

**Indian Philosophy**  
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**Module No. # 05**  
**Lecture No. # 22**  
**The Nyaya philosophy**

Hi, today class we will be discussing Upamana. Upamana is a third Pramana according to Nyaya philosophy. As you know that Nyaya philosophy believes in four Pramanas. Pramanas means the sources of valid knowledge and today class we will be discussing the third Pramana known as Upamana or comparison. What they mean here in case of third Pramana is that you compare these two things, with their similarity or dissimilarity or peculiar quality. The knowledge that you gain that will be known as the valid knowledge or Pramana.

For example, to identify a particular object somebody has given some opinion and based on that opinion if you compare the object, which you have not seen earlier and the knowledge that you gain after comparing that object is known as Upamana. The all the discussions in details, we will be doing in this class today.

Upamana is divided into two words, Upa and Mana. Upa is similarity and Mana is cognition. So, the similarity what we cognize towards an object is known as Upamana. I will give an example, which helps you to understand what really Upamana is, and based on that example, we will be moving further. Consider a case, a person does not know an animal known as Gavagai but he knows only the word Gavagai. Now, he as a person or as a cognizer wishes to know about what this word stands for or the Gavagai is the word what it stands for and what it refers to.

Now, for searching for that object or knowledge, he takes the suggestion or receives some kind of authoritarian statements from the forest person who knows which animal is known as Gavagai. Then whenever the cognizer ask the person could you explain who is Gavagai and how I will be identify that animal or object is Gavagai, then the forest

person will be explaining to that cognizer saying that Gavagai will having them so and so many features are look like a country cow.

Here, he is saying that there are two things are important. Here, the first thing is that the forest person or the forester. The forester knows that the cognizer understands the word cow and what it denotes for and what are the features of the cow. Now, based on this understanding the forester explains to that cognizer saying that Gavagai is an animal similar to the cow. However, in Gavagai you find some kind of other features which is not found in case of a cow.

So, after listening to all the description from the forester, the cognizer in the later period come across an animal look like a cow. However, that animal all the features of that animal may not be similar with the cow. In addition to that he confirms with the description made by the forester on the term Gavagai. Now, as a cognizer he brings all the information through his memory and imposes all these description towards an object which is presented before him or her.

So, as a cognizer if he finds that all the description made by the authoritative person or the forester is finding in that object or an animal which is presented before him, then his knowledge will be turns into valid. That means he or she can say that now I cognize an animal known as Gavagai and hence forth, you find that three features of a valid knowledge will be satisfying here.

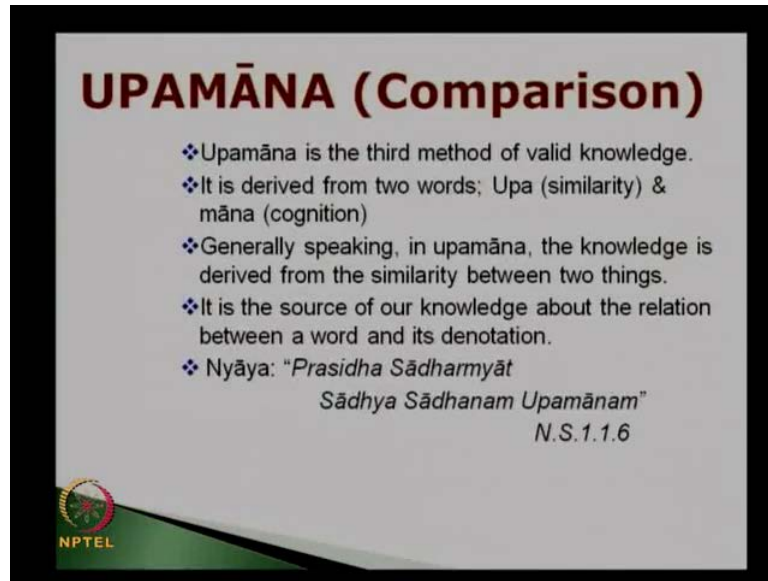
One is Asamdigdha. Your cognition is decidable; you are confirmed to your cognition. Then Yatharta that means truthfulness. Here, truthfulness means all the descriptions made by the forester you will find the same kind of features to that animal which is presented before you. In other words, all the features described by the forester confirm it to the object which is presented before you known as Gavagai.

Then a third Naiyayikas is Anubhava. Anubhava is a presentational in character. Here, the cognizer able to identify that object with a particular name with so and so description made by the forester because as a cognizer, he finds the object is presented before him or her and the last if the cognizer able to examine that or find that all the features described by the forester or a term Gavagai and he finds all the features on that animal which is presented before him or her, then only his knowledge will be turns into a valid

knowledge or pramana. So, now you can understand that how upamana stands as a pramana to achieve a valid knowledge is known as pramana.

So, this is the example. Whenever we will discuss further and further, I will refer to this example so that based on this example you can understand the Naiyayikas stands on Pramana and how they really consider upamana as a valid Pramana to have a pramana.

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Now, according to them, according to Nyaya philosophy they said that Upamana is the third method of valid knowledge or the third Pramana. It is derived from two words, one is Upa and another is mana. These two words if you put together in Sanskrit, then you will get the word Upamana.

He is saying that Upa means similarity and Mana means cognition and because of the similarity, whatever the cognizer is able to cognize in object is nothing but called Upamana. Because of the similarity, the cognizer is able to find that the Gavagai is appears to be cow. However, it is not same as cow.

