

Synopsis of the chapter-I

Mind as a category

Mind has been included in the list of Prameyas which is one of the sixteen categories accepted by the old logicians. The inclusion of Mind in the list of Prameyas has much importance and significance. The Vaiśeṣikas also accept Mind as one of the nine substances, which is also grounded on reasons.

Chapter-I

Mind as a Category

Like other systems of Indian Philosophy the ultimate end of the Nyāya-vaiśeṣika systems is also to attain liberation or highest good (niḥśreyas) which means the absolute cessation of all pain and suffering. Gautama, the founder of Nyāya Philosophy, thus, says in his first sūtra that the right knowledge of sixteen categories (padārthas) leads one to the attainment of liberation or highest good (niḥśreyas)¹. Here 'knowledge' means 'knowledge of thatness' (tattvajñāna) i.e., the knowledge of an object as such. That is, the knowledge of the positivity of the positive and the negativity of the negative is called

1. "Pramāṇa-prameya-saṁśaya-prayojana-dr̥ṣṭānta-siddhāntā-vayava-tarka-nirṇaya-vāda-jalpa-vitandā-hetvābhāsacchalla-jāti-nigrahasthānānām tattvajñānānīḥśreyasādhigamaḥ".

tattva¹. According to Gautama, the categories are : pramāna (instrument of valid knowledge), prameya (object of valid knowledge), samsāya (doubt), prayojana (incentive), dr̥ṣṭānta (corroborative instance), siddhānta (proved doctrine), avayava (inference-components), tarka (hypothetical argument), nirṇaya (final ascertainment), vāda (discussion for the final ascertainment), jalpa (debating maneuver), vitandā (destructive criticism), hetvābhāsa (pseudo-probans), chala (purposive distortion of the opponent), jāti (futile rejoinder based on mere similarity or dissimilarity) and nigrahas-thāna (point of defeat)². But a question may be raised by the opponents that how the right knowledge of each of these sixteen categories leads one to the attainment of liberation or highest good (nihsreyas). Because, according to the opponents, the right knowledge (tattvajñāna) of samsāya

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1. "Kim punastattvaṃ? Sataśca sadbhāvo'sataścāsadbhāvah. Sat saditi gr̥hyamāṇaṃ yathābhūtamaviparītaṃ tattvaṃ bhavati. Asaccāsaditi gr̥hyamāṇaṃ yathābhūtamaviparītaṃ tattvaṃ bhavati".

Nyāyadarśana, Vol. 1, Edited by Phanibhūṣana
Tarkavāgīśa, P. 14, Paschimbanga Rajya Pustak Parsad, 1981.

2. Nyāya Sūtra 1, 1, 1.

pravañāna, dr̥stānta etc. cannot be the direct cause of liberation¹.

In response to this, Vātsyāyana, the commentator of Nyāya-Sūtra, tries to explain the significance of Goutama's view. He says that, though the right knowledge of each of sixteen categories is not the direct cause but the indirect cause, the direct cause of liberation or highest good is the right knowledge of prameya² i.e. object of right knowledge which is second in the list of the sixteen categories. But as the right knowledge of other fifteen categories greatly help for the knowledge of prameya so their knowledge is also indirect cause of liberation.

But the opponents again raise a question that how such type of explanation is understood so far as the first sūtra of Gautama is concerned³.

Vātsyāyana further says that the intention of Gautama becomes clear from what is explained in the second

1. Nyāyadarśana Vol-I, Edited by Phanibhūṣaṇa Tarkavāgīśa,
P. 23 (Pāścim Vaṅga Rājya Pustak Parsad, 1981)

2. Ibid

3. Ibid

sūtra¹. In this sūtra when Gautama says that the right knowledge of self etc. is the direct cause of liberation, it is actually the 'meaningful repetition' of the first one. 'Meaningful repetition' means repetition carrying special significance. It is unwise to think that repetition is always considered as ^{an} defect. But if there is any situation which demands any repetition, it is no longer a defect. On the contrary it can clarify and emphasize the thesis mentioned in the first time². This theory has also been supported by Vācaspati Mīśra in his Bhāmātī commentary on Adhyāsa Bhāṣya of Śaṅkara. While he was justifying the statement made in the Śruti like Brahman is nirguna, nirupādhika etc. again and again, he said that repetition of a statement though bearing sometime becomes useful for the sake of laying emphasis on this particular subject. If someone says repeatedly 'the woman is very much beautiful', it implies that the woman is 'really beautiful'.

