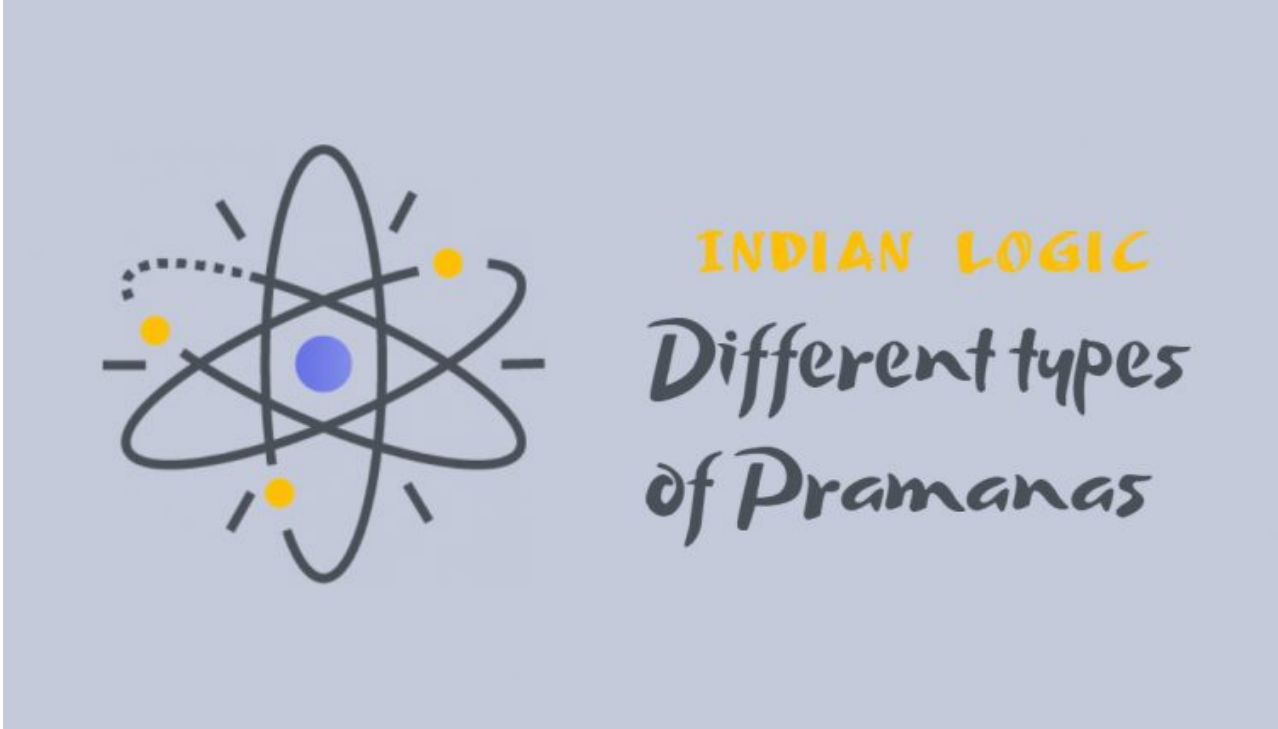# Different Types of Pramanas | Newly Added Topic for NET EXAM

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Study Notes on Indian Logical Reasoning

To start with the topic of Indian Logical Reasoning we must first understand the meaning of Logical Reasoning.

A logical reasoning is an analysis of a test that checks the particular ability. It could have verbal or numerical questions. It is a process were one tries to apply several reasons to come to a conclusion.

Indian Logical Reasoning has made its place in <u>**UGC's syllabus**</u>**. They have introduced Different Types of Pramanas and its uses in the new syllabus. Pramana, a Sanskrit word, which literally means "proof" and "means of knowledge". The study of Pramanas is called Nyaya. It is a very critical topic to understand the laws of Indian Logic and the philosophy of knowledge. It has a different school of thought and philosophies through which a person can understand the world.**

Different Types of Pramanas

INDIAN

LOGIC

PRAMANA

DIFFERENT TYPES OF PRAMANAS

The various schools of Indian philosophies vary on how many of these six are epistemically reliable and valid means to knowledge.

Carvaka school of Hinduism holds that only one (perception) is a reliable source of knowledge. Buddhism holds two (perception, inference) are valid means, Jainism holds three (perception, inference and testimony). Mimamsa and Advaita Vedanta schools of Hinduism hold all six are useful and can be reliable means to knowledge. Nyaya school's epistemology accepts 4 out of 6 Pramanas as reliable means of gaining knowledge Pratyak a (perception), Anum na (inference), Upam na (comparison and analogy) and abda (word, testimony of past or present reliable experts)
Source - Wikipedia

Upamana Pramana (Comparison)	Arthapatti Pramana (Assumption or Implication)
Anupalabdhi Pramana (Apprehension and Non- Apprehension)	Shabda Pramana (Word or Verbal Statement)
Pratyaksha Pramana (Perception)	Anumana Pramana (Assumption)

indian logic Pramana

According to the Vedic philosophy, there are 6 types of Pramanas. They are as follows:

Pratyaksha Pramana (Perception) – By Pratyaksha Pramana we mean the knowledge based through perception. It can be direct or indirect to any person.

- **Direct perception** – It takes place through our sensory organs directly. Like… nose (smell), skin (touch), eyes (see), ears (sound), tongue (taste). Here the knowledge takes place when it is in direct contact with the sensory organs. It is also known as *anubhava* or experience.
- **Indirect perception** – The knowledge happens based upon *smriti* or memory. **For example**, we all know how an apple looks like. This knowledge gets feed into our memory. So, whenever we see red-coloured and round shaped fruit, we can easily associate it with apple. Our memory directly categorizes it.

Anumana Pramana (Assumption) – Here the knowledge is gained not through any sense organs but through *anumana* or assumption. We assume knowledge of what we don't see from what we see.

For example, we can assume the physical or emotional pain when we see someone crying or we can relate fire with the smell of smoke.

Upamana Pramana (Comparison) – It is a kind of knowledge we get by the assumption of similarity between the two different types of knowledge. It is basically based on comparison and not just only perception and assumptions.

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For example, a person knows a four-legged animal which barks is called a dog. Therefore, when he goes to a jungle and see a similar looking animal he can relate that it's a wild dog which has also four leg and barks.

This knowledge is possible when there is an earlier similarity with a particular thing which helps the person to compare both the similar things.

Arthapatti Pramana (Assumption or Implication) – By Arthapatti Pramana, we understand the knowledge which we get through the relation and its implications. It includes supposition, belief and presumption.

We get this type of knowledge either what we have seen or heard and by pure assumption.

For example, if a healthy person says that he does not sleep at night, with this

supposition, belief and presumption, we can think that he sleeps during the day. Without assumption, it is difficult to explain how a man can be healthy without sleeping.

Assumption and implication are thus are very useful theory which make logical arguments.

Anupalabdhi Pramana (Apprehension and Non- Apprehension) – It is basically based on the apprehension of a non-existent thing which is based on non-perception.

For example, if there are no students in the class, as we cannot see any student in the class at that moment we conclude that there are no students in the class.

Shabda Pramana (Word or Verbal Statement) – This is mainly through verbal indication. We get lot of knowledge through verbal statements, symbols, texts or words. We either say this or write. Verbal statement must have a valid cause for its information to be true. Earlier in Indian philosophy Vedas were considered to be the most reliable source of knowledge.

But, western philosophers discarded this idea and named it context-based knowledge. In modern times, we rely on books, newspapers, TV news, etc. to form our opinion.

Further Suggested Reading –

egyankosh Notes