A Critical Study of the
Pratyakṣa Pariccheda of the
Nyāyabhūsana of Bhāsarvajña
Bhasarvajña: From the sources available at present we know very little about the life of Bhasarvajña. We know nothing about his parents, childhood, education etc. Though it is generally believed that he belonged to Kashmir, no definite evidence is available to prove it. In the introduction to the Nyayabhusana Svámi Yogindrananda points out that it is still controversial whether Bhasarvajña belonged to Kashmir or any other part of India. No clue as to his birth-place is found in his Nyayasara and Nyayabhusana or in his Ganakarika. Even the names of kings mentioned by him in the Nyayabhusana, such as Nanda, Vikramaditya, Sriharsa are too general to draw any conclusion from regarding Bhasarvajña’s birth-place. Similarly the mention of some places in the Nyayabhusana does not help us to settle the issue. The names of other Kashmirian
authors such as Sarvajñamitra, Sarvajñadeva and the name of our author, Bhāsarvajña have 'Sarvajña' in common. On the ground of this resemblance of names S. C. Vidyābhūṣana believes that Bhāsarvajña was a Kashmirian. The fact that our author shows a marked Śaiva influence while describing the means of obtaining salvation inspired Dr. Keith to assign the Nyāyasāra 'with some plausibility' to Kashmir. C. R. Devačhār also expressed the same view. Dr. RadhaKrishnan says that Bhāsarvajña is a Śaivite, perhaps of the Kashmir sect. Dineshchandra Bhattacharya also regards our author as a Kashmirian. The same view is held by S. Subrahmanya Sāstrī and V. Subrahmanya Sāstrī, the joint editors of the two commentaries on the Nyāyasāra, namely Nyāyamuktāvalī and Nyāyakalānidi. Mm. Gopinath Kaviraj associating Bhāsarvajña with the Pratyabhijña.

1. A History of Indian Logic, p. 357
2. तस्माद विद्वद्विनाद एव मोच देवति | न्यायसार, न्याय मूः ॥४०॥
3. Indian Logic and Atomism, p. 30
4. Nyāyasāra with the Nyāyasārapadapāṇcikā, Poona 1922, Introduction, p. 4
5. Indian Philosophy, Vol. II, p. 40
6. History of Navya-Nyāya in Mithilā, pp. 36-37
7. Nyāyasāraḥ with two commentaries Nyāyamuktāvalī and Nyāyakalānidi, Introduction, pp. 7 and 25
Darsana, says, "The peculiar form of Kashmir Saivism which goes by the name of Pratyabhijña Darsana, had already been evolved as a compromise between the theism of Yoga and Advaita of Sankara; and in this Darsana, therefore, Yoga occupies a prominent position. Living in such a religious atmosphere, it was not strange that Bhāsarvajña should have been deeply influenced in his doctrines by Yoga." Expressing the same opinion Prof. Anantlal Thakur writes, "Bhāsarvajña of Kashmir, the author of the Nyāyasāra holds a unique position in the domain of Indian Logic.....Bhāsarvajña’s motherland was the meeting of many speculative systems and Buddhist philosophy." It is remarkable that the commentator of Nyāyasāra, Vāsudeva Śūrī, who is believed to have lived immediately after Bhāsarvajña was also a native of Kashmir as can be seen from the colophon of his commentary. This could strengthen the belief that Bhāsarvajña belonged to Kashmir. Till we find any evidence that goes against the generally accepted view, we may safely say that Bhāsarvajña was a native of Kashmir.

1. Gleanings from the History and Bibliography of The Nyāya-Vaiśeṣika Literature, p.3, Fn. 4.
4. "हस्ति काश्यपिकृतसूचनावदेशविविधिकताया न्यायवापदपादपिकायामागमपरिवर्धेः: समाप्तः।" - लभ्ये, यूटे ५५
Name of The Author: Bhāsarvajñā's name has been mentioned in different ways. Two names, Bhāsarvajñā and Bhāvasarvajñā are found in the colophons of the Nyāyabhūsana itself. Sometimes he is referred to by the short name Sarvajñā only.

At the end of the first pariccheda of the Nyāyabhūsana we find the name Bhāvasarvajñā. But at the end of the other two (second and third) paricchedas and at the end of all the paricchedas in the Nyāyasāra we consistently find the name, Bhāsarvajñā. C. D. Dalal in his introduction to Bhāsarvajñā's Gaṇakārikā says that the real name of the author is not Bhāsarvajñā but Bhāvasarvajñā. He refers to similar names of Pāṣuṭa Ācāryas with 'Bhāva' in common, such as Bhāvabrhaspati, Bhāvajñā, Bhāvashāṅkara. According to Dalal, the name Bhāsarvajñā is a contracted form of Bhāvasarvajñā. He further argues that 'Bhā' as the first part in the name gives no meaning at all and no such name is to be found in the whole of Sanskrit literature. But as against this we may say that as the name Bhāvasarvajñā signifies the meaning of a person knowing everything related to Bhāva or entity, the name Bhāsarvajñā also would indicate

1. इति श्रीमद्वाचार्याभक्तिविरिक्ति न्यायमूलणों संशोधनात्स्ति प्रथम: परिच्छेद: समाप्तः ।
a person, knowing all pertaining to light or knowledge. Many
other names, having 'Bha' as the first part are found in
Sanskrit literature, e.g. Bhāvivikta, Bhāravi, Bhāmatī etc.
Moreover, it appears that Bhāsarvajña has a peculiar liking
for the term Sarvajña and he frequently refers to it in his
discussion. At one place he says that the state of any one's
being omniscient is difficult to be known and what is accepted
by a person in whom omniscience could be possible, should be
regarded as verbal testimony only and cannot be made the subject
of inference. At another place Bhāsarvajña, refers to all the
Sūtrakāras, namely Kaṭha, Jaimini, Bhāsarvāna, Kapila,
Aksapāda as being endowed with the quality of omnisciencece.
Anyhow our author is mostly known as Bhāsarvajña. Moreover,
sometimes he is found to have been called only 'Sarvajña.'
We may say that as Āndavardhana is called Ānanda, Bhāsarvajña
is sometimes called Sarvajña, this being a short form of
Bhāsarvajña. In well known works on logic the name Bhāsarvajña

1. Sanskrit-English Dictionary - Monier Williams, mentions
   Bhāsarvajña in the list of names compounded with Bhā.
2. "कत एव शास्त्रशिक्षा व सर्वोपको भोरः - निपन्नविषय स्वकतशक्तिः
   प्रामाण्याः, स्वस्वचालनम् प्रमाणाः। - न्यायं मूर्ता पूर्व 201
3. दृष्ट्वचयु नवः, पूर्व 228
4. 'सर्वेषा स्वस्वत्वम् पूर्वत्वम् व - न्यायं मूर्ता पूर्व 923
5. तद्भावः स्वेतिः सर्वेषा ततः परमी न्यायः। - सर्वत्र शास्त्रः, पूर्व 873, उपाख्यातयां शास्त्रां (कृष्ण) - तुलना - न्यायं साह, न्यायमनुष्ठान पूर्व 128
is found frequently mentioned. Besides, Bhāsarvajña is also known as Bhūsanakāra on account of his famous commentary Nyāyabhūṣaṇa on the Nyāyasāra. Thus we find that our author is mentioned differently as Bhāsarvajña, Bhāvasarvajña, Sarvajña, Bhūsanakāra; but the most known among these is Bhāsarvajña.

