

Affirmative Reasoning: Volume II (Part Nine of Ten)

**Validation of Cognition Through Discourse
(Gautam's Nyay Sutr)**

Chapter VA

Similar, Comparable, Analogous

Comparison by analogy is an interpretation (*uppatti*) based on superficial but identified similarity of a behavior.). Analogy is considered conditionally and provisionally (*uplambh*) to seek additional evidence. On the other hand, inference (*anuman*) is based on the means that has concomitance and invariance inherent in the analog. Such assertions with defined characteristics are entertained as established (*uplabdh*). A construct supported by defined criteria and evidence make the concern accessible (*uppann*) to reasoning. A conclusion (*utpatti*) is established (*siddh*) if it has a demonstrable basis and it is validated by all means of reasoning including the validity of the converse. Uncertainties are suitably expressed as does-not exist, not-available, lack of result, not-accessible, not-conclusive, not-valid, not-established.

GVA-1. Analogs for comparison are relevant if there is doubt about the interpretation of a construct, or the conclusion is ambivalent. Similar or dissimilar behaviors may be compared to evaluate accord and discord with the stated and unstated alternatives. An analog with independently established basis for comparison is relevant to identify superficial similarity without regard for a particular conclusion or consideration.

साधर्म्यवैधर्म्यात्कर्षापकर्षवर्ण्यवर्ण्यविकल्पसाध्यप्रा-
प्त्यप्राप्तिप्रसङ्गदृष्टान्तानुत्पत्तिसंशयप्रकरणहेत्वर्थापस्य-
विशेषापस्युपलब्ध्यनुपलब्धिनित्यानित्यकार्यसमाः ॥ १ ॥

v. 1.1. *sādharmya-vaidharmya-utkarṣa-apakarṣa-varṇya-avarṇya-
vikalpa-sādhyā-prāpti-aprāpti-prasaṅga-pratidṛṣṭānta-
anutpatti-saṁśaya-prakarāṇa-ahetu¹-arthāpatti-aviśeṣa-
upapatti-upalabdhi-anupalabdhi-nitya-anitya-kārya-samāh.*

1. NV, nvr, NM, NSN, ASS, VSS, R and ChSS : *hetu*.

*Sadharmya-vaidharmya utkarsh-apkarsh varnya-avaranya vikalp sadhya prapti-aprapti
prasang drashtant anutpatti sanshay prakaran hetu arthat-patti avishesh uppatti
uplabdhi-anuplabdhi nitya-anitya karya samah.*

GVA-2. Superficially similar or dissimilar behaviors suggest a relationship that may elaborate a conclusion (*upsanhar*).

**साधर्म्यवैधर्म्याभ्यामुपसंहारे तदुर्मविपर्ययोपपत्तेः
साधर्म्यवैधर्म्यसमौ ॥ २ ॥**

v. 1.2. *sādharmya-vaidharmyābhyām upasamhāre tad-dharma-
viparyaya-upapatteḥ sādharma- vaidharmya-samau.*²
2. NM : samah

*Sadharmya-vaidharmya-bhyam upsanhare tat dharm viparyayah uppatteh sadharmya
vaidharmya samau.*

GVA-3. An analogy is meaningful only in the sense of cow-ness rather than a cow.

गोत्वाद्गोसिद्धिवत्सिद्धिः ॥ ३ ॥

v. 1.3. *gotvād³ go-siddhivat tat-siddhiḥ.*
3. NSN : gotvadeḥ.

Gotvat goh siddhivat tat siddhih.

GVA-4. Ambiguity between accord and discord of the stated and unstated behaviors of an analog are established by comparing a specific identified behavior.

**साध्यद्रष्टान्तयोर्दुर्मविकल्पादुभयसाध्यत्वाच्चोत्कर्षापकर्षव-
र्यावर्षविकल्पसाध्यसमाः ॥ ४ ॥**

v. 1.4. *sādhyā-dṛṣṭāntayoh dharmā-vikalpād ubhaya-sādhyatvāt ca
utkarṣa-apakarṣa-varṇya-avarṇya-vikalpa-sādhyā-samāḥ.*

*Sadhyā drashtantayoh dharm vikalpat ubhay sadhyatvat ch utkarsh-apkarsh varṇya-
avarṇya vikalp sadhya samah.*

GVA-5. Similarity of a behavior (suggested by comparison with an analog) is not refuted by differences in other behavior.