1. "Duhkha-janma-pravṛtti-dosa-mithyā-jñānānamuttarottara-pāye tadanantarāpāyādapavargah".

Nyāya Sūtra 1-1-2.

2. Nyāyadarśana - Vol. 1, Same edition.

In the like manner, if a particular description of Brahman is repeated again and again, it indicates that it is really the inherent feature of Brahman. In the present case also the repetition which is referred to here is meaningful for the sake of giving emphasis on this point¹. Gautama, however, intends to emphasize the direct way of liberation, so he mentions prameya separately in the second sūtra after mentioning this particular category along with others in the first sūtra². The separate mention of prameya (the right knowledge of which is the direct cause of liberation) is, then, not the meaningless but the meaningful repetition³.

1. "Nacaitāni upakramaṃ paramarśopasamhāraih kriyāsamabhihāreṇa-
dr̥gātmatattvambhidadhati tat parāni śanti śakyāni śakreṇā-
pyupacaritārthāni karttum. Abhyāse hi bhūyastvamarthasya
bhavati yathā aho darsanīyā aho darsanīyēti, na
nyūnetvam prāgevopacaritatvamiti".

Bhāmati by Vācaspati Miśra, Edited by Sri
Srimohun Bhattacharya, PP. 17-18.

2. Nyāyadarśana, Vol. 1, Edited by PhanibhūṣaṇaTarkavāgīśa,
PP. 23-24.

3. Ibid.

The above view of Gautama [i.e., through the right knowledge of twelve prameyas (objects of knowledge) viz, self etc. one can attain the absolute cessation of pain and suffering] is also accepted by all the teachers of different Indian philosophical systems who admit liberation as a supreme end. In order to draw our attention to this particular point Vātsyāyana uses the term heyam etc. Heyam means suffering. It is said by Patañjali, the founder of Yoga Philosophy, that every human being wants to get rid of future suffering ('heyam dukhamaṅāgataṁ'). The causes for which the future suffering comes are avidvā, trsnā, dharma, adhama etc. which are also forsakable.¹ Elsewhere, suffering and the cause of suffering have been accepted by the term heya and the word Adhicantavya (the ultimate goal) has been explained as liberation - the ultimate cessation of all suffering.

In his commentary Vātsyāyana says that one can attain the highest good after rightly understanding the four human concerns which are as follows :-

1. Sāṅkhyakārikā, Edited by Sri Purnacandra Vedāntacūñcu Sāṅkhyabhusana, pp. 9-10 (Pāścim Vaṅga Rājya Pustak Parsad, 1983)

Suffering (heya, that which is forsakable) and its causes, right knowledge (ātyantikahāna), the cause of the absolute cessation of suffering, the means of attaining that right knowledge (i.e., the present śāstra) and liberation (adhigantavya) i.e., the ultimate goal.

Now, let us try to understand the meaning of Nihsreyas which Gautama mentions in his first Sūtra. Though the term 'nihsreyas' is commonly used to mean liberation, it is also used to mean any type of well-being of human life¹. We have got the support of these two meanings of the term 'nihsreyas' in the Mahābhārata also².

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1. "Ātmādeḥ khalu prameyasya tattvajñānānnihsreyasādhigamah. Taccaitaduttarasūtrenānūdyata iti. Heyam tasya nirbbarttakam, hānamātyantikam, tasyopāyo 'dhigantavya ityētāni catvāryyarthapadāni samyak buddhyā nihsreyasamadhigacchati".

Vātsyāyana Bhāṣya on Nyāya Sūtra 1-1-1.

