

ICPR Course of lecture in the Philosophy and Methodology of Navyanyaya

The second and final announcement of the structure the course

ICPR is committed to promoting Philosophy in general and Indian philosophy in particular. Nyaya is a major school of Indian philosophical thought. And the present course is one of the measures adopted to promote Nyaya. But for promoting Nyaya it is necessary to generate in the minds of scholars and students of philosophy and other disciplines due respect for and interest in it. Accordingly the course is designed to authentically introduce Nyaya in its adequate complexity and depth. Scholars are to be convinced about its strength, as lies partly in its rich technical language and intricate and penetrating analysis, and doctrinal richness, which make it possible to contribute meaningfully to many emerging disciplines of knowledge.

The course is envisaged to represent four complimentary (and somewhat overlapping) approaches: that of (i) a self reflecting Naiyayika, (ii) a working Naiyayika (iii) an aspiring Naiyayika, and (iv) a Naiyayika who wants to linking up Nyaya with emerging disciplines of knowledge like cognitive neuroscience and psychiatry.

Individual issues to be discussed will come under one or other of these broad heads. For example, one of the issues to be discussed under the first head is (i.1) "What is Nyaya and what its place is in Indian philosophy?" The discussion of this will lead to two other important issues: (i.2) Unity and diversity of Indian philosophy and (i.3) the conceptual development of Nyaya through the three familiar stages of *prachina Nyaya*, *Nyaya-Vaisesika* and *Navyanyaya*. It would be necessary to discuss in this connection (i.4) why the basic methods of Nyaya and Vaisesika are different and (i.5) what exactly are *Navyanyaya* and its continuity with and difference from *prachina Nyaya*. The popular and familiar accounts of these are deficient in many respects. The approach (ii) discusses about Naiyayika-s at their work; what exactly they do and why do they do this. What methods they resort to and for what purpose? To give just two examples, (ii.1) it will be discussed what methodological and doctrinal issues are involved and or solved when a Naiyayika proposes that prior awareness of *vises Ana* (epistemic predicate) *and not visesya* (subject) is necessary for the occurrence of a certain determinate knowledge (*visista buddhi*). Similarly it will be discussed (ii.2a) what method do the Naiyayikas adopt to formulate and express necessity or *niyama*? (ii.2b) Why and to what extent the Naiyayikas accept as correct the objection of the critic that linguistic communication is not possible (on the Nyaya theory) since the sentence the speaker utters fails to encode his knowledge (on the basis of which he utters the sentence in question) and the hearer cannot derive that knowledge through a process

of decoding the sentence. And then (ii.2c) what measures they adopt in their theory and explanation to ensure possibility of linguistic communication. (ii.3) It will also be discussed how a working Naiyayika meets the challenge that Nyaya fails to preserve its realism as it fails to preserve the objectivity of meaning. A related question which comes under (i) is what is realism? What should be the right translation of it in the vocabulary of theoretical Sanskrit? From the point of view of (iii) the problem that troubles those who aspire to master Nyaya in its adequate depth and complexity is how to go about studying texts of Nyaya. Attempt will be made to show with ample examples from familiar and standard texts of Nyaya and Vaisesika, which is the right way and which is the wrong way of studying a philosophical text, particularly a Nyaya text. It is envisaged to discuss under (iv) some major advances made recently, since the last quarter of the twentieth century to be precise, in the field of Nyaya-Vaisesika scholarship by the works of scholars like Visambhar Pahi, Navjyoti Singh and Amba Kulkarni and Vineet Caitanya etc. (the scholars who belong to Aksara Bharati group). These advances have brightened the prospect of interdisciplinary communications and contributions on the part of (classical) Nyaya-Vaisesika on the one hand and researchers in the fields of Artificial Intelligence, Cognitive Neuroscience, Consciousness Studies and Formal Ontology.

In consultation with the participants some section of Gangesa's Tattvacintamani will be selected for study and discussion. The participants will have a major share in the choice of the text or portion thereof. They may also choose some other text or some other portion of Tattvacintamani. More than this, in the interactive sessions the participants are expected to raise and or answer any related question from any portion of some text or independent of any particular text.

Arrangements are also being made to introduce the participants to some of the great scholars of Nyaya, very senior to somewhat younger, like Pandit Vasista Tripathi, Professor Vishambhar Pahi, Professor Anjaney Sastri, Professor Rajaram Shukla, and Dr. Saccidananda Misra and others.

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