किञ्चित्साधर्म्यादुपसंहारसिद्धेर्वैधर्म्यादप्रतिषेधः ॥ ५ ॥

v. 1.5. *kiñcit-sādharmyāt upasamhāra-siddheḥ vaidharmyād
apratishedhaḥ.*

Kinchit sadharmyat upsanhar siddheh vai-dharmyat a-pratishedhah.

GVA-6. A comparison exaggerates similarities like an overstated concern.

साध्यातिदेशाच्च दृष्टान्तोपपत्तेः ॥ ६ ॥

v. 1.6. *sādhyā-atideśāt ca dṛṣṭānta-upapatteḥ.*

Sadhyā ati-deshat ch drashtant uppatteh.

GVA-7. A comparison is inconclusive if it adds little to the understanding of the concern or the conclusion. Also a comparison is not particularly relevant if the resulting conclusion is not significant.

**प्राप्य साध्यमप्राप्य वा हेतोः प्राप्या ऽविशिष्टत्वादप्राप्या
ऽसाधकत्वाच्च प्राप्यप्राप्तिसमौ ॥ ७ ॥**

v. 1.7. *prāpya sādhyam aprāpya vā hetoḥ prāptyā aviśiṣṭatvād
aprāptyā⁴ asādhakatvāt ca prāpti-aprāpti-samau.*
4. NV, NSN : *aprāpti-*

*Prapya sadhyam a-prapya va hetoh praptya a-vishisht-vat a-praptya a-sadhakatvat ch
prapti-aprapti samau.*

GVA-8. (And) A comparison is not refuted by the method or criteria of reasoning. For example, a comparison with a bell is valid whether it is cracked or has distorted tone.

घटादिनिष्पत्तिदर्शनात् पीडने चाभिचारादप्रतिषेधः ॥ ८ ॥

v. 1.8. *ghaṭādi-niṣṭpatti⁵-darśanāt⁶ pīḍane ca abhicārād⁷
apratīṣedhaḥ.*

5. NM : *niṣṭpatteḥ*
6. NM : omitted.
7. NSN (not in ChSS), Nvi : *avyabhicārād.*

Ghat-adi nishpatti darshnat pidane ch abhicharat a-pratishedhah.

GVA-9. However a comparison is inappropriate if the basis for comparison is distorted or out of context.

**दृष्टान्तस्य कारणानपदेशात् प्रत्यवस्थानाच्च प्रतिदृष्टान्तो न
प्रसङ्गप्रतिदृष्टान्तसमौ ॥ ९ ॥**

v. 1.9. *dr̥ṣṭāntāsya-kāraṇa⁸-anapadeśāt pratyavasthānāt ca
pratidr̥ṣṭāntena⁹ prasāṅga-pratidr̥ṣṭānta-samau.*
8. ASS, VSS : *kāraṇa.*
9. NM : *pratidr̥ṣṭānte.*

*Drashtantasya karan anapdeshat pratyavasthanat ch prati-drashtanten prasang prati-
drashtant samau.*

GVA-10. An analog illuminates the basis of comparison without distorting the concern.

प्रदीपोपादानप्रसङ्गनिवृत्तिवत्तद्विनिवृत्तिः ॥ १० ॥

v. 1.10. *pradīpa-upādāna¹⁰-prasāṅga-vinivṛttivat¹¹ tad-vinivṛttih.*
10. ASS, VSS, Bibl. Ind., V, R : *ādāna*
11. Some read : *nivṛttivat.*

Pradeep upadan prasang vi-nivratti-vat tat vi-nivrattih.

GVA-11. [And] An analogy is not made irrelevant by counter analogy.

प्रतिदृष्टान्तहेतुत्वे च नाहेतुर्दृष्टान्तः ॥ ११ ॥

v. 1.11. *pratidr̥ṣṭānta-hetutve ca na ahetuḥ dr̥ṣṭāntaḥ.*

Prati-drashtant hetutve ch na a-hetuh drashtantah.

