

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ ८ ॥

भाष्यम्—स कस्मान्न प्रमाणम् ? यतः प्रमाणेन बाध्यते, भूतार्थविषय-  
त्वात्प्रमाणस्य, तत्र प्रमाणेन बाधनमप्रमाणस्य दृष्टम्, तद्यथा द्विचंद्रदर्शनं सद-  
विषयेणैकचंद्रदर्शनेन बाध्यत इति । सेयं पंचपर्वा भवत्यविद्या, अविद्याऽस्मिता-  
रागद्वेषाभिनिवेशाः क्लेशा इति, एत एव स्वसंज्ञाभिस्तमोमोहो महा-  
मोहस्तामिस्रः अन्धतामिस्र इति एते चित्तमलप्रसंगेनाभिधास्यन्ते ॥ ८ ॥

### Viparyaya Or Illusion Is Wrong Knowledge Formed Of A Thing As Other Than What It Is. 8.

Why is Viparyaya not Pramāṇa ? Because that is demolished by correct knowledge which relates to a thing which exists in reality. In other words, the object of Pramāṇa is a real thing while the object of illusory cognition is its opposite. False cognition is sublated by correct knowledge, *e.g.* the illusion of seeing the moon double is contradicted by the valid evidence of one moon. This wrong knowledge called Viparyaya has five parts. They are Nescience, Asmitā or Egoism, Attachment, Hate and Fear of death—the five 'Kleśas'. They are also known technically as Tamas, Moha, Mahāmoha, Tāmisra and Andhatāmisra. These will be explained in connection with the impurities of the mind.

(1) Viparyaya concerns an unreal thing ; Vikalpa is based on words suggesting a non-existing thing ; deep (dreamless) sleep is based on obscurity or inertia ; memory is based on only matters felt before. Fluctuations of mind thus vary according to the basis on which they are founded. Pramā is the mental power which exhibits a real thing. Knowledge derived through concentration is the highest form of Pramā. Ignorance (or knowing a thing as different from what it is) which is shut out by Pramā, is commonly known as Viparyaya or false cognition. Nescience etc. are the five forms of false cognition. Their common feature is misconception and they can all be shut out by correct knowledge. Viparyaya is the general name for all forms of incorrect knowledge. Kleśas like