Religion: It is certain that Bhāsarvajña was a devotee of Śiva. He makes an obeisance to Lord Śiva in the beginning of the Nyāyasāra and the Nyāyabhūṣaṇa. Our author believes that all the activities should be preceded by an obeisance to Lord Śiva. He states that especially one who seeks emancipation ought to pay homage to Mahēśvara, the great Lord, so that the seeker could attain salvation as an author has his work completed without any obstacle by making obeisance to Śiva in the beginning of his work. While discussing the means of emancipation Bhāsarvajña quotes passages from the Taittiriya Samhitā.

1. तत्त्वज्ञानाचार्य यद्यपद्धारायणबोध वर्णित वर्णनाति ।
   न्यायलीलाकार्य (वल्लम) पृ ४६, गणेश तेलं, पुस्तकें, १८२५
   यदुक्ता माधविकिन् ..... । न्यायचिन्तकचिरवर्ण (वादिराजसूर) पृ २५५
   सं ३० महेन्द्रकुंवन, काशी, १८४६

2. प्रणाम्य श्रम्वृण्डल: पति परं समस्ततत्त्वायथिवद्व स्वभावत: ।
   शिशुप्रबोधया महाभिवास्ये प्रमाणमर्त्यदत्तवं चेचलिन्य ॥।-न्यायज्ञांगलस्यक:।
   उपायत्वं सर्वप्रधानति सदा प्रणाम्य निवादिद्वीपवर्षार्य परम ।
   गुरुभवं स्वरूपं सर्वायुक्तसमस्य देवते न्यायसिद्धिः श्रेय: ॥।-न्यायमूर्तगलस्यक:।

3. स्वरूपिण्य विषय महासांगिनायपर्विका एव मुनियोऽत्र विशेषेणेत्र श्रेयः
   तैन सार्वज्ञातीवयो मृदुवञ्चपविद्या: ब्रम्ह भक्तिः स्वातः हृदः।।-न्यायमूर्तग:॥४०२
and the Svetasvatara upanisad, in which Rudra and Mahesvarara are mentioned respectively. GIVING an exposition of the process of meditation Bhāsarvajña says that any expedient whatsoever by which the concentration of mind having Mahesvarara as its object is obtained should be practised by a devotee. He further asserts that a devotee, while practising the aids to Yoga, should resort to supreme devotion to Lord Siva. Our author is confident that if a devotee properly follows the path of meditation, he would be able to visualise Lord Siva unmistakably. In this connection Mm. Gopinath Kaviraj writes, "It is interesting to note how the element of Bhakti has come to

1. प्रत्येक रुद्रयोगात गीतायात्मक, यें इसान लोकार्थीक यस्तीन्त्रिति।
   न्याय सार, न्याय पुरा ६६५
   तुलना - प्रत्येक रुद्रयोगात गीतायात्मकात यें इसान लोकार्थीक यस्तीन्त्रिति।
   न्यायतां १२  
   एक एक रुद्रयोगात गीतायात्मकात यें । लौं ८५ १८६, शोनाप्रायी-कार्यसम्पादिता, पुना, १९७२, तमीश्वराणां यथार्थ महाश्वराः। -न्यायेऽबुद्धि ६५
   २. - येन कैशिकपूरणे । महाश्वरविषयं विचारयं च प्राप्ते ॥ उपायः।
   विनाशीयमार्यमार्यसम्पादितार्थाय च । - न्याये ८५-५
   ३. महेश्वरः च परं भक्तिमात्रित्वं (योगार्थात्) सूक्तिचारिति। -न्यायातर, न्यायेऽबुद्धि ६५-५
   ४. तत: श्रवणार्थे कालेन भावनाप्रायं विनाशायस्वायं शिखरं बघित्यं प्रसंपरातः
   प्रस्ताविति। - न्यायातर, न्याये ८५-५
   ५. Gleanings from The History and Bibliography of The Nyāya - Vaiśeṣika Literature, p. 6.
find a place in Bhāsarvajñā's work'. As he further points out though the Bhakti element may be traced back to the remote past, its connection with Nyāya remains to be investigated. Mm. Gopinath Kaviraj supposes that Bhāsarvajñā was palpably influenced by Saivism. Bhāsarvajñā frequently quotes passages from the Upanisads, especially from the Śvetāsvatara Upanisad, a commendable authority with all Śaiva philosophers. In the Nyāyasāra he emphatically says that emancipation can be attained only when there is realisation of Śiva. All these textual references cited above, very clearly show that Bhāsarvajñā was a devotee of Śiva.

The editor of the Nyāyabhūsana Svāmī Yogīdrānanda designates our author as a great Pāṣupatacārya. Generally the Naiyāyikas are called Saivas and the Vaiśeṣikā Pāṣupatas. It is very interesting to note that Bhāsarvajñā has written a

1. तस्मात् शिवदर्शिनायेव मोचा हितत् । - न्यायो वातो, न्यायो मू० पृ० ५६०
2. महात् पशुपताचार्यानां: पाष्केऽः निलगीर्वःशीवं प्रणमयति ।
   -न्यायो मू० २, टिप्पणी २
3. क्याहै नैयायिकानां वैगापराभिधानानां लिंगादिविकित्रिफले ।.....
   नैयायिकाः सदा शिवशक्तिल्लेख सत्यमिति । बैशिष्ट्यकस्य
   पाषुपताः हितति । - हरिम्बूधरिणिदर्शीसन्नज्ञय - तकौँदस्तीमितिका
   (गुणार्थ), पृ० २१, सुभाषी, कलक्षा, १६५७

