

Affirmative Reasoning: Volume II (Part Seven of Ten)

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

Chapter IVA

Defects in Reasoning

Defects (faults) in the formulation of a concern and relevant information obscures relations for its consideration.

GIVA-1, 2. The above mentioned (Chapter IIIB for the relationship of the information content, cognition, recall, and insight for further consideration of the concern) tendencies also hold for the defects.

प्रवृत्तिर्यथोक्ता ॥ १ ॥

iv. 1.1. *pravṛttir yathoktā.*

Prvratih yatha ukta.

तथा दोषाः ॥ २ ॥

iv. 1.2. *tathā doṣāḥ.*

Tatha dohshah.

GIVA-3. Subjective bias (from expectation, aversion, and attachment) change the meaning of the concern or the purpose of its consideration.

तत्रैराशयं रागद्वेषमोहार्थान्तरभावात् ॥ ३ ॥

iv. 1.3. *trairāśyam rāga-dveṣa-mohārthāntarabhāvāt.*

Tat trai-rashyam rag dvesh moh arth-antar bhavat.

GIVA-4. This is not because such defects offer counter argument or alternative interpretation.

नैकप्रत्यनीकभावात् ॥ ४ ॥

iv. 1.4. *na, eka-pratyanīka-bhāvāt.¹*

1. NV, NSN : *-pratyanīkatvāt*

Na ek pratyanik bhavat.

GIVA-5. Such defects introduce irrelevant contradictions.

व्यभिचारादहेतुः ॥ ५ ॥

iv. 1.5. *vyabhicārād ahetuḥ.*

Vyabhicharat ahetuh.

GIVA-6. Such contradictions are introduced by bias, and not by a lack of consideration.

तेषां मोहः पापीयान्नामूढस्येतरोत्पत्तेः ॥ ६ ॥

iv. 1.6. *teṣāṃ mohah pāpīyān nāmūḍhasyetarotpatteḥ.*

Tesham mohah papiyat na a-moodhasya itar utpatteh.

GIVA-8. Nor is it because bias obscures characteristics of defects.

न दोषलक्षणावरोधान्मोहस्य ॥ ८ ॥

iv. 1.8. *na doṣa-lakṣaṇāvarodhān³ mohasya.*

3. vr : -virodhān.

Na dosh lakchan avrodhat mohasya.

*

Defects distract from the relations

GIVA-7. Defects change the meaning, and thus obscure the relationships of the influences (*nimitt*) and their origins (*naimittik*) necessary for reasoning.

निमित्तनैमित्तिकभाषादर्थान्तरभावे दोषेभ्यः ॥ ७ ॥

iv. 1.7. *²nimitta-naimittika-bhāvād arthāntarabhāvo doṣebhyaḥ.*

2. NVr, Bibl. Ind., R, B, nvr and NVi add *prāptas tarhi* which, however, occurs in the *avataraṇikā* of the *Bhāṣya* also.

*Nimitt naimittik bhavat arth-antar bhavah doshebhyah. ***

GIVA-9. Even though they have different influences (*nimitt*) of different origin such defects of comparable class can not be refuted (*naimittik*).

निमित्तनैमित्तिकोपपत्तेश्च तुल्यजातीयानामप्रतिषेधः ॥ ९ ॥

iv. 1.9. *nimitta-naimittikopapatteś ca tulya-jātīyānām apratiṣedhaḥ.*

*Nimitt naimittik uppatteh ch tulya jatiyanam a-pratishedhah. ***

GIVA-10. Such inherent defects persist in all that is established from reasoning.

आत्मनित्यत्वे प्रेत्यभावसिद्धिः ॥ १० ॥

iv. 1.10. *ātma-nityatve pretyabhāva-siddhiḥ.*

Atm nityatve pretya-bhav siddhih.

*

GIVA-11. Direct evidence validates description of the expressed form.

व्यक्ताद्वाक्तानां प्रत्यक्षप्रामाण्यात् ॥ ११ ॥

- iv. 1.11. *vyaktād⁴ vyaktānām⁵ pratyakṣa-prāmāṇyāt.*
 4. NV, NSN : *vyaktā.*
 5. NM adds *utpattiḥ.*

Vyaktat vyaktanam pratyakch pramanyat.

GIVA-12. This is not because a pot is not indicated by comparison with other pots.

न घटाद् घटानिष्पत्तेः ॥ १२ ॥

- iv. 1.12. *na, ghaṭād ghaṭ āniṣpatteh.*

Na ghatat ghat a-nishpatteh.