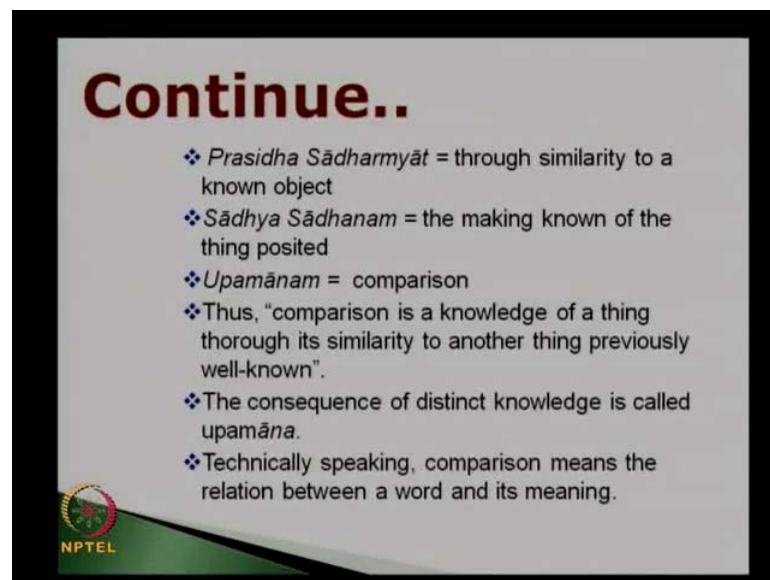
So, because of here the similarity, the cognizer is able to get a new idea on a particular object or identify an object which he did not know about that object earlier. So, therefore here you find that knowledge will be turned into a valid or your identification on a particular object will be turned into valid by the help of similarity, by the help of comparison.

Therefore, in this case Naiyayikas considers comparison as a valid source of knowledge. Further, I said it is the source of our knowledge about the relation between a word and its denotation. That means first the Gavagai. He knows the word but he does not know what it refers to but after the cognition is over, the cognizer finds that all the description made by the forester is finding in case of the Gavagai. Henceforth, the knowledge he accumulate on the term Gavagai will be valid one. That means now he realizes that Gavagai is a word denotes to an object with having so and so features and it is satisfying Asamdigdha, yathartha and anubhava on over these three conditions to have a valid knowledge.

So, in this way they consider upamana like perception and inference is an independent Pramana for having a pramana or valid knowledge. The explanation they have given by the writing a shloka you find in Nyayasutra that is they have written Prasadha Sadharmyat Sadhya Sadhanam Upamanam. Prasadha means as you know that which you have know already earlier.


Now, we will see in the next slide how they have explained this shloka which is fine in the case of Nyaya sutra. NS means Nyaya sutra 1.1.6.

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- ❖ *Prasadha Sādharmyāt* = through similarity to a known object
- ❖ *Sādhyā Sādhanam* = the making known of the thing posited
- ❖ *Upamānam* = comparison
- ❖ Thus, "comparison is a knowledge of a thing thorough its similarity to another thing previously well-known".
- ❖ The consequence of distinct knowledge is called *upamāna*.
- ❖ Technically speaking, comparison means the relation between a word and its meaning.

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What they said is that Prasadha Sadharmyat, what they mean? So, similarity to a known object Prasadha means which we have already experienced, which we have already know

it. Then Sadharmyat means through similarity. Here, if I refer to my example then I will say that you are familiar to an object or an animal known as cow. You know all the features of the cow and you can identify Gavagai as a different animal similar to cow because you have a previous knowledge of cow which some of the features of the cow certainly find in case of a Gavagai and because of your previous knowledge and similar to the unknown object you could able to identify that object with its true nature.

Second point, they said Sadhya Sadhanam that means the making known of the things posited. That means the object which is presented before you cognize it which is a particular name having a particular word because of the description made by the forester. In addition to that you had a previous experience on the similar kind of object, though it is not exactly the same object.

Therefore, they said that it is because of your previous knowledge and the explanation who knows about that name Gavagai with his or her description and your previous knowledge, you compare to an object which is presented before you and because of the similarity of your previous knowledge, you could identify a particular object or particular animal which is presented before you having a different name.

So, they say that any knowledge, a cognizer will get certainly it is a new knowledge for him or her. Therefore, Upamana is an independent source of valid knowledge. They said a comparison, Upamana is another name, is a comparison because you compare your previous knowledge cow towards another object which is presented before you are not known to you.

You will be knowing that object is a **(O)** by the help of two things. First, by the help of the similar object, similar kind of object you had experience in the past. The second thing is that about that new object, an authoritative person made certain kind of description on that object.

So, because of these two things you could able to identify as a cognizer towards a new object. So, this is called Upamana according to Nyaya philosophy. They said comparison is knowledge of a thing, so its similarity to another thing previously well known.

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I repeat, further they said comparison is knowledge of a thing or an animal or an object through similarity to another thing previously well known. What they mean is if at all we identify an object having a name or if at all we are identifying an animal having a name Gavagai; it is because of our previous knowledge about the cow because the Gavagai is an animal similar to the cow. Then they made the statement saying that the consequence of distinct knowledge is called Upamana.

What are that consequences? The first, the cognizer have an urge to know about certain object, about certain animal which denotes in a particular word.

The second thing, the second point as he is a cognizer, as he wish to cognize a new object wants to know something new, then he finds out some authoritative person who is familiar to that kind of object or that kind of animal (()) agreed to describe about that animal to the cognizer and the cognizer certainly do not have any kind of disputes or enmity to the person who knows the new object.

After listening to the description from the person who knows about that object or an animal, he finds that the person who makes a description said that this object, the object you are searching for certainly it has a similarity towards some other object which is known to you or which you had known in you previous experiences.

Now, as a cognizer you listen from him. Now, you accumulate all the expression, you understand the expression made by the authoritative person, then all this information you

store in your mind. In a later period when you encounter the similar kind of animal which is described by the authoritative person, you retrieve all the information what the person describes and also your previous knowledge of that similar kind of animal cow. All the information you impose on an object which is presented before you known as Gavagai because here you find that Gavagai is a new knowledge and this is to be attained or achieved because of your previous knowledge which is similar to cow, in addition to that the new description on a new object made by the authoritative person.

So, the consequence will depend on the cognizer. If the cognizer could not able to retrieve all the information made by the authoritative person on a particular unknown object for the cognizer and in addition to that, if at all the cognizer may not able to find out some of the similarity features like a cow what he had experience in the past, then it is very difficult for him to cognize a new object known as Gavagai.


