

Indian Logic and the Existence of God 2: The Theist's Response

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The God Inference

Earth etc. are effects

Whatever is an effect has a maker

Therefore earth etc. have a maker

The Atheist's rejection of the God inference

- 1. The inference is unestablished
- 2. The inference is inconclusive
- 3. The inference is contradictory

The Theist's response

- If those faults are true of the God inference, they are also true of the Fire inference

The God Inference is Unestablished

Subject: Earth etc. ×	Similar Cases: Things that have a maker
	Dissimilar Cases: Things that lack a maker

✓ = Being an effect
is present

× = Being an effect
is absent

The Inference is Unestablished

- Atheist: Earth etc. are not effects
- Theist: New *betu*: having a configuration
- Atheist: That too is unestablished

‘Having a configuration’ is Unestablished

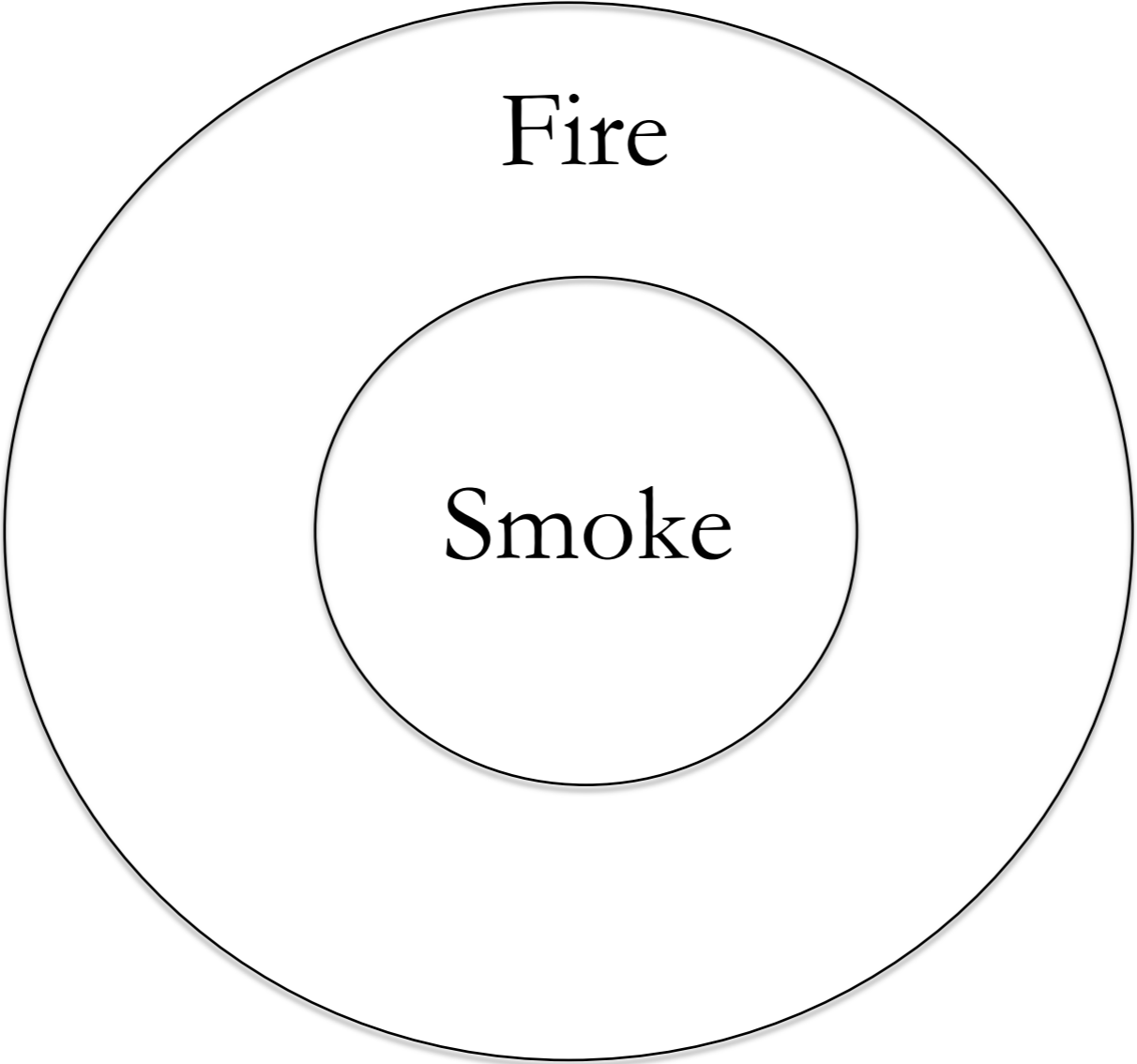
- Dharmakīrti’s distinction: A-configurations and N-configurations
- Which of these 2 will be a suitable *hetu* to prove a maker?
- Having an A-configuration
- Is that present in earth etc.?
- No
- Therefore this *hetu* is unestablished.
- This point can also be made of ‘being an effect’