GIVA-13. An identified pot can not be refuted.

व्यक्ताद् घटनिष्पत्तेरप्रतिषेधः ॥ १३ ॥

- iv. 1.13. *vyaktād ghaṭa-niṣpatter apratiṣedhaḥ.*

Vyaktat ghat nishpatteh a-pratishedhah.

GIVA-14. However absence of a pot does not suggest it is produced by absence of clay.

अभावाद्भावोत्पत्तिर्नानुपमृद्य प्रादुर्भावात् ॥ १४ ॥

- iv. 1.14. *abhāvād bhāvotpattir nānupamṛdya prādurbhāvāt.*

Abhavat bhavah utpattih na an-upmrnya pradur-bhavat.

GIVA-15. Absence of an entity does not signify anything in particular.

व्याघातादप्रयोगः ॥ १५ ॥

- iv. 1.15. **vyāghātād aprayogaḥ.*
 6. B, R, and nvr add *na.*

Vyaghat a-prayogah.

GIVA-16. This is not because such words with past or future tense do not signify a state.

नातीतानागतयोः कारकशब्दप्रयोगात् ॥ १६ ॥

- iv. 1.16. *na, atītānāgatayoḥ kāraka-śabda-prayogāt⁷.*
 7. NVT : *-yogāt.*

Na atit anagatyah karak shabd prayogat.

GIVA-17. This is not because it is not possible to refer to objects that have been destroyed.

न विनष्टेभ्यो ऽनिष्पत्तेः ॥ १७ ॥

- iv. 1.17. *na, vinaṣṭebhyo aniṣpatteh.*

Na vinashtebhyah a-nishpatteh.

GIVA-18. (Also) It is not possible to refute the order of past, present and the future.

क्रमनिर्देशादप्रतिषेधः ॥ १८ ॥

iv. 1.18. *krama-nirdeśād apratiśedhah.*

Kram nirdeśat a-pratishedhah.

*

Mediating Influence

GIVA-19. It is said that the God is the basis for the unknowable consequences of human actions.

ईश्वरः कारणं पुरुषकर्माफल्यदर्शनात् ॥ १९ ॥

iv. 1.19. *īśvarah kāraṇam puruṣa-karm a-phalya-darśanāt⁸.*

8. NVi, R : *karma-phalādarśanāt.*

Ishvarah karanam purush karm-phal a-darshnat.

GIVA-20. Not only consequences are not seen in the absence of individual action,

न पुरुषकर्माभावे फलानिष्यत्तेः ॥ २० ॥

iv. 1.20. *na. puruṣa-karmābhāve phalāniṣpatteḥ.*

Na purush karm a-bhave phal a-nishpatteh.

GIVA-21. Nor the action-consequence relations are not relevant.

तत्कारितत्वादहेतुः ॥ २१ ॥

iv. 1.21. *tatkāritatvād ahetuḥ.*

Tat karitvat a-hetuh.

*

Mediated influences

GIVA-22. Mere sight of a sharp object (a thorn, needle, knife) gives apparent feeling of pain even though it is not mediated by its contact with the body.

Note: Such felt quality (sharpness) is mediated by past association.

अनिमित्ततो भावोत्पत्तिः कण्टकतैश्चयादिदर्शनात् ॥ २२ ॥

iv. 1.22. *animittato bhāvotpattiḥ kaṅṭaka-taiṣṇyādi-darśanāt.*

A-nimitt-tah bhavah utpattih kantak taikchan-adi darshnat.

GIVA-23. Without an identified mediating influence it is not possible to suggest that a lack of influence is due to the mediator of the influence.

अनिमित्तनिमित्तत्वान्नानिमित्ततः ॥ २३ ॥

iv. 1.23. *animittanimittatvā⁹ na nimittataḥ.*

9. B, nvr. NVi, R : *-nimittato.*

A-nimitt nimitattvat na a-nimittatah.

GIVA-24. It is not possible to refute the influence or lack of influence inferred from what happens later (i.e. the consequence or effect).

निमित्तानिमित्तयोरर्थान्तरभावाद्प्रतिषेधः ॥ २४ ॥

iv. 1.24. *nimittānimittayor arthāntara-bhāvād apratiṣedhaḥ.*

Nimitt a-nimittayoh arthantar bhavat a-pratishedhah.

*

Permanence and continuity

GIVA-25. Impermanence is suggested because birth and loss is a common behavior.

