

Outlines of Indian Philosophy

B.A. 1st Semester Philosophy Honours (CBCS)

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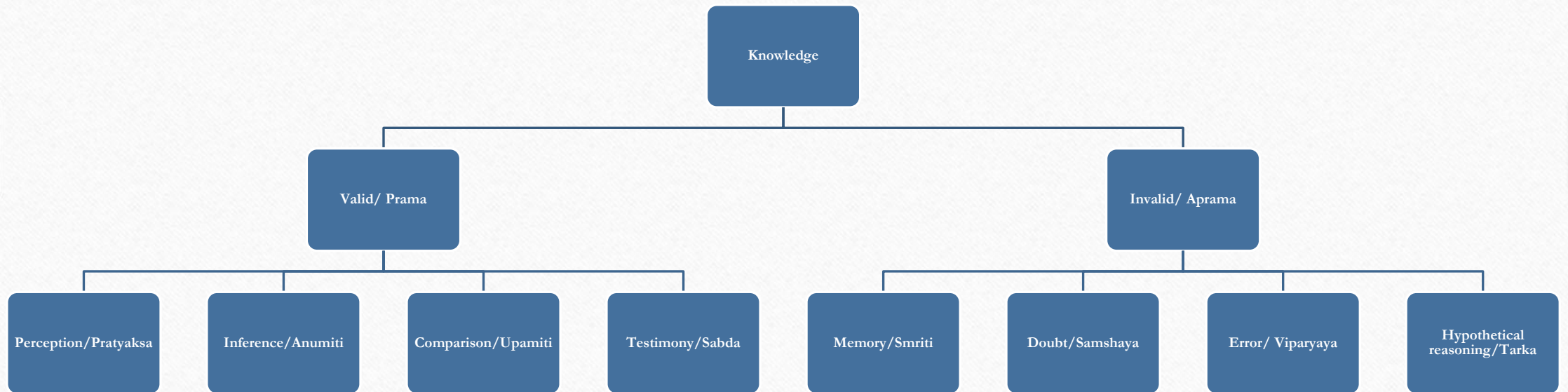
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Nyaya Framework for Establishing Valid Knowledge

- Knowledge (Jnana) or cognition (buddhi) is defined as apprehension (upalabdhi) or consciousness (anubhava).
- Knowledge may be valid or invalid.
- Valid knowledge (prama) is defined as the right apprehension of an object (yatharthanubhava). It is the manifestation of an object as it is. Knowledge, in order to be valid, must correspond to reality. When you see a rope as a rope you have right knowledge.
- Valid knowledge is produced by the four valid means of knowledge – perception (Pratyaksa), Inference (Anumana), Comparison (Upamana) and Testimony (Sabda).
- Invalid knowledge (aprama) is defined as the wrong apprehension of object. For example, when see a rope as a snake. It includes memory (smrti), doubt (samshaya), error (viparyaya) and hypothetical reasoning (tarka).



Testimony/Sabda

- **Gautama defines Sabda as aptopadesa**, instruction from an apta or fit person and later on as apta-vaakya.
- The fit person is defined as yathartha vakta, speaker of truth
- The “reliable” person (apta) must be someone who is –
 - Fre from prejudice or bias.
 - Has no self-interest in the outcomes of the information.
 - Is recognised by other authorities as faithful.
- There are two ways of clasifying testimony
 - Perceptible object or Drustartha
 - Imperceptible object or Adrustartha

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- Sabda deals with perceptible object is called 'Drustartha', e.g. table is brown, grows is green etc.
 - A Sabda deals with imperceptible object is called 'Adrustartha' , e.g. Duty is good, Truth is noble, etc.
 - Vaidika Sabda- The Vedas are spoken by God. This Vaidika testimony is divine and perfect .
 - According to Nyayikas, since human beings are not perfect only the words of truth worthy person can be considered as laukika sabda.

Thank you