2. "Kaccit sahasrairmmūrkhānāmekam krīṇāsi paṇḍitam. Paṇḍitohyarthakṛcchreṣu kuryānnihsreyasam param".

Mahābhārata, Sabhāparva 5/35.

Vātsyāyana also explains in his commentary that the term 'niḥśreyas' has different meanings in different branches of studies. So according to him other than liberation there are some other well-beings of human life which may also be treated as niḥśreyas. In fact, he divides the term 'niḥśreyas' into two different meanings : seen (ordinary) and unseen (supersensuous). According to Gautama, liberation is unseen niḥśreyas. But other than this unseen niḥśreyas there are some other instruments eg. tarka, vāda, saṃśaya etc. which indirectly help to attain the ultimate well-being or unseen niḥśreyas. These instruments are called the seen niḥśreyas. As for example, in order to make other understand one's thesis one takes help of tarka. If there is any doubt regarding the nature of an object the method of tarka is to be applied to eliminate one alternative and to substantiate ^{the} other one. In this way the true nature of an object is revealed to us. And if true nature of an object is known we shall be benefited through it which may be called seen niḥśreyas.

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or ordinary nihsreyas¹.

According to Jayanta Bhatta also the intelligent persons know that no man can reach desired goal if he does not know the right means to the end. Hence, the people being desirous of attaining the goal of life generally search for the appropriate means². The human end is two fold, namely, seen and unseen and the means

1. "Tatra-nānupalabdhe na nirnīte'rthe nyāyah pravarttate, kim tarhi? Saṁśayite'rthe Yathoktaṁ 'vimśya paksapratipaksābhyāmarthāvadhāraṇaṁ nirnaya' iti. Vimśah saṁśayah, paksapratipaksau nyāyapavrttiḥ, arthāvadhāraṇaṁ nirnayastattvajñānamiti. Sa cāyaṁ kiṁviditi vastuvimśamātramanavadhāraṇaṁ jñānaṁ saṁśayah prameye'rntabhavannevamarthaṁ pṛthagucyate".

Vātsyāyana-bhāṣya on Nyāya Sūtra 1-1-1.

2. "Iha prekṣāpūrvakāriṇaḥ puruṣārthasampadamabhivāṅchantah tatsādhanādhiḡamopāyamentareṇa tadavāptimamanyamānāstadupāyā-vaḡatanimitameva prathamamanvesante".

Nyāyamañjarī of Jayanta Bhatta, Edited by Sūrya Nārāyana Śukla, P. 2 (Chowkhamba Sanskrit series, 1971).

will also be of two kinds. Those who like to attain the worldly ends have been initiated into the proper means by conduct of the senior persons and have come to know of their duties through actual experience applying the method of agreement and difference. When a person feels hungry, he moves for eating. In this connection no scriptural injunction is essential. But the persons who are ignorant of unseen human ends like heaven, liberation etc. come to know about these through scripture. For knowing this truth there is requirement of a vision which may be called intuitive knowledge arising from the practice of deep meditation (Yoga). This is known from scripture and intuitive knowledge or transcendental knowledge is possible through the relation of self which is included in the list of prameyas. Hence, knowledge of prameyas is essential for having unseen nihsreyas¹.

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1. "Dr̥ṣṭādr̥ṣṭābhedaṇa ca taddvividhaṇ puruṣārthasya panthāḥ, tasya iṣṭe viṣaye ruçih prarūdhavrdhvyāvahārasiddhānvaya-vyatirekādhiḡatasādhanabhāve bhojanādāvanapekṣitasāstrasyaiva bhavati pravṛtṭih, na hi malinaḥ snēyāt vubhuksito vā'snīyāditi śāstramupayujyate, adṛṣṭe tu svargāpavargamatre naisargikamohāndhatamasaviluptālokesya lokasya śāstrameva prakāśaḥ".

Ibid.

The opponents may argue in this way that though prameya includes pramāna yet the right knowledge of pramāna is essential. Because without the right knowledge of pramāna the right knowledge of prameya is not possible. But it is needless to mention fourteen categories from samsāya to nirāhasthāna apart from pramāna and prameya. Because according to them, these fourteen categories have already included into pramāna and prameya. So the separate occurrence of these fourteen categories in the first Sūtra is meaningless¹.