सर्वमनित्यमुत्पत्तिविनाशधर्मकत्वात् ॥ २५ ॥

iv. 1.25. *sarvam anityam utpatti-vināśa-dharmakatvāt.*¹⁰

10. R : -vināśaka-dharmikatvāt.

Sarvam anityam utpatti vinash dharmakatvat.

GIVA-26. This is not because the impermanence is criteria of permanence.

नानित्यता नित्यत्वात् ॥ २६ ॥

iv. 1.26. *na, anityatā-nityatvāt.*

Na a-nitya nityatvat.

GIVA-27. Even a fire is destroyed (i.e. is impermanent) after it has destroyed what it feeds on.

तदनित्यत्वमग्नेर्दाह्यं विनाश्यानुविनाशवत् ॥ २७ ॥

iv. 1.27. *tad anityatvam agner dāhyam*¹¹ *vināśyānuvināśavat.*

11. B and nvr : *dāhya-vināśānuvināśavat.*

Tat a-nitytvam agneh dahyam vinashya anu-vinahsvat.

GIVA-28. Permanence is a statement of the available order (organization).

नित्यस्याप्रत्याख्यानं यथोपलब्धि व्यवस्थानात् ॥ २८ ॥

iv. 1.28. *nityasyāpratyākhyānam yathopalabdhi-vyavasthānāt.*

Nityasya a-pratya-akhyanam yatha uplabdhih vyavasthanat.

GIVA-29. (Of course) Everything is permanent if one considers only the five elements that make up the universe.

सर्वं नित्यं पञ्चभूतनित्यत्वात् ॥ २९ ॥

iv. 1.29. *sarvam nityam pañca-bhūta-nityatvāt.*

Sarvam nityam panch bhut nityatvat.

GIVA-30. This is not because the basis for their origin or loss is available.

नोत्पत्तिविनाशकारणोपलब्धेः ॥ ३० ॥

iv. 1.30. *na, utpatti-vināśa-kāraṇopalabdheḥ.*¹²

12. Ruben does not include *sūtra*-s 30-32 in his list.

Na utpatti vinash karanasya uplabdheh.

GIVA-31. Obscured characteristics can not be refuted.

तल्लक्षणावरोधादप्रतिषेधः ॥ ३१ ॥

iv. 1.31. *tat-lakṣaṇāvarodhād apratiṣedhaḥ.*

Tat lakchan avrodhat a-pratishedhah.

GIVA-32. It is not because the basis for the obscuring influence is available.

नात्पत्तितत्कारणोपलब्धेः ॥ ३२ ॥

iv. 1.32. *na, utpatti-tatkāraṇopalabdheḥ.*

Na utpatti tat karan uplabdheh.

GIVA-33. It is not because the obscuring influences are not expressed (in an understandable form).

न व्यवस्थानुपपत्तेः ॥ ३३ ॥

iv. 1.33. *na, vyavasthānupapatteḥ.*

Na vyavastha anupatteh.

*

Discernible Characteristics

GIVA-34. (By definition) All (classes and categories of) entities have distinguishing characteristics that also distinguish them from the rest.

सर्वं पृथग्भावलक्षणपृथक्त्वात् ॥ ३४ ॥

iv. 1.34. *sarvaṃ pṛthag bhāva-lakṣaṇa-pṛthaktvāt.*

Sarvam prathak bhav lakchan prathkatvat.

GIVA-35. This is not because an entity does not have multiple characteristics.

नानेकलक्षणैरेकभावनिष्पत्तेः ॥ ३५ ॥

iv. 1.35. *na, aneka-lakṣaṇair eka-bhāva-niṣpatteḥ.*

Na anek lakchanaih ek bhav nishpatteh.

GIVA-36. An expression (definition) based on characteristics can not be refuted.

लक्षणाव्यवस्थानादेवाप्रतिषेधः ॥ ३६ ॥

iv. 1.36. *lakṣaṇa-vyavasthānād ev apratiṣedhaḥ.*

Lakchan vyavasthanat ev a-pratishedhah.

GIVA-37. Non-existence is established by addressing each of the possible criteria for such absence,

सर्वमभावो भावेष्वितरेतराभावसिद्धेः ॥ ३७ ॥

iv. 1.37. *sarvam abhāvo bhāveṣvitaretar abhāvasiddheḥ.*

Sarvam a-bhavah bhaveshu iter-iter a-bhav siddheh.

GIVA-38. but not by the criteria of non-existence.

