

## **Indian Philosophy**

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**Module No. # 05**

**Lecture No. # 19**

### **The Nyāya Philosophy.**

Welcome to the session. This session, again, we will be discussing the pramana perception. Perception or pratyaksa, according to Nyāya, are of two types; one is ordinary perception, another is extraordinary perception. Before that, to recapitulate what we have discussed so far, in short, first, we have discussed, what is pramana and what is prama. In the pramana, we said that, nyayikas believed that, there are four pramanas; one is perception, inference, comparison and testimony. And, these are the means through which any knowledge we get, the knowledge will be a valid knowledge.

In other words, the valid knowledge will be known as prama. Therefore, they say that, prama karanam pramanam. It is the pramana, which will be work as in a means, for the end will be the prama or valid knowledge. And further, we have discussed how perception really plays a role in case of other pramanas also. We said that, perception is a pramana, is an independent pramana. It has its own standpoint. In addition to that, even in inference, in comparison, even verbal testimony, in all the cases, you find perception as a kind of preceding pramana in relation to other pramanas.

Therefore, they said, perception is the chief pramana, among other pramanas. Now, what we will be discussing today is, how nyayikas really treats perception as a valid pramana and what are their views on perceptual knowledge. Further, we will also discuss, what are the types of perception they describe in the Nyāya sutra. So, all these things, today we will be discussing in detail. So, we will start with that, Nyāya said, there are two kinds of perception; one is ordinary perception and the second one is extraordinary perception. When I say that, according to Nyāya, there are ordinary perception and extraordinary perception, you must understand that, what they mean by ordinary perception and what they mean by extraordinary perception. For them, perception does

not limit to our only visual contact. They said that, perception can be possible through other sense organs also.

That means, if there is a sound, you can hear it and the object is presented before you, therefore, you can say that, your knowledge is a valid on the object where the sound produces. In this case, if you feel something and can have a knowledge about that object, then also, your knowledge will be valid and this can be treated as a perceptual knowledge. For a blind man, if he or she touches to the ice and feel the coolness of ice, can also he or she has a perceptual knowledge towards that object. Therefore, they said that, perception should not limit to our visual perception only; perception will be extended to other sense organs equally also. And, when they say that, ordinary perception, what they mean is that, we as a cognizer, we perceive some object, the object will be presented before us and also, when you cognize that object, all the features of that object we can cognize; that is called truthfulness.

And, as a result, we have a decidable cognition to that object. If you remember, according to nyayikas, they said that, *asamdigdha*, *yathartha*, *anubhava*; there are three conditions to be satisfied for having a *prama* or a valid knowledge of an object. What are these? One is *asamdigdha*. Second one is, *yathartha* and the third one is, *anubhava*; *anubhava* means, a presentation in character; *yathartha* means, truthfulness and *asamdigdha* means, a decidable cognition; that means, to, **to** what extent you are cognized to that object, your cognition should be a valid one. First, your decision towards an object should be clear, because you are giving a name to that object, in particular. Second, you are cognizing a particular object because of its various characteristics or attributes or qualities and all the qualities should confirm to that object, even in the later period, without any contradiction.

The third one, they said that, the object should also present before you; that is why the presentational in nature. If all these three conditions to be satisfied, any knowledge you accumulate or you gain or achieved through your sense contact to the object, the knowledge will be treated as or judged as a valid knowledge or *prama*. In this way, we have to understand; that means, our sense organs contact to that object and the knowledge we gain, this knowledge will be known as valid knowledge and the, this valid knowledge we will gain through the means of ordinary perception. And here, perception also extend to all the sense organs, including mind; because, without mind, no

knowledge can be gained; no knowledge can be achieved; no knowledge can be attained. Further, they said that, extraordinary perception.

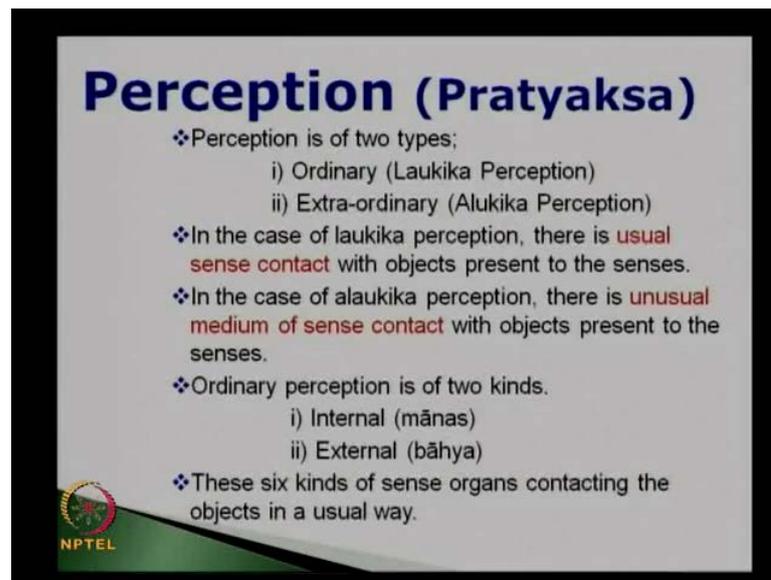
In case of extraordinary perception, what they said, we as a cognizer, our sense organs do not contact to that object directly, but there is a means, there is a media through which our sense organs contact to that object and henceforth, we have a knowledge about that object. In this way, where our sense organs contact to that object indirectly, this knowledge is known as valid knowledge and this will be known through the extraordinary perception. If I given an example of sandalwood tree. You know that, what is sandalwood tree and you know the smell of sandalwood tree. If I say that, this experience you have and now, you are walking down to a particular street and you find that, some kind of a smell related to sandalwood tree, but however, you cannot see the object as a sandalwood tree; due to your earlier experience or past experience, that how sandalwood tree and the smell of sandalwood tree, both are related, interrelated, connected and inseparated with each other, because of your this kind of previous experience, now, you retrieve the knowledge and say that, may be nearby, there are some sandalwood tree.

So here, your sense organs is not directly contact to that object sandalwood tree. It is through this quality, the smell, your sense organs contact to that object; henceforth, you accumulate the knowledge about that object. And in this way, our sense organs indirectly contact to many of the objects. As a result, we gain the knowledge about that object. So, now, we will discuss, what they mean by ordinary perception and what are the kinds of ordinary perception and what are the kinds of extraordinary perception. In a brief, I hope you have understood, what is they mean by ordinary perception and what they mean by extraordinary perception. To repeat further, I say that, if an object will be presented before the cognizer and the cognizer able to cognize that object with a particular name and able to distinguish that object from other objects and also can relate to that object to others object; in addition to that, what are the characteristics through which a cognizer cognize an object should be confirm it to that object, then, in this case, we find that, our sense organs directly contact to that object.

