Department :- Ayurved Samhita & Siddhant

Topic: Anumana Pramana

Introduction :

- Knowlegde is of two types Pratyaksha and Apratyaksha.

- After Pratyaksha Pramana, Anumana Pramana has been explained.

- Both the Asthika Darshana and Ayurveda Shastra has given importance to this Anumana Pramana.

- Charvaka Darshana has not considered it as Pramana.

- It is considered as a discrete means of knowledge.

Anumiti Paribhasha:-

- परामर्शजन्यं ज्ञानमनुमिति।

- The knowledge which is produced by/after the Paramarsha (after determination), that is called as the Anumiti.

Anumiti Nirukti:-

- अनु — पश्चात् कस्यचिद् ज्ञानान्तरं जायमानमिति ज्ञानम् अनुमिति|

- The knowledge which is obtained after the Linga (object) Paramarsha is called as Anumiti Prama. And the mean or way used to get this type of knowledge is called Anumana Pramana.

Anumana Swaroopa:-

- The Anumana Pramana has its own importance among the Pramanas.

- It is formed by combination of two words, Anu + Mana, where Anu means afterwards and Mana means specific knowledge.

- **For ex-** when one sees the smoke coming from the mountain, he gets the knowledge of the fire in the mountain. Here the smoke is Pratyaksha but the fire is Apratyaksha i.e. getting the knowledge of that Apratyaksha Vastu on the basis of inference is called as Anumana Pramana.

Anumana Paribhasha:-

- अनुमितिकरणं अनुमानम्|(तर्क.सं.)

- The Sadhana or the Karana (mean) for the Anumiti is called as Anumana Pramana.

Anumana Nirukti:-

- The word Anumana is derieved from अनु Upasarga by appling मा Dhatu with ल्युट् Pratyaya.

- Which means the specic knowledge which is produced after the Pratyaksha, Aptopadesha etc. is called Anumana.

Anumana Lakshana:-

- **तल्लिङ्गलिङ्गपूर्वकम्| (न्या.वा.)**

- Getting the knowledge of an object (Lingi) by seeing a specific object (Linga) is called as Anumana.

- **अनुपश्चात् (जायते) ऽनेनेति अनुमानम्| (तर्क.सं.)**

- The knowledge which is produced after the Pratyaksha Jnana is called as Anumana Pramana.

Anumana Lakshana:- contd.

- अनुमिति करणं अनुमानम् | (तर्क.सं.)

- The Sadhana or the Karana (mean) for the Anumiti is called as Anumana. The act inferring (something unknown) from the known thing is called as Anumana.

- लिङ्गपरामर्शोऽनुमानम् | (त.भा.)

- The knowledge which is obtained after the Linga Paramarsha (determination) is called as Anumana.

Anumana Lakshana:- contd.

- येन हि अनुमीयते तदनुमानम्|

- For which some thing is inferred that is called as Anumana.

- प्रत्यक्षागमाश्रितमनुमानम्| (न्या.भा.)

- The knowledge which is obtained after the Linga Paramarsha (determination) is called as Anumana.

Anumana Lakshana:- contd.

- अनुमानं खलु तर्को युक्त्यपेक्षः|(च.वि.८)

- Charaka describes that Anumana is based on Tarka (argument) and Yukti (logical reasoning).

- लिङ्गलिङ्गिसम्बन्ध जन्यत्वं अनुमानम्| (गंगाधर)

- The knowledge which is produced from the Linga (the present object) and Lingi (the inferred object) Sambandha.

Anumana Lakshana:- contd.

- प्रत्यक्षपूर्वं त्रिविधं त्रिकालञ्चानुमीयते।

  वह्निर्निगूढो धूमेन मेथुनं गर्भदर्शनात्।

  एवं व्यवस्यन्त्यतीबीजात् फलमनागतम्॥ (चरक)

- By the help of Pratyaksha Jnana one can get the Anumana of the Trikala i.e. past, future and present. For ex– When one see smoke he gets the knowledge of fire (Present event). When one sees a pregnant lady, he infers the past sexual intercourse (Past event). When one see a seed inferring a fruit from that seed (Future event).

Anumana Bheda:- (Types)

- **According to Acharya Charaka –** Atita, Anagata and Vartamanakalina.

- **Gautama (Nyaya Darshana) –** Purvavat, Sheshavat and Samanyatodrushta.

- **Prashasta Pada (Ta.Sa.) –** Swarthanumana and Pararthanumana.

- **Dwividha Bheda:-**
- **Swarthanumana: (One's own inference)**

तत्र स्वार्थं स्वार्थानुमिति हेतुः | तथा हि स्वयमेव धूमो दर्शनेन यत्र यत्र धूमः तत्र तत्र अग्निरिति महानसादौ **व्याप्तिः गृहीत्वा** पर्वत समीपं गतः तद्गते वाग्नौ सन्धिहानः | पर्वते धूमं पश्यन् व्याप्तिं स्मरति यत्र यत्र धूमः तत्र तत्रऽग्निरिति | तदनन्तरं वह्निव्याप्य धूमवानयं पर्वत इति ज्ञानमुत्पद्यते अयमेव **लिङ्ग परामर्श** इत्युच्यते | तस्मात् पर्वतो वह्निमानिति ज्ञानमनुमितिः उत्पद्यते, तदेतत् स्वार्थानुमानम् || (त.सं.)

