

Affirmative Reasoning: Volume II (Part Three of Ten)

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

Chapter IIA

Doubt in Evidence and Inference

GIIA-1. Doubt and uncertainty in a conclusion (outcome of reasoning and deliberation) is not indicated if similar behaviors are reconciled to be the same, and unrelated behaviors are reconciled to be different.

समानानेकधर्माध्यवसायादन्यतरधर्माध्यवसायाद्वा न संशयः ॥ १ ॥

ii. 1.1. *samāna-aneka-dharmā-adhyavasāyād anyatara-dharma-
adhyavasāyād vā na saṁśayaḥ.*

Saman-anek dharm-adhya-vasayad annaytar-dharm-adhya-vasayad va na sanshyah.

GIIA-2. Other unaccounted states (that introduce doubt) are also to be reconciled.

विप्रतिपत्त्यव्यवस्थाध्यवसायाच्च ॥ २ ॥

ii. 1.2. *vipratipatti-avyavasthā¹-adhyavasāyāt ca.*
1. B. nvr : avyavasthā¹āḥ ca.

Viprati-patti a-vyavastha adhyavsayat ch.

GIIA-3,4. An order is suggested by a pattern of order among the superficially similar or unaccounted states.

विप्रतिपत्तौ च संग्रतिपत्तेः ॥ ३ ॥

ii. 1.3. *vipratipattau ca sampratipatteḥ.*

Vi-pratipattau ch sam-pratipatteh.

अव्यवस्थात्मनि व्यवस्थितत्वाच्चाव्यवस्थायाः ॥ ४ ॥

ii. 1.4. *avyavasthā ātmani vyavasthitatvāt ca avyavasthāyāḥ.*

A-vyavastha atmani vyavasthitvat ch a-vyavasthayah.

GIIA-5. Therefore, serious doubt arises if a real behavior remains unaccounted.

तथात्यन्तसंशयस्तद्धर्मसातत्योपपत्तेः ॥ ५ ॥

- ii. 1.5. *tathā² atyantā-saṁśayah tat-dharma-sātalya-upapattēh.*
2. NVr : Some of the editions include the *tathā* in Nbh which justifies the reading of i. 1.23.

Tatha atyant samshyah tat dharm satatya uppattēh.

GIIA-6. Such doubts are reconciled by addressing their particular basis. Doubt is not resolved by ignoring the doubt, or by suggesting that it is not serious.

**यथोक्ताध्यवसायादेव तद्विशेषापेक्षात् संशये
नासंशयो नात्यन्तसंशयो वा ॥ ६ ॥**

- ii. 1.6. *yathokta-adhyavasāyād eva tat-viśeṣāpekṣāt saṁśaye na
asaṁśayah na atyantā-saṁśayah vā.*

Yatha ukt adhyavasayad ev tat vishesh-apekchat sanshaye na a-sanshayah na-atyant-sanshayah va.

GIIA-7. A doubt in a conclusion persists in its subsequent contexts.

यत्र संशयस्तत्रैवमुत्तरोत्तरप्रसङ्गः ॥ ७ ॥

- ii. 1.7 *yatra saṁśayah tatra evam uttara-uttara-prasaṅgaḥ.*

Yatr sanshayah tatr evam uttarah-uttarah prasangah.

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Criteria for a conclusion

GIIA-8. A conclusion not validated by direct evidence always remains not-established.

प्रत्यक्षादीनामप्रामाण्यं त्रिकाल्यासिद्धेः ॥ ८ ॥

- ii. 1.8. *pratyakṣādīnām aprāmaṇyam trikalya-asiddheḥ.*

Pratyakch-adinam a-pramanyam trikalya a-siddheh.

GIIA-9. A conclusion established by direct evidence, remains valid even if the basis for the evidence is not present.

पूर्व हि प्रमाणसिद्धौ नेन्द्रियार्थसन्निकर्षात्प्रत्यक्षोत्पत्तिः ॥ ९ ॥

- ii. 1.9. *pūrvam hi pramāṇa-siddhau na indriya-artha-sannikarṣāt
pratyakṣa-utpattih.³*

3. NVi, nvr, B ; -siddhiḥ.

Purv hi praman siddhau na indriy arth sannikarshat pratyakch utpattih.

