is the future; because, no one know about his or her future; then, how can we talk about the perceptual knowledge which we will be perceiving in future. Henceforth, he only concentrate the knowledge relates to the present affairs or the present one; that means, anything that presented before you, you cognize that object and whatever knowledge you have, that is the valid knowledge for that time being. This is the very realistic approach, as you can see.



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Immediacy is the knowledge or immediacy is the perceptual knowledge. This is the substitution to *pramāṇa*. Further, they said, perception need not depend on eyes. He also agreed, Gangesa also agreed, while deviating from the early Nyāya definition said that, that perception is not limited or it should not be limited to our visual perception only. It must include other sense organs as well; that means, we have five sense organs and all the sense organs equally involve for cognizing an object and the knowledge that will be gained from contacting our sense organs with the object, all the knowledge can be considered as a valid knowledge. Therefore, they said that, mind as an internal sense organs cannot be included, because it is a representative knowledge.



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However, all the five sense organs can give a knowledge, which is presentationally incorrect.

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## Navya Nyāya Definition

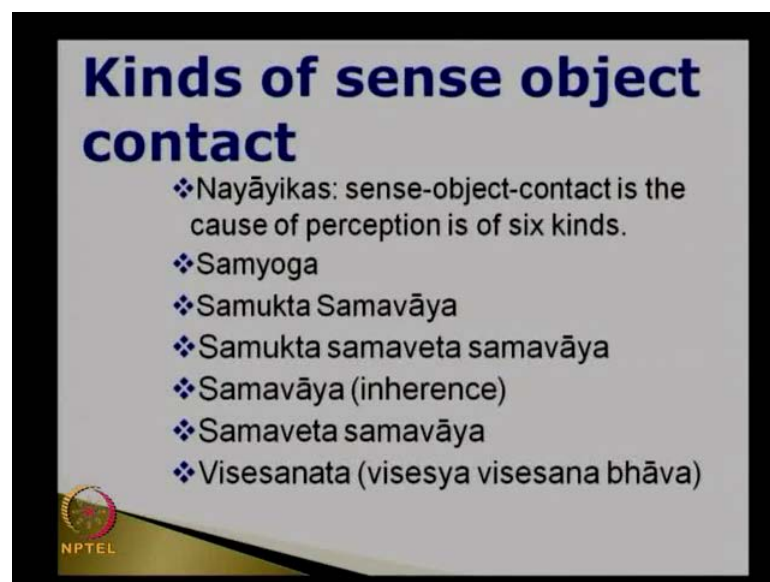
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Therefore, for him, is a five sense organs which responsible for having an immediacy knowledge of particular object that exist in this earth or empirical world. Further, they said that, it is the ultimate court of appeal to the validity of knowledge. What they mean is that, that whenever you say that, there is a knowledge, perceptual knowledge is involved to that, whenever you say, you have accumulated a knowledge; that means,

perception as a pramāṇa, plays a role in that and it is the highest pramāṇa; without any doubt, people considered it because, it is the basic, most rudiment and superior to other sources of knowledge or other sources of valid knowledge.

Lastly, he submits that, perception deals with present facts instead of past and future, which I said clearly to now, that how perception is really involved for cognizing an object and how this immediacy plays a role for giving a scope for cognizing particular object. And, even cognizing an object, how you consider its validity, that the knowledge that you have gained, how it will be a valid. Now, we will see that, in both the cases, as you know that, both in early Nyāya definition and Navya Nyāya definition, both have said that, it is a sense organs contact - indriyārtha sannikarsa. And always, our sense organs not contacting to the objects directly. There are many times, our sense organs contact to that object indirectly also. If this is so, they have said that, there is a sense organs contact is of six types. Now, we will be discussing what are this six types and how they explain this six types of sense organs contacts while cognizing a valid object or a cognizing an object in its true nature.