Anumana Bheda:- (Types)

- It is a type of Anumana, where one gets knowledge for himself is called as Swarthanumana. In this one gets the knowledge of a thing or a subject for himself is called Swarthanumana **like ex**. When a person sees the relation of the Agni with the Dhooma in a kitchen daily then he will get the concomitance (Vyapti Graha) that where ever there is Dhooma there is Agni. So when he sees the Dhooma coming on the mountain he recollects the Vyapti Jnana (i.e. invariable concomitance of smoke with fire). Then he considers the knowledge of Vyapti and the knowledge of the Hetu (Paramarsha). Later on the knowledge occurs that the mountain has the Dhooma accompanied by Agni. This is called as Swarthanumana.

Anumana Bheda:- (Types)

- There are six stages to get the Swarthanumana,

- **Stage 1** – Vyapti Graha (concomitance) i.e. where there is smoke there is fire, as observed frequently in the kitchen.

- **Stage 2** – Getting doubt of the existence of the Sadhya. i.e. when he see the smoke on mountain he doubts about the existence of fire.

- **Stage 3** – Finding the Hetu on Paksha. i.e. continuous smoke in the mountain is the Hetu.

Anumana Bheda:- (Types)

- **Stage 4** – Recollection of the invariable concomitance by finding Hetu on Paksha. i.e. recollecting the relation of smoke and fire in kitchen.

- **Stage 5** – Linga Paramarsha (consideration) which combines the knowledge of invariable concomitance (Vyapti) and the knowledge of reasoning (Paksha Dharmata Jnana). i.e. combination of the knowledge of the Mahanasa (kitchen) with that of the smoke on the mountain.

- **Stage 6** – Getting Anumana for himself that the Paksha is associated with Sadhya or Sadhya exists in Paksha. i.e. then one gets himself his own inferential knowledge that the mountain is fiery.

Anumana Bheda:- (Types)

- Swarthanumana is of 2 types, Drustha and Samanyato Drustha.

- **Drustha** – It is a type of Swarthanumana where a person gets the knowledge of the thing as it is with its Vikalpas. **For ex-** by seeing the cow shed getting the knowledge of the cow. Or by seeing the Pot getting the knowledge of the Potter, Wheel, Stick, Clay etc.

- **Samanyato Drustha** – It is a type of Swarthanumana where a person gets the knowledge of other things associated with it. **For ex-** by seeing the Danda getting the knowledge of Dandaka Roga. Or by seeing a Donkey getting the knowledge of a Horse.

- ## Pararthanumana:

- यत्तु स्वयं धूमादग्निमनुमाय परप्रतिपत्त्यर्थं पञ्चावयव वाक्यं प्रयुङ्क्तेतत् परार्थानुमानम् | (तर्क.सं.)

- After getting the Swartha Anumana, then making the others to know that Anumana is called as Pararthanumana. This process of Pararthanumana is carried out by the Panchavayava Vakya viz. 1) Pratijna 2) Hetu 3) Udharana 4) Upanaya and 5) Nigamana.

Anumana Bheda:- contd.

- पर्वतो वह्निमान् इति प्रतिज्ञा |
- **Pratijna** - The Mountain has fire.
- धूमवत्वात् इति हेतुः |
- **Hetu** - Because there is smoke on mountain.
- यो यो धूमवान् स सोऽग्निमान्, यथा महानसः इत्युदाहरणम् |
- **Udharana** - Where there is smoke there is fire, for ex – Mahanasa (Kitchen)
- तथा चायम् इत्युपनयः |
- **Upanaya** - The Mountain is also like the kitchen.
- तस्मात्तथा, इति निगमनम् |
- **Nigamana** - So there is fire on the mountain

पञ्चावयव

① पर्वतो वह्निमान् इति प्रतिज्ञा ।

③ यो यो धूमवान् स सोऽग्निमान् ।

④ तथा चायम् इत्युपनयः ।

② धूमवत्वात् इति हेतुः ।

⑤ तस्मात्तथा, इति निगमनम् ।

Anumana Bheda:- contd.

- **Trividha Bheda:-**
- **According to Charaka:**
- प्रत्यक्षपूर्वं त्रिविधं त्रिकालञ्चानुमीयते |

  वह्निर्निगूढो धूमेन मैथुनं गर्भदर्शनात् |

  एवं व्यवस्यन्त्यतीबीजात् फलमनागतम् || (चरक)

- By the help of Pratyaksha Jnana one can get the Anumana of the Trikala i.e. past, future and present. **For ex–**

Anumana Bheda:- contd..

