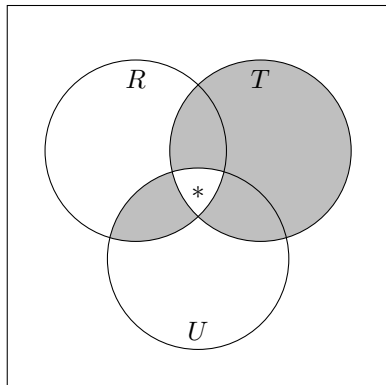# Defeasible Reasoning In Classical India

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Questions: Nyāya philosophers take the following argument to be a good one. In some sense, they take the argument schema to be N-Valid, or better, N-Sound. In what sense, if any, is N-Validity, validity or N-Soundness, soundness? What does the Nyāya theory contribute to the history of validity, soundness, and logic?

1. *Thesis*: There is Fire (**T**arget) on that Mountain (Site)

2. *Reason*: Because there is Smoke (**R**eason) there. [Site Sub-component]

3. *Example*: Like in a kitchen (Example), wherever there is Smoke, there is Fire (Pervasion). Like in a lake, wherever Fire is absent, Smoke is absent. [Pervasion Sub-component]

4. *Application*: This Mountain is like that i.e., the smoke on this mountain is pervaded by fire. [Application Sub-Component]

5. *Conclusion*: Therefore, there is Fire on this Mountain.

Associate Condition

R = Fire-possessing, T = Smoke-possessing, U = Wet Fuel-possessing