

COGNITION AND ITS VALIDITY: AN EXPOSITION ON COGNITION, ITS STRUCTURE AND VALIDITY ACCORDING TO TARKAŚĀSTRA

JAMMALAMADAKA SURYANARAYANA¹

Abstract

This paper gives a brief introduction to the *darśanas* in order to explore the structure of cognition, its types and validation. Cognition is of two types: (a) recollection and (b) experience. Recollection is the cognition caused by impressions or memories of an object left behind by experiences. When such impressions or memories are activated, they can be recollected. For example, if one is asked about one's name, one recollects it and responds. One can recollect an object that is related to a past event, a situation, a time, etc. Experience, on the other hand, is related to the present. For example, people see a red flower with their sensory organs (i.e., eyes) and know the colour of the flower (red). Experiences can be further divided into many types, based on the source. Validation related to cognition is truth. We explore the validity of the cognition produced based on facts or ability to reflect reality. Knowing the validation of cognition is helpful in making decisions, results in doubtless effort (*niṣkaṃpa pravṛtti*) and many other responses. We show that validation of cognition is the key ingredient in leadership.

Keywords: Cognition according to *nyāya*, Cognition according to *tarka*, validation of cognition, structure of cognition, *jñāna*, *pramāṇa*, *pratyakṣa*, *anumāna*, *upamāna*, śabda, *prāmāṇya*.

¹ School of Vedic Sciences, MIT Art Design and Technology University

A brief overview of Indian Knowledge system

The term Indian Knowledge System refers to the different types of knowledge streams that originated in India (also referred to as Bhārat). These include but are not limited to the *vēda*, *sūtra* (texts), *bhāṣya* (texts), *smṛti* (texts), *itihāsā* (history), *purāṇā* (literature) and *darśanā* (philosophies). Most of these do not have English equivalents. Figure 1 depicts the structure of the Indian Knowledge System with some examples.

- *Vēdas* are *apauruṣeyās*, the content of which is not attributed to a person or a group of people. They were experienced by *ṛṣīs*, who are often referred to as *draṣṭās*, meaning a person who sees mentally. *Draṣṭā* is different from *kartā*, which means a doer. There are four *vēdas*, namely, *Rgvēda*, *Yajurveda*, *Sāmavēda* and *Atharvavēda*.
- *Sūtra* are texts written by *ṛṣīs*; a larger sense is expressed unambiguously and concisely with fewer phrases that have a universal appeal. Some of the examples include *Aṣṭādhyāyī*, *Yōgasūtram*, *Nyāyasūtram*, *Brahmasūtram*, etc.
- *Bhāṣya* are commentaries on *sūtra*, where the author elaborates or refutes them. Examples of *bhāṣya* include *Mahābhāṣyaṃ* on *Aṣṭādhyāyī*, *Vyāsa bhāṣyaṃ* on *Yōgasūtram*, *Vātsāyanabhāṣyaṃ* on *Nyāyasūtram*, and *Śāṅkarabhāṣyaṃ* on *Brahmasūtram*, etc.
- *Smṛti* refers to the literature whose source is the *vēda* and are written to elaborate the objectives of the *vēdas*. The literal meaning of *smṛti* is “that which is remembered.” Some examples include *Parāśarasṃti*, *Kātyāyanasṃti*, *Hārītasṃti*, etc.
- *Itihāsā* are the histories of India. These are *Rāmāyaṇa*, *Mahābhārata* and some parts of *vēdas*.
- *Purāṇās* are a type of literature where the creation of the universe, the dissolution of the universe, and the lineage of the ruling dynasties are narrated as stories for the benefit of the lay person. Some examples are *Agnipurāṇa*, *Skāṇḍapurāṇa*, etc.
- *Darśanās* are the philosophies to understand the world and achieve the ultimate goal of life, i.e., *mōkṣa*. Examples include *nyāya*, *yōga*, *vēdānta*, etc.