- **Atita Kala – (inference of effect from cause)** When one sees a pregnant lady, he infers the past sexual intercourse (Past event).

- **Anagata Kala – (inference of cause from effect)** When one see a seed inferring a fruit from that seed (Future event).

- **Vartamana Kala - (inference in general)** When one sees smoke he gets the knowledge of fire (Present event).

Anumana Bheda:- contd.

- **According to Nyaya Darshana:**
- First of all Trividha Anumana were explained by Gautama of Nyaya Darshana. The same is also found in the Sankhya Darshana, Vaisheshika Darshana and Charaka.

- अथ तत्पूर्वकं त्रिविधमनुमानं पूर्ववच्छेषवत् सामान्यतोदृष्टं च |

- By the Pratyaksha Jnana only one gets the Anumana Jnana, and this Anumana is of three types
  - Purvavat
  - Sheshavat and
  - Samanyatodrushta.

Anumana Bheda:- contd.

- **Purvavat Anumana (Inference of cause by effect):-**

- यत्र कारणेन कार्यमनुमीयते तत् पूर्ववत् |

- It is also called as Bhavishyat Kalika Anumana, to infer the effect to be produced in future by observing the present cause is called as Purvavat Anumana.

- **For ex–** By seeing the seed inferring the forthcoming fruit.

Anumana Bheda:- contd.

- **Sheshavat Anumana (Inference of effect by cause):-**

- यत्र कार्येण कारण मनुमीयते तत् शेषवत् |

- It is also called as Atita Kalika Anumana. Shesha means Action and Purva means cause. Cause always exists before effect. Where cause is inferred by the effect is called Sheshavat Anumana

- **For ex–** By seeing the pregnancy the act of sexual intercourse performed in the previous period is inferred.

Anumana Bheda:- contd.

- **Samanayatodrushta (Inference by General observation):-**

- सामान्यतो दृष्टं कार्य कारण भिन्नलिङ्गम् |

- Inference of the objects other than the cause (Karana) and effect (Karya) by general observation is called Samanyatodrustha. It indicates Vartamana Kala.

- **For ex–** By inferring the Agni from the Dhooma. Here Dhooma is the neither the Karya of Agni nor the Karana of it. The Dhooma may be due to the wet logs of wood or lack of air, when these are removed the Dhooma will also vanish.

Anumana Bheda:- contd.

- ## According to Muktavali:

- According to Muktavali, Anumana is of three types, Kevalanvayi, Kevala Vyatireki and Anvaya Vyatireki.

- अनुमानं हि त्रिविधं केवलान्वयी केवल व्यतिरेकयन्वय व्यतिरेक भेदात् | तत्रऽसद् विपक्षः केवलान्वयी | असत् सपक्षः केवल व्यतिरेकी | सत् सपक्षः विपक्षः अन्वय व्यतिरेकी|

(मुक्तावली)

Kevala Anvayi:- (Positive inference)

- Non existence of Vipaksha is called Kevalanvayi. The correlation between Hetu (Dhooma) and Sadhya (Agni) is called as Anvaya (Positive), which means wherever Hetu exists there always Sadhya also exists. Anvaya exists in Sapaksha (existence is definite).

- **For ex-** Mahanasa (Kitchen), As in the kitchen both Hetu i.e. Dhooma and Sadhya i.e. Agni exists. i.e. Where there is smoke there is fire.

Anumana Bheda:- contd.

- ## Kevala Vyatireki:-(Negative inference)

- Non existence of Sapaksha is called Kevala Vyatireki (Negative inference). If Sadhya (Agni) is absent Hetu (Dhooma) is also absent. Vyatireka exists in Vipaksha (existence is indefinite).

- **For ex-** Lake, In a Lake neither Sadhya i.e. Agni nor Hetu i.e. Dhooma exists. Hence the knowledge of Agni never arises in the lake. Hence it is called negative correlation or Vyatireka Vyapti. i.e. where there is no smoke there is no fire.

- ## Anvaya Vyatireki:- (Positive & Negative inference)

- Presence of Sapaksha and Vipaksha is called Anvaya Vyatireki (Positive and negative inference). The Vyapti which pervades both positively and negatively is Anvaya Vyatireka (positive negative)

- **For ex-** In a declaration 'Where there is smoke there always exists fire' as in the kitchen is a positive correlation (Anvaya Vyapti). In the absence of fire, smoke is also absent like a lake is Vyatireka Vyapti (negative correlation).

-: Panchavayava :-

- The Panchavaya Vakya plays an important role in Pararthanumana.

प्रतिज्ञाहेतूदाहरणोपनयनिगमनानि पञ्चावयवाः | (त.सं.)

- 1) Pratijna

- 2) Hetu

- 3) Udharana

- 4) Upanaya and

- 5) Nigamana are the Panchavayavas.

l) Pratijna: (Proposition)

- प्रतिज्ञानाम साध्य वचनं | पुरुषः नित्य इति | (च.वि.८)

- Proposing the thing that is to be proved in future is called as Pratijna. It is also called as proposition or declaration.

