

Paper – I : EDUCATIONAL PHILOSOPHY
Module - 2 : INDIAN PHILOSOPHY
**Unit – I : Indian Schools of Philosophy : Nyaya, Sankhya, Yoga
and their Educational Implications**
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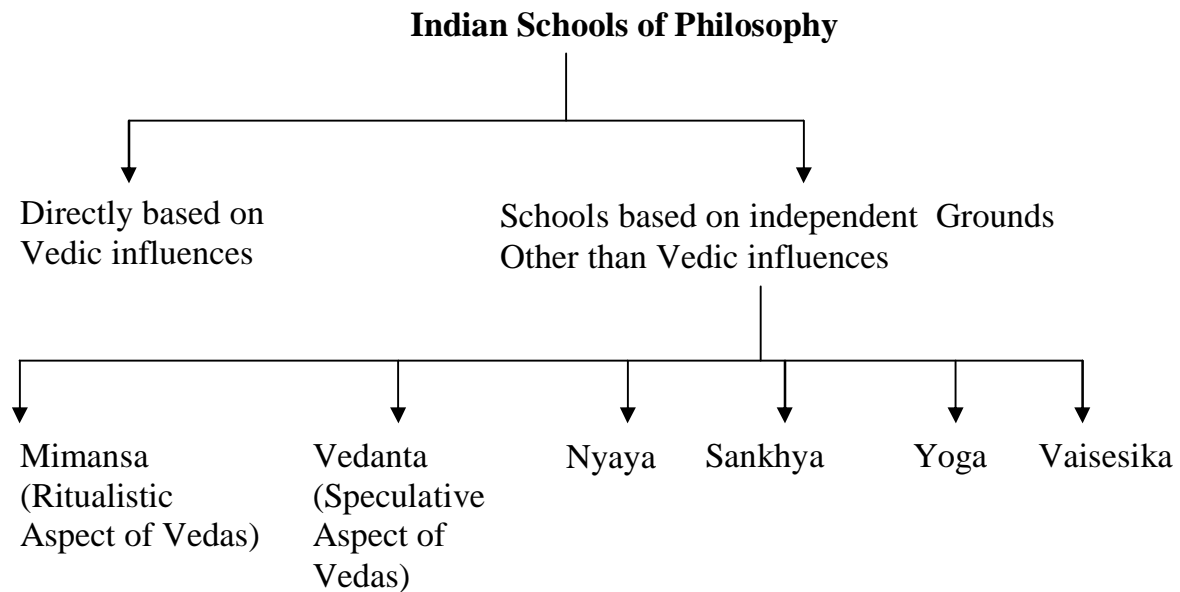
1.2.1.0 : OBJECTIVES

The present Unit has been structured to reflect the extract of basic themes of Indian Philosophy and its application in education with the following objectives :

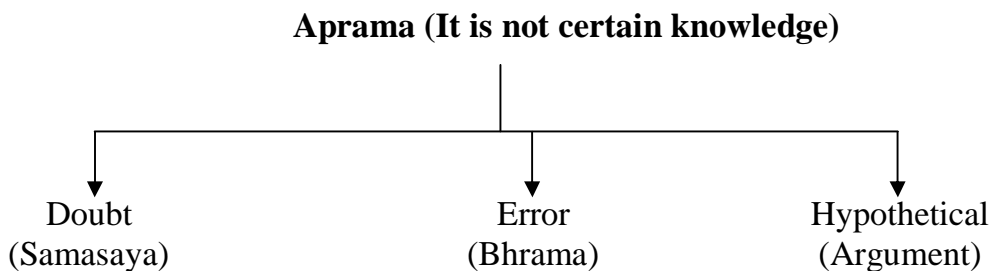
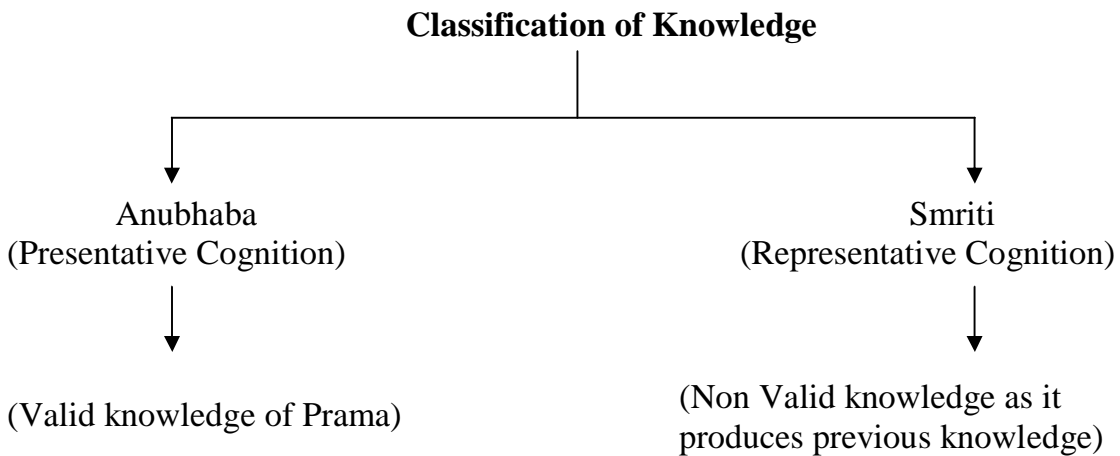
- 1) To extract educational thoughts from Nyaya, Sankhya and Yoga Philosophy.
- 2) To apply the concept of Philosophical Schools in educational systems.
- 3) To study the epistemological views of different schools of philosophy namely Nyaya, Sankhya and Yoga.