Given below is a śloka from a *smṛti* entitled Śukranīti Śukra (Sukra,2008), one of the Indic Knowledge Systems:

Śāstrāya *gurusamyogaḥ* śāstraṃ *vinayavṛddhayē* |
vidyāvinīto nṛpatiḥ satām bhavati saṃmataḥ ||

This śloka indicates that the knowledge gained under the guidance of a guru enables kings or governors to be accepted even by the *paṇḍitas* (intellectual community). The acceptance is gained because of their thoroughly gained knowledge of the framework of governance. For example, emperor Chandragupta Maurya trained under Chanakya, Shivaji Maharaj under Swami Samartha Ramadasa, and Hakka Raya and Bukka Raya under Swami Vidyananya. A leader has honed his precision and hence makes appropriate, unerring decisions in difficult times, which naturally attracts many followers. In this process cognition has a key role to play. A person cannot be precise without having a clear view of the structure of the information. Another key factor in leadership is knowing the validity of that information. Someone trained in a śāstra is actually trained in its framework. This is applicable to any discipline.

The rest of this paper is as follows: In the first section, *darśana*, its two parts— *āstika* and *nāstika*— and the concept of cognition are explained. Then cognition and cognition experiences are presented. Next, the structure of cognition and its validity (or invalidity) in building leadership is explained. The paper ends with a brief conclusion.

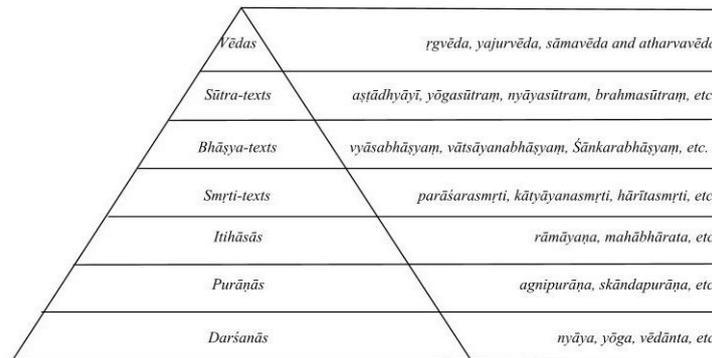


Figure 1 : Structure of the Indian knowledge system with some examples

An Overview of *Darśana*

The etymology of *darśana* is *drśyate anēna iti darśanaṃ*. *Darśana* shows a path or a perception towards life. Every text or knowledge base cannot be re-

ferred to as a *darśana* because some may deal with *mantras* (part of *vedas* used while performing rituals), a few may deal with commentaries, while others may address poetry, etc. Our *ṛṣis* dealt with their prescriptions towards life and its problems in *darśanas*.

Darśanas are of two kinds: *āstika* and *nāstika*. The literal meaning of *āstika darśana* is belief in life after the current one. The system that has no belief in this is *nāstika darśana*. Hence *baudhha* and *jaina darśana* must also be considered as *āstika* as they also believe in life after current life; however, it is defined that an *āstika* takes *vēdas* as a primary *pramāṇa* (means of knowledge), and a person not taking *vēdas* as a *pramāṇa* is a *nāstika*. There are six *āstika darśanas*—*nyāya*, *vaiśeśika*, *yōga*, *sāṃkhya*, *mīmāṃsā*, and *vedānta*. *Rṣis* have made a unique and invaluable contribution to each of the above *darśanas*. Table 1 on the next page shows the contribution of various the *ṛṣis* to different *darśanas* alongside their first published book. *Nyāya Sūtras* were given by Gautama, *Vaiśeśika* by Kāṇāda, *Yoga Sūtras* by Patanjali, Kapilamuni composed *Sāṃkhya Sūtras*, Jaimini the *Mīmāṃsā Sūtras* and Bādarāyaṇa gave the *Brahma Sūtras*.

Table 1 : *Darśanas* and their contributors

Name of the <i>darśana</i>	Name of the <i>ṛṣi</i>	Name of the first book
<i>Nyāya</i>	Gautama	<i>Nyāya Sūtra</i>
<i>Vaiśeśika</i>	Kāṇāda	<i>Vaiśeśika Sūtra</i>
<i>Yōga</i>	Patanjali	<i>Yōga Sūtra</i>
<i>Sāṃkhya</i>	Kapila	<i>Sāṃkhya Sūtra</i>
<i>Mīmāṃsā</i>	Jaimini	<i>Mīmāṃsā Sūtra</i>
<i>Vedānta</i>	Bādarāyaṇa	<i>Bramha-Sūtra</i>

Darśanas help understand life, problems encountered in life, and the perception required to deal with those problems. *Āstika darśanas* deal with the universe, its creation, cause, and source. They attempt to answer the following questions, particularly those that may not have a direct answer.