- **For ex** – The Purusha is Nitya, here the Nityatwa of the Purusha is to be proved.

- पर्वतो वह्निमान् इति प्रतिज्ञा |

- The mountain is fiery; this is the declaration which is to be proved.

2) Hetu: (Reasoning)

- अथ - हेतुर्नामोपलब्धि कारणम् | अकृतकत्वादिति | (च.वि.८)

- The means (reason or cause) for obtaining the knowledge is called as Hetu.

- **For ex** – Because the Purusha is not artificial and not created by others is the cause.

- धूमवत्वात् इति हेतुः |

- Because there is smoke on mountain.

3) Drushtanta / Udharana: (Example)

- दृष्टान्तो नाम यत्र मूर्ख विदुषां बुद्धि साम्यं यो वर्ण्यं वर्ण्ययति | यथाकाशमिति|(च.वि.८)

- Explaining something by stating some examples is called as Drushtanta. This Drushtanta (example) makes both Buddhivan Purusha (wise) and Murkha Purusha (ignorant) to understand the subject at the same time. In common language it is called as Udaharana.

- **For ex** – To prove the Nityatwa of the Purusha an example of Akasha has been given, as the Akasha is not created by anybody, so also the Purusha.

- यो यो धूमवान् स सोऽग्निमान्, यथा महानसः इत्युदाहरणम्|

- Whereever there is smoke there is fire, for ex – Mahanasa (Kitchen)

4) Upanaya: (Application)

व्याप्ति विशिष्ट लिङ्गस्य पक्षधर्मतायाः वचन मुपनयः | (त.सं.)

- **Vyapti Vishishta** – Inseperable concomitance (smoke & fire)
- **Paksha Dharmata** – Existance of Hetu (smoke) on Paksha (mountain).

When the statement which has to be proved is compared with the Drushtanta/Udharana then it is Upanaya, i.e. comparision in between the Pratijna and the Drushtanta is called Upanaya.

- **For ex** –यदाचाकृतकं आकाशं तथ नित्य तथापुरुष इति |

To prove the Nityatwa of the Purusha the Upanaya is given as thus, As there is no creator for Akasha, it is called Nitya. So also as there is no creator for the Purusha

तथा चायम् इत्युपनयः | The Mountain is also like the kitchen.

5) Nigamana: (Conclusion)

- प्रतिज्ञायाः पुनर्वचनं निगमनम् | (त.सं.)

- Conclusion of the matter which was propagated initially is called as Nigamana. To repeat the Pratijna after its establishment is called Nigamana.

- **For ex-**

- तस्मात्तथा, इति निगमनम् |

- So there is fire on the mountain.

- स्थापना नाम तस्या एव प्रतिज्ञाया हेतु दृष्टान्त उपनय निगमनैः स्थापना |
  (च.वि.)

- Establishment of a statement with the help of Hetu, Drushtanta and Upanaya is Sthapana or Nigamana.

- **For ex** – So the Purusha is Nitya.

