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IS VIRUDDHA THE ONLY *HETVĀBHĀSA* IN NYĀYA PHILOSOPHY?

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Abstract

Hetvābhāsa means invalid *hetu*. There are five characteristics of a proper *hetu*. If one of those characteristics is not present in a *hetu* then it must be considered as *hetvābhāsa*. According to the definition of *Viruddha hetvābhāsa*, the *hetu* or the middle term contradicts the ultimate conclusion. As per this definition, each and every kind of *hetvābhāsa* comes under *viruddha hetvābhāsa*. Actually, the common thing in all these *hetvābhāsas* is the *hetu* contradicts the conclusion or fails to prove the conclusion. Here *Viruddhatva* is the highest universal. Others come under it. Then they called

Savyabhicāra hetvābhāsa as *Savyabhicāra viruddha hetvābhāsa*, *Prakaraṇasama hetvābhāsa* as *Prakaraṇasama viruddha hetvābhāsa*, *Sādhyasama hetvābhāsa* as *Sādhyasama viruddha hetvābhāsa* and *Kālātīta hetvābhāsa* as *Kālātīta viruddha hetvābhāsa*. Therefore, *viruddha* is the only *hetvābhāsa*. But we all know that it is not true. So, later the definition of *viruddha hetvābhāsa* had been changed to solve this problem. According to the revised definition, if *hetu* doesn't establish the *sādhyā* in *pakṣa* and at the same time that *hetu* establishes the absence of *sādhyā* in *pakṣa* then the *hetu* must be known as *viruddha hetvābhāsa*. There are many differences among these five kinds of *hetvābhāsa*. Therefore, we can easily say that it is not the only fallacy of inference, there are five kinds of *hetvābhāsa*. Those are- (i) *Savyabhicāra* or *Anaikāntika*, (ii) *Viruddha*, (iii) *Prakaraṇasama* or *satpratipakṣa*, (iv) *Sādhyasama* or *Asiddha* and (v) *Kālātīta* or *Vādhita*.

Key Words: *hetvābhāsa*, *pakṣa*, *sādhyā*, *hetu*, *Viruddha hetvābhāsa*.