

Arcata: Hetubindutika (commentary on Dharmakīrti's Hetubindu)
 Based on the ed. by Pandit S. Sanghavi and Muni Shri Jinavijayaji,
 Hetubindutikā of Bhaṭṭa Arcata with the Sub-Commentary entitled Āloka of Durveka Miśra.
 Baroda : Oriental Institute 1949
 (Gaekwad's Oriental Series, CXIII)

Provided by Helmut Krasser, Wien

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description:	multibyte sequence:
long a	ā
long A	Ā
long i	ī
long I	Ī
long u	ū
long U	Ū
vocalic r	ṛ
vocalic R	Ṛ
long vocalic r	ṝ
vocalic l	ḷ
long vocalic l	ḹ
velar n	ṅ
velar N	Ṅ
palatal n	ñ
palatal N	Ñ
retroflex t	ṭ
retroflex T	Ṭ
retroflex d	ḍ
retroflex D	Ḍ
retroflex n	ṇ
retroflex N	Ṇ
palatal s	ś
palatal S	Ś
retroflex s	ṣ
retroflex S	Ṣ
anusvara	ṁ
visarga	ḥ
long e	ē
long o	ō
l underbar	l̄
r underbar	r̄
n underbar	n̄
k underbar	k̄
t underbar	t̄

Unless indicated otherwise, accents have been dropped in order
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śrīmadarṇāṭyaviracitā
 || hetubindutikā
 || namaḥ sarvajñāya ||
 [jīnanamaskāreṇa maṅgalam]
 yaḥ sañjātamahākṛpo vyaśaninaṃ trātum samagraṃ janam,
 puṇyajānamayaṃ[1]pracītya vipulaṃ hetum vidhūtaśramah |
 kṛtsnajñeyavisarpp[1]nīmalataraprajñoda]yādriṃ śrīto
 loke hārddatamopaho jīnaravirmūrdhnā namasyāmi tam || 1 ||

NOTES

[1] puṇya- : prastuta-

[dharmakīrtivacaśaṃ sarasatamatvakyāpanam]
 varam hidhārmakīrtteṣu[1]carviteṣv api carvaṇam[2]
 nisṣpīditāpi mṛdvī[kā mādhuryaṃ hi jahā]ti kim ? || 2 ||

NOTES

[2] carviteṣvapi carvaṇam -- T.

[svalāghavam prakhyāpya granthavivaranapratijñā |
 nyāyamārggatulārīṭhām jagad ekatra yanmatih |
 jayet tasya kva gambhīrā giro 'ham jadadhīh kva ca ? || 3 ||
 tathāpi mandamatayoh santi matto 'pi kecana |
 yānuddīśya| mayāpy eṣa hetubindur vibhajyate || 4 ||[ādivākyaśya prayojanaprakatanam |]
parokṣe -- [T. 355b.] ty ādinā prakaraṇārambhe prayojanam āha | tac ca[3]śrotjanapravṛty artham itikecit |
 tad ukta[m --

**sarvasyaiva hiśa|strasya karmaṇo vā'pi kasyacit |
 yāvat prayojanaṃnoktāntāvat tat kena grhyatām** || [ŚISū 1. 12.]

iti | tad ayuktam[4] yato 'sya prakaraṇasvedam prayojanam iti | pradarsane prayo|janaviśeṣam prati upāyatām prakaraṇasya nīcityānupāye
 {p. 2.1} pravṛtṣasambhāvāt prekṣāvatiām tadarthitayā[5]pra[kaṛaṇaśraṇāndaū pravṛtīh] [S. 2a] syād iti tadabhidhānasārthavattā[6]jvarnyate | na caitad[7]yuktam | yataḥ prekṣāvatiām pravṛtīh
 prayojanārthiṇām tadupāye[8]tadbhāvanīśca[9] yathā kṛṣṭiā[10]lādīnām sasyā[dy upāye bijādāvā'vijādivivekenā'vadhr̥tabijādībhāvanām | anyathā hy anīścitopāyānām upeyārthanām [T. 206b.]
 pravṛttau prekṣāvatiāva hīyeta | upeye tu [bhāvinī pramā]navyāpārāsambhāvād anīśca[ye 'pi vivectīopāyāh pratibandhavaikalayor asambhave 'yogyam etad vivakṣitaṃ kāryam nīspādāyitum' iti
 sam[bhāvanayā pravṛttau] prekṣāvāt tāto na hīyeraṇ |

nīśca[yaś ca pramānād eva | na ca prayojanavākyaśya prāmānyam asti, śabdānām bahirarthe pratibandhbhāvāt | vivakṣāyām [tasya prāmānye 'pi yathā]vastupravṛtīnīyamābhāvāt na tataḥ
 prakaraṇasya prayojanavīśe[śe]ṣam prati upāyatānīśca[yaḥ samasti | na hī ye yathā [S. 2b.]yam artham vivakṣanti te tathaiḥva tam anu[ti]ṣṭhanti vi|samvādanābhiprāyānām
 anyathā'bhīdhāyānyathāpravṛtīdarśanāl loka sarvatrānāśvāsāt |

prayojanavīśeṣopanyāsāt prakaraṇasya tadupāyatā[vi]śayaḥ samsāyāh ja|nyate tatas[10]tadbhāvanīrdhāranāya[11]kṛṣṭivalāder iva bījād avadhṛtaye pravṛtīr yuktī ceti ceti; na,
 prayojanavīśeṣopāyatāśamsāyasya tadabhidhā[nāt prāg api] bhāvāt | tatsādīhakabādhakapramānābhāve tasya[12]nyāyapṛāptatvāt | anumānādivyutpattiyarthīnām ca prakaraṇānām darśanāt kim
 asyānumā[navyutpādanam] prayojanam anyad vā, na vā kiñcid apīty evam rūpāś ca samsāyāh prakṛtvarṇatāmāh kena nivāryeta | api ca kim idam nīspṛayojanam, uta prayojana[vat, asmad
 abhīma]ṇena vā prayojanena tadvat iti jīhāśoh pravṛtīśasambhave vyārtha eva prayojanavākyaopanyāsāh [S. 3a.]

tasmād 'yat prayojanarahitam vākyaṃ, tadartho vā, na tat prekṣāvata[ra]bhyyate kartum pratīpādāyitum vā | tadyathā [T. 207a.]

{p. 3.1} dasādādimādvākyaṃ kākadantā[parīkṣā ca | nīspṛayojanam cedam] prakaraṇam tadartho vā' iti vyāpakānupalabdhyā pratyavatiṣṭhamānasya tadasiddhatodbhāvanārtham ādau
 prayojanavākyaopanyāsah [[prakaraṇatadbhidheyayoh prayojanacintā]

tatra **tadvyutpādanārtham** iti vākyaṇa svayam asya prakaraṇasya prayojanam āha | yathāśvam abhidheyapratītir hi vākyaśya prayojanam | tac cehāsti padānām avāntaravākyaṇām ca
 paraspārasaṃsargāt samāsārthapratīteḥ | tathā hī -- anumānamatra prakaraṇe vyutpādāya iti tad abhidheyam | tasyaiva tacchabdena sambandhāt | yady api parokṣārthapratīpattau gu[ṇ]bhūtam
 anu|nāmam tathāpi vaktur abhiprāyānuvidhāyitayā śabdavṛtthe tacchabdena parāmṛṣyate | anyathā pradhānasamspāro[śo]pi katham syāt? | śabdānām sva[bhāvataḥ] sambaddhā[ndhā]yogāt |
pakṣadharmā ity ādinā cānumānasyaiva vyutpādanāt | tasya [S. 3b.] vyutpattī[r aviparītasvarū]papatītir asya prakaraṇasya prayojanam, tasmādhyatvāt | ata eva cānumānavyutpattivisyam
 prakaraṇa[vyāpārām] darśa[lyitum] niśā nīrdīśati -- **tadvyutpādanārtham** iti | tatasā ca prakaraṇaprayojanayoh sādīhyasādīhanalaksanāh[13]sambandho 'py ukto bhavati | yady api
 śabdavṛttenā[anumānavyutpattivi]śayasya[14]prakaraṇavyāpārasya prādhānyam tathāpi vastuvṛttena vyutpatter eva prādhānatā tasyās tatsādhyatvāt[15] itarasya[16]ca tadupāyatvenāprādhānatvāt |
 tasmād anumānavyutpattīr [T. 207b.] eva prayojanatayā pratīyate na prakaraṇavyāpārā ita |

parokṣārthapratīpateḥ anumānāśraya|tvāt ity anena tu prakaraṇārthasānumānalaksanasya prayojanam āha | na hī vākyaśya svārthapratīlīkṣaṇam phalam[17]asītye etā[v atāiva prekṣāvān
 prava|rttate 'pi tu tadabhidheyārthasya puruśārthopayogīve sati | tac cehāsti yataḥ parokṣārthasya yā pratīpatīh -- nīśca[yaḥ -- tasyā anumā]nām -- trīrūpalingam] [S. 4a.] kāraṇe kāryopacārāt |
 ananyopāyasādīyatām darśayitum

{p. 4.1} paramatanīrārtham āśrayāḥ -- kāraṇam, anumānam āśrayo yasyeti sāmānyena vīghrya | [tadanu ca] kasyānumānāśrayatvād iti viśeṣāpekṣāyām -- yady api
 parokṣārthapratīpatisābdasambandhe strītvam gamyate tathāpi ta[18]padasamskāravēlāyām buddhyasannīhitatvāt bahiraṅgam iti na strīpratyayanimittam yathābhūtam iyaṃ brāhmaṇī,
 āvāpanam iyaṃ ūṣṭriketi |

NOTES

- [3] prayojanābhidhānam
- [4] śrotjanapravṛtīyarthatvam
- [5] prayojanārthitayā
- [6] prayojanābhidhānasya
- [7] ādivākyaśya nīśca[yaś ca]samsāyāśvaṃsarvaṇam
- [8] prayojana-
- [9] upāya-
- [10] samsāyāt
- [11] prayojanavīśeṣopāyatvasya
- [12] samsāyasya
- [13] tadvyutpatti-
- [14] śābdanyāyena
- [15] prakaraṇavyāpāra-
- [16] prakaraṇa-
- [17] prayojanam -- T.
- [18] strītvam

[sarvaparokṣāpratīter līngajtvād evānumānatvasūcanam |]

anena ca sarvā parokṣā[rtha]pratīpatīh pramānābhūtā, anyasmāt tatpratīpatty ayogāt, trīrūpalingāśrayaivety uktaṃ bhavati [S. 4b.] anumānāśrayatvād eveti avadhāraṇāt | [tatasā ca śābdādī]nām
 sati prāmānye 'numānatā, anyathā[19]ṛeṣām api vyutpādāyāprasāṅgo nimittasya[20]samānatvāt |
 tathā hī -- sarvā parokṣārthapratīpatīh pramānābhūtā, na svatantrā bhavati | tasyā[21]svārthapratibandhbhāvenā niyamena tatsamvādāyogāt[22] avisamvādalakṣaṇatvā ca pramānasya |
 anyato 'pi [asambaddhād yadi syāt] [T. 208a.] sarvataḥ sarvapatīpatisaṅgāt dharmyasambandhe 'pi sarvatra pratītiṃ janayet, pratīyattīviprakṣābhāvāt | *evambhūtas ca[23]trīrūpa[li]ṅgam
 evārtho bhava|tīti sarvā parokṣārthapratīpatis trīrūpalingajatecānumānat na bhīdyata itī | eṣa cārthāḥ **pakṣadharmas tadapmēna vyāpto hetuḥ**, kasya?, parokṣā[rthapratīpate]r itī [S. 5.a]
 prakṛtena sambandhād darśitāḥ, pakṣadharmā eva tadapmēna vyāpta eva ca parokṣārthapratīpater hetur ity avadhāraṇāt |

NOTES

- [19] avadhāraṇābhāve
- [20] parokṣārthapratīpattīkāraṇatvasya
- [21] svatantrapratīpateḥ
- [22] svārtha-
- [23] pratībaddham pakṣasambaddham ca

[svalakṣaṇasyaiva vastutvam na sāmānyasyeti sthāpanam |]

arthagrahaṇam tu parokṣārthapratīpatter ity a[anumā]nasyāpi svalakṣaṇavīśayam prāmānyam darśayitum | arthakriyāśamartho hy arthāḥ, svalakṣaṇam caivamātmakam | ata eva -- **svastv
 adbhīṣṭhānatvāt pramānyavavasthāyāḥ** -- [iti valkṣyati | anyathā'numānat tatra pravṛtīr na syād arthakriyārthīnaḥ |
 {p. 5.1} sāmānyasāvastutve 'pi jīānamātralakṣaṇatvāt tadarthakriyāyāḥ tasyāś ca tadupāyā[ivena siddhatvāt | na hī jītir dāhapākādāv upayujyate, svalakṣaṇasyaiva tatropayogāt[24]
 tatsambandhāt tatra pravṛtīr itī ceti; na, nītyasānupakāra[katvena] kenacit sambandhbhāvāt | saty api ca sambandhe katham anyapatīpattāv anyatra pravṛtīh, atīprasāṅgāt | [S. 5b.] samavāyasya
 sūkṣmatvenānavastavīvekasāvāśāyād bhīrāntyā tatra pravṛtīr itī ceti; [T. 208b.] evam̄ tarhi bhīrāntīmātram evāstu, kim antargaḍunā sāmānyena? | nīrbījabhīrāntīyayogāt itī ceti; tā eva vyaktayas
 tadekākā[ryakārīnyo] bhīrānter bījam | varṇākṛtīsamānākāram̄ hi sāmānyajñānam | na ca sāmānyam tadūpam, tat katham tad bhīrānter bījam | sādṛśyanībandhanā hi bhīrāntīr īsyate paraiḥ | vyaktya
 eva cā[samānājā]tīvyāvṛtīh sāmānyākārajñānasvarūpāś tatas tā eva bhīrāntībījam, atārūpavyāvṛttes tāsu bhāvāt | vastubhūtasya tu sāmānyasya sambandh[ā]śasambhave|na tāsu bhāvāyogāc ca |
 yaiś[25]tu vyaktyātmakam eva sāmānyam kalpitam taiḥ svalakṣaṇavīśayam anumānasya prāmānyam abhyupagatam eva bhavati | svalakṣaṇātmakam tu sāmānyam katham
 anumāne[26]pratībhāsate, vaiśeṣīkadārśanopagamaprasaṅgāt |
[S.6a and S. 6b.].....

{p. 6.1} | 1. **hetoh sāmānyanīrūpaṇam** ||
 [§ 1. hetos trivena vyāptīh katham phalīte carcā |]

NOTES

- [24] varṇākṛtīyayogāc ca
- [25] sāmkyaiḥ
- [26] svalakṣaṇāpratībhāse

[S. 7a.] hi kathitam | tatra k̄ryasvabhāvayor vidhisādhanatvān na pratīsedhe sādhye vyāpārah | anupalabdhitō 'pi na hetvantarābhāvanīścaयो यतः सौ चतुर्द्धावस्थिता svabhāva[kāraṇa]vyāpakānupalabdhyo viruddha[T. 209b.]viddhis ceti[27] tulyayogatarūpasyaikāñānasamsargīṇaḥ svabhāvānupalabdhīr anyopalabdhīrūpā bhāvavyavahārahetur īsyate | na [ca hetvan]taram atyantābhāvayopagatam anukrāntarūpam[28], yadi hi syāddesādīnīsedha evāsya syāt nātyantābhāvaḥ | kāraṇavyāpakānupalabdhī tu siddhe kārya[kāraṇa]vyāpyavyāpakabhāve bhavataḥ | na ca hetvantare 'tyantīśattayāṅkīrte prakāro 'yam sambhavati | tat katham te tadābhāvam gamayīsyataḥ | virodho 'py avikala[kāraṇasya] bhavato 'nyabhāve 'bhāvad avagamyata itī viruddhopalabdhīr apy asambhavīni | sambhave vā kāraṇānupalabdhy ādīnām katham atyantānīśedhaḥ? ity āśāṅkyāha -- **hetvābhāsas tato 'para itī | tataḥ** trividhād dhetoh **apare** anye **hetvābhāsāḥ** yatas tatas tridhaiva sa itī |
 evam manyate -- iha yad[29]yatra niyamate [tadvī]paryayeṇa [S. 7b.] tadvīpakāsya vyāptau sa niyamāḥ siddhyati | yathā yat sat tat kṣāṇikam eveti sattvasya kṣāṇikeṣu niyama ucyaṃnāḥ sattavīparyayeṇā[sa]jtvāna kṣāṇikavīpakāsyaśāṅkīkasya vyāptau siddhyati | evam ihāpi trīve hetur niyamāno hetuvīparyayeṇa hetvābhāsatvena trīśāṅkhyābhā[hyasār]jasya vyāptau trīsāṅkhyāyam eva niyato bhavati | tatas trividhahetuvīparyayīrktānām arthānām hetvābhāsātām darśayati | tena svabhāvaviruddhopalabdhīyā [kārya-sva]bhāvānupalambhavyatīrktānām arthānām hetuvābhāvā[T. 210a.]nīścaयो itī | hetuadābhāsāyoś ca parasparaparīhārasāhitalakṣaṇatayaiva virodho
 {p. 7.1} [hetula]kṣāṇapratīkālā eva pratīpannāḥ | tadātmanīyatapratībhāsājñānād[30]eva tadvīparītasīyāyatayā tadābhāsātāpratīteḥ, parasparam itaretararūpābhāvā[nīśca]jyāt | tatra trividhahetuvīparyayīrkteṣv artheṣu hetvābhāsātām upalabhyamānām svaviruddhām hetutvaṃ nīrākeroḥ | te ca hetutrayābhāyā arthā nātyantāśattā[yo]pā[S. 8a.]gatā nāpi hetutvaṃ teṣu nīśidhyamānām, kevalam vyāmohāt hetutvaṃ anyatra prasiddham eva tatrā "ropitam āśāṅkitam vā tadviruddhopalambhād apasāryate | tat kim ucyate -- **[atyantāśambha]vīnaḥ kathamvirodhaḥ itī** | na ca saḥānavasthānalakṣaṇa eva virodho yena tan nyāyāḥ[31]sarvatropavarnyeta | nāpi yad yatra pratīśidhyate tasya tatraiva viro[dhā]ḥ prati[pattav]yo yena **katham asataḥ kenacīd virodhaḥitī?** itī codiyeta | na hi nātra śītasparśo 'gner itī sādhyadharmīny eva śītasparśasyāgnīnā virodho 'pi tu sarvatra yathā[32]tu asyānyatra[33]pratītvirodhasyāgnīnā sādhyadharmīni nīśedhaḥ tathā hetvābhāsātupalambhād hetutrayābhāyeṣv artheṣu hetutvanīrāśah | [atyantāśa]to 'pi ca lākṣaṇiko virodhaḥ pratīyate yathā kṣāṇikatvenākṣāṇikatvasya tasya vastuni kvacīd apy asambhavāt, bhāvena vā yadvadābhāsasya sarva[śaktivīrahala]kṣāṇasyetye alam durmativispandīteṣv atyādarepēti śhītam etat -- trīve hetutvaṃ niyamānām [tadvīparyayasyā][S. 8b.][T. 210b.] 'pi ca vyāptau satīyām tatra[34]nīyatām bhavātīty abhiprāyavatā viparyayavyāptīm pradārśayitum idam uktaṃ -- **hetvābhāsas(sā)stato 'para itī** |

NOTES
 [27] -ceti | tatra tulya- -- T.
 [28] ekajñānasamsargiva[stvantaram]
 [29] hetutvam
 [30] hetu-
 [31] bhavato 'nyabhāve 'bhāvalakṣaṇaḥ
 [32] yathāpratītyasyaivāsya -- T.
 [33] śītasparśasya
 [34] trīve

[§ 2. trividhabāhyārthānām hetvābhāsātvena vyāptēś carcā]

tatraitat syāt -- kṣāṇikavīpakṣa[śya sattva]viparyayeṇa vyāptīr bādhakapramāṇavaśād avasītā iha tu trīśāṅkhyābhāyānām arthānām hetvābhāsātvena vyāptīḥ katareṇa pramāṇenāvāsītety a[trāha] -- **avinābhāvānyamāt itī** | trividhahetuvīparyayīrkte līngatayopagatē śāṅkhyamāne vā vastuni pakṣadharmatāśadbhāve 'py avinābhāvābhāvā[ḍ] [p. 8.1] ity arthāḥ | tathā ca vaksyati -- **na sa trividhād dhetor anyatrāsītīty atraiva niyata ucyate itī** | avinābhāvavāikalyam ca hetvābhāsātvenāsīddhāvīrddhānīkāntīkāsāmānyā[dharme]ṇa vyāptām prameyatvādau nīścitam itī hetvābhāsātve sādhye 'vinābhāvavāikalyam svabhāvahetuḥ | avinābhāvavāikalyam ca trividhahetuvīparyayīrktatvād eva [tadanīyēsām] [S. 9a.] [vyāpā]kānupalabdhītāḥ siddham | tathā hi -- tadātmyatadutpattībhyām avinābhāvo vyāptah, tayoś tatrāśāyām[35]bhāvāt | tasya ca tayor eva bhāvād atatsvabhāvāsītītatadutpattēś ca [tadanīyattata]jyā tadavyābhīcārānyamābhāvāt | taduktam --
 kāryakāranābhāvād vā svabhāvād[36] vā niyamākāt |
 avinābhāva[37]niyamā[38] 'darśanān[39] na darśanāt[40] ||
 [avaśyam bhāva]niyamāḥ kaḥ [41]parasīyathā[42] paratī[43] |
 ana[arthā]ntaranīmīte[44] vā dharme[45] vāsasi [T. 211a.] rāgavat ||[PV I 33-34 XE "PV I 33-34"]
 itī |
 rūpādīnā 'pi hi rasāder avinābhāvo na sva[taḥ] kintu svakāra]nīvyābhīcārādvāraka itī tatkāraṇopattīr evāvinābhāvānibandhanam | anyathā[46]tadanīyattasya[47]tatprakāraṇānyattasya[48]jvā tenā[vinābhāvavakalpa]nīyām sarvasya sarvārthair avinābhāvāḥ syāt, avīśēt | ekārthasamavāyanīmīto rūpasāder avinābhāvo itī cet | nanu samavāyo 'py ādhīyā[ḍ]dhāra]bhūtānām upavarnyate | sa cādhīyā[ḍ]dheyabhāvas tadātmanīyapakāre[49]tī prasāngato na sīdhyatīty ekasāmagryādīnatīvaikārthasamavāyo[ḍ] 'vasejyāḥ | [S. 9b.] anyo vā vastubhūtāḥ sambandho 'sambhavi tathāsambandhaparīkṣāyānīśtaratāḥśāstrakr̄tāpratīpādītam eveti tata evāvadhīryam | asa __ na vā
 {p. 9.1} ja[navasaty] api ja[nīyajanakabhāve, tadātmye vā, tenāvīnābhāvo nānyenety atra vastusvabhāvair evottaram vācyam ev evam bhavanti nāśmābhiḥ, ke[valam] vyaṃ draśtā] itī cet; āśmīkās tarhī sa vastūnām svabhāvo itī na kasyacīn na syāt | na hy ahetor ddesākāladravanyāmīyo yuktah | [tad dhi kiñcīt kvacīd upa]nīyeta na vā yasya yatra kiñcīt āyattamanīyattām[50]jvā | anyathā vīśēśābhāvādīśēśakāladravayavad anyadēsādībhāvāḥ ke[na] vāryeta vīśēśābhāvāt | tato ya]dyenāvīnābhūtām dr̄śyate tasya tenāvīyābhīcārākāraṇam tattvacīntakair abhidhīyam, [T. 211b.] na tu pādāprasārīkā 'valambanīyā | tac cāvīyābhīcārākāraṇam [S. 10a.] yathoktād anyan na yujyate itī tadavīkalā na hetulakṣaṇabhāja itī | tathā cāha -
samyogvādīṣu yeṣv astī pratibandho na tādṛśāḥ] na te hetava [ity uktam] vyābhīcārasya sambhavāt ||
 [PV 4.203] itī |
 atra prayogaḥ -- yasya yena saḥā tadātmyatadutpattī na sto na sa tadavinābhāvī, tathā prameyatvādīr anīyattvādīnā, na stās ca kenacīt tadātmyatadutpattī svabhāvākāryavyatīrekinām arthānām itī vyāpakānupalabdhīḥ | svabhāvānupalabdhī tu svabhāvahetvā antarbhāvīte tasyāḥ [tādātmya]lakṣaṇa eva pratibandhaḥ | vyāpakākāraṇānupalabdhī tu tadātmyatadutpattīlakṣaṇapratibandhavaśād eva vyāpyakāryor nīrvrtīm sādhyataḥ |
 [taduktam -
tasmā]t tanmātrasambaddhaḥsvabhāvō[51] bhāvām[52] eva vā] nīvartayet kāraṇavākāryam avyābhīcārataḥ || [PV 3.22] itī |
 tad evam hetulakṣaṇam 1 saṅkhyānīyamāḥ 2 tadupadarśa]kam ca pramāṇam] 3 atra [S. 10b.] śloke nīrdīṣtam itī |

NOTES
 [35] avinābhāve
 [36] tadātmyāt
 [37] sādhyena
 [38] sādhanasya
 [39] vīpakṣe
 [40] sapakṣe
 [41] sādhanasya
 [42] tadātmyatadutpattīyabhāve
 [43] sādhye
 [44] mudgarādī-
 [45] nīyatvādīke
 [46] ekasāmagryīpratībandhābhāve
 [47] sādhyānīyattasya
 [48] sādhyakāraṇānīyattasya
 [49] ādheyasya rūpasāder anupakāre
 [50] pratībaddham
 [51] anītyādīkah
 [52] vyāpyam kṛtatvādīkam

[§ 3. avinābhāvānyamādītyasya prakāraṇatāreṇa vyākyānam |]

athavā 'tridhaiva saḥ' itī sa pakṣadharmas triprakāra eva svabhāvākāryānupalambhākhyaś tadāśēna vyāpto nānyāḥ | [sa] triprakāras
 {p. 10.1} tadāśēna vyāpta eveti sambandhaḥ | kim kāraṇam? | **avinābhāvānyamāt** | avinābhāvāsyā -- vyāptēḥ | trividha eva pakṣadharme niyamāt | trividhasya ca pakṣadharmasāvīnābhāvānyamāt | tena ca [sva]bhāvākāryānupalambhātmatrividhapakṣādharmavyatīrktā [T. 212a.] na tadāśēna vyāptā itī | trividhaś ca kāryasvabhāvānupalabdhīrūpāḥ pakṣadharmas tadāśēna vyāpta eveti na tasyāhetutvaṃ ity uktam bhavati | tatas trividhahetubāhyēṣv avī[nābhāvā]bhāvād dhetuvyavahāraṃ kurvantāḥ, trividhe ca hetvā avinābhāvāsyaivāsyaṃ bhāvā[ḍ]d ahētutvaṃ ācakṣāṅ[53]nīrāśtā bhavati | [S. 11a.]

NOTES
 [53] cārvākāḥ

[§ 4. hetvābhāsālakṣaṇānābhīdhanēpi tatsūcanam |]

vastugatih iti |

NOTES

- [69] vrtteh
- [70] anvayavyatirekātmakasya
- [71] viniścaye
- [72] līngam
- [73] pradēse
- [74] niścitam
- [75] līngasya
- [76] vahnyādaū
- [77] pratibandhavidaḥ
- [78] vahneh
- [79] līngam
- [80] yatra dṛṣtam tatraiva nānyatra

yad api anumeye 'tha tattulye sadbhāvaḥ-- ity[81]ādi lakṣaṇam tatāpi sādhyadharmavān[82]eva sapakṣa ucyeat | tataḥ satyeva sādhyadharme vā 'stity evam param etat | tataś ca taddharmaṇaḥ sādhyadharmo' pi vāstavaṃ sapakṣatvaṃ na vyāvarttate | sādhyatvenesṭyechhāvayavashitalakṣaṇena pakṣatvena tasya nirākarttum aśakyatvāt | tasmāt tadamśavyāptivacanena svasādhyavinābhāvityasya pratibandhanibandhanasānyathā tadayogād[83]abhidhānān nāvāsyat[T. 216a.]m anyatra vṛttir ākṣipteti, katham idam āśankitam? | satyam, naivedam āśankantiyam, yadi sarvasya hetoḥ pakṣikṛte eva dharminī svasādhyapratibandhaḥ pramāṇato niścetum śakyeat | [S. 17a.] yathā sattvalakṣaṇasya svabhāvahetoḥ kṣaṇikatāyām sādhyāyām tādātmyam viparyaye bādhakapramāṇavṛttiyā | kāryahetoḥ tu pa[kṣikṛtadharminā | kasyacit svabhāvahetoḥ] pratyakṣānupalambhasādhanāḥ pratibandhaḥ katham parokṣe sādhyadharme gṛhyeta? | tasmāt tasyānyatraiva[84]prasiḍdhir iti tadviseṣaṇapekṣasya tatra apekṣaṇāt anyatṛānanuvṛttech asādhāranatā sambhavamātreṇāśānitā | tadā hy anyāvartamānāḥ sādhyaviparīta[vyatireka] |
 tadubhayaḥ bahirbhāvayogāt taddharminā[85]sādhyavṛttivyavacchedābhāyām sarvasamgrahāt tatra samśayahetu[r bhavati | syānmatam -- kvacid āśraye sattāyāḥ
 prakṛpravṛttapūrvagṛhī]tavisṛtpratibandhasādhakapramāṇasṛtaye 'nyatra[86]vṛttir apekṣānyā | [S. 17b.] etat pariharati | na ityādi | [nānyatṛānanuvṛttih] kutah?
 p. 18.1.) ayogo 'samba[ndha]ḥ tadvyavacchedena viśeṣaṇāt pakṣasya | na hy anyayogavyavacchedenaiva viśeṣaṇam bhavati | [kintu ayogavyavacchedenāpi | yatra dharminī dha]jṛmasya sadbhāvaḥ
 samdhiyate tatā 'yogavyavacchedasya nyāyapṛāptatvāt | atra ca dṛṣṭāntaḥ [yathācāitro dhanurdhara iti | caitre hi dhanurdhara]tvaṃ samdhiyate kim asti nāsti iti | tataś cāitro dhanurdhara iti
 tatsadbhāvapṛāptidikā śrūtiḥ [T. 216b.] [pakṣāntaram adhanurdharatvaṃ srotur āśāṅkopasthāpitam] nirākarotīty ayogavyavacchedo 'tra nyāyapṛāptaḥ | [S. 18a.]
 parābhimatavyavacchedanirācīkṛtsyā "ha -- [na. anyayogavyavacchedena viśeṣaṇāt anyatṛānanuvṛttir] asādhāranateti sambandhaḥ | atrāpi dṛṣṭānto yathāpārtho dhanurdhara iti |
 sāmānyāsābdo 'py ayam dha[nurdharaśabdāḥ sāmānyādiṇā prakṛstaganuvṛttih | iha pārthe] hi dhanurdharatvaṃ siddham eveti nāyogāśānkā | [tād]ṛṣam tu sātīsayam kim anyatṛāsti nāstīty
 anyayoga[śānkāyām srotuh yadā pārtho dhanurdhara iti ucyate tadā 'nyayogavyavacchedo nyāyapṛāptaḥ, pratipādyāśāṅkopasthāpitayor eva pakṣayoh para[ḥ]sparaṃ virodhāt ekanirdeśena
 anyayogavyavacchedasya] nyāyabalāyātātāt | tad iha pakṣe 'sty ayam dharmo na veti samśaitau [pakṣadharmā ity ukte pakṣasya dharmā eva [S. 18b.] nādharmāḥ | dharmas ca āśritatvād viśeṣaṇam
 tenāyogo vya]vacchidyate nānyayogaś tadamśavyāptiyā tasya pratipāditā[tvēna dṛṣṭānte samdehābhāvāt |
 tadamśaḥ] taddharma itī | tacchabdena pakṣaḥ parāmṛsyate na dharmāḥ, dharmasya dharmāsambhavāt | amśās ca dharmo naikadeśaḥ, pakṣa[śabdena dharmimātravacanāt | na tadamśaḥ tasya ca
 eka]deśābhāvāt iti |

NOTES

- [81] anumeye 'tha tattulye sadbhāvo nāstitā'vipakṣe sati | niścītā'nupalambhāt makāryākhyāhetuvas trayah|
- [82] sa sādhyo dharmo yasya sādhyadharmīnaḥ
- [83] svasādhyavinābhāva-
- [84] kāryahetoḥ svabhāvahetoḥ ca tasya
- [85] sa cāsau dharmī ceti samāśaḥ | taddharmaṇaḥ] iti pāthāntaram, tatra ca so 'sādharāno dharmo yasya tasyeti vyākhyeyam | sa cāsau dharmī ca | tasya | sādhyadharmīna ity arthah
- [86] prakṛ pravṛttam ca tat gṛhītam tad visṛtṃam ca tat pratibandhasādhakapramāṇam ca tasya smṛtaya itī samāśaḥ

[§ 8. vyāpter vyāpyavyāpakobhavadharmatvam]

tasya pakṣadharmasya sato vyāptih -- yo vyāpnoti yaś ca vyāpyate [tadubhavadharmatayā[87]pratīteḥ | yadā vyāpakadharmatayā vivakṣyate ta]dā vyāpakasya gamyasya[88] tatrete [T. 217a.] sat
 saptamy arthapradhānam etat nādhārapradhānam, dharmāṇām dharmādhāratvā sambhavāt |
 {p. 18.1.) tenāyam arthah -- yatra dharminī vyāpyam asti tatra sarvatra bhāva eva[89]vyāpakasya svagato dharmo vyāptih | tataś ca vyāpakabhāvapekṣayā vyāpyasyaiva vyāptātpṛāptih] [S.
 19a.] na tv evam avadhāryate | vyāpakasyaiva tatra bhāva itī | hetvabhāvaprasaṅgād[90]avyāpakasyāpi mīrttatvādes tatra bhāvāt | nāpi 'tatraive[91]tī[92]'prayatnāntarīyakatvāder
 ahetuḥpatteḥ[93] | sādharānaś ca hetuḥ syāt | nityatvasya prameyev eva bhāvāt | yadā tu vyāpyadharmatā (matayā) vivakṣā vyāptes tadā vyāpyasya vā gamakasya tatraiva vyāpke gamye sati |
 yatra dharminī vyāpako 'sti tatraiva bhāvo, na tadabhāve 'pi vyāptir itī | atrāpi vyāpyasyaiva tatra bhāva ity avadhāraṇam hetvabhāvaprasakṛter[94]eva nāśritam, avyāpyasyāpi[95]tatra bhāvāt | nāpi
 vyāpyasya tatra bhāva eveti sapakṣaikadeśavṛtter[96]hetuvapṛāpteh[97] | sādharānasya [ca] hetutvam syāt | prameyatvasya nityeṣ avāśyam bhāvāt itī | vyāpyavyāpakadharmatāsamvarṇaṇam tu
 vyāpter ubhayatra [S. 19b.] tulyadharmatayaikākārā pṛāptih samyogivat mā bhūdi tī pradarsānrtham | tathā hi -- pūrvatṛāyogavyavacchedenāvadhāraṇam [T. 217b.]
 uttarānyayogavyavacchedeneti kuta ubhayatraikākārātā vyāpteh? | taduktam --

līnge līngbhavaty eva līnginy evetarat punaḥ]
niyamasya viparyāse 'sambandho līngalīngino || itī |
 [98]etenācāryeṇa samyogabalāt gamakatve yo doṣa uktaḥ --
na ca kenacid amśena na samyogihutāśanah]
dhūmo vāsarvathā[99] tena pṛāptamdhūmāt prakāśanam || itī |
 sa iha nāvatarafity ākhyātām bhavati | tathā hi -- samyogasya ubhayatrāviśeṣāt eṣa prasaṅgo na tu vyāpteh | na hi yādṛśī
 {p. 19.1.) vyāpakadharme vyāptih tādṛśy eva vyāpyadharmā itī | tathā cāha -
sambandho yady api dvīḥ[ha]śahabhāvayāngalīnginoḥ]
adhārādheyavad vṛttis tasya samyogivan na tu || itī | [S. 20a.]
 tena vyāpako vyāpyo na bhavati vyāpyās ca [na] vyāpaka itī | **tadamśena vyāpto hetuḥ** itī vacanāt na samyogipakṣokto doṣaḥ | nā 'py ubhayor gmyagamakatāprasāṅgaḥ, yathoktād
 hetulakṣaṇād vyāpakasyaiva gamyatvapṛāpteh, vyāpyasyaiva gamakatāsampratyayādīti |

NOTES

- [87] vyāpyavyāpaka-
- [88] bhāva eveti sambandhaḥ
- [89] vyāpakasyeti
- [90] sarvathoccheda-
- [91] hetau
- [92] avadhāryate
- [93] vyāpakasyānityatvāder aprayatnāntarīyēsv api vidyudādiṣu bhāvāt
- [94] uccheda-
- [95] anityatvāder vyāpakasyety arthah
- [96] prayatnāntarīyakatvād
- [97] anityeṣv api vidyudādiṣu vyāpyasya prayatnāntarīyatvasyābhāvāt
- [98] kāraṇena
- [99] sarvathā gamyagamakabhāvāḥ pṛāptaḥ | agneh sāmānyadharmavad viśeṣadharmo api tāmapāmādayo gamyāḥ syuḥ | dhūmasyāpi dhūmatvapāṇḍutvādiviśeṣadharmavad
 dravyatvapārthivatvādayo 'pi sāmānyadharmāḥ gamakā bhaveyuh samyogasyobhayatrāpi tulyatvāt

[§ 9. vyāpter anvayavyatirekarūpasyo sūcanam]

yadi tarhi **pakṣadharmas tadamśena vyāptaḥ** ity etad dhetulakṣaṇam tataḥ pakṣadharmatvam tadamśavyāptiś ceti dvirūpo hetuḥ syāt, anyatra ca trirūpa uktaḥ tat katham na vyāghātāḥ? ity āha
etena tadamśavyāptivacanena **anvayo vyatireko vāuktaḥ** vedītvaya itī sambandhaḥ [T. 218a.] | anvayavyatirekarūpātvd vyāpter itī bhāvāḥ | tathā hi -- ya[100]eva
 yenānvīto[101]yan[102]nivṛttau ca nivṛttate sa[103]eva tena[104]vyāpta ucyeat itī tadātmakatvād vyāpter vyāptivacanēnāvayavyatirekābhidhānam | tato vyāptivacanena rūpadvayābhidhānāt na
 vyāghāta itī | [S. 20b.]

NOTES

- [100] dhū (dhūmah)
- [101] va (vahniṇā)
- [102] va (vahniṃ)
- [103] dhū (dhūmah)

[104] va (vahninā)

[§ 10 vyāpṭeh pratyakṣeṇānumānena vā niścayaḥ]

tau ca jñāpakahetvadhikārāt niścitau | **niścayaśca taylor naikenaiva pramāṇena api tu yathāsvam** | yasya yad ātmīyaṃ pramāṇam niścāyakaṃ tena | yasya ca yat niścāyakaṃ pramāṇam tad uttaratra vakṣyati |
anvayo vyatireko vā iti tulyakakṣatāsūcanārtho `vā`śabdah | tena sādharmaivaiddharmaivatoh prayogayor ekenaiva dvitīyagater vidhīpratiśedharūpatayā vyāvṛttibhede `pi paramārthatas tādātmyāt nobhayopadarśanam iti sūcītaṃ bhavati | vyatireko hi sādhyanivṛttau līngasya nivṛttidharmakatvaṃ[105]svabhāvabhūto dharmā ity anvayarūpatā vastuto `sya na nivṛthyate | **pakṣadharmasāca** | kim? | **yathāsvampramāṇena niścītaḥ** |
 {p. 20.1} ukta iti sambandhaḥ | niścāyaprasaṅgena so `py atra pratīpādyate, niścītasya gamakatvam ākhyātam | [S. 21a. and 21b.]
 [S. 22a.] iti pradārśanārtho `vā`śabdah | **pratyakṣeṇa**[106] **ca svayamśvalakṣaṇākāratve `py anantarasāmānyavikalpajanānāt prasiddhīḥ** upacāro niścāya ucyate -- pratyakṣapṛsthabhāvīno vikalpasyānadhigatārthādhigantrtvābhāvam darśayitum | tena yady api sāmānyarūpam līṅgam avasthāpyate tathāpi svalakṣanapratiṭir eva tadvyavasthānibandhanam iti pratyakṣataḥ pakṣadharmasya sādhyadharmīni prasiddhīr ucyate | etac cānantaram eva vyaktīkarīṣyate | **anumānato vāsādhyadharmīni pakṣadharmasya prasiddhīr** niścayaḥ | pramāṇaphalabhedāc[107]ca **anumānataḥ** anumānena niścayaḥ iti āha | **atrodharaṇe** yathākramam **yathāpradeśe** [T. 356a.] **dhūmasya** dhūmasāmānyasya pratyakṣato niścayaḥ iti |

NOTES

[105] na tu nivṛttimātram tucccharūpam

[106] nanu nirvikalpakena pratyakṣeṇa katham sāmānyātmano līngasya grahaṇam? ity āha

[107] bauddhamate na pramītyātmakam pramāṇaphalam bhīnam kiñcid asti | kintu bhedam abhyupagamyā anumānena niścāya ity ucyate | atra hy ayaṃ bhramo | paryāyah

[§ 11. uddyotakaramataṃ nirasya deśādyapekṣakāryahetor gamakatvoktīḥ]

yas tu manyate -- `yah pradeśo `gnisambandhī so `pratyakṣo yas tu pratyakṣo nabho bhagarūpa ālokādātmyā[108]dhūmavat tayā dr̥ṣyamāno na so `gnimīn atah katham pradeśe dhūmasya pratyakṣataḥ prasiddhīḥ | [S. 22b.] tasmād dhūma eva dharmī yuktah | sāgnīr ayaṃ dhūmah dhūmatvāt iti evaṃ sādhyasādhanabhāvaḥ` itī -- tasyāpi sāgneḥ dhūmāvayavasāyā `pratyakṣatvāt, paridr̥ṣyamānasya corddhvabhāgavartīno `gninā sahāvṛtteḥ, katham dhūmasāmānyasya sādhyadharmīni pratyakṣataḥ prasiddhīḥ? | dhūmāvayavī pratyakṣa itī cet; na, avayavavyatirekena [T. 219b.] tasy[12]ābhāvāt | lokādhyavasāyatas tasyaikatve vā pradeśāsāyī |
 {p. 21.1} tāvataḥ kalpitam ekatvaṃ na nivṛtyate | pradeśe eva ca loko `gnimīn pratīpādyate, na dhūme | deśakālādyapekṣayaiva[109]ca kāryahetur ggamakāḥ | yad āha - **iṣṭam**[110] **viruddhakārye `pi deśakālādyapekṣaṇam** | **śabde vākṛtākatvasya** pratyayabhedaheditvādinumāneneti |

NOTES

[108] [ā] lokatam asī nabhaḥ

[109] dhūmakāle eva cāgnīḥ sādhyate na bhasmakāle

[110] na kevalam kāryahetau

[§ 12. nirvikalpaṃ katham sāmānyagrāhīti kumārīlākṣepasyottaram]

atra yathopavarṇitaṃ pratyakṣataḥ [S. 23a.] pakṣadharmasya sādhyadharmīni prasiddhāv bhīpṛīyaṃ apratīpadyamānābhūmārīlā-- `katham pratyakṣeṇa(nā)vikalpena sāmānyātmano līngasya dhūmadēḥ svrūpagra[haṇa]m api tāvad yujyate, dharmīno vā kuta eva tatsambandhagrahaṇam` -- itī pratyavasthe | tena hi **pratyakṣapūrvakatvāc cānumānēd ddharmampratyanimittatvam** [SBh 1.1.4.] ity etadbhāṣyam -
katham pratyakṣapūrvatvam anumānādīno bhavet? | yadā smṛtyasamarthatvān nirvikalpendriyasya dhīḥ| na cāvikalpyalīngasya dharmisambandhāyos tathā| grhītiḥ [SV pp. 87, 88]
 ity ākṣīpya --
pratyakṣagrahaṇam yat tu līṅgāder avikalpanāt | tan neṣṭatvād vikalpasyāpy artharūpapakāraṇaḥ| astī hyālocanājñānamprathamamnirvikalpakam | bālamūkādivijñānasādṣṣuddhāvastujam | tataḥ[T. 220a.] **parampunarvastu dharmair jātyādībhīr yayaḥ| buddhyavastyate sa`pi pratyakṣatvena sammatā** |
 [SV pp. 111, 112, 120]

{p. 22.1}[h3]iti bruvatā -- `saugat[h4]jñān evāyam līṅghadharmitasambandhāgrāhanalaksano doṣo yeṣāṃ avikalpakam eva pratyakṣam, nāsmākam savikalpaṃ api pratyakṣam icchatāṃ [S. 23b.] ity uktaṃ bhavati | tatas tadupavarṇitadōsapratīvidhānyā `ha -- **sadhūmamḥi** [T. 356a.] ityādi | ayaṃ atra samudāyārthaḥ -- pratyakṣam hi purovasthitam auttārādhyarēna dhūmapradeśādīkam vidhīrūpena dhūmadīśvalakṣaṇam sakalasajātyavijātyavyāvṛttam ca svasvabhāvavyavasthiteḥ sarvāsāmarthamātrāṇām parasparam asaṃkīrṇarūpatvāt `tatsāmarthabhāvi yathāsthānam[11]janukurvāt pāścātyavidhīpratiśedhavikalpadvayam janayati yena dhūmapradeśīkhyau dharmadharmīnau tayos cauttārādhyarām `evam etat nānyathā` itī vikalpayati | yathānubhavam abhyāsapatavādiḥpratyayāntarasahakārīnām vikalpānām udayāt | tato dharmadharmīnoḥ svarūpaniścayaḥ sambandhanīścayaś ca pratyakṣānibandhanāḥ sampadyate | tathā hi -- ayaṃ eva dhūmapradeśayoh sambandhasya niścayo yah `ātrāyam` itī adhyavasāyah | sa cāvikalpenāpi pratyakṣeṇa yathoktēna prakāreṇa sampādīta eva | na cauttārādhyarāvasthitād vastudvayād anyā [S. 24a.] eva kaścīd ādhā[rāde]jyabhāvalakṣaṇaḥ sambandhaḥ yataḥ tasya [T. 220b.] pratyakṣeṇānanubhūtatvāt pāścāda(d) vikalpanam syāt | vastubhūtasya tasyānyatra niṣedhāt | tasmād ayaṃ tad eva tathāvasthitam[12]arthadvayam[13]jāritya kalpanāsāmāropita eva | tena sambandhaḥ sambandhīti bhedāntarapratiḥṣepapratiḥṣepābhīyam dharmadharmītyā vyavahāro loke na tu pāramārthīkaḥ | sāmānyavyavahāro `pi vijātyavyāvṛttīnēva bhāvānāsr(śrī)tya kalpanāsāmāropita eva pratanyate | teṣāṃ eva bhīnnānām apy anubhavadvāreṇa vijātyavyāvṛttatayā prakṛtyaivaikāraparāmarśaspratyayahetutvāt tathā cāha - **ekapratyavamarśarthajñānādyekārthasādhanē | bhede `pi niyatāḥkecit svabhāvenendriyādivat** || [PV 3.72] itī |

NOTES

[111] puro `vasthitārthasāmartyabhāvipratyakṣa-

[112] auttārādhyarāvasthitam

[113] dhūmapradeśalakṣaṇa-

{p. 23.1} tataḥ sāmānyavi[kalpajanānavārā] [S.24b.] tatpratibhāsīno dhūmakārasya vijātyavyāvṛ[ttarūpasya sāmānyarūpatayā] pratyakṣeṇaiva grhītatvāt | na hi vijātyavyāvṛttir vyāvṛttād anyāiva kācīd yasyāḥ pratyakṣeṇagrahaṇam syāt | tasmād yathāparidr̥ṣṭam dhūmadīśvalakṣaṇam evānyato vyāvṛ[ttātmānā] vīkalpyata itī pratīpatpradhīvyavasāyavasāt smṛtir eva | dvīvidho vikalpaḥ pratyakṣapṛsthabhāvi vastutah punar nirvīṣaya eva | tato yad āha -- sāmānyasyānumubhūta tathā -- **smṛttam etad abhedena vijñānam itī yo vadet** | anumānagrāhyam eva | tatra cānavasthā līṅgagrāhīno `py anumānasya tadanyalīṅgabalenotpatteḥ | tasya ca sāmānyarūpatayā [S. 25a.] tadanyānumānāmānavīṣayāt tathā tadanyasyāpīti kasyacid ekasyāpi līṅgināḥ pratīpāḥ yugasahasrair api na sambhavati | kim āṅga punar ekena puruṣāyuskepeti | tathā cāha - **sāmānyānumānēna vināyasya pratīyate | na ca līṅgavinīrmutkam anumānappravarttate | asāmānyasya līṅgatvaṇa ca kenacid iṣyate | na cānavagatam līṅgamkiñcid asti prakāśakam | tasyāpi cānumānena syād anyena gatīpūnaḥ** |
 ity āśankyāḥ [S. 25b.] -- **sadhūmamḥi** ityādi | evaṃ manyate | yasyānumānam antareṇa sāmānyam na pratīyate bhavatu tasyāyam doṣaḥ, {p. 24.1} asmākam tu pratyakṣapṛsthabhāvinā `pi vikalpena prakṛtvībhramāt sāmānyam pratīyate | līṅgavikalpasya ca svalakṣānadarśanāśrayatvāt [T. 221b.] paramparayā vastupratibandhād avīsamvādakatvam, maṅgīrabhāvam itī va maṅgībhāntēḥ | kāryahetutvam api vikalpābhāsīno dhūmasāmānyasya līṅgatayā `vasthāpyamānasya kāryadarśanāśrayatayā tadadhīvyavasāyā ca | na hi dhūmasvalakṣaṇasya līṅgatā `vasthāpīyitum yuktā, tasyāśādhāraṇasya sapakṣe vr̥tyabhāvāt, tadapṣavyāptyayogāt, sādhyasādhanasamkalpe vastudarśanāsambhāvāc ceti | yat tūktam [S. 26a.] `sāmānyalakṣaṇaṇīṣayam anumānam` itī tatra naivam avadhāryate -- sāmānyalakṣaṇaṇīṣayam anumānam eteti | pratyakṣapṛsthabhāvinō vikalpasyāpi tadviṣayāt tādanyasya[114]ca vikalpasya | kintu sāmānyalakṣaṇaṇīṣayam evānumānam ity avadhāryate svalakṣaṇaṇīṣayatanīṣedhārtham itī | tatra saha dhūmena vartata itī **sadhūmaḥ** |

nirākartum | kām punar nīlam iti vikalpajñāne darśanaprṣṭhabhāvini pratibhāsamāṇaṃ sāmānyam arthakriyāṃ nopakalpayati? | yadi vyaktisādhyaṃ; tadā 'nyo 'pi padārtho 'nyadīyam arthakriyāṃ nopakalpayatīti tasyāpy anarthakriyāsādhanatvād avastutvaprasaṅgaḥ | aṭha svasādhyaṃ; tad asiddham, abhinnajñānābhidhānalakṣaṇāyāḥ svasādhyayāḥ karanād ity āśaṅkyāha -- **tad eva hi** [Tt. 356b.] yat tadālocanājñānenopalabdham [S. 32b.] **nīlasvalakṣaṇam** nīlavyaktiḥ **tathāvidhasādhyarthakriyākāri** | tathāvidhasadbena sāmānyam atrābhipretam, tādṛṣaparyāyatvād asya, sādharanarīpasya ca tādṛsarvāt | tena tathāvidhasādhyāṃ nīlasāmānyasādhyāṃ abhinnajñānābhidhānalakṣaṇāṃ arthakriyāṃ kartum śīlam asya svalakṣanasyeti tat tathoktam | evam manyate -- yathā bhīnnā api vyaktyaḥ kayacīt pratyāsartyā tadekākāryapratiniyamalakṣaṇayā tadekam abhinnam sāmānyam upakurvanti[132], tadaparsāmānyayogam antarenāpi, anyathā 'navasthāprasaṅgāt, tathā 'bhinnajñānābhidhānātmikāṃ apy arthakriyāṃ sādhyṣyanti | kim apramānkena pramānabādhitena ca sāmānyenopagatena? | [T. 226a.] tathā hi -- anumānādike jñāne yathāvidham asyāspaṣṭam rūpam pratibhāsete na tathāvidham vyaktiṣu drṣyamānās upalakṣyaṃaḥ | ekam eva hi vyaktidarśanakāle spaṣṭam nīlādrūpam vibhāvyaṃaḥ | [S. 33a.] **[p.30.1]** tat katham adṛṣṭakalpanayā "tmānam svayam eva vipralabhe mahi? | vyaktirūpasasargād ayogolakavānivad avibhāvanam[133]jiti cet; na, sarvatra bhedābhedavyavasthāyā abhāvprasaṅgāt | asyottarasyānyatrāpi sulabhatvāt | na ca sāmānyasya dve rūpe staḥ spaṣṭam aspaṣṭam ca, yenaikena darśane pratibhāseta anyenanumānādijñāne, padārthadvopagamaprasaṅgāt, pratibhāsbhedasyaiva sarvatra bhāvabhedavyavasthānibandhanatvāt, sāmānyasāparsāmānyaprasakter[134]ñiṣsāmānyasya cāsyopagamāt |

NOTES

[131] kriyāviśeṣaṇamadaḥ

[132] anupakrtasya tadāheyatvābhāvāt

[133] sāmānyasya

[134] dūṣaṅantaram āha

NOTES

[135] abādhyamānatvāt

[§ 19. kumārīoktadvyātmakbuddher nirasanam]

NOTES

etenaitad api nirastam yad āha --

sarvavastuṣu buddhīs ca vyāvrttyanugamātmikā |

jāyate dvyātmakatvena vinā sā ca na yujyate || [ŚV ākrti- 5]

na cātrānyatarā bhrāntirūpacārena ceṣyate |

drḍhatvāt[135]sarvadā buddher bhrāntis tadbhrāntivādinām || [ŚV ākrti- 7]

NOTES

[135] abādhyamānatvāt

NOTES

[136] abādhyamānatvāt

NOTES

[S. 33b.] iti | yato yadindriyabuddhim abhipretyocyate; tadasiddham, aspaṣṭasya nīlādī ākāryasya spaṣṭanīlādībhāsāyām tatrānupalakṣaṇāt, spaṣṭasyāpi ca dviṭṣyasñuyāyinaḥ | tadbhāve[136]ca vyaktidvayāntaraīlam apy āpnuvatḥ katham [T. 226b.] tadanugam[137]? | vyāptau(vyaktu) copalabhyasya sataḥ tatrānupalakṣaṇam kutaḥ? | na hi tasya vyaktivyaktarūpasambhavaḥ, ekatvāt | tathā cāha --

vyaktāv ekatra sā vyaktā 'bhedāt sarvatrag yadī |

jātdrṣyeta sarvatra [śāpi na vyaktyapekṣinī] || [Pv 3.154-5]

iti | ekatrāpi ca vyaktāv upalabhyamāyām sakalatrāiokyavyāpi rūpam sakalasvāsrayavyāpi vā drṣyeta? | na hy ekasyāḥ kiñcīd drṣtam adṛṣtam vā nāma kṣanikatādivad | drṣṭāyam apy ekatraivāsraye darśanāvāśyo na sarvtreti cet; na, vikalpena taddarśanābhyupagamāt | na hi nīcayaviṣayṭṛṣtam cānīcitam ceti yuktam | tataḥ sarvagatarūpadarśane sarvrthānṃ darśanaprasaṅgaḥ | na hi [S. 34a.] taddarśane[138]

[p.31.1] tatsalacārīna[139]upalabhyasya tadabhinnasvabhāvasya[140]cānupalambo yuktḥ | tataḥ katham indriyabuddher dvyātmakatā? |

athānumānādibuddhinā[141]; tasyām api svalakṣaṇāpratibhāṣaṇāt kuto dvyātmakatvam? | na hi nāṣu sāmānyagrahīniṣv spaṣṭo vyaktyākāra iva lakṣyamāṇaḥ svalakṣaṇapratibhāṣaḥ | tadbhāve 'pi tāsām bhāvāt | ākārāntareṇaḥ ca svajñāne ['pratibhāṣaṇāt anekākāryogād ekasya, atiprasaṅgāc[142]ca | tasmān neyam bhinnārthagrāhinyabhinnā sāmānybuddhiḥ pratibhātī svalakṣaṇodbhāva sati | kintv anādivatḥ[T. 227a.]vikalpābhīṣāvāṣanājānitā sati tathā 'vabhāṣate | drḍhatvam ca buddher nāvīnāṣitvam, kṣaṇikatvābhyupagamāt kintv abādhyamānatvam | na cāsyās tat sambhavati, leṣāto bādhakasyoktatvāt | vistaratas tusyādvādabhaṅgād yathāvasaram ihaiva tatra tatra vidhyamānād bādhakam avadhāryam | tasmād yathā vyaktyaḥ sāmānyāntaram antarena tad ekam upakurvanti tathā 'bhinnajñānābhidhāne api pravartayiṣyantītī tad eva nīlasvalakṣaṇam sāmānyasādhyatvopagatarthakriyākāri |[§ 20. kumāriladattasya doṣasya saugatabuddyabādhakatdarśanam]

yas[143]tu -- [S. 34b.]

sāmānyam nānyad iṣṭam cet tasya[144] vrtter niyāmakam |

viśesād anyad icchanti sāmānyam tena tad dhruvam ||

tā hi tena vinotpannā mīthyā syur viśayād rte |

na tv anyen[145]vinā vrttīḥ sāmānyasyeḥa dusyati |[SV ākrti- 37, 38]

[p.32.1] iti mīthyāvaprasaṅgadoṣa ukto nāsauthāgatasamanyayāvādātabuddhin bādhate | sāmānybuddhinām bādhakapratyayanibandhanasya mīthyāsvopagatatvāt | tathā hi -- **kasmāt sāsnādīmats eva gotvam? yasmāt tadātmakam |**

tādātmam asya kasmāt cet, svabhāvādītī gamyātm |[ŚV ākrti- 47]

iti vacanāt [T. 227b.] 'vyaktisvabhāvam ca sāmānyam | na cāsādhāraṇam vyaktyudayavināśayor dhyā(yos ca) nodayvayayogi' ity ayuktam, viruddhadharmādhyāśato bhedaprasaṅgād iti | āha ca

NOTES

tādātmamcen matapjāter vyaktijanmanyājātātā |
nāṣe 'nāṣaṣca keṇeṣṭaḥ[146]? tadvac[147] cā 'nanvayo[148] na kim? ||
vyaktijanmanyājātā[149] [S. 35a.] cedāgatānāsrayāntarāt |
prāgāṣin na ca taddeṣe sātayāṅgātākatham? ||

vyaktināṣe na cen naṣṭāgatāvyaktyantaramna ca |

tarḥy adhigacchan vikalpaḥ pramāṇam bhaviṣyatitī āha -- **tac** ca nīlasvalakṣaṇam | **tenātmanā** nīlasādhyarthakriyākārīṅāv svabhāvena **drṣṭam eva** ālocanāpratyayena | tato nīspāditkriye karmay avīśesādhāyi vikalpajñānam katham pramāṇam syāt? | atha[150]matam -- sāmānyam eva tarḥy adhigacchan nīlavikalpaḥ pramāṇam astu | tac ca sāmānyam arthakriyākāri | yato nīlasādhyam evārthakriyām nīlena saha sambhūya kariṣyati | vyaktisvabhāvāny eva hi sāmānyānityā āha -- [S. 35b.] **na** ca naiva **tat svalakṣaṇagrahaṇottarakālabhāvino** nīlavvyaktidarśanottarakālam bhavanaśīlasya | līngagrahaṇottarakālabhāvinas tu pūrvoktena prakārena vyaktisādhyarthakriyā sāmānyasya kalpitasya

[p.33.1] vyavasthāpiṭvam śkyata iti bhāvāḥ | **nīlavikalpasya[151] viśayeṇa** nīlasāmānyena [T. 228a.] **nīlasādhyarthakriyā** rañjanādīkā **kriyate** | tasya vyaktisvābhāvyāyoge sati kalpitarūpasya tadasambhāvāt | na ca nītyasvābhāvātmābibhrāpena nīlavikalpasya viśayeṇa nīlasādhyā 'nyā vā 'rthakriyā kriyate | kramayagupadyavirodhāt īti manyate |[§ 22.

mīmāṣakasamatpramāṇalakṣaṇe doṣadarśanam]

tad evam nīlam drṣṭvā nīlam iti jñāne pratibhāsamāṇam sāmānyam na kāñcīd arthakriyām upakalpayatīti prasādhya anarthakriyākāriviśayasyāpi vikalpasya pratyaksprṣṭhabhāvinaḥ prāmānyaprasaṅgād ativyāpir iti tatrāpūrvārthavijñānam iti [S. 36a.] pramāṇalakṣaṇemīmāṣakair viśeṣaṇam upādeyam iti darśayann āha -- **tasmāt**, yata evam anarthakriyāsādhanaviśayatayā darśanapṣṭhabhāvino vikalpasya prāmānyam ayuktam, tasmādasmadabhimatam pramāṇam avisanvādī jñānam iti pramāṇalakṣaṇam vyudasya, **anadhigatārthaviśayapramāṇam**, tatrāpūrvārthavijñānam pramāṇam **ity āpi**,etasminn apy āhopurṣikayā 'nyasmin pramāṇalakṣaṇe kriyamāne ativyāptiparihārya **viśeṣaṇiyam** viśeṣaṇam upādeyam, katham viśeṣaṇiyam **anadhigate svalakṣaṇa īti**, anena hi viśeṣaṇenumānavikalpasya ca prāmāṇyam sidhyati, ālocanājñāna- prṣṭhabhāvinas ca vikalpasya prāmāṇyam vyudasyata īti sarvam suṣṭham |

tad evam vidhivikalpānarthakriyāsādhanaviśayatayā 'nadhigatasāmānyādhigame 'pi prāmāṇyam nīrākrtya [T. 228b.] ca śabdasamuccitam smrtivam pratīsedhavikalpena sādhāraṇam darśanayakāraṇam [S. 36b.] darśayann āha -- **adhigate tu svalakṣaṇe** ālocanājñānena **tatsāmarthyajanmā** svalakṣaṇādhigamabalabhāvī **vikalpas tadanukārī** śākṣād anutpatter darśanasamkārādheya(rāvedha)vaśāc cāspaṣṭanīlasvalakṣaṇākārānukārī drṣyavikalpyayō caikṭkaraṇād evam ucyate | vastutas tu **[p. 34]** na kiñcīd asānukaroti | **sa smrtir eva** | kutaḥ? **kāryatas tadviśayatvāt** na paramārthataḥ | kāryamatra svalakṣaṇe purusasya pravartanam, tadadhyavasāyas ca | yatas ca kāryataḥ tadviśayatvāt smrtir evāto **na pramāṇam** darśanabalotpanno vikalpaḥ | tathā hi -- smrter apy anubhūtasvalakṣaṇāmśviśayāyā na paramārthatas tadviśayatvam | svalakṣaṇasnyendriyabuddhāv iva sphutarūpatayā smrtvā apratibhāṣaṇāt | kintu yathoktāt kāryata eva | tac ca vidhivikalpe 'pi samānam īti katham asau smrtir na syād īti |

[§ 23. anumānyasya vidhivikalpavāilakṣanyena prāmānyasamarthanam]

ttaraitat syāt -- nanv anumānavikalpaḥ smrtirūpo 'pi pramāṇam isyate | [S. 37a.] tathā hi -- yad evāgnnyāvṛttam vastumātram mahāṇasādāv anubhūtam āṣīt, tad eva pradeśviśeḥe dhūmdarśanāt smryate. tadvad vidhivikalpo 'pi pramāṇam bhaviṣyatitā āha -- **anadhigatasya vastuno rūpasya anadhigater īti** | evam manyate -- yat mahāṇasādāv anagnivṛttam vastumātram prāganubhūtam na tat taddeśdisambandhitayānumānavikalpena [T. 229a.] smryate kintu yatra pradeṣe prāgananubhūtam tatsambandhitayā | tataḥ sādhyadharmidrṣṭāndharmigrāhdarśanadvayānadhigatasyāgnnyāvṛttasya vasturūpasvyogavvacchedenādhigamād yuktam asya prāmāṇyam | na tu darśanapṣṭhabhāvino vikalpasya, tadviparitatvād īti |[S. 37b.]

