

NYAYA PHILOSOPHY

INFERENCE[ANUMANA]

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ANUMANANA[INFERENCE]

- Anu means after.
- Mana means knowledge.
- Anumana literally means a cognition or knowledge which follows some other knowledge.
- After perception comes anumana.

WHY ANUMANA?

- AS WE KNOW OUR SENSE ORGANS ARE LIMITED.
- PERCEPTION CANNOT FULFIL OUR LOGICAL NEEDS
- SOME TIMES WE FACE DIFFICULTY DUE TO PERCEPTION
- THEORY OF ERROR PROVE IT
- ANUMANA CONECT OUR KNOWLEDGE FROM PERCEPTION TO BEYOND IT
- THE HILL IS FIERY,BECAUSE IT SOMKEAND WHATEVER SMOKES IS FIERY

WHAT IS INFERENCE

- WE PASS FROM THE PERCEPTION OF SMOKE IN THE HILL TO KNOWLEDGE OF EXISTENCE OF FIRE IN IT
- ON THE GROUND OF OUR PREVIOUS KNOWLEDGE OF THE UNIVERSAL RELATION BETWEEN SMOKE AND FIRE.

THREE IMPORTANT TERMS WHICH ARE BASE OF INFERENCE

- ❑ 1.PAKSA[MINOR TERM]
- ❑ 2.SADHYA[MAJOR TERM]
- ❑ 3.HETU[MIDDLE TERM]

1. PAKSA

- ◉ THE PAKSA IS THE SUBJECT WITH WHICH WE ARE CONCERNED IN ANY INFERENCE.

- ◉ MOUNTAIN IS PAKSA

2.SADHYA

- ◉ THE SADHYA IS THE OBJECT WHICH WE WANT TO KNOW IN RELATION TO THE PAKSA OR THE INFEREABLE CHARACTER OF THE PAKSA,
- ◉ FIRE IS THE EXAMPLE OF SADHYA.

HETU

- ◉ THE HETU IS THE REASON FOR OUR RELATING THE SADHYA TO THE PAKSA.
- ◉ THE SMOKE IS A PAKSA IN THIS EXAMPLE.

CLASSIFICATION OF INFERENCE [FIRST CLASSIFICATION]

- ◉ Savartha anumana
- ◉ Paratha anumana

SVARTHA ANUMANA

- In first is illustrated by a man who first perceives a mass of smoke in the hill, then remember that there is an universal relation between smoke and fire,
- Finally he infers that fire in the hill
- This type of knowledge called svartha anumana.

PARATHA ANUMANA

- In paratha anumana when making it a man aims at proving the truth of the conclusion to other men.
- There are five stage of paratha-
- 1.pratigya-.the hill must be fiery.
- 2.hetu-because it is smoky.
- 3.example-whatever is smoky fiery
- 4.upanayan-example kitchen.
- 5.nigaman-so also the hill is smoky therefore it is fiery.

SECOND DIVISION OF INFERENCE

- ◉ PURVAVAT
- ◉ SESAVAT
- ◉ SAMANYATODRSTA

1. PURAVAT

- ◉ A PURAVAT INFERENCE IS THAT IN WHICH WE INFER THE UNPERCEIVED EFFECT FROM A PERCEIVED CAUSE
- ◉ THE INFERENCE OF FUTURE RAIN FROM THE APPEARANCE OF DARK HEAVY CLOUDS IN THE SKY.

SESAVAT

- ◉ A SESA VAT INFERENCE IS THAT IN WHICH WE INFER THE UNPERCEIVED CAUSE FROM A PERCEIVED EFFECT.
- ◉ THE INFERENCE OF PAST RAIN FROM THE SWIFT MUDDY CURRENT OF THE RIVER.

3. SAMANYATODRSTA

- IT IS RELATED WITH UNIFORMITY IN OUR EXPERIENCE.
- THIS IS ILLUSTRATED WHEN, ON SEEING THE DIFFERENT POSITIONS OF THE MOON AT LONG INTERVALS, WE INFER THAT IT MOVES, ALTHOUGH THE MOTION MIGHT NOT HAVE BEEN PERCEIVED BY US.
- IN THE CASE OF OTHER THINGS, WHENEVER WE PERCEIVED CHANGE OF POSITION , WE PERCEIVED MOTION ALSO.

3. SAMANYATODRSTA-

- ◉ SIMARLY ,WE MAY INFER THE CLOVEN HOOF OF AN UNKOWN ANIMAL SIMPLY BY SEEING ITS HORNS.
- ◉ SAMANYATODRST INFERENCE IS THUS SIMILAR TO ANALOGICAL ARGUMENT.

THE THIRD CLASSIFICATION GIVES US THE THREE KINDS OF INFERENCE-

- ⦿ 1. KEVALANVAYI
- ⦿ 2. KEVALVYATIREKI
- ⦿ 3. ANVAYAVYATIREKI

KEVALANVAYI

- AN INFERENCE IS CALLED KEVALANAVYI WHEN IT IS BASED ON A MIDDLE TERM WHICH ONLY POSITIVELY RELATED TO THE MAJOR TERM.
- EXAMPLE-
- ALL KNOWABLE OBJECTS ARE NAMEABLE;
- THE POT IS A KNOWABLE OBJECT.
- THEREFORE THE POT IS NAMEABLE.

2. KEVALVYATIREKI

- A KEVALVYATIREKI INFERENCE IS THAT IN WHICH THE MIDDLE TERM IS ONLY NEGATIVELY RELATED TO THE MAJOR TERM.
- EXAMPLE-WHAT IS NOT DIFFERENT FROM OTHER ELEMENTS HAS NO SMELL.
- THE EARTH HAS SMELL;
- THEREFORE THE EARTH IS DIFFERENT FROM OTHER ELEMENTS.

3. ANVAYATIREKI

- WHEN ITS MIDDLE TERM IS BOTH POSITIVELY AND NEGATIVELY RELATED TO THE MAJOR TERM IN RESPECT OF BOTH THEIR PRESENCE AND ABSENCE.
- EXAMPLE-
- 1. ALL SMOKEY OBJECTS ARE FIERY;
- 2. THE HILL IS SMOKY;
- 3. THEREFORE THE HILL IS FIERY'.

NEGATIVE EXAMPLE

- ⊙ NO NON-FIERY OBJECT IS SMOKY;
- ⊙ THE HILL IS SMOKY’;
- ⊙ THEREFORE THE HILL IS FIERY.

CONCLUSION

- NYAYA PHILOSOPHY REPRESENT A UNIQUE DEFINITION OF LOGIC IN INDIAN PHILOSOPHY
- ANUMANA IS A VALID SOURCE OF KNOWLEDGE
- TERMS AND FALLACIES ARE PRESENT IN THAT ANUMANA
- NEW BRANCH OF NYAYA PHILOSOPHY GIVES A NEW VERSION OF INDIAN LOGIC
- EVEN TODAY MANY RESEARCH SCHOLARS WORKS IN INFERENCE OF NYAYA