

**BIBLIOTHECA INDICA ;**  
**A**  
**COLLECTION OF ORIENTAL WORKS**

**PUBLISHED UNDER THE PATRONAGE OF THE**  
**Hon. Court of Directors of the East India Company,**  
**AND THE SUPERINTENDENCE OF THE**  
**ASIATIC SOCIETY OF BENGAL.**

**EDITED BY DR. E. RÖER.**

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**विश्वनाथपञ्चाननकृतसिद्धान्तमुक्तावलीसहित-  
भाषापरिच्छेदः ॥**

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**D I V I S I O N**  
**OF THE**  
**CATEGORIES OF THE NYA'YA PHILOSOPHY,**  
**WITH A COMMENTARY**

**BY**  
**VISWANATHA PANCHANANA.**

**EDITED, AND THE TEXT TRANSLATED FROM THE ORIGINAL SANSKRIT,**  
**By DR. E. RÖER.**

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**CALCUTTA :**

**PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.**  
**1850.**

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## P R E F A C E.

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THE Asiatic Society accepted already in 1847 my offer to publish the text of the Nyáya with a translation, but only the Introduction to this work appeared in the Journal of the Society, the MS. of the translation having meanwhile been lost (*vide* Journal of the Asiatic Society, July, 1847). The present translation is based upon a rough copy of the former, which I afterwards found among my papers. The notes are entirely new, and the introduction has received so many additions, that it is almost a new essay. The Sanscrit text, in accordance with an enlarged plan, is now accompanied with its commentary; it will thus form another edition of the one published by the Committee of Public Instruction, which is out of print, and satisfy thereby a desideratum, long felt in the Government Sanscrit Colleges, where the Bhásha Paricchéda is introduced as a class-book.

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**अथ सिद्धान्तमुक्तावलीसहितभाषापरिच्छेदः ।**

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भाषापरिच्छेदः ॥

गङ्गाचरमं ।

ॐ नमो गणेशाय ॥

नूतनजलधररुचये गोपवधूटीदुकूलचौराय ।

सिद्धान्तमुक्तावली ॥

गङ्गाचरमं ।

ॐ नमो गणेशाय ॥

चूडामणीकृतविधुर्म्मलयीकृतवासुकिः ।

भवो भवतु भव्याय लीलाताण्डवपण्डितः ॥

प्रतिज्ञा ॥

मिजनिर्मितकारिकावलीमतिचंचिप्रचिरन्तनोक्तिभिः ।

विषदीकरवाणि कौतुकामनु राजीवदयावज्रस्वदः ॥

ग्रन्थप्रशंसनेन तत्प्रतिपाद्यकथनं ॥

सद्गुण गुणगुम्फिता सुकृतिर्मा सत्कर्माणां ज्ञापिका

सत्सामान्यविशेषनित्यमिसिता भावप्रकर्षोक्त्वला ।

विष्णोर्वचसि विश्वनाथकृतिना सिद्धान्तमुक्तावली

विन्वस्ता मनसो मुदं वितनुतां सद्युक्तिरेषा चिरं ॥

विघ्नविघाताय कृतं मङ्गलं प्रियत्रिचायै निबध्नाति ।

मूतनेत्यादि ॥ ननु मङ्गलं न विघ्नघ्नं प्रति न वा

॥

भाषा० तस्मै नमः कृष्णाय संसारमहीरुक्षस्य वीजाय ॥

सिद्धा० समाप्तिं प्रति कारणं विनापि मङ्गलं नास्तिकादीनां  
 ग्रन्थे निर्व्विघ्नपरिसमाप्तिदर्शनादिति चेत् । न ।  
 अविगीतत्रिष्टाचारविषयत्वेन मङ्गलस्य सफलत्वे सिद्धे  
 तत्र च फलजिज्ञासायां सम्भवति दृष्टफलकत्वेऽदृष्ट-  
 फलकल्पनाया अन्याय्यत्वात् उपस्थितत्वाच्च । समाप्ति-  
 रेव हि फलं कल्प्यते । इत्यस्य यत्र मङ्गलं न दृश्यते  
 तत्रापि जन्मान्तरीयं तत् कल्प्यते । यत्र च सत्यपि  
 मङ्गले समाप्तिर्न दृश्यते तत्र बलवत्तरो विघ्नो विघ्न-  
 प्राचुर्यं वा बोध्यं । प्रचुरस्यास्यैव बलवत्तरविघ्ननिरा-  
 करणकारणत्वं । विघ्नध्वंसस्तु मङ्गलस्य द्वारमित्याहुः ।  
 गव्यास्तु मङ्गलस्य विघ्नध्वंस एव फलं । समाप्तिस्तु मुद्धि-  
 प्रतिभादिकारणकलापात् । न च स्वतःसिद्धविघ्नविरह-  
 वता कृतमङ्गलस्य निष्फलतापत्तिरिति वाच्यं । इष्टा-  
 पत्तेः विघ्नाशङ्कया तदाचरणात् । तथैव शिष्टाचर-  
 णाच्च । न च तस्य निष्फलत्वे तद्बोधकशिष्टाचारानु-  
 मितवेदाप्रामाण्यापत्तिरिति वाच्यं । सति विघ्ने तन्ना-  
 शस्यैव वेदबोधितत्वात् । अत एव पापभ्रमेण कृतप्राय-  
 श्चित्तस्य निष्फलत्वेऽपि न तद्बोधकवेदाप्रामाण्यं । मङ्ग-  
 लान्तु यविघ्नध्वंसविघ्नेषु कारणं । विघ्नध्वंसविघ्नेषु च  
 विनायकस्तवपाठादि । क्वचिच्च विघ्नात्यन्ताभाव एव  
 समाप्तिसाधनं । प्रतिबन्धकसंमर्गाभावस्यैव कार्यजनक-

भाषा० द्रव्यं गुणास्तथा कर्म सामान्यं सविशेषकं ।

सिद्धा० तात् । इत्यच्च नास्तिकादिकृतपन्थेषु जन्मान्तरीयग-  
 वृत्तजन्यदुरितध्वंसः स्वतः सिद्धविघ्नात्यन्ताभावो वा-  
 स्तीति न व्यभिचार इत्याहुः ॥ संसारेति । संसार एव  
 महीरुहो वृक्षस्तस्य बीजाद्य । एतेन ईश्वरे प्रमाणमपि  
 दर्शितं भवति । तथाहि । यथा घटादिकार्यं कर्तृजन्यं  
 तथा चित्तकुरादिकमपि । न च तत् कर्तृत्वमस्मदा-  
 दीनां सम्भवतीत्यतस्तत्कर्तृत्वेनेश्वरसिद्धिः । न च  
 प्ररीराजन्यत्वेन कर्तृजन्यत्वसाधकेन सत्प्रतिपक्ष इति  
 वार्थं । अप्रयोजकत्वात् । गम तु कर्तृत्वेन कार्यत्वेन  
 कार्यकारणभाव एव अनुकूलतर्कः । द्यावाभूमी जन-  
 यन्तेव एक आसौ विश्वस्य कर्त्ता भुवनस्य गोप्ता इत्या-  
 दय आगमा अप्यनुमन्धेयाः ॥

पदार्थानामुद्देशमाह । द्रव्यं गुणा इत्यादि । सप्त-  
 गत्याभावत्वकथनादेव पक्षां भावत्वं प्राप्तं तेन भावत्वेन  
 पृथगुपन्यासो न कृतः । एते च पदार्था वैशेषिकप्र-  
 सिद्धा नैयायिकानामप्यविद्वद्वाः । प्रतिपादितश्चैवमेव  
 भाव्ये । अत एव उपमानचिन्तामणौ सप्तपदार्थभिन्न-  
 तथा त्रिक्रिसादृशयोरतिरिक्तपदार्थत्वमाशङ्कितं । ननु  
 कथमेत एव पदार्थाः त्रिक्रिसादृश्यादीनामप्यतिरिक्त-  
 पदार्थत्वात् । तथाहि । मण्यादिसमवहितेन वङ्गिना  
 दाहो न ज्ञानते तच्छून्येन तु अन्यते । तत्र मण्यादिना

भाषा० समवायस्तथाऽभावः पदार्थाः सप्त कीर्तिताः ॥ १ ॥  
चित्यप्रेजे मरुह्योमकाला दिग्देचिनौ मनः ।

सिद्धा० वक्ष्ये दाहानुकूला प्रकृतिर्गायते उत्तेजकेन मण्याद्यप-  
सरणेन च जन्यत इति कल्पते । एवं सादृश्यमप्यति-  
रिक्तः पदार्थः । तद्धि न षट्पदार्थेष्वन्तर्भवति सामान्ये-  
ऽपि सत्त्वात् । यथा गोत्वं नित्यं तथा अमृतमपीति  
सादृश्यप्रतीतेः । नाप्यभावे । सत्त्वेन प्रतीयमानत्वा-  
दिति चेत् । न । मण्याद्यभावविभिष्टवह्यादेर्दाहादिकं  
प्रति स्वातन्त्र्येण मण्यभावादेरेव वा हेतुत्वकल्पनेन सा-  
मञ्जस्ये अनन्तप्रकृतिस्रागभावध्वंसकल्पनानौचित्यात् ।  
न चोत्तेजके सति मणिप्रतिबन्धकमङ्गादेर्ऽपि कथं दाह  
इति वाच्यं । उत्तेजकाभावविभिष्टमणिसामान्याभावस्य  
हेतुत्वात् । सादृश्यमपि न पदार्थान्तरं किन्तु तद्धि-  
न्त्रत्वे सति तद्गतभूयोधर्मावत्त्वं । यथा चन्द्रभिन्नत्वे  
सति चन्द्रगताह्लादकत्वादिमत्त्वं मुखे चन्द्रसा दृश्य-  
मिति ॥ १ ॥

द्रव्याणि विभजते । चित्यविति । एतानि नत्र द्र-  
व्याणि इत्यर्थः । ननु द्रव्यत्वजातौ किं मानं । न हि  
तत्र प्रत्यक्षं प्रमाणं घृतजतुप्रभृतिषु द्रव्यताग्रहादिति  
चेत् । न । कार्यसमवायिकारणतावच्छेदकतया संयो-  
गस्य विभागस्य वा समवायिकारणतावच्छेदकतया  
तत्सिद्धिरिति ॥ ननु द्रव्यं द्रव्यमामः कुतो मोक्षं ।

भाषा० द्रव्याण्य ऽथ गुणा रूपं रसो गन्धस्ततः परं ॥ २ ॥  
 रसर्गः संख्या परिमितिः पृथक्च ततः परं ।  
 संयोगश्च विभागश्च परत्वञ्चापरत्वकं ॥ ३ ॥  
 बुद्धिः सुखं दुःखमिच्छा द्वेषो यत्नो गुरुत्वकं ।  
 द्रवत्वं स्नेहसंस्कारावदृष्टं शब्द एव च ॥ ४ ॥  
 उत्क्षेपणं ततोऽवक्षेपनमाकुञ्चनं तथा ।  
 प्रसारणञ्च गमनं कर्माण्येतानि पञ्च च ॥ ५ ॥  
 भ्रमणं रेचनं स्यन्दनोर्द्धज्वलनमेव च ।

मिड्डा० तद्भिः प्रत्यक्षेण गृह्यते । तस्य च रूपवत्त्वात् कर्मवत्त्वाच्च  
 द्रव्यत्वं । तच्च गन्धशून्यत्वात् न पृथिवी । नीलरूपवत्त्वाच्च  
 न जलादिकं । तत्प्रत्यक्षे चालोकनिरपेक्षं चतुः कारणं  
 इति चेत् । न । आवश्यकतेजोऽभावेनोपपत्तौ द्रव्यान्तर-  
 कल्पनाया अन्याय्यत्वात् । रूपवत्ताप्रतीतिस्तु भ्रमरूपा ।  
 कर्मवत्त्वप्रतीतिरपि आलोकापसारणौपाधिकी भ्रान्ति-  
 रेव । तमसोऽतिरिक्तत्वेऽनन्नावयवादिकल्पनागौरवश्च  
 स्यात् । स्वर्णस्य यथा तेजस्यन्तर्भावस्तथा वक्ष्यते ॥

गुणान् विभजते । अथ गुणा इति । एते गुणास्तु-  
 र्भिः प्रतिमञ्जकाः कणादेन कण्डतस्य भ्रन्देन च दर्शिताः ।  
 तत्र गुणत्वादिकजातिमिड्डिरथे वक्ष्यते ॥ २ ॥ ३ ॥ ४ ॥

कर्माणि विभजते । उत्क्षेपणमिति । कर्मालजातिस्तु  
 प्रत्यक्षमिड्डा । एतमुत्क्षेपणत्वादिकमपि । नञ्च भ्रम-

भाषा० तीर्थ्यगमनमप्यत्र गमनादेव लभ्यते ॥ ६ ॥  
 सामान्यं द्विविधं प्रोक्तं परञ्चापरमेव च ।  
 द्रव्यादित्रिकवृत्तिस्तु सत्ता परतयोच्यते ॥ ७ ॥  
 परभिन्ना च या जातिः सैवापरतयोच्यते ।

सिद्धा० णादिकमपि पञ्चकर्माधिकतया कुतो नोक्तमत आह ।  
 भ्रगणमित्यादि ॥ ५ ॥ ६ ॥

सामान्यं निरूपयति । सामान्यमिति । तल्लक्षणं  
 नित्यत्वे सत्यनेकसमवेतत्वं । अनेकसमवेतत्वं संयोगादी-  
 नामप्यस्यत उक्तं । नित्यत्वे सतीति । नित्यत्वे सति  
 समवेतत्वं गणपरिमाणादीनामप्यस्यत उक्तं । अने-  
 केति । नित्यत्वे सत्यनेकवृत्तिसमत्यन्ताभावे ऽप्यस्यतो  
 वृत्तिसमामान्यं विहाय समवेतत्वमित्युक्तं । एकमात्र-  
 व्यक्तिवृत्तिस्तु न जातिः । तथाचोक्तं । व्यक्तेरभेदस्तु सत्यं  
 गङ्गरो ऽयानवस्थितिः । रूपदानिरसस्वन्धो जाति-  
 वाधकसङ्ग्रहः ॥ एकव्यक्तिकत्वादाकाशत्वं न जातिः ।  
 तुल्यव्यक्तिकत्वात् घटत्वं कलसत्वं न जातिद्वयं । सङ्की-  
 र्णत्वात् भूतत्वं मूर्त्तत्वं न जातिः । अगवस्थाभयात् मा-  
 गान्यत्वं न जातिः । विशेषस्य व्यावृत्तस्वभावस्य रूप-  
 हानिः स्यादतो विशेषत्वं न जातिः । समवायसम्ब-  
 न्धाभावात् समवायो न जातिः ॥ द्रव्यादीति ।  
 परत्वं अधिकदेशवृत्तित्वं । अपरत्वं अन्नादेशवृत्तित्वं ।

भाषा० द्रव्यत्वादिकजातिस्तु परापरतयोच्यते ॥ ८ ॥  
 व्यापकत्वात् परापि स्याद्वाप्यत्वादपरापि च ।  
 अन्त्यो नित्यद्रव्यवृत्तिर्विशेषः परिकीर्तितः ॥ ९ ॥  
 घटादीनां कपालादौ द्रव्येषु गुणकर्मणोः ।

भिद्वा० सकलजात्यपेक्षयाऽधिकदेशवृत्तित्वात् सत्तायाः परत्वं ।  
 एतद्वोधनायैव द्रव्यादित्रिकवृत्तिरित्युक्तं । तदपेक्षया  
 चान्यासां जातीनामपरत्वं । परभिन्ना सत्ताभिन्ना ।  
 व्यापकत्वादिति ॥ ७ ॥ ८ ॥

पृथिवीत्वाद्यपेक्षया व्यापकत्वादधिकदेशवृत्तित्वात्  
 द्रव्यत्वादेः परत्वं । सत्तापेक्षया व्याप्यत्वात् अल्पदेश-  
 वृत्तित्वाच्च द्रव्यत्वस्यापरत्वं । तथाच धर्मद्वयममावे-  
 ज्ञादुभयमविरुद्धं ॥

विशेषं निरूपयति । अन्य इति । अन्ते अवमाने  
 वर्तत इत्यन्तः । यदपेक्षया विशेषो नास्तीत्यर्थः । एक-  
 मात्रवृत्तिरिति फलितार्थः । घटादीनां द्व्यणुकपर्या-  
 न्नानां तत्तदवयवभेदात् परस्परं भेदः । परमाणूनां  
 परस्परभेदको विशेष एव । स तु स्वत एव व्यावृत्तः ।  
 तेन तत्र विशेषान्तरापेक्षा नास्तीति भावः ॥ ९ ॥

समवायं दर्शयति । घटादीनामिति । अवयवाव-  
 यविनोर्जातिव्यक्त्वोर्गुणगुणिनोः क्रियाक्रियावतोर्नित्यद्र-  
 व्यविशेषयोश्च यः समन्तः स समवायः । समवायत्वं

भाषा० तेषु जातेश्च सम्बन्धः समवायः प्रकीर्तितः ॥ १० ॥  
 अभावस्तु द्विधा संसर्गान्योन्याभावभेदतः ।

सिद्धा० नित्यसम्बन्धत्वं । तत्र प्रमाणन्तु गुणक्रियादिविशिष्टबु-  
 द्विर्विशेषणविशेष्यसम्बन्धविषया विशिष्टबुद्धिसत्तात् इण्डी  
 पुरुष इति विशिष्टबुद्धिवत् इत्यनुमागं । तत्र संयो-  
 गादिवाधात् समवायसिद्धिः । न च स्वरूपसम्बन्धेन  
 सिद्धसाधनं अर्थान्तरं वा । अमन्तस्वरूपाणां सम्बन्ध-  
 स्वकल्पने गौरवात् । साधवादेकममवायसिद्धिः । न  
 च समवायस्यैकत्वे वायौ रूपवत्ताबुद्धिप्रसङ्गः । तत्र  
 रूपसमवायसन्नेऽपि रूपाभावात् । न चैवं अभावस्य  
 वैशिष्ट्यं सम्बन्धान्तरं सिद्धेदिति वाच्यं । तस्य नित्यत्वे  
 भूतले घटानयनानन्तरमपि घटाभावबुद्धिप्रसङ्गात् ।  
 घटाभावसम्बन्धस्य तत्र सत्तात् तस्य नित्यत्वात् ।  
 अन्यथा देवान्तरेऽपि तत्प्रतीतिर्न स्यात् । वैशिष्ट्यस्य च  
 तत्र सत्तात् । मम तु मते घटे पाकरकतादजायां  
 ग्नागरूपस्य नष्टत्वान्न तदत्ताबुद्धिः । वैशिष्ट्यस्यानित्यत्वे  
 तदनन्तवैशिष्ट्यकल्पने तत्रैव गौरवं । इत्यञ्च तत्तत्का-  
 लीनतत्तद्भूतत्वादिकं तत्तद्भावानां सम्बन्धः ॥ १० ॥

अभावं विभजते । अभावस्त्विति । अभावत्वं द्रव्या-  
 दिषट्कान्योन्याभावत्वं । संसर्गेति । संसर्गाभावान्योन्या-  
 भावभेदादित्यर्थः ॥ अन्योन्याभावस्यैकविधत्वात्तद्वि-



भाषा० प्रागभावस्तथा ध्वंसोऽप्यत्यन्ताभाव एव च ॥ ११ ॥

सिद्धा० भागाभावात् संसर्गाभावं विभजते । प्रागभाव इति ।  
 संसर्गाभावत्वं अन्योन्याभावभिन्नाभावत्वं । अन्योन्या-  
 भावत्वं तादात्म्यमन्वन्धावक्लिन्नप्रतियोगिताकाभावत्वं ।  
 विनाशभावत्वं प्रागभावत्वं । अन्याभावत्वं ध्वंसत्वं । नि-  
 त्यसंसर्गाभावत्वं अत्यन्ताभावत्वं । यत्र तु भूतलादी  
 घटादिकमपसारितं पुनरानीतञ्च तत्र घटकालस्य  
 मन्वन्धाघटकतया अत्यन्ताभावस्य नित्यत्वेऽपि घट-  
 काले न घटात्यन्ताभावबुद्धिः । तत्र उत्पादविनाश-  
 जाली चतुर्थोऽयमभाव इति केचित् । अत्र ध्वंस-  
 प्रागभावयोरधिकरणे नात्यन्ताभाव इति प्राचीन-  
 मतं । श्यामघटे रक्तो नास्तीति रक्तघटे श्यामो ना-  
 स्तीति धीश्च प्रागभावं ध्वंसश्चावगाहते न तु तदत्य-  
 न्ताभावं । नव्यास्तु तत्र विरोधे मानाभावात् ध्वंसा-  
 दिकास्त्वावच्छेदेनाप्यत्यन्ताभावो वर्तते इति प्राहुः ।  
 नव्यस्तु अभावानामधिकरणात्मकत्वं साधवादिति चेत् ।  
 न । अनन्ताधिकरणात्मकत्वकल्पनामपेक्ष्यातिरिक्तक-  
 ल्पनाया एव लघीयत्वात् । एवञ्च आधाराधेयभा-  
 वोऽप्युपपद्यते । एवञ्च तत्तच्छब्दगन्धरसाद्यभावानां  
 प्रत्यक्षत्वमुपपद्यते । अन्यथा तत्तदधिकरणानां तत्त-  
 दिन्द्रियाणामयास्यत्वात्प्रत्यक्षत्वं स्यात् । एतेन ज्ञान-

भाषा० एवं त्रैविध्यमापन्नः संसर्गाभाव इष्यते ।

सप्तानामपि साधर्म्यं ज्ञेयत्वादिकमुच्यते ॥ १५ ॥

द्रव्यादयः पञ्च भावा अनेके समवायिनः ।

सिद्धा० विभेदकालविशेषाद्यात्मकत्वमत्यन्ताभावस्येति प्रत्युक्तं ।

अप्रत्यक्षलापन्तेः ॥ ११ ॥

इदानीं पदार्थानां साधर्म्यं वैधर्म्यञ्च वक्तुं प्रक्रमते ।  
सप्तानामित्यादि । समानो धर्मो येषां ते सधर्माण-  
स्येषां भावः साधर्म्यं । समानो धर्म इति फलितार्थः ।  
एवं विद्वद्धो धर्मो येषां ते विधर्माणस्येषां भावो  
वैधर्म्यं । विद्वद्धो धर्म इति फलितार्थः । ज्ञेयत्वं ज्ञान-  
विषयता । सा च सर्वत्रैवास्ति । ईश्वरादिज्ञानवि-  
षयतायाः केवलात्त्वचित्वात् । एवं अभिधेयत्वप्रमेय-  
त्वादिकं बोध्यं ॥ १२ ॥

द्रव्येति । द्रव्येण कर्मसामान्यविशेषाणां साधर्म्य-  
मनेकत्वं \*भावत्वं समवायित्वञ्च । यद्यप्यनेकत्वं अभावे  
ऽप्यस्ति तथाप्यनेकत्वे सति भावत्वं पञ्चानां साधर्म्यं ।  
तथाच अनेकभाववृत्तिपदार्थविभाजकोपाधिमत्त्वं फ-  
लितार्थः । तेन घटादीं प्रत्येकं नाश्यामिः । सम-  
वायित्वं समवायसम्बन्धेन सम्बन्धित्वं न तु समवायवत्त्वं ।  
सामान्यादावभावात् । तथाच समवेतवृत्तिपदार्थविभा-  
जकोपाधिमत्त्वं फलितार्थः । तेन नित्यद्रव्येषु नाश्यामिः

\* अपूर्वमुदितमित् ।

भाषा० सत्तावन्तस्त्रयस्त्वाद्या गुणादिर्निर्गुणक्रियः ॥ १३ ॥  
सामान्यपरिचीनास्तु सर्वे जात्यादयो मताः ।

सिद्धा० सत्तावन्त इति द्रव्यगुणकर्माणां सत्तावत्त्वमित्यर्थः ।  
गुणादिरिति । यद्यपि गुणक्रियाशून्यत्वमाद्यक्षणे घटा-  
दावतिव्याप्तं क्रियाशून्यत्वञ्च गगणादावतिव्याप्तं तथापि  
गुणवददृत्तिधर्मवत्त्वं कर्मावददृत्तिपदार्थविभाजकोपा-  
धिमतत्त्वं तदर्थः । न हि घटत्वादिकं द्रव्यत्वं वा गुणव-  
ददृत्ति कर्मावददृत्ति वा किन्तु गुणत्वादिकं । तथा  
आकाशत्वादिकन्तु न पदार्थविभाजकोपाधिः \* ॥ १३ ॥

सामान्येति । सामान्यान्धिकरणत्वं सामान्यादोगा-  
मित्यर्थः ॥ पारिमाण्डयेति । पारिमाण्डयं अणुप-  
रिमाणं । कारणत्वं तद्विभ्रामामित्यर्थः । अणुप-  
रिमाणं न तु कस्यापि कारणं । तद्वि स्वाश्रयारम्भद्रव्य-  
परिमाणारम्भकं भवेत् । तच्च न सम्भवति । परिमा-  
णस्य स्वसमानजातीयोत्कृष्टपरिमाणजनकत्वात् । मह-  
दारम्भस्य महत्तरत्ववत् । अणुजन्यस्याणुतरत्वप्रसङ्गाच्च ।  
एवं परममहत्परिमाणं अतीन्द्रियसामान्यं विशेषा-

\* यदा मुक्कृष्टमित्ये सति कर्मावददृत्तित्वे सति वा सत्ताव्याप्यजातिद्रव्याभा-  
वत्त्वं विनश्चितं । मुक्कृष्टोत्पत्तिवारणाच्च सत्ता व्याप्येति । व्याप्येच्च  
भेदगर्भा निवेशिता इत्यतो न दोषः । द्रव्यमुक्कृत्यन्तरत्वमादाय तत्रैवा-  
व्याप्यवारणाच्च जातीयेति । अभावेऽतिव्याप्यवारणाच्च भावत्वमिति । मुक्-  
कृष्टमित्ये सत्ताव्याप्यजातिद्रव्यत्वं तच्छून्यत्वं पञ्चानामस्येन । पूर्वमुक्तिरित्येव  
पाठः प्रकृतानुपयोगित्वात् पृथक्कारणरहितताचाधेमुक्तिः ॥

भाषा० पारिमाण्डल्यभिन्नानां कारणत्वमुदाहृतं ॥ १४ ॥  
 अन्यथासिद्धिप्रून्यस्य नियता पूर्ववर्तिता ।  
 कारणत्वं भवेत्तस्य त्रैविध्यं परिकीर्तितं ॥ १५ ॥  
 समवायिकारणत्वं ज्ञेयमथाप्यसमवायिचेतुत्वं ।  
 एवं न्यायनयच्चैस्तृतीयमुक्तं निमित्तचेतुत्वं ॥ १६ ॥

सिद्धा० चेति बोध्यं । इदमपि योगिप्रत्यये विषयस्य न का-  
 रणत्वं । ज्ञायमानसामान्यं न प्रत्यासत्तिः । ज्ञायमानं  
 लिङ्गं मानुमित्तिकारणं इत्यभिप्रायेण मानसप्रत्यये  
 आत्ममहत्त्वस्य कारणत्वात् महत्परिमाणं काला-  
 देर्बोध्यं तस्यापि न कारणत्वमित्याचार्याणामाश्रय  
 इत्यन्ये । तन्न । ज्ञानातिरिक्तं प्रति कारणताया एव  
 आचार्यैरुक्तत्वात् ॥ १४ ॥

अनु कारणत्वं किमत आह । अन्यथेति । तस्य  
 कारणत्वस्य ॥ १५ ॥

तत्र समवायिकारणे । आसन्नं प्रत्यासन्नं कारणं  
 द्वितीयमसमवायिकारणमित्यर्थः । अत्र यद्यपि तु-  
 रीतन्मुसंयोगानां पटासमवायिकारणत्वं स्यात् एवं  
 वेगादीनामपि अभिघाताद्यसमवायिकारणत्वं स्यात्  
 एवं ज्ञानादिकमिच्छाद्यसमवायिकारणं स्यात् तथापि  
 पटासमवायिकारणलक्षणे तुरीतन्मुसंयोगभिन्नत्वं हेयं ।  
 तुरीतन्मुसंयोगस्तु तुरीपटसंयोगं प्रत्यसमवायिकारणं  
 भवत्येव । एवं वेगादिकं वेगस्यन्दाद्यसमवायिकारणं

भाषा० यत् समवेतं कार्यं भवति ज्ञेयन्तु समवायिजनकं तत् ।  
तत्रासन्नं जनकं द्वितीयमाभ्यां परं तृतीयं स्यात् ॥१७॥  
येन सह पूर्वभावः कारणमादाय वा यस्य ।

मिड्डा० भवत्येवेति तत्तत्कार्यासमवायिकारणसत्त्वणे तत्तद्वि-  
भिन्नत्वं न देयं । आत्मविशेषगुणानान्तु कुत्राप्यसम-  
वायिकारणत्वं नास्ति । तेन तद्विभक्तत्वं सामान्यसत्त्वणे  
देयमेव । अत्र समवायिकारणप्रत्यासन्नं द्विविधं का-  
र्यैकार्यप्रत्यासत्त्या कारणैकार्यप्रत्यासत्त्या च । आद्यं  
यथा घटादिकं प्रति कपालसंयोगादिकं । तत्र  
कार्येण घटेन सह कारणस्य कपालसंयोगस्य एक-  
स्मिन् कपाले प्रत्यासत्तिरस्ति । द्वितीयं यथा घटरूपं  
प्रति कपालरूपमसमवायिकारणं । तत्र घटरूपं प्रति  
कारणं घटः । तेन सह कपालरूपस्य एकस्मिन् कपाले  
प्रत्यासत्तिरस्ति । तथा च क्वचित् समवायसम्बन्धेन  
क्वचित् स्वसमवायिसमवायसम्बन्धेनेति फलितार्थः ।  
इत्यस्य कार्ये कार्यकारणैकार्यान्यतरप्रत्यासत्त्या का-  
रणं ज्ञानादिभिन्नमसमवायिकारणमिति सामान्यसत्-  
त्वणं पर्यवसन्नं । आभ्यां समवायिकारणासमवायिका-  
रणाभ्यां भिन्नं कारणं तृतीयं निमित्तकारणमित्यर्थः ॥  
१६ ॥ १७ ॥

इदानीमन्यथासिद्धत्वमेव कथितां पदार्थानां त-  
दाह । येन सहेत्यादिना । यत्कार्यं प्रति कारणस्य

भाषा० अन्यं प्रति पूर्वभावे ज्ञाते यत् पूर्वभावविज्ञानं ॥१८॥  
जनकं प्रति पूर्ववर्तितामपरिज्ञाय न यस्य गृह्यते ।

सिद्धा० पूर्ववर्तिता येन रूपेण गृह्यते तत्कार्यं प्रति तद्रूप-  
मन्यथासिद्धमिति भावः । यथा घटं प्रति दण्डल-  
मिति ॥ द्वितीयमन्यथासिद्धमाह । कारणमिति ।  
यस्य स्वातन्त्र्येणान्वयव्यतिरेकौ न स्तः किन्तु स्वकारण-  
मादाद्यैव अन्वयव्यतिरेकौ गृह्येते तदन्यथासिद्धं । यथा  
दण्डरूपं ॥ तृतीयमाह । अन्यं प्रतीति । अन्यं प्रति  
पूर्ववर्तित्वं गृहीत्वैव यस्य यत्कार्यं प्रति पूर्ववर्तित्वं  
गृह्यते तस्य तत्कार्यं प्रत्यन्यथासिद्धत्वं । यथा घटा-  
दिकं प्रत्याकाशस्य । आकाशस्य हि घटादिकं प्रति  
आकाशत्वेन कारणत्वं स्यात् । आकाशत्वं ब्रह्ममवाधि-  
कारणत्वं । अतः ब्रह्मं प्रति जनकत्वं गृहीत्वैव घटादिकं  
प्रति जनकत्वं याज्ञमंतस्तदन्यथासिद्धं । ब्रह्माश्रयत्वेन  
कारणत्वे कान्यथासिद्धिरिति चेत् । पञ्चमीति गृह्यात् ।  
अथाकाशस्य ब्रह्मं प्रति जनकत्वे किमवच्छेदकमिति चेत् ।  
कवत्वादिकं विशेषपदार्थो वेति ॥ १८ ॥

चतुर्थमन्यथासिद्धमाह । जनकं प्रतीति । यत्कार्य-  
जनकं प्रति पूर्ववर्तित्वं गृहीत्वैव यस्य यत्कार्यं प्रति  
पूर्ववर्तित्वं गृह्यते तस्य तत्कार्यं प्रत्यन्यथासिद्धत्वं ।  
यथा कुलालपितुर्घटं प्रति । तस्य कुलालपितृत्वेन

भाषा० अतिरिक्तमथापि यद्भवन्नियतावश्यकपूर्वभाविनः॥१६॥  
 एते पञ्चान्यथासिद्धा दण्डत्वादिकमादिमं ।  
 घटादौ दण्डरूपादि द्वितीयमपि दर्शितं ॥ १० ॥  
 तृतीयन्तु भवेद्भोम कुलालजनकोऽपरः ।

सिद्धा० घटं प्रति जनकत्वेऽन्यथासिद्धिः । कुलालत्वेन जनकत्वे  
 त्विष्टापत्तिः । कुलालमात्रस्य घटं प्रति जनकत्वात् ॥  
 पञ्चममन्यथासिद्धमाह । अतिरिक्तमिति ॥ नियताव-  
 शकपूर्वभाविनः । अवशकृत्तनियतपूर्ववर्तिन एव का-  
 र्यमश्वे तद्भिन्नमन्यथासिद्धमित्यर्थः । अत एव प्रत्यक्षे  
 महत्त्वं कारणमनेकद्रव्यवत्त्वमन्यथासिद्धं । तत्र हि  
 महत्त्वमवश्यं क्लृप्तं । तेनानेकद्रव्यवत्त्वमन्यथासिद्धं । न  
 च वैपरीत्ये किं विनिगमकमिति वाच्यं । महत्त्व-  
 जातेः कारणतावच्छेदकत्वे साधवात् ॥ १६ ॥

रासभादिरिति । यद्दृष्टव्यमिति प्रति रासभस्य नियत-  
 पूर्ववर्तित्वमसि तत्रापि घटजातीयं प्रति सिद्धकारण-  
 भावैर्दृष्टादिभिरेव तद्भक्तेरपि सम्भवे रासभोऽन्यथा-  
 सिद्ध इति भावः ॥ एतेष्विति । एतेषु पञ्चस्यन्यथा-  
 सिद्धेषु मध्ये पञ्चमोऽन्यथासिद्ध आवश्यकः । तेनैव  
 परेषां चरितार्थत्वात् । तथा हि दण्डादिभिरवश्य-  
 कृत्तनियतपूर्ववर्तिभिरेव कार्यमश्वे दण्डत्वादिकम-  
 न्यथासिद्धं । न च वैपरीत्ये किं विनिगमकमिति

भाषा० पञ्चमो रासभादिः स्यादेतेष्ववग्यकस्त्वसौ ॥ ५१ ॥  
 समवायिकारणत्वं द्रव्यस्यैवेति विज्ञेयं ।  
 गुणकर्मात्तवृत्ति ज्ञेयमथाप्यसमवायिहेतुत्वं ॥ ५२ ॥  
 अन्यत्र नित्यद्रव्येभ्य आश्रितत्वमिहोच्यते ।  
 चित्यादीनां नवानान्तु द्रव्यत्वगुणयोगिता ॥ ५३ ॥

सिद्धा० वाच्यं । दण्डत्वस्य कारणत्वे दण्डघटितपरम्परायाः  
 सम्बन्धत्वकल्पने गौरवात् । एवमन्वेषामप्यनेन चरि-  
 तार्थत्वसम्भवात् ॥ ५० ॥ ५१ ॥

समवायिकारणत्वमिति । गुणकर्मेति । असमवा-  
 यिकारणत्वं गुणकर्माभिन्नानां वैधर्म्यं नतु गुणकर्माणोः  
 साधर्म्यं इत्यत्रापि तात्पर्यं । अथवा असमवायिका-  
 रणवृत्तिसत्ताभिन्नजातिमत्त्वं तदर्थः । तेन ज्ञानादी-  
 नामपि असमवायिकारणत्वविरहेऽपि न क्षतिः ॥ ५२ ॥

अन्यत्रेति । नित्यद्रव्याणि परमात्माकाशादीनि  
 विहायाश्रितत्वं साधर्म्यमित्यर्थः । आश्रितत्वन्तु सम-  
 वायसम्बन्धेन वृत्तिमत्त्वं । विशेषणतया नित्यानामपि  
 काशादौ वृत्तेः । कालिकसम्बन्धान्यसम्बन्धेन तेषा-  
 मवृत्तित्वमिति परमार्थः । तेन समवायाभावयोः  
 समवायेनावृत्तावपि न क्षतिः ॥ इदानीं द्रव्यस्यैव वि-  
 जिष्य साधर्म्यं त्रक्तुमारभते । चित्यादीनामिति ॥ ५३ ॥

\* नाहितपूर्वमिति ।



भाषा० चितिर्जलं तथा तेजः पवनो मन एव च ।  
 परापरत्वमूर्त्तत्वक्रियावेगाश्रया अमी ॥ २४ ॥  
 कालखात्मादिशां सर्वगतत्वं परमं महत् ।

सिद्धा० चितिर्जलमिति । पृथिव्यग्नेजोवायुमगसां परत्वा-  
 परत्ववत्त्वं मूर्त्तत्वं क्रियावत्त्वं वेगवत्त्वञ्च साधर्म्यं । न च  
 यत्र घटादौ परत्वमपरत्वं वा नोत्पन्नं तत्राव्याप्ति-  
 रिति वाच्यं । परत्वादिममागाधिकरणद्रव्यत्वव्याप्य-  
 जातिमत्त्वस्य विवक्षितत्वात् । मूर्त्तत्वं अपल्लष्टपरिमा-  
 णवत्त्वं । तच्च तेषामेव गगणादिपरिमाणस्य कुतोऽप्य-  
 पल्लष्टत्वाभावात् पूर्ववत् कर्मावत्त्वं\* वेगवत्त्वं कर्मासमागा-  
 धिकरणद्रव्यत्वव्याप्यजातिमत्त्वं वेगवद्भूतिद्रव्यत्वव्याप्य-  
 जातिमत्त्वञ्च बोध्यं ॥ २४ ॥

काशेति । कालाकाशात्मादिशां सर्वगतत्वं सर्वमूर्-  
 त्तसंयोगित्वं परममहत्त्वञ्च । परममहत्त्वं जाति-  
 विभेदोऽपकर्षानाश्रयपरिमाणत्वं वा । चित्यादीति ।  
 पृथिव्यग्नेजोवाय्वाकाशानां भूतत्वं । तच्च वहिरिन्द्रिय-  
 याश्चविभेदगुणवत्त्वं । अत्र याश्चत्वं लौकिकप्रत्यक्षरू-  
 पयोग्यत्वं बोध्यं । तेन ज्ञातो घट इत्यादिप्रत्यक्षे ज्ञा-  
 नस्याप्युपनीतभानविषयत्वात् तद्वति आत्मनि नाति-  
 प्रसङ्गः । न वा प्रत्यक्षाविषयरूपादिमिति परमास्था-

\* अपूर्वमूर्त्तमिति ।

भाषा० क्षित्यादिपञ्च भूतानि चत्वारि स्पर्शवन्ति हि ॥ १५ ॥  
द्रव्यारम्भश्चतुर्षु स्यादथाकाशगरीरिणा ।

सिद्धा० दावव्याप्तिः । तस्यापि स्वरूपयोग्यत्वात् महत्त्वसञ्चल-  
कारणात्तरासन्नधिगाच्च न प्रत्यक्षं । अथवा आत्मा-  
वृत्तिविशेषगुणवत्त्वं तत्त्वं ॥ चत्वारितीति । पृथिव्यग्नेजो-  
वायुर्नां स्पर्शवत्त्वं ॥ १५ ॥

द्रव्यारम्भ इति । पृथिव्यग्नेजोवायुषु चतुर्षु द्रव्या-  
रम्भकत्वं । न च द्रव्यारम्भके घटादावव्याप्तिः ।  
द्रव्यसमनाधिकारणवृत्तिद्रव्यत्वव्याप्यजातिमत्त्वस्य वि-  
वक्षितत्वात् ॥ आकाशगरीरिणामिति । आकाशात्म-  
नामव्याप्यवृत्तिक्षणिकविशेषगुणवत्त्वं ॥ आकाशस्य वि-  
शेषगुणः शब्दः । स चाव्याप्यवृत्तिः । यदा किञ्चि-  
दवच्छेदेन शब्द उत्पद्यते तदन्यावच्छेदेन तदभावस्यापि  
सत्त्वात् । क्षणिकत्वञ्च तृतीयक्षणवृत्तिध्वंसप्रतियोगि-  
तत्त्वं । योग्यविभुविशेषगुणानां स्तोत्ररवर्त्तिगुणनाश-  
त्वात् प्रथमशब्दस्य द्वितीयशब्देन नाम्नः ॥ एवं ज्ञा-  
नादीनामपि । ज्ञानादिकं हि आत्मनि विभौ गरी-  
राद्यवच्छेदेनोत्पद्यते । घटाद्यवच्छेदेन तदभावोऽस्त्येव ।  
एवं ज्ञानादिकमपि क्षणद्वयावस्थाधि । इत्यञ्चाव्याप्य-  
वृत्तिविशेषगुणवत्त्वं क्षणिकविशेषगुणवत्त्वञ्चार्थः ॥ पृथि-  
व्यादौ रूपादिर्विशेषगुणोऽस्तीत्यनोऽव्याप्यवृत्तिरित्युक्तं ।

भाषा० अव्याप्यवृत्तिः क्षणिको विशेषगुण इष्यते ॥ १६ ॥  
रूपद्रव्यत्वप्रत्यक्षयोगि स्यात् प्रथमत्रिकं ।

सिद्धा० पृथिव्यादावव्याप्यवृत्तिर्भोगादिरस्तीत्यतो विशेषगुण इत्युक्तं । न च रूपादीनामपि कदाचित् द्वतीयक्षणे नागमन्भवात् क्षणिकविशेषगुणवत्त्वं चित्यादावतिव्याप्तमिति वाच्यं । चतुःक्षणवृत्तिजन्यावृत्तिजातिमद्विशेषगुणवत्त्वस्य विवक्षितत्वात् । अपेक्षानुद्धिः क्षणत्रयं तिष्ठति । क्षणचतुष्टयम् किमपि ज्ञानादिकं न तिष्ठति । रूपादिकान् क्षणचतुष्टयस्यायिन्यपि रूपादौ वर्तन्त इति व्युदासः । ईश्वरज्ञानस्य चतुःक्षणवृत्तित्वात् अन्येत्युक्तं । यथाकाञ्चिज्जीवात्मनोः साधर्म्यं तदा अन्येति न देयं देवत्वादिकमादाय सक्षणसमन्वयात् परममहत्त्वस्य तादृजगुणत्वाच्च । चतुर्थक्षणे द्वितीयादीनामपि नागाभ्युपगमाद् द्वितीयादीनामपि तथात्वात् तदारणाय विशेषेति त्रिचक्षणवृत्तित्वं वा वाच्यं । देवत्वादिकमादायात्मनि सक्षणसमन्वयात् ॥ १६ ॥

रूपेति । पृथिव्यग्नेजसां रूपवत्त्वं द्रव्यत्ववत्त्वं प्रत्यक्षविषयत्वञ्चेत्यर्थः । न च चक्षुरादीनां भर्जनकपालस्य वज्रेदक्षणास्य रूपवत्त्वे किं मानमिति वाच्यं । तथापि तेजस्वेन रूपानुमानात् । एवं वाय्वानीतपृथिवीजसनेजोभागानामपि पृथिवीत्वादिना रूपानुमानं बोध्यं ।

भाषा० गुरुणी द्वे रसवती द्वयोनैमित्तिको द्रवः ॥ १७ ॥  
 आत्मानो भूतवर्गाश्च विशेषगुणयोगिनः ।  
 यदुक्तं यस्य साधर्म्यं वैधर्म्यमितरस्य तत् ॥ १८ ॥

सिद्धा० न च पटादौ द्रुतसुवर्णादिभिन्ने तेजसि च द्रवत्व-  
 वत्त्वमव्याप्तमिति वाच्यं । द्रवत्ववृत्तिद्रव्यत्वव्याप्य-  
 जातिमत्त्वस्य विवक्षितत्वात् । घृततैलप्रभृतिषु पृथि-  
 वीषु जलेषु द्रुतसुवर्णादौ तेजसि च द्रवत्वमत्त्वात् ।  
 तत्र च पृथिवीत्वादिमत्त्वान्तदादाय सर्वत्र लक्षण-  
 समन्वयः । न च प्रत्यक्षविषयत्वं परमाण्वादावव्याप्तं  
 अतिव्याप्तञ्च रूपादाविति वाच्यं । चाक्षुषप्रत्यक्षवि-  
 षयवृत्तिद्रव्यत्वव्याप्यजातिमत्त्वस्य विवक्षितत्वात् । आ-  
 त्मान्यतिव्याप्तिवारणाय चाक्षुषेति ॥ गुरुणी इति । गुरु-  
 त्वत्वं रसवत्त्वं पृथिवीजलयोरित्यर्थः । न च घ्राणे-  
 न्द्रियादीनां वाय्वानीतपार्थिवादिभागानाञ्च रसा-  
 दिमत्त्वे किं मानमिति वाच्यं । तत्रापि पृथिवीत्वा-  
 दिना तदनुमागात् ॥ द्वयोरिति पृथिवीतेजसोरि-  
 त्यर्थः । न च नैमित्तिकद्रवत्वत्वं घटादौ वद्भ्यादौ  
 चाव्याप्तमिति वाच्यं नैमित्तिकद्रवत्वममानाधिकरण-  
 द्रव्यत्वव्याप्यजातिमत्त्वस्य विवक्षितत्वात् ॥ १७ ॥

आत्मान इति । पृथिव्यग्नेजोवाय्वाकाशात्मनां  
 विशेषगुणवत्त्वमित्यर्थः । यदुक्तमिति । ज्ञेयत्वादिकं वि-

भाषा० स्पर्शादयोऽष्टौ वेगाख्यसंस्कारो मरुतो गुणाः ।  
 अष्टौ स्पर्शादयो रूपं द्रवो वेगश्च तेजसि ॥ १८ ॥  
 स्पर्शादयोऽष्टौ वेगश्च गुरुत्वञ्च द्रवत्वकं ।  
 रूपं रसस्तथा स्नेहो वारिण्येते चतुर्दश ॥ १० ॥  
 स्नेहक्षीना गन्धयुताः क्षितावेते चतुर्दश ।  
 बुद्ध्यादिषट्कं संख्यादिपञ्चकं भावना तथा ॥ ११ ॥  
 धर्माधर्मौ गुणा एते आत्मनः स्युश्चतुर्दश ।  
 सङ्ख्यादि पञ्चकं कालदिशोः शब्दश्च ते च खे ॥ १२ ॥  
 संख्यादयः पञ्च बुद्धिरिच्छा यत्नोऽपि चेश्वरे ।  
 परापरत्वसङ्ख्याद्याः पञ्च वेगश्च मानसे ॥ १३ ॥  
 तत्र क्षितिर्गन्धचेतुर्नानारूपवती मता ।

मिथ्या० शय इति बोध्यं । तत्तु न कस्यापि वैधर्म्यं । केवला-  
 न्वयित्वात् । ते च सङ्ख्यादयः पञ्च खे आकाशे ॥ १८ ॥  
 १८ ॥ १० ॥ ११ ॥ १२ ॥ १३ ॥

साधर्म्यवैधर्म्ये निरूप्य सम्प्रति प्रत्येकं पृथिव्या-  
 दिकं निरूपयति । तत्र क्षितिरित्यादिना । गन्धचेतु-  
 रिति चन्धसमवायिकारणमित्यर्थः । यद्यपि गन्धव-  
 ल्लमात्रं लक्षणमुचितं तथापि पृथिवीत्वजातौ प्रमाणो-  
 पन्यासाय कारणत्वमुपन्यस्तं । तथाहि पृथिवीत्वं हि  
 गन्धसमवायिकारणतावहेदकतया सिध्यति । अन्यथा

भाषा० षड्विधस्तु रसस्तत्र गन्धस्तु द्विविधो मतः ॥ ३४ ॥

सिद्धा० गन्धत्वावच्छिन्नस्याकस्मिकत्वापत्तेः । न च पाषाणादौ  
 गन्धाभावाद्गन्धवत्त्वमव्याप्तमिति वार्त्तम् । तत्रापि गन्ध-  
 सत्त्वात् । अगुपलम्बिस्तु अनुत्कटत्वेनाप्युपपद्यते । कथ-  
 मन्यथा तद्गुणानि गन्ध उपलभ्यते । भस्मनो हि पाषा-  
 णध्वंसजन्यत्वात् । पाषाणोपादानोपादेयत्वं सिध्यति ।  
 यद्द्रव्यं यद्द्रव्यध्वंसजन्यं तत्तदुपादानोपादेयमिति  
 व्याप्तेः । दृष्टञ्चैतत् खण्डपटे महापटध्वंसजन्ये । इत्यञ्च  
 पाषाणपरमाणोः पृथिवीत्वात्तज्जन्यस्य पाषाणस्यापि  
 पृथिवीत्वं । तथाच तस्यापि गन्धवत्त्वे बाधकाभावः ॥  
 नामारूपेति । शुक्लनीलादिभेदेन नामाजातीयं रूपं  
 पृथिव्यामेव वर्त्तते न तु जलादौ । तत्र शुक्लस्यैव स-  
 त्त्वात् । पृथिव्यान्तु एकस्मिन्नपि धर्मिणि पाकवशेन  
 नामारूपसम्भवात् । न च यत्र नामारूपं नोत्पन्नं तत्रा-  
 व्याप्तिः । रूपद्वयवद्वृत्तिद्रव्यत्वव्याप्यजातिमत्त्वस्य रूप-  
 नाशवद्वृत्तिद्रव्यत्वव्याप्यजातिमत्त्वस्य वा वाच्यत्वात् ।  
 वैशेषिकनये पृथिवीपरमाणौ रूपनाशस्य रूपान्तरस्य  
 च सत्त्वात् । न्यायनये घटादावपि तत्सत्त्वात्तत्त्वणसम-  
 न्वयः ॥ षड्विध इति । मधुरकटुकषायादिभेदेन यः  
 षड्विधो रसः स पृथिव्यामेव । जले च मधुर एव रसः ।  
 अत्रापि पूर्व्वत्र सद्वयवद्वृत्तिद्रव्यत्वव्याप्यजातिमत्त्वं रस-

भाषा० स्वर्गस्तस्यास्तु विज्ञेयो ह्यनुष्णाशीतपाकजः ।

नित्याऽनित्या च सा द्वेषा नित्या स्यादणुलक्षणा ॥३५॥

सिद्धा० नाशवद्वृत्तिव्याप्यजातिमत्त्वं वा लक्षणार्थोऽवसेयः ।  
गन्धस्त्विति ॥ द्विविध इति । वस्तुस्थितिमात्रं न तु द्वि-  
विधगन्धवत्त्वं लक्षणं । द्विविधस्य व्यर्थत्वात् । द्विविध्यञ्च  
सौरभासौरभभेदेन बोध्यं ॥ ३४ ॥

स्वर्ग इति । तस्याः पृथिव्याः । अनुष्णाशीतस्वर्गवत्त्वं  
वायोरपि वर्त्तत इत्युक्तं ॥ पाकज इति । इत्यञ्च पृथि-  
व्याः स्वर्गोऽनुष्णाशीतताज्ञापनार्थं तदुक्तं । वस्तुतस्तु  
पाकजस्वर्गवत्त्वमात्रं लक्षणं । अधिकस्य वैयर्थ्यात् । य-  
द्यपि पाकजस्वर्गो पटादौ नास्ति तथापि पाकजस्वर्ग-  
वद्वृत्तिद्रव्यत्वव्याप्यजातिमत्त्वमर्थो बोध्यः ॥ नित्येति ।  
सा पृथिवी द्विविधा नित्या अनित्या चेत्यर्थः । अणु-  
लक्षणा परमाणुलक्षणा पृथिवी नित्या । तदन्या पर-  
माणुभिन्ना पृथिवी ह्यणुकादिरूपा सर्व्वाऽप्यनित्येत्यर्थः ।  
सैव अनित्या पृथिव्येव अवयववतीत्यर्थः । मनु अवय-  
विनि किं मानं । परमाणुपुञ्जैरेवोपपत्तेः । न च पर-  
माणुनामतीन्द्रियत्वाद् घटादेः प्रत्यक्षं न स्यादिति  
वाच्यं । एकस्य परमाणोरप्रत्यक्षत्वेऽपि तत्समूहस्य प्रत्य-  
क्षत्वात् । यथा एकस्य केशस्य दूरेऽप्रत्यक्षत्वे तत्समूहस्य  
प्रत्यक्षत्वं । न च एकः स्यूतो महान् घट इति बुद्धे-

भाषा० अनित्या तु तदन्या स्यात् सैवावयवयोगिनी ।

सिद्धा० रनुपपत्तिरिति वाच्यं । एको महान् धान्यरागिरिति-  
 वदुपपत्तेः । मैवं । परमाणोरतीन्द्रियत्वेन तत्समूह-  
 स्थापि प्रत्यक्षयोग्यत्वात् । दूरस्थकेन्द्रम् नातीन्द्रियः ।  
 सन्निधाने तस्यैव प्रत्यक्षत्वात् । न च तदानीं अदृश्य-  
 परमाणुपुञ्जात् दृश्यपरमाणुपुञ्जस्योत्पन्नत्वात् न प्रत्य-  
 क्षत्वे विरोध इति वाच्यं । अदृश्यस्य दृश्यानुपादान-  
 त्वात् । अन्यथा चक्षुर्मादिसन्तौ कदाचिद्दृश्यत्वप्र-  
 सङ्गात् । न चातितप्ततैसादौ कथमदृश्यदहनसन्तते-  
 र्दृश्यदहनोत्पत्तिरिति वाच्यं । तत्र तदन्तःपातिभि-  
 र्दृश्यदहनावयवैः सूक्ष्मदहनोत्पत्तेरुपगमात् । न चादृ-  
 श्यद्व्यणुकेन कथं त्रसरेणोदत्पत्तिरिति वाच्यं । यतो न  
 वयं दृश्यत्वमदृश्यत्वं वा कस्यचित् स्वभावादाचक्ष्णहे  
 परन्तु महत्त्वोद्भूतरूपादिकारणममुदायवगाद् दृश्यत्वं ।  
 तथाच त्रसरेणोर्माहत्त्वात् प्रत्यक्षं न तु द्व्यणुकादेसाद-  
 भावात् । न हि तन्मतेऽपीदं संभावति परगाणौ मह-  
 त्त्वाभावात् इत्थं चावयवविभिद्धौ तेषामुत्पादविनाशयोः  
 प्रत्यक्षत्वादनित्यत्वं तेषां चावयवावयवधाराया अन-  
 न्तत्वे मेरुमर्षपयोरपि साम्यप्रसङ्गः । अतः कश्चिदि-  
 त्त्रामो वाच्यः । यत्र च वित्रामस्तस्यानित्यत्वे त्वसमवेत-  
 भावकार्योत्पत्तिप्रसङ्गः स्यात् । अतस्तस्य नित्यत्वं मह-



भाषा० सा च त्रिधा भवेद्देह इन्द्रियं विषयस्तथा ॥ ३६ ॥  
योनिजादिर्भवेद्देह इन्द्रियं घ्राणलक्षणं ।

सिद्धा० त्परिमाणतारतम्यस्य गगणादौ विश्रान्तत्वमिवाणुप-  
रिमाणतारतम्यस्यापि क्वचिद्विश्रान्तत्वमस्तीति तस्य  
परमाणुत्वसिद्धिः । न च चसरेणावेव विश्रामोऽस्त्विति  
वाच्यं । चसरेणुः सावयवञ्चाणुषद्रव्यत्वाद् घटवदित्य-  
नुमानेन तदवयवसिद्धौ चसरेणोरवयवाः सावयवा  
महदवयवत्वात् कपालवदित्यनुमानेन तदवयवसिद्धिः ।  
न चेदमप्रयोजकं । अपहृष्टमहत्त्वं प्रति अनेकद्रव्यवत्त्वस्य  
प्रयोजकत्वात् । न चैवं क्रमेण तदवयवधारापि सिध्ये-  
दिति वाच्यं । अनवस्थाभयेन तदसिद्धेः । सा च त्रिधेति ।  
सा कार्यरूपा पृथिवी त्रिविधा ब्ररीरेन्द्रियविषयभे-  
दादित्यर्थः ॥ ३६ ॥

तत्र देहमुदाहरति । योनिजादीति । योनिजमयो-  
निजस्येत्यर्थः । योनिजमपि जरायुजमण्डजस्य । जरायुजं  
मानुषादीनां । अण्डजं सर्पादीनां । अयोनिजं स्नेहजो-  
ङ्गिदादिकं । स्नेहजाः हृमिदंभाद्याः । उद्भिदसहस्रगु-  
ल्याद्याः । नारकिणां ब्ररीरमपि अयोनिजं । न च मानु-  
षादिब्ररीराणां पार्थिवत्वे किं मात्रमिति वाच्यं । गन्धा-  
दिमत्त्वस्यैव प्रमाणत्वात् । न च स्नेहजभादेरपक्षभादाप्य-  
त्वादिकमपि स्यादिति वाच्यं । तथा सति जसत्त्वपृथिवी-

भाषा० विषयो ह्यणुकादिश्च ब्रह्माण्डान्त उदाहृतः ॥ ६७ ॥

सिद्धा० त्वादिना सङ्करप्रसङ्गात् । न च तर्हि जलत्वादिकमेवास्तु  
 न तु पार्थिवत्वमिति वाच्यं । क्लेदादीनां विनाशेऽपि  
 जरीरत्वेन प्रत्यभिज्ञानात् । गन्धायुपलम्बेषु पृथिवीत्व-  
 सिद्धेः । एतेन पार्थिवादिजरीरे जलादीनां निमित्त-  
 त्वमात्रं बोध्यं । जरीरत्वन्तु न जातिः पृथिवीत्वादिना  
 साङ्ख्यात् किन्तु चेष्टाश्रयत्वं । वृक्षादीनामपि चेष्टाश-  
 त्वान्नाद्याप्तिः । न च वृक्षादीनां जरीरत्वे किं गानमिति  
 वाच्यं । आध्यात्मिकवायुमन्वयस्य प्रमाणत्वात् । तत्रैव  
 किं गानमिति चेत् । भग्नघतसरोहणादिना तदनुमा-  
 नात् । यदि हस्तादौ जरीरव्यवहारो न भवति तदा-  
 न्यावयवित्वेन विशेषणीयं । न च यत्र जरीरे चेष्टा न  
 जाता तत्राद्याप्तिरिति वाच्यं । एतादृशे प्रमाणाभा-  
 वात् । अथवा चेष्टावदन्यावयविमात्रवृत्तिद्रव्यत्वव्याप्य  
 जातिमत्त्वं तत्\* मानुषत्वचैत्रत्वजातिमादाय लक्षणसम-  
 न्वयः । न च नृमिंहजरीरे कथं लक्षणसमन्वयः । तत्र  
 मिंहत्वस्यैकव्यक्तितृत्तितया जातित्वाभावात् । जलो-  
 यतैजसजरीरवृत्तितया देवत्वस्यापि जातित्वाभावा-  
 दिति वाच्यं । कल्पभेदेन नृमिंहजरीरस्य नामात्वेन  
 नृमिंहत्वजात्या लक्षणसमन्वयात् । इन्द्रियमिति । प्रा-

\* अनावयविमात्रचेष्टावृत्तिजातिमत्त्वं बोध्यं ॥

भाषा० वर्षाः शुक्लो रसरसौ जले मधुरशीतलौ ।

सिद्धा० षोडश्रियं पार्थिवमित्यर्थः । पार्थिवत्वं कथमिति चेत् इत्थं  
 घ्राणेन्द्रियं पार्थिवं रूपादिषु मध्ये गन्धस्यैव व्यञ्जक-  
 त्वात् कुक्कुमगन्धादिव्यञ्जकघृतवत् । न च दृष्टान्ते स्व-  
 कीयरूपादिव्यञ्जकत्वादसिद्धिरिति वाच्यं । परकीय-  
 रूपाद्यव्यञ्जकत्वस्य तदर्थत्वात् । न च नवग्रहावगन्धव्य-  
 ञ्जकजलेनामैकान्तमिति वाच्यं । तस्य प्रकुरसाभिव्य-  
 ञ्जकत्वात् । यदा परकीयेति न देयं वायूपनीतसुरभि-  
 भागस्य दृष्टान्तत्वसम्भवात् । न च घ्राणेन्द्रियसन्निकर्षस्य  
 गन्धमात्रव्यञ्जकत्वान्न च व्यभिचार इति वाच्यं । ब्रह्मत्वे  
 सति इति विशेषणात् ॥ विषय इति । उपभोगसाधनं  
 विषयः । सर्वमेव हि कार्यजातं अदृष्टाधीनं । यत् कार्यं  
 यददृष्टाधीनं तत्तदुपभोगं साक्षात् परम्परया वा  
 जनयत्येव । न हि बीजप्रयोजनाभ्यां विना कस्यचि-  
 दुत्पत्तिरस्ति । तेन ह्यणुकादिब्रह्माण्डं सर्वमेव विष-  
 यो भवति । प्रतीरेन्द्रिययोर्विषयत्वेऽपि प्रकारान्तरोप-  
 न्यासः त्रिव्यमुद्भिवैब्रह्मार्थः ॥ ३७ ॥

जलं निरूपयति । वर्षः शुक्ल इति । स्नेहसमवायि-  
 कारणतावच्छेदकतया जलत्वं जातिः सिध्यति । यद्यपि  
 स्नेहत्वं नित्यानित्यवृत्तितया न कार्यतावच्छेदकं  
 तथापि जनास्नेहत्वं तथा बोध्यं । अथ परमाणौ जलत्वं

भाषा० स्नेहस्तत्र द्रवत्वन्तु सांख्यिकमुदाहृतं ॥ ६८ ॥

मिद्धा० न स्यात् । तत्र अन्यस्नेहाभावात् । नित्यस्य स्वरूपयोग्यत्वे फलावश्याभावनियमादिति चेत् । न । अन्यस्नेहजनकता-  
वहेदकतया अन्यजलत्वजातेः मिद्धौ तदवच्छिन्नजन-  
कतावच्छेदकतया जलत्वजातिमिद्धेः ॥ शुक्लरूपवत्त्वमेव  
दर्शयितुमुक्तं । वर्षः शुक्ल इति । वस्तुस्थितिमात्रं न तु  
शुक्लरूपवत्त्वं लक्षणं । अथवा नैमित्तिकद्रवत्ववदवृत्ति-  
रूपवद्वृत्तिद्रवत्वमात्राद्याप्यजातिमत्त्वं अभास्वरशुक्लेत-  
ररूपासमानाधिकरणरूपवद्वृत्तिद्रवत्वमात्राद्याप्यजा-  
तिमत्त्वं तदर्थः ॥ रसस्यर्भाविति । जलस्य मधुर एव  
रसः । गीत एव स्पर्शः । तिक्तावृत्तिमधुरवृत्तिद्रवत्व-  
मात्राद्याप्यजातिमत्त्वं ॥ ननु शुक्लरूपवत्त्वमेवेति कुतः  
कालिन्दीजलादौ नीलोपलम्भेरिति चेत् । न । नीलज-  
नकतावहेदिकायाः पृथिवीत्वजातेरभावात् जले नी-  
लरूपासंभवात् । कालिन्दीजले नीलप्रतीतिः स्वाश्र-  
योपाधिकी । अत एव विद्यति विक्षेपे धवलमोपलम्भेः ।  
अथ जलमाधुर्यं किं मागं । न हि प्रत्यक्षेण कोऽपि  
रसस्तत्रानुभूयते । न च नारिकेलजलादौ माधुर्यगुण-  
लभ्यत एवेति वाच्यं । तस्याश्रयोपाधिकत्वात् । अन्यथा  
जम्बीररसादावन्नाद्युपलम्भेरन्नादिमत्त्वगपि स्यादिति  
चेत् । न । हरीतक्यादिभक्षणस्य जलरसव्यञ्जकत्वात् ।

भाषा० नित्यतादि प्रथमवत् किन्तु देहमयोनिर्ज ।

सिद्धा० न च हरीतक्यामेव जलोष्णसंयोगाद्रसान्तरोत्पत्तिरिति वाच्यं । कल्पनागौरवात् । पृथिवीत्वस्यास्त्रादिजनकतावच्छेदकत्वाच्च । जले नास्त्रादिकं जमीररमादौ तु आश्रयौपाधिकी तथा प्रतीतिः । एवं अन्यश्रीतस्यर्जनकतावच्छेदकं जलत्वं अन्यजलत्वं वा बोध्यं । घृष्टचन्द्रमादौ तु त्रैत्योपलब्धिस्यन्दनान्तर्बन्धिर्निश्रीततरमलिलस्य तेजःसंयोगाज्जले त्रौष्णप्रतीतिरौपाधिकी स्फुटैव । तत्र पाकाममत्रात् ॥ स्नेहसत्त्वेति । घृतादावपि तदन्तर्बन्धिजलस्यैव स्नेहः । जलस्य स्नेहसमवाधिकारणत्वात् । तेन जल एव स्नेह इति मन्तव्यं ॥ द्रवत्वमिति । सर्गसिद्धिकद्रवत्वत्वं जातिविशेषः प्रत्यक्षसिद्धः । तदवच्छिन्नजनकतावच्छेदकमपि तदेवेति भावः । तैसादावपि जलस्य द्रवत्वं स्नेहप्रकर्षेण च दहनानुकूलमिति वक्ष्यति ॥ ३८ ॥

प्रथमत्रदिति । पृथिव्या इवेत्यर्थः । तथाहि जलत्वं द्विविधं नित्यमनित्यञ्च । परमाणुरूपं नित्यं । ह्यणुकादिकं सर्वमनित्यं अवयवममवेतञ्च । अनित्यमपि त्रिविधं शरीरेन्द्रियविषयभेदात् । किन्तु पृथिवीतो यो विशेषस्तस्माच्च । किन्त्विति । अयोनिजमिति अयोनिजमेवेत्यर्थः । जलीयं शरीरमयोनिर्जं वदणलोके