पञ्चावयव

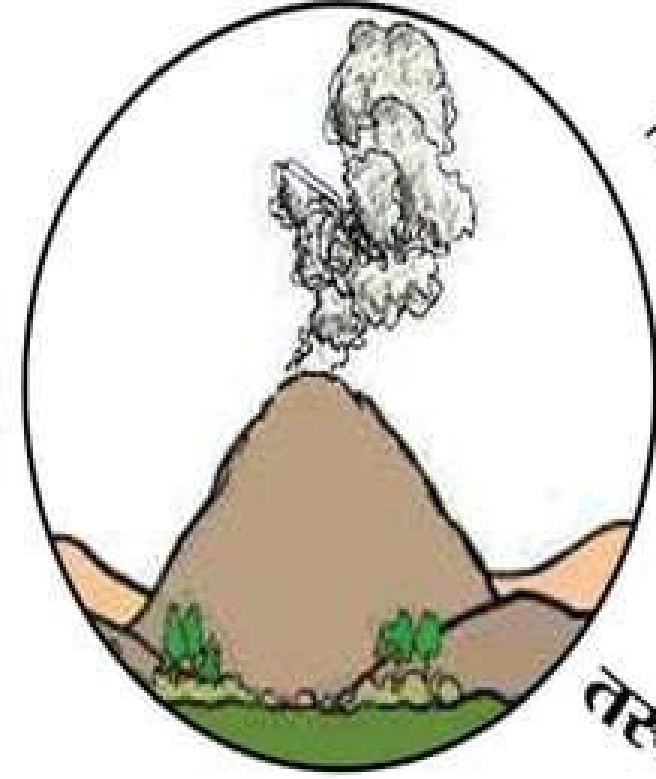① पर्वतो वह्निमान् इति प्रतिज्ञा ।

③ यो यो धूमवान् स सोऽग्निमान् ।

④ तथा चायम् इत्युपनयः ।

② धूमवत्वात् इति हेतुः ।

⑤ तस्मातथा, इति निगमनम् ।

Sl.No	Panchavayava	Example given by Charaka	Example given by Nyaya
1.	Pratijna	The Purusha is Nitya.	The Mountain has fire.
2.	Hetu	Because the Purusha is not artificial and not created by others. (Akruta)	Because there is smoke on mountain.
3.	Udharana	As the Akasha is not created by anybody, so also the Purusha.	Whereever there is smoke there is fire, for ex – Mahanasa (Kitchen)
4.	Upanaya	As there is no creator for Akasha, it is called Nitya. So also as there is no creator for the Purusha.	The Mountain is also like the kitchen.
5.	Nigamana	So the Purusha is Nitya	So there is fire on the mountain.

साध्य

(व्याप्ति)
हेतु - साध्य सम्बन्ध

(अनुमिति)
पक्ष - साध्य सम्बन्ध

हेतु → हेतु - पक्ष सम्बन्ध ← पक्ष
(पक्ष धर्मता)
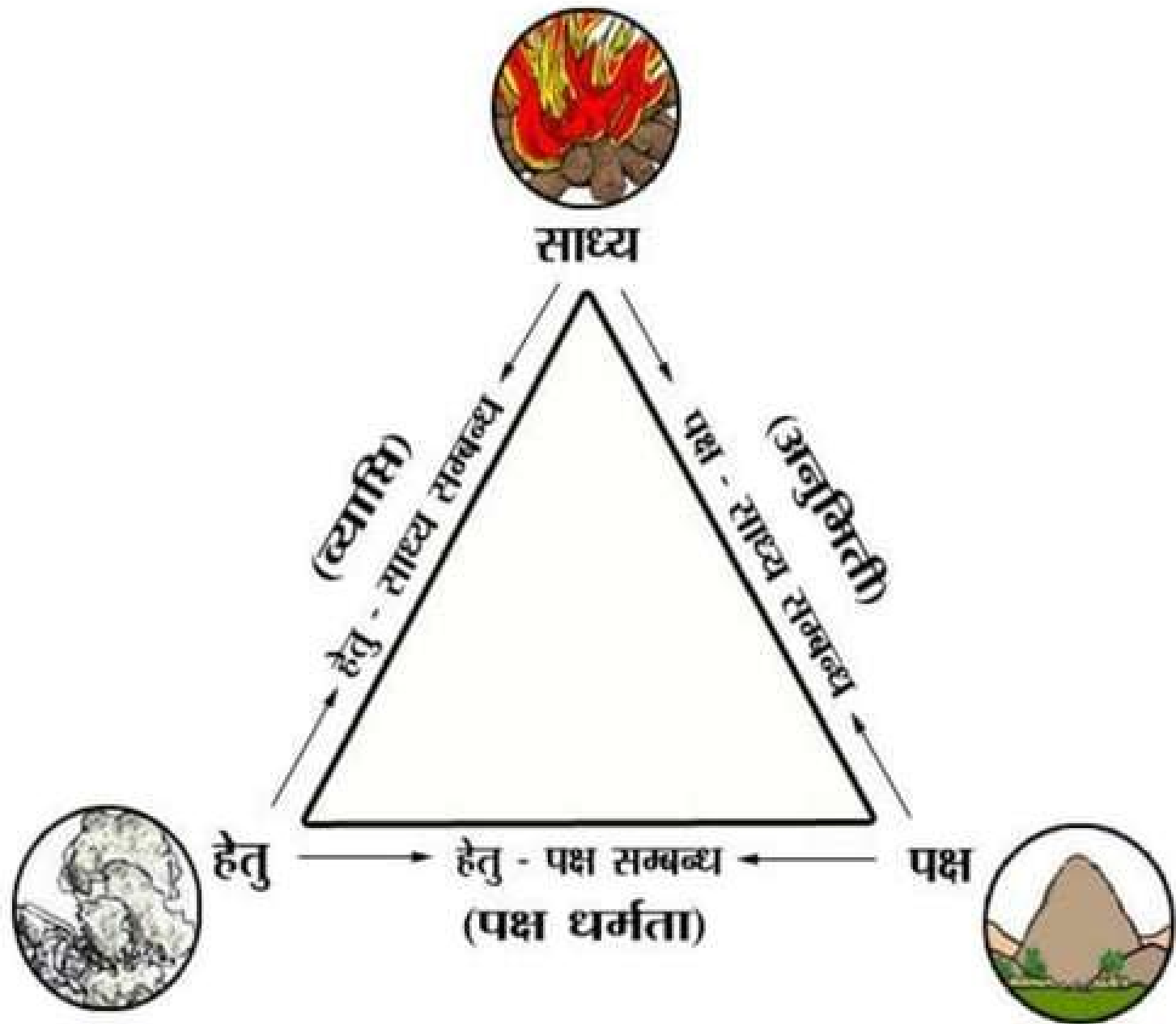
व्याप्ति विशिष्ट पक्षधर्मता ज्ञानं परामर्शः । परामर्शजन्यं ज्ञानमनुमिति । अनुमितिकरणं अनुमानम् ।

Paksha :- (Subject)

- संदिग्धस्साध्यवान् पक्षः |

- The subject or place where the object to be proved is suspected is called Paksha.
- **For ex-**
- पर्वतोऽयं वह्निमान्

- This mountain is fiery. In this statement as the fire is suspected on the mountain, the mountain is called as Paksha (Subject/place)
- Paksha is of 2 types,
  - Sapaksha
  - Vipaksha.

