**Language of Navya-Nyaya**

**Section 1**

That which is contained (somewhere), which resides (somewhere), which exists (somewhere) is called a धमम. Except आकाश, everything exists somewhere or the other and hence everything is a धमम.

If A exists in B, then A is called B’s धमम and B is called धमी. For example, जाति, गुण and कर्म exist in द्रव्य. Hence, these three are the धमम of द्रव्य. An अवयव resides in अवयव. Thus, पट is the धमम of तन्तु. जल resides in पात्र, hence जल is the धमम of पात्र. Since आकाश does not exist at any specific place, it is not धमम. This is why आकाश is also called as अवृत्ति-पदार्थ i.e. a पदार्थ which is unlocated.

धमी, आधार are synonyms. धमम and आधेय are synonyms. The relationship between धमम and धमी is shown pictorially as under:-

**Drawing 1**

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<table>
<thead>
<tr>
<th>X</th>
<th>जाति</th>
<th>गुण</th>
<th>विशेषण</th>
<th>कर्म</th>
<th>पट</th>
<th>आधेय</th>
<th>धमम</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
<td>द्रव्य</td>
<td>द्रव्य</td>
<td>विशेष्य</td>
<td>द्रव्य</td>
<td>तल्तु</td>
<td>आधार</td>
<td>धमी</td>
</tr>
</tbody>
</table>
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Section 2

धर्म is of two types namely जाति and उपाधि. उपाधि is of two types, अखण्ड उपाधि and सखण्ड उपाधि.

जाति is that धर्म due to which different द्रव्य of same type, though appearing different from each other, are included in same class. जाति is thus an inherent feature due to which it belongs to a particular class. For example, मनुष्यत्व is जाति because owing to मनुष्यत्व, all human beings belong to a particular class called humans. जाति is synonym of सामान्य which is held as a पदार्म by कणाद - द्रव्य, गुण, कर्म, सामान्य, विशेष, समवाय.

उपाधि, on the other hand, is not an inherent feature. It is धर्म nonetheless.

Section 3, 4 and 5

That उपाधि which has parts is called सखण्ड उपाधि while that उपाधि which cannot be divided into parts is called as अखण्ड उपाधि. For example, पशुत्वa can be divided in parts because it contains लोमवत्त्व, अन्गुलवत्त्व etc. Or रूप contains parts such as रूपत्व. Thus, रूप is धर्म while रूपत्व is धर्म. Thus, रूप itself is उपाधि but it is सखण्ड उपाधि.

Please note that जाति is always अखण्ड. Now, मनुष्यत्व also may be challenged to contain parts such as अन्गुलवत्त्व etc but there is no difference between two human beings on this count. However, in case of पशुत्व, some animals might have अन्गुलवत्त्व while some may not (for e.g. cow).

The example of अखण्ड उपाधि would be भावत्व.
जाति resides in its धर्मी always by way of समवाय संबन्ध. अखण्ड उपाधि resides in its धर्मी always by way of स्वरूप संबन्ध. This is the difference and that is why जाति and अखण्ड उपाधि are explained differently.

Section 6

अवच्छिन्न means विशेषण-श्रंगित. The rule is as follows. In case of जाति and अखण्ड उपाधि, if they are not explicitly mentioned in a sentence, then their प्रतीति i.e. understanding is निरवच्छित i.e. without विशेषण. However, if they are mentioned explicitly in words in a sentence, then their प्रतीति i.e. understanding is अवच्छिन्न i.e. along with their विशेषण as is the case in all प्रतीति.

For example, in the sentence – पटो भाव - the जाति पट्व and अखण्ड उपाधि भावत्व are not mentioned explicitly. Hence their understanding is निरवच्छित. Their meaning i.e. the meaning of पट्व and भावत्व is understood as included in the meaning of पट and भाव.

Whereas in the sentence – अत्तिन्द्रेभ्यं भावत्वं पट्वं च अति - the जाति and अखण्ड उपाधि are explicitly mentioned. Hence, their cognition is अवच्छिन्न i.e. they are understood along with their विशेषण namely पट्व-त्व and भावत्व-त्व.

Therefore, the rule is - everything is known along with विशेषण except for जाति and अखण्ड उपाधि and that too when they are not explicitly mentioned.

Thus, the प्रतीति of everything is अवच्छिन्न i.e. along with विशेषण. The only exception is जाति and अखण्ड उपाधि when they are not explicitly mentioned in words in a sentence. If they
are not explicitly mentioned, then their meaning is understood as included in the meaning of their locus.

**Section 7, 8, 9**

संबन्ध means closeness or proximity. *It causes विशेषण-विशेष्य-भाव between two पदार्थ.*

That is to say, संबन्ध is always between विशेषण and विशेष्य. संबन्ध is of two types namely साभाव and परस्पर i.e. direct and indirect. साभाव is further of several types viz. संयोग, समवाय, स्वरूप etc. साभाव संबन्ध means that it does not consist of any other संबन्ध. For e.g., “पात्रे जलं अस्ति”, “रूपवान पुरुषः”, “गृहे पटो नास्ति” are examples of संयोग, समवाय and स्वरूप respectively.