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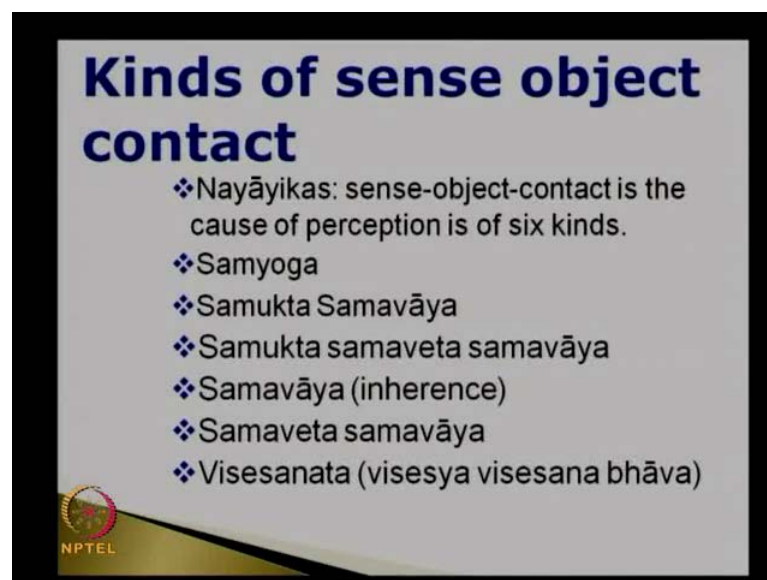


Now, as you can read it that, kinds of sense object contact. Naiyayikas said, sense object contact is the cause of perception is of six kinds; that means, there are six types of sense object contact you find, when you have a perceptual knowledge. And, these kinds of sense object contacts also helps us to gain a knowledge, which is a valid or which is a

prama. Therefore, they are saying that, six kind of perception or six kind of sense object contact really helps us to perceive an object with its true nature. It is supported to the argument of valid knowledge saying that, asamdigdha, yathartha, anubhava. The first one they said, Samyoga. What Samyoga means, Samyoga means, as in ordinary way, our sense organs contact to an object and accumulate the knowledge about that object and identify all the possible features of that object which is confirmed to that object; even in a later period, there should not be any chance, where you can claim that, some of the features which have identified, through which you cognize that object, which is not found in that object.


So, therefore, they said that, that our sense organs contact to an object and identify all the possible feature of the object, which is confirmed to that object. If this is so, then, this contact is known as Samyoga. It is a direct contact. Your sense organs or eyes contact to an object. I will give an example; help you to understand what is mean by Samyoga. Suppose, this my watch. If I see this watch and I see that, there is a object exist; there is a watch I am wearing and also, I can see that object as a watch. If this is so, then, my sense organs contacting to that object and accumulate all possible features of that object, which is confirm to that object; in this case, it is known as Samyoga.

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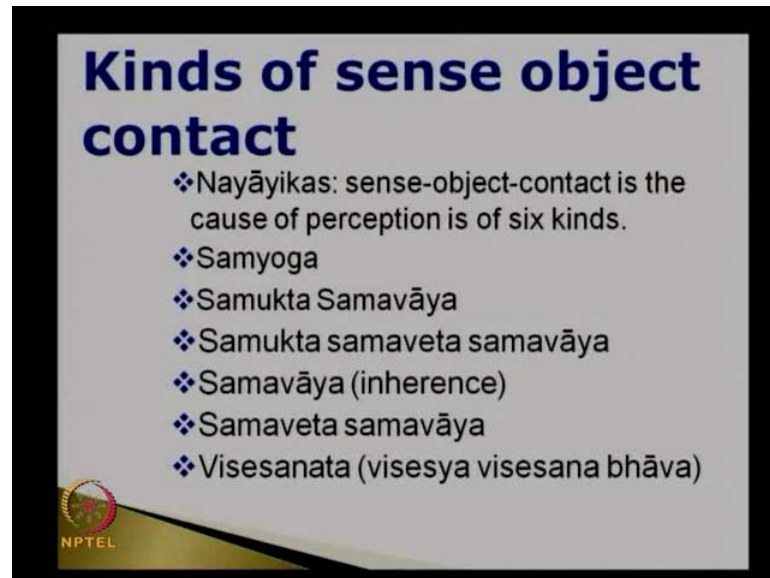
**Kinds of sense object contact**

- ❖Nyāyikas: sense-object-contact is the cause of perception is of six kinds.
- ❖Samyoga
- ❖Samukta Samavāya
- ❖Samukta samaveta samavāya
- ❖Samavāya (inherence)
- ❖Samaveta samavāya
- ❖Visesanata (visesya visesana bhāva)

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Then, the second one, Samukta Samavaya. In case of Samukta Samavaya, what he is saying is, a Samavaya is an inherence relation and Samukta means conjoin; Samavaya means inherence relation.