भाषा० इन्द्रियं रसनं सिन्धुहिमादिर्विषयो मतः ॥ ३८ ॥  
 सर्ग उष्णस्तेजसस्तु स्याद्रूपं शुक्लभास्वरं ।

सिद्धा० प्रसिद्धमिति । इन्द्रियं रसनं जलीयमित्यर्थः । तथाहि  
 रसनं जलीयं गन्धाद्यव्यञ्जकत्वे षति रमव्यञ्जकत्वात् ।  
 शक्नुरसाभिव्यञ्जकोदकवत् रसनमन्निकर्षे व्यभिचार-  
 वारणाय द्रव्यत्वं देयं ॥ विषयं दर्शयति । सिन्धुहिमा-  
 दिरिति । सिन्धुः समुद्रः । हिमं तुषारः । आदिपदात्  
 सरित् कारकारकादिः सर्वो याज्ञः । न च हिम-  
 करकयोः कठिगत्वात् पार्थिवत्वमिति वाच्यं । उष्ण-  
 विलीनस्य तस्य जलत्वस्य प्रत्यक्षसिद्धत्वात् । यद्द्रव्यं यद्-  
 व्यध्वंसजन्यमिति व्याप्तेर्जलोपादानेनोपादेयत्वसिद्धेः ।  
 अदृष्टविशेषेणैवाद्रवत्वविरोधात् करकादीनां काठि-  
 न्यप्रत्ययस्य भ्रान्तत्वात् ॥ ३८ ॥

तेजो निरूपयति । सर्ग उष्ण इत्यादिना । उष्णत्वं  
 सर्गमिष्टो जातिविशेषः प्रत्यक्षसिद्धं । इत्यस्य जन्योष्ण-  
 सर्गममवाधिकारणतावच्छेदकं तेजस्त्वं जातिविशेषः ।  
 तस्य परमाणुवृत्तित्वं तु जलत्वस्येवागुसन्धेयं । न चो-  
 ष्णसर्गवत्त्वं चन्द्रकिरणादावव्याप्तमिति वाच्यं । तथापि  
 त्रौष्णस्य सत्त्वात् । किन्तु तदन्तःपातिजलस्यर्गेनाभिभ-  
 वादयहः । एवं रत्नकिरणादौ पार्थिवस्यर्गेनाभिभ-  
 वाच्चक्षुरादौ चानुभूतत्वादयहः ॥ रूपमित्यादि ।

भाषा० नैमित्तिकद्रवत्वन्तु नित्यतादि च पूर्ववत् ॥ ४० ॥  
इन्द्रियं नयनं वङ्गिस्वर्णादिर्विषयो मतः ।

सिद्धा० वैश्वानरे मरकतकिरणादा च पार्थिवरूपेषामभिभवात्  
शुक्लत्वाग्रहः ॥ ननु तद्रूपाग्रहे धर्मिणोऽपि चाक्षुषत्वं न  
स्यादिति चेत् । न । अन्यदीयरूपेषापि धर्मिणो ग्रहसम्भ-  
वात् शङ्खस्येव पित्तपोतिष्वा । वङ्गेषु शुक्लं नाभिभूतं  
किन्तु तदीयं शुक्लत्वमभिभूतमित्यन्ये । नैमित्तिक-  
मिति । सुवर्णादिरूपे तेजसि तत्सत्वात् । न च नै-  
मित्तिकद्रवत्वत्वं न लक्षणं रक्षणादावव्याप्तेर्घृतादा-  
वतिव्याप्तेऽप्येति वाच्यं । पृथिव्यवृत्तिनैमित्तिकद्रवत्व-  
वदृत्तिजातिमत्त्वस्य विवक्षितत्वात् ॥ पूर्ववदिति । जल-  
स्येवेत्यर्थः । तथा हि तद्द्विविधं नित्यमनित्यञ्च । नित्यं  
परमाणुरूपं । तदन्यदनित्यं अवयवि । तच्च त्रिधा त्ररीरे-  
न्द्रियविषयभेदात् । त्ररीरमयोनिजमेवेत्यर्थः । तच्च सूर्य-  
लोकादौ प्रसिद्धं ॥ ४० ॥

अत्र यो विशेषस्तमाह इन्द्रियमिति । अक्षुप्तौजसं  
परकीयस्पर्शव्यञ्जकत्वे सति परकीयरूपव्यञ्जकत्वात्  
प्रदीपवत् । प्रदीपस्य स्वीयस्पर्शव्यञ्जकत्वादाद्यं पर-  
कीयेति । घटादेः स्वीयरूपव्यञ्जकत्वात् व्यभिचारावा-  
रणाय द्वितीयं परकीयेति । अथवा प्रभाया दृष्टा-  
न्तत्वसम्भवात् परकीयद्वयं न देयं । अक्षुःषसिकर्षे व्यभि-

भाषा० अपाकजोऽनुष्णाशीतः स्पर्शस्तु पवने मतः ॥ ४१ ॥

सिद्धा० चारवारणाय द्रव्यत्वं देयं ॥ विषयं दर्शयति । वक्ष्यति ।  
 ननु सुवर्षस्य तेजसत्वे किं मानमिति चेत् । न ।  
 सुवर्षं तेजसं असति प्रतिबन्धके अत्यन्तानलसंयोगे  
 ऽप्यनुच्छिद्यमानद्रवत्वात् यत्रैवं तत्रैवं यथा पृथिवी । न  
 चाप्रयोजकं पृथिवीद्रवत्वस्य जन्यजलद्रवत्वस्य चाग्नि-  
 संयोगनाशत्वात् ॥ ननु पीतिमगुरुत्वाअयस्य पार्थिवस्यापि  
 तदानीं द्रुतत्वान्तेन व्यभिचार इति चेत् । न । जलमध्यस्य-  
 मधीचोदवत् तस्याद्रवत्वात् । अपरे तु पीतिमगुरुत्वा-  
 अयस्य अत्यन्ताग्निसंयोगेऽपि रूपापरावृत्तिदर्शनात् त-  
 त्प्रतिबन्धकविजातीयं द्रवद्रव्यं कल्प्यते । तथाहि अग्नि-  
 संयोगे पीतिमगुरुत्वाअयः विजातीयरूपप्रतिबन्धक-  
 द्रवद्रव्यसंयुक्तः । अत्यन्ताग्निसंयोगेऽपि पूर्वरूपविजा-  
 तीयरूपानधिकरणपार्थिवत्वात् जलमध्यस्यपीतपटवत्  
 तस्य च पृथिवीजलभिन्नस्य तेजस्स नियमात् ॥ वायुं  
 निरूपयति । अपाकज इति । अनुष्णाशीतस्पर्शस्य  
 पृथिव्यामपि सत्त्वादुक्तं अपाकज इति । अपाकजस्य-  
 र्शस्य जलादावपि सत्त्वादुक्तं अनुष्णाशीत इति । तेन  
 वायवीयो विजातीयस्पर्शो दर्शितः । तज्जमकतावच्छेदकं  
 वायुत्वमिति भावः ॥ ४१ ॥



भाषा० तिर्यग्गमनवानेष क्षीयः स्पर्शादिलिङ्गकः ।  
 पूर्ववन्नित्यताद्युक्तं देहव्यापि त्वगिन्द्रियं ॥ ४२ ॥  
 प्राणादिस्तु मद्वावायुपर्यन्तो विषयो मतः ।

सिद्धा० एष वायुः स्पर्शादिलिङ्गकः । वायुर्हि स्पर्शशब्द-  
 धृतिकल्पैरनुमीयते । विजातीयस्पर्शेन विलक्षणशब्देन  
 द्रवणादीनां धृत्या शाखादीनां कल्पेन च वायोरनुमा-  
 नात् । यथा च वायोर्न प्रत्यक्षं तथापि वक्ष्यते ॥ पूर्व-  
 वदिति ॥ वायुर्दिविधो नित्योऽनित्यश्च । परमाणुरूपो  
 नित्यस्तदन्योऽनित्यः समवेतश्च । सोऽपि त्रिविधः शरी-  
 रेन्द्रियविषयभेदात् । तत्र शरीरमयोजिजं पित्राचा-  
 दीनां । परन्तु जलीयतैजसवायवीयशरीराणां पार्थिव-  
 भागोपहृत्मादुपभोगमाधनत्वं जलादीनां प्राधान्या-  
 ज्जलीयत्वमिति ॥ अत्र यो विशेषस्तमाह । देहव्या-  
 पीति । शरीरव्यापकं स्पर्शाहकमिन्द्रियं त्वक् तच्च  
 वायवीयं । रूपादिषु मध्ये स्पर्शस्यैव व्यञ्जकत्वात् ॥ ४२ ॥

अङ्गसङ्घिसलिलगैत्यव्यञ्जकव्यजनवातवद् विषयं दर्श-  
 यति । प्राणादिरिति । यद्यपि अनित्यो वायुस्तुर्विधः  
 तस्य चतुर्थीविधा प्राणादिरित्युक्तमाकरे तथापि मङ्ग-  
 पादत्र त्रैविध्यमुक्तं । प्राणस्त्वेक एव हृदादिनानास्त्रा-  
 नवशाम्मुखनिर्गमादिमानाक्रियावशाच्च नानावञ्जना  
 लभत इति ॥

भाषा० आकाशस्य तु विज्ञेयः शब्दो वैशेषिको गुणः ॥ ४३ ॥  
इन्द्रियन्तु भवेत् औन्नमेकः सन्नप्युपाधितः ।

सिद्धा० आकाशं निरूपयति । आकाशस्येति । आकाशकाल-  
दिशामेकैकव्यक्तित्वाद् आकाशत्वादिकं न जातिः किन्तु  
आकाशत्वं शब्दाश्रयत्वं । वैशेषिक इतिकथनन्तु विशेष-  
गुणान्तरव्यवच्छेदाय । एतेन प्रमाणमपि दर्शितं ।  
तथा हि । शब्दो गुणश्चतुर्थहृषायोग्यवर्द्धिरिन्द्रियगान्ध-  
जातिमत्त्वात् स्पर्शवत् । शब्दो द्रव्यममवेतो गुणत्वात् सं-  
योगवद् इत्यनुमाने शब्दस्य द्रव्यममवेतत्वे सिद्धे शब्दो  
न स्पर्शवद्विशेषगुणः । अग्निसंयोगाममवाधिकारणकत्वा-  
भावे सति अकारणगुणपूर्वकप्रत्यक्षत्वात् सुखवत् । पा-  
कजरूपादौ व्यभिचारवारणाय सत्यम् पटरूपादौ  
व्यभिचारवारणायकारणगुणपूर्वकेति । जलपरमाणु-  
रूपादौ व्यभिचारवारणाय प्रत्यक्षेति । शब्दो न दिक्का-  
लमनोगुणो विशेषगुणत्वात् । आत्मविशेषगुणः । वह्नि-  
रिन्द्रियगान्धत्वाद् रूपवत् । इत्यञ्च शब्दाधिकरणं नव-  
मद्रव्यं गणनामकं सिध्यतीति । न च वाय्ववयवेषु  
सूक्ष्मशब्दक्रमेण वायौ कारणगुणपूर्वकः शब्द उत्पाद्य-  
तामिति वाच्यं । अथावद्द्रव्यभावित्वेन वायुविशेषगुणत्वा-  
भावात् । तत्र शरीरस्य विषयस्य चाभावात् ॥ ४३ ॥

इन्द्रियं दर्शयति । इन्द्रियमिति ॥ गन्धाकाशं लाघवा-

भाषा० जन्यानां जनकः कालो जगतमाश्रयो मतः ॥ ४४ ॥  
 परापरत्वधीचेतुः क्षणादिः स्यादुपाधितः ।

सिद्धा० देकं सिद्धं श्रोत्रं पुरुषभेदेन भिन्नं कथमाकाशं स्यादत  
 आह । एकः मन्त्रपीत्यादि । आकाश एक एव मन्त्रपि  
 उपाधेः कर्षणक्षुत्वादेर्भेदाङ्गिन्नं श्रोत्रात्मकं भवती-  
 त्यर्थः ॥

कालं निरूपयति । जन्यानामिति ॥ तत्र प्रमाणं  
 दर्शयितुमाह । जगतामिति । तथाहि इदानीं घट  
 इत्यादिप्रतीतिः सूर्यपरिस्पन्दादिकं यदि विषयीक-  
 रोति तदा सूर्यपरिस्पन्दादिना घटादेः सम्बन्धो वाच्यः  
 स च संयोगादिर्न संभवतीति काल एव तत्सम्बन्धघ-  
 टकः कल्पते ॥ ४४ ॥

इत्यञ्च तस्याश्रयत्वमपि सम्यक् प्रमाणान्तरं दर्श-  
 यति । परापरत्वेति । परत्वापरत्वबुद्धेरमाधारणं नि-  
 मित्तं काल एव । परत्वापरत्वयोरसमवाधिकारणसं-  
 योगाश्रयो साधवादतिरिक्तः कल्प्यत इति भावः ॥  
 नस्येकस्य कालस्य सिद्धौ क्षणदिग्मासवर्षादिसमयभेदो  
 न स्यादत आह । क्षणादिरिति । कालस्त्वेकोऽपि उपा-  
 धिभेदात् क्षणादिव्यवहारविषयः । उपाधिस्तु स्वजन्य-  
 विभागप्रागभावावच्छिन्नं कर्म पूर्वसंयोगानवच्छिन्न-  
 विभागो वा पूर्वसंयोगमात्रावच्छिन्न उत्तरसंयोगप्राग-  
 भावो वा उत्तरसंयोगावच्छिन्नं कर्म वा । न चोत्तर-

भाषा० दूरान्तिकादिधीचेतुरेका नित्या दिगुच्यते ॥ ४५ ॥  
उपाधिभेदादेकापि प्राच्यादिव्यपदेशभाक् ।

सिद्धा० संयोगानन्तरं चणव्यवहारो न स्यादिति वार्त्थं । कर्मा-  
न्तरसत्त्वादिति । महाप्रलये क्षणादिव्यवहारो यद्यपि  
तदनायत्या ध्वंसेनोपपादनीयः । दिग्नादिव्यवहारस्तु  
तत्तत्क्षणकूटैरेवेति ॥

दिग्ं निरूपयति । दूरान्तिकेति । दूरत्वं अन्ति-  
कत्वञ्च दैगिकं परत्वमपरत्वं बोधं । तद्दुद्धेरमाधारणं  
वीर्जं दिग्नेव । दैगिकपरत्वापरत्वयोरसमवाधिकारण-  
संयोगाश्रयतया दिक् सिध्यतीति भावः ॥ ४५ ॥

नन्वेकैव दिग्ं यदि तदा प्राचीप्रतीच्यादिव्यव-  
हारः कथमुपपद्यतामित्यत आह । उपाधीति । यत्पु-  
रुषस्य उदयगिरिसन्निहिता या दिक् सा तस्य प्राची  
उदयगिरिव्यवहिता च प्रतीची । एवं तत्पुरुषीयसुमे-  
रसन्निहिता दिग्दीची तद्भवहिता त्ववाची । सर्वेषा-  
मेव वर्षाणां मेरुदत्तरतः स्थित इति नियमात् ॥

आत्मानं निरूपयति । आत्मेन्द्रियेति । आत्मल-  
जातिस्तु सुखदुःखादिसमवाधिकारणतावच्छेदकतया  
सिध्यति । ईश्वरेऽपि सा जातिरस्त्येव । अदृष्टादिरूप-  
कारणाभावाच्च न सुखदुःखाद्युत्पत्तिः । नित्यस्य स्वरू-  
पयोग्यस्य फलावगमभाव इति नियमस्याप्रयोजकत्वात् ॥  
परे स्त्रीश्वरे सा जातिर्नास्त्येव प्रमाणाभावात् । न च

भाषा० आत्मोन्द्रियाद्यधिष्ठाता करणं हि सकर्तृकं ॥ ४६ ॥  
 शरीरस्य न चैतन्यं मृतेषु व्यभिचारतः ।

मिद्धा० दशमद्रव्यत्वापत्तिर्ज्ञानवत्त्वेन विभजनादिति वदन्ति ॥  
 इन्द्रियादीति । इन्द्रियाणां शरीरस्य च परम्परया  
 चैतन्यसम्पादकः ॥ यद्यथात्मनि अहं जाने अहं सुखी-  
 त्यादिप्रत्यक्षविषयत्वमस्येव तथापि विप्रतिपन्नं प्रति  
 प्रथमत एव शरीरादिभिन्नस्तत्प्रतीतिगोचर इति  
 प्रतिपादयितुं न शक्यत इत्यतः प्रमाणं दर्शयति ।  
 करणमिति । कुठारादीनां छिदादिकरणानां कर्त्तार-  
 मन्तरेण फलानुपधानं दृष्टं । एवं चक्षुरादीनां ज्ञान-  
 करणानां फलोपधानमपि कर्त्तारमन्तरेण उपपद्यत  
 इत्यतिरिक्तः कर्त्ता कल्प्यते ॥ ४६ ॥

ननु शरीरस्यैव कर्त्तृत्वमस्तु अत आह । शरीर-  
 स्येति ॥ ननु चैतन्यं ज्ञानादिकमेव । मुक्तात्मनां त्वन्मत  
 इव मृतशरीराणामपि तदभावे का क्षतिः प्राणा-  
 भावेन ज्ञानाभावस्य सिद्धेरिति चेत् । न । शरी-  
 रस्य चैतन्ये वास्ये विसोकितस्य स्वाविरे स्मरणानुप-  
 पत्तेः । शरीराणामवयवोपचयापचयैरुत्पादविनाश-  
 प्रालित्वात् ॥ न च पूर्वशरीरोत्पन्नसंस्कारेषु द्विती-  
 यशरीरे संस्कार उपपद्यत इति वाच्यं । अनन्तसं-  
 स्कारकल्पने गौरवात् । एवं शरीरस्य चैतन्ये वासकस्य

भाषा० तथात्वञ्चेदिन्द्रियाणामुपघाते कथं स्मृतिः ॥ ४७ ॥  
मनोऽपि न तथा ज्ञानाद्यनध्यक्षं तदा भवेत् ।

मिद्धा० स्नानपानादौ प्रवृत्तिर्न स्यात् । इष्टसाधनताज्ञानस्य  
तद्देतुत्वात् । तदानीमिष्टसाधनतास्मारकाभावात् ।  
मन्मते जन्मान्तरानुभूतेष्टसाधनत्वस्य तदानीं स्मर-  
णादेव प्रवृत्तिः ॥ न च जन्मान्तरानुभूतमन्यदपि स्मर्य-  
तामिति वाच्यं । उद्बोधकाभावात् । अत्र स्वनायत्या  
जीवनादृष्टमेवोद्बोधकं कल्प्यते । इत्यञ्च संसारस्याना-  
दितया आत्मनोऽपि अनादित्वसिद्धौ अनादिभावस्य  
नाशाम्भवात् नित्यत्वं सिद्धतीति बोध्यं ॥ ननु चक्षुरा-  
दीनां ज्ञानादौ करणत्वं कर्तृत्वञ्चास्तु विरोधे साध-  
काभावादत आह । तथात्वमिति । चैतन्यमित्यर्थः ।  
उपघाते नात्रे सति अर्थाचक्षुरादीनामेव । कथमिति ।  
पूर्वं चक्षुषा साक्षात् कृतानां चक्षुषोऽभावे स्मरणं न  
स्यात् । अनुभवितुरभावात् । अन्यदृष्टस्य अन्येन स्मर-  
णाम्भवात् । अनुभवस्मरणयोः सामानाधिकरस्येन  
कार्यकारणभावादिति भावः ॥ ४७ ॥

ननु चक्षुरादीनां चैतन्यं माऽस्तु मनसस्तु नि-  
त्यस्य चैतन्यं स्यादत आह । मनोऽपीति ॥ न तथा ।  
न चेतनं । ज्ञानादीति । मनसोऽणुत्वात् । प्रत्यक्षे  
च महत्त्वस्य हेतुत्वात् । मनसि ज्ञानसुखादिमन्त्रे तत्-

भाषा० धर्माधर्माश्रयोऽध्यक्षो विशेषगुणयोगतः ॥ ४८ ॥

सिद्धा० प्रत्यक्षानुपपत्तेरित्यर्थः । यथा मनसोऽणुत्वं तथा त-  
 द्ध्यते ॥ नन्वस्तु विज्ञानमेव आत्मा तस्य स्वतः प्रका-  
 शरूपत्वाच्च चेतनत्वं ज्ञानसुखादिकन्तु तस्यैवाकारवि-  
 शेषः । तस्यापि भावत्वादेव क्षणिकत्वं पूर्वपूर्वविज्ञान-  
 नस्योत्तरविज्ञाने हेतुत्वात् । सुषुप्तावपि आलस्यविज्ञान-  
 मधारा निरावाधैव मृगमदवासनाया वसन इव पूर्व-  
 पूर्वविज्ञानजनितसंस्काराणामुत्तरोत्तरविज्ञाने सद्भा-  
 न्तत्वान्नानुपपत्तिः स्मरणादेरिति चेत् । न । तस्य जग-  
 दिषयत्वे सार्वज्ञापत्तेः । यत्किञ्चिदिषयत्वे विनिगमना-  
 भावः ॥ सुषुप्तावपि विषयावभासप्रसङ्गः । तदानीं  
 निराकारा चित्तान्तितिरनुवर्त्तत इति चेत् । न । तस्य  
 स्वप्रकाशत्वे प्रमाणाभावात् । अन्यथा घटादीनामपि  
 ज्ञानत्वापत्तिः ॥ न चेष्टापत्तिर्विज्ञानव्यतिरिक्तवस्तुनो  
 ऽभावादिति वाच्यं । घटादेरनुभूयमानस्यापलपितु-  
 मशक्यत्वात् ॥ आकारविशेष एवायं विज्ञानस्येति चेत् ।  
 किमयमाकारोऽतिरिच्यते विज्ञानात् । तर्हि समायातं  
 विज्ञानव्यतिरिक्तेन । नातिरिच्यते चेत् तर्हि समूलाल-  
 स्वने नीलत्वाकारोऽपि पीताकारः स्यात् । स्वरूपतो वि-  
 ज्ञानस्याविशेषात् ॥ अपोहरूपो नीलत्वादिर्विज्ञानधर्म  
 इति चेत् । न । नीलत्वादीनां विदुद्भागामेकस्मिन्नऽभमा-

सिद्धा • वेशात् । इतरथा विरोधस्यैव दुरुपपन्नत्वात् ॥ न च वास-  
नासङ्गमः सम्भवति । माहृपुत्रयोरपि वासनासङ्गमप्रस-  
ङ्गात् ॥ न च उपादानोपादेयभावो नियामक इति वाच्यं ।  
वासनायाः सङ्गमासम्भवात् ॥ उत्तरस्मिन्नुत्पत्तिरेव स-  
ङ्गम इति चेत् । न । तदुत्पादकाभावात् । उत्तरविज्ञा-  
नस्यैवोत्पादकत्वे तदानन्वयप्रसङ्गः ॥ क्षणिकविज्ञानेऽति-  
शयविशेषः कल्प्यत इति चेत् । न । मानाभावात् । कल्प-  
नागौरवाच्च । एतेन क्षणिकप्ररीरख्वेव चैतन्यमपि प्र-  
त्युक्तं । गौरवाद्तिशये मानाभावाच्च । धीजादावपि सह-  
कारिसमवधानादेवोपपत्तेः । कुर्वद्रूपत्वाकल्पनाच्च ॥  
अस्तु तर्हि क्षणिकविज्ञाने गौरवास्त्रित्यविज्ञानमेवात्मा-  
विनाशी वा । अरे अयमात्मा सत्यं ज्ञानमगमं ब्रह्मेत्या-  
अदिश्रुतेरिति चेत् । न । तस्य सविषयत्वासम्भवस्य दर्शि-  
तत्वात् । निर्विषयस्य ज्ञानत्वे मानाभावात् । सविषयत्व-  
स्याप्यनुभवात् । अतो ज्ञानभिन्नो नित्य आत्मेति सिद्धं ॥  
सत्यं ज्ञानमिति ब्रह्मपरं जीवेषु नोपयुज्यते ज्ञानाज्ञा-  
नसुखितदुःखित्वादिभिर्जीवानां भेदसिद्धौ सुतरामी-  
श्वराभेदः । अन्यथा बन्धमोक्षानुपपत्तेः । योऽपीश्वरभे-  
दबोधको वेदः सोऽपि तदभेदेन तदीयत्वं प्रतिपाद-  
यन् स्वीति । अभेदभावे च यतिसव्यमिति वदति ।  
अत एव सर्व एव आत्मानि समर्पिताः श्रूयन्ते । मोक्ष-  
दज्ञायामज्ञाननिवृत्तौ अभेदो जायत इत्यपि न ।



सिद्धा० भेदस्य नित्यत्वेन नाशायोगात् । भेदनाशेऽपि व्यक्तिद्वयं  
 स्यात्सत्येव ॥ न च द्वित्वमपि नश्यतीति वाच्यं । तत्र निर्ध-  
 र्मके ब्रह्मणि सत्यत्वाभावेऽपि सत्यस्वरूपं तदिति वद्  
 द्वित्वाभावेऽपि द्वायात्मकौ ताविति । सुत्रचत्वान् मिथ्या-  
 त्वाभावेऽधिकरणात्मकः ॥ तत्र सत्यत्वमिति चेद् एक-  
 त्वाभावो व्यक्तिद्वयात्मको द्वित्वमप्युच्यतां प्रत्येकमेकत्वे  
 ऽपि पृथिवीजलधोर्न गन्ध इति वदुभयं नैकमित्यस्य  
 सर्व्वजनसिद्धत्वात् । योऽपि तदानामभेदप्रतिपादक  
 आगमः सोऽपि निर्दुःखत्वादिना साम्यं प्रतिपादयति ।  
 सम्पदाधिक्ये पुरोहितोऽयं राजा संवृत्त इति वत् । अत  
 एव निरञ्जनः परमं साम्यमुपैतीति श्रूयते ॥ ईश्वरो  
 न ज्ञानसुखात्मा किन्तु ज्ञानाद्याश्रयः । नित्यं विज्ञान-  
 मानन्दं ब्रह्म इत्यादौ विज्ञानपदेन ज्ञानाश्रय एवोक्तः ।  
 यः सर्व्वज्ञ इत्यनुरोधात् । आनन्द इत्यस्यापि आन-  
 न्दवदित्यर्थः । अर्भआदित्वाश्रयार्थियात्प्रत्ययात् । अ-  
 न्यथा पुत्रिङ्गत्वापत्तेः । आनन्दोऽपि दुःखाभावे उप-  
 चर्यते । भाराद्यपगमे सुखी संवृत्तोऽहमिति वद् दुःखा-  
 भावेन सुखित्वप्रत्ययात् । अस्त वा तस्मिन्नानन्दे न  
 त्वसावानन्दमित्यत्र मत्वर्थीयप्रत्ययनिरोधात् । आनन्दं  
 ब्रह्मणो विद्यान् विभेति कदाचनेत्यत्र भेदस्य स्पष्टत्वा-  
 चेति सङ्क्षेपः ॥

एतेन प्रकृतिः कर्त्री पुरुषः पुष्करपलाशवन्नि-

बुद्ध्या • लक्ष्मणः किन्तु चेतनः । कार्यकारणयोरभेदात् कार्य-  
 नाशे कार्यरूपतया नाशः स्यादित्यकारणत्वं तस्य ।  
 बुद्धिगतचैतन्याभिमानान्यथाऽनुपपत्त्या तत्कल्पनं । बु-  
 द्धिस्य प्रकृतेः प्रथमः परिणामः । सैव महत्तत्त्वमन्तः-  
 करणमण्युच्यते । तत्सत्त्वासत्त्वाभ्यां पुरुषस्य संसा-  
 रापवर्गा । तस्या एवेन्द्रियप्रणालिकया परिणतिर्ज्ञा-  
 नरूपा । घटादिना सम्बन्धः पुरुषे कर्तृत्वाभिमानो  
 बुद्धौ चैतन्याभिमानश्च । भेदापहात् । ममेदं कर्त्त-  
 व्यमिति मदंशः पुरुषोपरागो बुद्धेः स्वच्छतया चेत-  
 नप्रतिबिम्बादतात्त्विको दर्पणस्येव मुखोपरागः । रद-  
 मिति विषयोपराग इन्द्रियप्रणालिकया परिणतिभे-  
 दस्तात्त्विको निश्चासाभिहतदर्पणस्येव मल्लिनिमा ।  
 कर्त्तव्यमिति व्यापारावेगः । तेनांशत्रयवती बुद्धिः । तत्-  
 परिणामेन ज्ञानेन पुरुषस्यातात्त्विकः सम्बन्धो दर्पण-  
 मल्लिखेव मुखस्योपलम्बिरुच्यते ॥ ज्ञानादिवत् सुखदुः-  
 खेच्छादेषप्रयत्नधर्माधर्मा अपि बुद्धेरेव । कृतिसामा-  
 नाधिकरण्येन प्रतीतेः । न च बुद्धिचेतना परिणामि-  
 त्वादिति साङ्ख्यमतमपास्तं ॥

कृत्यदृष्टभोगानामिव चैतन्यस्यापि सामानाधिक-  
 रण्यप्रतीतेस्तस्मिन्ने मानाभावात् । चेतनोऽहं करोमीति  
 प्रतीतेर्बुद्धिपरिणामित्वात् ॥ चैतन्यांशे भ्रम इति चेत् क-  
 त्यांशे किं नेष्यते । अन्यथा बुद्धेर्नित्यत्वे मोक्षाभावोऽनि-

भाषा० प्रवृत्त्याद्यनुमेयोऽयं रथगत्येव सारथिः ।

सिद्धा० त्यत्वे तत्पूर्वमसंमारापत्तिः ॥ अचेतनायाः प्रकृतेः  
कार्यत्वाद् बुद्धेरचेतन्यं कार्यकारणयोस्तादात्म्यादिति  
चेत् । न । अभिद्धेः । कर्तुर्जन्यत्वे मानाभावात् । वीतराग-  
जन्मादर्गमादनादित्वं । अनादेर्नात्रासम्भवात्तित्वत्वं ।  
तत् किं प्रकृत्यादिकल्पनेन ॥ न च

प्रकृतेः क्रियमाणानि गुणैःकर्माणि सर्व्वत्रः ।

अहङ्कारविमूढात्मा कर्त्ताहमिति मन्यते ॥

इत्यनेन विरोध इति वाच्यं । प्रकृतेरदृष्टस्य । गुणैर-  
दृष्टजन्यैर्गुणैः इच्छादिभिः । कर्त्ताहं कर्त्ताहमेव ।  
इत्यस्य तदर्थत्वात् ॥

तच्चैवं सति कर्त्तारमात्मानं केवलान्तु यः ।

इत्यादि वदता भगवता प्रकटीकृतोऽयमुपरिष्ठादात्म्य  
इति सङ्क्षेपः ॥

धर्माधर्माअथ दात । आत्मोत्पन्नपञ्चते । प्ररीरस्य  
तदाअथत्वे देहान्तरकृतकर्माणां देहान्तरेण भोगानुप-  
पत्तेः ॥ विशेषगुणयोगत इति । योग्यविशेषगुणसम्ब-  
न्धेनात्मनः प्रत्यक्षं भवति न तन्न्यथा । अहं जाने अह-  
ङ्करोमि इत्यादिप्रतीतेः ॥ ४८ ॥

प्रवृत्तीति । अयमात्मा परदेहादौ प्रवृत्त्यादिना  
ऽगमीयते । प्रवृत्तिरत्र चेष्टा । ज्ञानेच्छाप्रयत्नादीनां

भाषा० अहङ्कारस्याश्रयोऽर्थ मनोमात्रस्य गोचरः ॥ ४९ ॥  
 विभुर्बुद्ध्यादिगुणवान् बुद्धिस्तु द्विविधा मता ।  
 अनुभूतिः स्मृतिश्च स्यादनुभूतिश्चतुर्विधा ॥ ५० ॥  
 प्रत्यक्षमप्यनुमितिस्तथोपमितिशब्दजे ।

विह्वला० देहे अभावस्योक्तप्रायत्वात् । चेष्टायाश्च यत्नमाध्यत्वात् ।  
 चेष्टया प्रयत्नवानात्माप्यनुमीयत इति भावः ॥ तत्र  
 दृष्टान्तमाह । रथेति । यद्यपि रथकर्मचेष्टा न भ-  
 वति तथापि तेन कर्मणा मारुचिर्घचाऽनुमीयते तथा  
 चेष्टात्मकेन कर्मणा परात्मापीति भावः ॥ अहङ्कार-  
 खेति । अहङ्कारोऽहमिति प्रत्ययः तस्याश्रयो विषय  
 आत्मनि प्ररीरादिरिति ॥ मन इति । मनोभिन्नेन्द्रि-  
 यजन्यप्रत्यक्षाविषयो मानसप्रत्यक्षविषयज्ञेयार्थः । रूपा-  
 द्यभावेनेन्द्रियान्तराद्योग्यत्वात् ॥ ४९ ॥

विभुरिति । विभुत्वं परममहत्त्वं तच्च पूर्वोक्तमपि  
 स्पष्टार्थमुक्तं । बुद्ध्यादीति । बुद्धिसखदुःखेष्व्वादिचतुर्द-  
 शगुणाः पूर्वोक्ता वेदितव्या । अत्रैव प्रसङ्गादुद्धेः कति-  
 पथप्रपञ्चं दर्शयति । बुद्धिस्त्विति ॥ द्वैविध्यं व्युत्पादयति ।  
 अनुभूतिरिति । अनुभूतिश्चतुर्विधेति । एतामाद्यत-  
 सृष्टां करणानि प्रत्यक्षानुमानोपमानशब्दाः प्रमाणा-  
 नीति सूत्रोक्तानि वेदितव्यानि ॥ ५० ॥

प्रत्यक्षमिति । इन्द्रियजन्यं ज्ञानं प्रत्यक्षं । यद्यपि

भाषा० घ्राणजादिप्रभेदेन प्रत्यक्षं षड्विधं मतं ॥ ५१ ॥

सिद्धा० मनोरूपेन्द्रियजन्यं सर्वमेव ज्ञानं तथापि इन्द्रियत्वेन रूपेण इन्द्रियाणां यत्र ज्ञाने कारणत्वं तत्प्रत्यक्षमिति विवक्षितं । ईश्वरप्रत्यक्षं न सत्त्वं इन्द्रियार्थं सन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षमिति सूत्रे तथैवोक्तत्वात् । अथ वा ज्ञानाकरणकं ज्ञानं प्रत्यक्षं । इदं सत्त्वं ईश्वरप्रत्यक्षसाधारणं इत्यनुमितौ व्याप्तिज्ञानस्य उपमितौ सादृश्यज्ञानस्य ब्राह्मबोधे पदज्ञानस्य स्मरणेऽनुभवस्य च हेतुत्वात् तत्र तत्रातिव्याप्तिः ॥ परामर्शजन्यं ज्ञानमनुमितिः । यद्यपि परामर्शप्रत्यक्षादिकं परामर्शजन्यं तथापि परामर्शजन्यं हेत्वविषयकं यज्ज्ञानं तदेवानुमितिः ॥ न च कादाचित्कहेत्वविषयकानुमितावव्याप्तिरिति वाच्यं । तादृशज्ञानदृष्टानुभवत्वव्याप्यजातिमत्त्वस्य विवक्षितत्वात् । अथ वा व्याप्तिज्ञानकरणकं ज्ञानमनुमितिः । एवं सादृश्यज्ञानकरणकं ज्ञानमुपमितिः । पदज्ञानकरणकं ज्ञानं ब्राह्मबोधः । वस्तुतो यत्किञ्चिदनुमितिव्यक्तिमादाय तद्व्यक्तिदृष्टित्वे सति यत्किञ्चित्प्रत्यक्षव्यक्तिमादाय तददृष्टिजातिमत्त्वं अनुमितित्वं । एवं यत्किञ्चित्प्रत्यक्षादिमादाय तद्व्यक्तिदृष्टित्वे सति यत्किञ्चिदनुमितिव्यक्तिमादाय तददृष्टिजातिमत्त्वं प्रत्यक्षत्वादिकं वाच्यमिति ॥

भाषा० घ्राणस्य गाचरो गन्धो गन्धत्वादिरपि स्मृतः ।  
 तथा रसो रसज्ञायास्तथा गन्धोऽपि च श्रुतेः ॥ ५२ ॥  
 उद्भूतरूपं नयनस्य गोचरो द्रव्याणि तद्वन्नि पृथक्कासङ्गो ।  
 विभागसंयोगपरापरत्वस्त्रेहद्रवत्व परिमाणयुक्तं ॥ ५३ ॥  
 क्रियां जातिं योग्यवृत्तिं समवायञ्च तादृशं ।

सिद्धा० घ्राणजादीति । घ्राणजं रासमं चाक्षुषं स्याज्जनं श्रीत्रं  
 मानसमिति षड्विधं प्रत्यक्षं । न चेश्वरप्रत्यक्षस्याविभज-  
 नाशून्यत्वं । अन्यप्रत्यक्षस्यैव निरूपणोपत्वात् उक्तसूत्रा-  
 नुसारात् ॥ ५२ ॥

घ्राणस्येति । गोचर इति याज्ञ इत्यर्थः । गन्धत्वा-  
 दिरिति । आदिपदात् सुरभित्वासुरभित्त्वपरिग्रहः ।  
 गन्धस्य प्रत्यक्षत्वात्तद्वृत्तिजातिरपि प्रत्यक्षा । गन्धाप्रव-  
 यक्षणे तु घ्राणस्य न सामर्थ्यमिति बोध्यं ॥ तथा रस  
 इति । रसत्वादिसहित इत्यर्थः । गन्धो रसश्च उद्भूतो  
 बोध्यः । तथा ब्रह्मत्वादिसहितः ॥ ५२ ॥

उद्भूतरूपमिति । योसोऽन्नादावगुद्भूतरूपमिति न  
 चाक्षुषं प्रत्यक्षं । तद्वन्नि उद्भूतरूपवन्ति ॥ ५३ ॥

योग्येति । पृथक्कादिकमपि योग्यवृत्तितया याज्ञं ।  
 तादृशं योग्यवृत्तिमित्यर्थः ॥ चक्षुर्योग्यत्वमेव कथं त-  
 दाह । एकातीति । आलोकसंयोग उद्भूतरूपश्च चाक्षु-  
 षप्रत्यक्षं प्रति कारणं । तत्र द्रव्यचाक्षुषं प्रति तयोः

भाषा० गृह्णाति चक्षुः संयोगादालोकोद्भूतरूपयोः ॥ ५४ ॥

उद्भूतस्यर्गवद् द्रव्यं गोचरः सोऽपि च त्वचः ।

सिद्धा० समवायसम्बन्धेन कारणत्वं । द्रव्यसमवेतप्रत्यक्षं प्रति  
स्वाश्रयसमवायसम्बन्धेन द्रव्यसमवेतसमवेतस्य रूपत्वादेः  
प्रत्यक्षे स्वाश्रयसमवेतसमवायसम्बन्धेनेति ॥ ५४ ॥

उद्भूतस्यर्गवद् द्रव्यं । गोचरस्त्वचो गोचरः । सोऽपि  
उद्भूतस्यर्गोऽपि स्यर्गत्वादिसञ्चितः ॥ रूपान्यदिति । रूप-  
भिन्नं रूपत्वादिभिन्नञ्च चक्षुषो यद् योग्यं तत् त्वगि-  
न्द्रियस्यापि याज्ञं । तथा च पृथक्त्वादिसञ्ज्ञादयो ये चक्षु-  
र्गोऽपि गुणा उक्ता एवं क्रिया एवं जातयो योग्यवृ-  
त्तयश्च ते त्वचो याज्ञा इति । अत्रापि त्वगिन्द्रियजन्ये  
ऽपि रूपं द्रव्यप्रत्यक्षे कारणं । तथा च वहिरिन्द्रियजन्य-  
द्रव्यप्रत्यक्षे रूपं कारणमिति ॥ नवीनास्तु वहिर्द्रव्यप्रत्यक्षे  
रूपं न कारणं प्रमाणाभावात् किन्तु चाक्षुषप्रत्यक्षे रूपं  
स्यर्गनप्रत्यक्षे स्यर्गः कारणं अन्वयव्यतिरेकात् ॥ वहि-  
रिन्द्रियजन्यद्रव्यप्रत्यक्षमात्रे किं कारणमिति चेत् । न ।  
किञ्चिदात्मावृत्तिप्रवृत्तिभिन्नविशेषगुणवत्त्वं वा प्रयोजक-  
मस्तु ॥ रूपस्य कारणत्वे लाघवमिति चेत् । न । वायोस्त्व-  
गिन्द्रियेषां गृहणप्रसङ्गात् ॥ इष्टापत्तिरिति चेत् । स्यर्ग एव  
लाघवात् कारणमस्तु । प्रभाया अप्रत्यक्षत्वे लिष्टापत्ति-  
रित्येव किं न स्यात् । तस्मात् प्रभां पश्नामीतिवद् वायुं

भाषा० रूपान्यच्चक्षुषो योग्यं रूपमत्रापि कारणं ॥ ५५ ॥  
द्रव्याध्यक्षे त्वक्षे योगो मनसा ज्ञानकारणं ।

सिद्धा० स्युजामीति प्रत्यक्षस्य सत्त्वाद् वायोरपि प्रत्यक्षं भवत्येव ।  
सहिर्द्रव्यप्रत्यक्षमात्रे तु न रूपस्य न वा स्पर्शस्य चेतुलं  
वायुप्रभयोरेकत्वं गृह्यत एव कश्चित् दित्वादिकमपि  
कश्चित् सङ्ख्यापरिमाणाद्यगणेशो दोषादित्याहुः ॥ ५५ ॥  
त्वक्षे योगो मनसा ज्ञानकारणमिति । तद्वन्नः संयोगो  
ज्ञानसामान्ये कारणमित्यर्थः ॥ किं तत्र प्रमाणं सुषु-  
प्तिकाले त्वक्षं त्यक्त्वा पुरीततिवर्त्तमानेन मनसा ज्ञाना-  
जननमिति ॥ ननु सुषुप्तिकाले किं ज्ञानं भविष्यति अनु-  
भवरूपं स्मरणरूपं वा । नाद्यः । अनुभवसाम्यभावात् ।  
तथा हि । चाक्षुषादिप्रत्यक्षे चक्षुरादिना सह मनःसंयोग-  
स्य चेतुत्वात् । तद्भाषादेव न चाक्षुषादिप्रत्यक्षं ज्ञा-  
नादेरभावादेव न मानसप्रत्यक्षं ज्ञानाद्यभावेनात्मनो  
ऽपि प्रत्यक्षमिति व्याप्तिज्ञानाभावान् नानुमितिः । सादृ-  
श्यज्ञानाभावात् नोपमितिः । पदज्ञानाभावात् न प्रा-  
ग्बोध इति । अनुभवसाम्यभावान् नानुभवः । उद्बोध-  
काभावाच्च न स्मरणं । मैवं सुषुप्तिप्राज्ञालोत्पन्नेच्छादि-  
व्यक्तेसात्मन्वन्धेनात्मनश्च प्रत्यक्षप्रसङ्गाद् तदतीन्द्रियत्वे  
मानाभावात् सुषुप्तिप्राज्ञाले निर्विकल्पकमेव जायते  
इत्यत्रापि प्रमाणाभावात् । अथ ज्ञानमात्रे तद्वन्नः संयोग-



भाषा० मनोग्राह्यं सुखं दुःखमिच्छा द्वेषो मतिः कृतिः ॥ ५६ ॥  
 ज्ञानं यन्निर्विकल्पाख्यं तदतीन्द्रियमिष्यते ।

शिक्षा० गस्य यदि कारणत्वं तदा रासनचाक्षुषादिप्रत्यक्षकाले  
 स्यान्नप्रत्यक्षं स्यात् । विषयत्वकर्मयोगस्य त्वङ्गनःसंयो-  
 गस्य च यत्नात् । परस्परप्रतिबन्धादेकमपि वा न स्या-  
 दिति । अत्र केचित् पूर्वोक्तयुक्त्वा त्वङ्गनोयोगस्य हेतुत्वे  
 सिद्धे चाक्षुषादिसामग्र्याः स्यान्ननादिप्रतिबन्धकत्वमनु-  
 भवानुरोधात् कल्पयत इति । अन्ये तु सुषुप्तानुरोधात्  
 चर्चमनःसंयोगस्य ज्ञानहेतुत्वं कल्प्यं चाक्षुषादिप्रत्यक्ष-  
 काले त्वङ्गनःसंयोगाभावात्प्रत्यक्षमिति वदन्ति ॥  
 मनोग्राह्यं सुखं दुःखमिच्छाद्वेषो मतिः कृतिरिति ।  
 मनोजन्यप्रक्षविषय इत्यर्थः । मतिर्ज्ञानं । कृतिः प्रयत्नः ।  
 एवं सुखत्वादिकमपि मनोग्राह्यं । एवमात्मापि मनो-  
 ग्राह्यः । किन्तु मनोमात्रस्य गोचर इत्यनेन पूर्वोक्त-  
 त्वाद् अत्र नोक्तः ॥ ५६ ॥

ज्ञानं यन्निर्विकल्पाख्यं तदतीन्द्रियमिष्यते इति ।  
 चक्षुःसंयोगाद्यनन्तरं घट इत्याकारं घटत्वादिविनिर्दिष्टं  
 ज्ञानं न सम्भवति । पूर्वं विशेषणस्य घटत्वादेर्ज्ञाना-  
 भावात् । विनिर्दिष्टबुद्धौ विशेषणज्ञानस्य कारणत्वात् ।  
 तथा च प्रथमतो घटघटत्वयोर्वैशिष्ट्यात्तत्रगाहि ज्ञानं  
 जायते तदेव निर्विकल्पकात्मकं तच्च न प्रत्यक्षं । तथा

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भाषा० महत्त्वं षड्विधे हेतुरिन्द्रियं करणं मतं ॥ ५७ ॥

शिद्धा० हि विषयानवगाहिज्ञानस्य प्रत्यक्षं न भवति । घटमहं  
जानामीति प्रत्यक्षात् । तत्रात्मनि ज्ञानं प्रकारीभूय  
भाषते । ज्ञाने घटस्तत्र घटत्वं यः प्रकारः स एव विशेष-  
णमित्युच्यते । विशेषणे यद्विशेषणं तद्विशेषणताव-  
च्छेदकमित्युच्यते । विशेषणतावच्छेदकप्रकारकं ज्ञानं  
विशिष्टवैशिष्ट्यज्ञानकारणं । निर्विकल्पके च घटत्वादिकं  
न प्रकारः । तेन घटत्वादिविशिष्टघटादिवैशिष्ट्यभानं  
ज्ञाने न सम्भवति । \*जात्यतिरिक्तपदार्थज्ञानस्य किञ्चि-  
द्वर्णप्रकारकत्वमियमात् ॥

महत्त्वं षड्विधे हेतुरिति । द्रव्यप्रत्यक्षे महत्त्वं  
समवायसम्बन्धेन कारणं । द्रव्यसमवेतानां जातिगुणक-  
र्माणां प्रत्यक्षे स्थात्रयसमवायसम्बन्धेन कारणं । द्रव्य-  
समवेतसमवेतानां गुणत्वकर्मात्वरूपत्वादीनां प्रत्यक्षे  
स्थात्रयसमवेतसमवायसम्बन्धेन कारणमिति ॥ इन्द्रि-  
यमिति । अत्रापि षड्विध इत्यनुषज्यते । इन्द्रियत्वमु  
न जातिः । पृथिवीत्वादिना साङ्ख्यप्रसङ्गात् । किन्तु  
शब्देतरोद्भूतविशेषगुणानाश्रयत्वे सति ज्ञानकारणम-  
नःसंयोगाश्रयत्वं आत्मादिवारणाय सत्यन्तं । उद्भूतविशे-  
षगुणस्य शब्दस्य श्रोत्रे सत्त्वात् । शब्देतरेति विशेष-  
णस्य

\* तदस्वायप्रकारकं घटादिविशिष्टज्ञानं न सम्भवति । इति पूर्वमुक्तिः  
पाठोऽनाकारः ।

भाषा० विषयेन्द्रियसम्बन्धो व्यापारः सोऽपि षड्विधः ।

सिद्धा० रूपादेश्चक्षुषि सत्वात् । उद्भूतेति उद्भूतत्वं न जातिः  
शुक्लत्वादिना सङ्गरात् ॥ न च शुक्लत्वादिव्याप्यं नानै-  
वोद्भूतत्वमिति वाच्यं उद्भूतरूपत्वादिना चाक्षुषादौ  
जगत्तानुपपत्तेः । किन्तु शुक्लत्वादिव्याप्यमनुद्भूतत्वं  
नामा तदभावकूटस्योद्भूतत्वं । तच्च संयोगादावपि । तथा  
च शब्देतरोद्भूतगुणः संयोगादिश्चक्षुरादेरस्थितो वि-  
शेषेति । कालादिवारणाय विशेष्यदत्तं । इन्द्रियावयव-  
विषयसंयोगस्यापि प्राचां मते प्रत्यक्षजगत्त्वात् । इन्द्रि-  
यावयववारणाय कालादौ रूपाभावप्रत्यक्षे सन्निकर्ष-  
घटकतया कारणीभूतश्चक्षुःसंयोगाद्याश्रयस्य काला-  
देश्च वारणाय मनःपदं ज्ञानकरणमित्यपि तदार-  
णाय कारणमिति । असाधारणं कारणं कारणं । असा-  
धारणत्वं व्यापारवत्त्वं ॥ ५७ ॥

विषयेन्द्रियसम्बन्धो व्यापारः सोऽपि षड्विध इति ।  
व्यापारः सन्निकर्षः ॥ षड्विधे सन्निकर्षमुदाहरणद्वारा  
दर्शयति । द्रव्यगृह इति । द्रव्यप्रत्यक्षमिन्द्रियसंयोगजन्यं ।  
द्रव्यसमवेतप्रत्यक्षं इन्द्रियसंयुक्तसमवायजन्यं । एवमप्ये  
ऽपि ॥ वस्तुतस्तु द्रव्यचाक्षुषं प्रति चक्षुःसंयोगः कारणं ।  
द्रव्यसमवेतचाक्षुषं प्रति चक्षुःसंयुक्तसमवायः । द्रव्यस-  
मवेतसमवेतचाक्षुषं प्रति संयुक्तसमवेतसमवायः । एवम-

भाषा० द्रव्यवस्तु संयोगात् संयुक्तसमवायतः ॥ ५८ ॥

सिद्धा० न्यत्रापि विभिन्नैव कार्यकारणभावः । परन्तु परमाणुनीले नीलत्वं पृथिवीपरमाणौ पृथिवीत्वञ्च चक्षुषा कथं न गृह्यते । तत्र परम्परया उद्भूतरूपसम्बन्धस्य महत्त्वसम्बन्धस्य च विद्यमानत्वात् । तथा हि नीलत्वं जातिरेकैव घटनीले परमाणुनीले च वर्तते । तथा च महत्त्वसम्बन्धो घटनीलमादाय वर्तते । रूपसम्बन्धस्य भयमादायैव वर्तते । एवं पृथिवीले घटादिकमादाय महत्त्वसम्बन्धो बोध्यः । एवं वायौ तदीयस्पर्शादौ च सत्तायाश्चाक्षुषप्रत्यक्षं स्यात् । तस्मादुद्भूतरूपावच्छिन्न-महत्त्वावच्छिन्नचक्षुःसंयुक्तसमवायस्य द्रव्यसमवेतचाक्षुष-प्रत्यक्षे तादृक्चक्षुःसंयुक्तसमवेतसमवायस्य द्रव्यसमवेत-समवेतचाक्षुषे कारणत्वं वाच्यं । इत्यञ्च परमाणुनी-लादौ न नीलत्वादिग्रहः । परमाणुचक्षुःसंयोगस्य महत्त्वावच्छिन्नत्वाभावात् ॥ एवं वाय्वादौ न सत्त्वादि-चाक्षुषं । तत्र चक्षुःसंयोगस्य रूपावच्छिन्नत्वाभावात् । एवं यत्र घटस्य मध्यावच्छेदेनालोकसंयोगश्चक्षुःसंयोगस्तु वाह्यावच्छेदेन तत्र घटप्रत्यक्षाभावादालोकसंयोगाव-च्छिन्नत्वं चक्षुःसंयोगे विशेषणं देयं ॥ एवं द्रव्यस्पर्शन-प्रत्यक्षे त्वक्संयोगः कारणं । द्रव्यसमवेतस्पर्शनप्रत्यक्षे त्वक्संयुक्तसमवायः । द्रव्यसमवेतसमवेतस्पर्शनप्रत्यक्षे

भाषा० द्रव्येषु समवेतानां शब्दस्य समवायतः ॥ ५८ ॥  
तद्गुत्तीनां समवेतसमवायेन तु ग्रहः ।

सिद्धा० लक्ष्मसंयुक्तसमवेतसमवायः कारणं । अत्रापि महत्त्वाव-  
च्छिन्नत्वं उद्भूतत्वावच्छिन्नत्वञ्च पूर्ववदेव बोध्यं ॥ एवं  
गन्धप्रत्यये घ्राणसंयुक्तसमवायः । गन्धसमवेतस्य घ्राण-  
जन्यप्रत्यये घ्राणसंयुक्तसमवेतसमवायः कारणं ॥ एवं  
रसप्रत्यये रसनासंयुक्तसमवायः । रससमवेतस्य रासन-  
प्रत्यये रसनासंयुक्तसमवेतसमवायः कारणं । शब्दप्रत्यये  
श्रोत्रावच्छिन्नसमवायः । शब्दसमवेतश्रोत्रप्रत्यये श्रो-  
त्रावच्छिन्नसमवेतसमवायः कारणं ॥ अत्र सर्वत्र प्रत्यय-  
लौकिकं बोध्यं । वक्ष्यमाणमलौकिकं प्रत्ययं इन्द्रिय-  
संयोगादिकं विनापि भवति ॥ एवमात्मनः प्रत्यये मनः-  
संयोगः । आत्मसमवेतमानसप्रत्यये मनःसंयुक्तसमवायः ।  
आत्मसमवेतसमवेतमानसप्रत्यये मनःसंयुक्तसमवेतस-  
मवायः कारणं । अभावप्रत्यये समवायप्रत्यये च इन्द्रि-  
यसम्बन्धविशेषणता हेतुः ॥

वैशेषिकमते तु न समवायः प्रत्ययः । अत्र यद्यपि  
विशेषणता गानाविधा तथा हि भूतत्वाद्गौ घटाभावः  
संयुक्तविशेषणतया पृच्छते । सङ्ख्याद्गौ रूपाद्यभावः  
संयुक्तसमवेतविशेषणतया । संख्यात्वाद्गौ रूपाद्यभावः  
संयुक्तसमवेतसमवेतविशेषणतया । शब्दाभावः केवल-

भाषा० विशेषणतया तद्वद्भावानां ग्रहो भवत् ॥ ६० ॥  
यदि स्यादुपलभ्येतेत्येवं यत्र प्रसज्यते ।

सिद्धा० श्रोत्रावच्छिन्नविशेषणतया । कादौ खलाद्यभावः  
श्रोत्रावच्छिन्नममेतविशेषणतया । एवं कलावह्निना-  
भावे खलाभावादिकं विशेषणविशेषणतया । एवं घटा-  
भावादौ पटाद्यभावः संयुक्तविशेषणविशेषणतया ।  
एवमन्नादप्यूष्णां । तथापि विशेषणतात्पर्येणैकैव सा गच्छते  
अन्यथा षोढा सन्निकर्ष इति प्राचीं प्रवादो ध्याहन्ते-  
तेति ॥ ५८ ॥ ५९ ॥ ६० ॥

यदि स्यादुपलभ्येतेति । अभावप्रत्यये योग्यानु-  
पलम्भिः कारणं । तथाहि भूतलादौ घटादिज्ञाने  
जाते घटाभावादिकं न ज्ञायते तेनाभावोपलम्भे  
प्रतियोग्युपलम्भाभावः कारणं । तथापि योग्यताप्यपे-  
क्षिता । सा च प्रतियोगिसत्त्वप्रसञ्जनप्रसञ्जितप्रतियो-  
गिकस्वरूपा । तदर्थं च प्रतियोगिनो घटादेः सत्त्वप्रसत्त्वा  
प्रसञ्जित उपलम्भारूपः प्रतियोगी यस्य स उपलम्भा-  
भावोऽभावप्रत्यये हेतुः । तथा हि । यत्रालोकमंयोगा-  
दिकं वर्तते तत्र यद्यत्र घटः स्यात् तर्हि उपलम्भेत  
इत्यापादयितुं शक्यते । तत्र घटाभावादिप्रत्ययं भवति  
अन्धकारे तु नापादयितुं शक्यत इति । तेन घटाभा-  
वादेरन्धकारे चाक्षुषप्रत्ययं न स्पर्शनप्रत्ययम् भवत्येव ।

भाषा० प्रत्यक्षं समवायस्य विशेषणतया भवेत् ॥ ६१ ॥  
 अलौकिकः सन्निकर्षस्त्रिविधः परिकीर्तितः ।

सिद्धा० आलोकसंयोगं विनापि स्यार्जनप्रत्यक्षस्यापादयितुं  
 शक्यत्वात् । गुरुत्वादिकं यदयोग्यं तदभावस्तु न प्रत्यक्षः ।  
 तत्र गुरुत्वादिप्रत्यक्षस्यापादयितुमशक्यत्वात् । वायो  
 रूपाभावः । पाषाणे गौरभाभावः । गुडे तिक्ताभावः ।  
 ओत्रे शब्दाभावः । आत्मनि सुखाभावः । एवमादय-  
 स्तत्तद्विन्द्रियैर्गृह्यन्ते । तत्तत्प्रत्यक्षस्यापादयितुं शक्य-  
 त्वात् । संसर्गाभावप्रत्यक्षे प्रतियोगिनो योग्यता । अन्यो-  
 न्याभावप्रत्यक्षे त्वधिकरणयोग्यताऽपेक्षिता । अतस्त-  
 न्नादौ पित्राचादिभेदोऽपि चक्षुषा गृह्यत एव ॥ ६१ ॥

प्रत्यक्षं लौकिकालौकिकभेदेन द्विविधं । तत्र  
 लौकिकप्रत्यक्षे षोढा सन्निकर्षा वर्णिताः । अलौकिक  
 सन्निकर्षानिदानो वदति । अलौकिक इति । व्यापारः  
 सन्निकर्षः । सामान्यलक्षणमिति । सामान्यं लक्षणं यस्या  
 इत्यर्थः । तत्र लक्षणपदेन यदि स्वरूपमुच्यते तदा  
 सामान्यस्वरूपं प्रत्यामत्तिरित्यर्था लभ्यते । तच्चेन्द्रि-  
 यमन्तद्भूविशेष्यकज्ञाने प्रकारीभूतं बोध्यं । तथा हि  
 यत्र इन्द्रियसंयुक्तो धूमादिस्तद्विशेष्यकं धूम इति ज्ञानं  
 जातं । तत्र ज्ञाने धूमत्वं प्रकारः । धूमत्वेन सन्निकर्षेण  
 धूम इत्येवं रूपं सकलधूमविषयकं ज्ञानं जायते ।

भाषा० सामान्यलक्षणा ज्ञानलक्षणा योगजस्तथा ॥ ६५ ॥  
 आसत्तिराश्रयाणान्तु सामान्यज्ञानमिष्यते ।

सिद्धा० अत्र यदि इन्द्रियसम्बद्धमित्येवोच्यते तदा धूली-  
 पटले धूमत्वभ्रमागन्तरं सकलधूमविषयकं ज्ञानं न  
 स्यात् । तत्र धूमत्वेन सह इन्द्रियसम्बन्धाभावात् । सम्बन्धे  
 तु इन्द्रियसम्बद्धं धूपटलं तद्विज्ञेयकधूम इति ज्ञानं ।  
 तत्र प्रकारीभूतं धूमत्वं प्रत्यासत्तिः ॥ इन्द्रियसम्बन्धो  
 लौकिको ग्राह्यः । इदञ्च वहिरिन्द्रियस्थले । मागसस्थले  
 तु ज्ञानप्रकारीभूतसामान्यमात्रं प्रत्यासत्तिः । अतः  
 जम्बादिना यत्किञ्चित् पिशाचाद्युपस्थितौ मागसः सक-  
 लपिशाचादिबोधोऽप्यस्यते ॥ परन्तु समानागता भावः  
 सामान्यं । तच्च कश्चिन्नित्यं धूमत्वादि कश्चिन्नमित्यं घ-  
 टादि । यत्रैको घटः संयोगेन भूतले समवायेन कपाले  
 ज्ञातस्तदनन्तरं सर्वेषामेव तद्घटवतां भूतलादीनां  
 कपालादीनां वा ज्ञानं भवति ॥ अत्रेदं बोध्यं सामान्यं  
 येन सम्बन्धेन ज्ञायते तेन सम्बन्धेन अधिकरणानां प्र-  
 त्यासत्तिः । किन्तु यत्र तद्घटनाज्ञानान्तरं तद्घटवतः  
 स्मरणं जातं तत्र सामान्यलक्षणाया सर्वेषां तद्घटवतां  
 भागं न स्यात् । सामान्यस्य तदानीमभावात् ॥ ६५ ॥

किञ्च इन्द्रियसम्बद्धविज्ञेयकं घट इति ज्ञानं ।  
 तत्र परदिने इन्द्रियसम्बन्धं विनापि तादृजज्ञान-



भाषा० तदिन्द्रियजन्यज्ञानोपसामग्यपेक्ष्यते ॥ ६३ ॥

शिद्धा० प्रकारीभूतसामान्यस्य सत्त्वात् तादृशज्ञानं कुतो न जा-  
यते । तस्मात् सामान्यज्ञानं प्रत्यासत्तिर्न तु सामान्यमि-  
त्याह । आसत्तिरित्यादि ॥ आसत्तिः प्रत्यासत्तिरित्यर्थः ।  
तथा च सामान्यसत्त्वोत्पत्त्यत्र लक्षणशब्दस्य विषयोऽर्थः ।  
तेन सामान्यविषयकं ज्ञानं प्रत्यासत्तिरित्यर्थो लभ्यते ॥  
ननु चक्षुःसंयोगादिकं विनापि सामान्यज्ञानं यत्र वर्तते  
तत्र सकलघटादीनां चाक्षुषादिप्रत्यक्षं स्यादत आह ।  
तदिन्द्रियज इति ॥ अस्यार्थः यदा बहिरिन्द्रियेण सा-  
मान्यलक्षणाया ज्ञानं जननीयं तदा यत्किञ्चिद्भूषिणि  
तत्सामान्यस्य तदिन्द्रियजन्यज्ञानसामग्री अपेक्षिता ।  
सा च सामग्री चक्षुःसंयोगालोकसंयोगादिकं । तेनान्ध-  
कारादौ चक्षुरादिना तादृशज्ञानं न जायते ॥ ६३ ॥

ननु ज्ञानलक्षणा प्रत्यासत्तिर्यदि ज्ञानरूपा सामा-  
न्यलक्षणापि ज्ञानरूपा तदा तयोर्भेदो न स्यादत आह ।  
विषयी यस्य तस्यैव व्यापारो ज्ञानलक्षणा इति । सामा-  
न्यलक्षणाप्रत्यासत्तिर्हि तदाश्रयस्य ज्ञानं जनयति ।  
ज्ञानलक्षणाप्रत्यासत्तिस्तु यद्विषयकं ज्ञानं तस्यैव प्र-  
त्यासत्तिरिति । अत्रायमर्थः । प्रत्यक्षे सन्निकर्षे विना  
भागं न सम्भवति । तथा च सामान्यलक्षणां विना धूम-  
त्वेन सकलधूमानी वस्त्रित्वेन सकलवस्त्रिणाञ्च भागं

भाषा० विषयी यस्य तस्यैव व्यापारो ज्ञानलक्षणा ।  
योगजो द्विविधः प्रोक्तो युक्तयुञ्जानभेदतः ॥ ६४ ॥

विज्ञा० कथं भवंतु तदर्थं सामान्यलक्षणा स्वीक्रियेत ॥ न च सक-  
लधम्मधूमभागाभावे का चतिरिति वाच्यं प्रत्यक्षधूमे  
वज्जिसम्बन्धस्य गृहीतत्वात् । अन्यधूमस्य चानुपस्थित-  
त्वाद्भूमौ वज्जिव्याप्तौ न वेति संग्रथानुपपत्तिः । मन्मते तु  
सामान्यलक्षणाया सकलधूमोपस्थितौ काशान्तरीय-  
देजान्तरीयधूमे वज्जिव्याप्यत्वसन्देहः सम्भवति ॥ न च  
सामान्यलक्षणास्वीकारे प्रमेयत्वेन सकलप्रमेये ज्ञाते  
सर्वज्ञापत्तिरिति वाच्यं । प्रमेयत्वेन सकलप्रमेये ज्ञा-  
तेऽपि विभिन्न सकलपदार्थानामज्ञातत्वेन सर्वज्ञाभा-  
वात् ॥ एवं ज्ञानलक्षणाया अस्वीकारे सुरभिसन्द-  
मिति ज्ञाने सौरभस्य भागं कथं स्यात् । यद्यपि सा-  
मान्यलक्षणायापि सौरभभागं सम्भवति तथापि सौर-  
भस्य भागं ज्ञानलक्षणाया । एवं यत्र धूमत्वेन धूलीप-  
टसं ज्ञातं तत्र धूलीपटलस्थानुव्यवसाये भागं ज्ञान-  
लक्षणाया ॥

योगजो द्विविध इति । योगाभ्यासजनितो धर्मावि-  
शेषः श्रुतिपुराणादिप्रमाणक इत्यर्थः । युक्तयुञ्जानभेदतः  
इति । युक्तयुञ्जानरूपयोगिद्वैविध्याद्भर्मास्त्रापि द्वैविध्य-  
मिति भावः ॥ ६४ ॥

भाषा० युक्तस्य सर्व्वदा भागं चिन्तासहकृतोऽपरः ।  
 व्यापारस्तु परामर्शः करणं व्याप्तिधीर्भवेत् ॥ ६५ ॥  
 अनुमायां ज्ञायमानं लिङ्गन्तु करणं न चि ।