GVA-12. An analog without an independently established basis is not suitable for comparison.

प्रागुत्पत्तेः कारणाभावादानुत्पत्तिसमः ॥ १२ ॥

v. 1.12. *prāk utpatteḥ kāraṇābhāvād anutpatti-samaḥ.*

Prak utpatteh karan a-bhavat anutpatti samah.

GVA-13. It is because unidentified basis of comparison can not be refuted.

तथाभावादुत्पन्नस्य कारणोपपत्तेर्न कारणप्रतिषेधः ॥ १३ ॥

v. 1.13. *tathābhāvād utpannasya kāraṇa-upapatteḥ na kāraṇa-
pratiśedhaḥ.*

Tatha bhavat utpannasya karan uppateh na karan pratishedhah.

GVA-14. A comparison is dubious if permanent and impermanent behaviors of the analog and the concern are indistinguishable or beyond sense experience.

**सामान्यदृष्टान्तयोरैन्द्रियकत्वे समाने
नित्यानित्यसाधर्म्यात्संशयसमः ॥ १४ ॥**

v. 1.14. *sāmānya-dr̥ṣṭāntayoh aindriyakatve samāne nitya-anitya-
sādharmyāt saṁśaya-samaḥ.*¹²

12. NM reads simply : *nitya-anityatva-sādharmyāt saṁśaya-somah.*

Samanya drashtantyoḥ a-indriyakatve samane nitya-anitya sadharmyat sanshay samah.

GVA-15. In general it is not possible to refute a comparison if there is doubt in the similarity of behavior, or no doubt in the dissimilar behavior, or doubt in ambiguous behaviors, and if there is extreme doubt about suitability of the analog to address remaining concerns. (*Note the Syad-nay structure*).

**साधर्म्यात् संशये न संशयो वैधर्म्यादुभयथा वा संशयेऽत्यन्तसंशय
प्रसङ्गो नित्यत्वानभ्युपगमाच्च सामान्यस्याप्रतिषेधः ॥ १५ ॥**

v. 1.15. *sādharmyāt saṁśaye na saṁśayaḥ vaidharmyād ubhayathā vā
saṁśaye¹³ atyanta-saṁśaya-prasaṅgaḥ¹⁴, nityatva¹⁵-
anabhyupagamāt ca sāmānyasya apratiśedhaḥ.*

13. Bibl. Ind. : *saṁśayaḥ.*

14. NM : omitted.

15. Bibl. Ind. : *nityatvāt nābhyupagamāt.*

*Sadharmyat sanshye na sanshayah vai-dharmyat ubhayatha va sanshaye atyant sanshay
prasangah nityatv an-abhupamat ch samanyasya a-pratishedhah.*

GVA-16. A comparison is well established if its behavior and its basis are independently established.

उभयसाधर्म्यात् प्रक्रियाप्रसिद्धेः प्रकरणसमः ॥ १६ ॥

v. 1.16. *ubhaya-sādharmyāt prakriyā- siddheḥ prakaraṇa-samaḥ.*

Ubhaya sadharmyat pra-kriya pra-siddheh prakaran samah.

GVA-17. A counter- or modified-construct is also valid if its topic is established and its context is not refuted.

प्रतिपक्षान् प्रकरणसिद्धेः प्रतिषेधानुपपत्तिः प्रतिपक्षोपपत्तेः ॥ १७ ॥

v. 1.17. *pratipakṣāt prakuraṇa-siddheḥ pratiṣedha-anupapattih*
pratipakṣa-upapatteḥ.

Pratipakchat prakarn siddeh pratishedh anuppattih pratipakch uppatteh.

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Relevance of comparison

GVA-18. Relevance and irrelevance of a comparison is meaningless if the basis for the analogy is not established.

त्रैकाल्यासिद्धेर्हेतोरहेतुसमः ॥ १८ ॥

v. 1.18. *traikālya-asiddheḥ¹⁶ hetoh ahetu-samah.*
16. NM, NSN : *anupapatteḥ.*

Traikalya a-siddeh hetoh ahetu samah.

