

EDUCATIONAL IMPLICATIONS OF NYĀYA PHILOSOPHY: A PHILOSOPHICAL DISCUSSION

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Abstract: Nyāya Philosophy is one of the most famous Indian theistic philosophies. A system that is intellectual, analytic, logical, and epistemological is called Nyāya, which means rule, procedure, decision, etc. Nyāya Philosophy can be divided into two parts, i.e., Ancient Nyāya and Navya Nyāya. In the Nyāya Sūtra, Maharishi Gautam mentioned sixteen categories that proper knowledge leads to salvation. Pramana is the first category. Nyāya Philosophy recognises four separate Pramana: Perception, Inference, Comparison, and Verbal testimony. Nyāya's Philosophy says that every man's goal should be salvation, which depends on real knowledge. Similarly, the goal of modern education is the overall development of students' lives. In Nyāya Philosophy, perception is the valid knowledge and connection between sense organs and objects. In Education, this method is also applicable to develop the sense consciousness of the students who can gain external and internal knowledge. The concept of Thinking, Reasoning, Judging and analyzing etc. are applicable to teachers and students as discussed in Nyāya Philosophy. The proper use of words, their acceptance and rejection are mentioned in the Pramana Verbal testimony. Knowledge acquisition, intellectual development, teacher-student relationship, observing rules and regulations, etc. are also important, which has been combined with Nyāya Philosophy.

Keywords: Education, Logical, Perception, Pramana, Salvation

1. INTRODUCTION:

Nyāya Shastra is the scripture that discusses the method of right knowledge. Commentator Vatsyayana says "Nīyatē jñāyatē anēna iti n'yāy". He also says the authoritative commentator on Nyāya Sūtras defines Nyāya as "a critical examination of the objects of knowledge by means of the canons of logical proof" (Achari, 2013). The Nyāya sūtra is the first book of Nyāya Philosophy written by Maharshi Gautama. Other texts on Nyāya Philosophy are Vatsyayana's Nyāya sūtra bhāṣya, Udayanacharya's Kiraṇābālī, Jayanta Bhatta's Nyāya Mañjuri, etc. The sixteen Padārtha mentioned by Maharishi Gautama in the Nyāya sūtra are - Pramāṇa, pramēya, sanśaya, prayōjana, dṛṣṭānta, sid'dhānta, abāyāba, tarka, nirṇāya, bāda, jalpa, bitandā, hētubabhāsa, chala, jāti and nigrahasṭhāna (Bagchi, 2010). Ātmā, God, karmabāda, janmāntarabāda, etc. are accepted in this Philosophy. Nyāya Philosophy states that true knowledge is gained from the Universe or objects or things, and these objects have an independent existence. Hence, Nyāya Philosophy is called materialistic Philosophy. In this Philosophy nine substances are mentioned that are Earth, water, fire, air, ether, time, space, spirit, and mind (Sharma, 2016). According to Nyāya, that which precedes the intention of the action is the cause. This Philosophy mentions three types of causes: Samabāyī kāraṇa, asamabāyī kāraṇa and nimitta kāraṇa. On the other hand, there are two types of causes, ordinary and extraordinary. God, God's knowledge, God's will, effort, Adṛṣṭa, dika, time, and tata tata kāryera prāgabhāba are the eight ordinary causes. These eight ordinary causes differ in that the causes necessary for the origin of action are extraordinary causes. Navya Naiyayik Anyanang Bhatt mentions the extraordinary causes as Karan.

There are two schools of thought in Indian Philosophy regarding the relationship between action and cause i.e., Asat kāryabāda and Saṭ kāryabāda. Nyāya Vaishesika philosophers are called as Asat kāryabādī, and sāṅkhya dārsanikērā are saṭkāryabādī. According to Asat kāryabādī effect is non-existent before its production; it did not pre-exist in its cause. Generally, cause and effect are two different things; the effect is the new creation. For example, Ghata does not exist in the soil prior to its formation (Mondal, 2009). The epistemological discussion of Nyāya Shastra is particularly important. According to Nyāya, Valid knowledge is referred to as Prama. That is defined as the manifestation of an object, which is presented to us as it is. This valid knowledge is produced by the four valid means of knowledge, which are Perception, inference, comparison and verbal testimony. Invalid knowledge is referred to as Aprama. Perception means non-erroneous cognition, which is produced by the intercourse of the sense organs with the objects. It is regarded as the attribute of the self. There are two types of perception- Laukika and Alaukika. When the Sense organs come into contact with objects in the usual way, it is known as Laukika perception and when the Sense organs come into contact with objects in an unusual way, known as Alaukika. On the other hand, perception is two types, namely nirvikalpaka and savikalpaka. The second kind of pramana is Inference. It is regarded as mediate and indirect and arises through marking the middle term (hetu), which is invariably connected with the major term (sadhya). Inference is classified into Svartha and Parartha. Comparison is regarded as the third kind of valid knowledge that exists between a word and its denotation. The fourth kind of valid knowledge is Verbal testimony. It is referred to as the statement of a trustworthy person.