And it is nothing, but our ordinary perception really involves for having the knowledge about that object. But in case of extraordinary perception, the object is not presented before the cognizer; however, the cognizer sense organs indirectly contact to that object

and the knowledge that he or she gains about that object is, **is** also treated as a valid knowledge and this is possible because of our extraordinary perception. Further, they said that, ordinary perception are of three types; one is nirvikalpaka; that means, indeterminate perception and the second one is savikalpaka pratyaksa; that means, a determinate perception and the third one is pratyabhijna; that means, the recognition, you cognize an object which you have already cognized in the past. And further, you able to cognize that object because, you retrieve all the information which you had experienced in the past, in the same way and impose in that object and henceforth, you identifying that object saying, so and so name, and further said that, you had experienced the same object in the past. This is called recognition. Now, we will be discussing all these things in detail.

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**Perception (Pratyaksa)**

- ❖ Perception is of two types;
  - i) Ordinary (Laukika Perception)
  - ii) Extra-ordinary (Alukika Perception)
- ❖ In the case of laukika perception, there is **usual sense contact** with objects present to the senses.
- ❖ In the case of alaukika perception, there is **unusual medium of sense contact** with objects present to the senses.
- ❖ Ordinary perception is of two kinds.
  - i) Internal (mānas)
  - ii) External (bāhya)
- ❖ These six kinds of sense organs contacting the objects in a usual way.

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Now, if you see my slides, I said that, the same thing. Perception is of two types; one is ordinary perception or in Sanskrit, nyayika said, is a laukika perception; the second one is extraordinary perception or it is known as alukika perception. In the case of laukika or ordinary perception, there is a usual sense contact with object which is presented to the senses, which I have discussed with you now. Now, second case, in case of extraordinary perception, there is a unusual medium of sense contact; that means, the sense contact is not directly finding to that object; or the object is not presented before the cognizer; henceforth, the cognizer not able to contact his or her sense organs to the object directly.

What he is saying that, in case of alukika perception, there is a unusual medium of sense contact with objects, present to the senses. Now, further they said that, ordinary perception, when you talk about perception, perception not limited to our visual sense organs only. He said that, the internal perception mānas, as well as the external perceptions, all the five sense organs can be included. And, any knowledge we gain by the help of these are the sense organs, will be also considered as ordinary perception. So, therefore, for them, ordinary perception is of two kinds; one is internal perception; another is a external perception.

So, therefore, six kinds of sense organs, contacting to the object in a usual way. When our sense organs contact to that object in a usual way, this is nothing, but called as ordinary perception. It is through the ordinary perception, we accumulate a knowledge of an object; we know an, **an** object with its details. Now, I believe, you can now understand, what naiyayikas mean by ordinary perception and how really, they (( )) to the notion that six sense organs. Their discussions not limited to visual perception only; however, whenever they say that, there is a ordinary perception, you must understand that, all ours six sense organs involved in contacting to that object directly. And, any knowledge we get is known as a valid knowledge and this is possible through the ordinary perception. Now, we will move towards the extraordinary perception.

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- ❖ Further, ordinary perception is classified into three types based on the modes of perception.
- ❖ Indeterminate (Nirvikalpaka perception)
- ❖ Determinate (Savikalpaka perception)
- ❖ Pratyabhigñāna (Recognition)

***Indeterminate (Nirvikalpaka perception)***

- ❖ It is a pure sensation without any determination of the objects.
- ❖ It is the knowledge of a thing as not related to anything, not even to itself.
- ❖ It is the knowledge of the identity of a thing as excluding all relations.

Now, as I said that, what is an extraordinary perception, there is an unusual medium of sense contact; that means, the object is not certainly presented before the cognizer and henceforth, the cognizer's sense organs are not able to contact that object directly. Therefore, they are saying that, there are many knowledges that a cognizer (( )) in his or her earthly life, because of the indirect sense contact. Many times we say that, fire looks hot because of our earlier experiences that, fire and heat are involved or they interact with each other or they are inseparable with each other; as a result, whenever we see a fire, we see that, there is a heat over there.

Another example I can give; see, whenever we say an ice, we say that, 'oh it is cool'; because the coolness and the ice both are inseparably related with each other; the coolness inheres in that ice as an object. Henceforth, whenever you, we see a piece of ice, without touching even that, we say that, the ice is cool. In this way, we have indirect perceptions. Now, we will see, what they mean by ordinary perception and how they explain ordinary perception by dividing into three parts, as I said, say, determinate, indeterminate and *pratyabhignana*.

Ordinary perception for them is classified into three types based on the modes of perception. The first one is indeterminate perception; the second one is determinate perception and the third one is *pratyabhignana*. All these three perceptions, I will give an example, I will explain it, then whatever I have written in the slides, I will go through it. Henceforth, all the concepts about these three perceptions will be clarified to you in detail. Now, first considering the indeterminate perception, what they mean and now, I am giving an example, if you listen carefully, it will help you to understand.

In the early morning, you started walking to go to a particular place. After reaching that particular place, you met your friend and your friend asks a simple question, 'Did you find so and so object on your way?'; then, you have to retrieve in your memory; you stand still for some time and now, try to think. Now, you are thinking that, when you are coming, whether that object you have seen or not. Then, whenever you try to retrieve all the information, still also, you are not sure, whether you have seen that object clearly or not. What you are responding to your friend's question is that, this may be the case, that I have seen it, but I am not sure about it; that means, while you came down from your home to meet your friends to a particular place, you have seen many more things.

But you have not seen a particular thing; you have not perceived a particular thing with its true nature. Whenever you perceive a thing, it does not satisfy the three conditions, that is *asamdigdha*, *yathartha* and *anubhava*. As a result, you could not able to explain to your friend and you could not able to sure about that object. Henceforth, this kind of perception is known as indeterminate perception; that means, though we are seeing many object on our way, we could not identify each and every object that we have a glance through while walking in the street. He is saying that, whenever you try to recapitulate all the objects that you have seen while coming the way from your home to meet me, you could not able to recapitulate; you could not able to retrieve through your memory because, your perception was not a correct one; you did not have a valid knowledge about all the object that you have glanced through.

So, henceforth, you cannot even distinguish, these are the objects from other objects. You cannot even say that, what are the object you have seen in its true nature and cannot even also further said that, these are the objects, whatever you have seen, it will have a similar feature with some of the other objects, these are found in this earth. In this way, they have explained indeterminate perception. We have a perceptual knowledge, but these perceptual knowledge are not very clear. It does not satisfy *asamdigdha*, *yathartha*, *anubhava* characteristics. As a result, our knowledge about that object, it is not a valid; it is a indeterminate perception. Now, further they said, it is a determinate perception. Determinate perception means, the object should be presented before the cognizer and the cognizer able to cognize a particular object having a particular name. Once you cognize a particular object having a particular name, that means, you identify all the features of that object and henceforth, you know that, you have given a name to that object.