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1. तस्मात् शिवदर्शिनायेव मोचा हितत् । - न्यायो वातो, न्यायो मू० पृ० ५६०
2. महात् पशुपताचार्यानां: पाष्केऽः निलगीर्वःशीवं प्रणमयति ।
   -न्यायो मू० २, टिप्पणी २
3. क्याहै नैयायिकानां वैगापराभिधानानां लिंगादिविकित्रिफले ।.....
   नैयायिकाः सदा शिवशक्तिल्लेख सत्यमिति । बैशिष्ट्यकस्य
   पाषुपताः हितति । - हरिम्बूधरिणिदर्शीसन्नज्ञय - तकौँदस्तीमितिका
   (गुणार्थ), पृ० २१, सुभाषी, कलक्षा, १६५७
standard work on Pāṣupata sect, namely the Gaṇakārika in which in eight Kārikās he describes the principles of the Nakulīsa Pāṣupata sect; and Mādhava Cārya has quoted the eight Kārikās while dealing with Nakulīsa Pāṣupata darsana in his Sarvadarsanasamgraha. From the maṅgala verse of the Nyāyabhūṣana, Yogindrananda makes an attempt to derive the five expedients, viz. vāsah (the residing or the engagement of the mind in the Śāstra), caryā (obeisance to preceptors), dhyānam (continuous flow of contemplation on Rudra), Sādārudra-smṛti (incessant memory of Lord Rudra) and dītsāprasāda (favour of bestowing final release). Hence it may be said with confidence that our author was a devotee of Pāṣupata sect. These five expedients are found mentioned in the Gaṇakārika written by Bhasarvajña himself. Moreover, our author was regarded as a great Ācārya and supreme logician from a very early period.

2. यथान्यवाचान्वितां बासां, गुरुप्राय भवति चाति, उपासिं सर्वकालपि निवारणामिश्वरसु हरसु बृहत्तत्वसु वृद्धशिवमिश्रोवाय भायसु, यदा प्राणमेववरसु हरसु वदाः श्रुतमस्तंत्रिस्तु, निवारणातिविवेषणोज तत्प्रार्थूम दित्सा प्राचार्य च (पांसवज्ञ:) सम्पूर्ण । - न्यायभूष ३०१, टिप्पणी १
3. बासरक्षाः यथायां शदारुक्रमृतस्त्वथा ।
प्रायदस्वावः लामानां उपायः पञ्च विषिकतः । १७ ॥
- गणाकारिका (दलाल), बरोडा, १६२०
A colophon in a manuscript of the Nyāyasāra belonging to the Library of the Indian office in London mentions two epithets of Bhāsarvajña viz. paramācārya and tarkikāsarvabhauma. The attention of logicians of all schools seems to have been especially drawn towards Bhāsarvajña as he was to some extent a tradition-breaker. We shall discuss this later.

**Date of Bhāsarvajña:** First, we shall try to fix the lower limit of Bhāsarvajña's date. Gunaratna (1409 A. D.) has referred to the commentaries on Nyāyasāra of Bhāsarvajña in his saḍdarśanasamuccaṭa-vṛtti. Hence our author must have lived before Gunaratna, i. e. before 1409 A. D. Bhāsarvajña has been referred to by Maladhārī Rājasēkhara Sūri (1348 A. D.) also. So he must have flourished before 1348 A. D. Varadarāja (1150 A. D.) in his commentary Sarasarīgraha on his own work.

1. न. परमाचार्याकारणीप्रकारी न्यायसाराकारणे अद्वितीयः।
   वागमपरिष्कृत: सवापत:। - न्यायसारा पृ०३२ मूर्तिका च(विशुद्धप्रकारे)

2. मासविष्णुप्रकृतीति व्यूहार्थ बच्यदेश टीका:।। ताः कुव्या टीका न्यायमूलणपतर्थ।
   - हरिमहोरमूलणांसुभर्षण - ताराश्वरीदीपिका, पृ०६४, (बुद्धवा),

3. मासविष्णु न्यायाशास्त्रकृतिबःविपठ:।। ग्रदस्मुनिक्ष्य (सम्पादकाशार्गंविन्दुदास
   केवलाचा), पृ० ६०, काशी, वीरसंव: १४५४


तुलना - १४५४ संवतराबू पूर्व १०४१ संवतसरस्वत पर्थवांश ताकिकाराकृतविद रास्य स्थितिरास्यीत हत्या नायक वादायकाः।।
   विन्यास्वतीकार्यांक, मूर्तिका, ताकिकारांक, पृ०५,
   काराणाचा, १६०३
Tarkikaraka refers to Bhūsanakāra (Bhāsarvajña) in the discussion on Nigrahasthānās. So our author's date falls before 1150 A.D. Udayana (1050-1100 A.D.) has refuted the view of Bhāsarvajña in his Kiraṇāvalī, a commentary on the Prāśastapādabhāṣya. Hence our author must have lived before 1100 A.D. The earliest authors quoting the Nyāyabhūṣāna so far traced are Jñānasrimitra and Ratnakirtiti Predector and disciple respectively (middle of the 11th century A.D.). Udayana, Varadarāja and others follow. As Anantlal Thakur writes in his introduction to Jñānasrimitranibandhāvali (p.3) - "Most probably the

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1. पृष्ठांगका: पुनर्वेष्यार्थात्वादः । यस्तु स्वपनो दोषानुपूर्त्य केवल परापदे दोण प्रसर्यति व तु परापाणितद्वाणां स्युपानां परसुतानांति नतानुक्ता निम्प्यते हृति ( - तारकीकराच, पृ. 34)
तुलना - यस्तु स्वपनों न मनापिणि दोणं परसरणि, केवल परापदे दोणं परसरणि - त्वंसिधि बौद्ध हृतिः व लघु स्वणं: परस्मतु श्रुताति ।
- न्याय पृ. 34


3. स्वप्नस्पर्श एकत्र स्वरूपप्रदेशु नानात्वमितियुक्ताणि: प्रत्याख्यातः ।
- फिराज्जी, पृ. 924, संज्ञेयस्वज्ञेति, वरोड़ा, १९६१ तुलना- न्यायमूर्त्तूर्त ४५४

literary career of Jñanasrimitra falls in the first half of the eleventh century A.D. (i.e., 1000-1050 A.D.) Bhāsarvajñā must have lived before 1000 A.D. Whether our author preceded Vācaspati Misra or vice versa is a controversial problem.