Sapaksha

निश्चित साध्यवान् स पक्षः |

- The place where the Paksha definitely exists is Sapaksha.
- **For ex** – Kitchen, where the fire definitely exists.

Vipaksha -

निश्चित साध्य अभाववान् विपक्षः |

- The place where the absence of Sadhya is already proved is Vipaksha.
- **For ex** – Lake, in a lake fire never exists.

Sadhya :- (Objective)

- साधनीयं यत् वत् साध्यम्।

- पक्षेसाधयितव्यविषयः साध्यः।

- The presence or the existence of an object which has to be proved on Paksha is called Sadhya.

- **For ex-**

- पर्वतो वह्निमान्

- Fire exists on the Mountain, here the fire is Sadhya, which has to be proved.

Hetu :- (Reason)

- यस्य ज्ञानेन पक्षे साध्यस्य सिद्धिः भवति स हेतुः, हेतुर्नाम उपलब्धिकारणम्|(च.वि.८)

- With which knowledge the existence or presence of an object is proved on Paksha is called as Hetu. The reason for obtaining a particular knowledge is known as Hetu.

- **For ex-** Dhooma is the Hetu to prove the existence of the Agni on the Parvata.

Vyapti (Invariable concomitance):-

- यत्र यत्र धूमस्तत्राग्निरिति साहचर्यनियमो व्याप्तिः | (त.सं.३८)

- हेतु साध्ययोः अविनाभाव संबन्धः व्याप्तिः |

- The mutual relation between the smoke and fire is called as Vyapti. i.e. wherever the smoke exists there exists the fire. This relation is called as Vyapti.

- Vyapti is of 2 types,
    - Anvaya Vyapti and
   - Vyatireka Vyapti.

- **Anvaya Vyapti** – This type of Vyapti is based on fixed affirmity between Hetu (means) and Sadhya (object) or between reason and action. Wherever Hetu exists there always Sadhya also exists. For ex- Where there is smoke there is fire.

- **Vyatireka Vyapti** – Vyatireka means absence, for instance if Sadhya (Agni) is absent Hetu (Dhooma) is also absent. As in a pond.

Paksha Dharmata :- (Special feature of the Subject)

- हेतोः पक्षे वृत्तित्वं पक्ष धर्मता |

- व्याप्यस्य पर्वतादि वृत्तित्वं पक्षधर्मता | (त.सं.३८)

- The existence of Hetu (ex - Dhooma) on Paksha (ex - mountain) is called as Paksha Dharmata.
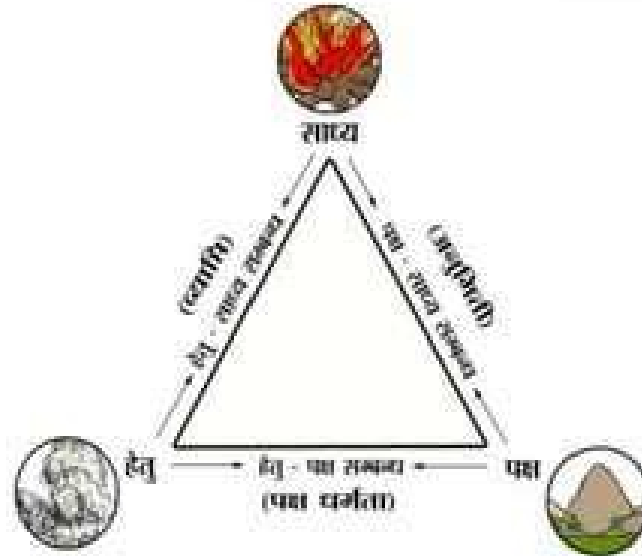
Drushtanta (Example or illustration):-

- To bring the knowledge of an object to others, citing another object is called Drushtanta or Udaharana. It is one of the Panchavayava Vakyas of Pararthanumana.

- लौकिकपरीक्षकाणां यस्मिन्नर्थे बुद्धिसाम्यं स दृष्टान्तः |(न्या.द.)

- दृष्टान्तो नाम यत्र मूर्खं विदुषां बुद्धि साम्यं यो वर्ण्यं वर्ण्ययति | (च.वि.८)

- व्याप्ति प्रतिपादकं दृष्टान्त सहितं वचनमुदाहणम् |(त.सं.)

