

THE  
ELEMENTS OF INDIAN LOGIC

WITH

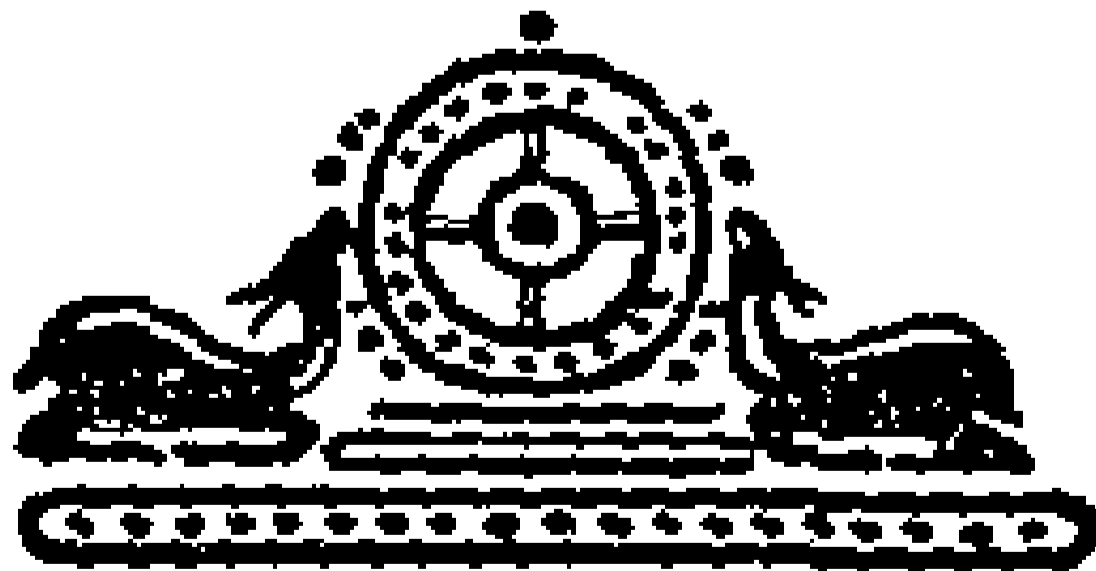
The Text and Hindi & English Translations of  
TĀRKASANGRAHA (*Buddhikhandā*)

By

B L Atreya, M A , D Litt ,

University Professor of Philosophy and Head  
of the Departments of Philosophy and Indian  
Philosophy and Religion,  
Benares Hindu University

Ref 150



NALANDA PUBLICATIONS

DHANNUR—SIR PHEROZESHAH MEHTA ROAD  
BOMBAY 1

comparison etc. Hence they are not particularly but generally, necessary for perception. The only factor which is peculiar to perception is the contact with senses. Hence it is regarded as the *pramāna* of perceptual knowledge. In the same way there is a cause peculiar to each kind of knowledge, which, in addition to the causes generally required for the production of all kinds of knowledge, must operate before that particular kind of knowledge can arise in the knower.

### THE NUMBER OF PRAMĀNAS

As already pointed out in the last chapter, Indian philosophers have differed very much with regard to the number of the kinds of knowledge, and so, with regards to the number of the means of knowledge (*pramānas*)

The number of the *pramānas* (indispensable causes of *pramā*) recognised by thinkers of different schools of Indian thought goes upto ten, out of which the six mentioned in the last chapter, namely, *Pratyakṣa* (Perception), *Anumāna* (Inference), *Sabda* (Verbal Testimony of an authority), *Upamāna* (Comparison), *Arthapatti* (Necessary Assumption) and *Anuplabdhi* (Nonapprehension) are the most important, and are recognised by the most prominent and influential schools of thought. The rest four are *Ātithya* (Tradition), *Chesṭā* (Gesture), *Parīkṣa* (Elimination), and *Sambhava* (Inclusion).

Of these *Pramānas*—

1. The Chārwākas recognise only one *pramāna*, namely, *Pratyakṣa*, as the source of right knowledge

2. The Vaiśeṣikas, the Jainas and the Buddhists recognise two, namely, *Pratyakṣa*, and *Anumāna*

3. The Sāṅkhya and Yoga schools recognise only three, namely, *Pratyakṣa*, *Anumāna* and *Sabda*

4. The Naiyayikas recognise only four, namely, *Pratyaksa*, *Anumana*, *Śabda* and *Upmana*

5 Some Mimamsakas (followers of Prabhakara) recognise five, namely, *Pratyaksa*, *Anumana*, *Upamana*, *Śabda*, and *Arthapatti*

6 Another group of Mimamsakas (followers of Kumarila Bhatta) and the Vedantists of Śāṅkara (*Advaita*) school recognise six pramanas, namely, *Pratyaksa*, *Anumana*, *Śabda*, *Upamana*, *Arthapatti* and *Anupalabdhi*

7 The scholars of the *Puranas* (Historians) recognise eight pramanas, namely, *Pratyaksa*, *Anumana*, *Śabda*, *Upamana*, *Arthapatti*, *Anupalabdhi*, *Atihya*, and *Sambhava*

8, The *Tantrikas* (students of the *Tantras*) recognise nine pramanas, namely, *Pratyaksa*, *Anumana*, *Śabda*, *Upamana*, *Arthapatti*, *Anupalabdhi*, *Atihya*, *Sambhava*, and *Chesta*

9 Some thinkers admit all the ten *Pramanas*, namely, *Pratyaksa*, *Anumana*, *Śabda*, *Upamana*, *Anupalabdhi*, *Arthapatti*, *Atihya*, *Sambhava*, *Chesta* and *Parisesa*

Thinkers who recognise a less number of indispensable means of valid knowledge (*Pramanas*) try to bring the rest under one or the other of those which they admit

### THE NATURE OF THE PRAMANAS

Perception (*Pratyaksa*) -- Perception (*Pratyaksa*) as a *Pramana* (means of valid knowledge) is the contact of a sense-organ with its appropriate object resulting in its direct knowledge. For example the contact of the eyes with a tree, which produces the direct apprehension of the tree. The term contact is used here not in the sense of close proximity, as in popular speech but in a technical sense. It means the range of the activity of a particular sense. The range of the activity of each sense is different from that of another. The skin, for