

Nescience etc. though classed as Viparyaya are really technically so called in relation to spirituality when the total extinction of all miseries is dealt with. Any misapprehension can be called a Viparyaya, but those misconceptions which Yogins consider to be the roots of miseries and eliminable, are regarded as Viparyayas of the nature of affliction (Kleśa).

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ८ ॥

भाष्यम्—स न प्रमाणोपारोही, न विपर्ययोपारोही च, वस्तुशून्यत्वेऽपि शब्दज्ञानमाहात्म्यनिबन्धनो व्यवहारो दृश्यते, तद्यथा चैतन्यं पुरुषस्य स्वरूपमिति, यदा चित्तिरेव पुरुषस्तदा किमत्र केन व्यपदिश्यते, भवति च व्यपदेशे वृत्तिर्यथा चैतस्य गौरिति । तथा प्रतिषिद्धवस्तुधर्मो निष्क्रियः पुरुषः, तिष्ठति बाणः स्थास्यति स्थित इति गतिनिवृत्तौ धात्वर्थमात्रं गम्यते । तथा अनुत्पत्तिधर्मा पुरुष इति, उत्पत्तिधर्मस्याभावमात्रमवगम्यते न पुरुषान्वयी धर्मः, तस्माद्विकल्पितः स धर्मस्तेन चास्ति व्यवहार इति ॥ ८ ॥

The Modification Called 'Vikalpa' Is Based On Verbal Cognition In Regard To A Thing Which Does Not Exist. (It Is A Kind Of Useful Knowledge Arising Out Of The Meaning Of A Word But Having No Corresponding Reality.) (1). 9.

Vikalpa does not fall either within the category of Pramāṇa or of false cognition (Viparyaya); because although there is no reality behind Vikalpa, yet it has its use through the power of verbal cognition. For example, "Chaitanya (Consciousness) is the nature of the Puruṣa." Now what is here predicated and of what, seeing that Consciousness is Puruṣa itself? There must always be a statement of the relationship of one to another in predication, as in the phrase 'Chaitra's cow' (2). Similarly, Puruṣa is inactive and devoid of characteristics of matter. In the phrase "Puruṣa has the character of not being created", no positive quality relating to