NOTES

[145]sāmānyena

[146] hetunā

[147] vyaktir iva

[148] ananuvrttīḥ

[149] jātiḥ

[150] sānkhyamatam ākutiyajñānā āha

[151] 'na ca' ity anena sambandhaḥ

NOTES

[152] abādhyamānatvāt

[§ 24. pramāṇavyavasthāyāḥ vastvadhiṣṭhānatvam, svalakṣaṇasyaiva ca vastutvam]

NOTES

etenaitad api nirastam yad āha --

sarvavastuṣu buddhīs ca vyāvrttyanugamātmikā |

pramāṇavyāpārasīṣayam[152]bhīpretyocyate nālabhnanalākṣaṇam[153]. anyathā 'numānasya parikalpitasāmānyāḷambhanatayā vastvadhīṣṭhānatvābhāvād avyāpīnī pramāṇavyavasthā syād | yadi vastvadhīṣṭhānā pramāṇavyavasthā katham {p. 35.1} viprakṛṣṭaviśayāyā[154]anupalabdheḥ prāmāṇyam iti cet; tatpāpi pradhānādivikalpasyaiva[155]bhāvānupādānatayā sādhyatvāt tasyā api vastvadhīṣṭhānatā 'sty evety adosaḥ |

athā 'vatvadhīṣṭhānāiva pramāṇavyavasthe 'tī kuta etad? ity āha -- **arthakriyāyām** sukhaduhkhalakṣaṇāyām yad [S. 38a.] **yogyam** śaktam **tadviśayatvāt tadarthīnām** arthakriyārthīnām **pravṛtṭeḥ** prāptīyūgālakṣaṇāyāḥ | yadi nāmārthakriyāyoge tadarthīnām pravṛttis tathāpi katham vastvadhīṣṭhānā pramāṇavyavasthā?, arthakriyāyogvādhiṣṭhānā hi tathā satī syāt iti cet; āha -- **arthakriyāyām yad yogyam tallakṣaṇam eva hi vastu** | tato 'rthakriyāyogvādhiṣṭhānatvena vastvadhīṣṭhānatvam katham na syāt iti bhāvah | [T. 229b.]

idaṃ ca vastvāstreyena pramāṇavyavasthāprātipādanam anadhigate svalakṣaṇa ity ukte kaḍcīet paro brūyāt -- vastumātranibandhanā hi pramāṇavyavasthā na svalakṣaṇāsyarivaiva | tato yady apy anadhigatam svalakṣaṇam nādhigacchati tathāpy anadhigatavasturūpam adhigacchato vikalpasya prāmāṇyam bhaviṣyatīti tadasiddhatodbhāvanārtham uktam -- **anadhigatavasturūpety** ādi | [S. 38b.] tadasiddhatodbhāvane cānadhigatavasturūpādhigantay eva prāmāṇyam netarasyaiva kutaḥ? itī paryanayoge **arthakriyāyogyety** ādi uktam | tathā ca vastuviśayam api prāmāṇyam bruvatī svalakṣaṇaviśayam evoktam bhavati, tasyaivārthakriyāsāmartyhalakṣaṇatvāt, sāmānyasya ca tadviparītatvāt itī manyate |

punar apy anubhavottarakālabhāvīno nīlavikalpasya prāmāṇyam apānetum upacayahetum āha -- **tato 'pi** yathoktād vikalpād na kevalam nīlasvalakṣaṇānubhavad **vastuny eva** svalakṣaṇa eva **tadadhivyavasīyena** svalakṣaṇādhyavasīyena anyathā tatra pravṛtṭyayogāt **puruṣasya pravṛtṭeḥ** adhigate svalakṣaṇe tatsāmartyhajannā vikalpo na pramāṇam itī sambandhaḥ | pūrvam anadhigatavasturūpānadhigater aprāmāṇyam uktam | adhunā tv adhigatasyaivādhiḡamād itī [S. 39a.] {p. 36.1} vidhipratīṣṭharūpatayopapattyor[156]bbhedah | yad vā **kāryatas tad viśayatvāt** itī yad uktam tad evopacayahetuvyājena sphuṭīkṛtam |

NOTES

[152] pravartakatva-

[153] grāhya-

[154] nāstī pradhānam, upalabdīlakṣaṇaprāptasyānupalabdheḥ

[155] pradhānavikalpo vastukāraṇo na bhavati, tadabhāve 'pi bhāvāt, kharaviśāṇādivikalpavat

[156] yuktyoḥ

[§ 25. vikalpasya darśanāt pṛthak prāmāṇyābhāvah]

[T. 230a.] yadi nāma tadadhivyavasīyena vastuny eva puruṣasya pravṛttis tathāpy anadhigatasāmānyagrāhīno 'sya darśanāt pṛthak prāmāṇyam kim itī neṣyate? itī cet; āha -- **pravṛttau** svalakṣaṇa eva satyām **pratyakṣeṇa** ālocanājñānākhyena **abhinnayogakṣematvāt** | yogah aprāptasya viśayasya paricchedalakṣaṇā prāptiḥ, kṣemah tadarthakriyānuṣṭhānalakṣaṇam paripālanam | abhinnau yogakṣemāvasthete sa tathoktah | tatra vikalpasya nīrvikalpapratyakṣenābhīno yogah svalakṣaṇādhyavasīyataḥ | abhinnaḥ kṣema ālocanāvijñānād iva vikalpād api svalakṣaṇa eva pravṛtṭeḥ | ayam asyābhīpṛāyāḥ -- yadi vikalpo nīrvikalpacetasaḥ prameyāntaraviśayas tadā tatraiva puruṣam pravartaya tu tatsādhyām arthakriyām adhigantum | naiva vā pravartayet, tadviśayatvābhīmatasya sāmānyasyābhīnnañjānalakṣaṇāyā evārthakriyāyā upagamād [S. 39b.] vikalpodayād eva ca tatsiddheḥ | na hi nīlānubhāvāt prameyāntaraviśayāḥ pītādīpratyayāḥ puruṣam nīlavastuni pravartayanti, sādhitārthakriyā vā kvacid aptī | tasmād ālocanājñānām naivāyam prameyāntaraviśayah | viśeṣena yair evam vyākhyāyate -

nīrvikalpakabodhena[157] **dvyātmakasyāpi vastunah**

prahaṇam [SV p. 118]

itī[158] ito nīladarśanasyaiva nīrvikalpasya prāmāṇyam yuktam, na tadabhinnopayogyasya [T. 230b.] smṛter iva vikalpasyāpi darśanāt pṛthag[159]eva | anyathā nīshalām pramāṇāntarakalpanām kurvataḥ smṛtīcchādveṣaprayatnādī pramāṇam anuśajyata itī pramāṇānām iyattā viśṛityeti |

NOTES

[157] atra 'na' kārayopari pratīv eva '3' itī likhitam vartate

[158] viśeṣena teṣām mate naivāyam prameyāntaraviśaya itī sambandhaḥ

[159] prāmāṇyam yuktam

{p.37.1}| § 26. dhārāvāhikajñāneṣu yogitaditarāpekṣayā prāmāṇyāprāmāṇye |

yadaikasmīn eva nīlādivastuni [S. 40a.] dhārāvāhīnīndriyajñānāny utpadyante tadā pūrvēnābhinnayogakṣematvād uttareṣām indriyajñānānām aprāmāṇyaprasaṅgaḥ | na caivam, ato 'nekānta itī pramāṇasamplavavādī darśayanā āha -- **pūrvapratyakṣakṣaṇena** ityādi | etat pariharati -- **na**, uttareṣām prāmāṇyaprasaṅgaḥ | kutaḥ? | **nānāyogakṣematvāt**[160] | tathā hi -- pratīkṣaṇam viśayaparicchedalakṣaṇo yogah, tadarthakriyānuṣṭhānalakṣaṇas ca kṣemah paripālanarūpo bhīdyate | tato vipakṣe vṛtṭyābhāvāt na hetur anaikāntikah | kadā nānāyogakṣematvam? | **kṣaṇaviśeṣasādhyarthavāñchāyām** | yadā kṣaṇaviśeṣasādhye 'rthe hitāhitalakṣane vāñchā prāptīparihāreḥ chā yogīnām paropakāram uddīśya bhavati kasyacit[161]kathāñcī kvacid upayogāt tadā[162] | yathā darśananārgge[163]dūhke[164]dharmajñānaksāntīr damā(r daśā)nām[165]anuśayānām vāsānām[166]nīrodhayati, tadviruddhāśyotpādanāt | dūhke dharmajñānām[167]kṣeṣavīkṣatālakṣaṇām nīrvānaprāptim utpādayati, [S. 40b.] anuśayaviruddhāśyadārḡhyotpādanāt | tata eṣām[168]grāhakāni paracittajñānāni[169]pṛthag eva pramāṇāni | [T. 231a.] parahitādānādīksāvataḥ ca samastavastuvistaravyāpījñānālokāvabhāṣītāntarātmanām bhagavatām kaṣcīd evārthakṣaṇah kasyacid eva parārthasayānugrāhako[170]vībandhako vetī sarvabhāvīn pratīkṣaṇam vīksamāñnām adhyakṣa cetasaḥ tadviśayakṣaṇānām bhīnārthakriyāṣṭīpayogato nānāyogakṣematvāt | tad yadi pratīkṣaṇam[171]kṣaṇavivekadarśīno 'dhikṛtyocyate tadā bhīnnopayogyatvā pṛthak prāmāṇyāt nīnēkāntah | atha sarvapadārtheṣv ekatvā 'dhyavasīyinaḥ sāmyavahārīkām puruṣānābhīpretyocyate tadā sakalam eva [S. 41a.] {p. 38.1} nīlasantānam ekam artham sthīrarūpam tatsādhyām cārthakriyām ekātmikām adhyavasāyāntīti prāmāṇyam apy uttareṣām anīṣtam eveti kuto 'nekāntah? itī darśayanā āha -- **sādharāṇe hi** itī | tatsantānavartīnām sarvakṣaṇānām ekatvenādhyavasītānām vyavaharīrbhrīr yat sādharāṇam pratīkṣaṇam anyānyākāranatayā vibhīnnam api paramārthato viparyāsād ekatayā 'bhīnviṣṭam rañjanādīkam nīlādīkakāryam tatra **na teṣām** uttareṣām jñānākṣaṇānām **sāmartyhasyārthapāpanaśakterbhedah** | pūrvapratyakṣakṣaṇaviśaya eva tebhyo 'pi pravṛtṭer ādyasyaiva tatra[172]prāmāṇyam | tathā hi -- arthakriyārthīnām tatsādhanapāpanasamarthe jñāne pramāṇavyavahāraḥ [T. 231b.] kurvatām avīklavadhīyam arthakriyāsādhanaḥbhedād eva prāmāṇyabhedavyavahāro jñānesu yuktaḥ [S. 41b.] anyathā smṛtyāder api prāmāṇyaprasaṅgaḥ katham apākriyeta?', ādriyeta vā nīshalā pramāṇavyavasthā prekṣāvataḥ itī? |

keṣām iva sādharāne kārye na sāmartyabhedah? ¹²ity āha[173]**aparāpare** ca te **dhumās** ca taiḥ **pramītās** ca te **sannīkṛṣṭāgnayas** ca teṣv iva tadviśayānām iva **anumāñjñānānām agnīmātrasādhye 'rthe** sandhukṣaṇādīke vāñchīte tadarthakriyāsādhanaḥprāpanavyaktībhedābhāvāt tathā prāmāṇyabhedo na yukto viduṣām tathā 'trāpi | yadā tu pañcatapas taptukāmo bhavati tadā 'parāparadhūmapramītasannīkṛṣṭāgnīviśayānām apy anumāñnām sāmartyabhedāt prāmāṇyam anivāritam eva |

NOTES

[160] yogījñānāni kṣaṇavivartalakṣakāñṭī kṛtvā na ekyogakṣemāni, vīvakṣītatavadattādeḥ pṛthamah kṣaṇo dharmāyogyah dvītrīyas tu manāyogyah trītrīyas tu yogya itī jñāyate yogīnā | tataḥ ca kṣaṇāḥ bhīnnāḥ arthakriyā ca bhīnnā

[161] jñānākṣaṇasya

[162] yogīni

[163] bauddhamate

[164] avajñākāriṇī mleccḡādau saṃsārīskandhe

[165] [dharmajñā] nena kṣāntiḥ | samarthena yat sahyata ity arthah

[166] kleśajananaśaktim

[167] vairāgyajñānam

[168] dharmajñānaksāntyādicittānām

[169] yogīnah satkāni

[170] kañcīt paracittakṣaṇam drṣṭvā bhagavān tasyaivānugrahāya pravartate | kañcīt tu drṣṭvā audāsīnyam ālabate | kañcīt tv avabodhya nīgrahāya

[171] pratyakṣaṇām -- T.

[172] kārye

[173] ity āha -- **aparāparadhūma** itī | **aparāpare** ca -- T.

[§ 27. vikalpaprāmāṇyanīrāsasya phalītarthah]

tad evam 'yathā nīlam drṣṭvā nīlam itī jñāna(m)' ity udāharāne nīlavikalpasya prāmāṇyam nīrākṛtya prakṛte joyannā āha -- **etena** nīlasvalakṣaṇadarśanāntarakālabhāvīno nīlavikalpasya prāmāṇyanīrākarena |

tan neṣṭatvād vikalpasyāpy artharūpapakāriṇah | [SV p. 111]

itī bruvatīkumārīlena pradē[S. 42a.]śādidarśanāntarakālabhāvīno {p. 39.1} dharmavikalpasya, tathā sambandhapratīpattīkāle 'gnīsvlakṣaṇadarśanasāmartyabhāvīno 'gnīśāmānyaviśayasya sādhyadharmavikalpasya, dhūmālocanājñānapṛṣṭhabhāvīno dhūmasāmānyāvabhāśīno līngavikalpasya, ādīgrahañād dharmā[T. 232a.]dharmīsambandhavikalpasya ca pramāṇapṛṣṭhabhāvīno **dharmyādisvarūpamātraviśayālocanākhyapratyakṣāpūrvakasya na cāvīkalpyalīngasya dharmīsambandhayos tathā gṛhītiḥ** [SV p. 88]

ity ākṣepabhayād yad abhyupagatam **prāmāṇyam** tat **pratyuktam** pratyākhyātam | pūrvakam eva svalakṣaṇaviśayam darśanam yat pareñālocanājñānām itī vyavahr̥tam tat pramāṇam na tu tadbalabhāvī vikalpo yathoktēna nyāyēnetī sīhitam etat -- **pakṣadharmasya sādhyadharmiṇī pratyakṣato 'numānato vāprasiddhiḥ** nīścaya itī |

tad evam pratyakṣataḥ pakṣadharmīsacyaḥm bruvatī prasāṅgena darśanapṛṣṭhabhāvīno vikalpasya prāmāṇyanīrākaraṇāt |

pratyakṣamkalpanāpōdham [PV 2.123]

itī pratīpādītam |

[§ 28. anumānaprādhānyajñāpanam]

yady evam kasmā **anumānavyutpādanārtham idamārabhyate** [S. 42b.] ity uktam na sāmānyena `samyajñānavyutpādanārtham' iti? | saṅkhyādivipratipattir apy atra tadviṣayā nirastaiva | paroḅśārthapratipatter anumāna[m evāśra]yah | kasmād? yataḥ pakṣadharmā eva tadānena vyāpta eva ca hetuḥ kāraṇam tasyāḥ, nānya ity abhidhānāt paroḅśārthaviṣayam sarvaṃ pramaṇam anumāne `nārthbhāvāt ity saṅkṣepataḥ saṅkhyāvīpratipattiḥ samyajñānaviṣayā nirastā | tathā, vyāpakāmsya[174]gamyatvapratīḥ tadamsavyūptivacanena sāmānyaviṣayam anumānam na svalakṣaṇaviṣayam ity ākhyātam [T. 232b.] tasyāsādhāranatvāt, asādhāranasya ca vyāpakatvayogāt, vikalpaviṣayatvāc ca | **tatra tadādyamasādhāraṇaviṣayam** ity ācakṣānena svalakṣaṇaviṣayam eva pratyakṣam uktam | {p. 40.1} **darśanam eva pramāṇam** [h8.]ity ākhyānāt pramāṇam eva phalam iti sūcitam, [S. 43a.] tasyārthapratīrūpatvāt | tathā, tasya dvividhā prayoga ity vaksyamānatvāt parārthānumānam kathayisyate, tasya trīrūpalingākhyanārūpatvāt | saṅkṣepatāḥ cānumānavyutpādanam apy abhīmatam | tac ca sarvatrāsty[175]leveti kasmāt **anumānavyutpādanārtham** ity uktam[176]? |

satyam, prādhānyāt tu tadgrahaṇam | tathā hi -- prādhānapuruṅśārthopayoginas tattvasya caturāryasatalakṣaṇasyānumānata[177]eva nīṣcayāt tasya prādhānyam | tathā pratyakṣe `pi viṣaye vivādasambhave, nānumānād anyan nirṇayanibandhanam ity ato `py asya prādhānyam | pravartakatvāc ca prādhānyam asya | tathā hi -- yadanubhūtaphalam sukhaduḥkhasādhānam, anubhūyāmānaphalam vā dr̥ṣyamānam na tatpravrttiṣayo nīṣpantatvāt phalasya | tasmād yadanāgataphalam sukhaduḥkhasādhānam pratyakṣam api tatprapī anumānam eva pravartakam | na hi tasyānāgate sukhaduḥkhe prati yogyatām pratyakṣam nirdhārayati, phalasya [S.43b.] paroḅśatvāt | taduktam -- **na hy apratyakṣe kārye kāraṇabhāvagatī** iti |

tasmāt pūrvānubhūtasukhaduḥkhasādhāna[T. 233a.]sādharmyāt pratyakṣaviṣayasyāpi vastuno `nāgataphalayogyatānīṣcayā na pratyakṣataḥ | tathā cāha -- **tad[178]yathādr̥ṣtasādharmyāt[179] tathāprasādhitam[180] nānumeyatām atīpatati** iti | katham tarhi dvayor api pravartakatvam? -- **na hyābhyaṃ arthamparicchīdyā pravartamāno `rthakriyāyāṃvisamvādyata** ity uktam | sukhaduḥkhasādhānasya[181]jalānālādeḥ svarūpasya pratyakṣataḥ prasiddheḥ, phalam anāgatam pratī yogyatāyā anumānata ity ubhayor api pravartakatvam | samyajñānapūrvakatvam ca hitāhitaprapīparihārayor uktam na tv anāgataphalam pratī yogyatāyāḥ pratyakṣato `nīṣcayāt' [S. 44a.] na hy arvāgdarsinām bhāvīphalayogyatāyāḥ tato nīṣcayāḥ, tathā prādhānyād anumānagrahaṇam ity alam atīvistareṇeti |

NOTES

- [174] agni-
- [175] pratyakṣādau
- [176] `saṅkṣepenaiva pratyakṣavyutpādanam na vistaratāḥ' ity āśaṅkyāha
- [177] duḥkha-samudaya-mārga-nirodhāḥ
- [178] vastu
- [179] anyatra
- [180] sukhaduḥkhaḥetuyā
- [181] uttaram

{p. 41.1}[§ 29. svabhāvahetāv anvyaniṣcayāḥ svapramāṇyattāḥ]

tatra svabhāvākāryānupalambhānām pakṣadharmaniṣcayas tuloyopāyāsādhyatāyā `bhedenavoktaḥ anvyavayatikānīṣcayasya tu bhinnopāyāsādhyatāyā bhedenava nirddeśāḥ kārya ity svabhāvahetau tāvad anvyaniṣcayāḥ svapramāṇanibandhanam darśayan āha -- **anvyaniṣcayo `pi** na kevalam pakṣadharmaniṣcaya uktaḥ kintv anvyaniṣayo `pi **svabhāvahetau** ucyata ity ṣeṣaḥ | **sādhana**dharmasya **yad bhāvamātram** sattāmātram mudgarādīnīmīttāntārānapekṣam tasya **anubandho** anugamanam vyāptīḥ tasya **siddhīḥ** yā sa svabhāvahetāv anvyaniṣcayāḥ | kasya [T. 233b.] sādhanadharmabhāvāmatrānubandhasiddhīḥ? | **sādhya**dharmasya [S. 44b.] sādhyaḥ cāsu asiddhatvāt dharmadharmissamudayaikadeśatvāt dharmāḥ cetī tathoktaḥ | yatra yatra sādhanadharmasya bhāvāḥ tatra tatra sādhyadharmasyapi nīmīttāntārānapekṣo bhāva ity etasyārthasya siddhīḥ svabhāvahetāv anvyaniṣcayāḥ | katham punaḥ sādhyadharmaḥ sādhanadharmabhāvāmatram anubadhnāni |? **tadbhāvatayā** sa sādhanadharma bhāvāḥ -- svabhāvō yasya tasya bhāvatayā tadbhāvatayā | yo hi sādhanadharmaḥ sādhyadharmasya svabhāvāḥ sa[182]katham tam[183]nānubadhnīyāt, nīrūpatvaprasaṅgāt? |

NOTES

- [182] sādhyadharmaḥ
- [183] sādhanadharmam

[§ 30. svabhāvahetāvāikepi sādhyasādhanabhāvavyavasthā]

nanu tatsvabhāvātve bhedābhāvāt katham sādhyasādhanabhāvāḥ? ity āha -- **vastutaḥ** paramārthataḥ | sādhyasādhanasamkalpakāle[184]tu paramarāyā tat tadvyāvrttapadārthanibandhanānyām kalpanābuddhau [S. 45a.] bhedenā pratibhāsanāt sādhyasādhanabhāvō na viḥanyate | na hy asau[185]paramārthikaṃ sādhyasādhanadharmayor dharmaṇīṣaḥ ca kṛtakatvādau bhedam akalambhate[186], sambandhābhāvena sādhyasādhanabhāvāvīyogāt |

ekārthasamavāyāḥ kṛtakatvānityatvādeḥ sambandhaḥ ity cet; na, tasyāpi tato[187]r̥thāntarave `ayam anayor asminn arthe samavāyah' iti {p. 42.1} sambandhābhāvasya tadavasthatvāt, sambandhāntarakalpanāyām cānavasthāprasāṅgāt | samavāyād vrttikalpanāyām ca kṛtakatvādāyo nityābhīmatesv apy ātmādisu varteran | ya eva hi kṛtakatvādeḥ śabde samavāyo [T. 234a.] yadbalāt tatraiva tad variate sa eva nityābhīmatesv api, tasyaikatvenopagatatvāt ity ātmādau vrttīḥ kṛtakatvādeḥ kena nivaryeta? | atha `ya evābhūtvā bhavanadharma bhūtvā cābhavanadharma `sthīrārūpo bhāvāḥ tatraiva kṛtakatvādāyo dharmā vartante' ity vyavasthāpyate | saiva tarhy abhūtvā bhavanasvabhāvātā bhūtasya cāsthirasvabhāvātā tadviparītarūpasamāropavyacchedaviṣayayāḥ kalpanābuddher nibandhanam kim neṣyate? | [S. 45b.] tayaiva[188]paramārthābhedavator dharmayoḥ sādhyadharmaṇīmī vrtteḥ kim antārālagadunā kṛtakatvādinā vyatikavatā[189]jupagatena? | tathā hi -- na sattāmātreṇa kṛtakatvādāyo dharmāḥ sādhyadharmapratīpattinibandhanam, teṣām sadā sannīhitāvenānāvarataḥ taddharmapratīprasaṅgāt, kintu vikalpapatībhāsina eva | sa ca vikalpāḥ svapatībhāsinam[190]evākāraṃ bahīrūpatayā `dhyavasītam anusaran kṛtakānīyādirūpatām vastunaḥ pratīpadyate, paramārthato `saṃspāṣe `pi tad rūpasya[191], paramarāyā tadupādānatvāt | vyatīrīktās tu dharmāḥ tadutpattinīmīttāntarāyā[192]parikalpyante, tad varam yaḥ[193]eva tatkalpanānibandhanam[194]tad eva tathāvidhāvīkalpaprasavanīmīttam astu, tasyāvāṣyam[195]abhyupagamānyatvāt, tadabhyupagame ca caritārthā vyatikravanto dharmā ity alam tatkalpanayā | avāṣyam ca vyatīrīktā `nityatādvāreṇāpi vastuna evānavasthāyīnam ātmānam pratīpadyate[nte], [S. 46a.] [T. 234b.] tadanurūpārthakr[ī]y[ḥ]ārthitayā[196]pravrtteḥ, anyathā[197]vyatīrīktā `nityatayā nityatvāt[198]tadavagamārthātenāyam anityasādhyarthakriyārthī[199]nityam śabdādīkam āśaṅkamānaḥ ³kim anityatvācīaram prati āhitāsthāḥ[200]?[201] | {p. 43.1} vyatīrīktāyām cānityatāyām avagatīyām tatraiva pravartatām, kim itī nitye śabdātmani? | tadvā[202]dvā]reṇa[202]pratīpateḥ itī cet; tat kim anena vyavahīnā? | varam avyavahitasyaiva pratīpattir astu, tenavīrthātvād itī | tadetat atīpracarccyamānam[203]atīgahaṇam sampadyata ity āstām tāvat |

ye `pījānīmīyamānyante -- `yeṣām atyantavyatikravanto dharmāḥ teṣām evāyamāvīyāvikādinām doṣaḥ, asmākam tu kathāncid bhedābhedavatām dharmānām tatsvabhāvatayā nāisa doṣaḥ' itī; teṣām api vastutaḥ sādhanadharmarūpatopagame sādhyadharmasya, kathāncid bhedābhyupagame na kiñcit [S. 46b.] phalam utpāśyāmāḥ, sādhyasādhanabhāvasya kalpitābhedādvāreṇāpy upapatteḥ | na caikānīmye kathāncid api bhedo yuktaḥ, ekasmāt svabhāvād abhedāt | tato `pi tayoh kathāncid bhedābhedau sta eveti cet; na, anavasthāprasāṅgāt | tathā hi -- dharmayoḥ tadekasvabhāvād[204]api bhedavato tena svabhāvena kathāncid abhedanīmīttam abhinno `paraḥ svabhāvō `bhyupagantavyāḥ, tathā tenā `py aparāḥ ity anantaiva [T. 235a.] bhinnābhīmasvabhāvaparāparā syāt | na ca kalpanābuddhāv anantobhayarūpasvabhāvaparāparāḥ pratībhāsata itī kim itī tatkalpanayā "tmānam vipralabhante bhavantaḥ? | kathāncit ca bhedopagamāt katham bhedapakṣābhāvinām doṣānām anavasaraḥ? | yaṃ cātmanām purodhāya `īmau dharmāu, ayaṃ dharmī' itī vyavasthāpyate[h10]yaḍī tena bhedas tadā bheda eveti kuto `nekāntavādāḥ? | athābhedāḥ; tadā `ayaṃ sādhanadharmaḥ, ayaṃ sādhyadharmaḥ, dharmī cāyam' itī katham pāramārthikam tr(tri)itayam sidhyet? |[S. 47a.] tasmāt tattatparārūpāvrttīsamāśrayāyām kalpanābuddhau bhedavatām iva dharmadharmaṇīmāḥ pratībhāsanāt sādhyasādhanabhāvāḥ | tanmātrānubandhas tu vastutaḥ tattatsvabhāvatayaiva yuktaḥ itī manyamānena **vastutas tadbhāvatayā** ity uktam |

NOTES

- [184] -dhanavikalpa -- T.
- [185] sādhyasādhanabhāvāḥ
- [186] śrayate
- [187] kṛtakatvānityatvābhyām
- [188] [a] bhūtvā bhavanādisvabhāvatayā
- [189] bhīnena
- [190] paricchedyavastvuno avidyamānam
- [191] vastu-
- [192] vikalpotpattinīmīttāntarāyā
- [193] abhūtvā bhavanādikam |
- [194] teṣām kṛtakatvādinām pratīnīyate śabdādau vrttikalpanāyā nibandhanam
- [195] abhūtvā bhavanādikasya
- [196] anityasvabhāvānūrūpārthakriyārthitayā
- [197] svabhāvabhūttadharmanabhyupagame
- [198] śabdādeḥ
- [199] nityaśabdādyavagamārthīve[na]
- [200] āhitā āsthā yena | kṛtayatna ity arthaḥ
- [201] kim anityatvāyāpāram pratī ahitam karoti? -- T.
- [202] anityatādvāreṇa
- [203] prapañcyamā -- T.
- [204] na kevalam dharmīṣaḥ

{p. 44.1} [§ 31. bādhakapramāṇād eva svabhāvahetau sādhyasādhanaṭādītmayam]

Bādhakapramāṇavṛttih

kā punar asau vastutas tadbhāvataḥ yayā hetubhūtayā sādhyadharmasya sādhanadharmabhāvāmātrānubandhaḥ sīdhyati? ity āha -- **sā** vastutas tadbhāvataḥ **sādhyasya viparyayo** vipakṣaḥ tatra, **hetoḥ** yad **bādhakapramāṇam** tadviparīttadharmapratyavasthāpakam[205], yena[206]bādhāmāno hetus tatra na pravartate, viruddhayo ekatra sahabhāvāsambhavāt, tasya yā **vṛttih** pravṛttih **bādhakapramāṇavṛttih** tatsādhyatvāc ca vastutas tadbhāvataḥ yā sā bādhakapramāṇavṛttir ukta | tasyām hi satyām [T. 235b.] vipakṣāt nirvṛto hetuḥ sādhyadharmavaty eva dharmiṇi varata itī sādhyadharmasyānarthāntarasya sādhanadharmasvabhāvataḥ sīdhyati | **tayāca** vastutas tadbhāvataḥ yā sādhanadharmabhāvāmātrānubandhaḥ sādhyadharmasya sīdhyati [S. 47b.] **anvayanīscayaḥ** `yatra yatra sādhanadharmas tatra sādhyadharmah' ity evam rūpo jāyate | atrodāharaṇam **yathā -- yat sat tat kṣaṇikam eva** | avadhārena vyāptim āha | sādhanadharmabhāvāmātrānubandhanasya caitadrūpam ākhyātam, nimitāntaram antarena sat ity eva kṛtvā kṣaṇikam ity upadarśanāt | sa ca vastutas tadbhāvataḥ sīdhyatiṭi tatsiddhyupāyam bādhakapramāṇavṛttim darśayati -- **akṣaṇikate** kṣaṇikaviparyaye sati **arthakriyāvirodhāt** arthasya -- kāryasya kriyā -- nispattis tasyā virodhāt **tallakṣaṇam** sā `rthakriyā lakṣaṇam yasya **vastutvasya** arthakriyāsāmarthyātmanaḥ, tat tathoktam | arthakriyā hi tatsāmarthyarūpam vastutvam lakṣyate | **tad** evam vidham vastutvam **hiyate** nivartate, tadviparyayarūpasyāsattvasya `karṣanāt | etac ca bādhakaṃ pramāṇam vyāpakānupalabdhirūpam uttaratrāvasaraprāptam svayam eva vakṣyati | tadanayā bādhakapramāṇavṛttayā sādhyadharmasya [S. 48a.] vastutah sādhanadharmasvabhāvataḥ sīdhyati | tayā ca vastutas tadbhāvataḥ yā sādhanadharmabhāvāmātrānubandha itī

NOTES

[205] satvā(ttvā)khyahetuviparīttāsattu(ttva)-

[206] yena sādhyā- -- T.

NOTES

Bādhakapramāṇavṛttih

{p. 45.1} [§ 32. kāryahetāv anvayanīscayanirūpaṇam]

Bādhakapramāṇavṛttih

evam svabhāvahetau [T. 236a] viparyaye bādhakapramāṇavṛtṭyā tādātmyasiddhīno `nvayanīscayaṃ pratipādyā kāryahetau pratipādayann āha -- **kāryahetau** anvayanīscayaḥ itī prakṛtam | kaḥ punar asau kāryakāraṇayoḥ bhāvāḥ? | {1} **kāryatvam** {2} **kāraṇatvam**ca | tasya yā **siddhiḥ** pratītiḥ sā kāryahetāv anvayanīscayaḥ | yathā ca kāryakāraṇabhāvāsiddhir bhavati tatopadarśayann āha -- **yathā** ityādi | yathāsābda upadarśanārthah[207] | **idam** dhūmādikam **asya** agneḥ **upalambhe** sati **upalabhyyata** itī sambandhaḥ | anena kāryakāraṇabhāvāsiddhau pratyakṣavyāpāram āha | na ca kevalam pratyakṣam kāryakāraṇabhāvam asandigdham sādhyati, kintu prakṛavṛttīnupalambhasahāyam itī [S. 48b.] darśayitum āha -- **upalabdhiilakṣaṇaprāptam anupalabdham** itī | yadi tad dhūmādikam upalabdhiilakṣaṇaprāptam satṣv anyai(nye)śūpalambhapratyayeṣu drśyātமாக sat nopalabdham bhavati agnyādisāmagrīsnannidhānāt prakṛ tādātmyādi(tadagnyādi)sāmagryām upalabhyamāṇāyām upalabhyamāṇam tatkāryam sīdhyati | na tūpalambhapratyayāntarvaikalāyād anupājatopalabdhivyogyarūpam sat, taddēsāsannihitam apy anupalabdhiilakṣaṇaprāptatayagnyādisāmagrī snannidhānāt prāḇanupalabdham itī | upalabdhiilakṣaṇaprāptasya cānupalambhenāgnnyādisāmagrī snannidhānāt prāḇanayāt āḇaganam, taddesakālasannihitāt katakūṭi[T. 236b.]der utpattiḥ, taddēsē ca `sannidhānam itī, tritayam apākriyate | etāvadhīc ca prakārair atatkāryatā bhavanti bhavet | tato `nupalambhenā `tatkāryatāsānkīrāsād tadbhāve bhāvagrāhīpratyakṣanibandhanaḥ kāryakāraṇabhāvo `sandigdhaḥ [S. 49a.] sīdhyati |

na cāgnīndhanādībhāve niyatāsannidher adrśyātmanaḥ kutāscit dhūmasya bhāvāḥ syāt ity āśaṅkīnyam | agnīndhanādībhedānuvidhānād dhūmasya | candanāgurukurpūrākeśomāḇīndhanabhede tadanurūpābhedasyāsyā darśanād alpamahadīndhanavikāraakriṣaścāgneḥ tadanurūpasya[208] | na cāgnīndhanādisannidhāv adrśyātmano niyatāsannidhānatā yuktā, {p. 46.1} pratibandhābhāvāt | pratibandhe vā tatkāryatā[209]tatkāraṇatā vā syāt | tatkāryatve, nāgnīndhanasamparkkānantaram dhūmajanma syāt, tadbhāvābhāvānuvidhānād eva cāsyāpi tatkāryatvam | tac ca dhūme `pi samānam | nāpīndhanādīkāraṇatvam adrśyātmanaḥ, indhanādeḥ svahetor eva vṛkṣāder bhāvadarśanāt | tatpāpi tathābhāvakalpanāyām[210]tad evottaram tūcyam | punaś codye sa eva parihāro `navasthī ca | etenakāsāmagryadhīmatā `pi pratyuktā | tadanvayavyatīrekinuvidhānād eva ca dhūmasya tat[211]kāraṇam kalpeta | tac cāgnnyādāv api tūcyam | tad api tatra kāraṇam astu itī cet; na, agnyādiḥbhāve `vāsyam bhāvino `nyasyāpi kāraṇatvakalpanāyām nimitābhāvāt, kāryavyatīrekinibandhanatvāt [S. 49b.] kāraṇabhāvakalpanāyāḥ | tathā agnīndhanā[T. 237a.]der evānyatarābhāve abhavataḥ[212][h.1] bhavatu vā `nyasyāpi tadbhāve niyatāsannidheḥ kāraṇatā | na tu tāvatāgnnyādeḥ kāraṇatvahnīn, yato dhūmadarśanāt tannīscayena pravṛttau tadvīsamvādāḥ syāt | na hi sarvasattvakarmādīpatyajanīative `pi jagadvaiticṛtyasya drṣtakāraṇahnāntis tatkāryadarśanād vā pravṛttīnām atapṛāpṛit ity alam atiprasaṅgena |

kim rūpaḥ punar asau kāryakāraṇabhāvo `nupalambhasahāyaḥ pratyakṣanibandhana ity āha -- **tadbhāve bhāvāṭadabhāve `bhāvā**śca itī | ya[213]eva hi kāraṇābhīmatasya[214]bhāve[215]bhāva eva | kāryatvenābhīmatasya[216]bhāvāḥ | **tadabhāve** kāraṇatvābhīmatasyā `bhāve **abhāva**[217] **eva** kāryatvenābhīmatasyābhāvāś ca | sa eva kāryakāraṇabhāvo nānyāḥ |

sa hi tābhyām anyo bhavan svabhāvato `pratipannakāryakāraṇarūpayor vā bhaved, yadvā svabhāvenaiva kāryakāraṇātmanoḥ | yadyādyāḥ pakṣāḥ tadā sarvatraivākāryaka(kā)raṇabhūte `pi vastumi [S. 50a.] bhavet tanniyamakāraṇābhāvāt | tataḥ sarvaṃ sarvasya kāryam syāt | {p. 47.1} svabhāvena cātadrūpasyānyayoge `pi na tadrūpatā | na hi bhāvāḥ pratinyatarūpyatagenānyayoge `pi rūpāntaramābhajante, yato nānyayogas teṣāṃ pūrvurarūpam nāsyati vināśahetvayogād vaksyamāṇakāt | nā `py apūrvam utpādayati tasya tato `rthāntaratvaprasaṅgāt | na hi teṣu nispanneṣv anīspanno bhinnahetuko vā tatsvabhāvo yuktāḥ | ayaḥ hi bhedo [T. 237b.] bhedahetur vā viruddhadharmādhyāśāḥ kāraṇa bhedāś ca | tataś cet na bhedāḥ, anyanimitābhāvāt ekam dravyam viśvaṃ syāt ityādi prasajyate | pratibhāsābhedo `pi hi itaretarābhāvarūpatayā viruddhadharmādhyāśatām nātīkrāmīti | tataś ca pūrvake vastuntī [S. 50b.] tadavasthe eveti na tayor anyayoge `pi kāryakāraṇarūpatāpattiḥ |

atha dvitīyāḥ pakṣāḥ, tadā svabhāvata eva tayoh kāryakāraṇarūpatvād anyas tadbhāvāḥ kathām na vaiyarthyam anubhavet? | kāryakāraṇabuddhī api tadbhāvabhāvītvamātranibandhane nārthāntaranimitte, tasyopapalabdhiilakṣaṇaprāptasya[218]kāryakāraṇarūpavīcekinā rūpāntareṇāpratibhāsānāt | tathāvidhāsyāpi[219]grahanakalpanāyām atiprasaṅgaḥ | anupalabdhiilakṣaṇaprāptītyām[220]katham kāryakāraṇabhāvabuddhī tannibandhane? | na hi tad arthāntaram svasattāmātrena tadbuddhī pravartayati | sadā sannihītatvenāsyā tayoh sarvadodayaprasaṅgāt | na ca viśeṣaṇam agrhītam [S. 51a.] viśeṣe svavīṣṭapratyayanibandhanam ity ayuktaḥ `syānupalabdhiilakṣaṇaprāptatā | na ca drṣtasyāpy anupalakṣaṇam yuktam, kāryakāraṇabuddhyos tannibandhanatopagamāt | na hi yannimitto yo `nyatrāṭtadbuddhibhājī tadvyavasāyāś ca tadanupalakṣaṇe[221]yuktāḥ | devadatte² danḇivayasāvavad danḇānupalakṣaṇe | na cārthāntarasya kāryakāraṇābhyām sambandho ghaṭate, sambandhāntarakalpanāyām anavasthā[T. 238a.]prasakteḥ | kāryakāraṇabhāvābhyupagame kāryakāraṇābhyām asaḥbhāvītā sadbhāvāsyā | tataś ca kāryakāraṇakūle tasyāśannidhānāt katham {p. 48.1} kāryakāraṇabuddhihetuḥ? | niruddhayoḥ adhyāhrītya[222]tatpratyayakalpanāyām[223]ca kalpitavīasya eva kāryakāraṇatādhyavasāyāḥ syāt na vastuviśayaḥ | sa ca viśiṣṭabhāvābhāvanibandhano `bhyupagata eveti kim arthāntarakalpanayā? | kalpitavīasyatve tadvyavasāyāsyā[224], tasyā[225]vaiyarthyatī kāryakāraṇayoaś cāyugalpadāt | na hi [S. 51b.] tābhyām asau jānyate, pratyekajānyāś ca katham kāryakāraṇabhāvāḥ? | yadvā ca kāraṇena jānyate tadā kim svakāryasaḥito jānyate, atha kevalah? | kevalo `pi kim svakāryāt pṛāḇ, atha paścāt? | yadi svakāryasaḥitas tadu(do)bhayor anyata eva bhāvāt parasparam asambandha itī kāryasambandhitā `sya hīyeta | atha kevalāḥ svakāryāt pṛāk; tadā kṣaṇikatayā kāraṇasya tam[226]eva jānyatīvā dhvaṃsāt katham svakāryakriyā? | tasyām cāsatyām katham tadelpekṣam[227]asya kāraṇatvam? | tasmīmś cāsatī katham akāraṇena kāryakāraṇasambandho jānyate? | atha svakāryam kṛtvā paścāl jānyeta tadā `pi svakāryakāle eva vīnaṣatvād asataṣtadutarakālābhāvīkāryakāraṇabhāvajanam kutah? | tadbhāvāś[228]ca sambandha ucyate | [S. 52a. and S. 52b.]

..... [S. 53a.] jānyatīyām vā yadi samagrāḥ svarūpata eva tāṃ jānyanti kārye ka eṣām śaktivyāḇhātah? yato `nyatra[229]kalpyate | tatpāpy aparasāmagrī yogālpekṣāyām cānavasthāprasaṅgaḥ | tataḥ samagrā [T. 239a.] eva janakāḥ | teṣām ca kāraṇatvam ekakīlpāpye kāryavyatīrekataḥ samunnīyata ity āha -- **satsv apy anye**su tatsāmagryantarelggalteṣu **hetu**su janakeṣu {p. 49.1} pratyekam teṣām vyanjanakatvād[230]**asyābhāve** janakatvena nīrddhāryāmānatayā vīkṣīlsyatīlbhāve **na bhavati** ity anenānupalambhasya viśaya uktaḥ | pratyakṣavṛttis tu pūrvoktāvā `nupalambharahītā tadbhāve bhāvagrāhīnī sambandhyate |

tathā cāyam api tadbhāve bhāvāḥ tadbhāve `bhāvāś ca kāryakāraṇabhāvāḥ kim sādhanah? ity āha -- **pratyakṣānupalambhasādhanāḥ** pratyakṣapūrvako `nupalambhaḥ tadvivikīrtīnyapadarthagrāhīpratyakṣātlmakaḥ sādhanam alsyeti **pratyakṣānupalambhasādhanāḥkāryakāraṇabhāvāḥ** | yas tv anupalambhasālpekṣeṇa [S. 53b.] pratyakṣeṇa sādhyata itī pṛālguktaḥ so `nupalambhapūrvakam pratyakṣam sādhanam alsyeti anupalambhapratyakṣasādhanā itī vaktavyāḥ | **tasya** kāryakāraṇabhāvālsvānyavayvatīrelkāntamaḥ **siddhiḥ** nīscayo **yathoktābhyām** pratyakṣānupalambhābhyām kāryahetāv anvayanīscaya itī sambadhyate |

nanu cānvayanīscayo nāma kāryahetoh sarvatra kāryasya bhavataḥ svakāraṇasattayā `nuganaman 1ity evam avasāyāḥ tat[231]katham kāryakāraṇabhāvāsiddhir evā `śālv[232]jucyate? ity āśaṅkya kārya[T.239b.]kāraṇabhāvāsiddhinibandhanatvād anvayanīscasya kārene kāryopalcarād ananoplayāsāldhyatām darśayitum, darśanamātranibandhanam ye tam icchanti tanmatnānsedlhārtham alśv evam ukta itī darśayann āha -- **kāryakāraṇabhāva eva hi** kāryakāraṇabhāve saty eva hi yasmāt **arthāntarasya** sādhyād vyatīrīktalsyā, yas tv avyatīrīktaḥ [S. 54a.] tasya viparyaye bādhakapramāṇavṛtṭyā tādātmyanīscayād evānvayanīscaya itī pūrvam uktaḥ evy arthāntaragrāhanam | tasyārthāntarasya **evamlsyāt** | katham? | `yatra nāma kvacid dhūmahl tatlrāvāsyam agnīl itī niyamena | agneḥ tatra bhāvāḥ ity evam rūpo `nvayanīscayaḥ | yas tv akāryakāraṇabhāve `pi rasasyārthāntarasya rūpelnānvayanīscayalś ca ekasāmagryadīlnatayā tasya[233]svakāraṇavyabhicāradlvaraka evety adosaḥ |

{p. 50.1} atha yadi nāma kāryam agner dhūmas tathāpi kim itī yatrālsau tatlrāvālsyam agnir bhavati yataḥ kāryakāraṇabhāvāsiddhimibandhano `nvayanīscaya ucyata ity āha -- **agnelḥbhāve eva** sattāyām eva **hil** yasmāt **bhāvāḥ** sattā dhūmasya **kāryatvam itī** | tasmāt kāryakāraṇabhāve saty eva yathokto `nvayanīscaya itī | yadi hi yatra dhūmasl tatlrāvālsyam agnir na syāt tadā `gnim antarelṇāpy asya bhāvād agnībhāva [S. 54b.] eva bhāvakalṣaṇam kāryatvam hīyeta |

NOTES

[207] upalakṣaṇārthah -- T.

[208] alpamahadīndhanarūpasya

[209] teṣām agnyāldnīm tadadrśyātlmakaḥ vastu kāryam

[210] vṛkṣāldīlbhyo `pīndhanāldyutpattīlkatane `drśyātlmana eva kasyacit kāralnatvakalpanāyām

[211] adrśyam

[212] dhūmasya

[213] avadhāralṇalgarlbbham idalm vākyam itī tathaiva vyākhyāti

[214] vahneḥ

[215] na punarlkāralṇābhīmatasya bhāve

[216] dhūma-

[217] na punarlkāralṇābhīmatasyālbhāve

[218] tasyopalabdhiilakṣalṇaprālptatvam syāt tadlviparyayo vā | tatlradlnye āha

[219] rūpāntarelnālpratibhālsāmālnasya

[220] dvīltīlye āha

[221] yuktāḥ danḇena danḇivayasāvālbhāve deva- -- T.

[222] -yor ālropyā -- T.

[223] kāryakāralṇabuddhīlhetuvakalpanāyām

[224] kāryakāralṇabhāva-

[225] arthāntarakalpanāyāḥ

[226] sambandham

[227] kārya-

[228] kāryakāraṇa-
 [229] sāmagryām
 [230] vyañjaka- -- T.
 [231] ity evam sādhanāvāsarah tat -- T.
 [232] anvayānīcayāh
 [233] rasya (rasasya)

[§ 33. anupalabdḥav anvayānīcayopāyakathanam]

idānīm anupalabdḥav anvayānīcayam āha -- **anupalabdḥav api** [T. 240a.] na kevalam svabhāvākāryaheto(ivo)r anvayānīcaya uktah kintv anupalabdḥav apy anvayānīcaya ucyate | kim rūpo 'sau? ity āha -- **asadavyavahārasya** sādhyadharmasya yogyatāyās ca sādhyatvāt tadyogyatā 'sadvyavahāro 'bhīpretah, tasya, upalabdḥilakṣaṇaprāptasya yā **anupalabdḥīh** tadanyopalabdḥīrūpā **tanmātre** nimitāntārānapekṣaṇī, yā **vṛttīh** pravṛttir asadvyavahārasya tasyāḥ **sādhanam** siddhīh anupalabdḥav anvayānīcayāh | kutaḥ punar asadvyavahārasya tanmātre vṛttir bhavati? ity āha -- **nimitāntārābhāvopadarśanāt** iti | yāḥ hi asadvyavahārasya yathoktānupalabdḥīvyatīrīktaṁ buddhīvyapadesārthakriyāvīrahādīkam nimittaṁ na bhavati [S. 55a.] sādhyate tadā yathoktānupalabdḥīmītre 'sya vṛttīh siddhā bhavati | tathā(tayā)[234]cānupalabdḥav anvayānīcayāh | anyathā hi nimitāntārāpekṣāsānkāyām satyām api yathoktānupalabdḥau nāvāsyam asadvyavahārasya bhāva itī kuto 'nvayānīcayāh syāt? | nimitāntārābhāvas tu vistarotvādānyāya ukta itī tata evāvdhāryah | asadvā sadvyavahārasya yannimittaṁ upalabdḥilakṣaṇaprāptasya satvam tad asadvyavahāranimitānīdā anyatvāt nimitāntāram tatānupalabdḥer bhāva upadarśīnate yena pramāṇena tad evam uktam, tena, satī vastuni tasyā [T. 240b.] asambhavanīcayād anupalabdḥav anvayānīcayāh | tac ca tadvyatīrekacintāyām darśayīsyāmah |
 [p. 51.1.] tad evam trayāṇām api hetūnām tathāsvaṁ pramāṇenānvayānīcayā uktah | svabhāvahetau viparyaye bādḥakapramāṇavṛttīyā tādātyasiddhīnibandhanatvāt, kāryahetau pratyakṣānupalambābhīyām kāryakāraṇābhāvasiddhīnimitatvāt, [S. 55b.] anupalabdḥau nimitāntārābhāvāprasadḥakamānatasadbhāvasiddhīhetutvāc |

NOTES

[234] tadā ca -- T.