सिद्धा० युक्तस्य सर्व्वदा भागमिति । योगाभ्यासवन्नीकृतमा-  
 नसः समाधिषमासादितविविधसिद्धियुक्तइत्युच्यते ।  
 अथमेव विभिन्नविधागवत्त्वाद् वियुक्तइत्युच्यते । सर्व्वदेति ।  
 चिन्तासहकारिणं विनेत्यर्थः । भागं सर्व्वविषयाणां  
 पत्यर्थं । अपरो युञ्जानो विषयव्यावृत्तमानसः । चिन्ता  
 ध्यानं मनसस्यदेकाधीकरणं । तत् सहकारात् स्थूलसू-  
 क्ष्माद्यवहितविप्रकृतानर्थान् प्रत्यक्षीकरोतीत्यर्थः ॥

अनुमितिं व्युत्पादयति ॥ व्यापारस्त्विति । अनु-  
 मायां अनुमिती व्याप्तिज्ञानं करणं । परामर्शो व्या-  
 पारः । तथाहि येन पुरुषेण महानसादौ धूमे वक्त्रे-  
 र्थाग्निर्मृशीता पश्चात् स एव पुरुषः क्वचित् पर्व्वतादौ  
 अविच्छिन्नधूमा धूमखेखां पश्यति तदनन्तरं धूमो  
 वक्त्रिव्याप्य इत्येवंरूपं व्याप्तिस्मरणं भवति । तस्माच्च  
 वक्त्रिव्याप्यधूमवानयमिति ज्ञानं भवति स एव परा-  
 मर्श इत्युच्यते । तदनन्तरं पर्व्वतोऽयं वक्त्रिमानिति ज्ञानं  
 जायते । तदेवानुमितिः । अत्र प्राचीनास्तु व्याप्यत्वेन  
 ज्ञायमानं धूमादिकमनुमितिकरणं । तद्वृषयति ज्ञाय-  
 मानमिति ॥

भाषा० अनागतादिलिङ्गेन न स्यादनुमितिस्तदा ॥ ६६ ॥  
व्याप्तस्य पक्षवृत्तित्वधीः परामर्श उच्यते ।

भाषा० लिङ्गस्थानुमित्यकरणत्वे युक्तिमाह ॥ अनागता-  
दीति । वक्ष्यनुमितौ लिङ्गं करणं स्यात् तदा अना-  
गतेन विमष्टेन वा लिङ्गेन अनुमितिर्न स्यात् । अनु-  
मितिकरणस्य लिङ्गस्य तदानीमभावात् ॥ ६५ ॥ ६६ ॥

व्याप्तस्य पक्षधर्मत्वधीरिति । व्याप्तिविशिष्टस्य पक्षेण  
अह वैशिष्ट्यावगाहिज्ञानमनुमितिजनकं । तत्र व्याप्यः  
पक्षे इति ज्ञानं । पक्षो व्याप्यवानिति ज्ञानं वा । अनुमि-  
तिस्तु पक्षे व्याप्य इति ज्ञानात् पक्षे साधं इत्याका-  
रिका । पक्षो व्याप्यवानिति ज्ञानात् पक्षः साध्यवनि-  
त्याकारिका ॥ द्विविधादपि परामर्शात् पक्षः साध्य-  
वानित्येवानुमितिरित्यन्वे । ननु वक्रिव्याप्यधूमवान्  
पर्वत इति ज्ञानं विनापि अत्र पर्वतो धूमवानिति  
प्रत्यक्षं ततो धूमो वक्रिव्याप्य इति स्मरणं भवति ।  
तत्र ज्ञानद्वयादनुमितिदर्शनात् । व्याप्तिविशिष्टवैशि-  
ष्ट्यावगाहिज्ञानं सर्वत्र न कारणं किन्तु व्याप्यताव-  
च्छेदकप्रकारकपक्षधर्मताज्ञानत्वेन कारणत्वे आवश-  
कत्वात् । विशिष्टवैशिष्ट्यज्ञानकल्पने गौरवाच्चेति चेन्न ।  
व्याप्यतावच्छेदकाज्ञानेऽपि वक्रिव्याप्यवानिति ज्ञाना-  
दनुमित्युत्पत्तेः । साधवाच्यं व्याप्तिप्रकारकपक्षधर्मता-

भाषा० व्याप्तिः साध्यवदन्यस्मिन्नसम्बन्ध उदाहृतः ॥ ६७ ॥

शिद्धा० ज्ञानत्वेनैव कारणत्वं । किञ्च धूमवान् पर्वत इति ज्ञानादनुमित्यापत्तिः । व्याप्यतावच्छेदकीभूतधूमत्वप्रकारकपक्षधर्मताज्ञानस्य मत्वात् ॥ न च तदानीं गृह्यमाणव्याप्यतावच्छेदकप्रकारकपक्षधर्मताज्ञानस्य हेतुत्वमिति वार्थं । चैत्रस्य व्याप्तियहे मैत्रस्य पक्षधर्मताज्ञानादनुमितिः स्यादिति । यदि तु तत्पुद्गीयगृह्यमाणव्याप्यतावच्छेदकप्रकारकतत्पुद्गीयपक्षधर्मताज्ञानं तत्पुद्गीयानुमितौ हेतुद्वयते तदा अगन्तकार्यकारणभावः ॥ मन्मते तु समवायेन व्याप्तिप्रकारकपक्षधर्मताज्ञानं समवायेनानुमितिं जनयतीत्यर्थे नागन्तकार्यकारणभावः । यदि तु व्याप्तिप्रकारकं ज्ञानं पक्षधर्मताज्ञानस्य स्वतन्त्रं कारणमित्युच्यते तदा कार्यकारणभावद्वयं वञ्चिष्याथो धूम आलोकवान् पर्वत इति ज्ञानादप्यनुमितिः स्यादिति । इत्यस्य यत्र ज्ञानद्वयं तत्रापि विभिन्नज्ञानं कल्पनीयं । फलमुखगौरवस्यादोषत्वात् इति ॥

व्याथो नाम व्याथ्यात्रयः तत्र का व्याप्तिरित्यत आह ॥ व्याप्तिरिति । साध्यवदन्येति । वञ्चिमान् धूमादित्यादौ साध्यो वञ्चिः । साध्यवान् महानसादिः । तदन्यो जलद्वदादिः । तददृष्टित्वं धूमस्येति साक्ष्यसम्बन्धः

भाषा० अथवा हेतुमन्निष्ठविरहाप्रतियोगिना ।

चिह्न० धूमवान् वक्रेरित्यादौ साध्यवदन्यस्मिन्नयःपिच्छादौ  
 वक्रिसत्त्वान्नातिव्याप्तिः । अत्र येन समन्वयेन साध्यं तेनैव  
 समन्वयेन साध्यवान् बोध्यः । अन्यथा समवायसमन्वयेन  
 वक्रिमान् वक्रैरवयवखण्डयो मदानमादिः । तत्र धूमस्य  
 विद्यमानत्वादव्याप्तिप्रसङ्गात् । साध्यवदन्यस्य साध्यव-  
 त्वावच्छिन्नप्रतियोगिताकभेदवान् बोध्यः । तेन यत्-  
 किञ्चिद्वक्रिमान् मदानमादिः तद्विन्ने पर्यन्तादौ धूमस्य  
 सत्त्वेऽपि न क्षतिः । येन समन्वयेन हेतुस्येन समन्वयेन साध्य-  
 वदन्यावृत्तित्वं बोध्यं । तेन साध्यवदन्यस्मिन् धूमावयवे  
 धूमस्य समवायसमन्वयेन सत्त्वेऽपि न क्षतिः । साध्यवद-  
 न्यावृत्तित्वं साध्यवदन्यवृत्तित्वत्वावच्छिन्नाभावः । तेन  
 धूमवान् वक्रेरित्यत्र साध्यवदन्यद्वदादिवृत्तित्वाभा-  
 वेऽपि नातिव्याप्तिः । अत्र यद्यपि द्रव्यं गुणकर्मण्य-  
 त्वविशिष्टसत्त्वादित्यादौ विशिष्टसत्तायाः सत्तायाश्चै-  
 क्यात् साध्यवदन्यस्मिन् गुणादाववृत्तित्वं नास्तीति  
 तथापि हेतुतावच्छेदकरूपेणावृत्तित्वं वाच्यं । हेतुता-  
 वच्छेदकं तादृशवृत्तितानवच्छेदकमिति फलितार्थः ।  
 ननु केवलाप्यधिज्ञेयत्वाद्दौ साध्ये साध्यवदन्याप्रसिद्ध-  
 त्वादव्याप्तिः ॥ ६७ ॥

किञ्च सत्तावान् जातेरित्यादौ साध्यवदन्यस्मिन्

भाषा० साध्येन हेतोरैकाधिकरण्यं व्याप्तिश्च्यते ॥ ६८ ॥

सिद्धा० सामान्यादौ हेतुतावच्छेदकसम्भवेन समवायेन वृत्ते-  
 रप्रसिद्धत्वादव्याप्तिश्चात आह ॥ अथवा हेतुमन्निष्ठेति ।  
 हेतुमति निष्ठा वृत्तिर्यस्य स तथा । विरहोऽभावः ।  
 तथा च हेतुधिकरणवृत्तिर्योऽभावः तदप्रतियोगिना  
 साध्येन सह हेतोः सामानाधिकरण्यं व्याप्तिः । यद्यपि  
 वेद्विमान् धूमादित्यादौ हेतुधिकरणपर्वतादिवृत्त्य-  
 भावप्रतियोगित्वं तत्तदव्यादेरस्तीत्यव्याप्तिः ॥ न च  
 सामानाधिकरण्यवद्विधूमयोरेव व्याप्तिरिति वाच्यं ।  
 तदङ्गेरप्युभयाभावसत्त्वादेकसत्त्वेऽपि द्वयं नास्तीति प्र-  
 तीतेः । गुणवान् ब्रह्मत्वादित्यादावव्याप्तेश्च । तथापि  
 साध्यतावच्छेदकं प्रतियोगितावच्छेदकं तदवच्छिन्न-  
 सामानाधिकरण्यं व्याप्तिरिति वाच्यं ॥ ननु रूपत्वव्या-  
 प्यजातिमान् पृथिवीत्वादित्यादौ साध्यतावच्छेदक-  
 रूपत्वव्याप्यजातयस्यासां भ्रूकलादिस्वरूपाणां नीलघ-  
 टादिवृत्त्यभावप्रतियोगितावच्छेदकत्वमस्तीत्यव्याप्तिरि-  
 ति चेन्न । तत्र परम्परया रूपत्वव्याप्यजातिमत्त्वस्यैव  
 साध्यतावच्छेदकत्वात् । न हि तादृशधर्मावच्छिन्नाभावः  
 कापि पृथिव्यामस्ति । रूपत्वव्याप्यजातिमान् नास्तीति  
 बुद्धापत्तेः । साध्यादिभेदेन व्याप्तेर्भेदात् । तादृशस्यैव  
 साध्यतावच्छेदकतावच्छेदकं प्रतियोगितावच्छेदकता-

सिद्धा० नवच्छेदकमित्येव लक्षणघटकमित्यपि वदन्ति । एवं  
 दण्ड्यादौ साधे परम्परासम्बद्धं दण्डत्वादिकमेव साध्य-  
 तावच्छेदकं प्रतियोगितावच्छेदकमिति वाच्यं । हेतु-  
 अधिकरणस्य हेतुतावच्छेदकविभिन्न्याधिकरणं वाच्यं । तेन  
 द्रव्यं गुणकर्मोन्मत्तविभिन्नसत्त्वादित्यादौ प्रसङ्गसत्त्वाधि-  
 करणगुणादिनिष्ठाभावप्रतियोगित्वेऽपि द्रव्यत्वस्य ना-  
 व्याप्तिः । हेतुतावच्छेदकसम्बन्धेन हेतुधिकरणं बोध्यं । तेन  
 समवायेन धूमाधिकरणतदवयवनिष्ठाभावप्रतियोगि-  
 त्वेऽपि वस्त्रेर्भाव्याप्तिः । अभावस्य प्रतियोगिव्यधिकरणस्यो  
 बोध्यः । तेन कपिसंयोगी एतद्दण्डत्वादित्यादौ मूलाव-  
 छेदेनैव एतद्दण्डवृत्तिकपिसंयोगाभावप्रतियोगित्वेऽपि  
 संयोगस्य नाव्याप्तिः ॥ न च प्रतियोगिव्यधिकरणत्वं प्रति-  
 योग्यनधिकरणवृत्तित्वं । तदा तथैवाव्याप्तिः । प्रतियो-  
 गिनः कपिसंयोगस्थानधिकरणगुणादौ वर्तन्ते योऽभा-  
 वस्तस्यैव मूलावच्छेदेन सत्त्वात् । यदि प्रतियोग्यधिकर-  
 णवृत्तित्वं तदा संयोगिसत्त्वादित्यादावतिव्याप्तिः ।  
 सत्त्वाधिकरणे गुणादौ चः संयोगाभावस्तस्य प्रतियो-  
 ग्यधिकरणद्रव्यवृत्तित्वादिति वाच्यं । हेतुधिकरणे  
 प्रतियोग्यनधिकरणवृत्तित्वविभिन्नस्य विवक्षितत्वात् ।  
 सप्रतियोग्यनधिकरणीभूतहेतुधिकरणवृत्त्यभाव इति  
 निष्कर्षः । प्रतियोग्यनधिकरणं सप्रतियोगितावच्छे-  
 दकसम्बन्धेन प्रतियोगितावच्छेदकावच्छिन्नाधिकरणं



मिद्धा • वाच्यं । तेन विभिन्नसत्तावान् जातेरित्यादौ जात्यधिक-  
रणगुणादौ विभिन्नसत्ताभावप्रतियोगिसमानाधिकर-  
णत्वेऽपि न क्षतिः । एवं साध्यतावच्छेदकसम्बन्धेन प्रति-  
योग्यनधिकरणत्वं बोध्यं । तेन ज्ञानवान् द्रव्यत्वादि-  
त्यादौ द्रव्यत्वाधिकरणघटादेर्विषयतासम्बन्धेन ज्ञाना-  
धिकरणत्वेऽपि न क्षतिः । इत्यस्य वक्रिमान् धूमादि-  
त्यादौ धूमाधिकरणे समवायेन वक्रिविरहसम्बन्धेऽपि न  
क्षतिः ॥ ननु प्रतियोगितावच्छेदकावच्छिन्नस्य यस्य कस्य-  
चित् तत्सामान्यस्य वा अनधिकरणत्वं । यत् किञ्चित्-  
प्रतियोगितावच्छेदकावच्छिन्नस्य वानधिकरणत्वमुक्तं ।  
आद्ये कपिसंयोगी एतदुच्यतेत्यादावव्याप्तिः । कपि-  
संयोगाभावस्य हि प्रतियोगितावच्छेदकावच्छिन्नो वृत्ता-  
वृत्तिरपि कपिसंयोगो भवति तदनधिकरणञ्च वृत्त-  
इति । द्वितीये प्रतियोगिव्यधिकरणाभावाप्रसिद्धिः ।  
सर्वस्यैवाभावस्य पूर्वक्षणवृत्तित्वविभिन्नसत्ताभावात्मकप्र-  
तियोगिसमानाधिकरणत्वात् ॥ न च वक्रिमान् धूमा-  
दित्यादौ घटाभावादेः पूर्वक्षणवृत्तित्वविभिन्नसत्ताभा-  
वात्मकप्रतियोग्यधिकरणत्वं यद्यपि पर्वतादेस्तथापि  
साध्यतावच्छेदकसम्बन्धेन तत्प्रतियोग्यनधिकरणवृत्ति-  
त्वमस्यैवेति कथमप्रसिद्धिरिति वाच्यं । घटाभावे यो  
वक्रभावस्य घटाभावात्मकतया घटाभावस्य वक्रि-  
रपि प्रतियोगी तदधिकरणञ्च पर्वतादीति क्रमेण

सिद्धा० प्रतियोगिव्यधिकरणस्याप्रसिद्धतात् । यदि च घटा-  
 भावादौ वक्ष्यभावादिभिन्न इत्युच्यते तथापि धूमा-  
 भाववान् वक्ष्यभावादित्यादावव्याप्तिः । तत्र साध्यताव-  
 ह्नेदकसम्बन्धः स्वरूपसम्बन्धः । तेन सम्बन्धेन सर्व्वस्त्वेवा-  
 भावस्य च पूर्व्वक्षणवृत्तित्वविशिष्टस्वभावात्मकप्रतियो-  
 ग्यधिकरणत्वं हेत्वधिकरणस्येति । तृतीये तु कपिसं-  
 योगाभावज्ञान् आत्मत्वादित्यादावव्याप्तिः । तत्रात्म-  
 वृत्तिकपिसंयोगाभावाभावः कपिसंयोगस्य च गुण-  
 त्वात् तत्प्रतियोगितावह्नेदकं गुणसामान्याभावत्वमपि  
 तदवह्निसानधिकरणत्वं हेत्वधिकरणस्यात्मन इति ।  
 मैवं । यादृक्प्रतियोगितावह्नेदकावह्निसानधिकरणत्वं  
 हेतुमतस्यादृक्प्रतियोगितावह्नेदकत्वस्य विवक्षित-  
 त्वात् ॥ ननु कालो घटवान् कालपरिमाणाद् इत्य-  
 चाव्याप्तिः । प्रतियोगिव्यधिकरणाभावाप्रसिद्धेर्हेत्व-  
 धिकरणस्य महाकालस्य जगदाधारतया सर्व्वेषाम-  
 भावानां साध्यतावह्नेदकसम्बन्धेन कालिकविशेषणतया  
 प्रतियोग्यधिकरणत्वात् ॥ अत्र केचित् महाकालभे-  
 दविशिष्टघटाभावस्तत्र प्रतियोगिव्यधिकरणमहाका-  
 लस्य घटाधारत्वस्यपि महाकालभेदविशिष्टघटाणा-  
 धारत्वात् । महाकाले महाकालभेदाभावात् ॥ वस्तु-  
 तस्तु प्रतियोगितावह्नेदकसम्बन्धेन प्रतियोग्यधिकर-  
 णीभूतहेत्वधिकरणवृत्त्वभावप्रतियोगितासामान्ये यत्

सिद्धा० समन्भावच्छिन्नत्वयद्गुर्भावच्छिन्नत्वोभयाभावस्येन सम-  
 न्धेन तद्गुर्भावच्छिन्नस्य तत्र हेतुव्यापकत्वं बोध्यं । व्याप-  
 कसामानाधिकरणस्य च व्याप्तिः । यत्समन्धः साध्यता-  
 वच्छेदकसमन्धः । यद्गुर्भावः साध्यतावच्छेदकः । तत्र यदि  
 यद्गुर्भावच्छिन्नत्वाभावमात्रमित्युच्यते तदा समवायेन  
 यो वक्ष्यभावस्य प्रतियोगितावच्छेदकसमन्धः समवा-  
 यस्येन प्रतियोग्यनधिकरणपर्वतादिवृत्तिः स एव तत्-  
 प्रतियोगितावच्छेदकस्य वक्ष्यत्वमित्यव्याप्तिः स्यात् । यदि  
 च यत्समन्भावच्छिन्नत्वाभावमात्रमुच्यते तदा तादृ-  
 शस्य संयोगेन घटाभावस्य प्रतियोगितायां संयोगस-  
 मन्भावच्छिन्नत्वसत्त्वादव्याप्तिः स्यादत उभयमुपात्तं ।  
 इत्यस्य कालो घटवान् कालपरिमाणादित्यादौ संयो-  
 गसमन्धेन यो घटाभावसत्प्रतियोगिना घटस्यानधि-  
 करणे महाकाले वर्त्तमानः स एव संयोगेन घटाभाव-  
 स्य प्रतियोगितायां कालिकसमन्भावच्छिन्नत्वघटत्वा-  
 वच्छिन्नत्वोभयाभावसत्त्वान्नाव्याप्तिः । धूमवान् वक्षेरि-  
 त्यादावतिव्याप्तिवारणाय सामान्यपदमुपात्तं । ननु  
 प्रमेयवक्ष्यमान् धूमादित्यादौ प्रमेयवक्ष्यत्वावच्छिन्न-  
 त्वमप्रसिद्धं । गुरुधर्मस्यावच्छेदकत्वादिति चेत् । न ।  
 कम्बुघीवादिमान् नास्तीति प्रतीत्या कम्बुघीवादिमत्त्वा-  
 वच्छिन्नप्रतियोगिताविषयीकरणेन गुरुधर्मस्याप्यवच्छेद-  
 कत्वस्वीकारादिति सङ्कोचः ॥ ६८ ॥

भाषा० सिद्धाधियथा शून्यसिद्धिर्यत्र न विद्यते ।

सिद्धा० पक्षवृत्तित्वमित्यत्र पक्षत्वं किं तदाह । सिद्धाध-  
 यिषया शून्या सिद्धिरित्यादि । सिद्धाधियथाविरह-  
 विनिष्ठयाः सिद्धेरभावः पक्षता तद्वाग् पक्ष इत्यर्थः ।  
 सिद्धाधियथामात्रं न पक्षता । विनापि सिद्धाधियथां  
 घनगर्जनेन मेषानुमानात् सिद्धौ सत्यामपि सिद्धाध-  
 यिषासत्त्वेऽनुमितिर्भवत्येव । अतः सिद्धाधियथाविरह-  
 विनिष्ठत्वं सिद्धौ विनिष्ठत्वं । तथा च यत्र सिद्धिर्नास्ति-  
 तत्र सिद्धाधियथायां सत्यामसत्यामपि पक्षता । यत्र च  
 सिद्धाधियथाऽस्ति तत्र सिद्धौ सत्यामसत्यामपि पक्षता ।  
 यत्र च सिद्धिरस्ति सिद्धाधियथा च नास्ति तत्र न  
 पक्षता । सिद्धाधियथाविरहविनिष्ठसिद्धेः सत्त्वात् ॥ ननु  
 यत्र परामर्शान्तरं सिद्धिस्ततः सिद्धाधियथा तत्र  
 सिद्धाधियथाकाले परामर्शान्तरानुमितिः । यत्र  
 सिद्धिपरामर्शसिद्धाधियथाः क्रमेण भवन्ति तत्र सिद्धाध-  
 यिषाकाले सिद्धेर्नास्तीति प्रतिबन्धकाभावादेवानुमितिः ।  
 यत्र सिद्धाधियथासिद्धिपरामर्शाः सन्ति तत्र पराम-  
 र्शकाले सिद्धाधियथैव नास्ति । एवमन्यत्रापि सिद्धि-  
 काले परामर्शकालेन सिद्धाधियथा ॥ योग्यविभुविनिष्ठगु-  
 ष्णानां घनपक्षनिषेधात् कथं सिद्धाधियथाविरहविनि-  
 ष्ठत्वं सिद्धेर्विनिष्ठत्वं चेत् । न । यत्र वक्रिव्याप्यधूग-

भाषा० सु पक्षस्तत्र वृत्तित्वज्ञानादनुमितिर्भवेत् । ६८ ॥

सिद्धा० वाग् पर्वतो वक्रिमानित्यनुमितिः । सुखसाधनमिति प्रत्यक्षं स्मरणं वा । ततः सिषाधयिषा । तत्र पक्षतासम्पत्तये सिषाधयिषाविरहविमिश्रित्वविशेषणस्यावश्यकत्वादिति । अत्रेदं बोध्यं यादृक्प्रथादृक्प्रसिषाधयिषामत्त्वे सिद्धिमत्त्वे यत्किञ्चिन्नानुमितिसादृक्प्रसिषाधयिषाविरहविमिश्रित्वसिद्धभावस्तत्किञ्चिन्नानुमितौ पक्षता । तेन सिद्धिपरामर्शसत्त्वेऽपि यत्किञ्चित्ज्ञानं जायतामितीच्छायामपि नानुमितिः । वक्रिव्याप्यधूमवान् पर्वतो वक्रिमानिति प्रत्यक्षसत्त्वे प्रत्यक्षादिभिर्ज्ञानं वक्रिज्ञानं जायतामितीच्छायान्तु भवत्येव । एवं धूमपरामर्शसत्त्वे आलोकेन वक्रिमनुमिनोमीतीच्छायामपि नानुमितिः । सिषाधयिषाविरहकाले यादृक्प्रसिद्धिमत्त्वे नानुमितिसादृक्प्रसिद्धिर्विमिश्रित्व तत्तदनुमितिप्रतिबन्धिका वक्तव्या । तेन पर्वतसोऽस्त्री पाषाणमयो वक्रिमानिति ज्ञानसत्त्वेऽप्यनुमितेर्न विरोधः परन्तु पक्षतावच्छेदकसामानाधिकरण्येन साध्यसिद्धावपि तदवच्छेदेनानुमितिर्नानुमितिः । पक्षतावच्छेदकावच्छेदेनानुमितिं प्रति पक्षतावच्छेदकावच्छेदेन सिद्धिरेव प्रतिबन्धिका । पक्षतावच्छेदकसामानाधिकरण्येनानुमितिं प्रति तु सिद्धिमात्रं विरोधि । इदन्तु बोध्यं । अयं पुरुषो न वेति संग्रहानन्तरं यत्र पुरुषत्वव्याप्यकरादिमानयं इति ज्ञानं

भाषा० अनैकान्तो विरुद्धश्याप्यसिद्धः प्रतिपक्षितः ।

सिद्धा० तत्रासत्यामनुमित्यायां पुरुषत्वस्य प्रत्यक्षं भवति न त्व-  
नुमितिरतोऽनुमिताविरहविजिष्टसमानविषयकप्रत्यक्ष-  
मामयो कामिनीजिज्ञासादिवत् स्वातन्त्र्येण प्रतिब-  
न्धिका । एवं परामर्गानन्तरं विनापि प्रत्यक्षेच्छां  
पक्षादिप्रत्यक्षानुत्पत्तेः । प्रत्यक्षेच्छाविरहविजिष्टानु-  
मितिसामयो भिन्नविषयकप्रत्यक्षे प्रतिबन्धिका ॥ ६८ ॥

प्रसङ्गसङ्गत्या हेलाभामान् विभजते । अनैकान्त-  
इत्यादि । तल्लक्षणम्तु यद्विषयत्वेन ज्ञानस्यानुमितिर्वि-  
रोधित्वं तत्त्वं । तथाहि व्यभिचारादिविषयकत्वेन ज्ञा-  
नस्यानुमितिर्विरोधित्वात् ते दोषाः । यद्विषयकत्वञ्च  
यादृशविजिष्टविषयकत्वं बोध्यं । तेन बाधभ्रमस्यानुमि-  
तिर्विरोधित्वेऽपि तत्र पर्वतो वक्ष्यभाववाजिति विजिष्ट-  
स्याप्रसिद्धत्वान्न हेतुदोषाः । न च वक्ष्यभावव्याप्यपा-  
षाणमयत्ववान् पर्वत इति परामर्गकाले वङ्गिव्याप्य-  
धूमस्याभासत्वं न स्यात् तत्र वक्ष्यभावव्याप्यवान् पक्ष इति  
विजिष्टस्याप्रसिद्धत्वादिति वाच्यं । इष्टापत्तेः । अन्यथा  
बाधभ्रमस्याप्यनित्यदोषत्वापत्तेः । तस्मात् तत्र वक्ष्यभा-  
वव्याप्यपाषाणमयत्ववान् इति परामर्गकाले वङ्गिव्याप्य-  
धूमस्य नाभासत्वं भ्रमादनुमितिप्रतिबन्धमात्रं । हेतुस्तु  
न दुष्टं इति । इत्यञ्च साध्याभाववृत्तिहेलादिकं दोषः  
तद्वत्ता च हेतौ येन केनापि सम्बन्धेनेति नव्याः । परे तुः

भाषा० कालात्ययोपदिष्टश्चेत्वाभासास्तु पञ्चधा ॥ ७० ॥  
 आद्यः साधारणस्तु स्यात् स्यादसाधारणो मतः ।

सिद्धा० यद्विषयकत्वेन ज्ञानस्थानुमिति विरोधित्वं तद्वत्त्वं हेत्वा-  
 भासत्वं सत्प्रतिपत्ते विरोधिष्याद्यादिकमेव तथा तद्वत्त्वं  
 हेतोर्ज्ञानरूपसम्बन्धेन ॥ न चैवं वह्निमान् धूमादित्यादौ  
 वाधभ्रमे पक्षे साध्याभावविषयकत्वेनानुमिति विरोधि-  
 त्वाज्ज्ञानरूपसम्बन्धेन तद्वत्त्वस्यापि सत्त्वात् सङ्केतोऽपि  
 वाधितत्वापत्तिरिति वाच्यं । तत्र ज्ञानस्य सम्बन्धत्वा-  
 कल्पनात् । अत्र सत्प्रतिपत्तित इति व्यवहारेण तत्-  
 कल्पनात् । तत्र वाधितव्यवहाराभावादित्याहुः । अ-  
 नुमिति विरोधित्वञ्च अनुमितितत्कारणान्यतरविरो-  
 धित्वं । तेन एकहेतौ व्यभिचारयक्षे हेतुन्तरेणानुमित्यु-  
 त्पत्तौ सादभावाद्यनवगाहिलाच्च व्यभिचारज्ञानस्थानु-  
 मिति विरोधित्वाभावेऽपि न क्षतिरिति सङ्क्षेपः ॥ या-  
 दृशप्रत्यक्षसाध्यहेतौ यावन्तो दोषास्तावदन्यान्यत्वं तत्र  
 हेत्वाभासत्वं । पञ्चकथमन्तु तत्सम्भवस्यत्वाभिप्रायेण ।  
 एवं साधारणसाध्यन्यतमत्वं अनैकान्तिकत्वं ॥ ७० ॥

आद्यः साधारण इत्यादि । साधारणः साध्यवदन्य-  
 वृत्तिहेतुः । तेन च व्याप्तिग्रहप्रतिबन्धः क्रियते । असा-  
 धारणः साध्यासमानाधिकरणो हेतुः । तेन साध्यसा-  
 मानाधिकरणग्रहः प्रतिबन्धते । यथा शब्दो नित्यः  
 शब्दत्वादित्यादौ साधारणं । शब्दोऽनित्यः शब्दत्वा-

भाषा० तथैवानुपसंहारी त्रिधानैकांगिको भवेत् ॥ ७१ ॥

सिद्धा० दित्यादौ असाधारणभ्रमः । अन्ये तु सपचावृत्तिर-  
साधारणः । सपसञ्च निश्चितसाध्यवान् । इत्यञ्च ब्रह्मे  
ऽनित्यः ब्रह्मत्वादित्यादौ पक्षे यदा साध्यनिश्चयसदा  
नासाधारणं तत्र हेतुनिश्चयादिति वदन्ति ॥ अनु-  
पसंहारी च अत्यन्ताभावाप्रतियोगिसाध्यकादिः । तेन  
च व्यतिरेकव्याप्तिपक्षप्रतिबन्धः क्रियते ॥ विरुद्धस्तु  
साध्यव्यापकीभूताभावप्रतियोगी । अयञ्च साध्याभाव-  
यहसामग्रीत्वेन प्रतिबन्धकः ॥ सत्प्रतिपक्षे तु प्रतिहेतु-  
साध्याभावसाधकः । अत्र तु हेतुरेवेति विज्ञेयः । सा-  
ध्याभावसाधक एव साध्यसाधकत्वेन उपन्यस्त इत्यश-  
क्तिविज्ञेयोपस्थापकत्वाच्च विज्ञेयः ॥ सत्प्रतिपक्षः साध्या-  
भावव्याप्यवान् पक्षः । अगृहीताप्रामाण्यकसाध्यव्याप्यव-  
त्त्वेनोपस्थितिकालीनसाध्याभावव्याप्यवत्त्वेनोपस्थिति-  
पक्षस्तथा इत्यन्ये । अत्र च परस्परभावव्याप्यवत्ता-  
ज्ञानात् परस्परानुमितिप्रतिबन्धः फलं ॥ अत्र केचित्  
यथा घटाभावव्याप्यवत्ताज्ञाने विश्वमानेऽपि घटचक्षुः-  
संयोगे सति घटवत्ताज्ञानं जायते । यथा च मद्यपि  
पीतत्वाभावव्याप्यगङ्गात्ववत्ताज्ञाने पित्तादिदोषे पीतः  
गङ्गा इति धीर्जायते एवं कोटिद्वयव्याप्यवत्तादर्शने  
कोटिद्वयप्रत्यक्षरूपः संग्रहो भवति तथा सत्प्रतिपक्षस्यैव  
संग्रहरूपानुमितिर्भवत्येव यत्र । चैककोटिव्याप्यदर्शनं



सिद्धा० तत्राधिकबलतया द्वितीयकोटिभागप्रतिबन्धात् सं-  
 ग्रहः । फलबलेन चाधिकसमबलभावः कल्प्यत इति  
 षड्न्ति । तत्र । तद्भावव्याप्यवत्ताज्ञाने सति तदुपनी-  
 तभागविशेषशब्दबोधादेरनुदयात् । लौकिकगन्निक-  
 र्षाजन्यदोषविशेषाजन्यज्ञानमात्रे तस्य प्रतिबन्धकता ।  
 साधवात् । न तदुपनीतभागविशेषे शब्दबोधे च पृथक्-  
 प्रतिबन्धकता । गौरवात् । तथाच प्रतिबन्धकसत्त्वात् क-  
 यमनुमितिः । न हि लौकिकगन्निकर्षस्यै प्रत्यक्षमिव  
 समप्रतिपक्षस्यै संग्रहानुमितिः प्रामाणिकी चेमानु-  
 मितिभिन्नत्वेनापि विशेषणीयं । यच्च कोटिद्वयव्याप्यव-  
 त्ताज्ञानं तत्रोभयत्रापामाण्यज्ञानात् संग्रहो नान्यथा  
 ऽऽट्टहीताप्रामाण्यकस्यैव विरोधिज्ञानस्य प्रतिबन्धक-  
 त्वादिति ॥

आश्रयासिद्ध्याद्यन्यतमत्वमसिद्धत्वं । आश्रयासिद्धिः  
 पक्षे पक्षतावच्छेदकस्याभावः । यच्च च काश्चनमयः  
 पर्वतो वक्रिमानिति साध्यते तच्च पर्वतो न काश्चन-  
 मय इति ज्ञाने विद्यमाने काश्चनमयपर्वते परा-  
 मर्त्रप्रतिबन्धः फलं ॥

स्वरूपासिद्धिस्तु पक्षे व्याप्यत्वाभिमतस्याभावः ।  
 अत्र च प्रदो ब्रह्मं धूमादित्यादौ पक्षे व्यप्यत्वा-  
 भिमत्तस्य हेतोरभावे ज्ञाने पक्षे साध्यव्याप्यहेतुमत्ता-  
 ज्ञानरूपपरामर्त्रप्रतिबन्धः फलं ॥

विद्वा० साध्याभिद्धिरपि व्याप्यत्वासिद्धिः । सा च साध्ये  
साध्यतावच्छेदकाभावः । तथा च काश्चनमयवह्निमा-  
मित्यादौ साध्ये साध्यतावच्छेदकाभावे ज्ञाते साध्य-  
तावच्छेदकविभिष्टसाध्यव्याप्यवत्ताज्ञानरूपपरामर्शप्र-  
तिबन्धः फलं ॥

एवं हेतौ हेतुतावच्छेदकाभावः साध्याभिद्धिः ।  
यथा च काश्चनमयधूमादित्यादौ हेतुतावच्छेदकवि-  
भिष्टहेतोर्ज्ञानाभावात् तत्तद्हेतुकव्याप्तिज्ञानादेरभा-  
वः फलं । एवं वह्निमान् नीलधूमादित्यादौ गुरुतया  
नीलधूमत्वं हेतुतावच्छेदकमिति व्याप्यत्वासिद्धिरि-  
त्यपि वदन्ति ॥

वाधस्तु पक्षे साध्याभावोऽदिः । एतस्यानुमितिप्र-  
तिबन्धः फलं । तद्वर्णिकतदभावमित्येव लौकिकसन्नि-  
कर्षाजन्यदोषविशेषाजन्यतद्वर्णिकतज्ज्ञानमात्रे विरो-  
धीति न तु तत्र संशयसाधारणं पक्ष साध्यसंसृष्टत्वज्ञा-  
नमनुमितिकारणं । तद्विरोधितया वाधसंप्रतिपक्ष-  
योर्हेताभासत्वमिति युक्तं । पृथिव्यामितरभेद एता-  
द्वृत्तानुमित्युत्पत्तेः । पूर्वं पक्षे साध्यसंसृष्टत्वज्ञाना-  
भावात् । अप्रसिद्धसाध्यकानुमित्युत्पत्त्यापत्तेः । सा-  
ध्यसंबन्धं विना अनुमित्युत्पत्तेश्च ॥ एवं साध्याभावज्ञाने  
प्रमात्वज्ञानमपि न प्रतिबन्धकं । प्रमाणाभावाद् गौ-  
रवाच्च । अन्यथा मत्प्रतिपक्षादावपि तदभावव्याप्यव-

भाषा० यः सपक्षे विपक्षे च भवेत् साधारणस्तु सः ।

शिद्धा० साज्ञाने प्रमात्वविषयकत्वेन प्रतिबन्धकतापत्तेः । किन्तु  
 भ्रमत्वज्ञानात्प्रमात्वात्किञ्चित् वाधादिबुद्धेः प्रतिबन्धकता ।  
 तत्र भ्रमत्वज्ञानात्प्रमात्वात्किञ्चित् वाधादिबुद्धेः प्रतिबन्धकता ।  
 न च वाधस्तत्र पक्षे हेतुमत्त्वे व्यभिचारः पक्षे हेतु-  
 भावे स्वरूपासिद्धिरेव दोष इति वाच्यं । वाधज्ञान-  
 व्यभिचारज्ञानादेर्भेदात् । किञ्च यदा परामर्शानन्तरं  
 वाधसिद्धिस्तत्र व्यभिचारज्ञानादेरकिञ्चित्करत्वाद् वा-  
 धस्यानुमितिप्रतिबन्धकत्वं वाच्यं । एवं चोत्पत्तिचक्षा-  
 वच्छिन्ने घटादौ गन्धव्याप्यपृथिवीत्वज्ञानं तत्र वाधस्यैव  
 प्रतिबन्धकत्वं वाच्यं ॥ न च घटे गन्धवत्त्वात् कथं वाध  
 इति वाच्यं । पक्षतावच्छेदकदेशकालावच्छेदेनानुमिते-  
 रनुभवसिद्धत्वात् ।\* इति वाधतद्वाप्यभिन्ना ये ये हेतु-  
 भासाक्तव्याप्या अपि तन्मध्य एवान्तर्भवन्ति । अन्यथा  
 हेतुभासाधिक्यप्रसङ्गाद् वाधव्याप्यसम्प्रतिपक्षो भिन्न  
 एव । स्वतन्त्रेच्छेन मुनिना पृथगुपादानात् । सम्प्रतिप-  
 क्षव्याप्यस्तु न प्रतिबन्धक इति प्रकटितोऽर्थः ॥ ७१ ॥

यः सपक्षे विपक्षे च भवेत् साधारणस्तु स इति । सप-  
 क्षविपक्षवृत्तिः साधारण इत्यर्थः । सपक्षः साध्यवान् ।  
 विपक्षः साध्याभाववान् विशुद्धवारणाय सपक्षवृत्तित्व-

\* इति दिनकरीमन्तः पाठः । सम्प्रतिपक्षतद्वाप्यभिन्ना यो यो  
 हेतुभासाक्तव्याप्यः स तन्मध्य एवान्तर्भवन्ति । इत्यर्थं पूर्वपाठोऽप्यस्ति ।

भाषा० यस्तुभयस्माद् व्यावृत्तः स चासाधारणो मतः ॥ ७५ ॥  
 तथैवानुपसंक्षारी केवलान्वयिपक्षकः ।  
 यः साध्यवति नैवास्ति स विरुद्ध उदाहृतः ॥ ७६ ॥

सिद्धा० मुक्तं । वस्तुतो विपक्षवृत्तित्वमेव वाच्यं । विरुद्धस्य साधा-  
 रणत्वेऽपि दूषकताधीजस्य भिन्नतया तस्य पार्थक्यात् ॥

यस्तुभयस्माद् व्यावृत्तः स चासाधारणो मत इति ।  
 सपक्षविपक्षव्यावृत्त इत्यर्थः । सपक्षः साध्यवत्तया निश्चि-  
 तः । विपक्षः साध्यप्रून्यतया निश्चितः । ब्रह्मे नित्यः ब्रह्म-  
 त्वादित्यादौ यदा ब्रह्मेऽनित्यत्वबन्धेऽसदा सपक्षत्वं वि-  
 पक्षत्वञ्च घटत्वादीनामेव तद्व्यावृत्तञ्च ब्रह्मत्वमिति तदा  
 तदसाधारणं । यदा तु ब्रह्मे नित्यत्वनिश्चयस्तदा सासा-  
 धारणः । इदञ्च प्राचीं मतेन । नवीनमतं पूर्वमुक्तं ॥७५॥

केवलान्वयिपक्षक इति । केवलान्वयिधर्मावच्छिन्न-  
 पक्षक इत्यर्थः । सर्वमभिधेयं प्रमेयत्वादित्यादौ सर्व-  
 स्त्वेव पक्षत्वात् सामानाधिकरण्यादस्यलान्तराभावा-  
 न्नागुमितिः । इदञ्च न सम्यक् । पक्षिकदेहे घटमहचा-  
 रयहेऽपि चतेरभावात् । अस्तु वा सहचारायहस्ताव-  
 तापि अज्ञानरूपासिद्धिरेव न तु हेत्वाभासत्वं तस्य  
 तथापि केवलान्वयिसाध्यकत्वं तत्त्वमित्युक्तं ॥ यः साध्य-  
 वतीति । एवकारेण साध्यवत्त्वावच्छेदेन हेत्वभावो बो-  
 धितः । तथा च साध्यव्यापकीभूताभावप्रतियोगित्वं  
 तदर्थः ॥ ७६ ॥

भाषा० आश्रयासिद्धिराद्या स्यात् स्वरूपासिद्धिरप्यथ ।  
व्याप्यत्वासिद्धिरपरा स्यादसिद्धिरतस्त्रिधा ॥ ७४ ॥  
पक्षासिद्धिर्यत्र पक्षो भवेन्नाणिमयो गिरिः ।  
ऋदो द्रव्यं धूमवत्त्वादत्रासिद्धिरथापरा ॥ ७५ ॥  
व्याप्यत्वासिद्धिरपरा नीलधूमादिके भवेत् ।  
विरुद्धयोः परामर्शा चेतोः सत्प्रतिपक्षिता ॥ ७६ ॥  
साध्यशून्यो यत्र पक्षस्त्वसौ बाध उदाहृतः ।  
उत्पत्तिकालीनघटे गन्धादिर्यत्र साध्यते ॥ ७७ ॥

सिद्धा० असिद्धिं विभजते । आश्रयासिद्धिरित्यादि ॥ ७४ ॥

पक्षासिद्धिरिति । आश्रयासिद्धिरित्यर्थः । नील-  
धूमादिक इति । नीलधूमत्वं गुह्यतया न हेतुतावच्छे-  
दकं । समानाधिकरणव्याप्यतावच्छेदकधर्मान्तराघ-  
टितस्यैव व्याप्यतावच्छेदकत्वात् । धूमप्रागभावत्वसङ्ग-  
हाय समानाधिकरणेति ॥ ७५ ॥

विरुद्धयोरिति । कपिसंयोगतद्भावव्याप्यवत्त्वपरा-  
मर्शेऽपि न सत्प्रतिपक्षितत्वमत उक्तं । विरुद्धयोरिति ।  
तथा च स्वसाध्यविरुद्धसाध्याभावव्याप्यवत्तापरामर्श-  
कालीनसाध्यव्याप्यवत्तापरामर्शविषय इत्यर्थः ॥ ७६ ॥

साध्यशून्य इति । पक्षः पक्षतावच्छेदकविशिष्ट  
इत्यर्थः । तेन घटे गन्धसत्त्वेऽपि न क्षतिः । एवं मूलाव-  
च्छिन्नो वृक्षः कपिसंयोगीत्यत्रापि बोध्यं ॥ ७७ ॥

भाषा० ग्रामीणस्य प्रथमतः पश्यतो गवयादिकं ।  
 सादृश्यधीर्गवादीनां या स्यात् सा करणं मतं ॥७८॥  
 वाक्यार्थस्यातिदेशस्य स्मृतिर्व्यापार उच्यते ।  
 गवयादिपदानान्तु शक्तिधीरूपमाफलं ॥ ७९ ॥  
 पदज्ञान्तु करणं द्वारं तत्र पदार्थधीः ।

सिद्धा० उपमितिं व्युत्पादयति । ग्रामीणस्येति । यत्रावश-  
 केन केनचिद् ग्रामीणं प्रत्युक्तं गोमदृशो गवयपद-  
 वाच्य इति पश्चाच्च ग्रामीणेन कचिदरक्षे गवयो दृष्टः  
 तत्र गोमदृशज्ञानं यत् तद् उपमितिकरणं ॥ ७८ ॥

तदनन्तरं गोमदृशो गवयपदवाच्यं इत्यतिदेशवा-  
 क्यार्थस्मरणं जायते तदेव व्यापारः । तदनन्तरं तत्र  
 गवयो गवयपदवाच्ये इति ज्ञानं जायते तदुपमितिः ।  
 न त्वयं गवयपदवाच्य इत्युपमितिः । गवयान्तरे शक्ति-  
 यहाभावप्रसङ्गात् ॥ ७९ ॥

त्राब्धबोधप्रकारं दर्शयति । पदज्ञानत्विति । न तु  
 ज्ञायमानं पदं करणं । पदाभावेऽपि मौजिहोकादौ  
 त्राब्धबोधात् । पदार्थधीरिति । पदजन्यपदार्थस्मरणं  
 व्यापारः । अन्यथा पदं ज्ञानवतः प्रत्यक्षादिना पदार्थोप-  
 स्थितावपि त्राब्धबोधापत्तेः । तत्रापि \* वृत्त्यां पदजन्यत्व-  
 बोधं । अन्तथा घटादिपदात् समवायसम्बन्धेन आका-

\* पदत्व्यापदार्थोपस्थितानविति दिनकरीनाम्ना ।

भाषा० शाब्दबोधः फलं तत्र शक्तिधीः सच्चकारिणी ॥ ८० ॥

मिद्धा० अस्मरणं जायते। आकाशस्यापि शाब्दबोधापत्तेः। वृत्तिः  
 शक्तिसत्त्वान्यतरः समन्वयः। अत्रैव शक्तिज्ञानसोप-  
 योगः। पूर्वं शक्तिगहाभावे पदज्ञानेऽपि तत्समन्वयेन  
 स्मरणानुपपत्तेः। पदज्ञानस्य समन्विज्ञानविधयाऽर्थ-  
 स्मारकत्वं। शक्तिश्च पदेन सह पदार्थस्य समन्वयः। सा चा-  
 स्माच्छब्दाद्यमर्थो बोद्धव्य इतीश्वरेच्छारूपा। आधु-  
 निके नास्ति शक्तिरस्यैव। एकादशेऽहनि पिता नाम  
 कुर्याद् इतीश्वरेच्छायाः सत्त्वात्। आधुनिके तु सद्गते  
 न शक्तिरिति सम्यदायः ॥ नव्यास्तु ईश्वरेच्छा न शक्तिः  
 किन्त्विच्छैव। तेन आधुनिकसद्गतेऽपि शक्तिरस्तीति  
 वदन्ति ॥ शक्तिगहस्य व्याकरणादितः। तथा हि।

शक्तिगहं व्याकरणोपमानकोषाप्रवाकाद्यावहारतस्य।  
 वाक्यस्य शेषाद्विवृतेर्वदन्ति सान्निध्यतः सिद्धपदस्य वृद्धाः ॥

धातुप्रकृतिप्रत्ययादीनां शक्तिगहो व्याकषाङ्गवति।  
 कश्चित् तु सति बाधके त्यज्यतेऽपि। यथा वैयाकरणे-  
 राख्यानस्य कर्त्तारि शक्तिरुच्यते। श्वेचः पचतीत्यादौ  
 कर्त्तुश्चैत्रस्याभेदात्स्यः। तत्र गौरवान् अन्यते किन्तु  
 कृतौ शक्तिगहो साधवात्। कृतिस्त्रीनादौ प्रकारीभूय  
 भासते ॥ न च कर्त्तुरनभिधानाच् चैवादिपदानन्तरं  
 द्वितीया स्यादिति वाच्यं। कर्त्तृसङ्ख्यानभिधानस्य तत्र  
 तन्त्रत्वात्। सङ्ख्याभिधानयोगस्य कर्त्तृत्वाद्यनववृद्धः

विद्वा • प्रथमान्तपदोपस्थाप्यः कर्मात्वादीत्यस्य विशेषणत्वतात्पर्याविषयत्वमर्थः । तेन चैत्र इव गच्छतीत्यादी न चैत्रे सङ्गान्वयः । यत्र कर्मादी न विशेषणत्वतात्पर्यं तद्वारणाय प्रथमान्तेति । यदा धात्वर्थातिरिक्ताविशेषणत्वं प्रथमद्वयार्थः । तेन चैत्र इव गच्छतीत्यत्र चैत्रादेर्वारणं । श्लोकं पचतीत्यादी श्लोकादेर्वारणाय च द्वितीयद्वयं । तस्य द्वितीयान्तोपस्थाप्यत्वाद्धारणं । एवं व्यापारेऽपि न शक्तिः । गौरवात् ॥ रथो गच्छतीत्यादी स्वव्यापारे आश्रयत्वे वा लक्षणा ॥ जानातीत्यादी तु आश्रयत्वे नश्यतीत्यादी प्रतियोगित्वे निरूढलक्षणा ॥ उपमानाद्यथा शक्तिग्रहसंयोगं ॥

एवं कोषादपि शक्तिग्रहः । सति बाधके कश्चित् त्यज्यते । यथा गीलादिपदानां गीलरूपादी गीलादिविशिष्टे च शक्तिः कोषे व्युत्पादिता तथापि लाघवान् गीलादी शक्तिः गीलादिविशिष्टे लक्ष्येति ॥

एवमाप्तवाक्यादपि । यथा कोकिलः पिकपदवाच्य इत्यादिशब्दात् पिकादिशक्तिग्रहः ॥

एवं व्यवहारादपि । यथा प्रयोजकवृद्धेन घटमानयेत्युक्तं । तच्छ्रुत्वा प्रयोज्यवृद्धेन घट आनीतः । तद्वधार्थं पार्श्वस्थो बालो घटानयनरूपं कार्यं घटमानयेतिशब्दप्रयोज्यमवधारयति । ततश्च घटमपसारय गामानय इत्यादी आवापोदापाभ्यां घटादिपदानां कार्यान्वित-



सिद्धा० घटादौ शक्तिं गृह्णाति । इत्यस्य भूतस्त्रे नीलो घट इत्या-  
दिशब्दान् शब्दबोधः । घटादिपदानां कार्यान्वित-  
घटादिबोधे सामर्थ्यावधारणात् । कार्यताबोधं प्रति च  
सिद्धादीनां सामर्थ्यात् तदभावान् शब्दबोध इत्यपि  
केचित् । तन्न । प्रथमतः कार्यान्वितघटादौ शक्तिवधार-  
णेऽपि लाघवेन पश्चात् तस्य परित्यागोचित्यात् । अत  
एव चैत्रपुत्रस्ये जातः कन्या ते गर्भिणी जाता इत्यादौ  
मुखप्रसादमुखमालिन्याभ्यां सुखदुःखेऽनुमाय तत्-  
कारणत्वेन परिशेषाच्छब्दबोधं निर्णीय तद्धेतुतया  
तं शब्दमवधारयति । तथा च व्यभिचारात् कार्यान्विते  
न शक्तिः । न च तत्र ते पश्येत्यादिशब्दान्तरमप्याहार्यं ।  
मानाभावात् । चैत्रपुत्रस्ये जातो मृतस्येत्यादौ तद-  
भावाच्च । इत्यस्य लाघवादन्वितघटेऽपि शक्तिं त्यक्त्वा  
घटपदस्य घटमात्रे शक्तिमवधारयति ॥

एवं वाक्यशेषादपि शक्तिपदः । यथा यवमयस्यूर्ध्व-  
वतीत्यत्र यवपदस्य दीर्घश्रूकविभिष्टे आर्याणां प्रयोगः  
कङ्गो च स्त्रेच्छानां । तत्र हि यथाऽन्या शेषधयो स्त्रा-  
यन्ते अद्यैते मोदमाना इवोत्तिष्ठन्ति ॥

वसन्ते सर्व्वस्यानां आयते पत्रप्रातनं ।

मोदमानाश्च तिष्ठन्ति यवाः कषिन्नमालिनः ॥

इति वाक्यशेषाद् दीर्घश्रूके शक्तिनिर्णीयते । कङ्गो तु  
शक्तिभ्रमात् प्रयोगः । मानाशक्तिकल्पने गौरवात् ।

सिद्धा० हरिपदादौ तु विनिगमकाभावान्नाज्ञाजक्तिकल्पनं ॥  
 एवं विवरणादपि प्रक्रियहः । विवरणन्तु तत्समानार्थ-  
 पदान्तरेण तदर्थकथनं । यथा घटोऽस्तीत्यस्य कल-  
 गोऽस्तीत्यनेन विवरणाद् घटपदस्य कलमे प्रक्रियहः ।  
 एवं पचतीत्यस्य पाकं करोतीत्यनेन विवरणादाख्या-  
 तस्य यत्नार्थकत्वं कल्प्यते ॥

एवं प्रसिद्धपदमन्त्रिष्यादपि प्रक्रियहः । यथा इह  
 सहकारतरौ मधुरं पिको रौतीत्यादौ पिकपदस्य  
 प्रक्रियह इति ॥

तत्र जातावेव प्रक्रिर्णं तु व्यक्तौ व्यभिचारादान-  
 न्याच्च । व्यक्तिं विना च जातिभागस्यासम्भवाद्भक्तेरपि  
 भागमिति केचित् । तन्न । प्रक्तिं विना व्यक्तिभागानु-  
 पपत्तेः । न च व्यक्तौ लक्षणा । अनुपपत्तिप्रतिसम्भानं  
 विनापि व्यक्तिबोधत् । न च व्यक्तिप्रकाशानन्त्यं । सक-  
 लव्यक्तावेकस्या एव प्रक्तेः स्वीकारात् । न चाननुगमः ।  
 गोत्वादेरेवानुगमकत्वात् ॥ किञ्च गौः प्रक्येति प्रक्ति-  
 ग्रहो यदि तदा व्यक्तौ प्रक्तिः । यदि तु गोत्वं प्रक्य-  
 मिति प्रक्रियहस्तदा गोत्वप्रकारकपदार्थस्मरणं प्राब्द-  
 बोधश्च न स्यात् । समानप्रकारत्वेन प्रक्तिज्ञानस्य पदा-  
 र्थस्मरणं प्राब्दबोधं प्रति च हेतुत्वात् ॥ किञ्च गोत्वे  
 यदि प्रक्तिस्तदा गोत्वत्वं प्रक्यतावच्छेदकं वाच्यं । गो-  
 लन्तु गवेतरासमवेतत्वे सति सकलगोसमवेतत्वं । तथा च

सिद्धा • गोव्यक्तीनां शक्यतावच्छेदकेऽनुप्रवेष्टात् तत्रैव गौरवं । त-  
स्मात् तत्तज्जात्याकृतितिविशिष्टतत्तद्भक्तिबोधानुपपत्त्या  
कल्प्यमानां शक्तिर्जात्याकृतितिविशिष्टव्यक्तौ विश्राम्यतीति ॥

शक्तं पदञ्च क्वचिद्यौगिकं क्वचिद्रूढं क्वचिद्योगरूढं  
क्वचिद्यौगिकरूढं । यत्रावयवार्थ एव बुध्यते तद्यौगिकं ।  
यथा पाचकादिपदं ॥

यत्रावयवशक्तिनैरपेक्षेण समुदायशक्तिमात्रेण बुध्यते  
तद्रूढं । यथा गोपदघटादिपदं ।

यत्र तु अवयवशक्तिविषये समुदायशक्तिरप्यस्ति त-  
द्यौगरूढं । यथा पद्मजादिपदं । तथा हि पद्मजपदम-  
वयवशक्त्या पद्मजनिकर्तृरूपमर्थं बोधयति । समुदाय-  
शक्त्या च पद्मत्वेन रूपेण पद्मं बोधयति ॥ न च केवला-  
वयवशक्त्या कुमुदे प्रयोगः स्यादिति वाच्यं । रूढिज्ञानस्य  
केवलस्यौगिकार्थज्ञानप्रतिबन्धकत्वादिति प्राञ्चः ॥

वस्तुतस्तु समुदायशक्त्योपस्थितपद्मोऽवयवार्थपद्मज-  
निकर्तुरन्वयो भवति । सान्निध्यात् ॥ यत्र रूढ्यर्थस्य  
बाधः प्रतिबन्धीयते तत्र लक्षणया कुमुदादेर्बाधः ।  
यत्र तु कुमुदत्वेन रूपेण बोधे न तात्पर्यज्ञानं पद्मत्वस्य  
च बाधस्तत्रावयवशक्तिमात्रेण निर्व्वाह इत्यप्याहुः ॥

यत्र तु स्थलपद्मादाववयवार्थबाधस्तत्र समुदाय-  
शक्त्या च पद्मत्वेन रूपेण बाधः । यदि तु स्थलपद्मं  
विजातीयमेव तदा लक्षणैव ॥

भाषा० लक्षणा शक्यसम्बन्धस्तात्पर्य्यानुपपत्तितः ।

सिद्धा० यत्रावयवार्थरूप्यर्थयोः स्थातश्चेत् बोधसद्योगिक-  
रूढं । यथोद्भिदादिपदं । तत्र हिं ऊर्द्धभेदनकर्त्ता  
तद्गुल्फादिरपि बुध्यते यागविशेषोऽपीति ॥ ८० ॥

लक्षणा शक्यसम्बन्ध इत्यादि । गङ्गायां घोष इत्यादौ  
गङ्गापदस्य शक्यार्थे प्रवाहरूपे घोषस्यान्वयानुपपत्ति-  
स्तात्पर्यानुपपत्तिर्वा यत्र प्रतिमन्धीयते तत्र लक्षणाया  
तीरस्य बोधः । सा च शक्यसम्बन्धः । तथा हि प्रवा-  
हरूपशक्यार्थसम्बन्धस्य तीरे गृहीतत्वात् तीरस्य सारणं ।  
ततः शब्दबोधः । परन्तु यद्यन्वयानुपपत्तिर्लक्षणा-  
वीजं स्यात्तदा यष्टीः प्रवेष्टयेत्यत्र लक्षणा न स्यात् ।  
यष्टिषु प्रवेष्टान्वयस्यानुपपत्तेरभावात् । तेन यष्टिप्रवेष्टे  
भोजनतात्पर्यानुपपत्त्या यष्टिधरे लक्षणा । एवं काके-  
भ्यो दधि रक्ष्यतामित्यादौ काकपदस्य दध्युपघातके  
लक्षणा । सर्वतो दधिरक्षायास्तात्पर्य्यविषयत्वात् ॥  
एवं कृत्रिणो यामीत्यादौ कृत्रिपदस्यैकसार्थवाहितेन  
लक्षणा । इयमेवाजइत्सार्था लक्षणेत्युच्यते । एकसार्थ-  
वाहितेन रूपेण कृत्रितदन्ययोर्बोधात् ॥ यदि चानु-  
पपत्तिर्लक्षणावीजं स्यात् तदा कश्चिद्गङ्गापदस्य तीरे  
कश्चिद्घोषपदस्य मत्स्यादौ लक्षणेति नियमो न स्यात् ।  
इदम्बु बोध्यं शक्यार्थसम्बन्धो यदि तीरत्वेन रूपेण  
गृहीतस्तदा तीरत्वेन तीरबोधः । यदि तु गङ्गातीर-

शिद्धा० तेन रूपेण गृहीतस्तदा तेनैव रूपेण स्मरणं । अत एव  
लक्ष्यतावच्छेदके न लक्षणा । तत्रकारकबोधस्य तत्र  
लक्षणा विनाप्युपपत्तेः । परन्तु एवंक्रमेण प्रक्यतावच्छे-  
दकेऽपि प्रक्तिर्न स्यात् । तत्रकारकप्रद्वार्थस्मरणं प्रति  
तत्पदस्य सामर्थ्यमित्यस्य सुवचलादिति विभावनीयं ॥

यत्र तु प्रक्यार्थस्य स्थात्रयपदवाच्यत्वरूपा लक्षणा  
या लक्षितलक्षणेत्युच्यते । यथा दिरेफादिपदे रेफदय-  
सम्बन्धो भ्रमरपदे ज्ञायते । भ्रमरपदस्य च सम्बन्धो  
भ्रमरे ज्ञायते । तत्र लक्षितलक्षणा । किन्तु साक्षणिकं  
पदं नामुभावकं । साक्षणिकार्थस्य प्राप्त्वैवे तु पदा-  
न्तरं कारणं । प्रक्तिलक्षणान्तरसम्बन्धेनेतरपदार्था-  
न्वितस्यप्रक्यार्थप्राप्त्वैवे प्रति पदानां सामर्थ्यावधा-  
रणादिति प्राञ्चः ॥ नवीनास्तु तदप्यनुभावकमेव ।  
पदार्थापस्थितिस्तु द्वारं । अन्यथा तुल्ययुक्त्वा प्रक्तस्यापि  
पदस्यानुभावकत्वापत्तेरित्याहुः । \*वाक्ये तु प्रक्तेर-  
भावाच्छक्यसम्बन्धरूपा लक्षणाऽपि नास्ति । यत्र गभी-  
रायां नद्यां घोष इत्युक्तं तत्र नदीपदस्य नदीतीरे  
लक्षणा । गभीरापदार्थस्य नद्या बहामेदेनाम्बयः ।  
कश्चिदेकदेनाम्बयस्य स्त्रीकृतत्वात् । यदि तत्रैकदेनाम्ब-  
योऽपि न स्त्रीक्रियते तदा नदीपदस्य गभीरनदीतीरे  
लक्षणा गभीरापदं तात्पर्याशाहकं ॥

\* नवीनमतोक्तं विद्वत्प्रतपयाऽनादितपूर्वमप्यवादत्तं ।

मिद्धा० षड्ग्रीहावप्येवं । तत्र हि चित्रगुणदादौ यद्येक-  
देशान्वयः स्वीक्रियते तदा गोपदस्य गोस्वामिनि  
लक्षणा । गवि चित्राभेदान्वयः । यदि त्वेकदेशान्वयो  
न स्वीक्रियते तदा गोपदस्य चित्रगोस्वामिनि लक्षणा ।  
चित्रापदं तात्पर्यग्राहकं ॥

एवमारूढवानरो वृक्ष इत्यत्र वानरपदे वानरा-  
रोहणकर्माणि लक्षणा । आरूढपदञ्च तात्पर्यग्राहकं ।  
एवमन्यत्रापि ॥

तत्पुरुषे तु पूर्वपदे लक्षणा । तथाहि राजपुरुषा-  
दिपदे राजपदार्थेन पुरुषादिपदार्थस्य साक्षान्त्व-  
यः । निपातातिरिक्तनामार्थयोर्भेदेनान्वयबोधस्त्व-  
त्पन्नत्वात् । अन्यथा राजा पुरुष इत्यत्रापि तथान्वय-  
बोधः स्यात् । पटो न घट इत्यादौ घटपटाभ्यां नञः  
साक्षादेवान्वयान् निपातातिरिक्तेति । नीलो घट  
इत्यादौ नामार्थयोरभेदसम्बन्धेनान्वयान्नेदेनेति ॥ न  
च राजपुरुष इत्यादौ सुप्तविभक्तेः स्मरणं कल्पयामिति  
वाच्यं । अस्मृतविभक्तेरपि ततो बोधोदयात् । तस्माद्  
राजपदादौ राजसम्बन्धिनि लक्षणा । तस्य च पुरुषेण  
सहाभेदान्वयः ॥

इन्द्रे तु धवखदिरौ च्छिन्धीत्यादौ धवः खदिरश्च  
विभक्त्यर्थद्वित्वप्रकारेण बुध्यते तत्र लक्षणा ॥ न च  
साहित्ये लक्षणेति वाच्यं । साहित्यग्रन्थयोरपि इन्द्र-

सिद्धा० दर्शनात् ॥ न च एकक्रियाम्बयित्वरूपं साहित्यम-  
स्तीति वाच्यं । क्रियाभेदे धवखदिरौ क्विन्वीत्यादि-  
दर्शनात् । साहित्यस्याननुभवाच्च । तस्मात् साहित्या-  
दिकं नार्थः । अत एव राजपुरोहितौ सायुज्यकामौ  
यजेयातामित्यत्र लक्षणाभावाद् इन्द्र आश्रीयते । किन्तु  
वास्तवो भेदो यत्र तत्र इन्द्रः । न च नीलघटयोरभेद  
इत्यादौ कथमिति वाच्यं । तत्र नीलपदस्य नीलत्वं  
घटपदस्य घटत्वमर्थः । अभेद इत्यस्याश्रयाभेद  
इत्यर्थात् ॥

समाहारदन्ते तु यदि समाहारोऽप्यनुभूयत इत्यु-  
च्यते तदाऽऽहिनकुलमित्यादौ परपदेऽऽहिनकुलसमा-  
हारे लक्षणा । पूर्वपदं तात्पर्यग्राहकं ॥ न च भेरी-  
मृदङ्गं वादयेत्यत्र कथं समाहारस्याम्बयोऽपेक्षाबु-  
द्धिविशेषरूपस्य वादनासम्भवादिति वाच्यं । स्वाश्रय-  
वृत्तित्वरूपसम्बन्धेन तदन्वयात् । एवं पञ्चपुनीत्या-  
दावपि ॥ परे तु अहिनकुलमित्यादौ अहिनकुलस्य  
बुध्यते । प्रत्येकमेकत्वान्वयः समाहारसञ्ज्ञा च । यत्रै-  
कत्वं नपुंसकत्वं प्राणितूर्येत्यादिसूत्रेषोक्तं तत्रैव । अन्य-  
त्रैकवचनमसाधिति वदन्ति ॥

कर्माधारयस्त्रले तु नीलोत्पलमित्यादौ अभेदसम्-  
बन्धेन नीलपदार्थं उत्पलपदार्थं प्रकारः । न च तत्र  
लक्षणा । अत एव निषादस्त्रपतिं याजयेदित्यत्र न

भाषा० आसन्नियोग्यताकाङ्क्षातात्पर्यज्ञानमिष्यते ॥ ८१ ॥  
कारणं सन्निधानन्तु पदस्यासन्निरुच्यते ।