GIIA-10. A conclusion established later does not establish a later concern. [For example one can not say: *There is fire on the hill because the hill was smoky yesterday*]

पश्चात्सिद्धौ न प्रमाणेभ्यः प्रमेयसिद्धिः ॥ १० ॥

ii. 1.10. *paścāt siddhau na pramāṇebhyaḥ prameya-siddhiḥ.*

Pashchat siddhau na paramanebhyah pramey-siddhih.

GIIA-11. Commonsense is applied if the order for the relationship of a concern to the evidence is not apparent.

**युगपत्सिद्धौ प्रत्यर्थनियतत्वात्
क्रमवृत्तित्वाभावे बुद्धीनाम् ॥ ११ ॥**

ii. 1.11. *yugapat siddhau prati-artha-niyatatvāt krama-vrttitva-
abhāvah buddhinām.*

Yugpat siddhau prati-arth nityatvat kram vrattitv a-bhavah buddhinam.

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Lack of Refutation for an object without evidence

GIIA-12. An assertion can not be refuted if it can never be established.

त्रैकाल्यासिद्धेः प्रतिषेधानुपपत्तिः ॥ १२ ॥

ii. 1.12. *traikālya-asiddheḥ^A pratiṣedha-anupapattiḥ.*

4. ASS : -asiddhiḥ.

Tri-kalya a-siddheh pratishedh an-uppattih.

GIIA-13. (Also) Such an assertion is not refuted even if all the supporting evidence is refuted.

सर्वप्रमाणप्रतिषेधाच्च प्रतिषेधानुपपत्तिः ॥ १३ ॥

ii. 1.13. *sarva-pramāṇa-pratiṣedhāt ca pratiṣedha-anupapattiḥ⁵.*

5. R, B, nvr asiddhiḥ The sūtra is lacking in NVi.

Sarv praman pratishedhat ch pratishedh anupattih.

GIIA-14. (Also) Such an assertion is not validated even if all the evidence against it is refuted.

तत्प्रामाण्ये वा न सर्वप्रमाणविप्रतिषेधः ॥ १४ ॥

ii. 1.14. *tat-prāmāṇye vā na sarva-pramāṇa-vipratiṣedhaḥ.⁶*

6. ASS, R—pratiṣedhaḥ. B, nvr—sarva-pratiṣedhaḥ.

Tat pramanye va na sarv praman vi-pratishedah.

GIIA-15, 16. If an assertion can never be refuted it is accepted merely as the sound of a word that is balanced against the concern and what is established before.

त्रैकाल्याप्रतिषेधश्च शब्दादातोद्यसिद्धिश्चत्सिद्धेः ॥ १५ ॥

ii. 1.15. *traikālyā-apraṭiṣedhaḥ ca*⁷ *śabdāt ātodya-siddhivat tat-*
siddheḥ.

7. The words up to *ca* are absent in *Tattvāloka*, but are vindicated by the *Ṭikā*. NV repeats the *sūtra* in a terse form.

Tri-kalya a-pratishedhah ch shabdat atyodya siddhivat tat siddheh

प्रमेयात् च तुलाप्रामाण्यवत् ॥ १६ ॥

ii. 1.16. *prameyā*⁸ *ca tulā prāmāṇyavat.*

8. Though others read *prameyatā*, Phaṇibhūṣaṇa's reading of *prameyā* agrees with VSS, ASS, NV, NSN, NVTT, ChSS and *Nyāya-tattvāloka*.

Prameyat ch tula pramanyvat.

GIIA-17. An evidence based conclusion is likely to be supported by other independent evidence.

**प्रमाणतः सिद्धेः प्रमाणानां
प्रमाणान्तरसिद्धिप्रसङ्गः ॥ १७ ॥**

ii. 1.17. *pramāṇataḥ siddheḥ pramāṇānām pramāṇāntara-siddhi-*
prasāṅgaḥ.

Pramantah siddheh pramanam pramanantar siddhi prasangah.

GIIA-18. A concern or conclusion may be modified in the light of new evidence.

तद्विनिवृत्तेर्वा प्रमाणसिद्धिबन्धमेयसिद्धिः ॥ १८ ॥

ii. 1.18. *tat-vinivṛtteḥ vā pramāṇa*⁹*-siddhivat prameya-siddhiḥ.*¹⁰

9. NV, Bibl. Ind., VSS, ASS : *pramāṇāntara*.

10. NVi, R, nvr, B, V : *prameya-tat-siddhiḥ*.

Tat vi-nivratteh va praman-antar siddhivat pramey siddhih.