[§ 34. kāryasvabhāvayor vyatīrekanīcayopāyakathanam]

samprati trayāṇām api hetūnām svasvapramāṇanibandhanam vyatīrekanīcayam pratīpādayitukāma āha -- **vyatīrekanīcayo 'pi** na kevalam anvayānīcayo yathāsvaṁ pramāṇanibandhanas tayor uktah api tu **vyatīrekanīcayo 'pi kāryasvabhāvahetvor** yathāsvaṁ pramāṇanimitta ucyate |
 kah punar asau? **sādhyābhāve 'bhāvasiddhīh** | yāv atadātmaka[tadātmakau hetū kāraṇavyāpakārūpasādhyasya sādḥakau] sādhyābhāve cābhāvasiddhīh tayoḥ | kena pramāṇena? | **kāraṇavyāpakānupalambābhīyām** | kāryahetau kāraṇānupalambdhyā sādhyābhāve 'bhāvasīcayāh | svabhāvahetau vyāpakānupalabdhyā | kadā punas te 'nupalabdḥī sādḥike tasya bhavataḥ? | **kāryakāraṇavyāpyavyāpakābhāvasiddḥau** pratyakṣānupalambābhīyām kāryakāraṇābhāvasiddḥau satyām kāraṇānupalabdḥīh kāryahetau sādhyābhāve 'bhāvasya sādḥikā, viparyaye ca bādḥakapramāṇavṛttīyā tadbhāvatāsiddhito | vyāpyavyāpakābhāvasiddḥau satyām [S. 56a.] [T. 241a.] vyāpakānupalabdḥīh svabhāvahetau sādhyābhāve 'bhāvasya sādḥiketī | tad evam bruvatā ubhayaṛta tādātmāyatadutpatīlīkṣaṇapratibandhanīcayād eva dvayor apy anvayavyatīrekyoḥ nīcaya itī uktam bhavati | ata evānyatra -- **kāryakāraṇābhāvād vā** [PV 3.30] ityādi uktam | kīdāśībhīyām? **drśyaviśayābhīyām** drśyo viśayo yayos te tathokte | yadi kāraṇavyāpakāv upalabdḥilakṣaṇaprāptau bhavatas tadā tadanupalabdḥī sādhyābhāve 'bhāvam sādhyata itī yāvat | kadā punas tayoḥ drśyaviśayātānānam apekṣyate? ity āha -- **uddīṣṭaviśayasya** uddīṣṭah -- kathito viśayah -- ādhāro vaidharmyadrṣṭāntālakṣaṇo yasya sādhyābhāve 'bhāvasya tasyopadarśāne kriyamāne | [p. 52.1.] tatāpī kasmad drśyaviśayātā 'pekṣyate? itī cet āha -- **anupalabdḥī** ityādi | **anyathā** yadi drśyaviśayātāviśeṣanam anupalabdḥīyor nāpekṣyate | yadā 'nupalabdḥīlīkṣaṇaprāptam [S. 56b.] viśayam vaidharmyadrṣṭāntarīpam upadāte tadā 'nupalabdḥīlīkṣaṇaprāptau tatra kāraṇavyāpakāv api bhavata itī **anupalabdḥīlīkṣaṇaprāptasya** kāraṇasya vyāpakasya vā **kvacid** viprakṣṭe viśaye sumervādau **abhāvasiddḥeh** kathamābhīyām sādhyābhāve 'bhāvasiddhīh syāt, kāraṇavyāpakānupalabdḥīyor evāsiddḥatvāt ity abhiprāyah | athānuddīṣṭaviśayāpī abhāvasyopadarśāne 'nupalabdḥīyor daśyaviśayātāviśeṣanam kim itī nāpekṣyate? ity āha -- **anuddīṣṭaviśayam** [T. 241b.] anuddīṣṭo viśayah -- vaidharmyadrṣṭāntarīpo yasmin sādhyābhāve hetvabhāvākvahīpāne tat **pratibandhamātrasiddḥau** satyām drśyaviśayātāviśeṣanam antareṇāpī yasmāt **sīdhyati itī** tasmāt **na tatra** anuddīṣṭaviśaye **vyatīrekasādḥane** anupalabdḥīyor **drśyaviśayātāviśeṣanam apekṣyate** aṅgīkriyate | [S. 57a.] tathā hi -- aśeṣapadārthaparigraheṇa sāmānyenāpī bruvato yo yatra pratibaddhasvabhāvāḥ tādātmāyatadutpatībhīyām sa tadabhāve 'vaśyam eva na bhavati nīhsvabhāvāt vā 'hetukatvaprasaṅgāt | tudaktam -
svabhāve 'py avinābhāvo bhāvamātrānurodhīni |
tadabhāve svayambhāvāsābhāvāḥsvādḥ abhedataḥ|| [PV 3.38]
 tathā -- **kāryamdhūmo hutabhujāḥkāryadharmānurvṛttīh** |
sa bhāvams tadabhāve 'pi hetumattāpavilāghayet || [PV 3.33] itī |
 tatas tatra drśyaviśayātā'pekṣyamāṇānupakarīkaiveti na tayā kiñcīd itī bhāvāḥ |
pratibandhamātrasiddḥau itī aṇena ye pratibandham hetor na varṇayanti kintv adarśanamātrād eva vyatīrekaṁ āḥus teṣām tadasambhavam ca darśayati | tathā hi -- asati pratibandhe yadi sarve sādhyavīrahīṇo 'rthā drśyā bhavanti tadā tesv anupalabdḥasya sādhanasāyābhāvāḥ śīṣyeta(ta) | tad āḥakamārīlo 'pi -- [p. 53.1]
gatvāgatvāto tān deśān yady artho nopalabhyate |
tadānyakāraṇābhāvād asann ity avagamyate ||
 [ŚVārthā- 38] itī |
 deśādiviprakāṣṭayā[235]tv adrśyate saty api tatra[236][S. 57b.] hetāv anupalambhamātrasya sambhāvāt sandīgḥo 'sāv 'šeṣe sādhyābhāve sādhanābhāvalakṣaṇo vyatīrekaḥ tathāvidhasyatva[237]yatra yatra sādhyābhāvāḥ [T. 242a.] tatra tatra sādhanābhāva itī vīpśāpādābhīyām abhidhānāt | anvayānīcayo[238]pi prakṣāntibandhanbandhana eva varṇitāḥ tatas tenāpī[239]paresām darśananibandhanām[240]anvayasiddhīm icchatām abhāvo 'syāpī[241]kathita eva, sarvārthanām hetumatām sādhyadharmavattayā draṣṭum aśakyatvād anumātrbhīh | aśeṣadeśādivisayā ca sādhyānugamasya yatra yatra hetuḥ tatra tatra sādhyam itī vīpśayā pratīpādanāt | na ca katīpayadesādau sādhanadharmasya sādhyadharmena sahabhāvasya bhūyo darśāne 'pi vyāptīh sīdhyati, asati pratibandhe kvacid bahulaṁ tathādrṣṭānām apy anyathā tv aśyāpī sambhāvāt, tadasambhāve[242]bādḥakapramāṇābhāvāt |

NOTES

[235] nanu yo 'pi na drśyās tesv adarśanam asti, ato 'darśanād eva sarvatra vyatīrekanīcayāḥ ity āha
 [236] sādhye
 [237] aśeṣasādhyābhāve sādhanābhāvalakṣaṇasya
 [238] drśye 'drśye ca
 [239] pratibandhanibandhanenānvayena
 [240] darśanamātrāni- -- T.
 [241] anvayasya
 [242] anyathā tv -

[§ 35. anupalabdḥau vyatīrekanīcayopāyakathanam]

anupalabdḥīm adḥīkrtyādḥunā "ha -- **vyatīrekanīcayo 'nupalabdḥau** ucyata itī śeṣah | [S. 58a.] kim ātmako 'sau? ity āha -- **upalabdḥīlīkṣaṇaprāptā** vīdyanānopalambḥapratyayāntārād ¹drśyasvabhāvāc ca[243]**sataḥ** vīdyanānāt sādhyābhāvarūpād[244]**anupalambḥasya** tadvivīkṣatopalambḥātmano yo 'bhāvāḥ sato yadgrāhakaṁ pratyakṣam tadbhāvalakṣaṇas tasya **darśanam** darśyate -- pratyāyate 'neneti darśanam upadarśakaṁ pramāṇam tadātmako 'nupalabdḥau vyatīrekanīcayāḥ | tadhetutvāc ca tat pramāṇam tathocyate[245] | yadi hi sannīhitānupalambḥapratyayo drśyasvabhāvō bhāvo vīdyanāno 'pi nopalabhyeta katham asau [p. 54.1.] [T. 242b.] drśyasvabhāvāḥ syāt? | yo hi satsv anyeṣūpalambḥapratyayeṣu san pratyakṣa eva bhavati sa eva drśyasvabhāvā ākḥyāyate | tasmāt tathāvidhe sannīhite ⁴vaśyam pratyakṣavṛttī[246]bhavitavyam, anyathā 'sya na kadācid api pratyakṣātā syāt, viśeṣābhāvād itī | prayogaḥ -- yad yanmātranimittaṁ tat [S. 58b.] tasmīn sati nīyamena bhavati | tad yathā bījādisāmagrīmātranimitto 'kuraḥ | yathoktopalabdḥīlīkṣaṇaprāptatāmātranimittaṁ ca satī vastuni tathāvidhe pratyakṣam itī svabhāvahetuḥ | [ete]na pramāṇena svabhāvānupalabdḥau sādhyābhāve 'bhāvalakṣaṇo vyatīreko nīcīyate | etac ca pramāṇam anvayānīcayasyāpī nimittaṁ | anenāiva nimitāntāre 'nupalabdḥer abhāvopadarśanāt | kāraṇavyāpakānupalabdḥyos tu vakṣyamāṇayoḥ pratibandhadvayasiddhīyupāya evānvayavyatīrekanīcayanibandhanam | sa ca kāryasvabhāvahetvor upadarśita eveti pṛthag notkath | tathā hi -- kāraṇavyāpakayor abhāvāḥ kāryavyāpābhāvābhīyām avāśyam anvīthā kāryavyāpābhāvavyatīreke ca tadbhāvalakṣane 'vaśyam[247]vyatīreke[248]kāraṇavyāpakayor bhāvāt | anyathā kāryavyāpāyora ahetukatvanīhsvabhāvātprasaṅgād itī [S. 59a.] na kiñcīt pṛthagbhidhāneneti |

NOTES

[243] **upalabdḥīlīkṣaṇaprāptīh upalambḥapratyayāntarasākalyaṁsvabhāvavīšeṣa**ca -- [NB Pari- 2]
 [244] anupalabdho (?) sādhyam asattvam
 [245] ananyopāyasādhyatām darśayitum
 [246] -vaśyam tathāvidhāpra- -- T.
 [247] sati
 [248] kāraṇavyāpakābhāvo nīvartate

[§ 36. hetoḥ prakāratrasasya nāmanīrdeśah]

tadetāv atā granthena **paṣṣadharmas tadamaṣṇa vyāpto hetuḥ** iti vyākhyātam | [T. 243a.] adhunā **tridhaiva saḥ** ity etad vyākhyātum āha -- **etalakṣaṇaḥ** 'paṣṣadharmah san yas tadamaṣṇa vyāpto hetuḥ' ity etalakṣaṇam yasya sa etalakṣaṇaḥ | **tridhaiva saḥ** | 'saḥ' ity etasya vyākhyānaṁ **hetuḥ** iti, | 'tridhaiva' ity asya vīvaranaṁ **triprakāra eveti** | tām hetūn svena svena nāmnā kīrtiyati -- **svabhāvākāryam anupalabdhiśceti** | cakāro hetuṣvasamuccayārthaḥ | ityābdaḥ samāptim śūcayann avadhāranārtham eva sphutyati | **yathā-- anītye** kasminścit śabdādau **sādhye satva(ttva)m** iti svabhāvahetūpadarśanam, {p. 55.1} **agnimati pradēse** sādhye **dūma** iti kāryahetō pradarśanam, **abhāve** ca abhāvasya vyavahāre ca **upalabdḥilakṣaṇapṛāptasyānupalabdhir** iti anupalabdher upanyāsaḥ |

[§ 37. trividhahetubāhyānām hetvābhāsasṭe pramāṇopadarśanam]

kasmāt punaḥ trividha eva hetuḥ? ity āśāṅkyā [S. 59b.] trividhahetuvyātikrāntān arthānām hetvābhāsataḥ hetuviruddhayaḥ vyāptes triṣṇ eva hetuṣvāṁ niyātāṁ bhavāṅiti hetvābhāsātām pramāṇavāṅiti tadvyātikrānām darśayann āha -- **atraiva** svabhāvākāryā 'nupalabdhyākhye **trividhahetau avinābhāvasya niyamād iti** trividhahetuvyātikrēṣv artheṣv avinābhāvā 'bhāvād iti arthaḥ | tatas cāvinābhāvavikalatvāt svabhāvākāryānupalabdhyātikrēṣv 'rthā hetvābhāsaḥ prameyatvādivat ity uktaṁ bhavati | avinābhāvabhāsa ca trividhahetuvyātikrātavad eva tādātmyatadutpattor avinābhāvavyāpikayor abhāvād vyāpakānupalabdhitō 'vagataḥ |

[§ 38. avinābhāvanirūpaṇam]

atha ko 'yam avinābhāvah? kasya cāsau? katham vā 'traiva niyāta ucyate? ity ata āha -- **yathoktāvāpṭhyavyāpakasya** -- tatkāraṇatayā tadbhāvataḥ ca | yatra tadvyāpāṁ kāryam svabhāvo vā sannihitas tatra bhāva eva | **vyāpasya vā** -- kāryasya svabhāvasya vā | yatra tatkāraṇasvabhāvākāryam vyāpakam sannihitam tatraiva dharmiṇi na tadabhāve 'pi bhāva iti yā vyāpaka vyāpāyadharmatayā vyāpṭir uktaḥ sā **yathoktāvāpṭir avinābhāvah** | kasya? | **paṣṣadharmasya** sādhyadharmidharmasya | **sa** evaṁ rūpo 'vinābhāvah [S. 60a.] **ṭṭr(tri)vidhād** yathoktād hetōḥ **anyatra** tadvyātikrēṣv arthe **nāsti** | yato 'tra ca ṭṭr(tri)vidhe 'sti, tādātmyatadutpattor avinābhāvena vyāpṭayor bhāvāt, kṛtakatvānityatvadanayor vyāpṭavyāpākabhāvād iti, **tasmād atraiva** trividhe hetau tadanyatrabhāvamukhena **niyātah** ucyate | tad anena **hetvābhāsaḥ tato 'para** ity asya **avinābhāvanīyamāt** ity upapattisāhitayārthāḥ pradarśitah | yathā ca trividhah hetor anyatrāvinābhāvo nāsti tathā pṛāg evoktam |

{p. 56.1} yadi v[ḥ]12]i svabhāvād anyo 'rtho 'rthāntaram, 'tac ca[249]kāryād apy anyat -- kāraṇam anubhayaṁ [T. 244a.] vā | anupalabdher apy anyad yathoktāyāḥ -- anupalabdhimātram upalabdhir vā pṛatiśedhyasya tadanyasyāpi viruddhasyāvīruddhasya vā | tatrārthāntaram yady anantarakāryam[250]tasyārvādgarsibhiḥ itaravīvekena lakṣayitum āśakyatvāt aliṅgatvam | kāryadarśanāt [S. 60b.] vīvekāvāsye 'pi sādhyasiddhyutarakālabhāvī paṣṣadharmatāvāsoḥ 'nyāyānugamaṇam ca vyartham | vyavahitkāryam api kāraṇam na kāryasya liṅgam, antārālpratibandhavaikalasambhavana vyabhicārāt | taduktam |

sāmagrīphalāsaktinām[251] pariṇāmānubandhini | **anaikāntikakārye pratibandhasya sambhavāt** || [PV 3.7]

iti | yogyatūmāne tu nārthāntaram liṅgam |

nāpy anubhayaṁ, apratibandhena gamakatvāyogāt | katham kṛtikodāvijñānād rohinysattikrṭṭh? iti cet | nanu' sā 'pi naivāsati pratibandhe yuktā viśeṣābhāvena sarvathā sarvapratīprasāṅgāt ity ukatvāt | tasmān naksatracakrasya saṅkrāntihetur eva kālavyavahānena kaścit kalpayitavyah, yathā bhūtasamāksobhaḥ paścātkālabhāvino varṣayeti hetudharmānumānena kāryaliṅgajaiḥ kalpayitavyā |

anupalabdhimātram api sāmsayahetuḥ, [S. 61a.] [T. 244b.] pramāṇanīrvṛttē apy arthābhāvāsiddheḥ | upalabdhir api pṛatiśedhyasya katham abhāvam sādhyet? abhrāntopalambhasyābhāvāyogāt | viruddhopalabdhis tu pṛatīyogyabhāvam sādhyati | kintu sa virodhas tadbhāve sati anyānupalambhād eva siddha iti taddvāreṇānupalabdhir eva prayuktā bhavati | anyathā 'niśiddhopalabdher abhāvāsiddheḥ | aviruddhopalabdhiḥ punaḥ pṛatiśedhe 'naikāntikī, sahabhāvasambhavād aviruddhānām | na cāparaḥ prakārah sambhavatīti nāvinābhāvo 'nyatra vidyate iti |

{p. 57.1} | **2. svabhāvahetunirūpaṇam** ||

[§ 1. svabhāvahetor lakṣaṇābhīdhanām]

NOTES

[249] kāryahetor api yad anyad abhyupagamyate tad api tac ca 'rthāntaram evety arthaḥ

[250] anantaram kāryam yasmāt kāraṇāt

[251] sāmagryāḥ phalaṁ ca tāḥ śaktayās ca

idānīm svabhāvahetos tāval lakṣaṇam āha -- **tatra** hetuṣvāḥ svabhāvahetos tāval lakṣaṇam ucyate | sādhyate yena tat sādhanam | tac cāsau dharmās ca tasya bhāvas tadbhāvah | sa eva **sādhanadharmabhāvamātram** | tasya **anvayaḥ** | sa yasyāsti sādhyadharmasyāvayave samudāyopacārāt, tasmīn | **svabhāvo hetuḥ** | sādhyadharmasya śrutatvāt tasyaiva svabhāva iti gamyate | katham punar asau sādhyadharmasvabhāvo? yāvāt bhedenā pṛatyāta ity ata āha -- **aparasmād[252] aparasmād** ca asato 'kṣanikāc ca yā **vyāvṛttis** tasyā yo [S. 61b.] **bhedah** avadibhedopakalpaṅena tena hetubhūtena **sādhyadharmāt sādhanadharmasya** yo **bhedas** tasmīn {1} **saty api** {2} **vastutaḥ** paramārthato **liṅgasvabhāva** eva sādhyadharmasvabhāva [T. 245a.] eva | tathā hi -- ya evāsato vyāvṛttā sa evāṅkaṅkāpī | tata ekasmād dharmiṇo bhedābhāvāt sādhyasādhanadharmāv api paramārthato naiva bhidyeta iti |

NOTES

[252] āha paraspareti **apa-** -- T.

[§ 2. paramatanirāsārtham sādhyadharme sādhanadharmabhāvamatṛeḍivīśeṣaṇam]

yadi vastuto liṅgisvabhāva eva sādhanadharmah, tat kasmāt **sādhanadharmabhāvamatrānvayini** iti sādhyadharmo viśeṣyate? | yo hi yasya svabhāvah sa katham tanmātrānvayi na syāt?, nīrūpatvasaṅgād atatsvabhāvātā vā ity ata āha -- hetuḥ svabhāvo yasya sādhyadharmasya tasmīn {1} **hetusvabhāve** {2} **sādhyadharme** sati **anvayavyabhicārābhāvāt** sādhanadharmabhāvamatrasya yo 'nvayas tasya vyabhicārābhāvāt | [S. 62a.] sambhave vyabhicāre ca viśeṣaṇam yuktam | atra tu sambhava eva na vyabhicāra iti **viśeṣaṇam ayuktam eva** | **tathāpi** svabhāvahetulakṣaṇe kriyamāṇe yad etat {1} **sādhyadharmasya** {2} **tanmātrānvayena** sādhanadharmabhāvamatrānugamanena viśeṣaṇam **tat paramatāpekṣam**aiyāyikādinām vipratipekṣam na tu svamatāpekṣam |

{p. 58.1} tām eva paravipratīpattīm darśayann āha -- **pare** hinaiyāyikādayah **arthāntaranimittam** janakād arthād anyo yo 'rtho vegavadravyayogādīḥ tannimittam | te hy evam āḥuḥ -- vegavadravyayogādīḥ avayavesu karmṇy upadyante | tebhyo 'vayavābhāgaḥ | tatas tatsamyogavināśas tadārabdhm kāryadravye 'pi(kāryadravyam api) naśyati | [T. 245b.] evam arthāntaram nimittam | tava eva **arthāntaranimittam apekṣamāṇam** kṛtakatvādībhāve 'py abhāvāt **atadbhāvamatrānvayinaṁ** tasya kṛtakatvādēḥ bhāvah satta saiva tanmātram tasyānvayaḥ sa yasyāsti [S. 62b.] sādhyadharmasya anityatvalakṣaṇasya tadviparītām **api** kṛtakatvādēḥ **svabhāvam icchanti** yathā tato viśeṣaṇam kṛtam | tena ca viśeṣaṇena tathāvidhyasārthāntaranimittasya vināśasātsvabhāvātām āha lakṣaṇe viśeṣaṅkārah | svasattāmātrabhāvīny eva svabhāvataṁ nānyatreti viśeṣaṇena śūcanāt |

[§ 3. hetumati vināśe sādhye kṛtakatvasya vyabhicāritvam]

tathā, **tasmīn** arthāntaranimittē sādhye **hetoḥ** kṛtakatvādēḥ vyabhicāram anaikāntikatām cāha | atrodharaṇam **yathā-- hetumati vināśe** sādhye **kṛtakatvasya** hetōḥ

atatsvabhāvātāvyabhicāraśceti |

nanu ca kṛtakatvasvabhāvātā anityatāyā bhedopagamāt neṣṭaiva parais tat kim ucyate -- **atadbhāvamatrānvayinaṁ api svabhāvam icchanti** iti? evaṁ manyate -- vyatīkrītāv api kṛtakatvānityatvākyau dharmāv abhyupagacchadbhir avāṣyam 'abhūtā bhavanaṁ bhūtīv cābhavanam anavasthāyisvabhāvataṁ' abhyupagantavyam, [S. 63a.] anyathā 'tmādisv api kṛtakatvānityatve viśeṣābhāvād bhavetaḥ | tato yad eva 'abhūtā bhavanam bhūtīv[ā] 'bhavanam' cānavasthāyitvam' upādīyate bhāvasya tayor eva tadarśanabalotpannakṛtakatvānityatvabhedāvābhāsikalpanādvāreṇa sādhyasādhanabhāvō 'stu, kim vyatīkrītdharmakalpanayā? | [T. 246a.] kalpayitvā 'pi vastv ātmana evārthakriyānibandhanatayā tadarthibhiḥ cintyatvāt | taduktam --

{p. 59.1} **sadasatpakṣabhedenasādbārthānapavādivihī** | **vastv eva cintyate hy atra[253] pratibaddhaphalodayaḥ** | **arthakriyā'samarthasya vīka(cā)raiḥkimtadarthīnām?** | **saḍhasya rūpavairūpe kāmīnyāḥkimpārīkṣayā?** ||

[PV 3.209-219]

iti | tasmād drṣṭā api bhāvāḥ kenacid[254]ātmanā tadanyavyāvṛttena kathañcin niścīṭh tadanyenāpy[255]atadrūpavyāvṛttenātmanā[256]bhrāntīkāraṇasadbhāvād[257]janīcyamānāḥ, [258]niścītanīścītayō[259]rūpāyoh pramāṇāntarataḥ pratibandhāvāsāyapurovartino[260]numānato niścīy(yam)ta iti anityatvasvabhāvabhūtasyaiva kṛtakatvasya vināśam prati liṅgatā yuktā | tathā ca vināśasvabhāva eva kṛtakatvākhyo hetuḥ tair aṭhoktanāyādiviśto bhavati | tasyā[261]'tanmātrānvayitve 'rthāntaranimittatayā viśeṣaṇenātsvabhāvātā [S. 63a.] kathyate | syānmatam -- kṛtakatvena sāksād hetumān vināśo 'numīyate tathā pṛāk pṛadhivāmsābhāvaviśeṣaṇā satta tatsamavāyo vā 'nityatā vyavasthāpyate | ata evātmadīsv anityatpṛasaṅgābhāvah | vināśa iti ca bhāvābhāvam pṛadhivāmsalakṣaṇam manyāmahe | kṛtakatvam tu svakāraṇasattāsamavāyam | tasya[262]viśeṣaṇena vināśo 'sva(sāva)bhāvātākyāpane[263]na kiñcid anīṣṭam iti | tad ayuktam, tathāvidhasya[264]vināśasya hetumatāvīrodhāt, svayam eva caitad ācāryō [T. 246b.] vaksyati | na ca tenānumītena kiñcit, tasyārthakriyāsāmārthyavikalatvāt | sukhadhukḥhasādhanē jñātvā yathārham pṛatīpatisvo hi kiñci[265]parīksante na vyasanitayā | tasmād anenāsthīrasvabhāvataiva bhāvāsānumatāvayā | saiva ca hetumatī {p. 60.1} kalpanīyā | anyathā bhāvavilakṣaṇasya[266]pṛadhivāmsābhāvasya mudgarāder udaye 'pi tasya bhāve 'nupayogāt sa bhavas tadavastha [S. 64a.] eveti katham tadvīśeṣaṇā satta tatsamavāyo vā anityatā syāt? | avicalitarūpasya ca bhāvasya mudgarādīkṛtapṛadhivāmsābhāvaviśeṣaṇau sattāsamavāyau yady anityatā, kim nātmāder api? iti pṛasaṅgāt tadavastha eva | svakāraṇasamavāyo 'pi cābhūtā bhavanam anīcchato na śidyati | abhūtā bhavata eva ca yā satta saiva kṛtakatvam varṇyate | na ca sattāsamavāyayor nityatayopagatayor niratīśyatvāt pṛāk pṛadhivāmsābhāvau viśeṣaṇam yujyate

| abhūtvā bhavanopagame ca tad eva kṛtakatvam asthiraśvabhāvātā ca vināśo 'stu | kiṃ niśphalayā apramāṅikayā pramāṅabādhitayā 'ṛthāntarakalpanayā? | evaṃ kṛtakatvavināśayos tādāṅmyopagamo 'vaśyam bhāvī paresām api | tato vināśasyāsthāyīvalakṣaṇasyārthāntaranimittatopagame kṛtakatvasyātsvabhāvātā viśeṣaṇena khyāpyate | tannisṅpattāv anispannasya bhinnahetukasya ca tatsvabhāvavāyogāt |

tathā, tasmīn sādhye [S. 64b.] kṛtakatvasya vyabhicārah | tathā hi -- ye yatra hetva[T. 247a.].ntarāpekṣiṇo na te tatrāvaśyam bhāvīnah, yathā vāsasi rāgaḥ | hetvantarāpekṣi ca kṛtakeṣv api bhāveṣu pradhvaṃsābhāva itī viruddhavyāpṭopalabdhiḥ |
nanu vāsasi rāgasya parimitaheturvāt tasya ca svakāraṇāyattasannidhānatvāt tadāśrayasya ca vidhuraṅpratyayopaniṣṭenāsthiratayā nāvaśyam bhāvītā yuktāiva | na punar vināśasya, taddhetūnām ānantyād avāśyam kasyacid ghaṭādiṣu sannidheḥ | na ca vināśasyāśrayam prak taddhetusannidheḥ kecid upaghnanī, yatas tadabhāvād vināśo nārabhyeteḥ |

NOTES

- [253] vastuni
[254] kṛtakatvādinā
[255] anityatvādinā
[256] sadṛśāparāparotpati-
[257] -dbhāvasaṃbhavādinā -- T.
[258] [kṛta] ka-
[259] anitya-
[260] niścitāniścitayor yaḥ pratibandhāvāsāyaḥ sa purovartī yasya tasmāt
[261] vināśasya
[262] kṛtakatvasya
[263] vināśasva- -- T.
[264] pradhvaṃsarūpasya
[265] kiñcid vastu jñātvā yathārham sukhaduḥkhasādhanapṛāptiparihārapratipitsavaḥ sukhaduḥkhasādhanē pariṅṣanta ity arthaḥ | yad vā sukhaduḥkhasādhanē jñātvā tatpṛāptiparihārapratipitsavaḥ kiñcid vastu pariṅṣanta itī sambandhaḥ
[266] bhāvaviviktalakṣaṇa- -- T.

tad ayuktam, yato yady api bahulam vināśakāraṇāni santi tathāpi teṣāṃ svakāraṇāyattasannidhātāt tathā tatkāraṇānām ca sannihitānām api virodhinām api ānantyāt tadbhāve tacchaktipratibandhān nāvaśyam hetavaḥ phalavanta itī kaścin na vināśyed apīti {p.61.1} vyabhicāro na nivartate | nanv ayam vāsasi rāgaḥ sāpekṣo 'pi yadi sarvatropalabhyeta tataḥ kim avāśyambhāvī na syāt? | syād, yadi tathopalambhyeta | sa tv anyathā 'pi [S. 65a.] grhyate | yady evam[267]na tarhi sarvatropalabdhasya vināśasyānyathābhāvāśāṅkayā[268]manasi kheda ādhātavyaḥ | kim vā punarbhāvān samastavastuvistaravyāpījñānālokah?, yenaivam vadati | tathābhāve vā katham anumānavṛttir dṛṣte na vaiphalyam aśnūvīta? | kasyacit tu [T. 247b.] hetuktatvināśadarśane 'pi hetvyāntarjanmanām anyathā 'pi darśanād upajātāśāṅko deśakālasvabhāvaviprakṛṣṭe katham tathābhāvam[269]niścinvīta? | kṛtakam api cāyam bhāvābhāvvalakṣaṇam vināśam nityam upaīti, tadvināśopagame bhāvāsyonmajjanaprasaṅgāt | na cāsya ghaṭāder iva vināśahetur upalabhyate kaścid iti | taduktam --

**ghaṭādiṣu yathādrīṣṭahetavo dhvaṃsakarīṇaḥ
naivaṃnāśasya so[270]'hetus tasya[271] sanjyāte katham? ||**

iti | tataḥ kṛtakatvasya vināśe sādhye tenaiva vyabhicārah kiṃ nesyate? |

bhāvānām ayam aikāntika eva dhāma itī cet, kutaḥ punar etad vasitam? | teṣāṃ anyathābhāvāśyānupalambhād iti [S. 65b.] cet | nanv ayam anupalambo bhavann any ātmāder anivarttakāḥ satyāyāḥ, katham anyatrānyathābhāvāṃ nivarttayati? |[272]tasyānumānenopalambhād itī yady ucyate tadā tatrāpy[273]janumāne vipakṣe vṛttim anupalamba[274]eva hetoḥ kathāṃ nivarttayati? itī yat kiñcid etat | tasmāt sādḥuktam -- 'hetumati vināśe kṛtakatvasyāsvabhāvātām vyabhicāram cāha' itī alam atjalpiteneti |

NOTES

- [267] paraḥ
[268] avāśyambhāvītvāśāṅkayā
[269] avāśyambhāvīvināśītvam
[270] nāśah
[271] nāśasya
[272] ātmādeḥ
[273] ātmānumāne 'pi
[274] apramāṅakah san (prathamam tippanam) ātmādeḥ saṃśayāpanivartakatvenābhimito yaḥ sa eva (dvitīyam tippanam)

[§ 4. parārthānumāne sādarmyavaidharmyaprayogodāharaṇam]

idānīm yady api svārthānumānam prakṛtam tathāpi kaścit prayogadarśanābhyāsāt prayogabhaṅgyaiva pratīpadyata itī svārthānumāne 'pi {p. 62.1} tatsambhavāt[275]prasaṅgena
10parārthānumānam ca vyutpādayitum[276]āha -- tasya svabhāvahetoḥ **dvidhā** trailakṣaṇyapratīpādako [T. 248a.] vacanodāhārah **prayogaḥ** | tam eva darśayati -- samāno dharmo yasya tasya bhāvāḥ tena **sādhyā(dha)rmyeṅkaḥ**prayogaḥ | **aparo** visadrśo dharmo yasya tasya bhāvāḥ tena **vaidharmyeṇa** |

yathākramamanayor udāharaṇam ¹āha -- **yathāyat sat** | yadyatsad iti[277]vīpsāpradhāno yacchabdāḥ | **tat sarvam** itī tacchabdo 'pi vīpsāpradhāna eva | atra sarvagrahaṇena cāśeaparigrahād [S. 66a.] bahirvyāpter niraśaḥ | **yathāghaṭādayaḥ** itī | yasya sattvaṅkaṅkatvayoḥ pratibandhaprasādḥakam pramāṇam ghaṭādaḥ pravṛttam tam prati tatra smṛtisamādhānārthaṃ dṛṣṭāntavacanam na sādhyasiddhyartham | dṛṣṭāntamātrataḥ sādhyasiddher abhāvāt | na hy ekasya tathā bhāve sarvas tathā bhavati, atiprasaṅgāt | **saṃśeśabdāḥ** itī pakṣadharmopasamhārah |

vaidharmyaprayogasyodāharaṇam -- **tathāityādi** | tathāśabdāḥ samuccaye | vaidharmyeṇa ca prayoga udāhriyate | atrāpi sarvagrahaṇam vibhaktivipariṇāmena sambandhanīyam

ḥṣaṅkatvābhāve sarvasmin satvā(tvā)bhāvāḥ itī |

prayogadvāye 'pi sarvagrahaṇasya phalaṃ darśayann āha -- **sarvasmin sādhanadharmavati** dharmiṇi na dṛṣṭāntadharmiṇy eva **sādhyadharmasyopasamhāraṇam upasamhāro** dhaukanam tena yā **vyāptiḥ** 'vyāpakasya tatra bhāva eva' ityādi rūpā tasyāḥ pradārśanam pratīpādanam tad eva **lakṣaṇam** yayoḥ tau tathoktau | tataś ca ye [T. 248b.] [S. 66b.] sādhyadharmīnam pariṣṭya bahirvyāptiḥ pradārśayanti te -- yady api dṛṣṭāntadharmiṇi sādhyadharmena sādhanadharmo vyāptah tāvātā 'sya sarvatra tathābhāvābhāvāt sādhyasiddhir ayukteḥ -- niraśā bhavanti | sarvatra vā sādhyadharmena sādhanadharmasya vyāptiḥ tadbhāve, śā tathāvidhāiva kin na pradārśyate yenāśamarthā bahirvyāptir ākhyāyate? | na hi 'sa śyāmah, tatputratvāt, paridṛśyamānaputratvāt' itī tatputratvasya {p. 63.1} śyamatvena sādhyād bahiḥ paridṛśyamānaputre vyāptipradārśane 'pi sādhyasiddhir bhavati | tasmād yaiva sarvopasamhāreṇa vyāptiḥ pramāṇasiddhapratibandhanibandhanā sādhyasiddhau samarthā saiva tatsmṛtye[278]pradarśantiyā | na ca sarvopasamhāreṇa vyāptipradārśane 'pi dharmaviśiṣṭo dharmy api tadaiva prafīyate, yataḥ pakṣadharmopadarśanottarakālabhāvīno 'numānsya smṛtītvam [S. 67a.] syāt | tasyā[279]sādhyadharmiṇi sādhyadharmvinābhūtasādhanadharmapratītinibandhanatvena tudupadarśanāt pṛāḡ asambhavāt | tatpūrvikāyām[280]ca vyāptau anantaraṃ[281]viśeṣavaiśyam anumānam kathāṃ smṛtiḥ syāt? itī |

NOTES

- [275] prayoga-
[276] -mānaprayogam vyu- -- T.
[277] -m āha yadyatsad itī -- T.
[278] pratibandha-
[279] sādhyadharmaviśiṣṭadharmipratīteḥ
[280] pakṣadharmopadarśanapūrvikāyām
[281] vyāptisamarāṇāt

[§ 5. vaidharmyaprayoge 'pi vyāptipradārśanam sāmgatam]

nanu ca
sādarmyaprayogasya vyāptipradārśanalakṣanatvam yuktam, sādhanadharme sati sādhyadharmasyāvaśyam bhāvītāpradarśanāt; vaidharmyaprayogasya tu katham? | tatra hi kevalam sādhyābhāve hetvabhāvāḥ kathyate, na tu hetau [T. 249a.] sati sādhyasya bhāva eveti | nāśa doṣah | na hy atra sādhyābhāve hetvabhāvas tucharūpo darśyate, ¹tasya[282]heturūpātvirodhāt[283] vastudharmo hi sattvādiko hetuḥ | tasyā[284]evābhāvāḥ kathāṃ [hetusva]rūpam bhavīsyati, yatas trirūpo hetur bhavet | kintu nivṛttau nivṛttidharmakatvam svagato dhāma upadarśyate vaidharmyaprayogena, tathāvidhe[285]ca sādhanadharme 'vaśyam tayā sādhyadharmasya bhāvāḥ prafīyate eva, anyathā tannivṛttau nivṛttidharmakatvasyaivaivāyogāt itī na vyāptipradārśanalakṣanatvam vaidharmyaprayogasya na yujyate | [S. 67b.]

NOTES

- [282] tucharūpasya
[283] tasya hetuvyāptinirdeśalakṣaṇarūpasambandhitvābhāvāt -- T.
[284] satva(tvā)sya-
[285] vipakṣanivarttanadharmasvabhāve

[§ 6. pratījñāprayogasya nairarthakyam]

nanu dvividhe 'pi prayoge pratijnāprayogo nopadarśitaḥ tat katham tadarthāvagaṭiḥ', tadarthapratyāyanāya ca sādhanaprayogo 'bhimataḥ ity ata āha -- **atra** anayoh prayogayoh **pakṣadharmasambandhavacananaṁtrāsāmārthyāḍ eva** [p. 64.] vaksyamānakāt **pratijñārthasya** dharmadharmisamudāyalaksanasya sādhyasya **pratitēḥ** hetoh 1¹ na 2² **pratijñāyāḥprayoḡa upadārśitaḥ** | paraḥ sāmṛthyam anavabodhamāna āha -- **apradarśite** vacanena **prameye** sādhye **katham** na kathañcit **tatpratitīḥ** pratijñārthapratitīḥ iti evaṁ **ced** yadi manyate tadā svārthānumānakāle **vṛameya** paraṁ pratipādakam antareṇa **pratipattau** prameyasya **ka upadarśayita?** naiva [T. 249b.] kaścit | svayam eva tu sādhyavinābhūtasādhanadharmakāpekṣādāt prameyaṁ pratipadyate tathā parārthānumāne 'pi tata eva tatpratītur astu kim pratijñāvacanena? |

yadi svayam pratipattikāle na kaścit prameyasopadarśayitā katham [S. 68a.] tarhi tatpratitipṛṭṭi? ity ata āha -- **pradeśasthaṁ** sādhyadharmiṇi sthitam **dhūmaṁ** sādhanadharmam **upalabdhavataḥ** pratyakṣeṇa dr̥ṣṭavataḥ sataḥ **tasya** dhūmasya **agninā** sādhyadharmena pramāṇataḥ pratibandhaniścayabalāt prak̥ratipannāyāḥ **vyāpteḥ** avinābhāvāsya **smaraṇe** sati **tatsāmānyād eva** pakṣadharmagrahanāvāyāptirahaṇasāmārthyāḍ eva pratijñāprayogarहितāḍ **agnir atra** iti evamrūpā **pratijñārthapratītir bhavati** |

 syānmatam -- tatpṛṭṭy asya karnapīṣicīkāḍiḥ prameyaṁ kathyayati evety ata āha -- **na** ca naiva svārthānumānakāle **kaścit** karnapīṣicīkāḍir adr̥ṣyo ' **agnir atra'** -- iti evam **asmai** pratipatre(tre) **prameyaṁ nivedayati** kathyayati | yadi bhavān satyavādī naivam vaktum arhati | tathā hi -- vayas api pradeśasthadhūmadarśanāt tasyāgninā kaścit samasmarānāpekṣād agnir [S. 68b.] pratipadyāmāhe | na cāsmābhyam kaścit nivedayati 'agnir atra' iti, bhavati ca tatpratipattīḥ, tathā tadanyasyāpi sā yuktarūpaiveti |

 yady api na kaścit nivedayati tathāpi svayam eva prameyaṁ vyavasthāpya tatpratipattaye līngam anu[T. 250a.]sarisyatīti cet, āha -- **nāpi** na kevalam na kaścit nivedyati **svayam api prāḡ eva** līngavyāpārāt na pratipadyate **kiñcid** agnyāḍikam | kasmāt? {p. 65.1} iti cet, **pramāṇaṁ** hetum **antareṇa** vinā 'agnir atra' ity evam pratitēḥ **nimittabhāvāt** | trirūpo hi hetuḥ parokṣārthapratīter nimittam, tadabhāve sā katham bhavet? | atha līngam antareṇāpy evaṁ pratītur bhavatiṭi brūyāt tadā pratītvīṣyamāṇyām līngasya vaiyarthyam, tasyānumeyapratipattyarthatvāt, tena vinā tatpratipattau katham asya nispryojanatā na syāt? |

 atyantānūdhātām ca parasya darśayanā āha -- **svayam** eva svatantra eva 'agnir atra' -- iti vyavasthāpya | katham [S. 69a.] svatanthro vyavasthapyati ? | **akasmāt** pramāṇam antareṇa vyavasthāpanāt[286]**tatpratipattaye** nirnimittavyavasthāpitprameyapratipattyartham 1¹ **paścāt** 2² **līngam** tannimittam **anusaratīti ko 'yampratipatteḥkramah** pariṇītiḥ? | tathā hi -- prathamam līngānusaraṇam, tataḥ sādhyapratīritiḥ iti vipaścītām kramah | ayaṁ tv apṛturō 'numāti yas tadviparyayam āśrayati iti upahasati | yattaḷloke gīyate -- śiro mundeṣyānīḍ naksatram prechhatiṭi tattulyatvād asya kramasya | tasmāt pakṣadharmagrahanāvāyāptismaraṇasāmārthyāḍ eva svayam pratipadyate | tac ca pratipādakam kathitam eveti na kiñci prameyanirdeśeṇa |

 yadi nāma svārthānumānakāle svayam eva sādhyam [T. 250 b.] pratipadyate tad yuktam eva, līngasyāpi tatra svayam eva pratipatteḥ | parārthānumāne tu parato yathā līngam pratyeti tathā prameyam api paraḥ [S. 69b.] eva pratyetyayam | ato yukta eva pratijñāprayoga iti ata āha -- **pareṇāpi** na kevalam svayam eva prāḡ vyavasthāpyamānaṁ pratyeti ity ākhyātam eva | tadvat parārthe 'py anumāne [p. 67.1] bhavisyati | yata evaṁ 1¹ **tasmāt** 2² **eṣa** pratijñāprayogavādī yadā svayam sādhyam pratyeti tadā svayam sādhyasya [S. 71a.] **pratitau** viśaya upasthāpyate yena pratijñāvacanadvāreṇa pumsā **kenacit** tena 1¹ **vināpi** 2² **pratiyaṇ** sādhyam nīscinvaṇ līngāsāmārthyāḍ eva | yadā 'smābhīḥ pratipādyate tadā **asmān kārṇyo** **dr̥ṣṭvāvaktum**pratijñāprayogalakṣaṇam **mūlyamṛgvyate** | ka iva? **parvabrāhmaṇa** iva | yathā daksīṇam antareṇāpy anyadā aurdvarathiko brāhmaṇo bhūjñāo 'nyadā śrāddhādirparvany arthnam śraddhūlum bravūti -- yadi me ghr̥tāpūram ghr̥tāpūram prati rūpakam dadāti tato 'ham bhūñje nānyatheti | tena tulyo bhavān apṛti |

 kiñca, yad api bravīṣi -- parārthānumānakāle yathā līngam pareṇānābhīdhīyamānaṁ na pratyeti pratipādyas tathā sādhyam apṛti | tadaitad yujyate yady asau vādivacanamātreṇa līngam api nīcītya tadanusāreṇa sādhyam avagacchet, paraṁpratīyarthinās ca tadā vayas api pratijñām kin na praṇuyīmahe līngavacanarahitām? | [S. 71b.] asmadvacanasyaiva tam pratī pramāṇatayā, tata evānumeyapratitēḥ, tadvacanasya[287]caṛitārhatvāt | na caitat asti, yathā **asmadvacanād** api na kevalam svārthānumānakāle 'smadvacanam antareṇa iti api śabdah | kintu [T. 252a.] yadāpy asmadvacanam pravṛttam tadāpi **naiva** asmadvacanāt **līngam api pratyeti**, kuta eva sādhyasiddhaye 'nusariyati? | api tu svayam asya yadi tallīngam kutaścit pramāṇataḥ siddham bhavati **asmadvacanena** tu kevalam tatra **smṛtsamādhānamātra kriyate** | tadā svayam siddham eva līngam anurṣtya sādhyam pratyeti | nāsmadvacanāt pāṇiyam api pibātīti | 1¹ **tasmāt** 2² **ko 'nayoh** pratijñāvacanāvacanātmikayoh **avasthayor viśeṣaḥ?** | ubhayatra svayamsiddhalīngāsāmārthyāḍ eva sādhyapratīter na kaścit | tataḥ svaparārthānumānayoh svayamsiddhalīngānusaraṇam, tataḥ sādhyapratītiḥ ca prati viśeṣābhāvāt pratijñopanyāṣaḥ parārthānumāne 'pi vyartha [S. 72a.] eva | līngam api hi tāvad atra nābhīdhīyate yadi tat {p. 68.1} pūrvaprasiddham svayam anusmret kim āṅgaḥ sandigdārthābhīdhīyākam pratijñāvacanam upādyate? |

 syānmatam -- yadi nāma sādhyasiddhau pratijñāvacanasya nopayogas tadartho 'sya prayogo mā bhūt, sādharmyavat prayogādījñānārtham tu tadupādānaṁ avasthitam eva, tasyānyathā praṭtyi abhāvāt ity ata āha -- **dr̥ṣṭca sādharmyavat prayogādēḥpratijñāvacanam antareṇāpi pratītiḥ**, tatas tadartho'pi pratijñopanyāso na śobhate | kutaḥ punaḥ sādharmyavat prayogāder asati sādhyanirdeśe pratītiḥ? [T. 252b.] ity āha -- **pakṣadharmasambandhavacanamātrād iti** | evam manyate -- naiva hi kaścit 'yat kṛtakam tad anityam' eṭāvan mātṛam abhidhāyā 'ste, sādhananyūnatayaivāsya pariṇāyāt, kintv aśyam hetor dḍharmini upasamhāraṁ karotiṭi | tatra yadi 'kṛtkaś ca śabdah' iti brūyāt tadā [S. 72b.] sādhy(dha)rmvyat pragopapratītiḥ, atha 'nityaś ca' ity abhidhāyāt tadā vaidharmyavata iti sambandhavacanāpīrvakāt pakṣadharmasambandhavacanāṁ prayogadvayāvagatiḥ |

 hetuviruddhānikāntikā api pakṣadharmavacanamātreṇa na pratyivante | yadā tu sambandhavacanam api kriyate tadā katham apratītiḥ? | tathā hi 'yat kṛtakam tad anityam' iti pakṣadharmavacane saty ukte hetu avagamyate, vidhīyamānenānūdiyamānasya vyāptaḥ | 'yat kṛtakam tam nityam' ity abhidhāne viruddhaḥ, viparyayavyāpteḥ | 'yat kṛtakam tat prayatnāntaryakam' iti pradārśane vyabhicārād anāikāntikādhyavasāyah |

 trairūpyam api hetor gamyata eva, yato vyāptipradārśanakāle vyāpako dharmah sādhyatayā 'vagamyate | yatra ca vyāpyo dharmo dharminy upasamhriyate sa vyāpakadharmaviśiṣṭatayā 'vagamyamānāḥ sādhyasamudāyikadeśatayā pakṣa iti upasamhṛtasya vyāpyadharmasya pakṣadharmatvāvagatiḥ, [S. 73a.] sā ca vyāpītr yatra dharminy upadarśyate sa sādhyadharmasāmānyeṇa samāno 'rthah sapakṣaḥ pratyāta iti sapakṣe {p. 69.1} sattvam avagamyate, sāmārthyāś ca [T. 253a.] vyāpakanivṛtta vyāpyanivṛttr yatrāvāsīyate so 'sapakṣa ity asapakṣe 'py asvatva(tva)m api nīcītyata iti, yadi pakṣāḍibhir api jñātaḥ kiñci pryojanam | na tu vyavahartaṇaṁ pakṣāḍisanketāpekṣā parokṣārthagatir bhavati | tathā hi -- yat kvacit dr̥ṣṭam tasya yatra pratibandhaḥ tadvidas tasya tad gamakaṁ tatra iti hi loke vastugatir bhavati, na pakṣāḍisānketagrahaṇāpekṣā | tatra yatheṣṭāṁśāstrākṛāḡagamakarūpapatipattaye svasānketenānyathā vā lakṣaṇam prasadyantu | na tu vyavahārakāle tadanusaraṇam kvacit upajuyate | tatsānketapratipāditam eva tu yathoktam gamakam rūpam upayogi vyavaharṅṅam | tac cet pratipannaṁ tāvataiva sādhyasiddhīḥ sajñātī iti pakṣasapakṣāḍisānketāparijñāne 'pi [S. 73b.] na kiñcit plīyate | ata evācāryapādair 'nāntaryākīryadarśanaṁ tadvdivo 'numānaṁ' iti gamakarūpamātraṁ eva pakṣāḍisānketāpekṣam pratipāditam | svaprajñāparādḥastu (tu) tatpṛi kiścid asanta eva doṣāḥ prakṛtyanta iti kim atra brūmah? | **tasmāt** sādharmyavat prayogādījñānārtham api pratijñāvacanam pakṣadharmasambandhavacanamātra [T. 253b.] eva yathoktana prakāreṇa pratīter ayuktam iti **ka tasya** pratijñāvacanasya **upayogaḥ** nāva kaścit |

 svayam cāyam vādī yena kramenānumeyam pratipannavāṁs tamullāṅghya parapatipattaye kramāntaram āśrayam paravañcakatayā dhūrṭta eva pratīyate, na sādhrṭta ity upadarśayanā āha -- **svanīścyavat** ityāḍi | yathā "mno nīścyasyyotpādanam kṛtam tathaiva **anyeṣā** m¹ nīścyotpādā(da)nāya ca parahitanirataiḥ 1¹ **sādhanam ucyate**, 2² **tatra** etasmim(smin) nyāye sati svayam anyā vādī **prameyasopadarśanena** upadarśakena vacanena **vinā** pi svārthānumānakāle **pratipadya** prameyaṁ **paraṁ** samsāyātīdikam **pratipādayan** svapratipannaṁ prameyam avabodhyata **apīrvam** svaparātipattikāle pūrvam [S.74a.] yaḥ prameyapratipattau **kramah** upāyo 'nubhūtas tasmād anyam **āśrayata** **iti kim atra** kramāntarāśrayeṇa **kāraṇam?** naiva kiñci paravyāmoḥanaṁ muktvā | tathā hi -- yadi svapatipattikramah {p. 70} pratītibandhanaṁ kim tatparityāgeṇa kramāntarāśrayaṇam?, katham tena svayam pratipannaṁvānaṣiṭi? | yata evaṁ **tasmān na prameyasya** sādhyasya **vacanena** pratijñāhyena **kiñci pryojanam** | kutaḥ? | 'anyathāpi' [T. 254a.] vinā 'pi tena **pratipatteḥ** sādhyapratitēḥ **utpatter** ity upasamhārah |

[T. 254a.]

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paṣṣadharmanirdeśeṇa?, sa eva dṛṣṭasāmarthyam hetum upasamharīṣyati paṣṣadharmatām ca darśayīṣyati na kiñcit tena | tato yatra ca pratijñāyāḥ prathamata eva prayogo nesyate tatra tasyāḥ punarvacanam kuto nigamanam bhaviṣyati? | ity āha -- **iti** tasmād **iyam** eva paṣṣadharmasambhandhavadacanamātrāmakaḥ [T. 256a.] sādhanavākye **prayogo jṛyān** na pañcāvayātmaka iti sṭhitam |

NOTES

- [288] pratijñādi-
- [289] hetoḥ
- [290] vyāptyādisambhave
- [291] [pratī] tihetutā
- [292] upanyāsavaiyarthyaḥprasaṅgāt
- [293] sādhanam
- [294] -ṣate sadhūmapradeśadarśana- -- T.
- [295] svārthānumāne

[§ 8. nyāvavākye hetudṛṣṭāntavacanayoḥ kramasyānīyamah]

atra sādhanavākye na kevalam pratijñādiprayogo na yuktaḥ paropagataḥ [S. 77a.] 'pūrvam hetuḥ prayoktavyaḥ paścād dṛṣṭāntaḥ' iti kramanīyamam 'pi na kaścit | kutaḥ? sarvathā yadi pūrvam hetuḥ paścād vyūṛtḥ atha pūrvam vyūṛtḥ paścād paṣṣadharmaḥ prayujyate, tathāpi gamakatvāt |

{p. 73.1}[§ 9. hetos tridhāprayogasya khaṇḍinam]

nanu tasya dvidhā prayoga ity auyuktam uktam | yatas trividho hetuḥ -- anvayī vyatirekī anvayavyatirekī cetinaiyāyikāḥ, tatas tasya tridhā prayogaḥ -- sādharmyena vaidharmyena sādharmyavaidharmyābhyām ceti vaktavyam ity ata āha -- **sambandhavacane 'pi** na kevalam kramanīyamam na yuktaḥ kintu **artha bhedo 'pi na kaścīd** ubhayatrāpi trirūpasadbhāvāt | tataḥ sarva eva hetur anvayavyatirekī, na tv anvayī vyatirekī vā kaścīd dhetur asīti bhāvāḥ | tat kutaḥ traividhyam prayogasya syāt? iti manyate | kutaḥ punararthabhedo nāstīti? cet, āha -- **ubhayathā** sādharmyena vaidharmyena ca prayoge yady api vidhipratīṣṭedharūpatayā dharmabhedāḥ [T. 256b.] pratīyate tathāpi **tadbhāvasyaiva** sādhanadharmasya sādhyasvabhāvātvyāḥ eva sādharmyavaidharmyaprayogābhyām **khyāpanāt** |

nanu sādharmyaprayoge hetubhāve [S. 77b.] sādhyasya bhāvāḥ, vaidharmye ca sādhyābhāve hetvabhāvāḥ śabdād avagamyate, na tādātmyam | tat kim ucyate 'tadbhāvasyaiva khyāpanāt' ity ata āha -- **na hi** ityādi | yadi sādharmyaprayoge tadbhāvo nākṣīpyeta tadā sādhanasya **atatsvabhāvāsya bhāve** kim iti **ekāntena** avāśyan tayā **sādhyasya bhāvāḥ?** | kādācit kas tu bhavatu nāma? | 'yat kṛtakam tad anityam' ity ekāntabhāvas ca hetu sati sādhyasya vyūṛtā sādharmyaprayoge 'bhīdhyate | sa[296]ca tādātmyam antareṇānarthāntarasya na sambhavatīti sāmartyāt tadākṣīpati |

katham ivātsvabhāvāsya bhāve na ekāntenānyabhāva ity āha -- **kṛtakatvety** ādi | yadi prayatnāntariyakatvām antareṇāpi kṛtakatvasya bhāvād atatsvabhāvavtam anityatve[297]py ayam eva vṛttāntaḥ | tatas ca tādātmyavirahāt prayatnāntariyakatvasyānityatvenānvayo na syāt, tanivṛtau[298]vā nivṛtīr[299]iti katham tatas[300]tat[301][S. 78a.] {p. 74.1} pratīyate? | naiṣa doṣaḥ, prayatnāntariyakapadārthasvabhāvāsyaivānityatvasya[302]tena[303]sādhanāt, tatra ca tādātmyasadbhāvād anvayavyatirekāv anivṛtau anityatvakṛtakatvamātrāpeksyā[304][T. 257a.] tu tādātmyaviraho 'syābhīhita[305]iti |

nanv agninvṛttāv atatsvabhāvāsyaḥ dhūmasya nivṛtīr dṛṣṭā 'nvayas cety āha -- **kāryasya** iti | anvayavyatirekayor hi pratibandho nibandhanam, tena tayoh vyūṛtḥ, tadabhāve tayor apy abhāvāt | tatrārthāntarasya dhūmasyāgnau **tadutpatīlakṣaṇaḥpratibandho 'nvayavyatirekanimitam** asīti bhavetām tau[306] | yatra tv anarthāntarasya tāv ucyete tatrāvāśyam tādātmyena bhavitavyam ity abhiprāyaḥ | atrodāharanam **yathā-- anayor eva kṛtakatvaprayatnāntariyakatvayor viparyeṇa naikanivṛttāv**[307] **anyanivṛttīḥ**[308]-- 'yat prayatnāntariyakam na bhavati [S. 78b.] tat kṛtakam api na bhavati' ity evamrūpā | yata evam tasmād anvayavyatirekayor yathālakṣaṇam hetubhāve sādhyasvāśyam bhāvāḥ, sādhyābhāve ca hetor avāśyam abhāvāḥ ity eko 'pi sādharmyamukhena vaidharmyamukhena vā prayukto dvīṭyam ākṣīpati, svavyāpakapratibandhaksepāt[309], tasyāpi[310]cetareṇa[311]vyūṛtḥ | tasmād ubhayatra trairūpapratiṭer ekasya śabde[bd]to 'parasyārthata iti sambandhavacane 'pi prayoga eva vidhimukhena pratīṣṭedhamukhena vā bhīdyate nārtha iti siddhim tatas tasya dvidhā prayogaḥ sādharmyena vaidharmyena ca | na tu sādharmyavaidharmyābhyām api, tadarthasyānyatareṇaiva [T. 257b.] prakāśanāt |

sarvo hetur anvayavyatireky eva vastuto na kaścīd anvayī vyatirekī vā nāmety etad upasamharann āha -- **iti naikatrān**vayamukhena vyatirekamukhena [S. 79a.] vā sādhanavākye **dvayor** anvayavyatirekayoḥ **prayogaḥ** śikṣāś cābheda pratīpādanam iṣyate, **vaiyarthyaḥ** pratīpratīyāyane prajojanābhāvāt |

{p. 75.1} tām evārthato 'parasya pratīṭim sphutayann āha -- **tatsvabhāvātayā** ityādi | yadi tatsvabhāvātayā sādhyena hetor anvayaḥ sīdhyati tata eva **tadabhāve 'bhāvo 'pi sīdhyati eva** | tatsvabhāvāsya tadabhāve svayam nairātmyena bhāvāyogāt | **tathā tatsvabhāvātayā** ityādi | yadi tatsvabhāvātayā sādhyena hetor anvayaḥ sīdhyati tata eva sādhyena hetoh **anvayasāpi siddher iti** |

yais tu vyākhyāyate -- sādharmyavati[312]prayoge tadabhāva eva vipakṣe hetor abhāvakyātir yathā syāt nānyatra vipakṣe viruddhe vā hetvabhāvaprasaṅgāt viruddhata[313]eva vyavacchedaprasaṅc ceti nīyamakhyāpanārtho vyatirekprayogaḥ itī | sa tadartho 'py auyuktāḥ | kutaḥ? anvayviruddhāyor api na kevalam tadabhāvāsya vipakṣatvāt yasya hi -- anya eva vipakṣo 'nyadharmayogi vā 'nyo, na vivakṣītidharmānāśrayaḥ[314], [S. 79b.] viruddha eva vā saḥānavasthānalakṣaṇaiva[315][T. 258a.] virodhena, na parasparaparihāsthitakṣaṇatayā vipakṣaḥ -- tasyānityatvād anyāntmāddharmavati[316]arthe, kṛtakatvādivṛtṭe, hetvabhāvaprasaṅgaḥ | ausnye ca sādhye[317]gnīlakṣaṇasya hetor viruddhād eva śītāt nānusaṅśāt apy anyato vyavacchedaprasaṅgāt naikāntenaśnyam agnir grasayed iti tasyāyam doṣaḥ syāt | tam pratīcāryepoktam[318]-- yady ekasya[319]vipakṣatvam iṣyate tadā tadabhāvāsyaiveśyātām[320], na viruddhasya anyasya vā, tasyānyatrāpi[321]vīvakṣītidharmānāśraye viruddhe ca bhāvāt, tadabhāvam[322]antareṇa ¹²tayor anvayiruddhatvāyogāt[323] | na tv asmākam[324]trividham api vipakṣam icchatām[325], vivakṣītidharmānāśrayam cā 'nyam iti bhāvāḥ |

NOTES

- [296] ekāntabhāvāḥ
- [297] prayatnāntariyakatvam antareṇāpi anityatvasya bhāvāt
- [298] sādhyā-
- [299] hetoḥ
- [300] hetoḥ
- [301] sādhyam
- [302] na tu samagrapadārthasvabhāvāsya
- [303] prayatnāntariyakatvena
- [304] prayatnāntariyakāḥ śabdāḥ, kṛtakatvāt anityatvāc ca
- [305] prayatnānta-
- [306] anvayavyati-
- [307] prayatna-
- [308] hetu-
- [309] rūpavyatireka- (?)
- [310] pratibandhasya
- [311] anvayena vyatirekeṇa vā
- [312] vaidharmye tu tadabhāve 'bhāvāsya pratītatvān na śānkā
- [313]r eva sakāśād vyāvṛtṭīḥ (?)
- [314] anityatvam
- [315] śītavahnivat
- [316] niravayavatvādi
- [317] usno 'yam padārthāḥ, agnītvāt
- [318] dignāgena
- [319] sādhyābhāve tadabhāvānyaviruddhalakṣaṇāt tritayān madhyād ekasya
- [320] sādhyābhāve sādhanābhāvāsya
- [321] tadabhāvāsya
- [322] sādhyābhāvam
- [323] anya- | viru-
- [324] doṣaḥ
- [325] yaś ca yujyate etanmadhyāt sa grahīṣyate

[§ 10. sattvasya kṣaṇikatvasvabhāvātāyāḥ samarthanam]

yadi svabhāvahetāv anvayavyatirekayoḥ sādhanadharmasya sādhyasvabhāvātā nibandhanam ity anvayena vyatirekeṇa vā sādharmyavaidharmyavatoḥ {p. 76.1} prayogayor abhidhīyamāneṇa tādātmyāksepadvārenārthād itarākṣepa ucyate, tadā pramāṇasiddhaiva tatsvabhāvātā tayor nibandhanam [S. 80a.] na śabdāmātrataḥ pratīyamānety abhiprāyavān āha -- ¹³**katham idam** [326]ityādi | **yeneti** sato nāsvarasvabhāvātvena | satva(ttva)lakṣaṇasya hetoh kṣaṇikatvasvabhāvātveneti yāvāt | pṛcchataś cāyam abhiprāyaḥ -- iha [T. 258b.] dvividhāḥ santaḥ -- kṛtakāś ca ghaṭādayaḥ akṛtakāś cākāśādayaḥ | tatra ye tāvād akṛtakāś te **sadākāraṇavat nīyam** [VaiSū 4.1.1.] iti nīyalaṣṇāyogād anīyā eva na bhavanti kuta eva kṣaṇikāḥ? iti na satva(ttva)sya kṣaṇikatvasvabhāvātā | ye 'pi santaḥ kṛtakāś teṣām api mudgarāḍyanvayavyatirekānuvidhīyitayā vināśasya sahetukatvāt taddhetvasannidhāv vināśāt kṛtakātmano 'pi satva(ttva)sya kṣaṇikatvasvabhāvātā na samasty eveti nānvayavyatirekayoḥ sambhava itī | avāśyam ca vināśo daṇḍāḍyanvayavyatirekānuvidhīyāt, dṛṣṭatvāt | tathā hi -

abhihātāgnisamyoganāśapratyayasannidhim[327] |

vināśamsarggītāmyāti na vināśo ghaṭāḍibhiḥ | [S. 80b.]