1.2.1.1 : INTRODUCTION

Now we are going to discuss different schools of philosophy and its educational implications. We know, philosophy and education is interrelated and interdependent. Education is sourced from philosophical truths. The people used to take education from different subjects like Kavya (literature), Nataka (drama), Alandara (the torric), Tarka (logic) and Vyakrana (grammar). The basic objective of this education system is to develop quality of life. Here the education system is life centric. Life have been exposed through philosophical principles for the attainment of highest truth where philosophy and education superimpose to each other. Indian schools of philosophy contributes to humanize their education system by their life long education process, where philosophy and education go hand in hand. Indian schools of philosophy are divided broadly in two categories, namely orthodox (astika) and heterodox (nastika). The astika believes in the authority of Vedas. The nastika does not consider the Vedas as infallible. The classification of Indian Schools of Philosophy is give below –



Before going to discuss schools of philosophy let us consider the classification of knowledge according to Indian Philosophy –



From the Nyaya Philosophy, it will be clear that how presentative cognition is possible through different sources of knowledge. Here knowledge is possible through the interaction of objects with sense organs.

Philosophy is a system. The systematic structure of philosophical thought is unfolded into three subsystems such as :

- 1) Epistemology – that is the theory of knowledge.
- 2) Metaphysics – which deals with creation of the world, and
- 3) Axiology – related to the values of different philosophical schools.

Education as a discipline we try to elaborate our ideas regarding the epistemological dimension of schools of philosophy as because it will help to extract educational objectives and other necessary principles.

1.2.1.2 : THE NYAYA THEORY OF KNOWLEDGE

The Nyaya Philosophy was founded by the great sage Goutama. It is primarily concerned with the conditions of correct thinking and the means of acquiring a true knowledge of reality. The ultimate reality of this philosophy deals with the objects through which knowledge is possible because all knowledge in any way related to objects but with an independent entity. In this reason Nyaya Philosophy described as pluralistic realism. Knowledge or Cognition is the manifestation of objects through our senses. In Nyaya Philosophy objects are nine –