In response to the above view Vātsyāyana says that these fourteen categories, indeed, are not separate from pramāna and prameya, but trayī (i.e, three Vedas - Rka, Sāma, Yajuh), dandanīti (i.e, state craft or book of law), Vartā (i.e, agriculture, commerce and poultry) and ānvīkṣikī (i.e, logic) - these four branches of

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1. "Tatra samsāyādīnām pṛthagvaconamanarthakam ?
Samsāyādyo hi yathāsambhavaṁ pramāneṣu prameyeṣu
cāntarbhavanto na vyatiricyanta iti".

Vātsyāyana bhāṣya on Nyāya Sūtra 1-1-1

Edited by Phanibhūṣana Tarkavāgīśa, P. 25

(Pāncin Vaṅga Rājya Dastak Parsad, 1981)

studies have been explained for the purpose of human well-being¹.

The separate occurrence of these four branches of study i.e., trayī etc. helps us to understand the necessity of mentioning fourteen categories from sāmsaya to nigrahasthāna separately. To establish these categories is to establish Anviksiki or logic - one of the four special branches of study. So in order to include Anviksiki or logic as a special branch of study these categories from sāmsaya to nigrahasthān have been mentioned separately. It is the function of Anviksiki to establish something with the help of argument. If the last fourteen categories were not mentioned separately then Nyāya Philosophy would have been treated as a special branch of study like Upanisad dealing with spiritual matters only. So it may be said that these fourteen categories being separately mentioned play an important role to distinguish Nyāya-Philosophy from other branches

1. "Traividyebyastrayīm Vidyāt dandanītiñca śāsvatīm.
Anviksikīncātmaavidyām Vārttārambhāsca lokatah"

of study dealing with only spiritual matters¹.

The excellence and inevitability of the Nyāya-system has also been explained by Vātsyāyana. He says that the knowledge of Nyāya (i.e., Logic) is necessary for the fulfilment of any purpose by intelligent persons. Every branch of study has to prove its subject matter with the help of the instruments of valid knowledge. These instruments or pramānas are explained in this Nyāya-system. As Nyāya is the illuminator of all branches of study so it is called the lamp of them. Nyāya is also called the means (upāya) for all activities. Because all activities of different branches of study are established with the help of the instruments of valid knowledge (pramānas)

1. "Satyametat, imāstu catesro vidyāḥ pṛthakprasthānāḥ prānebhr̥tamanugrahāyopadiśyante, yasām caturthiyamānvikṣiki vidyā, tasyāḥ pṛthakprasthānāḥ samsāyādayaḥ padārthāḥ, teṣām pṛthagvacanamantarenādhyātmavidyāmātraniyam syāt yathopeniśadaḥ. Tasmāt samsāyādibhiḥ padārthaiḥ pṛthak prasthāpyate".

Vātsyāyana Bhāṣya on Nyāya Sūtra 1-1-1, Edited by Phanibhusana Terkevaḥiṣa, P. 25.

which are purified by the Nyāya-Śāstra¹.

But a doubt may immediately be raised here. As the chief aim of Nyāya-śāstra is to explain and establish the instruments of valid knowledge (pramāna) etc. which are the illuminator of all branches of study so how the utility of this system i.e., liberation is understood by the term niḥśreyas.

In order to remove such type of doubt Vātsyāyana says that with the help of right knowledge of the categories like pramāna etc. niḥśreyas can be attained. This theory is understood through the discussion of the characteristics of categories like pramānas i.e., instruments of valid knowledge etc. Vātsyāyana also mentions that the

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1. "Satyupalabhyamāne tadanupalabdheḥ pradīpavat. Yathā darsākena dīpene dr̥syē gr̥hymāṇe tadiva yanna gr̥hyate tannāsti yadyabhaviṣyadidamiva vyajñāsyata vijñānābhāvānnāstīti, evaṁ pramānena sati gr̥hyemāṇe tadiva yanna gr̥hyate tannāsti yadyabhaviṣyadidamiva vyajñāsyata vijñānābhāvānnāstīti"