Thus, they said technically speaking comparison means relation between a word and its meaning because whenever we say Gavagai, it denote an animal similar to cow. However, all the features of cow you may not find on that animal known as Gavagai. So, this is the way Naiyayikas defines what is Upamana.

Now, if you remember the example I have given, how a cogniser cognises a new object known as Gavagai by the help of his or her previous knowledge on cow because the authoritative person describes that Gavagai is similar to cow. However, some or other unique features you find in case of Gavagai.

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## Steps of Comparison

- ❖ First: we have authoritative statements that “a word/name denotes object of a certain descriptions”, e.g: the 'Gavagai'.
- ❖ Second: when one observes any such objects, (s)he has the knowledge that it answers to the given description.
- ❖ Third: there is a recollection of the descriptive statements received from authority.
- ❖ Finally: there is the resulting knowledge that this kind of objects is denoted by the word is same.



So, now we will see that what are the steps involved for having a correct Upamana for having a valid Pramana or valid Upamana. The first step would be we have authoritative statement that a word or a name denotes object of a certain description. Here, the forester would like to describe on the animal Gavagai on which the cognizer wishes to know about that object.

The second, when one observes any such object he has the knowledge that it answers to the given description. That means, the cognizer after listening from the forester in the later period or in say after some time, if the cognizer find an animal satisfying all the description made by the forester, then the cognizer now finds that this is certainly a new object for him or her.

Therefore, in the third step as a cognizer he has to recollect all the description statement received from the authority. The last step, it is depending on the cognizer. There is a resulting knowledge that this kind of objects is denoted by the word is same. I repeat, so that you can have a clarification of the four steps.

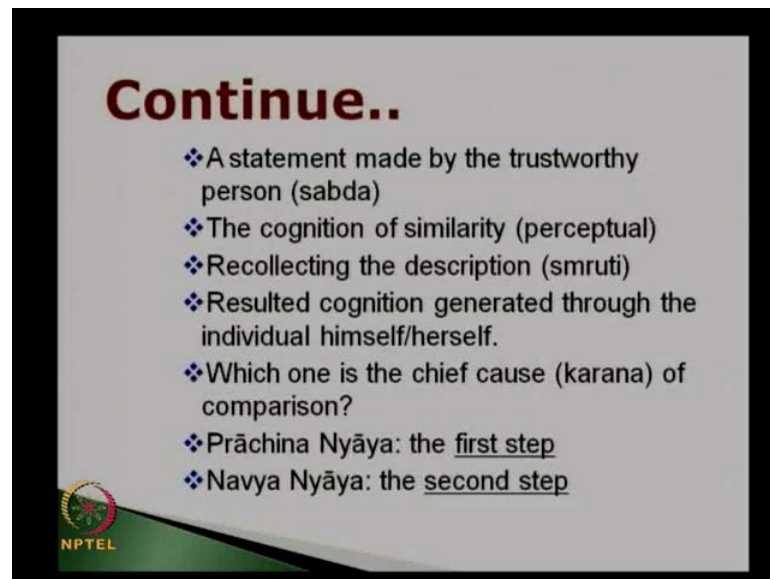
The first step saying that a person, a cognizer wish to know on certain object which is not known to him or her because he has a urge to know, he find out some reliable person or a authoritative person who is familiar to that object and can explain to him about that object. Here, the authoritative person while explaining about that object he said that, that object is similar to some other object which is already known to the cognizer.



Now, in a later period the cognizer whenever he perceives finds that some kind of object fetch or match to the description made by the authoritative person and in the past experience he had similar kind of object, then he immediately recollects all the information, both in past as well as the authoritative person described on that object.


Recollecting all the information imposed on that object which is presented before him or her, therefore the resulted cognition will be known as valid cognition. If all the information imposed on that object find in that object, then the knowledge that generates or the knowledge that accumulates by the individual will be judged as Upamana or will be known as Upamana but if it does not find any kind of similarity over there, then he cannot attain the true knowledge of the term Gavagai. If he cannot do that the Asamdigdha, yathartha and anubhava the three condition would not be satisfied to have valid Pramana.

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- ❖ A statement made by the trustworthy person (sabda)
- ❖ The cognition of similarity (perceptual)
- ❖ Recollecting the description (smruti)
- ❖ Resulted cognition generated through the individual himself/herself.
- ❖ Which one is the chief cause (karana) of comparison?
- ❖ Prāchīna Nyāya: the first step
- ❖ Navya Nyāya: the second step

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Now, we will see what are the Pramanas and what are the sources involved for having Upamana to be a valid knowledge. A statement made by the trustworthy or reliable person, it is a Sabda.

Whenever the person describes about that fact, the cognizer hears that. As you know that perception is not limited to visual organs only, he is saying that perception will be known

through our six sense organs and most specifically five sense organs. If you hear something that means it is a perception for us, it is a hearing perception.

If you smell something that is also a perception because after smelling if you cognize an object, this will be according to Naiyayikas you can treat this knowledge as a perceptual knowledge because sense organs is involved here for cognizing an object. Therefore, they said in case of Upamana, you find a statement made by the trustworthy person is known as Sabda but the cognizer hears the sounds utterances from the authoritative person.

