

PANORAMIC APPROACH TO CHARAKOKTHA AHETU IN
PARALLEL WITH NYAYOKTHA HETVABHASA

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ABSTRACT

Ahetu is the false reasoning which plays a major role in the context of debates among physicians. During the process of defeating the opponent, one has to be familiar with *Ahetu* which proves as checkpoint in the arguments. Aim of the present article is to understanding *Ahetu* as described in *Charaka Samhita*. Materials such as *Charaka Samhita*., Text books of *Padartha Vignana* by *Narasimhacharyulu* and *Sri Annambhatta's Tarka Sangraha* were used for the present article. Study of *Ahetu* as narrated by *Acharya Charaka* is viewed along with *Nyaya Darshana and Tarka Sangraha*. The concepts with new practical examples are discussed for better understanding. Thus in the discussion the textual concepts were simplified and were made easy by quoting other examples apart from the text. Therefore, for the overall prosperity of the physician's knowledge is enriched through healthy debates, in which *Ahetu* plays an important role.

Keywords *Prakarana Sama Ahetu, Samshaya Sama Ahetu, Varnya Sama Ahetu*

INTRODUCTION: Acquisition of comprehensive knowledge of *Ayurveda* is achieved through studying, teaching and debating¹. Among these 3, 'debating' plays a major role in increasing excellency of the physician's in his own domain, improves the vocabulary, removes the uncertainty, uplifts ideology and evolves physician's over all personality. Prime responsibilities of the physician are to treat the diseased one, educating the society, updating his knowledge time to time by taking part in conferences and involving oneself in healthy discussions for the growth of knowledge. For the healthy discussions, a physician should be well versed in the basic concepts of *Ayurveda* such as as *vāda* (debate), *dravya* (matter), *guna* (quality) , *karma* (action), *samanya* (similarity), *Ahetu* (fallacy), *hetvantara* (alternate reasoning), *nigraha sthānam* (check point) etc. *Hetu* is of two types

SadHetu(valid reason) and *Asad Hetu* (Fallacy)². *Hetu* through which inferential knowledge is attained is termed as *SadHetu*. The *Hetu* which appears to be *Hetu* but in reality its absence is called *Ahetu*. *Ahetu* is also called by the terms *Asad Hetu / Hetvabhasa /Dushta hetu/ Dushita hetu* (fallacy).

AIM AND OBJECTIVES:

Aim: Understanding *Ahetu* as described in *Charaka Samhita*.

Objectives:

1. Compilation of available literary data of *Ahetu / Hetvabhasa*.
2. Panoramic approach to *Ahetu*.

MATERIALS:

1. *Charaka Samhita*.
2. Text books of *Padartha Vignana* by *Narasimhacharyulu*
3. *Sri Annambhatta's Tarka Sangraha*

METHODS:

1. Study of *Ahetu* as narrated by *Acharya Charaka* is viewed along with *Nyaya Darshana and Tarka Sangraha*.
2. The concepts with new practical examples are discussed for better understanding.

AHETU

Table No.1 Showing Classification of *Ahetu*

<i>Charaka Acharya</i> ³	<i>Nyaya Darsana</i> ⁴
1. <i>Prakarana Sama Ahetu</i> (<i>Ahetu</i> identical to context)	1. <i>Savyabhichari</i> (Discrepant reasoning)
2. <i>Samshaya Sama Ahetu</i> (Doubtful reason)	2. <i>Viruddha</i> (contradictory reasoning)
3. <i>Varnya Sama Ahetu</i> (<i>Ahetu</i> of insignificant reasoning)	3. <i>Sat PratiPaksha</i> (opposable reasoning)
	4. <i>Asiddha</i> (non-available reasoning)
	5. <i>Badhita</i> (false reasoning)

Ahetu According to *Acharya Charaka*

Charakaacharya in *vimana sthana* 8 th chapter, explains types of *Ahetu* in the context of *vada marga*.

1. *Prakarana Sama Ahetu*³:

When *Hetu* itself becomes *Prakarana* (subject).

If *Paksha* itself becomes *Hetu*, *Hetu* loses its validity and becomes *Ahetu*. If *atma* is to be proved as *nithya*, arguer takes the support of *sharira* and says that *sharira* is different from *atma* –is a known fact. Since, *sharira* is *anithya* therefore *atma* is *nithya*.

2. *Samshaya Sama Ahetu*³:

In the present context *Hetu* itself becomes *Samshaya* (doubt). If the *Hetu* supposed to remove the doubt itself is doubtful.

Example:- A doubt arises that the person who knows some part of *Ayurveda*, can he be considered as *Ayurveda* physician or not? Knowing only some part of *Ayurveda* is not a valid reason for considering him as a *Ayurveda* physician. The reason posed is the doubt itself. Hence the reason is invalid.

Definition: That *Hetu* (reasoning) which fails to prove the *Sadhya vachana* (hypothesis) is *Ahetu*³.

Ahetu is understood in different circumstances and it is classified into different types.

Types of *Ahetu*

3. *Varnyasama Ahetu*³:

At present context, *Hetu* itself becomes *Varnya* (Description).