Supposing Vācaspati's date to have been 841-42 A.D. Svaṁī Yogīndirāmanda tries to prove that Bhāsarvajñā was junior to Vācaspati. To support his view he says that our author has referred to Vācaspati's views without mentioning his name. On the other hand, Dineshchandra Bhattacharya and Anantlal Thakur attempt to establish that Bhāsarvajñā (950 A.D.) preceded Vācaspati Misra (976-77 A.D. as they fix the date). Bhattacharya writes - "Trilocana's pupil Vācaspati was evidently junior to Bhāsarvajñā. For, in the Tatparyatakā, Vācaspati meets

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1. Prāgaṁbh, Nyaṇa 140, 140 10
2. Lavaṇa' Naṁ Vātīraṁkīrvītakarnu. Tā Tālāṅku Pūru 60, Raśeṣvarāṣṭraṅgaṅga, Kāśi, 1925, Tālāṅka - Kāśi Vātīraṁkīrvītakarnu Jālakare - Nyaṇa 140, 140 10
3. History of Navya-Nyāya in Mithāla, p. 28
4. Šabdādeva, Kāśi, 1480, 1480, Raśeṣvarāṣṭraṅgaṅga, (Bārāsh, 1925
   Tālāṅka - Nātu Tālāṅka Dīttālākādiṁ Nātā Dīttālākādīṁ - Dīttālākādīṁ - Tālāṅka 1480, 1480, Raśeṣvarāṣṭraṅgaṅga, (Bārāsh, 1925)
   Tālāṅka - Nātu Tālāṅka Dīttālākādiṁ Nātā Dīttālākādīṁ - Dīttālākādīṁ - Tālāṅka 1480, 1480, Raśeṣvarāṣṭraṅgaṅga, (Bārāsh, 1925)
an argument ascribed in the *Lilāvatī* of Bhuṣaṇa i.e. Bhasarvajña, author of the *Nyāyabhūṣana*. I have consulted some commentaries on the *Nyāya-lilāvatī*, but none has commented the word 'tadanuyāyinah'. We may take it to mean "following Bhasarvajña in time", as D. C. Bhattacārya did. In support of his view, Anantlal Thakur says, "Vācaspāti (1) seems to have met an objection raised by Bhuṣaṇakāra, though he does not mention the latter by name in connection with his discussion on the *Nigrahamāna* called apratibhā. According to Uddyotakara a disputant is to be declared defeated when without realising the significance of the opponent's thesis, he goes on speaking...
on a different topic to evade the issue and shows scorn towards the opponent by uttering verses etc. It becomes clear that the proper reply does not occur to him and he becomes the victim of this point of defeat. Here Bhāsarvajña says that in the instance described, the scope of the points of defeats arthāntara and apārthaka is clear (and not the scope of the point of defeat - apratibhā). But Vācaspati defends Uddyotakara saying that in a case of arthāntara there is no manifestation of scorn, whereas it exists in apratibhā. Thus Bhūṣanakāra seems to be older than Vācaspatimistāra.  " (Introduction to Ratnakirtinibandhāvalī, pp. 25-26, Patna, 1957).

This view seems to be convincing and so we may come to the conclusion that Bhāsarvajña preceded Vācaspatimistāra (976 A. D.). This is the lower limit of Bhāsarvajña's date.

Now, we shall make an attempt to decide the upper limit of our author's date. Bhāsarvajña has referred to Dharmakirti and Prajñākaragupta (600 A.D. and 700 A.D. respectively, A. S. Altekar, Intro. to Pramanavarttikabhasyam) by name and refuted their views in his Nyāyabhusana. Hence our author must have

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1. तथा च व बारकतित्ववोक्तम् । - न्यायो यूर्यो पूर्यो ॥
   नमु च अल्पारे प्रज्ञाकरुपोनेच वन्यपैदादास्यक्य परिणामस्य । - न्यायो यूर्यो
   पूर्यो ॥ ॥
flourished after 700 A.D. Moreover, Bhāsarvajña, as Svāmī Yogindrananda points out, follows Karnakagomin in referring to Mādhava, a Sāṃkhya thinker as Sāṃkhya-Nāśaka (annihilator of the Sāṃkhya system). Here it may be noted that Karnakagomin is not the first to designate Mādhava as Sāṃkhya-Nāśaka, as Dinnāga (450-520 A.D.) has already mentioned a certain Sāṃkhya writer as Sāṃkhya-Vaināśika whom Jinendrabodhi in his Pramana-samuccayatīka identifies as Mādhava. However, like Karnakagomin Bhāsarvajña uses the word 'Sāṃkhya-Nāśaka' and puts emphasis on the point that the view of Mādhava distorts or annihilates the original doctrine of Sāṃkhya. Hence it is much probable that Bhāsarvajña had in his mind the words of Karnakagomin while criticising the view of Mādhava. Now, the date of Karnakagomin is presumed to be about 875-900 A.D., since he has criticised Mārdanamīśra who is believed to have lived in the first quarter of the ninth century. So our author's date falls after Karnakagomin, i.e. after 900 A.D. Again, according to Svāmī Yogindrananda, Bhāsarvajña has criticised the view of Jayanta Bhatta (910 A.D.). On this ground we can fix the

1. प्रागवचः, पूर ७, न्यातो मू०
2. ५४०-५४० इं वर्षोऽवान्त्रय स्थतिसमयः निरंबीयते । - दूषिक, न्यायमंजरी, पूर ५, सं० सूर्यनारायणशुक्लः, अथातूत्रसः, १२३७ व्युत्तम्-तत्त्वावस्तुपदेव केवलम् अनुभवस्य देति गुरवो वर्णयोऽक्षः।-न्यायमंजरी, पूर १२४१, वा ।-तत्त्वावस्तुपदेव दृश्याधिकन्तु अनुभवस्य देति न कुक्षायामहे ।-न्यातो मू० ५६१, प्रागवचः, न्यातो मू० पू० ८७
upper limit of our author's date at 910 A.D. In the treatment
of Udāharaṇapārabhasa Bhāsarvajña mentions a view held by others
(anye). According to Rāghava Bhatta (13th cent.) a commentator
of the Nyāyasāra, the word 'anye' means 'Trilocara and his
followers'. Hence Bhāsarvajña's date should fall after Triloc-
cana (920-30 A.D.) and before Vācaspati Mīśra (976-77 A.D.).
Thus Bhāsarvajña's date falls between 910 A.D. and 976 A.D.
Hence we can conclude that our author must have lived in the
middle of the tenth century, that is, about 950 A.D.