The Inference is Unestablished

- Extension problem. Problematic gap
- First sample: pots, houses, cloths, etc. (Artifacts)
- Second sample: earth, oceans, mountains, trees, etc. (Naturally-occurring phenomena)
- Compare: You observe many instances of white smoke to co-exist with fire. You then infer that some white chalk dust is on fire.
- Or: You observe many instances of clay jars and dishes to be produced by a potter. You infer that a clay termite hill was produced by a potter.
- Extension enabled by a *hetu* with very wide scope. Heterogeneous group.

The Inference is Unestablished

- Theist: *All of this is exactly parallel to the fire inference.*
- Gap, extension and heterogeneity are there too.
- Smoke in the kitchen v's smoke on the mountain



- How similar do naturally occurring phenomena and artifacts need to be, for us to infer that they have the same kind of cause?

Hume

- The strongest conclusion one can draw from the argument from design is that:

‘the cause or causes of order in the universe probably bear some remote analogy to human intelligence.’

Advantages of the Indian treatment

- The more technical, logical framework of the Indian analysis of the argument enables “a more efficient and precise formulation of its strengths and weaknesses.”
- It also allows us to see that the criticisms of the argument potentially affect all inference.

Advantage of the Hume’s treatment

- Reveals that the debate is irresolvable; no objective answer can be arrived at

The God Inference is Inconclusive

Subject: Earth etc.	Similar Cases: Things that have a maker ✓
	Dissimilar Cases: Things that lack a maker ✓

✓ = Being an effect
is present

✗ = Being an effect
is absent

Subject: Earth etc.	Similar Cases: Things that have a maker ✓
	Dissimilar Cases: Things that lack a maker ✓

**Atheist:
Inconclusive**

✓ = Being an effect
is present

✗ = Being an effect
is absent

Subject: Earth etc.	Similar Cases: Things that have a maker ✓
	Dissimilar Cases: Things that lack a maker ✗

**Theist:
Conclusive**

Subject: Earth etc.	Similar Cases: Things that have a maker ✓
	Dissimilar Cases: Things that lack a maker ✓ Wild grass

**Atheist:
Inconclusive**

✓ = Being an effect
is present

✗ = Being an effect
is absent

Subject: Earth etc.	Similar Cases: Things that have a maker ✓
	Dissimilar Cases: Things that lack a maker ✗

**Theist:
Conclusive**

Subject: Earth etc.	Similar Cases: Things that have a maker ✓
	Dissimilar Cases: Things that lack a maker ✓ Wild grass

**Atheist:
Inconclusive**

✓ = Being an effect
is present

✗ = Being an effect
is absent

Subject: Earth etc. Wild grass	Similar Cases: Things that have a maker ✓
	Dissimilar Cases: Things that lack a maker ✗

**Theist:
Conclusive**