anvayatrāpi[328]cānvayavyatirekānuvidhānam eva hetumattāvyavahāranibandhanam abhyupeyatesaugatair api, tad ihāpy[329]jastīti kin na tadvyavahārah pravarttyate? itī | nanu cānvayanīścāyam pratīpādayāt bādhakapramāṇavṛttivāsāt tatsvabhāvātā pūrvam eva pratīpīditā 'anvayanīścāyo 'pi svabhāvahetau' ityādi vicanāt | tat kuto 'sya pūrvapakṣasyāvāsarah? |

satyam, kintupūrvācāryaiḥkṛtakatvasya kṣaṇikatāyām sādhyāyām paraiḥ kṛtakānām ante 'vāśyam hetunibandhanavināśopagamāt taddhetvayogapratipādenānapekṣā vināśam prati viparyaye bādhaḥkām pramāṇam tādātmnyapasādhaḥkām uktaṃ tat prasaṅgamukheṇa[330]kṛtakalakṣaṇasyaiva sattvasya tadātmātā[331]gamayati nānyasya [T. 259a.] iti darśayitum | arthakriyāvirodhalakṣaṇam[332]itu sarvasya sattvasya iti vastumātreṇa[333]p. 77. 1) prāḡ uktaṃ api vipaṅcayitum pūrvapakṣopanyāśah | akṛtakalakṣaṇam tu satvām na sambhavaty eva, niyamakam hetum antareṇa deśakālasvabhāvanīyamāyogāt | tataḥpūrvācāryair na [S. 81a.] tasyaikāṅgavaikalāyād eva **sadākāranavat nītyam** [VaiSū 4.1.1.] iti nīyatāsamabhava itī na tadātmātām[334]prati yatnāḥ kṛtāḥ [śāstrakāras tu sāmānyena[335]sattvasya kṣaṇikasvabhāvātām, kṛtakalakṣaṇasya api ca, deśakālasvabhāvaviprakṛtāsyaipi vastuṣṭhityaiva tadātmātām arthakriyāvirodhena, na parapogatvāśyam bhāvvināśāsyāhetukatayā viśeṣābhāvāt uppanamātrasyābhāvaprasaṅgena[336]pratipādayisyati |

NOTES
[326] paraḥ
[327] eva
[328] ānkurādau
[329] vināśe
[330] āpatti-
[331] kṣaṇika-
[332] pramāṇam
[333] sāmānyena
[334] kṣaṇikatva-
[335] kṛtakā 'kṛtakaviśeṣavirahena
[336] vināśasya

[§ 11. sahetukaṃ vināśam nirasitum tasya bhāvasvabhāvātāyāḥ samālocanam]]

tatrapūrvācāryoktaṃ 'sarvasya sataḥ kṛtakasyāvāśyamante hetukro vināśa itī' yāḥ parair īṣyate taṃ pratyanapekṣatvaṃ kyāpāyitum upakramate -- **vināśahetvayogād itī** | yadi tarhi nāśasya hetur nāsti, sa teṣām kṛtakānām satām avāśyam bhāvī vināśāḥ kutah? | na hy ākasmiḥkaḥ kaścit svabhāvo yukta ity āha -- **svabhāvata eva** | bhavaty asmt kāryam itī bhāvāśhōdo hetuvacanah | tena svahetubhya eva **naśvarāḥ** naśanaśīlāḥ, śūcyagre sarṣapā ivānavasthāyinaḥ svātmāni ^[1] **bhāvājāyante** | ^[2] **naīśāḥ** kṛtakalakṣaṇānām satām bhāvānām ^[1] **svahetubhyo niṣpannānām** | ^[2] **anyataḥ** abhigāhātāder **vināśotpatih** | kutah? [S. 81b.] [T. 259a.] **tasyā** abhigāhātāgnisamyogādes taddhetvayopagatasya **asāmārthyat** | tathā hi -- agnisamyogādīkile tritayam lakṣyāmāḥ | tad eva kāṣṭhādīkam vināśyam, aṅgārādīkam avasthāntaram, kāṣṭhādīnīrvṛtilakṣaṇam cābhāvam tuccharūpaṃ, nāparaṃ yatṛgnisamyogāder vyūpārāḥ cinicyeta | etāvāt yām ca vastugataṃ na kvacid atra vināśahetoh sāmārthyam yujyate | yato **na hi vināśahetur bhāvasyendhanādeḥ** svahetubhyaḥ ṣṭhīrarūpasyoṭpannasya **svabhāvam** evāṣṭhīratmālakṣaṇam **karoti** | kutah? **tasyendhanādeḥ svahetubhya eva nirvṛtteḥ** | na hi (p. 78. 1) ²ṣṭhīratmano nirvṛttasyānyathābhāvāḥ[337], [338]tadātmā[339]śakyate kartum, tasya hetvantarāt paśād bhavato 'rthāntaratvaprasaṅgāt, tasyaivānyathātvāyogāt, tatra hetvyūpārasya kalpāyitum aśakyatvāt | athavā tritaye samikṣyamāṇe yat tāvat vināśyam kāṣṭhādi na tatsvabhāvam[340]evāgnisamyogādir vināśahetuḥ karoti tasya svahetubhya eva nirvṛtter itī |

NOTES
[337] asthīrasvabhāvātā
[338] -no 'nirvṛttasyānyathā 'bhāva -- Tib.
[339] ṣṭhīratmā
[340] kāṣṭhatvam

[§ 12. kumārīleṣṭābhāvāntarasvabhāvapakṣasya samālocanam]]

kumārīlas tu manyate -- nīgnisamyogādīnā bhāvasvabhāva eva kriyate kintv indhanādeḥ [S. 82a.] pradhvaṃsābhāvāḥ | sa cendhanādirūpavikalam aṅgārādīkam uttarām bhāvāntaram eva | taduktam -- **nāstītāpāyaso dadhni pradhvaṃsābhāvālakṣaṇam**[341] [ŚIV abhāva 3] itī | tathāvidhīnāsva etumattopagamo naiva virudhyate | tathā cāha kaś-cit - **bhāvāntaravinirmukto bhāvo 'trānupalambhvat** | **abhāvāṣammatas tasya hetohkinna samudbhavāḥ?** || itī tad etatkaumarīlam[T. 260a.] darśanam apanudann āha -- **nāpi** ityādi | yady uttarām kāryātmakam **bhāvāntaram eva** abhāvas tadā 'gnisamyogādāyo 'ṅga(ṅgā)rajājinmani vyūp(ri)ryanta itīṣṭam evāsmakam, kintu **bhāvāntarakarṇe** abhyupagamyanāṇe 'ḡnyādīnām indhanādv avyūpārāt tadavastham evendhanādikam | tatas ca yathā 'gnisamyogāt prāḡ indhanāder upalabdhiḥ ^[1] aṅgārādīnā 'rthakriyā tathā 'ḡgārādyutpatāv apy upalabdhīyādeḥ prasaṅgaḥ | nanu bhāvāntarasya pradhvaṃsā(dhvaṃsā)bhāvarūpatāyām tadutpatāv indhanādinām [S. 82b.] pradhvas tatvādasatām katham tathopalabdhīyādirprasaṅgaḥ? | satyam, evaṃ manyate -- sarvasyendhanāder anyasya gavāder api tathābhāvo mā bhūti ity aṅgārādeḥ dhvaṃsavyavasthāyām nibandhanam {p. 79.1} abhidhānyam | tasmim(smin) sati tannivṛtti itī cet, aho vacanakausalam yato nirvṛtes tucchasvabhāvātānāṅgīkaraṅāt tad eva bhāvāntaram aṅgārādīkam nirvṛtīm brūṣe | tad ayam arthāḥ sampannaḥ -- aṅgārādībhāve 'ḡgārādībhāvād aṅgārādīkam dhvaṃsaḥ kāṣṭhādeḥ itī | na cāṅgārādībhāve tadbhāvāḥ svātmāni hetubhāvāyogāt | agnyādībhyaś ca tadutpādavacanād indhanādyupamarddenāṅgārādi[T. 260b.]bhāvāt asya dhvaṃsarūpeteti cet | ko 'yam upamarddo nāma? | yadi nirvṛtīḥ sā 'ḡgārādīlakṣaṇaveti na pūrvasmād viśīṣyate | tasmāt [S. 83a.] svarasato nīvaratte kāṣṭhādīḥ, agnyādībhyaś tv aṅgārādījanma ity eva bhadrakam, anyathā kāṣṭhādes **tathopalabdhīyādirprasaṅgaḥ** katham na syāt? | api ca -- yadi bhāvāntaram pradhvaṃsābhāvo ya ete 'nupajātvikārāḥ pradīpabuddhīyādo dhvaṃsante teṣām katarad bhāvāntaram pradhvaṃso(dhvaṃso) vyavasthāpyate? | te 'py avyaktatām[342]ātmabhāvam[343]ca vikāram eva dhvaṃsam samālabhanta itī cet | na, pradīpāder bhāvarūpavyaktatābhāve pramāṇābhāvāt | yadi hi śaktirūpatāpattir avyaktatā tadā śakteḥ kāryadarśanonnīyamānārūpatvāt tadabhāve[344]katham pradīpādayāḥ śaktyātmānā 'vasthīlāḥ kalperā[345]? | athopalabdhīyogatyāvikālātmāpattir avyaktāḥ; atrāpi tadātmānā 'vasthīlāḥ naiva pramāṇam astī | na cāpramāṇamādīryante vaco vipaścitāḥ | ātmanāś cāsttvāt katham tadbhāvō[346]buddhīyādinām [S. 83b.] vikārāḥ pariṅmāś ca? | anyatra vihitapratikriyatvāt neha pranyata ity alam prasaṅgena | syānmatam -- bhāvāntareṇāṅgārādīnā "vṛtatvāt indhanādes tathopalabdhīyādo na bhavanītyi ata āha -- **nāpi ityādi** | svabhāvāntaram **anyasyendhanāder āvaraṇam api** na ^[1] **yujyate** | ^[2] **tadavasthe** avicalāit[T. 261a.]rūpe **tasmīn** indhanādau **satyāvaraṇasyāpi** na kevalam anupalabdhīyāt **ayogāt** |

NOTES
[341] -sābhāva īṣyate -- ŚIV
[342] pradīpa-
[343] buddhiḥ
[344] kārya-
[345] kalpyeran -- Tib.
[346] ātmātā

{p. 80.1}[§ 13. bhāvābhāvapakṣasyāpi samālocanam]]

na kevalam bhāvasvabhāvo bhāvāntaram vā vināśahetunā na kriyate bhāvābhāvō 'pi na kriyata ity āha -- **nāpi** ityādi | kutah? itī cet, **abhāvasya vidhinā** paryudāsena vivakṣitād bhāvādānyatayā kāryatopagame kriyamāṇe kim indhanādirūpa evāśau? athārthāntaram? itī **vyatirekavyatirekavikalpānātikramāt** | tatra cōkta eva doṣah | nanu prasajyapratīsedhātā tuccharūpo 'śāv agnyādījanyo 'bhupepyate | tadbhāve cendhanādinām nāiṣvābhāvāt kutāḥ pūrvadoṣāvasarāḥ? | sa cāvāśyam agnyādībhāvābhāvānuvidhīyatyā [S. 84a.] tatkāryas tadbhāvavyavahārasyānyatrāpi tannibandhanatvāt | taduktam -- **san bodhagocaraḥprāptas tadbhāve**[347] **nopalabhyate** | **naśyan bhāvāḥkathamāntasya**[348] **na nāśāḥkāryatāmīyāt** || **prāḡ abhūtvābhavan bhāvo hetubhyo jāyate yathā** | **bhūtvā'pi na bhāvāṣṭ tadvaddhetubhyo na bhavaty ayam**[349] || itī | ata āha -- **bhāvapratīsedhety** ādi | ayam abhiprāyāḥ -- yady anapekṣitābhāvāntarasamsarggāś cyutimātram eva tuccharūpaṃ dhvaṃsaḥ tadā tatra kārakavyūpāro naiva sambhavati bhavanādharminye eva tatsambhavāt | tasyāpy [T. 261b.] abhūtvā bhāvopagamāt kāryatā na virudhyata itī cet | na | bhavanādharmano bhāvarūpatāpṛāpter abhāvatahāneḥ | yato bhavātī bhāvo manyate, nāparaṃ ānkurāder api bhāvāśabdapavṛtṭinimittam | arthakriyāsāmārthyam itī cet | sarvasāmārthyavirahīṇas[350]tarhy asya katham pratīviśayātā? | na hy akāraṇam pratīviśayaḥ, atiprasaṅgāt | tadaviśayasya vā katham hetumattāvagatiḥ? vastutā vā?, yencoyate 'tuccharūpaṃ eva tad vastu' itī | pratījanakatve vā katham na [S. 84b.] sāmārthyasambandhitā? | sad itī pratyayā 'viśayasya katham bhāvāteti cet | kāryatā 'py asya katham? | svahetubhāve bhāvāt itī cet | katham tarhi satpratrayā 'viśayātā? | {p. 81.1} tathā hi -- yadi svahetubhāve bhavātī pratīyate sad ityādi pratīyate | yato 'stīti sad itī vadanti vidvāmsāḥ | na cāsti, bhavati, bhāvāḥ, ³sanniti śabdānām[351]jārthabhedah paramārthāḥ kaścit | abhāvātmakatayaiva bhavaty aśv itī cet | na | vyāhatvāt, yato na bhavātīyā bhāvā ucyate sa katham bhavātī vyapadīsyate? | pratīṣṭhītena kenacid rūpena svājñāntmānyo apratībhāsanāt na bhāva itī cet | atyantaparakṣānām caksurādīnām abhāvātiprasaṅgaḥ | na | teṣām jñānāheturūpatayāḥ pratībhāsanāt itī cet | na | aśyāpi bhavītrūpatayā 'vabhāsanāt [T. 262a.] sarvarūpavivekasya ca katham bhūtyā sambandhaḥ? | kenacid rūpenonmajjanāḥ hi bhavanam | jñānaviśayātā 'syāpi ca taddheturūpatayā 'vabhāsanasya tulyatvāt[352], ahetōś ca viśayatvāyogāt | asmāḥkām tv abhāvabuddhayaḥ svavāsanāparipākānvayā nirviśayā eva | abhāvasya ca bhavītrīve katham paryudāsāt prasajyapratīsedho bhīdyeta | asadrūpasya vidhānena paryudāsāt [S. 85a.] sa bhīdyeta itī cet | na | asadrūpasya bhavanavīrodhāt | bhavātī hi bhūtyā sattayā 'bhīsamabdhate | tatra katham sadrūpasya vidhānam? | paryudāse evaiko naarthas ca syāt, sarvatra vidheḥ prādhānyāt | so 'pi vā na bhavet | yadi hi kiñcit kutāścī[353]nīrvartyata tadā

tadvyatireki[354]saṃspṛeyata tatparyudāseṇa | tac ca nāsti | sarvatra nivṛttir bhavati ity ukte vastvantarasyaiva kasyacit vidhānāt | tathā 'nena vastvantaram evoktaṃ syāt, na tayor vivekaḥ | aviceke ca na paryudāsah | aprastutābhīdhānam ca syāt | bhāvanivṛttau[355]prastutāyām asadātmāno vastvantarasyaiva vidhānāt | na cāsya svarūpeṇasadātmakatvam, svarūpeṇāpy asataḥ kārytavivirodhāt | parārūpeṇa tu sarvam eva vastvasadātmakam iti nāsya ghaṭādeḥ kaścīd viśeṣaḥ [T. 262b.] bhavatu vā 'yam abhāvo 'gnyādibhyas tadbhāve kim iti nopalabhyanite kāṣṭhādayaḥ? | tathā hi -- agnyādīnām anyakriyāyām caritārthatvād anivṛttā eva tebhyaḥ {p. 82.1} [S. 85b.] indhāṇādayaḥ pṛagvad upalabhyeran | tadupamarddena dhvamsasyopatteḥ iti cet, katham tadupamarddah? | na tāvat pradhvamsābhāvena, indhānasattakāle tasyābhāvāt | nāgnyādibhiḥ, dhvamsāvīrbhāva eva teṣāṃ vyāpāropagamāt | na cotpannah pradhvamsābhāva indhānāfin vihanti, yayugapadyaprasaṅgāt | dhvamsena vināśane ca vikalpatrayasya tadavasthatvāt | tataś cānavasthā | sa eva dhvamsa indhāñāder agnyādījammā nivṛttih, ato 'syānupalabdhir iti cet | katham anyo 'nyasya nivṛttih?, atiprasaṅgāt | yadi cāyam hetumāns tadbhedād ātmabhedam kim nānubhavati? | śālyāvānkurādayo 'pi kāraṇabhedād evātmabhedam atyantavilakṣṇam anubhavanto 'dhyakṣata evāśāsyanīte | na tv evam anapeksitābhāvāntarasamsargabhā cyutimātralakṣaṇo dhvamsaḥ | tasyābhīghātīnisamisogyōdikāraṇabhedo 'pi tuccharūpatayāikarūpasya svajñānātmany avabhāsanāt | na hi bhāvāśūnyatām vihāyāparaṃ tatra kiñcid rūpam īksāmahe | vistarataś caitatkṣaṇabhāngasiddhau vicāritam ity āstām tāvād īha | [S. 86a.] tasmād agnyādīsamogyokāle **na tasya kiñcid bhavati na bhavaty eva kevalam** ity evopagantum yuktam | yato nāyam kasyacid [T. 263a.] bhāvena naṣṭo nāma kintu yataḥ svayam asthirarūpatayā bhūtas tato naṣṭo nāma | tena nāsya 'bhavanam anyad vā kiñcid bhavati | tathā ca bhavanādharmaṇaḥ kasyacid abhāvād bhāvaṃ bhavantaṃ kutaścīn na karofīti kriyāpṛatiseḍha evāgnīsamogyōdeḥ syāt | **eva ca sati kartā** agnisamyogādīḥ **na bhavati ity akartur ahetutum iti tasmān na vināśahetuḥkaścīt** |

<p>NOTES</p>
<div><div>[347] agnih</div><div>[348] agnyādeḥ</div><div>[349] bhāvāḥ</div><div>[350] bhāvaśabdapravṛttinimittam abhāvasyāpi yadi sāmārthyam asti tadā bhāvavatvam aha nāsti tatrāha</div><div>[351] sanniti sāmānyasābdhānām -- Tib.</div><div>[352] caḥsurādībhīḥ</div><div>[353] brāhmaṇādī (prathamaṃ ṭīpaṇam) kṣatriyā- (dvi. ti.)</div><div>[354] nivartyavyatireki</div><div>[355] tuccharūpāyām</div></div>

[14. vaiarthyād api vināśe hetvayogah]

na kevalam asāmārthyād vināśahetvayogaḥ, kintu **vaiarthyā** ce, tad evāha -- **yadi svabhāvato naśvaro** naśanaśīlaḥ svātmāny **anavasthāyī** sṭhātum aśakto yathā śūcyagre sarasaḥ **tasya na kiñcinnāśakarāṇaḥ** | kim kāraṇam? | ⁽¹⁾**svayampnāsāt** | ⁽²⁾**tatsvabhāvatayaiva** asthirasvabhāvatayaiva | na hi prakṛty eva sṭhātum aśakte śūcyagre sarase tadasthitaye prayāśaḥ phalavān bhavet |

{p. 83.1} atraiva vyāptim ādarśayati -- **yo hi** ityādi | **na punaḥtadbhāve** tatsvabhāvatve janakāt [S. 86b.] hetor ⁽¹⁾**hetvantaram apekṣate** | ⁽²⁾**na hi prakāśādayaḥ** ityādinā dṛṣṭāntvanarānam | tadātmāyā hetvantarānapekṣaṇena vyāptim tadātmīyasādhakena pramāṇena darśayati -- **tadātmano** yo yasya svabhāvāḥ tatsvabhāvāsyā **tādātmyābhāve** hetvantaram apekṣamāṇasya svahetor niṣpannasyāpi tatsvabhāvātībhāve **nairātmyasya** niḥsvabhāvātīyāḥ prasaṅgāt | **tadvat** prakāśādivat **na punaḥ** paścāt [T. 263b.] **tadātmatāyām** asthītīdharmaṭmatāyām **hetvantaram apekṣata** iti pramāṇaphalam | **asthītīdharmācēt** naśvasvabhāvāś cet | **svabhāvataḥsvahetubhyo niṣpanno** bhāva iti pakṣadharmopasaṃhārah | viruddhavyāptopalabdhīś ceyam, hetvantarāpekṣānapekṣayoh paraspara-parihārasṭhitalakṣaṇatayā virodhāt, hetvantarānapekṣayā ca tatsvābhāvātīyā vyāptvatvāt |

[15. svato vināśvaratvasādhakahetvā anekāntadosoddhārah]

atra ca parasya vacanāv akāśam āśankhyāha -- **bijādivat/8.16/** ityādi | **syād etat** ityādinā etad eva vibhajate **kevalāna janayanti** iti | kutaḥ? iti cet, salilakṣītyādeḥ svahetuvyatiriktasyānkurādījananasvabhāvanām api [S. 87a.] bijādīnām tadātmatāyām apekṣaṅāt | tataś ca na punas tadbhāve hetvantaram apekṣanta ity anekāntāḥ | **tadvad bhāvo** 'pīndhanañīḥ svahetor naśvaratmā niṣpanno 'pi **vināśe** vīnasvarātmatāyām syād iti darṣṭāntikam | **na bijādīvad** anekāntāḥ | kutaḥ? **tatsvabhāvāsyā** ankurādījananasvabhāvāsyā bijāder ankurādījanānat, tadātmatāyām hetvantarānapekṣaṅāt | yaś ca kṣyīṭīdikam apekṣamāno na janayati kuśūlādyavasthāḥ tasya **ajanakasya ca atatsvabhāvātvat** ankurādījananasvabhāvātīvābhāvāt | tatra tadātmatalakṣaṇo hetuḥ na varkata eveti na tenēkēkāntāḥ |

[16. pratyakṣeṇa bādhdāt na pratyabhijñayā sṭhiraikabhāvasiddhiḥ]

nanu pratyabhijñāpratyakṣata eva bijādir ekasvabhāvo lakṣyate | tatra kuto 'yam jananasvabhāvātīvajjananasvabhāvātvalakṣaṇo bhedah? {p. 84.1} yato 'nekānto [T. 264b.] na syāt | na cāpṛamāṇaṃ pratyabhijñā, **tatrāpūrvārthavijñānam** ityādi pramāṇalakṣaṇayogāt, tatsampṛayogenendriyāṇāṃ bhāvataś ca pratyakṣam eva pratyabhijñānam | na ca pratyakṣād gaṛiṣṭhaṃ pramāṇam asti, yatas tadvisayasya bhedasiddhyā bādhdām anubhavad apramāṇam etat [S. 87b.] syāt ity āśankhyāha -- 'ata eva' janakatvājanakatvād eva viruddhadharmādhyāsīt 'tayor avasthayoh' janakājanakāvasthayoh bijādeḥ **vastubhedāḥ** svabhāvabhedo **nīśceyaḥ** adhyavasātavyaḥ | yathā hi śālibijam tadānkurajananasvabhāvam tadbhāve śālyānkurabhavadarśanāt pratyakṣato 'vagamyate, yavabijam cātājjananasvabhāvam tadbhāve śālyānkurānūpalabdhyaḥ[356][T. 265a.] tadviviktayavabijagrāhipratyakṣarūpayā pratyatve tathā 'trāpy avasthādīvayē śālibījasya tadānkuraviviktāviviktāvāgrāhipratyakṣabalād eva svānkurajanakājanakasvabhāvātā kiṇna niścyate? | iśyata evāvasthayor bhedo 'vasthāvatas tv abhedā itī cet | na | tasyāvasthārūpavivekinā rūpāntareṇa pratyakṣe pratībhāsanaprasaṅgāt | na hi yadānātmārūpavivekena svajñāne na pratībhāsite tasya pratyakṣatā yuktā | avasthādvatoḥ svabhāvabhedābhāvāt [S. 88a.] katham rūpāntareṇa pratībhāsanam? iti cet | nanv avasthābhyo 'navārtarūpabhedasyāvasthānām ivātmanas tadbhede saty abhedo na saṅgacchate | [T. 265b.] tataś cāsyāvasthānām ivātmabhedam anubhavataḥ katham avasthātṛtvam? | avasthābhedo 'py abhinnaṛtipāsyā tathā vyavasthānāt kathañcīdbhedasyāpi bhāvād adoaś itī cet | yadi yam ātmānaṃ purodhaya 'ayam avasthā, avasthāś cenmā' itī bhānyate tenāvasthādvator bhedas tadā bheda eveti 'kathañcī' ity andhapadam etat | tato 'sya pratyakṣatāyām anātmārūpavivekinā rūpāntareṇāvabhāsanaprasaṅgo na nirtartate | aha tenātmanā 'bhedaḥ[357] | avasthād vad bhedaprasaṅgāt 'vasthātūḥ, tadvad avasthānām abhedasya vā | tayor api kathañcīd bhedābhedāv itī cet | tayos tarhy avasthādvad ātmnor bhedavatoḥ kathañcīd abhedanimittam rūpāntaram iṣṭam syāt | {p. 85.1} tathā ca tasyāpi tābhyām kathañcīdbhedah, anyathā tadekasvabhāvād atyantam abhedād avasthādvatoḥ ³paraṣparam atyantam bhedābhedau prasajyeṭhām[358] rūpāntarasya kathañcīdbhedo [S. 88b.] tannibandhanam aparām rūpaṃ, tathā 'syāpi tadanyad ity aparimitarūpataivaikakasya vastuṇaḥ samāsajyeta | na cāpārimītarūpapatībhāsi pratyakṣam anubhavāmāḥ | ananubhāvantaś ca katham tatkalpanayā "tmanavāivātmānaṃ vipralabhemaḥi? | tasmād avasthārūpavivekenopalabdhilakṣaṇaprāptyaśūnupalambhād aparimītarūpātpāprasāṅgic ca kathañcīd bhedābhedavato 'vasthātūr asattvam eva | tāś cāvasthā janakājanakasvabhāvabhedavatyaḥ [T. 266a.] pratyakṣata evāvagamyanta itī tadekatvādhyava-sāyi pratyabhijñānaṃ tadbādhdām[359]anubhavat katham pramāṇam syāt?, yato bijādīnām ankurādījananasvabhāvanām api tadātmatāyām hetvantarāpekṣaṅāt prakṛtanasya[360]hetor anaikāntīkatā bhavet |

bhavatu vā 'vasthātā kaścīt, tasyāpy etad[361]eva bhedam sādhyati | tathā hi -- **tayoḥ** [T. 264a.] janakājanakāvasthayor itī saptamīdvivacanam etat tadā bhavati | tad ayam artho -- janakāvasthāyām ajanakāvasthāyām ca **vastunaḥ** dharmīlakṣaṇasya **bhedo** svabhāvānanātvam **ata eva/HBTĀ 356.24/** janakājanakasvabhāvātād eva pratyakṣvasītatī **nīśceyaḥ/8.19/** nīśceyalakṣaṇas tatra vyavahārah kartavyaḥ, viśayasya [S. 89a.] viruddhadharmādhyāsalakṣaṇasya darśanād itī |

na ca śakyate vaktum -- avasthā evānīkurādījananasvabhāvā nāvasthātā itī | tasya sarvasāmārthyavīrahalakṣaṇasyāsattvaprasaṅgāt | [T. 264b.] tato yad ekarūpatayā pratyabhijñānaṃ bhavesu tat pūrvottarakālayor janakājanakasvabhāvābhedavyavasthāpakapratyakṣanibandhanām anubhavādvādhdhām katham iva pramāṇam syāt? | tatpratībhāsināś cābhinnarūpasyāḷīkatve 'ksasamudbhavām apī vṛttim anubhavato 'sya tatsampṛayogajāvābhāvāt taimirikādīdhiyām iva kutaḥ pratyakṣatā? | na {p. 86.1} cārthakriyānībāndhanam rūpama-pāsyā bijāder aparāḥ paramārthataḥ svabhāvō 'sti, yasyādhigamāt pratyabhijñānaṃ pramāṇam bhavet, arthakriyāsāmārthyalakṣaṇatvāt paramārthasataḥ | tasmāt sadṛśāparabhāvanībāndhana evāyām keśakadālistambūdiś ivākārasāmāyātāmātrāpahrtaḥṛdayānām bhṛntaḥ [S. 89b.] eva tattvādhyavasāyo mantavyaḥ | tataḥ sato 'pi pratīkṣaṇam bhedasyānupalakṣaṇam balānām | yadā tu vidhurarpratyayopaniṭtād viśadṛśāparabhāvaprasavaḥ tadā 'sya tattvādhyavasāyī pratyabhijñāpratyayo na bhūtīm avalambate | na ca tadekākārāparāmarāspratyayajanakatvād aparām sādṛśyam | bheda 'viśeṣe 'pi ca svahetubalāyāt aprakṛtīvaśāt kecīd[362]evaikākārāparāmarāspratyayalakṣaṇām arthajñānādīlakṣaṇām vā 'rthakriyāṃ kurvanti nāpara itī vipaṇcitampramāṇavārtika evaśāstrakṛteṇi neha prapañcyate |

<p>NOTES</p>
<div><div>[356] <i>In Tib. this passage -anupalabdhīyā to tayoh (p. 85. line 15) is read after svabhāvāḥ (p. 86. line 22).</i></div><div>[357] tadā</div><div>[358] parasparayāntyaṃ bhedābhedau vastvantare prasajye- -- T.</div><div>[359] pratyakṣa</div><div>[360] yo hi yatsvabhāvāḥ ityādinā kathitasya </div><div>[361] pratyakṣam</div><div>[362] rūpālokādayaḥ</div></div>

[17. anumānenāpi pratyabhijñayā bādhdāt na tataḥ sṭhiraibhāvasiddhiḥ]

avaśyam ca bijāder janakājanakāvasthayor vastubhedo yathokto 'vagantavya itī darśayitum anumānam abhedasya [T. 265a.] bādhdakam āha -- **bhāvānām** bijādīnām svakāryajanako yaḥ **svabhāvāḥ** tasya teṣu satsu **anyathātvābhāvāt/8.21/** kadācid ajanakatvāsambhavāt [S. 90a.] **tatsvabhāvāsyā** ankurādījanakasvabhāvāsyā **paścād iva** salilādīkārasannidhāna iva **pṛag api** kuśūlādyavasthītikale 'pi svakāryajananaprasaṅgāt | tatha hi -- salilādīsannidhāne 'pi bijādīḥ svarūpeṇaiva kāryam karoti, na parārūpeṇa | yaś cāsya tadā [T. 266a.] kāryajanakah svabhāvah, sa cet pṛag apy asti, 'sa evāyam' itī pratyabhijñāyām puro 'vasthāyino janakasvabhāvāsyā pṛācyarūpābhedādīdyavasāyāt, tataḥ kim itī pṛag apī tatkāryam na kuryād itī? | pṛayogaḥ -- yad yadā yajjananasvabhāvam tat tadā tajjanayaty eva | ajanakasya janakatvasvabhāvavirodhāt | anyāsyāpi vā tatsvabhāvātīpatteḥ | yathā -- tad eva bijādīkam salilādīsannidhīkale | kuśūlādyavasthāś api cedam bijādīkam svakāryajananasvabhāvam {p. 87.1} eva pratyabhijñayā vyavasthāpata itī svabhāvahetuprasaṅgaḥ | na ca janayati | tasmān na tajjananasvabhāvam itī viparyayapṛayogaḥ -- yad yadā yajjananasvabhāvam(va) nirtvartmyam kāryam na janayati na tat tadā tajjananasvabhāvam, tad yathā -- śālyānkurajananasvabhāvanivartmyam kāryam ajanayat kodravabijam | na janayati ¹ca

salilādikāraṇasannidheḥ[363]prakṛ tatkāryajananasvabhāvanirvarttam [S. 90b.] svakāryam bijādikam iti [T. 266b.] vyāpakānupalabdhiḥ | tato 'numānato 'pi bādham anubhavat pratyabhijñānam katham pramānam syāt? |
 nanu cānena[364]bādhyamānasyānumānasyāprāmānyāt katham bādhatvatm? | anīcitapramānabhāvena[365]kuto bādha? | nāpi itaretarāśrayatvam | na hi pratyabhijñānasyāprāmānyād etadanumānam pramānam, kintu svasādhyapratibandhāt | sa ca viparyaye bādhapramānābālān nīcīta iti |

NOTES

[363] ca śālyādīkā -- T.
 [364] pratyabhijñānena
 [365] uttaram

[§ 18. pratyakṣasyānumānāt garīyastvanirāśah]

na pratyakṣād anyad garīṣṭham pramānam iti cet | na | pratyabhijñāyāḥ pratyakṣatvsādidheḥ | na hīyam anumānena pratyakṣātmikā safī bādhyata iti brūmahe | kim kṛtam ca pratyakṣasya garīyastvam? | tad dhy arthasāyambhāve 'bhāvāt pramānam ucyate tac cānumānasyēḥ arthapratibaddhalīngajanyatayā samānam iti nāsya kaścid viśeṣaḥ | yadi cānumānavirodham aśnuvānāpi pratyabhijñā pramānam tadā 'kāryasya sāmyāt tadekatām vyūṣṭīnīlitarakusumāndhe[366][pratīḥ] kim na pramānam? | na hi kusumaphalādīkaryadarśanonmīyamāno bhedāḥ pratyakṣatas tathābhāvam anubhavati | vistarataś ca pratyabhijñāprāmānyanirāśah [S. 91a.]kṣanabhāṅgasiddhāv eva vihta ity āśṭām tāvad iha |
yataḥ evam uktena prakāreṇa janakājanakāvasthayaḥ bijāder vastubhedāḥ **tasmād yo 'nyo 'vasthāvīśeṣo** yadantarām ankurādīkaryaprasavaḥ {p. 88.1} **sa evānkurajananasvabhāvāḥ**, [T. 267a.] kāryadarśanonmīyanarūpatvāt tajjananasvabhāvātayāḥ |
 yadi tarhi sa evānkurajananasvabhāvāḥ, pūrvabhāvinīm avasthābhedānām atajjananabhāvātvat katham teṣu tatkāraṇavyapadeśaḥ? ankurārthibhir vā tadupādānam? ity ata āha -- 'pūrvabhāvinas tu' kuślādīyavasthītīkālabhāvinas tu **avasthāvīśeṣānīkurakāraṇasyāntyasāvasthāvīśeṣasya kāraṇāni** pratyāntaropadhīyamānavīśeṣebhyaḥ paramparayā **tebhyas tadutpatteḥ** | atas teṣūpacarataḥ kāraṇavyapadeśo 'nkurārthibhis copādānam | yatas tatsvabhāvāsya bijāder janaṇam na hetvantarāpeḥsam, yac cājanakam apeḥsate na tasya [S. 91b.] tajjananasvabhāvātvam iti | **tasmān nānekānto** bijādivat 'tatsvabhāvātvat' ity asya hetoḥ ity upasaṃhārah |
 tad evam yadā tāvāt pratyabhijñānam pratyakṣapramāṇatayā sthāiryasiddhaye paraiḥ ucyate bijādivad anekāntam pratīpādāyitum, tadā tasyoktena prakāreṇa pratyakṣānumānābhyām bādhyamānatvat tadātmā nāstīti kutas tata ekatā bhāvānām?. yato 'nekāntaḥ syād iti pratīpāditam | yadā tu pratyabhijñāyamānatvat pūrvāparakālayor ekasvabhāvā bijādāya iti hetutayocyate paraiḥ, tadā 'yam asiddho hetuḥ | na ca sa pakṣe kvacid varttata ity āha -- **kṣṇikeṣu bhāveṣu** asmābhir īśyamāneṣu **ekyabhāvād** iti sambandhaḥ |

NOTES

[366] girikāntakā (?)-kanni- (?)

[§ 19. tatsvabhāvātvat ity atra punar api anekāntoṣodhdhārah]

atha yasypāpi kṣanikā bhāvas tasyāpi bijādivnām [T. 267b.] pratīkṣaṇam aikyābhāve 'pi viśeṣānupalakṣaṇād antyakṣaṇavat sarveṣāṃ janakasvabhāvānām api tadbhāvam prati salilādīyapekṣatvat tadavastham anāikāntikavām ity āśāṅkyāha -- **aparāparotpatteḥ** kṣanikair api [S. 92a.] nānekāntaḥ, aparebhyo 'parebhyas ca pratyayebhyaḥ pratīkṣaṇam utpatteḥ kṣanikānām bhinnasāktītvād antyakṣaṇavaj janakasvabhāvātvirahāt kutas tair apy anekāntaḥ syāt? na hi kāraṇabhedopadhīyamānajanmanām viśeṣānupalakṣaṇe 'py abhinnavabhāvātā yuktā. hetu {p.89.1} bhedānnavidhīnām 'hetukatāprasāṅgāt | tathā ca vaksyati -- 'aparāparapratyayogena pratīkṣaṇam bhinnasāktayaḥ santanvantaḥ saṃskārā yady api kutaścit sāmyāt samānarūpāḥ pratīyante tathāpi bhinna eva eṣāṃ svabhāvāḥ, tena kiñcid eva kasyacit kāraṇam' iti |
 yad uktaṃ 'tatsvabhāvāsya janānt' ity asyānekāntam udbhāvayann iha paraḥ -- **te** bijākṣīṭyādāyāḥ **antyaḥ** ante bhāvāḥ pratyekam ankurajanane **samarthāḥ** khaṇḍaśaḥ kāraṇebhyaḥ kāryotpādābhāvād bhavādbhir īśyanta iti **kinna janayanti pratyekam?** | tataś cāisām eka eva kaścid ankuram janayati, tadānye tu tatsvabhāvā api na janayanti 'tatsvabhāvāsya janānt' ity anekāntaḥ | tadvat kuślādīyavasthā api bijādāyo 'nkurādījananasvabhāvā api na janayisyanti tair anekāntaḥ [S. 92b.] tadavastha eveti manyateparah |
 atrāha -- **iti** yad evam tvam manyase | pareṇa sāmānyenābhidhīnāt sāmānyenaivottaram āha -- (1) **janayanti eva** [T.268a.] (2) **nātra** svakāryajanane **anyathābhāvāḥ** ajanakatvam āśāṅkanīyam | kutaḥ? **svabhāvāsyaivaiparityāt** | yadi hi na janayeyur jananasvabhāvā eva na syuḥ | tatsvabhāvāś ceśyanta ity avāṣyaṃ janayanti, tathā ca kuto 'naikāntaḥ? iti bhāvāḥ |

[§ 20. ekenaiva samarthīyena kāryajanane pareṣāṃ anupayogam āśāṅkyā tududdhārah]

pratyekam antyānām janakatve kāryasyaikena janānād apareṣāṃ upayogasya nirviśayatvād ajananam eveti manyamāna iha paraḥ -- **teṣu** antyeṣu **sahakāriṣu** saha -- yugapat karaṇāśleṣu **samarthasvabhāveṣu** tatkāryakriyāyogyeṣu abhyupagamyamāneṣu satsu **kāryasyaikaenaiva janitatvāt ko 'parasyopayogaḥ?** naiva kaścit | tat kim ucyate 'janayanti eva' iti? | etat pariharatī -- 'na vai' naiva **bhāvānām** bijādivnām kācīt **prekṣāpūrvakārītā** buddhipūrvakārītā, **yataḥ** prekṣāpūrvakārītāt 'ayam asmāsv anyatam eko 'pi samarthāḥ kāryajanane, kim atrāsāmbhīḥ kartavyam?' ity ālocya **apare nivarṭeran** [S. 93a.] {p. 90.1} audāsīnyam[367]bhajāmanās tatkāryajanane na vyāprieran | yasmāt te bijādāyo bhāvāḥ **nirabhiprāyavyāparāḥ** paryālocanāsūnyavyāpārā ekata upadyamāne **kārye sarva eva vyāpriyante** | bhavanadharmani ca kārye teṣāṃ prāgbhāva eva vyāpīrah | tadanyasyāyogāt[368] | yadi hi vyāpītāḥ anyā eva vyāpīrah [T. 268b.] tadā tata eva kāryotpādāt vyāpīravataḥ kāraṇatvam eva hīyate |
 tasyāsau vyāpīrah tatas tasya kāraṇatvam iti cet | nanv evam vyāpīropayogasya kāryānupayogini tatropacārāt[369]pāramārthikam asya kāraṇatvam hīyeta | kaś cāsya[370]vyāpīreṇa sambandhaḥ? | samavāyāś cet | na | tasya prāg eva nīrastatvāt | samavāyāś ca vyāpīravatve anyasyāpi[371]tatkāryānupayoginas[372]tadbhāvāprasāṅgaḥ[373], samavāyāścheti buddhiheter ekatvena sarvatra samānatvāt | abhimatenaiva vyāpīreṇa tadvyāpīropādānāt nātiprasāṅgaḥ iti cet | nanu tena[374]tadutpādānam[375]tatra[376]samavāyād evocyate | sa ca [S. 93b.] sarvatra samānāḥ | yena ca pariśarameṇa vyāpīraṃ janayati tena kāryam eva kin notpādāyati? yena vyavadhānam āśīryate | yathā ca svasannidhimātreṇāvīryam vyāpīraṃ janayati na vyāpīraṇāreṇa, anavasthāprasāṅgāt, tathā tata 'eva kāryam[377]apīty uktrapīyam |
 tasmād bhāvīni kārye prāgbhāva eva kāraṇasya vyāpīrah | sa ca sarveṣāṃ astīti sarva eva kāryotpattau vyāpīryanta ity vyapadiśyante |
tad api kāryaṃsarvebhya eva jāyate sarveṣāṃ bhāva eva tadbhāvāt | na hi kāryasya kāraṇābhimatābhāva eva bhāvam antareṇāparam janma | tathābhāve[378]hi tatraiva kāraṇavyāpīrāt kāryakriyavaiśāṃ na sambhavet | tataś ca satsv api kāraṇeṣu katham asya bhāva upalabdhir vā syāt? | tatsambandhīno janmanāḥ karaṇāt iti cet | na | asatā {p. 91.1} tena[379]sambandhāyogāt | svata eva sattve vā [T. 269a.] janmārthānupatpateḥ | janmakāle copalabhyasyātmanah[380]prāg[381]japi bhāvāt tathopalabdhiprasāṅgaḥ, rūpāntareṇa[382]bhāve na [S. 94a.] tasya bhāvāḥ syāt[383] | rūpabhedalakṣaṇatvād bhāvabhedasya[384] | tasmād upalabdhīyātmano[385]janmanāḥ prāganupalambhād asattvam | tato 'sya[386]janmasambandhitā kutah? | tasmāt kāryam evābhūtīvā hetubhāve bhavātīt bhāva evāsya[387]tato janmeti sarvebhyaḥ tat jāyate |
 nanv ekasyāpi tajjanane sāmārthyāt apareṣāṃ tatra sannidhīlakṣāno vyāpīro vyartha eveti na tatpāreṣāṃ bhāvāḥ saṅgacchata iti ced āha -- **svabheto**ḥ kṣītibijasalīlāsīmāgrīlakṣaṇasya **parīṇamaḥ** kāryotpādānūgunavīśesavataḥ pratīkṣaṇam upadhīyamānātīśasyasya kṣaṇāntarāsyā prasavaḥ, tataḥ **upanidhiḥ** kāryadeśe sannidhānam **dharma** yeṣāṃ te **tathābhavantaḥ** kāryadeśe sannidhīyamānāḥ **nopālabham arhanti** -- 'ekasyāpye etatkāryakarane samarthatvāt kim atra bhavantaḥ sannidhīḥ?' iti na paryanuyogam arhanti | na hi tadaparasannidhiḥ[388]jantareṇa tatraikasypāpi[389]bhāva upapadyate | kutaḥ? **tatprakṛte** tatprakṛtīvāt iti bhāvāpradīhāno [S. 94b.] nīrdeśaḥ | kṣītibijasalīlāsīmāgrīparīṇāmājanavyabhāvāt vād ekāikasya samarthasya tadbhāve[390]kutaḥ kevalasya sambhāvāt[391]?, sāmagrīśabdavācyaiḥ kāraṇabhedaiḥ samartha- svasvalakṣaṇāntarārambhāt | tataś[392]ca pratīkṣaṇam upadhīyamānātīśasyayotpādāt kevalānām [T. 269b.] ca tajjananasvabhāvavāikalayāt tadaparapratyayoyogajanyasvabhāvātvat samarthajanakasya hetoḥ | etac ca yathāvasarām tatra tatra vyaktīkarīsyati | tasmād yatsāmāgrījanyasvabhāvō yo bhāvāḥ sa tatraikābhāve 'pi kāraṇavāikalayān na sambhavatītye ekasāmāgrījanmanāḥ sahabhāvō nīyataḥ | sarveṣāṃ teṣāṃ bhāva eva kāryasya bhāvāt sarva eva janayanti 'tatsvabhāvāsya janānt' ity atra nānekāntaḥ iti |
 {p. 92.1} yenebhiprāyeṇa 'te 'ntyāḥ samarthāḥ kin na janayanti' ity uktaṃ tam prakatayann āha -- **samarthāḥ** ityādi | siddhāntavādye api 'janayanti eva' ity yadabhiprāyavatoktam tam ādarśayati -- **na, tatraiva** ityādi | etad eva vyācāste -- **tasyaiva** ityādi | [S. 95a.] ayam abhiprāyah -- 'idam atra samartham, idam asartham' iti pratyakṣānupalambhasādhanābhyām anvayavyatirekābhyām vyavahīryate, anyanimitābhāvāt | tau cānvayavyatirekāv ekatraiva kārye dṛṣyete nāparāparatreti tasyaivaikasya janane samarthā gamyanta iti nāparāparajanamāḥ | te tu yadavasthā janayanto dṛṣyante -- kim tajjananasvabhāvā tadaiva? āhosvit prāg api? ity atra vivādāḥ | tatra prāg api tatsvabhāvāvatve paścād iva prāg api janaprasaṅga iti pratīkṣaṇam bheda ucyata iti |

NOTES

[367] 'nivarṭeran' ity etad vyākhyātī
 [368] kriyārūpasya
 [369] vyāpīravatī kāraṇe
 [370] vyāpīrtasya
 [371] ghatādeḥ
 [372] ānkura-
 [373] ānkurajanana-
 [374] bijā-
 [375] vyāpīropādā-
 [376] bijātau
 [377] eva svasannidhimītrād eva kā- -- T.
 [378] aparajanmasadbhāve
 [379] kāryena
 [380] kāryasambandhināḥ
 [381] kāryajanmani
 [382] avyaktena
 [383] avyaktād avyaktam eva rūpam jātam yataḥ

[384] avyaktarūpād vyaktarūpaṃ bhinnam eva
[385] kāryasya
[386] kārya-
[387] kārya-
[388] tadanyatara-
[389] kāryadeśe
[390] aparasannidhānābhāve
[391] kutah
[392] nopāmbham arhanti

[§ 21. kāraṇabhedāt kāryabhedam svīkurvadbhīḥ kṣapaṇakajaiminīyair anekāntasyodbhāvanam]

punar anyathākṣapaṇakajaiminīyānekaṅtam udbhāvayanta [T. 270a.] āhuḥ -- **bhinnāḥ** parasparavyvrttaḥ **svabhāvo** yeṣāṃ tebhyāś cakṣurādībhyaḥ **sahakāribhyaḥ** yugapatkartṛbhyaḥ **ekasya** vijñānalakṣaṇasya **kāryasyotpattau** satyām, bhūhni bhinnasvabhāvāṇi kāraṇāni kāryam tv ekam abhinnasvabhāvam itī **na kāraṇabhedāt kāryabhedahṣyāt** | tatāś cakṣurādāyo na bhinnenntmaniikaṣya kāryasya janakā eṣṭavyāḥ| kintv abhinnam eṣām ekakāryajanakam sāmānyābhūtam rūpam upeyam yenābhinnam kāryam janayanti | tac ca samagrāvasthāyām eva tatkāryam janayati na vyagrāvasthāyām | na caikaikābhāve tasyābhāvāḥ, sāmānyātmanāḥ [S. 95b.] kadacīd abhāvavirodhāt | na ca tadā 'syā 'janakasvabhāvātā, janakājjanakartṛpavataḥ samagretāvasthāyōr bhedaprasaṅgāt | tatāḥ ca sāmānyātmanā hānih | tato yad aśya samagresu cakṣurādīṣu janakam rūpam tad ekaikābhāve 'pī vidyate na ca janayatī 'tatsvabhāvāśya jananaṭ' ity anekānta itī |

[§ 22. siddhāntavādinā dūṣanoddhārah]

siddhāntavādy āha -- **na, yathāsvam** ityādi | evaṃ manyate -- kim punar idaṃ kāraṇam abhītamāṃ bhavataḥ? | yadī pratyekaṃ cakṣurādīkam; {p. 93.1} tad ayuktam | sāmagrījanasvabhāvātāt kāryasya, tasyā eva kāraṇatvāt | nanu tadavasthāyāṃ pratyekam eva sāmagrīśabdavyācānāṃ jananasvabhāvātāvbbhyupagamāt pratyekam eva cakṣurādīkam kāraṇam |[T. 270b.] yady evaṃ ko 'yam nīyamo yadanekaśmād bhavati 'nekena bhavitavyam viparyaye bādhakapramānābhāvāt, ekenaiva tat kāryam karotīti kuto 'vasītam? | tadbhāve bhāvāt itī cet | anekatrāpī samānam etat | tad uktaṃ -- **tasyaivaikaśya janane samatṛbhāṇasya itī nāparaṇarajanam** itī | na cānekaśmād bhavad anekam prāptotī | yato nāśmākam bhavatām iva kāraṇam eva [S. 96a.] kāryātmatām upaitī, yato 'nekaparīṇater anekartṛpatvāt kāryasyānekatā syāt | kintu apturvam eva keśucit satsu bhavati | tac cānekābhāva eva bhāvāt tatkāryam ucyate tasya kuto 'nekatāprasāṅgaḥ? | yat tv abhinnam rūpam janakam ucyate tasyaikaśtīhāv apī bhāvāt tatkāryajananasvabhāvāc ca tatāḥ kāryaḥprasavaprasāṅgaḥ, tadanyasannidhau tasya viśeṣābhāvāt tadāpī vā na janayet | tasmād yeṣu bhāvābhāvavatsu kāryam bhāvābhāvavad dṛṣṭam ta eva viśeṣā janakā itī kuto 'nekaṅtāḥ? |

āḥa sāmagrīṃ kāraṇam āśrītyocyate `na kāraṇabhedāt kāryabhedāḥ syād itī', ^{1}**tan na,** ^{2}**yathāsvam** yasyāḥ sāmagryāḥ ya ātmīyāḥ svabhāvas tadbhedena **tadvīśeṣopagataḥ** tasya -- vijñānalakṣaṇasya kāryasya, viśeṣāḥ -- sāmagrībhedād bhinnāḥ svabhāvāḥ, teṣūpāyogataḥ [T. 271a.] tadupayogaīḥ bhinnasāmagrīvyāpāraīḥ kāryāḥ ye svabhāvaviśeṣāḥ -- kāryāṇaṃ viśiṣṭāḥ svabhāvāḥ [S. 96b.] teṣām asaṅkarāt paras paravyvrttarūpatvāt | sāmagrībhedād bhinnarūpataiva kāryāṇām itī kathan na kāraṇabhedād kāryabhedāḥ syāt? | tatāḥ hi -- ekā sāmagrī manaskārāt[393]śāḍgunyādīlakṣaṇā[394], tato vikalpavijñānamātram[395]jāyate; aparā manaskārendriyamātralakṣaṇā, tato bhrāntendriyavijñānasambhavaḥ[396]; tadanyā viśayendriyamanaskārātmikā, tato 'py abhrāntavijñānasambhūtir itī bhinnasāmagrījanmanāṃ {p. 94.1} kāryasvabhāvaviśeṣāṇām aśāṅkaryād asty eva sāmagrīlakṣaṇakāraṇabhedāt kāryāṇām bhedā itī |

nanu yadā viśayendriyamanaskārebhyo vijñānasambhavaḥ tadā teṣām upayogaviśayaśyaikatvāt katham aśāṅkaryam? | tathāvidhasya śāṅkaryasyeṣṭvatvād adoṣaḥ | taduktaṃ -- **tatraivaikatra sāmārthyāt** ityādi |

katham tarhi teṣām tajjanakatvam?, yadī tadbhedāt [S. 97a.] na bhīdyate kāryam | kim nū vai samagrāṇām anyānyakāryajanana janakatvam yatas tadbhāve tan na syāt | janakatvam hy eṣām tadbhāva eva kasyacid bhāvāt | tatrīkaśyānekaśya vā bhāve teṣām ekānekajanakatvam ucyate |

NOTES

[393] cārutvam
[394] deśakālādayaḥ
[395] arthābhāve 'py āntaro vikalpaḥ
[396] marumarīcikāśu jalajñānam

[§ 23. ekasāmagrījanayeśv apī kāryeṣu bhedopapādanam]

nanv ekasyāḥ sāmagryā anekasya bhāve sāmagryantarajanyebhyo bhavatu bhedāḥ, parasparatas tu katham? |[T. 271b.] tadatadrūpahetuḥ|tadv dhi bhāvāś tadatadrūpaṇi īsyante | tatra yadā cakṣūrūpamanaskārebhyo vijñānajanma tadā cakṣūrūpākṣaṇayor apī bhāvād vijñānenābhinnahetuḥ|tadvāt yayor vijñānātmatā, vijñānāśya vā tadrūpatā katham na prasajyeta? | āha ca --

tadatadrūpīno bhāvas tadatadrūpahetujāḥ| tadrūpādī[397] **kim ajñānamvijñānābhinnahetujaṃ** || [PV 2.251] itī |

naiśa doṣaḥ | teṣām yathāsvam svabhāvabhedena nimittopādānatayā tadupayogāt | manaskāro hi vijñānasyopādānakāraṇam | cakṣusat tu svavijñānajananayogyasya janmani sahakārikāraṇam | evam itaratrāpī yathāyogam vācyam | tato 'nyādṛṣī sāmagrī cakṣuḥlakṣaṇasya janikā, anyādṛṣī ca vijñānader itī tadvailakṣaṇyād eva [S. 97b.] kāryāṇāṃvailakṣyaṇam |

syād etat -- sarveṣāṃ anavayavyatīrekāv anuvīdhīyete tadā cakṣurādīkṣanair itī kuto 'yam bhedāḥ -- ihopādānābhāve bhedā(-bhāveneda)m upayujyate, anyatra tu sahakāribhāveneti? | bodharūpatāder[398]{p. 95.1} anukārānanukārabhīyāḥ tadbhāve[399]vyabhicārāvvyabhicārataś ca | tatāḥ hi -- vijñāṇaṃ manaskāryasya bodharūpatām anukarotī, na cakṣurāder jarā(ḍā)dhībhvam | evam anyad apī pratyeyam | nīyameṇa ca vijñānamātrābhāve samanantarapratyayasya vyāpāro na cakṣurādeḥ | cakṣuḥkṣaṇāntarodaye[400]ca pūrvabhāvīnaś cakṣuḥ[401]na svavijñānānyogātāhetoh [T. 272a.] samanantarapratyayasya | evamrūpasyāpī vācyam | tasmād avasthābbede 'pī yad ekākāraparāmarṣa(śa)pratyayanībhandhanatayā svasantīpratapītakāryaprasūtinimittaṃ tad upādāna-kāraṇam | yat santānāntare prāgavasthāpeḥkṣaviśeṣodayanībhandhanam tat sahakārikāraṇam | sa ceyam bhāvānām svahetuparamparayātā prakrtīr yayā kiñcīt kāryam svasantānavyavasthānībhandhanam janayanty aparāṃ ca santānāntaravypadēśanībhandhanam itī tasyā eva sāmagryā avāntaraviśeṣakrtvatāc cakṣūrūpavijñānakṣaṇāṇāṃ parasparato [S. 98a.]vailakṣyaṇam na virudhyate |

NOTES

[397] tatsukhādi -- PV
[398] uttaram āha
[399] kāryābhāve
[400] -kṣaṇāntarodaye -- T.
[401] nīyamena vyāpāra itī sambandhāḥ

[§ 24. kāraṇānekatve 'pī kāryasyaikatvam sāmagrībhedo ca kāryabhedāḥ]

tasmād yadī 'kāraṇabhedāt' kāraṇānekatvāt **kāryasya bhedāḥ** anekatvam tadā pratibandhābhāvād anekāntaḥ | na ca tadabhyupagamayata itī na kācīt kṣatīḥ |

āḥa sāmagrīlakṣaṇasya kāraṇasya bhedāḥ sāmagryantarād vailakṣyaṇam kāryasyāpī bhedo 'tatkāraṇebhyo bhinnasvabhāvatoocyate | tadā[402]tasyeha[403]bhāvāt katham na kāraṇabhedāt kāryabhedāḥ syāt? itī abhiprāyavatā `na'[404]kāraṇabhedāt kāryabhedo na syāt | kutah? | **yathāsvam** itī aḍy abhihītam |

ubhyaṃ[405]caitā kāryeṣu pramāṇaparidṛṣṭam itī darśayāṃ āha -- **yathā** ityādi | mṛtṣpīṅḍādībhyo hi bhavato ghatasya na kāraṇānekatve 'py anekarūpatā | nāpī sāmagryantarajanyād abhinnasvabhāvātetye udāharanārthāḥ | tatra [T. 272b.] sāmagryantarajanyāt tāvad bhedam darśayati -- **mṛtṣpīṅḍāt** ityādi | iha mṛtṣpīṅḍakulālasūtrāṇi {p. 96.1} vyagrasvabhāvāni kāraṇāntarasahitāni iṣṭakādīlakṣaṇāni itīyameṇa ca vijñānamātrābhāve samanantarapratyayasya vyāpāro na cakṣurādeḥ | cakṣuḥkṣaṇāntarodaye[400]ca pūrvabhāvīnaś cakṣuḥ[401]na svavijñānānyogātāhetoh [T. 272a.] samanantarapratyayasya | evamrūpasyāpī vācyam | tasmād avasthābbede 'pī yad ekākāraparāmarṣa(śa)pratyayanībhandhanatayā svasantīpratapītakāryaprasūtinimittaṃ tad upādāna-kāraṇam | yat santānāntare prāgavasthāpeḥkṣaviśeṣodayanībhandhanam tat sahakārikāraṇam | sa ceyam bhāvānām svahetuparamparayātā prakrtīr yayā kiñcīt kāryam svasantānavyavasthānībhandhanam janayanty aparāṃ ca santānāntaravypadēśanībhandhanam itī tasyā eva sāmagryā avāntaraviśeṣakrtvatāc cakṣūrūpavijñānakṣaṇāṇāṃ parasparato [S. 98a.]vailakṣyaṇam na virudhyate |

NOTES

[397] tatsukhādi -- PV
[398] uttaram āha
[399] kāryābhāve
[400] -kṣaṇāntarodaye -- T.
[401] nīyamena vyāpāra itī sambandhāḥ

- [402] vilakṣanyasya
- [403] sāmagryām
- [404] **na** iti sūtrāṁśasya vyākhyā 'kāraṇa' ityādi
- [405] kāraṇānekatve kāryasyaikatvam, sāmagrīvailakṣanyāt kāryavailakṣanyam ca
- [406] mṛtpiṇḍakulālayoh
- [407] teṣāṁ kāraṇānām upayogaiḥ vyāpāraiḥ kāryā ye svabhāvaviśeṣaḥ teṣāṁ
- [408] ghatasya
- [409] 'tajanyo 'yam' iti tattvacintakair vivocyata iti sambandhaḥ
- [410] mṛdādi-
- [411] vivekāṭ