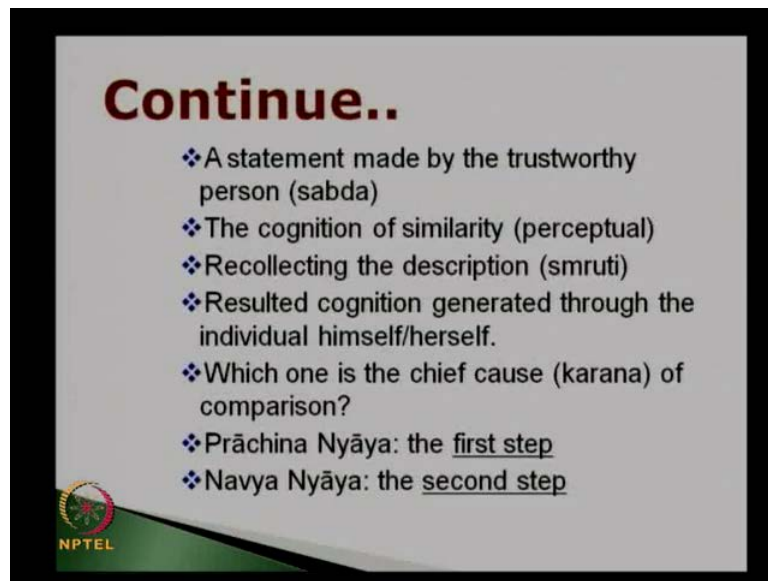
The second step, the cognition of similarity is a perceptual. That means in a later period the cognizer encounter the similar kind of object which is made in conformation to the description made by the authoritative or trustworthy person. So, it is a kind of perceptual, here it is a visual perception if you see that. If you take in a true spirit, the cognizer having everything all with him is a healthy being and all the sense organs functions well, then you find that here the cognizer perceive that object which is presented before him or her in confirmation to the description made by the trustworthy person.

The third point, recollecting the description. Now, he is consciously recollecting all the description made by the trustworthy person and it is because of the Smruti, it is a memory. The resulted cognition generated through the individual himself and herself. If you find that or if she finds that all the information given by or all the description made by the trustworthy person are found in case of that animal which is presented before him or her, then any knowledge that a cognizer will gain is known through the Upamana which will be considered as a valid Pramana.

Hope now it is clear, what is Upamana according to Naiyayikas stand point. Now, therefore they said that if these are the steps involved. If there are four steps involved for having Upamana knowledge, then which step will be more important in case of Naiyayikas? That means if you ruled out that step, we cannot consider the knowledge that the cognizer will gain will be turned into Pramana or a source of valid knowledge.


I repeat the question arises here. If there are steps involved for having an Upamana, then which steps will be more important without that, we cannot consider the knowledge, that we gain will be known through Upamana.

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- ❖ The cognition of similarity (perceptual)
- ❖ Recollecting the description (smruti)
- ❖ Resulted cognition generated through the individual himself/herself.
- ❖ Which one is the chief cause (karana) of comparison?
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In other words, I put in this way. Which steps will be known as the proximate cause or very important without that we cannot gain any kind of valid knowledge through the upamana? Here, there are two views you find, one is Prachina nyaya and another is Navya nyaya.

Prachina nyaya said it is the first step where as the Navya nyaya said it is the second step. Prachina Nyaya said it is the first step.

What is the first step? That the authoritative person or the trustworthy person describes about an unknown object to the cognizer by explaining that this object is similar to some object which is known to the cognizer. So, here the description is important. They said that if the trustworthy person is unable to describe or if the trustworthy person does not wish to describe on that unknown object, the cognizer that cognizer at any situation or any conditions could not able to recognize that object even in later period.

So, therefore for them the first step where the trustworthy person describes about the unknown object is much more important and without that any knowledge that cognizer will gain cannot be considered as Upamana.

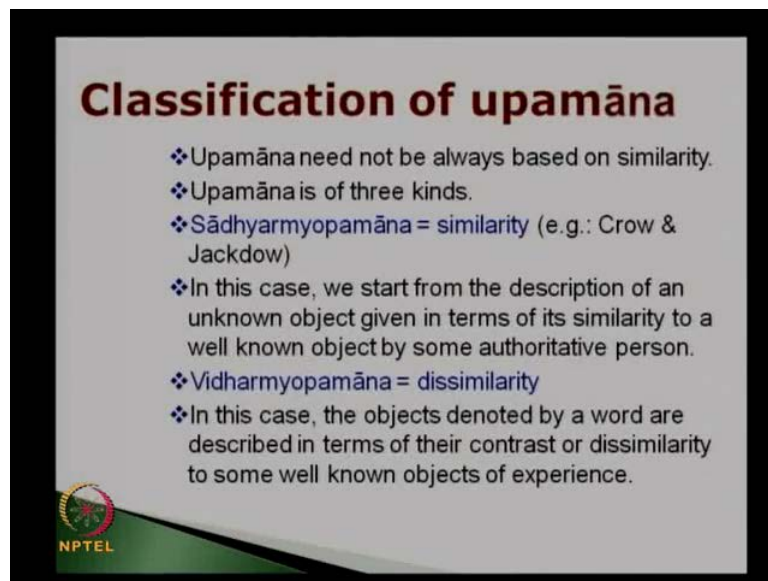
Counteracting to this view, you find that the Navya nyaya they said that it is a second step. What they mean is that, that it is the cognizer when he recollects all the information and perceives that object and imposing all the features on that object and finding the

confirmative. So, the similarity this will be termed as the essential steps for having an Upamana.

By counteracting to the old Naiyayikas view they said that although, the trustworthy person make a description effort on an object. If the cognizer not able to perceive the similar kind of object in confirmative to the description made by the trustworthy person, then the cognizer even cannot have a valid knowledge about that object which stands for Gavagai. Therefore, they said that it is not the first step rather the second step is involved or it is a proximity call.


It is the Karana or it is the important cause without that Upamana cannot be considered as a valid Pramana or any knowledge. The cognizer will get cannot be turns into Pramana or valid knowledge. So, therefore you find that there are two views in Naiyayikas itself one is Prachina nyaya view, another is Navya Naiyayikas view.

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**Classification of upamāna**

- ❖ Upamāna need not be always based on similarity.
- ❖ Upamāna is of three kinds.
- ❖ Sādhyarmyopamāna = similarity (e.g.: Crow & Jackdow)
- ❖ In this case, we start from the description of an unknown object given in terms of its similarity to a well known object by some authoritative person.
- ❖ Vidharmyopamāna = dissimilarity
- ❖ In this case, the objects denoted by a word are described in terms of their contrast or dissimilarity to some well known objects of experience.