- What is creation?
- What is the universe?
- What is the philosophy of life?
- What is the ultimate goal of life?

To answer the above questions a person needs to have a clear understanding of the constituents of this universe (*prapancha*), the process of understanding something (*pramāṇa*), and the ultimate goal of life (*mōkṣa*). Each *darśana* defines *mōkṣa* differently and suggests different knowledge paths towards attaining it, thus providing different types of *pramāṇas* (means of knowledge).

An Overview of Tarka Śāstra

Tarka Śāstra is the combination of *Nyāya* and *Vaiśeṣika darśanas*. The seven elements of the universe are defined according to *Vaiśeṣika darśana*. The seven are grouped into two categories, *bhāva padārtha*, the entities that are present, and *abhāvapadārtha*, the entities that are absent. *Tarka Śāstra* also defines *pramāṇa* (the means of knowledge taken from *Nyāya Śāstra*). According to *Nyāya Śāstra* there are four *pramāṇas*: *pratyakṣa*, *anumāna*, *upamāna* and *śabda*.

Śankara Miśra (Shankara, 2007, p.18) in *Vaiśeṣikasūtrōpaskāraḥ*, the commentary on Kaṇādā's *Vaiśeṣikasūtram* and Vātsāyana (Vātsāyana, 1998, p.39) in *Nyāyabhāṣyam* state that *niśrēyaṣaṃ* or *mōkṣa* is the absolute absence of sorrow. In the context of *mōkṣa*, the seeker ponders on the following questions:

- What is the cause of sorrow?
- What are the miseries caused by sorrow?
- How can we gradually eliminate all those causes and be in a state where there is no sorrow?

Thus, in order to achieve *mōkṣa* a person must gain true knowledge and apply the concept of cognition.

Cognition as per Western and Indic Knowledge Systems

Cognition is knowledge, also known as *buddhi* or *jñāna* (Annṃbhaṭṭa, 1960, p.16). Cognition refers to understanding, perception, insight, etc. According to *APA Dictionary of Psychology*, cognition refers to all forms of knowing and

awareness, such as perceiving, conceiving, remembering, reasoning, judging, imagining, and problem solving. Along with affect (*APA Dictionary of Psychology, n.d.*) and conation, it is one of the three traditionally identified components of the mind. Cognition is a *guṇa* / quality of ātman / soul, which is the primary cause of all kinds of responses of any living being. A response needs a good knowledge of the subject under consideration. Cognition is mainly of two types: *anubhava*/ experience and *smaraṇa*/ recollection. Both of these can be *yathārtha*/ valid and *ayathārtha*/ invalid. Cognition is also called *jñāna*, *pramiti*, etc. Cognition is of two types — recollection (relates to the past) and experience (relates to the present).

A clear cognition is a prerequisite for behaviour. A desire to accomplish something requires a thorough knowledge of the process to be followed to achieve it.

A thought is first framed in the mind before becoming an action. For example, in his renowned speech at the Parliament of Religions, Swāmi Vivēkānanda said: “Sisters and Brothers of America, it fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us.” He had to first frame the above statement in his mind before narrating it. In this example, cognition refers to framing the sentence in the mind and behaviour (or *vyavahāra*) refers to the narration.

The Concept of Recollection in Tarka Śāstra

Recollection needs memory or an impression of experience (Annambhaṭṭa, 1960, p.17). Before recollecting something (1) a person has to experience it, (2) register it in the memory, and (3) trigger that particular memory. Partial recollection refers to remembering a part of something. In case of partial recollection, the memory is not triggered to the fullest extent. Recollection is illustrated in Figure 2 on the next page.

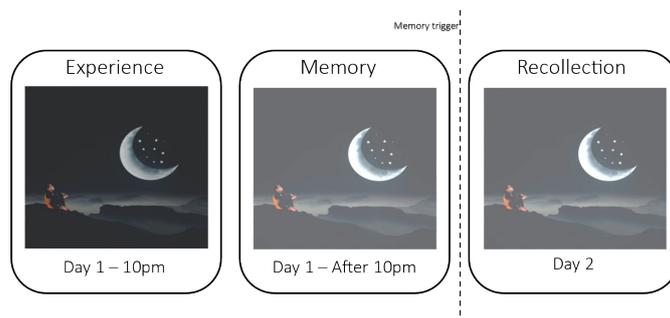


Figure 2: Example of Recollection

In Figure 2 (*Boy Seeing the Moon, n.d.*), the sequence of events occurs as given

- (1) Day 1: 10 p.m: a boy sees moon. This is an experience.
- (2) Day 1: After 10 p.m: whatever he saw at 10pm is changed into memory or impression and is registered within him.
- (3) Day 2: A registered memory can get triggered at a later time. This is referred to as *udbudha samsaraha* (triggered memory).
- (4) Once triggered, the memory is recollected. This is called *smaranam*.