[§ 25. sahakāryanekatve 'pi kāryasya aikyam]]

tad evaṁ sāmagrībhedaḥ bhedaḥ kārayodāharane pratīpādyā sahakāriṇām anekatve 'py anekātmatāvīrahaḥ pratīpādayann āha -- **na ca tayoh** mṛtkulālayoh sahitayoh parasparopādīnopakṛtīrtaṁnoḥ yaḥ śaktiviśeṣaḥ pratayāntarasaḥitāvasthāto viśiṣṭā yogyatā tadvisayasya[412]ṭadanyāvasthāvisayād bhede saty api yathā tadanyasmād bhedaḥ, evaṁ

1|svabhāvena na bhedaḥ | **2|svarūpato 'pi na nānātvaṁ** nānekātmatkā **kāryasya** | tābhyāṁ janito yo viśeṣo mṛtsaṁsthānaviśeṣātmakaḥ sa eva tadanyasāmagrījanyād bhīdyata itī bhedo asya

katham punar eta[ḍ] jāyate 'tadanyasmād iva [S. 100a.] svabhāvato 'py asya bhedo nāsti' ity eta āha -- **mṛtsaṁsthānayoḥ** ityādi | yađi hi mṛtkulālayoh tadavasthābhāvīnoḥ **śaktiviśeṣaviśayo** mṛtsaṁsthānaviśeṣātmako **bheda**s tadanyasmād iva svarūpato bhīdyeta tadā mṛtsaṁsthānayoḥ **aparaparātmatayā** parasparātmatāvīraheṇa kāraṇeṇa saṁsthānaviśeṣeṇa mṛt na pratibhāseta, na mṛtsvabhāvena ca saṁsthānaviśeṣaḥ, yathā tadanyarūpeṇa | na[413]ḥi yo yasya svabhāvo na bhavati sa tenātmānā svagrāhīnī jānāne pratibhāsete, rūprasavaṣ; jānāṁ vā tadūpavikalārthasāmarthyenopayamānāṁ tadūpam anukartuṁ yuktam. {p. 98.1} bhūratāpṛasaṅgeṇa tadvaśād arthavyavasthānābhāvaprasakteḥ | tasmāt mṛtsaṁsthānayoḥ ekātmataveti [T. 274a.] na kāraṇānekatvāt kāryasyānekatmatkā aikāntikī, yato bhinnasvabhāvebhyas caḥkṣurādībhyah sahakāribhyah ekakāryotpattivirodhād ekarūpatayā teṣāṁ sādharāṇaikākāryakriyā, bhinnarūpatayā vā sādharāṇakāryakaraṇam iyeta | [S. 100b.] etac caikasāmagryapeksayāikākāryakartṛvam ucyate | paramārthatas tu tatsāmagryantarगतानām saḥāitīyasā 'pi kṣaṇāntarasāyārambhāt sāmagryantarāvayavatvena ca kāryāntarasāpī yathā ekapratyayajanitāṁ kiñcid ekam nāsti tathā 'nekapratyayajanitam apīti kāraṇānekatvāt kāryānekatvopagame 'pi na kācit kṣatīḥ | tata ekakāryāpeksayā 'nekatvaprasaṅgeṇe sandigdavyatirekatā, sāmānyena sādhaṇe siddhasādhyaṭeti ca |

NOTES

[412] śaktiviśeṣaviśayasya

[413] vyatirekī

[§ 26. ahrikādisaṁmatasya dravyaparyāyayoh bhedaḥbhedapakṣasya niraśaḥ]]

nanu ca mṛtsaṁsthānaviśeṣayor ekasvabhāvatve 'pyahrikādībhīh saṅkhyādībhedaḥ bheda isyate tat katham anekapratyayajanitasyaikatve etad udāharanām syāt? | sarvatraiva hi dravyaparyāyayoh saṅkhyāsaṁjñālakṣaṇakāryābhedaḥ bhedo deśakālasvabhāvābhedaḥ cābheda isyate, yathā ghatasya rūpādīnāṁ ca | tathā hi -- eko ghatāḥ rūpādayo bhavata itī saṅkhyābhedaḥ | ghatāḥ rūpādayah itī saṁjñābhedaḥ | anuvṛttilakṣaṇam dravyavān nityam ca, vyāvṛttilakṣaṇā [S. 101a.] bhedaḥ kṣanikās ca:jaiminiyasya tu [T. 274b.] kecit kālāntarasthāyino 'pīti lakṣaṇabhedah | ghatenodakāharanām kriyate, rūpādībhīh punarvasturāge itī kāryābhedaḥ | evaṁ sarvatra dravyaparyāyayoh saṅkhyādībhīh bhedaḥ deśādībhīh tv abheda itī mṛtsaṁsthānayoḥ kathañcit bhedaḥ mṛtkulālābhyāṁ janitasya kāryasyānekatā 'sty eva | yathā tv ekatā[414]tathā tābhyāṁ[415]tasya abhinnātmajanīyateiveti yad anekakāraṇam tad anekam eva, yat punar ekaṁ tat sahakāriṇām abhinnarūpajanīyatasyaikakāraṇam etveti na vyabhīcāra itī

{p. 99.1} tad ayuktam | svabhāvato bhedañabhyupagame anyathā[416]bhedaśiddheḥ anekasmād ekakāryotpatter abhīdhanāt | svabhāvato bhedopagame vā 'parasparātmatayā mṛtsaṁsthānayoḥ saṁsthānamṛtsvabhāvaviśeṣābhyāṁ tayor apratibhāsanām durmnivāram | yađi hi svabhāvato na bhedo dharmadharmīnoḥ, saṅkhyādībhedaḥ api naiva bhedaḥ | na hi pararūpāḥ bhīdyamānā api saṅkhyādaya ātmabhūtam abhedam bādhituṁ samarthāḥ |

saṅkhyābhedaḥ tāvad asamarthāḥ, ekasminn api dravye bhutvena vyavahāradarśanāt | yathā gurava itī | na ca bahuvacanasya nīyaneādarśanād rūpādayo 'tra nimittam, rūpādīnimittatve hi guruḥ itī na kādācit ekavacanāṁ syāt | [S. 101b.] sambhavi dharmirūpamātram abhīdheyatvena vivakṣitam itī cet | na | tasyaikatvena vivakṣāyāṁ kārtsnyagauravayor apratīpṛasaṅgāt | vrīḥaya itī ca jātivacane [T. 275a.] dharmīno rūpādīnāṁ cānabhdīdhānāt na kiñcid uttaram | ubhayarūpasya ca vastuno guruśabdavācyatvāt katham sambhavino dharmirūpasyaikatvena vivakṣā? | tatas caiko gurur itī sāmāñdhīkarany adarśanāt paryāyā apy ekasāṅkhyāviśayāḥ | te ca paryāyarūpeṇa bhīdyante | tat katham saṅkhyābhedaḥ bhedaśiddhīḥ? itī

saṁjñā 'pi sañketanibandhanā | sa cecchāyattavṛttir itī kutas tato 'rthābhedaḥ? | ekasminn api saṁjñābhedaḍrṣṭeḥ katham asya bhedanimitatā? | yathā indrah śakraḥ purandarah itī | atrāpī indanāt śakanāt dāranac ca śaktībhedo gamyata itī cet | na | samastasya kāryakartṛtvāt | hi nī śaktir eva indatī śaknotī dārayati ca | kim tarhi? | dharmirūpam api, tayor ekasvabhāvopagamāt, śaknotyādīpādais tadvācīnām sāmāñdhīkarany adarśane ca | na[417]cāskhaladvṛttipratyayaviśayvatvād upacāraikalpañā yukteti | yeṣāṁ ca paryāyāṅām na kācid arthāṅgamamātrā tatra kiṁ vaktavyam? |

lakṣanabhedo 'py ahetuḥ asiddhatvāt | na hy eko bhāvāḥ kvacid apy anvayī siddha itī | tathā hi -- na kūtasṭhanīyatayā nityam {p. 100.1} dravyamahrikair isyate, pariñāma[S. 102a.]nīyatopagamāt | sā ca pūrvotarakṣaṇaprabandhavṛttīyā | na hy asya paryāyāṅām ivocchedāḥ tadūpeṇa[418], paryāyā [T. 275b.] eva paryāyarūpeṇa nirudhyante na tu dravyam itī nityam abhyupagamāyete | na 'ceyaṁ[419]kūtasṭhanīyatā vā dravye sambhavatī[420], paryāyavyatīrktasya dravyasāśiddheḥ tasyopalabdhīlakṣaṇapṛāptasya tadvivekānupalakṣaṇāt | pariyeṣev eva tulyarūpākāryakartṛs dravyābhīmāno mandamānīnām | na punas tat tato vilakṣaṇam upalakṣyate |

kāryābhedaḥ tv asmān prati asiddha eva | rūpādīnām eva keśāñcit tatkāryakartṛtvāt[421] | tathāpī abhyupagyamocyate -- kāryam hi dvīvidham | bhinnakālam abhinnakālam ca | tatra pūrvam bhavati bhedañibandhanam yathā sambhavet | tat tu na sambhavatī dharmadharmīnoḥ tulyakālvāt | abhinnakālas tu kāryābhede 'naikāntikāḥ, vibhaktaparīñameṣu paḍāḍiṣu sambhavāt | paḍādayo 'pi hi vibhaktaparīñamā anekam kāryam kurvanto dṛṣṭāḥ | na ca dharmirūpeṇa bhīdyante, ekasyānekaivyāvirodhābhāvāc ca | na hy atra kāraṇam eva kāryātmātām upatī, yata ekasya kāraṇātmanaḥ ekakāryarūpatopagame tadanyarūpābhāvāt tadanyakāryātmopagatir na syāt | kintv apūrvam eva kasyacid bhāve pṛagavidyamānaṁ bhavat tatkāryam | tatra viṣeyendriyamanakāriṇām itaretaropādāñāhītarūpabhedānām [S. 102b.] sannidhau viśiṣṭasvetaṛakṣaṇābhāve pṛteyakam tadbhāvābhāvānu[T. 277a.][422]vidhānād anekakriyopagamo na virudhyate | yata ekakriyāyām api tasya[423]tadbhāvābhāvītaiva nībandhanam | sā cānekakriyāyām api samāñeti |

nanu ca tatsannidhau vijñānalakṣaṇakāryasambhavāt tajjananasvabhāvataivaśāñ avadhriyate, kāryasvabhāvāpeksayā kāraṇasya janakarūpātvasthānāt | tato vijñāñājananasvabhāvebhyah pṛteyakam katam {p. 101.1} tadanyakāryasambhavah? | tadbhāve vā teṣāṁ tadanyajananasvabhāvataī syāt | tatas ca vijñānam eva na kuruyoh, tadanyajananasvabhāvātāt |

naisa dosah, teṣāṁ anekakāryakriyāsvabhāvātāt | tathā hi -- te tadavasthāyām pṛteyakam viśiṣṭasāḥitīeṭarakṣāñājanāñātmakāḥ, teṣāṁ tatsattāñtanaryadarśanāt | tatra vijñāñājananasvabhāvataiveti tasyāñājananasvabhāvataī vyavacchīdyate tasyā eva pṛteyogitvāt nānyajananasvabhāvataī | na cītas teṣāṁ anekātmatā syāt, ekasyaivātmātsīyasāyānekaīryahetutvāt | na hi tadanyāpeksayā viparyayavyāvṛttim upādāyānekena śabdenābhīdīnyamānaṁ vastu anekarūpātām pratīpadyate, pratīviśiṣṭasīyasīkasyaivātmanas tathābhīdīdhānāt | yathā [S. 103a.] rūpam sanīdarśanaṁ sapratīgṭham itī | na hy atra svabhāvabhedanībāndhanā dīhvanyah, sāmāñdhīkaranyābhāvaprasaṅgāt | tannimittānām[424]ekatra[425]bhāvāt adosa itī cet | na | teṣām[426]tadekopakarāṇapekṣīñām tadayogāt[427] apekṣāyām vā katham ekam aneka[T. 277.][kāryam na syāt? | anekenaivātmanopayogāt itī cet | na | sāmāñdhīkaranyābhāvādosasya tādavasthyaprasaṅgāt | na ca nīlāññām ātmabhedam adhyakṣam iksāmaḥ[428] nāpī kāryābhedaḥ evātmbhedāñūmānaṁ, pratībāñbhāvāt, tadgrāhākṛpamāñbhāvāt | pṛatyakṣato 'nekakāryāñām api bhāvāñām ekātmatayāvīopalakṣaṇāt praḍpādīñām | nāñūmāñataḥ[429], tatpāpī viparyāye bādhakapramāñbhāvāt | ekasyānekaīryā 'nabhyupagame ca yo 'yam rūparasagañdhīsparasāviśeṣāñām kvacit sahabhāvāñīyamāḥ pṛamāṇaparīdṛṣṭāḥ sa na syāt | bhinnāñimittāñām sahabhāvāñīyamāyogāt | tannimittāñām[430]apī tadekārāñāñāyattajjananām [S. 103b.] nīyatasāñītyāsambhāvāt | tadekadharmīsvabhāvataiyakitra sahabhāvāñīyama itī cet | na | ekasyānekasvabhāvataīyā eva cīntyatāt | anekenaikasvabhāvāñām cāñubhavataḥ tadvad[431]janekatāyā dūrnīvatātāt anyathā dharmadharmīñām katham {p. 102.1} naikāñtikto bhedaḥ? | tathā hi -- yam ātmāñam pūrodhāyā 'yam dharmī paryāyāś caite itī vyavasthāpīyate, yađi tasya bhedaḥ tadā bheda etveti |

anekasyāpī[432]ekakāryataī na syāt[433] na hi parasparopādāñkrtpakarāñapekṣā viṣayendriyamanasakārāḥ sahaikākāryārambhīno yuktāḥ | na caikam eva kiñcit janayati | tatas ca sarvatra kāryakārañabhāva evotsīdet, anekasyaikasya[434]caikāñekakriyāvīraḥāt prakārāñtarābhāvāc ca |

nāpī ahetukam eva visvam. [T. 276a.] deśakālapṛaktirñīyamāt[435] | tasmād ekasāmagryadhīñājananmāñmeva sahabhāvāñīyamo bhāvāñām ekakāryakriyāñīyamo vā | tatas ca svasantāñakṣaṇam itaropādāñām[436]ca yugepaḍ upakarvataḥ katham ekasyāñekakāryataī na syāt? | tataḥ katham kāryābhedaḥ bhedaḥ kalpeta? | dravyaparyāyāñām caikasvabhāvāñām ācāksāṇa [S. 104a.] ekasyāñekakāryatām pṛatīkṣīpāñtī katham nonmattāḥ[437]?, svabhāvāsyaiva[438]vastutvāt, anyathā tasya nīhsvabhāvāñpṛasaṅgāt | ekasvabhāvāc ca dravyaparyāyāñām tatkāryābheda[439]ekavastunībāñdhana etveti kāryābhedaḥ bhedaḥ abhīdāñhāñāḥ sphuṭam ahrikā evāyām itī yuḥpekṣām arḥatī |

NOTES

[414] mṛtsaṁsthānayoḥ deśādībhīh

[415] mṛtkulālābhyāṁ

[416] saṅkhyādībhīh

[417] śaktyor bhede 'pi tadādīhārasyaikāyād aupacārikam sāmāñdhīkaranyam ity āśāñkyāha -- **na ca** ityādi ||

[418] dravyarūpeṇa

[419] pariñāmanīyatā

[420] -yam pariñāmanīyatā kūtastṭhanīyatātāv sambha -- T.

[421] dravyakāryakartṛtvāt

[422] *The order of the Tib. Fol. should be 275, 277, 276 and 278 according to the S. Ms.*

[423] dravyasya

[424] śabda-

[425] avayavīni

[426] nīmittāñām

[427] ekatra samavāyāyogāt

[428] yathā bhavati

[429] kāryābhedaśyātmbhede pratībāñdhā ity apekṣyate

[430] rūpādīpācātyakṣaṇāñām

[431] rūpādīvāt

[432] pṛakte dūṣaṇāñtaram āha

[433] ekasyāñekakriyā 'nabhyupagame cetī pūrvēṇa yogaḥ

- [434] pratyekam ekānekakriyāviraḥaḥ
- [435] -kṛtipratīniya- -- T.
- [436] itara upādānaṃ yasya
- [437] notpannah -- T.
- [438] svabhāvasyaiva bhedo vastuna iti ced āha
- [439] dravyaparyāyākāryabhedah

[§ 27. vaiśeṣikakṛto 'py ekasyānekākāryākāritvākṣepo na yuktaḥ]

vaiśeṣiko 'pi dravyasyaikasya dravyaguṇakarmanām samavāyikāraṇatām bruvāṇaḥ karmaṇaś caikasya samyogavibhāgasamskāranimittatām[440]ekasyānekākāryakriyām pratīkṣāṇaṃ svakṛtāntakopenaiva pratīhataḥ | na cātra śaktībhedo nibandhanam, yataś tadekopakāraṇirapekṣāḥ katham etiāḥ śaktayo niyatārthādhārāḥ?, na punar anavayavena[441]vyaktir vā 'śnūvīran? | tato yata[442]evāsya[443]"tmātiśāyād aneśaśaktiypakāra (p.103.1) tata evānekākāryakriyā 'pi, ity alam ativistārīnyā kathayeti |

NOTES

- [440] -gaviśeśasam- -- T.
- [441] kārtsnyena
- [442] ekasyā- -- T.
- [443] dravyasya

[§ 28. deśakālasvabhāvābhedasābhedasādhakatvanirāśaḥ]

deśakālasvabhāvābhedād abhedas tu yo 'bhyupagamyate so 'py anupapanna eva | tathā hi -- deśakālayor abhede 'pi rūparasagandhasparśāḥ paryāyarūpeṇa bhidyante tataḥ[444]katham abhedasiddhiḥ? | svabhāvo 'pi yadi dravyaparyāyayor dvayor api pratyekam anuvṛttivyāvṛttirūpātā; tadā padārthadvayam [T. 276b.] [S. 104b.] syād ghatapatadvā, na tv ekam dvirūpam iti katham tasmād abhedasiddhiḥ? | na cānuvṛttivyāvṛtti svabhāvo yuktaḥ, tayor anuvarttamānavyāvarttamānādhīnatvāt | tatas cānuvarttamānavyāvarttamānayoḥ svabhāvo 'nyo vaktavyaḥ, na tu tayor anuvṛttivyāvṛtti eva svabhāvah, bhāvātvena[445]bhavitrādhīnatvāt | na hi smṛtiḥ smartuḥ svabhāvo bhavati | anuvṛttivyāvṛttoyō ca svabhāvātve[446]lakṣaṇāt svabhāvasya bhedo vaktavyaḥ | mṛdādirūpātā svabhāva iti cet | atṛpī abhedā itī yadi sādṛśyam ucyate; tad bheda eva sambhavati, sādṛśyasya sādṛśādhikāraṇatvāt | tatas ca padārthadvayam eva syāt na tv ekam dvirūpam iti | athaikyaṃ dvitīyarūparāhitātā 'bhedo 'ṅgikriyate katham tarhi dvirūpātā? | rūpaśabdena hy atra svabhāvo 'bhīdhiyate | tasya caikyē katham dvirūpātā? | vipratīśiddhaḥ hy etat ekasvabhāvātā dvirūpātā cetī | aṭha punaḥ svabhāvātā aikyaṃ nopcyate | katham tarhi sa eka ity ucyate anekāḥ san? | na tāvad ekākāraṇajanyatvāt, sarvatropādānanimittākāraṇabhedena hetubhedasiddheḥ | nāpy ekākāryakartvāt, ekasyāpi vibhaktaparīṇāmāvibhaktaparīṇāmākāryabhedā 'bhyupagamāt | ekābhīdhanābhīdheyatvād api naikatvam, ekasyāpy anekaparyāyāsambhāvāt | yogyatvā ca viśvasya kṛtākṛtānām[447]ekābhīdhanābhīdheyatvasya kvacid asambhāvāt śaktībhede ca viśayabhedam bruvāṇaḥ [S. 105a.] prati abhilitam[448] nāpy ekavijñānaviśayatvād ekam, ekatṛpī anekavijñānaprasūteḥ | tathā hi -- śāśānkodayam[449]bahavo nirīkṣante [T. 278a.] tasya katham {p. 104.1} ekatvam abhyupagatam? | bahūnām caikavijñānaviśayatvasambhāvāt nilapitādīnām ekatāprasangaḥ | sarvathedam na kathañci api saṅgacchate yaduta ekasya dvairūpyam iti | vijñānaḥ tu nilapratichāyatayotpadyamānam pītādipratibhāsavvacchedena prativiśiṣṭam khyāpyate, na punar asya bhāvato[450]dve rūpe stah |

atha punar dravyaparyāyayoḥ sammūrchitavāt narasiṃhavād ekam śābalarūpatvāt dvirūpam ucyate | tad ayuktam, narasiṃha[ha]sya śābalarūpatvāsiddheḥ | sa hy anekaparāmāṇusaṅghātārūpāḥ, te ca paramāṇavaḥ pratyekam narasiṃharūpā na bhavanti, ūrdhvabhāgas tasya siṃharūpāḥ, aghobhāgas tu nararūpāḥ, jāyantarām ca sa eva narasiṃhābhyaṃ syāt, na śābalarūpāḥ | vicitram hi rūpam śābalam ucyate | [S. 105b.] vicitratā ca nānāsvabhāvātā | nānāsvabhāvāye caikatvam kutaḥ? iti kevalam anekatve 'pi bahusv ekākāryadarśanāt senādivad[451]ekavayavahārādarśanakṛto 'yam viparyāso jaḍamatīnām | tad evam tāvat pratyekam ahetutvam deśakālasvabhāvānām ekatvaprasādhane | samuditānām api vyabhicāritvam paryāyāih | tathā hi -- paryāyā abhinnaśeśakālasvabhāvās ca paryāyarūpeṇa ca bhidyante pūrvoktā ca dharmadhamiṇor niśeḍhān[452]nobhavyāvasambhava itī |

NOTES

- [444] deśakālabhedāt
- [445] kriyātvena
- [446] -tvena la- -- T.
- [447] saṃketitāsasamketitānām
- [448] saṃjñābhedaḥ bheda ity asya dūṣaṇāvasare
- [449] śāśānkādayaḥ -- T.
- [450] bhavato -- T.
- [451] senāvanādi- -- T.
- [452] svabhāvahetuvyākhyāyām

[§ 29. dravyaparyāyānekāntavādakhaṇḍanam]

āha ca -

dravyaparyāyarūpatvāt dvairūpyamvastunāḥkila |
tayor ekātmatkate 'pi bhedāḥsaṃjñādhībhedaḥaḥ || 1 ||
indriyājñānanirbhāsi vasturūpamhi gocarāḥ |
śabdānāmaiva, tat kena saṃjñābhedaḥ vibhinnaḥ || 2 ||
'paramārthāikaikatvatva'[453] [T. 278b.] ityādivacanāt tathā |
śabdenāvyaḥprākṣasya buddhāv[454] apratibhāsanāt || 3 ||
arthasya, dṛṣṭāv iva tacchabdāḥkalpitagocarāḥ |
kalpitasyaiva tadbhedaḥ[455] saṃjñābhedaḥ bhaved yaḥ || 4 ||
 {p.104.1} **vyāvṛttibhedaḥkāścit[456] syād, vastuno na kathamcana[S. 106a.] |**
saṃkhyābhedo 'pi naivānyo mato vacanabhedataḥ || 5 ||
tato[457]'pi kalpitasyaiva kathañcit syād vibhinnaḥ |
'yeṣāṃ[458] vastuśavāca'[PV 3.64] ityāder na tu vastunāḥ[459]

|| 6 ||
bheda eva viśṛyeta tadekāvyatirakataḥ || 19 ||
 {p. 106.1} **abhedasyāparityāge[466] bhedaḥsyāt kalpanākṛtaḥ |**
tasyā[467]'vitathabhāve vāsyād abhede mṛśārthatā || 20 ||
anyonyābhāvarūpāṇām aparābhāvahetukaḥ |
ekabhāvo yataś tasmān nāikasya syād dvirūpātā || 21 ||
tasya bhedo 'pi tābhyāpced yaḥ yenātmanāca te |
dharmādharmas tadanyaśca yaḥ bhedas tadātmanā || 43 ||
bheda evātha tatrāpi tebhyo 'nyahparikalpyate |
teṣāṃ abhedasiddhyarthamprasāṅgāhpūrvavad bhavet || 44 ||
dharmitvamtasya caivasyāt tattantratvāt tadanyayoḥ |

atravaiśeṣikatamatam āśāṅkyāha -- **anyad eva ityādi | saṃsthānaṃ** hy avayavasanniveśa ucyate | sa ca samyogalakṣaṇatvād guṇarūpāḥ | **tato** mṛdḍvayād asyānyatvam [S. 108a.] ¹dravyagunayor asaṃkīrṇasvabhāvāt[473] | tena yadi mṛtḍpīḍasya mṛdātmatāyām vyāpārāḥ kulālasya tatsaṃsthānaviśeṣe kathyate, tadā tayor atyantabhedāt kāraṇānekavatḥ kāryānekavatḥ prāptam iti | siddhāntavādī āha -- **uktam atra itī | mṛtsaṃsthānayoḥ svabhāvābhede dūṣaṇam uktam** {p. 108.1} mṛtsaṃsthānayoḥ aparasparātmatayā ityādikam iti na saṃsthānasya mṛdḍvayād anyatvam | tato mṛtḍpīḍopādānāhitāśayena tatkāryakṣaṇasahakārīṇā kulālena tadupādānopakṛtātmānā tatkāryakṣaṇasahakārīṇā mṛtḍpīḍena ca pratyekam sakalam eva mṛtsaṃsthānātmakam kāryam kriyata itī na kāraṇānekate 'py anekatvam asya | atraivopacayaheturam āha -- **api ca** [T. 280b.] ityādi | yat tad ghaṭagatam saṃsthānam **yadi tata** mṛdo **bhīnnaṃsyāt** tadā kulālah pṛthag eva kim itī na karoti? | na hi bhīnnaṃ āvāśyakam aprthakkarāṇam, kulālas cānyavayavīrekābhyaṃ tasya saṃsthānasya guṇātmanāḥ kāraṇatayā gamyata itī **sa pṛthag api tat kāryāt** | para āha -- ₍₁₎ **guṇasyetiādi** |

(2) **dravyāśrayayā** **gunavān samyogavibhāgeṣv akāraṇam anapekṣa** [VaiSū 1.1.16] itī guṇalakṣaṇāt sarvadā [S. 108b.] guṇo dravyapratantṛaḥ, sa katham kadācit pṛthak kriyeta? |vaiśeṣika evabuddhīyamcodyam āśāṅkyāha -- **tatsaṃsthāna** ityādi | yadi svabhāvenaiva tasya guṇātmanāḥ saṃsthānasya **kriyāvād guṇavad** [VaiSū 1.1.15] ityādivacanād ādhārasvabhāvam tat mṛdḍvayam, saṃsthānam vā tathāvidham kapālādheyātmakam tadā kim itī kulālavayāpāram apekṣate? | svata eva kim na bhavati? itī codakābhīprayaḥ |

evam codyam āśāṅkyavaiśeṣīkaḥparihāram āha -- **na, tataḥ** ityādi | yat tad mṛdḍvayam pṛthuvudhnodarādyāikāram ca saṃsthānam tayor yaḥ sambandha ādhārābhedyalakṣaṇāḥ tatra yā **yogyatā** tām **dvayam apy etat kulālād** yataḥ pratilabhathe tasmāt **kulālam apekṣate** kulālānapekṣāyām doṣam āha -- **anyathā** yadi tayoh parasparasambandhayogyatāyām kulālāpekṣā na syāt tadā svabhāvata eva mṛtḍpīḍasya [T. 281a.] tathāvidhasaṃsthānasambandhayogyatvam bhavet | tasmīṃś ca sati vastuna eva tatsaṃsthānasambandhayogyatālakṣaṇā dharmatā 'stīti kulālasannidheḥ pṛāḡ api saṃsthānaviśeṣena sambandhaḥ syād itīvaiśeṣīkyāścodyaparihārah |

NOTES

- [473] dravyasaṃsthānayor yathākāryasvabhāvātvat -- T.

[p. 109.1] [§ 31. dravyagunayor abhedasyopapādanam]

siddhāntavādy āha -- **evam** ityādi | yadi [S. 109a.] parasparasambandhogyatāyām kulālam apeksate **evam tarhi sāyogyatāmṛddravyasya kulālād bhavati iti**[474]jāpannam | na ca **anayoh** mṛddravyogyatayoh svabhāvasya **bhedah** nānātvaṃ | yadi hi syāt tadā yogyatāyāḥ dravyāt prhakkaraṇaṃ **prāgvat prasajyeta** | aha yogyatāyā api yogyapāratantryād aprthaksiddhiṃ brūyāt tadā tasyā api vastudharmatayaiva prāg api samāveśo mā bhūid iti dravyena saha sambandhogyatāyā anyā yogyatā kulālād bhavatiṣy eṣṭavyā | sā 'pi prthakkaraṇaprasaṅgā[t] dravyād bhinnasvabhāvā nopagantavyā | prthakkaraṇaprasaṅge vā punaḥ sa eva pariārahāḥ tadyiḥ, punaḥ tād evottaram, ity anavasthāprasaṅgād avāṣyam abhinnaasvabhāvātā kapālātmamamṛddravyogyatayor abhyupagantavyā | kim evaṃ sati siddhaṃ bhavati? ity āta āha -- **asti tāvat** ityādi | mṛtpīṇdakulālābhyām kapāladravyasya [S. 109b.] samyogaviśeṣasambandhogyasyārambhāt yadaikasvabhāvāte 'py ekasyānekapratyayopādheyaviśeṣatā tadā siddhaḥ āsmākināḥ pakṣaḥ | tatasā ca kim asmākam mṛtsamsthānayor ekasvabhāvatasādhānāyā atinirbandhanena? | [T. 281b.] yadi yogyatām apy āśrityānekapratyayajanyate 'py ektvāt nānāvaprasaṅgābhāvāḥ sidhyati kāryasya, na kiñcid dravyagunavādānirākaraṇeṣa prajojanam, anyatraiva tannirākaraṇasya kṛtatvād ity abhiprāyāḥ | nirbandhagrahaṇena ca mṛtsamsthānayor aparasparātmatayā samsthānāyāḥ mṛtsamsthānāvṛtsvabhāvaviśeṣābhyām tayor apratibhāsanaprasaṅgāt ity anayopapattiyā sādhitam evānāyor ektvam, yuktyantarāṅgāṃ sambhava 'pi tadabhidhānalakṣaṇo nirbandho na kriyate, prakṛtisiddher anyathā 'pi bhāvād ity ācāste |

NOTES

[474] ity upapannam -- T.

[§ 32. sāmagrībhedhe kāryabhedasya kāraṇabhedhe 'pi ca kāryasyaikyasopasamhārah]

tad evaṃ sāmagrībhedāt [S. 110a.] sāmagryantarajanyebhyo bhedah sahakāriṇām anekatve 'pi ca kāryasyaikatvam aviruddham iti pratipādyā [p. 110.1] upasamharanā āha -- **tena sahakāriṇaḥ** ityādi | yena -- pratyayāntaraprācaye tadvikalāsāmagryāḥ sāmagryantarām sampadyate, tac ca pūrvasāmagrījanyād bhinnam kāryāntaram eva janayati; ekasāmagrivyapadēśavisyayānām ca sahakāriṇām anekatve 'py anekasyaikakriyāvirodhābhāvāt tadanvayavyatirekānuvidhāyinaś ca kāryasyaikasya darśanāt svabhāvata ektvam sādhitam -- tena kāraṇena sahakaraṇasīlā ekaśāmagryantaragatāḥ pratyayāḥ sāmagry-antarāḥ saha **naikopayogaviśayāḥ** eka upayogasya viśayo yeṣām te na bhavanti, sāmagryantarair eva saha bhinnopayogaviśayatvasyā nyāyabalāt pratitēḥ | anena yat prāg vikalpitaṃ 'yadi kāraṇasābdena sāmagri bhanyate tadā tadbhēdād asty evātāsāmagrījanyebhyāḥ kāryasya bhēda iti kim ucyate -- na kāraṇabhedād bhedah [T. 282a.] syāt' iti etad 'udāharanopadarśitam nigamitam[475] | aha kāraṇasābdena sāmagrivyapadēśavisyayāḥ sahakāriṇa ucyante tadā tadbhēdād anekatvalakṣaṇāt kāryasyānekatvalakṣaṇo bhēdo neśyata eva, anekasyaikakriyāvirodhābhāvāt, ekasyānekata utpattidarśanāc ceti mṛtsamsthānayor ektmakatopadarśitam [S. 110b.] nigamayati -- 'kāryasvabhāvasya' mṛtsamsthānātmna 'ektatve 'pi nānāvābhāve 'pi 'vastutaḥ' paramārthataḥ kalpanābuddhau mṛtsamsthānayor bhinnayor iva pratibhāsanē 'pīti | evaṃ udāharane sāmagrībhedāt kāryānām bhēdo naikasāmagrivyapratyayabhedād anekatvam kāryasyeti pratipādyā prakṛte caksurādau yojayanā āha -- **yathāhōdhāraṇe kāraṇabhedah** sāmagrībhedah kulālvikalamṛtpīṇdatatsahitasūtrādhikasāmagrīrityalakṣaṇo 'bhinnesu' nānāsvabhāveṣu 'viśeṣeṣu[476]jīstakādicakṛāvibhaktaghata tadvibhaktaghatalakṣaṇeṣūpyogān **naikakāryāḥ** kintu bhinnakārya eva, **tathā** tenaiva prakāreṇa caksurādibhyo vijñānasyotpattau sāmagryantarāt sāmagrīlakṣaṇakāraṇabhedo 'neka kārya ity unneyah | [p. 111.1.] etad eva vibhajyanā āha -- **tathāhi** ityādi | yā caksūr uparhitā samantarapratyayākhya vijñānalakṣaṇāḥ pratyayāntarasāpekṣā sāmagrī, tato vijñānasya [T. 282b.] vikalpakasyetarasya vā tadupadēyatvena yā bodharūpatopalabdā sā caksurvijñānasyāpi bhavati | **tasyaiva** caksurvijñānasya | kidrśāḥ? | **upalambhātmanasato bhavataḥ** jāyāmānasya tadaiva tadekakāryapratinyatasya caksurindriyasya sannidhānāt [S. 111a.] samantarapratyayopādānopakṛtāt **tō rūpgrahaṇapratīnyamo** rūpākāratapratīnyamāḥ, śabdādyākāravivekavata evaṃ[477]kāryasya cakṣuḥsahitasamanantarapratyayasāmagryāḥ janakatvād | **viśayād** viśayādhikāit[478]samanantarapratyayād indriyāc ca **tena viśayena tulyarūpātā** na kevalaiva rūpapatibhāsītā bhāntāvijñānasyeveti viśayendriyamanaskāralakṣaṇasāmagrīkāryam evaṃ pradarśitam | tad anyad ekadvayajanyam tu kāryam svayam abhyūhyam | atrābhinnatve 'pi vastutaḥ **kāryasya** caksurvijñānalakṣaṇasya **kāraṇānām** viśayendriyamanaskāraṇām bhinnēbhyāḥ svabhāvebhyāḥ kevalānām eṣām yāḥ svabhāvas tato bhinnā evātajanyebhyo[479]vidhiśe(-nyebhyo 'pi viśe)ṣā bodharūpatādīlakṣaṇā **bhavanti** | atajajanyāpekṣayā[480]caiktamakā api bahutvena nirdiṣṭāḥ | yata evaṃ **iti** tasmāt na kāraṇabhedhe 'pi | [S. 111b.] yathāikaśāmagryantaragatapratyayabhedhe 'py abhedo naivam sāmagrīlakṣaṇakāraṇabhedhe 'py abhedah sāmagryantarajanyebhyāḥ **kāryaviśeṣasya** viśistasya kāryasyeti | tena yaducyate -- [T. 283a.] 'yadi sahakāriṇām bhede 'py abhinnaṃ kāryam bhavati sāmagrībhedhe 'py abhinnaṃ astu, aha sāmagrībhedād bhinnam bhavati sahakāriḥbhēdād api kim iti bhinnam na bhavati viśeṣābhāvāt?' iti tadapṛastam bhavati | tathā hi parasparopasarpapānyāśrayāt pratyayaviśeṣād ekakāryoddeśenaretaretasantānopakāraḥ ca sahakāriṇām pratīnyatāsaktinām udayād ekam 'kāryam samājāyate[481] | [p. 112.1.] sāmagryantarasya tu kāryāntaraprabhavaśaktinibandhanēbhyo hetvāntarebhyāḥ svabhāvabhedavato bhāvād bhinnakāryaprasūtir itī kuto viśeṣābhāvāḥ? |

NOTES

- [475] -nopadarśanāt niga -- T.
- [476] viśeṣeṣu -- T.
- [477] eva -- T.
- [478] -dhikārit -- T.
- [479] eva tajja- -- T.
- [480] ato janakāpekṣayā -- T.
- [481] kāryam na jāyate -- T.

[§ 33. janakatvam evādhāratvam na tu sthāpakatvam]

nanu ca sarvaṃ kāryam sādhanam[482]yathā upādāyarūpam | tad dhi bhūtebhyo²jāyamānam tāny evāśrayata[483]iti bhavadbhir isyate | tathā 'nyad api vijñānādikam kāryam | ato 'nenāpi kiñcid kāraṇam āśrayanīyam | tasya ca kāraṇasya pūrvam janakatvam paścāt [S. 112a.] kāryam pratyādhārbhāva eva, na jananam, tatas tatsvabhāvasya janānād ity anekāntāḥ tadavastha evety āta āha -- **ta evaite** ye 'nantaram ukṭāḥ **kāraṇasaktībhedah** kāraṇānām śaktiviśeṣāḥ | kidrśāḥ? **yathāsvam** yeṣām kāraṇasaktībhedānām sahakāriḥlakṣaṇānām yadātmīyam sāmagryantarajanyāt pratīviśistam kāryam tasya janane 'vyavadheyā vyavadhātum [T. 283b.] pratibandhūm aśakyā śaktir yeṣām tadbhāvas[484]tayā **avyavadheyasaktitayā** avāṣyam kāryakāriśaktitayā **pratīyupasthītāḥ** udyuktāḥ santah **sāmagrīkāryasya** ekapratyayajanitasya⁴kasyacid abhāvā[485]sarvaṃ sāmagryā eva kāryam itī kṛtvā sāmagrīkāryasya svabhāvasthityāśraya ity ucyante | kasmāt punar avyavadheyasaktiḥ? **kṣaṇīkatvāt** | na hi kṣanikasya śaktiḥ pratibandhūm śakyate, 'svabhāvāntaropādāne yāvāt[486]pratibandhako vyāpṛiyate tāvat kṣanikasya svkāryam kṛtvāiva nirodhāt | katham punar asamānākilam kāraṇam ādhāro yuyate?, ity āta āha -- **tathāhi** ityādi | yasmāt **tat** vijñānalakṣaṇam kāryam **tebhyāḥ** caksurādibhyāḥ **smastabhyo** bodharūpatayā tadanvāsmāt tadajanyāt [S. 112b.] **pratīviśiṣṭasvabhāvam ekam** khaṇḍaśah kāryānūtpādād ekaikasmāt sakalāsyaiva bhāvād ekam jātam, tasmāt te ādhārā ucyante | na hi janakād eva yopakarakaḥ | na cānupakāraḥ [p. 113.1.] ādhārah, atīprasāṅgāt | tato bhinnakālyādhārbhāvo na virudhyate | yad api bhūtanām upādāyarūpam pratyāśrayatvam[487]lucyate tad api svadēśasyāyā janakatvam eveti na kiñcid prāg janakam bhūtīv paścāt 'sthāpakatām upaiti[488], yato 'nekāntāḥ syād itī |

NOTES

- [482] sādhanādhāram -- T.
- [483] -mānam anyam evāśrayate -- T.
- [484] svabhāvas -- T.
- [485] kvacid apy abhāvāt -- T.
- [486] -ntaram āśritya yā -- T.
- [487] pravṛtītvam -- T.
- [488] sthāpanāhetur bhavati -- T.

[§ 34. atīśayopādānam na sahakāritvam kintu ekārthakāritvam]

punar anyathā tatsvabhāvasya janānād ity anekāntodbhāvanam parasyāśahkyāha -- **apratirodhasāktikeṣu** avidyamānaḥ pratirodhaḥ -- pratibandho yasyāḥ śakteḥ sā yeṣām [T. 284a.] apratirodhasāktikatvam cānantarakāryatvāt | ye hy utpannāḥ kālākṣeṇa kāryam kurvanti teṣām syād api śaktipratibandho, na tu ya udayānantaram eva kāryam kurvanti | anena kṣanaksayinām upaghātākābhāvam āha | anugṛhāhakarārahāṃ apy āha -- **anādhēyaviśeṣeṣu** | tac cānādhēyaviśeṣam **kṣaṇikeṣu** ity anēnāḥ | na hi kṣanikānām viśeṣa ādhātum śakyate, viśeṣādhāyakena tatsabhāvīnāḥ tadanantaram tadutpādānāt | tadā [S. 113a.] ca tasya nirodhāt | teṣv evamviśeṣe **pratyaṣeṣu parasparamkṣahakārthāḥ** yena sahakāriṇa ucyante? | nanv anādhēyaviśeṣatvenaiva sahakāritvābhāvāḥ pratipādīti itī kim artham idam apratirodhasāktikeṣu itī? | na hi śaktipratirodhakāḥ sahakāri bhanyate | satyam | sarvathā tu tatrākiñcitkaratvājñānārtham etad uktaṃ | śaktipratibandhakāpanayana copakāritvakalpanām sahakāriṇām nirasyati | tasmād atīśayādhīyamaḥ sahakāriṇo 'sambhavāt kṣaṇīkānām svatvāntāpratibaddham eva janakatvam | tac caivam vidham sarvadā 'sti | na ce kevalā jananyantīti tatsvabhāvasya janānād ity anekānta eveti manyate | etad pariharati -- **na vai** naiva atīśayopādānam[489]sahakriyā yatas tadabhāvāt sahakāriṇo na syuḥ | kva punar atīśayopādānam¹ sahakriyāḥ pratīyānām na bhavati? | **sarvatra** | na hi kvacid api sahabhāvinām atīśayopādānalakṣaṇā[490][T. 284b.] sahakriyā [p. 114.1.] sambhavati | kā tarhi sahakriyā? ity āha -- **ekārthakarāṇam** ekakāryanispadānam yad ⁽¹⁾**bahūnām** | ⁽²⁾**api** sambhāvanāyām | [S. 113b.] nyāyabalād evamvidham eva sarvatra sahakriyāḥ sambhāvayāmaḥ, nānyām itī | atrodāharaṇam -- **yathāntasya** anantarākūrūdikāryasya **kāraṇakalāpasya**

pratyayasāmāgryā iti |

NOTES

[489] -yopādānam -- T.
[490] -yopādāna- -- T.

[§ 35. ekākāryākāritvam eva mukhyaṃ sahakāritvam itarat tu gaunam]

syād etat -- aupacārikam etat sahakāritvam, atīṣayotpādanam eva tu mukhyam ity ata āha -- **ta** eva ekākāryākāranalakṣaṇam **mukhyaṃsahakāritvam** nātīṣayotpādanalakṣaṇam, tasyaiva gaunatvāt | etac cottaratra vaksyate | kuta etat? ity āha -- **tasyaiva anyasya** vivakṣitākāryam prati **kāranatvāt** | kāraṇasya ca sahakāryavapadeśah nākāraṇasya | yataḥ saha -- yugapat sarvantaḥ sahakāriṇa ucyante, antyaś ca kāraṇakalāpa evamvidha ity | yathā cāntyaśyaikārthakāraṇam sahakāritvam evaṃ pūrvasyāpi kāraṇakalāpasyottaravarīṣṭakṣaṇāntārambhiṇa ity avesyantam, antyaśyodāharanatayā nirddeśāt | tasmāt sarvaṃ kāryam ankurādīkaṃ viśeśalakṣaṇam vā 'nekapratyayajanyam iti | sarvatraikārthakriyaiva copacīyamānāpacīyamānakāryākāriṇaḥ kāraṇakalāpasya sahakāritvam, na viśeśotpādanam ity |

syād etat -- ekārthakāraṇam api tatra [S. 114a.] sahakāritvam astu atīṣayotpādanalakṣaṇam apīyāta āha -- **tatra** ca ksane 'ntyē **viśeśasya karttum aśakyatvāt** nātīṣayotpādanam api sahakāritvam | kuto viśeśasya [T. 285a.] karttum aśakyatvam? ity ata āha -- **ekasya** anaṃśasya **svabhāvyāvivēkāt** | na hi tatra 'ayam anāhitātīṣayo bhāgah svahetubhyo jātaḥ, ayam tu sahakāribhir ahītātīṣayā' ity viveko 'sti | yadi nāmāvivēkaḥ, viśeśas tu kim ity na kriyate? ity ata āha -- **svabhāvāntarotpattilakṣaṇatvād viśeśotpatteḥ**, nirbhāge ca kutaḥ svabhāvāntarasya vyavasthā?

syānmatam -- bhinnasvabhāva evāntyaśya viśešo 'stu ity ata āha -- **bhāvāntara-** ityādi | yadi bhāvāntaralakṣaṇo viśešo {p. 115.1} bhavet tadā tasyāntyatvam eva hīyeta | hīyenām(hīyatām) ko doṣaḥ? ity cet; **tataśca** anantyatvāt **na śakṣāt kāraṇaṃsyāt** | yata evaṃ **tasmān** na **kāraṇasya** mukhyaśya **sahakāribhyaḥ** sakāśād[491]**viśeśasyotpatīḥ** ity ekārthakriyaiva sahakāritvam ity | nanv asatyāṃ sahakāribhyo viśeśotpattau kāryajanane sāmārthyaṃ eṣāṃ na yujyata ity ata [S. 114b.] āha -- **te samarthāḥ** ityādi | yadi hi te svabhāvenāsamarthā utpadyeran tadaiśāṃ sahakāribhyaḥ sāmārthyoṭpatir abhyupagamyeta | yāvata te '**ntyaḥsvabhāvenaiva samarthāḥpratyayāḥsahitājāyante** ²kṣaṇamātravilambino | **yeṣāṃ**[492]ekakṣaṇanīyatvatvāt tataḥ **prak paśāt** **prākṛak tv abhāvo nāsti** | **yebhyaścānantaram eva kāryam utpadyate** na kālāntareṇa **tatra** teśv evamvidheṣu **ekārthakriyaiva sahakāritvam** nātīṣayotpādanalakṣaṇam |

svabhāvataḥ sāmārthyaśya [T. 285b.] bhāvavirodhāt, paraparataś cānabhūyopagamāt sāmārthyaśya janmaivūkyuktam iti manvāṇaḥ paraḥ āha -- **samarthāḥkutaḥ** ityādi | siddhāntavādy āha -- **svakāraṇebhyaḥ** ity | paramatāpekṣayā tu svabhāvata ity uktam | paro ³hy atyantasya (hy utpannasya)[493]kāraṇasya sahakāribhyaḥ sāmārthyaṃ icchatī tanniśedhaparam[494]svabhāvata ity vacanam | na tu svabhāvataḥ kiñcij jāyate, tasyāhetukatvaprasaṅgāt |

NOTES

[491] sāksād -- T.
[492] -lambino janmanas teṣāṃ -- T.
[493] hy utpāda[k]asya -- T.
[494] tanniśedhāya param -- T.

[§ 36. kṣanikeṣṇ ekārthakriyānīyamasya yavasthāpanam]

ekārthakriyānīyamā eva kṣanīkānām ayuktaḥ, kevalānām apy amtyakṣaṇasarūpānām darśanāt | tathā hi -- 'idam evamrūpaṃ naivam ca' ity darśanādarśanābhīyaṃ [S. 115a.] vibhajyate | tatra yādṛśāḥ kṣītyādayas tadanyapratyayasannidhāv upalabhyante tādrśā eva kevalā api | tatas tadanyasaḥiva ity kevalā api samarthaṃ ankurajanane svāṃ svāṃ kṣaṇāntaram ārabheran | tataḥ kevalasyāpy ankurādījjananasvabhāvīyād ajananāc ca 'tatsvabhāvāsya janant' ity anekānta eveti manyamānaḥ para {p. 116.1} āha -- **tāni** svakāraṇāni kṣītibijādīni **enaṃ** samarthaṃ **aparasya** anyasya pratyayasya **sannidhāna eva kiṃ** kasmāt **anayanti?** na kevalāni?, sahitānām eva sarvadā sambhavāt iti cet āha -- **kadācit** kasmīṃścit kāle **anyathā**'pi kevalā api **syuḥ** bhavyeḥ | tathā hi -- dṛṣyanta evadhīyātikabhāyāḥ kvacit kārye yādṛśā yatsahitāḥ tādrśā eva tadrahitā apīti | [T. 286a.] janayam tu kevalā api sambhavantaḥ samarthaṃ, ko doṣaḥ? ity cet āha -- **tataśca** kevalānām api samarthaṇajanakānām sambhavāt **eko 'pi** na kevalam anekaḥ **kvacit** deśādu [S. 115b.] samarthaḥ utpannaḥ kṣītibijādīr ankurādīkāryam **janayet** yadi tatsvabhāvāsyaivaśyaṃ janakatvam | na ca kevalo janayati tatsvabhāvāsambhave 'pi tato 'nekānta ity paraḥ |

etat pariharann āha -- **aparāpara-** ityādi | aparaiś cāparaiś ca kuṣṭhā tadapanetpurusaprayatnapitākādīprakṣepakṣetranayanaprakiraṇādībhiḥ **pratyayair yo yoga**ḥtena kāraṇena **pratiṣaṇaṃbhinnasaktayo** na kadācit pūrvāparakālabhāvīna ekaśaktayaḥ ⁵aparāparapratyayogalakṣanahetubhede 'py abhinnaśaktitāyāṃ[495]jahetukatvaprasaṅgāt | anyatrāpi ca sāliyavabjādu śakītibhedasya hetubhedanibandhanatvāt |

saṃskārāḥ sametya sambhūya ca pratyayāḥ kriyamānāḥ **santanvantaḥ** santānena bhavanto **yady api kutaścit sāmyād** varjena saṃsthānena anyena vā kenacitprakāreṇa sādrśyād ekākāraparāmarṣapratyayajananalakṣaṇāt samānaṃ rūpaṃ eṣāṃ ity **sarūpāḥ** sadṛśāḥ **pratyante** pratyabhijñāyante **tathāpi** kṛtrimakṛtrimānām eva maṇimuktādīnām aparāparapratyayogalakṣaṇasāmagribhedād **bhinna eva** visadrśā eva na pratyabhijñānavasād abhinnaḥ tulyarūpa **eṣāṃ** bijādīnām **svabhāvāḥ** [T. 286b.] yata evaṃ **tena** bhinnasvabhāvātvena bhinnasaktitayā vā 'parāparaśmagribjanyatvena kṣaṇānām siddhayaḥ **kiñcid eva** kṣītibijādīkaṃ **kasyacit** eva kāryasyānūrādeś {p. 117.1} tajjananasamarthasya vā **kārapam** | na sarvaṃ sarvasya | tathā ca vyagrānām kṣītibijādīnām ankurajananasvabhāvataḥ samarthakṣaṇajananasvabhāvataḥ vā nāsty eveti kṣītibijādīnām kṣaṇakṣaṇasana tathoktaḥ, avyavahānādīdeśāś cāśau rūpendriyādīkāraṇakalāpāś ca sa **vijñānanajane samarthaḥ** **hetuḥ** nānyaḥ, tadbhāva eva tasya bhāvāt, anyabhāve 'pi cābhāvāt, etanmātrānibandhanatvāc ca samarthāsamarthavyavasthāyāḥ | **yas teṣāṃ** indriyādīnām **paraparopasarppaṇasya** anyonyadhaukanasya | **ādīgrahanaḥ** vyavadhānāpanayānā [S. 117a.] [sā]magryadhīnatvenāsambhavād ity |

pūrvam ca 'ata evāna(eva ta)yor avasthāyor vastubhedo niśceyāy' ity[496]ādīnā [S. 116b.] ekatvāviśayaṃ pratyabhijñānam nirastam | adhunā tu tulyasvabhāvātaviśayam iti bhedāḥ | etad api tatra 'aparāparotpatteh' ity[497]anenoktam eva | vipaṅcanārtham[498]tu punaḥ iha upanyastam |

NOTES

[495] -bhedeḥpi bhinna- -- T.
[496] p. 84, 5
[497] p. 88, 24
[498] viśayanivedanārtham -- T.

[§ 37. kṣanikeṣu hetuphalabhāvavyavasthāyāḥ kathanam]

kiñcid eva kasyacit kāraṇam ity uktam tatra kiṃ kasya kāraṇam iti śakyaparicchedam apy ādhāyātmikeṣu tāvad darśayann āha -- **tatra** -- ityādi | **tatra** teṣu pratiṣaṇam śaktisvabhāveṣu kṣanikeṣu bhāveṣu | vyavadhānaṃ -- vyavadhīyate yena, tadādir yeṣāṃ atidūrātyāsannatvādīnām te 'vidyamānā[499]yasmin deśe so 'vyavadhānādīḥ deśo yasya so 'vyavadhānādīdeśāḥ, [T. 287a.] rūpam indriyam cādī yasya manaskāradēḥ ^{śa}rūpendriyādīḥ[500]śa cāśau kāraṇakalāpāś ca sāmagribalakṣaṇas tathoktaḥ, avyavadhānādīdeśāś cāśau rūpendriyādīkāraṇakalāpāś ca sa **vijñānanajane samarthaḥ** **hetuḥ** nānyaḥ, tadbhāva eva tasya bhāvāt, anyabhāve 'pi cābhāvāt, etanmātrānibandhanatvāc ca samarthāsamarthavyavasthāyāḥ | **yas teṣāṃ** indriyādīnām **paraparopasarppaṇasya** anyonyadhaukanasya | **ādīgrahanaḥ** vyavadhānāpanayānā [S. 117a.] [sā]magryadhīnatvenāsambhavād ity |

{p. 118.1} imam evamvidham [S. 118a.] hetuphalabhāvapratīnyamāṃ niravadymādhāyātmikeṣu darśitam [T. 288a.] anyatrāpy atidīśann āha -- **anena nyāyena** ityādi | yo 'yam anantaram hetuphalabhāvapratīnyame nyāya uktaḥ so 'anyatrā 'pi **sarvatra** draṣṭavyāḥ | sarvatreti vacanāt akṣanikeṣṇ api praṭītir mmā bhūt ity āha -- **pratiṣaṇam** ityādi | yāḥ kṣane kṣane 'nyāś cānyāś ca svabhāvābhedaṅvayinyāḥ śaktayo bhavanti tatrāyam ekārthakriyāpratīnyamaḥ sahakāriṇāṃ draṣṭavyāḥ | na tu ye sthiraikasvabhāvā bhāvāḥ paraḥ kalpyante teṣṇ api | sthairyam santānāśrayeṅāpi vyapadīśetyeti ekagrahaṇam | kṣaṇe 'py ekatvam astīti sthiraagrahaṇam |

NOTES

[499] avyavadhīyamānā -- T.
[500] satpe- -- T.

[§ 38. akṣanīke ekārthakriyākāritvasvabhāvāḥ]

kasmāt punaḥ sthiraikasvabhāveṣu nesayate? ity āha -- **svabhāva-** ityādi | kāmaṃ bhāvāḥ svayam na bhavet | na tu svata eva svabhāvāsānyathātvaṃ sambhavati | tataś ca sthiraḥ padārtho yadi kāryotpādanasamarthasvabhāvāḥ tato 'syākriyā nopapadyata ity sarvadaiva kuryāt | athāsamarthasvabhāvāḥ, tadāpi kriyā 'nupapannā, sarvadaiva na kuryād iti bhāvāḥ | yat tu kadācit karoti kadācin na [S. 118b.] ity etan na labhyate | tataś cāksanīkānām tatkāryakriyāsamarthasvabhāvate sahitāśhitāvasthāyor ekarūpatvāt kevalānām api tatkāryakriyāprasāṅgena kuta ekārthakriyāpratīnyamalakṣaṇam [T. 288b.] sahakāritvam sambhavet? |

atra para āha -- **anyasahitāḥ** ityādi | yady api kevalasyāpy akṣanīkasya samarthāḥ svabhāvāḥ tathāpi anyasahitāḥ karoti na kevalaḥ | ayam api hy asya svabhāvāḥ yad -- 'anyasahitena svakāryam karttavyam na samarthasvabhāvenāpi satā kevalena' ity |

siddhāntavādy āha -- **kiṃkevalasya** ityādi | anyasahitenaiva svakāryam karttavyam na kevalena ity etat kevalasyāsamarthasvabhāvate yujyate nānyatheti manyamānasya praśnaḥ | paras tv anavagatābhīprāya āha -- **samartha** ity | kevalasyāpy akṣanīkasya samartha eva {p. 119.1} svabhāvāḥ anyathā 'syākṣanīkavā hīyetei | siddhāntavādy āha -- **kin na karoti** ity | hi na samarthasyākriyā, sahitāsāvasthāyām iva yujyata iti sahitāsyaiva kriyām icchatā kevalasyāsamarthasvabhāvataivopaganatvāḥ |

atha matam -- kevalasya yadi śiraś chidyate tathāpi na karotīty ata āha -- **akurvan** ityādi | kār्याṇumeyam hi sāmārthyam na ca kevalasya kadācid api kār्याkriyā ’stīti katham sāmārthyam kalpyate? | nāyam niyamah yat samarthatvbhāvenāvyam eva kār्याṃ kartavyam, anyathā ’pi darśanāt iti manyamāna [S. 119a.] āha paraḥ -- **kuvindādayaḥ** ityādi | siddhāntavādyapasann āha -- **kṛiṇaśāntiḥ** ityādi | devānāṃpriyaḥ gūḥ mūrkhō vā [T. 289a.] sukhasamvardhitavāt ramaṇasvabhāvaḥ, kṛiḍaṇam bāladharmah, tatsādharmaṃyena prajñāvaikaḷyam darśayati, sukhaidhitavena śāstresv anabhyogam | yo hy anabhyukto durvuddhī ca sa **kṛtam api** vastu vismaranaprakṛitvāt punaḥ punaḥ **kārayatīti** punaḥ pratividhāpayati | kva punar etat pratividhitam? ity āha -- **tathāhi** -- ityādi | ’bhjādivad anekāntāḥ’ ity[501]Janena praśtāvena nirloṭhitam evaitat |

tad evam akṣaṇikasya samarthatvbhāvavtve ²sahitasyaiva kār्याkriyāsvabhāvavtvirodhāt[502]kevalasyākriyā[503]nupapanneti pratipādyopasaṃharann āha -- **tasmāt tatsvabhāvasya** kār्याkriyāsamarthatasya **anyathātvāsambhā(mbha)vāt** ⁴kadācid asamarthatvbhāvāt[504]**taddharmaḥ** kār्याkriyādharmaḥaṇaḥ tathābhāvāḥ kār्याkriyā **antya**vsthāvat sahitāvsthāyām iva **anivāryaḥ** |{120}

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[501] p. 83, 15

[502] -syaivaikakārya- -- T.