समवाय is a संबन्ध which brings two interdependent things together. समवाय is a पदार्थ, the sixth one of कणाद. They are interdependent in so far as they are never known separately.

So long as one exists, the other exists. Five pairs are connected by समवाय. This should be memorized. They are - गुण and गुणी, क्रिया and क्रियावान्, जाति and व्यक्ति, अवयवि and अवयव, विशेष and नित्य-द्रव्य. It is trite that समवाय is an eternal संबन्ध. समवाय is also named as असु-संबन्ध i.e. संबन्ध of two which cannot be separated. The example is that of रूप-अभिष, घट-घट, चलन-क्रिया-ब्राह्मण, पट-तन्त्र etc. “रूपवान ब्राह्मणो चलति” - this sentence has three समवाय संबन्ध as under: रूप-ब्राह्मण, ब्राह्मणज्ञ-ब्राह्मण, चलन-क्रिया-ब्राह्मण. ब्राह्मण is the आधार while the other three are अधेय which are in ब्राह्मण through समवाय.
संयोग on the other hand is a non-eternal संबन्ध. It is possible between two द्रव्य. Two पदार्थ, if they are not द्रव्य, then they cannot have a संबन्ध of संयोग. संयोग is always between two द्रव्य. संयोग is a गुण. It is a product and hence it can be produced and destroyed. For eg, when water is poured in a vessel then संयोग is produced and when it is thrown out, संयोग is destroyed. Since संयोग is a गुण, its संबन्ध to its अधिकरण is by way of समवाय namely गुण-गुणी.

**Drawing 3**

[Diagram of Drawing 3]
स्वरूप is not an additional category of पदार्थ. It refers to a संबन्ध where अधेय relates to आधार through itself. The examples, which should be memorized, are that of अभाव vis-a-vis its locus and समवाय vis-a-vis its locus.

“गृहे पटाभाव” - here पटाभाव has the स्वरूप संबन्ध with गृह. जाति-व्यक्ति, गुण -गुणी, अवयवि-अवयव etc have समवाय संबन्ध among them. Since समवाय is a पदार्थ in itself, it also has to have संबन्ध with its आधार and आधेय. That संबन्ध is that of स्वरूप.

**Drawing 4**

![Diagram]

**Section 10**

As earlier stated, संयोग is a गुण while समवाय is a पदार्थ. स्वरूप has a synonym called विशेषणता. पटाभाव, घटाभाव etc are related to their loci by स्वरूप संबन्ध.

**Section 11**

परम्परा संबन्ध means indirect संबन्ध i.e. it consists of another संबन्ध. The object whose परम्परा संबन्ध is to be determined is given a name स्व.

Lets us take an example of रूप (A) in पट. Now, रूप is actually तन्तु-रूप. This तन्तु-रूप say white has समवाय संबन्ध with तन्तु. Now the same तन्तु-रूप is that of पट which also has...
समवाय-संबन्ध with तन्तु. Thus, both पट and तन्तु-रूप have समवाय संबन्ध with तन्तु. Thus, the संबन्ध of तन्तु-रूप with पट is that of परम्परा संबन्ध. तन्तु-रूप is called स्व. तन्तु is called स्व-समवायी. पट is called स्व-समवायी-समवेत. And hence the परम्परा संबन्ध is called स्व-समवायी-समवेत्व।

Drawing 5

Similarly, if a पुरुष with दण्ड is in गृह, then the संबन्ध of दण्ड with गृह is that of परम्परा. दण्ड is स्व. पुरुष is स्व-संयोगी. गृह is स्व-संयोगी-संयोगी. And hence the परम्परा संबन्ध is called स्व-संयुक्त-संयोगित्व।

Drawing 6

The परम्परा संबन्ध is also called as स्व-आश्रय-आश्रयत्व।

Section 12

In case of परम्परा संबन्ध, there is no restriction. It can be between of any length and between any number of आधार and आधेय. There are no restrictions as in the case of साधारन.
संबन्ध. For eg, संयोग can be between two द्रव्य alone or समवाय between two पदार्थ alone which are within the five pairs as mentioned. No such restrictions are there in परम्परा संबन्ध. The logic of परम्परा संबन्ध is simple. If A has संबन्ध with B and B has संबन्ध with C, then A can be said to have परम्परा संबन्ध with C.

Section 13

The secret of परम्परा संबन्ध is this. The starting point of परम्परा संबन्ध is called ‘स्व’. It situates in the terminating point of परम्परा संबन्ध. It can be understood by the examples of Section 11.

Section 14

संबन्ध has so far been classified as साक्षाि् and परम्परा. They can also be classified as वृति-नियामक and वृति-अनियामक. The rule is as follows. Whichever संबन्ध has आधार-आधेय-भाव i.e. आधेय-आधारी-भाव i.e. अधिकरण-वृतिा-भाव is called as वृति-नियामक-संबन्ध. And whichever संबन्ध does not have such भाव is referred as वृति-अनियामक-संबन्ध. As is obvious, the आधार will possess समान विभक्ति if expression is like ‘ध्येय घट’ [घट is the object of emphasis] or the आधेय will possess मतुप प्रत्यय such as भूतल: घटवत् [भूतल is the object of emphasis].