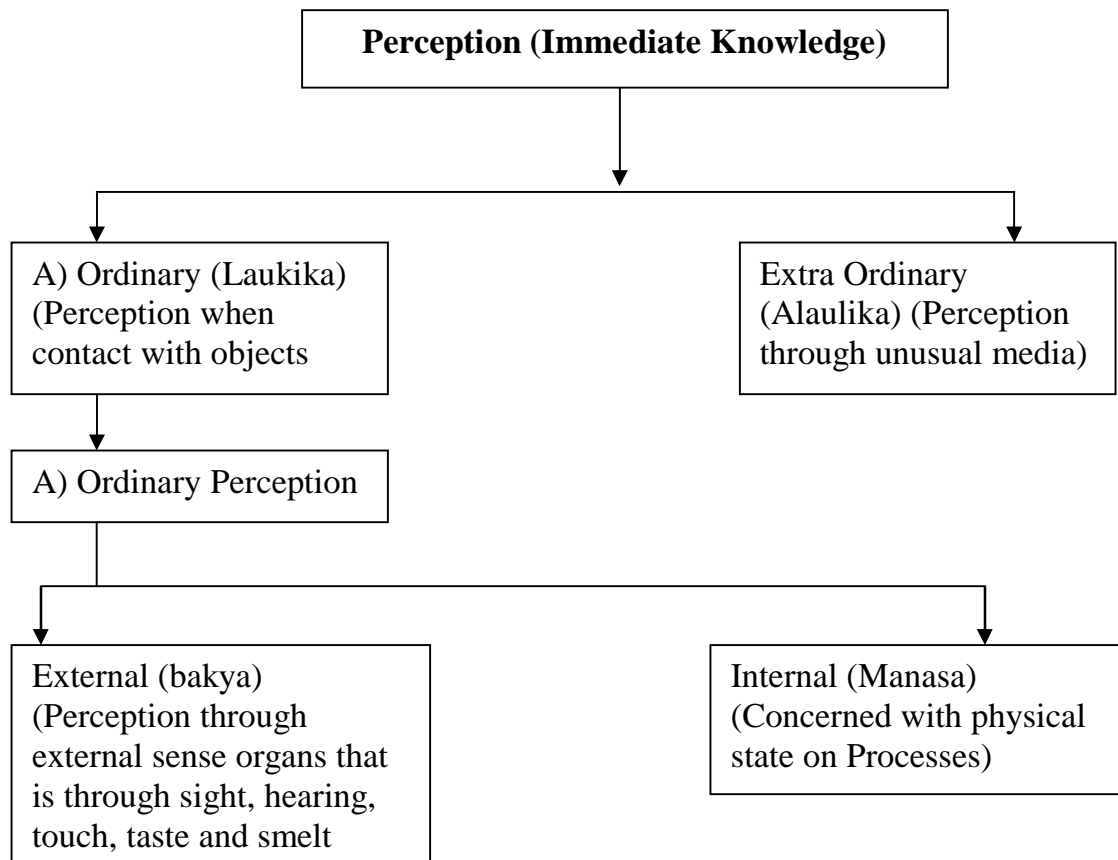
(1) Prthivi (earth), (2) Ap (water), (3) Tejas (fire), (4) Vayu (air), (5) Akasa, (6) Kala (Time), (7) Dik (Space), (8) Atman (Self), (9) Manas (Mind). The different objects (dravyas) with their attributes can explain the universe and that is the fundamental aspects of acquiring true knowledge in Nyaya Philosophy.

The Nyaya theory of reality is based on the Nyaya theory of Knowledge. There are four distinct and separate sources of true knowledge. They are – (1) Perception, (2) Inference, (3) Comparison and (4) Testimony.

Now we are going to discuss different sources of knowledge from Nyaya Philosophy –

(1) Perception : Perception is immediate Cognition. It is a form of knowledge which manifests by contact of a sense organ with an object.

Classification of Perception



The ordinary of Laukika Perceptions are of six forms – Visual, auditory, tactual, gustatory, alfactory and the internal or mental.

The extraordinary or alaulika perception are of three kinds – Samanyalaksana, Janaalaksana, Yaogaja.

Three modes of ordinary perceptions –

- I) The First is Nirvikalpa or indeterminate which is cognition of things without any explicit interaction or characterization.
- II) The second is Savikalpaka or determinate in which the object is judged as passed by some characters.
- III) The third is Pratyabhijna, i.e. recognition in its literacy meaning. It is a recognition of some object, i.e. a cognition which was cognized before.

In another classification it is divided into three kinds of inference –

- 1) Kevalanuayi (Cause and effect positive relationship).
- 2) Kevalavyatireki (Besides causes and effect relationship).
- 3) Anavayavatireki (both positive and negative relationship present here).