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Now, classifications of Upamana, now we will see that Upamana which talked about similarity and there are steps we have discussed. Now, we will say that how many kinds of similarity we have or how many types of Upamana we have. As a result, we can have valid Upamana to have a Pramana.

They said that Upamana need not be always based on similarity. Upamana is of three kinds. Now, we have understanding what is similarity made by Naiyayikas. Now, how

they are explaining more and more on Upamana and what are the things they are incorporating in that domain Upamana to have a valid knowledge.

They said that Upamana need not be always based on similarity. Upamana is of three kinds that means to have a Upamana, to have a comparison, to have a knowledge a valid knowledge through Upamana we need not to talk about all this similarity or it need not to depend on only similarity.

So, it will depend on similarity, in this similarity and in peculiar quality. So, therefore, they said that Upamana is of three kinds. Now, similarity I have described to you. Now, you know how a cognizer cognize an object or an animal known as Gavagai which is not known to him or her.

This is a similarity. Because of the similarity, we cognize an object Gavagai in a relation to the cow because some sort of features in cow, we find in case of a Gavagai. Now, this is understood to you.

Now, we will be talking about dissimilarity and peculiar quality. How dissimilarity and peculiar qualities, both are to be considered under the Upamana?

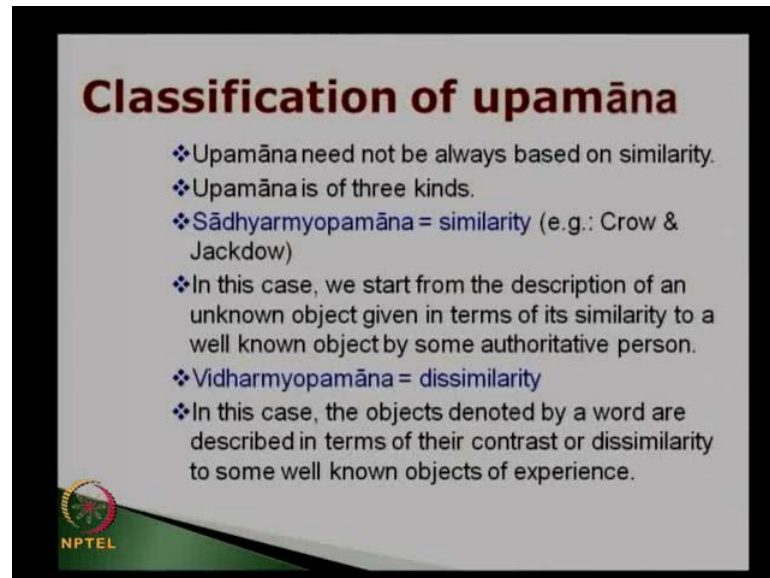
In case of dissimilarity, you find that the description made by the trustworthy person will be very clear enough. The trustworthy person will say that unlike lion and dogs, elephant have a trunk. Unlike lions and dogs, elephants have trunk. That means whenever you enter to a forest in a later period, you find that there is an animal which will be more bigger than the lion and tiger. However, the animal has a trunk. So, because of here the dissimilarity feature you could be able to identify the object with its true nature.

In case of peculiar quality, what they said is that it is sometimes also because of the peculiar quality, the cognizer able to cognize that object which is a part of similarity. An example I will give so that it will help you to understand. For example, if I say that you do not know what squirrel is or what the word squirrel stands for. Now, as I am familiar with that object you come to me and ask.

Therefore, I will say as a trustworthy person or reliable person to you, I will say that squirrel like mouse. However, the peculiar feature of the squirrel is that you find strips

on his body. So, then you in the in a later period or after sometime you find some kind of animal like a mouse. However, there are some stripes on his body.

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Then because of my description of a peculiar quality towards that animal, towards that object you immediately know that, that object which is not known to you, now you have know with a particular name known as squirrel and having them so and so features which is confirmative to the trustworthy person as well.

So, therefore they said that Upamana is of three kinds. One is based on similarity, another second one is based on dissimilarity and third one is based on peculiar quality. I will explain further. In case of similarity, they say that Sadhyarmyopamana that means, something similar to that object which you want to cognize further with a different name.

Now, I will give an example of similarity deviating from Gavagai and cow. I say the crow and jackdaw. You know what crow means. Crow is a bird with so and so features but certainly as an administration you do not know what the word jackdaw stands for, what the word jackdaw refers to. Therefore, you came to me and believing me as trustworthy person you listen to me.

Then I say that you will find some kind of bird which is having big feather but look like a crow having black in color. You find also the feather sometimes red in the corner side.

So, now in your later period you find there is a bird appears to be crow. However, it is not look like a crow because its shape is huge and also you find some red color in its feather in some corner. Then you conclude that because of your similarity feature, what I have said in relation to crow, you could able to identify that object with a particular name.

Here, your knowledge about that jackdaw will be a valid one because the knowledge you have gained it is because through the Upamana. The explanation I have given here in this case, we start from the description of an unknown object given in terms of its similarity to a well known object by some authoritative person.

Now coming to the second point, dissimilarity. As I said to you, the dissimilarity unlike lions and dog's, elephants have trunk. Now, what Naiyayikas defines here is that in this case, in case of dissimilarity, the objects denoted by a word described in terms of their contrast or dissimilarity to some well known object of experience. The trustworthy person explains to that cognizer saying that you find there is an animal not exactly similar, not even similar to lion and tiger. However, that animal will be very big and having a features strong.

So, in this case because of the dissimilarity, you can able to identify or cognize that object with that particular name and you will be confirmed to that because it satisfy all the description made by the trustworthy person and relates in addition to your previous experiences.

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- ❖ For example: i) unlike the tigers, & lions, elephants have trunk.  
ii) unlike dogs, foxes have no bend tail.
- ❖ **Dharma mātropamāna = peculiar property**
- ❖ In this case, the objects denoted by a name are described in terms of their peculiar attributes or any combination of attributes which is peculiar to them.
- ❖ This description enables us to discriminate the things denoted by the name from all other things and consequently apply the name to just that class of things.