न स्वभावसिद्धेर्भावानाम् ॥ ३८ ॥

iv. 1.38. *na, svabhāva-siddher bhāvānām.*

Na sv-bhav siddheh bhavanam.

GIVA-39. Nor the existence of self is established in relation to the other.

न स्वभावसिद्धिरापेक्षिकत्वात् ॥ ३९ ॥

iv. 1.39. *na, svabhāva-siddhir¹³ āpekṣikatvāt.*

13. NVi : *siddher.*

Na sv-bhav siddhih apekhikatvat.

GIVA-40. Such (GIVA25) reasoning is not appropriate.

व्याहृतत्वादयुक्तम् ॥ ४० ॥

iv. 1.40. *vyāhatatvād¹⁴ ayuktam.*

14. B and nvr— *āhatatvād.*

Vyahatvat a-yuktam.

*

Cosmic entity or basis

GIVA-41. Little can be said from a single event or entity, i.e. it is not possible to establish a relationship or its basis from a single action-consequence event.

संख्यैकान्तसिद्धिः कारणानुपपत्त्युपपत्तिभ्याम् ॥ ४१ ॥

iv. 1.41. *saṅkhyāaikānt āsiddhiḥ kāraṇānupapattiyupapattibhyām.*

Sankhya eikant a-siddhih karan anuppati upapatti-bhyam.

GIVA-42. This is not because the basis does not relate to parts, or parts do not have a basis.

न कारणावयवभावात् ॥ ४२ ॥

iv. 1.42. *na, kāraṇāvayava-bhāvāt.*

Na karan avyav bhavat.

GIVA-43. It is (also) irrelevant whether or not the basis has parts or it is not in parts.

निरवयवत्वादहेतुः ॥ ४३ ॥

iv. 1.43. *niravayavatvād ahetuḥ.*

Nir-avyavatvat a-hetuḥ.

GIVA-44. Such a (cosmic) basis is dubious whether its consequences emerge immediately or later.

सद्यः कालान्तरे च निष्पत्तेः संशयः ॥ ४४ ॥

iv. 1.44. *sadyaḥ kālāntare ca phala-niṣpatteh saṁśayaḥ.*

Sadyah kalantare ch phal nishpatteh sanshayah.

GIVA-45. This is not because a consequence may not come later.

ज सद्यः कालान्तरोपभोग्यत्वात् ॥ ४५ ॥

Na sadyah kalantar upbhogyatvat.

GIVA-46. Relevance is lost if the basis for the action-consequence is not observed.

कालान्तरेणानिष्यत्तिहेतुविनाशात् ॥ ४६ ॥

iv. 1.45. *kālāntareṇāniṣpattir¹⁶ hetu-vināśāt.¹⁷*

16. NV— *aniṣpatter*; NVi— *na kālāntare niṣpattiḥ*.

17. NVi— *-nāśāt*.

Kal-antaren a-nishpatih hetu-vinashat.

GIVA-47. Perhaps action-consequence relation is like the uncertainty whether a tree would bear fruit or not.

प्राङ्निष्यतेर्दृक्फलवत्तस्यात् ॥ ४७ ॥

iv. 1.46. *prāṅ niṣpatter vṛkṣa-phalavat tat syāt.*

*Prang nishpateh vrakch-phal vat tat syat.***

GIVA-48. Doubt persists because the future outcome is not-intangible, nor-tangible, nor-tangible-or-intangible, nor something different than tangible and intangible.

नासन्न सन्न सदसत्सदसतेर्विधर्म्यात् ॥ ४८ ॥

iv. 1.47. *nāsan na san¹⁸ na sad-asad sada-asator¹⁹ vaidharmyāt.*

18. NVi— *na san nāsan*.

19. Bibl. Ind.— *asat-sator*.

*Na-asat na-sat na-sat-asat sat-asatoh vai-dharmyat.***

Nay Reasoning with Two Assertions

Consider an object that you have never seen before. Affirmation of the assertion "is-so" (or it exists) requires evidence. Affirmation of the orthogonal "is-not-so" assertion also requires independent evidence. In other words, lack of evidence for "is-so" does not necessarily lead to the assertion of "is-not-so." Similarly, assertion of "is-so" does not follow from a lack of evidence for "is-not-so." Generally speaking direct evidence may affirm assertion of "is-so," however evidence to affirm "is-not-so" is a long term search through independent criteria and means of evaluation.