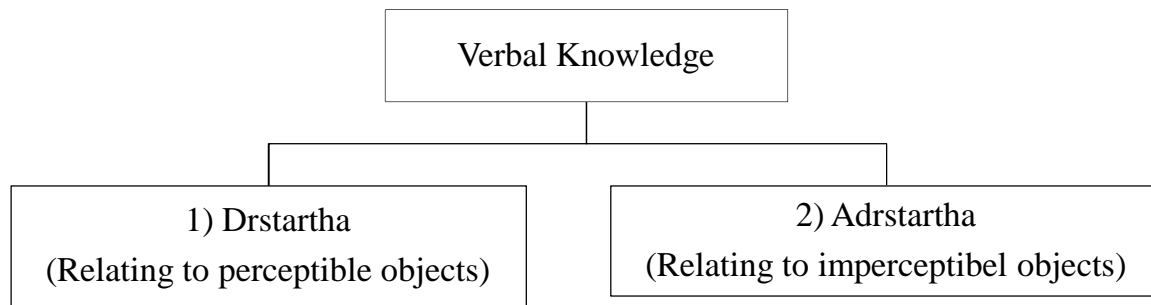
COMPARISON

Comparison is the third source of valid knowledge which means to place things together to estimate their similarity and dissimilarity. It is the relationship between a name and things.

TESTIMONY (SABDA)

Testimony or Sabda means Verbal knowledge which can communicate information to other. In Nyaya philosophy it is considered as a Pramana as an independent entity. The Nyaya admits verbal statement is valid when it works from a trustworthy person.

Verbal knowledge may be classified in two ways –



Testimony or Sabda are of two kinds according to another classification :

- 1) The scriptural – It is the words of GOD. It is thus perfect and infallible by its very nature.
- 2) The Secular – It is not valid knowledge. It is the testimony of human being and may be true or false. Only that which proceeds from trustworthy person is valued.

INFERENCE

The conception literary means a cognition or knowledge which follows another knowledge (anu means after and mana means knowledge). To explain the conception of inference we can consider the following syllogism :

The hill is fiery, because it smokes and whatever smokes is fiery. Here we pass from perception of smoke in the hill to the knowledge of the existence of the fire in it. On the ground of our previous knowledge of the universal relation between smoke and fire, it ascertains the presence of fire due to smoke as it confirms the presence of smoke is the medium through which attributes of fire is being confirmed.

The constituent of the above syllogism is given below :

- 1) The hill is the minor term i.e. subject under consideration.
- 2) Fire is the major term i.e. which we have to prove.
- 3) Smoke is the middle term indicates the presence of fire.

The first step (The hill is fiery) in inference is the apprehension of the hetu (smoke) in the Pakasa.

The second step (Because the hill is sneaky) is recollection of the universal relation between hetu and Sadhya (Smoke and Fire). The last step is the cognition of Sashya (fire) as related to Pakasa.

Gautama suggests to three types of Inferences :

- 1) Puravat (Reasoning based on resemblance).
- 2) Sesavat (Reasoning based on elimination).
- 3) Samayatodrasta (Reasoning based on inner support).

Besides this, we have two kinds of classification for inference in Nyaya –

- 1) Svartha (Inference for self).
- 2) Paratha (Inference for others).

These are four valid sources through which knowledge can be attained. The greatest contribution of Nyaya Philosophy is in its methodology which is almost accepted by the other systems.

The Nyaya view is undoubtedly a natural and necessary platform for the evolution of thought and its practice for humanizing the betterment of self and society.

1.2.1.3 : THE EDUCATIONAL IMPLICATIONS

Aims : Employment should be given on :

