knowledge 'fire' is acquired through the medium of known or perceived 'smoke'.

- Upamāna is a kind of valid knowledge. It implies a relation between a name and things or between a word and its denotation. We get knowledge through upamāna or testimony when some authoritative persons tell us of objects through description.
- Testimony means verbal knowledge. It is the knowledge of objects derived from words or sentences. Nyāya defines it as a valid verbal testimony. Sabda, as a valid pramana, consists of a trustworthy person. A verbal testimony becomes true when it comes from a person who not only knows the truth but also speaks the truth for the guidance of other person. Therefore, any kind of sabda is not considered valid knowledge.



15.6 FURTHER READING

1. Chatterjee, S. C. & Dutta, D. M. (1968). An Introduction to Indian Philosophy.University of Calcutta.
2. Hiriyanna, M. (1993). Outlines of Indian Philosophy. Delhi: Motilal Banarasidass Publishers Pvt. Ltd.
3. Radhakrishnan, S. (1923). Indian Philosophy (2 Volumes). Oxford: University Press.
4. Sharma, C. D. (1973). A Critical Survey of Indian Philosophy. Delhi: Motilal Banarasidass.

15.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q. No. 1: Knowledge is defined as the manifestation of objects. Just as the light of a lamp reveals the physical objects existed around us, similarly knowledge can manifest objects or help us to know objects before us.