

Logical Reasoning Notes on *Pramana*

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Pramana

Introduction -

- What is Pramana ?
 - Pramana – is the Means of Knowledge.
 - Pramana in Sanskrit word which means ‘Measure’.
 - The concept of Pramana is very critical for understanding the laws of Indian Logic and philosophy of Knowledge.
 - In Indian Philosophy the word represents all the means through which true and accurate knowledge about the world can be obtained.

Pramana

Introduction – contd.

- A different school of thoughts and philosophies have a varied number of means through which one can make the sense of the world.
- As per Vedas philosophy, Pramanas are six in number. There fore there is the valid means of knowledge available to us and we should be careful enough to use various faculties of mind to arrive at the true knowledge.
- We will be discussing each one of this in detail here.

Pramana

➤ What are the types of Pramanas ?

○ Six types of Pramana are there –

a) Pratyaksha Pramana – Perception

b) Anumana Pramana – Inference

c) Upamana Pramana – Comparison or Analogy

d) Arthaprapthi Pramana – Assumption or Implication

e) Anupalabdhi Pramana – Apprehension or Non apprehension

f) Shabda Pramana – Word or Verbal Testimony.

Pramana

- **Pratyaksha Pramana –**

- Pratyaksha means the knowledge gained perception.
- Perception takes place with the help of sensory organs.

- ✓ 2 Types –

- It can be direct as well as indirect.

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▪ **Pratyaksha Pramana –**

- Direct perception is the cognition of the sense objects by our sense organs alone – smell (nose), touch (skin), form (eyes), Sound (ears), Taste (tongue). Knowledge takes place when the object of knowledge comes in direct contact with objects of sense.
- Direct sensory perception is also referred to as Anubhava (meaning - experience).
- Indirect perception creates knowledge based on memory (Smruti). Once we have known how an apple looks like, this get feed into our memory or stock of knowledge.
- In later instances whenever we see any red coloured or round shaped fruit, our memory directs us to categorize them as apples.

Pramana

■ Pratyaksha Pramana –

तत्र बुद्धिमान्नास्तिक्यबुद्धिं
जह्याद्विचिकित्सां च । कस्मात्?
प्रत्यक्षं ह्यल्पम्; अनल्पमप्रत्यक्षमस्ति;;
यदागमानुमानयुक्तिभिरुपलभ्यते;
यैरेव तावदिन्द्रियैः प्रत्यक्षमुपलभ्यते,
तान्येव सन्ति चाप्रत्यक्षाणि ॥७॥ (Cha. Su. 11/7)

■ Jnaana/Knowledge – 2 Types

- Pratyaksha
- Apratyaksha

Pramana

■ Pratyaksha Pramana –

द्विविधमेव खलु सर्वं सच्चासच्च;
तस्य चतुर्विधा परीक्षा- आप्तोपदेशः, प्रत्यक्षम्,
अनुमानं, युक्तिश्चेति ॥१७॥

(Cha. Su. 11/17)

■ Substances are of 2 types –

- Sat – existent
- Asat – non existent

■ Knowledge of them is of 4 types –

- Aaptopdesha, Pratyaksha, Anumaana & Yukti.

Pramana

- **Pratyaksha Pramana –**

आत्मेन्द्रियमनोर्थानां सन्निकर्षात् प्रवर्तते ।
व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं स निरुच्यते ॥२०॥
(Cha. Su. 11/20)

- The clear knowledge obtained due to proper conjunction of Aatma, Indriya, Indriyaartha is Pratyaksha.

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■ Pratyaksha Pramana –

अथ प्रत्यक्षं-

प्रत्यक्षं नाम तद्यदात्मना चेन्द्रियैश्च स्वयमुपलभ्यते;
तत्रात्मप्रत्यक्षाः सुखदुःखेच्छाद्वेषादयः,
शब्दादयस्त्विन्द्रियप्रत्यक्षाः ॥३९॥ (Cha. Vi. 8/39)

✓ Pratyaksha is of 2 Types -

A) Aatma Pratyaksha, Indriya Pratyaksha

B) Loukika Pratyaksha, Aloukika Pratyaksha

C) Savikalpa Pratyaksha, Nirvikalpa Pratyaksha

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▪ **Anumaana Pramana – Inference**

- The Knowledge that cannot be gained through sense organs becomes the object of inference.
- We infer knowledge of what we don't see from what we can see. This is also considered to be the source of valid mediated knowledge.
- For example we can infer fire from the smell of smoke or we can infer physical or emotional pain when see the other person crying, etc.

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■ Anumaana Pramana – Inference – contd.