Vātsyāyanabhāṣya, Introduction.

nihsreyas attained by logic or Ānvīksikī is something different from those of other branches of study. In order to make it clear Vātsyāyana calls logic as Adhyātma-vidyā. Each branch of study has its own conception of tattvājnāna (true knowledge) and nihsreyas (highest good). He says that through the discussion of nihsreyas attained by four branches of study it would be clear that the nihsreyas of Nyāya system (logic) is not the same. Let us discuss tattvājnāna and nihsreyas of the four branches of study².

1. "Seyamānvīksikī pramāṇādibhiḥ padārthairvvibhajyamānā -
pradīpāḥ sarvvavidyānāmupāyāḥ sarvvakarmanām.
Āsrayāḥ sarvvadharmaṇām vidyoddese prakīrttitā".

Ibid.

2. "Tadidaṁ tattva-jñānaṁ nihsreyasādhigamaśca yathā-
vidyāṁ veditavyam. Iha tvadhyātmavidyāyāmātmādi jñānaṁ
tattva-jñānaṁ, nihsreyasādhigamo'pavargaprāptiriti".

Ibid.

The right knowledge of sacrifices is the tattvajñāna of Trayī (Veda) and the attainment of heaven is its nihsreyas. The right knowledge of soil etc. is the tattvajñāna of vartā (agro-economy) and the success in agriculture and commerce is its nihsreyas. The right knowledge of the techniques of pacifying (sāma), rewarding (dāna), fomenting conflict (bheda) etc. is the tattvajñāna of dandanīti (state-craft) and to acquire political power (rājya-lābha) etc. is its nihsreyas¹. The nihsreyas as conceived by logic (Nyāya) is basically adhyātma-vidyā because the chief aim of logic is to attain the right knowledge of the self and its main devotion is to discuss the real nature of the self. But as it also discusses pramānas and other allied topics which help to attain nihsreyas of all the branches of study, it secondarily aims at the highest good conceived by the other branches. Logic (Nyāya), thus, conceives tattvajñāna as knowledge of self and nihsreyas as liberation².

It has been said that the primary aim of Nyāya system is to attain liberation which is called nihsreyas

1. Nyāyadarśana, Vol. I, Edited by Phanibhūṣana
Tarkavāgīśa, P. 61.

2. Ibid, PP. 62-63.

of this system. Uddyotakara explains the problem raised by the opponents whether liberation can be attained immediately after tattvajñāna or not¹. If it is said that liberation is the result immediately after tattvajñāna then the perceptor who attains liberation would leave off or cease physical body and as such he would not be able to communicate the truth attained by him to his disciples. On the otherhand if it is claimed that liberation is not the result immediately after tattvajñāna then tattvajñāna cannot be regarded as the cause of liberation².

Uddyotakara says that in order to solve the above problem Gautama admits two forms of liberation : Mediate (para) and immediate (apara). Mediate liberation is the ultimate goal of man. This liberation does not come immediately after tattvajñāna³. But it comes through the destruction of false knowledge. The second form of liberation (i.e., apara) comes immediately after tattvajñāna.

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1. "Tacca khalu vai nihsreyasaṃ kiṃ tattvajñānānanta-rameva bhavati? Netyucyate, kiṃ tarhi? Tattvajñānāt"

Vātsyāyana Bhāṣya on Nyāya Sūtra 1-1-1

2. Nyāyadarśana (with Vātsyāyana Bhāṣya), Vol. I, same edition, P. 64.
3. Ibid, P. 65.

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2. Nyāyadarśana (with Vātsyāyana Bhāṣya), Vol. I, same edition, P. 64.
3. Ibid, P. 65.

again the cause of janma. When it removes its effect e.g., janma also removes. Janma is again the cause of duhkha and its removal leads to the removal of its effect e.g., duhkha¹.

