Ans to Q. No. 2: Anubhava or presentative cognition and the second is memory or representative cognition

Ans to Q. No. 3: Perception, inference, comparison, and testimony

Ans to Q. No. 4: Valid knowledge is called prama

Ans to Q. No. 5: Doubt, error, and hypothetical argument

Ans to Q. No. 6: Invalid knowledge is called apramā

Ans to Q. No. 7: According to Nyāya system, true knowledge is that which corresponds to the real obect, on the other hand false knowledge is that which fails to correspond to the real object. As for instance, 'Grass is Green'- is true knowledge, because in reality we see that 'Grass is Green'. We nowhere see that 'Grass is red'. Therefore, in this context Nyaya shows that truth and falsity of knowledge consists in its correspondence and non-correspondence to facts.

Ans to Q. No. 8: Anumāna or inference ii) Perception or Pratyakṣa, iii) Upamāna, iv) Testimony

Ans to Q. No. 9: Naiyayikas define perception as a definite cognition which is produced by sense-object contact. And the knowledge which is produced out of sense-object contact is considered true or unerring.

Ans to Q. No. 10: Anumāna means a kind of knowledge consists of the two words. 'Anu' means after and 'mana' means knowledge. Therefore, anumana is a kind of knowledge which follows or comes from other knowledge. As for instance, 'whatever is smoky, is fiery'.

Ans to Q. No. 11: 'Anu' means after and 'mana' means knowledge

Ans to Q. No. 12: Upamāna as a source of valid knowledge 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.

Ans to Q. No. 13: For instance, a person does not know anything about a gavaya or wild cow, but he maybe told by a forester that a wild cow or gavaya looks like a cow. Subsequently, he perceives such an animal in a forest and recognises it as a gavaya. And this knowledge of a wild cow is due to upamana or comparison.

Ans to Q. No. 14: The Buddhist logicians view that upamana or comparison because it comes out of perception and testimony. Therefore, it is not itself a valid kind of knowledge, according to Buddhist logicians.

Ans to Q. No. 15: Literally, it means valid knowledge.

Ans to Q. No. 16: Inference depends on the invariable relation of concomitance between two terms, smoke (hetu) and fire (sadhya)



15.8 MODEL QUESTIONS

A) Very Short Questions

Q.1: What is preventative cognition?

Q.2: Define memory cognition.

Q.3: What is pramā?

Q.4: What is apramā?

Q.5: What are the different sources of knowledge, according to Nyāya?

Q.6: What is perception?

Q.7: What is testimony?

Q.8: Write the literal meaning of testimony.

Q.9: What is upamāna?

Q.10: What are the two divisions of knowledge, according to Nyāya?

B) Short Question (Answer in about 100-150 words)

Q.1: What is valid knowledge, according to Nyāya? Explain briefly the different types of valid knowledge.

Q.2: Why is doubtful cognition not pramā? Briefly explain.

Q.3: How does true knowledge differ from invalid knowledge? Explain briefly

Q.4: Write short notes on:

a) Perception as a source of knowledge

b) Inference as a source of knowledge

c) Upamana as a source of knowledge

d) Testimony as a source of knowledge

Q.5: What is testimony? Briefly explain the kinds of testimony.

Q.6: What is upamāna? Briefly explain it with suitable example.

Q.7: What is perception, according to Nyāya? Explain briefly.

C) Long Questions (Answer in about 300-500 words)

Q.1: Explain the Naiya concept of Pramā.

Q.2: What are the different sources of knowledge, according to Nyāya? Explain the concept of perception as a source of knowledge.

Q.3: Explain the concept of inference of Nyāya philosophy with suitable example.

Q.4: What is upamana, according to Nyāya? Explain with suitable example.

Q.5: What is testimony, according to Nyāya? Explain its kinds with suitable example.

Q.6: Explain the sources of knowledge of Nyāya system of philosophy.

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