Section 15, 16

वृति-नियामक-संबन्ध are of the type समवाय, संयोग and स्वरूप. Here समवाय is always वृति-नियामक. However, संयोग can be sometimes वृति-अनियामक-संबन्ध also. For e.g., when two hands are joined for नमस्कार, there is a संयोग संबन्ध but there is no आधार-आधेय-भाव as no one says that one hand is ‘in’ other hand. Thus, that संबन्ध, though संयोग, is वृति-अनियामक.
However, समवाय is always वृति-नियामक. This is so because in समवाय, the अधेय pervades the आधार completely. However, in संयोग, the अधेय (if any) is not pervaded fully.

Thus, in वृति-अनियामक-संबन्ध, what is perceived is not आधार-अधेय-भाव but only a संबन्ध. Consequently, समस्ती विभक्ति or मतु प्रत्यय are not used either. Generally, there is स्व-स्वामि-भाव here. Like “चैत्रस्य धनं”, “धनवान् चैत्रः”, “मन्त्रिवान राजा”, “राजि मन्त्री” etc. Here, the diagram is as under:

**Drawing 7**

![Diagram](image)

**Section 17**

परम्परा-संबन्ध are almost always वृति-अनियामक संबन्ध. This is so because परम्परा-संबन्ध does not create आधार-अधेय-भाव. Like “a man with शिखा is in house” is an example of परम्परा संबन्ध between शिखा and house. However, there is no आधार-अधेय-भाव and hence there is no वृति-नियामक-संबन्ध between शिखा and house though there is परम्परा संबन्ध of स्व-संयुक्त-संयोगित्व or स्व-अश्रय-अश्रयत्व between them.

**Section 18**

कालिक-संबन्ध i.e. temporal relations are sometimes वृति-नियामक and sometimes वृति-अनियामक. In case of महाकाल, the indivisible time, the संबन्ध is always वृति-नियामक because
everything resides in महाकाल. In case of खण्डकाल, there can be either वृति-नियामक or वृति-
अनियामक संबन्ध.

**Section 19, 20**

There is another संबन्ध known as पर्यासिः. If A is collectively related to several loci B1, B2.. Bn, then the संबन्ध between A and B1 to Bn is called as पर्यासिः. For e.g., घटत्व has a संबन्ध with a particular घट G1 and that संबन्ध is that of समवाय. However, घटत्व has समवाय संबन्ध with G2, G3…. Gn also. Therefore, घटत्व has a संबन्ध of समवाय with individual घट while घटत्व has पर्यासिः संबन्ध with all घट collectively.

Similarly, अवच्छेदकता resides in each अवच्छेदक by स्वरूप संबन्ध and collectively by पर्यासिः संबन्ध.

**Drawing 8**

(i)
Section 21

While explaining a संबन्ध, one needs to know the direction of संबन्ध. The direction is obvious when the संबन्ध is वृत्ति-नियामक. Only in cases of वृत्ति-अनियामक-संबन्ध, one needs to explicitly know the direction. The general rule in this matter is that if x is related to y, then x is called प्रतियोगी and y is called अनुयोगी. And the धर्म of अनुयोगी is the name of the संबन्ध between x and y. So, if the संबन्ध between father and son is in question, then father is
प्रतियोगी, son is अनुयोगी and पुत्रत्व is the संबन्ध (पिता पुत्रे पुत्रत्व-संबन्धेन अन्वेति) . If the संबन्ध between son and father is in question, then son is प्रतियोगी, father is अनुयोगी and पितृत्व is the संबन्ध (पुत्र: पितारी पितृत्व-संबन्धेन-अन्वेति) . In case of वृत्ति-नियामक संबन्ध, आधे य is always प्रतियोगी and आधार is always अनुयोगी.

**Drawing 9**

![Diagram showing the relationship between pratiyoagi and anuyogii in a Vruta-Vrukamukh relation.]

Thus, it is clear that अनुयोगीनिष्ठ: धर्म: संबन्ध: . Now let us take the example of विषय and विषयी. विषय refers to the object of ज्ञान. In Navya-nyaya, ज्ञान itself is विषयी. Applying the rule enunciated above, the संबन्ध of विषय and विषयी is that of विषयपिता. And the संबन्ध of विषयी and विषय is that of विषयपिता.

**Section 22**

Though the वृत्ति-नियामक -संबन्ध is उभयनिष्ठ, yet through a particular संबन्ध, only one of the two resides in other. The reason is that one is प्रतियोगी while the other is अनुयोगी . As a rule, आधे य is the प्रतियोगी and आधार is the अनुयोगी. So, in कुण्ड-बदर, बदर is the प्रतियोगी and कुण्ड is the अनुयोगी. In case of धर्म -धर्मी, धर्म is the प्रतियोगी and धर्म is the अनुयोगी. This is also called as संसगममयामदा:
Section 23, 24

Here the निरूप्य-निरूपक-भाव is to be discussed. It has been said that आधेय resides in आधार. आधेय possesses वृत्तिता and आधार possesses अधिकरणता. Now the वृत्तिता of आधेय is because of the अधिकरणता of आधार and vice versa. Therefore, the वृत्तिता is described by अधिकरणता. There is a mutual निरूप्य-निरूपित-भाव between वृत्तिता and अधिकरणता. Both are described by each other.