What they said Naiyayikas that the example they have given saying that unlike tiger and lion, elephants have trunk. The example I have given further they said unlike dog, fox have no bend tail.

So, in this way because of the dissimilarity, the cognizer is able to cognize that object with a particular name. In the third point they said that Dharma Matropamana, it is a peculiar property. Dharma means quality, peculiar quality. Therefore, they said that because of the peculiar quality also we could able to identify an object which comes under Upamana.

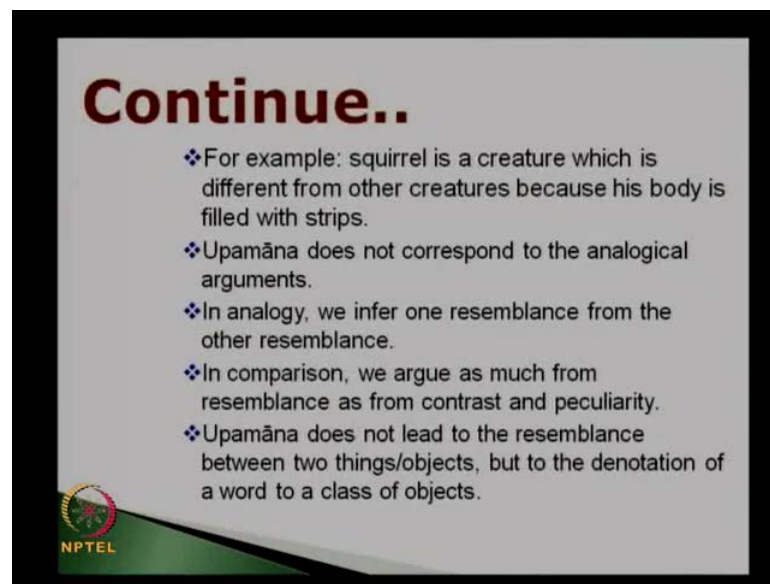
What they have explained here is that in this case, the objects denoted by a name are described in terms of their peculiar attributes or any combination of attributes which is peculiar to them. The example I have given that that a cognizer wishes to know about the squirrel. Here, believing as a trustworthy person to someone, ask what is squirrel and how I can identify that animal squirrel.

The trustworthy person simply says that the squirrel is an animal appears to be or look like as a mouse. However, you find the unique feature of the squirrel is the stripe on his or her whole body because he has the peculiar quality which is not known to the cognizer earlier. Therefore, they said that this description enables us to discriminate the things denoted by a name from all other things and consequently, apply the name to just that class of things.




So, this is the three ways we gain the knowledge of a new object and all these things come under Upamana. Therefore, they say that to have a knowledge on Upamana, it is not limited to only similarity rather it includes dissimilarity as well as peculiar quality and because of this similarity, dissimilarity and peculiar qualities, we could able to cognize an object which is not known to you. However, we could able to do that because of some kind of similar objects or similar known facts known to the cognizer.

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- ❖ For example: squirrel is a creature which is different from other creatures because his body is filled with strips.
- ❖ Upamāna does not correspond to the analogical arguments.
- ❖ In analogy, we infer one resemblance from the other resemblance.
- ❖ In comparison, we argue as much from resemblance as from contrast and peculiarity.
- ❖ Upamāna does not lead to the resemblance between two things/objects, but to the denotation of a word to a class of objects.

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Hope this is clear to you. Now, the example that I have given also the same thing I have written here. Squirrel is a creature which is different from other creatures because its body is filled with strips. Upamana does not correspond to the analogical argument.

The point here is very crucial. He is saying that Upamana is not same as analogy. The knowledge we gain through Upamana, the same thing we cannot gain through the analogy because they make a distinction between what is Upamana and how it is different from analogy.

In case of analogy, you find two things are similar. If two things are similar, then you can have an analogy corresponds with each other, then you find that whether these two things are similar or not. If I say as the analogy of A and B that means, the features of the A and the features of the B certainly both to be similar, then only say that you can have a analogy of these two things but in case of Upamana, it is not only similarity but also it

includes dissimilarity as well as peculiar qualities. However, if you notice it that in Upamana certainly the object, the cognizer will be cognized, not necessarily it will be similar.

Certainly some of the other features, it will be unique for the cognizer though majority of the features will be similar to his or her previous experience on the object. However, you find that it is not truly a similar object the person is cognizing. The person is cognizing something on familiar object which is not known to him or her earlier, even in his or her earlier experiences.

Therefore, you find in case of analogy, it is because of the similarity feature one person can have say that A and B can have an analogy with each other and you can get a knowledge of that object but in case of Upamana, it is the similarity, dissimilarity and peculiar qualities a cognizer will cognize an object.

Henceforth, the knowledge that he or she attain or achieve is known as the valid knowledge. The same thing I have written in slide. If you see that in comparison, we argue as much as from resemblance as from the contrast and peculiarity.

However, in analogy we infer one resemblance from the other resemblance. The page of a book number say 35 and the page of a book number 36, you say that whether all the lines of page number 35 will be fine in case of page number 36 or not, this is a kind of resemblance exactly look like the same.

Twin sister, twin brother in that case you shall have analogy. That means, if the twin brother name is Hari and Rama, you say that you identify Hari and the same features you find in case of Rama. Therefore, you can have an analogy between these two persons Hari and Rama but in case of Upamana, you find that Hari is not same with Rama because Rama has some other features. In case of twins, you cannot have Upamana knowledge.

If you want to know say let us say Hari's elder brother or Hari's cousin, you say that Hari's cousin looks like Hari. However, some of the other features you find in case of Hari's cousin which is not in find in case of a Hari. Now, I hope this is clear to you, how Naiyayikas make a distinction between Upamana or comparison in analogy.

They said that in case of analogy, we infer one resemblance from the other resemblance. In case of comparison, we argue as much from the resemblances as from the contrast and peculiarity. Further, they say Upamana does not lead to the resemblance between two things or two objects but to the denotation of a word to a class of objects. Here in case of Upamana, we are not certainly saying that.