प्रत्यक्षपूर्वं त्रिविधं त्रिकालं चानुमीयते ।
 वह्निर्निगूढो धूमेन मैथुनं गर्भदर्शनात् ॥२१॥
 एवं व्यवस्यन्त्येतीतं बीजात् फलमनागतम् ।
 दृष्ट्वा बीजात्फलं जातमिहैव सदृशं बुधाः ॥२२॥

(Cha. Su. 11/22)

- With the help of knowledge of Pratyaksha
 We can gather knowledge by inference in 3 ways –
- Ateeta – Past, Anaagata – Future,
 Vartamanakaaleena – Present (Charaka)

अथानुमानम् - अनुमानं नाम तर्कयुक्त्यपेक्षः;
 यथा – अग्निं जरणशक्त्या, बलं व्यायामशक्त्या,
 श्रोत्रादीनि शब्दादिग्रहणेनेत्येवमादि ॥४०॥ (Cha. Vi. 8/40)

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- **Anumaana Pramana – Inference – contd.**

- Types of Anumaana –

- A) As per Nyaya Darsana –

- Poorvavat
 - Sheshavat
 - Saamaanyatodrushta

- B) As per Prasasta Paada Bhaashya –

- Svaarthaanumaana,
 - Paraarthaanumaana.(Pra. Paada)

Pramana

- **Upamaana Pramana – Comparison or Analogy –**
- This kind of knowledge is acquired by the perception of similarity between different objects of knowledge. It is different from mere perception and inference and is based on a comparison.
- For example – a person who has known that a four legged animal that barks is called a dog in his village. When this person goes to the jungle and sees a similar looking animal which barks, he can say that ‘this wild dog is like the dog in my village’ or ‘the dog in my village is like this wild dog’.
- Such knowledge is possible when there is a prior familiarity with a particular thing which lets the person compare both the things based on the known familiarity.

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▪ Upamaana Pramana – Comparison or Analogy –

अथौपम्यम्- औपम्यं नाम यदन्येनान्यस्य
 सादृश्यमधिकृत्य प्रकाशनं;
 यथा – दण्डेन दण्डकस्य, धनुषा धनुःस्तम्भस्य,
 इष्वासेनाऽऽरोग्यदस्येति ॥४२॥ (Cha. Vi. 8/42)

- *Aupamya* is the description of similarity between things such as analogy of *Dandaka* (a disease in which body is rigid like rod) with *Danda* (rod); that of *Dhanustambha* (tetany) with bow and that of the health provider with the archer.

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- **Arthaprapthi Pramana – Assumption or Implication**
 - Knowledge gained through seeing the relation between cause and effect are Arthapraapthi Pramana.
 - It includes postulation, supposition and presumption. This form of knowledge is either gained from what we have seen or heard, and are assuming rightly.
 - For example a healthy person says that he does not sleep at night. From this proposition, we can postulate that this person sleeps during the day. With out this assumption it is not possible to explain why this person is healthy and alive with out sleeping.
 - Assumption and implication are very useful concepts to make logical arguments about the world.

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- **Anupalabdhi Pramana –**
Apprehension and Non apprehension –
- This is based on the apprehension of a non existent thing based on non perception.
This means that perception as well as non perception can be the source of valid knowledge.
- For example there is no student in the class,
there is no water in the glass.
Because we cannot find students in the class at the moment,
we can conclude that there is no student in the class.

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- **Shabda Pramana – Word or Verbal Testimony –**
 - This is gained through verbal testimony.
 - A lot of knowledge that we gain about the world is through verbal testimony, texts, symbols or words.
 - It is either uttered or written.
 - A verbal testimony must have a valid source for its object of knowledge to be true.

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- **Shabda Pramana or Aaptopadesha –**

आप्तास्तावत्-

रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये ।
 येषां त्रिकालममलं ज्ञानमव्याहतं सदा ॥१८॥
 आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम् ।
 सत्यं, वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः ॥१९॥
 (Cha. Su.11/18,19)

- आप्तस्तु यथार्थवक्ता ।

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- **Shabda Pramana – Word or Verbal Testimony –**
- In ancient times Vedas were considered to be the most authentic source of knowledge by most of Indian philosophers.
- Some western philosophers totally rejected this idea and called for context - based knowledge.
- This also opened the debate that there can be various sources of knowing objects and its validity and reliability depends on the source as well as the context.
- In modern days, we rely on newspapers, books, journals, TV news etc. to form our object of knowledge or opinion.

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- With regard to all the Pramanas discussed above, it must be noted that only an expert in the same field can impart a valid knowledge about that subject.