Let us take an example: कुण्डे बदर:

Here the वृत्तिता of बदर is described by अधिकरणता of कुण्ड and the अधिकरणता of कुण्ड is described by the वृत्तिता of बदर. Or in short, the वृत्तिता of बदर is described by कुण्ड and the अधिकरणता of कुण्ड is described by बदर. The pictorial representation is as under:-

Drawing 10
One important point is that the वृतििा or ऄतधकरणिा is not an inherent property of अधेय and अधार respectively. These are सापेक्ष धर्म i.e. acquired or occasional or conSectionual धर्म. कुण्ड does not have inbuilt अधिकरणणता. It can pretty well possess वृतििा if it is kept on भूतल. निरूप्य-निरूपक-भाव is always in pair because it is mutual. It may also exist in कार्य-कारण, विषय-विषयी, प्रतियोगी-अनुयोगी. These धर्म such as कार्यता, कारणता, विषयता, विषयीता, प्रतियोगिता, अनुयोगिता are all सापेक्ष धर्म.

Inherent property of अधेय is always the अवच्छेदक of सापेक्ष धर्म and both reside in same अधार. It will be clarified latter.

Section 25

We have seen that there are प्रतियोगी and अनुयोगी in cases of both वृति-नियामक संबन्ध and वृति-अनियामक-संबन्ध. Similarly, there are प्रतियोगी and अनुयोगी in case of अभाव also. For e.g. in case of पटाभाव, पट is the प्रतियोगी. In case of रूप-अभाव, रूप is the प्रतियोगी. अनुयोगी of अभाव means that where the अभाव resides. For eg, वायु is the अनुयोगी of रूप-अभाव. पट, पट are the अनुयोगी of नानाभाव. प्रतियोगी possesses the सापेक्ष धर्म of प्रतियोगिता. अनुयोगी possesses the सापेक्ष धर्म of अनुयोगिता. It is presented pictorially as under:-
We have thus understood that संबन्ध, whether वृति-नियामक or वृति-अनियामक, has प्रतियोगी and अनुयोगी. Similarly, अभाव also has प्रतियोगी and अनुयोगी. Thus, both संबन्ध and अभाव are सप्रतियोगिक-पदार्थ i.e. they have a प्रतियोगी or that their knowledge depends on the knowledge of प्रतियोगी. There is one more पदार्थ which is सप्रतियोगिक and that is सादृश्य. These three पदार्थ namely संबन्ध, अभाव and सादृश्य do not carry any meaning unless and until their प्रतियोगी are known.

Section 26

If there is भाव of X somewhere by relation R, then there is अभाव of X there through another relation  ¬R. For eg, if there is भाव of घट in भूतल by the संबन्ध संयोग, then there is घटाभाव in भूतल by समवाय संबन्ध.

Similarly, if there is भाव of X somewhere by रूप A, then there is अभाव of X there through another रूप  ¬A. For eg, if there is भाव of पट in a गृह by रूप शुक्ल, then there is अभाव
of पट in गृह by नील-रूप. That is to say, presence of white cloth in house indicates absence of blue cloth in house.

Basically, if there is भाव of only पट in गृह, then there is अभाव of घट as well as “घट and पट”. Therefore, अभाव is distinct as per the distinction of संबन्ध-विशेष as well as धर्म-विशेष.

That is to say, difference in अभाव is owing to differences in संबन्ध and धर्म. If X is related to Y by संबन्ध R, then ~X is related to Y by संबन्ध ~R. Also, if X is related to Y by धर्म A, then ~X is related to Y by धर्म ~A. ~X is same as X-अभाव. That is to say, the difference in अभाव is owing to difference in प्रतियोगी.

Section 27, 28

The अभाव can be of different types such as घटाभाव, पटाभाव, रूपाभाव etc. Here, the point is that even घटाभाव can be of different types owing to the difference in धर्म or संबन्ध of प्रतियोगी i.e. घट.

Now, by whatever संबन्ध or whatever धर्म of प्रतियोगी, अभाव is distinguished, that becomes the अवच्छेदन of प्रतियोगी. प्रतियोगी is a सापेक्ष-धर्म and it can reside in any द्रव्य. So in order to communicate precisely, that धर्म or संबन्ध of प्रतियोगी is mentioned which distinguishes the अभाव. Here the important thumb rule is that an inherent धर्म is always an अवच्छेदक of सापेक्ष-धर्म. As stated earlier, सापेक्ष धर्म are generally कारणता, कार्यता, विषयता, विषयिता, प्रतियोगिता, अनुयोगिता, हेतुता, साथ्यता etc. For eg, if someone says that भूतले घट: समवाय
संबन्धेन नास्ति, then घटाभाव has घट as प्रतियोगी and the अवच्छेदक of the प्रतियोगिता in घट are घटल्व (धर्म) and समवाय (संबन्ध).