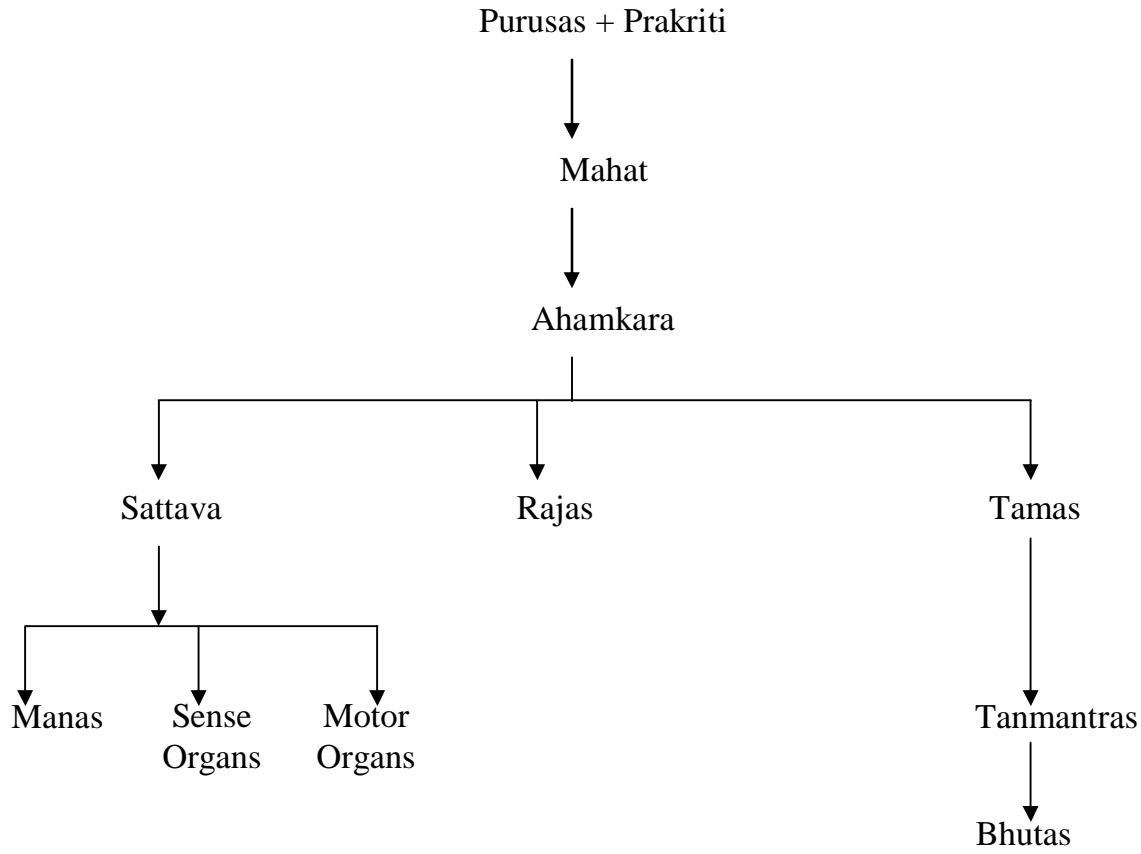
- 1) Development of perception.
- 2) Development of argumentations through cause and effect relationship.
- 3) To promote verbal knowledge through real objects.
- 4) To develop reasoning ability among learners.
- 5) Learners will be able to compare different sources of knowledge.
- 6) Development of creative thinking by applying the process of inference.
- 7) Development of values through proper cognition.
- 8) The Nyaya epistemology deals with the nature of valid knowledge, its instruments, extrinsic validity and invalidity of knowledge and the tests of truth.
- 9) The Nyaya definitions of knowledge are realistic. Truth is correspondence of an apprehension with its object.

Curriculum : According to Nyaya Philosophy curriculum should be based on realistic approach. To know the world through the objects is the ultimate reality of this philosophy. So the curriculum must follow the basic principles of the realistic world and the values of life.

Methodology : Education is provided through discussion method. It helps learners to determine reasoning ability. Both inductive and deductive reasoning are used during argumentation to prove the logic of any particular topic.

1.2.1.4 : SANKHYA THEORY OF KNOWLEDGE

The Sankhya and Yoga philosophy admits the existence of Purusas and Prakriti. Dualistic purusa and prakriti are the ultimate reality in Sankhya and Yoga philosophy. The world manifests when purusa come in contact with Prakriti. The union of Purusa and Prakriti is the reason for the evolution of the worldly things. The evolution system excluding purusas is given below :



Manas, sensory organs and other motor organs are, the instrument of attaining knowledge. Purusas is conscious part but not active being which is activated through the reflection of Mahat or buddhi. The different qualities of prakriti are unconscious objects which constitute the material environment of the Purusa. Purusa is the cause and prakriti is the effect through which different attributes of life are expressed.

Sources of Sankhya Theory of Knowledge

Now we are going to discuss the sources of knowledge in the Sankhya systems.

The Sankhya theory of knowledge which explains dualistic realism. The sankhya accepts only three independent sources of valid knowledge. These are perception, inference and scriptural testimony (sabda). The other sources of knowledge, like comparison, postulation and non-cognition, are included under these three, and not recognized as separate sources of knowledge.