GIIA-19. Evidence does not establish a conclusion as an object is illuminated by lamp (that is a conclusion does not precede the evidence).

न प्रदीपप्रकाशसिद्धिवत्तत्सिद्धेः ॥ १९ ॥

ii. 1.19. *na pradīpa-prakāśa-siddhivat*¹¹ *tat-siddhiḥ.*

11. R reads *tadīya-prakāśavat tat-siddhiḥ*. Others read *pradīpa-prakāśavat*; but Phaṇibhūṣaṇa's reading agrees with ChSS, B, nvr, NSN and VSS.

Na pradeep prakash siddhivat tat siddheh.

(Or) Na pradeep tady prakashvat tat siddheh.

GIIA-19a. Evidence sometimes provides insight into the relations, sometimes into lack of relations, and sometimes into a part of multiple relations.

क्वचिन्तु निवृत्तिदर्शनादनिवृत्तिदर्शनाच्च क्वचिदनैकान्तः ॥ १९ ॥

ii. 1.20. *kvacit nivṛtti-darśanāt anivṛtti-darśanāt ca kvacit
anekāntaḥ.*¹²

12. This is not accepted by all as a separate sūtra.

Kvachit tu nivṛatti darshnat a-nivṛatti darshnat ch kvachit anek-antah.

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Communicating Evidence

GIIA-20. Word statements can not communicate all the characteristics of evidence.

प्रत्यक्षलक्षणानुपपत्तिरसमग्रवचनात् ॥ २० ॥

ii. 1.21. *pratyakṣa-lakṣaṇa-anupattiḥ asamagra-vacanāt.*

Pratyakch lakchan anupattih a-samagr vachnat.

GIIA-21. Evidence is not communicated unless mind grasps appropriate characteristics of the sense experience.

नात्मनसोः सन्निकर्षाभावे प्रत्यक्षोत्पत्तिः ॥ २१ ॥

ii. 1.22. *na ātma-manasoḥ sannikarṣa-abhāve pratyakṣa utpattiḥ.*

Na atm-man-soh sannikarsh a-bhave pratyakch uppattih.

GIIA-22. In suitable contexts it is possible to grasp evidence even if the information about details of direction, place, or time is incomplete.

दिग्देशकालाकाशेष्वप्येवं प्रसङ्गः ॥ २२ ॥

ii. 1.23. *dik-deśa-kāla-ākāṣeṣu api evaṃ prasāṅgaḥ.*

Dik desh kal akasheshu api evam prasangah.

GIIA-23. It is not possible if cognition of the distinguishing attributes of evidence is interrupted.

ज्ञानलिङ्गत्वादात्मनो ज्ञानवरोधः ॥ २३ ॥

ii. 1.24. *jñāna¹³-liṅgatvāt ātmanah na¹⁴ anavarodhaḥ.*¹⁵

13. VSS : ātma. 14. VSS : omits na.

15. NVi, NV : anavabodhaḥ.

Gyan lingatvat atmnah na avrodhah.

GIIA-24. Such a lack of cognition is often due to a lack of the defining attributes, and not a limitation of mind.

तदयौगपद्य लिङ्गत्वाच्च न मनसः ॥ २४ ॥

ii. 1.25. *tat-ayaugapadya-liṅgatvāt ca¹⁶ na¹⁷ manasaḥ.*¹⁸

16. nvr omits ca. 17. VSS, NVi, B, nvr, omit na.

18. R : tat-ayaugapadyāt manasaḥ.

Tat a-yaug-padya lingatvat ch na mansah.

GIIA-25. A description in own words communicates attributes and influences on relations of evidence with the sense experience.

**प्रत्यक्षनिमित्तत्वाच्चेन्द्रियार्थयोः
सन्निकर्षस्य स्वशब्देन वचनम् ॥ २५ ॥**

ii. 1.26. *pratyakṣa-nimittatvāt ca indriya-arthayoh sannikarṣasya
sva-śabdena¹⁹ vacanam.*

19. Phaṇibhūṣaṇa's reading follows VSS, ChSS, NSN, NV.
Bibl. Ind. : śabdena. Instead of sva-śabdena vacanam.
Ruben prefers the reading : pṛthak-vacanam.