And this implies that, you can make a distinction between that object what you have cognized now, from other objects; even you can make a similar opinion saying that, this object has a features which is similar to some other objects. Because in this case, your perception is a valid one; it is a determinate perception. So, here, there are three factors involved; one is the object is presented before you and the second one is truthfulness; that means, all the features of that object you have identified which is confirm to the object and the third one, your decision to that object is very **very** concrete, is very

accurate, because you identify that object, you cognize that object with a particular name. So, therefore, this kind of perception will be turned into valid.

The third one, they said that, pratyabhignana; that means, recognition. Recognition we will say, re-cognition. I will give an example. For example, now, you have seen there is a horse in front of you; **you** have seen horse in zoo, some, may be four, five years back. Now, what after seeing that animal which is standing in front of you, now, your memory retrieve all the information about the horse, which you had seen few years back. Now, you bringing all the concepts in a horse, what you have seen in the past and imposing on the particular object which is presented before you. If you find that there is a similarity, you simply say that, this animal name is horse or you identify the animal with the particular name, say horse; because, your experiences in the past was a determinate perception; you have accumulate the knowledge concretely, accurately. Henceforth, it was stored in your soul in the form of impression.

And whenever, in the later period, you came across the same kind of object or the similar object, all the information that is stored in your soul in the form of impression, retrieved through your memory and impose on the particular object which is presented before you.

Therefore, they said that, often pratyabhignana or recognition is known as determinate perception. Until unless you do not have determinate perception, you cannot recapitulate all the information in a sequential way and these are things nyayikas discussed while distinguishing savikalpaka pratyaksa from nirvikalpaka pratyaksa. Further, they said that, in case of nirvikalpaka pratyaksa, you cannot make any kind of relation to other subject. Here, they said that, **that** whatever we have glance through while walking in the street or whatever we have perceived, that is not a true knowledge; that is not a valid knowledge.

Henceforth, this is not a valid knowledge, whatever knowledge you gain just by walking through and having glance on that particular object or some of the objects, you cannot relate to that object to an another object. Because, your friend, whenever ask that, whether or have you seen that particular object while coming on the way, you said that, you have not seen or if you can say that, you are not sure about it. This is possible because, your knowledge is not determinate; your knowledge is not valid; you do not have a concrete knowledge about that object. And, this way, they say that, once you do not have a concrete knowledge about that object, you cannot relate to that object, to any

other object. So, it cannot be a relational indeterminate perception. But in case of determinate perception, it is a relational. You can say that, this object is similar to other object; you relate this object with other objects. You say that, this object is a certain purpose, because this relates to x, y and z.

Further, in case of nirvikalpaka pratyaksa, even it is not predicted, because, whatever you will predict, this may not be correct. Therefore, your prediction is not a correct one; not a valid one. When your friend ask a particular object, since you are not have a concrete perception on that object, since you do not have a valid perception or a correct perception to that object, you cannot even predict that object, even in future. Therefore, they said that, in case of a nirvikalpaka perception, whatever knowledge we gain, it is a conscious knowledge, but not self conscious knowledge. If it is a self conscious knowledge, then, the knowledge that you will gain on a particular object will be known through a determinate perception.

Since it is a just a consciousness, just we have a glance through a particular object and the knowledge we gain in a very brief way which is not a concrete, henceforth, it, **it** neither be relational nor can be predicted. Further, they said that, in case of pratyabhignana, it is relational; because, you exactly retrieve all the information what you had experienced in the past and also, you can able to predict the situation or predict the object with its true nature; you can able to explain all the characteristics about that object even in a later period; because, here, you have a determinate perception. Now, we will see, how nyayikas really put in their own words, to explain the three perception which comes under the ordinary perception or laukika perception. Now, in case of indeterminate perception, you find that, they said, it is a pure sensation without any determination of that object.

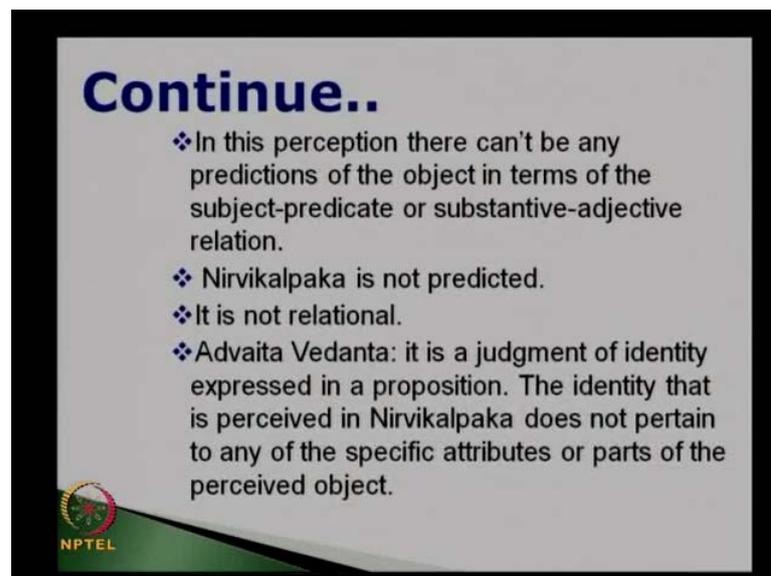
That means, whenever you come through from your home to meet your friends, while walking on the street, you have a glance through many of the object. This is your, because of your sensation, you have the glance through. But whenever your friend ask about a particular object, you cannot sure about that object, because that was not a determinate perception; you have not perceived an object which is a determination; that means, all your perception is not a valid one. You just have a sensation, in case of a indeterminate perception. Further, they said that, it is the knowledge of a thing is not related to anything, not even to itself. What they mean here is that, whenever we had a

knowledge in case of nirvikalpaka perception, it is not related to anything; that means, whenever your friend ask that, have you seen that particular object, since you are not sure about that object, you say that, I may have seen that, but I am not able to explain how I have seen it.

Therefore, they said it, the second point, it is the knowledge of a thing is not related to anything; not even to itself. If you have concretely identified that object, you could able to recapitulate the information. Since we have not done that, therefore, your knowledge will be not treated as a valid knowledge.

The third point, therefore, I say, it is the knowledge of the identity of a thing as excluding all relations. I said that, nirvikalpaka perception cannot be a relational, because since our perception is not very concrete, authoritative and not even valid, therefore, we cannot relate to that knowledge to any other objects; or whatever knowledge we gain through nirvikalpaka perception, since it is not a concrete knowledge, we cannot relate that knowledge to any other the knowledge which suppose to be relate to that object; or which is **is** required to understand that object. So, in this way, they have explained nirvikalpaka perception.

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- ❖ In this perception there can't be any predictions of the object in terms of the subject-predicate or substantive-adjective relation.
- ❖ Nirvikalpaka is not predicted.
- ❖ It is not relational.
- ❖ Advaita Vedanta: it is a judgment of identity expressed in a proposition. The identity that is perceived in Nirvikalpaka does not pertain to any of the specific attributes or parts of the perceived object.