Experience as per Tarka Śāstra

The second type of cognition is experience (Annamḥaṭṭa, 1960, p. 23). It can be either non-verbalisable cognition (*niṣprakāraka jñānaṃ*) or verbalisable cognition (*saparakāraka jñānaṃ*). Non-verbalisable cognition refers to an experience which cannot be conveyed properly. An example of non-verbalisable cognition: when a person sees a snake for the first time and does not recognise what it is, he can vaguely refer to the snake as a rope. Verbalisable cognition refers to clearly conveying a known matter or experience. For example, when a person recognises a picture of a peacock and is able to express something about the peacock and describe it, the experience is referred to as verbalisable cognition. Only verbal cognitions are expressible, while non-verbal cognitions are not expressible.

Verbalisable cognition always has a holder and a property. In the above example, if a person describes the peacock as blue in colour, the peacock is the holder and the blue colour is the property. The holder is called *dharmī* and the property is called *dharma*. There can be different combinations of *dharma* and *dharmi*, as explained in Table 2 on the next page.

Table 2: Examples of Verbalisable Cognition

Type	Holder	Property	Definition	Example	
1	one	One	one holder and one property	pot on the floor	holder = floor property = pot
2	one	many	holder and many properties	pot and mat on the floor	holder = floor property = pot, mat
3	many	one	many holders and one property	one pot on many stones	holder = many stones property = pot
4	many	many	many holders and many properties	many pots on many stones	holder = many stones property = many pots

Verbalisable cognition can be further divided as valid or proven cognition and invalid or unproven cognition. These divisions are known when the building blocks of the cognition or the structures of the cognition are known. A non-verbalisable cognition cannot be verified for its validity as its structure is unknown.

Types of experience as per Tarka Śāstra

The experiences are of three types: perception, inference, and verbal cognition.

- Perception (*pratyakṣa*): The cognition is produced because of the relationship between a sensory organ and an object. This relationship is called *sannikarṣa*.
- Inference (*anumiti*): The cognition is produced because of logic and reasoning.
- Verbal cognition (*śābdabōdha*): The cognition is produced by the use of meaningful words to describe an object.

Pratyakṣa: Direct Perception in Tarka Śāstra

The cognition of the world perceived directly by the sensory organs is called *pratyakṣa* and the entities involved in *pratyakṣa* are self, mind, sensory organ,

and the object. Consider the example of a girl holding a bird in her hand. Her eye is the sensory organ or the *indriya*. Her eyes are looking at the bird. The relationship between her eyes and the bird is called *saṃyōga*. *Tarka Śāstra* defines many types of relationships between a sensory organ and an object. A relationship exists if the girl knows the colour of the bird. A different relationship exists if she knows the birdness in the bird. This is explained in Table 3.

Table 3: Pratyakṣa According to the Relationship

Sensory Organ	Object	Relationship	Pratyakṣa
Eye	Bird	<i>Saṃyōga</i>	This is a bird
Eye	Bird's colour	<i>Saṃyukta-samavāya</i>	This bird is brown in colour
Eye	Bird's property	<i>Saṃyukta-samavēta-samavāya</i>	This bird is a sparrow

The Process of *Pratyakṣa* in *Tarka Śāstra*

The entities in *pratyakṣa* (self, mind, sensory organ and the object) are related as follows (Anṃbhaṭṭa, 1960, p.108): The “self” gets connected with the mind, the “mind” is connected to the sensory organ, and the “sensory organ” is connected with the object. A few examples are illustrated below:

- (1) A person watching television is thinking about something else. Though there exists a relationship between the “self” and the “object,” the self (the person) cannot experience it since the “mind” is disconnected from the object.
- (2) During sleep the “self” is disconnected from the “mind” and hence the self (the person) cannot experience any object.
- (3) When not related to an object, the “self” will not cognise anything. For example, a person cannot know what is behind a wall if there is no relationship between the self and the objects on the other side of the wall.