Pratyakch nimittvat ch indriy-arthyoh sannikarshsya sv shabden vachnam.

GIIA-26. Such relations are not grasped if senses are distracted.

सुप्तव्यासक्तमनसां चेन्द्रियार्थयोः सन्निकर्षनिमित्तत्वात् ॥ २६ ॥

ii. 1.27. *supta-vyāsakta-manasām ca indriya-arthayoh sannikarṣa-
nimittatvāt.*

Supt-vyasakt mansam na indriy-arthyoh sannikarsh nimittvat.

GIIA-27. Cognition of the experience is also influenced if sense inputs are distracted.

तैश्चापदेशो ज्ञानविशेषायाम् ॥ २७ ॥

ii. 1.28. *taiḥ ca apadeśah jñāna-viśeṣāṇām.*

Taih ch ap-deshah gyan visheshanam.

GIIA-28. Such corrupted evidence is not relevant.

व्याहतत्वादहेतुः ॥ २८ ॥

ii. 1.29. *vyāhatatvāt ahetuḥ.²⁰*

20. Though mentioned in most of the editions, Ruben does not read it as an independent sūtra.

Vyahatvat a-hetuh.

GIIA-29. This is not because corrupted evidence emphasizes a particular meaning (but the whole evidence is corrupted if a part is corrupted).

नार्थविशेषप्राबल्यात् ॥ २९ ॥

ii. 1.30. *na artha-viśeṣa-prābalyāt.²¹*

21. Though mentioned in most of the editions, Ruben does not read it as an independent sūtra.

Na arth vishesh prabalyat.

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Evidence for Inference

GIIA-30. Inference follows from the grasp of the entire evidence.

प्रत्यक्षमनुमानमेकदेशग्रहणादुपलब्धेः ॥ ३० ॥

ii. 1.31. *pratyakṣam anumānam ekadeśa-grahaṇād upalabdheḥ.*

Pratyakcham anuman ek desh grahnat uplabdheh.

GIIA-31. This is not because inference is not possible from this or that part of the evidence.

न प्रत्यक्षेण यावत्तावदप्युपलम्भात् ॥ ३१ ॥

ii. 1.32. *na pratyakṣeṇa yāvat tāvat api²² upalambhāt.*²³

22. R, B, nvr and NVi omit api.

23. Though many read the following as an independent and the next śūtra, Phaṇibhūṣaṇa takes it as forming part of the *Bhāṣya* : na ca ekadeśa-upalabdhiḥ avayavi-sadbhāvāt.

Na pratyachen yavat tavat api uplambhat.

GIIA-32. This is also not because the entire evidence is related to the entire syllogism.

न चैकदेशोपलब्धिरव्यविसद्भावात् ॥ ३२ ॥

Na ch ek desh uplabdhih avyavi sad-bhavat.

GIIA-33. But corrupted evidence introduces doubt.

Note: Liability in the conclusion follows from the concomitant invariance in the evidence.

साध्यत्वादव्यविसिन्धेः संदेहः ॥ ३३ ॥

ii. 1.33. *sādhyaṭvāt avyavini sandehaḥ.*

Sadhyatvat avyavini sandehah.

GIIA-34. An inference is not established without accepting evidence in its entirety.

सर्वाग्रहणमव्यव्यसिद्धेः ॥ ३४ ॥

ii. 1.34. *sarva-agrahaṇam avyavi-asiddheḥ.*

Sarv a-grahnam avyavi a-siddheh.

GIIA-35. That includes the push and pull (tension and nuances) in the evidence.

धारणाकर्षणोपपत्तिश्च ॥ ३५ ॥

ii. 1.35. *dhāraṇa-ākaraṇa upapatteḥ ca.*

Dharan akarshan uppattesh ch.

GIIA-36. Grasp of evidence is like seeing an army in a forest where only parts are seen. It is not like the extra-sensory grasp of an invisible part (or a hypothetical model or belief).

सेनावनवद् ग्रहणमिति चेन्नातीन्द्रियत्वादयूनाम् ॥ ३६ ॥

ii. 1.36. *senā-vanavat²⁴ grahaṇam iti cet na atindriyatvāt aṇūnām.*
24 R, B, nvr, NVi—vana-ādi-vat.

