Pramanas in Indian Philosophy

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Introduction

- Pramanas are the canons of knowledge by which we can verify the existing knowledge.
- The term ‘pramana’ I split up as ‘pramayah karanam’ or pramiyat anena.
- In the other words, “Pramana” we mean correct and direct experience which does not depend upon anything else for its apprehension.
Validity of Pramanas

Validity or invalidity of knowledge is known by workability. When we perceive an object as water, approach it, drink it and satisfy our thirst, we know that our knowledge is valid, but when we perceive an object as water, pursue but never get water and cannot satisfy our thirst we know that our knowledge is invalid.

Successful action establishes total validity of the knowledge.
Division of Pramanas

- There is much difference of opinion among Indian thinkers about sources of valid knowledge:
  - Charvaka System: Perception only
  - Bauddha System: Perception and Inference
  - Jain System: Perception, Inference, Testimony, Recognition, Memory
  - Samkhya-Yoga System: Perception, Inference, Testimony
Division Continues (1)

- The Nyaya System: Perception, Inference, Comparison, Testimony
- Vaishesika System: Perception, Inference, Memory, Intuitive Knowledge
- Mimamsa System:
  - A.Prabhakara School: Perception, Inference, Testimony, Comparison
Division Continues (2)

B. Kumarila School: Perception, Inference, Comparison, Testimony, Arthapatti, Anuplabdhi

Vedanta System: Perception, Inference, Comparison, Testimony, Arthapatti, Anuplabdhi

Puranikas: Six above mentioned pramanas with Sambhava and Aitihya

Tantrikas: Eight above mentioned by Puranikas and Chesta as nine pramana.
Our course work

- In our course work we will study the following six pramanas:
  - Perception (Pratyksha)
  - Inference (Anumana)
  - Comparison (Upmana)
  - Testimony (Sabda)
  - Arthapatti
  - Anuplabdhi
Conclusion

Here we discussed got an introduction about pramanas in Indian philosophy. We will study pramanas in details in our course.

REFERENCES:
2. Indian Epistemology and Metaphysics, (Paper-I), Session 2011-2012, USOL, PU, Chandigarh.