Bhāsarvajña's works: The following works are ascribed to
Bhāsarvajña:

(1) Nyāyasāra
(2) Nyāyabhūṣaṇa
(3) Gaṇakārikā
(4) Nityajñāna-vinistaya

MS. No. 65, Sarasvatī Bhavana, dated 1252 A.D. - See:
'History of Navya Nyāya in Mithilā' - p. 16
Among these the first three are available at present.
The Nyāyabhūsana with its original work, Nyāyasāra, edited by Svāmī Yogīnirānanda was published in 1968 A. D. (Vārānasī), while the Gaṅakārikā by C. D. Dalal in 1920 A. D. (Baroda). A brief description of each of these is given below:

(1) Nyāyasāra: This work is divided into three paricchedas, namely Pratyakṣa Pariccheda, Anumāna Pariccheda and Āgama Pariccheda. Bhāsarvajña admits three pramāṇas; Pratyakṣa (Perception), Anumāna (Inference) and Āgama (Verbal Testimony); each of which is treated in a pariccheda. After paying homage to Lord Śiva (śambhu) at the outset, Bhāsarvajña gives a general definition of pramāṇa (means of right apprehension). In this context the definitions of Samsāya and Viparyaya are given. Then the definition of Pratyakṣa pramāṇa and its divisions are treated. In the second pariccheda, while treating Anumāna the author brings in topics like Nirṇaya, Vāda, Jalpa, Vitanḍā, chala etc. Here in while treating Nirṇaya etc. Bhāsarvajña

1. सम्मुतमक्षार्य मात्राणां । सम्मुतग्रहणं संस्करितकार्योपोजाध्ययिण्यं ।
   तत्रानुवाचारणां संख्या: । . . . . . . भिक्षुधर्मकार्यं विवक्षा: । - न्यायसार ।
   न्याय मू० पृ० ६५, ६६, ६७
2. उपन्यासन्तरं शेषधु नृत्याधिकृतवर्ण निगमनं । ।
   वाप्लायात्मानं अवस्थुपि प्रतिज्ञापदानां ।
   विवृत्तं परिस्परधार्मविवादां । अवधिकारां निनां: । (न्याय मू० २४-४१) हेतु ( न्याय सारः,
   न्याय मू० पृ० ३२७-३२८)
follows Gautama and quotes his sūtras defining Nirṇaya etc. In the third pariccheda a brief exposition of Agama pramāṇa is given at the outset. Then Bhāsarvajña seeks to include the other pramāṇas, not recognised by him, such as Upamāna, Arthāpatti etc. in the Agama pramāṇa. After this he comes to the treatment of prameyas, which are four according to him; Heyam (a thing to be abandoned affliction) Tasya Nirvartakam (its cause), Hanam (its destruction) and Tasya Upāyah (the means for it). Elaborating the last one, viz. Upāya, the author describes two types of soul, i.e. individual soul and Lord Śiva. Bhāsarvajña emphatically, asserts that emancipation could be achieved only by the realisation of Lord Śiva. In order to acquire true knowledge of the supreme Soul, one has to follow the special procedure of eight aids to Yoga. Unlike other Naiyāyikas Bhāsarvajña establishes that the state of emancipation is not only of the nature of absence of misery, but also there is the presence of positive bliss in it.

Ānandānubhavācārya a commentator of the Nyāyasāra, compares the Nyāyasāra with kumuda (white water-lily) and says

1. एवेतेन त्वमेव प्रमाणांति। किं पुनरेम्भिः प्रमाणः प्रमात्यक्षम हृतिः?
उच्चे - प्रमाणेः।...... तद्कृतकृष्ण - वैयक्, तत्व निर्व-विक्रम, हानमात्य-नित्यक, तस्योपायः हृतिः। - न्यायोम, न्यायमूः पूः ४३५-३६
2. तद विद्येः स्तु निर्व-कृष्णमात्रेन सुविद्येः विशिष्टं सार्वभौमिकं हुः विद्येः। पुरुषस्य मौदा हृतिः। - न्यायोम, न्यायमूः पूः ५६८
that honey in the form of the essence of the Nyāya philosophy
is stored in that Kumuda. S. C. Vidyābhūṣana says, "The
Nyāyasāra and Saptapadārthī, two very early manuals of Logic,
treat in a very lucid way most topics of the Nyāya and Vaiśe-
sika respectively" (A History of Indian Logic, p. 356). Vidyā-
bhūṣana further states that the Nyāyasāra truly represents the
medieval school of Indian logic. In his view, the Nyāyasāra is
the first work of the Brahmanical school written under Jain
and Buddhist influence. The fact that as many as eighteen
commentaries were written on the Nyāyasāra shows its eminence.
Vidyābhūṣana remarks - "Nyāyasāra, the Essence of Logic,
occupied a remarkable position in the history of Indian Logic"
(A History of Indian Logic, p. 358). Surendranātha Dāsguptā
writes, "The Buddhist and the Jain method of treating logic
separately from metaphysics as an independent study was not
accepted by the Hindus till we come to Gangesā, and there is
probably only one Hindu work of importance on Nyāya in the
Buddhist style, namely Nyāyasāra of Bhāsarvajña." (A History
nātha Sāstri believes that the author of Nyāyasāra was the
fore-runner of Gaṅgesā Ṛṣṭri who treated Nyāya as pure
epistemology (Critique of Indian Realism, p. 116, Agra, 1964).

1. न्यायासाराःनृद्धोपरावेतन्यायामरुपुपानको-लकी
श्रेणभूमिकारे विकारे विकारि-शिष्टिकिनिग्नि: क्लामनिग्नि: ॥ ॥
-न्यायासारास्य-शिष्यान्ति-दृढःचरितमिकाः,
न्यायकालनिग्नि, पृ. १०१, सं. १६० सुदर्शन्या शास्त्री-
वी. १९  सुदर्शन्याशास्त्री च, पद्माध, १८६२
Gopinath Kavlraj, "As far as our present knowledge extends, it may be said with justice that Bhāsarvajña's Nyāyasāra stands unique in the history of the Medieval school of Nyāya philosophy in India." (Gleanings from the History and Bibliography of the Nyāya-Vaisēsika Literature, p.2, Calcutta, 1961).

All these references show that Bhāsarvajña, the author of the Nyāyasāra has drawn the attention of a number of scholars inasmuch as he adopted quite a unique method in the treatment of the Nyāya topics and doctrines.

(2) *Nyāyabhūṣāna* : As we have pointed out in the discussion on the date of Bhāsarvajña, in the view of Rājasēkhara sūri and of Guṇaratna, the Nyāyabhūṣāna is a well-known and the main commentary among the commentaries on the Nyāyasāra. Even in 1910 A. D. six manuscripts of the Nyāyasāra were used by V. P. Vaidya for the preparation of his edition of Nyāyasāra (Preface, p.1, Nyāyasāra, V. P. Vaidya, Bombay, 1921). But no such old manuscripts of the Nyāyabhūṣāna seemed to have been
found anywhere, Svāmī Yogindrananda, the editor of the Nyāya-
bhūṣāṇa says in his editorial notes that a transcript of the
Nyāyabhūṣāṇa was shown to him in 1959 A. D. by Svāmī Satya-
svārūpā Sāstrī, on the basis of which he has given us his
edition of the Nyāyabhūṣāṇa. A manuscript of the Nyāyabhūṣāṇa
is preserved in the Patan Library. A photostat copy of it is
available at the L. D. Institute of Indology, Ahmedabad. Most
probably Svāmī Yogindrananda has prepared his edition on the
basis of a transcript of this manuscript.