GVA-19. This is not because the basis for comparison can never be established.

न हेतुतः कार्यसिद्धेस्त्रैकाल्यासिद्धिः ॥ १९ ॥

v. 1.19. *na hetutah sādhyā-siddheḥ traikālya-asiddhiḥ.*

Na hetutah karya siddeh traikalya a-siddeh.

GVA-20. Refutation is not possible unless the basis for comparison is established.

प्रतिषेधानुपपत्तेः प्रतिषेद्व्याप्रतिषेधः ॥ २० ॥

v. 1.20. *pratiṣedha-anupapatteḥ ca pratiṣeddavya-apratiṣedhaḥ.*

Pratishedh anupatteh ch pratishedhavya a-pratishedhah.

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Interpretation of meaning

GVA-21. A comparison is meaningless if it also supports the counter argument.

अर्थापत्तितः प्रतिपक्षसिद्धेरर्थापत्तिसमः ॥ २१ ॥

v. 1.21. *arthāpattitah pratipakṣa-siddheḥ arthāpatti-samah.*

Arthapattitah prati-pakch siddeh arthapattih samah.

GVA-22. Unstated but implied meaning of a comparison can be damaging to a construct, so also inability to discern other possible interpretations.

अनुक्तस्यार्थापत्तेः पक्षहानिरु-

पपत्तिरनुक्तत्वादनैकान्तिकत्वाच्चार्थापत्तेः ॥ २२ ॥

v. 1.22. *anuktasya arthāpatteḥ¹⁷ pakṣa-hāneh upapattih anuktatvād¹⁸*
anaikāntikatvāt ca arthāpatteḥ.

17. NM : *arthād āpatteḥ.*

18. NM : omitted.

Anuktasya arthapatteh pakch haneh uppattih anuktatvat an-aikantantikatvat ch arthapatteh.

GVA-23. Similarity of a single behavior is valid if it is not based on a particular context.

एकधर्मापपत्तेरविशेषे

सर्वाविशेषप्रसङ्गात्सद्भावोपपत्तेरविशेषसमः ॥ २३ ॥

v. 1.23. *eka-dharma-upapatteḥ aviśeṣe sarva-aviśeṣa-prasaṅgāt
sadbhāva¹⁹-upapatteḥ aviśeṣa-samah.*

19. NM : *tadbhāva.*

Ek dharm uppatteh a-vishese sarv a-vishesh prasangat sad-bhavah uppatteh a-vishesh samah.

GVA-24. An occasional behavior observed sometimes but not at other times can not be refuted.

क्वचित् तद्धर्मोपपत्तेः क्वचिच्चानुपपत्तेः प्रतिषेधाभावः ॥ २४ ॥

v. 1.24. *kvacit tad²⁰-dharma-upapatteḥ²¹ kvacit ca anupapatteḥ²²
pratiśedha-abhāvaḥ.*

20. VSS, ChSS, Bibl. Ind., NVi : omitted.

21. NVTT, Bibl. Ind., ChSS : *anupapatteḥ.*

22. NVTT, Bibl. Ind. : *upapatteḥ.*

Kvachit tat dharm uppatteh kvachit ch anuppatteh pratishedh abhavah.

GVA-25. Refutation is not possible if the comparison supports pro and con assertions.

उभयकारणोपपत्तेरुपपत्तिसमः ॥ २५ ॥

v. 1.25. *ubhaya-kāraṇa-upapatteḥ upapatti-samah.*

Ubhay karan uppatteh uppatti samah.

GVA-26. Refutation is not possible if the basis of comparison is identified later.

उपपत्तिकारणाभ्यनुज्ञानादप्रतिषेधः ॥ २६ ॥

v. 1.26. *upapatti-kāraṇa-abhyanuññānād²³ apratiśedhaḥ.*

23. NM : *anuññānād.*

Uppatti karan abhya-anu-gyanat a-pratishedhah.

GVA-27. A comparison without a defined basis may support an independently established conclusion.