Example: If *buddhi* (intellect) has to be proved as *anithya* due to its *asparshatva* (intangibility) it is compared with *Shabda* (sound) which is also intangible. *Buddhi* and *Shabda* are two different entities which are brought together by their *asparshatva* in common (*sama varnya*). *Asparshatva* is not at all a valid *Hetu* for proving their *nithyatva*. Therefore, it is *Varnya Sama Ahetu*.

Types of *Ahetu* / *Hetvabhāsa* According To *Nyaya Darsana*:

1. *Savyabhichari*

It is also known as *Anaikantika*. If the same *Hetu* exists in more than one place, such type of *Ahetu* is called *Savyabhichari Hetvabhāsa*.

It is of three types:

- a. *Sadharana savyabhichari* (Large scale Discrepant reasoning)
- b. *Asadharana savyabhichari* (Peculiar Discrepant reasoning)

c. *Anupasamhari savyabhichari* (Non - conclusive Discrepant reasoning)

A) *Sadharana Savyabhichari Hetvabhasa*⁵:

If the *Hetu* is present in such a place where *Sadhya* is absent. That is called as *Sadharana savyabhichari*.

Example: This is gou (cow) due to its (vishana) horn

In the present context, *vishana*(horn) serves as the weak *hetu* since, *vishana* is not only present in the cow but also in other animals. The *hetu* is present in *sapaksha*(cow) and also in *vipaksha* (other animals with horns). This *hetu* i.e. horn can not be the confirmatory *Hetu* for the identification of the cow.(confirmatory *Hetu* would be, Dewlap of the cow for its identification). Such type of *Ahetu* is called as *Sadharana Savyabhichari Hetvabhasa*.

B) *Asadharana Savyabhichari Hetvabhasa*⁶:

If the *Hetu* is present only in the *Paksha*, absent in *Sapaksha* and *Vipaksha* is called *Asadharana savyabhichari*.

Example: *Nithyatva* of *shabda* is proved by only *shabdatva* which is neither present in *sapaksha* (*Atmadi nitya dravya*) nor in *vipaksha* (*ghatadi anitya dravya*).

Therefore *Shabdatva* is considered as *Asadharana savyabhichari hetvabhasa*.

c) *Anupasamhari savyabhichari Hetvabhasa*⁷:

Hetu without positive example (*anvaya*) or negative example (*vyatireka*) is *Anupasamhari savyabhichari*.

Example: *Sarvam anithyam prameyatwat*.

Sarvam, which includes everything, is *paksha* in the above example. There is no *sapaksha* or *vipaksha* available for proving *anithyatva*. Due to absence of *Sapaksha* and *Vipaksha* , it is considered as *Anupasamhari savyabhichari Hetvabhasa*.

2. *Viruddha Hetvabhasa*⁸:

The reason which is contradictory to the things to be proved is called *Viruddha*.

Example: This is horse due to its horn

In this type of *Ahetu*, *Sadhya* (horse) doesn't exist where *Hetu* (horn) is available and *Hetu*(horn) does not exist where *Sadhya* (horse) is present; both are opposite to each other. Horse cannot have horn and horn can never represent the horse. Hence it is called as *Viruddha Hetvabhasa*.

3. *Sat Pratipaksha Hetvabhasa*⁹:

Hetu proves the existence of *Sadhya* and at the same time another *Hetu* opposes the existence of *Sadhya*.

Table no.2 showing the example for *Sat Pratipaksha Hetvabhasa*

Sound is eternal due to its audibility	Sound is not eternal just like the sound of pot.
Sadhya1: sound is eternal. Hetu 1: audible	Sadhya 2: Sound is not eternal Hetu 2: Karyatvat (karya dravya).

If one *Hetu* proves *Sadhyatva* at the same time another *Hetu* disproves *Sadhyatva*. Then it is called *Sat PratiPaksha Hetvabhasa*.

4. *Asiddha Hetvabhasa*:

If the *Paksha* is not available for *Hetu* it is called *Asiddha Hetvabhasa*.

It is of three types:

- a. *Ashraya Asiddha*(Non-existent *Paksha*);
- b. *Swarupa Asiddha* (Non-existent reason)
- c. *Vyapyatva Asiddha* (Non-existent concomitant)

A. Ashraya Asiddha¹⁰

Ashraya means *Paksha*, when Ashraya itself is non-existent, Hetu becomes useless.

Example: Sky lotus is fragrant just as the lotus in the water.

The *Paksha* (*Ashraya*) is Sky lotus, *Hetu* is fragrance and beauty of lotus. In the above statement the existence of *paksha* i.e., *skylotus* is impossible and there is no question of fragrance or beauty of the skylotus. Such type *Ahetu* where it cannot reside in *ashraya/paksha* is called as *Ashraya Asiddha Hetvabhasa*.

B. Swarupa Asiddha Hetvabhasa¹¹:

The *Hetu* which never exists on *Paksha* is *swarupa Asiddha Hetvabhasa*.