विद्वा० तत्पुरुषः । लक्षणापत्तेः । किन्तु कर्मधारयो लक्षणाभा-  
वात् ॥ न च निषादस्य सङ्करजातिविशेषस्य वेदानधि-  
काराद् याजनासम्भव इति वाच्यं । निषादस्य विद्या-  
प्रयुक्तेशत एव कल्पनात् । साधयेन मुख्यार्थस्यान्वये  
तदनुपपत्त्या कल्पनायाः फलमुखगौरवतयाऽदोष-  
त्वादिति ॥ उपकुम्भं अर्द्धपिप्पलीत्यादौ परपदे  
तत्सम्बन्धिनि लक्षणा पूर्वपदार्थप्रधानतया चान्वय-  
बोध इति । इत्यञ्च समासे न कापि शक्तिः । पदशक्तैव  
निर्व्वाहादिति ॥ पितरौ अशुरौ इत्यादौ पितृपदे  
जगद्वन्मयोः अशुरपदे स्त्रीजनकदम्बतोर्लक्षणा ।  
एवमन्यत्रापि । घटा इत्यादौ न लक्षणा । घटत्वेन  
रूपेण नामाघटस्थितिसम्भवात् ॥

आसन्नियोग्यतेत्यादि । आसन्निज्ञानं योग्यता-  
ज्ञानं आकाङ्क्षाज्ञानं तात्पर्यज्ञानञ्च शब्दबोधे कारणं  
॥ ८१ ॥

तत्रासन्निपदार्थमाह । सन्निधानमिति । चत्प-  
दार्थस्य यत्पदार्थेनाम्बयोऽपेक्षितस्योरव्यवधानेनोप-  
स्थितिः कारणं । तेन गिरिर्भुक्तमग्निमान् देवदत्तेने-  
त्यादौ न शब्दबोधः । नीलो घटो इत्थं पट इत्या



सिद्धा० दावासत्तिभ्रमाच्छाब्दबोधः\* । आसत्तिभ्रमाच्छाब्द-  
 भ्रमाभावेऽपि न चतिः ॥ ननु यत्र क्वचि कुण्डली  
 वामस्त्री देवदत्त इत्युक्तं तत्रोत्तरपदस्मरणेन पूर्वपद-  
 स्मरणस्य नाज्ञात् । अव्यवधाने तु उत्तरपदस्मरणा-  
 सम्भव इति चेत् । न । प्रत्येकपदसंस्कारैश्चरमं ताव-  
 द्विषयकस्मरणस्याव्यवधानेनोत्पत्तेः । नानासन्निकर्षैरे-  
 कप्रत्यक्षस्यैव नानासंस्कारैरेकस्मरणोत्पत्तेरपि सम्भ-  
 वात् । तावत्पदसंस्कारसहितचरमवर्षज्ञानस्योद्बोधक-  
 त्वात् । कथमन्यथा नानावर्षकपदस्मरणं । परन्तु ता-  
 वत्पदार्थानां स्मरणादेकदेव खले कपोतनाथात् ताव-  
 त्पदार्थानां क्रियाकर्माभावेनान्वयबोधरूपः शाब्दबोधो  
 भवतीति केचित् ॥ अपरे तु ।

यद्यदाकाङ्क्षितं योग्यं सन्निधानं प्रपद्यते ।

तेन तेनान्वितः स्वार्थः पदैरेवावगम्यते ॥

तथा च खण्डवाक्यार्थबोधानन्तरं तथैव पदार्थस्मृत्या  
 महावाक्यार्थबोध इत्यप्याहुः । एतेन तावदर्थाभि-  
 व्यञ्जः पदस्योऽपि निरस्तः । तत्तद्वर्षसंस्कारसहि-  
 तचरमवर्षोपसम्भेन तद्वाञ्छकेनैवोपत्तेरिति ॥ इदन्तु  
 बोधं । यत्र द्वारमित्युक्तं तत्र पिधेयीति पदस्य  
 ज्ञानादेव बोधः । न तु पिधानादिरूपार्थज्ञानात् ।  
 पदजन्यपदार्थोपस्थितेऽप्युक्तशाब्दबोधे हेतुत्वात् । किञ्च

\* नील इत्यादिकपाठो दिनकरोपपन्नतथा विद्वङ्गिः समाहृतः ॥

भाषा० पदार्थे तत्र तद्वत्ता योग्यता परिकीर्त्तिता ॥ ८२ ॥  
यत्पदेन विना यस्याननुभावकता भवेत् ।

सिद्धा० क्रियाकर्त्तृपदानां तेन तेनैव सह साकाङ्क्षत्वं । तेन क्रियापदं विना कथं शाब्दबोधः स्यात् । तथा पुण्येभ्य इत्यादौ स्पृहयतीतिपदाष्वाहारं विना चतुर्थ्यनुपपत्तेः पदाष्वाहार आवश्यकः ॥

योग्यता निर्वृत्ति । पदार्थ इत्यादिना । एकपदार्थे ऽपरपदार्थसम्बन्धो योग्यतेत्यर्थः । तज्ज्ञानाभावाच्च वक्रिणा सिद्धतीत्यादौ न शाब्दबोधः ॥ नन्वेतस्या योग्यताया ज्ञानं शाब्दबोधात् प्राक् सर्वत्र न सम्भवति वाक्यार्थस्यापूर्वत्वादिति चेत् । न । तत्तत्पदार्थस्य सति क्वचित् संबन्धरूपस्य क्वचिन्निश्चयरूपस्यापि योग्यताया ज्ञानस्य सम्भवात् ॥

नव्यास्तु योग्यताया ज्ञानं न शाब्दज्ञाने कारणं । वक्रिणा सिद्धतीत्यादौ सेके वक्रिकरणत्वाभावरूपाऽयोग्यतानिश्चयेन प्रतिबन्धान् न शाब्दबोधः । तदभावनिश्चयस्य लौकिकसन्निकर्षाजन्यदोषविशेषाज्ज्ञानमात्रे प्रतिबन्धकत्वात् शाब्दबोधं प्रति प्रतिबन्धकत्वं सिद्धं । योग्यताज्ञानविलम्बाच्च शाब्दबोधविलम्बोऽसिद्ध इति वदन्ति ॥ ८२ ॥

आकाङ्क्षा निर्वृत्ति । यत्पदेनेत्यादि । येन पदेन विना यत्पदस्यान्वयाननुभावकत्वं तेन सह तस्याका-

भाषा० आकाङ्क्षा, वक्तुरिच्छा तु तात्पर्यं परिकीर्तितं ॥८३॥

सिद्धा० ज्ञा इत्यर्थः । क्रियापदं विना कारकपदं नाम्बन्धोऽधं  
जनयतीति तेन तस्याकाङ्क्षा । वस्तुतस्तु क्रियाकारक-  
पदानां मन्निधानमासत्या चरितार्थं । परन्तु घटकर्म-  
ताबोधं प्रति घटपदोत्तरदितीयाकाङ्क्षाज्ञानं कारणं ।  
तेन घटः कर्मत्वमागयनं कृतिरित्यादौ न शब्दबोधः ।  
अयमेति पुत्रो राज्ञः पुरुषोऽपस्यार्थतामित्यादौ तु  
पुरुषेषु सह राजपदस्य तात्पर्यग्रहाभावान् न तेन  
सहान्वयः ॥

तात्पर्यं निर्व्यक्ति । वक्तुरिच्छेति । यदि तात्पर्यज्ञानं  
कारणं न स्यात् तदा सैम्भवमानयेत्यादौ कश्चिदस्य  
कश्चिन्नवणस्य बोधो न स्यात् ॥ न च तात्पर्यग्राहकप्रक-  
रणादीनामेव शब्दबोधे कारणत्वमस्त्विति वाच्यं ।  
तेषामनुगमात् । तात्पर्यज्ञानजनकत्वेन तेषामनुगमे  
तु तात्पर्यज्ञानमेव लाघवात् कारणमस्तु । इत्यस्य  
वेदस्यस्येऽपि तात्पर्यज्ञानार्थमीश्वरः कल्प्यते ॥ न च  
तत्राध्यापकतात्पर्यज्ञानं कारणमिति वाच्यं । सर्गा-  
दावध्यापकाभावात् ॥ न च प्रलय एव नास्तीति  
कुतः सर्गादिरिति वाच्यं । प्रलयस्यागमप्रतिपाद्यत्वात् ।  
इत्यस्य शुकवाक्येऽपि ईश्वरीयतात्पर्यज्ञानं कारणं ।  
विष्ण्वादिशुकवाक्ये तु त्रिचयितुरेव तात्पर्यस्य ज्ञानं  
कारणं ॥ अन्ये तु नानार्थादौ कश्चिदेव तात्पर्यज्ञानं

सिद्धा० कारणं । तथाच श्रुतवाक्ये विनैव तात्पर्यज्ञानं ज्ञान-  
बोधः । वेदे तु अनादिमीमांसापरिजोधिततर्कैर्याव-  
धारणमित्याहुः ॥

पूर्वमनुभवस्मरणभेदादुद्भूतैर्विषयभूतं । तत्रानुभव-  
प्रकारा दर्शिताः सुगमतया स्मरणं न दर्शितं । तत्र  
हि पूर्वमनुभवः कारणं ॥ अत्र केचिद् अनुभव-  
त्वेन न कारणत्वं किन्तु ज्ञानत्वेन । अन्यथा स्मरणा-  
नन्तरं स्मरणं न स्यात् । समानप्रकारकस्मरणेन पूर्व-  
संस्कारस्य विनष्टत्वात् । मग्नते तु तेनैव स्मरणेन सं-  
स्कारानन्तरद्वारा स्मरणान्तरं जन्यत इत्याहुस्तत्र । यत्र  
समूहासम्बन्धोत्तरं घटपटादीनां क्रमेषु स्मरणमजनिष्ट  
मकलविषयकस्मरणम् भाभूत् तत्र फलस्य संस्कारना-  
शक्यत्वाभावात् कालस्य रोगस्य चरमफलस्य वा सं-  
स्कारनाशकत्वं वाच्यं । तथाच न क्रमिकस्मरणानुप-  
पत्तिः । न च पुनः पुनः स्मरणोद्बुद्धतरसंस्कारानुप-  
पत्तिः । अटित्युद्बोधकमवधानस्य दार्ढ्यपदार्थत्वात् ॥  
न च विनिगमनाविरहादेव ज्ञानत्वेनापि जनकत्वं स्या-  
दिति वाच्यं । विशेषधर्मैषाव्यभिचारात् ज्ञाने सामा-  
न्यधर्मैषान्यथासिद्धत्वात् । कथमन्यथा इच्छस्य भ्रमि-  
द्वारा इत्यत्वेन रूपेण न कारणत्वं ॥ न चान्तरासिकस्म-  
रणानां संस्कारनाशकत्वसंग्रहाद् व्यभिचारसंग्रह इति  
वाच्यं । अग्निसंस्कारतन्नाशकत्वापत्त्वा चरमस्मरण-

भाषा० साक्षात्कारे सुखादीनां करणं मन उच्यते ।

अथौगपद्याज् ज्ञानानां तस्याणुत्वमिच्छेयते ॥ ८४ ॥

सिद्धा० खैव संस्कारमात्रकत्वकल्पनेन व्यभिचारसंभयाभावात्

॥ ८३ ॥

इदानीं क्रमप्राप्तं मनो निरूपयति । साक्षात्कार इति । एतेन मनसि प्रमाणं दर्शितं । तथाहि सुखसाक्षात्कारः सकरणको अन्यसाक्षात्कारत्वाच्चाक्षुषवद् इत्यनुमानेन करणस्य मनसः सिद्धेः ॥ न चैवं दुःखादिसाक्षात्काराणामपि करणान्तराणि स्युरिति वाच्यं । साधवादेकखैव तादृशसकलसाक्षात्कारकरणतया सिद्धेः । एवं दुःखादीनामममवाधिकारणसंयोगाश्रयतया मनःसिद्धिर्बोद्धव्या ॥

मनसोऽणुत्वे प्रमाणमाह । अथौगपद्यादिति । ज्ञानानां चाक्षुषरासनादीनां थौगपद्यमेककालोत्पत्तिर्मास्तीत्यनुभवसिद्धं । तत्र नानेन्द्रियाणां सत्यपि विषयसन्निकर्षे यत्सम्बन्धादेकेन्द्रियेण ज्ञानमुत्पद्यते तदसम्बन्धादपि त्वगादिभिः परैर्ज्ञानं नात्पद्यते । तस्मिन्नाविभुत्वे चासन्निधानं न सम्भवतीति न विभु मनः ॥ न च तदागीमदृष्टविशेषोद्बोधविसम्बन्धादेव तज्ज्ञानविसम्बन्ध इति वाच्यं । तथा सति चक्षुरादीनामपि कल्पनाऽनापत्तेः ॥ न च दीर्घशक्कुलीभक्षणादी

भाषा० अथ द्रव्याश्रिता ज्ञेया निर्गुणा निष्क्रिया गुणाः ।

सिद्धा० नामावधानभाजाच्च कथमेकदा नामेन्द्रियज्ञानमिति वाच्यं । मनसोऽतिसाधवात् त्वरया नामेन्द्रियसम्बन्धात् नानाज्ञानोत्पत्तेः । उत्पलगतपत्रभेदादिवत् । दौर्ग-पद्यप्रत्ययस्य तु भ्रान्तत्वात् ॥ न च मनसः सङ्क्षोचविकाशप्रालिखादुभयोपपत्तिरस्त्विति वाच्यं । नामावयवतन्नाज्ञादिकल्पने गौरवात् । साधवात् निरवयवस्यैव मनसः कल्पनादिति सङ्क्षेपः ॥ इति सिद्धान्तमुक्तावस्थां द्रव्यपदार्थन्यास्या समाप्ता ॥ ८४ ॥ \* ॥

द्रव्यं निरूप्य गुणं निरूपयति । अथेत्यादिना । गुणत्वजातौ किं मानमिति चेत् । इदं । द्रव्यकर्माभिन्नसामान्यवति या कारणता सा किञ्चिद्द्रव्यावच्छिन्ना । निरवच्छिन्नकारणतया असम्भवात् । न हि रूपत्वादिकं सत्ता वा तत्रावच्छेदिका । न्यूनातिरिक्तदेववृत्तित्वात् । अतश्चतुर्विंशत्यनुगतं वाच्यं तदेव गुणत्वमिति सिद्धं ॥ द्रव्याश्रिता इति । यद्यपि द्रव्याश्रितत्वं न लक्षणं कर्मादावतिव्याप्रेसाद्यापि द्रव्यत्वव्यापकतावच्छेदकसत्तान्यजातिमत्त्वं तदर्थः । भवति हि गुणत्वं द्रव्यत्वव्यापकतावच्छेदकं तद्वत्ता च गुणानामिति कर्मात्वं द्रव्यत्वं वा न द्रव्यत्वव्यापकतावच्छेदकं । गगणादी द्रव्यकर्माणोरभावात् । द्रव्यत्वं सामान्यत्वादिकं न जातिरिति तदनु-

भाषा० रूपं रसः स्पर्शगन्धौ परत्वमपरत्वकं ॥ ८५ ॥  
 द्रवो गुरुत्वं स्नेहश्च वेगो मूर्त्तगुणा अमी ।  
 धर्माधर्मौ भावना च शब्दो बुद्ध्यादयोऽपि च ॥ ८६ ॥  
 एतेऽमूर्त्तगुणाः सर्व्वे विद्वद्भिः परिकीर्त्तिताः ।  
 सङ्ख्यादिश्च विभागान्त उभयेषां गुणो मतः ॥ ८७ ॥  
 संयोगश्च विभागश्च सङ्ख्या द्वित्वादिकास्तथा ।  
 द्विपृथक्त्वादयस्तद्वदेतेऽनेकाश्रिता गुणाः ॥ ८८ ॥  
 अतः शेषा गुणाः सर्व्वे मता एकैकवृत्तयः ।

सिद्धा० दासः ॥ निर्गुणा इति । यद्यपि निर्गुणत्वं कर्मादावपि  
 तथापि सामान्यवत्त्वे कर्मान्यत्वे च सति निर्गुणत्वं बोध्यं ।  
 जात्यादीनां न सामान्यवत्त्वं कर्मणो न कर्मान्यत्वं द्र-  
 व्यस्य न निर्गुणत्वमिति तत्र नातिव्याप्तिः । निष्क्रियेति  
 स्वरूपकथनं न तु लक्षणं । गगनादावतिव्याप्तेः ॥ ८५ ॥

मूर्त्तगुणा इति । वेगेन स्थितिस्थापकोऽप्युपलक्ष-  
 णीयः । अमूर्त्तेषु न वर्त्तन्ते इत्यर्थः । लक्षणन्तु ताव-  
 दन्यान्यत्वं । एवमयेऽपि ॥ ८६ ॥

उभयेषामिति । मूर्त्तामूर्त्तगुणा इत्यर्थः ॥ ८७ ॥

अनेकाश्रिता इति । संयोगद्वित्वादीनि द्विटृत्तीनि ।  
 त्रित्वचतुर्द्वादिकं त्रिचतुरादिटृत्तीति बोध्यं ॥ ८८ ॥

अतः शेषा इति । रूपरसगन्धस्पर्शकल्पपरिमाणैक-  
 पृथक्परत्वापरत्वबुद्धिसुखदुःखेच्छादेषप्रयत्नगुणत्वद्र-

भाषा० बुद्ध्यादिषट्कं स्पर्शान्ताः स्नेहः सांसिद्धिको द्रवः॥८८॥  
 अदृष्टभावना शब्दाः अमी वैशेषिका गुणाः ।  
 सञ्ज्ञादिरपरत्वान्तो द्रवः सांसिद्धिकस्तथा ॥८९॥  
 गुरुत्ववेगौ सामान्यगुणा एते प्रकीर्त्तिताः ।  
 सञ्ज्ञादिरपरत्वान्तो द्रवत्वं स्नेह एव च ॥ ८९ ॥  
 एते तु द्वीन्द्रियग्राह्या अथ स्पर्शान्तशब्दकाः ।  
 वाच्यैकैकेन्द्रियग्राह्या गुरुत्वादृष्टभावनाः ॥ ८९ ॥  
 अतोन्द्रिया विभूनास्तु ये स्युर्वैशेषिका गुणाः ।  
 अकारणगुणोत्पन्ना एते तु परिकीर्त्तिताः ॥ ८९ ॥  
 अपाकजास्तु स्पर्शान्ता द्रवत्वञ्च तथाविधं ।  
 स्नेहवेगगुरुत्वैकपृथक्परिमाणकं ॥ ८९ ॥

सिद्धा० त्वस्नेहसंस्कारादृष्टशब्दा इत्यर्थः । द्रवो द्रवत्वञ्च ॥८८॥  
 वैशेषिका इति । विशेषा एव वैशेषिकाः स्वार्थे ठक्  
 विशेषगुणा इत्यर्थः ॥ सञ्ज्ञादिरिति । सञ्ज्ञापरिमाण-  
 पृथक्कर्मयोगविभागपरत्वापरत्वातीत्यर्थः ॥८९॥८९॥  
 द्वीन्द्रियेति । चक्षुषा त्वचाऽपि ग्रहणयोग्यत्वात् ॥  
 वाच्येति । रूपादीनां चक्षुरादियाह्यत्वात् ॥ ८९ ॥  
 विभूनामिति । बुद्धिसुखदुःखेच्छादेवप्रयत्नधर्मा-  
 धर्माभावनाशब्दा इत्यर्थः ॥ अकारणेति । कारणगुण-  
 पूर्वका रूपादयो वक्ष्यन्ते । बुद्ध्यादयस्तु न तादृशाः ।  
 आत्मादेः कारणाभावात् । पाकजरूपादीनां कार-



भाषा० स्थितिस्थापक इत्येते स्युः कारणगुणोद्भवाः ।  
 संयोगश्च विभागश्च वेगश्चैते तु कर्मजाः ॥ ६५ ॥  
 स्पर्शान्तपरिमाणैकपृथक्कक्षेत्रशब्दके ।  
 भवेदसमवायित्वमथ वैशेषिके गुणे ॥ ६६ ॥  
 आत्मनः स्थान्निमित्तत्वमुष्णस्पर्शगुणत्वयोः ।  
 वेगेऽपि च द्रवत्वे च संयोगादिद्वये तथा \* ॥ ६७ ॥  
 द्विधैव कारणत्वं स्यादथ प्रादेशिको भवेत् ।

सिद्धा० षगुणपूर्वकत्वाभावाद् अपाकज इत्युक्तं ॥ ६३ ॥ ६४ ॥  
 ६५ ॥

स्पर्शात्तेति । स्पर्शोऽचानुष्णो यादृशः । एकपृथक्केत्यत्र  
 त्वप्रत्ययस्य प्रत्येकमन्वयाद् एकत्वं पृथक्कक्षेत्रं यादृशं ।  
 पृथक्कपदेन चैकपृथक्कं विवक्षितं ॥

भवेदसमवायित्वमिति । घटादिरूपरसगन्धस्पर्शाः  
 कपालादिरूपरसगन्धस्पर्शेभ्यो भवन्ति । एवं कपा-  
 लादिपरिमाणादीनां घटादिपरिमाणाद्यसमवायि-  
 कारणत्वं ॥ एवं शब्दस्यापि द्वितीयशब्दं प्रति ॥ ६६ ॥

निमित्तत्वमिति । बुद्ध्यादीनां दृष्ट्यादिनिमित्त-  
 त्वादिति भावः ॥ ६७ ॥

द्विधैव कारणत्वमिति । असमवायिकारणत्वं निमि-  
 त्तकारणत्वञ्च । तथा हि उष्णस्पर्श उष्णस्पर्शस्यासम-

\* परापरत्वद्विधादिद्विषयकत्वादिके पुनः ॥ इत्यनाकरोऽयं पाठः ॥

भाषा० वैशेषिको विभुगणः संयोगादिद्वयं तथा ॥ ६८ ॥

चक्षुर्ग्राह्यं भवेद्रूपं द्रव्यादेरुपलम्बकं ।

भिङ्गा० वायी पाकजे निमित्तं । गुरुत्वं गुरुत्वपतनयोरसमवायि  
प्रतिघाते निमित्तं । वेगो वेगस्पन्दनयोरसमवायी  
अभिघाते निमित्तं । द्रवत्वं द्रवत्वस्पन्दनयोरसम-  
वायि सङ्गुहे निमित्तं । भेरीदण्डयोगः ऋद्धे निमित्तं ।  
भेर्याकाशसंयोगो ऽसमवायी वज्रदलद्वयविभागः ऋद्धे  
निमित्तं । वज्रदलाकाशविभागोऽसमवायीति । \* प्रादे-  
शिकोऽव्याप्यवृत्तिः ॥ ६८ ॥

चक्षुरिति । रूपत्वजातिः प्रत्यक्षभिङ्गा । रूपश-  
ब्दोऽस्त्रिणी प्रतीतिर्नास्तीति चेत् । मास्तु रूपशब्दप्र-  
योगस्तथापि नीलपीतादिव्यगुगतजातिविशेषोऽनुभव-  
मिद् एव । रूपशब्दाप्रयोगेऽपि नीलो वर्णः पीतो  
वर्ण इति वर्णशब्दोऽस्त्रिणी प्रतीतिरस्येव । एवं नील-  
त्वादिकमपि प्रत्यक्षमिद् ॥ न चैकैका एव नीलरूपा-  
दिव्यक्तय इत्येकव्यक्तिवृत्तित्वान् नीलत्वादिर्न जाति-  
रिति वाच्यं । नीलो गण्टो रक्त उत्पन्न इत्यादि-  
प्रतीतेर्नीलादेरुत्पादविनाशजालितया नानात्वात् ।  
अन्यथा एकनीलनाशे जगदनीलमापद्येत ॥ न च नी-

\* न द्विषेति परत्वादीनां नासमवायिकारणत्वं न निमित्तकारणत्वसं-  
त्ययः । इदञ्च ज्ञानातिरिक्तभावं प्रति बोध्यं । हित्त्वदिषदेन च विशेषो  
पाद्यः । तेन परमापुहित्वादेर्द्योतुकादिपरिमाणवेगुत्वेऽपि न चतिः ।  
इत्ययमनाहतः पाठः ॥

भाषा० चक्षुषः सच्चकारि स्यात् शूक्लादिकमनेकधा ॥ ६६ ॥

षिद्धा० सरक्तादिसमवाययोरेव विनाशोत्पादविषयकोऽसौ प्रत्यय इति वाच्यं । प्रतीत्या समवायानुस्रेखात् ॥ न च स एवायं नील इति प्रत्ययाल्लाघवासैक्यमिति वाच्यं । प्रत्ययस्य तस्मातीयविषयकत्वात् । सैवेयं गुर्च्छरीति-वस्लाघवं प्रत्यक्षवाधितं । अन्यथा घटादीनामप्येक्य-प्रसङ्गात् । उत्पादविनाशशब्दबुद्धेः समवायावसन्न-त्वापत्तेरिति । एतेन रसादिकं व्याख्यातं ॥ चक्षुर्या-स्यमिति । चक्षुर्यास्यविशेषगुण इत्यर्थः । एवमग्रेऽपि । द्रव्यादेरिति । उपलभ्यकं उपलम्भिकारणं ॥

इदमेव विदुषोति । चक्षुष इति । द्रव्यगुणकर्मा-सामान्यानां चाक्षुषप्रत्यक्षं प्रति उद्भूतरूपं कारणं ॥ शूक्लादिकमनेकधेति । तद्रूपं शूक्लानीलपीतरक्तकर्षु-रादिभेदादनेकप्रकारकं भवति ॥ मनु कर्षुरं कथ-मतिरिक्तरूपं भवति । इत्थं नीलपीताद्यारम्भोऽवयवी न तावन्निरूपः । अप्रत्यक्षप्रसङ्गात् । नापि व्याप्यवृत्ति-नीलादिकमुत्पद्यते । पीतावच्छेदेनापि नीलोपलम्भि-प्रसङ्गात् । नाप्यव्याप्यवृत्तिनीलादिकमुत्पद्यते । व्याप्य-वृत्तिजातीयगुणानामव्याप्यवृत्तित्वे विरोधात् । तस्मात् नानाजातीयरूपैरवयविनि विजातीयं चित्रमारभ्यते । अत एवैकं चित्रमित्यनुभवोऽपि । नानारूपकल्पने तु गौरवात् । इत्यञ्च नीलादीनां पीताद्यारम्भे प्रति-

भाषा० जलादिपरमाणौ तन्नित्यमन्यत् सचेतुकं ।  
रसस्तु रसनायाच्ची मधुरादिरनेकधा ॥ १०० ॥

सिद्धा० बन्धकत्वकल्पनाद् अवयविनि न पीताद्युत्पत्तिः । एतेन  
सर्गो व्याख्यातः ॥ रसादिकमपि नाध्याप्यवृत्तिः किन्तु  
नानाजातीघरसवदवयवैरारम्भेऽवयविनि रसाभावेऽपि  
न क्षतिः । तत्र रसनया अवयवरम एव गृह्यते ।  
रसनेन्द्रियादीनां द्रव्यग्रहणामर्थ्याभावात् । अवयविनो  
गीरसत्वेऽपि क्षतेरभावात् ॥ नद्यास्तु तत्राध्याप्यवृ-  
त्त्येव नामारूपं । नीलादेः पीतादिप्रतिबन्धकत्वकल्पने  
गौरवात् । अत एव ।

लोहितो यस्तु वर्णेन मुखे पुच्छे च पाण्डुरः ।

श्वेतः खुरविषाणाभ्यां स नीलो वृष उच्यते ॥

इत्यादिशास्त्रमण्युपपद्यते । न च ध्याप्याध्याप्यवृत्तिजा-  
तीययोर्द्वयोर्विरोधः । मोगाभावात् । न च लाघवा-  
देकं रूपं । अनुभवविरोधात् । अन्यथा घटादेरपि  
लाघवादिकं स्यादिति । एतेन सर्गादिकं व्याख्यात-  
मिति वदन्ति ॥ ८८ ॥

जलादीति । जलपरमाणौ तेजःपरमाणौ च रूपं  
नित्यं पृथिवीपरमाणुरूपं न नित्यं । पाकेन रूपान्त-  
रोत्पत्तेः । न हि घटस्य पाकानन्तरं तदवयवोऽपक्वो  
उपलभ्यते । न हि रक्तकपालस्य कपालिका नीला-

भाषा० सहकारी रसज्ञाया नित्यतादि च पूर्ववत् ।

घ्राणग्राह्यो भवेद्गन्धो घ्राणस्यैवोपकारकः ॥ १०१ ॥

सौरभस्यासौरभस्य स देधा परिकीर्तितः ।

स्पर्शस्वगिन्द्रियग्राह्यस्त्वचः स्यादुपकारकः ॥ १०२ ॥

अनुष्णाग्नीतग्नीतोष्णभेदात् स त्रिविधो मतः ।

काठिन्यादिः क्षितावेव नित्यतादि च पूर्ववत् ॥ १०३ ॥

सिद्धा० वयवा भवति । एवंक्रमेण परमाणावपि पाकषिद्धिः ॥

अन्यज्जलतेजःपरमाणुरूपभिन्नरूपं सहेतुकं जन्मं ॥

रसं निरूपयति । रसस्त्विति ॥ १०० ॥

सहकारीति । रासनज्ञाने रसः कारणमित्यर्थः ॥

पूर्ववदिति । जलपरमाणौ रसो नित्योऽन्यः सर्वोऽपि

रसोऽनित्य इत्यर्थः ॥ गन्धं निरूपयति । घ्राणग्राह्य

इति । उपकारको घ्राणजन्यज्ञाने कारणमित्यर्थः ।

अन्यो गन्धः सर्वोऽनित्य एव ॥ १०१ ॥

स्पर्शं निरूपयति । स्पर्श इति । उपकारक

इति स्पर्शनप्रत्यक्षे स्पर्शः कारणमित्यर्थः ॥ १०२ ॥

अनुष्णाग्नीत इति । पृथिव्या वायोश्च स्पर्शोऽनु-

ष्णाग्नीतः । जलस्य ग्नीतः । तेजस उष्णः ॥ काठिन्ये-

ति । कठिनसुकुमारस्पर्शः पृथिव्या एवेत्यर्थः । कठि-

गत्वादिकञ्च न संयोगनिष्ठो जातिविशेषः । चक्षुर्ग्रा-

ह्यतापत्तेः ॥ पूर्ववदिति । जलतेजोवायुपरमाणु-

भाषा० एतेषां पाकजत्वन्तु क्षितौ नान्यत्र कुत्रचित् ।

सिद्धा० स्वर्गा गित्यास्तङ्गिन्नस्वर्गास्त्वगित्या इत्यर्थः ॥ १०३ ॥

एतेषामिति ॥ एतेषां रूपरसगन्धस्पर्शानां । नान्य-  
चेति । पृथिव्या हि रूपरसगन्धस्पर्शपरावृत्तिः पाव-  
कसंयोगाद्दुपलभ्यते । न हि जतधापि आयमाने ज-  
लादौ रूपादिकं परावर्त्तते । नीरे सौरभमौष्णञ्च  
अन्वयव्यतिरेकाभ्यामौपाधिकमेवेति निर्णीयते । पव-  
नपृथिव्योः गीतस्पर्शादिवत् ॥ तत्रापि पृथिवीष्वपि मध्ये  
परमाणवेवं पाक इति वैशिष्टिका वदन्ति । तेषाम-  
यमात्रयः । अवयविनाऽवष्टम्बेष्ववयवेषु पाको न सम्भ-  
वति । परन्तु वज्रिसंयोगेनावयवेषु विनष्टेषु स्वतन्त्रेषु  
परमाणुषु पाकः । पुनश्च पक्षपरमाणुसंयोगाद् शणुका-  
दिक्रमेण पुनर्माहावयवविपर्यन्तमुत्पत्तिः । तेजसामति-  
त्रयितवेगवजात् पूर्वव्यूहनाम्नो स्रष्टिति व्यूहान्तरोत्प-  
त्तिश्चेति ॥ अथ श्रुणुकादिविनाशमारभ्य कतिभिः  
क्षणैः पुनरुत्पत्त्या रूपादिमङ्गवतीति त्रिव्यमुद्धिवैषद्याय  
प्रक्रिया तत्र स्यात् ॥ संयोगविभागयोरनपेक्षकारणं  
कर्म इति वैशिष्टिकसूत्रं । खोत्तरवृत्तिभावान्तरा-  
नपेक्षत्वं तस्यार्थः । अन्यथा कर्माणोऽप्युत्तरसंयोगज-  
नने पूर्वसंयोगनाशापेक्षणादव्याप्तिः स्यादिति ॥ तत्र  
विभागजविभागानङ्गीकारे नवक्षणा तदङ्गीकारेऽपि  
विभागः किञ्चित्सापेक्षो विभागं जनयेत् निरपेक्षस्य

भाषा० तत्रापि परमाणौ स्यात् पाको वैशेषिके नये ॥ १०४ ॥

मिद्धा० तच्चे कर्मत्वं स्यात्\* । तत्र यदि द्रव्यारम्भकसंयोगविना-  
 ष्वविशिष्टं कालमपेक्ष्य विभागजविभागः स्यात् तदा  
 दशरूपणा ॥ अथ द्रव्यमाश्वविशिष्टं कालमवयवं वापेक्ष्य  
 विभागजविभागः स्यात् तदा एकादशरूपणा । तथा हि  
 वक्रिसंयोगात् परमाणौ कर्म । ततः परमाण्वन्तरेण  
 विभागः । तत आरम्भकसंयोगमात्रः । ततो ह्यणुकमात्रः ।  
 ततः परमाणौ श्यामादिमात्रः । ततो रक्ताद्युत्पत्तिः ।  
 ततो द्रव्यारम्भानुगुणक्रिया । ततो विभागः । ततः पूर्वसं-  
 योगमात्रः । तत आरम्भकसंयोगः । ततो ह्यणुकोत्पत्तिः ।  
 ततो रक्ताद्युत्पत्तिः ॥ ननु श्यामादिमात्ररूपे रक्तोत्प-  
 त्तिरूपे वा परमाणौ द्रव्यारम्भानुगुणक्रियाऽस्त्विति  
 चेत् । न । अग्निमंथुक्ते परमाणौ यत् कर्म तदिनाश्रमन्त-  
 रेण गुणोत्पत्तिमन्तरेण च तत्र परमाणौ क्रियान्तरा-  
 भावात् । कर्मवति कर्मानुत्पत्तेः । निर्गुणे द्रव्ये द्रव्यार-  
 म्भानुगुणक्रियानुपपत्तेश्च ॥ तथापि परमाणौ श्यामादि-  
 निवृत्तिसमकालं रक्ताद्युत्पत्तिः स्यादिति चेत् । न । पूर्व-  
 रूपादिध्वंसस्य रूपान्तरे हेतुत्वात् । इति नवरूपणा ॥ अथ  
 दशरूपणा । सा च आरम्भकसंयोगविनाश्वविशिष्टं कालम-  
 पेक्ष्य विभागेन विभागजनने सति स्यात् । तथा हि वक्रि-

\* सतन्त्राः परमाणवः पचन्त इति वैशेषिकमतं । इति चनाकरोऽय-  
 मतिरिक्तः पाठः ॥

सिद्धा० संयोगाद् द्युक्कार्मके परमाणौ क्रिया। ततो विभागः।  
 तत आरम्भकसंयोगनामः। ततो द्युक्कार्मविभागज-  
 विभागौ। ततः श्यामनामपूर्वसंयोगनामौ। ततो रक्तो-  
 त्युत्तरसंयोगौ। ततो वक्रिनोदमजन्यपरमाणुकर्मणो  
 नामः। ततोऽदृष्टवदात्मसंयोगाद् द्रव्यारम्भानुगुण-  
 क्रिया। ततो विभागः। ततः पूर्वसंयोगनामः। तत आर-  
 म्भकसंयोगः। ततो द्युक्कोत्पत्तिः। ततो रक्ताद्युत्पत्तिः॥  
 अथैकादशक्षणा। वक्रिसंयोगात् परमाणौ कर्म। ततो  
 विभागः। ततो द्रव्यारम्भकसंयोगनामः। ततो द्युक्क-  
 नामः। ततो द्युक्कार्मविभिष्टं कालमपेक्ष्य विभागज-  
 विभागः। ततः पूर्वसंयोगनामः। तत उत्तरसंयोगः। ततः  
 परमाणुकर्मनामः। ततोऽदृष्टवदात्मसंयोगाद् द्रव्या-  
 रम्भानुगुणक्रिया। ततो विभागः। ततः पूर्वसंयोग-  
 नामः। ततो द्रव्यारम्भकसंयोगः। ततो द्युक्कं। ततो  
 रक्तादि। मध्यमजम्बुवदेकस्मादग्निं संयोगान्न रूप-  
 नागरक्तोत्पादौ। तावत् कालमेकस्याग्नेरस्तिरत्नात्॥  
 किञ्च यद्युत्पादको नामकस्तदा नष्टे रूपादावग्निनामे  
 नीरूपस्त्रिरं परमाणुः स्यात्। नामकस्येदुत्पादकस्तदा  
 रक्तोत्पत्तौ तदग्निनामे रक्तता न स्यात्॥ एवं परमा-  
 खन्तरे कर्मचिन्तनात् पञ्चमादिक्षणेऽपि गुणोत्पत्तिः।  
 तथाहि एकत्र परमाणौ कर्म। ततो विभागः। तत  
 आरम्भकसंयोगनामपरमाण्वन्तरकर्माणी ततस्त द्युक्-



भाषा० नैयायिकानाम् नये द्वाणुकादावपीष्यते ।

मिद्धा० कनात्रः परमाण्वन्तरकर्मजस्य विभाग इत्येकः कालः । ततः श्यामादिनात्रः विभागाच्च पूर्वसंयोगनात्र इत्येकः कालः । ततो रक्तोत्पत्तिर्द्रव्यारम्भकसंयोगस्येत्येकः कालः । अथ द्वाणुकोत्पत्तिः । अथ रक्तोत्पत्तिरिति पञ्चक्षणा ॥ द्रव्यनात्रसमकालं परमाण्वन्तरे कर्मचिन्तनात् षष्ठे गुणोत्पत्तिः । तथाहि परमाणुकर्मणा परमाण्वन्तरविभागः । तत आरम्भकसंयोगनात्रः । अथ द्वाणुकनात्रपरमाण्वन्तरकर्मणी । अथ श्यामनात्रः परमाण्वन्तरकर्मजस्य विभागः । ततो रक्तोत्पत्तिः परमाण्वन्तरे पूर्वसंयोगनात्रस्य । ततः परमाण्वन्तरसंयोगः ततो द्वाणुकोत्पत्तिः अथ रक्तोत्पत्तिरिति ॥ एवं श्यामनात्रक्षणे परमाण्वन्तरे कर्मचिन्तनात् सप्तक्षणा । रक्तोत्पत्तिसमकालं परमाण्वन्तरे कर्मचिन्तनात् अष्टक्षणा इति ॥ १०४ ॥

नैयायिकानामिति । नैयायिकानां मते द्वाणुकादौ अवयविन्यपि पाको भवति । तेषामयमात्रयः । अवयविनां सञ्चिद्रत्नादभेदः सूक्ष्मावयवैरन्तःप्रविष्टैरवयवेष्ववष्टम्बेष्वपि पाको न विरुध्यते । वैज्ञेयिकमते ऽनन्तावयवतन्त्राशकल्पने गौरवात् । इत्यस्य सोऽयं घट इत्यादिप्रत्यभिज्ञाऽपि सङ्गच्छते । यत्र तु न प्रत्यभिज्ञा तत्रावयविना-

भाषा० गणनव्यवचारे तु चेतुः संख्याऽभिधीयते ॥ १०५ ॥  
 नित्येषु नित्यमेकत्वमनित्ये नित्यमिष्यते ।  
 द्वित्वादयः परार्हान्ता अपेक्षानुद्धिजा मताः ॥ १०६ ॥  
 अनेकाश्रयपर्याप्ता एते तु परिकीर्तिताः ।

सिद्धा० जोऽपि स्त्रीक्रियत इति ॥ सङ्ख्यां निरूपयितुमाह । गण-  
 नेति । गणनव्यवहारासाधारणकारणं सङ्कीर्त्यर्थः ॥ १०५ ॥

नित्येष्विति । नित्येषु परमात्मादिषु एकत्वं नित्यं  
 अनित्ये घटादीं एकत्वमनित्यमित्यर्थः ॥ द्वित्वादयो  
 व्यासज्यवृत्ति\*संख्या अपेक्षानुद्धिजन्याः ॥ १०६ ॥

अनेकेति । यद्यपि द्वित्वादिसमवायः प्रत्येकं घटा-  
 दावपि वर्तते तथाप्येको दावितिप्रत्ययाभावाद् एको  
 न दाविति प्रत्ययसम्भवाच्च द्वित्वादीनां पर्याप्तिस-  
 च्छणः कस्यन सम्बन्धोऽनेकाश्रयोऽभ्युपगम्यते ॥ अपेक्षानु-  
 द्धिनाम्नादिति । प्रथममपेक्षानुद्धिस्ततो द्वित्वात्पत्तिः ।  
 ततो विशेषणज्ञानं द्वित्वनिर्विकल्पकरूपं । ततो दि-  
 त्वविशिष्टप्रत्ययं । अपेक्षानुद्धिनाम्ने ततो द्वित्वनाम  
 इति ॥ यद्यपि ज्ञानान्तरं न त्रिचक्षणमात्रस्यायि योग्य-  
 विभुविशेषगुणानां स्तोत्ररवर्त्तिगुणनाश्रयत्वात् तथाप्य-  
 पेक्षानुद्धेस्त्रिचक्षणसाधित्वं कल्प्यते । अन्यथा निर्विकल्प-  
 काले अपेक्षानुद्धिनाम्नाद् अगन्तरं द्वित्वस्यैव नाम्नः स्यात्

\* एकत्वानवविशेषपर्याप्तिकर्म व्यासज्यवृत्तित्वं । जी० ॥

भाषा० अपेक्षानुद्दिनाशाच्च नाशस्तेषां निरूपितः ॥ १०७ ॥  
अनेकैकत्वबुद्धिर्या साऽपेक्षानुद्दिश्यते ।

बिद्धा० न तु द्वित्वप्रत्ययं । तदानीं विषयाभावात् । विद्यमान-  
स्यैव चक्षुरादिना ज्ञानजननोपगमात् । तस्माद् द्वित्वप्र-  
त्ययादिकमपेक्षानुद्देर्नागकं कस्यते ॥ न चापेक्षानुद्दि-  
नात्रात् कथं द्वित्वनात्र इति वार्थं । काष्ठान्तरे द्वित्वप्र-  
त्ययाभावात् । अपेक्षानुद्दिष्टादुत्पादिका तस्मान्नस्मान्नक  
इति कल्पनात् । अत एव तत्पुद्गीयापेक्षानुद्दिजन्यदि-  
नादिकं तेनैव गृह्यत इति कस्यते ॥ न चापेक्षानुद्देर्दि-  
त्वप्रत्ययकारणत्वमस्त्विति वार्थं । साधवेन द्वित्वं प्रति  
कारणत्वस्यैवोचितत्वात् । अतीन्द्रिये द्रव्युकादावपेक्षानु-  
द्दिर्योगिना । सर्गादिकास्त्रीनपरमास्तादावीश्वरीया-  
पेक्षानुद्दिर्भ्रष्टान्तरवर्त्तियोगिनामपेक्षानुद्दिर्णा दि-  
त्वादिकारणमिति ॥ १०७ ॥

अपेक्षानुद्दिः केत्यत आह । अनेकेति । अथमेक  
इत्याकारिका इत्यर्थः । इदं तु बोध्यं यचानियतैकत्व-  
ज्ञानं तच्च द्वित्वादिभिन्ना वज्रत्वसंख्योत्पद्यते यथा  
सेनावनादाविति कन्दस्त्रीकारः ॥ आचार्यास्तु चित्वा-  
दिकमेव वज्रत्वं मन्यन्ते । तथा च चित्तत्वादिव्या-  
पिका वज्रत्वजातिः । सेनादौ चोत्पन्ने चित्वादौ चित्त-  
त्वाद्ययो दोषात् । इत्यस्य इतो वज्रकेयं सेनेति प्रती-

भाषा० परिमाणं भवेन्नानव्यवहारस्य कारणं ॥ १०८ ॥

अणु दीर्घं मच्चद्वस्वमिति तद्भेद ईरितः ।

अनित्ये तदनित्यं स्यान्नित्ये नित्यमुदाहृतं ॥ १०९ ॥

सङ्ख्यातः परिमाणाच्च प्रचयादपि जायते ।

अनित्यं द्वाणुकादौ तु सङ्ख्याजन्यमुदाहृतं ॥ ११० ॥

मिद्धा० तिरुपपद्यते । वज्रत्वस्य संख्यान्तरत्वे तत्तारतम्याभावा-  
दित्यवधेयं ॥ परिमाणं निरूपयति । परिमाणमिति ।  
परिमितिव्यवहारसाधारणं कारणं परिमाणमि-  
त्यर्थः ॥ १०८ ॥

तच्चतुर्विधं अणु मच्चद् दीर्घं द्वस्वञ्च\* । तत् परि-  
माणं । नित्यमित्यत्र परिमाणमित्यनुपपद्यते ॥ १०९ ॥

जायत इत्यत्रापि परिमाणमित्यनुवर्तते । अनि-  
त्यमिति पूर्वेष्वाम्बिते । तथा चानित्यं परिमाणं सङ्ख्या-  
जन्यं परिमाणजन्यं प्रचयजन्यं चेत्यर्थः ॥ तत्र सङ्ख्या-  
जन्यमुदाहरति । द्वाणुकादाविति । द्वाणुकस्य त्रसरे-  
षोश्च परिमाणं प्रति परमाणुपरिमाणं द्वाणुकादि-  
परिमाणं वा न कारणं । परिमाणस्य स्वसमानजा-  
तीयोत्कृष्टपरिमाणजनकत्वात् । द्वाणुकादिपरिमाणन्तु  
परमाणुत्वापेक्षया नोत्कृष्टं । त्रसरेणुपरिमाणन्तु न-

\* इदञ्चातुर्विधं प्रत्यक्षमिदं । तत्राणुत्वप्रत्यये मच्चत्वदीर्घत्वे च समनि-  
चने इति ॥ मिश्रयोगजनतया निरुद्धमाहतमादपरीकृतोऽयं वाक्यः ।

भाषा० परिमाणं घटादौ तु परिमाणजमुच्यते ।

प्रचयः शिथिलाख्यो यः संयोगस्तेन जन्यते ॥ १११ ॥

परिमाणं त्वलकादौ नाशस्वाश्रयनाशतः ।

विद्वा० सजातीयं । अतः परमाणौ द्वित्वसङ्ख्या द्व्यणुकपरि-  
माणस्य द्व्यणुके त्रित्वसङ्ख्या च त्रसरेणुपरिमाणस्यास-  
मवायिकारणमित्यर्थः ॥ ११० ॥

परिमाणजन्यमुदाहरति । परिमाणं घटादाविति ॥  
परिमाणञ्च कपासादिपरिमाणजन्यं ॥ प्रचयजन्यमुदा-  
हरन्तुं प्रचयं निर्व्वक्ति । प्रचय इति ॥ १११ ॥

नाश इति । अर्थात् परिमाणस्य । न चावयव-  
नाशः कथं परिमाणनाशकः सत्यवयवविनि चिचतु-  
रपरमाणुविच्छेदे तदुपचये चावयविनः प्रत्यभिज्ञाने  
ऽपि परिमाणान्तरस्य प्रत्यर्चासङ्ख्यादिति वाच्यं ।  
परमाणुविच्छेदे द्व्यणुकस्य नाशोऽवयवमभ्युपेयस्यज्ञाने च  
त्रसरेणुकनाशः । एवं क्रमेण महावयविनो नाश-  
स्त्वावयवकत्वात् । सति च नाशकेऽनभ्युपगममात्रेण  
नाशस्यापवादितुमशक्यत्वात् । शरीरादाववयवोपचये  
ऽसमवायिकारणनाशस्यावयवकत्वादावयविनाश आवयव-  
कः ॥ न च घटाविनाशेऽपि तन्वन्तरसंयोगात् परि-  
माणधिक्यं स्यादिति वाच्यं । तथापि वेमाद्यभिषा-  
तेन समवायिकारणतन्तुसंयोगनाशात् पटनाशस्यावयव-

भाषा० सञ्ज्ञावत्तु पृथक् स्यात् पृथक्प्रत्ययकारणं ॥ ११५ ॥

सिद्धा० कत्वात् ॥ किञ्च तन्वन्तरस्य तात्पटावयवत्वे पूर्व्वे  
तत्पट एव न स्यात् । तत्तन्तुरूपकारणाभावात् ।  
तत्तन्तोरावयवत्वाभावे च न तेन परिमाणाधिक्यं सं-  
युक्तद्रव्यान्तरवत् । तस्मात् तच्च तन्वन्तरसंयोगे सति  
पूर्व्वपटनाशस्ततः पटान्तरोत्पत्तिरित्यवश्यं स्वीकार्यं ।  
अवयविनः प्रत्यभिज्ञानन्तु माजात्येन दीपकलिकादि-  
वत् ॥ न च पूर्व्वतन्वव एव तन्वन्तरसहकारात् पूर्व्वपटे  
सत्येव पटान्तरमारभतामिति वार्त्थं । मूर्त्तयोः समान-  
देजताविरोधात् । एकदा नामाद्रव्यस्य तत्रानुपसम्भ-  
वाधितत्वाच्च । पूर्व्वद्रव्यस्य प्रतिबन्धकस्य विनाशे द्रव्या-  
न्तरोत्पत्तिरित्यवश्यमभ्युपेयत्वात् ॥

पृथक्त्वं कारणं निरूपयति । सञ्ज्ञावदिति । पृथक्-  
प्रत्ययामाधारणं कारणं पृथक्त्वं । तन्नित्यतादिकं सञ्ज्ञा-  
वत् । यथा हि नित्येषु एकत्वं नित्यं अनित्येऽनित्यं  
अनित्यमेकत्वं आश्रयद्वितीयस्येनात्पद्यते आश्रयना-  
शाश्रयति तथैकपृथक्त्वमपि । द्वित्वादिवद् द्विपृथक्त्वा-  
दिकमपीत्यर्थः ॥ तन्वयमस्मात् पृथग् इत्यादावन्वो-  
न्याभावो भासते तत् कथं पृथक्त्वं गुणान्तरं स्वीक्रियते  
न चास्तु पृथक्त्वं न तन्वोन्याभाव इति वार्त्थं । रूपं  
न घट इति प्रतीत्यनापत्तेः ॥ ११५ ॥

भाषा० अन्योन्याभावतो नास्य चरितार्थत्वमुच्यते ।  
 अस्मात् पृथगिदं नेति प्रतीतिर्हि विलक्षणा ॥ ११६ ॥  
 अप्राप्तयोस्तु या प्राप्तिः सैव संयोग ईरितः ।  
 कीर्त्तितस्त्रिविधस्त्वेष आद्योऽन्यतरकर्माजः ॥ ११७ ॥  
 तयोभयक्रियाजन्यो भवेत् संयोगजोऽपरः ।  
 आदिमः श्येनशैलादिसंयोगः परिकीर्त्तितः ॥ ११५ ॥  
 मेषयोः सन्निपातो यः स द्वितीय उदाहृतः ।

सिद्धा० न हि रूपे घटावधिकं पृथक्त्वं गुष्ठान्तरमस्ति न वा  
 घटे घटावधिकपृथक्त्वमस्ति येन परम्परासम्बन्धः कस्य  
 इत्यत आह । अन्योन्याभावत इति ॥ विलक्षणेति ॥  
 ननु ब्रह्मवैलक्षण्यमेव न तर्कवैलक्षण्यमिति चेत् । न । वि-  
 नार्थभेदं घटात् पृथग् इतिवद् घटो नेत्यत्रापि पञ्चमी  
 स्यात् । तस्माद् यदर्थकयोगे पञ्चमी सोऽर्थो नञर्थो  
 ऽन्योन्याभावतो भिन्नो गुष्ठान्तरं कस्यत इति ॥ ११२ ॥

संयोगं निरूपयति । अप्राप्तयोरिति । तं विभजते ।

कीर्त्तित इति । एष संयोगः ॥ ११४ ॥

सन्निपातः संयोगो द्वितीय उभयकर्माजः । द्वितीय  
 इति संयोगज इत्यर्थः । द्वितीयः स्यादिति पूर्वेषा-  
 म्वितं ॥ ११५ ॥

आदिमः अभिघातः । द्वितीयो नोदनास्यः सं-  
 योग इति ॥ विभक्तप्रत्ययकारणं विभागं निरूपयति ।

भाषा० कपालतत्संयोगात् संयोगस्तरुक्मयोः ॥ ११६ ॥  
 तृतीयः स्यात् कर्मजोऽपि द्विधैव परिकीर्तितः ।  
 अभिघातो नोदनञ्च शब्दचेतुरिच्चादिमः ॥ ११७ ॥  
 शब्दाच्चेतुर्द्वितीयः स्याद्विभागोऽपि त्रिधा भवेत् ।  
 एककर्म्मोद्भवस्त्वाद्यो द्वयकर्म्मोद्भवोऽपरः ॥ ११८ ॥  
 विभागजस्तृतीयः स्यात् तृतीयोऽपि द्विधा भवेत् ।

मिड्डा० विभाग इति ॥ एककर्मेति । उदाहरणम् म्नेनत्रैलवि-  
 भागादिकं पूर्ववदोर्थं ॥ ११६ ॥ ११७ ॥ ११८ ॥

तृतीयो विभागजः कारणमात्रविभागजन्यः का-  
 रणाकारणविभागजन्येति । आद्यस्त्वावत् । यत्र  
 कपाले कर्म । ततः कपालद्वयविभागः । ततो घटार-  
 म्भकसंयोगनाशः । ततो घटनाशः । ततस्तेन कपाल-  
 विभागेन सकर्म्षणा कपालस्य देवान्तरविभागो जन्यते ।  
 ततो देवान्तरसंयोगनाशः । तत उत्तरदेवसंयोगः ।  
 ततः कर्मनाश इति ॥ न च तेन कर्मणैव कथं देवा-  
 न्तरविभागो न जन्यत इति वार्थं । एकस्य कर्मण  
 आरम्भकसंयोगप्रतिद्वन्द्विविभागजनकत्वस्थानारम्भकसं-  
 योगप्रतिद्वन्द्विविभागजनकत्वविरोधात् । अन्यथा वि-  
 कसत्कमलकुशलभङ्गप्रमङ्गात् । तस्माद्यदीदमनारम्भ-  
 कसंयोगप्रतिद्वन्द्विविभागं जनयेत् तदा ऽऽरम्भकसंयो-  
 गप्रतिद्वन्द्विविभागं न जनयेत् । न च कारणविभागे-



भाषा० हेतुमात्रविभागेत्यो हेत्वहेतुविभागजः ॥ ११८ ॥

परत्वञ्चापरत्वञ्च द्विविधं परिकीर्तितं।

दैशिकं कालिकञ्चापि मूर्त्तं एव तु दैशिकं ॥ १२० ॥

परत्वं सूर्यसंयोगभूयस्त्वज्ञानतो भवेत्।

अपरत्वं तदल्पत्वबुद्धितः स्यादिति रितं ॥ १२१ ॥

सिद्धा० नैव द्रव्यनाम्नात् पूर्वं कुतो देवान्तरविभागो न जन्यत इति वाच्यं। आरम्भकसंयोगप्रतिद्विद्विभागवतोऽवयवस्य सति द्रव्ये देवान्तरविभागाद्यभावात्। यत्र हस्तक्रियया हस्ततद्विभागः ततः प्ररीरेऽपि विभक्तप्रत्ययो भवति। तत्र च प्ररीरतद्विभागे हस्तक्रिया न कारणं। व्यधिकरणत्वाच्छरीरे तु क्रिया नास्ति। अवयविकर्मणो यावदवयवकर्मणियतत्वात्। अतस्तत्र कारणाकारणविभागेन कार्याकार्यविभागो जन्यत इति। अत एव विभागो गुणान्तरं। अन्यथा प्ररीरे विभक्तप्रत्ययो न स्यात्। अतः संयोगनाशेन विभागो नान्यथासिद्धो भवति ॥ ११८ ॥

परापरव्यवहारनिमित्ते परत्वापरत्वे निरूपयति।  
परत्वञ्चेति। दैशिकमिति ॥ १२० ॥

दैशिकपरत्वं ब्रह्मतरसूर्यसंयोगान्तरितत्वज्ञानादुत्पद्यते। एवं तदन्वीयस्त्वज्ञानादपरत्वमुत्पद्यते। अत्रावधित्वाद्यद्वितीयापेक्षा। यथा पाटलिपुत्रात् कामो-

भाषा० तयोरसमवायी तु द्विकसंयोगस्तदाश्रये ।  
 दिवाकरपरिस्पन्दपूर्वोत्पन्नत्वबुद्धितः ॥ १२२ ॥  
 परत्वमपरत्वन्तु तदनन्तरबुद्धितः ।  
 अत्र त्वसमवायी स्यात् संयोगः कालपिण्डयोः ॥ १२३ ॥  
 अपेक्षामुद्दिनाशेन नाशस्त्वेषामुदाहृतः ।  
 बुद्धेः प्रकारः प्रागेव प्रायशोऽपि निरूपितः ॥ १२४ ॥  
 अथावशिष्टोऽप्यपरः प्रकारः परिदर्शयते ।  
 अप्रमा च प्रमा चेति ज्ञानं द्विविधमुच्यते ॥ १२५ ॥  
 तच्छून्ये तन्मतिर्या स्यादप्रमा सा निरूपिता ।

शिङ्गा० मपेक्ष्य प्रयागः परः । पाटलिपुत्रात् कुरुक्षेत्रमपेक्ष्य  
 प्रयागोऽपर इति ॥ १२१ ॥

तयोर्द्वैत्रिकपरत्वापरत्वयोः । असमवायी असमवा-  
 यिकारणं । तदाश्रये द्वैत्रिकपरत्वापरत्वाश्रये ॥ दिवा-  
 करेति ॥ १२२ ॥

अत्र परत्वं अपरत्वञ्च कालिकं याच्यं । यस्य सूर्य-  
 परिस्पन्दापेक्षया यस्य सूर्यपरिस्पन्दोऽधिकः स ज्येष्ठः ।  
 यस्य न्यूनः स कनिष्ठः । कालिकपरत्वापरत्वे जन्यद्रथ  
 एव । अत्र कालिकपरत्वापरत्वयोः ॥ १२३ ॥

एषां कालिकद्वैत्रिकपरत्वापरत्वानां ॥ क्रमप्राप्तां  
 बुद्धिं निरूपयितुमाह । बुद्धेरिति ॥ १२४ ॥ १२५ ॥  
 अप्रमां विभजते । तच्छून्य इति । तदभाववति

भाषा० तत्प्रपञ्चो विपर्यासः संग्रयोऽपि प्रकीर्तितः ॥ १२६ ॥  
 आद्यो देहे याऽऽत्मबुद्धिः शङ्खगदौ पीततामतिः ।  
 भवेन्निश्चयरूपा या संग्रयोऽयं प्रदर्शयते ॥ १२७ ॥  
 किंस्त्रिंशत् नरो वा स्थाणुर्वेत्यादिवुद्धिस्तु संग्रयः ।  
 तद्भावाप्रकारा धीस्तत्प्रकारा तु निश्चयः ॥ १२८ ॥  
 स संग्रयो मतिर्या स्यादेकत्राभावभावयोः ।

सिद्धा० तत्प्रकारकं ज्ञानं भ्रम इत्यर्थः ॥ तत्प्रपञ्चः अप्रमाप्र-  
 पञ्चः ॥ १२६ ॥

आद्य इति । विपर्यास इत्यर्थः । शरीरादौ यदा-  
 त्मत्वप्रकारकं ज्ञानं गैरोऽहमित्याकारकं । एवं श-  
 ङ्खगदौ पीतः शङ्ख इत्याकारकं यज्ज्ञानं निश्चयरूपं  
 तद्वत् इति ॥ १२७ ॥

किंस्त्रिंशदिति ॥ किंस्त्रिंशदिति वितर्के ॥ निश्चयस्य  
 संक्षेपमाह । तद्भावेति । तद्भावाप्रकारकत्वे सति  
 तत्प्रकारकं ज्ञानं निश्चयः ॥ १२८ ॥

संग्रयं संक्षयति । संग्रय इति । एकधर्मिकविद्वद्-  
 भावाभावप्रकारकं ज्ञानं संग्रय इत्यर्थः ॥ साधारणेति ।  
 उभयसाधारणो यो धर्मस्तज्ज्ञानं संग्रयकारणं । यथा  
 उच्चैस्तरत्वं स्थाणुत्वसाधारणं ज्ञात्वा अयं स्थाणुर्न वेति  
 मन्दिग्धे । एवं असाधारणज्ञानं कारणं । यथा शब्दत्वं  
 नित्यानित्यव्यावृत्तं शब्दे शृङ्गीत्वा शब्दो नित्यो न वेति

भाषा० साधारणादिधर्मास्य ज्ञानं संग्रहकारणं ॥ १५८ ॥  
 दोषोऽप्रमाया जनकः प्रमायास्तु गुणो भवेत् ।

सिद्धा० षन्दिग्धे। विप्रतिपत्तिस्तु शब्दे नित्यो न वेत्यादिशब्दा-  
 त्तिका न संग्रहकारणं । शब्दव्याप्तिज्ञानादीनां निश्च-  
 यमात्रजनकत्वस्याभावात् । किन्तु तत्र शब्देन कोटिद्व-  
 यज्ञानं जन्यते । संग्रहस्तु मानस एवेति । एवं ज्ञाने  
 प्रामाण्यसंग्रहादिषयसंग्रह इति । एवं व्याप्यसंग्रहादपि  
 व्यापकसंग्रह इत्यादिकं बोध्यं । किन्तु संग्रहे धर्माज्ञानं  
 धर्माग्निद्यसन्निकर्षो वा कारणमिति ॥ १५८ ॥

दोष इति । अप्रमां प्रति दोषः कारणं । प्रमां प्रति  
 गुणः कारणं । तथापि पित्तादिरूपा दोषा अननुगताः ।  
 तेषां कारणत्वं अन्यव्यतिरेकाभ्यामेव सिद्धं । गुणस्य  
 प्रमाजनकत्वम् अनुमानात् सिद्धं । यथा प्रमा ज्ञान-  
 साधारणकारणभिन्नकारणजन्या जन्यज्ञानत्वाद् अप्र-  
 मावत् ॥ न च दोषाभाव एव कारणमस्त्विति वाच्यं ।  
 पीतः ब्रह्म इति ज्ञानस्थले पित्तदोषसत्त्वाच्छङ्खत्वप्र-  
 मागुत्पत्तिप्रसङ्गात् । विनिगमनाविरहाद् अनन्तदो-  
 षाभावस्य कारणत्वमपेक्ष्य गुणकारणताया न्याय-  
 त्वात् ॥ न च गुणसत्त्वेऽपि पित्तप्रतिबन्धाच्छङ्खे न  
 सैत्यज्ञानं अतः पित्तादिदोषाभावानीं कारणत्वमवश्यं  
 वाच्यं तथा च किं गुणस्य हेतुत्वकल्पनयेति वाच्यं ।

भाषा० पित्तदूरत्वादिरूपो दोषो नानाविधः स्मृतः ॥ ११० ॥  
 प्रत्यचे तु विशेष्येण विशेषणवता समं ।  
 सन्निकर्षो गुणस्तु स्यादथ त्वनुमितौ गुणः ॥ १११ ॥  
 पक्षे साध्यविशिष्टे च परामर्शो गुणो भवेत् ।  
 शक्ये सादृश्यबुद्धिस्तु भवेदुपमितौ गुणः ॥ ११२ ॥  
 शाब्दबोधे योग्यतायास्तात्पर्यस्याथवा प्रमा ।  
 गुणः स्याद् भ्रमभिन्नन्तु ज्ञानमत्रोच्यते प्रमा ॥ ११३ ॥  
 अथवा तत्प्रकारं यज्ज्ञानं तद्विशेष्यकं ।

सिद्धा० तथाप्यन्वयव्यतिरेकाभ्यां गुणस्यापि हेतुत्वसिद्धेः । एवं  
 भ्रमं प्रति गुणाभावः कारणमित्यस्यापि सुवचत्वाच्च ।  
 तत्र दोषाः के इत्याकाङ्क्षायामाह । पित्तेति । कश्चित्  
 पित्तादिभ्रमे पित्तं दोषः । कश्चिच्चन्द्रादेः स्वल्पप-  
 रिमाणभ्रमे दूरत्वं दोषः । कश्चिच्च वंशोरगभ्रमे मण्डू-  
 कवशाञ्जनमित्येवं दोषा भ्रान्तिजनका इत्यर्थः ॥ ११० ॥

अथ के गुणा इत्याकाङ्क्षार्यां प्रत्यक्षादौ क्रमशो  
 गुणान् दर्शयति । प्रत्यचे त्विति । प्रत्यचे विशेषणवद्-  
 विशेष्यसन्निकर्षो गुणः । अनुमितौ साध्यवति साध्यव्याप्य-  
 वैशिष्ट्यज्ञानं गुण इति । एवमगोऽप्युद्धः ॥ १११ ॥ ११२ ॥

प्रमां निरूपयति । भ्रमभिन्नमिति ॥ ११३ ॥

ननु यत्र शक्तिरजतयोरिमे रजते इति ज्ञानं जातं  
 तत्र रजताग्रेऽपि प्रमा न स्यात् तज्ज्ञानस्य भ्रमभिन्न-

भाषा० तत् प्रमा न प्रमा नापि भ्रमः स्यान्नित्त्विकल्पकं ॥१३४॥

प्रकारतादिप्रून्यं हि सम्बन्धानवगाच्च तत् ।

सिद्धा० लाभावाद् अत आह । अथवेति । तद्वद्विशेष्यकं तत्प्रकारकं ज्ञानं प्रमा इत्यर्थः । इदन्तु बोध्यं । येन सम्बन्धेन तद्वत्ता तेन सम्बन्धेन तद्वद्विशेष्यकं तेन सम्बन्धेन तत्प्रकारकत्वं वाच्यं । तेन कपासादौ संयोगादिना घटादिज्ञाने नातिव्याप्तिः ॥ एवं सति नित्त्विकल्पकं प्रमा न स्यात् तस्य सप्रकारकत्वाभावाद् अत आह । न प्रमेति ॥ ननु वृक्षे कपिसंयोगज्ञानं भ्रमः स्यात् प्रमा च स्यादिति चेत् । न । प्रतियोगिव्यधिकरणसंयोगाभाववति संयोगज्ञानस्य भ्रमत्वात् ॥ न च वृक्षे संयोगाभाववच्छेदकावच्छेदेन संयोगज्ञानं भ्रमो न स्यात् तत्र संयोगाभावस्य प्रतियोगिव्यधिकरणत्वाभावादिति वाच्यं । तत्र संयोगाभाववच्छेदकावच्छेदेन संयोगज्ञानस्य भ्रमत्वात् । लक्षणस्याननुगमात् । लक्षणाननुगमेऽपि न चतिः ॥ १३४ ॥