Humans have an eternal desire to know about the world and life, and it is not possible without Philosophy. Indian religious and philosophical thought must be judged not only in the light of criteria generally accepted in these fields but also in the broad perspective of the social and intellectual background of the thinkers usually regarded as rising beyond the pale of society (Junankar, 2016). Life is enlightened in the light of Philosophy, and Education is enlightened in the light of the view of life. The present study explores how the Nyāya Sūtra can contribute to the treatment of psychological problems through Cognitive Behavioural Therapy (CBT). According to CBT, distorted thinking patterns lead to depression, anxiety and other emotional problems (Mishra, & et.al. 2019). Education is based on the view of life; therefore, Education also has a philosophical basis, and

the overall outline of Education is developed depending on this basis. Through Philosophy, people can gain complete knowledge about the Universe.

Nyaya Philosophy primarily teaches the art of analysis through logic. It is the process of removing doubts from the mind through reasoning to reach a definitive conclusion. One should neither accept nor reject anything without understanding it clearly. Whether regarding an object or a specific subject, critical analysis is essential before making any decision. Nyaya Philosophy skilfully teaches how to evaluate a subject through logical discourse. For a student, the ability to analyse through logic is vital in both their academic and personal life. This characteristic provides them with a unique identity that sets them apart. It aids in their overall development and helps them evolve into a complete human being.

2. OBJECTIVES:

The main objectives of this study are-

- To improve the consciousness, values and moral ethics of student's life with the help of *Nyāya* Philosophy.
- To justify the overall psychological development of every student, *Nyāya* Philosophy can take an important role.
- To discuss as *Nyāya* Philosophy is one of the branches of knowledge and intellectual practice.
- To find out the relationship between the metaphysical part of Philosophy and a student's educational life.
- To develop the student's ability to apply oral knowledge and value education.
- To find out the relationship between teachers and learners from an educational perspective.

3. Educational Implications:

Ethics is another important part of Indian Philosophy, along with epistemology and metaphysics, which is also discussed in *Nyāya* Philosophy. This branch of Philosophy deals with what should and what should not be done in life. Everyone can be taught at home from childhood to obey elders, always tell the truth, keep promises, etc. All those subjects belong to ethics. So, the importance of this ethics in every human life is undeniable. It is necessary here to point out that the acceptance of the eternal truth of the Vedas, prompted by the abolition of ignorance, is the most important factor in *Nyāya* Ethics (Sharma, 1965). There are so many implications of *Nyāya* Philosophy in Modern Education, some of which are discussed here. Just as Nyaya Philosophy teaches a student how to think, it also helps them gain clear knowledge of moral concepts. It instils values that are extremely important for everyone in the present context. This is because, today, moral values are gradually depleting from society. In the age of social media, people have become preoccupied with spreading information to everyone without any prior thought. While the consequences of this are occasionally good, they are more often harmful. Therefore, thinking ethically and with a sense of values is essential in every person's life.

Furthermore, although the number of students is high today, their qualitative standard is often seen to be declining. They are drifting away from their primary goals. By studying the influence of Nyaya Philosophy in education, students can gain a clear understanding of their goals and the means to achieve them. They will come to realise that a goal can only be fulfilled through sustained effort and practice.

3.1. Role of *Nyāya* Philosophy in the Teaching and Learning Process:

Nyāya Philosophy's knowledge, content, design, and principles are very useful in the modern Education curriculum. It is said in *Nyāya* Philosophy that to know something one must acquire real knowledge about various substances. It is not only the acquisition of knowledge but it has also to be applied in everyone's life. Therefore, it is desirable to include theoretical and practical aspects of Language, Literature, Philosophy, Logic, Mathematics, Life science, Sociology etc. in the curriculum. The basic foundation of *Nyāya* Philosophy is founded on debate and logic, argument, discussion etc.

Education Methodology mostly is based on Educational Philosophy. Currently, effective education is a group learning process where many students acquire knowledge through argumentation, discussion, judgment and analysis etc. under the teacher (Chanda, & et.al. 2021). Seminar, Symposium, Workshop, Conference etc. methods are particularly popular in the modern Education system. So, we can say that the current Education system following *Nyāya* Philosophy has improved the knowledge acquisition process of the students.

3.2. Importance of *Nyāya* Philosophy in Curriculum Activities:

When the course material is presented in a coherent form, it has a structured form in the mind of the learner. *Nyāya* Philosophy also lays emphasis on the principles of knowledge organization. In the field of modern Education, besides studies, Sports, Art, Physical Exercise, Painting, Meditation etc. are also given importance those are relevant to *Nyāya* Philosophy.

3.3. Importance of *Nyāya* Philosophy in Discipline Formation:

Emphasis is placed on self-discipline and self-discovery in *Nyāya* Philosophy. If a student can't express himself, and can't show his or her talents in front of everyone, then his or her overall development is not possible. The future teacher lies within the present student. Therefore, if the student is not disciplined, it is not possible to fulfil the overall goal of Education. In the field of modern Education, importance has been given to students' self-discipline and freedom.