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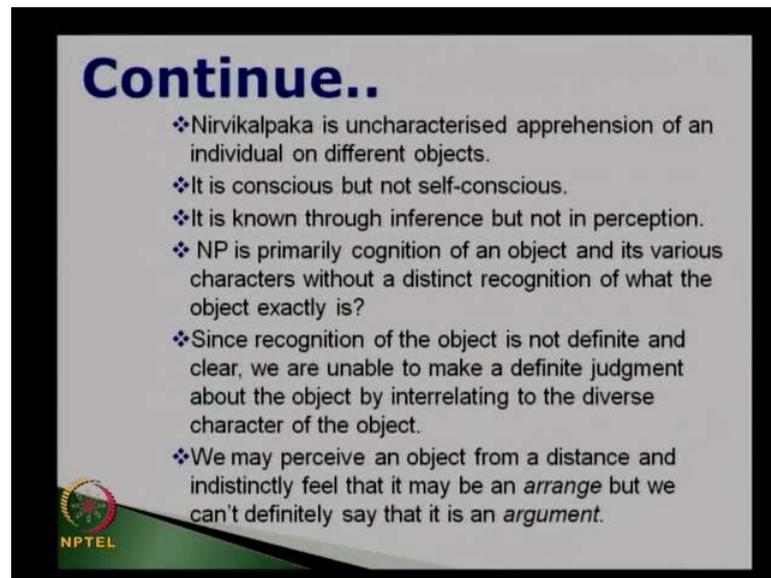
Now, if you read this, it will be more clear to you. In this perception, in the perception means nirvikalpaka perception, there cannot be any prediction. As I said that, we cannot

predict any of the object because we have not seen any kind of object; we have not perceive any object with its concrete nature. They said that, in addition to that, the perception, there cannot be any predictions of the objects in terms of the subject predicate or substantive-adjective relation; that means, whenever you have a knowledge of through nirvikalpaka perception, you cannot even make a distinction between subjective knowledge and objective knowledge.

Whatever knowledge you gain through the nirvikalpaka perception, you even cannot claim that, your knowledge is a determinate knowledge; that means, just have a glance through it; you cannot make a distinction between the cognizer and the object itself. Further, they said that, nirvikalpaka is not predicted neither even it is a relational. In this context, Advaita Vedanta said that, it is a judgment of identity expressed in a proposition. The identity that is perceived in nirvikalpaka, does not pertain to any of the specific attributes of or parts of the perceived object.

What they mean is that, I have already explained, further again, explaining Advaita Vedanta stand point on the nirvikalpaka perception. Advaita Vedanta means, very clearly pointed here is that, whenever we try to identify whether a particular object we have seen or not, while coming through on the road, we do not able to even recapitulate some of the attributes of it, some of the characteristics of it, because, we identify an object with its characteristics only when we have a determinate perception; but in case of indeterminate perception, we cannot even speak about that object, neither we can talk about some of the attributes about that object. So, in this way, Advaita Vedanta agrees with nyayikas, having the concept nirvikalpaka perception.

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- ❖ Nirvikalpaka is uncharacterised apprehension of an individual on different objects.
- ❖ It is conscious but not self-conscious.
- ❖ It is known through inference but not in perception.
- ❖ NP is primarily cognition of an object and its various characters without a distinct recognition of what the object exactly is?
- ❖ Since recognition of the object is not definite and clear, we are unable to make a definite judgment about the object by interrelating to the diverse character of the object.
- ❖ We may perceive an object from a distance and indistinctly feel that it may be an *arrange* but we can't definitely say that it is an *argument*.

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Therefore, they mentioned that, nirvikalpaka is uncharacterized apprehension of an individual on different objects; that means, while coming through from the home to meet your friends, you have seen many objects; it is not one object. Since many objects you have glanced through, you do not have a any concrete knowledge on a particular object. If you remember, nyayika said that, it is through bhava and bhavana we identify an object or we cognize an object. Here, both bhava and bhavana are missing. Therefore, the impression what we got on a particular object is not a concrete one; it is not even a valid.

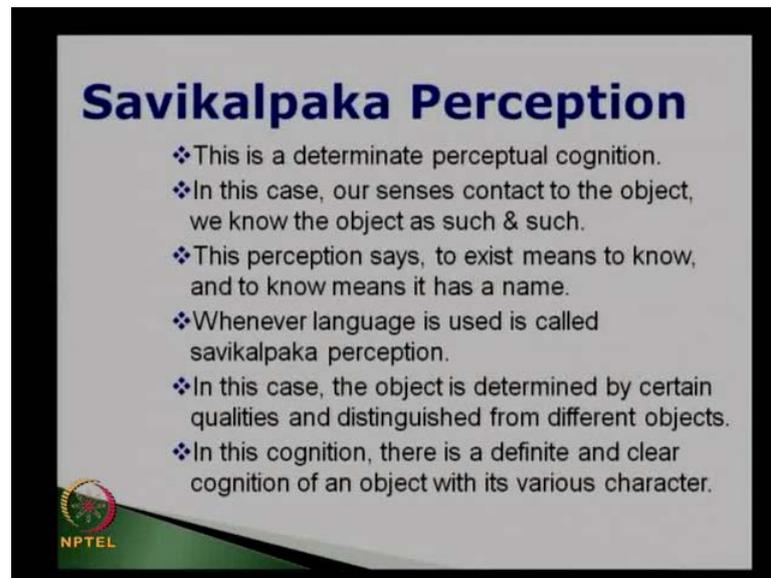
Further, they said that, it is a conscious, but not self-conscious. The nirvikalpaka perception, here the knowledge will be a conscious one, but not self-conscious. It would have been self-conscious, it will turn to the determinate perception; it never remains as an indeterminate perception. It is known through inference, but not in perception. Why they said, a nirvikalpaka perception whatever knowledge we get, it is known through inference not through perception. How they say? You know, whenever you come through a street slowly, **slowly** and reach to a particular place where you met your friend, your friend asked about a particular object. There, you infer the situation because you say that, when I came, that object, this object, **this object**, this, **this** may be there. Therefore, it is not your perception; it is an inferential knowledge, because, you try to infer the situation, whether at all you have come across to that object in particular, while coming to meet your friend.

Therefore, in this case, the knowledge, it is not perceptual; though you have a glance through the object at the initial stage, however, you try to recapitulate the phenomenon that you had come across, or you have a glanced through. Hence, this kind of knowledge is known as nirvikalpaka perception. Here, I have further written, N P is stands for nirvikalpaka pratyaksa. Nirvikalpaka pratyaksa is primarily cognition of an object and its various characters, without a distinct recognition of what the object exactly is. Further, I say, since recognition of the object is not definite and clear, we are unable to make a definite judgment about the object by interrelating to the diverse character of that object. This, I have already explained to you.