प्रमात्वमिति । मीमांसका हि प्रमात्वं स्वतो याज्ञमिति वदन्ति । तत्र गुरुणां मते ज्ञानस्य स्वप्रकाररूपत्वात् तज्ज्ञानप्रामाण्यं तेनैव गृह्यते इति ॥ भट्टानां मते ज्ञानमतीन्द्रियं । ज्ञानजन्या ज्ञातता प्रत्यक्षा । तथा च ज्ञानमनुमीयते ॥ मुरारिमिश्राणां मतेऽनुव्यवसायेन ज्ञानं गृह्यते । सर्वेषामपि मते तज्ज्ञानवि-

षिड्वा • षयकज्ञानेन तज्ज्ञानप्रामाण्यं गृह्यते । विषयनिरूप्यं हि  
 ज्ञानं\* । अतो ज्ञानवित्तिवेद्यो विषयः । तन्मतं दूष-  
 यति । न खतो याज्ञमिति । संग्रहेति । यदि ज्ञान-  
 प्रामाण्यं खतो याज्ञं स्यात् तदाऽभ्यामदभोत्पन्नज्ञाने  
 तत्संग्रहो न स्यात् । तत्र हि यदि ज्ञानं ज्ञातं तदा  
 प्रामाण्यं ज्ञातमेवेति कथं संग्रहः । यदि तु ज्ञानं न  
 ज्ञातं तदाधर्मिज्ञानाभावात् कथं संग्रहः । तस्माज्-  
 ज्ञानप्रामाण्यमनुमेयं । तथा हि इदं ज्ञानं प्रमा यस्मा-  
 दिप्रवृत्तिजनकत्वाद् यन्नैवं तन्नैवं यथाऽप्रमा । इदं  
 पृथिवीत्वप्रकारकं ज्ञानं प्रमा । गन्धवति पृथिवीत्वप्रका-  
 रकज्ञानत्वात् । एवं इदं जलज्ञानं प्रमा । खेहवति  
 जलत्वप्रकारकज्ञानत्वात् ॥ न च हेतुज्ञानं कथं जात-  
 मिति वाच्यं । पृथिवीत्वप्रकारकत्वस्य खतो याज्ञत्वात् ।  
 तत्र गन्धवद्विज्ञेयकत्वस्यापि सुगहत्वात् । तत्प्रकारक-  
 त्वावच्छिन्नतद्विज्ञेयकत्वं परं न गृह्यते । संग्रहानुरो-  
 धात् ॥ न च प्रमात्वस्य साध्यस्य प्रसिद्धिः कथमिति  
 वाच्यं । इदं ज्ञानप्रमात्वस्य खतो याज्ञत्वात् ॥ न च प्रका-  
 रभेदेन प्रामाण्यभेदाद् घटत्ववति घटत्वप्रकारादेः  
 कथं प्रसिद्धिरिति वाच्यं । घटत्वप्रकारकत्वस्य खविज्ञे-

\* विषयविषयताकनियतस्वविषयताकप्रत्यक्षकं ज्ञानमित्यर्थः । अनुमिति-  
 प्रकारस्य ज्ञानं विषयविषयताकप्रत्यक्षकं विषयाविषयकप्रत्यक्षाविष-  
 यत्वे सति प्रत्यक्षाविषयत्वादित्यनुमानं । ज्ञानप्रत्यक्षस्य विषयविषयत्वे  
 प्रमाप्रमिति भावः ।

सिद्धा० व्यक्तस्य च स्वतो याह्यत्वात् । घटस्य च पूर्वमुपस्थित-  
 त्वाद् घटविशेष्यकं घटत्वप्रकारकमिति ज्ञाने प्रामाण्यस्य  
 बाधकाभावः । व्यवसायपरन्तु प्रामाण्यं न गृह्यते ।  
 तत्र संग्रहसामग्रीसत्त्वे संग्रहस्यैवोपपत्तेः । किञ्चाभ्याम-  
 द्वायां दृतीयानुव्यवसायादिना प्रामाण्यस्य स्वत एव  
 ग्रहसम्भवात् प्रथमानुव्यवसायपरं न तद्वाहकत्वमिति  
 कल्प्यते संग्रहानुरोधत् ॥ अथ प्रामाण्यानुमितौ प्रा-  
 माण्यगहे न तस्य विषयनिश्चयरूपत्वार्थं तत्र प्रामा-  
 ण्यगहो वाच्यः । सोऽप्यनुमित्यन्तरेणेति फलमुखी कार-  
 णमुखी वा नामवस्येति चेन्न । अगृहीताप्रामाण्यग-  
 हकस्यैव निश्चयरूपत्वात् । यत्र च प्रामाण्यसंग्रहस्यैव  
 परं प्रामाण्यानुमितेरपेक्षाया यदाशङ्कं प्रामाण्यानु-  
 मितिरिष्यत एव सर्वत्र तु न संग्रहः । क्वचित् कोऽन्य-  
 नुपस्थितेः क्वचिद्विशेषदर्शनादितः क्वचिद्विषयान्तरस-  
 च्चारदिति सङ्कोपः ॥ ननु सर्वेषां ज्ञानानां यद्यार्थ-  
 त्वात् प्रमालक्षणे तद्विशेष्यकत्वं विशेषणं व्यर्थं ॥ न च  
 रज्जे रजतार्थिणः प्रवृत्तिर्भ्रमजन्या न स्यात् तव मते  
 भ्रमस्याभावादिति वाच्यं । तत्र हि दोषाधीनस्य  
 पुरोवर्तिनि स्वतन्त्रोपस्थितरजतभेदाग्रहस्य हेतुत्वात् ।  
 सत्यरजतस्यैव तु विभिन्नज्ञानस्य सत्त्वात् तदेव कारणं ।  
 अस्तु वा तत्रापि भेदाग्रह एव कारणमिति । न वाऽन्तरे  
 या स्यातिः सम्भवति । रजतप्रत्यक्षकारणस्य रजतसन्नि-



भाषा० प्रमात्वं न स्वतो ग्राह्यं संशयानुपपत्तितः ॥ १२५ ॥

सिद्धा० कर्षणाभावात् । रङ्गे रजतबुद्धेरनुपपत्तेरिति चेन्न ।  
 सत्यरजतस्यले प्रवृत्तिं प्रति विभिष्टज्ञानस्य हेतुतायाः  
 क्लृप्तत्वात् । अन्यत्रापि तत्कल्पनात् ॥ न च सत्त्वादिप्र-  
 वृत्तौ तत्कारणं त्रिसम्वादिप्रवृत्तौ तु भेदायहः का-  
 रणमिति वाच्यं । साधवात् प्रवृत्तिमात्रे तस्य हेतुत्व-  
 कल्पनात् । इत्यस्य रङ्गे रजतत्वविभिष्टबुद्धानुरोधेन  
 ज्ञानस्य घणाप्रत्यामत्तिकल्पनेऽपि न चितिः । फलमुख-  
 गौरवस्यादोषत्वात् । किञ्च यद् रङ्गरजतयोरिमे रजते  
 इति ज्ञानं जातं तत्र न कारणबाधोऽपि । अपि च  
 यत्र रङ्गरजतयोरिमे रजतरङ्गे इति ज्ञानं तत्रोभयत्र  
 युगपत्प्रवृत्तिनिवृत्ती स्यातां । रङ्गे रङ्गभेदायहे रजते  
 रजतभेदायहे ऽन्यथाख्यातिभयात् । लभ्यते रङ्गे रङ्ग-  
 भेदायहस्य रजते रजतभेदायहस्य च सत्त्वात् । दोषादेव  
 रङ्गे रजतभेदायहस्य रजते रङ्गभेदायहस्य च सत्त्वात् ।  
 किञ्चानुमितिं प्रति भेदायहस्य हेतुत्वे जलहृदे वक्त्रि-  
 व्याप्यधूमवदभेदायहाद् अनुमितिर्निर्व्वाधा । यदि च  
 विभिष्टज्ञानं कारणं तदाऽयोगोक्तके वक्त्रिव्याप्यधूम-  
 ज्ञानमनुमित्यनुरोधादापत्तितं । इत्थं अन्यथा ख्यातौ  
 प्रत्यक्षमेव प्रमाणं । रङ्गं रजततया जानामीत्यनुभवा-  
 दिति सङ्क्षेपः ॥ १२५ ॥

भाषा० व्यभिचारस्याग्रहोऽपि सच्चारग्रहस्तथा ।

हेतुर्व्याप्तिग्रहे तर्कः क्वचित् शङ्कानिवर्तकः ॥ १२६ ॥

सिद्धा० पूर्व्वं व्याप्तिरुक्ता तद्गोपायस्तु न दर्शित इत्य-  
तस्मात् दर्शयति । व्यभिचारस्येति । व्यभिचाराग्रहः सच-  
चारग्रहश्च व्याप्तिग्रहे कारणमित्यर्थः । व्यभिचार-  
ग्रहस्य व्याप्तिग्रहप्रतिबन्धकत्वात् तदभावः कारणं ।  
अन्वयव्यतिरेकाभ्यां सच्चारग्रहस्यापि हेतुता । भूयो-  
दर्शनन्तु न कारणं । व्यभिचारास्फूर्त्तौ सकृद्दर्शनेऽपि  
क्वचिद् व्याप्तिग्रहात् । क्वचिद् व्यभिचारशङ्काविधूनन-  
द्वारा भूयोदर्शनमुपयुज्यते । यत्र तु भूयोदर्शनादपि  
शङ्का नापैति तत्र विपक्षबाधकतर्कोऽपेक्षितः । तथापि  
वह्निविरहितेष्वपि धूमः स्यादिति यथाशङ्का भवति तदा  
सा वह्निधूमयोः कार्यकारणभावस्य प्रतिसन्धानान्निव-  
र्त्तते । यद्यद्यं वह्निमान् न स्यात् तदा धूमवान् न स्यात् ।  
कारणं विना कार्यामुपपत्तेः । यदि क्वचित् कारणं वि-  
नापि भविष्यति अहेतुक एव वा भविष्यतीति तत्रा-  
शङ्का भवति तदा सा व्याघातादपसरणीया । यदि  
कारणं विना कार्यं स्यात् तदा धूमार्थं वह्नेस्तृप्त्यर्थं ।  
भोजनस्य नियमत उपादानं तत्रैव न स्यादिति । यत्र  
स्वत एव शङ्का नावतरति तत्र न तर्कापेक्षापीति त-  
दिदमुक्तं तर्कः क्वचित् शङ्कानिवर्तक इति ॥ १२६ ॥

भाषा० साध्यस्य व्यापको यस्तु चेतोरव्यापकस्तथा ।

मिद्धा० इदानीं परकीयव्याप्तिग्रहप्रतिबन्धार्थमुपाधिं निरूपयति । साध्यस्येति । साध्यताभिमतव्यापकत्वे सति साधनताभिमताव्यापक इत्यर्थः॥ मनु स ग्रामो मित्रातनयत्वाद् इत्यत्र प्राकपाकजलं नोपाधिः स्यात् । तस्य साध्यव्यापकत्वाभावात् । ग्रामत्वस्य घटादावपि सत्त्वात् । एवं वायुः प्रत्यक्षः स्पर्शाश्रयत्वाद् इत्यत्र उद्भूतरूपवत्त्वं नोपाधिः स्यात् । प्रत्यक्षत्वस्यात्मादिषु सत्त्वात् तत्र रूपाभावात् । एवं ध्वंसो विनाशी अन्यत्वाद् इत्यत्र भावत्वं नोपाधिः स्याद् विनाशित्वस्य प्रागभावे सत्त्वात् ॥ तत्र च भावताभावादिति चेन्न । यद्ब्रह्मावच्छिन्नसाध्यव्यापकत्वं तद्ब्रह्मावच्छिन्नमाधनाव्यापकत्वमित्यर्थतात्पर्यात् । मित्रातनयत्वावच्छिन्नग्रामत्वस्य व्यापकं प्राकपाकजलं । एवं वहिर्द्रव्यत्वावच्छिन्नप्रत्यक्षत्वस्य व्यापकमुद्भूतरूपवत्त्वं वहिर्द्रव्यत्वावच्छिन्नमाधनस्याव्यापकञ्च । एवं ध्वंसो विनाशी अन्यत्वादित्यत्र अन्यत्वावच्छिन्नसाध्यव्यापकं भावत्वं । सद्भूतौ तु एतादृशो धर्मो नास्ति । यदवच्छिन्नस्य साध्यस्य व्यापकं तदवच्छिन्नस्य साधनस्याव्यापकं किञ्चित् स्यात् । व्यभिचारिणि तु

\* काकः ग्रामो मित्रातनयत्वाद् इत्यादानपि मित्रातनयत्वावच्छिन्नग्रामत्वस्य व्यापकत्वं प्राकपाकजलं इति चनाकरोधं पाठः ।

भाषा० सं उपाधिर्भवेत्तस्य निष्कर्षोऽयं प्रदर्शयति ॥ १३७ ॥  
 सर्वे साध्यसमानाधिकरणाः सदुपाधयः ।  
 हेतौरेकाश्रये येषां स्वसाध्यव्यभिचारिता ॥ १३८ ॥  
 व्यभिचारस्यानुमानमुपाधेस्तु प्रयोजनं ।

सिद्धा० अन्तत उपाध्यधिकरणं यत्साध्याधिकरणं यद्योपाधि-  
 शून्यं साध्यव्यभिचारनिरूपकमधिकरणं तदन्यतरत्वा-  
 वच्छिन्नस्य साध्यस्य व्यापकत्वं साधनस्य चाव्यापकत्वमु-  
 पाधेः सम्भवतीति ॥ १३७ ॥

अत एव लक्ष्यमपि रूपमेतदनुसारेण दर्शयति ।  
 सर्वं इति ॥ स्वभाष्येति । सर्वं उपाधिः स्वस्य साध्यस्य  
 स्वभाष्ये तयोर्व्यभिचारिता इत्यर्थः ॥ १३८ ॥

उपाधेर्दूषकतावीजमाह । व्यभिचारस्येति । उपा-  
 धिव्यभिचारेण साध्यव्यभिचारानुमानं उपाधेः प्रयो-  
 जनमित्यर्थः । तथाहि यत्र शुद्धसाध्यव्यापक उपा-  
 धिस्तत्र शुद्धेनोपाधिव्यभिचारेण साध्यव्यभिचारानु-  
 मानं । यथा धूमवान् वक्त्रेरित्यादौ वक्त्रिधूमव्यभि-  
 चारी आर्द्रेन्धमव्यभिचारित्वाद् इति व्यापकव्यभि-  
 चारिणो व्याप्यव्यभिचारावश्यकत्वात् । यत्र तु किञ्चि-  
 द्दूषणावच्छिन्नसाध्यव्यापक उपाधिस्तत्र तद्दूषयति उपा-  
 धिव्यभिचारेण साध्यव्यभिचारानुमानं । यथा श्लामो  
 मित्रातमयत्वाद् इत्यत्र मित्रातमयत्वं श्लामत्वव्यभि-

भाषा० शब्दोपमानयोर्नैव पृथक् प्रामाण्यमिष्यते ॥ १३८ ॥  
अनुमानगतार्थत्वादिति वैशेषिकं मतं ।

सिद्धा० चारि । मित्रातनये प्राकपाकजलव्यभिचारित्वादिति ।  
वाधानुश्रीतपचेतरस्तु साध्यव्यापकतायाश्चकप्रमाणाभा-  
वात् स्वव्याघातकत्वाच्च नोपाधिः । वाधोश्रीतस्तु पचे-  
तर उपाधिर्भवत्येव । यत्र वञ्छितरनुष्णः छतकत्वाद् इ-  
त्यादौ प्रत्यक्षेण वञ्छितरनुष्णत्वे वञ्छितरत्वमुपाधिः । यत्र  
साध्यव्यापकत्वादिकं सन्दिह्यते न सन्दिग्धोपाधिः । पचे-  
तरस्तु सन्दिग्धोपाधिरपि नोद्भावनीयः कथकमम्य-  
दायानुरोधादिति ॥ केचित्तु सत्प्रतिपक्षोत्थापनमुपा-  
धिफलं । तथाहि अयोगोक्तं धूमवदङ्गेरित्यादौ अ-  
योगोक्तं धूमाभाववद् आर्द्रेन्धनाभावाद् इति सत्प्र-  
तिपक्षसम्भवात् । इत्यस्य साधनव्यापकोऽपि कश्चिदुपा-  
धिः । यथा करक्ता पृथिवी कठिनसंयोगवत्त्वादित्यादौ  
अनुष्णाश्रीतस्यर्गवत्त्वं ॥ न चात्र स्वरूपसदुपाधिरेव दूष-  
णमिति वाच्यं । सर्वत्रोपाधेर्दूषणात्तरसाङ्कर्यात् । अत्र  
च साध्यव्यापकपक्षादृत्तिरुपाधिरिति वदन्ति । शब्दो-  
पमानयोरिति ॥ १३८ ॥

वैशेषिकाणां मते प्रत्यक्षमनुमानञ्च प्रमाणं शब्दो-  
पमानयोरनुमानविधयैव प्रामाण्यं । तथा हि दण्डेन  
गामभ्याजेत्यादिपदानि वैदिकपदानि वा तात्पर्य-

भाषा० तन्न सम्यग्भिना व्याप्तिबोधं शब्दादिवोधतः ॥ १४० ॥  
 द्वैविध्यन्तु भवेद् व्याप्तेरन्वयव्यतिरेकतः ।

सिद्धा० विषयस्मारितपदार्थसंसर्गज्ञानपूर्वकानि आकाङ्क्षादि-  
 मत्पदकदम्बत्वाद् घटमानयेतिपदकदम्बवत् । यद्वा  
 एते पदार्था मिथः संसर्गवन्तः योग्यतादिमत्पदोप-  
 स्थापितत्वात् तादृजपदार्थवत् । दृष्टान्तेऽपि दृष्टान्ता-  
 न्तरेण साध्यसिद्धिरिति । एवं गवयव्यक्तिप्रत्यक्षान-  
 न्तरं गवयपदं गवयत्वप्रवृत्तिनिमित्तकं\* असति वृत्त्य-  
 न्तरे वृद्धैस्तत्र प्रयुज्यमानत्वात् । यथा गोपदं गोत्व-  
 प्रवृत्तिनिमित्तकं । यद्वा गवयपदं सप्रवृत्तिनिमित्तकं  
 साधुपदत्वाद् इत्यनुमानेन पक्षधर्मातावत्त्वाद् गवयत्वप्र-  
 वृत्तिनिमित्तकं भासते तन्नातं दूषयति । तन्न सम्यगिति॥  
 विना व्याप्तिज्ञानं शब्दादितो बोधस्थानुभक्तत्वात् ।  
 न हि सर्वत्र शब्दश्रवणाद्यनन्तरं व्याप्तिज्ञाने मानम-  
 स्तीति । किञ्च सर्वत्र शब्दस्थले यदि व्याप्तिज्ञानं  
 कल्प्यते तदा सर्वत्रानुमितिस्थले पदज्ञानं कल्पयित्वा  
 शब्दबोध एव किं न स्वीक्रियत इति ॥ १४० ॥

द्वैविध्यमिति । अनुमानं हि त्रिविधं केवलाश्वयि-  
 केवलव्यतिरेकान्वयव्यतिरेकिभेदात् । तत्रामद्विपक्षः  
 केवलाश्वयी । यथा ज्ञेयं अभिधेयादित्यादौ । तत्र  
 हि सर्वस्यैव ज्ञेयत्वाद् विपक्षासत्त्वं ॥ ननु सर्वेषां

\* गवयत्वान्वित्त्वे शक्यमित्यर्थः ॥

भाषा० अन्वयव्याप्तिरुक्तौव व्यतिरेकादयोच्यते ॥ १४१ ॥  
साध्याभावव्यापकत्वं हेत्वभावस्य यद्भवेत् ।

सिद्धा० धर्माणां व्यावृत्तत्वात् केवलान्वयसिद्धिरिति चेन्न ।  
व्यावृत्तत्वस्य सर्वसाधारण्ये तस्यैव केवलान्वयित्वात् ॥  
किञ्च वृत्तिमदत्यन्ताभावाप्रतियोगित्वं केवलान्व-  
यित्वं । तच्च गगणाभावादौ प्रसिद्धं ॥ असत्सपक्षः  
केवलव्यतिरेकी । यथा पृथिवी इतरेभ्यो भिद्यते  
गन्धवत्त्वादित्यादौ । तत्र हि जलादित्रयोदशभेदस्य  
पूर्वमनिश्चिततया निश्चितसाध्यवतः सपक्षस्याभाव  
इति ॥ सत्सपक्षविपक्षोऽन्वयव्यतिरेकी । यथा वज्रिमान्  
धूमादित्यादौ । तत्र सपक्षस्य महानसादेर्विपक्षस्य जल-  
द्रदादेश्च सत्त्वादिति ॥ १४१ ॥

तत्र व्यतिरेकिणि व्यतिरेकव्याप्तिज्ञानं कारणं  
तदर्थं व्यतिरेकव्याप्तिं निर्वर्त्ति । साध्याभावव्यापकत्वं  
हेत्वभावस्य यद्भवेद् इति । साध्याभावव्यापकीभूता-  
भावप्रतियोगित्वमित्यर्थः । अत्रेदं बोध्यं । येन सम्-  
न्धेन यत्र येन रूपेण व्यापकता पृच्छते तत्सम्बन्धा-  
वच्छिन्नप्रतियोगिताकतद्भूमावच्छिन्नाभाववत्ताज्ञानाद्  
यत्सम्बन्धेन यद्भूमावच्छिन्नस्य व्याप्यता पृच्छते त-  
त्सम्बन्धावच्छिन्नप्रतियोगिताकतद्भूमावच्छिन्नाभावस्य  
सिद्धिः । इत्यस्य यत्र विशेषणतादिसम्बन्धेनेतरत्वव्याप-

भाषा० अर्थापत्तेस्तु नैवेद्य प्रमाणान्तरतेष्यते ॥ १४५ ॥

मिड्डा० कर्त्तव्य गन्धाभावे गृह्यते तत्र गन्धाभावाभावेनेतरत्वा-  
त्यन्ताभावः सिध्यति। यत्र तु तादात्म्यसम्बन्धेनेतरव्या-  
पकता गृह्यते तत्र तादात्म्यसम्बन्धेनेतरस्याभावः सि-  
ध्यति। स एवान्योन्याभावः॥ एवं यत्र संयोगसम्बन्धेन धूमं  
प्रति संयोगसम्बन्धेन वज्रेर्व्यापकता गृह्यते तत्र संयोग-  
सम्बन्धावच्छिन्नप्रतियोगिताकवद्यभावेन जलहृदे सं-  
योगसम्बन्धावच्छिन्नप्रतियोगिताकधूमाभावः सिध्यति।  
अत्र च व्यतिरेकव्याप्तिग्रहे व्यतिरेकसहचारज्ञानं का-  
रणं। केचित्तु व्यतिरेकसहचारेणान्यव्याप्तिरेव गृह्यते  
न तु व्यतिरेकव्याप्तिज्ञानं कारणं। यत्र व्यतिरेकसह-  
चाराज्ञाप्तिग्रहस्तत्र व्यतिरेकीत्युच्यते। साध्यप्रसिद्धिस्तु  
घटादावेव ज्ञायतां पश्चात् पृथिवीत्वावच्छेदेन साध्यत  
इति वदन्ति ॥

अर्थापत्तेस्त्विति । अर्थापत्तिं प्रमाणान्तरं मन्यन्ते  
केचन। तथा हि यत्र देवदत्तस्य ऋतवर्षजीवित्वं ज्योतिः-  
शास्त्रादवगतं जीविनेो गृह्यमानस्य प्रत्यक्षादवगतं तत्र  
ऋतवर्षजीवित्वान्यथानुपपत्त्या वहिःसत्त्वं कल्पयते तद-  
नुमानेन गतार्थत्वान्नेष्यते तथाहि जीवित्वस्य वहिः-  
सत्त्वगृह्यमानान्यतरव्याप्यत्वं गृहीतं । तत्रान्यतरसिद्धौ  
जायमानायां गृह्यमानत्वात्वाद्दहिःसत्त्वमनुमितौ भासते।



भाषा० व्यतिरेकव्याप्तिबुद्ध्या चरितार्था हि सा यतः ।  
 सुखन्तु जगतामेव काम्यं धर्मोण जन्यते ॥ १४३ ॥  
 अधर्मजन्यं दुःखं स्यात् प्रतिकूलं सचेतसां ।  
 निर्दुःखत्वे सुखे चेच्छा तज्ज्ञानादेव जायते ॥ १४४ ॥

सिद्धा० एवं पीनो देवदत्तो दिवा न भुङ्क्त इत्यादौ पीनत्वस्य  
 भोजनव्याप्यत्वात्तत्र भोजनं सिध्यति । दिवाभोजन-  
 वाधे रात्रिभोजनं सिध्यति । अभावप्रत्यक्षस्यानुभ-  
 विकत्वाद्नुपलभ्योऽपि न प्रमाणान्तरं । किञ्चानु-  
 पलभ्यस्याज्ञानस्य हेतुत्वे ज्ञानाकरणकत्वात् प्रत्यक्षत्वं ।  
 ज्ञानस्य हेतुत्वे तु तत्राप्यनुपलभ्यान्तरापेक्षेत्यनवस्था ।  
 चेष्टापि प्रमाणान्तरं न । तस्याः सङ्केतग्राहकशब्द-  
 स्मारकत्वेन लिप्यादिसमशीलताच्छब्द एवान्तर्भावात् ।  
 यत्र तु व्याप्त्यादिग्रहस्तत्रानुमितिरेवेति ॥ १४२ ॥

सुखं निरूपयति । सुखन्तु जगतामेव काम्यं धर्मोण  
 जन्यते इति । काम्यमभिलाषत्रिषयः । धर्मोति धर्मत्वेन  
 सुखत्वेन कार्यकारणभाव इत्यर्थः ॥ १४३ ॥

दुःखन्निरूपयति । अधर्मोति । अधर्मत्वेन दुःखत्वेन  
 कार्यकारणभाव इत्यर्थः । प्रतिकूलमिति दुःखत्व-  
 ज्ञानादेव सर्वेषां स्वाभाविकविषय इत्यर्थः ॥ इच्छां  
 निरूपयति । निर्दुःखत्व इति ॥ १४४ ॥

भाषा० इच्छा तु तदुपाये स्यादिष्टोपायत्वधीर्यदि । ...  
 चिकीर्षा कृतिसाध्यत्वप्रकारेच्छा च या भवेत् ॥ १४५ ॥  
 तद्वेतुः कृतिसाध्येष्टसाधनत्वमतिर्भवेत् ।  
 बलवद्द्विष्टचेतुत्वमतिः स्यात् प्रतिबन्धिका ॥ १४६ ॥  
 तदचेतुत्वबुद्धेस्तु चेतुस्त्वं कस्यचिन्मते ।

सिद्धा० इच्छा हि फलविषयिणी उपायविषयिणी च ।  
 फलानु सुखं दुःखाभावश्च । तत्र फलेच्छा प्रति फल-  
 ज्ञानं कारणं । अत एव स्वतः पुरुषार्थः ममावति ।  
 यज्ज्ञानं यत् स्ववृत्तितयेष्यते न स्वतः पुरुषार्थ इति  
 तल्लक्षणात् । इतरेच्छानधीनेच्छाविषयत्वं फलितो  
 ऽर्थः । उपायेच्छा प्रतीष्टसाधनताज्ञानं कारणं ॥  
 चिकीर्षेति । कृतिसाध्यत्वप्रकारिका कृतिसाध्यक्रिया-  
 विषयिणीच्छा चिकीर्षा । पाकं कृत्या साधयामीति  
 तदनुभवात् ॥ १४५ ॥

चिकीर्षा प्रति कृतिसाध्यताज्ञानमिष्टसाधनता-  
 ज्ञानश्च कारणं । अत एव वृष्ट्या कृतिसाध्यताभा-  
 वान्न चिकीर्षा ॥ बलवदिति । बलवद्विष्टसाधनताज्ञानं  
 तत्र प्रतिबन्धकं । अतो मधुविषसंपृक्तान्नभोजने न  
 चिकीर्षा । बलवद्द्वेषः प्रतिबन्धक इत्यन्ये ॥ १४६ ॥

कस्यचिन्मते इति । बलवदनिष्टाजनकत्वज्ञानं कार-  
 णमित्यर्थः । कृतिसाध्यताज्ञानादिमता बलवदनिष्टसा-

भाषा० द्विष्टसाधनताबुद्धिर्भवेद् द्वेषस्य कारणं ॥ १४७ ॥

प्रवृत्तिश्च निवृत्तिश्च तथा जीवनकारणं ।

एवं प्रयत्नत्रैविध्यं तान्त्रिकैः परिदर्शितं ॥ १४८ ॥

चिकीर्षा कृतिसाधोष्टसाधनत्वमतिस्तथा ।

मिड्डा० धनताज्ञानप्रून्यस्य बलवदनिष्टाजनकत्वज्ञानं विनापि चिकीर्षायां त्रिलम्बाभावात् कस्यचिन्मत इत्यखरभो दर्शितः॥ देषं निरूपयति । द्विष्टसाधनतेति । दुःखोपाय-विषयकं द्वेषं प्रति द्विष्टसाधनताज्ञानं कारणमित्यर्थः । बलवद्विष्टसाधनताज्ञानस्य प्रतिबन्धकं । तेन नाम्ना-रीयकदुःखजनके पाकादौ न द्वेषः ॥ १४७ ॥

यत्नं निरूपयति । प्रवृत्तिश्चेति । प्रवृत्तिनिवृत्ति-जीवनयोनियत्नभेदात् प्रयत्नस्त्रिविध इत्यर्थः ॥ १४८ ॥

चिकीर्षेत्यादि । मधुविषसंपृक्तास्रभोजनादौ बल-वदनिष्टानुबन्धित्वेन चिकीर्षाभावान्न प्रवृत्तिरिति भावः । कृतिसाध्यताज्ञानादिव बलवदनिष्टानुबन्धित्व-ज्ञानमपि स्वतन्त्रास्वयव्यतिरेकात् प्रवृत्तौ कारणमि-त्यपि वदन्ति ॥ कार्यताज्ञानं प्रवर्त्तकमिति गुरवः । तथाहि ज्ञानस्य प्रवृत्तौ जननीयायां चिकीर्षातिरिक्तं नापेक्षितमस्ति । सा च कृतिसाध्यताज्ञानसाध्या । दृष्ट्या-याः स्वप्रकारप्रकारकधीसाध्यत्वनियमात् । चिकीर्षा हि कृतिसाध्यत्वप्रकारिकेच्छा । तत्र कृतिसाध्यत्वं प्रकार-

सिद्धा० साधनकारकज्ञानं चिकीर्षायां तद्वारा प्रवृत्तौ च हेतुः ।  
 न त्विष्टसाधनताज्ञानं तत्र हेतुः । इत्यभाध्येऽपि प्रवृ-  
 त्त्यापत्तेः । इत्यसाध्यताज्ञानं प्रतिबन्धकमिति चेन्न । तद-  
 भावापेक्षया कृतिसाध्यताज्ञानस्य लघुत्वात् । न च दयो-  
 रपि हेतुत्वं गौरवात् ॥ ननु तन्मतेऽपि मधुविषसंपृक्ता-  
 न्नभोजने चैत्यवन्दने च प्रवृत्त्यापत्तिः कार्यताज्ञान-  
 मत्तादिति चेन्न । स्वविशेषणवत्ताप्रतिबन्धानजन्यकार्य-  
 ताज्ञानस्य प्रवर्त्तकत्वात् । काम्ये हि यागपाकादौ का-  
 मना स्वविशेषणं । ततश्च बलवदनिष्टाननुबन्धिकात्म-  
 साधनताज्ञानेन कार्यताज्ञानं । ततः प्रवृत्तिः । इत्यस्य  
 भोजने न प्रवर्त्तते । तदानीं कामनायाः पुरुषविशेषण-  
 ताभावात् । नित्ये च ग्रीचादिकं पुरुषविशेषणं । तेन  
 ग्रीचादिज्ञानाधीनकृतिसाध्यताज्ञानात् तत्र प्रवृत्तेः ॥  
 ननु तदपेक्षया साधनेन बलवदनिष्टाननुबन्धीष्टसा-  
 धनताविषयककार्यताज्ञानमेव हेतुरस्तु बलवदनि-  
 ष्टाननुबन्धित्वञ्च इष्टोत्पत्तिनाम्नरीयकदुःखाधिकदुः-  
 खाजनकत्वं बलवद्विष्टविषयदुःखाजनकत्वं वेति चेन्न ।  
 इष्टसाधनत्वकृतिसाध्यत्वयोर्युगपज्जातुमशक्यत्वात् । सा-  
 ध्यत्वसाधनत्वयोर्विरोधाद् अस्मिद्धस्य तु साध्यत्वं सि-  
 द्धस्य च साधनत्वं । न च एकमेकेनैकदा सिद्धमस्मिद्धञ्च  
 ज्ञायते । तस्मात् कालभेदादुभयं ज्ञायते । मैवं साधनेन  
 बलवदनिष्टाननुबन्धीष्टसाधनत्वे सति कृतिसाध्यताज्ञा-

मिद्धा • नस्य हेतुत्वात् । न च माध्यत्वमाधनत्वयोर्विरोधः । यदा-  
 कदाचित् माध्यत्वमाधनत्वयोरविरोधात् । एकदासा-  
 ध्यत्वमाधनत्वयोश्चाज्ञानात् ॥ नवीनास्तु ममेदं कृतिमा-  
 ध्यमिति ज्ञानं न प्रवर्त्तकमनागतेष्टस्य ज्ञातुमशक्यत्वात् ।  
 किन्तु यादृशस्य पुंसः कृतिमाध्यं यदिष्टं तादृशलं  
 स्वस्य प्रतिमन्वाय तत्र प्रवर्त्तते तेनौदनकामस्य तत्-  
 साधनताज्ञानवत्सदुपकरणवतः पाकः कृतिमाध्यस्वा-  
 दृशश्चाहमिति प्रतिमन्वायं पाके प्रवर्त्तत इत्याहुस्तन्न ।  
 स्वकल्पितलिप्यादिप्रवृत्तौ यौवने कामोद्भेदादिना स-  
 भोगादौ च तद्भावात् । इदन्तु बोध्यं । तदानीमिष्ट-  
 साधनत्वादि ज्ञानं प्रवर्त्तकं । तेन भावि यौवराज्ये बालस्य  
 न प्रवृत्तिः । तदानीं कृतिमाध्यत्वाज्ञानात् । एवं दृष्टो  
 भोजने न प्रवर्त्तते । तदानीमिष्टसाधनत्वाज्ञानात् प्रव-  
 र्त्तते च रोगदूषितचित्तो विषादिभक्षणे । तदानीं बल-  
 वदनिष्ठाननुबन्धित्वज्ञानात् ॥ न चास्त्रिकस्यागम्यागम-  
 नग्रन्थधादिप्रवृत्तौ कथं बलवदनिष्ठाननुबन्धित्वबुद्धि-  
 र्भ्रंशकसाधनत्वज्ञानादिति वाच्यं । उत्कटरागादिना  
 मरकसाधनताधीनिरोधनात् । वृष्ट्यादौ तु कृतिमाध्य-  
 ताज्ञानाभावात् चिकीर्षाप्रवृत्ती । किन्त्विष्टसाधनता-  
 ज्ञानादिच्छामात्रं । कृतिश्च प्रवृत्तिरूपा बोध्या । तेन  
 जीवनयोमियत्नसाध्ये प्राणपञ्चकसञ्चारे न प्रवृत्तिः ।  
 इत्यञ्च प्रवर्त्तकत्वानुरोधादिधेरपि तावानर्थः । इत्यञ्च

सिद्धा० विभ्रजिता यजेत इत्यादौ यत्र फलं न श्रूयते तत्रापि  
 स्वर्गः फलं कल्पते । मन्वहरहः सन्ध्यामुपासीतेत्यादौ  
 इष्टानुत्पत्तेः प्रवृत्तिः कथं ॥ न चार्थवादिकं ब्रह्मलो-  
 कादिं प्रत्यवायाभावो वा फलमिति वाच्यं । तथा सति  
 काम्यत्वे नित्यत्वहान्यापत्तेः । कामनाभावेऽकरणापत्तेश्च ।  
 इत्यञ्च फलश्रुतिस्वार्थवादमात्रमिति चेन्न । यद्-  
 षण्म्राद्धादौ नित्यत्वनैमित्तिकत्वयोरिव भरणीम्राद्धे  
 काम्यत्वनैमित्तिकत्वयोरिव नित्यत्वकाम्यत्वयोरप्यविरो-  
 धात् ॥ न च कामनाभावेऽकरणापत्तिः । त्रिकालस-  
 वपाठादाविव कामनामङ्गावस्यैव कल्पनात् ॥ ननु  
 वेदबोधितकार्यताज्ञानात् प्रवृत्तिः सम्भवतीति चेन्न ।  
 इष्टसाधनत्वमज्ञाय तादृक्प्रकार्यताज्ञानसहस्रेषापि  
 प्रवृत्तेरसम्भवात् ॥ यदपि पण्डापुर्व्वफलमिति तदपि  
 न । कामनाभावे करणापत्तेःसौख्यात् । कामनाकल्पने  
 त्वार्थवादिकफलमेव रात्रिसत्रन्यायात् कल्प्यतामन्यथा  
 प्रवृत्त्यगुपपत्तेः । तेन ।

अथ केचिदुपात्तस्य दुरितस्य प्रसक्तते ।

अनुत्पत्तिं तथा चान्ये प्रत्यवायस्य मन्वते ॥

एवं ।

सन्ध्यामुपासते ये तु सततं प्रंसितव्रताः ।

विधूतपापास्ते यान्ति ब्रह्मलोकमनामयं ॥

एवं ।

सिद्धा० दद्यादहरहः आर्द्धं पितृभ्यः प्रीतिमावहन् ।

इत्यादिकमेव फलमस्तु ॥ न च पितृप्रीतिः कथं फलं व्यधिकरणत्वादिति वाच्यं । गयाआर्द्धादावित्र उद्देश्यत्वसम्बन्धेनैव फलजनकत्वस्य क्वचित् कल्पनात् । अत एवोक्तं शास्त्रदर्शितफलमनुष्ठानतो रीत्युत्सर्ग इति । पितृणां मुक्तत्वे तु स्वस्य स्वर्गफलं यावन्वित्यनैमित्तिकानुष्ठानस्य सामान्यतः स्वर्गफलकल्पनात् पण्डापूर्वार्थप्रवृत्तिश्च न संभवति । न हि तत्सुखदुःखाभाववत् स्वतः पुरुषार्थः । न वा तन्माधनं । प्रत्यवायानुत्पत्तौ कथं प्रवृत्तिरिति चेत् । इत्थं । यथा हि नित्यकृते प्रत्यवायाभावास्तिष्ठति तदभावे तदभावः । एवं प्रत्यवायाभावस्य सत्त्वे दुःखप्रागभावसत्त्वं तदभावे तदभाव इति योगक्षेमसाधारणकारणताया दुःखप्रागभावं प्रत्यपि सुवचत्वात् । एवमेव प्रायश्चित्तस्यापि दुःखप्रागभावहेतुत्वमिति ॥ ननु न कलञ्जं भक्षयेदित्यत्र विध्यर्थे कथं नञर्थान्वयः । इष्टसाधनत्वाभावस्य कृतिमाध्यत्वाभावस्य च बोधयितुमशक्यत्वादिति चेन्न । तत्र वाधादिष्टसाधनत्वं कृतिमाध्यत्वञ्च न विध्यर्थः किन्तु बलवदनिष्टाननुबन्धित्वमात्रं तदभावश्च नञ्जा बोध्यते । अथवा बलवदनिष्टाननुबन्धीष्टसाधनत्वे सति कृतिमाध्यत्वं विध्यर्थः । तदभावश्च नञ्जा बोध्यमानो विप्रिष्टाभावो विज्ञेयवति विशेषणाभावे विश्राम्यति ॥

सिद्धा • ननु श्येनेनाभिचरन् यजेतेत्यत्र कथं बलवदनिष्टानुभव-  
 न्धित्वमर्थः । श्येनस्य मरणानुकूलव्यापारस्य हिंसात्वेन  
 मरकषाधनत्वात् ॥ न च वैधत्वान्निषेध इति वाच्यं ।  
 अभिचारे प्रायश्चित्तोपदेष्टात् ॥ न च मरणानुकूल-  
 व्यापारमात्रं यदि हिंसा तदा खड्गकारस्य कूपकर्तुश्च  
 हिंसकत्वापत्तिर्गल्लग्नान्नभक्षणजन्यमरणे स्वात्मवधि-  
 त्वापत्तिश्चेति वाच्यं । मरणोद्देश्यकत्वस्यापि विशेषण-  
 त्वात् । अत एव सप्तमीतैलाभ्यङ्गस्य न हिंसात्वं । अन्यो-  
 द्देश्यकचिन्नाराचहतब्राह्मणस्य तु वाचनिकं प्राय-  
 श्चित्तमिति चेन्न । श्येनवारणायादृष्टाहारकत्वेन वि-  
 शेषणात् । अत एव काशीमरणाद्यर्थकृतत्रिवज्जुआदेरपि  
 न हिंसात्वं ॥ न च साक्षान्मरणजनकस्यैव हिंसात्वं  
 श्येनस्तु न तथा किन्तु तज्जन्नापूर्वमिति वाच्यं ।  
 खड्गाघातेन ब्राह्मणे ब्रह्मपाकपरम्परया मृते हिंसा-  
 त्वानापत्तेः । केचित्तु श्येनस्य हिंसाफलं न तु मरणं ।  
 श्येनजन्यखड्गाघातादिरूपा हिंसा अभिचारपदार्यः ।  
 तस्य च पापजनकत्वं । अतः श्येनस्य वैधत्वात् पापा-  
 जनकत्वेऽपि अधिमपापं प्रतिबन्धाय भक्तो न प्रव-  
 र्तन्ते ॥ आचार्यास्तु आप्ताभिप्रायो विध्यर्थः । पाकं  
 कुर्याद् इत्यादौ आज्ञानिरूप्येच्छावाचित्वात्सिद्धात्र-  
 सेच्छावाचित्वं लाघवात् । एवञ्च स्वर्गकामो यजेते-  
 त्यादौ यागः स्वर्गकामकृतिसाध्यतयाऽभीष्ट इत्यर्थः । तत



भाषा० उपादानस्य चांधर्त्तं प्रवृत्तौ जनकं भवेत् ॥ १४६ ॥  
निवृत्तिस्तु भवेद् द्वेषाद् द्विष्टसाधनताधियः ।

मिद्धा० आप्नेष्टत्वेनेष्टसाधनत्वादिकमनुभाय प्रवर्त्तते । कलञ्ज-  
भक्षणादौ तदभावान्न प्रवर्त्तते । यस्तु वेदे पौरुषेयत्वं  
नाभ्युपैति तं प्रति विधिरेव तावद्गर्भ इव श्रुतिः कु-  
मार्याः पुत्रयोगे मानं ॥ न च कर्त्तृस्मरणं बाधकं । कपि-  
सकणादादिकमारम्भाद्यपर्यन्तं कर्त्तृस्मरणस्यैव प्रतीय-  
मानत्वात् । अन्यथा स्मृतीनामप्यकर्त्तृकत्वापत्तेः । तत्रैव  
कर्त्तृस्मरणमस्तीति चेद्वेदेऽपि छन्दांसि जज्ञिरे तस्मा-  
दित्यादिकर्त्तृस्मरणमस्त्येव । एवं प्रति मन्वन्तरं चैषा  
श्रुतिरन्या विधीयत इत्यपि द्रष्टव्यं ॥

स्वयम्भुरेष भगवान् वेदो गीतस्त्वया पुरा ।

त्रिवाद्या ऋषिपर्यन्ताः स्मर्त्तारोऽस्य न कारकाः ॥  
इति वेदस्य श्रुतिमात्रं ॥ न च पौरुषेयत्वभ्रमादि-  
सम्भवाद्प्रामाण्यं स्यादिति वाच्यं । नित्यमर्ष्यज्ञत्वेन  
निर्दिष्टत्वात् । अत एव पुरुषान्तरभ्रमादिसम्भवान्न  
कपिलादेः कर्त्तृत्वं वेदस्य । किञ्च वर्षानामेवानित्यत्वस्य  
वक्ष्यमाणत्वात् सुतरां तत्सन्दर्भस्य वेदस्यानित्यत्व-  
मिति ॥ उपादानस्येति । उपादानस्य समवायिकार-  
णस्यांधर्त्तं प्रत्यक्षं प्रवृत्तौ कारणमिति ॥ १४६ ॥

द्विष्टसाधनताज्ञानस्य दुःखसाधनविषयकनिवृत्तिं

भाषा० यत्नो जीवनयोनिस्तु सर्व्वदाऽतीन्द्रियो भवेत् ॥ १५० ॥  
 शरीरे प्राणसञ्चारकारणं परिकीर्तितं\* ।  
 अतीन्द्रियं गुह्यत्वं स्यात् पृथिव्यादिद्वये तु तत् ॥ १५१ ॥  
 अनित्ये तदनित्यं स्यान्नित्ये नित्यमुदाहृतं ।  
 तदेवासमवायि स्यात् पतनाख्ये तु कर्मणि ॥ १५२ ॥  
 सांसिद्धिकद्रवत्वं स्यान्नैमित्तिकमथापरं ।

सिद्धा० प्रति जनकत्वमन्वयव्यतिरेकादवधारितमिति भावः ॥  
 यत्न इति । जीवनयोनियत्नो यावञ्जीवनमनुवर्त्तते ।  
 स चातीन्द्रियः ॥ १५० ॥

तत्र प्रमाणमाह । शरीरे प्राणसञ्चारकारणं  
 परिकीर्तितमिति । प्राणसञ्चारो हि अधिकः आसादिः  
 प्रयत्नसाध्यः । इत्यञ्च प्राणसञ्चारस्य यत्नसाध्यत्वानुमा-  
 नान् प्रत्यक्षयत्नस्य वाधाचातीन्द्रियवत्त्वसिद्धिः । स  
 एव जीवनयोनिप्रयत्नः ॥ गुह्यत्वं निरूपयति । अती-  
 न्द्रियमिति ॥ १५१ ॥

अनित्ये ह्यणुकादौ तद्गुह्यत्वमनित्यं । नित्ये पर-  
 माण्ये नित्यं । गुह्यत्वमित्यनुवर्त्तते । तद्गुह्यत्वं असमवायि  
 असमवायिकारणं । पतने आस्यपतने इत्यर्थः ॥ १५२ ॥  
 द्रवत्वन्निरूपयति । सांसिद्धिकमिति । द्रवत्वं द्विविधं

\* तत् प्रकीर्तितमिति पाठान्तरः ।

भाषा० सांसिद्धिकन्तु सलिले द्वितीयं क्षितितेजसोः ॥ १५३ ॥  
 परमाणौ जले नित्यमन्यत्रानित्यमुच्यते ।  
 नैमित्तिकं वज्रयोगात्तपनीयघृतादिषु ॥ १५४ ॥  
 द्रवत्वं स्यन्दने हेतुर्निमित्तं सङ्गहेतु तत् ।  
 स्नेहो जले स नित्योऽणावनित्योऽवयवित्यसौ ॥ १५५ ॥  
 तैलान्तरे तत्प्रकर्षाद् दहनस्यानुकूलता ।

भिङ्गा० सांसिद्धिकं नैमित्तिकञ्चेति । द्वितीयं नैमित्तिकं पर-  
 माणाविति ॥ १५३ ॥

जलपरमाणौ द्रवत्वं नित्यं । अन्यत्र पृथिवीपर-  
 माणादीं जलद्रवणुकादीं च द्रवत्वमनित्यं । कुत्रचित्ते-  
 जसि कुत्रचित् पृथिव्याञ्च नैमित्तिकं द्रवत्वं । तत्र  
 को वा नैमित्तिकार्थस्तद्दर्शयति ॥ नैमित्तिकमिति ।  
 वज्रीति पदन्नेजोऽर्थकं । तथा च तेजःसंयोगाग्निसंयो-  
 गजन्यं नैमित्तिकं द्रवत्वं । तच्च सुवर्षादिरूपे तेजसि  
 घृतजतुप्रभृतिपृथिव्यां वर्त्तत इत्यर्थः ॥ १५४ ॥

द्रवत्वं स्यन्दने हेतुर्निमित्तं सङ्गहेतु तदिति ।  
 हेतुरिति असमवायिकारणमित्यर्थः । सङ्गहे सङ्गुक्ता-  
 दिसंयोगविशेषे तद्द्रवत्वं स्नेहसहितमिति बोद्धव्यं । तेन  
 द्रुतसुवर्षादीनां न सङ्गहः ॥ स्नेहं निरूपयति । जले  
 इति । जल एवेत्यर्थः । असौ स्नेहः ॥ १५५ ॥

ननु पृथिव्यामपि तैलस्नेह उपलभ्यते । न चासौ

भाषा० संस्कारभेदे वेगोऽथ स्थितिस्थापकभावेन ॥ १५६ ॥  
 मूर्त्तमात्रे तु वेगः स्यात् कर्मजो वेगजः क्वचित् ।  
 स्थितिस्थापकसंस्कारः क्षितौ केचिच्चतुर्विधः ॥ १५७ ॥  
 अतीन्द्रियोऽसौ विज्ञेयः क्वचित् स्पन्देऽपि कारणं ।

शिक्षा० जलोयः ॥ तथा यति इह न प्रातिकूलं स्यादत आह ।  
 तैलान्तरे तत्प्रकर्षाद् इह न्यानुकूलतेति । तत्प्रकर्षात्  
 खेहप्रकर्षात् । तैल उपलभ्यमानस्त्रेहोऽपि जलीय एव ।  
 तस्य प्रकृतत्वादग्रेरानुकूलं । अपकृतस्त्रेहं हि जलं वज्रिं  
 नाप्रयतीति भावः ॥ संस्कारान्निरूपयति । संस्कारेति ।  
 वेगस्थितिस्थापकभावनाभेदात् संस्कारस्त्रिविध इत्य-  
 र्थः ॥ १५६ ॥

मूर्त्तमात्रे तु वेगः स्यात् कर्मजो वेगजः क्वचि-  
 दिति । कर्मजवेगजभेदाद् वेगो द्विविध इत्यर्थः । प्ररादौ  
 हि मोदनजनितेन कर्मणा वेगो जन्यते । तेन च पूर्व-  
 कर्मनाम्नादुत्तरं कर्म । एवमग्रेऽपि । विना च वेगं  
 कर्मणः कर्मप्रतिबन्धकत्वात् पूर्वकर्मनाम्ना उत्तरकर्मा-  
 न्पत्तिश्च न स्यात् । यत्र वेगवता कपालेन जनिते  
 घटे वेगो जन्यते स वेगजो वेगः ॥ स्थितिस्थापक इति ।  
 आकृत्यत्राखादीनां कपित्यागे \* पुनर्गमनस्य स्थितिस्था-  
 पकसाध्यत्वात् । केचिदिति । चतुर्षु क्षित्यादिषु स्थि-  
 तिस्थापकं केचिन्नान्यत्वे तद्प्रमाणमिति भावः ॥ १५७ ॥

\* परित्यागे इति चापु ।

भाषा० भावनाख्यस्तु संस्कारो जीववृत्तिरतीन्द्रियः ॥ १५८ ॥  
 उपेक्षानात्मकस्तस्य निश्चयः कारणं भवेत् ।  
 स्मरणे प्रत्यभिज्ञायामप्यसौ हेतुरुच्यते ॥ १५९ ॥

सिद्धा० अथैव स्थितिस्थापकः । कश्चिद् आकृष्टमाखादौ ॥  
 भावनाख्या इति ॥ १५८ ॥

तस्य संस्कारस्य । उपेक्षात्मकज्ञानात् संस्कारानु-  
 त्पत्तेरुपेक्षानात्मक इत्युक्तं । तत्संशयात् संस्कारानु-  
 त्पत्तेर्निश्चय इत्युक्तं । तेनोपेक्षान्यनिश्चयत्वेन संस्कारं  
 प्रति हेतुतेति भावः ॥ ननु स्मरणं प्रत्युपेक्षान्यनिश्चयत्वेन  
 हेतुत्वं तेनोपेक्षादिखले न स्मरणं इत्यञ्च संस्कारं  
 प्रति ज्ञानत्वेनैव हेतुतास्त्विति चेन्न । विनिगमनावि-  
 रहेषापि संस्कारं प्रति उपेक्षान्यनिश्चयत्वेन हेतुतायाः  
 सिद्धत्वात् । किञ्च उपेक्षान्यत्वे संस्कारकल्पनाया गुह-  
 त्वात् संस्कारं प्रति उपेक्षान्यत्वेन हेतुतायाः सिद्ध-  
 त्वात् ॥ तत्र प्रमाणं दर्शयति । स्मरणे प्रत्यभिज्ञाया-  
 मप्यसौ हेतुरुच्यते इति । अथैव संस्कारः स्मरणं  
 प्रत्यभिज्ञानञ्च जनयति । अतः संस्कारः कल्प्यते ।  
 विना व्यापारं पूर्वानुभवस्य स्मरणादिजननासामर्थ्यात् ।  
 स्वस्वव्यापारान्यतराभावे कारणत्वासम्भवात् ॥ न च  
 प्रत्यभिज्ञां प्रति तत्तासंस्कारस्य हेतुत्वेन प्रत्यभि-  
 ज्ञायाः संस्कारजन्यत्वेन स्मृतितापत्तिरिति वार्थं ।

भाष्य० धर्माधर्मावदृष्टं स्याद् धर्मः स्वर्गादिसाधन ।

गङ्गास्नानादि यागादि व्यापारः परिकीर्तितः॥१६०॥

शिद्धा० अत्रयोजकत्वात् । परे तु अनुदुद्धसंस्कारात् प्रत्य-  
भिन्नानुदघादुद्धसंस्कारस्य हेतुत्वापेक्षया तत्तत्सं-  
रक्षयैव प्रत्यभिज्ञां प्रति हेतुत्वं कल्प्यत इत्याहुः ॥  
१५८ ॥

अदृष्टं निरूपयति । धर्माधर्माविति । स्वर्गादिस-  
कससुखानां स्वर्गसाधनीभूतत्रयीरादीनाञ्च साधनं  
धर्म इत्यर्थः ॥ तत्र प्रमाणं दर्शयितुमाह । यागादीति ।  
यागादिव्यापारतया हि धर्मः कल्प्यते । अन्यथा या-  
गादीनां चिरं विनष्टतया निर्व्यापारतया च काला-  
न्तरभाविस्वर्गजनकत्वं न स्यात् तदुक्तमाचार्यैः ।

चिरध्वंसं फलाद्यासं न कर्मातिशयं विना इति ॥

ननु यागध्वंस एव व्यापारः स्यान् न प्रतियोगित-  
ङ्गस्योरेकत्राजनकत्वं । सर्वत्र तथात्वे मानाभावात् ॥  
न च तन्मते फलानन्तरं मन्मते चरमफलस्यापूर्वनाश-  
कत्वान्न तथात्मिति वाच्यं । कालविशेषस्य सहका-  
रित्वाद् इत्यत आह । गङ्गास्नानेति । गङ्गास्नानस्य  
हि स्वर्गजनकत्वेऽनन्तानां जलसंयोगध्वंसानां व्यापा-  
रत्वमपेक्ष्यैकमपूर्वं कल्प्यते लाघवादिभिः भावः ॥  
१६० ॥

भाषा० कर्मनामाजलस्यर्गादिना नाश्वस्त्वसा मतः ।  
 अधर्मो नरकादीनां हेतुर्निन्दितकर्मजः ॥ १६१ ॥  
 प्रायश्चित्तादिनाश्वोऽसौ जीववृत्ती त्विमौ गुणौ ।

मिद्धा० ननु धर्मोऽपि न व्यापारोऽस्तु ॥ न च निर्व्या-  
 पारस्य चिरध्वस्तस्य कथं कारणत्वमिति वाच्यं । अन-  
 न्यथामिद्धनियतपूर्ववर्तित्वस्य तत्रापि सत्त्वात् । अव्य-  
 वहितपूर्ववर्तित्वं हि चतुःसंयोगादेः कारणत्वं न तु  
 सर्वत्र कार्यकालवृत्तित्वमिव समवायिकारणस्य का-  
 रणत्वमित्यत आह । कर्मनामाजलस्यर्गादिना नाम-  
 स्त्वसौ मत इति । यदि हि अपूर्वं न स्यात् तदा  
 कर्मनामाजलस्यर्गादिना नाश्वत्वं धर्मस्य न स्यात् । न  
 हि तेन यागादिनामः प्रतिबन्धो वा कर्तुं शक्यते ।  
 तस्य पूर्वमेव वृत्तत्वादिति ॥ एतेन देवताप्रीतिरेव  
 फलमित्यपास्तं । गङ्गास्नानादौ सर्वत्र देवताप्रीते-  
 रसम्भावात् । देवातायास्येतनत्वेऽपि तत्प्रीतेरनुद्देश्य-  
 त्वात् । प्रीतेः सुखस्वरूपत्वेन विष्णुप्रीत्यादौ तदसम्भ-  
 वात् । अन्यसुखादेश्चत्राभावात् । तेन विष्णुप्रीतिजन्य-  
 त्वेन पराभिमतस्वर्गादिरेव विष्णुप्रीतिशब्देन लक्ष्यते ॥  
 अधर्मो नरकादीनां हेतुर्निन्दितकर्मज इति । नरक-  
 दुःखादिमकलदुःखानां नारकिशरीरादीनाञ्च सा-  
 धनमधर्म इत्यर्थः ॥ १६१ ॥

प्रमाणमाह । प्रायश्चित्तादिनाश्वोऽसौ । जीववृत्ती

भाषा० इमौ तु वासनाजन्यौ ज्ञानादपि विनश्यतः ॥ १६५ ॥

भिद्वा० त्विमौ गुणाविति । यदि ह्यधर्मा न स्यात् तदा प्रायश्चित्तादिनाश्रयत्वं न स्यात् । न हि तेन ब्रह्मचरिणादीनां नाशः प्रतिषन्धो वा विधातुं शक्यते । तस्य पूर्वविनष्टत्वादिति भावः । जीवेति । ईश्वरस्य धर्माधर्माभावादिति भावः ॥ इमौ तु वासनाजन्यौ ज्ञानादपि विनश्यत इति । इमौ धर्माधर्मा । वासनेति । अतो ज्ञानिना कृते सुखदुःखकृतकर्माणां न फलायासमिति भावः । ज्ञानादपीत्यपिना भोगपरिग्रहः ॥ ननु तत्त्वज्ञानस्य कथं धर्माधर्मानाश्रयत्वं । नाभुक्तं शीयते कर्म कल्पकोटिशतैरपीति वचनविरोधात् । इत्यञ्च तत्त्वज्ञानिना श्रुतिरिति कायव्यूहेन सकलकर्माणां भोगेन चय इति चेन्न । तत्र भोगस्य वेदबोधितनाश्रयोपलक्षितत्वात् । कथमन्यथा प्रायश्चित्तादिना कर्माणां नाशः । तदुक्तं । ज्ञानाग्निः सर्वकर्माणीत्यादिना । श्रूयते च । शीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे इति ॥ ननु तत्त्वज्ञानिनस्तर्हि प्ररीरावस्थानं सुखदुःखादि च न स्यात् ज्ञानेन च सर्वेषां कर्माणां नाशादिति चेन्न । प्रारम्भेतरकर्माणामेव नाशात् । तत्तच्छरीरभोगजनकं हि यत्कर्मा तत् प्रारम्भ तदभिप्रायमेव नाभुक्तमिति वचनमिति ॥ १६५ ॥



भाषा० शब्दो ध्वनिश्च वर्णश्च मृदङ्गादिभवो ध्वनिः ।  
 कण्ठसंयोगादिजन्या वर्णास्ते कादयो मताः ॥ १६३ ॥  
 सर्व्वः शब्दो नभोवृत्तिः ओत्रोत्पन्नस्तु गृह्यते ।  
 वीचीतरङ्गन्यायेन तदुत्पत्तिस्तु कीर्त्तिता ॥ १६४ ॥  
 कदम्बकोरक\*न्यायादुत्पत्तिः कस्यचिन्मते ।  
 उत्पन्नः को विनष्टः क इति बुद्धेरनित्यता ॥ १६५ ॥

मिह्ना० शब्दं निरूपयति । शब्दो ध्वनिश्च वर्णश्च मृदङ्गा-  
 दिभवो ध्वनिः । कण्ठसंयोगादिजन्या वर्णास्ते कादयो  
 मताः ॥ सर्व्वः शब्दो नभोवृत्तिः ओत्रोत्पन्नस्तु गृह्यते  
 इति ॥ नभोवृत्तिराकाशसमवेतः ॥ दूरस्थशब्दस्याग्रह-  
 णादाह । ओत्रेति ॥ ननु मृदङ्गाद्यवच्छेदेनोत्पन्ने  
 शब्दे ओत्रे कथमुत्पत्तिरत आह । वीचीतरङ्गन्यायेन  
 तदुत्पत्तिस्तु कीर्त्तितेति । आद्यशब्दस्य वहिर्देशदिग-  
 वच्छिन्नोऽन्यः शब्दस्तेनैव शब्देन जन्यते । तेन चापरस्म-  
 ह्यापकः । एवं क्रमेण ओत्रोत्पन्नो गृह्यत इति ॥ १६३ ॥  
 १६४ ॥

कदम्बकोरकन्यायादुत्पत्तिः कस्यचिन्मते इति । आ-  
 द्यशब्दाद् दशदिक्षु दशशब्दा उत्पद्यन्ते । ततश्चान्ये दश-  
 शब्दा उत्पद्यन्त इति भावः । अस्मिन् कल्पे गौरवादुक्तं  
 कस्यचिन्मते इति ॥ ननु शब्दस्य नित्यत्वादुत्पत्तिः कथ-

\* कदम्बकोरकंति पाठान्तरः ।

भाषा० सोऽयं क इति बुद्धिस्तु साजात्यमवलम्बते ।  
 तदेवौषधमित्यादौ सजातीयेऽपि दर्शनात् ॥ १६६ ॥  
 इति श्रीमहामहोपाध्यायविद्यानिवासभट्टाचार्य्यसुत-  
 श्रीयुतविश्वनाथपञ्चाननभट्टाचार्य्यविरचिता भाषाप-  
 रिच्छेदः समाप्तः ॥ \* ॥

सिद्धा० मत आह । उत्पन्नः को विनष्टः क इति बुद्धेरनित्य-  
 तेति । ऋद्धानामुत्पादविनाशप्रत्ययशालित्वादनित्यत्व-  
 मित्यर्थः ॥ १६५ ॥

ननु स एवायं ककार इत्यादिप्रत्यभिज्ञानाच्छ-  
 ध्यानी मित्यत्वं । इत्थं चोत्पादविनाशबुद्धिभ्रमरूपा  
 चेत्यत आह । सोऽयं क इति बुद्धिस्तु साजात्यमवल-  
 म्बते । तदेवौषधमित्यादौ सजातीयेऽपि दर्शनादिति ।  
 तत्र प्रत्यभिज्ञानस्य तत्सजातीयत्वं विषयो न तु तद्व्य-  
 त्त्यभेदो विषयः । उक्तप्रतीतिविरोधात् । इत्यञ्च द्वयो-  
 रपि बुद्ध्योर्न भ्रमत्वमिति ॥ ननु सजातीयत्वं सोऽयमिति-  
 प्रत्यभिज्ञायां भासते इति कुत्र दृष्टमित्यत आह ।  
 तदेवेति । यदौषधं मया कृतं तदेवान्येनापि कृत-  
 मित्यादिदर्शनादिति भावः ॥ १६६ ॥

इति श्रीमहामहोपाध्यायविद्यानिवासभट्टाचार्य्य-  
 पुत्रश्रीयुतविश्वनाथपञ्चाननभट्टाचार्य्यविरचिता सि-  
 द्धान्तमुक्तावली संपूर्णा ॥ \* ॥

## भाषापरिच्छेदस्य शुद्धिपत्रं ।

प्रकाश	पङ्क्त्यङ्क	अशुद्ध	शुद्ध
२	२०	यविघ्नध्वंस	विघ्नध्वंस
१२	७	समवायिकारणत्व	समवायिकारणत्व
१३	१	जनक	जनकं
१६	३	गुणकर्ममात्र	गुणकर्ममात्र
४०	१२।१३	त्रस्येत्यादि	त्रस्येत्यादि
४६	१	गोचरो	गोचरो
४६	७	द्रव्यत्व	द्रव्यत्वं
४८	२०	वैशिष्ट्य	वैशिष्ट्यं
५८	८	प्रत्यक्षं	प्रत्यक्षं
६५	१	वार्धं	वार्धं
७८	२१	पदतन्वा	पदजन्य
८८	१२	दग्दत्वोः	दग्दत्वोः
८८	१८	नैवोपपत्तेः	नैवोपपत्तेः
८६	१२	द्रव्यत्व	द्रव्यत्वं
८८	२१	द्वित्वदि	द्वित्वादिति
११०	१	पृथक्त्व	पृथक्त्वं
१११	२१	पाठनीपुत्रात्	पाठनीपुत्रात्
१२०	३७	क्षचित्	क्षचित्
१२८	७	बहुभावेन	बहुभावेन
१३३	२	कदाचित्	कदाचित्
१४२	१	साधन	साधनं
१४३	१	नाशकत्वसा	नाशकत्वसा



## भाषापरिच्छेदस्य निर्घण्टपत्रं ।

प्रकरणं	पृष्ठाङ्क	पङ्क्तयङ्क
मङ्गलाचरणं .....	१	४
पदार्थोद्देशककथनं .....	१	१
द्रव्यविभागः .....	४	२
गुणविभागः .....	५	१
कर्म्मविभागः .....	५	६
सामान्यनिरूपणं .....	६	२
विशेषनिरूपणं .....	७	३
समवायपरिचयः .....	७	४
अभावविभागः .....	८	५

इति पदार्थविभागकथनं प्रथमभागः ।

सप्तपदार्थानां साधर्म्यवैधर्म्यकथनं .....	१०	२
कारणलक्षणं .....	१२	१
कारणविभागः .....	१२	२
अन्यथासिद्धिलक्षणविभागौ .....	१३	३
द्रव्यस्यैव समवायिकारणत्वकथनं .....	१६	२
असमवायिकारणस्य गुणकर्म्ममात्रवृत्तित्वं .....	१६	३
नित्यद्रव्यभिन्नानामाश्रितत्वकथनं .....	१६	४

इति सप्तपदार्थानां साधर्म्यादिकथनं द्वितीयभागः ।

एधिवीनिरूपणं .....	२१	११
एधिवीविभागः .....	२५	१
देहेन्द्रियविषयकथनं .....	२५	२
जलनिरूपणं .....	२७	१
तेजोनिरूपणं .....	३०	२
वामुनिरूपणं .....	३२	१

प्रक०	प०	पं०
आकाशनिरूपणं .....	३०	१
वायुनिरूपणं .....	३५	१
दिङ्निरूपणं .....	३६	१
आत्मनिरूपणं .....	३७	१
अनुभूतिस्मृतिभेदेन बुद्धेर्द्वैविध्यव्यवधानं .....	३८	३
अनुभूतिविभागः प्रत्यक्षादिप्रमाणावधारणं च .....	३८	०
प्रत्यक्षाविभागः .....	३५	१
प्रत्याभ्यक्षे त्वङ्मनःसंयोगस्य कारणत्वं .....	३८	२
सुखदुःखादीनां मनोयाच्यात्वं .....	३९	१
निर्विकल्पज्ञानस्यातीन्द्रियत्वव्यवधानं .....	३९	२
सामान्यलक्षणादिभेदेनालौकिकसन्निकर्षस्य } भेदत्रयव्यवधानं .....	५५	२
अनुमितिव्युत्पादनं .....	५९	२
परामर्शलक्षणं .....	६०	२
व्याप्तिलक्षणं .....	६१	१
पक्षलक्षणं .....	६८	१
हेत्वाभासविभागः .....	७०	१
उपमितिव्युत्पादनं .....	७८	१
शाब्दबोधप्रकारपरिचयः .....	७८	५
शाब्दबोधकारणव्यवधानं .....	८८	१
आसत्तिलक्षणं .....	८८	२
योग्यतानिर्वचनं .....	९०	१
आकाङ्क्षानिर्वचनं .....	९०	२
तात्पर्यनिर्वचनं .....	९१	१
मनोनिरूपणं .....	९३	१
मनोऽव्युत्पत्प्रमाणं .....	९३	२
इति पृथिव्यादिद्रव्यपदार्थनिरूपणं तृतीयभागः ।		
गुणनिरूपणं .....	९७	१
मूर्त्तगुणव्यवधानं .....	९५	१
अमूर्त्तगुणव्यवधानं .....	९५	३

प्रक०	पृ०	पं०
मूर्त्तामूर्त्तगुणकथनं . . . . .	६५	५
विशेषगुणकथनं . . . . .	६६	१
सामान्यगुणकथनं . . . . .	६६	३
विभुविशेषगुणानामतीन्द्रियत्वादिकथनं . . . . .	६६	८
रूपस्य द्रव्याद्यध्वक्षे कारणात्वं . . . . .	६८	१
रसनिरूपणं . . . . .	१००	१
गन्धनिरूपणं . . . . .	१०१	१
स्पर्शनिरूपणं . . . . .	१०१	४
रूपादिस्पर्शान्तानां पाकजत्वकथनं . . . . .	१०२	१
सङ्घानिरूपणं . . . . .	१०६	१
परिमाणनिरूपणं . . . . .	१०८	१
एकत्वनिरूपणं . . . . .	११०	१
संयोगनिरूपणं . . . . .	१११	३
परत्वापरत्वनिरूपणं . . . . .	११३	१
बुद्धिनिरूपणं . . . . .	११४	६
अप्रमाविभागः . . . . .	११४	८
संशयलक्षणं . . . . .	११५	४
संशयकारणकथनं . . . . .	११६	१
अप्रमाकारणकथनं . . . . .	११६	१
प्रत्यक्षादौ गुणपरिचयः . . . . .	११७	२
प्रमानिरूपणं . . . . .	११७	८
व्याप्तियहोपायकथनं . . . . .	१२२	१
परकीयव्याप्तियहप्रतिबन्धार्थमुपाधिनिरूपणं . . . . .	१२३	१
उपाधेर्द्रव्यकतावीजकथनं . . . . .	१२४	४
अनुमानविभागः . . . . .	१२६	२
सुखनिरूपणं . . . . .	१२६	३
दुःखनिरूपणं . . . . .	१२६	४
इच्छाकथनं . . . . .	१२०	१
द्वेषकथनं . . . . .	१२१	१
यत्ननिरूपणविभागौ . . . . .	१२१	२/३

प्रक०	प०	पं०
गुणत्वकथनं .....	१३८	३
प्रवचनिरूपणविभागी .....	१३८	४
खेदरूपकं .....	१३९	५
संस्काररूपकविभागी .....	१४०	१
अदृष्टरूपकं .....	१४२	१
शब्दरूपकविभागी .....	१४५	१

इति गुणपदार्थरूपकं चतुर्थभागः ॥

इति भाषापरिच्छेदनिर्घण्टपत्रं सम्पूर्णे ॥



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**T R A N S L A T I O N .**

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## INTRODUCTION.