Valid knowledge (Prama) is a definite and an unerring condition of some object through the modification buddhi or the intellect which reflects the consciousness of the self in it. Consciousness or intelligence really belongs to the self. But the self control immediately which apprehends the objects of the world. The self knows objects through the intellect the manas, and the senses. We have a true knowledge of objects when, through the activity of the senses and the manas, their forms are impressed on the intellect which, in its turn, reflects the high or, consciousness of the self.

In all valid knowledge there are three factors, namely, the subject (Pramata) the object (Prameya) and the ground or source of knowledge (Pramana). The modification (vrotti) of the intellect, through which the self knows an object, is called Pramana. The object presented to the self through this modification is the Prameya. Prama or valid knowledge is the reflection of the self in the intellect as modified into the form of the object.

Perception is the direct cognition of an object through its contact with some senses. When an object like the table comes within the range of your vision, there is contact between the table and your eyes. The table produces impressions or modifications in the sense organ, which are analysed and synthesized by manas or the mind just as a mirror reflects the light of a lamp and thereby manifests other things, so the material principle of buddhi, being transparent and bright, reflects the consciousness of the self and illuminates or cognizes the objects of knowledge.

It is also called alocana or amere sensing of the object. The second kind of perception is the result or the analysis, synthesis and interpretation of sense-data by means or the mind. So it is called vivecana or a judgment of the object. It is the determinate cognition of an object as a particular kind of the thing having certain analysis and standing in certain relation to other things. The determinate perception of an object is expressed in the form of a Subject-Predicate, Proposition, e.g. This is a cow, 'that rose is red'.

Inference is the knowledge of one term of a relation, which is not perceived through the other which is perceived and known to be invariable by related to the first.

Inference is first divided into two kinds, namely, *vita* and *avita*. It is called *vita* or affirmative when it is based on a universal negative preposition. The *vita* is subdivided into the *purvavat* and the *samanyato-drsta*. A *purvavat* inference is that which is based on the observed uniformity of concomitance between two things. *Samanyatodrsta* inference on the other hand is not based on any observation of the concomitance between the middle with such facts as are uniformly related to the major. The other kinds of inference, namely *avita* is what some *Naiyayikas* call *sesavat*.

The third *pramana* is *Sabda* or testimony. It is constituted by authoritative statements and gives the knowledge of objects which cannot be known by perception and inference. *Sabda* is generally said to be of two kinds, namely, *laukika* and *vaidika*. It is the testimony of *sruti* or the *Vedas* that is to be admitted as the third independent *Parmana*. The *Vedas* give us true knowledge about super sensus relatives which cannot be known by perception and inference.

1.2.1.5 : THE EDUCATIONAL IMPLICATIONS

Educational implications of the *Sankhya* systems are :

- 1) Self realization is the source of knowledge or cognition.
- 2) Intellectual development is a significant factor for self consciousness in *Sankhya* Philosophy to promote oneself for acquiring knowledge.
- 3) Development of Sense organs.
- 4) Mental development is also another important objective to attain quality of life.

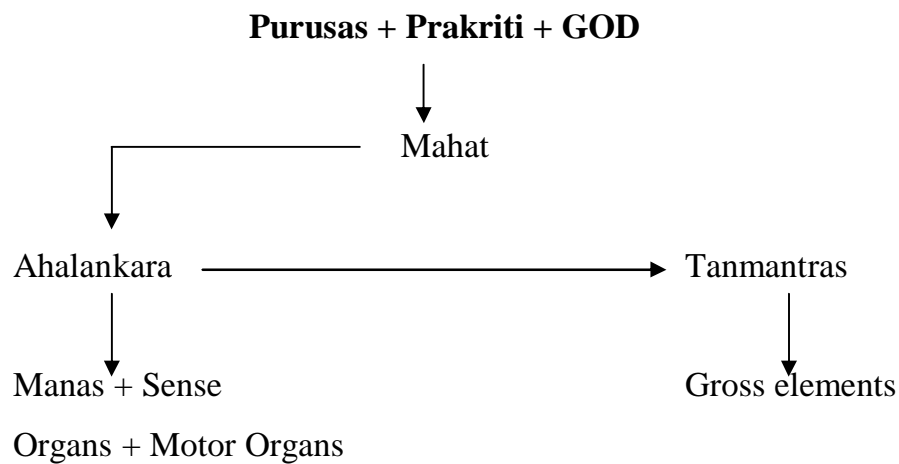
1.2.1.6 : THE YOGA THEORY OF KNOWLEDGE

Patanjali was the founder of the *yoga* system. The *yoga* is closely allied to the *Sankhya* system. It is the application of the theory of the *Sankhya* in practical life. The *yoga* mostly accepts the *Sankhya* epistemology and admits the three *Parmanas* of perception, inference and scriptural testimony.