The last point, if you see that, I said, we may perceive an object from a distance and indistinctly feel that it may be an arrange, but we cannot definitely say that, it is an argument. Here, the point is very clear. Whenever your friend ask about that particular object, you try to infer that situation and try to, you know, retrieve in your mind, saying that, if at all you are face to that object while coming to meet your friend in the way or not. So, therefore, this is the... If at all you able to recapitulate some of the information about that object on which your friends is asking, then, it will be a kind of arrangement. Why it is an arrangement, because, you are not sure about that object; not even you can identify all the features about that object.

Therefore, they said that, if at all you, you can able to retrieve that particular object for which your friend is asking, then, it will be an arrangement; some kind of glimpse you had given to that object, while coming to meet your friend. Therefore, this knowledge will be kind of arrangement. You cannot argue, saying that, whatever a knowledge is a concrete knowledge or whatever perceptual knowledge you gain while coming through all the way to meet your friends, it is a concrete knowledge or valid knowledge. In this way, they explained that, how the nirviakalpaka perception is an arrangement; however, it cannot be an argument. Now, we will see what is savikalpaka pratyaksa, according to nyayikas.

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**Savikalpaka Perception**

- ❖ This is a determinate perceptual cognition.
- ❖ In this case, our senses contact to the object, we know the object as such & such.
- ❖ This perception says, to exist means to know, and to know means it has a name.
- ❖ Whenever language is used is called savikalpaka perception.
- ❖ In this case, the object is determined by certain qualities and distinguished from different objects.
- ❖ In this cognition, there is a definite and clear cognition of an object with its various character.

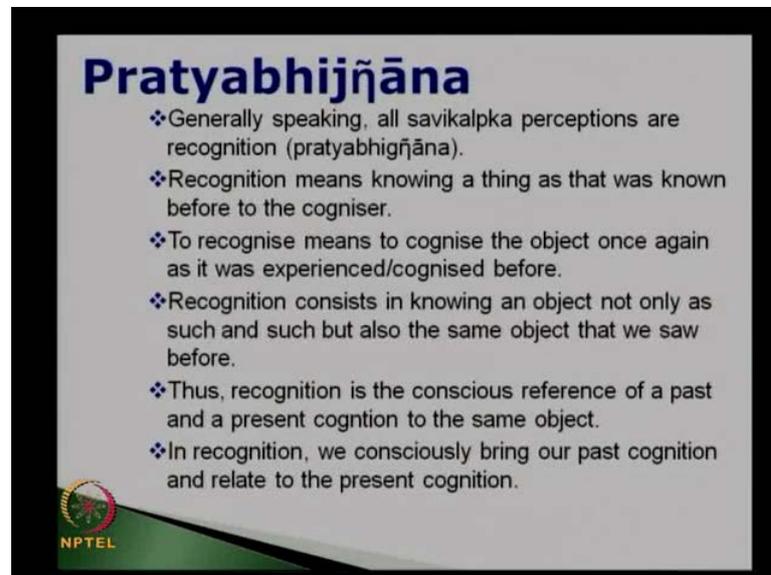
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Now, savikalpaka perception, it is a determinate perceptual cognition. In this case, our senses, senses means six senses contact to the object and we know the object as such and such. Here, such and such means, we identify an object or cognize an object with such and such qualities. Because, without quality, we, all cognizer cannot identify an object with a particular name. Further, they said that, as I have discussed here, now, this perceptual knowledge is a valid knowledge, because whatever knowledge we have on a particular object it is concrete; it is very clear; it is a valid knowledge. And also, all the features through which we identify an object, it confirms to that object even in the later period, without any contradiction.

Therefore, they said that, this perception says, to exist, if something exists in this world, that means, to know about that object. If something exists, we can know about that object and we know about that object means, we will give a name particularly that object. It is a very clear way of explaining determinate perception. Because, in case of determinate perception, you find that, if something is exist, you know that object; that means, you have a knowledge about that object. And, when you can say that you have a knowledge about object? Because, you can only say that, you have a knowledge of a that object, only when you identify that object with some or other features; in addition to that, you give a name to that object.

Therefore, they said that, to exist means, to know and to know means, to have a knowledge about that object and to have a knowledge about that object means, it simply says that, you give a name to that object while identifying that object. Thus, they said, whenever language is used is called savikalpaka perception. In this case, the object is determined by certain qualities and distinguished from different objects. This I have already explained to you. In this cognition, there is a definite and clear cognition of an object with its various characters. Because, whenever you cognize an object, you cognize with all its features, because this is the most rudimentary conditions to be required to cognize an object; because any object we cognize, it is because of the quality. If you identify chair, you say that chair is a particular shape, particular colour and constitute some material object, so on and so forth. Therefore, it is a quality which helps us to cognize an object. So, if this is the case, then, any knowledge that you gain, it is a valid knowledge. Because, here your perception is a determinate perception and any knowledge you get, it satisfies asamdigdha, yathartha and anubhava; these are the three basic rudimentary conditions as nyayika said, to have a valid knowledge.

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**Pratyabhijñāna**

- ❖ Generally speaking, all savikalpka perceptions are recognition (pratyabhigñāna).
- ❖ Recognition means knowing a thing as that was known before to the cogniser.
- ❖ To recognise means to cognise the object once again as it was experienced/cognised before.
- ❖ Recognition consists in knowing an object not only as such and such but also the same object that we saw before.
- ❖ Thus, recognition is the conscious reference of a past and a present cognition to the same object.
- ❖ In recognition, we consciously bring our past cognition and relate to the present cognition.

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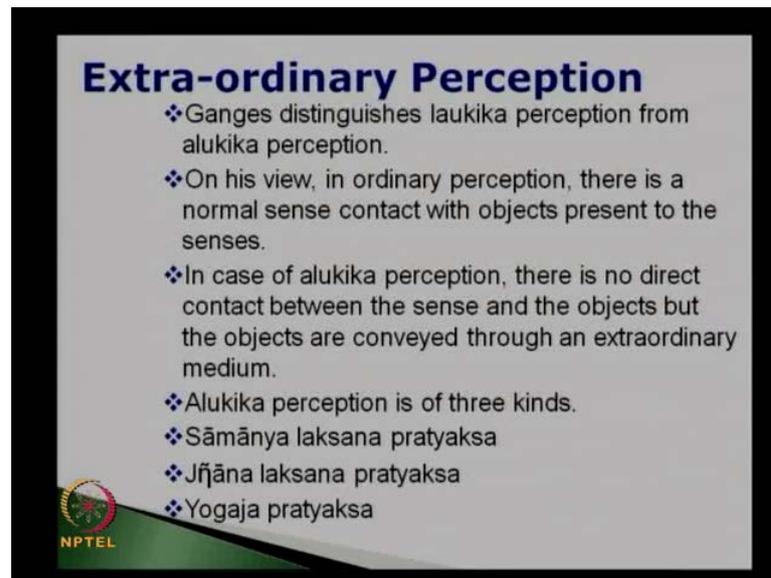
Now, we will see pratyabhijnana. Pratyabhijnana, in English it is translate as recognition, re-cognition; that means, you have cognized to an object in the past and you encounter the same object at present and henceforth, you retrieve all the knowledge that you had in the past about that object through a memory and impose on that object and find that, whether that object will be named with so and so or not; whether it is a same object, that

you had experienced in the past or not. So, therefore, you find, in many cases, recognition is known as determinate perception.