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IN the following introduction to a translation of the *Bhāṣya Paricchēda*,\* one of the most celebrated works of the Nyāya philosophy, it has been my endeavour to subject the logic of the Nyāya, as well as the leading ideas of this and the Vaisēshika systems, to a critical review, in order to bring the discussion about the merits of the philosophical researches of the Hindus more to a point. Colebrook's exposition of those systems, though founded on the ablest and most exact researches, as well in a philosophical as in a critical point of view, does not suffice for this purpose, as it is a mere abstract from the works of those schools, and does not enter upon the discussion of the position they are to hold as systems of philosophy.

It is well known, how difficult it is to write a history of ancient India, only a few strictly historical records having been left to us by the Hindus themselves. The same difficulty obtains with regard to the history of their philosophy, as in the mind of the Hindu philosophy was associated with the idea of being raised above change, and no regard therefore paid to the social and intellectual condition of the time, in which lived the founder of a system or his successors who more

\* I have translated *Bhāṣya*, in deviation from its ordinary sense "speech," by "categories of the Nyāya philosophy;" for *Bhāṣya* means here evidently not "speech" in general, which would give no sense whatever, but "Nyāya *Bhāṣya*," speech in the Nyāya, that is to say the philosophical language or terms of the Nyāya. In the *Sabda Kalpa Druma*, "*Bhāṣya*" (under the head of *Bhāṣya Paricchēda*) has the meaning of *Paribhāṣya*, which is explained by the authoritative language of the teachers which considers the meanings of the words (*Padārtha*). This sense agrees essentially with the rendering which I have given.

### *Introduction.*

veloped it. Still it is not impossible to write a history of Indian philosophy, if it be limited to the task of tracing the gradual development of philosophical principles and modes of thinking, without reference to a strict chronological order; for the internal nature of a doctrine will point out its more ancient or modern date. At the same time we must admit, that even in this attempt, we can only partially succeed. The doctrines even of those who are considered as the founders of the different schools, bear the marks of a far advanced progress in systematical arrangement, and must therefore have been the result of a long series of preceding philosophical enquiries.\* Hence it would be repugnant to expect, that we should be able to discover the first steps of their researches. We, however, decline here embarking upon a historical research of such a kind, believing, that under the present circumstances, when only so few of their philosophical works have

\* Lassen's *Indische Alterthumskunde*, vol. ii. p. 477. His (Páñjal's) text-book continued to be the norm of the whole following time, and the labours of his successors were limited to the task to narrow or amplify his rules or more lucidly to arrange them. From his work the same effect results, as from other pursuits of the Hindus on the field of science. By a person of superior talent the labours of his predecessors were rendered more perfect and brought to a close; he united them in a system of rules, or Sûtras, which he condensed as much as possible. This exposition remained the standard of all later times, and formed the foundation for the succeeding teachers of the same science, whose efforts were in general directed to the correct explanation and elucidation as well as to the emendation and perfection of the fundamental work, and by whom the science was carried to a higher degree only as to its extent, but not as to its contents. We may discover a double motive, from which this manner of exposition took its rise. First, the sum total of the results which had been gained, should be condensed in the shortest form and hence be learning by rote facilitated.... Secondly, this mode of exposition rendered the understanding of the text difficult and often impossible, unless it was accompanied by an explanation. Such an explanation was at the disposal of the teachers, and by their guidance alone the pupils were able to comprehend the obscure sense of the text-books. The Bráhmans, the only possessors of the sciences, thus secured for themselves the privilege of communicating them only to those whom they thought worthy of this information, and of preventing the other castes from an initiation with them. It is only in this sense that a secret doctrine of the Bráhmans can be admitted. From the circumstance, that for each single science text-books of this kind were generally acknowledged as standards, it was a consequence, that the works of the first founders and of the predecessors of the person who brought a science to perfection, were forgotten and frequently lost.

been published, and in general so many more materials are required for the task than we can boast to possess, it is more important to place an original work of Hindu philosophy before the public, and to examine the principles under which it has been constructed. For this end we consider the Nyáya in that shape, which it has acquired by its amalgamation with the doctrines of the Vaiséshika, since we are of Colebrooke's opinion, that both sprang from the same root, and are but branches of the same school; the one being directed more to the explanation of material, the other of logical forms.\* Or to state it more exactly,—to the Nyáya belong the logical doctrines of the forms of syllogisms, terms and propositions; to the Vaiséshika the systematical explanation of the categories (the simplest metaphysical ideas) of the metaphysical, physical, and psychical notions, which notions are hardly touched upon in Goutama's (the supposed founder of the Nyáya) Sútras. They differ in their statement of the several modes of proof; the Nyáya asserting four modes of proof—from perception, inference, analogy, and verbal communication; the Vaiséshika admitting only the two first ones.†

The name of logic, usually applied to the Nyáya, does not correctly define it. It does not treat of the theory of syllogisms and the notions connected with them, as its direct object, but only as a component part of its investigation. It rather aspires to the distinction of giving a complete system of philosophy, based upon the most elementary metaphysical notions, and the division dedicated to the explanation of syllogistical forms, is not even more explicitly treated than other parts of the system. To call the Nyáya logic, would be the same as to assign this name to the philosophy of Aristotle. There is no doubt, however, that the Nyáya has first among the philosophical systems of the Hindus thoroughly examined the art of reasoning, and shaped it into its present form. Hence it gained such ascendancy among the learned Hindus, that all of them, however they may deviate from other doctrines of the Nyáya, refer to it as to their standard in logic, and deem its study necessary for the purpose of giving a firm basis to their reasoning.

\* Vid. Colebrooke's *Miscell. Essays*, Vol. i. p. 261.

† The view above given, was based upon the Sútras of Gautama, without a reference to a work of the Vaiséshika school. I have since compared the Sútras of Kapáda and found my view completely confirmed.

It is indeed one of the principal merits of the Nyáya, that its progress is marked by an admirably exact division of the topics, treated in it, and in this respect it is not only superior to all other systems of the Hindus, but even modern philosophy might, with advantage, study it on account of its clearness and exactness. Though none of its investigations has been carried on to a satisfactory end, the Nyáya has, with the means at its command, fully described the circle within which it moved. We must at the same time admit, that notwithstanding its exactness, there is one inherent fault in its exposition, viz. the neglect of all analytical method, a fault of all systems of the Hindus, which has, perhaps, more than any thing else, contributed to the narrow limits of their mental horizon. This fault, which, however, it shares with many other expositions of philosophy, for instance, to mention a celebrated name, with Spinoza's system, is rather a fault of exposition than of the system itself; for no synthesis (in science) is possible without analysis, and having well understood the leading notions of a system, we can easily trace the analytical way by which they were obtained. This apparent absence of analysis in the construction of the philosophical systems of the Hindus is the reason why so many enquirers have done injustice to their philosophical talent. For want of a clear analysis, unable to understand the aphorisms of the Hindu schools, composed in a language in form as well as in thought, foreign to them, they thought the philosophical productions of many centuries and of an ingenious people, a web of either abstruse or puerile notions. On a closer examination we shall come to a juster opinion of them, and although we find a limit as well in the range as the depth of their enquiries, we shall come to place them among the nations which advanced the intellectual progress of mankind.

That Hindu philosophy will, however, have any great influence upon the development of European philosophy and mediately of European civilization, must be denied. Why should this be the case? Although we must admit, that the philosophical researches of the Hindus are as worthy of attention as those of the Greeks, still it is at the first glance evident, that the philosophical works of the former are unfit to be transferred to another soil, while those of the latter will have always the same influence upon every rising generation in every clime and age. This difference lies not so much in the development of the system

as in the form. You are compelled to think by reading the works of the Greeks, they introduce you into the process of their thoughts, and by this force you to accompany them with your own thoughts, until you arrive as it were by your own mind at the principles of their systems, from which point it is easy either to look back upon the way you have made or to advance further. The Hindus, on the other hand, are dogmatical. They commence synthetically with a statement of their principles, yet do not condescend to unfold the train of thought which has led to them. Hence it is impossible for any one to understand their writings who has not previously, to a considerable degree, been practised in philosophical enquiries. The punishment however of this mystery and exclusion is the want of interest, felt in the study of their writings. The same doctrines which might have been instrumental in enlightening thousands, are now forgotten, or in the possession of a few who are hardly able to comprehend them.

Among the general metaphysical notions, the notion of substance is the most important one, as upon it all other notions are either founded or are closely connected with it, and whatever may be the solution of all other metaphysical problems, it must be influenced by the notion of substance.

Substances are, according to the Nyāya, the substrata of qualities and actions,\* a definition, which is the right one, as *the basis of further investigation*—it is the right one, because founded on experience. Substance, we add, is in so far the substratum of qualities and actions, as the existence of qualities and actions depends upon the existence of substance; if quality were independent of another, it could not represent another, whose quality it is. The existence of substance must therefore be absolute, that is to say, not dependent upon the existence of another; for in this case, it would be comprehended, not by the notion of substance, but by that of quality. And consequently, to think the idea of substance by any notions including dependance, is a contradiction. This contradiction (of comprehending substance under the notion of quality, and therefore of dependance) was committed by the Nyāya by the distinction between eternal and non-eternal substances, because the

\* Or rather of qualities alone according to the modern school of the Nyāya. The definition, that substances are the substrata of qualities and actions, belongs to Kapāla.

existence of the latter is not independent. In the notion of eternal substance, however, the true notion of substance is included, which is to be independent of time and cause.

Another question is, how a substance is united with its qualities? That a substance should have qualities, appears a matter of course, and to question it, shows a vast progress in metaphysical thinking. Although the Nyāya entered not expressly into the discussion of this subject, it must have felt its weight, as they found it necessary to invent a contrivance for such a connexion. A substance is, according to them, united with its qualities by a relation, called intimate relation, which is something real, and is neither in substances, nor qualities, nor actions. We do not intend here to analyze this notion any further (stating, however, that the difficulty is not really removed by it,\*) but we turn to a third point in the notion of substance. Substance, according to the Nyāya, is not only united with its qualities by the relation, just mentioned, but all substances are united with the general notion of substance, and single substances in the same way with the notion of their own class. This general notion is rather a common property; for it does exist, independent of the mind which may conceive it, in the substances (also in qualities and actions) themselves, and is even eternal in eternal substances, not eternal in transient substances. This notion exactly corresponds with that of the so-called realists among the scholastic philosophers, who maintained the reality of general notions. Duns Scotus, for instance, asserted, that general properties (notions) were not only in objects *potentiâ*, but *actâ*, and that generality was not only formed by the understanding, but that it existed previously to the mental conception *per se* as a reality, viz., the quiddity itself, which was

\* For if it is necessary, that qualities require some link to unite them with substances, it is also necessary, that this link should be united with them by a similar link, and so on. The difficulty, as regards the connection of qualities, is briefly stated, thus. The existence of qualities is dependent upon the existence of the substance, whose qualities they are, but not vice versa. Substance in accordance to its notion, is independent of qualities. Substance therefore is something of itself, and also something on which qualities are dependent, and in this latter respect it is not substance, which is to be independent of qualities. That is to say, the notion of substance in this form is contradictory, and should be abandoned for a notion which is consistent.



indifferent to general or individual existence. A cause, however, was required to remove this indifference, viz. another more extensive quiddity, closely united with the first, and with the principle of individuality. (afterwards called *hæcceity*.)\*

In one point the Nyāya went a step in advance of most of the ancient systems of philosophy, viz., in its assumption, that the special qualities of substances are effects; for instance earth is the intimate (or material) cause of smell, the soul of knowledge, &c. They were no doubt urged to this assumption by the contradiction, which arises, if beside substance, a quality which is necessary and therefore belongs to the quale of the substance, is admitted. If quality is an effect of substance, its existence is evidently derived, and the contradiction removed. Although, however, this hypothesis is a step in advance, it is not the complete solution of the difficulty; for here again the question will arise, how it is possible, that a substance can become a cause, that is, produce something, which is foreign to itself.

Substances, as before said, according to the Nyāya, are either eternal or non-eternal. Eternal are space, time, ether, soul, and the atoms of mind, earth, water, fire, and air. Non-eternal are all compounds, or the things which we actually perceive, and which must have a cause of their existence. Thus substances are divided into those which are without cause, and those which have a cause.

There are three causes;—1. The cause of intimate relation, or material cause, as yarn is the material cause of cloth;—2. The proximate cause, or the actual union of the parts which are to form a compound;—and 3. The instrumental cause, viz. the cause by which this union is effected.

This is similar to the doctrine of Aristotle, who admitted four causes; a material cause, a moving cause, a formal cause, and an end cause. The instrumental cause includes Aristotle's formal, moving, and end causes.

The notion of causality is certainly well considered, and infinitely superior to the notions which other Indian systems formed of it; for there are already made some steps in advance towards the proper discussion of this notion, if a difference in causes is acknowledged. In the enumeration of causes—the cause of motion appears to have been omitted; it is,

\* Vid. Tennemann's *Geschichte der Philosophie*, Vierte Aufl. p. 256.

however, contained in the notion of instrumental causality. All activity according to the Nyāya is limited to motion, acts of the mind being considered by them as qualities, and as all actions abide in substances, we must think every substance as a cause of motion (viz. the last cause). They did not, however, discuss, whether motion was necessary to all substances, or only to some or to one, that is to say, whether there is a *primum mobile* or not; they did not discuss the question, whether or not different motions require different causes; nor did they lastly enter into an explanation of the notion itself.\* They appear in fact not to have been aware of the intrinsic difficulties of the idea of causality, which undoubtedly is one of the most difficult metaphysical notions.† The contradictions in the notion of cause and effect appear with special force to apply to such causes, by which a change in the qualities of a substance is effected, as chemical, animal, and psychical effects. Such effects are, however, denied by the Nyāya. Material causes must be understood as only the substrata, or the materials for a new union, as for instance, the two halves from which a pot is produced, are the material cause of the pot. There are therefore no real changes, but only changes of the accidental form, which substances may assume in their connexion with others; and there should not be changes at all we add. Every compound substance, according to the Nyāya, is ultimately produced from simple substances. Simple substances, however, are eternal, and all their qualities are also eternal. If this is the case, there is also

\* The contradictions which Zeno found in the idea of motion, are well known, and without fully acknowledging their weight, it is impossible to obtain a correct notion of it. Aristotle was well aware of this, and endeavoured to remove Zeno's objections to this notion. How important it is, correctly to define this notion, is evident even from the influence, which it exercised on the Nyāya, where motion is considered as an *act*, and even as the only act.

† Vide Sext. Emp. Adv. mathem. in Ritter's History of Philos. Vol. iv. p. 339. That cause could not be later than effect, is evident; but also the effect cannot be later than the cause; for if so, the cause, being antecedent to the effect, would be without effect, and a cause without effect, is a contradiction. And if the effect would be consequent to the cause, it would be, when the cause is no more, therefore an effect without cause. Both therefore must be necessarily together. If this be conceded, then there is the difficulty, why the one more than the other is producing (or cause). These are only part of the difficulties, and without solving them, the objections made against causality, are quite just.

no change of qualities in any compound substances, because by any connexion between them, different from an accidental relation, they would assume changes, contradictory to the notion, under which they are conceived. As the Nyāya, however, admits an actual change in compound substances, in which qualities, not to be met with in the simple substances, are produced, and moreover admits a compound, in which there is a comparatively firm connexion of the parts with each other, it has deviated from its notion of causality, and is hence guilty of the contradiction which it first endeavoured to escape. Notwithstanding these deficiencies of the Nyāya, we still maintain, that it approached nearer than any other Hindu system, to the true notion of causality, causality being, according to Pantheistic, not less than to skeptical idea, a product of habit in the association of our ideas.

In passing from the general metaphysical (ontological) to more special investigations (comprehending natural philosophy and psychology), we may first observe, that the same clearness obtains in the latter as in the former. Existence, or rather that which exists (*το ὄντως ὄν*, in its connexion with material and immaterial phenomena, is much more distinctly conceived than in other systems of the Hindus. We find indeed the same material elements as in the latter; viz., earth, water, light, air, and ether, and also the same qualities; but while in all others they are only generally described, here there is made an attempt to explain the special phenomena as well as the sources of our perception of them, or in one word, we find here the basis of observation, and of the first lineaments of the consequent reflection upon the results of that observation. We meet here also with the first remarks about space and time, and even with some correct notions of their nature, and although both of them are placed among the substances, we must not forget the intrinsic difficulties of this subject, which in our times only has been more satisfactorily investigated by Kant, Fichte, and Herbart. The error of considering space and time as substances, is a consequence of the notion the Nyāya had formed of substance, viz. as the substrate of qualities and actions. This idea would, indeed, have been correct, had the notion of existence been preserved. The Védānta certainly had a much more exact idea of existence, maintaining, that which exists (*το ὄντως ὄν*) must be simply existent, without any attribute whatever, and should strictly not be even considered by a plurality of notions. The Védānta,

however, by denying the reality of phenomena, had nothing to explain; while the Nyāya, retaining the crude notions, given by observation, had no principles whereby to explain them. The most interesting point in this part of the system is the investigation into the nature of matter, an investigation which was indeed entered into by other Hindu systems, yet not with the same success. The Védānta, for instance, reduced the objects of the senses, or the things composed of the gross elements, to elements which are finer and imperceptible to the senses, undoubtedly for the same reasons as the Nyāya, viz. because the origin, the changes, and the destruction of the material things compelled the mind to fix the notion of existence upon some other natures, not affected by those conditions. But according to the Védānta, the simpler elements are only simple, because they are unmixed with others. As regards space, however, no reduction was made, and their view on this point is very like the doctrine of Anaxagoras, who also started from an original identity of the elements with space. The Védānta indeed did not confine its thoughts to those elements, but proceeded to the supposition of a substance, in which there is no difference whatever, but for what reason this supposition was here made, it would be difficult to give a satisfactory reply, and as regards the principal point, space filled out by matter, it was not even touched upon. The Nyāya, on the other hand, has examined matter under this point of view, and arrived at the theory of atoms,\* in the same way as Leucippus and Democritus. It proceeded even further. With Leucippus and Democritus atoms have some, though imperceptible, extent, and also different figures and mo-

\* It is astonishing, that the Nyāyikas made the supposition of such a substance as the ether, which, like space and time, is pervading and infinite. It is not space itself, but a kind of matter, filling out space, and can therefore be distinguished from it merely by a less degree of density. If so, the consequence should have been, that it was also composed of parts, the last elements of which are atoms. Instead of this, ether is some thing analogous to space, by its being infinite, and yet filling out an infinite space. In fact it appears, they assumed this notion of ether only historically, or as a part of the views on matter which had been formed previously to them. The doctrine of the five elements (ether, air, fire, water and earth) is one of the most ancient hypotheses of Indian philosophy. It is taught already in the Upanishads, and probably more ancient even than the doctrine of the soul. Hence it passed over into the different systems, viz. the Védānta, Sāṅkhya and Nyāya, modified according to the different views they held of substance.

tions, while the Nyáya held them to be absolute units of space, without any dimensions and motions, that is, mathematical points as regards space. They are eternal and unchangeable, and while they are without cause themselves, they are the cause of the material universe. They are imperceptible to the senses, and the knowledge of them is obtained by inference.

The system of Democritus is throughout a crude materialism. The last elements of existence are with him atoms which have no qualities whatever beside form and motion. The soul itself is merely a compound of round atoms, and a deity is of course impossible. A theory of atoms of such a kind is contradictory in its principle, and in its results leads to an annihilation of truth in general. The Nyáya is vastly superior to Democritus' theory; for atoms are first conceived in their real notion as units of matter without any extent, and secondly the theory of atoms forms only a subordinate part of their researches.

The same clearness and to a certain degree comprehensiveness is met with in their psychological enquiries. The faculties of the soul and its relations to the material things and other objects of knowledge, are methodically described. The Nyáya draws a marked line between matter and spirit, by distinctly stating the notions, under which either is perceived.

The soul has, according to the Nyáya, qualities, opposite to the qualities of the substances perceived by the senses, and is therefore distinct from these substances, that is to say, as regards special qualities; for as to qualities, ascribed to substances as far as they are substances, both must of course agree. Qualities of the soul are the emotions and desires, volition and aversion, etc. and knowledge. Knowledge is produced by intellect, which is one of the qualities (faculties) of the soul. Intellect is again fourfold, it is perception, inference, analogy and verbal knowledge. Perception (*viz.* perception generally, as well of external as of internal objects), is the source from which all other knowledge flows, or rather, without objects of perception the other faculties of intellect have no materials to work upon. All knowledge, that is perceived, is perceived through a medium, through an instrument, by which the soul is in communion either with objects from without or from within itself. External objects are perceived through five external senses, these being in contact with the mind, while internal objects, and

by them the soul, are only perceived through the mind. The doctrine of the communication of the soul with external objects is very curious and interesting, not only because it is original, but because it shows a remarkable acuteness in overcoming difficulties, met with in every system, which considers substances not only as individual beings, but also as a common essence that exists, although dependent upon the individual substances. To perceive individual external substances, and their properties in common with others, it is necessary that the intercourse of the senses with the external objects should take place accordingly, that is to say, that individual substances should be perceived by the connexion of the senses with these individual substances, and the common properties by the connexion of the senses with these common properties. Substances are then perceived in their different relations, viz. first, in the relation of this individual substance and this individual quality, or of this individual substance and this individual act; further, in the relation, which this individual substance has with its class (general essence) or with its generality; and lastly, in the relation, which this individual quality or this individual act of this individual substance has with its class or generality.

This, however, is not sufficient; for a full comprehension, there are required also *general notions*, corresponding with those relations. A tree for instance would not be perceived, without the general notion of a tree, by which a tree at any place and at any time is perceived. This general notion requires again a kind of special knowledge, by which the general notion of a tree is referred to a certain tree. This kind of knowledge, though corresponding with the relations of all substances, which have both general and special properties, and though (implicitly) contained in every object of perception, still differs from the general properties of the things. It is a conception of the soul, produced by its own activity. This knowledge then is internal perception, that is to say, it is not produced by inference, or analogy, or verbal communication, but it is immediate and complete, as all knowledge by perception. Every perception of external objects then, according to this exposition, is based upon two elements, an external and an internal, or as these expressions do not exactly represent their notions, an immediate and mediate, an objective and ideal knowledge. In the same way are the objects of the soul perceived, viz. its different qualities, as aversion,

volution, &c. are called. Though the soul is the object of the mind, it is not directly perceived by it, but is inferred from its qualities. It is not necessary here to explain the other faculties of intellect, viz. inference, comparison, and verbal communication, as they are discussed in another part of this paper. We here only add, that they must be considered as parts of the quality of knowledge, or, as we would express it, as modified operations of one and the same activity of the soul.

The mind, by which all knowledge is perceived, is not a quality or faculty of the soul itself, but an independent substance, atomic in its nature.\* Hence only a single perception or idea is at one time perceived by the soul.

The soul itself is eternal, and therefore so also are its qualities, we should say, also its knowledge, although this knowledge be not perceived by the soul itself. It is at the same time every where, not, however, as an infinite soul, as the universal soul of the Védánta, where all things constitute the pervading soul, be it even a piece of matter, though bound by ignorance to a state of apparent material existence, but in the same way as space and time are connected with every thing. There is a general soul, and there are individual souls. The general soul has the same qualities with the individual souls, with the exception of aversion, pleasure, pain, merit and demerit, because these qualities would involve imperfections. The individual soul is subject to the law of transmigration, and happiness and misery are the consequences of its good or bad actions. It is, however, possible for the individual soul to emerge from the vicissitudes of worldly existence by the attainment of true knowledge.

Here it is necessary to point out what place the notion of the general soul or the deity (Iswara, the Ruler) holds in the system of the Nyáya.

The Védánta denies a personal deity. There is a supreme soul, but this soul is all in all, individual souls are emanations from it, as sparks from fire, and are essentially identical with it. Nature in its first elements as well as in its development depends upon it. The

\* How is mind united with the soul? Not by any act of either; for they are independent of each other. They are united by something without them, viz. by the power of God, in the same way, as atoms are united with each other; for these latter, although the material causes of compound substances, are not causes of their connexion.

Védánta in fact destroys the distinctions between God and nature; every distinction is delusion, and there is nothing but one all-pervading, knowing and blissful being, and even such distinctions as of existence, knowledge, bliss, are not real distinctions, they are but contrivances to approach to the true idea of the One.—If there is nothing but existence, but knowledge, but truth, there should be no difference whatever, and least of all any delusion, on the contrary, there is with man almost nothing but delusion; only few approach the true notion of God, and but inadequately; in most men there is only difference found, and nature is altogether opposed to it. Nay, this is not only the case in the last emanation of this deity, but if we comprehend nature in its principle, where all differences of substance, quality, form, &c. disappear, if we comprehend it as dependent upon the soul, it is ignorance, that is to say, indiscrete matter, it is non-existence, non-knowledge, &c. but this, Proteus-like being, of which it cannot be said, that it exists, nor, that it does not exist, is to be placed upon the soul, to be understood by it. This is to say: in theory the Védánta acknowledges but one principle, the infinite soul, in fact, however, two, soul and non-soul, ignorance or matter.

With reference to God, the Sánkya is divided into two sects, the theistical and the atheistical.\*

\* Col. M. E. pp. 251-2. God, *Isvara*, the supreme ruler according to Pátanjali, is a soul or spirit distinct from other souls, unaffected by the ills with which they are beset, unconcerned with good or bad deeds and their consequences, and with fancies or passing thoughts. In him is the utmost omniscience. He is the instructor of the earliest beings that have a beginning (the deities of mythology) himself infinite, unlimited by time.

Kapila, on the other hand, denies an *Isvara*, ruler of the world by volition, alleging, that there is no proof of God's existence, unperceived by the senses, not inferred from reasoning, nor yet revealed. He acknowledges, indeed, a being issuing from nature, who is intelligence absolute, source of all individual intelligences and origin of other existences successively evolved and developed. He expressly affirms, that the truth of such an *Isvara* is demonstrated, the Creator of worlds, in such sense of creation; for "the existence of effects," he says, "is dependent upon consciousness, not upon *Isvara*," and, "all else is from the great principle." Yet, that being is finite, having a beginning and an end, dating from the grand development of the universe, to terminate with the consummation of all things. But an infinite being, creator and guider of the universe by volition, Kapila positively denies.

See also Wilson's Sánkya Kárika, pp. 166 to 168.



Kapila denied altogether a deity ; the *Iwara* whom he admits, is only a finite being ; for although he assumes a being, whose intelligence is absolute, yet this being issues from nature, and is again to terminate in nature. It is very much to be regretted, that of Pátanjali's doctrine nothing as yet has been published. It is difficult to form an exact idea of his being from the words, quoted by Colebrooke. According to them he has some attributes of the deity ; he is of the utmost omniscience, infinite, unlimited by time ; but how he is connected with the creation and ruling of the universe, it is impossible to conceive. If his doctrine in other points agrees with the atheistical Sánkhyā, all the development of the world in its different forms is independent of him ; for it is the necessity of nature, that certain emanations are issuing from it, and returning to it after certain periods. It would rather appear, that he is a kind of Epicurean deity, blissful in himself and unconcerned with the affairs of the world.

The *Nyāya* is essentially theistical. According to them, God is personal. He is not, as it expressly asserts, mere existence, mere knowledge, mere bliss, but he is a substance, of which existence, &c. are attributes ; for it is impossible to think of existence, knowledge, &c., without referring them to a subject which exists, which has knowledge, &c. He is not the supreme soul of the *Védānta* which is the whole universe, but distinguished as well from the world as from finite spirits. He is not a mere emanation from nature, as Kapila asserted, but altogether different from nature, and self-existent. He is also not, as appears to be Pátanjali's opinion, a merely omniscient being ; but he is of infinite power, the Ruler of the universe, and nature could not exist independent of a God, or could exist only without order, harmony and object. And this idea is not only a fortuitous addition to the system ; but one of its chief springs ; for all the substances in the world, without God, remain unconnected. There may be atoms, but they do not constitute a world, they are solitary, unconnected, without any apparent difference ; of themselves they have no action, produce no effects, and not even the simplest compound of two atoms can arise from them alone, much less a compound of a certain form and for certain objects, not the world in its unity, harmony, and infinite variety of forms. There may be souls, independent of a creator, but without conscience, without enjoyment, without development and without a final end, for

they are not united with mind, the instrument, by which they are connected with the world, among themselves and with the creator. Because this connexion exists, because there is form, because individual souls have conscience, therefore it is necessary to assume a God who by his infinite power and knowledge is the author of this connexion, of the all-pervading harmony of the world. This argument for the existence of a deity is essentially teleological or based upon final causes in nature. The deity is the creator of the world as to its form, not as to its matter.

The Nyáya approaches most closely of all Hindu systems the Christian notion of God, as its deity is an infinite spirit and at the same time personal, as it is wholly distinct from matter, and the creator and ruler of the universe.

It would be superfluous to point out the marked distinction, drawn here between body and soul. Though a higher development of philosophy may destroy the distinctions between soul and matter, that is, may recognise matter, or what is perceived as matter, as the same with the soul (as for instance, Leibnitz did), it is nevertheless certain, that no true knowledge of the soul is possible, without first drawing a most decided line of demarcation between the phenomena of matter and of the soul. In the Nyáya there is even an approximation to the doctrine; that soul and matter are as to their principles one and the same, viz. in the theory of atoms, according to which atoms are the negation of space. From this notion we may draw the inference, which has not been drawn by the Nyáya, it is true, but which would have been only a necessary consequence from the premises, that matter, being a compound of atoms, is only a phenomenon, as regards its extension through space. Where then is here shown the difference between the soul and the true substratum of matter? Let us see then, what is the soul? The soul is different from matter, as this last is perceived by the senses as extended through space. This distinction is true, but further to conclude, that the soul is also different from matter in its real nature, where matter is not extended, is certainly hasty, and does not follow from the premises. What then is the soul according to them? It is all-pervading, infinite, like ether, space and time. This answer, though far from satisfactory, shows, that they felt the difficulty in determining the notion of the soul, when their other notions had undergone a decided alteration.—The most peculiar notion in their psychological theory is the existence of

of the mind independent of soul, although most intimately connected with it; for through the mind only the soul perceives, as well its own qualities, as the qualities of external substances. How could the Nyáya have made a supposition in which the contradiction is so evident? For it is easy to conclude, that if the mind is independent, its perception is also independent. If the mind perceives, this perception is not in the soul, and if this perception is in the soul, it is not perceived. The soul then has knowledge, which is not real knowledge, because not perceived, and the mind has no knowledge, though it perceives.

We may solve this difficulty at least in some way. The mind was first undoubtedly considered as an internal sense according to the analogy of external senses, in order that there be a unity of perception, and that, as the external objects are perceived through different media, the objects of the soul be perceived through an analogous internal medium, a supposition, which has also been made in modern (English) philosophy. So far the Nyáya might have considered the mind as an internal sense, but they met with a difficulty, which was not felt in the same intensity by modern philosophers. If knowledge be perceived by the soul through the medium of the mind (the internal sense), why is it not always present in the mind? why does it disappear and give place to other objects of perception, etc.? Locke was surprised at the narrowness of the human mind, without being able to account for it; the Nyáya in endeavouring to account for it, invented an independent substance, the mind, which is an atom, and according to its atomic nature only able to represent or to perceive one object at one and the same time.

This, I think, is the solution of the difficulty, and though it is certainly only an evasion, because its supposition creates greater difficulties than the former one, it still gives evidence of a spirit of enquiry in the school.

In comparing the psychological theory of the Nyáya with more modern doctrines (with the exception of the latest period) we must admit, that in a metaphysical point of view there is no great difference between them. The same objections are to be made to either, the doctrine of faculties being involved in the same contradictions as that of qualities. In either case, if you are to explain, what the soul is, you have to state, what it is, independent of its qualities or faculties, and

also to enumerate the latter. Your explanation will thus point out a *quale*, which is not a unity, but something defined by a variety of notions. This, however, is not the place to discuss the matter, and we wished only to remind the reader, that modern philosophy in this respect cannot boast to have advanced one single step beyond that of the Hindus, that is to say, in the metaphysic of the soul, although it would be absurd to deny, that modern psychology, as to the observation of psychical phenomena, has made rapid strides towards perfection.

In passing over to the strictly logical enquiries of the *Nyáya*, we have to premise, that we cannot view them with the same satisfaction, and although we may make ample allowance for the different forms of language, in which they are explained, we are compelled to confess, that they are neither exact nor complete.

The *Nyáya* has treated the logical topics in the inverse order of that adopted by us, viz. first inference, then ideas, and lastly propositions. This order is followed, not in consequence of a different method of arrangement, but in consequence of the subjects being based upon different grounds, and flowing from different sources. Logic might undoubtedly be treated analytically and commence with the exposition of syllogistical forms. Considering argument as a fact, we might analyse various arguments, and proceeding to their elements, that is to propositions, gradually arrive at ideas or notions. But the *Nyáya*, far from following such an analytical course, holds inference to be a quality (or modification of a quality), different from the quality of forming names and notions, and discusses inference before verbal knowledge, evidently with the purpose of showing, that the latter in some way depends upon the former.

We, however, treat these doctrines in their common order, with no other intention than to make ourselves better understood.

Verbal knowledge is one of the divisions of intellect. The first act or the first condition of understanding words, is the forming of the name! A name is corresponding to a certain object, and this object is connected with the name by the power of the name. A name which has such a power, is a word. The clear and distinct knowledge of what is implied in a word, is produced by a third act, and is the meaning of a word. This latter is in fact identical with idea or notion, as is evident from the examples given, as for instance, a tree is a thing which has root, stem, branches, leaves, etc.

Here again is the order perverted, the name is certainly not the first operation, and the object to be named, the second, but just the reverse: There must be objects to be named, and though we may admit, that the clear idea of a subject often succeeds a name, still the object, of which the notion is formed, is the first, and we must assert, that what precedes the notion, also precedes the name.

The enquiry, how ideas are formed from a variety of similar objects, belongs to psychology, and however interesting this question otherwise may be, logic has nothing to do with the psychological process, by which ideas are produced. If this were the case, we might still have to wait for a logic, as a psychological theory has not yet been established to general satisfaction, while logic as a science has been complete for more than two thousand years. By the considering first of the names and afterwards of the corresponding notions, the real character of a notion has been at least obscured. From the given examples we see, that a notion, instead of being defined by the genus, under which it is contained, and the specific difference, is explained by a genus, which is distant from it by a number of intervening notions (for instance, genus of tree=thing) and by a specific difference, which besides its own difference, enumerates properties which it partakes with others (for instance root, stem, leaves, etc.=specific difference).

The meaning of a word or idea, ought to have been considered in its connexion with other ideas, as made up by genus and differentia specifica, and as excluded from them by their compatible, contrary, and contradictory opposition. Here, however, are genus and species raised to categories under the names of generality and particularity, being there the common properties of substances, qualities, and acts, while the opposition of ideas or terms is treated in the seventh category, that of negation. Negation is the category which arises, if the categories are mutually denied of each other. It is the mutual difference of the categories and therefore the same with logical opposition. Negation is again of four kinds, mutual negation, antecedent negation, (negation of a thing, that is to be,) emergent negation (destruction) and absolute negation. Of them antecedent and emergent negations are not logical, but metaphysical negations, viz. the relations which a thing may have with regard to its origin or cessation in time. Mutual negation corresponds to contrary opposition (*oppositio contraria*) of terms. For instance

black is the negation of white, of red, &c. and vice versa; here the one is not denied in an absolute, but in a relative manner. Absolute negation\* would correspond to contradictory opposition (*oppositio contradictoria*) as is evident from an allusion to it in the explanation of a negative inference. Here it is said, that a notion is the negation of its absolute non-existence, for instance cloth is the negation of its absolute non-existence, non-cloth, or  $A = \text{Non—Non—} A$ , that is to say,  $A$  is the negation of what is in contradictory opposition to  $A$ .

From this arrangement then did not only result an imperfect exposition of the logical relations among ideas, but an important metaphysical error, by which logical relations of ideas are considered as real properties of substances.

In finding the logical treatment of notions by no means satisfactory, we may at the same time observe, that there are many valuable remarks on some psychological and grammatical relations of ideas which we do not recollect to have found elsewhere. These we have given in a note to the text, where this subject is explained.

A proposition to convey a distinct meaning, must, according to the Nyáya, have four qualities :

1. Contiguity, which, according to some, is the uninterrupted succession of the words pronounced in a sentence, so that for instance, the first word of it be not pronounced in the present moment, and the next half an hour afterwards, according to others, the arrangement of the words according to their grammatical connexion, for instance, that a preposition be placed together with the word which depends upon it, and not with a word, to which it does not refer.

2. Consistency, or the mutual agreement of the words, according to their sense, so that contradictory terms be not connected.

3. Structure, or the grammatical (terminations) forms of the words, which correspond in their meanings (for instance, that the verb agrees with the subject in number and person.)

\* There is a difference of opinion in the Nyáya with reference to absolute negation. Some appear to conceive it merely as a negation of present existence, others as the negation of a contradictory notion. In this last sense Colebrooke understood it, (*Mis. Essays*, Vol. I. p. 288,) and this is also the interpretation of the Mīmāṃsā. (Wilson's *Sāṅkhya Karika*, p. 19.) That the author of the *Bhāṣya Paricchédá* adopted also this sense, appears to me evident from the above explanation.

4. Intention, that is, the meaning which the speaker wishes to convey by a sentence.

There again the logical characteristics of a proposition have been omitted, as all those points, with the exception perhaps of consistency, belong to the grammatical structure of a sentence.

The logical explanation of propositions, as a matter of course, passes over any grammatical form a proposition may assume ; it treats only of the relation between two ideas, and its simple question is, whether two ideas can be connected or not.

It is evident, that in this way neither quantity, nor modality of propositions could have been discovered. We might, however, dispense with them, as these forms are not strictly logical ; but not even the division of propositions according to their quality has been made by the Nyáya.

The theory of ideas and propositions is the weakest point in the logic of the Nyáya ; they are more successful in explaining the form of arguments ; for though the theory of syllogism is far from exact and complete, we must admit, that they understood the general character of a syllogism.

According to Gautama a complete syllogism contains five members (Avayava = proposition). 1. The proposition (pratijná, that which is to be proved by the argument). 2. The reason, argument (hétu). 3. The instance (Udáharaṇa, drishtanta). 4. The application (upanaya). 5. The conclusion (nigamana), for instance :

1. This hill is fiery,
2. For it smokes,
3. What smokes is fiery, as for instance, a culinary hearth.
4. This hill smokes,
5. Therefore it is fiery.

The modern school of the Nyáya reduced the syllogism to three, and even to two members, and this last reduction appears to have been most generally adopted,\* as it is in the Tarka Sangraha and Bhásha

\* Colebrooke (Misc. Essays, Vol. I. p. 292), adverted only to Gautama's Sátra, and not to a more modern work of the Nyáya, when he asserted, that the regular syllogism of the Nyáya consisted of five members. The modern school of the Nyáya (vide Dr. Ballantyne's Lectures on the Tarka Sangraha, p. 31), declares the five membered form rhetorical in distinction from its logical form, which contains only two members. Dr. Ballantyne has clearly pointed this out in his treatise.

**Paricchedā.** In this form the two premises, viz. major and minor propositions are condensed into one premise, of which we shall now give a description:

That a syllogism be correct, two things are required. 1, a general proposition, in which the subject (reason) is invariably connected with a predicate (conclusion), more comprehensive than the subject, and 2, a minor term, with which the subject of the general proposition is connected. That there is this double connexion of the minor term with the reason, and of the reason with the conclusion, is to be decided by consideration, which is the intercourse between the minor term and the reason, as connected with the general predicate or the predicate of the conclusion. This consideration is only one, and therefore the form of the antecedent of the conclusion can only be one, or : there is only one premise, by which the minor term is expressed as determined by the reason in its invariable connexion with the conclusion.

For instance : let a man from former observation know, that smoke is invariably connected with fire, as for instance on a culinary hearth ;

like on the Nyāya system, and also in his Lectures on the Nyāya philosophy: He says, (Nyāya system of philosophy, p. 5.)

“ Now, in this form of the syllogism (which we do not find alluded to in Mr. Colebrooke’s essay), there is neither more nor less than there is in the Aristotelic syllogism. The wonder would be if there had been. The first formal difference observable is, the wrapping up of the premises in one logical datum. The reason for preferring to regard these as two inseparable members of a single statement appears to have been this, that it is only when simultaneously present to the mind, that the premises suggest the inference, and this simultaneousness of cognizance is secured by combining the two assertions in a period, or sentence, of which the whole becomes intelligible only when the last word in it has been uttered... . If we separate the two members of the original datum in the example above cited, we obtain the following :

Whatever smokes, is fiery ;  
The hill smokes,  
Therefore the hill is fiery ;”

and p. 9. “ To return to our text-book. The author tells us, that a man, after having, to the satisfaction of his own mind, inferred the presence of fire from the perception of smoke, may wish to impart his conviction to another. In other words having ascertained the truth as a logician, he may wish as a rhetorician, to establish it to the satisfaction of somebody else. Here we step distinctly out of the province of logic, and enter that of rhetoric.”



let him see afterwards an uninterrupted column of smoke rising from a hill, he will recollect the general proposition, that smoke is invariably connected with fire. Hence the knowledge arises: This hill is possessed of smoke, which is invariably connected with fire. This knowledge, this one act, by which there is a progress from one object to a third by a second, is consideration, from which the conclusion arises: This hill is fiery.

This is in its principal points the theory of the Nyáya of the form of the syllogism. It is essentially the same with that of Aristotle. The differences are two. The first is a difference in the form, or rather in expression, viz. that the two premises are combined into one. The exposition is certainly not simple, for the different combination of the ideas, forming a syllogism, ought to be represented in their natural form, which is the connexion of two in a proposition, and the same principle ought to have been applied to the conclusion; for if it is true that two premises must be combined into one, the conclusion also should not be stated in a separate sentence, but the whole syllogism should form one sentence, for instance, in the example: This hill, determined by smoke, which is determined by fire, is determined by fire. Yet the difference is only apparent; for the Nyáya, as Aristotle, connects one notion with the other through a third with which the latter is connected, or excludes it by a third, from which the second is excluded.

The second difference is, that the Nyáya wanted not only to give rules for the correctness of the logical operation in arguing, but to guard against false premises, and for this purpose the consideration was also to establish the truth of the major proposition by a reference to an instance, in which the truth of the preposition was exemplified. Their consideration was therefore not only directed to the logical operation of arguing, but also to the truth which may result from it, and both the truth of the conclusion, and the correctness of the argument should be the result of one and the same operation, which of course is impossible.

With the exposition of the form of syllogism the logical theory of the Nyáya is nearly completed. Gantama divided inference into three kinds; 1, inference of an effect from a cause, as if rain is inferred from a collection of clouds; 2, inference of a cause from an effect, as if rain is concluded from an increase of the water in a river; and 3, inference from general notions, as if earth is inferred to be a substance from its

having the quality of smell. This division, it is hardly necessary to remark, is not logical, as cause and effect are metaphysical notions and have no relation whatever to the different forms of syllogism. The modern school of the Nyáya has therefore not adopted this division, but acknowledges three kinds of syllogisms; which are: only affirmative inference, only negative inference, and inference, at the same time affirmative and negative. From the examples, given in illustration, it appears, that the latter includes two moods of the first and second figures, Barbara and Camestres; Barbara being the type for all general affirmative conclusions, and Camestres for all general negative ones: Here, however, is their theory finished, and we find no trace of the different moods the syllogistical forms can enter into.

It is a remarkable circumstance, that the general form of syllogism should have been found by the Hindus, and yet that they should not have discovered the different figures and moods, the diversities of which are the result of mere combination. We think, this deficiency was the consequence of two causes especially,—first, of their technical language, which although precise, is yet cumbrous and not comprehensive, and secondly, of their pious regard for every thing traditional, be it in political institutions, in religion, or in science. The Sūtras, which are the foundations of their systems, have always remained text-books, and any discovery that had been made in theory, did not prompt them to attempt a new exposition of science, but gave only occasion to a new interpretation of the school.

The Bhásha Paricchéda itself is a work of the modern Nyáya. The author Viswanátha Panchánana Bhaṭṭa, the son of Vidyánirása Bhaṭṭa, accompanied the text with a commentary under the title “Siddhánta Muktváññ” (the pearl-wreath of truth), and he is known also by his commentary to Gautama’s Sūtras, which bears the title “Nyáya Sūtra Vrtti.” According to the statement of the Pandits he lived about two hundred years ago. The Bhásha Paricchéda is a text-book in the schools of the Nyáya in Bengal. There is no Pandit of any repute who does not know it well, and many know the whole of it by heart. And indeed it is admirably adapted for the purpose of introduction into the study of the Nyáya philosophy. It is a succinct exposition of the principal topics of the whole system, and may easily be committed to memory. It is written in the well known Anuṣṭup metre. The style,

however, is not poetical at all, but that of the most sober prose, and nowhere is the attempt made to combine the graces of imagination with philosophical method.

The course, followed in the work, is simple. The author gives first the leading ideas of the system, that is, the most comprehensive metaphysical notions, viz. the notions of substance, quality, action, generality, particularity, intimate relation and negation. He then enumerates the various substances, qualities, actions, &c. and defines the properties common to all categories as well as those common to more or less of them. After this exposition the different substances in their relations to themselves, to other substances and to their qualities and actions are explained. In the same way the author discusses the qualities of substances, and his work is finished, when he has treated on the last quality, enumerated at the commencement of his treatise.

The commentary is in thought and language a very different composition. It is written with the object of supporting the views of the author and of the school in its controversy with other doctrines, and enters therefore frequently into intricate discussions in establishing the fundamental tenets or defending disputed points of the system, and makes use of the whole armory of the sometimes very abstruse technical language of the Nyāya.

This commentary has again been commented upon by Mahādēva Bhaṭṭa, but I received a MS. of his work too late to make any other use of it than to compare it with the text.\*

The Sanscrit text of the Bhāsha Paricchēda was first printed in Bengali characters in 1821, with the addition of a Bengali translation of the text and of the commentary. The translation of the latter, however, is rather, a paraphrase, as the alterations are sometimes considerable.†

\* The MS. is in the Library of the Sanscrit College of Calcutta, of which, however, I was for a long time not aware, as it is not mentioned in the list of books in that Library, printed in the Sanscrit Catalogue of the Asiatic Society. It has two titles, "Mahādēva Bhaṭṭa-kṛta Mukhāvallī Prakāśa:" and the shorter one, "Dinakari Ṭīkā." In his introduction, the author mentions also the name of his father, Balakrishna.

† The title is, "A system of Logic, written in Sanscrit, by the Venerable Sage Boodh, and explained in a Sanscrit commentary by the very learned Viswanath Tarkalancar, translated into Bengalee by Kasee Nath Turkopunchann. Calcutta, 1821.

Another edition of the Sanscrit text together with the commentary, appeared in 1827, under the auspices of the Committee of Public Instruction. The text is correct, but not so the commentary. It is full of mistakes, omissions and interpolations. The interpunctuation is either faulty or entirely disregarded, and the numbers of the successive Slokas are not attached to the corresponding portions of the commentary, so that an easy reference of the one to the other is impossible.

The present edition has been carefully revised partly by comparison with Mahádéva Bhaṭṭa's commentary, partly by a reference to the corrections in the copy of Jayanáráyana Tarkapanchánana, the professor of Nyáya in the Sanscrit College, which he had the kindness to lend me, and for which I offer my grateful acknowledgments.

The notes which I have added to the translation, are chiefly given for the purpose to elucidate the principal points of the system of the Nyáya, in accordance with the object of this work to contribute to a fair estimate of the merits of Hindu philosophy, and are therefore more copious in such parts as contain the distinguishing features of the Nyáya, for instance, the ontological portions, the doctrine of atoms, their notion of the deity, and their logical theory. They are less copious in portions which contain their explanation of the differences of matter; for as natural science with the Hindus has hardly made its beginning, their explanation is without any value. I would, however, guard here against the misconstruction, that their failing to explain the phenomena of matter, affected also the correctness of the principles, by which they tried to explain them. Natural science with reference to those phenomena is quite distinct from the philosophical theory for the interpretation of them. Democritus' explanation of natural phenomena may be entirely false, and still his theory of atoms may be correct, (although it is not in our opinion,) which is at least partly borne out by the fact, that in modern chemistry the theory of atoms has been adopted, although no one would admit the application of it which Democritus made for the explanation of the phenomena. The cause of this is a double one; first, philosophy is quite distinct from natural science, the latter being based upon observation and experiments, the former upon the relations which notions have among each other. Secondly, a philosophical system may have obtained the true principles for the explanation of intellectual and material phenomena, but at the same time

not have fully investigated the intermediate notions which may be necessary for explanation. A hasty application of these principles without due regard to such notions and to the results of natural science, is very apt to throw discredit upon the previous researches by which a system arrived at its principles, and also upon philosophy itself.

To mark the more the method of the philosophical discussion of the Nyāya, I have generally preferred to give their interpretation in their own words, and therefore made large extracts from the commentary in as literal a translation as possible, which I hope, will be found also useful to the student of the Nyāya in general, as facilitating the reading of the commentary and the understanding of the technical language of the Nyāya.

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# DIVISION OF THE CATEGORIES OF THE NYA'YA PHILOSOPHY.

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## SALUTATION TO GANE'SA.

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1. To Krishna, radiant like the new cloud, the thief of the clothes of the milkmaids, to him, who is the seed of the tree of the world, be adoration.

2. 'There are seven categories,' substance, quality, action, generality, particularity, intimate relation and negation.

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1. Padārtha is explained in verse 13, as that which is object of knowledge, the commentary adds object of proof, of nomination; but as this applies to every idea, the definition is too wide, and ought to have been restricted to the most general objects of knowledge.

I have followed Colebrooke in translating Padārtha with category, although that term somewhat differs from the idea which Aristotle expresses by the same. According to him, categories are the most extensive classes of what is denoted by the simple word (the word in no connexion with another), *Cat. 2. τῶν κατὰ μηδεμίαν συμπλοκὴν λεγομένων ἕκαστον ἥτοι οὐσίαν σημαίνει κ. τ. λ.* He enumerates ten, viz. essence (οὐσία), quantity (πόσον), quality (ποῖον), relation (πρὸς τι), the where (ποῦ), the when (ποτέ), position (κεῖσθαι), to be possessed of (ἔχειν), action (ποιεῖν), and passion (πάσχειν).

Ritter in his history of philosophy (English Transl. Vol. III. p. 66) remarks on them: "If the categories had been put forward as an accurate and exhaustive division of the modes of being, it would be open to many objections, but Aristotle does not usually ascribe much importance to this enumeration of the most general notions, so that we may regard it as nothing more than an attempt to exhibit in a clear

light the signification of words taken absolutely in order to show, how truth and falsehood consist in the right or wrong combination of these elements."

However, as most of Aristotle's categories refer to classes of existence or to what is most nearly related to them, and as in modern philosophy, the term of category expresses almost universally this meaning, we may safely adopt it here, viz. as referring to the notions, which express the general forms of knowledge, or what is the same, the general modes of existence. It will be interesting to compare the categories of the Nyáya with those of Kant, with which they have a curious resemblance.

They are :

1.

Quantity.

a. Unity.

b. Multiplicity.

c. Totality.

2. Quality.

3. Relation.

a. Reality

a. Inherence and subsistence (substantia and accidens).

b. Negation.

b. Causality and dependence (cause and effect).

c. Limitation.

c. Community (Mutual causality).

4. Modality.

a. Possibility (impossibility).

b. Existence (non-existence).

c. Necessity (accidentalness).

The categories may be divided, according to the commentary, into two classes: into categories of affirmation, and negation. It was, however, not necessary, expressly to introduce this division in the text; for, the seventh being the category of negation, it is self-evident, that the six preceding must be categories of negation. The number of seven categories is adopted by the Vaiséshikas, and also acknowledged by the followers of the Nyáya, as established in the Bháshya.

Kapáda acknowledged only the six first categories, excluding negation. Gaitama, the founder of the Nyáya, enumerates under the head of objects of proof (categories) soul, body, sense, object of sense, intellect, mind, activity, fault, condition of the soul after death (transmigration), retribution, pain, deliverance from pain. Two more categories, power and similarity, adopted in the Upamána Chintamani; are contained in the first six categories, and must therefore be rejected.



3—5. Substances\* are earth, water, light, air, ether, time,

2. The definition of substance\* is to be the substrate of qualities, and to have substantiality (v. v. 24). To explain this more fully, it is said in the commentary to be the substrate of qualities either in the relation of intimate union (Samavaya Sambandha) or in the relation of antecedent negation (Prāgabhāva) that is of future existence. The latter definition is given to obviate an objection which may be raised from the condition of substances at the time of their production. When substances are produced, they have according to the Nyāya no qualities. If they have no qualities, they are no substances according to the definition, that substances are the substrates of qualities. By the second definition, that they are substrates of qualities either in the relation of intimate union, or of future existence, this objection is removed.

With regard to substantiality or the genus of substance the commentary remarks: If somebody (this is the statement of the Charvākas) would say: There is no proof that substantiality is a genus; for it is not proved by perception, as melted butter or lack (according to your own admission) have no substantiality,—we contradict, because substantiality is proved by the necessity, that there should be some distinguishing attribute of the intimate cause of an effect, or some distinguishing attribute of the intimate cause of the connection and separation (between the parts composing a substance). This argument is founded on the supposition of the Nyāya, that every cause must have some distinguishing attribute (कारणं चत् किञ्चिद्व्यभिचारिणम्) under which it is comprehended; it is a cause, because for instance, it has the general attribute of earth, water, &c. Substance therefore, as the cause of qualities, for instance earth of smell, must be conceived by the distinguishing attribute of substantiality. The genus substantiality depends therefore not on perception, but on inference.

Some suppose, continues the commentary, darkness to be also a substance; for, they argue, it is proved by perception, it has colour and action, and is neither earth nor any of the other substances. Its organ is the eye, at the time that it is without light. This argument is not valid;

\* Kaṇḍa gives the following definition of substance, Vid. Vaiśeṣika Sūtra. 1st Adhyaya. 11th Sūtra. किञ्चानुक्तवत् समवायिकारणमिति द्रव्यत्वञ्च ॥ Substance is the substrate of qualities and actions, and has intimate causality.

space, soul and mind; qualities<sup>a</sup> are colour, taste, smell, touch, number, quantity, individuality, conjunction, and disjunction, priority, and posteriority, intellect, pleasure, pain, desire, aversion, volition, gravity, fluidity viscosity, faculty, fate, (merit and demerit) and sound.

6. There are five actions,<sup>a</sup> throwing upwards, throwing downwards, contracting, expanding and going.

7. Wandering about, evacuating, trickling, flaming upwards, moving crookedly, are included in going.

8. Generality<sup>a</sup> is considered two-fold, extensive and non-

for, darkness being produced by the absence of light, it is unnecessary to assume the existence of another substance. The supposition of its colour arises from delusion, as does also the supposition, that it has action, viz., from the cessation of light. If darkness were a separate thing, and not included in the category of negation, as gold is included in light, an infinite number of substances, (viz. in accordance with an infinite number of negations) must be assumed.

3. The definition of quality,<sup>a</sup> which is given in verse 89, is : Quality is, whose substrate is substance, and which is without quality and action, that is to say, there is no quality of a quality, nor an action of an action, or the notion of quality would be changed to that of substance. The argument, by which it is proved, that quality in a class, is the same as that, which proves the same of substance.

4. Action,<sup>†</sup> according to the Bengalee translation, is the special category, which in the relation of intimate union is present in a substance which has velocity, or the category, which after a duration of five moments is subject to destruction, viz.; at first, there is contact ; 2, Separation ; 3, Destruction of a former connection ; 4, A new connection ; 5, Cessation of the action.

5. *Commentary.*—Generality (or class) is intimate union of many

\* Kaṇāda's definition of quality is : द्रव्यान्वयी गुणवान् संयोगविभागेऽकारणमन-  
पेक्ष इति गुणलक्षणं ॥ A. 1. that is, quality is sited in substance, has quality and  
does not depend upon conjunction and separation without cause.

† एकद्रव्यमगुणं संयोगविभागेऽकारणमनपेक्षमिति कर्मलक्षणं ॥ A. 1. action is,  
whose site is substance alone, which is without quality, and does not depend upon  
conjunction and separation without cause.

extensive. Existence, as including substances, qualities and actions, is called extensive.

9. The class which differs from this is called non-extensive; substantiality and similar notions are extensive and non-extensive.

10. By its including many things, it is extensive; by its being included in a more extensive class, it is non-extensive.

In something eternal, or is eternal and the intimate union of many. It is said, "in something eternal," because intimate union of many exists also between things in contact. "Of many," because intimate union in something eternal exists also in such infinite quantas as the sky, "in intimate union," because the existence of many in something eternal refers also to absolute negation. Consequently there is no generality or genus, where only one individual exists, or where there is no difference of individuality, or where there is confusion, or where there is a retrogress in infinitum, or where an idea is changed to its contrary, or where there is no relation. For instance, the sky forms no class on account of its individuality. The notions of a donkey and of an ass (in Sanscrit the terms : चरः and कृश्वः are selected, either of which means a jar) are no class. The notions of element and form are no class, because the value of these notions is confounded. Generality is no class, because, there is no place of support for it, (it would require a retrogress in infinitum; for if there is a class of a class, or a notion of a notion, there must also be a class of the class of the class and so further) particularity is no class, because it would thus be changed to its contrary. (Particularity by becoming generality would be the contrary of its notion.) Intimate union is no class, because it is not in the relation of intimate union (in the relation of intimate union are only substances, qualities and actions).

According to their definition of class only substance, quality, and action, further the general notion of those three, which is reality, the notions of the substances, with the exception of sky, space and time, the notions of the different qualities and actions as well as the notions which are included in them, form generalities or classes. The other four categories are not classes, but as the Bengalee Translator calls them, Upadhis, titles, general characteristics.

The ultimate condition of eternal substances is called particularity.\*

11. The connexion of a substance with its componing parts, as of a jar, &c. with its two halves, &c. ; further the connexion of substances with qualities and actions, and lastly the connexion of substances, qualities and actions with their respective classes is called intimate relation.'

6. *Comm.*—The ultimate condition of eternal substances is particularity.\* The ultimate condition, viz., the condition, which remains ultimately, last after all (according to the Bengales translation, the condition which remains until the general conflagration of the world), than which there is no further particularity, that is to say, the condition, abiding in one substance only ; for in compound substances from a jar down to the union of two atoms there is mutual difference, by means of the difference of all their respective parts ; but the mutual difference of atoms is particularity ; this is a difference by itself, and a particularity further than this does therefore not exist.

7. *Comm.*—The relation, of parts with things possessed of parts, of generality with single objects, of qualities with things possessed of qualities, of actions with objects possessed of actions, is intimate relation. Intimate relation means constant relation. It is proved by the fact, that the intellect, when determined by qualities and action, is in the relation of what is determining and what is determined (predicate and subject) for it is a determined intellect, as the sentence : The man bears a stick, is the result of a determined intellect. Hence, since in this case neither the relation of contact nor any other relation is possible, intimate relation is proved.

As the Bengales translation expresses the meaning much more clearly, I have given it here instead of the explanation of the original. Intimate relation, excluding distinctive relation, is constant relation of only one thing which regulates a condition. By the term "constant" the relation of contact is excluded, by the term "excluding distinctive relation," the relation of distinction, by the term "which regulates a con-

\*सामान्यविशेष रत्नियुग्मवेच ॥ A. 1. Both, generality and particularity depend on intellect. The commentator, Sankara Misra adds, "generality is the intellect, which is found in many ; particularity, which is separated from others."

12, 13. Negation<sup>a</sup> is two-fold, universal negation and reciprocal negation. The first includes three kinds, antecedent

dition," the relation of identity, as for instance of the sky; for the relation of identity (the relation, that a thing is to be comprehended under its own notion) is not regulating a condition, by the term "of only one thing," the notion of mutual negation. In the relation of contact, is for instance, a jar with the ground. The class of distinction is three-fold, viz. as referring to time, space and place. In the distinctive relation of time and space are all things. The distinctive relation of place is again two-fold, the distinctive relation of negation, and the distinctive relation of identity (of a thing with itself) The distinctive relation of negation is the site of negation. In the distinctive relation of identity is for instance the notion of the sky with the sky. In the relation of identity remains every thing with itself. In mutual relation is the notion of the jar with the ground.