In all the cases similarity, dissimilarity, peculiar, quality in all the cases whenever we are identifying an object, this is limited to that object rather we are saying this is a class of objects. I will give the example.

If I say that the jackdaw is appears to be a crow. However, it is big in shape and some kind of red color, you find in the corner of the feather. Here, we are saying that if any kind of jackdaw you find it is a class of jackdaw, you are not identifying one jackdaw. It is a class of jackdaw you are finding but in case of analogy, you find a particular object Hari and Rama is a particular object page number 35, 36 of a particular book.

So, therefore he is saying that the two particular objects involved in case of an analogy. However, in case of Upamana it denotes to a class of object. In case of dissimilarity also you find the class of elephants. In case of peculiar qualities, you find in class of all animals known as squirrel. It is not saying that squirrel 1 or squirrel 2 or squirrel 3 but it is saying that unlike a mouse, a squirrel has stripes on his or her body.

He is saying that any kind of animal appears to these features, you immediately say squirrel. That means, you are not identifying a particular object, you are identifying the whole class as such. So, in this way you find the difference between analogy and Upamana.

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## Can upamāna give us any valid knowledge?

- ❖ Cārvāka rejects the Nyāya views of Upamāna under three grounds.
- ❖ Perfect similarity
- ❖ Semi-perfect similarity
- ❖ Imperfect similarity
- ❖ Nyāya: it is the misunderstanding of the exact or real nature of Upamāna as a method of knowledge.
- ❖ Nyāya: we are not talking about the degree of similarity.
- ❖ Cārvāka: there is a possibility of confusing with any object in Upamāna.



Now, the question arises. Can Upamana give us a valid knowledge? Now, you know what Upamana is and how Naiyayikas explain Upamana and how Upamana based on these three features similarity, dissimilarity and peculiar quality.

Now, question arises can Upamana gives us any valid knowledge. Carvaka as you know that Carvaka are ((C)). They said that perception is the only source of knowledge. If you cannot perceive the particular object, then any knowledge you gain it about that object would not be valid knowledge for the cognizing.

Therefore, they said that Carvaka rejects the nyaya views of Upamana under three grounds because according to Carvaka, perception is the only valid source of knowledge. Whatever you perceive, this is the only valid knowledge for the cognizer and whatever you cannot perceive through your five sense organs, it cannot be turned to the valid knowledge according to Carvaka.

Based on this ground, Carvaka rejects Upamana knowledge as a valid knowledge. What Carvaka is saying that if Nyaya at all consider it, Upamana in case of only similarity then why at all there is a two different names altogether?

Under the first ground, Carvaka rejects Nyaya Upamana saying that if Naiyayikas means that that to have Upamana knowledge, we must have a two objects which is similar to each other. If this is so, then why at all there is a two different name for two different objects. We can give one particular name.

We can say crow is similar to crow. Why we are saying that crow is not similar to jackdaw? So, therefore under the first ground, similarity ground Carvaka criticizes Nyaya Upamana.

Second ground they say that semi-similarity if Naiyayikas at all mean by semi-similarity through which we can have Upamana knowledge, then there are every chances that the cognizer unable to cognize the object which is described by the trustworthy person. There is every chance that the cognizer may fail to cognize that object not in true spirit, the cognizer unable to cognize the Gavagai in many of the cases.

There are every chances that the cognizer able to cognize the buffalo as a Gavagai. So, under the semi-similarity concept or the say semi-perfect similarity concept Carvaka rejects Nyaya.

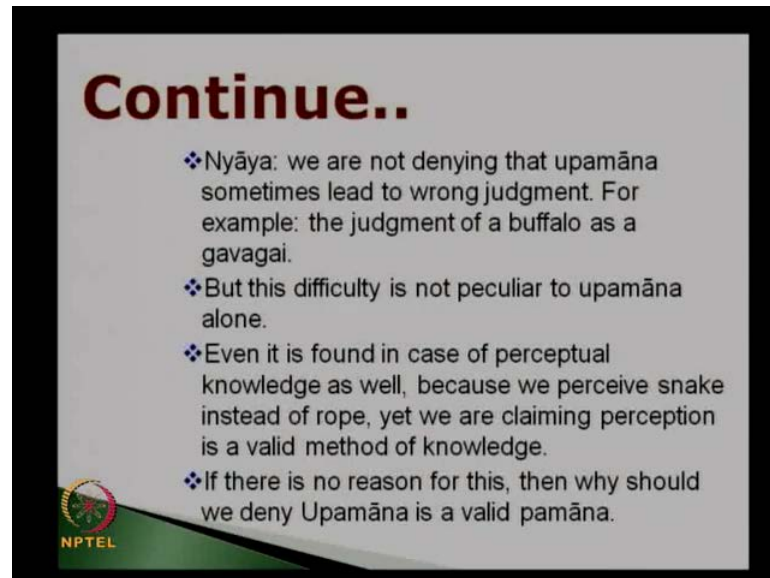
The third point they said that imperfect similarity. Carvaka said that if Naiyayikas mean that because of the imperfect similarity, we have Upamana knowledge, then it is completely wrong. If cow has nothing to do with the Gavagai, if crow has nothing to do with jackdaw, then how we can cognize, how a cognizer will cognize jackdaw saying that jackdaw has some kind of similarity to the crow of having the previous experiences of that cognizer.

So, therefore under these three grounds similarity, semi-similarity and imperfect similarity, based on these three grounds Carvaka criticize Nyaya Upamana. Now, Nyaya defines that they said that it is the misunderstanding of the exact or real nature of Upamana as a method of valid knowledge.

What Naiyayikas is saying that Carvaka fails to understand what we want to speak about the Upamana knowledge because they are not taking about the degree of Upamana as mentioned by Carvaka. He is saying that we are not really mentioning the degree of Upamana through which one should get the knowledge known as Upamana. Then Carvaka said that there are still possible situations arises where the cognizer may not be able to cognize the objects in its true form because it neither confirms to the similarity nor semi-perfect similarity nor dissimilarity.