According to Syad-Nay affirmation of "is-so," coupled with orthogonal evidence to rule out "is-not so" is necessary to remove possible doubt. Orthogonal assertions also help in identifying inconsistency and contradiction. Consider the following evidence based outcomes for the two orthogonal

assertions for the existence (A) or not-existence (B) for an entity in the same space and time. Four outcomes are possible if each assertion is affirmed (+) or not affirmed (-):

(A+,B+) affirms existence and also affirms the non-existence

(A+,B-) affirms the existence and not-affirms the non-existence.

(A-,B+) not-affirms existence and affirms the non-existence.

(A-,B-) not-affirms the existence and not-affirms the non-existence.

Clearly, (A+,B+) is a **contradiction** because the existence of an entity is affirmed and it is also not-affirmed.

(A+,B-) validates "is-so" by the affirmation of the orthogonal.

(A-,B+) validates "is-not-so" by the affirmation of the orthogonal.

(A-,B-) does not affirm existence, nor does it affirm not-existence suggesting inadequacy of evidence in both cases that calls for continuing search.

GIVA-49. Action-consequence relation can be seen as the balance of gain (input) and loss (output).

उत्पादव्ययदर्शनात् ॥ ४९ ॥

iv. 1.48. *utpāda-vyaya-darśanāt.*

Utpat vyay darshanat.

Note: See Introduction in Volume I.

GIVA-50. By intellect it conforms to real world behaviors yet it is not a tangible entity.

बुद्धिसिद्धं तु तदसत् ॥ ५० ॥

iv. 1.49. *buddhi-siddham tu tad asat.*²¹

21. cf. However, Jayanta's remark (NM 496)— *parihṭam bhāṣyakāreṇa.....*

Buddhi siddham tu tat a-sat.

GIVA-51. It is not relevant that such interdependence is like that tree and fruit (or chicken and egg).

आश्रयाव्यतिरेकाद्ब्रक्षफलोत्पत्तिवदित्यहेतुः ॥ ५१ ॥

iv. 1.50. *āśraya-āvyaṭirekāḍ vrkṣa-phalotpattivad*²² *ityahetuḥ.*

22. B, nvr and R omit *utpatti.*

Ashraya a-vyatirekat vrakch-phal utpatti-vat iti a-hetuh.

GIVA-52. Such self-referential constructs can not be refuted.

Note: Another self-reference paradox is "I am a liar," that makes it impossible to ascertain whether "I" is telling truth or not.

प्रीतिशतमाश्रयत्वादप्रतिषेधः ॥ ५२ ॥

Preeteh atm ashrayatvat a-pretishedhah.

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Effort and consequences

GIVA-53. It is not that worldly possessions (like son, animal, woman, clothing, gold and grain) are consequences of effort.

न पुत्रपशुस्त्रीपरिच्छदहिरण्यान्नादिफलनिर्देशात् ॥ ५३ ॥

iv. 1.52. *na, putra-stri-paṣu-paricchada²⁴-hiraṇyānnādi-phala-nirdēśāt.*

24. NVT—*pariccheda.*

Na putr pashu stri pariched hiranya ann-adi phal nirdeshat.

GIVA-54. In such cases specific effort may be directed towards a desired consequence.

तत्संबन्धात् फलनिष्पत्तेस्तेषु फलवदुपचारः ॥ ५४ ॥

iv. 1.53. *tat-sambandhāt phalanishpattes teshu phalavad upacārah.*

Tat sambandhat phal nishpatteh teshu phal-vat upcharah.

GIVA-55. It is also a part of life that unhappiness follows from interruptions and difficulties.

विविधबाधनायोगाद् दुःखमेव जन्मोत्पत्तिः ॥ ५५ ॥

iv. 1.54. *vividha-bādhana-yogād duḥkham eva janmotpattih.*

Vividh badhna yogat dukham ev janm utpattih.

GIVA-56. It is not because happiness is interrupted.

न सुखस्यान्तरालनिष्पत्तेः ॥ ५६ ॥

iv. 1.55. *na,²⁵ sukhasyā antarāla-nishpattēh.²⁶*

25. nvr and B omit *na.*

26. B and NV—*nivṛtteh.*

Na sukhasya antral nishpatteh.

GIVA-57. After difficulties are resolved awareness of unhappiness can not be refuted.

बाधनानिर्वृत्तेर्षेदयतः पर्येषणदोषादप्रतिषेधः ॥ ५७ ॥

iv. 1.56. *bādhanānivṛtter²⁷ vedayataḥ paryeṣaṇa²⁸-doṣād apratiṣedhah.*

27. NV and NSN (not in ChSS and NVT)—*nivṛtte.*

28. ASS—*paryeṣaṇā.*

Badhna nivrate vedayatah pari-eshan doshat a-pratishedhah.

