

NYAYA THEORY OF COMMUNICATION, VALID KNOWLEDGE AND LOGIC

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Abstract:

The objective of the research paper on Nyaya theory and practice of communication relates to the human energy of the living material and non-living material thing. Nyaya develops tools like logic and epistemology for the communication.

In our country, Bharat the education system has been changed from last 200 years. They are teaching or giving information of languages, grammar, mathematics, all sciences, wrong history, geography, and so on. But they are not teaching or giving knowledge of philosophy, logic, art, music and so on. Therefore, the purpose of the research paper is to make aware that all the Bhartiya's are getting information but they are right or wrong they could not decide it, Because absence of knowledge. Even the teachers, administrators, ministers, Businessman could not decide which is the right information of knowledge, but still, they are doing their duties.

According to Nyaya, knowledge is produced in the soul. Communication is done by body, mind, senses and intellect of the self (soul) with others body, mind, senses and intellect of the souls. Logic is developed through our experiences through the programs of soul, mind, senses and body. Ordinary logic is developed through ordinary work experience and extraordinary by extraordinary work experience.

The focus of Nyaya communication is to develop the physical, senseological, psychological, intellectual perception of knowledge called pramanas. This Evolving Knowledge and Education Systems in India is physical, senseological, psychological, intellectual is about bondage and liberation. Where bondage is due to ignorance of reality and liberation is due to right knowledge of reality. Nyaya developed four pramanas called perception, inference, sabdha and comparison.

Keywords: *Communication, Epistemology, Logic, Philosophy, Education.*

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Introduction:

The study of Nyaya sutra builds brilliance and asceticism in human life. It removes ignorance and suffering of the human being. Who study and practice the Nyaya theory of knowledge it produces happiness and contentment. It develops psychological personality like self-respect and self-identity. It tells us what is a real life and gives different keys to know how to live a life? Goutama is the real Karma yogi and his study/research leads to Jnana yoga. Which open a communication with the universe, environment, society, family, group and self. According to this research article, it is found that knowledge is right. We come to the right knowledge through the right discrimination between right and wrong knowledge. Still, we think that, why wrong thinking is there in the

society, group, family and so on, because wrong knowledge is accepted or taught. Today we can see that every human being has knowledge. They have freedom of choice to choose the right or wrong knowledge. Which depends on communication, knowledge and logic of the human being.

The founder of Nyaya system is maharishi Goutama. “Nyaya means argumentation and suggests that the system is predominantly intellectual, analytical, logical and epistemological. It is also called Tarkashastra or the science of reasoning; Pramanashastra or the science of logic and epistemology; Hetuvidya or the science of causes; Vadavidya or the science of debate; and Anviksiki or the science of critical study.”¹

Nyaya is the traditional school of logic in Bharat. Nyaya logicians developed Nyaya system by describing the world rationally and did not depend or commit to any particular deity. Like other schools of Bhartiya philosophy, Nyaya accepts Vedas and the concept of Soul (Atman) and the concept of Drasta (The concept of God/power of the world of becoming). This shows that Nyaya sutra can be read as a neutral analysis without favouring or opposing the idea of God.

According to Nyaya, Vedas are pure knowledge. But to understand that knowledge they have developed the tool / concept of epistemology in the Nyaya sutra. This epistemological foundation is accepted by all the Bhartiya Philosophical systems. Naiyayikas is the first system to take freedom and give freedom to other systems to understand the Vedas (Knowledge) through the logical communication system of analysis.

Naiyayikas accept the soul. To know the soul, they have to meditate and that is they have to practice yoga. Through this we can see how Bhartiya philosophical systems respect each other and take freedom and give freedom of living, knowledge, development and so on.

VEDAS As Communication:

Goutama is the Vedic philosopher, means he accept the Vedas. Nyaya system developed by Goutama is based on Vedas. Then, what is Vedas? Dr. Avinash Sopan Waghmare says “Swami Vivekananda talks about the development of the intellect or brain in the form of samadhi. That samadhi is the origin of Vedas which is the brain. The whole brain is known as Veda.”² When a human being wants to communicate, he uses his mind, senses, body and intellect. What he wants to understand that is the knowledge of subject and object. That comes through the mind, senses and intellect which are present in the body. Therefore, all the communication system comes from the Vedas that is from the brain. The Vedas has the concept of Brahma, Vishnu, Mahesh and Indra. Which relates to the human being to understand the body, mind, senses and intellect. Where Brahma is intellect, Vishnu is mind, Indra is senses and Mahesh is the body. All these concepts are subjective as well as objective and all are communicable. There are N - numbers of concepts developed in the Vedas. Which can be perceived in the human being, universe, environment and society so on.

NYAYA PRAMANA SHASTRA for Communication, Knowledge and Logic:

Gautama founded the rational system of philosophy called ‘Nyaya-system’. This Nyaya system is not knowledge or Vedas. That is, it is not based on Vedas because Vedas means knowledge. But Gautama developed pure logic to realize or to understand the method to reach the knowledge. The four logical means to recognised the valid knowledge are perception, inference, comparison and word. The Nyaya logic helps human being to understand

the Vedas (Knowledge), Cikitsa (the science of medicine), Truth, Hetu (reason) and so on. To know the true meaning of a proposition, objection and conclusion.