D. C. Bhattacharyya (History of Navya-Nyāya in Mithilā,
p.36) notes that as far back as 1859 A. D., Hall knew the
Nyāyabhūṣāṇa of Bhāsarvajñā. But later on there was a little
confusion about the authorship of Nyāyabhūṣāṇa. Haraprasāda
Sāstrī enumerates a number of works known as Nyāyabhūṣāṇa;
(1) Nyāyabhūṣāṇa a commentary on Bhāsarvajñā's Nyāyasāra,

1. नो १५०६, न्यायभूषणसारस्थ्रवृवाक्तिप्रमणी-सिद्ध, पत्र -१५६
भाषा-संस्कृत,विनोद,लेखांश्वेत-लेखकन्त्रावर्थ जैन ज्ञान मंदिर, पाटन

I have consulted the manuscript itself or the photostat
copy wherever I suspected that there was some error in the
printed text. I have mentioned the original reading in
the foot-notes where it was found necessary to do so.

2. Six Buddhist Nyāya Tracts, preface, p. ii. Calcutta, 1310
(2) a Mimamsā work mentioned on page 6 of Bhāndrakar’s report for the year 1883-84; (3) Kāpāda Nyāyabhūṣana, recently found in the collection of Manuscripts, the Bodian Library, Oxford; (4) Nyāyabhūṣana, a vṛtti on the Nyāyasūtras. He thinks that the Nyāyabhūṣana which is frequently mentioned in the Tārkikara-ksā of Varadarāja is a vṛtti on the Nyāyasūtras. But perhaps the fact that Bhāsarvajña has profusely quoted the corresponding Nyāyasūtras in the discussion of Nigrahasthanas might have led Haraprasāda Sāstrī to come to such an erroneous conclusion. In fact, the Nyāyabhūṣana or Bhūṣana which is referred to in the Tārkikarakṣā in Bhāsarvajña’s Nyāyabhūṣaṇa, a commentary on the Nyāyasāra and not on the Nyāyasūtras. This can be proved beyond doubt by quoting corresponding passages from Bhāsarvajña’s Nyāyabhūṣaṇa. Besides, in the works of Jñānaśrīmitra, Ratnakīrti, Udayana and others wherever Bhūṣānakāra is mentioned, he

1. परिणादनुप्रोपकारभः विभाजनिष्ठिन धूषणकारः। - तार्किकराकारकश्रमः
   (वरदराजरितः), पृ०३३३६, संबित‐शेषरूपदेशिविवेदी, वाराणसी, १६०२
   तुलना - विशेषग्रन्थाङ्ग भाष्यदनुप्रोपकारकारान्तिवाच।
   -न्याश मू० पृ० ३७१

2. यदू न्यायमुद्रणाकार लतादृश्यवनाव-न, सायनेलरणससम्बन्धव-वन्न्याथावावः
   न साधनः। न द्वितिकारणान्तिन स्मृतः। कविति रक्षवङ्कितव हस्तवङ्कः
   संविनात्त। - सायनेलरणसस्थितिवाचः, शायसागराव्ये वन्न्याथाकारः
   पृ०३२६, श्रीपदनलाल‐उक्नुव्यक्तिव, पटना, १६५६
   तुलना - न, सायनेलरणससम्बन्धव - वन्न्याथावाव न साधनः।
   -न्याश मू० पृ० ३६४
is certainly Bhāsarvajña. One more confusion regarding the
authorship of the Nyāyabhūṣaṇa may be noted here. C. R.
Devadhar regards Vāsudeva Sūrī, the author of the commentary
Nyāyasārapadapañcikā as the author of the Nyāyabhūṣaṇa
(Introduction to Nyāyasārapadapañcikā, p.5, Poona, 1922). He
forms such a misconceived opinion on the basis of colophon
and a statement in the Nyāyasārapadapañcikā. In Vāsudeva’s
view, the present commentary is designed for those who are

1. न्यायमूर्णणाराय: तु बाहु - सर्वजनानां निरालम्पत्ते समदशर्मत्वें च
योगितप्रत्ययें: को विशेष: । - रत्नश्रीलिखितन्वाचकी, सर्वश्रीसिद्धः,
पूर ७५, श्रीमदन्तलालकृष्णादेशार्जुन पत्रम, १६५८
तुलना - ब्रेचि विचारिते - सर्वजनानां निरालम्पत्ते समदशर्मत्वें च
योगितप्रत्ययें: को विशेष: ? - न्याय ४६० पृ२ १७२
विकृतारामपन्हा वििाणा विहुन लिंगमिति पाण्या: तद्युत । -
किरणाकी, पृ२२०, जेठ केरली, बरोडा,१६७२
तुलना - किरणाकीचिन्ताकाण्डांशांचित्तां पाण्यांत । - न्याय ४६० पृ२ ७

2. श्र्वति काश्मीरीलेखकनीसुराशुद्ध विविधाचित्तां न्यायार्थपदपञ्चकाकायाः
वाममपरिवेशः समात: ।
न्यायमूर्णणान्नकामुख्ये: बुधा केथलिमाविचिन्तु न जानते ।
लक्ले कृतिविरुप मया कृता न्यायार्थपदपञ्चकाकायिः ॥

3. स्वप्रातिमिर्जयो भान्याय: बसाभी: न्यायमूर्णाशिं वामिहिताशिं
श्र्वति तावुण्या: । - न्यायार्थपदपञ्चकाक, पूर ५६
unable to follow the bigger commentary, the Nyāyabhūsāṇa.

Again, according to Devadhar, Vāsudeva says, while explaining
the Mīgrāḥasthāna Pratijñāhāṇī, that this Mīgrāḥasthāna also
includes other minor varieties such as Pratijñāvīṣeṭahāṇī
which are explained by him (Vāsudeva) in his Nyāyabhūsāṇa.

