

T. D. C. 1ST YEAR. 2ND SEMESTER

Sub: PHILOSOPHY

NYAYA ANUMANA (INFERENCE)

ANUMANA (ANU - AFTER, MANA - KNOWLEDGE)

literally means a cognition or knowledge which follows some other knowledge. Inference or anumana is a mediate knowledge of an object derived through the medium of the knowledge of a mark by virtue of the relation of invariable concomitance between them. For example,

1. The hill is fiery (PRATIJÑA)
 2. Because it smokes (HETU)
 3. Whatever is smoky is fiery (UDAHARANA)
 4. The hill has smoke which is invariably accompanied by fire (UPANAYA)
- ∴ 5. The hill is fiery (NIGAMANA).

So, according to the Naiyayikas, must be started in the form of five propositions, called avayavas or members.

The pratijña is the first proposition, which asserts something, the hetu is the second proposition, which states the reason for this assertion. The udaharana is the universal proposition, showing the connection between

the reason and the fact. Upanaya is the application of the universal proposition to the present ~~case~~ case. Nigamana is the conclusion which follows from the preceding propositions.

Classification of inference (ANUMANA)

According to the first classification, inference is of two kinds :-

- ① SVARTHA anumana
- ② PARARTHA anumana

Svarthamumana is the inference for oneself. On the otherhand an inference is parartha when in making it a man aims at proving or demonstrating the truth of the conclusion to other man. This is the psychological classification of anumana.

According to the another classification of proposition there are three kinds of propositions :-

- ① PŪRVAVAT ANUMĀNA
- ② ŚEṢAVAT ANUMĀNA
- ③ SAHANYATODRṢṬĀ ANUMĀNA

A pūrvavat inference (anumāna) is ~~for~~ the inference of an unperceived effect from a perceived cause. For example, the inference of future rain from the appearance of dark heavy clouds in the sky.

A śeṣavat inference is the inference of an unperceived cause from a perceived effect. For example, the inference of the past rain from the swift muddy current of the river.

On the otherhand a sāmānyatodakā inference is the inference of an imperceptible object from a perceived mark, which is known to be uniformly related to it. For example, 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.

A third classification gives us three kinds inference (anumāna)

- ① KEVALANVAYI anumāna
- ② KEVALAVYATIREKI anumāna
- ③ ANVAYAVYATIREKI anumāna

An inference is called kevalavyaji when it is based on a middle term which is only positively related to the major term. Hence the knowledge of vyāpti between the middle term and the major term is arrived at only through the method of ~~agreement~~ agreement (anvaya), since there is no negative instance of their agreement in absence. For example,

All knowable objects are nameable.

The pot is a knowable object.

∴ the pot is nameable.

A kevalavyatireki inference is that in which the middle term is only negatively related to the major term. It depends on a vyāpti between the absence of the major term and that of the middle term. For example,

What is not different from other elements has no smell.

The earth has smell.

∴ the earth is different from other elements.

On the otherhand an inference is called *anvayavyatireki* when its middle term is both positively and negatively related to the major term. In it there is a *vyāpti* or universal relation between the middle and the major term in respect of both their presence and absence. For example,

① All smoky objects are fiery.

The hill is smoky.

Therefore the hill is fiery.

② No non-fiery object is smoky.

The hill is smoky.

Therefore the hill is fiery.

Inference is based upon *vyāpti* which is the invariable concomitance of the reason with the predicate. The universal relation of the reason with the predicate is the logical ground of inference (*anumana*).