[503] -sya kriyā- -- T.

[504] -cid apy asam- -- T.

	
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śyānmatam -- kevalo ’yam akṣaṇiko ’samartha eva | tataḥ kevalo na [S. 119b.] karoti, sahitāvasthāyām tv asya sāmārthyam sahakāribhyo jāyate | tataḥ sahita eva karotīty ata āha -- **antya**vsthāyāmsāmārthyotpattau kidṛśasya **prāg asamarthatasya** sataḥ **tasya sāmārthasya** yasya tadupajāyate **tatsvabhāv**atvemimāṃsakādibhir {120} isyamāṇe | na hi ¹tesām samarthatasya sāmārthasya[505]ca svabhāvabhedo ’bhimataḥ | kathaṇcit tadbhede ’pi tatsvabhāvataivaiva pratīyamānavāid iti te manyante | **apūrvotpattir eva sā** [T. 289b.] apūrvasyaiva vastunaḥ sā utpattir yā tatsvabhāvasya sāmārthasya | na hy ekasvabhāvavtve sāmārthyam evāpūrvam upajātam na samarthaḥ iti yuktam, tayoḥ svabhāvabhedaprasaṅgāt, viruddhadharmādhyāśasya bhedalaksanaṭvāt | nanu praṭīyamāne eva sāmārthyadvator utpattyanupatī ekasvabhāvāt ca katham nihoṭtam saḷkate? ite cet | na | apramāṇena praṭīthe, anyathā praṭītyamasiṅā bhavātā dvicandradāyo ’pi na nihoṭavayāḥ | bādhakapramāṇasambhāvāt te ’pahnūyanta iti cet | ihāpi vastuna ekasvabhāvasyotpattyanupatī parasparavirudhe bādhike kiṃ nesycete? | vyavasthitasyaiva vajrapalāder dḍharmaṇaḥ [S. 120a.] tatsvabhāvam sāmārthyam utpannam iti ca pūrvāparakālayor apratibhāsamānavivekaḥ katham praṭītyāḥ? |

vijñānādikāryasyānutpattiyaugapadyodayaprasaṅgāt cakṣurādisānnidhye **prāg** asat tat sāmārthyam utpannam kramavac ceti nīcāya iti cet | yady evam ekākāratayā pūrvāparakālayor adhi(vi)kṛtam praṭyabhijñānam upajāyamānam apūrvāsamarthyapratibhāsaviviktopalādigṛāhy[506]apy anumānād arthāpattito vā bādhām anubhavan na praṃjānam ity upagataṃ syāt | tathā, utpattyanupattiygor ekasvabhāvāyām virodhāt samarthatasyaivāpūrvasyotpattiḥ[507]sadrśāpbhāvagrahakṛtās cārvāgdarśanaṇām ekatvavibhraṃo lūnapunarjātesv iva keśanakhāḍisv iti kiṃ nesycate? |

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[505] teṣām sāmārthasyāśāma- -- T.

[506] -rahita-

[507] -syaivānanubhūtapūrvā- -- T.

	
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atha sāmārthyam sahakāripṛatyayasānnidhyalakṣaṇam evety atatsvabhāvam iti nāpūrvotpattiprasaṅga [T. 290a.] itinaiyāyikādayo manyeran atrāha -- **atatsvabhāv**avtve sāmārthasyaśeṣyamāṇe sa ³bjādiḥ padārthaḥ[508]**prāg** iva tadrūpāparitṛyāgāt **paścād apy akāra**ka eva | {p. 121.1} kutah? | sāmārthyam ity ākhyā yasya padārthāntarasya sahakāripṛatyayasānnidhyalakṣaṇasya sa evāśītya[śabda]vācyā itinaiyāyikair abhyupagamāt | tata eva tadbhāvābhāvītvena kāryotpatthe | te ’pi sahakāriṇaḥ praṭyayāḥ yady akṣaṇikāḥ teṣv apy evam [S. 120b.] prasāṅgo ’nivārita eveti kṣaṇikataivaikārtha[kriyā]pratīnyāmālakṣaṇam sahakāritvam icchato ’bhūpeyā |

punar apy akṣaṇikānām ekārthakriyāpratīnyāmam nirākartum upacayahetum āha -- **api** ca ityādi | yo ’śiv akṣaṇiko bhāvāḥ sakaleṣu sahakāriṣu svakāryam karotīṣyate, sa tadaiva tāvat kasmāt karotī? | yena hi kāraṇena tatkāryakriyāsvabhāvavtvena tadā karoti tene(nai)va sthiraśvabhāvātāt **prāg** api kuryāt, tataḥ kuto ’syaikārthakriyāpratīnyāmah? iti bhāvāḥ |

kācānyāmgṛyate **uktīyārthā**tad **dr̥ṣyate** **tathā** iti sarvatreyam apratīhatā yuktir iti manyāmānahkumārīlahpraḥa -- **kurvan dr̥ṣṭaḥ** ityādi | yatas ⁴tadaiva kār्याṃ kurvam(n)[509]dr̥ṣto mayā **tena darśanabalena karotīti brūmah**, ⁵kim atrānyayopapattiyā [T. 290b.] ’bhīhitayā[510]?, prak̄ tat kurvan na dr̥ṣṭaḥ tena na karotīty ekārtha[kriyā]pratīnyāmāḥ sidhyati akṣaṇikānām apīti | bhāvo hi kār्याṃ karoti tajjananasvabhāvatayā na darśanabalendr̥ṣṭasyāpi svakāryakaraṇāt ato nedam uttaram sambadhyata ity upahasann āha -- **aho mahāsāmārthyam** ityādi | mahāprabhāvasya bhavato mahāsāmārthyam darśanam, yasmād etad bhāvāṇ kār्याkaraṇasvabhāvavikalāṇ api -- yadi kār्याkaraṇasvabhāvātvd bhāvāḥ kār्याṃ kuryuḥ tadaitad evottaram kim noktam?, yataḥ [S. 121a.] kār्याkaraṇe darśanam uttarīkṛtam iti kṛtvā -- **svabhāvāmātreṇa** ātmasatāmātreṇa **nānaprākāreṣu vyāpāreṣu niyu**ṅkte tat katham mahāsāmārthyam na syāt? | na cātra me kācid akṣamā[511]kintu yadī **nāma kiṅcīt** kāraṇam **kathaṇcī**d anādr̥ṣṭasya vā vyākṣiptasya vā **atrabhāvata** iti pūjāvacanam {p. 122.1} **darśanasya viṣayatām atīkrāmet** tadā **hanta** iti dainyodbhāvanam etat, apraso dharmo ’sya tad idam -- **aprasavdharma**kaṃ tato ’petasantāṇam syād iti tyas asmākam cintā cittaṃ dunoṭi |

para āha -- **na vai** vāyam ityādi | naiva vāyam kār्याkaraṇasvabhāvarahitāṇām **bhāvanām asmad darśanavaśāt kār्याkriyāmbṛmah**, kintu svabhāvenaiva te bhāvāḥ tatkāryakaraṇasvabhāvāḥ, tataḥ svakāryam kurvanti | **tān paśyantaḥ** ⁶**kevalamjñā**mahe ta[512]ete kārakasvabhāvā vī | darśanasya hi yathāvasthitavastuvijñāne vyāpārah, nāvīdyā(dya)ṃānasvabhāvākriyāyām iti |

siddhāntavādy āha -- **satyam, idam apy asti** | kiṃ vāyam nyāyānurūgītayā nyāyām [T. 291a.] vacanam upalakṣyāmah, uta bhāvāṇ eva sarvadā nyāyavacanarahito ’pi kathaṇcin nyāyām ukṭavān iti sañjātaparitosah prechati -- kiṃ tad? ity āha -- **svabhāvas teṣāṃ** bhāvāṇām **kār्याkriyādharmā** kār्याkaraṇadharmā **tena** kāraṇena **samastāḥ** samagrāḥ praṭyayāḥ sahakāriṇo yeṣāṃ teṣāṃ akṛtvā kār्याṃ **nopekṣāpātī**ḥ nauḍeśīny apratīpattīḥ iti satyam -- idam apy asti bhavato nyāyām vacanam iti, kintu idam aśi praṣṭavyaḥ -- [S. 121b.] **so** [⁷**kṣepa**]kriyā**dharmasvabhāvāḥ** **apāhī**ḥ **kūṭe**ṣṭapadaivāntya**vāsathāyāḥ** samagrāvasthāyām yadanantarām kār्याṃ utpadyate tadaiva **utpannaḥ?** **āhosvit** **prāg** api parasparavirahāvasthāyām api **astī**? |

tatra tadaivotpanne tatsvabhāvavtve ’pūrvotpattir eva, atatsvabhāvavtve so ’kāraḥ eveti pṛaguktadoṣabbhayāt para āha -- **astī** | kutah? pṛacyutaś ca utpannāś ca pṛacyutopannaḥ[513], tasya pṛatīśedhaḥ **apṛacyuto ’nutpannaḥ** sthira ekaḥ svabhāvō yeṣāṃ bhāvāṇām teṣāṃ kasmīṃcīt kāle **kasyacīt** svabhāvasya tatropalabdhasya **abhāvāvirodhāt** | kṣaṇikeṣv eva hy ekadā dr̥ṣṭaḥ svabhāvō ’nyadā na bhavet tadā tasyānyatvāt | nāpṛacyutōṣṭpannāpūrvāpararūpeṣu sthiresu bhāvesv iti |

{p. 123.1} atrāha -- **tat kim idāntm** ityādi | śyānmatam -- naivedam anena vākyena sadṛṣam asmad vākyam ity āha -- **ko vā’sya** ityādi | yady etad anena tulyam [T. 291b.] na bhavati tadā sakalasahakāryasvsthāyāḥ[514]**prāg** **api** ayam **akṣepakriyāsvabhāvāḥ** avilamvitakār्याkaraṇasvabhāvāḥ **kār्याṃ**ca **na karotīty** asya bhāśītasārtho vaktavya itī |

naiyāyikās tu manyante -- bhāvāṇām sahakārisannidhānāsannidhānāpekṣayā kārakākārakasvabhāvāvayvasthā, na svabhāvataḥ, teṇāyam apṛacyutopannaṣthiraikasvabhāvavtve ’pi [S. 122a.] na pṛāg api svakār्याjananasvabhāvāḥ, kintu sannihitasakalasahakāripṛatyaya eveti | tanmatam āśāṅkamāna āha -- **sahitāḥ** ityādi |

etan nirasyati -- **anyas tarhi** ityādi | yadi nāma sahitasya svakār्याjananasvabhāvātā, kevalasya ca tadviparītarūpātā, anyatvam tu kasmād bhavati? ity ata āha -- **svabhāvabhedā** ityādi | **svabhāvabhedā eva hi bhāvabhedasya lakṣaṇam** | sa cet tatkāryajanakājanakarūpatayā bhīdyate, śāliyavajbījādnām iva katham iva bhāvabhedo na syāt? | na hi svabhāvād anyo bhāvāḥ yataḥ tadbhede ’pi na bhīdyeta, niḥsvabhāvātāprasāṅgāt |

nanu coktam svato janakājanakasvabhāvātāviraḥāt praṭyayāntarabhāvādyapekṣatvāt janakājanakarūpatāyās tadbhede ’pi kuto bhāvabhedaprasaṅgaḥ?,

[515]tasyāpārāpekṣasvabhāvābhedalakṣaṇatvāt[516]ity ata āha -- **na hi sa sāhītye** ’pi ityādi | tadaitad uttaram bhāvatkam sambadhyeta[517]yadi bhāvo yo ’sau paraḥ sahakāritvbhīmataḥ [T. 292a.] sannidhiyate tadrūpeṇa karttā syāt na svarūpeṇa | na caitad astī, tathābhāve hi paramārthataḥ sa eva paraḥ[518]karttā syāt | tatra tu karttvavyapadeśaḥ [S. 122b.] kalpanānīrmita eva bhavet | na ca kalpanānuvidhāyīn yo ’rthakriyāḥ | na hi mānavako dahanopačārād īdhīyate pāke | tataś ca nāśyānupakāriṇo bhāvam apekṣta kār्याṃ iti tadrahitēbhya eva {p. 124.1} sahakāribhyo bhavet | yad vā tebhyo ’pi na bhavet | teṣāṃ api pararūpeṇa kartṛtve svayam akārakatvāt | tataḥ sarveśam evam svayam akārakatve pararūpenāpy akārakatvāt sarvathā kārakocheda eveti na kiṅcīt kutāscīt jāyeta | tasmāt svarūpeṇaiva bhāvāḥ svakār्याsya karttā na pararūpeneti nāśyottarasvavākāśāḥ | tato ’nyāḥ saḥito ’nyāś ca kevalaḥ ity etad avicalam eveti |

atha yena svarūpenāyam janakas tad asya sahitāśahitāvasthayoḥ sarvadā ’sti tadā svarūpam ca svakār्याjanakam asya sthiraśvabhāvasya pṛāg api sahitāvasthāyās tad eva yatsahitāvasthāyām akṣepakriyāsvabhāvam iti tasmāt na kathaṇcīt kār्याkriyāvīraṃah | athavā kadācīt puro brīyāt svahetubhir evāyam praṭyayāntarāpekṣā [T. 292b.] svakār्याjananasvabhāvō janita iti kevalo na karoti | na cāśya sahitāśahitāvasthayoḥ svabhāvabhedah, praṭyayāntarāpekṣasvakār्याjananasvabhāvātayāḥ [S. 123a.] sarvadā bhāvāt ity ata āha -- **na hi sa sāhītye** ’pi ityādi | svarūpeṇaivāsya kartṛtvāt tasya ca pṛāg api bhāvāt praṭyayāntarāpekṣāyāś ca tato labhyasyāntīātīśasyāyābhvenāyogāt upakāralakṣaṇatvād asya, anyathā ’tīprasāṅgāt, kevalasya kār्याkaraṇam anivāryam iti akurvataḥ katham sahitāvasthāyā na bhedah syāt? itī bhāvāḥ | praṭyayāntarāpekṣasvakār्याkaraṇasvabhāvā ity api pararūpenākāryasya praṭyayāntarānnidhānopalakṣītakāle kāravatkam na pṛāg ity ayam arthah | tataś ca kadācīt kār्याkriyāśvabhāvō na sarvadā itī bruvatā katham sarvadā kār्याjananasvabhāvātā ’syoktā bhavati? | nanv evam svabhāvabhedā evāsya tadatatkālayoḥ samarthatāḥ syāt | tasmān nākṣaṇikānām ekārthakriyāpratīnyāmālakṣaṇam sahakāritvam itī sthitam |

paraḥ ⁸samānadoṣāṇām āpādayann āha[519]-- **yasyāpi** ityādi subodham | yadi nāma kṣaṇikas tathāpi kinna bhavati? ity āha -- **uktamāpdr̥ṣyā** sahakāribhir aprthgabhvāinaḥ **kriyā** | ’te[520]{p. 125.1} samarthaḥ [S. 123b.] eva svabhāvāto saha jāyante kṣaṇikā yeṣāṃ [T. 293a.] pṛākpaścātpṛthagbhāvo nāstī’ ity atra | **sa katham eka**kṣaṇ**abhāvi** ekasmin evāntye kṣaṇe bhavānāsīḥ **anyathābhavet** anyatkaṣṇāt pṛāk paścāt pṛthag vā bhavet? **yacā** anyathā **bhavati** va evāntyakṣaṇabhāvī ⁹sahakārisantānopakṛtasvabhāvō ¹⁰kṣepakriyādharmā[521]**na bhavattīti** **nāyam** akṣaṇapakṣodītat **praśaṅgaḥ**[522]kṣaṇikapakṣe | kutah? | **kāra**kākāra**kayoḥ** ityādi | kāraḥo ’nyāḥ akārakas tadanyaḥ tayoṙ yaḥ **svabhāvāḥ** sa bhīno ’pi bhēdvīvakṣayaikatvenoktaḥ | tathā kārakasya yo hetur upāntyaḥ, akārakasyāpi yo hetus tadanyaḥ sa bhīno’ py abhedavivakṣayaivaikatvenoktaḥ | tena kārakākārakayoṙ yau svabhāvau tayoṙ ekatra dharminī virodhāt | tathā tayoḥ svabhāvayoṙ janakau yau hetu -- ekaḥ kārakasvabhāvajanako ’nyāś cākārakasvabhāvajanakaḥ -- tayoṙ apy ekatra dharminī virodhāt, anyatve sati | akārakasvabhāvajanakaheter utpannasyākarakasya svabhāvasyānyatvāt **yacā bhavati** **sa eva na bhavattīti nāyaprasaṅga** itī |

NOTES	
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[508] -dīḥ samarthaḥ padā- -- T.

[509] tad evaikaṃ artham kurvan -- T.

[510] kim atra nyāyopapattiyā dr̥ṣṭayā -- T.

[511] akṣamatā -- T.

[512] kevalam na jananyati | ta -- T.

[513] karmadhārayo jñeyāḥ |

[514] -kārikāryāva- -- T.

[515] bhāvabhedasya

[516] bhāvabhedasya aparāpekṣa[svabhāvavtve] yaḥ svabhāvabhedah] tannimittatvāt |

- [517] samvādyate -- T.
 [518] parasya -- T.
 [519] tām vivakṣann āha -- T.
 [520] p. 115.6
 [521] -bhāvāpekṣakri- -- T.
 [522] doṣah -- T.

[523] apekṣakriyā- -- T.

[524] dharmah -- T.

[525] -prasāva -- T.

[526] bhajeta -- T.

[527] avāśyam -- T.

[§ 41. kāryasyaiva sahakāryapekṣeti matasya nirāśah]

[528] p. 113.27

[529] pūrvapūrvabhakṣa- -- T.

[530] midyate -- T.

[531] kṣaṇikāpekṣaṇāt -- T.

[532] apekṣakriyā- -- T.

[533] dharmah -- T.

[534] -prasāva -- T.

[535] bhajeta -- T.

[536] avāśyam -- T.

[537] apekṣakriyā- -- T.

[538] dharmah -- T.

[539] -prasāva -- T.

[540] bhajeta -- T.

[541] avāśyam -- T.

[542] apekṣakriyā- -- T.

[543] dharmah -- T.

[544] -prasāva -- T.

[545] bhajeta -- T.

[546] avāśyam -- T.

[547] apekṣakriyā- -- T.

[548] dharmah -- T.

[549] -prasāva -- T.

[550] bhajeta -- T.

[551] avāśyam -- T.

[552] apekṣakriyā- -- T.

[553] dharmah -- T.

[554] -prasāva -- T.

[555] bhajeta -- T.

[556] avāśyam -- T.

[557] apekṣakriyā- -- T.

[558] dharmah -- T.

[559] -prasāva -- T.

[560] bhajeta -- T.

[561] avāśyam -- T.

[562] apekṣakriyā- -- T.

[563] dharmah -- T.

[564] -prasāva -- T.

[565] bhajeta -- T.

[566] avāśyam -- T.

[567] apekṣakriyā- -- T.

[568] dharmah -- T.

[569] -prasāva -- T.

[570] bhajeta -- T.

[571] avāśyam -- T.

[572] apekṣakriyā- -- T.

[573] dharmah -- T.

[574] -prasāva -- T.

[575] bhajeta -- T.

[576] avāśyam -- T.

[577] apekṣakriyā- -- T.

[578] dharmah -- T.

[579] -prasāva -- T.

[580] bhajeta -- T.

[581] avāśyam -- T.

[582] apekṣakriyā- -- T.

[583] dharmah -- T.

[584] -prasāva -- T.

[585] bhajeta -- T.

[586] avāśyam -- T.

[587] apekṣakriyā- -- T.

[588] dharmah -- T.

[589] -prasāva -- T.

[590] bhajeta -- T.

[591] avāśyam -- T.

[592] apekṣakriyā- -- T.

[593] dharmah -- T.

[594] -prasāva -- T.

[595] bhajeta -- T.

[596] avāśyam -- T.

[597] apekṣakriyā- -- T.

[598] dharmah -- T.

[599] -prasāva -- T.

[600] bhajeta -- T.

[601] avāśyam -- T.

[602] apekṣakriyā- -- T.

[603] dharmah -- T.

[604] -prasāva -- T.

[605] bhajeta -- T.

[606] avāśyam -- T.

[607] apekṣakriyā- -- T.

[608] dharmah -- T.

[609] -prasāva -- T.

[610] bhajeta -- T.

[611] avāśyam -- T.

[612] apekṣakriyā- -- T.

[613] dharmah -- T.

[614] -prasāva -- T.

[615] bhajeta -- T.

[616] avāśyam -- T.

[617] apekṣakriyā- -- T.

[618] dharmah -- T.

[619] -prasāva -- T.

[620] bhajeta -- T.

[621] avāśyam -- T.

[622] apekṣakriyā- -- T.

[623] dharmah -- T.

[624] -prasāva -- T.

[625] bhajeta -- T.

[626] avāśyam -- T.

[627] apekṣakriyā- -- T.

[628] dharmah -- T.

[629] -prasāva -- T.

[630] bhajeta -- T.

[631] avāśyam -- T.

[632] apekṣakriyā- -- T.

[633] dharmah -- T.

[634] -prasāva -- T.

[635] bhajeta -- T.

[636] avāśyam -- T.

[637] apekṣakriyā- -- T.

[638] dharmah -- T.

[639] -prasāva -- T.

[640] bhajeta -- T.

[641] avāśyam -- T.

[642] apekṣakriyā- -- T.

[643] dharmah -- T.

[644] -prasāva -- T.

[645] bhajeta -- T.

[646] avāśyam -- T.

[647] apekṣakriyā- -- T.

[648] dharmah -- T.

[649] -prasāva -- T.

[650] bhajeta -- T.

[651] avāśyam -- T.

[652] apekṣakriyā- -- T.

[653] dharmah -- T.

[654] -prasāva -- T.

[655] bhajeta -- T.

[656] avāśyam -- T.

[657] apekṣakriyā- -- T.

[658] dharmah -- T.

[659] -prasāva -- T.

[660] bhajeta -- T.

[661] avāśyam -- T.

[662] apekṣakriyā- -- T.

[663] dharmah -- T.

[664] -prasāva -- T.

[665] bhajeta -- T.

[666] avāśyam -- T.

[667] apekṣakriyā- -- T.

[668] dharmah -- T.

[669] -prasāva -- T.

[670] bhajeta -- T.

[671] avāśyam -- T.

[672] apekṣakriyā- -- T.

[673] dharmah -- T.

[674] -prasāva -- T.

[675] bhajeta -- T.

[676] avāśyam -- T.

[677] apekṣakriyā- -- T.

[678] dharmah -- T.

[679] -prasāva -- T.

[680] bhajeta -- T.

[681] avāśyam -- T.

[682] apekṣakriyā- -- T.

[683] dharmah -- T.

[684] -prasāva -- T.

[685] bhajeta -- T.

[686] avāśyam -- T.

[687] apekṣakriyā- -- T.

[688] dharmah -- T.

[689] -prasāva -- T.

[690] bhajeta -- T.

[691] avāśyam -- T.

[692] apekṣakriyā- -- T.

[693] dharmah -- T.

[694] -prasāva -- T.

[695] bhajeta -- T.

[696] avāśyam -- T.

[697] apekṣakriyā- -- T.

[698] dharmah -- T.

[699] -prasāva -- T.

[700] bhajeta -- T.

[701] avāśyam -- T.

[702] apekṣakriyā- -- T.

[703] dharmah -- T.

[704] -prasāva -- T.

[705] bhajeta -- T.

[706] avāśyam -- T.

[707] apekṣakriyā- -- T.

[708] dharmah -- T.

[709] -prasāva -- T.

[710] bhajeta -- T.

[711] avāśyam -- T.

[712] apekṣakriyā- -- T.

[713] dharmah -- T.

[714] -prasāva -- T.

[715] bhajeta -- T.

[716] avāśyam -- T.

[717] apekṣakriyā- -- T.

[718] dharmah -- T.

[719] -prasāva -- T.

[720] bhajeta -- T.

[721] avāśyam -- T.

[722] apekṣakriyā- -- T.

[723] dharmah -- T.

[724] -prasāva -- T.

[725] bhajeta -- T.

[726] avāśyam -- T.

[727] apekṣakriyā- -- T.

[728] dharmah -- T.

[729] -prasāva -- T.

[730] bhajeta -- T.

[731] avāśyam -- T.

[732] apekṣakriyā- -- T.

[733] dharmah -- T.

[734] -prasāva -- T.

[735] bhajeta -- T.

[736] avāśyam -- T.

[737] apekṣakriyā- -- T.

[738] dharmah -- T.

[739] -prasāva -- T.

[740] bhajeta -- T.

[741] avāśyam -- T.

[742] apekṣakriyā- -- T.

[743] dharmah -- T.

[744] -prasāva -- T.

[745] bhajeta -- T.

[746] avāśyam -- T.

[747] apekṣakriyā- -- T.

[748] dharmah -- T.

[749] -prasāva -- T.

[750] bhajeta -- T.

[751] avāśyam -- T.

[752] apekṣakriyā- -- T.

[753] dharmah -- T.

[754] -prasāva -- T.

[755] bhajeta -- T.

[756] avāśyam -- T.

[757] apekṣakriyā- -- T.

[758] dharmah -- T.

[759] -prasāva -- T.

[760] bhajeta -- T.

[761] avāśyam -- T.

[762] apekṣakriyā- -- T.

[763] dharmah -- T.

[764] -prasāva -- T.

[765] bhajeta -- T.

[766] avāśyam -- T.

[767] apekṣakriyā- -- T.

[768] dharmah -- T.

[769] -prasāva -- T.

[770] bhajeta -- T.

[771] avāśyam -- T.

[772] apekṣakriyā- -- T.

[773] dharmah -- T.

[774] -prasāva -- T.

[775] bhajeta -- T.

[776] avāśyam -- T.

[777] apekṣakriyā- -- T.

[778] dharmah -- T.

[779] -prasāva -- T.

[780] bhajeta -- T.

[781] avāśyam -- T.

[782] apekṣakriyā- -- T.

[783] dharmah -- T.

[784] -prasāva -- T.

[785] bhajeta -- T.

[786] avāśyam -- T.

[787] apekṣakriyā- -- T.

[788] dharmah -- T.

yena yasyābhisambhandho dūrasthasyāpi tena saḥ]

iti nyāyād dī dūrādeśavarttīnām api hetuphalabhāvāt ity āśānkīyāḥ -- **atha sahakāriṇā** ityādi | sahakāriṇaḥ [T. 298a.] parasparasamparkkavikalā api vastudharmatayaivānyonyam upakurvantīti sahakāriṇā kār্যotpādānugunavīśeṣajanāyā krtvāśīveṣa eva samparkkākalā upaśīṭheta, evam [S. 129b.] saty anavasthā syāt | tathā hi -- tadviśeṣotpattvāḥ apy aparāḥ sahakārikṛto viśeṣo 'bh्यupagantavyah, tathā tadutpattvāḥ apy anya iti |

atha naivam sahakāriṇaḥ parasparasya kār্যotpādānugunavīśeṣanimittam aparaṃ viśeṣam kurvanti, svabhāvata eva tatra teṣāṃ yogyatvāt ity ata āḥa -- **na ca** ityādi | naiva hi sahakāriṇaḥ kṣitibījādayaḥ parasparasya kār্যotpādānuguno yo viśeṣaḥ tadutpādāne **nityam** sarvakālāṃ yogyavasthā yena yogyavasthatvena **nityānuśaktaḥ** nityānubaddhaḥ **eṣāṃ** kṣitibījādīnāṃ [p. 132.1.] kār্যotpādānugunavīśeṣajanako viśeṣaḥ syāt yataḥ 'aviśīṭṣād viśeṣotpattau kār्यasyāpi syāt ity etad api parihriyeta |

kuta etad? ity āḥa -- **tadupāya** ityādi | teṣāṃ kṣitibījādīnām upāye -- yogyadeśopaniṭṭe kār्यavyaktidarsanāt[532]jāpye ca -- parasparasamparkkavirāme kār्यानutpattidarsanāt | yadi hi kār्यotpādānugunavīśeṣotpadāne sarvadā yogyavasthāḥ syuh tadā so 'pi viśeṣaḥ sarvadā [T. 298b.] syāt | tatas tatparamparābhāvi kār्याm iti tadupāyāpyayoḥ kār्यasyotpattyanutpatti na syātām | [S. 130a.] tasmān na sahakāriṇaḥ kār्यotpādānugunavīśeṣotpadāne yogyavasthāḥ sarvadeti | yataḥ sahakāriṇāḥ pṛthagavasthitenānavasthābhāyatī krtvāśīveṣo nopatiṣṭhate parasparataś ca prathamāsamparkkasaṅghābhāvinām nopayatē[533]yujyate vā | tena kāraṇeṇādyo viśeṣaḥ kār्यotpādānugunaḥ sahakāribhyaḥ samānakālatayā nirupakāryasya kṣitibījādeḥ **notpadyate** [534], utpadyate cāśau itīsyate | tena samagrāvasthāvat sarveṣāṃ vyagrāvasthābhāvinām api kṣaṇānām aviśeṣāt tajjanānasvabhāvāte 'py ajananāt samagrāvasthāyām eva jananād | yathā kṣaṇikānām ekārthapratinyayalokaṣaṇam sahakāriṇām sahakāriṇām api bhaviṣyatīti kṣīṃsarvopāyo 'kṣaṇikavādī sāmyam evātura iva bahumanyamānaḥ tatraiva bhāraṇ[535]kṛtāvaṇ |

siddhāntavādī bhāṅgye param upaḥasanā āḥa -- **nāsmākappunahpunah** ityādi | yadi punaḥ punar vacane 'pi lokasya nyāyapratīṭṭī bhavati śataśo 'pi brūmah | kim āṅga punar dvau trīn vā vārān? | na hi parārthaprvrttīnām aśmākam punaḥ punar abdhīhāne kaścid udvego bhavati | evaṃ vādīnaś ca śāstrakṛtaḥ kvacit prakārāntarena[536]tam evārtham [T. 299a.] sphuṭīkurvato ye punarukṭāparihāryāya et ante sa teṣāṃ aśthānaparīśrama eva | yadi nodvego hanta tarhy ucyatām ity ata āḥa -- **na viśeṣotpadānād eva** ityādi | naiva viśeṣotpadānāt [p. 133.1.] sahakāriṇāṃ sahakāriṇāṃ paramārthataḥ kvacit [S. 130b.] sambhavati, yataḥ prathamakṣaṅghābhāvinām bījādīnāṃ tadabhāvāt kār্যotpādānugune viśeṣe kartvaye sahakāritīvairahaḥ bhāvāt | na tvā dṛṣṭāṃ eva, kāraṇabhedāt | etāvat tu syāt -- kaścid viśeṣaḥ kvacit kār्यe 'nuguno na sarvaḥ sarvartre | etac ca prāg evoktam itī darsayāṃ āḥa -- **pratikṣaṇam aparāparāḥpratyayaḥ** itī |

para āḥa -- sā 'py ekārthakriyā vā bhavet parasparato viśeśarhitānām | yadi punaḥ parasparato viśeśarhitānām api tadekārthakriyā 'ṅgīkriyate tadā prateyakam tadavasthāyām tadutpādānaśmārthyābh्यupagamāt tadavasthāyām iva pṛthag api sā bhavet | tathā hi -- te tadavasthāyām api parasparato nirviśeśa eva kurvanti | teṣāṃ pṛthag api tadviśeśakriyā katham iva na prasajyeta? | na hy eṣāṃ samhatāśmātāvasthoyḥ kaścid viśeṣo 'stīti | bhavatu, ko doṣaḥ? itī cet; **tathāca** kār্যotpādānugunavīśeṣasya pṛthakkaranaprasāṅge sati **tasmād viśeṣād bhavaṃśīlam** ankurādī **kār्याm** api viśeśavat kevalāt sahakāriṇaḥ syāt itī cen manyase, atrāpi sarvaṃ uktaṃ uttaram | tathā hi -- samhatāśmātāvasthayor nirviśeśa eva kṣaṇakṣayīno bhāvā itī tuducyate tat kim tāvad viśeṣamāntarapekṣayā? āḥovit [T. 299b.] kār्यotpādānugunavīśeṣajanakavīśeṣapekṣayā? | yadi pṛacyo vikalpaḥ tad ayuktam | na hi kācid viśeṣamāntararhitā 'vasthā [S. 131a.] sambhavati, sarvadā 'parāparapratinyayogānibandhanānyāparāparavīśeṣasya bhāvāt | na hi kādaciṅgīpī ekam eva, ādhāraśchāyātapavāśīṭṭāder yathāsambhavaṃ bhāvāt | na ca tabhāvā 'pi tat dṛṣṭāṃ eva, kāraṇabhedāt | etāvat tu syāt -- kaścid viśeṣaḥ kvacit kār्यe 'nuguno na sarvaḥ sarvartre | etac ca prāg evoktam itī darsayāṃ āḥa -- **pratikṣaṇam aparāparāḥpratyayaḥ** itī |

'aparāparapratinyayoyena pratikṣaṇam bhīnnaśaktayaḥ saṃskārāḥ santanvanto yady api kutaściṅgīpī sarūpāḥ pratīyante, tathāpi bhīnna evāśīṃ svabhāvāḥ, tena kiñcid eva kasyacit kāraṇam[537]itī. 'kṣaṇikesu (p.134.1) bhāveṣv aparāparotpatter aikyābhāvāt[538]itī cātra saṃkṣiptatarom uktaṃ | evaṃ ca 'nāsmākam punaḥ punar vacana' ity atra dvīḥ punargrahaṇam yujyate | yathā yena prakāreṇa bhāvasantāne viśeṣasyotpatṭīḥ [ta]d apy uktaṃ -- 'tatra svarasataḥ pūrvakṣaṇanīrode tebhya eva viśīṣṭakṣaṇotpādād viśeṣotpatṭīḥ[539]itī | atha kār्यotpādānugunavīśeṣajanakavīśeṣapekṣayāḥ pṛgavat prathamāsamparkkabhājāḥ parasparato nirviśeś ity abhīmatam tad apy ayuktam | yataḥ kār्यotpādānugunasya viśeṣasya janakāḥ [S. 131b.] kṣitibījādayaḥ kīdrśaḥ ye [T. 300a.] vyavadhānādirahitatvenopaniṭtīnaḥ | tadbhāvā eva tasya bhāvāt etāvmātrānibandhanatvāc ca 'janakam vya(-kavya)vasthāyāḥ[540] te ca tathāvidhāḥ sarvadā na bhavanti katham pṛthag api kār्यotpādānugunavīśeśarbhāḥ eṣāṃ syāt?, yataḥ kevalānām api kār्यakriyāḥ prasajyeta tad darsāyati -- yogyo deśo yeṣāṃ te yogyadeśāḥ, tadbhāvo yogyadeśatā, śā ādir yeṣāṃ avyavahitadeśatvādīnām avasthābhedānām te tathoktāḥ, te ca te avasthābhedāś ca tathoktāḥ | **yogyadeśatā(-tādyā)vyavahitadeśatādyo ye avasthāviśeṣāḥ** kṣitibījādīnām upajāyante te kār্যotpādānugunavīśeśalakaṇākār्यakaraṃśīlāḥ, naivamvidhāḥ sarvadā bījādaya itī katham eṣāṃ pṛthag api tathāvidhaviśeśarabhāḥ syāt? | etad api pṛag evoktam

'tatra yo 'vyavadhānānīdeśo rūpendriyādīkalāpāḥ sa vijñānajanane samartho hetuḥ[541]itī vacanāt | tasya codāharaṇāmātrtvāt | ihāpi tatra yo 'vyavadhānānīdeśaḥ kṣitibījādīkalāpāḥ sa kār्यotpādānugunavīśeṣajanane samartho hetur itī pratītya eva | sa ca [S. 132a.] tathāvidho viśeṣaḥ sarvadā na bhavati, tajjanakasya heter abhāvāt | parasparopasarpṇādyāśrayasyaiva [T. 300b.] pratyayavīśeṣasya tadhetutvāt | etad api pūrvam evoktam ity āḥa -- teṣāṃ ca kār्यotpādānugunavīśeṣa[ḥ]janane] viśeṣavatām yata utpattiś tad apy uktaṃ asaḥrḍ eva ' yas teṣāṃ parasparopasarpṇādyāśrayāḥ pratyayavīśeṣaḥ sa tadhetujanane samartho hetuḥ[542]itī | kutaśi 'yathāsyaṃ pratyayaḥ parasparopasarpṇāśrayair ye (p. 135.1.) yogyadeśādyavasthā jātāś te sa svabhāvānispatyāḥ jñānahetuṅām pratipadyanta[543]ity anena, ihāpi gamyānāntvāt | tato yady apy eṣāṃ parasparato 'nupatpatter[544]viśeṣo na bhavati, svahetukṛtas tu kena vāryate? | na ca svaahetuta eva sahjātavīśeṣānāṃ bhāve parasparataś tadāśaṃśā, yataḥ parasparato viśeṣāyogaḥ[545]pratīpadyamānāḥ śobheta | teṣāṃ ca kār्यotpādānugunavīśeṣajanakānāṃ pratyajānāṃ prateyakam sāmarthyey 'pi khaṇdāśaḥ kār्यotpādāyogāt sakalasyaiva prateyakam karanāt | yathā kevalānām akriyāḥ kartvrīśeṣasyāvyavadhānānīdeśakṣitibījādīkalāpasya pṛthag ekaikasya samarthasya bhāvasābhāvād ity etad apy asaḥrḍ evoktam ' teṣāṃ ca na pūrvam na paścāt na pṛthagbhāva itī samarthānāpi [S. 132b.] pūrvāparapṛthagbhāvabhāvīno doṣā nopatīyante' ityādivacanāt | tatas tathāvidhaviśeṣasya svopādānāmātrānibandhanānyābhnyupagameṇa [T. 301a.] kevalānām aprasaṅgāt kutaḥ kār्यotpādānugunavīśeṣarambhadvārakam kār्याm api syāt itī? | kutaḥ punar anyam kīvaṃcāro labhyate yadanakūridikār्याṃ sahakāriṇaḥ parasparasya kār्यotpādānugunāṃ viśeṣaparaparām janayantaḥ kurvanti, kār्यotpādānugunam tu viśeṣam vyavadhānādirahitadeśopānāmātrēnyē[546]jata āḥa -- **kāryadvaividhyamca yasmāt tasmād evaṃvibhajyate** | katham dvavidhyam kār्यानām itī? ata āḥa -- sahakāribhir avyavadhānānīdeśair anantarāṃ sañjanītaḥ parasparasya pṛgavasthāpeksaviśīṣṭakṣaṇābhāvakaṣṇā ye viśeṣāś tatparamparayāḥ uttarotaravīśīṣṭatārāḍkṣaṇābhāvarīpāyāḥ utpattir ddharmo yasya tadātmakam ekam kār्याm | anyac ca tadviparīṭam yat sahakāriśannidhimātreṇa bhavati na parasprakṛtām viśeṣaparaparām apekṣate | atrodāharaṇam -- **ankurādivat**, ādiragrahaṇād ⁵odānādivat | tathā 'kṣepena[547]karaṃśīlām yaṇdriyām [S. 133a.] tadvijñānādivac ca | pṛabhāṣvarād apavarakapraviśendriyanirāśrārtham caitad viśeṣaṇam | kuta etad? itī cet (p. 136.1.) kār्याkaraṇayoḥ svabhāvabhedāt | kiṃcid dhī kār्याṃ kāraṇaśmagriśannidhimātrajanasyavabhāvam, tad anyat tu tatparīnāmāpekṣām itī | kāraṇam api kiñcit [T. 301b.] svasannidhimātreṇa kār्याjanānasvabhāvam svākaraṇebhya eva bhavati, yena parasprakṛtām viśeṣaparaparām svākār्याkarane nāpekṣate | anyat tu tadviparītasvabhāvam | yathā kiñcid eva śālyanukurājanānasvabhāvam, tadviparītaṃ cāpāram | śālyankurāś ca tadbījajanyavabhāvo na yavādībījajanyavabhāva na bhāvānām svahetubalāyātīḥ pramāṇādīgatāḥ svabhāvāḥ paryanyuyojyāḥ | ye | ye yajjanānasvabhāvāḥ pramāṇato 'dhigatāḥ te kiṃ sarvadaiva tatsvabhāvāḥ? āḥovit! tadavaiva? ity atra cintā pravarttate | tatra sarvadā tatsvabhāvāte paścād iva pṛg api tatkāryakriyāprasāṅgena pararūpeṇākārakasya [S. 133b.] bhīnnaśvabhāvātā kārakākārakāvasthāyoyḥ śālyiyavabījādīnām iva tattvacintakair ucyate | sadrāṣparabhāvanibandhanam caikatayāḥ pratyabhījñānam līnapunarjāteṣv iva keśanakhādīṣu ⁶ity atra[548]virodhābhāvād itī | yadā ca tatkāryakāraṇasvabhāvabhedāt kāryadvaividhyam, **tatratīṣmīm**(smīm) sati **sahakāribhyaḥ** kṣitibījādībhyaś teṣāṃ parasparasantānopakāraṃ apekṣate yat kāraṇam anyavasthāpṛāptam tasya yat kāraṇam ankurādīkam tajjanmanimittam **sahakāriṇāṃ** prathamakṣaṇāntaram viśīṣṭadvīṭyikaṇābhāvārīpo yo [T. 302a.] viśeṣaḥ kār्यotpādānugunaḥ **ādyo** bhavati sa **teṣāṃ** sahakāriṇāṃ prathamāsamparkkabhājāṃ parasprakṛto yo viśeṣaś tajjanāṃ na bhavati parasparopasarpṇādyāśrayād ity etad apy avīśeṣāt tasya bhāvāt | tataḥ kār्यotpādānugunād ādyāḥ viśeṣāt prathamakṣaṇopaniṭtībhiḥ sahakāribhir anyataḥ [S. 134a.] samāśāditavīśeṣaiḥ janītāḥ tatpabrhrī ty **viśeṣāḥ** prakṣyamāṇataduttarotarakṣaṇābhāvakaṣṇāṇā jāyante te **tajjanmānaḥ** sahakārikṛtavīśeṣajanmānaḥ | kutaḥ? **tatprakṛtīvat** tasyādyasya viśeṣasya parasparopasarpṇādyāśrayātīḥ pratyayavīśeṣād āśāditadanukulavīśeṣaiḥ sahakāribhiḥ parasropapakāraṇirapekṣair janyavabhāvatvat, taduttareṣāṃ ca viśeṣānām [137.1.]

sahakārikṛtakār्यotpādānugunavīśeṣajanyavabhāvātvat | yata evam itī tasmāt ¹nānavasthāḥ pṛg[549]uktā | atha sahakāriṇāḥ kṣityādīnā kuśīlādyavastho 'pi bījādī tenāpi kṣityādīḥ krtvāśīveṣa evopatiṣṭheteānavasthāivam syāt itī | tasya prakāryāśnābh्यupabgamāt puruṣapratyāntare eva [T. 301b.] kṣetraprakiraṇāhetor avyavahitāsnigdhapṛthivībījasamparkkalakṣaṇasya kār्यotpādānugunavīśeṣajanakasya viśeṣe 'yogapagamāt | tatra yad uktaṃ pareṇa 'yathā prathamāsamparttābhājāḥ kṣitibījādayaḥ parasparasya viśeṣamanād adhānāḥ kār्यotpādānugunaṃ viśeṣam janayanti, tathā [S. 134b.] śhīrīrūpāḥ api bhāvāḥ tadekakār्याpratīnyatāḥ parasprakṛtavīśeṣanirapekṣā eva bhāvīsyanti' itī, tadabh्यupagacchann āḥa -- **tathādyo akṣaṇiko 'pi** ityādi | kṣaṇikavād akṣaṇiko 'pi yadi kār्याṃ karoti karotu nāma | na kaścid vāryati | kintu yena svabhāvāḥ kār्याṃ karoti sa yadi **avilambitakār्याkartṛdharmā** apekṣeṇa karoty evamśīlo dharmo yasya sa tathoktāḥ, tadā **pṛthagbhāvasya sambhavāt kevalo 'pi** na kevalaṃ sahītaḥ **tathāsyāt** tatkāryakāraḥ syād ity uktaṃ bahuśaḥ | **atatsvabhāvas** tu akṣepakartṛsvabhāvavikalas tu **tadā'pi** sahītavasthāyām api pṛgavat **akāraḥ eva** paratīpene kartṛtvasya pūrvam eva niśedhāt |

tad evam ekārthakriyāyā viśeṣotpadānena cāksaṇikānām sahakāritvaṃ niśidhyopasamharaṇam āḥa -- **tasmāt** ityādi | dvividhasyāpi sahakāritvasyāyogāṃ naivāksaṇikasya kaścit [T. 303a.] sahakāritī kevalo 'pi svākār्याṃ kuryād itī sahakāripratryāyāpekṣasyāḥkṣaṇikasya hetuṅām bruvāṇāṃ kim yuktam itī [S. 135a.] darsayāṃ āḥa -- **pṛtyas** tu ityādi | yo hi śhīraheturvādī tasya yadi sa hetuḥ pṛtyāntarāny apekṣya kār्याṃ karoti tadā **vyaktam** avāśyam tasya śhīrasya hetoḥ pṛtyāyāntarāpekṣakāraṇasya svabhāvāntarasotyopattir itī | **nākār्याsyā** kār्याtām ananubhavato 'pekṣety ucyate | yataḥ sahakāriṇāṃ yaḥ **sanghātāḥ** sannīpatāḥ **tathāsthyī** tatra vartamāno bhāvasantānaḥ **pṛyāḥ** bhālyuḥena **sahakāripratryayair upajānitavīśeṣaḥ** sa **svākār्याnpkurvan dṛṣṭo** [p. 138.1.] **bījādivat** tasmād evam vibhajyate | pṛyograhaṇam cāḥpekākāndriyāḍīsaṅghātāvayacchedhārtham | tatsambhāvīno nyāyasyākṣaṇikesu pṛthagbhāvasambhavana kathañcid api kalpayitum aśakyatvat | pṛgākāraḥkasya paścāt kāraḥasvabhāvāntarotpattiś tu na virudhyate | tasyaiva hy akārāḥkasya tadātmā kāraḥaḥ svabhāvo na yujyate na tv atadātmā | ata eva svabhāvāntaragrahaṇam | tatra kevalam akārāḥasvabhāvasya svarasanirodhītmātram upeyam | [T. 303b.] tataḥ sarvaṃ sustham itī |

atha matam -- kāraḥasvabhāvāntarotpattir isyate yadi śhīrasya hetoḥ pṛg api kāraḥasvabhāvō [S. 135b.] na syāt | tasya tu pṛg api bhāvāt pṛtyāyāntarāpekṣā tadutpattir apy ukteṭi ata āḥa -- **kāraḥasya** ityādi | yadi hi samagrāvasthāyāḥ pṛg api kāraḥasvabhāvo bhavet tadā 'syākriyā na yujyate, samhatāvasthāyām api tatsvabhāvatayāiva karanāt, pararūpeṇa kartṛtvasya pṛg eva niśiddhatvāt | na ca karoti | tasmāt so 'sya svabhāvāḥ prāṇ naivāśīti | yadi ca pratyāyāntarair apy asau na kriyeta tat ²kim itī mudhaiva tāny apekṣate?[550]itī |

NOTES

[532] kār्यotpādādarsanāt -- T.

[533] nopāyātā -- T.

[534] nopapadyate -- T.

[535] param -- T.

[536] paryāyāntareṇa -- T.

[537] p. 116.13

[538] p. 88.19

[539] p. 130.11

[540] janakavyaya- -- T.

[541] p. 117.15

[542] p. 117.24

[543] p. 129.12

[544] 'nutpatter -- T.

[545] viśeṣayoga -- T.

[546] -deśakramamātre- -- T.

[547] -di grhyate | akṣe- -- T.

[548] atrāpi -- T.

[549] na ghaṭābhāvā itī nānavasthāḥ pṛg -- T

[550] kim itī tathā 'nyānyapekṣate -- T.

Footnote [1]

[§ 43. nirhetukavīnāśacarcāyā upaṃṣāraḥ]]

tad evam 'tatsvabhāvasya janantā[551]ity asya 'yo yatsvabhāvāḥ sa svahetor evotpadyamāṇāḥ tādṛśo bhavati na punas tadbhāve hetvantaram apekṣate[552]ity asyēkaṅkatāparihāryoktasya prakārāntareṇāñcēkante udbhāvīte tatparjihīṭṛsāyā **aparāparapratryayoyogena**[553]ity ādy abhīnitam | tatra yena nyāyena kṣaṇikāṃṃ hetuphalasvabhāvāḥ tasyāḥkṣaṇikesu asambhavam pratīpādāyitum pṛśāṅgikam yad upakrāntam tat parisaṃpāyasya prakṛtam anubadhnann āḥa -- **tasmād yo yadātmā** ityādi | yadi svabhāvenāśtīdhīdharmaṇo bhāvasya [S. 136a.] na nāsākāraṇaiḥ pṛyojanam svabhāvāne śhīdīdharmaṇo bhaviṣyatītyi ata āḥa -- **śhīdīdharmaṇo 'pi** ityādi | śhīdīdharmaṇo 'pi hi naiva nāsākāraṇaiḥ kiñcit pṛyojanam | tasya svahetubhyaḥ samupajāto pṛyāḥ śhīraḥ svabhāvāḥ [p. 139.1.] tadanyaḥviśeṣyāśhīrātmatāpattēḥ kenacit karttum aśakyatvat | kāmaḥ hi bhāvāḥ svayaṃ | na tu santa eva svam svabhāvāḥ paritjyanti | ata śhīdīdharmaṇo 'py anyathāvat pratipattir isyate tadā 'nyathāvipratipattau vā **tatsvabhāva eva** śhīdīdharmaṇa **na syāt**, ātmabhūtasyāśhīdīdharmaṇaḥ svabhāvasya paścāt sambhava pṛg apy abhāvāyogāt | na hi tadātmamanasasmīm(smīm) sannīhite kādācidabhāvo yuktāḥ, atatsvabhāvātpṛasaṅgāt 'viruddhadharmāyogāśyasya bhedalakṣaṇatvāt' ity uktaṃ | tathā ca sati **pṛthva eva vikalpāḥ**

bhāvād ativyāpṭer vā | vandhyasūtādinām asattvāt katham sattāyogah? iti cet | na | itaretarāśayāt | yatas teṣām asattvam sattāyogavirahād eva [T. 309b.] tadvirahaś cāsattvād iti | yadi ca satām eva sattāyogah evam tarhy anyat sattvalakṣaṇam abhidhānīyam sattāyogasya ca vaiyarthīyam, tata eva vastunah sattvāt | sarvārthakriyāsāmārthyavirahāt {p. 146.1} sattāyogābhāvas teṣām iti cet | evam sati yad evārthakriyāsāmārthyavyuktam tasyaiva sattāyoga iti arthakriyāsāmārthyam eva bhāvvalakṣanamāyātam iti aparthakah sattāyogah | **itthamca** evam | anyathā sāmānyādinām katham svarūpam sattvam syāt? | arthakriyāsāmārthyam tu sarvesām astīti tad eva bhāvvalakṣanam |

utpādavyayadravyayuktaṃsat [Tattvārtha- 5.29.] ity etad apy ayuktam, dhrauvyenotpādavyayavor virodhāt ekasmin(sm) dharmīny ayogāt | kathañcidutpādavyayau kathañcit dhrauvyam iti cet | yathotpādavyayau na tathā dhrauvyam, yathā ca dhrauvyam na tathotpādavyayāv iti naikam vastu yathoktalaṣṇanam [S. 142a.] syāt | tato 'nyasya bhāvvalakṣaṇasyayogāt śakteś cāntaśah svajñānajanane 'py upagamāt paraiḥ, anyathā satpādārthādivyavasthānyogāt saiva bhāvvalakṣanam, sarvaśaktivirahah punarbhāvvalakṣanam | sarvagrahaṇam ca sarvasya vastuno vastvantarāśktiviraharūpavād abhāvātānīrāsārtham | yasya tu na kvacicchaktiḥ sa evaikāntenābhāva ucyate | śaktīlakṣaṇam eva sattvam akṣaṇike syāt tataḥ kṣaṇīkmatā [T. 310a.] sattvasya na sidhyatīti kuto 'nvayavyatīrekau? iti cet, āha -- **na caivaḥkṣaṇikasya** kvacit kārye 'ntaśo jñānalakṣaṇe 'pi śaktir asti tat kutas tasya talakṣaṇam sattvam atīdāre iva bhaviṣyati?, yataḥ sattvasya kṣaṇīkmatā na sidhyet |

nanu ca śakter atīndriyatvāt kāraṇānām kāryārambhānīyamābhāvāc ca katham tadviraho 'kṣaṇikasya bhavet yato 'sya sarvaśaktivirahalaṣṇanenāstvtena virodhinā nirākriyamāṇam sattvam kṣaṇīkmatmātām evānubhavet yato 'nvayavyatīrekuḥ syātām ity ata āha -- **kramayaugapadyābhyām** ityādi | naiva pratyakṣataḥ [S. 142b.] kāryavirahād vā sarvaśaktiviraho 'kṣaṇikasye ucyate, kintu tadvyāpakarirahāt | tathā hi -- kramayaugapadyābhyām kāryakriyā vyāptā prakārāntarāśyāt | tataḥ kāryakriyāśaktivyāpakayos taylor akṣaṇikatve {p. 147.} virodhāt nivrttes tadvyāptiyāḥ kāryakriyāśakter api nivrttir iti sarvaśaktivirahalaṣṇanam asattvam akṣaṇikatve vyāpakānupalabdhir ākaṣati, viruddhaylor ekatrāyogāt | tato nivrttam sattvam kṣaṇikesv evāvatiṣṭhamāṇam tadātmatām anubhavatīti -- 'yat sat tat kṣaṇīkam eva' ity anvayavyatīrekarūpāyā vyāpteh siddhir niścayo bhavati |

nanu ca prakārāntarābhāvāt kāryam ankurādīkam bijādinā kramayaugapadyābhyām eva kriyati ity ucyate sa eva tu prakārāntaravirahah [T. 310b.] kāryātmanah kutah siddhah? |

prakārāntarasyopalabdhīlakṣaṇaprāptave katham atyantāsambhavaḥ? | kevalam deśādinīdehamātram eva syāt | ¹anupalabdhīlakṣaṇaprāptave nā 'sattānīścayo viprakarsīṇām[568]iti kutas tadabhāvasiddhiḥ? | tataḥ prakārāntareṅārthakriyāsāmbhavāt kramayaugapadyānivrttvāt api nārthakriyāsāmārthyānivrttir iti kuto 'kṣaṇikatve sati sarvasāmārthyavirahalaṣṇanam asattvam?, yataḥ sattvasya kṣaṇīkmatayā 'nvayavyatīrekuḥ syātām? | na | ubhayathā 'py adosāt | [S. 143a.] tathā hi -- kramo nāma paripāṭiḥ kāryāntarāśhītyam kaivalyam ankurādeḥ, yaugapadyam api tasyāparaiḥ bbījādīkriyāiḥ śhīhyam | prakārāntaram cānkurādeḥ tadubhayāvasthāvirahe 'py anyatābhavanam | tasya cānkurādisvabhāvasyānyasahitasya kevalasya vā 'bhāve pratyakṣabodhagamāyāne sati upalabdhīlakṣaṇaprāpta eva svabhāvāḥ kramayaugapadyābhāvābahirbhūto nopalabhate | vastunah upalabhāsyānyāsahītye kaivalye cāpanīte tadviviktadeśādiratibhāsinah[569]pratyakṣasyodayāt svabhāvānupalambhata evābhāvāniścayādīlakṣaṇavyavahārvrtteḥ | tasya cānkurādbhāvasyāvasthādivyabahirbhāvanīsedhe kayosciddeśakālayoḥ deśāntarātau kramēṅkurādbhāvāvaitarasin vā bhāve 'pi na kācit kṣatī | tataḥ pratyakṣata eva [T. 311a.] prakārāntarābhāvasiddheḥ katham kramayaugapadyābhyām arthakriyāśaktir avyāptā syāt? | śāstrakāras tu yathā pratyakṣatā eva prakārāntarābhāvasiddhiḥ tathā svayam **etena kramakramādayo** 'pīti atīdīsan vaksyati |

{p. 148.1} anupalabdhīlakṣaṇaprāptave 'pi prakārāntarasya kramayaugapadyavor anyo 'nvaya[S.143b.]vacchedarūpavād evāśrayasi(-d evābhāvasi)ddhiḥ tathā hi -- anyonyavyacchedarūpānām ekañīśedhenāparavidhānāt tasyā[570]pratiśedhe vidhipratīśedhaylor virodhād ubhayapratīśedhātmanah prakārāntarasya kutah sambhavaḥ? | atra prayogaḥ -- yatra yatprakārayavyacchedena yaditaraprakārayavasthānaṃ na tatra prakārāntarasambhavaḥ, tad yathā -- nīlaprakārayavyacchedenānīlaprakārāntaravyavasthāyām pīte | asti ca kramayaugapadyavor anyataraprakārayavyacchedena taditaraprakārayavasthānam vyavacchīdyamānaprakāravīśayīkṛte sarvatra kāryākāraṇarūpe[571]vastunīti viruddhopalabdhīḥ vyavacchīdyamānaprakāretaravyavasthānam ca, prakārāntarasambhavaś[572], [573] ca tato bahīrbhāvalakṣaṇa ity anyos tattvā 'nyatvarūpavor anyonyaparīhāraśhītalakṣaṇatvāt | na cātrpī bādhakāntarāśaṅkayā 'navasthānām āśaṅkānīyam, pūrvaprasidhāsyā [T. 311b.] [S. 144a.] virodhasya smaranamātrtvāt | viruddhopalabdhīṣu bahīrddharmiḥ hetoḥ sadbhāvam upadarāsy virodhasādhānam eva bādhakam, cet cheṣṭīti | tato viruddhaylor ekatrāsambhavāt pratiyogyabhāvanīścayāḥ śītoṣpasparśayor iva bhāvābhūvayor iva veti kuto 'navasthā? |

tatra na kramēṅkṣaṇīkah kāryāṅi karoty avīśeḍāc akārakāvasthāyām iva | saḥakāryapekṣā ca dvīvidhasyāpi saḥakāritvasyayogād anupanyasanyā | sarvesām caikakriyākāla eva kriyāprasakteḥ, tatkārakasya svabhāvāsyā tadaiva bhāvāt | nāpi yugapat, pratyakṣādivirodhāt[574]punas tatkriyāprasāṅgāc ca | kṛtvān neti cet, na, sāmarthyānapāyāt | anyathā prāg apy akārakarūpavīśeḍād kriyā syāt | kṛtasya karttum āśayakatvāt iti cet | śaktāśaktatayā tarhy ekatraiva kārye bhēdprasāṅgāḥ śālikodravabījāder iva | nītyāś ca yadā yugapat karoti tataḥ prāg api bhāvāt tadaiva tatkriyāprasāṅgāḥ punas tato 'pi pūrvatarām ity evam [S. 144b.] na kadācid yugapat kriyā syāt | pūrvottarakālayoś caikadā yugapat kāriṇo 'nyadā {p. 149.1} sarvārthakriyāsāmārthyavirahalaṣṇanam asattvam syāt iti katham na kṣaṇīkatā? | kriyopagame vā kramapakṣa eva | tatra cokto dośah | evam akṣaṇikatve [T. 312a.] sati cakṣurādīyā- tanānāmasattvapasraṅgāt[575]kṣaṇīkatayām eva sattvam iti yat sat tat kṣaṇīkam etevi sato naśvarātmatāsiddheḥ anvayavyatīrekarūpavyāptisiddhir iti ||[576] {p. 150.1} | 3. kāryaheturīrūpaṇam |]

NOTES

[568] -tvena sattānīścayo na, vi- -- T.