8. *Comm.*—Negation is the reciprocal negation of the six categories, that is to say, negation arises from the six categories, being denied of each other. Negation is two-fold, universal negation and mutual negation. Universal negation is negation, different from mutual negation. Mutual negation is the negation of identity. Universal negation is of three kinds, antecedent, emergent, and absolute negation. Antecedent negation is a negation, which is afterwards removed, for instance, if it is said, in this half a jar is to be produced, there is a negation of the jar, which is to be produced. Emergent negation or destruction is a negation of what is produced, for instance, in the sentence, in these parts a jar is destroyed, there is a negation in the cause (the parts) subsequent to the production of the effect. Absolute negation is constant universal negation, for instance in the sentence, here is no jar. Here, this objection may be made: If a jar or any other thing is removed from a certain place, and again brought back to it, the notion of absolute negation cannot be applied; for, absolute negation being constant negation, the notion of absolute negation is not produced, when the jar is brought back. Hence they have assumed a fourth kind of negation, referring to the liability of a thing to be produced or destroyed, excluding absolute negation. For instance, in the notion: a black pot is not red, and a red not black, there is antecedent and

negation, destruction and absolute negation. The common notion of all seven categories is object of knowledge,<sup>9</sup> and similar ideas.

14. The five first categories<sup>10</sup> are positive, many and in the connection of intimate relation. The three first (substances, qualities, actions) have the attribute of existence; qualities and the subsequent categories are without qualities and actions.

15. Class (generality), and the subsequent categories are considered to be without generality; causality<sup>11</sup> is a predicate of all substances which are not atoms (whose measure is not an atom).

emergent, but not absolute negation. The modern school, however, reject this view, because they deny, that a contradiction has been proved; according to their opinion absolute negation is met with in emergent as well as in antecedent negation.

Negation is assumed as a distinct category; for in denying it, an infinite number of negations, corresponding to the things, whose negations they are, would be necessary.

9. Object of knowledge, &c. viz. capable of being known, named, proved, &c.

10. *Comm.*—The general notion (definition) of substances, qualities, actions, generalities and particularities is multiplicity, positiveness and connection by intimate relation. Multiplicity is also found in negation; therefore the distinction of the five is: the state of position in many. It is said, "which are in the connection of intimate relation," and not, which have intimate relation, because otherwise the categories of generality and particularity would be excluded.

11. *Comm.*—Causality is an attribute of all substances, whose measure is not an atom (पारिमाण्यं means, whose measure is an atom.) Or: *Atoms, considered as a measure, have no causality.* A substance whose measure is an atom, cannot be the cause of any thing; for a measure commences things, which are included in its notion (as for instance the half of a jar is the measure, from which the jar is produced) but this is impossible in this instance; for a measure produces a measure, exceeding the measure, contained in its own notion (that is from a measure is produced something greater than itself) hence as the greater is

16. The notion of the necessary previous existence of a thing, which has not the fault of superfluous causality," is causality.\*

17. Of this three kinds are specified, viz. causality of intimate relation, of non-intimate relation (the connexion of the

produced, if the measure commences from the great, so from the infinitely small (the atom) would be produced something smaller (more an atom). This is impossible (hence the measure contained in the conjunction of two atoms, is not produced from the measure of an atom, but from number). For the same reason causality must be denied of substances which are infinite, further of any class, transcending the senses, and lastly of particularity. (The reason for this is clear; any thing infinite which can be exceeded, must have become finite; there cannot be any thing which exceeds the senses more than another thing, both being thought under the same idea, viz. to exceed the senses. Particular are the distinctions of eternal things; they cannot be distinguished by any thing else, because they are the last distinctions.)

12. I give here a note of the Bengali translation. The category, which has not the fault of superfluous causality, and whose existence constantly precedes, is causality, or cause is, by the existence of non-

\* The principal Sūtras of Kanāda, referring to causality, are :

कारणभावात् कार्यभावाः । 1st Adh.

कार्यभावात् कारणभावः ॥ 1st Adh.

कारणपूर्वकः कार्यस्यो दृष्टः । 1st Adh.

कारणमिति इमे कार्यसमवायात् ॥ 10th Adh.

कारणे समवायात् कर्मणि ।

(असमवाधिकारत्वानिति तेषः ॥) } 10th Adh.

नकारणे कारकैक्यसमवायात् । 10th Adh.

If there is no cause, there is no effect.

If there is no effect, there is no cause.

The quality of the effect depends upon the cause.

The cause, which refers to substance, is intimate cause, because substance is intimately related to effects, (viz. compound substances, qualities and actions.)

Action is a non-intimate cause, because they are intimately related to the cause (the intimate cause.)

In the same manner are qualities intimately related to substances; therefore they are also non-intimate causes.

component parts), and instrumental causality is mentioned as the third by the followers of the Nyāya philosophy.

18. That from which in its intimate relation an effect is produced ; (for instance thread from which cloth is made,) is causality of intimate relation ; that which is proximate to this, (the conjunction of the threads) is the second cause, (of non-intimate relation), and as the third (instrumental causality) must be considered what is different from either, (for instance the loom of the weaver.)

19. There are five classes of superfluous causality,<sup>13</sup> viz.

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existence of which the existence or non-existence of an effect is necessary. If there is no thread, there is no cloth ; if there is no conjunction of the two halves of a jar, there is no jar ; if there is no virtue, there is no happiness, &c. There are three kinds of causes, intimate, non-intimate and instrumental causes. Such things as, intimately united, (that is, such as are in the connection of intimate relation) produce an effect, are intimate causes. Two atoms for instance are the cause of a bi-atomical compound, threads of cloth, the two halves of a jar. Non-intimate is a cause, which is proximate to an intimate cause, that is, which is connected with the intimate cause ; for instance the conjunction of two atoms is the proximate cause of the bi-atomical compound, the conjunction of threads of cloth, the conjunction of two halves of a jar. Instrumental is the cause, differing from either ; for instance, the instrumental cause of a jar is the stick, of cloth the loom, of a bi-atomical compound god. It must here also be borne in mind, that an effect may be destroyed either by the destruction of the intimate cause, or by that of the non-intimate cause, as a jar is destroyed by the destruction of the two halves, and a bi-atomical compound by that of the conjunction of the two atoms. The intimate, non-intimate and instrumental causes are called special causes ; God, the omniscience of God, desire, endeavour, time, space, antecedent negation and fate (virtue and vice) general causes.

13. A cause is called superfluous (अव्ययसिद्धः) if, without its co-operation, the effect is produced in another way. Commentary. Faults of superfluous causality are : 1. The notion, under which the cause is per-



1st.—*The general idea (class), under which the former state of a cause is perceived ; 2nd, that the existence or non-existence of which can only be comprehended by the existence or non-existence of the cause ; 3rd, that of which the previous existence is applied to the effect, when its previous existence is already applied to another (effect).*

20. 4th, that *the existence of which is applied to the effect, because it necessarily precedes the existence of the producer of the effect ; and 5th, that which is superfluous beside the thing whose former existence is necessary.*

21, 22. Of the first class is an example the notion, under which the stick (by which a jar is made) is perceived, of the second the form, &c. of the stick, of the third the ether, of the

ceived, as for instance the idea of a stick (इच्छा the class of a stick) by which (stick) for instance a jar is produced. 2. Such things as cannot be thought of themselves as causes of the existence or non-existence of an effect, but are causes of the existence or non-existence of an effect only by means of the *real* cause, as for instance the shape of a stick ; (for it cannot be said, that, if this or that shape of a stick is given, the effect, viz. the jar, is given, nor, if this or that shape of a stick is not given, the jar, is also not given.) 3. The application of a cause to an effect, if this cause has been already applied to another effect, for instance, if the ether should be considered as the cause of a jar. The ether could be only the cause of a jar by its being perceived under the notion of ether ; this, however, is the intimate cause of sound, and it is therefore first taken as the cause of sound, and secondly as the cause of the jar. 4. The application of a cause to an effect, by which (cause) the (actual) cause of an effect is produced ; for instance, if the father of the potter would be considered as the cause of the jar ; for the potter only is the producer of the jar. 5. The application of any thing (as cause of an effect) which is not necessary to the production of the effect, as for instance the donkey, carrying the earth, &c., of which a jar is made. Of all the kinds of superfluous causality the last alone is necessary, as including the other kinds.

fourth the father of the potter, of the fifth the donkey, &c. Among those superfluous causes the last alone is necessary (because the others are included in it).

23. Intimate causality belongs to substances, non-intimate causality only to qualities and actions.<sup>14</sup>

24. Dependence<sup>15</sup> is the attribute of every thing, save eternal substances. The property of all nine kinds of substances is: to have substantiality and qualities.

25. Earth, water, light, air and mind are the sites of comprehensive and non-comprehensive generality, form,<sup>16</sup> action and velocity.

26. Time, ether, soul and space have the attributes of ubiquity and infinity.<sup>17</sup> Of the five elements, viz. earth and the subsequent four substances (water, light, air, and ether), are the first four the sites of touch.

27. The commencement of things takes place in the four first substances. The special qualities of ether and soul<sup>18</sup> are: limitation to space, and momentary duration.

14. Intimate causality belongs to substances; non-intimate causality to qualities and actions, that is, intimate causality is the common attribute of substances, non-intimate causality that of qualities and actions.

15. *Comm.*—Dependence in the common attribute of all things except eternal substances; it is to be thought under the idea of intimate relation. Eternal things are only dependent on distinctive relation (vide p. 7) as for instance on the relation of time. Eternal substances are atoms, (viz. of air, fire, water, earth) ether, time, space and soul. The common attribute of substances is, substantiality and substrate of qualities.

16. Form (रूपम्) is, the measure of which is limited.

17. Infinity (परमं मत्तम्) is, the measure of which exceeds every other measure.

18. *Comm.*—The special qualities of the ether and soul are: a state which does not pervade (is limited), and a state which has only momentary duration. (A state which does not pervade is such as is produced only in one part, and is not present in another. And a thing has momentary duration, if in the third moment after its production it is

28. Earth, water and light, have the properties of colour, fluidity and perceptibility by the senses ; earth and water have gravity and taste ; the fluidity of earth and light is a derived one.

29. The soul and the elements have special (contrary) qualities ; that which is considered the property of the one, is the opposite of the others.

30. The qualities of the air are touch, number, quantity, individuality, conjunction, disjunction, priority, posteriority, velocity and faculty. The same first eight qualities together with colour, fluidity and velocity are assigned to light.

31. Water is the site of 14 qualities, viz. of the eight, before mentioned, and further of velocity, gravity, fluidity, colour, savour and viscosity.

32, 33. Earth has the same qualities, with the exception of viscosity, and the addition of smell.—The 14 qualities of the soul are intellect, pleasure, pain, desire, aversion, volition, number, quantity, severalty, conjunction and disjunction, faculty, merit and demerit. The qualities of time and place are number, quantity, severalty, conjunction and disjunction. The same qualities together with sound belong to the ether.

34. Those five qualities, together with intellect, desire and volition are sited in God, the same five qualities, with priority and posteriority and velocity, in the mind.

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destroyed.) The special quality of the ether is sound, which does not pervade : for it is produced in a small part only of the ether, and not found in a different portion. It has only momentary duration ; this means, it is destroyed in the third moment, *after* it has commenced to exist. Because the respective special qualities of pervading substances are destroyed by the same qualities which are afterwards produced, therefore the first sound is destroyed by the second. The same is the case with knowledge, &c. ; for knowledge is produced in the soul, which is a pervading substance, within the limited space of the body, and it is absent in any other part of space, for instance in the part belonging to a jar. In the same manner knowledge continues only for two moments, and pervading substances are therefore those whose special

35. The earth is the cause of smell (the intimate cause), and the site of the various colours. Savour is of six kinds (sweet, bitter, pungent, astringent, acid and saline), smell two-fold (fragrance and stench).

36, 37. It has three kinds of feel, hot, cold and temperate. It is twofold<sup>o</sup> eternal and non-eternal; eternal as considered in its atoms, non-eternal as being composed of parts; this latter is threefold, organism, organ and object (inorganic matter).

38. Organisms are viviparous, *oviparous*, engendered in *filth and vegetative*; organ is the sense of smell; objects are all compound substances from the smallest, of two atoms, to the largest, Brahmá's egg.

qualities are : existence that does not pervade, and momentary duration. The special qualities of earth, &c., are : existence which does pervade, and continuance for a longer time.

19. *Comm.*—Earth is two-fold, eternal and non-eternal, eternal in its atoms,\* non-eternal, if different from atoms, viz. if consisting of two, three, &c. atoms. Earth, if non-eternal, is composed of parts.

If it is said: 'What evidence is there, that earth is composed of parts; (viz. a part being already a compound of two, three, &c. atoms) for you obtain the same notion, if any earthly substance, as a jar, is thought to be composed of the totality of the single atoms. *Under this supposition you need not fear*, that the invisibility of each single atom implies the invisibility of a jar, &c., *which consists of atoms*; because, although each single atom is invisible, yet the totality of them is visible, as from a certain distance the hairs of the head together are visible, although none of them alone is visible. Moreover we arrive at the idea for instance of one extended great jar, as we arrive at the idea of one great heap of rice.'

We reply: If one atom is no object of the senses, a totality of atoms is also beyond the perception of the senses. As to your example,

\* सद्कारणमित्येवं ॥ 3. A. Kan. Sút.

अतो निवृत्तीनादयः ॥ 4. A.

An atom is, what exists has no cause, and is without commencement and end; an atom is contrary to what has a measure (अतःपरममद्वयान् अतिर्दोषत्वात् ।)

39. Water has white colour ; its taste, and feel, are sweet and cold ; it has also viscosity, and its fluidity is innate.

40. As to its eternity and non-eternity the same holds good as before ; its organisms are not born. Its organ is the tongue ; its objects are the sea, snow and similar substances.

41. Light is hot to the feel, its colour white, its fluidity not innate, but an effect from some cause ; eternity and non-eternity are attributed to it in the same way as to the earth.

42, 43. Organ is the eye, objects are fire, gold, &c. The feel in the air is considered as natural ; it is *temperate*, neither hot nor cold ; its motion is crooked ; its qualities are touch, &c.

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we maintain, that a hair, although at a distance, is not beyond the perception of the senses, because it will be perceived, if brought nearer. Nor can you say, that from a totality of invisible atoms a totality of visible atoms is produced, on the ground, that it is not contradicted by perception ; for visible things are not produced from invisible things ; otherwise heat of the eye for instance would one or the other time become visible. If you say, that a quantity of invisible heat, contained for instance in very heated oil, may produce a visible burning, we object ; for the visible burning arises from the visible parts, contained therein.

You can also not maintain, that from the invisible compound of two atoms the production of a compound of three atoms (which is visible) is impossible ; for we do not say, that the visibility or invisibility of a thing arises from its own nature but from its necessary causes, as greatness, manifest form, &c. A compound of three atoms for instance is visible on account of its greatness, but not a compound of two atoms, as it has no greatness. This, however, is according to your view, impossible, because there is no greatness in an atom.—As in this manner it is proved, that *earthly substances as a jar*, are composed of parts (a part, as above already reminded, is a compound of at least two atoms) so it is clear, that they are not eternal, in consequence of their production and destruction. And there is no difference between the mountain Méru, and a mustard seed, because in either there is the same composition of parts after parts. Therefore it is necessary, that there should

Eternity and non-eternity are assigned to it as before to the other elements. Its organ is the skin, which extends over the whole body; objects are all substances, intermediate between the vital air and the great element.

44, 45. The distinguishing quality of the ether is sound, organ is the ear. Though one, it has many titles. Time<sup>9</sup> is thought the producer of all that may be produced, and the support of the worlds; it is the cause of the knowledge of

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be somewhere an end (in the division of parts). To say; that the point, where the end is obtained, is not eternal, would be to admit the production of an effect from a thing which is not in the connection of intimate relation. Therefore this point is eternal. As the continual progress from one great thing to another still greater, finds its end in the assumption of the sky and other infinite substances, so there must also be ultimately a cessation of the progress from a small to a smaller thing. Thus the necessity of atoms is proved. There is certainly no end of the division, if one has arrived at the compound of three atoms, because a compound of three atoms as an object of the eye, has parts like a jar, &c.; for from the argument, that the parts of a compound of three atoms have parts on account of its size, like the half of a jar, it is evident, that such a compound has parts. Nor can you say, there is no necessity for this (for assuming parts of such a small compound as that of three atoms) because many things (atoms) are required to produce a magnitude for so small things. This, however, does not prove the necessity of a continuation of parts after parts, because thereby a regress *in infinitum* would become necessary.

20. *Comm.*—Time, the producer of all productions, is the substrate of the world. This is proved by the perception of the "now." If for instance the perception: here is now a jar, is given, there exists a union between the motion of the sun and the jar. This is not conjunction (*vide p. 7*) or any other relation (for conjunction is between the parts of two or more things,) but it is a relation of a *different kind*, which is produced by time.—That time is to be thought under the notion of a substrate, is evident from its being the cause of priority and posteriority. Time is the special (non-general) cause of the perception of priority

priority and posteriority; *though one*" it has many names as that of moment, &c.

46. Space is the cause of the notions of distance and proximity; it is one and eternal.

47. *Though one*, it obtains various designations, as east, west, from the division of its attribute. The soul is governing" the

and posteriority. Or if both definitions are combined: Time is the substrate of the *special* union, which is the non-intimate cause of priority and posteriority.

21. *Comm.*—Although one, it has many names, viz. moment, hour, day, &c., past, futuro and present time. Past is the time, whose destruction is present, as yesterday; futuro is the time, whose future existence is present, as to-morrow, and present is the time, whose future existence is destroyed and whose destruction is (to come to pass) future, as to-day. There will, after every future moment, be another moment, because there will be always another action (the junction of which with other things produces the relation of time); this will be the case at the general conflagration, where also the terms of "moment," "day," &c. are applied.

22. *Comm.*—"The soul is ruling the senses and the body."—The class of soul is the class, by which the intimate cause of happiness, and unhappiness, &c. is comprehended (or: soul is the intimate cause of happiness and unhappiness, &c. and the substantiality of the soul is proved by its being the substrate of the qualities: happiness, unhappiness, &c.) *Iswara* (the ruler, God) is thought under the same notion (class); but since such causes as merit and demerit do not exist with regard to him, he is not subject to happiness or unhappiness; for we do not admit the invariableness of the rule that, that which is a consequence from the nature of a thing, will necessarily exist.\*

Others† say: The notion (class) by which the soul‡ is thought, is not applicable to *Iswara*, as there is no proof for this; yet hence it does not follow, that a tenth substance must be assumed, as *the soul* is dis-

\* Or in other words, for though it is necessary, that when there is an effect, there is also a cause, yet it is not necessary, that, when there is a cause, there is invariably an effect.

† Probably the ancient Nyāya is meant.

‡ The individual soul.

senses and *the body* ; for an organ (instrument) must possess its agent.

48. There is no consciousness" in the body, as is proved by its disappearance after death. If such were the case, how could recollection remain, when the senses are destroyed.

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tinguished from *the other substances* by the idea : to be subject of knowledge. "Is governing the senses," &c., because it successively produces the conscience of the senses and of the body. Although there is in the soul the perception : I know, I am happy, &c., yet it cannot at first be proved against one who holds the contrary opinion, that the soul is something different from the body, etc. To prove this, the text says : "for an instrument must possess its agent." As an instrument, for instance a knife, the instrument for cutting, has no effect without an agent, so also the eye and the other senses, which are instruments for knowledge, have no effect without an agent. For this reason an independent agent is assumed.

23. To show, that the body is not the agent, it is said in the text : "There is no consciousness in the body, as is proved by the disappearance of consciousness after death." If it is maintained : 'Conscience is knowledge, and this in your opinion is not present in the soul which has obtained liberation. Why should it therefore not just as well be absent in a dead body, because, if life ceases, also knowledge ceases ?' We answer : this is impossible ; for, if consciousness belonged to the body, there could in old age be no recollection of things, perceived in childhood, the body being subject to increase and decrease by acquiring and losing its particles.

Nor can it be said, 'that by an impression, produced in a former body, an impression in the second body is produced,' because this would oblige you to assume an infinite number of impressions.—Further, if consciousness were inherent in the body, a child could not commence to take the milk from the breast of its mother ; for the cause of this action is the knowledge of what accomplishes the desire, and at that time there does not exist the recollection of any means, accomplishing the desire. According to my opinion the commencement of the action takes then place by the recollection of the causes of the desires, experienced in a former birth. Nor can it be objected : 'Well, if this be true, let any body



49. The mind is likewise not the site<sup>a</sup> of consciousness, because then knowledge and other *internal* qualities would remain imperceptible.

recollect any thing else, experienced in a former birth;’ for there is nothing which calls it into recollection. In this instance there is no other means but to admit of fate for the individual soul. If this is the case, the body is without commencement, and also the soul. Hence the eternity of the soul also follows; for what is without beginning, cannot be destroyed.

‘Well, let us then transfer to the eyes and the other senses the notion of cause and agent with regard to knowledge; for otherwise no cause is possible.’ The answer is: “If such were the case, how could recollection remain, when the senses are destroyed.” If the eyes and other senses were destroyed, how could, by the absence of the eye, recollection remain, as the subject which perceives exists no more, and as it is quite unreasonable, that the same thing should be seen by one, and recollected by another sense, because perception and recollection must depend on the same subject, as being cause and effect.

24. *Comm.*—‘Let then consciousness not belong to the senses (external) but be maintained for the eternal mind.’ The answer of the text is: “The mind is likewise not the site of consciousness, because then knowledge and other *internal* qualities would remain imperceptible;” for as the mind is an atom, and as the cause of every perception is a certain greatness, no perception could take place, if knowledge, happiness, &c. were placed in the eternal mind. How mind is an atom, will afterwards be explained.

If it is said, (by the Védāntists): ‘The soul is knowledge; for its consciousness is proved by its self-manifestation; but knowledge of *this* or *that* object, happiness, &c. are special forms of it. And because this (special form) has only the existence of a production (सावयत्नः; I translated अन्वसावयत्नः) its duration is momentary. Further, since the preceding knowledge is the cause of the consequent knowledge, and the former again the effect of a preceding, there is even in deep sleep an uninterrupted chain of knowledge down to the time of universal destruction, as the smell of musk remains in cloth. And by the communication of the impressions, produced by prior and prior acts of

knowledge, with posterior and posterior *acts* of knowledge, recollection and similar acts are possible.'

We deny this; for if the object of recollection is the world, omniscience would be obtained (because knowledge is a product of self manifestation); and if the object is something, there is no proof for the second member of the alternative; for hence would also follow, that in sound sleep knowledge were manifesting its object.

And if you say, 'that in this state (in the state of sound sleep) knowledge remains, but without form,' we object also; for you cannot prove, that knowledge manifests itself, as otherwise such things as a jar, &c. would also be possessed with knowledge.

Nor can you say, 'that this would answer your purpose;' for it is impossible to reject the perception of a jar and similar things.

If you maintain, 'that this is a special form of knowledge,' we would ask, what is that form? Is it distinguished from knowledge, we agree with the assumption of something different from knowledge. Is it not distinguished from knowledge, then in accordance with the general notion of knowledge, a jar of blue colour would be the same with one of yellow colour, because by its own nature there is no distinction of knowledge.

If you pretend, 'that any special property of knowledge, as yellow and blue colour, &c. must be abandoned,' we object, because the contrary notions of blue, yellow, &c. cannot be predicated of one and the same thing; otherwise it would be difficult to connect any meaning with contrary ideas.

Nor is there any communication of desires, because the communication of desires even between son and mother is impossible.

You can also not say, 'that there is a rule for things, that are the causes, and others that are the effects of communication,' because there is no communication of desires.

And if you define 'communication to be the production in something else,' there is again a contradiction; for there is no producer.

If you contend, 'that it is produced by another knowledge,' you must admit another knowledge of the same kind, and so on in infinitum.

If you think, 'there is but little contradiction in a momentary knowledge,' you cannot prove such a knowledge, and your assumption is complicated,

For the same reason consciousness in bodies of momentary duration is rejected, because it has the fault of complication and cannot be demonstrated; in the same manner the production of the fruit from the seed and from collateral causes is evident, so that there is no need of assuming a special form of making, &c.

'Let the assumption of a momentary knowledge be complicated, yet you must grant, that the soul is eternal knowledge, which cannot be destroyed; for the *Sruti* says: Lo, this is the soul, true knowledge, the infinite *Brahma*.'

We object also to this, because such a knowledge is evidently without object, and because it cannot be proved, that knowledge has no object; in this case it would not have even itself as an object.

Therefore, it has been proved, that the soul is different from knowledge, and that it is eternal.

True knowledge, that is the supreme *Brahma*, is not found in individual souls, because they are clearly distinguished from it by knowledge and ignorance, happiness and unhappiness and similar qualities, and in consequence the difference of *Īswara* is established. Otherwise servitude and liberation were names without meaning.

If it be objected: 'The same text of the *Vēda* which explains the difference of *Īswara*, brings also forward his identity by his indifference; for it says: "Let us strive for the state of indifference, therefore all is placed upon the soul," and also: "In the state of liberation ignorance is annihilated."

We deny this, because, the difference being eternal (constant) its annihilation is impossible. Admitted even, that the difference is destroyed, a dualism is *for this very reason* established, and it cannot be said, that duality is destroyed. And as it is well said, that to *Brahma* in his state without qualities, and therefore without the quality of existence, existence is yet attributed, so it is also well said, that although there is no duality, still there are two possessed of duality.

If you say, 'that the absence of unreality which is the place of identity, is there meant with existence,' we say likewise, that the absence of identity which is the state of two possessed of duality, is meant with duality.

Although every unit is comprehended by the notion of unity, still one is not both, as it is said: smell is no attribute of earth and water,

which is clear to every body. As regards the passage of the *Sruti*, establishing the indifference at that time (the time of liberation), it establishes in fact an equality by the removal of unhappiness, &c., as it may be said, that this *Puróhita* by great prosperity has become a King. In this sense it is said in the *Sruti*: "He who is without sin, obtains the supreme state," meaning equality.

God is not the soul which is knowledge and happiness, but the substrate of knowledge. In such a sentence as: "Brahma is eternal knowledge and happiness," the term "knowledge" means the substrate of knowledge, by the authority of a passage like this: "He who knows all, is omniscient;" hence happiness means also a person who is happy. . . . .

Hence is also the doctrine of the *Sánkhya*s refuted, which is as follows.\* Nature, (*Prakriti*) is the agent; the soul (*Párusha*) remains

\* To understand more clearly the argument of the *Nyáya* against the *Sánkhya*, I shall briefly state the principles of this doctrine. According to the *Sánkhya* there are two kinds of substances which are the substrates of all phenomena, nature and soul. Nature (*Prakriti*) is one and undistinct in its original state, which is incomprehensible to the senses. As such it is *Múla Prakriti*, nature as the root of all things. It is productive, and in its productions various. Nature in its state as production is *Vikriti*, changed, or derived nature. The first production is intellect (*Buddhi*) or the great one, *Mahat*, which as a production of nature has no consciousness.—The soul (*Párusha*) is manifold, or there are many souls. The soul, as contrary to nature, is not active, but it is conscious. Accordingly it has no activity in the production of ideas, which are given to the soul by intellect, and the opinion, as if the soul were an agent, is a mere delusion.

The following quotation from Prof. Wilson's *Sánkhya Kárika* will still more elucidate the subject (p. 16.)

... III.—Nature, the root (of all) is no production. Seven principles, the great or intellectual one, &c., are productions and productive. Sixteen are productions (unproductive). Soul is neither a production nor productive.

*Bhásya*. *Múla* (the root) *prakriti* (nature) is *pradhána* (chief) from its being the root of seven principles which are productions and productive; such nature is the root. "No production." It is not produced from another... "Seven principles,"—*Mahat* and the rest, from its being the great (*mahat*) element; this is intellect (*Buddhi*).

... The seven principles are 1. intellect; 2. egotism 3—7, the five subtle rudiments. These seven are productions and productive, in this manner. Intellect is produced from the chief one (nature) that again produces egotism, whence it is productive (*prakriti*). Egotism as derived from intellect, is a production; but as it gives origin to the five subtle elements, it is productive. The subtle rudiment

without stain (that is untouched, neither active nor suffering) as a lotus-leaf by water; but it is conscious. It is without causality, because there is no difference between cause and effect (cause and effect are identical) and hence with the destruction of the effect, that which is like the effect, would also be destroyed. This idea (that the soul is conscious) is necessary, because the perception of consciousness which is found in intellect, would be otherwise impossible. Intellect is a modification of nature. Intellect is also called greatness and the internal organ. Under the condition, that it (intellect) exists or not exists, the soul is subject to transmigration or liberation. Its modification has the form of knowledge through the channel of the senses. If it (this modification of knowledge) is in connection with external things, as with a jar, &c., the perception of agency takes place in the soul, and the perception of consciousness in the intellect, on the ground, that the difference is perceived. For instance if it is said: "By me this is to be performed;" the first member of the sentence, "by me," means the perception of the soul, which is without reality, because it is the reflection of consciousness (in the intellect) by the clearness of the intellect, as the reflection of the face in a looking-glass (is without reality by the clearness of the looking-glass). The second member: "this" means the perception of the object, which by its being modified through the channel of the senses, has reality (truth) as the unclearness, produced by breathing upon a looking-glass. The third member: "Is to be performed" refers to the performance of business. Hence is intellect possessed of three parts. The connection of the soul (Pāruṣha) with knowledge, which is a modification of intellect, is called untrue, as is the percep-

of sound is derived from egotism, and is therefore a production, but as causing the production of ether, it is productive. The subtle element of such as generated from egotism, is a production, as giving origin to air, it is productive. The subtle rudiment of smell is derived from egotism, and therefore a production; it gives origin to earth, and is therefore productive. The subtle rudiment of form is a production from egotism; as generating light, it is productive. The subtle rudiment of flavour, as derived from egotism, is a production; it is productive, as giving origin to water. In this manner the great principle and the rest are productions and productive. Sixteen are productions; that is, the five organs of perception, the five organs of action, with mind, making the eleventh, and the five elements; these form a class of sixteen which are productions, the term vikāra being the same as vikṛiti. Soul is neither a production nor productive.

The site<sup>25</sup> of merit and demerit is perceptible<sup>26</sup> by its being united with distinguishing qualities.

tion of the face in an unclear looking-glass. What has been said about knowledge, &c., is also true with regard to happiness and unhappiness, desire and aversion, endeavour, merit and demerit, because they are evidently identical as being effects of intellect; but intellect is not possessed of consciousness, because it is a modification.

This doctrine of the Sāṅkhya is refuted on the ground, that consciousness is dependent on the same substrate, as action, fate and enjoyment, because there is no proof, that there is another substrate, different from this.

If you say, 'that from such a sentence as: I, who am conscious, am acting, an error of the part of consciousness is possible in consequence of the modification of intellect,' we reply by asking, whether this is not also possible on the part of the agent. Otherwise, if intellect is eternal, there is no liberation, or, if it is not eternal, there is no transmigration.

If you further contend, 'there is no consciousness of intellect, because it is an effect of unconscious nature, as effect and cause are identical,' we protest, because this has not been shown; there being no proof, that the agent is a production; for from the text, that it is without passion, that it has no birth, it follows, that it is without beginning, and as such it is also without end, as it is unreasonable, that it should be destroyed. Of what use is therefore the assumption of nature (Prakṛiti) and similar notions?

Nor can you say, 'that our opinion does not agree with the passage of the Bhagavadgīta saying: "by the qualities of nature are everywhere actions done; the soul, blinded by pride, fancies: I am the agent;" for its real meaning is: by "nature's," fate's, "qualities," the qualities, produced by fate, viz. by desire, etc., I am agent. If this is the case, the intention of the Bhagavadgīta is attained by the words: He, who believes the soul to be the sole agent, is liberated.

25.—"The site," &c., viz. the soul is the site. If the body were the site of them (merit and demerit, &c.), the consequences of the works, done in a former body, could not be experienced by a later body.

26.—"It is perceptible by its being united with distinguishing qualities." The soul becomes perceptible by its being united with its respective special qualities, and not in another way by such an observation: I know, I do.

50. It can be deduced from activity\* and similar phenomena, as the charioteer from the motion of the carriage. It is the site (substrate) of egoity, and perceptible only through the mind.

51. It is pervading, and the site of intellect and other qualities. Intellect is two-fold, apprehension and remembrance. Apprehension includes four sorts, viz.

52. Perception, inference, comparison and verbal knowledge. Perception\* comprehends six kinds, in accordance with the six organs of perception.

53. The object of the nose is smell and the notion of

27.—*Comm.* "It can be deduced from activity, &c." That the soul is in another body, is inferred from activity, etc. Activity means here exertion. As it has been mentioned before, that knowledge, desire, endeavour, &c. do not exist in the body, and further as exertion implies endeavour, it follows that there is a soul which has endeavour, on the ground that there is exertion.

28.—*Comm.* Perception is the knowledge (apprehension) which is produced by the senses, and the cause of evidence from perception are the senses. Inference is the apprehension, produced by the knowledge of a general proposition (Vyāpti) and inferential proof is the apprehension, produced by the knowledge of a general proposition, which is the cause of the conclusion. Comparison is the knowledge, produced by similarity, and proof by comparison is the knowledge of similarity, which is the cause of comparison. Verbal knowledge is the apprehension, produced by the knowledge of words, and proof by verbal knowledge is the knowledge of words, which is the cause of the former.

29.—&c., means the notion of good and bad smell.

\* Similarly says Kaṇḍa: प्राज्ञापाननिमेषोन्मेषजीवनमनोमतीन्द्रियान्तरविकारः  
 सुप्तदुःस्वेच्छादेवप्रयत्नाश्चात्मनो सिद्धमि ।। Śātr. 4th Adh. The vital airs, which go  
 upwards and downwards, the closing and opening of the eyes, life, the actions of  
 the mind, and the modifications of the other senses, happiness and unhappiness,  
 desire and aversion, and endeavour are proofs of the soul.

smell, etc." Thus the object of the tongue is savour," and sound that of the ear."

54-55. Object of the eye is proportionate form." Substances of such kind (of perceptible greatness) individuality, number, conjunction and disjunction, priority, posteriority, viscosity, fluidity, quantity, action, class, and the relations which are appropriate to the respective objects are perceived by the eye through the contact of light with proportionate form.

56. Substances, perceptible of touch, are objects of the skin; the objects of the eye, with the exception of colour, are also objects of the skin.

57. In the perception of substances is the union of the skin with the mind the cause of knowledge. Through the mind are perceptible: pleasure, pain, desire, aversion, intellect and volition.

58. A knowledge which is without determination, is beyond the perception of the senses." *Proportionate* greatness is the cause as regards the perception of the six classes; organs (instruments) are the different senses.

30.—Further, sweetness, &c.

31.—Sound, articulate and non-articulate, &c.

32.—Proportionate means fit to be perceived. The same proportionate greatness must be admitted also with regard to the objects of the other senses.

33.—*Comm.* "A knowledge which is without determination, is beyond the perception of the senses." If (for a man who has not the knowledge of a jar) the contact of the eye etc. (with the jar) has taken place, the determined knowledge: This is a jar, viz. determined by the general notion (class) of a jar, does not exist, because there was not before the knowledge of that, which is determining, viz. the general knowledge of a jar, &c.; for the cause of a determined knowledge is another which is determining. For instance at first is produced a knowledge, not determined by the two parts,—that which is to be determined, and that which is determining,—as a jar and the general notion (class) of the jar. Such a knowledge is without determination, and no object of perception; for from perception it is evident that I know



59. The connexion of the senses with their objects is called intercourse; this is also six-fold. 1. The perception of things takes place by contact.

60. 2. The perception of what is in intimate relation with the things, by intimate relation with that which is in contact.

61. 3. The perception of what is in intimate relation with the last mentioned relation, (viz. intimate relation with that which is in contact,) by the corresponding intimate relation, (intimate relation of that which is intimately related with that which is in contact.) 4. The perception of sound, by intimate relation. 5. The perception of what is intimately related with sound, by the intimate union with that which is intimately related, and 6. The perception of every negation by particularity.\*

62. If it takes place, it is perceived, at the place where it happens to be. Intimate relation is perceived by particularity.

63. Transcendent intercourse<sup>34</sup> is three-fold according to its division into intercourse whose character<sup>35</sup> is general,<sup>36</sup> or

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the jar. In this perception is knowledge the determination of the soul, the jar that of knowledge, and the general notion of jar the determination of the jar. The determination which is in the determination, is called the general notion of determination. The knowledge containing the general notion of determination, is the cause of the knowledge determined by determination. For instance in the knowledge without determination of a jar is the general notion of a jar not determining. Therefore when there is an undetermined knowledge of a jar, there is not such a knowledge, as: I know the jar under the general notion of the jar, (that is to say, not such a determined knowledge, by which the soul is determined by knowledge, knowledge by the jar, and the jar by the general notion of the jar.)

34.—*Comm.* "Transcendent intercourse." Perception is two-fold, common and transcendent. The intercourse of common perception is of six kinds, which have just been explained. The intercourse of transcendent perception is three-fold.

35.—*Comm.* If in this definition the term "character" denotes its

\* See note to v. 11.

whose character is knowledge, or which is produced by Yoga.

nature (its identity with itself) the meaning is, that the intercourse is of a general nature, and this must be understood as the determination of a determinable knowledge which is in connection with any of the senses. For instance, let smoke be in contact with the eye. Here is smoke the determinable knowledge, and the general notion (class) of smoke, which (general notion) forms the intercourse, is a knowledge, whose object is every smoke whatsoever. If it is then said, that such a knowledge is in contact with a sense, the consequence would be, that, if a cloud of dust by mistake were apprehended under the notion of smoke, there could not arise a knowledge, whose object is every smoke whatsoever, as in this case with the general notion (class) of smoke no connection of the senses could take place. According to my (the author's) opinion, however, the cloud of dust is in contact with the eye; the knowledge to be determined is smoke, and the general notion of smoke, which is here the determination, the intercourse. Its contact with the sense is the common one, which takes place on the part of the external sense. On the part of the mind, however, the intercourse is merely general, and determining the knowledge. Hence if by words any kind of perception of a *Pisácha*,\* &c. has been obtained, the apprehension of all *Pisáchas* is produced.

The term "general" means *here* rather the state of similar things, and this is sometimes constant, as the general notion of smoke, &c. sometimes not constant, as a jar, &c. For instance a jar is perceived either in contact with the ground, or in intimate relation with its half. Hence arises afterwards the knowledge of all such things, as a jar, either in contact with the ground, or in intimate relation with their halves. This must be so understood, that the intercourse of similar things (of things included in the same notion) depends on the same relation, under which the generality itself is comprehended. On the other hand where after the destruction of this jar, &c. a recollection arises of a thing like this jar, there could not, by the intercourse of a general character, take place the perception of all things like this jar, because the generality would at that time be not present. Moreover, suppose the knowledge of a jar to be determined by the contact with any sense. Here does not exist even the next day a contact with the eye, yet there arises a knowledge of similar things, because there is a generality which

\* A kind of goblins.

64. The intercourse of things, comprehended in a notion, is called general knowledge. It is required a thing which manifests this or that property produced by this or that sense."

65. The intercourse of any thing, of which there is a knowledge, is called the intercourse, whose character is knowledge".—The intercourse, produced by Yoga, is of two kinds,

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determines the knowledge of similar things. Therefore the "knowledge" of "generality" is the intercourse, and not "generality." With this view it is said in the text :

36.—*Comm.* Intercourse, "whose character is general." The term "character" means object, and the sense is : intercourse is a knowledge whose object is general.

"But where without the contact of the eye, &c. the knowledge of the common state of similar things (generality) exists, should there not be a perception through the eye of all jars, &c. ?

37.—*Comm.* To remove this objection, the text says : "It is required something which manifest this or that property, produced by this or that sense."

The meaning of this is : When by an external sense through an intercourse of a general character knowledge is to be produced, there is required an object of knowledge, to be produced by one or the other sense, of this or the other generality, with reference to a thing whose generality it is. This object is the contact (or a similar relation) of the light, further the contact of the eye, &c. Hence such a knowledge is not produced by the eye for instance, when it is dark.

But if the intercourse whose character is knowledge, is an intercourse, whose nature is knowledge, and if the intercourse whose character is general, is defined in the same way, what difference then is between them ?

38.—*Comm.* To show this, it is said in the text : "The intercourse of any thing, of which there is a knowledge, is called the intercourse whose character is knowledge."

Namely an intercourse whose character is general, produces a knowledge of the things upon which it depends ; but an intercourse whose character is knowledge, is intercourse of the knowledge with that object to which it refers, (which is comprehended by it.) The mean-

that which belongs to the Yogi who is perfect, and that which belongs to the Yogi, who strives after perfection."

66. The intercourse of the former is a constant manifestation, that of the latter takes place by the assistance of meditation."

The intercourse, as regards inference, is consideration," the (instrumental) cause the knowledge of a subject, invariably con-

ing of this is : A perception does not become manifest without intercourse. First without an intercourse whose character is general, how could there exist by the mere notion (class) of smoke and fire, an apprehension of every smoke and fire whatsoever ? For this reason an intercourse whose character is general, is necessary. The objection, 'that it does not matter, whether there is an apprehension of every smoke and fire whatsoever,' is not valid ; for with the visible smoke the connection of fire is indeed perceived, but no other kind of smoke is included therein, and therefore a doubt, whether smoke is invariably connected with fire or not, could in this case not arise. According to my opinion, however, the doubt, whether smoke, in whatever place or time, is to be predicated of fire or not, takes place through the intercourse of general character, by which every smoke whatsoever is comprehended.

The objection, 'that on the supposition of an intercourse of general character man would be omniscient, because in the notion of all objects of knowledge every single object of knowledge is included,' is also untenable ; for although all objects of knowledge may be known by this notion, yet, there is no omniscience, because the differences of all objects are not known.

Secondly, if no intercourse whose character is knowledge, were assumed, how could there be in the knowledge : "sandalwood is fragrant," also the perception of a thing, which is fragrant ? Do knowledge of fragrant things granted through the intercourse whose character is general, but the notion of fragrancy is only possible by an intercourse whose character is knowledge.

39.—*Comm.* "Intercourse, produced by Yoga," that is, a special virtue, produced by the practice of Yoga, (the union of the soul with God by means of abstract contemplation,) in accordance with the evidence of the *Sruti*, the *Purānas* and other authorities.

nected with a predicate in a general proposition. (The knowledge of the Vyāpti.)

67. The reason which is actually known, is not the cause ; in this case, there would be no inference, if the reason had for instance not yet arrived, or had been destroyed.

68. Consideration is the knowledge that a subject in its invariable connection with a predicate is united with the place of conclusion (Paksha, subject of the conclusion).

The invariable connection of a subject with a predicate in a general proposition (Vyāpti) is called the non-connexion of the reason (middle term) with any thing different from the subject of the conclusion, (Paksha, minor term.)

40.—*Comm.* Manifestation means the perception of all things, meditation is the thinking of the mind, which is separated from all objects.

41.—*Comm.* "The intercourse as regards inference is consideration."

The special cause (instrumental cause) of an inference is the knowledge of the invariable connection of the subject with the predicate in a general proposition, (व्यभिचयः,\*) and consideration is the intercourse. For instance, let a man who from the smoke on a hearth, etc. has become aware of the invariable connection of smoke with fire, see afterwards any where on a mountain an uninterrupted line of smoke. He will then re-

\* व्यभिचयः (Vyāpti). It is difficult to find an adequate word for this term in English. It means literally, pervading inherence, the inherent and essential presence of any one thing or property in another, (see Wilson's Dict.) but it is used in the Nyāya and other philosophical systems to denote the logical relation of one notion to another in a proposition of such a kind, that under circumstances an inference may be drawn from it; or: it is the relation of the subject to the predicate, and vice versa, as the major proposition of a syllogism. The subject of such a proposition is the व्यभिचयः the notion, which is pervaded by another (by the predicate) that is to say, which is only a part of the predicate, which is less extensive than the latter, or included in it. The subject is therefore invariably connected with the predicate, and if the former is thought, also the latter is thought. The predicate is the व्यभिचयः, the pervading notion; it has a greater extent than the subject, and the latter is only a part of it. It is, therefore, not invariably connected with it, and if the predicate is thought, the subject is not necessarily thought with it. The Vyāpti is, accordingly, only understood, if the relation of the two notions, to be connected together, on either part is understood. Further, the Vyāpti is a proposition, from

69. Or the perception of the identity of the reason with the conclusion (predicate of) which is not connected with anything incompatible with the subject of the conclusion. Subject (of conclusion, minor term,) is the certainty of the conclusion where the intention to conclude is not absent.

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collect the general proposition, according to which smoke is invariably connected with fire. Hence arises the knowledge, this (mountain) is possessed with smoke which is invariably connected with fire. This (the knowledge, that any subject is connected by the middle term with a general predicate, or the knowledge of the two premises) is consideration. Hence arises the knowledge, this mountain is fiery, which is an inference. The ancients held, that smoke, when actually perceived, together with the notion, that it is invariably connected with fire, is the special cause of a conclusion. This is denied, in the text; for if the reason (चिह्न, sign) were the special cause of the conclusion, then inference could not take place, if the reason (sign) had not yet arrived, or had been destroyed, because then the reason, the pretended special cause of a conclusion, were not present.

which an inference can be derived, that is to say, it must be a general proposition, fit to form the major proposition of a syllogism. The names of Vyápya, Vyápaka are only used with reference to the general proposition; if a third term (the minor term) is connected with them, they obtain other names, viz., the Vyápya (middle term) the name of चेतना, reason, argument, or चिह्न, sign, and the Vyápaka (major term) the name of वीचि, conclusion, predicate of the conclusion. The minor term (the subject of the conclusion) is called वचन: place (minor term, subject of the conclusion), viz. the place, to be connected by means of the middle term with the major term, or predicate of the conclusion.—If these names in their literal acceptation appear at first curious to a European student and totally deviating from those, used in the logical terminology of the west, it must be borne in mind, that their literal sense does not in the least affect their value as logical terms, and also, that the European names for the same notions are equally figurative, and the names for instance of subordination, co-ordination, subject, predicates, conclusion, &c., but very imperfectly express the logical relation to which they refer. In fact most of these relations are in all languages taken from relations of space, as almost all terms which are of an abstract nature. As the literal translation of Vyápti, Vyápya, &c. might easily lead to false views, I have preferred to give their equivalents in the terminology accepted in Europe.

70.—From the knowledge, that with such a place the reason (middle term) is connected, inference is the consequence.

42.—*Comm.* “Consideration is the knowledge, that a subject in a general proposition (the reason, the middle term) is united with the subject of conclusion,” (terminus minor.)

The knowledge of the determination of the reason (middle term) which is determined by a general predicate, (major term) in connection with the place (minor term) is the special cause of a conclusion. This can be comprehended in a double manner, either, it is the knowledge, that the subject of the general proposition (the middle term) is connected with the place (subject of conclusion, minor term) or, it is the knowledge, that the place (subject of conclusion) is possessed of the subject of the general proposition (middle term.) Accordingly the conclusion takes place either from the knowledge, that the subject of the general proposition (middle term) is connected with the place (subject, minor term) from which follows that the conclusion (predicate of the conclusion, major term) is connected with the place, (minor term,) or it takes place from the knowledge, that the place (minor term) is possessed of the subject of the general proposition (middle term) from which follows, that the place (minor term) is possessed of the conclusion (major term.)

Some think: ‘Also from a two-fold consideration ensues the inference, that the place, (subject) is possessed of the conclusion (predicate of.) There is (according to them) no necessity for the knowledge, that the mountain is possessed with smoke, which is invariably connected with fire. First there is the perception, that the mountain smokes; further the recollection arises, that smoke is the subject, with which fire is invariably connected. In this case inference evidently takes place from those two acts of knowledge. A knowledge of something (of the Pakṣa, the minor term) determined by a notion, which is again determined by the predicate (by a notion, determined by the Vyāpti,) can never be the cause, but there takes place the cause by the knowledge, that the place is determined by the general notion of the subject (middle term, for instance a mountain determined by the general notion of smoke) because this is necessary, and because the assumption of a knowledge, determined by what is determined (by the general proposition, by the Vyāpti), has the fault of complication.’

71.—There are five semblances of a reason, which are called going astray, contradiction, inconclusiveness, equalization and absurdity.

72.—The fault of going astray is again three-fold, that which is too general, that which is not general enough and non-exclusive.

We deny this ; for even if there is no knowledge of the general notion (the class) of the middle term (व्याप्य, for instance the general notion of fire) the inference takes place from the knowledge, that there is a subject (of conclusion, Paksha) determined by something (middle term) with which fire for instance is invariably connected. And this assumption is also more simple ; for the cause takes place by the knowledge, that there is a determination of the subject (of conclusion, Paksha) determined by the predicate of the general proposition (determined by the Vyāpti).

Moreover according to your opinion from the knowledge : "The mountain is smoking," the inference (the mountain is fiery) should follow, because there is a knowledge, that the subject of the conclusion (Paksha) is determined by the general notion (class) of smoke, which in this case is the general notion (class) of the middle term (व्याप्य) but this of course will not be granted by any one.

And if you further say, 'the cause is the knowledge that the subject (of conclusion, Paksha) is determined by the general notion of the middle term (व्याप्य) when perceived together with the predicate of the general proposition' (Vyāpti) the consequence would be, that an inference would ensue, if Chaitra perceived a subject as invariably connected with a predicate in a general proposition, and Maitra the general notion (attribute, class) in connexion with the subject (of conclusion).

If you lastly assume, 'that the perception of the place, determined by a general notion, by A, in conjunction with the perception of the middle term in its invariable connexion with the major term (the middle term, determined by the Vyāpti;) by the same A, is the cause of the conclusion, made by this A,' there would appear an infinite series of causes for the same effect.

According to my opinion, the knowledge of the attribute (middle



73.—It is too general,<sup>43</sup> if applied to the subject (of conclusion) and to an opposite one, not general enough,<sup>44</sup> if excluded from either.

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term) of the subject (of conclusion) as determined by the predicate (major term) with which it is invariably connected, takes place through intimate relation, and produces the conclusion by the same relation. In this case an infinite series of causes is avoided. On the contrary, if it is said, that the knowledge of the middle term as invariably connected with a predicate in a general proposition (with the major term, as the Vyāpti) and also the knowledge of the general notion (attribute, middle term) of the subject (of conclusion, minor term, Paksha) are causes, independent of each other, there would be a two-fold state of the cause of the *same* effect, and a conclusion would follow from the sentences: "There is smoke, which is invariably connected with fire," and: "The mountain is fiery." If this is correct, we may say, that if there is a double knowledge, there must be also a determined knowledge, and here at the end of the discussion, where its result is given, a complication is no fault.

(This is on the whole an excellent exposition of the logical relation of the cause of the conclusion. It is here lucidly explained, in what manner the three notions of a syllogism are in relation to each other, and also, that the cause of the conclusion is not the middle term, as separated from the major term, but only in its connexion with it. As this is sometimes not attended to, it is not superfluous to attach importance to it. At the same time it is true, that the logical form of a syllogism does not consist of one premise, and the conclusion, but of two premises with the conclusion; for if one reflects as to the form, given by our author, viz. the minor term in connexion with the middle term, which is itself determined by the major term, it is evident, that there are two connexions, viz. of the minor term with the middle, and of this with the major. That is to say, there are two propositions or two premises.)

43.—*Comm.*—Too general is a reason, which abides as well in the subject of the conclusion as in an opposite one. (Subject of the conclusion is, where the major term abides, for instance, if fire is the major, smoke the middle, a mountain or a hearth is the subject or the minor,

74.—Non-exclusive,“ when no other subject (of the conclu-

&c. A subject, opposite to the conclusion, is where it does not abide, for instance, in the example above given, a tank is a subject, opposite to the major term.)

That is to say, the reason is too general, when it abides *also* in a subject, where the major term is not found. For instance, let a hearth be the subject (minor term), smoke the major term, and fire the reason, the conclusion would be : the hearth smokes, because it is fiery, which would be false, because the reason is too general ; for fire (the reason) is also connected with other subjects, where there is no smoke, for instance, with an iron ball.

(We would not acknowledge this as a logical fallacy, which takes place, when the conclusion does not follow from the premises, but as a fallacy *extra dictionem*, where the matter of the premises is wrong ; for the conclusion follows here from the premises. In this instance the major proposition is wrong, which is : where there is fire there is smoke. The conclusion, however, is quite right as well in form as in matter, and the example is therefore not judiciously selected. The fault would, however, be apparent, if iron ball for instance had been taken for the minor term.

As the Nyáya knows only the two first figures of syllogism, and of them only the two moods Barbara and Camestres,\* we may say, that the fallacy has arisen by the major proposition being special instead of general.)

44.—*Comm.*—Non-general is the reason, which has no similar subjects of conclusion for the major term † (that is where the major term has only one subject, or where no similar instances can be adduced for the reason.) (Thus says the commentary in explanation of the text,

\* In Barbara, it is hardly necessary to say, there are all three propositions general affirmatives, in Camestres the first a general affirmative, the second a general negative and the third a general negative.

† This is much more clearly stated in the Tarka Sangraha. I quote the passage in Dr. Ballentyne's translation (Lectures on the Nyáya philosophy, p. 41.) “ The pretended reason, which applies neither to similar instances nor dissimilar ones, is one devoid of community.” As, when one says : “ Sound is eternal, for it has the nature of sound.” Now the nature of sound resides in sound alone, and is no-thing else, whether eternal or uneternal.

sion) is possible. A reason, which does not abide in the subject (of conclusion) is called contradictory."

75.—Three kinds of inconclusiveness are enumerated, viz. in-

The latter, however, is here much clearer than the former, because the question is not, whether the major is immediately found in the minor but whether it is found there by the means of another term; in the first case there would be no necessity for an argument. The example given in the commentary is: Sound is not eternal, because belonging to the class of sound. Here is, according to it, no similar instance, in which the reason (the class of sound) and by it the major is found, as the class of sound abides only in sound, and no where else. We should reject this argument at once, as having only two terms; but the Nyāya is obliged to look out for some other appliance, because class is something different from the objects comprehended by it.)

45.—*Comm.*—Non-exclusive, is a reason, where the major term is the negation of absolute negation (where the major term may be predicated of any other notion). Hereby a general negative is impossible; and a conclusion therefore cannot take place.

(The Bengalee translation gives the following explanation :

"A reason, for which there is only an affirmative, is non-exclusive, that is to say, a reason, whose subject does not exclude any thing, for instance all, &c. Let all be the subject, (minor term) object of proof the major, and fit to be named the reason. This argument is non-exclusive; for here cannot be given a similar instance with regard to the subject (minor term) as it can be given in the argument: "The mountain is fiery, because it smokes;" for here is a similar instance on the part of the subject a hearth, &c. According to the opinion of the modern school a non-exclusive reason takes place, where the major admits of only an affirmative (that is to say, where the major is not excluded from any other notion) for instance in the argument: "a jar is an object of proof, because it can be named.")

(We would not consider either of these conclusions faulty in form, because the middle term is properly connected with either of the extremes. A reason then goes astray, to state it briefly, if the reason is too wide, further if it does not refer to similar instances, and lastly, if it does not refer to dissimilar ones.)

conclusiveness on the part of the subject, inconclusiveness from the nature of the reason, and inconclusiveness from limitation.

76.—Where there is a jewel hill, for instance, subject of the conclusion, there is inconclusiveness on the part of the subject.<sup>46</sup> Inconclusiveness from the nature of the reason<sup>47</sup> takes place, for instance, if the substantiality of a tank be inferred from its having the quality of smoke.

77.—Inconclusiveness from limitation<sup>48</sup> would take place, for

46.—*Comm.*—"A contradictory reason is one which does not abide in the subject of conclusion," (minor term) that is to say, a reason, whose negation is the major term (a reason which is the contrary notion of the major term). Be cow the subject, the notion (class) of cow the major, and the notion of horse the middle term. Here the reason, the notion of horse, excludes the major, the notion of cow, and therefore does not admit of an inference.

(Here the fault again is not in the reasoning, but the major premise is wrong; it is therefore a fallacy *extra dictionem*.)

47.—*Comm.*—1. Inconclusiveness on the part of the subject is there, where the notion of the subject (the minor term) is impossible. For instance, if it should be inferred, that a golden hill is fiery, the conclusion could not take place, because there is no such thing as a golden hill.

(Here also is the conclusion not wrong, the fault lies in the minor premise, where the subject is a notion, not given by experience; and the fallacy is therefore one *extra dictionem*.)

48.—*Comm.*—2. Inconclusiveness from the nature of the reason (middle term) takes place, if the reason is not found in the subject, with which a connexion was supposed (if the reason and the subject exclude each other). Let it for instance be argued that a tank is a thing, because it smokes. Tank (or water in the tank) and smoke are contrary notions, and smoke cannot therefore be predicated of a tank.

(Here again lies the fault in the minor premise. We observe, that the second kind of inconclusiveness does not correspond to the first. In the first the minor term was contradictory, and we should therefore have expected, that in the second the reason would have been contradictory.)

instance, if fire should be inferred from blue smoke. Equalization,<sup>49</sup> is called a consideration from contradictory reasons.

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49.—*Comm.*—3. Inconclusiveness from limitation (on the part of the invariable connexion with the predicate). This can be two-fold, on the part of the subject, and on the part of the predicate.

a. First on the part of the predicate. This takes place, if the predicate is a contradictory notion. For instance if the inference were made, that the mountain has a golden fire, the notion of a golden fire (major term) is contradictory.

(Here the major premise is wrong.)

b. Secondly, on the part of the reason. (This takes place, if the reason is contradictory, for instance, if the argument were the mountain is fiery from golden smoke. The fault is here again in the major premise.)

Others say, that this kind takes place, if the terms are too narrow, as if it should be inferred that the mountain is fiery, because it has blue smoke.

(This division of inconclusiveness is evidently faulty; for the first kind is inconclusive, because the minor term is contradictory, the second, because the middle and minor terms exclude each other. In the third kind two divisions are mixed, in the first of which, both the reason and the major term, are considered as contradictory, in the second the reason and major term are limited in their application by an addition which they ought not to have (in the example the addition of blue).

There are accordingly three different divisions confounded. The first proceeds from contradiction in each of the terms. In this would be included the first member of the author's division, and *a* and *b* of the third, by which it is complete. The second division proceeds from the contradiction of two of the terms; of this only one part has been given in the second member, viz. where the reason and the minor term exclude each other. Of the two other members of this division, the first, where the minor and major terms are contradictory, has not been touched upon, and the second, where the reason and the major term are contradictory, has been given in another place, viz. under the head of contradictory reason. The third division proceeds from limitation,

78.—Absurdity<sup>22</sup> is called the error of stating a subject in which there is not the conclusion ; as if, for instance, smell would be inferred to be a quality of a jar, because it was *accidentally* perceived at the time of its production.

79.—If a rustic first sees a Gayal (species of ox), &c. his similar knowledge of cows, &c. is the instrument *to form his notion of a Gayal.*

80.—The recollection of the meaning of a sentence which had been previously pronounced, is called the intercourse *in the comparison.* The result of comparison is the knowledge of the force of the word "Gayal" and similar expressions.

that is to say, where, instead of the notion in its whole extent, only a part of it is connected with the other two notions (in the examples blue smoke, blue fire).

50.—*Comm.*—"An equalised reason is the consideration of opposite reasons."

An equalised reason takes place, if at the time of the consideration of a reason, invariably connected with the absence of the conclusion (major term) the consideration of a reason occurs with which the conclusion is invariably connected ; as for instance, if at the time of consideration of water, &c. which is invariably connected with the absence of fire, there is a consideration of smoke invariably connected with fire.\*

51.—*Comm.*—"Absurdity is, if a subject is without the conclusion," (which is assigned to it.)

Absurdity takes place, if the conclusion does not abide in the subject (minor term) for instance, if at the time of the production of a jar the jar is taken as the subject (minor term) and smell as the conclusion;

\* The *Tarka Sangraha* (B. I. p. 42.) explains this : a counterbalanced reason is that along with which there exists another reason which establishes the non-existence of what is to be proved. As if one should argue, "Sound is eternal, because it is audible," as the nature of sound is (by both parties admitted to be) it might be argued with equal force on the other side, that "Sound is not eternal, because it is a product, as a jar is."

81.—The knowledge of words is the special cause. The knowledge of the meanings of words, is here the intercourse," and the result is verbal knowledge. The knowledge of the power" of words assists in this *act*.

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there is an absurdity, because at the time of production there is no smell in a jar, &c. for all things are at that time without smell.

52.—*Comm.*—"The knowledge of words\* is the special cause; the knowledge of the meanings of the words is here the intercourse and the result is verbal knowledge."

The cause of *verbal knowledge* is not a word, when actually heard; for though there be no word spoken, yet there may be verbal knowledge, for instance, if one who has made a vow not to speak, writes down a Sloka.

53.—*Comm.*—"The knowledge of the meanings of the words is here the intercourse." Intercourse is the recollection of the meanings of the words, produced by the words. Otherwise a person who had a knowledge of words, (who heard words) would have verbal knowledge, if he had obtained the meanings of words by perception or any other evidence. (That is to say, if he heard words, the meanings of which were given to him by perception, inference, etc.; for instance, if he heard the word "tree," while at the same time the meaning of it were conveyed to him by his actually seeing a tree. There would be two kinds of knowledge, independent of each other, and not verbal knowledge which is produced by words alone.) Here it must also be understood, that the effects of words are produced by special relation (वृत्तिः) otherwise the effect of the word "jar" for instance, would be the recollection of ether by intimate relation, and there would be accordingly verbal knowledge of the ether.

Special relation is of two kinds, implication (ellipsis) and power.

The knowledge of the power of a word is necessary; for unless the power of a word is previously apprehended, there cannot be *verbal knowledge from recollection*, which depends upon that relation (power

\* A word is a sound which has a power, as for instance, the power of the sound "man" refers to an animal which has hands, feet, &c. The meaning of a word is the object to which it refers, for instance, the meaning of the word "tree" is a thing, which has a trunk, branches, leaves, &c.

of a word) although there may exist a knowledge of the words (the words may be heard). The recollection of the meaning of the knowledge of a word takes place according to the rule of the knowledge of any object which is in relation.

Power is the connexion of the meaning of a word with the same word. That by such or such a sound such or such a meaning is understood, depends upon the will of God. In names, which are at present given, there is also a power, because the rule: "Let the father on the eleventh day (after the birth of a child) give a name to the child," depends on the will of God. In a sign, however, given at present, there is no power. Such is the opinion of some, but the modern school (of the Nyáyāikas) maintain, that the will of God is not the power, but merely will (of man.) Hence is also power in a sign, which may be given at present.

The apprehension of power depends upon grammar, comparison, dictionary, the instruction of persons worthy of confidence, actual intercourse, the supplying of the sentence, substitution, and the connexion with well-known words.

a. The apprehension of the root, of the inflective base, the derivative affixes, &c. of a word is produced by grammar; it does not take place, whenever there is an obstacle, as there is, if, according to the statement of the grammarians, the power of the grammatical terminations (that is of the verbs and nouns) refers to the agent. In the sentence: "Chaitra cooks" the termination in "cooks" is inseparably connected with the agent "Chaitra."

This connexion, we maintain, does in this case not arise, in consequence of its complication; but in the action (cooks) the power is produced, because this assumption is simple,\* for it is manifest, that the action is a determination of *Chaitra*. . . . .

b. The power which takes place by comparison, has been before described.

c. In the same manner power is also apprehended by the dictionary; if there is, however, any obstacle, it is not apprehended. Thus according to the dictionaries, the adjective terms of "blue," &c. have power with reference to blue colour and to a thing which has

\* According to the grammarians it must be said: "Chaitra, not separated from what is determined by the action referring to cooking," while the Nyáyāikas say: "Chaitra, determined by the action, referring to cooking."



blue colour ; but it is more simple to say, that this term by its power refers to the quality of blue, and by implication to a thing which has blue colour.\*

d. Or the power is derived from the word of a person, worthy of confidence, if for instance it is said, that the word "Pika" (a black cuckoo) is the same as "Kokila," the power of the word "Pika" is apprehended.

e. Or from actual intercourse. If for instance the master who is a grown up person, orders his servant who is also a grown up person, to bring the jar, and the jar is brought by the latter, a boy who attends to this, hence observes that the action of bringing a jar is connected with those words. If he further hears : "Take away the jar," "bring the cow," he understands the power of the term : "jar," &c., to be brought or to be taken away, with reference to a jar, &c. in connexion with an action.

Some say : ' Under this supposition there is no verbal knowledge in the sentence : "There is a blue jar on the ground ;" for the power of a jar, &c. is apprehended by a jar, as connected with an action, and the power of any termination of a verb refers to the understanding of an action, but in this case there is no connexion of such a kind, and therefore no verbal knowledge !'

We do not agree, because, although it is at first necessary for brevity's sake to admit a power with reference to a jar, as determined by action, it is right to omit it afterwards. . . . .

f. Or from supplying the sentence. (This takes place, if in a sentence a word has a special meaning, while from other sentences it is known, that the meaning is more general.)

g. Or from substitution. Substitution means the definition of the sense of a word by another word of the same sense ; thus, if for the word belligerous "warlike" is substituted, the power refers to the word "warlike."† . . . .

h. Or from the connexion with well-known words, for instance in the sentence : "In this mango tree the Pika sweetly sings," the power of the word "Pika" is apprehended in this manner.

\* If a word has several meanings, there is a separate power for each of them.

† In the original the examples are : "ghaṭa:" and "kaṣa," either of which means a jar.

Some (the Mīmāṃsikas) maintain: 'The power of a word refers to the class (notion) and not to the individual, because in the latter case it would go astray, and require assumptions without end. And on the first supposition there is also a knowledge of the individual, because without individuals the knowledge of a class is impossible.'

We deny this, because without assuming a power, the apprehension of an individual does not take place.

Nor does implication (ellipsis) refer to an individual; for an individual may be apprehended, although there is no want of apprehension of the literal meaning of a word (an implication is dependent on the circumstance, that a word cannot be comprehended in its literal sense.)

Nor need there be any fear, that by assuming a power, referring to an individual, the fault of an infinite number of hypotheses is committed; for we assume one and the same power for all individuals.

Nor is there (by the assumption, that power refers to the individual) a want of extension; for this extension is effected by the class of cow for instance (when a cow is the individual).

Moreover, if the power is apprehended for instance in cow, possessed of power, the force refers to an individual. If on the contrary the power is apprehended for instance in the class of cow, then there would be a recollection of the meaning of a word, determined by the class of cow, and a verbal knowledge would be impossible, because the knowledge of the power by the same determination would be the cause of the recollection of the meaning of a word and of verbal knowledge. Moreover, if the power refers to the class of cow, we must declare, that the class of the class of cow is the determination of what is possessed of the power. But the class of cow, which is not in intimate relation to any thing that is not cow, is in intimate relation to all cows. Hence your assumption of a determination of the notion of any thing, possessed of power, is complicated, because this notion does not refer to individual cows; therefore in order to comprehend this or that individual, possessed of this or that class, it is necessary to assume a power, which is founded on individuals, determined by class and form.