Sena van-vat grahnam iti chet na atindriyat-vat anumam.

GIIA-37. Evidence is not valid if it is interrupted and tempered, or leads to contradictory inference.

रोधोपघातसादृश्येभ्यो व्यभिचारादनुमानमप्रमाणम् ॥ ३७ ॥

ii. 1.37. *rodha-upaghāta²⁵-sādṛśyebhyaḥ vyabhicārāt anumānam*
apramāṇam.

25. VSS : -upadhāna-

Rodh upghat sadrashyebhyaḥ vyabhicharat anumana a-pramanam.

GIIA-38. This is not because the meaning of the evidence changes if a particular part is corrupted.

नैकदेशत्राससादृश्येभ्यो ऽर्थान्तरभावात् ॥ ३८ ॥

ii. 1.38. *na ekadeśa²⁶-trāsa-sādṛśyebhyaḥ arthāntara-bhāvāt.*
26. NVi : ekadeśa-rodha

Na ek desh tras sadrashye-bhyaḥ arthantar bhavat.

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Time Relations in Evidence

GIIA-39. In the absence of the current state, one can reason with the prior and subsequent events.

वर्तमानाभावः पततः पतितपतितव्यकालोपपत्तेः ॥ ३९ ॥

ii. 1.39. *vartamāna-abhāvaḥ patataḥ patita-patitavya-kāla-upapattēḥ.*

Vartman a-bhavah patataḥ patit-patitavya kal uppatteh.

GIIA-40. Absence of the current state also suggests absence of the prior and subsequent states.

तयोरप्यभावो वर्तमानाभावे तदपेक्षत्वात् ॥ ४० ॥

ii. 1.40. *tayor api abhāvaḥ vartamāna-abhāve tat-apekṣatvāt.*

Tayoh api abhavah vartman a-bhave tat apekchatvat.

GIIA-41. This is not because the prior and the subsequent states are established independently.

जातीतानागतयोरितरेतरापेक्षासिद्धिः ॥ ४१ ॥

ii. 1.41. *na alīta-anāgatayoh itara-itara-apekṣā-siddhiḥ.*

Na atit-anagat-yoh itar itar apekcha siddhih.

GIIA-42. In the absence of the current state it is not possible to grasp the significance of the entire evidence.

वर्तमानाभावे सर्वाग्रहणं प्रत्यक्षानुपपत्तेः ॥ ४२ ॥

ii. 1.42. *vartamāna-abhāve sarva-agrahaṇam pratyakṣa-anupapatteḥ.*

Vartman a-bhave sarv a-grahanam pratyach an-uppatteh.

GIIA-43. Relationship of a past action to its future consequences is accepted for reasoning.

कृतताकर्तव्यतोपपत्तेस्तूभयथा ग्रहणम् ॥ ४३ ॥

ii. 1.43. *kṛtatā-kartavyatā-upapatteḥ tu²⁷ ubhayathāgrahaṇam.*

27. R, B, nvr, NVi omit tu

Kratata kartvyata uppatteh tu ubhaytha grahanam.

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Comparisons

GIIA-44. Such defects do not apply for comparison of similarity based on a particular behavior.

**अत्यन्तप्रायैकदेशसाधर्म्यादुपमानसिद्धेर्यथो-
क्तदोषानुपपत्तिः ॥ ४४ ॥**

ii. 1.44. *atyanta-prāya-ekadeśa-sādharmyāt upamāna-siddheḥ yatho-*

Atyant prayah ek desh sadharmyat upman siddheh yathokt dosh an-uppattih.

GIIA-45. Also such defects do not apply for comparison based on similarity to a well-established behavior.

प्रसिद्धसाधर्म्यादुपमानसिद्धेर्यथोक्तदोषानुपपत्तिः ॥ ४५ ॥

ii. 1.45. *prasiddha-sādharmyāt upamāna-siddheh yathokta-doṣa-*

anupapattiḥ.

Prasiddh sadharmyat upman siddheh yathokt dosh an-uppattih.

GIIA-46. Direct evidence also establishes what is beyond direct experience.