Obstacles to *Pratyakṣa* as per *Sāṃkhya Darśana*

Here are some guidelines from *Sāṃkhyakārikā* of Īśwarakṛṣṇa (Īśwarakṛṣṇa, 1917, 50), where the author lists the obstructions for perception (*pratyakṣa*):

- *Atidūrāt*: A far away object cannot be known. For example, though a person may have a relationship with something far away, he (she) cannot know who or what it is.

- *Sāmīpyāt*: An object very close cannot be known. For example, if something is too close to a person's eye, he (she) cannot see it because of its proximity.
- *Indriyaghātāt*: An object very close or very far cannot be perceived by a weak sensory organ.
- *Manōnavasthānāt*: The relationship between the mind and the sensory organs is disconnected. In such a state, a person cannot cognise anything.
- *Saukṣmyāt*: A very small object is unrecognisable for the sensory organs. For example, atoms, viruses, etc., cannot be sensed by the sensory organs directly.
- *Vyavadhānāt*: A blocked object cannot be seen. For example, a car parked behind an obstructing building cannot be seen by the person in front of the building.
- *Abhibhavāt*: An object dominates the other because of similar properties. For example, the brightness of a bulb under the sunlight cannot be noticed because of the dominant sunlight.
- *Samānābhiharāt*: An object cannot be identified uniquely because of a common property. For example, the inability to identify a specific pigeon among a group of pigeons.

Anumiti in Tarka Śāstra

Anumiti is the second type of experience and refers to inference. Inference can be drawn from a definite coexistence between two entities. For example, the person observing the smoke coming out of a distant mountain can “infer” that the mountain is on fire. Since the person cannot see the fire directly, it cannot be called *pratyakṣa*. Directly visible smoke is the reason for concluding the presence of an indirectly visible fire. *Anumiti* can be understood by the following sequence of events.

Step 1: Knowing the invariable coexistence between two objects. For example, previous knowledge of coexistence between smoke and fire in foundry, kitchen, temple, etc.

Step 2: Observing the object. For example, seeing the smoke on the mountain

Step 3: Recollecting the relationship between the objects. For example, remembering the invariable relationship between smoke and fire

Step 4: Drawing a conclusion. For example, concluding that the mountain is on fire

The process of inference (*anumiti*) is used extensively in debates, decision making, etc. The means of inference is of two types according to its priority: *svārthānumāna* and *parārthānumāna*.

Svārthānumāna refers to the cause of an inference that is not shared with others. For example, a person hearing the sound of a fast-moving big vehicle, infers for himself that a big vehicle is moving and decides not to cross the road.

Parārthānumāna refers to the cause of an inference that is shared with others. For example, when a person hearing the sound of a fast-moving big vehicle infers for himself that a big vehicle is moving and also shares this information with others around him so that he and the others do not cross the road.

Śābdabōdha in Tarka Śāstra

Śābdabōdha is the third type of experience. *Śabda* means word and *bōdha* means knowledge, hence the word śābdabōdha means verbal cognition (Anṁbhaṭṭa, 1960, p.108). It has three collaborative causes: mutual expectation (*ākāṅkṣā*), compatibility (*yōgyatā*), and proximity (*sannidhi*).

1. *Ākāṅkṣā*: The mutual expectation to generate the meaning is prompted by the absence of meaning when there is only one word. For example, the collection of words like cow, horse, man, elephant, etc., is meaningless because of the absence of *ākāṅkṣā*.
2. *Yōgyatā*: The compatibility between words. For example, “he sprinkles with fire” does not provide clarity because of the absence of *yōgyatā*.
3. *Sannidhi*: Uttering individual words of a statement without continuance. For example, uttering three individual words of a sentence (e.g., “bring a dog”) at different times in a day (“bring” in the morning, “a” in the afternoon, “dog” in the night) is meaningless because of the absence of *sannidhi*.

Structure of Cognition as per Tarka Śāstra

The knowledge of the structure of a cognition is essential to prove or disprove a statement. The components of knowledge called *viśayas* are of three types.

