CHAPTER X

(20) The remaining categories.

"Karma"

Not satisfied with the definitions of Karma as "धन्यकुलमय" and "भक्तिसंगमितमय" as given by Ke. and GV. respectively, Gn. gives another definition of Karma, which he believes to be that of the "धन्यकुलमय". It is according to him, "धन्यकुलमयस्यायोगस्य एकात्मम् कस्या कार्यः". He explains this in detail.

"संन्वाहय" and "विशेष"

"संन्वाहय" or "सार्तिं" is the objective basis of the notion of common characters among many individuals. It is eternal, one and exists in many individuals. Gn. explains the definition of "संन्वाहय" as given by Ke., without entering into details. He, however, says that "सार्तिं" should be natural and free from "संन्वाहय". It -

294. Ibid. P. 332. 295. Ibid. PP. 532-534.

296. "अनुभूतिमृत्तियुरत्वम् अम्भूमितेनित्यमेरित्वमेवात् ज्ञातम् "

Th. P. 88.
should not be intermingled with Upādhi, which is artificial and indirect. He also shows here, how "कस्मिनस्य" is possible in four different ways.

Gn. refers to "विचित्र " in one line only.

"Samavāya".

Gn. while explaining Ke.'s definition of Samavāya as "अवधेषेष्टस्यसमस्याः", agrees with GV., that Samavāya is different from "अवधेषेष्ठस्यस्याः" and that "समावेश्य" is possible only in case of "भवयन्ति". He also proves with illustrations that Samavāya is one. He makes it clear that Samavāya is possible in case of "अवधेषेष्ठस्याः" and "अवधेष्ठस्याः" as both of them are not one, but are objectively different according to the Nyāya-Vais'ēśika school.

Abhāva -
the Seventh category.

After discussing six "भवयन्ति", Ke. discusses "भवयन्ति" the seventh Padārtha. Kanada mentions only six categories, though later

297. TT.pp. 534-537.

298. Ibid. pp. 537-541.
128-C.

he indicates to the four kinds of Abhāva. Prastārapāṇa follows Kaṇāda, but Udayana accepts Abhāva as a separate ontological category, though he thinks that its separate mention is not necessary, as it is indicated by six categories. It is Sīvāditya who for the first time distinctly recognized Abhāva as a seventh category.

Kinds of Abhāva.

Ke. first divides Abhāva into "प्रागत्वहेतु", and "प्रागभोजनसन्यास". The former is of three kinds "प्रागत्वहेतु्", "प्रागभोजनसन्यास्", and "प्रागविकरणसन्यास". GV. has nothing new to say. But Gn. takes special pains to explore the topic in full. He explains how "प्रागत्वहेतु्", "प्रागभोजनसन्यास" and "प्रागविकरणसन्यास" are called "प्रागत्वहेतु्सन्यास". In all of the three, "प्रागत्वहेतु्सन्यास" are negated by "प्रागत्वहेतु्सन्यास". But "प्रागविकरणसन्यास" simply denotes the absence of mutual identity between two objects.

The difference between "प्रागत्वहेतु्सन्यास" and "प्रागविकरणसन्यास".

Gn. shows the difference between:

299. V.S.1-1-4; IX-I, 1-10.
301. SP. P. 5-2.
302-303. Ibid. PP. 541-452.
"अन्योग्यम् आऽ and "अत्यांकम् आऽ"

in detail. He puts the view of old Naiyāyikas - that "अन्योग्यम् आऽ" is "चायाप्यपूर्वते", while "अत्यांकम् आऽ" is "अत्यांकम् पूर्वते". But in view of Śrāvaṇaṇi even "अन्योग्यम् आऽ" is "चायाप्यपूर्वति". The "अत्यांकम् आऽ" of the contact of a monkey and a tree is found in the root, but not in a branch. In the same way, the "प्रमेयं श्वास" between "धृत् अपिनियोगेन" and "अपिनियोगेन अपिनियोगेन" can be explained as to be "प्रत्यापापूर्वके".

"निमेनासि
tnt. and its refutation.

The Nimbāsikas refuse to accept Abhāva as a separate category. They argue that in accepting Abhāva as a separate category, there will be "अभावम् अभावम्". For there will be the Abhāva of the first Abhāva and so on.

The old Naiyāyikas refute this objection by saying that the Abhāva of the Abhāva is nothing but the "अभावम् अभावम्" itself. The Abhāva - of "धृतविपक्ष" is "धृत" itself. But the moderns disagree with this view. They believe the -

304. Ibid. PP. 543-545.
305. Ibid. PP. 545-548.
Abhava of the Abhava to be a separate entity though this Abhava has the same substratum. It seems Gn. favours the view of old Naiyāyikas. However, he agrees with the moderns that the acceptance of "अभावात् अभावात्" will bring "अभावात्".

Gn. then treats in brief "प्रामाणयम्" and "प्रामाणयम्" and shows their logical necessity in the Nyāya doctrine of causality ("कर्मवृत्तिः कर्मवृत्तिः").

Other Prameyas.

Gn. rapidly passes on the other eight Prameyas without entering into details.

He dislikes Vedānta's definition of Apavarga as it is complicated.

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306. Ibid. PP. 549-552.
307. Ibid. PP. 552-556.
308. i.e. "अपवार्गो अपवार्गं अपवार्गं अपवार्गं अपवार्गं अपवार्गं... "
   Ibid. PP. 557-563.
309. "पद्धति वर्त्तमाने अन्तःकर्ण्ये प्रायम्... पद्धति वर्त्तमाने अन्तःकर्ण्ये प्रायम्... "
   Ibid. P. 563.