प्रत्यक्षेणाप्रत्यक्षसिद्धेः ॥ ४६ ॥

ii. 1.46. *pratyakṣeṇa apratyakṣa-siddheḥ.*
Pratyakchen a-pratyakch siddheh.

GIIA-47. One does not make a comparison with a cow if of the entity under consideration is not cow-like.

नाप्रत्यक्षे गवये प्रमाणाथमुपमानस्य पश्याम इति ॥ ४७ ॥

ii. 1.47. *na apratyakṣe²⁸ gavaye pramāṇa-artham upamānasya*
paśyāmaḥ.

23. NVi—na apratyakṣeṇa.

Na a-pratyakche gavaye praman-artham upmansya pashyamah iti.

GIIA-48. A comparison with an analog tells little about anything in particular, or about the particulars of the entity under consideration.

तथेत्युपसंहारादुपमानसिद्धेर्नाविशेषः ॥ ४८ ॥

ii. 1.48. *tathā iti upasaṃhārāt upamāna-siddheḥ na aviśeṣaḥ.*

Tatha iti upsanharat upman siddheh na a-visheshah.

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Words as Evidence: Testimony

GIIA-49. Words are used to describe and infer if the entity of concern is not available for scrutiny or direct examination.

शब्दोऽनुमानमर्थस्यानुपलब्धेरनुमेयत्वात् ॥ ४९ ॥

ii. 1.49. *śabdāḥ anumānam arthasya anupalabdheḥ anumeyatvāt.*

Shabdah anumanam arthasya anuplabdheh anumeyatvat.

GIIA-50, 51. Such descriptions must communicate unambiguous trends and relations.

उपलब्धेरद्विप्रवृत्तित्वात् ॥ ५० ॥

ii. 1.50. *upalabdheḥ a-dvi-pravṛttitvāt.²⁹*

29. NVi— a-dvi-pravṛttikatvāt.

Uplabdheh a-dvi pravratitvat.

संबन्धाच्च ॥ ५१ ॥

ii. 1.51. *sambandhāt ca.³⁰*

30. NVi— ca iti.

Sambandhat ch.

GIIA-52. Viability of reliable testimony comes from the correspondence of words with intended meaning.

आप्तोपदेशसामर्थ्याच्छब्दादर्थसंप्रत्ययः ॥ ५२ ॥

ii. 1.52. *āpta-upadeśa-sāmarthyāt śabdāt³¹ artha³²-sampratyayaḥ.*

31. NV, B, Bibl, Ind— śabda-arthāt.

32. R, B, NVi, nvr, Bibl, Ind— arthe sampratyayaḥ.

Apt upदेश samarthyat shabdāt arth sampratyayah.

GIIA-53. A word description is not adequate if relations are missing, and such gaps are to be filled or parts discarded (i.e. compensated by reading between the lines).

पूरणप्रदाहपाटनानुपलब्धेश्च संबन्धाभावः ॥ ५३ ॥

ii. 1.53. *pūraṇa-pradāha³³-pātana-anupapatteḥ³⁴ ca sambandha-
abhāvaḥ.*

33. B, nvr— dāha-

34. R, B, nvr, NSN, NVi, read anupapatteḥ instead of anupapalabdheḥ which is the reading of others.

Puran pradah paatan anupalabdheh ch sambandh a-bhavah.

GIIA-54. Both the word organization and meaning should be irrefutable.

शब्दार्थव्यवस्थानादप्रतिषेधः ॥ ५४ ॥

ii. 1.54. *śabda-artha-vyavasthānāt apratiśedhaḥ.*

Shabd arth vyavasthanat a-pratishedhah.

GIIA-55. Timely (appropriate) words effectively communicate meaning.

सामयिकत्वाच्छब्दार्थसंप्रत्ययस्य ॥ ५५ ॥

ii. 1.55. *na sāmāyikatvāt³⁵ śabda-artha-sampratyayasya.*

35. B, nvr— sāmāyikāt.

Samayikatvat shabd arth sampratyaysya.

GIIA-56. (Also) Reliable testimony does not depend on a particular class or a particular set of rules.

जातिविशेषे चानियमात् ॥ ५६ ॥

ii. 1.56. *jātivīśeṣe ca aniyamāt.*

Jati visheshe ch a-niyamat.

GIIA-57. Testimony is not admissible if evidence is perceived to be false, distorted, plagiarized, or coached.