1. *Prakāra*: The word that qualifies the subject, i.e., an adjective
2. *Viśēṣya*: The word qualified or limited by an adjective, i.e., the subject

3. *Saṃsarga*: The relationship between *prakāra* and *viśēṣya*. *Saṃsarga* can be *saṃyōga* (a temporary relation between two objects) or *samavāya* (a permanent relation between two objects), etc. For example, a person seeing a snow-covered mountain cognises it as a snowymountain. In this statement, “mountain” is the *viśēṣya*, “snow” is the *prakāra*, and *saṃyōga* (a temporary relation between two objects) is the *saṃsarga*.

Validity or Prāmāṇya of the Cognition in Tarka Śāstra

Cognition is considered valid if it reflects reality and invalid otherwise. A valid cognition is known as *prāmāṇya* and invalid cognition is known as *aprāmāṇya* or *bhrama*.

To prove a given cognition to be valid, the *prakāra* (adjective) should be applicable to the *viśēṣya* (subject). For example, a simple statement such as “It is a greenpot” is considered a valid cognition (*prāmāṇya*) since it satisfies the above given three parts of the structure of cognition. In this example, the pot is the *viśēṣya*, the green colour is the *prakāra* and *samavāya* (a permanent relation between two objects) is the *saṃsarga*.

A cognition is invalid when the *prakāra* (adjective) is not an attribute of the *viśēṣya* (subject). For example, on seeing a conch on the beach, a person suffering from jaundice cognises it to be yellow (when the pitta imbalance caused by jaundice is high, everything appears yellow). In this example, the conch is the *viśēṣya* and the yellow colour is the *prakāra*. Since, yellow is not a valid attribute of the subject (conch), the cognition is considered to be invalid (*aprāmāṇya* or *bhrama*).

In another example, a person seeing two silver-coloured rings but of different material (silver, lead) cognises both to be silver rings. In this example, silver is *prakāra* and the ring is *viśēṣya*. Since silver is not the attribute of one of the rings and silver is a valid attribute of another ring, this is considered a “partial” valid cognition.

Cognition and Leadership

A leader can analyse a given problem, classify its constituents and prescribe a sustainable solution. How a guru (leader) analyses a problem, understands it, and recommends a solution is explained with an example.

Given below is a śloka from *Manusmṛti* Manu, M. (2012):

Senāpatyaṃ ca rājyaṃ ca daṇḍanēṭṛtvaṃ eva ca |
sarvalōkādhipatyāṃ ca vēdaśāstravidarhati ||

A thorough knowledge of *vedaśāstra* can enable someone to lead an army or a kingdom or a group of kingdoms or even the world.

A deeper analysis of the above śloka indicates that a thorough understanding of a knowledge system (framework / structure) is very important. Once an in-depth knowledge is gained, then this framework can be customised and applied suitably to a requirement. The extent of the application of the gained knowledge can be in any field, be it social, political, economic, or religious.

There can be two parts to manifesting the knowledge into an application design:

1. knowledge of the system / framework - A
2. application of the framework - B
 - as is application - B1
 - customised application - B2

In order to design a system, the workflow can be $A \rightarrow B1$

or

$A \rightarrow B2$

A leader by virtue of the gained cognition of a knowledge system becomes capable enough to design a system either by customising the framework or by its usage as is.

Example

Consider an Indian purōhita / Hindu priest, who doesn't know Sanskrit but chants mantras, performs rituals, etc. The guru sees a problem here that can lead to forfeiture of authenticity and auspiciousness, dissemination of fake knowledge, and loss of tradition in the current and coming generations.

Solution

The leader, the guru in this case, has a rich knowledge of the complete system that encompasses language, the process, the steps recommended and their application.

The guru also knows the total structure of *purōhitya*, the work expected from a *purōhita* and its constituents. As the referenced śloka from *Manusmṛti* prescribes, the guru is capable enough to lead. So, he can design a system either by using it as it is or by customising the framework. The system designed by the guru can be used to enable the *purōhita* clan so that they do not struggle. For example, one of the requirements in the designed solution is to teach Sanskrit in *sandhya vandanam*, a vedic meditation practised everyday by many Hindu seekers or *Viṣṇu Sahasranama*, a section from the *Vyāsa Mahābhārata* dedicated to enumerating the qualities of *Bhagavān Viṣṇu* etc. This slowly starts enabling the *purōhitas* in language and methodology. The guru can try this technique on a few *purōhitas*. In parallel, the guru can validate the *śiṣyas* on what they have learnt in their day-to-day practice. Thus, the guru takes the *purōhitas* to what is unknown from what is known. By an in-depth understanding of the structure of the knowledge and its validity, the guru emerges as a time-tested leader.