[569] prakārāntara- |

[570] vīhītasya |

[571] -nabhūte -- T.

[572] vyavacchīdyamānaprakāreṅetaravyavasthānāt |

[573] -rāntarāsa- -- T.

[574] pratyakṣavīrodhāt -- T.

[575] -dyāyattānāma- -- T.

[576] T. *adds here* brāhmaṇācatavīracite vīvarāṇe svabhāvahetvadhīkārah prathamah |

Footnote [1]

[1] 1. kāryākāraṇabhāvavyavasthā |]

Footnote [2]

[1. kāryākāraṇabhāvavyavasthā |]

Footnote [3]

[1. kāryākāraṇabhāvavyavasthā |]

Footnote [4]

tad evam svabhāvahetau tādātmyasiddhinibandhanam anvayavyatīrekanīścayam pratīpadyā kāryahetau kāryākāraṇabhāvasiddhinimittatvāt tayos tasyāś ca pratyakṣnūpalambhanibandhanānyāḥ prāg eva darśītatvāt tadgatam aparam api pareśām bhūntīkāraṇam anepantūm tadvisayam darśayānam āha -- **arthāntare** hetor vyatīrkte vastuni gamye **kāryamhetuḥ** | anarthāntare tu svabhāvo hetur ity uktaṃ | kasmāt [S. 145a.] punar arthāntare kāryam eva hetur ity āha -- **avyabhicārāt** iti kāryam eva hy arthāntaram na vyabhicarati nānyat yathoktam prak tataḥ kāryam evārthāntare gamye hetur ucyate samyogavaśād gamakatve |

na ca kenacit ity[577]ādīnā yāḥ[578]sarvathā gamyagamakabhāvaprasaṅgācāryenoktah parasya, tam ihāpi kāryahetau parāḥ kadācit prasaṅjayed iti āśaṅkamāna āha -- **kāryākāraṇa-** ityādi [T. 312b.] yadi hi kāryam hetur ucyate tadā kāryākāraṇabhāvena kāraṇeśasya gamakatvam | tathā ca sati sarvathā gamyagamakabhāvāḥ prāpnōti | agneḥ sāmānyadharmavad viśeśadharmā api tārṇapāṇādayo gamyāḥ syuḥ | dhūmasyāpi viśeśadharmavad dravyatvapārthivatādayo 'pi sāmānyadharmā gamakā bhaveyuh | kutah? **sarvathājanyajanakabhāvāt** | janyajanakabhāvo hi kāryākāraṇabhāva ucyate | sa ca nāgnīdhūmayor aṃśena api tu sarveṇa prakāreṇa | tathā hi -- yathā agnir agnitvadravayvasatvādībhīḥ sāmānyadharmair janakah tathā tārṇapārṇatvādībhīr viśeśadharmair api, yathā ca dhūmo dhūmatvapāṇḍutvādībhīḥ svaiyatarī viśeśadharmair janyatī tathā [S. 145b.] sāmānyadharmair api sattvadravyatvādībhīḥ | tatas ca yathā tayoh kāryākāraṇabhāvāḥ tathaiva gamyagamakabhāvāḥ prāpnōti, tasyaiva tannibandhanatvād iti pūrvapakṣāśaṅkā | atrāha -- **na sarvathājanyajanakabhāvāḥ** tatas ca kutas tathā gamyagamakabhāvāḥ syāt? | kasmāt? iti cet, {p. 151.1} **tadbhāve** teṣām tārṇapārṇatvādīnām viśeśadharmānām abhāve **bhavato** dhūmamātrasya tebhya eva viśeśadharmebhyo bhavattīti evam ātmanah **tadutpattīnīyamasyābhāvāt** | tathā **tadbhāve** agnyabhāve bhavato dravyatvādeḥ [T. 313a.] sāmānyadharmasyāgner evāyam bhavattīty evamrūpasya tadutpattīnīyamasyābhāvāt kutah sarvathā janyajanakabhāvāḥ?, yataḥ sarvathā gamyagamakabhāvāḥ syāt | na hy asati tadutpattīnīścayam janyajanakabhāvo vyavasthāpāyitum yuktah[579] yata evam **tasmāt kāryam** dhūmādikam **svabhāvair yāvadbhīr** dhūmatvādībhīḥ svagataiḥ | itthambhūtalakṣaṇā ca trītyā | **avinābhāvī** vinā na bhavati | kair vinā na bhavati? | kāraṇe yāvadbhīḥ svabhāvaiḥ' ity atrāpi sambadhyaite | kāraṇāśritair yāvadbhīḥ [S. 146a.] svabhāvair vinā te kāryagatāḥ svabhāvā na bhavattīti hetuḥ taiś teṣām itī gamyate | kva avinābhāvī? | **kāraṇe** kāraṇavīśaye aparo 'rthah **kāraṇe** ādhārasaptamī | idānīṃ kāraṇagatāḥ svabhāvair yāvadbhīr agnitvadravyatvādībhīr avinābhāvī teṣām kāraṇagatānām sāmānyadharmānām hetuḥ kāryam gamakam | kasmāt? ity āha -- **tatkāryatvaniyamāt** teṣām eva kāraṇagatānām sāmānyadharmāṇām tat kāryam ity evamrūpasya nīyamasya sadbhāvāt | na hi tāt sāmānyadharmān kadācid api kāryam vyabhicarati | evaṅkāraṇatām aṃśam pāścātyenārthena[580]nirūpya prakātenaārthena² kāryagatam aṃśam nirūpāyam āha -- **tair eva** ca ityādi | kāryam api tair eva dharmāḥ [T. 313b.] svagataiḥ kāraṇagatānām dharmānām gamakam yathā 'ntarā sambhavo dhūmatvapāṇḍupārṇatvādayo[581]viśeṣarūpetaiḥ kāraṇagataiḥ sāmānyadharmair vinā na bhavattī | atrāpi ' tatkāryatvaniyamāt' ity apekṣyate | teṣām eva kāryagatānām viśeśadharmānām kāraṇagatasāmānyadharmāpekṣayā kāryatvaniyamāt | na hi te viśeśadharmāḥ kāryagataḥ [S. 146b.] kāraṇasthasāmānyadharmair vinā kadācid api bhavattī | tatas teṣām eva kāryatvaniyamāḥ, nānyeṣām {p. 152.1} dravyatvādīnām kāraṇasthasāmānyadharmair vinā bhavatām | tad evam kāraṇasya sāmānyadharmā eva gamyā na viśeśadharmāḥ, kāryasyāpi viśeśadharmā eva gamakā na sāmānyadharmāḥ, tatkāryatvaniyamāt | ye tu kāraṇasya viśeśadharmā vait tatkāryatvaniyamāḥ kāryāmātrasya nāstīti na te gamyāḥ | ye ca kāryasya sāmānyadharmā dravyatvādayas teṣām api tatkāryatvaniyamābhāvād eva gamakatvam nāstīti kāryākāraṇabhāvena gamakatve kutah sarvathā gamyagamakabhāvāḥ pareṣām iva prasajyeta? |

NOTES

[577] p. 18.21

[578] -nā prak yāḥ -- T.

[579] śakyāḥ -- T.

[580] -nārthīnā -- T.

[581] pāṇḍutvapārṇa -- T.

Footnote [1]

[1. janyajanakabhāvāsyā sarvathā sattve 'pi gamyagamakabhāvāsyā na tathārtvam |]

Footnote [2]

[1. janyajanakabhāvāsyā sarvathā sattve 'pi gamyagamakabhāvāsyā na tathārtvam |]

Footnote [3]

[1. janyajanakabhāvāsyā sarvathā sattve 'pi gamyagamakabhāvāsyā na tathārtvam |]

parasyāniṣṭhāpādanam āśaṅkāyāha -- **aṃśena** ityādi | yadi hi kāraṇasya sāmānyadharmā eva gamyāḥ kāryasyāpi viśeśadharmā eva gamakāḥ tatkāryatvaniyamād īsyante, hanta tarhy aṃśena janyajanakabhāvāḥ prāptaḥ | kāraṇasya sāmānyadharmā eva janakā na viśeśadharmāḥ, kāryasyāpi viśeśadharmā eva janyā na sāmānyadharmā itī syāt | sarvathā ca janyajanakabhāvo 'bhīmatā [T. 314a.] ity abhyupagamavīrodhah | etat pariharati -- nāṃśena janyajanakabhāvaprasaṅgāḥ, nīrāśtvenā vastunāḥ sarvātmanā tadabhyupagamāt, gamyagamakabhāvāsyāpi sarvathā 'bhīmatatvāt | tad āha -- **tājanya** -- ityādi | yadi hi kāryasya taiḥ kāraṇagatair viśeśadharmair janyo yo viśeṣah sa grahitum śakyate, tadā tajjanyaviśeṣagrahane 'bhīmatatvāt [S. 147a.] kāraṇagataviśeśadharmānām gamyatvasya | tathā līṅgavīśeṣo dhūmatvādīḥ upādhir viśeṣaṇam yeṣām dravyatvādīnām sāmānyānām kāryagatānām teṣām cābhīmatatvād gamakatvasya | tathā hi -- agurudhūmagrahane bhavaty eva tadagneṇ anumāṇam dhūmatvavīśeṣaṇena ca dravyatvādīnā 'gner anumāṇam | na hi sarvathā janyajanakabhāvo 'stīty eva tathaiva gamyagamakabhāvo bhavati, tasya jñānāpekṣatvāt | tathā hi -- na sattāmātreṇa līṅgasya gamakatvam, tasya jñāpakatvāt[582] jñāpakō hi svanīścayāpekṣo jñāpyam artham jñāpayati, nānyathā | katham {p. 153.1} tarhy uktaṃ ²**tadbhāhve bhavataḥ tadutpattīnīyama(mā)bhāvāt**[583]iti? | sarvathā janyajanakabhāvābhyupagame [T. 314b.] tadbhāve bhāvāsyāvābhāvād ity ata[13]āha -- **avīṣṭiā** ityādi | yadi hi tajjanyaviśeṣagrahanarहितam aṣīṣṭaṃ kāryamātram upādīyate līṅgavīśeṣopādīharaitam vā dravyādīkam tadā **avīṣṭiṣṭasāmānyavivakṣāyām** kāraṇagataviśeṣābhāve 'pi dhūmāmātrasya bhāvāt tadavīṣṭiṣṭasya ca dravyatvāder agnyabhāve 'pi bhāvād vyabhicāra itī sarvathā [S. 147b.] janyajanakabhāvo nesyate, tadbhāvād gamyagamakabhāvāś ca | na tu viśeṣavivakṣāyām, tatra vyabhicārābhāvāt | tathā hi -- yadi nāma dhūmamātram tārṇapārṇadvīśeṣābhāve bhavati, na tu tajjanya viśeṣah, sa yadi grahitum śakyate, tadā viśeṣasya gamyatvam asty eva, nīścītasyaiva līṅgatvāt | tathā yady api dravyatvasattvamātram agnyabhāve 'pi bhavati na tu dhūmātmakam itī tadavīṣṭiṣṭāsyāvyaabhicārād gamakatvam api na vāryata itī |

NOTES
[582] jñāpakāpekṣatvāt -- T.
[583] p. 151.1.

[§ 3. kāryākāraṇabhāvapratīter atidurlabhatvāsāṅkāyā nirāṣah |]

- [621] bhedābheda-
 [622] bhedābheda-
 [623] bhedābhedayoh
 [624] kadācid -- T.
 [625] yathādr̥stāyathādr̥stayah -- T.
 [626] svabhāvabhedahe -- T.
 [627] śakramīrdhnāder vā -- T.
 [628] T.
- addś*
- brāhmaṇacatena viretate hetubinduaprakarāṇe kāryahetvadhikāro dvītiyah |

[629] tadajñā -- T.

[630] āloka-manaskāra-caḅsuśām

[631] nyāyasūtrabhāṣyacre cānvayah

 [632] atra nyāyasūtram -- **nānumiyamānasya pratyakṣato 'nupalabdhir abbhāvetuh|** [NSū 3.1.36] ity evarūpaṃ bhāṣyakāravacanatvenoddhṛtam -- sampādakah | labhyate

[633] mahattvena

[634] pracya-

[635] -bhimatā bhavatām apy abhimatā -- T.

[636] bhāṣyācāraṇaḥ

[637] bhāṣyācāraṇaḥ

[638] bhāṣyācāraṇaḥ

[639] bhāṣyācāraṇaḥ

[640] bhāṣyācāraṇaḥ

[641] bhāṣyācāraṇaḥ

[642] bhāṣyācāraṇaḥ

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[644] bhāṣyācāraṇaḥ

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[665] bhāṣyācāraṇaḥ

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[667] bhāṣyācāraṇaḥ

[668] bhāṣyācāraṇaḥ

[669] bhāṣyācāraṇaḥ

[670] bhāṣyācāraṇaḥ

[671] bhāṣyācāraṇaḥ

[672] bhāṣyācāraṇaḥ

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[694] bhāṣyācāraṇaḥ

[695] bhāṣyācāraṇaḥ

[696] bhāṣyācāraṇaḥ

[697] bhāṣyācāraṇaḥ

[698] bhāṣyācāraṇaḥ

[699] bhāṣyācāraṇaḥ

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[701] bhāṣyācāraṇaḥ

[702] bhāṣyācāraṇaḥ

[703] bhāṣyācāraṇaḥ

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[706] bhāṣyācāraṇaḥ

[707] bhāṣyācāraṇaḥ

[708] bhāṣyācāraṇaḥ

[709] bhāṣyācāraṇaḥ

[710] bhāṣyācāraṇaḥ

[711] bhāṣyācāraṇaḥ

[712] bhāṣyācāraṇaḥ

[713] bhāṣyācāraṇaḥ

[714] bhāṣyācāraṇaḥ

[715] bhāṣyācāraṇaḥ

[716] bhāṣyācāraṇaḥ

[717] bhāṣyācāraṇaḥ

[§ 2. sveṣṭhaṃ anupalabdhim spaṣṭayitum īśvarasenakumīrīlādīnaṃ nīraśah |]

[629] tadajñā -- T.

[630] āloka-manaskāra-caḅsuśām

[631] nyāyasūtrabhāṣyacre cānvayah

 [632] atra nyāyasūtram -- **nānumiyamānasya pratyakṣato 'nupalabdhir abbhāvetuh|** [NSū 3.1.36] ity evarūpaṃ bhāṣyakāravacanatvenoddhṛtam -- sampādakah | labhyate

[633] mahattvena

[634] pracya-

[635] -bhimatā bhavatām apy abhimatā -- T.

[636] bhāṣyācāraṇaḥ

[637] bhāṣyācāraṇaḥ

[638] bhāṣyācāraṇaḥ

[639] bhāṣyācāraṇaḥ

[640] bhāṣyācāraṇaḥ

[641] bhāṣyācāraṇaḥ

[642] bhāṣyācāraṇaḥ

[643] bhāṣyācāraṇaḥ

[644] bhāṣyācāraṇaḥ

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[646] bhāṣyācāraṇaḥ

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[654] bhāṣyācāraṇaḥ

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[660] bhāṣyācāraṇaḥ

[661] bhāṣyācāraṇaḥ

[662] bhāṣyācāraṇaḥ

[663] bhāṣyācāraṇaḥ

[664] bhāṣyācāraṇaḥ

[665] bhāṣyācāraṇaḥ

[666] bhāṣyācāraṇaḥ

[667] bhāṣyācāraṇaḥ

[668] bhāṣyācāraṇaḥ

[669] bhāṣyācāraṇaḥ

[670] bhāṣyācāraṇaḥ

[671] bhāṣyācāraṇaḥ

[672] bhāṣyācāraṇaḥ

[673] bhāṣyācāraṇaḥ

[674] bhāṣyācāraṇaḥ

[675] bhāṣyācāraṇaḥ

[676] bhāṣyācāraṇaḥ

[677] bhāṣyācāraṇaḥ

tatra ye tāv upalabdhya**bbhāv**amātram anupalabdhim icchanti, **vijñānanāy'****nyavastuni** [SV abhāvapariccheda 11d.] iti vacanāt tadanyavastuvijñānam eva vā, tannīrāsārtham [T. 327a.] jñātr-jñeyadharmalaksanām anupalabdhīm darśayitum upalabdhim eva tāvad dvividhām darśayām āha -- **atra** anupalabdhivākye yopalabdhīḥ śrūyate kriyārūpā sā yādā kartṛsthatayā 'pekṣyate tadā tasyā **upalabhamānasya** kartuḥ **dharma**tve apeksyamāne **tajjñānam** upalabhamānasya yajñjñānaṃ tad upalabdhir ucyate | upalabhamānās ca buddhīndriyadehakalāpa eva ca pūrvalaksanāgrhīṭā[636]jñānalakṣāṇājanaka ucyate | tathā hi -- upalabdher janaka āśrayo vā kartṛā parir ucyate | na {p. 170.1} cendriyāder anyasya janakatvam [S. 162a.] sambhavati yato 'nyavayatiरेकान्बन्धानाक क्यकाराणभ्भावव्यवहारह, tau cānvayavyatikreau nendriyāder anyasya sambhavataḥ satsv indriyāḍisu niyamenopalabdher bhāvāt | yadi hindriyāḍisu satsv api kadācid upalabdhir nopāyate tadā satsv apy anyeṣu sakaleṣu kārjānutpatthī kāraṇāntaravāikalyaṃ sūcyatīti tadvyatiriktakāraṇāntaraṃ parikalpyeta | na caitad asti, tat katham ātmanaṃ tadutpattau nimittābhāv[637]bhyupagamyeta? atiprasaṅgāt | yad āha -

³yasmin sati bhavaty eva yat tato 'nyasya kalpane |

taddhetutvena sarvatra hetūnaṃ anavasthīṭiḥ[638]|| [PV I 26] it |

āśrayatvam api jānasyaiveti tad apy ātmano na sambhavati | sthāpakatvād āśraya iti cet; na, kṣāṇikatve sthiter abhāvād upalabdher akṣāṇikatve 'pi svayam evāvināśād avasthānāt | tathā hi -- upalabdher avīnaśa eva sthītir ucyate na pātābhāvah [T. 327b.] tasyā gurutvābhāvāt **san̄yogābhāvena gurutvāt pataṇam** [VSū V.1.7.] iti capareṣṃkṛtāntah | samavāyād[639]āśraya iti cet; nano so 'pi ādhāryādārhābhūtūnām evesyate | na cāpātanadharmikāyā upalabdher ādhāreṇa kimit, [S. 162b.] samavāyāe cāśrayatve 'nyasyāpi tadbhāvaprasaṅgah, tasya sarvātmasa samānatvāt, ekatvenāsyopagamāt | kramayaugapadyābhyām arthakriyāvīrodhāś ca nāsāyātmanah satsv, tato sya kuto janakatvam? āśrayatvam vā? ity alam kṣunṅakṣodīkaraneneti |

evam upalabdhim ādarśyānupalabdhim ādarśayām āha -- tasmād upalabdhijñānād anyā vastvantaraviśayā upalabdhīḥ jñānātmikā anupalabdhīḥ | katham punar upalabdhir evānupalabdhir ucyate? ity āha -- vivakṣīteyādī | yathā bhāṣyābhāṣyaprakarāṇe vivakṣītād bhāṣyād anyatvāt 'abhaksyo grāmyakukkutaḥ' -- bhaksyo 'pi san tadanyasya [S. 162a.] sambhavati yato spaṣṇāṅyāspaṣṇāṅyādhikāre vivakṣītāt spaṣṇāṅyāt anyatvād 'aspaṣṇāṅyās cāpādāliḥ' -- tadanyasya spaṣṇāṅyō 'pi san -- ucyate | {p. 171.1} tadvad upalabdhir evānupalabdhir mmanatvayā | nañāḥ pratīsedhaviśayatvāt katham bhāvaviśayatā? iti cet, āha -- **paryudāsavṛttyeti** | paryudāsena pratīsedhyasāriṭhasya varjanena yā viśīṣṭe 'rthe vṛttsi tayā, nañāḥ āgrhītapratīsedhyasā[640]bhāvaviśayatā | yatra vidheḥ [S. 163a.] prādhānyam pratīsedho 'rthaghātāḥ vidhībhāḅ svapadena nocyate ekavākyatā ca tatra paryudāsavṛttitā | vidheś ca prādhānyam 'vivaḅītopalabdhīkṣāṅjāṇyām, **yasmin** pradēśarūpādau **upalabhyamāne niyama**na avasāṃtaya **vāsnyānasya** padārthasya ghatarūpāder upalabdhir bhavati sa ghatarūpādīḥ padārthāḅ **tatsamsrṣṭāḥ** tena pradēśarūpādīnā samsrṣṭāḅ | katham ekasmin upalabhyamāne parasyāpi nīyampopalabdhīḥ? iti cet, yogyatāyā avīṣeṣāt |[T. 329a.] pradēśaghatoyr hi svaviśayavijñānajanane yogyatā tulyā | yadā hi pradēśarūpam yavadhānavipraksārādirhitam vijñāne svākāram samarpayati tadā ghatarūpam api tatra[644]tathāvidham svākāram samarpayate eva | yadā nīma yogyatā tasya tena tulyā svavabhāvavyavasthīteḥ tu katham tatsamsrṣṭatā? ity ata āha -- **ekajñānasamsarggād** iti | ekatra hi jñāne dvay api tau svākāradvāreṇa samsrṣṭau na sāksāt, tadvijñānaṃ padārthadvayākāram ājāyamānaya tator ītmāni samsarggām darśayati | kim iti punas tat jñānaṃ padārthadvayākāram avāṣyam [S. 164b.] bhavati yataḥ taylor jñānadvārakah samsarggah? ity ata āha -- **tayohatoḥ** ityādi | yāv etau tulyayogyatārūpau tau yadī santau bhavatas tadā naivaikākāranīyatā pratīparitir bhavati | kasmāt? asambhavāt | na hy eṣa sambhavo 'sti -- yat tulyayogyatārūpor eka eva pratībhāseta nāpara itī | tathā hi -- avīṣītatvād yogyatāyāḥ kas tatra svākāram na samarpayet? | anubhavasiddhīḥ ca yugapad anekapratībhasanam | na cānubhavarūddham ācāṣpātā vīduṣām avidheyavacaso bhavanti | laghuvṛttivād yaugapadyābhīmāna iti cet; na, {p. 173.1} bādhakapratyayavirahena bhūntīkalpanānūpapatteḥ [T. 329b.] sarvatra tathābhāvaprasaṅgāt | karaṇadharmā evāyam eva ekasminn eva karmāṇi kriyāṃ nīṣpādayati nānekatra, karaṇaṃ cendriyaṃ tato nānekapratīpatīhetur itī cet, katham pradīpādīr anekatra bahūnām pratīpatījanakah? | kartṛbhedād aḍoṣa itī cet; kartṛkatvāt tarhi kriyākatra karmāṇīti katham 'karaṇadharmā' ityādi vāco na plavate? | na ca pratīksānvīsarūsu bhāvesu paramārthatāḅ kartṛkaraṇādībhāvo [S. 165a.] yuktāḅ kriyā vā kēci | na ca sarvakṛakānvayavyatikreānūvidhāyīni kārye kasyacid atīśayo 'sti yenāyam kartā kā[ra]ṇam cedam ityādi parikalpyeta | tasmād avīṣīstayogyatāyoh kuta ekarūpniyatāyāḅ pratīpatteḥ sambhavah? itī siddha ekajñānasamsarggah | tulyayogyatārūpatvasya caitad[645]eva liṅgam | na hi asati tulyayogyatārūpatve yugapad ekendriyajānatījānapratībhāṣīti rūprasavat sambhavatīti |

tad evam jñātrdharmalaksanām anupalabdhim vākyāyā jñeyadharmalaksanām pratīpādayām āha -- **upalabhyamānadharmatva ityādi** | yadā karmasthakriyāpekṣayopalabhyamānasya vastuno dhama upalabdhir vivakṣyate tadā viśayasvabhāva upalabdhir mantavyā | kīdrso [S. 163b.] viśayasvabhāvah? ity āha -- **svaviśayetyādi** | pratīsedhyasya ghātād dharmadvaiṣayam vijñānaṃ tajjanane yā yogyatā talaksāno viśayasvabhāva upalabdhīśbdenocyate | yadi viśayasvabhāva upalabdhīḥ katham yogyatālaksanah? | tathā hi yogyatā dharmah, yadarmadharmōś ca bheda eva ity ata āha -- **yogyatāyāḅ** ityādi | yogyatā hi paramārthato [T. 328b.] bhāvārūpaiva na vastusvarūpād bhīdyate, anyathā bhāvo yogyā eva na syāt | yogyatā 'syeti ca sambandho bhāvato na syāt | sambandhakalpanāyām anavasthety uktaprāyam |

tad evam upalabdher viśayadharmatām pratīpādīnupalabdher api pratīpādayām āha **tasmād anyāḥ** ityādi | **tasmāt** pratīsedhyād ghaṭādeḥ {p. 172.1} svaviśayajñānajananyogyād[641]yo 'nya upalabhjanananyogyā eva na tadviparīṭāḅ svabhāvo ghatavivīktrapradēśarūpā sa eva cātrānupalabdhīśbdenocyate | prakātanam eva nyāyam atrāḍīsaṅn[642]jāḅ **pūrvavad itī** | vivakṣītopalabdher anyatvād abhāṣyāspaṣṇāṅyavati yad paryudāsavṛttyeti | katham punar ayaṃ nañ anyārthavṛttī| sāmānyasabdah san ghatavivīktrapradēśasya [S. 164a.] tajjñānasyaiva ³vā ghatavivīkṭasyānupalabdhīvat[643]paryudāsavṛttyā prakalpayati, na punar avīṣeṣṇa sarveṣṃ anyeṣānbhāvadācyānām? ity ata āha -- **yatra yasmin** ityādi | **yatra** deśe kāla 'vasthāyām vā 'vyavadhānādīlaksāṅjāṇyām, **yasmin** pradēśarūpādau **upalabhyamāne niyama**na avasāṃtaya **vāsnyānasya** padārthasya ghatarūpāder upalabdhir bhavati sa ghatarūpādīḥ padārthāḅ **tatsamsrṣṭāḥ** tena pradēśarūpādīnā samsrṣṭāḅ | katham ekasmin upalabhyamāne parasyāpi nīyampopalabdhīḥ? itī cet, yogyatāyā avīṣeṣāt |[T. 329a.] pradēśaghatoyr hi svaviśayavijñānajanane yogyatā tulyā | yadā hi pradēśarūpam yavadhānavipraksārādirhitam vijñāne svākāram samarpayati tadā ghatarūpam api tatra[644]tathāvidham svākāram samarpayate eva | yadā nīma yogyatā tasya tena tulyā svavabhāvavyavasthīteḥ tu katham tatsamsrṣṭatā? ity ata āha -- **ekajñānasamsarggād** iti | ekatra hi jñāne dvay api tau svākāradvāreṇa samsrṣṭau na sāksāt, tadvijñānaṃ padārthadvayākāram ājāyamānaya tator ītmāni samsarggām darśayati | kim itī punas tat jñānaṃ padārthadvayākāram avāṣyam [S. 164b.] bhavati yataḥ taylor jñānadvārakah samsarggah? ity ata āha -- **tayohatoḥ** ityādi | yāv etau tulyayogyatārūpau tau yadī santau bhavatas tadā naivaikākāranīyatā pratīparitir bhavati | kasmāt? asambhavāt | na hy eṣa sambhavo 'sti -- yat tulyayogyatārūpor eka eva pratībhāseta nāpara itī | tathā hi -- avīṣītatvād yogyatāyāḥ kas tatra svākāram na samarpayet? | anubhavasiddhīḥ ca y

grhyate, [p. 174.] **pratyāsatterāṣrayaṇāt** ekajñānasamsarggalakṣaṇāḥ pratyāsattir āśrīyate na 'nyā pramāṇacintādhikarāt anyathā 'nupalabdhir anaiḥkāntikyeva syāt | tasmāḥ tattvacintakais tādābhāvān anyatvam āśrayānyam yad anupalabdhir avyabhicāranibandhanam | tac ca yathoktam evety abhiprāyāḥ |

tad evam ekajñānasamsarggāpekṣayā 'nyatvam pratipadyānupalabdhim darśayanām āha -- **sa kevalaḥ** ityādi | sa eva yadā kevalaḥ pradēśo yathoktaghatāpekṣayā tasmāḥ anyā ucyate [S. 166a.] tadā ghataviviktapradēśajñāna [T. 330b.] vā 'nupalabdhī, na tu yathēśvaraseno manyate upalabhyābhāvamātram anupalabdhir iti, vaksyamānadosit; ghataviviktapradēśasvabhāvo vā; na tu tadviviktajñānānān eva yathābhakumārīlāy**vijñānamvānyavastuni** [ŚIV abhāvapariccheda 11 d.] iti | yathā hy anyavastusivayam jñānam anubhūyamānam pratyogimaranāpekṣam tadabhāvavyavahāranibandhanam tathā tadviktakṣepo 'pi | tathā hi -- kasyacit pratipatth' yathā kevalapradēśākāram eva jñānam apyāḥ samvedyate na tu ghatākāram apyāḥ tasmāḥ atra ghatō nāsti' iti evam nāstijñānām utpadyate; kasyacit tu 'yathā kevalaḥ pradēśo 'yam drśyate na tu ghatasahitāḥ tasmān nāsty atra ghatāḥ' ity evam | tasmād ubhayaḥ nāstijñānanjanmani tulyam sāmārthyam iti dvayaḥ api anupalabdhivyavasthā yুক্তे | tatra yadā tajñānam tadā jñātrdharmalakṣaṇā 'nupalabdhīḥ kartṛshakriyā' pekṣayā yadā tatsvabhāvas tadā jñeyadharmalakṣaṇā karmasthakriyāpekṣayeti |

evam anupalabdhim [S. 166b.] paryudāsavṛtṭyā vyavasthāpya sādhyam asyā darśayanām āha -- **saābhāvam** ityādi | sarvānyopalabdhilakṣanaprāptiviktē 'pi [T. 331a.] pradēśādau drśyamānē yatra ghatādau pratīyoginī arthivādhībhiḥ smṛtir asya bhavati tasyābhāvam sādhyati, abhāvavyavahāram sādhyati, abhāvavyavahāram sādhyati | kāranavyāpakānupalabdhī abhāvam abhāvavyavahāram ca sādhyatāḥ | svabhāvānupalabdhis tu abhāvavyavahāram eva | abhāvavyavahāras ca jñānābhīdhnānapravṛttikalakṣaṇā | tatra 'nāsty atra ghatāḥ' ity evam ākāram jñānam, evamvidhavastvabhidhīyākam cābhīdhnānam niḥśankasya ca tatra pradēśe gamanāgamanalakṣaṇā pravṛttir iti |

{p. 175.1} atreśvarasenakumārīlayor vacanābhāvākāsm āśankya siddhāntavyavasthām eva kurvatī tanmatte niraste 'pyāthya tanmatanirāśartham āha -- **katham anyabhāva** ityādi |śvaraseno hi manyate -- kārya-svabhāvatubhāyām bhāvartūpābhāyām anupalabdhēḥ prthakkaraṇād avāyam abhāvārtupatvam asyāḥ, anyathā prthakkaraṇam anarthakatam eva syāt | tvayā [S. 167a.] cānyasya pratīsedhyaviviktasya pradēśādes tajñānasya vā bhāvārtūpānupalabdhir ākhyāyate tanmānam anyabhāvas tadabhāvo yenaivam abhidhīyate | na caitat yujyate, bhāvābhāvayor virodhād ekātmatānupapatter iti |

kumārilo 'py evam manyate -- yeyam jñātr-jñeyadharmalakṣaṇā dvīdhā 'nupalabdhir abhāvārtupāḥ tvocycate tasyā bhavatu nāstijñānam prati sādhanābhāvāḥ | kintu sa evānyasya pratīsedhyaviviktasya vastunaḥ [T. 331b.] pratīsedhyajñānād anyasya vā tajñānasya yo bhāvo bhāvāḥsmāḥ sa katham abhāvāḥ? pratīsedhyasya tajñānasya vā katham abhāvāḥsmāḥ? | naiva yujyate, dharmarūpatayā bhāvābhāvāḥmāsyor bhedāt | saty api dharmirūpenābhede tayos codbhāvābhībhāvābhāyām grahanāgrahanavyavasthēti | yad āha --

dharmayor bheda iṣṭo hi dharmyabhedē 'pi naḥsthitē
udbhāvābhībhāvātmatvād grahaṇāpavātiṣṭhate[648]|| [ŚIV abhāva 20.]

iti |
uktottaratām asya darśayanām āha -- **uktam uttaram atra** codye yathā **paryudāsavṛtṭyāapekṣātāḥ** | 'pratīsedhyam tajñānam vā apekṣya tadvivikto 'rthas tajñānam [S. 167b.] vā 'bhāvo 'nupalabdhīs cocyate' itīśvarasenasya pratīvacanam | na hi prasajyapratīsedha evaiko nānarthā kim tat paryudāso 'pi | tato 'nyabhāvāsyaābhāvārtupatā na virudhyate, prasajyapratīsedharūpatā 'py anyabhāvāsya yathā tathottaratā vaksyate | svabhāvaheṭo prthakkaraṇam pratīsedhyābhībhāvāvasāt | pratīpatthī hi svabhāvaheṭo vastupratīpatthyadhivasāyī | anupalabdhīḥ tu abhāvapratīpatyā adhyavasāyī | paramārthas tu pratīsedhyābhāvavyavahāryogayātā [p. 176.1] vastubhūitvāya pradēśasya sādhyata ita na svabhāvaheṭo svabhāvānupalabdhir bhīdyatā[649]iti | yat tu 'anapekṣīrthāntarasamsarggam pratīsedhamātram anupalabdhīḥ' itīśvaraseno manyate tanmīrākūram āha -- **na pratīsedhamātram** ityādi | kasmāt? ity āha -- **tasya sādhanāsiddhē** ityādi | [T. 332a.] na hy abhāvāsya sarvasāmārthyavirahalakṣaṇasya sādhanatvam siddhīhetuḥsāḥ sidhyati, sarvasāmārthyaviraharūpasya tadayogī[650] hetuve vā katham na sāmārthyayogitā? bhāvārtupatā vā?, sāmārthyalakṣaṇatvād vastunaḥ | abhāvāsya [S. 168a.] cānapekṣītasahakrīno andhēṣṭīṣyatayā nāstīti jñānanāne nityam tajjanānaprasaṅgāḥ | tatas ca sādhatkātyogād abhāvavyavahāra eva na sidhyet | athavā tasya prasajyapratīsedhātma upalabhyābhāvāsya sādhanam eva kiñcin na sidhyatīti | sa hy abhāvātvd apareṇopalabdyābhāvena sādhyāḥ syāt, so 'py apareṇy anavasthānam | na cendriyavād ajñātasya pratīsedhānanahetuā, sadā sannihitātenānapekṣitasahakrīno nityam tadudayaprasaṅgāt | idam cārthadvayam 'katham abhāvāḥ kasyacit, pratīpatthīḥ pratīpatthīhetuḥ vā? | tasyāpi katham pratīpatthī' ity 'ātrāntare svayam eva vipaṇēcīsyatī[651]

kumārīlāsyāpy uttaram āha -- **tasya** anyasya pratīyoginā vastvantareṇāsamsrṣṭarūpasyā | na hy asau vastvantarāḥ samsrṣṭasvabhāva ekarūpāḥ | tātḥtve hy abhāvāḥsmo 'pi na kvacit sidhyet | tasyaivamvidhāsa **bhāvāsiddhir eva bhāvāsīsiddhir eva aparasya** pratīyogino vastvantarasyābhāvāsiddhir abhāvāḥsmāsa tvadabhimatasya siddhir astu bhāvāḥsmāsyāvābhāvāḥsmāsarūtopapatter iti manyate | tathā hi -- abhāvāḥsmo 'pi parārūpāsamsrṣṭatayāvābhāvā itī vyapadīsyate, anyathā [S. 168b.] tadayogāt | sā ca bhāvāḥsmāsyāsi samāneti sa evābhāvō 'sṭu tanmīttīṣasya samāntvāt kim aneyābhāvāḥsmopagatena? | ata [T. 332b.] evāsmāsrṣṭarūpāsyeṭi viśeṣanam | yata {p. 177.1} evam **iti** tasmād **anyabhāvō** 'pi anyasya vastuno bhāvo 'pi tvadabhimato bhāvāḥsmo 'pi na kevalam abhāvāḥsmas tvamatyā' bhāvā itī vyapadīsyate 'smābhīḥ | tato bhāvāḥsmāsyāābhāvārtupatā sāngatāveti na kiñcin virudhyatā itī |

yad ukṭam 'jñātr-jñeyadharmalakṣaṇyā svabhāvānupalabdhīyā abhāvāvyavahāra eva sādhyate nābhāvāḥ [652]iti tat paro vighatayitum, yac cōkṭam 'na pratīsedhamātram anupalabdhīḥ, tasya sādhanāsiddhēḥ [653]jīḥ dvītye vyākhyāne[654]pratīsedhamātrāsya'nupalabdhīr'jity 'etasya sādhanam[655]darśayitum āha -- **anyabhāvalakṣaṇa** ityādi | evam manyate -- loko hi kevalapradēśādarśanāt ghatābhāvam eva prathamam pratipadyate kevalapradēśajñānasamvedanāpādanāvā ghatājñānābhāvapratīpatyā vā tato ghatābhāvāsya vyavahāram | tena lokapratīyānusāreṇa pratīsedhyād anyasya pradēśasya pratīsedhyajñānād vā tajñānāsya yo bhāvas tallakṣo 'bhāvāḥ svayam pramānenendriyapratyakṣena svamvedanapratyakṣena ca siddho 'lam [S. 169a.] ghatābhāvam sāksāt pāramparyeṇa ca yathākrāmam sādhyatim, sa ca ghatābhāvavyavahāram ity evam vyavasthāpuyitum yuktam | na caivam apyā vyavasthāpane [sma]pakṣasya kīcīt kṣatīḥ | tathā hi -- pāramparyēṇāyāḥ ad anupalabdhēḥ tvadbhūyapagatāyāḥ siddham tat tat eva siddham bhavātīti [T. 333a.] pratīsedhamātrāsya'nupalabdhīḥve tatsādhanapratīpādāne 'pi | ayam abhiprāyāḥ -- yathā bhavato jñātr-jñeyadharmalakṣaṇā bhāvārtupāḥ dvīvidhā 'nupalabdhīs tathā mamāpi jñātr-jñeyadharmalakṣaṇopalabdyābhāvō 'py anupalabdhisanjñīto dvīvidho bhavīyati | tatra jñeyadharmalakṣaṇenānyābhāvena pratyaksasiddhena pratīsedhyābhāvō jñeyadharmalakṣaṇopalabdyābhāvārtupā 'nupalabdhīsammjñītal setsyati | jñātrdharmalakṣaṇena cānyābhāvena kevalapradēśajñānātma svamvedanasiddhena jñātrdharmalakṣaṇaḥ pratīsedhyajñānābhāvārtupā 'nupalabdhīsammjñītyāḥ setsyati | tatas ca kuto 'navasthā yena sādhanāsiddhīḥ syāt itī | tatra[656]**anyabhāvalakṣaṇa** itī pratīsedhyātī tajñānān ca yo 'nyo bhāvāḥ pratīsedhyaviviktāḥ pradēśāḥ tajñānam ca tadātmake 'bhāvāḥ vivakṣīt bhāvāt tajñānād bhāvāt tajñānād cānyatvād [p. 178.1] anupalabdhīḥkena bhavato 'bhimatāḥ svayam svarūpeṇa pramānenendriyapratyakṣena svamvedanapratyakṣena ca siddhāḥ sams tasya [S. 169b.] pratīsedhyāsyābhāvavyavahāram jñānābhīdhnānapravṛttikānam sādhyate 'tatsiddhisiddho vā tasyānyābhāvalakṣaṇāsyaābhāvāsya yathoktāsyā siddhyā siddho vā tadabhāvas tasya pratīsedhyāsya tajñānāsya[657]vā 'bhāvā itī evam apīyamānē **na kascīd vīśeṣāḥ** tvadabhimatānupalabdhīḥ 'smadabhimatānupalabdhēḥ [T. 333b.] tato 'smād darśanam kim itī pratīkṣipyate? | navv asty evaivam iṣyamānē vīśeṣo 'nyabhāvalakṣaṇānupalabdhīr' itayā[658]vyavahatī tadabhāvavyavahāram sādhyatve itarā tu sāksād jñānānānān nityam ity āha -- sa vīśeṣo nāsty eva vīśeṣēnānupalabdyā 'bhāvārtupāyā vastusamsparśarāhitayā 'smadabhimatāyā 'bhāvāvyavahārasiddhēḥ virodhāḥ syāt | anyasya tu vīśeṣasya sato 'py ābdhatkātvād asatsamatvam eva | yad apy ukṭam -- 'tasya sādhanābhāvād abhāvavyavahārasiddhiprasaṅgāḥ [659]iti, tad apy asat, yathā sa eva tvadabhimato 'nyabhāvāḥ pratīsedhyaviviktabhūlātīmakas tadvisyā copalabdhir anupalabdhīḥvīśeṣāt bhavatas tadabhāvāsya'nupalabdhīḥvenāsmantmatasya pratīsedhyābhāvāsya tadupalabdyābhāvāsya ca **kim** kasmāt **na sādhanam** līngam **iṣyate**? | tathā hi sati lokapratītir anurūṭā bhavati | **kiṃpuna**kasmāt punaḥ **abhāvāsya** dvīvidhāsya **siddhir eva tadabhāvāsiddhīḥ** na tatsādhyā kīcīd anyā [S. 170a.] vidyate ity asmanmatīsēdhartham lokātkīrntam īsyata itī pūrvapakṣāḥ |

atrāḥ -- **apṛthaksiddher anyabhāvāt** tadabhāvāsya pṛthaksiddher abhāvāt kuto līngalīngitā | tathā **sambandhābhāvāc** ca anyabhāvatadabhāvayor na līngalīngitēti | prathamam tātāt kāranam [T. 334a.] vivṛpnyām itā **anyabhāvas tadvīktapradēśātmakeṣu tāvan na sādhanam** līngam pratīsedhyābhāvāsya, 'tadupalabdhīr api tadabhāvāsya na sādhanam' itī pascād vaksyate | tadartham eva tāvachchabdhāḥ | kasmād anyabhāvō na sādhanam? ity āha -- **yatsiddhau** yasya vastunaḥ siddhau prafītau **yasya** aparasya [p. 179.1] vastuno **na siddhir** na prafītau tad vastu tasya vastuno līngam bhavātīty ayam līngalīngīnoḥ nyāyāḥ | tatroddharānam -- **dhūmāgnivad itī** | yathā -- yadā dhūmapratītau nāgnīḥ prafītaye tadā tayor līngalīngībhāvo bhavati, na tu dhūmapratītikā itī vyapṛtīyamānē 'gnau | yadā nīmāvam tātāḥ kim? ity itā āha -- **anyasya vastuno yo bhāvāḥsvabhāvāḥ tatsiddhyāiva** tadprafītāya **tadabhāvāḥ** tasya [S. 170b.] pratīsedhyāsyābhāvāḥ **prāsīdyati** prafītaye anyabhāvāsyaiva tadabhāvātmatkātāt tatsiddher eva tatsiddhilakṣaṇatvāt |

nāryīyikās tu manyante -- pratīsedhyābhāvō hi prasajyapratīsedhātmakeṣu tucchārūpas tasya katham tadanyābhāvārtupatā?, bhāvābhāvayor virodhāt | tātāḥ katham tadanyābhāvāsiddhyāiva tadabhāvāsiddhīḥ syāt? ity itā āha -- **tasya** tadanyābhāvāsya pradēśalakṣaṇasya tasmād anyena pratīsedhyena ghatādīnā **asamsrṣṭarūpasya** rahītatmanāḥ kevalasya pratīsedhyena sūnyātmanāḥ | anena kevalapradēśāsyaḥpi prasajyapratīsedhātmakeṣu itāḥ | katham bhāvāsya tucchārūpatā svabhāvāḥ, virodhāt?, itī cet; na, parārūpeṇa tasyāpi tucchārūpatvāt | [T. 334b.] yathā hy anapekṣītibhāntarasamsarggāḥ prasajyapratīsedhāḥ sūnyavikalpaprātibhāsi pratīsedhyena tucchārūpātāḥ tadūrvavirahāt, tathā tadanyābhāvō 'pi pratīsedhyāsamsrṣṭarūpāḥ | tātāḥ katham asya pratīsedhyena tucchārūpatā [S. 171a.] virudhyeta? | svarūpeṇa 'hy ayam atucchārūpāḥ[660]syaḥ na parārūpeṇa, anyathā katham asyānyābhāvātvam parasya vā 'bhāvāḥsmo 'pi | yo hi yadābhāvārtupāḥ na bhavati sa evāso bhavati, tatsvarūpatvāt | tātāḥ sarvasya jagatāḥ paraspārīpatmāprasāṅgāḥ | tasmāt sarvabhāvāḥ parārūpeṇa niḥsvabhāvāḥ svarūpeṇa rūpāvatve 'pīty anavadayam | kas tarhi prasajyapratīsedhāt paryudāsasya bhedāḥ? | na kascīt, kevalam anapekṣītarūpāntaram abhāvāmātram prasajyapratīsedha itī loko kathyate | rūpāntaram tu parārūpāḥsūnyam paryudāsā itī na tu rūpāntaram parārūpātucchātmakeṣu na bhavati | anubhūyate eva ca rūpāntaram [p. 180.1] tadrūpāsūnyatayā, katham tasya prasajyapratīsedhātmatā na syāt parārūpeṇa? | sāmārthyāt tatas[661]tutprafītir[662]iti cet; na akāranapratītau[663]sāmārthyāśambhavāt[664] | tādātīnyābhāve hi prasajyapratīsedhāsya paryudastāt [S. 171b.] prafītau tadkāranatvā sāt syāt pratīpatthī nānyathā | tasya tadanyāsamsrṣṭarūpasya yat tattvam tasya pratīsedhyātucchārūpatāyā vyavasthāpakam pramāṇam pratīyaktarūpam tat eva -- na tudottarākalābhāvāt [T. 335a.] 'nāstītha ghatāḥ' itī vīkalpāt, tasya grhītagrāhitayā smṛtītenāpṛamāṇatvāt -- anyasya ghatādes tathāso tvayacchedasyābhāvāsya siddhes tadabhāvātmakeṣyaiva pradēśasya tena grahanāt | dvīvidho hy ayam pradēśo ghatāśamsrṣṭarūpas tadvyārtarūpatayā tato 'nyo ghatavān api, kevalās ca grhatam prati aparīpannādhārahābhāvā[665] | 'tasya tadvivekena[666]pratyākṣena grahaṇe ghatād anyam ghatavirahās ca grhīta eva bhavātīti na vastvasamkārasiddhyartham, 'hedam nāsti' ity evam artham ca pramāṇāntaram anvesānyam | vīstaraḥ caitat uttaratra vaksyate itī āṣṭām tāvāt | yataḥ cānyābhāvāsiddhyā tadabhāvā uktena nyāyena siddhyati tato nānyābhāvāḥ pratīsedhyābhāvāsya līngam |

dvītyam kāranam vyācākṣāṇa āha -- **sambandhābhāvāc** ca itī | anyābhāvatadabhāvayor na [S. 172a.] kascīt sambandho 'sti tātāḥ kuto līngalīngībhāvāḥ itī | etac ca kadocyate? | yadā tadabhāvārtupatā 'nyabhāvāsya parānubhūyapagatā[667]pekṣyate | tadanyābhāvāt[668]prthag eva tadabhāvās tucchārūpa īsyate parāḥ | anyathoktena nyāyēnānyābhāvāsyaiva tadabhāvārtupatve tādātīmyāt katham sambandhābhāvāḥ? | pratyakṣasiddhātā ca[669]tadāiva[670], na pakṣāntareṇa[671]jabhīhītā | **tac** ca **tasya** ityādyasyaiva vīvaranam vyatīrekaḥkukhena **ekārthasamavāya** itī[672] | [T. 335b.] paradasānenoktam | pāreṣāḥ hināryīyikādnānnyavīkritīḥ eva kṛtānīyatvāḥkyau dharmāḥ ekasminn eva dharmīni samavetāv itī kṛtasyānīyatvenākasminn arthe dharmīni samavāyāḥ sambandhāḥ dhūmāsya vetī [p. 181.1] sambandha evodddharāntaram | atrāikārthasamavāya itī samyogaḥ sa eva samavāyāśbdenoktāḥ | samyogasamavāyayoḥ kalpitavād bhedena vyapadēśe 'nadarāt | pāreṣāḥ tu agnīdhūmāu svāvayavesy eva samavetāv itī na taro ekārthasamavāya ādhārādhēyābhāvō vetī dhūmāsyāgner upari darśanāt laukīkāḥ sambandha ukṭāḥ | **janyajanakabhāvō** vā itī pāramārthīkāḥ sambandho 'bhīhitāḥ, paramārthato 'gner janyakatvāt itarasya ca janyatvād itī |

nanu cēśvarasenena saha vīcārāḥ prakṛāntāḥ tat kim itīnāryīyikābhīmatāsyaḥpi sambandhasyānyābhāvatadabhāvayor abhāva ucyate | satyam, [S. 172b.] prasāṅgāḥ itī prasāṅgāḥ kathītam | adhūnā tu prasāṅgād idam ucyate -- yadānyābhāvagrāhīpratyaksasiddho 'yam tadabhāvō na bhavati tadā pratyakṣāntaram 'nāstī iha ghatāḥ' ity evam ākāram vīśeṣanavīśeṣyābhāvalakṣaṇāt ¹¹sambhāṣēd iṣṭam bhavāt[673] | na cāsati sambandhe 'nyābhāvatadabhāvayor vīśeṣanavīśeṣyābhāvō yuktāḥ, atiprasaṅgāt | tātāḥ [T. 336a.] kutas tallakṣaṇāt sannīkarsāt tadabhāvē[674]pratyākṣam bhavētīti |

evam sambandhasvarūpam ākhyāyā tasyēśambhavam āha -- **naivam**, yathā kṛtākatvānīyatayor agnīdhūmayor vaikāṛthasamavāyādīlakṣaṇāḥ sambandho naivam kascīd bhāvābhāvāyoh sambandho tena **asya** tadabhāvāsya'nyābhāvāḥ sādhanam syāt | yāv ektārthēḥ dharmīrte parvartate taro ektārthasamavāyo bhavati | anyabhāvas ca pradēśākhyāḥ svāvayavesy yēṣu varitate na tatra ghatābhāvāḥ | evam hi pradēśāvayavesy ghatō nāstīty syāt na pradēśe | na cāsya pradēśāvayavānīr ārambhāḥ | te hi dravyātmano dravyāntaram evārambhante | na ca ghatābhāvō dravyam | navāiva hi dravyānyēṣyate | na ca kriyāvaddīkam dravyalakṣaṇam [S. 173a.] tatṛstī | na ca ganurāpītvāt tatra varitate | caturvyāsīte va hi [p. 182.1] guṇā īsyante | na cāyam tēṣām anyatamaḥ | nāpi karmarūpatayāpācasu karmasvānantarbhāvāt[675]tallakṣaṇavirahāc ca | **ekadvayam** [VaiSū I.1.15.] ity ādikam hi tallakṣanam | na caitat abhāve sambhavitīti | nāpi sāmānyādirūpatayā, tadūrvavirahād eva | nāpy anyābhāvatadabhāvāyoh samyogo 'gnīdhūmayor iva, dravyayor eva tadbhūyupagatāt | na ca tadabhāvō dravyam ity ukṭam | nāpy ādhāra(rā)dhēyābhāvō, yathā so 'pi samyogonīmatī ucyate 'iha kunde badarājī' itī | samavāyanimitto vā, 'iha tantusu [T. 336b.] pataḥ' itī | na cābhāvāsya'dravayātmanāḥ samyogaḥ samastī[676] | nāpi samavāyāḥ, pañcānām eva hi dravyādīnām padārthānām samavāyītvam īsyate; na cābhāvāḥ pañcāsv antarbhavātīti | na ca tadātīmanupakāre saty ādhāravayapadēśāḥ sambhavitā | upakāre vā janyajanakabhāvāḥ | na ca tadabhāvō janyāḥ; kāryātprasaṅgāt | kāryāt tā cāsyaśambhavinī[677], [S. 173b.] yataḥ svākāranasamavāyāḥ, sattsāsamāvō vā kāryatocyate bhavadbhīḥ | anyābhāvas tu pradēśākhyo 'sya na kāranam, trayāṅam eva hi dravyagunakarmanām dravyam kāranam iṣṭam | na cābhāvō dravyādīnāvīyatvāt itī | sattsāsamāvayē 'pi satpratayavīśayātā tadabhāvāsya syāt, nābhāvapratayavīśayātā | pradēśābhāvē 'pi ca ghatayogunakarmānāt kutas tatkāryatā | na cāsya pratīśayam bhedāḥ, ekākārajñānāvīśayatvāt | sambandhibhedād bhedo vā sāmānyāḍisy api tprasāṅgāḥ | samavāyopy asyāntaram eva nīraste itī kutāḥ svākāranasattsāsamavāyarūpāḥ kāryāt tadabhāvāsya syāt? | etena janyajanakabhāvāḥ pratyuktāḥ | tātāḥ sarvathā sambandhābhāvān nānyābhāvāḥ tadabhāvāsya sādhanam itī |

parāḥ sambandhāntaram darśayanām āha -- **astī viśayety** ādi | yathā hi artho viśayaḥ śabdō viśayīty taro viśayāvīśayībhāvāḥ sambandhāḥ, [S. 174a.] evam anyābhāvatadabhāvayor viśayāvīśayībhāvāḥ sambandho bhavīyati [T. 337a.] pradēśākhyēnānyābhāvena ghatābhāvāsya pratīyānādi itī pūrvapakṣāśāṅkā | śabdārthayoh sambandho [p. 183.1] syāt itī abhisambandhāḥ | kim rūpāḥ? | **kāryākāranalakṣaṇāḥ** | katham punar arthakāryāt śabdasya? | tatprapīdanābhīpṛyē sati arthapratīdanānavīkṣāyām satyām tatprayogic chabdoccārāt | tenārthena vīkṣāsvīparivartītā śabdasya kāryākāranalakṣaṇāḥ sambandhāḥ syāt | yady api ca śabdārthayoh buddhiparīkalpitasāmānyarūpātāḥ tathāpy arthapratībhīṣyātī vīkṣāyā śabdāsāmānyotpekṣānibandhanāsya śabdāsvalakṣaṇasyothāpnātī tanmukhena kāryākāranābhāvā ucyate | **avīnābhāvalakṣaṇo** vā itī parapsiddhyocyate | paro hy avīnābhāvalakṣaṇāḥ śabdārthayoh sambandha itī vyvahārāt | tātāḥ sambandhanibandhanāḥ pratīpadyapratīpadākārupō[678]viśayāvīśayībhāvō yuktāḥ | tadabhāvānyābhāvayor apy evam bhavīsyatīti cet, āha -- **ayamcā** anantaroktaprakārah **atra** tadabhāvānyābhāvayoh **na sambhavatī** | na hi ghatābhāvapratīpadānābhīpṛyē [S. 174b.] sati anyābhāvāsya pradēśalakṣaṇasya prayogō[679]nispatīr bhavati, ghatābhāvapratīpadānābhīpṛyāt prāg api pradēśasya svahetubhīya eva nispatthē | saty api tadabhīpṛyē 'nyābhāvāsyaābhāvāc ca | tatas ca katham tayoh kāryākāranābhāvāḥ? | tadvārako 'vīnābhāvō vā syāt? yato [T. 337b.] viśayāvīśayībhāvāḥ kalpyeta |

syān matam -- yathā śabdārthayoh sādhyasādhanābhāvanimitto viśayāvīśayībhāvāḥ tathā anyābhāvānyābhāvayor api ity etāvanmātreṇa śabdārthayor drṣṭāntatety itā -- **siddhe** hi ityādi | śabdārthayor hi kāryākāranābhāvanibandhanāḥ sādhyasādhanābhāvāḥ anyathā 'rthāntarave tadayogāt tathēhāpi yadi tadabhāvānyābhāvayoh sādhyasādhanābhāvāḥ sādhyat tadā tanmukhena |

sādhyaśādhanabhāvadvāreṇa viśayaṽyaṣibhāvāḥ syāt | yāvata sa eva śādhyaśādhanabhāvo 'sati sambandhe ³kāryākāraṇabhāvādike na sidhyati[680], sarvasya śādhyaśādhanāprasakteḥ |

katham indriyam svasyaśāddhnibandhanam iti cet; parasaropasarnnyādāśryatī pratyavyāviśēś indriyaviśayayor ekavijñānotpādanayor (p. 184.1.) udayatā tathā vyapadeśah, naiva ihm, anyabhāvātadabhāvāyos tadagatāḥ | līngalīngibhāvalakṣanasya [S. 175a.] ca śādhyaśādhanabhāvasya prakṛtatvāt, tasya ca sambandham antareṅyogāt | naiva sambandhāntaranibandhāno 'nyabhāvātadabhāvāyoh śādhyaśādhanabhāvo' pi tu viśayaṽyaṣibhāvānimitta eveti cet; āha -- **anyathā** yadi [T. 338a.] sambandhāntaram nesyate kin tu viśayaṽyaṣibhāvāt śādhyaśādhanabhāvāḥ tasmā ca viśayaṽyaṣibhāvāḥ, tata itaretarāśrayam idam syāt | tathā caikāsiddhau dvayor apy asiddhir bhaved iti | kiñcānyabhāvāc ca līngabhūtād abhāvasya līngabh siddhāḥ anumitā ⁵‘īśyamānāyām asamudāyaś[681]ca sādhyāḥ syāt, anyabhāvena tadabhāvāsya kevalasyaiva śādhanāt na kevalasambandhābhāvāt śādhyaśādhanabhāvāvyogah | samudāyaś ca viśeṣanāviśeṣyabhāvāśāpno dharmadharmilakṣṇaṇah dharmadharmilakṣṇaṇah itas tadabhāvādoṣāś ceti ⁶‘ca ‘śabdah |

sarvatra samudāyaśya sādhyatā navīṣteti cet, āha -- **tathā** ca dharmamātrasyāpi svatantrāsya sādhyatopagame 'ghatābhāvas tadanyabhāvāt' ity evamrūpe prayoge ghatasya sarvatra deśe sarvadā cābhāvāḥ prasajyeta | dharmiṇi hi kvacidharmasya guṇabhāṭasya śādhane traiva taṭkā eva ca bhāvo yukto nānyadeti sarvatra samudāya eva sādhyo 'bhyupaganatavyāḥ na kevalo dharma iti |