It can be concluded that in order to attain liberation one should have to remove one's own mithyājñāna first. Mithyājñāna means mithyājñāna of prameyas. The word 'prameya' actually means an object of valid knowledge. There are as a matter of fact, innumerable varieties of it. But Gautama uses this word to mean only twelve such objects technically. Because according to him the right knowledge of these alone leads to liberation. His list of twelve objects or prameyas is as follows :

- (1) Self (ātman), (2) body (śarīra), (3) sense organs (indriyas), (4) objects of the sense organs (artha),

1. "Yadā tu tattvajñānānmithyājñānamapaiti, tadā mithyājñānāpāye dosā apayanti, dosāpāye pravṛttirapaiti, pravṛtṭyapāye janmapaiti, janmāpāye dukkhamapaiti, dukkhāpāye cātyantiko 'pavargo nihsreyasamiti".

(5) knowledge (buddhi), (6) mind (manas), (7) motivation (pravṛtti), (8) evil (dosa), (9) rebirth (pretyabhāva), (10) result (phala), (11) suffering (duhkha), and (12) liberation (apavarga)¹.

Regarding these prameyas there are many forms of mithyājñāna (wrong knowledge). As for example, regarding the self (ātman) one may have wrong knowledge in this form : 'there is non-existence of self'. Again, one may know something unreal as real or one may take suffering as pleasure, similarly the fearful for the fearless, nonremedy for the remedy etc. According to Vātsyāyana, wrong knowledge in the above form is the root cause of worldly existence and also the cause of all sufferings².

1. "Ātma-sarīrendriyārtha-buddhi-manah-pravṛtti-dosa-pretya-bhāva-phala-dukhāpavargāstu prameyam".

Nyāya Sūtra 1-1-9

2. "Tatra ātmādyapavargaparyyantaprameye mithyājñānamaneka prakāṛakam varttate. Ātmani tāvannāstīti. Anātmānyātmeti, dukkhe sukhamīti, anitye nityamīti ... rocayedīti".

Vātsyāyana Bhāṣya on Nyāya Sūtra 1-1-2.

In order to attain liberation the removal of wrong knowledge is highly essential and after the removal of it the defects are removed leading to cessation of inclination. This situation again counters a man from taking new birth which is the cause of suffering. Due to the lack of birth the absolute cessation of suffering is possible which is the state of liberation. The journey towards liberation starts from the removal of mithyānāna or wrong knowledge about the nature of objects like self etc¹. The function of mind in removing the wrong notion of an object cannot be ignored. If someone has got the wrong knowledge about self in the form 'self is non-eternal', - this wrong notion can be removed if one can realise it through different methods. Let us see the role of mind in the knowledge of self. If ^{one} he knows self by way of removing wrong notion through transcendental perception which requires the help of mind. If he knows self from a reliable source or scripture, the mind is again inevitable for hearing and understanding of the meaning of the sentences. For, without the help of mind any

1. Nyāyadarsana (with Vātsyāyanabhāṣya), Vol. I, Edited by Phanibhūṣana Tarkavāgīśa, pp. 71-73 (Paścim Veṅga Rājya Pustak Paśad, 1981)

statement regarding self cannot be heard and properly understood. Hence the property of being a promoter of mind in removing mithyājnāna, the initial cause of liberation, is to be admitted. On account of this, mind has been included in the list of prameyas. Without the help of mind the liberation can never be attained. Moreover the role of mind in conveying the right knowledge of sixteen categories in general cannot be denied as knowledge in general arises through the instrumentality of it. Hence mind is an indirect cause of liberation.

In the light of the same logic the Vaiśeṣikas have accepted mind as one of the nine Dravyas (Substances) which is included in the list of seven Padārthas (Categories) accepted by them. By way of including Manas (mind) as a Dravya by the Vaiśeṣikas and as a prameya by the Naiyāyikas, they have accepted the inevitability of mind in apprehending any object or in taking part in any Philosophical discourse. The Naiyāyikas and the Vaiśeṣikas have accepted those objects as Padārthas that have got real individual entity and that are very much essential in our life. To enumerate Manas as a Padārtha points to the fact that it is highly essential rather inevitable for any type of social or intellectual behaviour.