In this statement, specifically the use of the word "asmābhih=
by us" leads Devadhare to believe Vāsudeva as the author of
the Nyāyabhūsāṇa. But this confusion can be removed by inter­
preting the word 'asmābhih' (by us) as signifying - "by our
writer, Bhāsarvajña". In the Nyāyabhūsāṇa an attempt seems to
have been made to include Drṣṭāntahāṇī etc. under Pratijñāhāṇī,
which appears to conform to the statement in the Nyāyasāra
padapaṇcikā to the effect that Drṣṭāntahāṇī etc. are comphren­
ded by Pratijñāhāṇī. Though Bhāsarvajña has not mentioned

1. द्रष्टान्तहाणिवें तद्ध उपचारे प्रतिज्ञाहाणिः हत्युक्ता हशि, नेण वर्णः,
कस्यायु हृदान्तशऽदनिधित्या।।।।।।। पत्रद्वैतं हृदान्तशऽदनिधित्या।।।।।।। हेतुत्तपुं।।।।।।।
	तथा - विभूषणोक्ते हैद्रा - प्रतिज्ञाहाणिः विशेषार्थिकः हेतुत्तपुं,
	लयार्थिक विभूषणोनक्ताः प्रतिज्ञाहाणिः प्रतिवह्माणिः विशेषार्थिकः प्रतिज्ञापत
	
tकारणं कृत्यं हृदान्तमायत् द्वि।।।।।।।
1. - न्यायां भृतं भृतं ३५४-६०
	तुलना - प्रतिज्ञाहाणिनिमाणन्यायपतां हृदान्तायिकार्थिक ग्रन्थस्थानमूलनीयं
	मृत्युपमाणिपर्यत्वां हवि।।।।।।। न्यायार्थम्यायकालिकी (भमराकडीव)।
	३५४, भृत्यक्षयाधीधीधीप्रशान्तिः, पत्राः, ६५६०
	तुलना- प्रतिज्ञाहाणियुक्तद्विभाषनम् हृदान्तनिधित्यप्रेयम्।।।।।।।।।।।
	तथाहि वर्णम्
	शङ्क: प्रमैत्यमाचार हृद्यक ब्रह्माण्डालिकक्ष: प्रतिष्ठिते कृत: भक्तो: तदां

tकारणं कृत्यं हृदान्तवां हवि।।।।।।। न्यायार्थ-न्यायकालिनिधिः (भमराकडीव)
	लब्धेः, पृढः २४
Hetuhani etc. in the Nyāyabhūṣaṇa, it is suggested in the discussion. The commentaries on the Nyāyasāra, viz. Nyāya-muktāvalī and Nyāyakalāṇidhi by Aparārkadeva and Ānandāmbha-vācārya respectively support this view. As regards the colophon of the Nyāyasārapadapāṇcikā, Vāsudeva Sūri, compares the Nyāyabhūṣaṇa with a great ocean and says that he has composed his commentary, Nyāyasārapadapāṇcikā, only for those who are not able to understand the Nyāyabhūṣaṇa. There is no indication as to the authorship of the Nyāyabhūṣaṇa. In this context, explaining the said colophon Dharmendra Nātha Sāstrī observes, "This shows that it was the commentary par excellence, and it was in all probability by Bhāsarvajña himself" (critique of Indian Realism, p. 116). Moreover, at a number of places Vāsudeva Sūri, while explaining the words of the Nyāyasāra, strictly follows Bhāsarvajña's Nyāyabhūṣaṇa. It would be interesting to note here that at one place in the discussion

1. संज्ञाय वर्णितम् दशा प्रकाराः — उपलब्धः क्रिया संयुक्तकुपलम्यतं उत्त असीति।
उपलब्धः। क्रियविषयम्: विज्ञाप्त: नोपलम्यते क्रिया वा विज्ञाप्त हृदि।।।।
(न्यायसारः) स्वादल्य वापुदवृिप्र: प्रतिपादविति — यथापि बनयोः समानोऽपि नैव मेधः: तथापि प्रयोजनवशाल सृज्ञायणं पृथ्वमविष्णितः हृदि तदनुसारिणां संप्रदृष्ठा पृथ्वपुक्तः हृदि।।।।
(न्यायसारार्धपदिक-कक्षा, पृष्ठ ५)
तुलना — बनयोः समानवर्णार्थैह व्याख्यानार्थः स्वप्नः। बक्कः परिहर्णनृत्सामानोऽनेकसङ्ग धर्मः श्रेयस्तः। उपक्रमे- बनयोऽरुण: धर्मः लाङ्गस्ये, लताकः विशेषणा पृथ्वपृक्षणमिति (न्यायसाराः-१२-२३) । क्यं तु हृद्: — प्रयोजनवशाल पृथ्विय अभिवादनम्।। न्याय नूतन पृष्ठ ४५
on Sāṃśaya Vāsudeva Categorically refers to the view of
Sāṃgrahakṛt, that is, the author of the Nyāyabhūṣaṇa (sāṃgraha
Vārttika). This leaves no doubt regarding the authorship of
the Nyāyabhūṣaṇa. As Anantlal Thakur points out, there are
two sub-commentaries on the Nyāyabhūṣaṇa (1) the Nyāyabhūṣaṇa-
abhūṣaṇa by Vāsudevasūrya; (2) Nyāyabhūṣaṇaprakāśa by Gadādhara-
misra. As regards the first, Nyāyabhūṣaṇabhūṣaṇa by Vāsudeva-
sūrya, we have already refuted the ground on which such another
erroneous belief came to arise. In regard to the second, the
Nyāyabhūṣaṇaprakāśa by Gadādharamisra, we cannot say anything
with certainty at present.

From the views given above we come to know what fabulous
notions were prevalent among scholars in regard to the author­
ship of the Nyāyabhūṣaṇa. Before Svāmī Yogīndrananda edited
this work and got it published in 1968 A. D., Bhāsarvajña's

1. बार्गप्रस्तावना, रत्नकीर्तिनिबन्धकाली, पृ २५-२५, पटर, १६४३
पंतिङ्गकविअवाच्यादि: बलान्ति: न्यायमूणाप्रभुषणोऽविभित्ति:।
- न्यायसारसंपर्किक, चित्राण्व, पृ० ५५-५५ तदेव टिप्पणी, पृ०२४
पुनात-अधृनते न्यायमूणाप्रभुषणो अविभित्ति:], न हूँ न्यायमूणाप्रभुषणो' हति
भेदः। - न्यायसारसंपर्किक, वनकर-सब्जसंपादित, पुनात, ६५२२
तथा च, "न्यायमूणाप्रभुषणो अविभित्ति गदापरिमित्तन !
- न्यायरत्नकीर्तिनिबन्ध (नृसिद्धज्ञव) मठस, पृ०५५,
ठकनारमणा, सईस्वत, प्रस्तावना रत्नकीर्तिनिबन्धकाली,
पृ २५
identity as an author of the Nyāyabhusana was not conclusively established, rather it was only conjectural. Yet we should take note of the fact that scholars like (1) V. P. Vaidya (Third Oriental Conference, Madras, Dec., 1924), (2) Mm. Gopinatha Kaviraja (Gleanings from the History and Bibliography of the Nyāya-Vaiśeṣika Literature, 1961, Calcutta, Reprint, p.9), (3) Anantlal Thakur ('Some Lost Nyāya works and Authorship' Oriental Conference, Ahmedabad, 1953), (4) D. C. Bhattācārya ('History of Navya-Nyāya in Mithilā, Darabhanga, 1958, p.36) attempted to determine the identity of Bhāsarvajña as the author of the Nyāyabhusana on the basis of references to the Nyāyabhusana that are found in works such as 'Ratnakārtinibandhāvalī', Udayana's 'Kīrapāvalī'; Varadarāja's Tārnikarakṣā. We have already pointed out that all such references can be traced in the Nyāyabhūṣaṇa.

