

7.8 FURTHER READING

1) Sharma, Chandradhar. (1997). *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass Publishers

2) Hiriyana, M. (1993). *Outlines of Indian Philosophy*. Delhi: Motilal Banarsidass Publishers

3) Chatterjee, Satischandra & Datta, Dhirendra Mohan, 1964. *An Introduction to Indian Philosophy.* Calcutta: University Press



7.9 ANSWERSS TO CHECK YOUR PROGRESS

Ans to Q No 1: There are four important conditions of valid knowledge. Firstly, valid knowledge must be free from defective causes. Secondly, it must be free from contradiction. Thirdly, it must apprehend an object, which is considered as direct or immediate or which has not already been apprehended. Fourthly, it must apprehend an object.

Ans to Q No 2: Prabh"kara and Kum"rila

Ans to Q No 3: Kum"rila maintains that valid knowledge is defined as apprehension of an object, which is not produced by defective causes, and which knowledge is free from contradiction.

Ans to Q No 4: According to Prabh"kara, valid knowledge is defined as apprehension of an object. By this definition, he clears that all apprehension is direct and immediate; therefore, knowledge acquired through apprehension is considered valid.

Ans to Q No 5: The knowledge of memory is gained by the past impression, therefore, it cannot be considered as valid knowledge.

Ans to Q No 6: The Mim"ms" theory of svatahpr"m"nyav"da is also known as self-validity or intrinsic validity of knowledge.

Ans to Q No 7: Invalidity of knowledge arises when real knowledge of the object is contradicted by false or illusory knowledge. For instance,

a rope is mistaken as a snake in the dark. Here, the knowledge of snake is invalidated when we clear that it is a rope, not a snake. And false knowledge like 'snake' appears in our mind due to the absence of light and subsequently, we infer that it is a snake.

Ans to Q No 8: The Buddhist viewpoint has been criticized by Mim"ms"kas in this way that if knowledge is intrinsically invalid, it can never be valid afterwards. If intrinsically invalid knowledge is valid afterwards by help of other knowledge, which is considered to be valid to validate the first, it will be vitiated in a sense that the second knowledge will also be required to be valid by the help of other valid knowledge. And this continuous process of making knowledge valid leads to ad-infinitum.

Ans to Q No 9: Ny"ya holds that the extrinsic validity of knowledge is called Paratahpr"m"nyav"da. This theory holds that knowledge is neither valid nor invalid in itself. It is neutral. The validity or invalidity of knowledge comes only after the knowledge has arisen.

Ans to Q No 10: The Mim"mshakas agrees with the Naiyayikas in the context of the invalidity of knowledge. Both hold that invalidity of knowledge arises on account of the extrinsic conditions.

Ans to Q No 11: The Mim"mshakas hold that if knowledge requires external conditions to make knowledge valid; the second knowledge, which is considered to be knowledge itself as a condition to validate the first, would require other or a third type of knowledge to validate the second one before it can validate the first. Therefore, the process of making knowledge valid becomes vitiated and goes on ad infinitum, if knowledge is not considered as self valid or intrinsically valid. Hence, all knowledge must be self-valid.



7.10 MODEL QUESTIONS

A. Very Short questions

Q 1: What is valid knowledge, according to Kum"rila?