निर्दिष्टकारणाभावेप्युपलम्भाद् उपलब्धिसमः ॥ २७ ॥

v. 1.27. *nirdiṣṭa-kāraṇa-abhāve api upalambhād upalabdhi-samah.²⁴
24. NM adds *pratiśedhaḥ.**

Nirdisht karan a-bhave api uplambhat uplabdhi samah.

GVA-28. A comparison is not refuted even if the basis of the behavior is different.

कारणान्तरादपि तद्धर्मापपत्तेरप्रतिषेधः ॥ २८ ॥

v. 1.28. *kāraṇāntarād api tad-dharma-upapatteḥ apratiśedhaḥ.*

Karan antrat api tat dharm uppatteh a pretishedhah.

GVA-29. A comparison is not established if its basis is not accessible for reasoning, or cognitively un-defined, or is non-existent, or does not have a basis for further consideration.

**तदनुपलब्धेरनुपलम्भादभावसिद्धौ
तद्विपरीतोपपत्तेरनुपलब्धिसमः ॥ २९ ॥**

v. 1.29. *tad-anupalabdheḥ anupalambhād abhāva-siddhau tad-viparīta-
upapatteḥ anupalabdhi-samaḥ.*²⁵

25. NM adds *pratiśedhaḥ*.

Tat anuplabdheh anuplambhat a-bhav siddhau tat vipreet uppatteh anuplabdhi samah.

GVA-30. A comparison is not relevant if its basis is not-available or not-accessible.

अनुपलम्भात्मकत्वादनूपलब्धेरहेतुः ॥ ३० ॥

v. 1.30. *anupalambhātmakatvād²⁶ anupalabdheḥ ahetuḥ.*

26. NM : *anupalambhātmatvād.*

Anuplambh-atmkatvat anuplabdheh a-hetuh.

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Contemplation of not-interpretability

GVA-31. Cognitive ambivalence and whether or not a basis exists is addressed by meditation.

ज्ञानविकल्पानां च भावाभावसंवेदनादध्यात्मम् ॥ ३१ ॥

v. 1.31. *jñāna-vikalpānāṃ ca bhāva-abhāva-saṃvedanād adhyātmam.*

Gyan vikalpanam ch bhav a-bhav samvednat adhyatmam.

GVA-32. The basis or context for comparison is impermanent if it has not effect on the outcome of reasoning.

साधर्म्यात्तुल्यधर्मापपत्तेः

सर्वानित्यत्वप्रसङ्गादनित्यसमः ॥ ३२ ॥

v. 1.32. *sādharmyāt tulya-dharma-upapatteḥ sarva-anityatva-
prasāṅgāt anitya-samaḥ.*

Sa-dharmyat tulya dharm uppatteh sarv a-nityatv prasangat a-nitya samah.

GVA-33. Refutation is not established if the similarity of behavior is not established.

साधर्म्यादसिद्धेः प्रतिषेधासिद्धिः प्रतिषेध्यसाधर्म्याच्च ॥ ३३ ॥

v. 1.33. *sādharmyād asiddheḥ pratiśedha-asiddhiḥ pratiśedhya-
sādharmyāt.*²⁷

27. NV, NSN (not in ChSS), ASS : *sāmarthyāt.*

Sa-dharmyat a-siddheh pratishedh a-siddhih pratishedhya sadharmyat ch.

GVA-34. An analog with paradoxical alternatives is not necessarily insignificant. It is relevant to illustrate the relationship of the concern and the behavior.

दृष्टान्ते च साध्यसाधनभावेन धर्मस्य हेतुत्वात्तस्य
उभयथाभावान्नविशेषः ॥ ३४ ॥

v. 1.34. *dr̥ṣṭānte ca sādhyā-sādhana-bhāvena prajñātasya²⁸ dharmasya
hetuvāt tasya ca ubhayathā bhāvāt na aviśeṣaḥ.*

28. NM, NVi : *prajñātasya.*

Drashtante ch sadhya-sadhan bhaven dharmasya hetutvat tasya ch ubhayatha bhavat na a-visheshah.

GVA-35. Permanent impermanence is similar to the interpretation of impermanence of the permanent.

