PAKSATĀ
The Nature of the Inferential Locus

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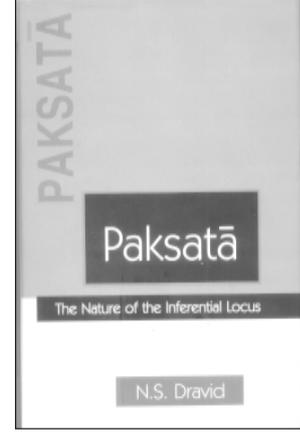
The topic of Paksatā is a unique contribution of neo-Indian logicians to a psycho-epistemological analysis of the nature of the minor term in inference. Giving a technical twist to the commonly-accepted meaning of the term, Raghunātha Śirōmani, the greatest Indian logician, has construed this meaning in terms of the definition of what may broadly be called a psychological condition of inference. The simple commonsensical fact that a non-inferentially known fact can be sought to be known even inferentially if it is so desired, is the basis of the definition. Various combinations of inferential desires and non-inferential cognitions resulting in or preventing the relevant inferences are considered in the discussion of the definition to arrive at a perfect fit of these factors in the definition. Many important issues connected with causality which bear upon the subject are also considered in the course of the discussion.

Narayan Shāstry Dravid (b.1923) an eminent logician and philosopher well-versed in both Indian and Western traditions of logic and philosophy was trained in Navya Nyāya (Neo Indian logic) by stalwarts like the late Panditarāj Rajeshwar Shāstry, his cousin-brother and the late Pandit Harirām Shastry. He studied-Western philosophy under the late Professor T.R.V Murty, at the Banaras Hindu University and he was awarded Ph.D. by the Nagpur University for his work on Indian epistemology. He taught Logic and Philosophy, both Eastern and Western for over two decades at the Postgraduate Department of Nagpur University, India and at the University of Hawaii, USA for a couple of years. Professor Dravid was a Visiting Professor at many Indian universities. He contributed several articles in logic and philosophy to various English, Hindi and Marāthi Philosophical journals. He was a National Fellow of the Indian Council of Philosophical Research, New Delhi and a Research Fellow at the Indian Institute of Advanced Studies, Shimla. His important publications include a critical and explanatory work on *Ātmatattvaviveka* and a similar work on *Nyāyakusumānjali* both authored by Udayanāćārya, a great ancient Indian logician.