They said that, all savikalpka perception are recognition, because, until unless you have a determinate perception on a particular object, the knowledge about that object never stored in your soul. And, whenever you experience in that object in the later period, if it is not in a savikalpaka perception, you cannot able to retrieve all the information as it was experienced in the past, with that name. And henceforth, in this context, nyayika said that, all recognitions are determinate perception. Now, recognition means knowing a thing as that was known before to the cognizer. To recognize means to cognize the object once again, as it was experienced or cognized before. Further, they say, recognition conscious in knowing an object not only as such and such, means, as such and such quality, but also the same object, that we are show before or earlier.

Thus, recognition is the conscious reference of the past and present cognition to the same object. What they said is that, past and present they ((relate)) to have a pratyabhijnana or recognition; that means, they saying that, there is a knowledge you had in the past and some object is presented before you and you want to identify that object with that particular name. Therefore, you make a relation to the past, what you had experienced about that object and bring all the concepts with that name and impose on that object, which is presented before you. Therefore, you find that, there is a conscious relation between the present and the past. And, because of the conscious relation, we able to recognize an object with so and so name; and henceforth, we say that, this is an recognition; that means, it is already cognized; you re-cognize further, with the same name. And, this happens, only when a cognizer have a determinate perception to that object in the past. In this slide, in the last point, therefore, I said, in recognition, we consciously bring our past cognition and relate to the present cognition. And, thus, all identity propositions are pratyabhijnana and relational.

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**Extra-ordinary Perception**

- ❖ Ganges distinguishes laukika perception from alukika perception.
- ❖ On his view, in ordinary perception, there is a normal sense contact with objects present to the senses.
- ❖ In case of alukika perception, there is no direct contact between the sense and the objects but the objects are conveyed through an extraordinary medium.
- ❖ Alukika perception is of three kinds.
- ❖ Sāmānya laksana pratyaksa
- ❖ Jñāna laksana pratyaksa
- ❖ Yogaja pratyaksa

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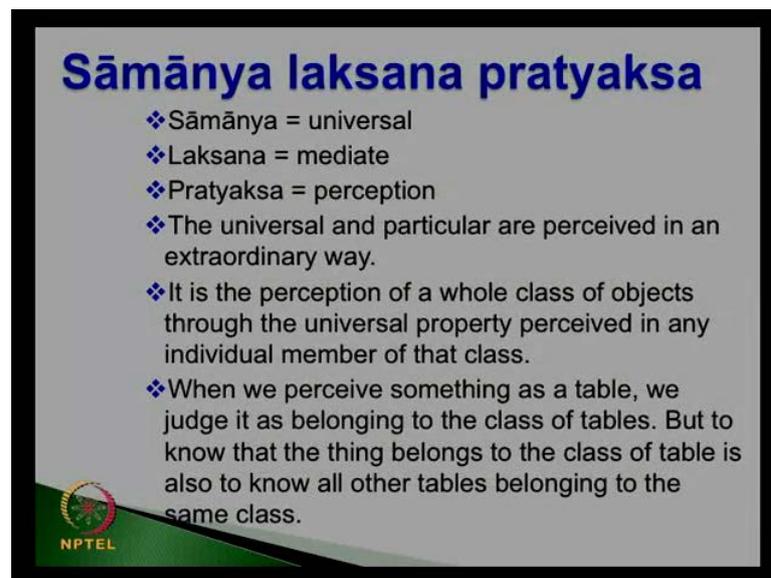
What they mean, a is identical with b; that means, I can also say, a is similar with b; a coincides with b; what they mean is that, b and a, though we have perceived it two different type, however, a and b are same; all the features of b should find in a. Now, the question may be comes to your mind, you have seen the horse in the past and now, the horse you are seeing which is presented before you. So, how come a and b are same? You say that, the horse that you are seeing in presented before you, may not be the same horse that you have seen in the past. Therefore, you are saying that a and b having the same features, so that, a and b are identical, because the features of the a and the features of the b, both are same or both are similar. Therefore, they said that, in case of pratyabhijnana, we also need this kind of similarity concept; then only, the knowledge that we gain through the pratyabhijnana will be known as a valid knowledge. This is all about ordinary perception and laukika perception.

Now, we will be discussing extraordinary perception. Now, you have all understanding on ordinary perception. Now, we will be discussing, what they mean by extraordinary perception. As I said that, in case of extraordinary perception, the senses are not contacting the object directly, rather through some media and if this is so, any knowledge that we gain, we can say that, it is through the extraordinary perception. They said that, extraordinary perceptions are of three types; one is jnana laksana pratyaksa; another is samanya laksana pratyaksa; the third one is yogaja perception. Now, we will be discussing in detail, what they mean by samanya laksana pratyaksa. Before that, just read

my slides, you find that, how they make a really the difference between ordinary perception or laukika perception, in one hand, and another side, extraordinary perception or alukika perception.

Ganges distinguishes laukika perception from alukika perception. On his view, in ordinary perception, there is a normal sense contact with object present to the senses. In case of alukika or extraordinary perception, there is a no direct contact between the sense and the object. However, the objects are conveyed through an extraordinary medium. Therefore, they said that, extraordinary perception are of three kinds. As I said, you can... Now, I am repeating for your benefit, so that, you can pronounce it in correctly. Samanya laksana pratyaksa, jnana laksana pratyaksa and yogaja pratyaksa, or you say, samanya laksana perception, jnana laksana perception and yogaja perception. Now, what they mean by samanya laksana pratyaksa.

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**Sāmānya laksana pratyaksa**

- ❖ Sāmānya = universal
- ❖ Laksana = mediate
- ❖ Pratyaksa = perception
- ❖ The universal and particular are perceived in an extraordinary way.
- ❖ It is the perception of a whole class of objects through the universal property perceived in any individual member of that class.
- ❖ When we perceive something as a table, we judge it as belonging to the class of tables. But to know that the thing belongs to the class of table is also to know all other tables belonging to the same class.

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Now, I will be discussing first. You listen to me, then, we will be running through the slide. Samanya laksana pratyaksa. We identify an object. Let assume a situation, I identify an object or an animal, name is cow. What they said, in case of samanya laksana pratyaksa, here, you find that, my sense organs are contacting to the object or particular object cow. He said that, it is not limited to that. If my sense organ directly contact with that object, then, it can be a laukika perception; then, how we can say it is a alukika perception. He say that, we identify a particular object, having a particular name cow,

because of, it belongs to a universal cowness; that means, whenever we identify a particular object, we also identify the universal cowness and also, we know that, this particular cow belong to that universalness of cow.