नित्यमनित्यभावादनित्ये नित्यत्वापत्तेर्नित्यसमः ॥ ३५ ॥

v. 1.35. *nityam anityabhāvād anitye nityatva-apatteḥ nitya-samaḥ.*

Nityam a-nitya bhavat anitye nityatv-apatteh nitya samah.

GVA-36. Permanence is refuted if its basis is impermanence. Refutation is not possible if impermanence is permanent.

प्रतिषेधे नित्यमनित्यभावादनित्ये

नित्यत्वोपपत्तेः प्रतिषेधाभासः ॥ ३६ ॥

v. 1.36. *pratiśedhye³¹ nityam anitya-bhāvād anitye³² nityatva³³-
upapatteḥ pratiśedha-abhāvah.*

31. NM : *pratiśedhe.*

32. NM, R : omitted.

33. Some read : *nityatva.*

Pratishedhye nityam anitya bhavat anitye nityatv uppateh pratishedh a-bhavah.

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Independent considerations

GVA-37. Different ways of reasoning are similar to independent considerations.

प्रयत्नकार्यानेकत्वात्कार्यसमः ॥ ३७ ॥

v. 1.37. *prayatna-kārya-anekatvāt kārya-samaḥ.*

Prayatn karya anekatvat karya samah.

GVA-38. Such independent considerations are particularly relevant if the available basis of interpretation is not conclusive.

कार्यान्यत्वे प्रयत्नाहेतुत्वमनुपलब्धिकारणोपपत्तेः ॥ ३८ ॥

v. 1.38. *kārya-anyatve prayatna-ahetutvam anupalabdhi-kāraṇa-
upapatteḥ.³⁴*

34. NM : *anupapatteḥ.*

Kary-annytve prayatn a-hetu-tvam anuplabdhi karan uppateh.

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On defects

GVA-39, 40. Under all circumstances refutation is similar to defect.

प्रतिषेधेपि समानो दोषः ॥ ३९ ॥

v. 1.39. *pratiṣedhe api samānaḥ doṣaḥ.*

Pratishedhe api samanah doshah.

सर्वत्रैवम् ॥ ४० ॥

v. 1.40. *sarvatra evam.*

Sarvatr evam.

GVA-41. Misdirected refutation of a defect is like a defective refutation.

प्रतिषेधविप्रतिषेधे प्रतिषेधदोषवद्दोषः ॥ ४१ ॥

v. 1.41. *pratiṣedha-vipratiṣedhe pratiṣedha-doṣavad doṣaḥ.*

Pratishedh vi-pratishedhe pratishedh dosh-vat doshah.

GVA-42. Mis-directed refutation is like counter refutation against the context of the refutation or the basis of the conventional belief.

**प्रतिषेधं सदाशमभ्युपेत्य प्रतिषेधविप्रतिषेधे
समानो दोषप्रसङ्गो मतानुज्ञा ॥ ४२ ॥**

v. 1.42. *pratiṣedham sadoṣam abhyupetya pratiṣedha-vipratiṣedhe
samānaḥ³⁵ doṣa-prasaṅgaḥ matānujñā.*

35. NM, R : *samāna-doṣa-prasaṅgaḥ.*

*Pratishedham sa-dosham abhyupetya pratishedh vi-pratishedhe samanah dosh
prasangah mat-anugya.*

GVA-43. It is a defect to exaggerate defects of the counter point after concluding arguments in support of the pro arguments.

**स्वपक्षलक्षणापेक्षोपपत्त्युपसंहारे हेतुनिर्देशे
परपक्षदोषाभ्युपगमात्समानो दोष इति ॥ ४३ ॥**

v. 1.43. *svapakṣa-lakṣaṇāpekṣa³⁶-upapatti-upasaṅhāre³⁷ hetu-nirdēṣe
parapakṣa-doṣa-abhyupagamāt samānaḥ³⁸ doṣaḥ.*

36. NM : *tat-lakṣaṇāpekṣa.*

37. NM : *upasaṅhāra-hetu.*

38. VSS : *samāna-doṣa-prasaṅgaḥ.*

*Sv-pakch lakchan apekcha uppatti upsanhare hetu nirdeshe par-pakch dosh abhyup-
gamat samanah doshah iti.*