It appears that from the point of view of contents and details, the Nyāyabhūṣaṇa has become a basis for other commentaries on the Nyāyasāra; which direct readers at times to refer to the Nyāyabhūṣaṇa for details on certain topics. In

1. एवं प्रतिष्ठाविक्रेष्टाः स्वामी: कसाम्भवेत: न्यायमूर्णणो अभिविद्यता: शृंगाराद्वयम्; पुष्प व का: पुष्प व का: 
संक्षेपदर्शनम् पूर्णमाविद्यास्त्रेष्य: कैवयां त्व न्यायतत्त्वादिपिकाः
(वज्रसिद्धम्), किथ्यामूर्णणांश्लिष्टा, पृष्ठ ५७
लता क्षत्त्र विपरिताः न्यायमूर्णणे: तत् न्यायकावली (बपराविद) पृष्ठ १५३
the Nyāyabhūṣāṇa our author freely elaborates his view-points which are aphoristically mentioned in the Nyāyasāra. He not only establishes his own views, but also criticises the views of opponents, especially of Buddhists. Dharmakirti whose views are profusely quoted and severely criticised in the Nyāyabhūṣāṇa seems to be the principal wrestler against him. His elaborate commentary on one or two sentences in the Nyāyasāra extends over a number of pages in the Nyāyabhūṣāṇa. We shall discuss in details the contents of the Nyāyabhūṣāṇa and its pattern of treatment later on. At the end, the remarks by D. C. Bhattācārya may be noted - "The book (Nyāyabhūṣāṇa) which is almost indispensable for studies on the history of the Nyāya-Vaiśeṣika literature, remains yet to be published; ..... the Nyāyabhūṣāṇa, a discursive work of great celebrity which earned for the author the epithet Bhūṣanakāra, by which he was almost universally known" (History of Navyanyāya in Mithilā, pp. 35-36).

1. तथा च यक्ष्मरितिनः एव उक्तम् - "अय्येह वि मेधो मेधेलु वी मावानो यदरिद्विशस्यायाः कारणमेधर्व शति। तत्सरेन न मेधसिद्धिः न कस्यचिन्द्र कुत्सितं मेध इत्येकं द्वयं विशेषं स्वार्थिति। -न्यायभूषाण ५५

2. भिप्पयथ्यक्षायो विकर्ष्यं। तथ्या-हों चन्द्रार्शित, चूर्तस्य गजापिल्लीं वैति। - न्याय ५४, न्याय ५५ ७४, धुपरि न्यायभूषाणटिका, पृष्ट ५५-५५
Ganakārikā: Ganakārikā is another work written by Bhāsarvajña. This work has as said before, been edited by C. D. Dalal and it was published in the Gaekwad's Oriental Series in 1920 A. D. The editor says in his introduction to the Ganakārikā, "The work presented to the public in the following pages is a rare and the only work hitherto known dealing with the religions dogmas of the Pāśupataśa. The text of the present work, Ganakārikā, though consisting of only eight Karikās (verses), puts forth succinctly and clearly the main outstanding features of the Pāśupata Yoga. It is so called from the nine gaṇas or groups, eight of five each and one of three, which are explained therein. The commentary is styled Tīkā...... That both the commentary and the text are quoted in the Sarvadārśānasamgraha indicates that they were regarded as authoritative works on the (Pāśupata) system." In this work technical terms such as Lātha, Mala etc. are explained.

1. वास्तवमाक्स्यवित्तका गणाकारिका, नमुः कौशाय ||
ङ्कास्तवनिषेध गणारकाय: विकास्तवकः ||
वेजा नक्तास्याय संस्कृतां गुरुचन्ते || १ १ । कारिकā
लामा मला उपायाराश देशावस्थाविभूषणः ||
दीपाकारिकान्त्वमेव पंक्तास्तीतिथ बृह्यः || २ १ । कारिकā
वास्तवक्रयां जपयान्त सुदाद्रुभृतिस्तवथा ||
प्रतादाश्वल लामानामपायः पंच विशिष्ठः || ७ १ । कारिकā
मिश्रावस्थानमथर्षष मवकल्लेन्द्रुस्तिस्तवथा ||
पशुत्रमूलं पंक्तते तन्त्रे हैवापिकारिकाः || ८ १ । कारिकā
and it is shown how a soul could be free from Pāśūtva etc. It is likely that on account of his having written the Gaṇakārikā, the only available work on the Pāṣupata sect, Bhasarvajña has been called the great Pāṣupata Ācārya by Gopinatha Kaviraj as well as by Svāmī Yogindrānanda.

(4) Nityajñānaviniscaya : Nityajñānaviniscaya is still another work ascribed to Bhasarvajña. This work is not available at present. There seems to be a reference to one such work in the Nyāyabhūṣaṇa. In this work Bhasarvajña might have made an attempt to prove God's knowledge as eternal, since he has neither body nor senses. In the context when the Nityajñānaviniscaya is referred to in the Nyāyabhūṣaṇa, Bhasarvajña seeks to establish that God's knowledge is not brought about by any cause such as body, senseorgans, etc. So it is eternal. At the

1. Mahaapadaupatacharitam Bhasarvajnānupattāmyapayam rapahavajñāna
lokaparamanirdhojavānabodhaviṣṇuḥ gopināthā kavirajā:-

2. Nityajna

end of this discussion he asks readers to consult the Nityajñānaviniscaya for details which are not given in the Nyāyabhusana and for the refutation of opponent's views. On the ground of this reference given by Bhāsarvajña himself it can be said that the Nityajñānaviniscaya was written by Bhāsarvajña and the establishing the eternality of God's knowledge was the central theme of the work, though at present we cannot precisely say what the contents of the Nityajñānaviniscaya actually were.

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