And, we find that, the essential features which cowness represents, that these are the features we find in that animal, which is presented before you. Therefore, we claim that, our knowledge about that animal is a valid one. Because, we identify with its correct features and the object is present before us. And in addition to that, we know that, all the features will be confirming to the object even in the later period. In this way, they said that, *samanya laksana pratyaksa* . *Samanya* means, it is a universal and *laksana* means mediate and *pratyaksa* means perception. Whenever we perceive a particular object, we indirectly perceive the universalness about that object and we know that, the particular object what we are perceiving, it belong to that universalness or a part of that universalness.

In this way, our sense organs never contact to that universal object directly; however, it contacts through a particular object, it is a cow. Therefore, while contacting our sense organ to a particular object also, we can have a knowledge about this cowness. So, this is called *samanya laksana pratyaksa*. If you see a particular table, you identify the table. Now, question arises, there may be different table. A table has a four legs, a table have a only middle leg, a table only have two legs or there can be hanging tables, is it not? Now, the question arises, if table has all these features, what may to claim that, that there is a object which is presented before you having one legs. You are calling it as a table. You say that, this I am calling that object is a table because, the table belongs to the universalness of tableness.

And, tableness is an essential character of the table. And, this particular table is part of that universalness. As a result, whenever we identify an object, we cognize an object, we cognize it, because of its universal nature. When you cognize a particular animal cow, you know that, there are different cow exist in this earth. And not necessarily, you have to see all the cows that exist; a kind of knowledge. If you do not accept that, this is a valid knowledge, then, if a cow by chance having six legs, still, you identify that animal is a cow. How it is the case? Because, you know that object is such and such name, because, it has some essential characteristics. And, this belongs to a universal cowness and this is all about *samanya laksana*.

Now, if you see about jnana laksana, what nyayikas explain is that, in case of jnana laksana, we had a previous experiences in the past and in the past experience, it was in a kind of a close interaction. We can say even determinate perception, that was stored in our mind, but in case of jnana laksana pratyaksa, because of that knowledge, we think that, there may be object nearby. Given a example that, you have a smell of sandalwood tree while walking in the street. Now, earlier, you had a knowledge that, how sandalwood tree and the smell sandalwood are closely associated or inseparable with each other. Therefore, immediately, you say that, I have a knowledge of object sandalwood tree.

However, your sense organs is not contacting to that sandalwood tree directly; it is through the smell of sandalwood, you know that, there is certainly, there is a tree must be here nearby; otherwise, this smell never gets.

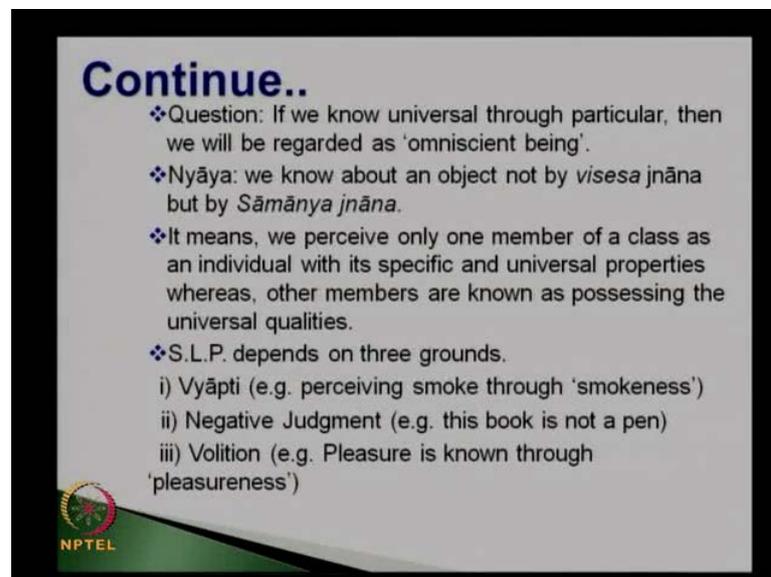
Therefore, you find, in case of extraordinary perception, the objects are not presentational in nature. What is supposed to be cognized? In case of samanya laksana, you cognize an object, because it falls under the universalness. And, in case of jnana laksana pratyaksa, because of your jnana, which is you have accumulating in the past, because of that, your sense organs contacting through that object or to have a knowledge of an object which is not presented before you; that means, where your sense organs cannot be contact to that object directly. The third one, they said that, yogic perception. As you know that, the person who can conquer his mind, sense organs and body, can also predict about the future; because, this will be possible only when you practice all yoga, which we are discussed in our Yoga system. When we have discussed yoga, we said that, niyama, pranayama, asana, all these things, one need to practice.

Eight ashtanga yoga we said, **right**. If an a yogi practice ashtanga yoga, he or she can predict in the future and whatever he predicts, the object may not be presented before him; however, he can predict the future. This is called extraordinary perception. You perceive something through your sixth sense organs and that will be correct or valid knowledge; because, you perceive because of your previous knowledge and a, you achieve some kind of spirit within you by practicing yoga. Now, the same thing, how nyayikas present, we will be running through the slides. Now, as I said that, there are three kinds of extraordinary perception - samanya laksana pratyaksa, jnana laksana pratyaksa and yogaja perception.

In case of *samanya laksana pratyaksa*, *samanya* stands for universal, *laksana* stands for mediate and the *pratyaksa* stands for perception. What they said here is that, the universal and particular are perceived in an extraordinary way; because, the universal is not presented before you; however, you cognize that universe. It is the perception of a whole class, cowness; whole class means cowness, is a universal. It is the perception of a whole class of objects through the universal property perceived in any individual members of that class; that means, whenever you identify the animal cow, you find that, cowness inheres in this cow.

Therefore, I have said that, it is the perception of whole class of objects. Whenever you perceive an object cow, you can also perceive other cows, possibly exist in this earth. How can it possible, because of the universal property of that cow that you find in the individual cow. In the last point, therefore, I say, when you perceive something as a table, we judge it as belonging to the class of tables, but to know that, the thing belongs to the class of table, is also to know all other tables belonging to the same class.