Drushtanta :-

- Explaining something by stating some examples is called as Drushtanta. This Drushtanta (example) makes both Buddhivan Purusha (wise) and Murkha Purusha (ignorant) to understand the subject at the same time. In common language it is called as Udaharana.

- The examples which establish the Sahacharya Niyama of Sadharana and Sadhya is Drushtanta. **For ex-**

- यो यो धूमवान् स सोऽग्निमान्, यथा महानसः इत्युदाहरणम्|

- Where ever there is smoke there is fire, for ex – Mahanasa (Kitchen). The knowledge of Vyapti is experienced by a suitable Drushtanta. Without an example certainity of association cannot be established.

Drushtanta :-

- Drushtanta is of 2 types, Sadharmya Drushtanta and Vaidharmya Drushtanta.

- **Sadharmya Drushtanta** – This is also called as Anvayi Drushtanta. The Mahanasa (kitchen) is a Sadharmya Drushtanta.

- **Vaidharmya Drushtanta** – This is also called as Vyatireka Drushtanta. The Jalashaya (Pond) is a Vaidharmya Drushtanta.

Linga Paramarsha

- **Linga / Hetu (Reason):-**
- The Vishishta Lakshana which will be present always with an object (Sahacharya Niyama – to be with) is called as the Linga.

- **Lakshana of Linga:**

- व्याप्तिबलेनार्थगमकं लिङ्गम् | (त.भा.)

- The one which helps to clarify the knowledge of an object with the help of the Vyapti (invariable concomitance) is called as Linga.

- **Types of Linga:** It is of 3 types,
  - Kevalanvayi
  - Kevala Vyatireki and
  - Anvaya Vyatireki.

- **Kevala Anvayi:-** Non existence of Vipaksha is called Kevalanvayi or positive inference. The correlation between Hetu (Dhooma) and Sadhya (Agni) is called as Anvaya (Positive), which means wherever Hetu exists there always Sadhya also exists. Anvaya exists in Sapaksha (existence is definite).

- **For ex-** Mahanasa (Kitchen) As in the kitchen both Hetu i.e. Dhooma and Sadhya i.e. Agni exists. i.e. Where there is smoke there is fire.

- **Kevala Vyatireki:-** Non existence of Sapaksha is called Kevala Vyatireki (Negative inference). If Sadhya (Agni) is absent Hetu (Dhooma) is also absent. Vyatireka exists in Vipaksha (existence is indefinite).

- **For ex-** Lake, In a Lake neither Sadhya i.e. Agni nor Hetu i.e. Dhooma exists. Hence the knowledge of Agni never arises in the lake. Hence it is called negative correlation or Vyatireka Vyapti. i.e. where there is no smoke there is no fire.

- **Anvaya Vyatireki:-** Presence of Sapaksha and Vipaksha is called Anvaya Vyatireki (Positive and negative inference). The Vyapti which pervades both positively and negatively is Anvaya Vyatireka (positive negative)

- **For ex-** In a declaration 'Where there is smoke there always exists fire' as in the kitchen is a positive correlation (Anvaya Vyapti). In the absence of fire, smoke is also absent like a lake is Vyatireka Vyapti (negative correlation)

- **Paramarsha (Consideration):-**

■ व्याप्ति विशिष्ट पक्षधर्मता ज्ञानं परामर्शः | (त.सं.)

- The knowlwdge that the Vyapti (concomitance) exists in the Paksha (subject) is called Paramarsha (consideration).

  ○ **Paksha** – The subject of observation.

  ○ **Sadhya** – Proof to be reached.

  ○ **Hetu** – Reason for an inference.

- These three are the main components of inference. Devoid of them no Anumana can exist.

- **For ex –**
- Having made repeatedly and personal observation in the kitchen and coming to the invariable conclusion that 'Wherever there is smoke there will be fire', having reached a mountain observe smoke on the mountain, he doubts about the existence of fire and having observed smoke on the mountain, he recollects the invariable relation of smoke and fire. Afterwards the knowledge that, 'this mountain is fiery' is confirmed. This is called as Linga Paramarsha.

