CENTRE FOR DISTANCE AND ONLINE EDUCATION
SRI SRI UNIVERSITY, CUTTACK

MASTER OF ARTS (HINDU STUDIES)

TUTOR MARKED ASSIGNMENT

Course Code: MHS 102 **Academic Year: 2025-26**
Course Name: Pramana Siddhanta **Session: August 2025**
Semester: 1st **Total Marks: 100**

A. Answer any eight questions (essay type). Answer in about 350-500 words each.
(10 X 8 = 80)

1. **Trace the origin and historical development of Pramāṇa Siddhānta** in Indian philosophy, from the Vedic and Upaniṣadic period to systems like Nyāya, Mīmāṃsā, Vedānta and Buddhist schools.

2. **Explain the meaning and scope of "pramāṇa"** and discuss the central questions of Pramāṇa Siddhānta regarding the nature of knowledge, the criteria of validity, and methods of verification.

3. **Discuss the concept of a valid definition (lakṣaṇa)** in Indian logic. Explain and illustrate the defects of avyāpti, ativyāpti and asambhava, and show why precise definitions are crucial for sound reasoning.

4. **Describe the Indian model of knowledge acquisition** with special reference to pramātā, prameya, pramāṇa and pramā. Analyse how these four are interrelated in the process of knowing.

5. **Give a detailed account of pratyakṣa (perception)** as a pramāṇa: its nature, external and internal types, nirvikalpa and savikalpa stages, conditions for valid perception, and its limitations.

6. **Critically examine anumāna (inference)** as a means of valid knowledge. Discuss the Nyāya pañcāvayava syllogism, types of inference (pūrvavat, śeṣavat, sāmānyato-dṛṣṭa), and the conditions of a valid hetu with common fallacies.

7. **Explain upamāna (comparison/analogy) as a pramāṇa.** Describe its classic example, major applications in language, science and law, and critically evaluate its strengths and limitations.

8. **Discuss śabda-pramāṇa (verbal testimony)** in detail, distinguishing between āpta-vākya (reliable human testimony) and śāstra-vākya (scriptural testimony). Explain śabda-śakti, śakti-grahaka and tatparya-jñāna, and briefly contrast the Indian and Western views on testimony.

9. **Explain arthāpatti (postulation) and anupalabdhi (non-perception)** as independent pramāṇas in Mīmāṃsā and Vedānta. Give suitable examples, discuss their sub-types (in the case of anupalabdhi), and examine criticisms from schools like Nyāya and Buddhism.

10. **Show how the different pramāṇas are mapped onto natural sciences, law and contemporary life.** Illustrate pratyakṣa as experimental data, anumāna as scientific reasoning, upamāna as modelling/analogy, arthāpatti as circumstantial evidence, śabda as expert testimony, and anupalabdhi as knowledge of absence. Conclude with a note on complementarity of pramāṇas and the role of vimarśa (critical reflection) in the modern context.

B. **Write short notes on any four. Answer in about 150-200 words each.**

<div align="right">(5 X 4 = 20)</div>

1. **Svataḥ-prāmāṇya and parataḥ-prāmāṇya:** rival views on whether the validity of knowledge is intrinsic or depends on external confirmation.

2. **External and internal perception** (bāhya-pratyakṣa and antaḥ-pratyakṣa): definitions, examples, and philosophical importance.

3. **Nyāya's theory of inference:** pañcāvayava (five-member) syllogism and the essential characteristics of a valid hetu.

4. **Vaidika and laukika śabda:** distinction between scriptural testimony and ordinary human testimony, and conditions of reliability of a speaker (āpta).

5. **Four types of anupalabdhi:** kāraṇa-, vyāpaka-, svabhāva- and viruddha-anupalabdhi, with suitable examples.

6. **Comparative note on Indian and Western epistemology,** especially regarding plurality of pramāṇas and the status of testimony.