In so far as धर्म as अवच्छेदक is concerned, the pictorial representation is as under:-

**Drawing 12**

For संबन्ध अवच्छेदक, the diagram would be similar and is incorporated latter.

It is important to understand that there can always be भाव of प्रतियोगी through कालिक-संबन्ध. Nothing is absent anywhere if we bring कालिक-संबन्ध into picture. Therefore, it is necessary to know with respect to which संबन्ध is अभाव being talked about. For eg, when the statement says भूतले घट: समवाय संबन्धेन नास्ति , then one understands that समवाय is the अवच्छेदक of प्रतियोगिता of घट.
Section 29

The basic principle is this. Since the प्रतियोगिता, or for that matter any सापेक्ष धर्म, can reside in anything, hence it is necessary to state the अवच्छेदक of प्रतियोगिता. Thus, घटत्व becomes the अवच्छेदक of प्रतियोगिता of घटाभाव. So wherever घटत्व is present, the प्रतियोगिता of घटाभाव is present.

Here घटत्व is अवच्छेदक and प्रतियोगिता is अवच्छिष्ट. Or घटत्व is नियमक and प्रतियोगिता is नियमित. Thus, the विशेषण घटत्व of प्रतियोगी घट, which is an inherent धर्म of प्रतियोगी, is always the अवच्छेदक of घटनिष्ठ प्रतियोगिता.

Therefore, १. घटाभाव: २. घट-प्रतियोगिक अभाव: ३. घटनिष्ठ-प्रतियोगिताक-अभाव: ४. घटत्व-अवच्छिष्ट-घटनिष्ठ-प्रतियोगिताक-अभाव: ५. घटत्व-अवच्छिष्ट-घटनिष्ठ-प्रतियोगिताक-निदर्भक अभाव:.. In this manner, the absence of pot is expanded.

The example –भूतनिष्ठ-भूतल-अवच्छिष्ट-अनुयोगिताक-संयोग-संसर्ग-अवच्छिष्ट-घटनिष्ठ-घटत्व-अवच्छिष्ट-प्रतियोगिता-निदर्भक अभाव: - can be described pictorially as under:-

Drawing 13
Thus, one can see the preciseness with which a particular अभाव is being described. Here is described the अभाव of a घट which is not there on भूतल by way of संयोग-संबन्ध.

**Section 30**

The thumb rule is that whatever word stands for प्रतियोगी, the prayaya ‘त्व’ would make it अवछिेदक of its प्रतियोगिता. For e.g., घट is the प्रतियोगी of घटाभाव. So घटत्व is the अवछिेदक of प्रतियोगिता present in घट. Though नियामक and अवछिेदक are one and same, yet the word used by great scholars is अवछिेदक alone.

**Section 31**

There are two निरूण्य-निरुपक-भाव involved here. One is between अभाव and प्रतियोगिता. And another is between अवछिेदकता and प्रतियोगिता. This is to be memorized. This will be shown in subsequent drawings.

**Section 32**

As we know, the अभाव cannot be understood until we know the प्रतियोगी of अभाव. Let there be an अभाव (A-1) whose प्रतियोगी is घट. Then A1 can be correctly named as घटाभाव. There would be however another अभाव named as घटाभाव-अभाव (A2) which is nothing but घट. Then there can be घटाभाव-अभाव-अभाव (A3) which is actually A1. However, the प्रतियोगी of A3 is A2 which again is nothing but घट. However, the संबन्ध which will be the अवछिेदक of
the प्रतियोगिता of A3 will be स्वरूप (अभाव always resides by way of स्वरूप संबन्ध). This is the distinction.

However, there is no unanimity on this issue as several people hold that an अभाव A2 cannot be identical to भाव, घट.

However, we understood that there shall be several प्रतियोगिता for same अभाव and the अवच्छेदक धर्म and संबन्ध will also be many.

**Section 33**

All पदार्थ can be classified in two segments. व्याप्त-वृत्ति-पदार्थ and अव्याप्त-वृत्ति-पदार्थ. व्याप्त-वृत्ति-पदार्थ is one which pervades its locus completely at all times. For e.g., जाति with respect to व्यति. Like मनुष्यत्व pervades a मनुष्य completely. अव्याप्त-वृत्ति-पदार्थ however does not pervade the locus completely. That is to say that along with the अधेय, even the अभाव of अधेय is also present in the locus. For e.g., the संयोग of a monkey and a tree. In this case, thus, both संयोग and संयोग-अभाव reside in the tree.

**Drawing 14**

![Diagram showing संयोग and संयोगाभाव](image)
Section 34

In case of अव्याप्य-वृति-पदार्थ, there is a सीमा-पररछिेदक which basically defines the limit of the अव्याप्य-वृति-पदार्थ. That सीमा-पररछिेदक itself is the अवच्छेर्दक. That अवच्छेर्दक can be either अंश-विशेष-of-आधार OR काल-विशेष OR देश-विशेष. For example:-

(i) In case of ‘शाखायां वृक्ष: कपिसंयोगी, न मूले’ – the branch is the अवच्छेर्दक as it defines the limit of existence of अव्याप्य-वृति-पदार्थ namely कपि-संयोग-वृत्तिता in the आधार tree to branches alone which is अंश-विशेष-of-आधार and not in roots.