GIVA-58. Happiness also increases as possibilities of unhappiness are minimized.

दुःखविकल्पे सुखाभिमानाच्च ॥ ५८ ॥

iv. 1.57. *duḥkha-vikalpe sukhābhimānāc ca.*

Dukkh vikalpe sukh abhimanat ch.

GIVA-59. Resolution (*apvarg*) of such concerns is not possible without paying off the debt of bothersome tendencies.

ऋणक्लेशप्रवृत्त्यनुबन्धादपवर्गाभावः ॥ ५९ ॥

iv. 1.58. *ṛṇa-kleśa-pravṛtṭyanubandhād apavargābhāvah.*

Riṇ klesh pravṛti-anubandhat ap-varg a-bhavah.

*

GIVA-60. In the absence of appropriate words, words for quality are used for criticism and praise.

प्रधानशब्दानुपपत्तेर्गुणशब्देनानुवादा निन्दाप्रशंसावपत्तेः ॥ ६० ॥

Pradhan shabd anuppatteh guṇ shabden anuvadah ninda prashansha uppatteh.

iv. 1.59. *pradhāna-śabdānupapatter²⁹ guṇa-śabdenānuvādo³⁰*

nindā-praśamsopapatteḥ.

29. NV— *pradhāna-śabdena.*

30. Some edition of NV reads *guṇa-śabdenāyam arthavādo* instead.

GIVA-61. Such words can not be refuted.

समारोपणादात्मन्यप्रतिषेधः ॥ ६१ ॥

iv. 1.60. *samāroṇāṇād³¹ ātmanyapraṭiṣedhaḥ.*

31. R, B, nvr and NVi— *samāropād.*

Sam-aropanat atmani a-pratishedhah.

*

GIVA-62. Absence of consequence also suggests an end to possible alternatives.

पात्रचयान्तानुपपत्तेश्च फलाभावः ॥ ६२ ॥

iv. 1.61. *pātracayāntānupapatteś ca phalābhāvah.*

Patr chay-ant anuppatteh ch phal a-bhavah.

GIVA-63. Resolution and absence of botherations is like (sound) sleep without dreams.

सुषुप्तस्य स्वप्नादर्शने क्लेशाभावादपवर्गः ॥ ६३ ॥

iv. 1.62. *susuptasya svapnādarśane kleśābhāvād apavargah.*

Susuptasya svapn a-darshane klesh a-bhavat apvargah.

GIVA-64. This is not a response to lack of botherations.

न प्रवृत्तिः प्रतिसन्धानाय हीनक्लेशस्य ॥ ६४ ॥

iv. 1.63. *na pravṛtṭiḥ pratibandhānāya³² hinakleśasya.*

32. B and nvr— *pratibandhānāpa.*

Na pravṛtṭih pratibandhanay hin kleshasya.

GIVA-65. This is not because it is natural response after there are no botheration.

न क्लेशसन्ततेः स्वाभाविकत्वात् ॥ ६५ ॥

iv. 1.64. *na, kleśa-santateḥ svābhāvikatvāt.*

Na klesh santateh sv-bhavikatvat.

GIVA-66. Such impermanence follows naturally from the absence of prior origin.

प्रागुत्पत्तेरभावनित्यत्ववत्स्वाभाविकेऽप्यनित्यत्वम् ॥ ६६ ॥

iv. 1.65. *prāg-utpatter abhāvānityatvavat svābhāvike'pyanityatvam.*³³

33. In NVr *sūtra*-s 65 and 66 are read as a single *sūtra*.

*Prag utpatteh a-bhav a-nityatv-vat sv-bhavike api a- nityatvam.***

GIVA-67. Or such impermanence is like the blackness of atom.

अणुश्यामतानित्यत्ववद्वा ॥ ६७ ॥

iv. 1.66. *aṇu-śyāmatā'nityatvād vā.*

Anu shyamta nityatv vat va.

Note: See also IIB-76.

GIVA-68. (And) Expectations are not mediated by determination.

न संकल्पनिमित्तत्वाच्च रागादीनाम् ॥ ६८ ॥

iv. 1.67. *na, saṅkalpa-nimittatvāc ca rāgādīnām.*

Na sankalp nimittat-vat ch ragadinam.