That means in Upamana knowledge, there are every possibility that the cognizer will cognize a different object but by having the same name, a cognizer can cognize a buffalo by having a name Gavagai which may not be the valid knowledge.

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**Continue..**

- ❖ Nyāya: we are not denying that upamāna sometimes lead to wrong judgment. For example: the judgment of a buffalo as a gavagai.
- ❖ But this difficulty is not peculiar to upamāna alone.
- ❖ Even it is found in case of perceptual knowledge as well, because we perceive snake instead of rope, yet we are claiming perception is a valid method of knowledge.
- ❖ If there is no reason for this, then why should we deny Upamāna is a valid pamāna.



Now, Nyaya defines this. Nyaya said that we are not denying that. What Nyaya said that we are not denying that in Upamana there are possibility where the cognizer not able to cognize the object, not able to cognize the exact object based on the description made by the trustworthy person.

What they said is that in Upamana, we are not arguing that a cognizer may not fail to cognize an object in its true nature. However, Naiyayikas imposed on Carvaka saying that in perception also we cognize snake as a rope.

Then how it is the case that you accept perception as a valid knowledge where there is every chance that the cognizer fails to cognize an object which is not that object. Still, you accept perception is a valid knowledge, then if this is so then what is wrong with accepting Upamana as an independent source of valid knowledge as well. So, this is the way Naiyayikas defends Carvaka.

They said that Naiyayikas now saying we are not denying that Upamana sometimes lead to wrong judgement for an example, the judgement of a buffalo as a Gavagai but this difficulty is not peculiar to Upamana alone. What they said even in case of perceptual

knowledge, we found the same thing because we perceive snake instead of rope, yet we are claiming perception is a valid method of knowledge.

Further, they said if there is no reason for this, then why we should deny Upamana as a valid Pramana. Now, whatever Carvaka made against Naiyayikas that Upamana cannot be considered as an independent source of valid knowledge Naiyayikas defends that.

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**Can upamāna be reduced to any other pramāna?**

- ❖ Buddhist: perception + verbal testimony
- ❖ Nyāya rejects Buddhists' reductionists standpoint: the application of the concept to a particular class of things can't be due to perception and verbal testimony.
- ❖ Sāmkhya & Vaisesikas: Inference  
All animals resembling the cow are gavagai.  
This is an animal resembling the cow.  
Therefore, this is gavagai.
- ❖ Nyāya: In upamāna, we are considering many propositions denoted to an object.

NPTEL

Now, the question may remain stating that can Upamana be reduced to any other Pramana. Buddhist said that buddhism is a school of thought. They said that Upamana is knowledge can be reduced to perception and verbal testimony. Verbal testimony because the trustworthy person describes about that unknown object to the cognizer and perception means the cognizer perceive the same kind of object in confirmative to the trustworthy person's description in the later period of his life.

So, therefore they said that Upamana can be reduced to two kinds of Pramana. One is verbal testimony, another is perception. Naiyayikas rejects Buddhist argument by saying that Buddhist as a reductionist, their view cannot be accepted because it is the cognizer who is responsible to cognize that new object based on that description and his earlier experience on a similar kind of object.

If the cognizer may not be able to recollect all the information on exact time and may not be able to impose all the features on a particular object which is presented before him or

her, then in any case the cognizer may not be able to cognize the object. Though, he has an understanding of the description made by the trustworthy person or experience of the similar kind of object in his or her past life.

So, therefore they say that it is the individual who is responsible to cognize that object. It is not because of the just because of the verbal testimony and the perception. It is his own decision to find out whether he cognize the object which is true nature or not. Therefore, it cannot be reduced to perception as well as verbal testimony.

Further, you find that Samkhya and Vaisheshikas there are two schools. They said that Upamana or a comparison as an independent valid Pramana, according to Naiyayikas can be reduced to inference because they have argued in this way. They said that if we will put all animals resembling the cow or Gavagai, this is an animal resembling the cow and therefore, this is Gavagai. Here, it is an inference or Anumana where you find that the middle term and the major term, both are having a Vyapti relation.

So, he is saying that here we find essential component of inference is known as Vyapti relation and all the features of the inference is satisfying. Therefore, there we can reduce the Upamana to gain inferential knowledge but here Nyaya said that to have an inference, we need a few propositions, three propositions or sometimes five propositions.

However, if in case of Upamana you find more than these propositions because whenever the trustworthy person describes to a cognizer to an unknown object for the cognizer, he describes so much thing about that unknown object. Further, also being some kind of similarity, dissimilarity and peculiar qualities in reference to his or her previous experience on similar kind of object. Therefore, it cannot be reduced to inferential knowledge and whenever the person describes towards an unknown object to the cognizer, certainly it does not satisfy the Vyapti relation whatever the statement he made it. Therefore, Naiyayikas said that in Upamana we are considering many propositions denoted to an object.

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## Can upamāna be reduced to any other pramāna?

- ❖ Buddhist: perception + verbal testimony
- ❖ Nyāya rejects Buddhists' reductionists standpoint: the application of the concept to a particular class of things can't be due to perception and verbal testimony.
- ❖ Sāmkhya & Vaisesikas: Inference  
All animals resembling the cow are gavagai.  
This is an animal resembling the cow.  
Therefore, this is gavagai.
- ❖ Nyāya: In upamāna, we are considering many propositions denoted to an object.
- ❖ Here, we compare the objects, but not inferred.



Here, we are comparing the objects, but not infer. Whenever we have knowledge in Upamana, we are comparing whether through similarity, whether through dissimilarity or whether through peculiar quality but we are not inferring to a situation or we are not inferring to object. So, I hope now it is understood to you how Naiyayikas explain and defend other schools saying that Upamana or comparison as an independent source of valid knowledge is like perception or Pakhya, inference or Anumana.

In the next class, we will be discussing verbal testimony as an independent source of valid knowledge according to Nyaya philosophy. Thank you.