Example: *Shabdho gunaha nityaha chakshushatvat rupavat*.

The *Hetu* i.e., visibility never exists in the *Paksha* i.e., *shabda*. Since, *swarupa* itself is not valid. *Nityatva* of *shabda* cannot be proved, unlike *Rupa* whose *nityatva* can be proved through visibility (*chakshutvat*).

C. Vyaptya Asiddha¹²:

Vyapthi (wide application) is not possible for *Hetu* with *upaadhi* (*condition*)

Example: This mountain is smoky because it has fire in it. *Paksha* is Mountain. *Hetu* is fire *Sadhya* is Mountain is smoky. In case of *taptha ayogolam* (the hot iron ball)- there is absence of smoke in red hot iron ball even though heat persists.

5. Badhita Hetvabhasa¹³:

The non-existence of *Sadhya* is established by another *pramana*.

Example: Fire is not hot just like the liquidity of water.

In the above example, *Anushnata* (absence of hotness) of *vahni* (fire) is being proved by *dravyatva* and; *Jala* (*water*) has been used as an example of *dravya* which doesn't possess hotness. Through *parshana pariksha*, *jala* is found to be

cold; since *jala* and *vahni* both are *dravyas*, *vahni* should also possess coldness but in fact *vahni* is hot by its nature. Therefore the *Hetu dravyatva* becomes *Badhita hetvabhasa*.

DISCUSSION:

Acharyacharaka while discussing the *sambhasha vidhi* in *vimana sthana* 8 th chapter, narrates the keywords which are helpful for the knowledge of *vada marga* for *bhishak*, such as *vada*, *dravya*, *guna*, *hetu*, *Ahetu*, *nigraha sthanam* etc. *Ahetu* is important in debate among the physicians in disproving the opponent's hypothesis. *Acharya charaka* has simplified *Ahetu* based on the affinity of *Ahetu* to *prakarna*, *shamsaya* and *varna*. Let us discuss these three types with some more practical examples.

1. Prakarana Sama Ahetu

Example: *Athma* is *Nithya* as it is different from *Sharira*. *Sadhya* is *Nithyatva* of *Athma*. *Hetu* is *Sharira* Since *Sharira* is *Anithya*, *Athma* is considered as *Nithya* as it is different from *Sharira*. This reasoning is not credible because *Prakarana* / subject cannot prove the *Nithyatva* of *Athma*. Therefore *Sharira* i.e. *Hetu* becomes *Ahetu*.

2. Samshaya Sama Ahetu:

Example: Some person knows something about palm-reading. Whether can he be considered as Astrologer or not? *Samshaya* is that the person knows some part of palm reading(?) but not the whole astrology . *Hetu*: the person knows something about palm reading . The *Hetu* itself is *Samshaya* in the above example. Hence it is considered as *Samshaya Sama Ahetu*.

3. Varnya Sama Ahetu :

Example: *Sadhya vachana*: *Mano Madhuraha Rasanatvat Sukhavat*.

Meaning: sweetness of *manas* is known by 'tasting' just like sweetness of *sukha*.

Sadhya: madhurata ; Hetu: Rasanatvat ; Varnya: sukha.

In the above example, *Madhurata* of *Manas* is assessed through *Rasana*, which is not possible. Therefore *Hetu* i.e. *Rasanatva* becomes *Ahetu*. In spite of being *Ahetu* it is supported by another *varnya* that is *sukha*.

Let us discuss the reason for considering the *Hetu* as *Ahetu* in the above examples:

If *Sadhya vachana* is to be proved, the following criteria should be fulfilled.

1. *Hetu* should invariably present in *Paksha*.
2. *Hetu* should be present compulsorily in *Sapaksha*.
3. *Hetu* should not exist in *Vipaksha*.
4. *Hetu* should not be disproved by *Pratipaksha*.
5. *Hetu* should not be disturbed or disproved by other *Pramana*.

In example 1:

Manas is *Nithya* as it is different from *Sharira*. *Sadhya* is here *Nithyatva* of *Manas*. *Hetu* is *Sharira (paksha / prakarana)*. Among the five criteria, the first criterion i.e. '*Hetu* should be invariably present in *Paksha*' is not fulfilled.

In example 2:

Sadhya vachana: A physician has procured 50% of marks in *Ayurveda*; whether can he be considered as *Ayurveda* physician or not? Among the five criteria, *Hetu* should not be disproved by *Pratipaksha*. This criterion is not fulfilled in the above example.

In example 3:

Sweetness of *manas* is known by 'tasting' just like sweetness of *sukha*. *Hetu* is not present in *Paksha*, *Sapaksha* or *Vipaksha*. Therefore the first three criteria of Proving the *sadhya vachana* is not fulfilled.

CONCLUSION:

For the targeted knowledge of *Hetu*, understanding it other way, i.e. through logical approach is very much essential. When *Ahetu* is precisely understood, then the *Hetu* is completely appreciated. The concept of *Hetu* should not be gradually declined due to its shorter applicability which inhibits the physician's prosperity. Hence, here an attempt is made to understand *Ahetu* with more practical examples.

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