

Chhala, A Deception Of Argumentation With Special Reference To Nyaya Sutras

Adityarajsinh Jadeja, Final Year, BAMS, ALNRMAMC, Koppa

Abstract: Argumentation is core of learnings but it destructs the framework of learning, if it is related with Chhala, an intentional deception with false outcomes. Nyaya sutras have dealt such Chhala under the subjects of resoaning to prove others' concepts as true. Chhala is classified according of nature of contents. Vakachhala is based on context while Samanyachhala is related to matter of understatement. Upacharachhala is taken with respect of intentional deviation of meaning of metaphors used to express the situation, conditions or events.

Keywords: Chhala, Vakachhala, Samanyachhala, Upacharachhala, Argumentation, Deception, Fallacy.....

Chhala or deception is mentioned under *Hetwabhasa Nirupana* of *Prarthanumana* in *Nyaya-Sutras*. It is defined as false persuasion by alternating the real meaning and making false meaning as truth through assumption¹. The Sage dictionary has mentioned it as statement not literally wrong but deliberated to misleading. It is purposeful act referred to countering of statement with alternate meaning, apart from the author's or speaker's intended one. *Vachaspati* defines *Chhala* as act of misleading from reality in logical argumentation⁹.

Chhala or misleading notions make situation critical and problematic to judge as deceptive arguments are distractions from the vital issue attending less important. *Chhala* is not only unethical or immoral but strategically wrong for creative nature. Sophistic tactical fallacy is taken in these regards where intentional deception is made⁸. It contains errors of reasoning. Even if the purpose of *Chhala* is *Upahaasa*, it differs from mimicry and simulation. Deceptions are used everywhere in field of politics, religions etc. according to navigability of demands of the situation. It is classified in *Nyaya Sutras* based on nature of deception.

Types of *Chhala*:

1. *Vakachhala*
2. *Samanyachhala*
3. *Upacharachhala*

***Vakachhala*:** Assumption of different meaning from a normally delivered statement is *Vakachhala*³. It is *Chhala* (casuistry) with respect to term. Usually a statement carries many meanings but specific meanings are apprehended from the concept or the reference of that particular statement in specified postulated sequence of possible event. But when purposely such sentences are proved wrong by other false references, it comes under *Vakachhala* viz., 'Navah Pusatakasya' means for this new book. *Navah* word is having two different meanings as new and nine. But, when purposely in place of new, if nine is used, the meaning of sentence will change to nine books. Such type of presentation is *Vakachhala*. Usually *Vakachhala* is influenced by intention of making mockery of original speaker. This is willful deviation from original cause or reference of talk. This is based on unethical or immoral delivery.

Concealment argumentation is taken likely to *Vakachhala*. In this case relevant information of the context is hidden. This is can also be related with material fallacy of argumentation which is based on content.

***Samanyachhala*:** Relation of possible meaning with too simple meaning for the purpose of opposition or counter is *Samanyachhala*. This is taken with reference to genus³. This is usually expressed for inherent characters or related aspects. Suppose someone has spoken that in particular field chances of wheat growing is good. Cognition of sentence is that particular field is fertile and is surrounded by resources needed to grow wheat grains. It is not me-

ntioned that it doesn't need seeds, labour, fertilizer, irrigation etc. It is only said to appreciate the standard of field. But, if objector replies that how can wheat be cultivated without seeds or labor etc., such objection carries too simple meaning and not related with standard of field. Such arguments are brought in light of opposition only. This is *Samanyachhala*.

Samanyachhala can be taken as 'understatement' or 'minimization' where heart of statement is distorted with different cognition. It is a type of deception denying the rationalization in situations. It is act of downplaying the significance of event⁶.

Upacharachhala: Denying the proper meaning by just literal meaning is *Upacharachhala*. This is taken in respect to metaphor means for expression used to refer that doesn't literally denote the same meaning⁴. Words are having their own purpose of expression based on symbolism, sense, ornamentation etc. But without understanding the reference of such purpose, if opposition is made with simple or general meaning, this is *Upacharachhala* as if it is said that scaffolds cry out. It means here that a person sitting on scaffolds is crying out. Scaffolds are temporary platform used in field to keep birds and animals away from field. But objector takes simple meaning that scaffolds are inanimate and they cannot cry out. Such type of objection is *Upacharachhala*. *Upachara* is used for metaphoric presentation.

Upacharachhala is an equivocation type of fallacy in argumentation which happens when a key term or phrase is used according to suitability for opposition. Some portions taken similarly while others in ambiguous way⁷.

As mentioned in sutra 15, *Upacharachhala* is taken similarly to *Vakachhala* as in both cases assumption of different meaning is used presented by objector. Still both cannot be taken similarly as *Vakachhala* is based on difference of already existing meaning while *Upacharachhala* is related to denoted meaning or metaphor. All these *Chhala* have similarities and dissimilarities. If they are not differentiated based on existing dissimilarities, there will not be classification of *Chhala*⁵.

Chhala violates the relational rules of argumentations. Intended misrepresentation is type of fraud which should be avoided if objectivity of reference is hurt. This is type of dishonesty what distracts others from the core of information. Such deceptions are common in defeasible argumentation. This brings distortion or deterioration in quality or standard of research. As research is based on honesty, so, there is no scope of *Chhala* in research. Still in psychological treatments, deceptions are allowed according to conditions. But in case of academics, *Chhala* leads to misinformation.

References:

1. Basu, B.D. (1913). (Editor). *The Nyaya Sutras of Gotama*. 1.2.10. p. 17. Panini Office, Bhuvanewari Ashram, Bahadurganj, Allahabad.
2. Available on: <https://en.wikipedia.org/wiki/Deception> (Assessed on 4-4-2018)
3. Basu, B.D. (1913). (Editor). *The Nyaya Sutras of Gotama*. 1.2.12-13. p. 18. Panini Office, Bhuvanewari Ashram, Bahadurganj, Allahabad.
4. Basu, B.D. (1913). (Editor). *The Nyaya Sutras of Gotama*. 1.2.14. p. 19. Panini Office, Bhuvanewari Ashram, Bahadurganj, Allahabad.
5. Basu, B.D. (1913). (Editor). *The Nyaya Sutras of Gotama*. 1.2.15-18. p. 19. Panini Office, Bhuvanewari Ashram, Bahadurganj, Allahabad.
6. Available on: <https://en.wikipedia.org/wiki/Deception> (Assessed on 4-4-2018)
7. Available on: <http://www.txstate.edu/philosophy/resources/fallacy-definitions/Equivocation.html> (Assessed on 4-4-2018)
8. Watson, D. (2005). *Methods of Argumentation*. p.218. Cambridge University Press, New York.
9. Sritaranath Bhattacharya (1962). *Vachaspatyam, (Brihat Sanskritabhidhanam)*. Compilation. vol. IV. p. 2981, Chowkhamba Sanskrit Series office, Varanasi.