(ii) In case of ‘उत्पतिकाले पुष्पं न गन्धवि् क्रकन्िु िदुिरं’ – the अवच्छेर्दक of गन्ध-अभाव-वृतििा is उत्पति-काल which is काल-विशेष.

(iii) In case of ‘वसन्िे यवा: मगधे तिष्ठतन्ि, न िु तगरौ’ – the अवच्छेर्दक of यव-वृति during spring season is मगध and not hills which is देश-विशेष. On the other hand, the अवच्छेर्दक of यव-अभाव-वृत्तिता during spring season is hills.

Here अव्याप्य-वृति-पदार्थ are कपि-संयोग-वृति, गन्ध-वृति and यव-वृति.
As is obvious, in case of अव्याप्य-वृति-पदार्थ, the word denoting the अवच्छेदक is generally in समस्तकाल.
Further, the अव्याप्य-वृति-पदार्थ as well as the अभाव of अव्याप्य-वृति-पदार्थ are समान-अधिकरण i.e. they both have same locus. For e.g., the कपि-संयोग-वृति and कपि-संयोग-अभाव-वृति are both in the tree. One at the branches and the other everywhere else in the tree. Similarly, the loci are flower and वसन्त-काल respectively in example (ii) and (iii).

However, in case of व्याप्य-वृति-पदार्थ, the आधार of अभाव and its प्रतियोगी are always different. They are व्यधिकरण, never समान-अधिकरण. For e.g., ‘आकाशे रुपाभाव, ‘ shows that रूपाभाव is a व्याप्य-वृति-पदार्थ. Its प्रतियोगी रूप never shares the same locus as that of अभाव.

Thus the thumb rule is as follows – in case of अव्याप्य-वृति-पदार्थ, the अभाव and its प्रतियोगी are समानाधिकरण while in case of व्याप्य-वृति-पदार्थ, the अभाव and its प्रतियोगी are व्यधिकरण.

**Section 36**

अभाव is of two types. One is अन्योन्य-अभाव and the other is संसगम-अभाव. संसगम-अभाव is defined as that अभाव which is not अन्योन्य-अभाव. Before knowing as to how अन्योन्य-अभाव is defined, let us understand a particular संबन्ध known as तातात्म्य.

That संबन्ध through which the अभेद of प्रतियोगी and अनुयोगी is understood is called तातात्म्य. For e.g., ‘सुन्दरो नर, ‘ – here the प्रतियोगी handsome and अनुयोगी man are understood as having अभेद. Therefore this संबन्ध is तातात्म्य.
Now, अन्योन्य-अभाव is defined as that अभाव which is the निरूपक of the प्रतियोगिता which is अवविलित by तादात्म्य संबन्ध. Basically, अन्योन्य-अभाव means difference. For e.g. - पटो न घट: – show that there is पट -अभाव in घट. Now we intend to illustrate this अभाव. Its प्रतियोगी is पट which does not have तादात्म्य संबन्ध with घट. Therefore, the प्रतियोगिता of this पट -अभाव is अवविलित by तादात्म्य संबन्ध. Refer to Drawing 13. As we know, the प्रतियोगिता and अभाव have mutual निरूप्य-निरूपक-भाव. The same can be described as under:-

**Drawing 16**

Thus we see that अन्योन्य-अभाव is basically distinction. Cloth is not pot and vice versa.

संसर्ग-अभाव is that अभाव which is not अन्योन्य-अभाव. For e.g., ‘भूतले पटो नास्ति’ – is an example of संसर्ग-अभाव.

As a thumb rule, in case of अन्योन्य-अभाव, both प्रतियोगी and अनुयोगी of अभाव (namely पट and घट respectively) are in same प्रथमा विभक्ति. In case of संसर्ग-अभाव, the प्रतियोगी (घट) is in प्रथमा विभक्ति while the अनुयोगी (भूतल) is in सत्त्वमा विभक्ति.
Section 37

It is always to be remembered that generally अभाव will not be stated as घटाभाव or पटाभाव. This is so because it does not exactly convey the intended meaning. Therefore, for precise communication only the word अभाव is used and additional words of अवच्छिद्धक, प्रतियोगिता and निरुपक्ता will be used. From there one needs to understand as to which अभाव is being talked about. Therefore, this discussion of अन्योन्य-अभाव and संसगम-अभाव is required though apparently it appears to be quite obvious. But since we are learning the language of Navya Nyaya, it is important to understand that this particular statement is talking about which type of अभाव.

As is obvious, in case of अन्योन्य-अभाव, the cognition appears that there is absence of अभेद of प्रतियोगी and अनुयोगी namely पट and घट. In case of संसगम-अभाव, the cognition appears that there is an absence of संबन्ध itself between प्रतियोगी and अनुयोगी namely घट and भूतल.