तदप्रामाण्यमनृतव्याघातपुनरुक्तदोषेभ्यः ॥ ५७ ॥

ii. 1.57. *tat-aprāmāṇyam anṛta-vyāghāta-punarukta-doṣebhyaḥ.*

Tat a-pramanyam anrat vyaghat punrukt doshebyah.

GIIA-58. This is not because such shortcomings make it useless to establish the event or entity (but because one does not know where the defects are).

न कर्मकर्तृसाधनवैगुण्यात् ॥ ५८ ॥

ii. 1.58. *na karma-karṭṛ-sādhana-vaiḡuṇyāt.*

Na karm kartre sadhan vai-gunyaṭ.

GIIA-59. Word testimony changes with time (For example, what one remembers may be influenced by subsequent experience and thus loaded with layers of meanings).

अभ्युपेत्य कालभेदे दोषवचनात् ॥ ५९ ॥

ii. 1.59. *abhyupetya kāla-bhēde doṣa-vacanāt.*

Abhyupetya kal bhede dosh vachnat.

GIIA-60. (And) Word constructs become corrupted in translation.

अनुवादापपत्तेश्च ॥ ६० ॥

ii. 1.60. *anuvāda-upapatteḥ ca.*

Anuvad uppattēh ch.

GIIA-61. (Also) Word constructs become corrupted if sentence or meaning is accepted in part.

वाक्यविभागस्य चार्थग्रहणात् ॥ ६१ ॥

ii. 1.61. *vākya-vibhāgasya ca artha-grahaṇāt.*

Vakya vibhagasya ch arth grahnat.

GIIA-62, 63. Meaning and implications of a word construct are carefully elaborated with suitable rules and methods.

विधिर्यवादानुवादवचनविनियोगात् ॥ ६२ ॥

ii. 1.62. *vidhi-arthavāda-anuvāda-vacana-viniyogāt.*

Vidhi arth vaad anuvaad vachan viniyogat.

विधिर्विधायकः ॥ ६३ ॥

ii. 1.63. *vidhiḥ vidhāyakaḥ.*

Vidhih vidhaykah.

GIIA-64. The meaning is (also) construed through praise, condemnation, and by rearranging works of others.

स्तुतिर्निन्दा परकृतिः पुराकल्प इत्यर्थवादः ॥ ६४ ॥

ii. 1.64. *stutih nindā parakṛtiḥ purākalpa iti arthavādah.*
Stutih ninda par-kratih pura-kalp iti arth vadah.

GIIA-65. Short statements require careful and systematic elaboration.

विधिविहितस्यानुवचनमनुवादः ॥ ६५ ॥

ii. 1.65. *vidhi-vihitasya anuvacanam anuvādah.*
Vidhi vihitasya anu-vachnam anuvaadah.

GIIA-66. It is not that practice of restatement by paraphrasing in a particular form is not useful for learning.

नानुवादपुनरुक्तयोर्विशेषः शब्दाभ्यासोपपत्तेः ॥ ६६ ॥

ii. 1.66. *na anuvāda-punaruktayoh viśeṣaḥ śabda-abhyāsa-upapattēḥ.*
Na anuvad punah uktayoh visheshah shabd-abhyas uppattēh.

GIIA-67. Short statements are not insignificant as cues for recall and delivery.

शीघ्रतरगमनोपदेशवदभ्यासान्नाविशेषः ॥ ६७ ॥

ii. 1.67. *śighratara-gamana-upadeśavat, abhyāsāt na aviśeṣaḥ.*³⁶
36. nvr : abhyāsāt aviśeṣaḥ. B : abhyā.āt viśeṣaḥ.
Sheeghrtar gaman updesh-vat abhyasat na a-visheshah.

GIIA-68. However, facile delivery is like reciting a *mantr* (or quotation) or a medical prescription. [These are often done on the basis of symptoms without understanding of the underlying reasoning].

मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् ॥ ६८ ॥

ii. 1.68. *mantra-āyurveda-prāmāṇyavat*³⁷ *ca tat-prāmāṇyam āpta-*
prāmāṇyāt.
37. nvr, B, NVi omit -prāmāṇya- omiṭ -prāmāṇya-
Mantr ayurved pramanya-vat ch tat pramanyam apt pramanyat.