Sixteen Categories of Nyaya for Communication, Valid Knowledge and Logic -

- 1) Pramana (means of right knowledge)
- 2) Prameya (Object of right knowledge)
- 3) Samshaya (doubt)
- 4) Prayojana (Purpose)
- 5) Drstanta (Familiar instance)
- 6) Siddhanta (established tenet)
- 7) Avayava (member of inference)
- 8) Tarka (reasoning)
- 9) Nirnaya (results)
- 10) Vada (Discussion)
- 11) Jalpa (Sophistic disputations)
- 12) Vitanda (Cavil)
- 13) Hetvabhasa (Fallacies)
- 14) Chala (Quibbles)
- 15) Jati (Futile rejoinders)
- 16) Nigrahasthana (methods of losing argument)

Through the application of above sixteen categories (padartha), we can attain liberation of soul from wrong knowledge (words and thoughts), faults and sorrow. This shows there is a scope for perfecting knowledge as well as future knowledge. It can be used in any field of study or interest to achieve philosophical freedom, wisdom and love.

This research paper like to suggest that, the human being get knowledge through his senses, body, mind and intellect without education. This knowledge is natural or by experience. Later when human being gets educated in reading, writing and speaking then he is expressible. There the human being tries to built the system of knowing the knowledge of the knowable. Where the knower is the human being, knowable is the object, knowledge is truth (clarity of words and thoughts). That system is called Nyaya system of Pramana. The first of the sixteen categories (padartha). The Nyaya logical system of realism means the knower (human being), knowable (object), knowledge (truth) is independent in communication.

Nyaya theory of knowledge:

The theory of reality or metaphysics depends on the theory of knowledge called epistemology. Prama or Pramiti means yathartha anubhavaha, i.e., valid knowledge means definite or certain (asandigdha) and real experience of the object as it is. Valid knowledge is produced through the four sources of knowledge called pramanas - perception, inference, sabdha and comparison. Aprama means ayathartha anubhavaha, i.e., invalid knowledge means indefinite or uncertain (sandigdha) and not a real experience of the object as it is. Invalid knowledge is

produced through the four sources of knowledge called apramanas – memory (smriti), doubt (samshaya), error (viparyaya) and hypothetical reasoning (tarka). This shows that the western epistemology is not been developed properly, i.e., the western philosophers have not developed the right system of knowledge. That is why naiyayikas are known as realist and critical philosophers.

Mostly all this valid knowledge and invalid knowledge is used by human beings in their life for progress, growth and success. In Bharatiya philosophy there are two worlds. One is sansarika world and other is parmarthika world. In sansarika world of life human use body, mind, senses and intellect of the self to manage his progress and growth. In parmarthika world of life human use body, mind, senses and intellect of the self to manage his spiritual success. But the difference is that body, mind, senses and intellect of the self are blocked (no movement) only the self is active. This is the spiritual communication of success with the knowledge of pramana.

Perception (Pratyaksha) – It is defined as, “Perception is that knowledge which arises from the contact of a sense with its object and which is determinate, unnameable and non-erratic”³.

Inference (Anumana) - It is defined as, “Inference is knowledge which is preceded by perception, and is of three kinds, viz., a priori, a posteriori and ' commonly seen”⁴.

Comparison (Upamana) - It is defined as, “Comparison is the knowledge of a thing through its similarity to another thing previously well known”⁵.

Word (Shabdha) - It is defined as, “Word (verbal testimony) is the instructive assertion of a reliable person”⁶.

In this research paper we like to research the four pramanas of Nyaya with the object of knowledge, means of knowledge, nature of knowledge and the rise of true knowledge. Human being's body is the most important tool or object for communication. The five senses are attached to the body externally to communicate. The next tool or object is the mind. Which is inside the body and it has the power and internally connected to the body, senses and intellect to coordinate. The intellect is the software which controls the programs of the body, mind and senses internally and externally, and connected or reflex the soul. The soul is simply present in the body and outside the body also. Soul, intellect, mind, senses and body are the tools or objects of knowledge. Body is the physical object of knowledge. Senses are the external physical organs. Mind is the mental internal organ of the body. Intellect is the intellectual internal program of the body. Soul is the Spiritual part of the body and universe. All the objects of knowledge become the means (tools) of knowledge. Through which we can understand the nature of knowledge.

Desire, aversion, effort, pleasure, pain and intelligence are the nature of knowledge of the soul. Body is made up of panchamahabhutas. Therefore, body represents the physical, mental, sensual and intellectual gesture of the body that is the nature of the knowledge of the body. Nose, tongue, eye, skin and ear are the senses produced from panchamahabhutas (elements). Earth, water, fire, air and ether—these are the elements. Nose is of the same nature as earth, tongue is of the same nature as water, eye is of the same nature as fire, skin is of the same nature as air and ear is of the same nature as ether. All these senses produce the nature of knowledge. The nature of mind is to sense through the senses. Smell is the object of nose and quality of earth, taste is the object of tongue and quality of water, colour is the object of eye and quality of fire, touch is the object of skin and quality of air,

and sound is the object of ear and quality of ether. The nature of intellect is to receive all the information and give all the programs to mind, senses and body. The rise of true knowledge is only in the soul. True knowledge is sequential and situational connected with the universe panchamahabhutas through soul, body, mind, senses and intellect.

Conclusion:

The study of Nyaya system i.e., Tarka or logic is important in the human education system. This course of training acknowledges the utility and duty in the human administration of justice, fairness, environment, society, discipline through the cases of conclusions proving incompatible ultimate decision. Which directs to the human versed in the Vedas (Knowledge).

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