Conclusion

According to the essence of different śāstras such as *Tarka Śāstra*, *Nīti Śāstra* etc., recognising a cognition and its validity is a key step towards building leaders. A practitioner is born when a person learns a subject, gains thorough knowledge in that subject, and applies that knowledge into day-to-day life. A leader is born when the practitioner becomes capable enough to transmit that knowledge to guide and build others (*śiṣya*). As shown in the above example, the guru (leader) understands the knowledge structure of the processes involved in a *purōhita*'s work and experiments an envisioned idea and validates it after guiding the *purōhita*-s and validating their work.

Even though leaders cannot be artificially made, if one possesses the leadership quality, then one can enhance that quality by focusing and getting trained in the Indic dimension of cognition, its structure and validity to excel.

Given below is a śloka from *manusmṛti* Manu, M. (2012):

Laukikaṃ vaidikaṃ vāpi tathādhyātmikamēva vā |
ādādīta yatō jñānaṃ taṃ pūrvamabhivādayēt ||

The guru enables the *śiṣya* in *laukika* (study to solve day-to-day problems), *vaidika* (study to understand veda-related concepts) or *ādhyātmika* (study of

ātman). The source of the *jñāna* is being worshipped by the *śiṣya* because that is the first stepping stone in the journey of becoming a leader. The *śiṣya* gains the knowledge of the system and its structure. The *śiṣya* can continue this *param-parā* of leadership. Hence building leadership is an ongoing and everlasting process and *śāstra jñāna* forms a strong foundation towards this journey.

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Appendix

Tadatyantavimōkṣōpavargaḥ - Nyāyasūtram 1-1-22

Niśsrēyasamāntyantikī duḥkhanivṛttiḥ - Vaiśeṣikasūtrōpaskāraḥ 1-1-4

Sarvavyavahāra hetuḥ jñānaḥ buddhiḥ - Tarkasaṃgrah 33

Anuṣṭhāna kāraṇa dravya dēvatādi linga smārakaḥ vēdabhāgaḥ - Nyāyakōśaḥ P:645

Niṣprakāraṇam jñānam nirvikalpakaṃ - Tarkasaṃgrah 39

Saprakāraṇam jñānam savikalpakaṃ - Tarkasaṃgrah 39

Indriyaratha sannikarsa janyam jñānam pratyakṣam - Tarkasaṃgrah 39

Ātmā manasā samyujyate mana indriyeṇa indriyamartheṇa tathā pratyakṣam - Tarkasaṃgrah-dīpikā - Pratyakṣanirūpaṇam - 4

Atidūrāt sāmīpyāt indriyaghātānmanōnavasthānāt | saukṣmyāt vyavadhānāt abhibhavāt samānābhīhārāchcha || - Sāṅkhya kārikā 7

anumitīkaraṇamanumānam parāmarśajanyam jñānamanumitīḥ.

yāptivisistapakṣadharmatājñānam parāmarśaḥ, yathā vahnivyāpyadhūmavānāyam parvataḥ iti jñānam parāmarśaḥ. tajjanyam parvato vahnimāniti jñānamanumitīḥ, yatra dhūmāstrāgnirīti sāhacaryaniyamo vyāptīḥ. vyāpyasya parvatādivṛttitvam pakṣadharmatā. - Tarkasaṃgrah 41

Tadvati tadprakāraṇānubhavō yathārthaḥ - Tarkasaṃgrah 35

Laukikaṃ vaidikaṃ vāpi tathādhyātmikamēva vā;

ādādīta yatō jñānam taṃ pūrvamabhivādayēt || - Manusmṛtiḥ 2. 117

Senāpatyam ca rājyam ca daṇḍanēṭṛtvam eva ca;

sarvalōkādhīpatyam ca vēdaśāstravidarhati || - Manusmṛtiḥ 12.100

Śāstrāya gurusaṃyogaḥ śāstraṃ vinayavṛddhayē;

vidyāvinito nṛpatiḥ satām bhavati saṃmataḥ || - Śukranītiḥ 1.148