Let us take an example – घटे घटो नास्ति – though the प्रतियोगी and अनुयोगी of the अभाव are both घट, yet the cognition appears that there is absence of संबन्ध itself. Thus, it is a case of संसगम-अभाव and not अन्योन्य-अभाव despite the identity of प्रतियोगी and अनुयोगी. The thumb rule of सप्तमी तवभति too describes the same.
Section 38

We have understood that प्रतियोगिता is अवच्छिद्ध by धर्म as well as by संबन्ध. That is to धर्म and संबन्ध are two अवच्छिद्धक of प्रतियोगिता. The अवच्छिद्धक धर्म is the inherent property of प्रतियोगी while the अवच्छिद्धक संबन्ध is that संबन्ध by which there is अभाव of प्रतियोगी in अनुयोगी.

Now प्रतियोगिता is a सापेक्ष-धर्म. Similarly, अवच्छिद्धकता, देहतुता-साध्यता, कार्यता-कारणता, विधेयता-प्रकारता are also सापेक्ष-धर्म. Therefore, they are also अवच्छिद्ध by धर्म and संबन्ध just as it is in the case of प्रतियोगिता.

Section 39

This is a very important but very easy to understand portion. Suppose you have a statement — दण्डी गृहे नातस्ि. This means that there is an अभाव. Now we have to describe this अभाव in words in the language of Navya-Nyaya so as to unambiguously describe the अभाव.

So, first and foremost, what are the प्रतियोगी and अनुयोगी of this अभाव. After all, we can know nothing about अभाव unless we know these. प्रतियोगी is दण्डी and अनुयोगी is गृह. So the diagram will be as under:-

**Drawing 17**

![Diagram](Image)
Now, दण्डी has a प्रतियोगिता which is अवच्छिद्ध by धर्म and संबंध. Here the संबंध by which दण्डी is not there in गृह is संयोग. So, the प्रतियोगिता is अवच्छिद्ध by संयोग संबंध. Further, the प्रतियोगिता has a धर्म which is the अवच्छेदक of प्रतियोगिता. In earlier examples of घट, we have seen that घट -त्व is the धर्म. Generally, it is the धर्म which is the विशेषण is taken. In this case, it is the दण्ड which is the विशेषण of दण्डी. Hence, the second अवच्छेदक of दण्डीगतप्रतियोगिता is दण्ड. The diagram is as under:-

**Drawing 18**

Now, the दण्ड is प्रतियोगिता-अवच्छेदक. Thus, it has प्रतियोगिता-अवच्छेदकता which is another सापेक्ष धर्म. Thus, there will be an अवच्छेदक to that also. That will be दण्डत्व which is प्रतियोगिता-अवच्छेदकता-अवच्छेदक. The प्रतियोगिता-अवच्छेदकता will have two अवच्छेदक (i) धर्म – दण्डत्व (ii) संबंध – संयोग (the संबंध of दण्ड with दण्डी). The diagram will be as under:-
It is clear so far that दण्डी is the प्रतियोगी, दण्ड is प्रतियोगिता-अवचण्देदकता, दण्डत्व is प्रतियोगिता-अवचण्देदकता-अवचण्देदकता. Now, दण्डत्व does not have a further विशेषण but it has प्रतियोगिता-अवचण्देदकता-अवचण्देदकता. Therefore, प्रतियोगिता-अवचण्देदकता-अवचण्देदकता is not अवच्छिद्र by धर्म (because दण्डत्व has no further विशेषण) but is अवच्छिद्र by समवाय संबन्ध.

Further, गृह is the अनुयोगी and it hence possesses अनुयोगिता which is अवच्छिद्र by गृहत्व.

This is well understood.
Section 40

Here a new point, though obvious, is started. We have learnt that just like प्रतियोगिता, other सापेक्ष-धर्म such as हेतुता etc are also अवच्छिद्ध by संबन्ध and धर्म. However, in some cases, these सापेक्ष-धर्म are now अवच्छिद्ध by any संबन्ध but only by धर्म. Let us take for example – सुन्दरो नर: - in this case, the सापेक्ष-धर्म residing in विशेष्य i.e. नर are not अवच्छिद्ध by any संबन्ध. They are अवच्छिद्ध only by धर्म i.e. विशेषणी-भूत-धर्म such as सुन्दरत्व or नरत्व etc.

Section 41

The basic rule is that the विशेषणी-भूत-धर्म of सापेक्ष-धर्म is the अवच्छिद्ध. For e.g. – पर्वतो बहिनमातु, धूमातु – here, पक्ष is पर्वत, धूम is the हेतु and बहिन is साध्य. Now, पर्वतत्व is the विशेषणी-भूत-धर्म of पक्ष and धूमत्व is हेतुता-अवच्छिद्धक. In case of साध्य बहिन, the साध्यता is अवच्छिद्ध by बहिनत्व as well as by संयोग संबन्ध. In case of हेतु धूम also, the हेतुता is अवच्छिद्ध by संयोग-संबन्ध. It should always be kept in the mind that the संबन्ध which is the अवच्छिद्ध of सापेक्ष धर्म is downward to that in which it resides like संयोग is the संबन्ध downwards of हेतु connecting it to पक्ष.