- Here in this example, Dhooma is Linga or Hetu which produces the knowledge of Agni, the invariable relation between the Dhooma and Agni is Vyapti and the knowledge about the Agni on the mountain after seeing the smoke is called Anumiti based on the Linga Paramarsha.
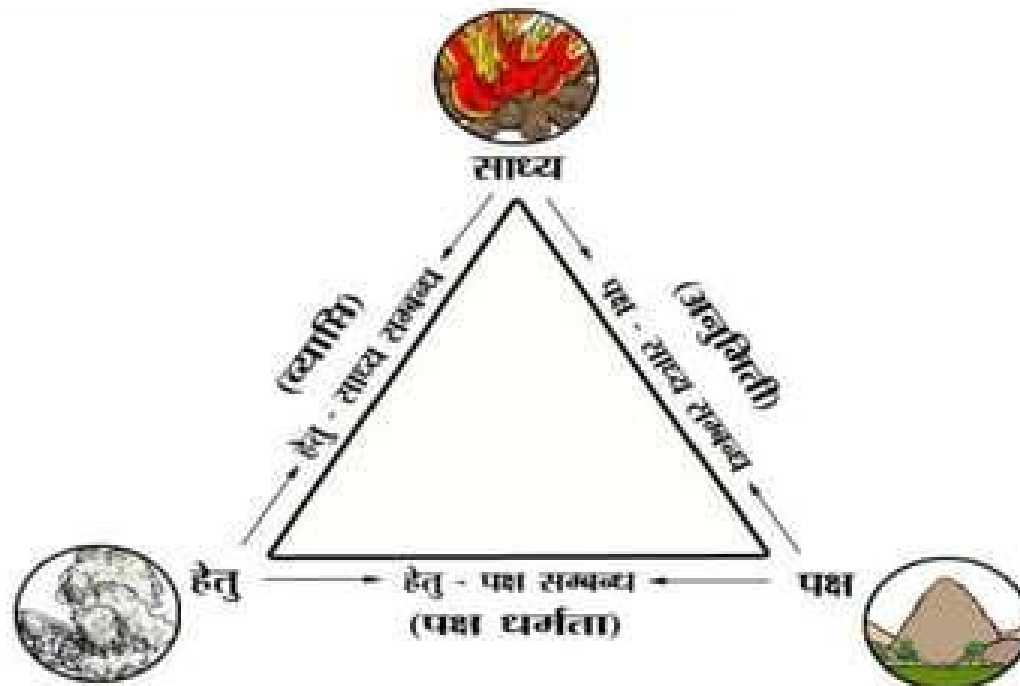
व्याप्ति विशिष्ट पक्षधर्मता ज्ञानं परामर्शी । परामर्शजन्यं ज्ञानमनुमिति । अनुमितिकरणं अनुमानम् ।

Types and Swarupa of Hetu:-

- In getting the knowledge of Anumana, Hetu is very important.

- Hetu is of 2 types Sad Hetu (Exact or good reason) and Asad Hetu

Sad Hetu (Valid or good reason)-

- Valid reason is the base for the inference. If the reason is Sat (true) then the inference will also be Sat (true). But if the reason is Asat (faulty) then the knowledge based on that reason will be Asat / Ahetu / Hetwabhasa (incorrect).

- The Sad Hetu has five characters,

    1. Paksha Satwam (existence on Paksha)
    2. Sapaksha Satwam (existence on Sapaksha)
    3. Vipaksha Vyavrutatwam (non-existance on a contrary instance)
    4. Asat Pratipakshatwa (non-existance of contradicting Hetus)
    5. Abadhitatwa (Un-obstructiveness with other Pramanas)

- ## Paksha Satwam (existence on the Paksha)

  When the existence of the property to be proved (Agni) is doubtful is called the subject of the Paksha (Mountain). For ex – After seeing the Dhooma on Parvata, then we get doubt about the Agni.

- ## Sapaksha Satwam (existence of Hetu on Sapaksha)

  Where the existence of the property to be proved is undoubted, then it is called subject on the same side or Sapaksha. For ex- After attaining the knowledge of Dhooma in Mahanasa, we get the knowledge that, Hetu i.e. Dhooma is present in the Sapaksha.

- **Vipaksha Vyavrutatwam / Vipaksha Asatwam (non-existance on a contrary instance)**

- Where the absence of the property to be proved is undoubted. For ex – Dhooma and Agni are never present in a lake. Getting the knowledge of Dhuma in a lake is impossible. Here the lake stands for Vipaksha, which is neither the base for Dhooma or Agni.

- **Asat Pratipakshatwa (non-existance of contradicting Hetus)**

- In the inferential knowledge, if one Hetu proves the existence of the Sadhya on Paksha, at the same time another hetu should not contradict it.

- **For ex –** As the words (Shabda) are produced they are Anitya. But Shabda is a Nitya.

- **Abadhitatwa (Un-obstructiveness with other Pramanas)**
- It is the one where the absence of existence is not proved by the Pramanas like Pratyaksha etc.
- **For ex** – fire is hot to touch.

- If these five qualities are not present in a Hetu then it becomes a Ahetu/Asatya/Hetwabhasa.

- **Asad Hetu / Ahetu / Hetwabhasa:- (Fallacy)**

- The factors which are not a reason infact but resemblances seems to be a reason is described as Hetwabhasa. Ahetu has been explained by Acharya Charaka in the Vada Margas. The word Ahetu itself denotes that it is not a Hetu or cause. Acharya Charaka has explained three types of Ahetu i.e.

- अहेतुर्नाम प्रकरण समः संशय समः वर्ण्यसमश्चे | (च.वि.८/५७)

- Prakarana Sama
- Samshaya Sama
- Varnya Sama

Thank You