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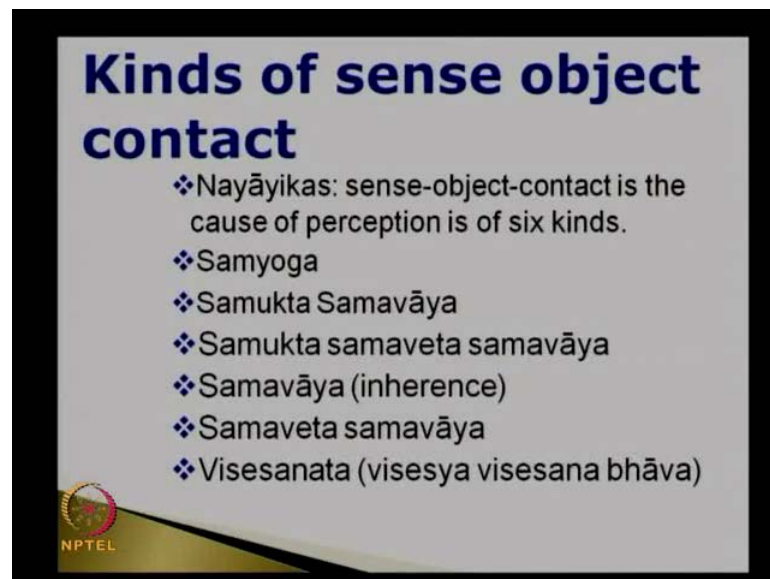


Now, we will explain, how it is. There are many types, our sense organs do not contact to that object directly, but however, you find that indirect contact to that object. For example, we perceive the object tea by the help of the color of tea. Tea has a color; color is inherent in the object tea. We perceive the object tea by the help of colour. So, in the one hand, you perceive the object tea by the help of colour which is inheres to that object. In this way, our sense organs also indirectly contact to that object, to have a valid knowledge about that object; that is called Samukta samavaya. The third one is called Samukta samaveta samavaya. What it means, Samukta samaveta samavaya. We as a cognizer or a human being, sense organs contact to that object and while contacting to that object, we find there is a quality of that object, because the object cannot exist without quality, **right** and the quality is an accidental quality which is has a universal nature.

And, the quality inheres in the universal nature; that means, whenever I contact with the object, I also identify the universal nature of that object, as well as the accidental quality of that object. Here, the accidental quality inheres in that object, which is a part of its universal nature. I will give an example, which will clarify this concept. He is saying


that, if I say the grass is green; my sense organs contact to that object grass; now, the grass color is greenness, right. So, therefore, the color green inheres in the universal term greenness. So, therefore, whenever my sense organs contact to that object grass, I know this grass, because of the color green and which is part of the essence of greenness and which inheres in the object grass. So, therefore, you find here, grass is an object where our sense organs contact by the help of quality greenness, greenness, green and that object. So, therefore, in the one hand, when you contact to the object you would identify that object because of its accidental and essential qualities here. The essential quality is greenness and the accidental quality is green here; that means, greenness has an universal term and green is a particular term; green color is derived from a greenness and green color inheres in the object grass. So, in this way, our sense organs also indirectly contact to that object and as a result, we can have a valid knowledge about that object.

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**Kinds of sense object contact**

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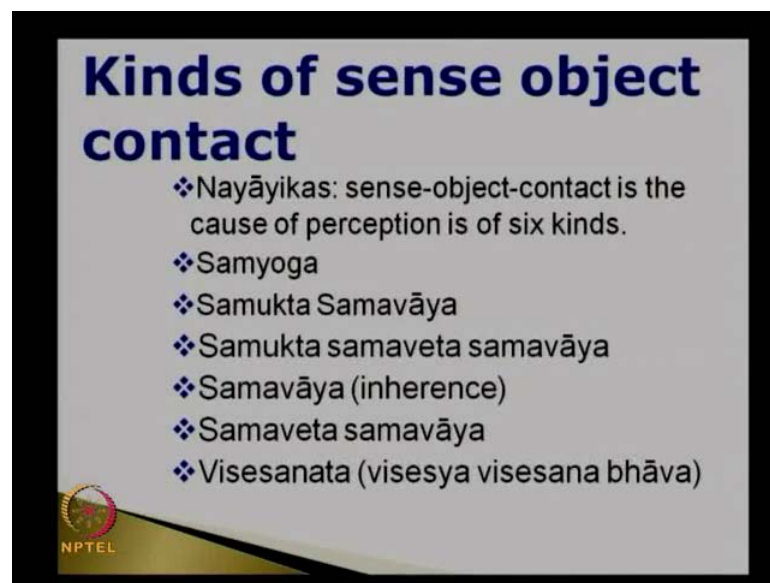
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Further, they said, there is a Samavaya; the sense organs contact can be explained in Samavaya in a inherence relation. Inherence relation means, there is a object and the quality inheres in it and we know the quality and our sense organs identify that object, or the sense organs contact to that object, because of the inherence the quality in it. For example, you hear a sound. Once you hear a sound, you know that, sound cannot exist independently, because sound is a quality; sound need a substance to exist; because a quality cannot exist independently without a substance. If this is so, they said that, sound

is a quality; it cannot be a quality of eternal objects like God, atman, soul, etcetera; it cannot be a quality of non-eternal objects like a chair, table, etcetera.

