CONCEPT OF UNIVERSAL PROPOSITION (UDHARANA) IN NAYAYA PHILOSOPHY

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ABSTRACT

Universal proposition (Udharana) is also known as general proposition or categorical proposition. Universal proposition is defined as the proposition in which the relation between the subject term and the predicate term is without any condition, in which the predicate is either affirmed or denied of the subject unconditionally. In nyaya logic the term vyapti is a universal proposition or invariable relation between the middle term (linga/hetu) and the major term (sadya) . According to the category of relation propositions are divided into categorical and the conditional. Although proposition is a logical entity which is an assertion, either affirm or deny the subject. Truth and falsity are the values of proposition. Universal proposition is of two kinds: universal affirmative proposition and universal negative proposition while universality is the quantity of the subject and affirmation or negation is the quality of the proposition. Anumana (inference) is the knowledge of the objects which follows some other knowledge. In nyaya logic Inference is a combined deductive-inductive reasoning consisting of at least three categorical propositions and in it there are at least three propositions consisting of three terms, viz. the paksa or minor term about which we infer something, the sadhya or major term which inferred object, and the linga(probans) or sadana or middle which is invariably related to the major, and is present in the minor. Indian inference resembles to the categorical syllogism of western logic. In nyaya logic inference consisting of three propositions the first proposition is the conclusion of the syllogism , the second is the minor premise and last the major premise which is totally opposite of western logic. Syllogism of nyaya logic contains five propositions, called its Avayavas or members. These are pratijna, hetu, udarana, upanaya, and nigamana. Middle term have five characteristics in order to make five Figures of syllogism as Figure is the form of the syllogism. These five characteristics, or at least four of them , must be found in the middle term of a valid inference. If not, there will be fallacies(error in reasoning). Nyayikas give us three classifications of inference. According to first inference is of two kinds, namely, svartha and parartha. According to another inference is of three kinds, purvavat, sesavat and samanyatodrsta. According to third classification inference is distinguished into kevalanvayi, kevala-vyatireki and anvaya-vyatireki.

OBJECTIVES

The main objectives of this research paper are:

1. To explore the nature and structure of universal proposition (Udharana) in nyaya logic.