There are two kinds of perception, namely *nirbikalpaka* or the indeterminate and *savikalpaka* or the determinate. The first arises at the first moment of contact between a

sense and its object, and its antecedent to all mental analysis and synthesis of the sense data.

The yoga philosophy admits the metaphysics of sankhya. In Sankhya we are discussing the twenty five principles including Prakriti, Mahat, Ahamkara, Manas, Ten external sense organs, five tanmatras, five gross elements and purusas. In yoga the dualistic purusa and prakriti is connected by another concept that is the concept of God besides twenty five principles mentioned above. The evolution system of yoga is given below :



There are two parallel evolution processes are observed. Manas, sense organs and motor organs are the instruments of attaining knowledge.

The modification of the self is the apprehending mental mode which is considered as valid knowledge. The self is the knower and the object apprehended through the mental mode is the reflection of valid knowledge of an object. It admits external objects are real by which mental modes are modified and reflected through valid knowledge.

Valid knowledge (Prama) is a definite and an unerring cognition of some object through the modification of buddhi or the intellect which reflects the consciousness of the self in it. Consciousness or intelligence really belongs to the self. But the self cannot immediately apprehend the objects of the world. The self knows objects through the intellect, the manas and the senses. We have a true knowledge of objects when, through

the activity of the senses and the manas, their forms are impressed on the intellect which, in its turn, reflects the light or consciousness of the self.

In all valid knowledge there are three factors, namely, the subject (Pramata), the object (Pramaya), and the ground of source knowledge (pramana). The modification (vritti) of the intellect, through which the self knows an object, is called Pramana. The object presented to the self through the modification is the prameya. Prama or valid knowledge is the reflection of the self in the intellect as modified into the form of the object.

Perception is the direct cognition of an object its contact with some sense. Just as a mirror reflects the light of a lamp and thereby manifests their things, so the material principle of buddhi, being transparent and bright, reflects the consciousness of the self and illuminates or cognizes, the objects of knowledge.

There are two kinds of 'Perception' namely, nirvikalpaka or the indeterminate and savikalpaka or determinate. The first arises at the first moment of contact between a sense and its object, and is antecedent to all mental analysis and synthesizes of the sense-data. It is accordingly called alocana or sensing of the object. The second kind of perception is the result of the analysis, synthesis and interpretation of sense-data by manas or the mind. So it is called vivecana or a judgment of the object.

Inference is the knowledge of one term of a relation, which is not perceived, through the other which is perceived and known to be invariably related to the first.

1.2.1.7 : EDUCATIONAL IMPLICATIONS ACCORDING TO YOGA PHILOSOPHY

Some educational implications of the Yoga systems are :

- Pragmatic views of life is supported by yoga philosophy. Educational objectives should be application based and activity oriented.
- Physical development is given priority for concentrating oneself for gathering knowledge.

- Moral development is being given highest priority in yoga philosophy reflected through the eightfold path to be followed in educational measures.
- Self realization is the ultimate target in Yoga Philosophy. So educational objectives are also based on to develop self potentiality.

Methodology : Moral training will be given for mental and physical development for awakening cognition. Methodology should be activity based.

1.2.1.8 : LET US SUM UP

We have understood that the Nyaya, Sankhya and Yoga schools of philosophy and their educational implications. Basic sources of epistemological views are almost common in the mentioned schools. We have also learnt that perception, inference and testimony are common to all the three schools. In Nyaya Philosophy additionally comparison is regarded as a basic source of knowledge. Metaphysically Sankhya and Yoga is almost same. Both believe in the existence of Purusa and Prakriti. Actually Yoga philosophy is the application of Sankhya philosophy. Besides, Purusa and Prakriti, Yoga admits the concepts of GOD. Nyaya philosophy advocates independent entity of objects through which reality can be explained. Objectives of all the schools are to realize self for upgrading oneself to a higher order. It is the education through which it can come into practice.