A word, possessed of power, is either *Yaugika*, or *Rūḍha*, or *Yoga-rūḍha*, or *Yaugika-rūḍha*.

1. A word is *Yaugika*, if its meaning is understood by the meaning of its parts; for instance in the word "giver" (in Sanscrit the ex-

82.—Implication,<sup>4</sup> is the relation of a word which has power, and it takes place when the intention of *the speaker* is not understood by *the literal meaning of a word*. The cause of understanding a sentence is contiguity, consistency, construction and intention.

ample is Paclaka, cook) the root *giv* (*e*) expresses the action *give*, and the termination “*er*” refers to the agent. And the whole expresses the meanings of the parts, viz. an agent with reference to the action “*give*.”

2. *Rūḍha* is a word, which, independent of the power of its parts, is only understood by the power of the whole, as for instance “*go*” (cow, for “*go*” is derived from “*gam*,” to go, which does not express the meaning of go,) “*ghāṭa* :” (*jar*) etc.

3. *Yogarūḍha* is a word, which, beside the power of its parts, expresses a different meaning as a whole, for instance “*Pankaja*” (from “*Panka*,” mud, and “*ja*,” born) for the word “*Pankaja*” means by the power of its parts “an agent, born in mud” (which includes any thing, produced in such a manner) but by its power as a whole a “*waterlily*” (that is only one of the things, born in mud). . . . .

4. *Yaugika-rūḍha* is a word, which is understood either by the meaning of its parts, or by *Rūḍha*, for instance *Udbhid*. The power of the word “*ud*” refers to upwards, the power of the root “*bhid*” to cutting. Therefore by its *Yaugika* power it refers to tree, and by its power of *Rūḍha* it refers to any germ, produced from corn.

54.—*Comm.*—“Implication is the relation of a word, which has power, and it takes place, when the intention of *the speaker* is not understood by *the literal sense of a word*.”

For instance, let the sentence be given : “*Ghoshā dwells on the Gangā*.” If in this case, with reference to the literal meaning of “*Gangā*,” viz. the current, either the connexion of *Ghoshā*, or the intention of the speaker is not obtained, the meaning of “*bank*” is understood by implication. This implication is the relation of a word which has power. Here, from the knowledge of the connexion of the literal meaning of the current with the bank, a recollection of the bank is produced, and hence the meaning of the sentence is understood.

Moreover if the want of connexion *alone* were the cause of implication, there would be no implication in the sentence : “*Let the staffs*

## 83.—Contiguity," is called the proximity of words.

enter," because there is no want of connexion with reference to the entering of the staffs. Therefore, because here the entrance of the staffs has no reference to the intention of the speaker, which is the taking of food, the implication refers to the bearers of staffs. In the same manner, in the sentence : "Protect the ghee from the crows" the word "crow" has an implication to any thing which may injure the ghee, because the intention of the speaker refers to the preservation of the ghee generally. In the same manner, if it is said : "The umbrella-bearers are proceeding;" the word "umbrella-bearers" implies the merchants of a caravan.

This latter is called the implication which does not lose its own meaning (Ajahatsárhá Lakshañá, which keeps its own meaning, beside that which it obtains from implication) because by the term "merchants of a caravan" the bearers of umbrellas as well as those without umbrellas are understood.

Moreover, if the want of sense in the connexion *alone* were the cause of implication, sometimes the word "Gangá" would imply : "bank," sometimes the word : "Ghoshá," "fish," &c. and there would be accordingly no rule. This, however, must be understood : if the connexion of the meaning of a word, possessed of power, is apprehended by the notion of bank, bank must be apprehended by the notion of bank ; if, on the other hand, it is apprehended by the notion of the bank of the Gangá, it must be recollected by that notion. Therefore there is no implication in the general notion of an implication, because the general notion is understood without implication. Likewise, there is no power in the general notion of what has power, because any word is able to remind of the meaning of its general notion.

But if there is an implication by the successive connexion of a word, possessed of power, it is called an implied implication, as for instance in the word "Dwirépha" (literally, that which has two wings, figurative, "black bee") the connexion of : "two-winged," refers to "Bhramara" (black bee) that of "Bhramara" to black bee ; this is an implied implication. . . . .

55.—*Comm.*—Contiguity means proximity, viz. the uninterrupted succession of two or more words which have a connexion among each

öther. Therefore there is no verbal knowledge in the words : " The by inhabited was Dévadatta volcano ;" but if by a mistake in the proximity no mistake in the verbal understanding is the consequence, it does not matter.

' But in the sentence : " With umbrella, earrings and clothes adorned is Dévadatta," the recollection of the second word destroys the recollection of the first ; accordingly, as there is an interruption, a recollection of the second word is impossible.'

We do not grant this, as by the impressions of each word until the last an uninterrupted recollection of all objects is possible ; for as by several kinds of intercourse one and the same perception arises, so also one and the same recollection arises by several impressions, and the knowledge of the last letter together with the impressions of all words brings *all* to recollection. How could otherwise exist the recollection of any word that has many letters ?

Moreover ; some say, that, as in a field all pigeons are caught in the same net, so by the recollection of all the meanings of words does take place the verbal knowledge of all meanings of words, which is corresponding to the knowledge of the connexion depending upon the object and verb. Others say : if connected with all such words, as are construed, consistent and contiguous, verbal knowledge of all the words (included in the sentence) takes place ; for, they say, after the meaning of the single sentences has been understood, the meaning of the great sentence will be comprehended by the recollection of the meanings of the words. Hence the assumption of a total impression of a word, manifesting all the letters, has been refuted, because by the apprehension of the last letter, together with the impressions of all the preceding letters which (apprehension) manifests the word, the word is apprehended. This must be understood, if it is said : " the door," the meaning of the word is obtained by the knowledge of the word " close," but not by the knowledge of the meaning of such acts as closing, &c., because the actual presence of the meaning of a word, which is produced by a word, is the cause of verbal knowledge. Moreover, as the words denoting action and object, are mutually connected, it is impossible, that there is verbal knowledge without a word, denoting a verb. In the same manner, if it is said : " Of the flowers," it is necessary to assume : " he is desirous," because without this the preposition " of" could not be applied.

Consistency<sup>56</sup> is the mutual correspondence of the meanings of the words.

84.—Construction,<sup>57</sup> is the selection of such terminations, without which the meaning of a sentence is unintelligible. Intention,<sup>58</sup> is based on the wish of the speaker.

56.—*Comm.*—Consistency is the connexion of the meaning of one word with that of another. Accordingly there is no verbal knowledge in such sentences as: "He sprinkles with fire," because there is no meaning in it. If it is objected, 'that previously to the verbal knowledge there is nowhere a knowledge of this consistency, because there is not before a meaning of the sentence,' we reply: there is a knowledge of consistency which is sometimes doubtful, sometimes certain, if there is a recollection of the meanings of the different words. The modern school, however, says, that the knowledge of consistency is no reason of verbal knowledge. If it is said: "He sprinkles with fire," there is no verbal knowledge, because the inconsistency, which is that fire cannot be an instrument in the action of sprinkling, is certainly an obstacle. Because the certainty of its absence is an obstacle only in a knowledge, which is not produced by common intercourse or by special defects, therefore it is proved, that it is an obstacle with reference to verbal knowledge—although it is not proved, that by the late appearance of consistency verbal knowledge is late.

57.—*Comm.*—Construction is the connexion of one word with another, without which the former has no sense. The case, denoting agent, has no connexion without the case, referring to action, and with this the former is construed. In fact, however, the proximity of the cases denoting agent and action, is included in contiguity. Moreover, with reference to the objective case, for instance of jar, the cause is the knowledge of the termination of the second case. Therefore there is no meaning in such sentences as: "The jar is the accusative case," "to bring is an action."

58.—*Comm.*—Intention is the wish of the speaker. Suppose, intention were not a cause of verbal knowledge, and such a sentence as: "Bring the Saindhava" (meaning horse and salt) were pronounced, there would sometimes the meaning of "horse," and sometimes the meaning of "salt," be obtained. It cannot be said, that the circum-

85.—The instrument<sup>66</sup> in the perception of happiness and other *internal qualities* is the mind.<sup>66</sup> The atomic nature of the mind is inferred from the fact that several objects of knowledge are not perceived by it at one and the same time.<sup>67</sup>

stances, &c. by which the intention is apprehended, are the cause of verbal knowledge, because they are not included in *the definition*. And if it is said, 'that they are included as being the cause of the knowledge of the intention,' it is simple to say, that the knowledge of the intention is the cause. In this manner, God is assumed for the knowledge of the intention with reference to the Védas. It must not be said, 'that the knowledge of the intention of the teacher is here the cause,' because at the commencement of the creation there is no teacher. Nor must it be said: 'there is no general conflagration (destruction of the world,) how can therefore be a commencement of creation?' for a general conflagration is proved by the Śāstra. In the same manner is in the sentence of a parrot the knowledge of the intention of God the cause, but in a vile sentence of the parrot the knowledge of the intention of the speaker.

Others say: If there is a word which has different meanings, the knowledge of the intention is sometimes the cause; moreover, in the sentence of a parrot is also verbal understanding without the knowledge of the intention, and with reference to the Védas the meaning is apprehended by the discussions, which are purified by the eternal Mīmāṃsā.

59.—*Comm.*—Intellect was divided into two kinds; viz. apprehension and remembrance (vid. verse 51.) The nature of apprehension has been explained. Remembrance will not be explained, because it is easy to be understood; for the cause of it is a former apprehension. Some say, 'the class (notion) of apprehension is not causality, but the class (notion) of knowledge;\* otherwise there would be no remembrance after a remembrance, because the former impression would be destroyed by the remembrance of the common notion. According to my opinion, however, there is by this remembrance through a new impression a new remembrance produced.' This we cannot grant; where after the *remembrance of a perception* in its totality the remembrance of

\* That is to say, apprehension is not the cause of remembrance, but knowledge in general.

86.—Qualities<sup>60</sup> abide in substances, and are without qualities and actions.

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the single objects (constituting a totality) as of cloth, jar, &c. is produced, but so that there is no remembrance of all the objects, there it must be said, that, as the impression of *every single* remembrance is not destroyed, time, or disease, or the last remembrance is the cause of the destruction of the impression. Accordingly, it cannot be said, 'that a gradual remembrance is impossible,' nor, 'that by repeated remembrance, a stronger impression is impossible;' for the word "strong" means here what suddenly recalls to mind. It also cannot be said, 'that the cause is knowledge, as there is no alternative;' for if the special attribute is assigned, there is no going astray; but knowledge has the fault of superfluous causality, as it is a general attribute. How could otherwise a stick be the cause of a jar by being turned round, and not as well by its being a substance or having colour? Nor must it be said: 'There is an apprehension, that the intermediate remembrance will go astray, because the impression is destroyed;' for by objecting to assuming an infinite number of impressions and by assuming the destruction of the impression of the last remembrance, a going astray cannot be apprehended.

60.—*Comm.*—The existence of mind is proved by the following inference. The perception of happiness, &c. takes place by an instrument, because the perception is a production, as for instance is the perception by the eye. This instrument is the mind. It cannot be said 'that the perceptions of unhappiness, &c. are produced by other instruments,' because the necessity of only one instrument as cause for all similar perceptions is evident from its simplicity. Thus the mind is proved as being the substrate of contact, which is the non-intimate cause of unhappiness, &c.

61.—*Comm.*—"The atomic nature of the mind is proved from the fact, that several objects of knowledge are not perceived by it at one and the same time."

It is clear from apprehension (perception) that various objects of perception, for instance, objects of the eye, of taste, &c. are not at one and the same time produced; for although there may exist an intercourse of the several senses with these objects, yet knowledge is produced by *only one* sense, because *the mind* is in contact with *only one*



Material qualities\* are colour, taste, feel, and smell, priority and posteriority,

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sense, and it is not produced (at that time) by any other sense, as the mind is not in contact with it. Therefore if the mind were to be comprehended by the notion of a pervading substance, it should be connected with every thing; hence (as this is not the case) it follows, that the mind is not pervading. It must not be said, 'that the knowledge of the mind is late (successive) because at that time the special fate (merit or demerit) which reminds of knowledge, is also late;' for, if this were the case, there would be no necessity for assuming such instruments of knowledge as the eye, &c.

Nor must it be said: 'How can the narrowness of the mind be reconciled with the fact, that at one and the same time a knowledge from different senses exists, for instance at the time when one eats a large cake;' for the mind is some thing very subtle, and is therefore rapidly in contact with various senses, so that different kinds of knowledge may arise in the same imperceptible succession, as the hundred leaves of a lotus are pierced; it is a mere delusion, if several kinds of knowledge appear at the same time.

Nor must it be said, 'that both (the atomic and pervading nature of the mind) is reconciled under the assumption, that the nature of the mind may contract or expand,' because the assumption of many parts subject to destruction, &c. is complicated, and on the other hand, the assumption of a mind without parts is simple.

62.—*Comm.*—"Qualities abide in substances, and are without qualities and actions."

If it is asked, what proof is there for a separate class of quality? The answer is: The causality, found in what is possessed of generality, different from that (generality) referring to substances and actions,\* is determined by some attribute, because causality for a thing which is not determined by some attribute, is impossible; but neither the class of colour, &c. nor the class of existence is this determination, because in the first case it would not comprehend enough (all other quali-

\* To understand this, it must be recollected, that generality (class) abides in substances, qualities and actions; the generality therefore, different from the class of substance and action, must be that of quality.

87, 88.—Fluidity, gravity, viscosity and velocity.—Merit and demerit, memory, sound, intellect and others of similar nature are called immaterial qualities by philosophers.\* Number, quantity, separatedness, conjunction and disjunction are considered qualities of either class.

89.—Conjunction and disjunction, the different numbers from two upwards, separatedness found in two things or more, are qualities which abide not in one and the same thing.

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ties being excluded) and in the second it would comprehend too much, (viz., also substances and actions.) Therefore it is contained in the 24 (qualities) and is the class of quality.

“It abides in substances.” Although it is not its definition : to be dependent on substance, because it would be too wide, as including also action and class, yet it is right to say : it is what is possessed of the class different from existence which class is the determination extending as far as substantiality, because the class of quality is the determination, extending as far as substantiality, and quality is what is possessed of this determination. The classes of action and substance are not determinations, extending as far as substantiality, because substantiality and action do not abide in the sky, &c. and the class of the class of substance, and the class of generality (class) are no *real* classes.

“Without qualities.” Although action, generality, &c. are also without qualities, yet it must be understood as the absence of qualities, found in the category which is possessed of generality and different from action ; for class and the subsequent three categories have no generality (class) ; action is not different from action, and substance is not without qualities. Therefore this definition is not too wide.

“Without actions” is only said to describe it, not to define it, because it would otherwise be too wide, the ether being also without action.

63.—Material substances are : earth, water, light, air and mind (material according to the Nyāya is that the measure of which has a limit, and for this reason, mind which is an atom, is included in it.)

64.—Immaterial qualities are : merit and demerit, memory, sound, intellect, happiness, unhappiness, desire, aversion, and endeavour (volition). Immaterial substances are : the sky, time, space and soul.

90.—All the remaining qualities<sup>66</sup> abide only in one thing. Special qualities<sup>67</sup> are : intellect, pleasure, pain, desire, aversion, endeavour, touch, viscosity, original fluidity,

91.—Fate, memory and sound : General qualities are : number, quantity, separatedness, conjunction and disjunction, priority and posteriority, derived fluidity.

92. 93.—Gravity and velocity. Number, quantity, separatedness, conjunction, and disjunction, priority and posteriority, fluidity and viscosity are perceived by two senses.

Sound, colour, taste, smell and touch, are *respectively* perceived by one of the external senses.

94.—Gravity, fate and memory, transcend the perception of the senses. The special qualities of the pervading substances<sup>68</sup> are not produced by the qualities of any cause.<sup>69</sup>

65.—*Comm.*—The remaining qualities are : colour, taste, touch, measure which is an unit, separatedness, found only in one individual, priority, posteriority, intellect, happiness, unhappiness, desire, aversion, endeavour, gravity, viscosity, faculty, fate (merit and demerit) and sound.

66.—The special qualities of the earth are : colour, taste, smell and feel ; of the water : colour, taste, feel, viscosity and natural fluidity ; of the light : colour and feel ; of the air : feel ; of the sky : sound ; of the soul : intellect, happiness, unhappiness, desire, aversion, merit, demerit and memory.

67.—*Comm.*—By two senses, viz. by the eye and the skin.

68.—*Comm.*—Qualities of the pervading substances are : intellect, happiness, unhappiness, desire, aversion, endeavour, merit, demerit, memory, and sound.

69.—*Comm.*—“ They are not produced by the qualities of any cause.” Colour, smell, &c. depend upon the quality of the cause (for instance the colour, taste, smell and feel of a jar depend upon the same qualities of the two halves, of which it is formed) the same cannot be admitted with regard to intellect, &c. because there is no cause of the soul, the ether, &c.

95. 96.—Natural colour, taste, smell, feel, likewise fluidity, viscosity, velocity, gravity, unity, separatedness found in individuals, quantity and elasticity are produced from the qualities of causes. Conjunction, disjunction and velocity are effected by actions.

97.—Colour, taste, smell, touch, quantity, unity, separatedness found in individuals, viscosity and sound are non-intimate causes,

98.—Special qualities of the soul have only instrumental causality. Hot feel, gravity, velocity, fluidity, conjunction and disjunction and the other qualities denoting two extremes, are of two fold causality.\*

99.—The special qualities of pervading substances, as well as conjunction and disjunction and other qualities denoting two extremes,\* are limited.

100.—Colour is perceived by the eye, it manifests substances, qualities and classes, it is the cause of the perception of the eye, and is white, &c., according to the variety of colours.

101.—It is eternal in the atoms of water and *light*,<sup>o</sup> in all other substances it has a cause. Taste is perceived by the tongue; it is various, as sweet, bitter etc.

(The special qualities of the soul are only instrumental causes; for intellect, &c. is not the non-intimate cause of any thing; but the knowledge of what is possible by action is the instrumental cause of the desire of action.)

69.—*Comm.*—Viz. the instrumental and non-intimate causes.

70.—*Comm.*—“Colour is eternal in the atoms of water and light,” because it is there from their nature, non-eternal in the atoms of earth, as by the process of cooking another colour is produced.

\* The second distich of this verse in the former edition has been omitted, the whole context showing that it is an interpolation. The same has been done with the first distich of verse 68, for the same reason, so that the present edition contains one verse less than the former.

102.—Its instrument (organ) is the tongue ; as regards eternity, &c. it is like colour." Smell is perceived by the nose, it is the cause of perception through the nose.

103.—There are two kinds of smell, good and bad."

Feel is perceived by the skin, it is the cause of perception through the skin.

104.—It is threefold, tepid, cold and warm. Hardness and similar qualities are in the earth ; with regard to its eternity, the same holds good as above."

105.—These " *qualities* " as abiding in earth, are produced by cooking, while this is not the case as regards the other elements. The change produced by cooking takes place according to the opinion of the Vaisēshikas" in the single atoms.

71.—*Comm.*—Taste is eternal in the atoms of water, all other taste is non-eternal.

72.—*Comm.*—Smell is non-eternal (because it abides alone in earth, and in the atoms of earth another smell is produced by the process of cooking.)

73.—*Comm.*—The feel of earth and air is temperate, of water cold, and of light hot.. Feel is eternal in the atoms of water, light and air, non-eternal in the atoms of earth, (for the same reason as before.)

74.—*Comm.*—These, viz. colour, taste, smell and feel. As abiding in earth, they are produced by a cause, because by the union with fire, the colour, taste, smell and feel of earth are changed ; not so as abiding in water, &c. for although water, &c. be a hundred times boiled, yet no change of its colour, &c. takes place. The smell and heat of water, *on the other hand*, are artificial, because they are present or absent by the presence or absence of artificial means, like the cold feel of air and earth.

75.—*Comm.*—The Vaisēshikas say, that as to earth the change by the process of cooking takes place in the atoms. Their view is, as follows. As long as the parts are retained in the compound, no change by the process of cooking is possible ; but when by the union of fire the compound substances have been destroyed, that change takes place in the

atoms which have become independent of each other. And again by the union of the atoms which have been changed by the process of cooking, a production is effected from the compound of two, three, &c. atoms again to a compound of many parts; for by the extraordinary velocity of heat the transition from the destruction of one compound to the production of another is sudden. Then from the destruction of a compound of two atoms by a new production a compound, possessed of shape, &c. is formed in a few moments.

For the instruction of the student an explanation of this topic is here given.

The Sūtra of the Vaiśhikas is as follows: "Action is a cause which is independent of conjunction and disjunction;" which means, that its consequent state is independent of its antecedent state; otherwise, as the action also produces the consequent conjunction, there would be the fault of too wide a definition, because the action would depend upon the destruction of the antecedent conjunction.

If here a disjunction, produced by disjunction, is not acknowledged, nine moments are required. If it is acknowledged, the disjunction, depending upon something produces disjunction; but if the cause is something independent, action takes place. If there is a disjunction produced by disjunction, as depending upon the time, which is determined by the destruction of the conjunction, forming the first elements of a compound substance commencing perceptible substances (for which a compound of three atoms is required) ten moments are necessary. If further the disjunction produced by disjunction depends upon the time or upon part (of a compound) either of which is determined by the destruction of a substance, eleven moments are necessary.

1. Nine moments.

From the conjunction of fire there takes place action in the atom, hence disjunction from another atom, hence the destruction of the conjunction, forming the first elements of a compound substance (which consists of three atoms,) hence 1. the destruction of the compound of two atoms, hence 2. the destruction of the quality of blue, &c. in the atom, hence 3. the production of the quality of red, &c., hence 4. the action in accordance with the production of the first elements of things, hence 5. disjunction, hence 6. destruction of the former conjunction, hence 7. the conjunction, by which the first elements of a com-

pound are formed, hence 8. the production of a compound of two atoms, and hence 9. the production of the quality of red, &c.

If it is objected, ' that in the moment, when the quality of blue is destroyed, or in the moment, when the quality of red is produced, there is in the atom the action, in accordance with the production of the first elements of a compound substance ;' we deny this, because in an atom, previous to the destruction of the action which takes place in an atom that is united with fire, and also previous to the production of a quality, there is no other action with regard to the atom possible ; for *we hold the principle, that in a thing where there is an action, no other action is possible, and also, that in a substance without quality an action, in accordance with production of the first elements of substances, cannot take place.*

Nor can in an atom at the same time that the quality of blue, &c. is removed, the quality of red be produced, because the destruction of the antecedent is the cause of the consequent colour, etc.

2. Ten moments. They take place, if by disjunction, depending upon a time, determined by the destruction of the conjunction, forming the first elements of a compound substance, another disjunction is effected.

. From the conjunction of fire there takes place action in the atom, which is the element of a compound of two atoms, hence disjunction, hence the destruction of the conjunction, by which the first elements of a compound are formed, hence 1. the destruction of the compound of two atoms and the disjunction, produced by disjunction, hence 2. the destruction of the quality of blue and the destruction of the former conjunction, hence 3. the production of the quality of red and the consequent conjunction, hence 4. the destruction of the action, produced by the conjunction\* of the fire, with regard to the atom, hence 5. the action, in accordance with the production of the first elements of a compound substance, like the conjunction of fate with the soul, hence 6. disjunction, hence 7. the destruction of the former conjunction, hence 8. the conjunction, forming the first elements of a compound substance, hence 9. the production of a compound of two atoms, and hence 10. the production of the quality of red, &c.

3. Eleven moments.

\* Nodanam means a conjunction, by which no sound is produced. See v. 119.

From the conjunction of fire there takes place action in the atom, hence disjunction, hence the destruction of the conjunction, forming the first elements of a compound substance, hence 1. the destruction of a compound of two atoms, hence 2. disjunction, produced by disjunction, depending upon a time determined by the destruction of a compound of two atoms, hence 3. the destruction of the former conjunction, hence 4. the consequent conjunction, hence 5. the destruction of the action with reference to the atom, hence 6. the action, forming the first elements of a compound substance, like the conjunction of fate with the soul, hence 7. disjunction, hence 8. the destruction of the former conjunction, hence 9. the conjunction forming the first elements of a compound substance, hence 10. the compound of two atoms, hence 11. the production of the quality of red. One and the same conjunction of fire destroys not the *blue* colour and produces the red colour, as the intermediate sound destroys the preceding and produces the subsequent sound; for one and the same fire continues not for the whole time. Moreover, if the cause of the production were also the cause of destruction, then, if by the destruction of the colour &c. the fire were also destroyed, the atom would remain for a long time without colour. If on the other hand, the cause of destruction were also the cause of production, then, if at the production of the red colour the fire (the cause of the production) were destroyed, there could not be produced the red colour.

If in this manner the action is considered in another atom, the quality is produced in five and more moments.

In five moments. The action takes place in one atom, hence disjunction, hence destruction of the conjunction, forming the first elements of a compound substance, and action in another atom, hence destruction of the compound of two atoms, and disjunction, produced by action in another atom. This is one time. Hence destruction of blue, &c. and from the disjunction the destruction of the former conjunction. This is the second time. Hence the production of the red, and the conjunction, forming the first elements of a compound. This is the third time. Hence the production of the compound of two atoms, which is the fourth time, and hence the production of the red, which is the fifth time.—If one considers the destruction of the substance at the same time with the action in another atom, then the production of



106.—While the Naiyāyikas affirm,<sup>16</sup> that change is effected also in two or more atoms. 'The cause as regards the operation of counting, is called number.'

107.—Eternal unity is attributed to eternal substances, transient unity to transient substances.<sup>17</sup> Numbers from two upwards to an indefinite number are produced by comprehending intellect,

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the quality takes place in six moments. In this manner. By the action in one atom disjunction takes place in another atom, hence destruction of the conjunction, forming the first elements of a compound, hence destruction of the compound of two atoms, and action in another atom, hence destruction of the blue and disjunction, produced by action in another atom, hence production of the red, and destruction of the former conjunction in another atom, hence conjunction in another atom, hence production of the compound of two atoms, then production of the red. In the same manner seven moments are required, if one at the time of the destruction of the blue considers the action in another atom, and eight moments, if one considers the production of the red at the same time with the action in another atom.

76.—*Comm.*—"While the Naiyāyikas affirm." It is the opinion of the Naiyāyikas, that also in compounds, viz. in compounds of two, three, &c. atoms, change by the process of cooking takes place. Their view is this. As compound substances have pores, the minute parts of fire enter into the inside, and therefore change by the process of cooking is possible, although the parts be retained in the compound. The opinion of Vaiśeṣhikas is complicated, as it assumes the destruction of an infinite number of parts. If this is the case, the recognition: "this is that jar," is consistent; but where there is no recognition, there we can admit a destruction of the compound.

77.—*Comm.*—"The cause as regards the operation of counting, is called number." The cause, viz., the non-intimate cause.

78.—*Comm.*—"Eternal unity is attributed to eternal substances, transient to transient substances." Eternal substances are the atoms of material substances, further time, space and soul, transient substances for instance a jar, &c.

108.—And they are collectively apprehended in their dependence upon more than one object." The comprehending intellect being destroyed, those numbers are also destroyed."

79.—*Comm.*—"Numbers from two upwards to an indefinite number are produced by comprehending intellect, and they are collectively apprehended in their dependence upon more than one object."

Numbers from two upwards, depending upon the addition of one to one, are produced by comprehending intellect.

Although the relation, indicating the class of two, three, &c. abides for instance in each of two, three, &c. jars &c. yet as there is not a knowledge, that one is two, and further as there is the knowledge, that one is not two, it must be assumed a relation, indicating the collective apprehension of two, three, &c. which depends upon more than one object.

80.—*Comm.*—"The comprehending intellect being destroyed, those numbers, (from two upwards) are also destroyed." First there is the comprehending intellect, then the production of the class of two, &c. then the determining knowledge, viz. the determination of the class of class of two, then the perception determined by the class of two. If the comprehending intellect is destroyed, also the class of two is destroyed.

Although no other knowledge does continue for three moments, because the special qualities of the respective pervading substances are destroyed by the qualities succeeding to them,\* yet it must be assumed, that the comprehending intellect continues for three moments; otherwise the comprehending intellect would be destroyed at the time of determination, and thereby also the class of two, three, &c.; for there would be no perception of the class of two, because no object were present, and only when it is present, a knowledge is produced by the eye, &c. Therefore it must be assumed, that the perception of the class of two destroys the comprehending intellect.

It must not be asked, 'how by the destruction of the comprehending intellect the class of two, &c. is destroyed,' because at another time there is no perception of the class of two; for it is clear, that the

\* For instance a sound by another, which follows it, or a perception, thought, etc. by a succeeding one.

109.—Comprehending intellect is called the intellect which refers to many unities." Quantity is the cause of the operation of measuring."

110.—Point (atom of space) length, thickness, breadth, are the differences of quantity; in transient things it is transient, in eternal things eternal."

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comprehending intellect is the cause of those numbers, and its destruction destroys also them. Therefore the class of two, produced by the comprehending intellect of A, is comprehended by the same A.

Nor must it be said, "that the comprehending intellect is the cause of the perception of the class of two," &c., because it is right for brevity's sake to assign it as the cause of the class of two, &c.

The comprehending intellect of the Yogis refers to compounds of two atoms, &c. which transcend the perception of the senses. The comprehending intellect of God (Iswara) or of the Yogis abiding in the mundane egg, refers to the atoms at the time of the creation of the world.

81.—*Comm.*—"Comprehending intellect is called the intellect which refers to many unities."

This is the intellect, which apprehends, that this is one, this is one, &c. It must be understood, that, where there is a knowledge of undefined unities, there is produced the number, referring to many, different from two, three, &c. as where there is a forest, an army, &c. This is the opinion of Kandall-kāra. The Āchāryas, however, think, that the class of many, is the class of three, &c. Therefore the class of many includes the class of three, &c. Although the class of three, &c. is included in an army, yet the class of the class of three, etc. is not apprehended, because this would be wrong. If this is the case, the notion is possible, that this army is greater than that, because if the class of many were without number, there could not exist the notion of a comparative and superlative degree.

82.—*Comm.*—"Quantity is the cause of the operation of measuring," viz. the non-intimate cause.

83.—"In transient things it is transient," viz. in a compound of two atoms, &c. "In eternal things it is eternal," viz. is the sky, &c.

111.—Transient quantity is produced from number, measure, and heaps. Quantity found in two and more atoms arises from number ;<sup>84</sup>

112.—As met with in a jar and similar *extended* things it arises from measure ; the conjunction of so called loose things, it is a heap. By this (conjunction)

113.—Measure is produced in such things for instance as cotton. If the place, upon which it (the measure) depends, is destroyed, it is also destroyed. Separatedness which is like number<sup>85</sup> is the cause of the knowledge of separate things.

114.—It cannot be said, that it is included in mutual negation ; for it is not the same to say, “ this is different from that,” and, “ this is not that.”

115.—Conjunction is called the obtaining of two things unobtained before. It is threefold, the first kind is produced from the action of one of two ;

84.—*Comm.*—“ Quantity found in two and more atoms.” The measure of one atom is not the cause with regard to the measure of a compound of two atoms, nor a compound of two atoms the cause with regard to the measure of a compound of three atoms, because a measure produces a measure which is greater than its own kind.\* But the measure of a compound of two atoms is not greater than one atom, and the measure of a compound of three atoms has nothing of its own kind ; therefore the non-intimate cause of a compound of two atoms is the number of two in an atom, and of a compound of three atoms the number of three in a compound of two atoms.

85.—*Comm.*—“ Separatedness which like number,” viz. the non-intimate cause of the knowledge of separatedness is separatedness. It is like number in its relation to eternal and transient things ; viz. as the class of unity is eternal in eternal things, and transient in transient things, as transient unity is produced in the second moment after *the production* of the thing upon which it depends, and is destroyed, when this is destroyed, so the same must be understood with regard to separatedness of two, three, &c.

\* Vid. p. 8.

116.—The second from the united action of both, the third from conjunction. Of the first is an instance that of the falcon and the rock.

117.—Of the second, the fighting of two rams ; of the third, the conjunction of the tree and the jar which is produced by the conjunction of the tree with one half of the jar.

118.—The conjunction which is effected by action is again two-fold, the one effected by violent, the other by soft motion ; the first is the cause of sound.

119.—The second is not the cause of sound. Disjunction comprehends also three kinds. The one is produced by the action of one, the second by the action of two,

120.—The third by disjunction. This latter is again of two kinds ; the one arises by the disjunction of the cause only, the other by the disjunction of the cause and non-cause.\*

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86.—*Comm.*—With regard to the two first kinds of disjunction, the same examples are to be understood as with regard to the two first kinds of conjunction. The third is again two-fold, viz. as produced either by the disjunction of the cause, or by the disjunction of the cause and non-cause.

Where there is an action with regard to one half of a jar, there ensues a disjunction of the two halves, hence the destruction of the conjunction forming the jar, hence destruction of the jar, hence by the action, which consists in the disjunction of the half, the disjunction of the half of the jar from the other part of space, hence a destruction of the conjunction with the other part of space, hence the conjunction with another part of space, hence the destruction of the action.....

Where by an action of the hand, a separation of the tree and the hand takes place, there arises the belief that the tree is also separated from the body. Here in the separation of the body from the tree is the action of the hand not the cause, because they are not at one and the same place. Again there is no action in the body, as the action of a compound is regulated by the actions of each of its parts ; therefore is here produced by the disjunction of cause\* and non-cause also a disjunction of effect and non-effect.

\* Cause, as it appears, is here the tree.

121.—Posteriority and priority are two-fold with regard to time, or to space, and are only applicable to material bodies.

122.—Posteriority of place (distance) is perceived from a greater space intervening between the conjunction of the sun, priority (nearness) by the perception of less space.

123.—The non-intimate cause of them is conjunction of space which is the substrate of them.\* Posteriority with regard to time is produced by the knowledge of the anterior existence of the revolutions of the sun,

124.—Priority (recent time) from the knowledge of what succeeded the former. The non-intimate cause of them is the conjunction of things which are in time.

125.—If the comprehending intellect were destroyed, posteriority and priority would also be destroyed. Intellect has been previously nearly explained.

126.—What is left, will now be explained. Knowledge is two-fold, wrong notion and right notion.

127.—A knowledge, which manifests something where this something is not present, is a wrong notion." Of this there are two kinds, mistake and doubt.

128.—The former is the certain knowledge of a thing where such a thing is not present, as for instance, the notion of the soul in the body, or yellow colour in a shell.

129.—Doubt" is a knowledge *in question*, whether for in-

87.—*Comm.*—If a knowledge, which manifests something, is transferred to something else, and represents itself at the same time as certain, it is error; for instance, if the knowledge of the soul in such sentences as: "I am reddish," &c., is transferred to the body, or yellow colour to a shell.

88.—*Comm.*—Doubt is a knowledge, determined by the contradictory absence or presence (of a predicate) in one and the same subject.

\* Their substrate is: near or far with regard to space.

stance a thing is a man or a trunk. A knowledge which does not manifest something, where this something is not present, but, which manifests this something alone, is certitude.

130.—The apprehension of absence and presence in one and the same object is doubt. The cause of doubt is the knowledge of a general attribute, &c.”

(The Bengalee Translation explains this as follows: A doubt is a knowledge such as this: Is this a man or a trunk? This kind of doubt is called a doubt of four extremes (चतुष्कोटिकं) because there are four extremes, viz. the notions of a man and non-man, and the notions of trunk and non-trunk. The contradictory notions of presence and absence are called extremes. If it is questioned, whether the mountain is fiery or not fiery, the doubt is, whether one of the two extremes fiery or not fiery abides in the mountain.)

89.—*Comm.*—*There are three causes of doubt.*

1. Cause of doubt is the knowledge of a general attribute which is found in two extremes, for instance the notion of height, found in trunk and non-trunk, as if it is doubted, whether this is a trunk or not a trunk.

2. Cause of doubt is a non-general (special) attribute. (Non-general is a predicate, which is not found in the subject of the two extremes;) for instance, if the notion of sound, which is separated from the notions of eternal and non-eternal, (that is the notion of sound is not the general notion, under which eternal and non-eternal are comprehended) is conceived in sound, the doubt arises, whether sound is eternal or non-eternal.

3. Cause of doubt is contradiction (of two extremes,) but not the contradiction, referring to the mere sound alone, because a knowledge of a general predicate of sound is the cause of certitude only; for instance, if it is said: Sound is eternal, sound is not eternal, but the knowledge of the two extremes, which is produced by sound. The doubt takes place by the mind.

In the same way, if there is a doubt, that a knowledge is proved, there is also a doubt with regard to the object of the knowledge.

In the same way, if there is a doubt with regard to a subject in its

131.—Defect<sup>o</sup> produces wrong notion, excellence right notion. There are different kinds of defects as bile, distance, &c.

132.—Excellence as regards perception is the intercourse of a sense with what is determinable, determined by its determination. Excellence as regards inference

invariable connexion with a predicate, there is also a doubt with regard to the predicate. But the cause of doubt is the knowledge of a subject, determined by an attribute, or the intercourse of a sense with such a subject.

90.—*Comm.*—Defect is the cause of wrong notion, and excellence of right notion. Defects as for instance, bile, &c. are only of a contingent nature; for their causality is established by the argument from a general affirmative and a general negative (*Anwaya* and *Vyatiréka*; if the defect is there, the notion is wrong, if the defect is not there, the notion is not wrong). That excellence is the cause of right notion, on the other hand, is established by *simple* inference; for right notion is produced by a cause, different from the general cause of knowledge, because it is a knowledge that is produced, as wrong notion is. It cannot be said, 'that the absence of defects is the cause.' In the sentence, "the shell is yellow," bile is the defect; from this the right notion of shell is not obtained, because there is no authority to ascribe it more to the one member of the alternative than to the other, and it is right to assume a causality from one excellence in preference to a causality from the absence of numerous defects.

Nor can it be said: 'Let excellence even be granted, there is no perception of white colour in a shell, as bile is an obstacle to it; therefore the causality of the absence of defects, as for instance of bile, is necessary. Of what use is then the assumption of a causality of excellence?' for in this case the causality of excellence is proved by the argument of a general affirmative and negative. In the same way it is well said, that the absence of excellence is the cause of error.

What are those defects? "Bile," &c. Sometimes bile is a defect, when a yellow colour is mistaken for a white one (as in jaundice) sometimes distance, for instance if the moon, sun, &c. by their distance are mistaken for small bodies.



133.—Is the consideration connected with the place (subject of conclusion) which is determined by the conclusion. Excellence, as regards comparison, is the knowledge of similar objects, derived from words possessed of power.

134.—Excellence as regards verbal knowledge is the right notion of consistency or of the intention. Right notion is a knowledge without error.<sup>91</sup>

135.—Or right notion is a knowledge which is of such a kind and accordingly predicated. A knowledge which is undetermined, is neither right notion nor error ;

136.—For that which is without determination *and determinability* is not comprehended under any relation. Right notion is not perceived by itself, but by the concurrence of doubt.<sup>92</sup>

91.—*Comm.*—“Right knowledge is a knowledge without error.” As here the objection might be made, that,—if at the perception of silver and tin, both, silver and tin, are considered as silver,—also on the part of the silver a wrong notion is produced, because that knowledge is not free from error, a second definition is given : “Right notion is a knowledge which is of such a kind, and accordingly predicated.” Here it must be understood, that, under which relation the right notion is perceived, under the same relation must be perceived that which is determined, and also the determination. Hence it is not against this definition, if a jar, &c. is comprehended by the same conjunction as the two halves of which it is composed, If this is the case, any thing without determination is no right notion, as there is no general notion, by which it is determined. A notion which is undetermined, is neither true, nor false.

92.—*Comm.*—“Right notion is not perceived by itself, but by the concurrence of doubt.”

Namely, the Mīmāṃsakas say, that right notion is comprehended by itself. According to the Gurus\* a knowledge is a right notion by its

\* Col. Misc. Essays, Vol. I. p. 298. Next to him (Bhaṭṭa Kumārīlanwami) is a writer usually cited under the title of Guru, more rarely under the designation of Prabhākara. His work I had no opportunity of examining with a view to the present

137.—The cause of the apprehension of a general proposition is the non-apprehension of what goes astray and the apprehen-

own manifestation. (Bengalee Tr. They state the object of knowledge, for instance of a jar, to be three-fold, viz. the jar, the soul, and the knowledge of a jar &c. in connexion with that which is to be proved, because by the means of object of the knowledge, for instance of a jar, first the jar, further the soul, and lastly, the knowledge of the jar in connexion with that which is to be proved, form one and the same knowledge, which may be pronounced in the sentence: "I know the jar," which means, I have a knowledge, which manifests a jar, &c.)

According to the opinion of the Bhaṭṭas\* knowledge is beyond the senses; the notion (class) of knowledge, produced by that knowledge (which is beyond the senses) is perceptible; by this (notion) knowledge is inferred (B. T. According to the Bhaṭṭas knowledge, without determination as well as with determination, is beyond the senses; but after the knowledge of a jar there arises the notion of what is known with reference to the jar, &c. then the notion of what is known, viz. by me the jar is known, is perceived, and lastly, "I have a knowledge of a jar," &c. determined by the notion of a jar, &c.)

According to the opinion of the Mūrārinisras knowledge is obtained by reflection (B. T. the Mūrārinisras say, that after the knowledge

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essay, and he is known to me chiefly from reference and quotations; as in Mādhyama's summary, where his opinions are perpetually contrasted with Kumārilās, and in the text and commentary of Śāstra-dīpikā, where his positions are canvassed with those of numerous other writers.

\* Id. p. 297. The annotations (Vārtika to the Commentary of the Sūtras of the Mīmāṃsā, by Sabaraswāmī) are by Bhaṭṭa Kumārilāsawāmī, who is the great authority of the Mīmāṃsā school, in which he is emphatically designated by his title, Bhaṭṭa, equivalent to Doctor. He frequently expounds and corrects Sabara's gloss, often delivers a different interpretation, &c. . . . Id. 298. Kumāri Bhaṭṭa figures greatly in the traditional religious history of India. He was predecessor of Sankara Achārya, and equally rigid in maintaining the orthodox faith against heretics, who reject the authority of the Vēdas. He is considered to have been the chief antagonist of the sect of Buddha, and to have instigated an exterminating persecution of that heresy . . . . The age of Kumāri, anterior to Sankara, and corresponding with the period of the persecution of the Buddhas, goes back to an antiquity of much more than a thousand year.

sion of what does not go astray ; sometimes doubt is removed by discussion.”

of a jar, &c. there is the reflection, I know the jar, by this there is a knowledge, manifesting the knowledge of a jar, &c.)

According to the opinion of all of them this or the other knowledge is right notion by a knowledge, manifesting this or the other knowledge ; for knowledge is to be ascertained by its object ; therefore the object is to be known by the knowledge of knowledge. This opinion is blamed in the text : “ Right notion is not perceived by itself,” &c. If right notion of knowledge were comprehended by itself, there would be no doubt with regard to knowledge, produced by practice ; for if in this case knowledge is known, also its right notion (evidence) is known ; hence how could doubt exist ? On the other hand, if knowledge is not known, then, in the absence of the knowledge of something determined by an attribute, how can doubt arise ? Therefore right knowledge is an object of inference ; for instance : This knowledge is right notion, because it is produced by the agreement of those who discuss on it. That, which is not of such a kind, is not of such a kind, as wrong notion. For instance : This knowledge, the general notion of earth, is right notion, because the notion of knowledge, representing the general notion of earth, is found in that which has smell. In the same manner this knowledge of water is right notion, because the general notion of knowledge, representing the general notion of water, is found in that which has viscosity.

93.—*Comm.*—“ The cause of the apprehension of a general proposition (Vyāpti, the invariable connexion of a subject with a predicate) is the non-apprehension of what goes astray, and the apprehension of what does not go astray ; sometimes a doubt is removed by discussion.”

The invariable connexion of a subject with a predicate (Vyāpti) has been before explained, but not the means of its apprehension. This is now done in the text, viz. “ The cause,” &c. 1st, The non-apprehension of what goes astray\* is the cause, since, if this apprehension takes place, the general proposition (Vyāpti) cannot be apprehended. The apprehension of what does not go astray (of similar instances) is the

\* Vyabhichāra : a reason goes astray, if it is connected with any subject, where the conclusion (major term) cannot abide. Sahachāra ; a reason does not go astray, if it has similar instances, in which the conclusion abides.

138.—Specification is an attribute which is contained in the conclusion, but not in the reason.\* Its chief points will now be explained.

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cause, as proved by the argument from a general affirmative and a general negative (Anwaya Vyatiréka, if there are similar instances, there is also the general proposition; if there are no similar instances, there is no general proposition). Repetition (the repetition of similar instances) is no cause, since, although there be not an apprehension of what goes astray, yet the general proposition (Vyápti) is sometimes at once apprehended. Sometimes, however, repetition is required to remove a doubt with reference to what goes astray. Where by repetition the doubt does not disappear, discussion is required to guard against the contrary supposition. For instance, if there is a doubt, whether smoke be not also found with something, where there is no fire, this doubt is removed by the consideration, that fire and smoke are in the relation of cause and effect. If this *mountain* is without fire, it must also be without smoke, because an effect is not without its cause. If it is sometimes without cause, it is an effect without cause. In this case doubt arises, which is to be removed from its obstacle, in *such a manner*: If an effect is without cause, fire is not the invariable means to produce smoke, or food to satisfy hunger. Where doubt does not of itself arise, there discussion is not necessary. With this view it is said in the text: "Sometimes doubt is removed by discussion."\*

94.—*Comm.*—"Specification is an attribute, which is contained in its conclusion, (major term) but not in its reason."

- "If this definition is correct, then in the inference: "This man is black, because he is the son of Mitrá," the notion of the origin of black colour by her eating bad vegetables, would be no specification, because

\* The Bengalee Translator says in illustration of this: For instance if hearth is the subject (minor term), smoke the conclusion (major term), and fire the reason (middle term), then is wet fuel the specification with regard to the faulty reason, viz. fire, because it is the condition of smoke, but not of fire; for where there is smoke, there is necessarily also wet fuel; but where there is fire, there is not (necessarily) wet fuel, as for instance a fiery iron-ball; on the other hand, if there is a faultless reason, for instance, if mountain is the subject, fire the conclusion, and smoke the reason, there is no specification, because the attribute, which is a condition of the conclusion, is also a condition of the reason.

139.—All admissible specifications abide in the same place with the conclusion. Those, which abide in the same place with the reason, go astray with regard to the conclusion.

it is not contained in the conclusion ; (black) for blackness is also found in a jar, &c.

Further : In the inference : " Air is perceptible " because it is the site of touch, the notion of proportionate greatness, would be no specification, because perception takes place also with regard to the soul, &c. where there is no greatness.

• Nor would the notion of existence (भावत्वं) be a specification in the inference : " Destruction is transient from its being a production," because the notion of something transient is also in antecedent negation, and here, without any doubt, is not existence.'

We deny this ; for the meaning is, that the specification, which is a condition of the conclusion, as determined by this or that attribute, is not a condition of the reason, as determined by the same attribute ; thus for instance the notion of a production by bad vegetables is the condition of the blackness, which is determined by the notion of son of Mitrá. In the same manner is proportionate greatness the condition of the perception, determined by the notion of external things. Thus in the inference : " Destruction is transient from its being a production," is the notion of existence the condition of the conclusion, as determined by the notion of production.

In a faultless reason, there is no such attribute, viz. something, being a condition of a determined conclusion (major term), while it is not a condition of the reason under the same determination. But in a reason which goes astray, one of the two at least takes place, either that the place of the specification, which is also the place of the conclusion (major term) is the condition of the conclusion and the non-condition of the reason, or that the place, where there is not the specification, which is also the place, determining the absence of the conclusion, is the condition of the conclusion, and the non-condition of the reason.

95.—*Comm.*—" Specification is necessary to judge, where a reason goes astray." That is to say, the assumption of specification is necessary to infer, that the conclusion goes astray, which takes place by the

140.—Specification is necessary to judge, where a reason goes astray." It is the opinion of the Vaiséshikas that verbal

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specification going astray. Therefore, where there is a specification which is the condition of a conclusion without any further addition, there by the going astray of the specification which has no further addition, may be concluded also the going astray of the conclusion. For instance, where it is concluded that something smokes, from fire, there fire (as the reason of smoke) goes astray with regard to smoke, because wet fuel goes astray ; for, if the more comprehensive notion goes astray, it is necessary that also the more narrow notion goes astray. But where the specification is of such a kind, as to be a condition of the conclusion (major term) as determined by any attribute (addition) how insignificant soever, there the inference, that the conclusion goes astray, follows from the going astray of the specification in a subject, determined by such an attribute (addition.) for instance, if it is inferred, that this person is black, because he is the son of Mittrá, the notion : "a son of Mittrá" goes astray with regard to blackness, because with regard to the son of Mittrá, goes astray the specification of a product of bad vegetables.

96.—*Comm.*—"Verbal knowledge and comparison are not different kinds of proof."

According to the opinion of the Vaiséshikas there are only two kinds of knowledge, viz. perception and inference, verbal knowledge and comparison being included in the latter ; for such sentences as : " Drive the cow away by the stick," or Vélaic sentences, depend upon the knowledge of the connexion of the meanings of the words, which are re-collected by the object the speaker has in view, because all the words, which form a sentence, have intention, consistency, &c., as in the sentence : " Bring the jar," &c.—Or : These meanings of words are mutually connected, because the words have consistency, &c., like similar meanings of words. The same is the case with regard to comparison. When a Gayal has been perceived, the word Gayal is the cause of the power with reference to what is determined by the notion of Gayal, because the old have attached this meaning to it, no other kind of proof being admitted, as the word of cow is the cause of the power with

knowledge and comparison, as included in inference, are not different kinds of proof.

141.—This is not correct, as, independent of inference, verbal knowledge and comparison are intelligible.

142.—The connexion of the subject with the predicate is two-fold," one positive and the other negative; the first has been explained, the other will now be explained.

reference to what is determined by the notion of cow. Or: The word Gayal is the cause of the power with reference to what is determined by the notion of Gayal on the ground, that trustworthy people have attached this meaning to it. By this inference the cause of the power with reference to what is determined by the notion of Gayal is evident, viz. because there is a connexion of a general proposition with a minor term.

This opinion is blamed in the text *in the words*: "This is not correct;" for without the knowledge of a general proposition (of the Vyāpti) an understanding is possible from the mere words. There is no proof, that after the hearing of words a general proposition is always necessary. Moreover, if it is assumed, that a general proposition (Vyāpti) is always required with reference to the understanding of words, why then is it not admitted, that it is necessary to assume a verbal knowledge with reference to the understanding of an inference?

97.—*Comm.*—"The connexion of the subject with the predicate is twofold."

Namely, there are three kinds of inference, viz. only affirmative, only negative, and affirmative and negative at the same time.

1. The only affirmative kind takes place, when there are no dissimilar instances *with regard to the conclusion* (major term, that is to say, when the major term is not excluded from any other notion) for instance, if it is argued, that something is an object of knowledge, because it can be named; for here is a dissimilar instance impossible, as every thing is an object of knowledge.

If it is said, 'that the only affirmative kind is impossible, because it is separated from all other notions' (that is to say, such a notion is separated from all other notions, and cannot therefore be connected with all.) We deny this; for what is separated, is common to all, and this is

143.—The necessity of the absence of the conclusion where there is an absence of the reason, is the second.\*

merely affirmative. Moreover, the mere affirmation is the notion of a thing which is no object of actual absolute negation, and this is proved in the negation of the ether,\* &c. (that is to say, as it cannot be proved, that ether, space, &c. are not found any where, so it cannot be proved with regard to such notions as knowledge, &c.)

2. Merely negative inference takes place, when there exist no similar subjects (of conclusion) for instance in the inference: Earth is distinguished from all the other elements, because it is possessed of smell;† for in this case there is no similar instance, viz. no instance with which the conclusion is connected, because it was before excluded from the other elements.

3. Affirmative and negative inference take place, when there exist similar and dissimilar instances (of the conclusion or major term) for instance: This is fiery, because it smokes. In this case there are similar instances, as a hearth, &c., and dissimilar instances, as a lake, &c.

98.—*Comm.*—The cause of the negative conclusion is the knowledge of a general negative proposition. (Vyatirékavyāpti). For this reason the text defines the notion of a general negative proposition: "A general negative is the necessity of the absence of the reason, where there is an absence of the conclusion" (major term) that is to say, a general negative is the absence of the reason, which (absence) is included in the absence of the conclusion (major term). Here it must be understood, by what connexion, at what place, and by what notion the more extensive notion is comprehended, by the same connexion and notion is also the absence to be determined. From this knowledge it follows: by what connexion and notion the more comprehensive notion is comprehended, by the same connexion and notion is also the absence to be determined. Accordingly, where the absence of smell expresses the notion of the other elements by distinctive relation, &c. (see p. 7.) there

\* Pratiyogi is that of which there is a negation (it is the contradictory opposition to its own negation) for instance a jar is the Pratiyogi of the negation of a jar. Apratiyogi is a thing, of which there is no negation, as for instance space, which is every where, and of which it cannot anywhere be said, there is no space.

† Here is earth the minor term, the conclusion the distinction from what is different from earth, and the reason smell.



144.—Presumption\* is not considered as another proof, because it is included in negative inference. Happiness, the object of desire of all worlds, is produced by virtue.

145.—Unhappiness the effect of vice, is abhorred by all conscious beings. The desire of happiness and of freedom from unhappiness arises from the knowledge of either."

146.—There is a desire of obtaining the means for those ends (avoiding misery and gaining happiness) if there is knowledge

follows the absolute negation of the notion of the other elements by the negation of the negation of smell ; but where the more extensive notion of the other elements is comprehended by the relation of identity, there also is the negation of the other elements expressed by the relation of identity. This is reciprocal negation. And lastly, when by the relation of conjunction for instance the more extensive notion of fire with regard to smoke is comprehended, there the negation of smoke, determined by the relation of conjunction, in a tank also follows from the negation of fire, determined by the relation of conjunction. Here is the cause of the apprehension of the general negative proposition the knowledge of what agrees with a general negative. Others say : " By means of the negative the general affirmative is understood, but the knowledge of the general negative proposition, is not the cause. Where by means of the general negative the general proposition is understood, there it is called a negative inference. The necessity of the conclusion (major term, here the difference from the other elements) is first evident from single things, as a jar, &c. and afterwards it is established for the notion of earth" &c.

99.—*Comm.*—" The desire of freedom from unhappiness and of obtaining happiness arises from the knowledge of either."

Desire is *threefold*, viz. the desire whose object is the last end, (summum bonum, which is not the means to accomplish another object,) the desire whose object is a means (for something else) and the desire of action.

1. *The desire whose object is the last end.* The last end (फल) is

\* Vid. Col. M. E. Vt. p. 303. Presumption (arthāpti, one of the five modes of proof of the Mīmāṃsāka) is deduction of a matter from that which could not else be. It is assumption of a thing not itself perceived, but necessarily implied by another which is seen, heard, or proven.

of these means. The wish to act is the desire determined by what may be accomplished by action.

147.—The cause of this is the knowledge of what may be accomplished by acts and what may accomplish the object of a desire. The knowledge, that something is the cause of an object which is strongly abhorred, is an obstacle.<sup>100</sup>

148.—According to others the cause of the wish to act is the knowledge of what does not produce that abhorrence. The cause of aversion is the knowledge of what accomplishes things that are abhorred. Endeavour is of three kinds according to philosophers, viz. activity, cessation from activity and vital endeavour.

149.—The wish to act, the knowledge of what may be ac-

happiness and freedom from unhappiness. The cause of the desire of the last end is the knowledge of the same; therefore it is of itself the object of man; for it follows from the definition, that any thing, which, when known, is desired by its own nature, is the object of man, and its full meaning is, that it is the object of a desire, not dependent upon another desire.

2. The desire whose object\* is a means (for something else.) The cause of this is the knowledge of what accomplishes an object of desire.

3. The desire of action is the desire, whose object is an effect to be accomplished by action, which (desire) is determined by the notion of what may be accomplished by action. This depends upon an apprehension such as this: I shall accomplish cooking by action. The cause of the desire of action is the knowledge, that an object may be obtained by action, and the knowledge, that the object of desire may be obtained. Therefore there is no desire of action with reference to rain, because it cannot be obtained by action.

100.—*Comm.*—"The knowledge, that something is the cause of an object which is strongly abhorred, is an obstacle."

\* The object of a desire, independent of any other desire, is the last object; this is happiness and deliverance from unhappiness; for both are not desired for the sake of any thing else, but for their own sake. An object of a desire, depending upon another desire, is a secondary object; such are for instance, the fruition of love, eating, the removal of the unhappiness of another, the refraining from desires, &c.

complished by acts and what accomplishes such or such a desire, and the perception of the material causes produce activity.

150.—Cessation from activity rises from aversion produced by" the knowledge of what accomplishes abhorred objects.

151.—Vital endeavour is constant," it transcends the perception of the senses";

152.—It is the cause of the flux and reflux of the vital airs in the body. Gravity abides in earth and water, it is imperceptible to the senses ;

153.—It is transient in what is transient, and eternal in what is eternal. It is the non-intimate cause of the action which is called falling.

154.—Fluidity is twofold, innate and derived from a cause ; the first abides in water, the second in earth and light ;

155.—In the atoms of water it is eternal, in every other thing transient. Derived fluidity is produced in clarified butter and similar substances when heated by the union with fire.

156.—Fluidity is the cause of trickling and instrumental cause in a collection (heap). Viscidity abides in water ; it is eternal in atoms, non-eternal in a compound.

For instance, there is no desire of action with regard to honey, mixed with poison, because the strong aversion is an obstacle.

(Material or intimate causes are those substances by means of which a desire is accomplished ; for instance the material causes of a sacrifice are : the presence of ghee, wood, rice, &c.)

101.—*Comm.*—" Is constant ;" which means, it lasts as long as life does.

102.—*Comm.*—" It transcends the perception of the senses ; for the flux and reflux of the vital airs, *when stronger than usually*, is accomplished by endeavour, for instance a stronger inspiration (this is evident from perception). If this is the case, then from the inference, that the flux of the vital airs is accomplished by endeavour (for there must be a cause of it) and further from the inadmissibility of an endeavour that is perceived (for in the ordinary function of respiration, &c. it is not perceived) it follows, that the flux of vital airs is accomplished by an

157.—By the abundance of this (viscidly) in oil combustion is favoured. There are three kinds of faculty, viz. velocity, elasticity and memory.

158.—Velocity abides only in bodies, and is twofold, either produced by action or by velocity.<sup>103</sup> Elasticity is according to some only found in earth, according to others in the four first elements.

159.—It is imperceptible to the senses, and is sometimes the cause of vibratory motion.<sup>104</sup> The faculty which has the name of memory, is found only in sentient beings; it is imperceptible to the senses.

160.—Its cause is certitude without inattention.<sup>105</sup> Memory is called also the cause of remembrance and of recognition.

endeavour, which transcends the perception of the senses. This is vital endeavour.

103.—*Comm.*—"It is twofold, either produced by action, or by velocity." Velocity in an arrow arises from action produced by conjunction without noise, (vid. v. 118,) hence from the destruction of a former action arises another action. In the same manner all the subsequent actions must be considered. And without velocity, since one action is an obstacle to another, the destruction of a former action, and the production of a subsequent one were impossible. Where velocity is effected by velocity, for instance, where the velocity in a jar is effected by the velocity of its half, there is velocity, produced by velocity.

104.—*Comm.*—Elasticity is proved for instance by the fact, that a branch which is attracted, returns to its former position, when released. The opinion of some, that elasticity abides in the four first elements, is not supported by any evidence.

105.—*Comm.*—"Its cause is certitude without inattention." If it is said: 'Is certitude, different from inattention, rather not the cause of remembrance? And if this is the case, let us say, that knowledge in general is the cause of memory.'

We object; for as there is no authority of assuming an alternative, it is evident, that certitude, different from inattention, is the cause of memory. Moreover, with reference to inattention, the assumption of

161.—Fate is twofold, merit and demerit. Merit is the means by which heaven, &c. is obtained.<sup>100</sup> It is a practice of ablutions in the Gangā, &c. and of sacrifices, &c.

162.—It is thought perishable by the contact with the water of the Karmanāsā.\* Demerit is the cause of hell, &c. and is produced by blamable works.

163.—It may be destroyed by expiations, &c. Both qualities abide in living creatures.<sup>101</sup> They are produced by desire and destroyed likewise by knowledge.<sup>102</sup>

memory is complicated (superfluous) and hence it is proved, that certitude, different from inattention, is the cause of memory.

The proof of this is given in the words: "It is called the cause of remembrance and recognition." That is to say, memory produces remembrance and recognition; therefore memory is assumed, for it is impossible, that a former perception produces, without intercourse, remembrance, because a cause is impossible, if it is not in respective intercourse with either of the two (remembrance or recognition.) Nor can it be said, 'that, as memory, determined by the category of identity, is the cause of recognition, remembrance is obtained, because recognition is produced by memory;' for there is no cause for this.

106.—*Comm.*—"Merit is the means by which heaven, &c. is obtained."

That is to say, it is the means of obtaining the happiness of heaven and all other happiness, and of bodies fit to enjoy the happiness of heaven.

107.—*Comm.*—"In living creatures," because merit and demerit cannot be assigned to God.

108.—*Comm.*—"They are produced by desire, and destroyed likewise by knowledge."

"By desire," that is to say, if good or bad acts are done by one who has perfect knowledge, they are of no effect. "Likewise by knowledge." "Likewise" is said to indicate enjoyment.

But how (it may be objected) can the knowledge of truth destroy merit and demerit? for this (the destruction of merit and demerit)

\* The name of a small river, which separates the territory of Benares, Kāśī, from Bihar.—Vid. Lassen's Ind. Alterth. Vol. I. p. 130.

164.—There are two kinds of sound, inarticulate and articulate; the first is produced by a drum, &c. and the latter, as ka and other letters, by the contact of the throat with the palate.

165.—Every sound abides in the ether, but it is perceived, when it is produced in the ear." Some say, its production takes place like a succession of waves.

would be contrary to the passage (of the Yoga-śāstra): "An action, of which the effect is not experienced (which has not produced its due consequence in the soul of the agent, viz. happiness, if a good action, and unhappiness, if a bad one) does not perish even in a hundred crores of Kalpas." If this is the case, then the destruction of *merit and demerit* takes place in this manner, that a person who knows the truth, experiences the consequences of all *his* works at once by all his bodies.' (viz. all the bodies which he is to assume in future births.)

There, *however*, "to experience the consequences of works," is only given as an example of the various ways, in which *works* are destroyed according to the Védas. How could otherwise works be destroyed by expiations? &c. It is said (in the Bhagavadgīta.) "The fire of knowledge *consumes* all works." And in the Sruti: "All his works perish, when the general and individual souls are known."

If it is said: 'In this case there cannot exist for him who knows truth, the state of the body, nor happiness, unhappiness, &c. as by knowledge all works are destroyed,' we object; for only the works different from those which are commenced, are destroyed; for only the work which is the cause of the enjoyment of this or that body, has been commenced.

109.—*Comm.*—"Every sound abides in the ether, but it is perceived, when it is produced in the ear."

Abiding in the ether, means, that the ether is its intimate cause. As a sound, when distant, is not perceived, it is said, "in the ear." As it may be doubted, how a sound, produced in the space determined by a drum, &c., is produced in the ear, it is said: "Its production takes place like a succession of waves," its sound produces another, determined by a space, external to the first, and the second produces again a third, and so on. In this manner it is perceived, when it is gradually produced in the ear.

166.—According to others, like the bud of the Kadamba plant." From the knowledge," that the letter ka is produced, and that it is destroyed, non-eternity of sound would follow.

167.—The knowledge, that this ka is that ka, depends upon the perception of general knowledge." "This is the medicine," such and other sentences depend upon general knowledge.

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110.—*Comm.*—"Like the bud of the Kadamba plant." In this manner: From the first sound ten sounds are produced in the ten divisions of space. Hence ten other sounds are produced. As this assumption is complicated, it is said in the text: "according to some."

111.—*Comm.*—"From the knowledge," &c. To remove the objection, that sound is not produced, because it is eternal, it is said: "From the knowledge," &c.

112.—*Comm.*—If it be objected: 'The eternity of sound follows from the fact, that this letter ka is recognised as that letter ka,' the text gives the answer: 'The knowledge, that this ka is that ka, depends upon community of class,' &c. Here is the object of recognition, the community of class of this and that object, but not the identity of this and that individual; because it is contrary to the knowledge which has been mentioned. If this is the case, there cannot be a mistake with regard to those two perceptions (*viz.* sound is not eternal, and this is that sound).

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## CORRECTIONS AND EMENDATIONS.

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*Page Line*

- i. 22, *for in read of.*  
 xii. 17, *for with read to.*  
 id. 19, *for with read to.*  
 xiii. 3, *for faculties read modifications.*  
 xxi. 23, *for drishṭānta read drishṭānta.*  
 2. 15, *for negation read affirmation.*  
 3. 35, *for समम् read समम्*  
 4. 2, *for individuality read separatedness.*  
 id. 3, *for priority and posteriority read posteriority and priority.*  
 id. 4, *for volition read endeavour.*  
 id. 31, *for संयोगविभागेश्च read संयोगविभागेश्च*  
 6. 18, *for with read to.*  
 7. 14, *for with read to.*  
 12. 26, *for after earth add and mind.*  
 id. 29, *for मद्दत्त read मद्दत्*  
 13. 7, *for individuality read separatedness.*  
 id. 8, *for priority, posteriority read posteriority, priority.*  
 id. 16, *for volition read endeavour.*  
 id. 22, *for volition read endeavour*  
 id. 22, *for priority and posteriority read posteriority and priority.*  
 16. 26, *for is read in*  
 id. 35, *for priority and posteriority read posteriority and priority.*  
 17. 1, *for priority and posteriority read posteriority and priority.*  
 19. 31, *for त्वात् read त्वात्*  
 23. 28, *for such read touch.*  
 26. 4, *for individuality read separatedness.*  
 id. 5, *for priority, posteriority read posteriority, priority.*  
 27. 4, *for with read to.*  
 44. 1, *for Mīmānsikas read Mīmānsakas.*  
 51. 1-2, *for priority and posteriority read posteriority and priority.*  
 53. 6, *for ditto read ditto.*  
 id. 8, *for ditto read ditto.*  
 id. 17, *for ditto read ditto.*  
 54. 1, *for natural read innate.*

N. B. The translation counts one verse more than the original, as the invocation, forming the first verse of the former, has not been taken into the text of the latter.