So, then, it is a quality of akasha or ether. Hence, they saying that, when you hear a sound, you find that, sound being the quality of akasha, you identify the object akasha. In this way, because of the sound quality inheres in the object, or substance, we could able to identify that object in its true nature. Here, our sense organs contact to that object indirectly; not directly, indirectly.

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And the fifth point, they said Samaveta samavaya. What it means, Samaveta samavaya; that means, whenever I contact to that object or whenever I hear the sound, the sound, particular sound comes from the universal term soundness; that means, a particular object always is the relation to its universal term.

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**Kinds of sense object contact**

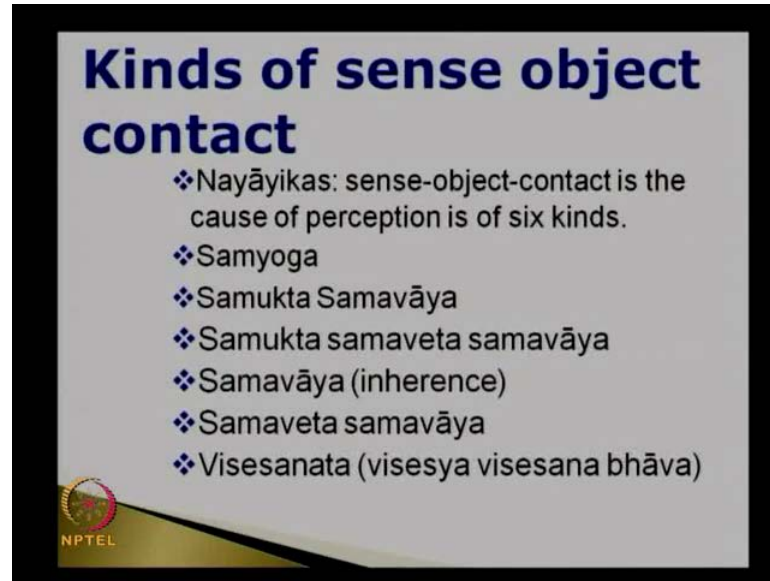
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If I say cow, when I say cow, you know all the cow which exist in the possible all, though you have not seen this; however, you identify that cow, because there is a essential element cowness involved in it. In the same way, they said that, whenever you receive a sound, you found that, the sound is a particular sound, derived from the universal term soundness; as the soundness is a quality you find in the case of substance say akasha. Therefore, whenever our sense organs contacting to that object sound, you know that, that is soundness; there is a substance called akasha. So, indirectly, we identify the object akasha. And, we know it is all the possibility characteristics of the akasha. Therefore, they are saying that, it is also inherence relation helps us to identify an object with its true form, which is presentationally incorrect, though our sense organs contact to that object indirectly.



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The last one they said that, Visesanata. Visesanata, if they simplify further, saying that, visesya visesana bhava. What it means, our sense organs often identify an object which may not be found in that place. For example, if I say that, there is no tiger in this room; that means, our sense organs know that, there is no tiger; however, contacting to that object tiger and try to bring tiger here, which is not found here; that means, a sense organ identifying a non-existence object in a particular form, in a particular place. When I say that, there is no tiger, that means, you understood the sentence, saying that, there is an animal tiger exists in some other places; however, the tiger is not found in this place; that means, that absence of that object can also be a knowledge for the perception. The absence of tiger is an object here; our sense organs contact to that absence, while cognizing that object that, there is a tiger exists elsewhere.

So, in this way, you find that, there are many cases, sense organs identify a nonexistence object also, by referring to the object which exists elsewhere. So, in this way, sense object contacts you find are of six types and these six types help really to accumulate a valid knowledge. And, all these six types, what we have discussed, it is found in case of a perception. And therefore, they said that, perceptual knowledge is the basic rudimentary and the same time, is the principle *pramāna*, for which we accumulate the valid knowledge known as *pramāna*. So, therefore, we said that, perceptual knowledge has its own importance both in early *naiyāyika* period, as well as *Navya Nyāya* period. We will be discussing the types of perception in the next class. Thank you.