

Date: 19.12.2022

Vyapti is the ground of inference.

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B.A. 1ST SEMESTER

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Vyapti is the ground of inference.

- ▶ The Vyapti is the basis of reaching at the conclusion.

Vyapti is the ground of inference.

logical justifications of Vyapti

invariable, unconditional, constant concomitant relation
can be established through six ways.

Vyapti is the ground of inference.

logical justifications of Vyapti

Anvaya, vyatireka, vyabhicaragraha, upadhinirasa, tarka and samanya laksana pratyaksa.

1. Anvaya

- ▶ Anvaya in Nyāya philosophy refers to instances where there is a constant concomitance between two elements (vyapya and vyapaka). This method relies on observing agreement in presence to understand causal relations, akin to Mill's method of agreement in Western philosophy.

Anvya

- ▶ Once the causal relation between two phenomena is established it can be expressed in a general statement. Thus Vyapti can be ascertained through the experience of the positive instances of causal connections between two events.

Anvya

- ▶ Wherever smoke is seen their fire is also seen

2. Vyatireka

- ▶ Vyatireka in Nyāya philosophy identifies situations where the absence of one phenomenon consistently correlates with the absence of another. This method resembles Mill's method of difference and aids in establishing causal connections. For example, where fire is absent, smoke is also absent, illustrating the relationship between the presence and absence of phenomena.

3. Vyabhicaragraha

- ▶ This step involves not observing instances contrary to the established pattern of anvaya or vyatireka, thereby reinforcing knowledge. By consistently observing that where there is smoke, there is fire, and never experiencing smoke without fire, one can confidently generalize: wherever there is smoke, there is fire.

Upadhinirasa

- ▶ This step emphasizes unconditional relation between sadhya (effect) and hetu (cause). Upadhi (condition) is absent to establish the invariable connection between phenomena, leading to universal understanding. Observing this repeatedly (bhuyodarsana) solidifies knowledge of unconditional relationships. For example, smoke is universally associated with fire, not vice versa, as fire is the cause of smoke, regardless of fuel moisture.

Upadhinirasa

- ▶ All cases of fire are not smoky. Only those cases of fire, where the fuel is wet, are smoky. Thus smoke and fire are unconditionally related but not the fire and smoke. Because all cases of fire are not the cases of smoke.

Upadhinirasa

- ▶ In other words there can't be smoke without fire, but there can be fire without having smokes. So smoke is unconditionally related with fire.

Tarka

- ▶ Tarka in Nyāya philosophy refers to hypothetical reasoning supporting the relation of concomitance. It strengthens general statements by disproving opposing reasoning. For example, if there were cases of smoke without fire, it would contradict the statement "All smoky objects are fiery." This approach affirms the causal connection between smoke and fire by showing that smoke's presence reliably indicates fire.

Samanya laksara Pratyaksa

- ▶ In Nyāya philosophy, after establishing causal connections through specific instances, the Naiyayikas also advocate for samanya laksana pratyakṣa, which involves perceiving universal characteristics to confirm such relations based on class attributes.

Samanya laksara Pratyaksa

- ▶ The class-character refers to the fundamental nature of a thing. For example, smoke's general characteristic is that it emanates from a fiery object and not from a non-fiery one.

Samanya laksara Pratyaksa

- ▶ Thus, the smoke class and the fire class are related, allowing for the establishment of a universal statement. Similarly, observing the deaths of many human beings enables the perception of the causal connection between humanity and mortality, illustrating samanya laksana pratyakṣa.

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Thank you