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**Continue..**

- ❖ Question: If we know universal through particular, then we will be regarded as 'omniscient being'.
- ❖ Nyāya: we know about an object not by *visesa jñāna* but by *Sāmānya jñāna*.
- ❖ It means, we perceive only one member of a class as an individual with its specific and universal properties whereas, other members are known as possessing the universal qualities.
- ❖ S.L.P. depends on three grounds.
  - i) Vyāpti (e.g. perceiving smoke through 'smokeness')
  - ii) Negative Judgment (e.g. this book is not a pen)
  - iii) Volition (e.g. Pleasure is known through 'pleasureness')

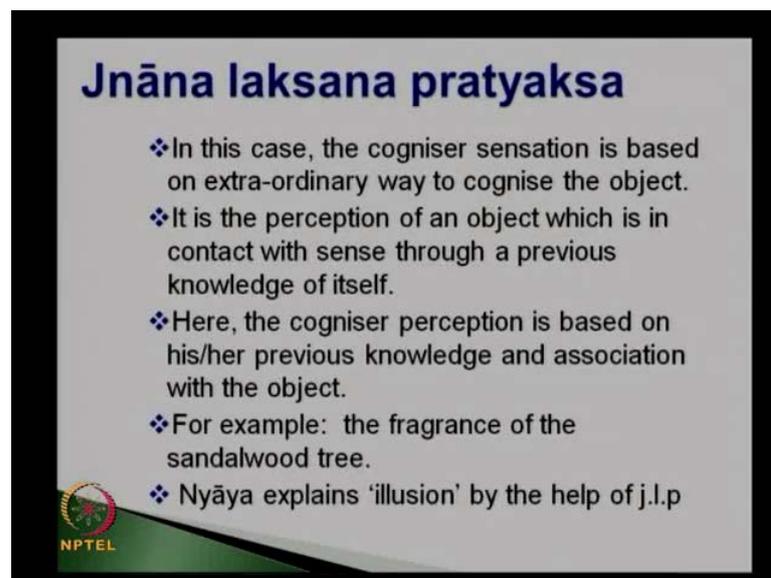
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Now, continuing further, they said that, if this is the case, that we know universal through the particular; we know a particular cow, because we know all the cow that exist or that resides in this earth; then, we will be in a omniscient being. Here, they said that, we cannot be an omniscient being; because, a person will be omniscient being, will be knowing each and everything. What they are saying here is that, to identify a particular

object, because of its some features and not necessarily, the same features you find, in case of other animal also. However, some kind of essential feature you find, in case of other animals. So, therefore, it is the samanya jnana, but not by visesa jnana, we identify a particular object. Further, they said, we perceive only one members of a class as an individual, with its specific and universal properties, whereas, other members are known as possessing the universal qualities.

By explaining further, they said, the like a vyapti relation, whenever you see a smoke, you find smokeness; that means, seeing a smoke, there is a distant hill, there is a smoke; that means, you know that, wherever there is a smoke there is a fire related or closely associated. Therefore, smokeness and fireness both are related and as a result, you say that, since there is a smoke, there is a fire. So, in this way, whenever you identify a particular object, there is a universalness also involved in it. Negative judgment and volition also possible in the same way. Volition means, suppose, you say that, he is now getting pleasure. The pleasure has to be understand in the context of pleasureness; that means, you know, all over the pleasures, a person can derives from any of the sources and therefore, you can able to identify that, he is now in a good mood or a pleasure mood. Therefore, the concept of pleasure can also be understood through its universalness. Thus, cognizing objects through its universalness, is known as samanya laksana pratyaksa.

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**Jnāna laksana pratyaksa**

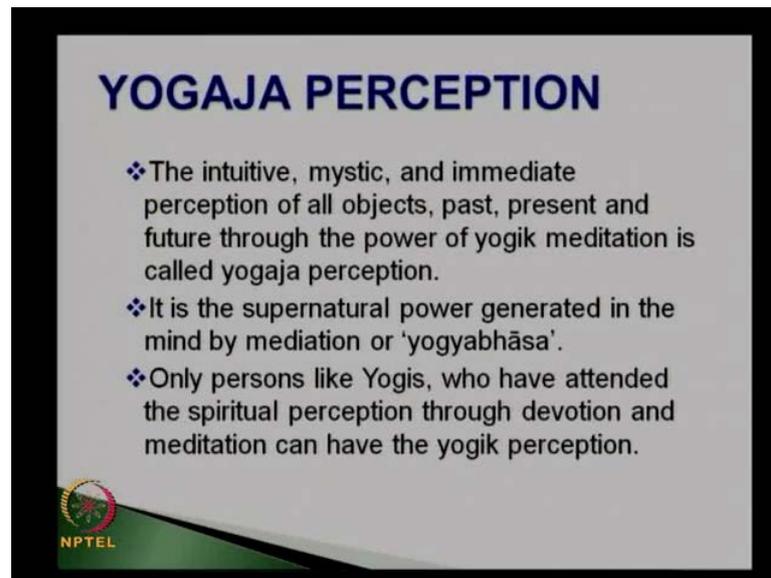
- ❖ In this case, the cogniser sensation is based on extra-ordinary way to cognise the object.
- ❖ It is the perception of an object which is in contact with sense through a previous knowledge of itself.
- ❖ Here, the cogniser perception is based on his/her previous knowledge and association with the object.
- ❖ For example: the fragrance of the sandalwood tree.
- ❖ Nyāya explains 'illusion' by the help of j.l.p

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In case of jnana laksana pratyaksa, I said the same thing. In this case, the cognizer sensation is based on extraordinary way to cognize the object. It is the perception of an object which is in contact with sense through a previous knowledge of itself. That means, you had a past experience of knowledge and you retrieve it. Therefore, you cognize that object. Here, the cognizer, perception is based on his or her previous knowledge and association with the object. The example I have given, which I have explained to you, the fragrance of the sandalwood tree. Further, nyayika said that, in case of illusion, illusion can be a part of jnana laksana pratyaksa. An example I will give you. Suppose, you have seen the water in the tank. Again, because of that previous knowledge, now, you are driving in a road, in a summer day; you see that, there is a water in front you, because in a long distance you are seeing.

However, when you comes closer to that, you find that, there is a mirage. Because of the summer day, there is a dust particles are floating; henceforth, it looks like a water; however, this is not a water. Therefore, they say that, it is in illusion also, we can have a jnana laksana pratyaksa; that means, when you say that, this is a water, prior to cognising it, you had a knowledge about that and that knowledge, because of your jnana laksana pratyaksa. Since you have a jnana or knowledge about the water, and that knowledge you retrieve immediately by just seeing something, without knowing its true nature and henceforth, you claim that, there may be a water in a distance place. But whenever you go to that place, your illusion now clarify. Now, you realize that, that is your illusion, that there is no water there, rather it is a mirage. So, thus, nyayika say that, jnana laksana pratyaksa is possible for our previous knowledge only.

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Now, the last point I said, yogaja perception. I am just read out, because I have already explained. The intuitive, mystic and immediate perception of all objects, both in past, present and future, through the power of yogic meditation is called as yogaja perception. It is a supernatural power generated in the mind by meditation or yogyabhasa. Yogyabhasa means practicing all the eight steps what yoga system prescribes. In this context, Nyāya and yoga, both are speaking the same thing. Now, in the last point, therefore, I made, only the persons like yogis can have a yogic perception; no other ordinary people can have yogic perception. Because, they can conquer their bodily attachment, sense organs and mind, fluctuating mind; it is the power they can gain by practicing yoga.

Now, I believe you have understood that, how these ordinary and extraordinary perception explained by nyayikas. Now, perception is our, in the next class, we will be switch over to the anumana or inferential knowledge. Thank you.