The diagram, which is basically a repetition but is the root of the language of Navya-Nyaya, is as under:-
In case the साध्यिा-अवच्छेदक-धमम is सखण्ड, there we can find the साध्यिा-अवच्छेदक-अवच्छेदक also. This is similar to the example of दण्डी which we saw earlier. For example – शतायुरिधि अयं वृद्ध: मरिब्य्यति, मनुष्यत्वात् – here the साध्यिा is मरणं. मरणत्व is साध्यिा-अवच्छेदक.

However, this साध्यिा is सखण्ड such as शास्-प्रशास-विराम-रूप, संधिक-संचालन-विराम-रूप etc.

Therefore, the साध्यिा-अवच्छेदक-अवच्छेदक will be मरणत्वत्व. This –त्व can be added as long as further सखण्ड उपाधि is found.
**Section 43**

Sometimes, irrespective of the strict definitions which we have discussed, the word अवच्छेदक is used as a synonym of विशेषण. अवच्छित्र similarly stands for विशिष्ट or आठय. For example – अवच्छेदकत्व मात्रेण अन् – here the word अवच्छेदक stands for विशेषण. Similarly it is to be understood elsewhere.

**Section 44, 45, 46**

Jnana is of two types, सत्सकल्पक and निर्वकल्पक. निर्वकल्पक jnana is that jnana where there is no cognition of विशेष्य-विशेषण-भाव. Thus, in case of पट, the पटत्व and पट are cognized but their mutual संबन्ध is not cognized. This निर्वकल्पक jnana is the first jnana which comes when there is प्रत्यक्ष due to इन्द्रिय-विषय-संनिकर्ष. सत्कल्पक jnana comes after that. सत्कल्पक jnana is also called as व्यवसाय. After that अनुव्यवसाय comes which is awareness of सत्कल्पक jnana.

सत्कल्पक jnana is also called as विशिष्ट ज्ञान.

**Section 47, 48**

Another name for विशेषण is प्रकार while for विशेष्य, the other name is उद्देश्य. We know that विशेषण-विशेष्य have निरूप्य-निरूपक-भाव. That is to say that विशेषणता is निरूपित by प्रकारता and प्रकारता is निरूपित by विशेष्यता. Similar concepts of अवच्छेदक can be applied here. Let us take an example:-
(i) ‘सुन्दरो नर:’- Here, the diagram will be as under:-

**Drawing 21**

You may note that here the विशेष्य is not नर but सुन्दर: नर:. Accordingly, the प्रकार has to be सुन्दरत्व and not सुन्दर. Had the विशेष्य been merely नर, the प्रकार would have been सुन्दर.

But here since विशेष्य is सुन्दर: नर:, hence प्रकार can be only सुन्दरत्व.
This diagram depicts all the concepts beautifully. First and foremost, we need to understand the विशेषता and विशेषण. Here मृत्युमय गिरि is विशेषता and समृद्ध is विशेषण. समृद्ध is further qualified by मनोहर-पुष्प.

The विशेषता is अवलंबित by मृत्युमय गिरि and मृत्यु. This is simple.
In case of विशेषण, it is to note that समृद्ध is the प्रकार while मनोहर पुष्प is the अवच्छेदक of प्रकारता of समृद्ध. समृद्धता can reside in several manners. Here it is in the fashion of मनोहर पुष्प. Hence, मनोहर पुष्प is the अवच्छेदक of प्रकारता, which is nothing but समृद्धता. Now, due to the मनोहर पुष्प becoming अवच्छेदक, there comes to reside अवच्छेदकता in मनोहर पुष्प and accordingly मनोहरत्व and पुष्पत्व become the अवच्छेदक of प्रकारता-अवच्छेदकता. One cannot move further up because मनोहरत्व and पुष्पत्व are निरबच्छिन्न. Therefore, प्रकारता-अवच्छेदकता-अवच्छेदकता is अवच्छिन्न not by धर्म but only by समवाय सम्बन्ध which is the सम्बन्ध between मनोहरत्व, पुष्पत्व and मनोहर पुष्प.

Section 49

विशेषण is of two types –सिद्ध विशेषण and साध्य विशेषण. सिद्ध विशेषण is that विशेषण which is used along with विशेष्य to distinguish it from others while साध्य विशेषण is that which is yet to be known. For example, जनक अनुरूप रामः सववः नमस्य – here “जनक-अनुरूप” is सिद्ध विशेषण whereas “to be bowed down” is साध्य विशेषण. साध्य विशेषण is also known as विधेय.
Diagrams Key

1. X is in Y or X is on Y.

2. There is निरूप-निरूपण-भाव between X and Y.

3. X is the अवक्षेत्रक of Y and Y is अवक्ष्यक by X.

4. X and Y have a संबन्ध.

5. X is the निरूपक of Y and Y is निरुपित by X.

6. X is the प्रतियोगी of अभाि.

7. Y is सापेक्ष-धमम of Z whose अवक्षेत्रक are X and संबन्ध R. L is the locus of Z.