3.4. Impact of *Nyāya* Philosophy on Developing Sense Organ:

The primary source of knowledge is the sense organs. The development of sense consciousness paves the way for the student to acquire knowledge. *Nyāya* Philosophy gives a clear idea about the proper use of sense organs. *Nyāya* Philosophy has discussed how senses are connected by eyes, ears, nose, tongue, and skin coming into contact with their own objects of perception to obtain accurate knowledge. These issues have a considerable impact on the lives of students in modern Education.

3.5. To increase Intellectual Practice:

In order to know any subject in a thorough manner, first of all, strong intellectual practice and sharp intellect are required. Therefore, Nyāya Philosophy emphasizes epistemology where the proper use of sense organs, action organs etc. is known properly. This Philosophy teaches how to use correct language, organize thought processes properly and apply them in life along with learning information etc. In practice, Nyāya calls for meditation and debate with others who seek truth beyond selfish desires, which leads to a shared knowledge of the Universe and its *karmic* implications (Lloyd, 2019). These are particularly important in today's hands-on learning environment.

3.6. To develop Value Education:

The most important aim of Education is to develop the moral Values of every student. Nyāya's Philosophy discusses axiology which is quite helpful for the awakening of values in the students. Humans are social beings. Moral values are an important factor in living with everyone in society. These values are lacking mostly in people today. The students acquire this concept of values in advance through studying Nyāya philosophy. Which makes him a valuable person in his educational life as well as social life and work stations.

3.7. Oral Knowledge Development:

The role of Nyāya Philosophy is quite significant in improving the basic Oral Knowledge or Vocabulary knowledge of every student. This knowledge can help the students to verify the authenticity of the substance or object. Nyāya speaks three types of arguments i.e., *vada*, *vitanda* and *jalpa*. The *vada* is a discussion and aims at arriving at true knowledge, the *vitanda* is cavilling and aims at finding faults, and the *jalpa* is wrangling and it is concerned with vanquishing the opponents (Sinha, & et.al. 1990).

3.8. Teacher-Learner Relationship:

Since ancient times, the Guru-śiṣya relationship has played an undeniable role in Education, and Modern Education is no exception. It is said that a teacher should be a friend, Philosopher and guide. According to Nyāya Philosophy, the Guru-śiṣya relationship should be very close, respectful and affectionate. As a result, students will get the freedom of expression and uncover their original thoughts, express their problems in learning to the teacher and solve them. So, the holistic development of students as well as the Education system will take place.

3.9. Developing Comparison Ability:

Comparison is a part of the epistemology of Nyāya Philosophy. The analogy is the method by which clear knowledge is gained about a new subject based on similarity with a previously known subject. Through this proof, the students can gain knowledge of a new subject depending on their previous knowledge. The ability of the students to compare things in terms of similarity or contrast is developed. A sense of differentiation between contrasting religious objects is awakened among the students. As a result, he or she is able to determine what is good and what is bad.

3.10. Developing Rationality:

Appropriate use of words is important in developing students' reasoning. Nyāya Philosophy teaches how to use own words in different fields of study in student life. One can get a clear idea about which words are accepted and which words are excluded. On the basis of this evidence, it is also known who is the Apta person or the correct speaker, which helps in selecting the ideal teacher for the student's educational career.

CONCLUSION:

The most important topic in modern times is practical ethics. This branch of ethics has the freedom to express one's own opinion about what is justifiable and what is not. As a result, a student becomes independent in many aspects of his social and educational life. Through the analysis of logic that is discussed in Nyāya Philosophy, the students can understand how important those issues are in life. In the recent Education system, students are given full freedom of expression and this expression requires the ability to think independently, which is discussed in Nyāya Philosophy. Therefore, it can be said that Nyāya Philosophy has an undeniable role in the modern Education system. The Philosophers who contributed to the field of Education had their own views of life. Based on this view of life, their Philosophy of Education was developed and based on this Philosophy of Education, their educational thought and various views on Education were developed. For example, the educational thought of Rabindranath Tagore, Gandhiji, Swami Vivekananda, Rousseau, John Duke, etc. was based on their Philosophy of life and Philosophy of Education. So, there is a deep relationship between Philosophy and Education and based on this relationship, Education is framed. The Philosopher and thinker Dr. Sarvapalli Radhakrishnan said that Philosophy is a view of life. The influence of Nyāya Philosophy on Modern Education cannot be denied. A student's intellectual development, functioning of senses, ability to use words in speech, etc. are very important in Education, which are discussed in Nyāya Philosophy. To be a worthy student, he or she has to be disciplined and respectful to the teachers, which can be learned from Nyāya Philosophy. On the other hand, the freedom of expression in different areas of society, the concept of accepting each issue through judicial analysis, is also known through the study of Nyāya Philosophy.

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