atrāha parah -- nāsamudāyaśya [S. 175b.] sādhyatā ⁵anyabhāvātadabhāvayor asambandho[682]ivā | kutaḥ? | **pradeśādi** ityādi | 'iha pradeśe ghaṭo nāsti' ity evam ghatābhāḍvena pradeśādir dharmi viśesyate saghatāt [T. 338.b.] pradeśāder bhedēnāvasthāpyata iti tadviśeṣanātvaḃ prāptāḥ sādhytā na tu ghaṭo nāstīty evam **kevalo** dharmiṇah kasyacidguṇabhāvāvamānānāḥ | tato nāsamudāyaśya sādhyatēti kutas tadbhāvi doṣah? | **na** ca naivāsmīnpakṣe **līngasyānyabhāvātmano līngināśca** pradeśādirhamilakṣṇasya **asambandhośabhasrajyate** | kuta? | **anyabhāvasya** ghataviviktapradeśādirlakṣṇasya **pradeśādinā** [p. 185.1.] dharmiṇā **sambandhāt** tādātmyasadbhāvāt iti | tathā hi -- śabdādidharmiṇā kṛtakatvādeś tādātmyabhāvāś eva sambandhā isyate bhavātī | sa ihāstīty abhiprāyah | tatāś ca 'sambandhābhāvāc ca' ity ayuktam iti manyate |

siddhāntavādī tu sādhyadharmalākṣṇasya līngīno ghatābhāvāvkhyasyānyabhāvena līngēna sambandhābhāvāḥ prāg ukto na dharmiṇā tataḥ kvadam uttarāḃ sambadhyaata iti manyamāno dharmiṇā 'py anyabhāvāvkhyasya līngasya sambandhābhāvam darśayann āha -- na līngalīngīnor asambandho na ceti sambadhyaate | tathā nāsamudāyaśādhanam iti | kin tu līngalīngīnor asambandha evāsamudāyaśādhanam eva ca evam api bruvataḥ | kutaḥ? | pradeśāder eva dharmitayā ⁵vasthyānyānyānyabhāvātvd anyabhāvalakṣaṇalīngatvāt | etad eva [S. 176b.] darśayāti -- yatraiva hi pradeśādau dharmitayā tvayā kalpyamāne yad [T. 339a.] ghatādikam nāstīty ucyate lokena sa eva pradeśāśi tena ghatādinā 'samsṛtaś samsargarahitah **anyabhāvo** līngatayeṣṭo nāpārah kaścit yataḥ **tadarśanāt eva** ghaṭāśamsṛtaśpradeśādirśanād evāśya pratīpattūḥ 'ghaṭo nāsti' itī vikalpo līngvijñānatyopagato bhavati | tataḥ sa evānyabhāvāḥ | yad eva hi drśyamānāḥ līngvijñānāḃ janayati tad eva līngam ucyate | ghaṭāśamsṛtaś ca pradeśādir evam | tasmāt tadevānyabhāvalakṣaṇam līngam upeyam | tataḥ katham tasyaivānyabhāvāsya va vyāvṛtīto 'pi bhedam anubhavato līngalīngibhāvō līngatvam līngitvam vā? | na hi līngam eva dharmī bhavitum arhati, dharmīpratīpatvā eva sādhyapratīpater anvayādvyanusaraṅayogāt | tatāś cānyāśya dharmiṇo 'anubhūtāḥ katham anyabhāvātmano līngasya tatsambandhah, samudāyaśādhyatā vā? | śabdakṛtakatvayos tu paramārthataś tādātmye 'pi vyāvṛtībhedanibandhāno 'sty eva bhedāḥ | tataḥ śabdādidharmiṇpratīpatvāḥ apy anyatvādyapratītau kṛtakatvādinā tat sādhyata iti ukyatam |

syān matam -- sāmānyaviśeśakalpanayā [S. 176b.] līngalīngitaiḥkasyāpi bhaviṣyaṭitya ata āha -- **na cātra** prakṛte 'nyabhāve **sāmānyaviśeśabhāvakalpanāsambhavatī**, yena [T. 339b.] sāmānyaviśeśavikalpēna sāmānyam hetuḥ bhaved viśeṣo dharmī, yataḥ [p. 186.1.] samudāyaśādhyatā līngalīngīnoḥ sambandho āvā syāt | kuto na sambhavatīyā āha -- **tadviśeṣapratīpater eva** ghataviviktapradeśāviśeṣapratīpater eva **tadabhāvāsya** ghatābhāvāsya pratīteḥ | yataś ca viśeṣa eva ghatābhāvapratītinibandhanam tataḥ kim tatra sāmānyakalpanayā kriyata itī | sa eva viśeṣo 'nyatra vartamānah sāmānyarūpātām pratīpatsyata itī cet, āha -- **tasya** ghataviviktapradeśāviśeśasya **anyatra** saajātye **anvyāsya** anuvṛtṛter abhāvāt kutaḥ sāmānyātmatā? | na hy asau deśakālāvasthāniyato viśeṣo 'nyam anvetīti | atraivopacayahetum āha -- **pratījñārthe**tyādi | yadi hi ghatavivikta eva pradeśaviśeṣo dharmī, tasyaiva ca hetuṣyete, tadā pratījñānyā vo 'rtho dharmadharmisamudāyaś tadekadeśa eva dharmilakṣaṇo hetuḥ syāt, pratījñārthakeadeśasya ca vyāvṛtīto 'pi bhedam anu(na) nubhavato hetuvram asiddhim itī | atha mā bhūt [S. 177a.] eṣa doṣa itī na na ghatavivikta eva pradeśaviśeṣo hetur isyate, kin tu pradeśamātrāḥ ghataviviktāviśeṣarahitam ity āta āha -- **na** ca **yatra pradeśamātrātra ghatābhāvāḥ** | saghate 'pi pradeśe pradeśamātrasya bhāvād anaikāntiko hetuḥ syāt |

paro 'nyathā sāmānyaviśeśabhāvāḃ [T. 340a.] darśayann āha -- **tādṛśau(śe)** yādṛšo ghataviviktāḥ kevalāḥ pradeśo 'grataḥ sthitāś tādṛśe sarvatra pradeśe ghatāśyābhāvā itī kuto 'nekāntāḥ? | tathāvidihpradeśāviśeṣapratīter eva ghatābhāvapratītiś tato 'nyabhāvātadabhāvāyoh līngalīngitā ⁵nupannpney upadarśayann āha -- **nanu tasyaiva** ityādi | yo 'sau kevalāḥ pradeśāviśeṣo dharmitayā 'vasthāpitāś tasyaiva yat kaivalyam kevala itī aṇena viśeṣanenocyate bhavātā, tad eva ghatavīraho ghatābhāvā itī kathyate | sa ca ghatavīraho līngabhāṭitasya kevalasya pradeśāśya 'pratīpatvā ev[683]jiddho na tūtitarakālam tad 'nya eva ākarāntareṇa dhūmādivāgnih[684]sidhyati | tataḥ kasyedānāḃ **tatpratīpatvāḥ eva** sādhyapratītau satyāḃ tallīngāḃ[685]? | na [p. 187.1.] kasyacit | vijñāśītyasya ghatābhāvāsya sidder anyāśya kasyacid ajijnāśītatvāt | kevalapradeśapratīpatvā eva ghatavīrahapratītau ca yad etad uttarakālam | yatra yatra kevalāḥ pradeśāś tatra tatra ghatavīrahah' itī [S. 177b.] **anvayaśyānuḡamāmanu(gamaṇam)** anu)saraṇam, tac ca nirarthakam idāv eva sādhyapratīteḥ | yata evam tasmād anyabhāvāḥ kevalapradeśālakṣṇaḥ śādhyaśādhanayor bhedābhāvanā na sādhanam abhāvasyeti sthitam | tad evam [T. 340b.] samudāyaśādhyatām ³līngasya ca dharmiṇā sambandham[686]pratīpadāyitum yad uktaḃ pareṇa -- 'pradeśādirhamriṇviśeṣanāśyābhāvāsya śādhanāt [687]itī tadapṛthaksiddhidūśenapena nīrākṛtam |

viśayaṽyaṣibhāvena tu sambandhapratīpādeṇa nīraste paro 'nyathā sambandham śādhyaśādhanayor darśayann āha -- **asty** anyabhāvātadabhāvāyoh sambandho virodhākhyah | tataḥ sambandhasadbhāvāt anyabhāvāśi abhāvāśi dhir bhaviṣyati | siddhāntavādī tu sādhyāśādhanayor virodham evāsambhāvayan pṛcchati -- **kena kasya virodhāḥ** itī | na hy atra sādhyāśādhanayor virodhah sambhavatīty abhiprāyah | paro virodham abhiprāyānābhijñātayā darśayati -- **anyabhāvena** kevalapradeśātmnā **pratiyogīno** yasyābhāvāḥ pramāṭum iṣṭo ghatādeś tasyeti |

parasyaivamvādinō asambandhābhīdhāyītam ādarśayann āha -- **kiṃnu vai pratiyogī** ghatādhī pramāṭum iṣṭo yena pratiyogīnāḥ prameyatvena līngalīngīnor virodhāḥ sambandho 'bhīdhyate? | naiva pratiyogī pramāṭum iṣṭāḥ kin tu tadabhāva itī cet, āha -- **abhāvas tu** pratiyogīno yah sādhyah [S. 178a.] [S. 178b.] [S. 178c.]

[Kumārīlas tu manyate bhāvāṃśād bhīno] [S. 179a.] yam abhāvāṃśaś tato nānyabhāvā eva tadabhāva itī katham tatpratīpattīter eva tadabhāvapratīpattīter itī | tathā hy ayam abhāvāḥ [p. 188.1.] prāgabhāvādībhedabhinnaḥ, na cāvastuno bhedāḥ sambhavati ato 'yam vasturūpa eva | yad āha --

na cāvastuna ete syur bhedāś tenāśya vastutā|| ŚIV abhāva 8ab.] itī | na ca bhāvāṃśa evābhāvāṃśo yuktaḥ, tasyendriyasamyogabalena pratīteḥ, itarapratīteś ca tadasamyogahetukatvāt |

tatsamyoge sad ity evamsadrūpavampṛatīyate |
nāsty atredam tīrthamtu tadasamyogahetukam || ŚIV abhāva 26.] itī | tat katham tatpratīpattīter evāparasya vyavacchedanam itī tannirāsārtham āha | **tasyānyasya** pradeśāśya [T. 342a.] kevalasya yat tat **kaivalyam** ekākītvam asaḥyātā tad eva **aparasya** pratiyogīno ghatādeḥ **vaikalyam** abhāvā itī tasmāt **tadanyabhāvā eva** bhāvāṃśa eva tvad abhimatāḥ

tadabhāvāḥpratiyogābhāvāṃśo na tataḥ pṛthagbhūtaḥ dharmāntaram itī ucyatesugatasutaiḥ| tatāś ca **tatpratīpattīter eva** ca tasyānyabhāvāsya pratīpattīter eva ³ca **tatpratīpattih[688]** tasya pratiyogīno 'pratīpattīter abhāvapratīpattīter itī yāvāt | evam manyate -- yo 'yam abhāvāṃśo bhāvāṃśāt pṛthagbhūto vastuno dharmāḥ parikalpate sa ghatādyabhāvātmakatām [S. 179a.] tadrūpavaikalyād evānubhavatī nānyathā | tac ca tadrūpavaikalyam anyavastuno bhāvāṃśāsyāpi vidyeta eva | tadabhāve hi tasyānyavastutaiḥa hīyeta | na hi yad yadrūpavikalpā na bhavati tat tato 'nyatvam anubhavatī, yataḥ tasyaiva svārūpam, tathā cābhāvāṃśo 'pi tasya na sidhyet, sarvam ca vīśvam ekam dravyam prasajyeta, tatāś ca sahotpattādyāprasāṅgāḥ, sarvasya ca sarvatropayogaḥ syād itī avāśyam anyavastuno bhāvārīpatā tadanyābhāvātmikaiva | tathā ca tatpratīpattīter eva tadanyābhāvapratīpattih[689] | tatsamyoga eva cendriyasya tadanyābhāvābhāvāsamyoga [T. 342b.] itī kim ucyate --

nāsty atredam tīrthamtu tadasamyogahetukam || ŚIV abhāva 26cd]

itī? | vikalpāpekṣayoktam itī cet, tadetadābhīdhakam eva | pratyakṣeṇa tadākārotṛpattayā tadanyābhāvātmakē[690]eva vasturūpe pratīpāne pāścētī yasya [p. 189.1.] yathāgrhñitābhīlāpīno vikalpasyopagamat | vistarataś cātyam abhāvavāicārahpramāṇadvītasiddhāḥ abhāvāḃ prameyam pramāṇam ca vicārīyatā vihīta itī tata evāvdhārya itī |

avāśyam ca tadanyābhāvapratīpattīter eva tadabhāvapratīpattī | tato na vastvasanākāśīdhyartham, 'nāsty atredam' ity abhāvavyavahārārtham [S. 180a.] cābhāvapramāṇaparikalpanā yুক্তeti darśayann āha -- **anyathā** ityādi tatpratīpattīter eva tadabhāvapratīpattīter itī nesyate[691]tadā **tasya** anyavastunah svārūpaparicchedena tato 'nyāyatādrūpasya **avyavaccheḍ** anīrākṛteḥ tadabhāvāpṛatīpattāu **tapariccheda eva na syāt** -- tasya tadanyavastunah svārūpapatīter eva na syāt | kim kāraṇam? **tadatadrūpāyoh** tasya tadanyavastuno yadrūpam pratīnīyatam sakalatrailokyaivalakṣṇam yac cātadrūpam tadrūpam na bhavātī paratṛpam tayoh **avivekād** avivekanāḃ vīkenānyāvavasthāpanād aśāṅkaryeṇāprasādhanāt | sakalapararūpāsāṅkīrṇam hi tadrūpam tac cet [T. 343a.] tatsāmārthyabhāvinā pratyakṣeṇa tathā nānukṛtāḃ kevalam sammudgāḥkarīnam[692]eva tadutpannam tadā katham tena tatparicchedah syāt? | na hi yadrūpam yadvastu tadrūpānukarīṇā jñānena tatparicchedo yukto yathā -- śuklāśāṅkharūpānukarīṇā kāmīnāḥ pītaśāṅkhāvabhāsīnā jñānēneti | pratīnīyatārūpānukāre vā tatparicchedāśya katham anyā 'vyavacchedo nāma? | tataḥ pratīnīyatārūpānukarād eva tadanyāvvyavacchedāḥ | tathā ca tatparicchedābhāvā itī |

bhavāt evam tataḥ ko doṣah? ity ata āha -- **ya eṣa vyavahārah** sarvajanapratītaḥ **kasyacid** anyāder vastuno darśanāt **kvaciddeśe** tatsambandhīni [S. 180b.] **prāptyarṇto** drṣṭyasādrṣṭasya ca **parihārah**pratiyogīnīrvṛtīnīrtīlākṣṇaṇaś **na syāt** | kim kāraṇam? | **na** hi yasmād **ayampṛatīpatā analampāśyann api** saṅkīrṇatadatadrūpapatīrbhāsīnāḥ prakṣeṣyāḥ, anyathā 'rṣṭya darśanārūpātāhneḥ, tathā hi -- aśāṅkīrṇāśādarśane saṅkīrṇam api yadi na paśyēt tadā loṣṭādirprakṛyam katham kasyacid etadarśanam syāt? | sa evambhūtaḥ saṅkīrṇadarśanāvāḥ [p. 190.1.] pratīpattā katham **analam eva paśyati** na salilādīkam? | **kin** tu saṅkīrṇarūpavastupratībhāsīnjñātayā **salilādīkam** | tathā katham **salilārthīhātra** agnimitī pradēśe **na pravarteta**? |

parasya vacanāvākāśam āśāṅkyāḥ -- [T. 343b.] **anupalambhena** ityādi | analapratībhāsīnāḥ hi jñānānālasvarūpam eva **pratyīyate** | yas tu salilābhāvāḥ sa tatra salilāśyānupalambhena | tato jñānādvayena tadatadrūpayor vīvekāl loke pṛvṛtīnīrvṛtīlākṣṇaḥ pratīnīyato vyavahārāḥ sidhyatīti | siddhāntavādy āha -- **ko 'yam anupalambho nāma** itī | kadacīt paro brūyāt salilopalambhāvīrahamaṭṛam ity ata āha -- **yadi salilā** ity ādi |kumārīlasya tu salilopalambhanīrvṛtīmāṭṛam tuccharūpam abhāvapramāṇatāḥ nābhīmatam eva |

pratyakṣāder anupattihpramāṇābhāvā ucyate | [S. 181a.]

sātmāno 'parīṇāmo vāvījñānamvā 'nyavastuni || ŚIV abhāva 11]

itī vacanāt | kin tu 'na 'bhāvātmanāḥ pratīsedhyavastupratībhāsījnāntmānā 'parīṇāmāḥ sa tadanyavastupratībhāsījnānasahacarito 'bhyupagantavyo na kevala itī param abhyupagamayitum asyopanyāśāḥ | tathā cānyavastuvijñānāḥ evābhāvāpṛamāṇam astu, kim apramāṇāśyātmano 'parīṇāṅkhyena dharmeṇa parikalpītena? | na ca tadanyavastuvijñānaparīṇānām ānya eva tasyāvparīṇāmo nāma bhavato 'bhīmatō bhāvāntarasyaivābhāvātvenopagatatvāt | tulyayogyatārūpasyaikajñānasamsarggīna eva cānyavastuno vijñānām thotheyam nānyasya, tajjñānāt pratiyogābhāvāśiddheḥ | na hi rūpājñānād rasādyabhāvapṛatīter ukyumatāt [T. 344a.] deśādivīprakṛtasavato vā | anyavastuvijñānam ca pratīnīyatārūpapatīrbhāśyeva | rūpātārāvabhāśīve hi tasya salilopalambhābhāvā eva na sidhyet | evam ca pratīyogābhāvāḥ pratyakṣāvabhāśīta[693]eva | tadabhāvāḥ vyavahāre tv asmadbhīmītaivānupalabdhīr āyēteti pratīpadāyitum asyopanyāśāḥ | tatra yadi salilopalambhābhāvāḥ [S. 181b.] tuccharūpo 'nupalambhaś tadā katham [p. 191.1.] abhāvāḥ kasyacit pratīpattihē pariccheda itī yāvāt, paricchedasya jñānādhamatvāt | atha na tasya pratīpattīrūpatesyate kin tu taddhetubhāva ity āha -- **pratīpattīhetur** vā itī | na hi sarvasāmārthyavīrahālaksanasyābhāvāsya pratīpattīm prati hetubhāvō yuktaḥ | hetubhāve vā tasyānapekṣītasāhakarīno nīyam tajjñānājananād abhāvājñānam evaikam pratīpattūḥ syāt, jñānāntarasyaivākāśa eva na bhavet |

na cājñātsyāsya nāstītajñānanajnam ukytam ity āha -- **tasyāpi** salilopalambhābhāvāsya katham pratīpattih? | athāyam salilopalambhābhāvāḥ svayam apratīya eva salilābhāvapratītmī janayati tadā kasyacid api | tad evāḥa -- **tasya** salilopalambhābhāvāsya tato vā salilād anyasālādheḥ 'vijñānam vā 'nyavastuni' ity ata ātmāno 'parīṇāśyasya pṛthag avasthāpanāt, tatpārī tadāṅkarane cātmāno 'parīṇāśyasya [T. 344b.] tadātmatkātvān na tato bhedeṇa vyavasthāpyeta | tatāś ca kasyacid api [S. 182a.] tasya tadanyasya vā 'pratīpatvāḥ api vady abhāvāḥ salilādheḥ pratīyate tadā svāpādyavasthāśv api salilādyabhāvāḥ kim na pratīyate? | tadāpi tadabhāvāḥ pṛatīyetye etadvīcīrītampramāṇavinīścyate, tata evāvdhāranīyam | vyavadhānādīgrahaṇena caittadarśayaty anyavastuno 'pi anyatvam tattulyayogyatārūpāpekṣam eva, na tadanapekṣam upeyam | tathā cśmad upavartīmānupalabhisiddhir itī | yadā caivam uktena prakāreṇānupalambhena salilābhāvapratīter na yujyate 'nalapratībhāśīnāś ca jñānasya pratīnīyatākārātā nābhyupagamīyate **tasmād** anyam analadarśī pratīpatā 'nalam **paśyann api** saṅkīrṇarūpapatīrbhāsīnāḥ jñānāno 'analo 'yam na salīlam' itī nādhryavasyatī andhyavyayamś ca salīlarūpasyāpi pratībhāsanāt tadarthī **na tiṣṭhet** pravarteta **nāpi pratīṣṭheta nāpi** pratīṣṭheta salīlārthī na pravarteta | tathā hi -- salilārthī nāma tad ucyate yata sarvodanyāśantāpṛāpānyanakaśamam[694]sakalatatadanyarūpāsāṅkīrṇapratīnīyatārūpājñānāvabhāśī | idam tv anyad eva śābalarūpam kim apy avabhāśata itī | [p. 192.1.] **tataśca** pṛavṛtīnīrvṛtīyor vīrudhāyoyugapad anuṣṭhātum aśakyatvāt **dustarapnyasananprapīpattūḥsyāt** |

atra parasya [S. 182b.] vacanāvākāśam āśāṅkyāḥ -- **tata eva** ityādi | na mayā [T. 345a.] salilopalambhanīrvṛtīmāṭṛat tuccharūpāt tadabhāvāgyatīter ucyate, yathoktādoṣaprasaṅgāt | kin tu yad etad ekasya kevalasyānalasya darśanātāna tate vānyasya tatpṛatīrbhāśāmānasya salilāśyābhāvāgatīter bhavatī 'vijñānam vā 'nyavastuni' itī vacanāt |

siddhāntavādī āha -- **katham ekam** ityādi | kena punaḥ sāmrthyena tadekadarśanam **anyābhāvampṛatīyāyatī?** | tathā hi -- tasmīn drśyamāne tadevāśīty agvacchakta, tadanyat tu nāstīti kim itī pratīyētī | **tasyaiva** parīdarśyamānāśyānālādheḥ **kevalasya** salilāśasṃśṛtarūpasya **darśanād** analānjñēne pratībhāsanāt 'salīlam nāsti' itī nīścyah sañjāyate | tathā hi -- anala iva salīlam api yadi tatrābhāśīvyat yataḥ analadv darśane pratryabhāśīsyata tayoh svajñānam pratryavīśiṣṭātvād yogyatāḥ naikasya pratībhāśo yuktaḥ | tasmād ekapratībhāsanam anyābhāvānāntarīyākam ity anyābhāve tato jñānam upādāyate anyavastuni ca vijñānām nāstīti jñānām janayati | tathā 'nyad vastu pararūpīśamkīrṇasabhāvātayaiḥva tathocyate | tadpṛatīyayiva[695]ca tajjñānam anyat[696]pratīyadv evam vyapadīsyate 'nyathā[697]tadayogād[698]ity anyapratīpater eva tadabhāvāvalīkapehūr itī siddhāntavādy āha -- **īdam eva** ityādi | nanv asmābhir idam eva prāḡ bhīhitam **tyaśhatoṅhakarīnāpīnāpītatīpattīḥ asambhavāt[699]** ity ādībhīr vacanāḥ | tato yad evāśāśāśmārggīnāḥ kevalasya [T. 345b.] pratībhāsanam tad itī tadanyābhāvāśyāpi, tasyaiva kevalasya tadanyābhāvātmakatvād anyasya cābhāvāṃśasya nīrastatvāt | tataḥ pratyakṣāvabhāśītatvāt tadabhāvāsya tadbalāt pāścētīyam vyavahārapravartanarūpam nāstītajñānam [p. 193.1.] vikalpakam ājāyate | na tu tenāpratīpannam kiñcā avagamyate, yataś tadanyavastuni vijñānam pratryakṣītnakam apy anavagatē tadanyābhāve jñānam janayt pṛthag abhāvapramāṇatayā vyavasthāpyeta | tathā hi -- tadanyākāraśmīnya eva tadekājñānākārāḥ samvedyate | na -- tatasāśmvedanam eva tadabhāvāśmvedanam | na hi vikalpājñānāśyāpi tadākāraśmīnyarūpamvedanāt anyā tadabhāvāśmvedanam nāma | kevalam aśya vikalpapatīvatārītyicyate | tato yathā nīrvikalpājñānāvāśīte kvacid anale 'analo 'trāstī' itī pāścētyo vikalpo vyavahārapravartanamāṭṛam na tataḥ pṛthak pramāṇam yathoktam tathā tadā nāstītajñānam api vikalpakam taphaladvāreṇa vā 'nyavastūvijñānam na pratyakṣāt ghatāḥ abhāvākhyam [S. 183b.] pramāṇam itī | tasmād yad evāśmābhir abhīhitam tadanyābhāvapratīpattīter prati, tad eva tvaṣṭ' yō pi abhīdhyatā itī kasmāt purusam ivābhātī yataś tadanyābhāvāpāgena pṛthagabhāvākhyam pramāṇam abhyupagatam itī upahastī | tathā hy agaty edāntīnī tvocyate na madhyasthātayā anyethadam eva kim na pūrvam evābhīhitam', yata ālājālibhīdhiṇena "tmā parīkeṣīta [T. 346a.] ity upasāpharanm āha -- **tasmāt trādarśīneva** ityādi |

yathā kila vahanārūndhiṃ vaṇibhāḷi śakunirmucyate api nāma tīraṃ draṅkyatīti | sa yadā sarvathā paryatamśīraṃ nāsādayati tadā vahanam evāgecchati tadvad etad api draṣṭavyam | yataś cāvāsāybhūyapagamānuṃ 'yaṃ pakṣas tasmān na kiñcid anayā 'vidyamānapratīṣṭhānyā diśāḥ pratipatyāḥ prayojanam |

tad evaṃ parasyānyabhāvataḍabhāvayor līṅgalīṅgibhāvaṃ icchathā sambandhābhāvād[700]Jasāṃ ayuktāḥ iti pratipādīte pareṇa 'asati sambandhe 'nyabhāvagatyā 'pi taḍabhāvagatir na syāt ' iti codīte 'na vai kutasciḥ sambandhād' ity ādy abhihitam | tathā 'nyabhāva eva taḍabhāvō 'nyabhāvagatir eva ca taḍabhāvagatīḥ' iti prasādhatyākūmarīlaparikalpithāḥ kasyacid bhāvāniścayārtham abhāvapramāṇavādhaḥ prasāṅgo nīrasthā samprati tu --

{p. 194.1} **vastvasaṅkarasiddhīca tatprāmāṅyasamāśrītā**

[SIV abhāva 2cd.]

ity etad āhatya nīrākartaṃ [S. 184a.] pūrvapakṣam utthāpayaḥ āha -- **vady ekaparicchedād eva** ityādi | yadi hi **ekasya** kevalasya paricchedād anyasya **vyavacchedaḥ**pratiśedhaḥ sidhyati tadā sarvasyā a(-syā)nyasyā 'viśeṣeṇaiva **tatra** deśe yatrāsāv ekāḥ paridṛśyate tatrābhāvasiddhir bhavet, na tu viśeṣaparigraheṇa [T. 346b.] tulyā svajñānajananaṃ prati yogyavasthā yasya tasyaiveti | tathā hi -- asaṃ yathā tulyayogyatārūpapādārthaviviktarūpa upalabhaye, tadekākarapratīnyamāt tajñānasya, tathā tadatulyayogyatārūpapādārthaviviktātmaḥ 'pi | tataś ca tadviviktākāratayā tadanyābhāvasādane viśeṣābhāvāt pradēsārūpajñānaṃ ghaṭābhāvaṃ iva sarādyabhāvaṃ api sādhayet, na vā ghaṭābhāvaṃ apīti |

kiñ ca, yad etad 'upalabdhilakṣaṇaprāptasyāṅupalabdhir abhāvasādhanā' itī viśeṣaṇam uktaṃ tac ca na vaktavyam | kiṃ kāraṇam? yato ye 'py anupalabdhilakṣaṇaprāptās teṣāṃ api tatra deśe tadekākaratayā jñānasya vyavacchedo bhavaty eva | tathā hi -- yathopalabdhilakṣaṇaprāptasāṃ tadekākaravati jñāne na pratibhāsante tataś ca vyavaccheyante [S. 184b.] tathā 'nupalabdhilakṣaṇaprāptā apīti kim **upalabdhilakṣaṇaprāptasya** ity anena viśeṣaṇeneti | evaṃ pūrvapakṣe vyavasthīte yadi tadanyavyavacchedaḥ -- tathā pṛthakkaranaṃ anyatvena vyavasthāpanam abhīmatam tadabhyupagamyata eva | aṭha tadeśākālayor abhāvāḥ, tad ayuktam, yena hi sāmārthyena tulyayogyatārūpasopalabdhilakṣaṇaprāptasya cābhāvaṃ sādhayati na tatsāmārthyam atulyayogyatārūpe 'nupalabdhilakṣaṇaprāpte vā sambhavati | 'tayoḥ sator naikarūpānyatāḥ pratīpatīḥ asaṃbhavāt [701]ity evaḥ hi taḍabhāvasādhanam | na [T. 347a.] caitad anyatara sambhavatīti pratīpadayitum **ekātmaparicchedāt** ity ādinopakramate | yat puro 'vasthītam prakṛteḥ 'vabhāsāḥ tasyaīkasyātmanaḥ pratīnyatasya rūpasya cābhāvāt tadākārotpatyāḥ vīkīrṇakalpōtpādānena ca yah taḍabhāvato 'nyas tadvyatīrktitas tasya sarvasya va **ātmā** ' [p. 195.1] svabhāvas taḍo **vyavacchedo** bhēdanam pṛthakkaranaṃ anyatvasādhanam asaṅkīrṇapratīpatīpratyāyanaṃ bhavati | katham punar ekātmaparicchedād eva tasya[702]tadanyātmno vyavacchedaḥ prakṛtasyeṇa kriyate?, yāvātī prakṛtasyam puro 'vasthītapadārthasāmārthyabhāvī [S. 185a.] tad rūpam eva pratīpadyatām | yat tu tadvyatīrktam aśeṣapadārthajātam tadātmanas tasya puro 'vasthītasya katham tadvyavacchedakam? ataḥ tadvyavacchedārtham abhāvapramāṇam abhyupeyam, yato --

vastvasaṅkarasiddhīca tatprāmāṅyasamāśrītā [SIV abhāva 2cd.]

iti |

ata āha -- **tadātmaniya****pratibhāsajñānād** iti | yathā puro 'vasthītasyaikasya vastunaḥ pararūpāsankīrṇa ātmā, sarvabhāvanāṃ svabhāvāta eva svasvabhāvavyavasthīteḥ pararūpeṇāsankīrṇasvabhāvvatī | anyathā katham abhāvapramāṇato 'py asaṅkīryam eṣāṃ sidhyet? | saṅkīrṇarūpāṇāṃ asaṅkīryasādhanena tasya [T. 347b.] bhṛntatāprasāṅgāt | tasmīn pararūpāsankīrṇe svabhāvāta eva tadātmaniyo yah pratibhāsāḥ pararūpapratibhāsāsmkīrṇāḥ tadekapadārthasāmārthyabhāvīni prakṛteḥ pararūpapratibhāsāyogāt tasya bhṛntatātpatīyāḥ prakṛtysātāḥneḥ | tad uktaṃ -- **tad dhy arthasāmārthyenotpadyamānaptadrūpam evānukuryāt** [*PVīn I 40.12*]: gaṅ gi phyr de don gyi nus pa na de 'i ran bhzin ko na'ī rjes su byed pa'i phyr ro || ity | tasya tadātmaniya**pratibhāsasya** jñānāt prakṛtasyeṇa svasamvītyāḥ samvedanāt | tatsamvedanam eva [S. 185b.] hi prakṛtasyasātadrūpād **vyavacchedād** tadākārotpatyāḥ tadbalenaiva ca pāścātyaḥ 'anyātmakam etan na bhavati' ity asaṅkīryavyavasthāpṛatyayo vikalpakāḥ saṃjāyate gṛhītagrāhī | na tenāpūrvam kiñcit pratīyate, pararūpasaṅkīryasātmnaḥ prakṛtasyeṇaiva tadākāranūkṛināḥ paricchedād iti |

yadi nāma tadātmaniya**pratibhāsajñānaṃ** tathāpi katham anyātmanaḥ tasya pṛthakkaranaṃ? ity āta āha -- **na hi tadātma** ityādi | yasmāt tasya vastuno ya ātmā pararūpāsankīrṇāḥ sa tadanyasya śeṣasya vastuna ātmā na bhavati, sarvasya tato 'nyasvabhāvvatī, anyathā tadanyatvābhīteri itī | tasmāt [p. 196.1] tadātmaniya**pratibhāsajñāna** eva tadanyebhō nivartanam | na hi jñānārtho haste gṛhītvyā 'nyato nivartaniyatā | kevalam anyarūpāsamkīryasyaīkāsātmano 'nukaranam evāśyānyato [T. 248a.] nivartnanaṃ ucyate iti | aṭhānyātmicḥ svavīśayam na nivarttayet, tadā 'sya viśayānyātmnaḥ sakāśād vyavacchede pṛthag avyavasthāpene parītmano 'pi tatra paricchedāḥ syāt, anyathā[703]tadaparicchedasyaivaikātmā[704]paricchedātmanas tannivartnana rūpatā[705][S. 186a.] syāt | tataś cāvvyacchede 'nyātmanas tatparicchedeprasāṅgāt pravṛtīnīrvṛtyor abhāva itī pūrvāḥ prasāṅgo 'na hy ayam analam pośyanaḥ api [706]ity ādikāḥ | na kevalam anyātmanas tannivartayati tadātmano 'py aśeṣam anyad itī darśayann āha -- **tamca** agrathāḥ śhītam deśākālasvabhāvāvasthāniyatam tadanyadeśādībhyo vyvārtītatmanaḥ svāteḥbhūyah evāśya bhāvaṃ, **tadātma**ṇa deśādīnyatēnātmaṇā tadāvīdhasvabhāvāsvayānūkṛād upalabhamānāḥ buddhīḥ **tathātvaprcyutīm**[707] anyadeśākālasvabhāvāvasthātam **asya** svavīśayasya **vyavacchinatī** tathā pṛthakkaroti | kasmāt punar anyadeśādītam tathā pṛthagavasthāpātyā ity āta āha -- **evamhī** yasmād anyadeśātādeḥ tathā pṛthakkarane sati tadeśādīnyatāḥ padārthāḥ [T. 348b.] paricchinno bhavati, tadrūpasyaivānūkṛād | yady anyathābhāvō 'nyadeśādītāḥ tadrūpānanūkṛād vyavacchinnaḥ -- bhavati tathātvam ca tadeśādīnyatvam ca, tadā tasyaiva dṛśyamānasya bhavati nānyāśnyānadeśādīmataḥ | yata evam itī tasmād anyathābhūtād anyadeśādīmataḥ tathābhūtām tadeśādīmamtaṃ **vyavacchindaty eva** [S. 186b.] nivarttayanty eva tat paricchinatīti pūrvakāyopasaṃhārāḥ | tathā **tathābhūtād anyathābhūtavyavacchindaty eva** itī dvītyāyopasaṃhārāḥ kārya itī | evam uktena nyāyena **ekasya** pramāṅasya prakṛtasyasāyūnumānasya vā tasyāpy evam eva svavīśyaparicchedād **vṛttīḥ** pravṛtīḥ sarvabhāvan **dvairāśye**ḥ tattve 'nyatve ca **vyavasthāpātyati** | tatas tatparicchedakapramāṇābaleनाविासंकर्यासिद्धिḥ | kiṃ tadarthikayā 'py abhāvākalanānyeti? |

{p. 197.1} nanu ca vikalpavyāpṛeṇa eṣa 'īdam anyātmakam na bhavati anyathaitad ātmakam' itī | prakṛtasyaṃ ca nirvikalpakam isyate tat katham asaṅkīryasiddhis tathā? ity āta āha -- **tasyānvayetyādi** | tad dhi prakṛtasyam vidhipratīśedhavikalpau yadā svavīśye janayati tadvāśyeva sāpalyam, tadvāca ca pramāṇam isyate [T. 349.a.] nānyadā | ata evaikasyārthasvabhāvāsyaḥpratīpannāśābhāvāt[708]sarvatmanāḥ paricchede 'pi bhṛntīkāraṇasaḍbhāvāt kṣāṅikatādvānavayavyatīreka**buddhī** janayitum asaṃmṛthyāt tātrasya prāmāṅyam meśyate iti |

syān matam -- dvairāśyasādhanē 'py asaṅkīryasiddhyarthā mā bhūdh abhāvapramāṇakalpanāḥ kiṃ tu prakāṅtārābhāvasiddhyarthā bhavīsyati | na hi taḍabhāvasiddhau prakṛtasyasya kaścid vyāpārāḥ [S. 187a.] pratīpadā itī āta āha -- **tadvyatīrktetyādi** | tasmād paridṛśyamānād vyatīrktāsyaśeṣasya vastuno vyavacchedena tathā pṛthakkaraneṇanyatvena yā vyāptis tatsādhanād eva prakāṅtāntarasya tattvānyatvabahirbhūtasāybhāvāḥ sidhyati | tatas tadartham apī nābhāvapramāṇakalpanā yুক্তeti |

ātha matam -- sarvasyāparidṛśtasya dṛśyamānād anyatayā vyāptim naiva prakṛtasya sādhayati tat kutas tṛtyārśyāyabhāvāḥ prakṛtasyata eva syāt, yato 'bhāvapramāṇyakalpanā vyarthā bhaved ity āta āha -- **tasya tṛtyārśyatīyā**ḥ kalpyamānasya tato dṛśtād anyatayā vyāptyabhāve **tena** prakṛtasya **tato**[709] 'rthāt svavīśayasya **avyavacchedād** apṛthakkaranaḥ, tadarthasya ca rśyantaratvena kalpyamānasya svavīśayād avyavacchedād apṛthakkaranaḥ punar apī bhāvāsya svavīśayāpāricchedeprasāṅgāt | [T. 349b.] sa hi tadvīśayaḥ sakalapararūpāsamkīrṇmāt yadi tenātmanā na paricchinnaḥ katham tena tasya paricchedah? | tenātmanāḥ paricchede vā katham sarvasya tadanyatayā vyāptyasādhanam? anyathāīkasyāpi tadanyatvam na syāt, nimittasya samantvād itī | yata evaṃ **tasmāt** kvacid vastuni pramāṇaṃ [p. 198.1] prakṛtysādikam [S. 187b.] pravṛttam tadvastu pratīnyatēnātmanāḥ paricchinatī, tato 'nyat tadrūpavikalam vyavacchinatī, tadanyatvena vyavasthāpanāt | tṛtyasya ca tattvānyatvabahirbhūtasya prakāṅśyābhāvaṃ sūcyati, sarvasyānyatayā vyāptisādhanāt, tadvirudhānyā[710]vā sarvasvastuno dvaidivīśyasya sādhanāt itī | evam ekasya pramāṅnasya vyāpṛeṇa eṣo 'nantarokta itī tam evopasaṃhṛtya sukhapatīpātyeḥ darśayānna -- **tathāhī** kvacid vastuni **pramāṇam** prakṛtysādi pravṛttam **tad eva** vastu tadanyasmāt **pararūpād vyavacchinatī** tathā pṛthakkaroti tadasamkīrṇarūpatayā pratīpadyate, paramārthatas tasya tadrūpatvāt yathāvasto ca prakṛtasyeṇa rūpānūkṛāt | kim itī pararūpād vyavacchinatī? tasyaiva pararūpvikalasyaīkarūpasya paricchedāt | tathā **tad anyad eva** ca tasmād dṛśyamānād anyad eva ca vyavacchinatī | kutab? | **tasmāt** [T. 350a.] svavīśayāt | na kevalam svavīśayam parato vyavacchinatī, param api svavīśayad itī | kuta etad? | anyasya pararūpasya tatra svālbambene 'paricchedād avāśyam evāparicchinnsya [S. 188a.] paricchinnaḥ anyatvam bhavati | yata evam ataḥ **tad eva** pramāṇam ekavastuparicchedakam prakāṅtārābhāvaṃ sādhayati, nābhāvākhyam | kuta etat? | tasmīm dṛśyamāne vastuni dṛṣṭatadanyatvena tasyānyasya tatpāricchīdyamānāsnyāntvam tadanyatvam dṛṣṭāt tadanyatvam **dṛṣṭatadanyatvam** tena sarvasya tadvyatīrktasya vyavasthāpanāḥ na a(-panena a)ṭad anyasyaiva ca yad anyan na bhavati puro 'vasthītam sakalaparābhāvāvavyvṛttam tasyaiva tattvena dṛśyamānaprakāṅtayāḥ vyavasthāpanād itī |

anum eva nyāyam anyatrūp atīdīśann āha -- **etena kramākramādayaḥ** ityādi | etena anantaroktēna nyāyena pratīnyatāikapadārtharūpānūkṛīṇī buddhir upajāyamānāḥ tadviparītarūpam sarvam svavīśayād vyavacchinatāi dvairāśyam tṛtyāpapakāṅśbhāvaṃ ca sādhayatīti[711]ye kecid anyanoryavacchedarūpāḥ kramākramanīyānītyādayaḥ te vyākhyāyate. [p. 199.1] tathā hi -- kāryasya kramamananyasahāyātām pratīyate eva buddhis tasyākramam kāryāntarasāhītyam [T. 350b.] tathā pṛthakkaroti | tathā kramākramatayāḥ dvaitasiddheḥ tṛtyasya prakāṅśya sambhavo nīrasthō bhavati | kramabhāvavyatīrekeṇāḥ sarvasya kāryajanmanaḥ tadanyatayā dvītyāpakraṅtatayā 'vasthānāt | evam udayanāntarasāvāmstī [S. 188b.] kṣāṅkīcotcyate itī pratīyati vyavasthāpanākāla eva buddhis tadviparītarūpatayāḥ svavīśayād apākaranaḥ tato 'nyatvena prakāṅtāntare 'vasthāpanād rśyantārābhāvā[712]iti |

tad evam ekapramāṇānbandhanaṃ asaṅkīryasiddhir pratīpadyopasaṃharayann āha -- **tad evam** uktena nyāyena **ekasya** pratīnyatātmanaḥ upalambhāt tasyopalabhyamānasya yato tato 'nyas tattulyayogyatārūpas tadviparīto vā tadrūpvikalas tadātmano **vyavacchedaḥ** pṛthakkaranaṃ tasyopalabhyamānāsnyūpalabhyamānasvabhāvād rūpāntareṇa pratibhāsanāt | tathā tasya svavīśayasya tadanyātmatayā bhāvapradhānatvān nīrdeśasya **vyavacchedo bhavati** asaṅkīryam sidhyati |

tad yady etad avīśeṣeṇānyasya sarvasya tatrābhāvasiddhiḥ syād ity atṛbhīmatam tadā siddhasādhanam, yathā sarvam avīśeṣeṇaiva tad ekākārayāḥ budhyāḥ tadrūpavikalam svavīśayād avacchīdāte, sarvasyānyarūpasya tatrāpī bhāsānāt | aṭha tadeśākālayor abhāvāḥ sarvāḥ [T. 351a.][S. 189a.] tadviparītarūpasya vyavacchedo 'bhīmatas na sa yukta itī darśayati -- **na tadeśākālayoḥ** yatrāsūḥ pratīnyatātmā sakalatrāilokyaivilakṣaṇāḥ padārtha upalabhaye tatra sarvasyānyasya bhāvāsya tattulyayogyatārūpasyetarasya vā vyavacchedaḥ pratīśedhaḥ | yena hi kāraṇena tattulyayogyatārūpasya tatrāpratibhāsamānasya pratīśedhas tasmīn sati tad ekarūpīnyatayāḥ pratīpatter asaṃbhavāt tad[713]abhāvānantarīryikā³ sā bhavanīti pratīśedhaḥm[714]gamayatīti tātkāraṇam anupalabdhilakṣaṇaprāpte tadatulyayogyatārūpe ca na sambhavatīti katham taḍabhāvāḥ sidhyet |

{p. 200.1} etad evopasaṃharann āha -- **tasmād atadātma** ca sarvas tadviparītarūpas tadekākarāyaḥ buddhyāḥ prasādhitāḥ syāt **tadeśākālasca** tasya pratibhāsamānasya yau deśakālatu taḥ yasya, sa ca syāt | jīmvat? | rasarūpādvad itī | na hi rūpapratibhāsīnāḥ jñānena tadrūpvikalasya rasasya svavīśayāt pṛthakkarane 'pi tad asaṅkīryasādhanē 'pi tadeśākālayor abhāvāḥ [S. 189b.] sidhyati | tataś ca katham sarvasyātulyayogyāvasthasyāpi tatrābhāvāḥ syāt?, upalabdhilakṣaṇaprāptasyeṇāḥ viśeṣaṇam vā nocyeta | yata evam **tasmāt** kvacid kadācīti kasyacid bhāvāvasiddhir yathoktād evānupalambhād upalabdhilakṣaṇaprāptasya [T. 351b.] tattulyayogyatārūpopalambhātmasāḥ cety evaṃrūpāt, | na tu sāmānyena yathā 'hulpare --

pramāpapañcakampyatra vasturūpe na jāyate

vastusattāvabodhārthe tatrābhāvapramāṇatā]

[SIV abhāva 1; TS 1647.] itī |

na hy anupalabdhilakṣaṇaprāpte pramāṇapañcakāpṛavṛttāv api taḍabhāvāḥ sidhyati, saty apī tasmīn svabhāvādvīprakṛseṇa pramāṇapañcakāpṛavṛttisambhāvāt itī |

tad evam pṛśaṅgīkam parīsamānyāya yad uktpareṇa 'sa evānyabhāvas tadvīśayā copalabdhīḥ taḍabhāvāsya kim na sādhanam [715]itī tatṛṇyabhāvāsya taḍabhāvam prati līṅgate nīraste tadvīśayāyāḥ upalabder nīrākurvan āha -- **anyabhāvāvīśayetyādi** | yat punar uktaṃ -- anyabhāvāvīśayōpalabdhis taḍabhāvāsya kīna sādhanam [716]itī sā taḍabhāvāsya sādhiḥkēṣṭavāsmīkam, [S. 190a.] na tu līṅgateṇa yathoktvānāsi | kiṃ kāraṇam? | yathā tatrāpy anyabhāvāvīśayām[717]upalabdhvāḥ 'bhāvāsya pṛthag anyabhāvāt sādhyatve kalpyamāne sambandhābhāvāsya taḍabhāvena tulyatvāt | na hi tasyāḥ api anyabhāvārūpāyāḥ taḍabhāvena kaścid ekārthasamāvāyādirūpāḥ sambandho 'stīti |

apṛthak siddher ity aśyāpi tulyatām darśayann -- āha **līṅgavīrḥbhāvetyādi** | jeyam anyabhāvāvīśayāḥ upalabdhir līṅgatayocyate tasyāḥ {p. 201.1} tadviviktapradeśākārāyā [T. 352a.]

āvīrḥbhāvākāla eva ²janamakāle pratīfūkāla eva[718]vā taḍabhāvāsiddheś ca | tathā hi -- tatpratibhāsavīkṛtīnyabhāvapatibhāsabuddhisamvedanam eva taḍabhāvāsamvedhanam itī | tad eva sādhyatī -- na hy anyasya tadviviktasya bhāvam pratīpadya pratīpatīḥ punar uttarakālātīḥ pratīpatter anyabhāvapatīpattes taḍabhāvenānyavyatīrekaḥ prasādhyā vyavasthāpanāsādhanakāla pramāṇena taḍabhāvam pratīpadyate | kiṃ tathā? | tadanyam tadviviktarūpam pratīpadyamāna eva tasya ³pratiyogīno 'bhāvam[719]pratīpadyate, tasyaiva taḍabhāvātakatvatā | tathā hi -- saghatāpradeśāsaṅkīrṇarūpasya [S. 190b.] kevalapradeśasya darśanaṃ eva ghaṭābhāvadarśanaṃ | na hi 'ghato 'tra nāstī' ghaṭavānyam na bhavati ' saghatād anyāḥ' ity arthabhedhāḥ kaścī | tathā saghatād anyatayā kevalapradeśasya darśanaṃ eva ghaṭābhāvadarśanaṃ itī | 'ghato 'tra nāstī' tī jñānaṃ gṛhītagrāhītayā smṛtir eveti | katham jāyate itī cet | darśānānantaram angyavyatīrekasādhanalakṣaṇena vyavadhānena vinā 'īdam ghaṭaviviktam pradeśavastv astī' 'īdam tu ghaṭavastu nāstī' itī pāścātyena vikalpadvayena vyavasthāpanāt[720] tato nānvayavyatīrekaṅsaranaṃ atāsīti [T. 352b.] |

kiñ ca -- dṛṣṭāntarāsiddhe svātmyānyabhāvāvīśayōpalabdhis ⁴taḍabhāvāsya sādhanam[721] tad eva vyatīrekamukhena darśayati -- **tac ca tasya** ityādi | ihāpy asty evānyaya itī cet, āha -- **na hy evaṃśakyam** ityādi | kasmān na śakyaṃ darśayitum? | tad ekopalabdeḥ tasyatasyāñnyasamsargīno yopalabdhir viśeṣarūpāḥ tasyāḥ kvacid apy anyatābhāvāt | aṭha tadviviktopalabdhīsāmānyam hetur ucyate -- yatra yatra ghaṭaviviktābūthalopalabdhis tatra [S. 191a.] tatra ghaṭābhāvō yathā pūrvānubhūte ghaṭavivikte pradeśa ity āha -- **sāmānyena pradarsāne kriyamāṇe** dṛṣṭāntē 'pi pūrvānubhūtaghaṭavivikte pradeśe ghaṭābhāvāsya prasādhakam prakṛtysādikam gramāṅtāntaram anyabhāvāvīśayōpalabdher nāstī, kiṃ tu saiva tadanyabhāvōpalabdhīḥ sādhyadharmasya taḍabhāvālakṣaṇam. [p. 202.1] sādhikā | sā ca yathā sādhyadharmiṇi taḍabhāvāsiddhyāḥ dṛṣṭāntam apekṣate tathā dṛṣṭāntē 'pi | tathā, tatṛpī tadanyatpṛītyānavasthā dṛṣṭāntānīm itī | anavasthāyām cīpratīpatīḥ sarvatra taḍabhāvāsya | yata evam **tasmān** na kutascīl līṅgāt tadanyabhāvāt tadupalabdher vā taḍabhāvasiddhir itī | yadi tadanyabhāvāsya taḍabhāvam na sādhyati, kiṃ ⁶punar līṅgatayā [T. 353a.] sādhyatī[722]? , ity āta āha -- **so 'nyabhāvāḥ** prakṛtysālakṣaṇena -- prakṛtasyaiva vīkṣītōpalambhād anyatvānēnupalambhāvāt | tāllakṣaṇenānupalambhena siddhāḥ sann abhāvavyavahāraṃ sādhayet,[723]karmasthākriyāpekṣāyām[724]tadanyabhāvāsnyūpalabdhīrūpatvāt | kva punar asyāḥ abhāvavyavahāraḥ sādhayet? | mūdhapatīpattau sādhyāyām | yas tv amūḍho [S. 191b.] viśayapatīpattu viśayaṇam smaraty eva tasyābhāvavyavahārāḥ prakṛtasyānibandhana eveti na tatṛnupalabdher līṅgatei sucarcītam evānyatretīhālam prasāṅgeneti |

NOTES

^[1] pūrvakṣaṇenaiva nyādhyavasīyamāṇāḥ

^[2] nimittābhāvō -- T.

[638] yeṣu satsu bhavaty eva yat tebhyo anyasya kalpane || taddhetutvena sarvatra hetünām anavasthitiḥ || [PV II 24]
 [639] samyogād -- T.
 [640] agrhīta- -- T.
 [641] svaviśayavijñāne jananaṃyogād -- T.
 [642] atrātidīśan -- T.
 [643] vā pradeśasya ghataviviktasyānupalabdhitvam -- T.
 [644] jñāne
 [645] ekajñānasamsarggitvam
 [646] ekakālatvād eva
 [647] vyavahāra loke -- T.
 [648] cakārād agrahaṇam ca
 [649] vedyate -- T.
 [650] hetuvā-
 [651] atrāntare granthe svayam evācāryo vipa- -- T.
 [652] p. 174,27
 [653] p. 176,4
 [654] p. 176,11
 [655] etasyāsā- -- T.
 [656] ato granthavyākhyā
 [657] pratyabhijñānasya -- T.
 [658] ghatābhāvarūpayā ghatājñānabhāvākhyāyā vā (prathamam tippanam) upalabdhī 'bhāvarūpayā' (dvi. ti.)
 [659] p. 176,11
 [660] hi yas tuccha- -- T.
 [661] anyabhāvāt
 [662] prasajyapratītiḥ
 [663] prasajyapratītau
 [664] anybhāvasya
 [665] prati prati- -- T.
 [666] tasya dvividhena -- T.
 [667] -sya rūpānabhyu- -- T.
 [668] tadānya- -- T.
 [669] tādātmyapakṣe
 [670] tadeva -- T.
 [671] tādātmyābhāvena
 [672] -mukhena **sambandhaḥ ekārthasamavayasambandha** iti -- T.
 [673] sannikarṣādīśam bhavati -- T.
 [674] viśeṣanaviśeṣyābhāve
 [675] svakarmasvānantarbhāvāt -- T.
 [676] samasta -- T.
 [677] cātrasam- -- T.
 [678] -dakabhāvarūpo -- T.
 [679] prayogāt -- T.
 [680] -dike kutaḥ si- -- T.
 [681] -yām ayam (*or sa*) samudāyah -- T.
 [682] -yos sam- -- T.
 [683] pratīpattikāla eva -- T.
 [684] dhūmāder agniḥ -- T.
 [685] līṅgalīṅginau -- T.
 [686] līṅgalīṅgoś ca līṅginā sa- -- T.
 [687] p. 184,29
 [688] ca tadabhāvapratīpattiḥ tadapra- -- T.
 [689] tadanyabhā- -- T.
 [690] -nyābhāvāḥ tadātmake -- T.
 [691] na yujyate -- T.
 [692] samyukta- -- T.
 [693] -kṣāvasitāḥ -- T.
 [694] trśā-
 [695] asaṃkīrma(nṇa)vastupratībhāsitayā
 [696] anyajñānam
 [697] asaṃkīrmatvābhāve
 [698] anyatvāyogāt
 [699] p. 172,22 ^{xx} nāstītājñāna-
 [700] p. 178,23; p. 180,17
 [701] p. 172,22
 [702] pramātuḥ
 [703] ghata-
 [704] bhūtala-
 [705] ghata-
 [706] p. 189,24f.
 [707] tathātāvāpra- -- T.
 [708] -svabhāvāsya pratyakṣāṃśām -- T.
 [709] tadarthavyavacchedād iti samāsadvayena cā(vyā)caṣṭe
 [710] prakāra(ra)-
 [711] aneneti śeśab
 [712] dravyānta- -- T. ^{xx} iti sūcayati
 [713] gha-
 [714] sā tannibandhanāt prati- -- T.
 [715] p. 178,14
 [716] p. 178,15
 [717] -bhāvaviśayāyāḥ -- T.
 [718] pratījanmakāla eva -- T.
 [719] rūpasā 'bhāvam -- T.
 [720] jñāpanāt -- T.
 [721] -sya na sādhanam -- T.
 [722] -tayā na sā- -- T.
 [723] bhūtala-
 [724] anyabhāvo 'nupalambhena siddho yaḥ sa katham anupalabdhīḥ? ity āha

[§ 3. anupalabdhīm tridhā vibhajya tadviceccanam]

tad evam anupalabdhēr aśeśavipratīpattinīrākaraneṇa svarūpam avasthāpya prabhedanirdeśārtham āha -- **seyaṃyatoktātridhā'nupalabdhīḥ** | katham? | siddhe tatprasādhakena pramāṇena kāryākāraṇabhāve sati kāraṇasyānupalabdhīḥ | kīdrśasya? | siddhābhāvāsya | tathā, vyāpyavāpākabhāvasiddhau satyām tatprasādhanaṃpramāṇabalaṇaiva siddhābhāvāsyaiva vyāpakasya nānyasya vyāpakānupalabdhēr evāsiddhatāprasāṅgād | yathoktā svabhāvānupalabdhīś ceti | evam trividhā 'nupalabdhīḥ | katham punaḥ kāraṇavyāpakayor abhāvavyavahārah sidhyati yatas tayoh siddhābhāvātocyata [T. 353b.] ity āha -- **tatra kāraṇavyāpakayor api** na kevalam yasya śākṣād abhāvavyavahārah sādhyate | svabhāvānupalabdhau **svabhāvāsyaśādvyavahārasya siddhir anyasya** tadviviktasya bhāvasiddhir yā saivāsadvayavahārasiddhihetutvād evam ucyate | [S. 192a.] **sa** kāraṇavyāpakābhāvāḥ **tathāsiddho** 'nyabhāvasiddhyā pratyakṣarūpayā siddho 'bhāvavyavahārah kāryavyāpyayoh pratīśedhyayoh | yadā 'nayor virtūpaviśayatyā {p. 203.1.} savīśeṣānām upalabdhīr na sidhyati **tadā'bhāvam abhāvavyavahāramvāsādhayati** | samuccayārtho vāsābdah | atha kim svabhāvānupalabdhāv apy abhāvo līṅgatyā sādhyata ity ādi -- **svabhāvānupalabdhau tu** ityādi | **abhāvavyavahāra eva**, nābhāvo 'pi tasya pratyakṣasiddhatvāt | atra parasya vacanāvākāśam āśāṅkyāha -- **yadī** tarhi **kāraṇavyāpakau** siddho 'sadvayavahāro yayoḥ tau santau | kena? | **tadanyasya** kāraṇavyāpakaviviktasya bhāvāsya siddhir yā pratyakṣātmikā tadrūpayā 'nupalabdhī, anyasya kāryāsya vyāpyāsya vā 'bhāvam abhāvavyavahāram ca sādhyataḥ | sā cānyabhāvopalabdhīś tayoh kāraṇavyāpakayor upalabdhīlakṣanaprāptāv eva satyām asadvayavahārasya sādhiḥ nānyathā ity evam iśyamāṇe [T. 354a.][S. 192b.] sati katham tayoh kāraṇavyāpakānupalabdhīyoh parokṣe 'rthe viśaye prayogaḥ | yadā kāryasvabhāvahetvor vyatīrekaprayogaḥ kriyate -- yatra yatrāgnir nāsti tatra tatra dhūmo 'pi nāsti, tathā yatra yatra vrkṣo nāsti kṣāṇikatā vā tatra tatra śīmśapā nāsti sattvam ity aśeśapadārthaparigraheṇa vyatīrekaprayoge sati | na hi tadāgnivrkṣavyatīrktāḥ sarve 'rthāḥ pratyakṣatā(ksā) kṣāṇikatā vā | tatas ca katham tadviviktopalabdhīlakṣaṇānupalabdhīḥ[725]pratiyogino nopalabdhīlakṣanaprāptatā siddhā? | tathā ca katham aśeśopasāṃbhāreṇa vyāptyā kāryasvabhāvahetvor vyatīrekaḥ sidhyet? | tadasiddhau vā katham anayor ggamakatvam? | tasmāt kvacic adarśanamātrād eva vyatīreka eṣṭavyaḥ, kvacic ca darśanamātrād anvayaḥ | tathā ca pratibandhaghōṣaṇā 'narthiketi manyate paraḥ |

siddhāntavādy āha -- **naiva** parokṣe 'rthe kāraṇavyāpakānupalabdhīyoh **prayogo** [S. 193.a] vyatīrekopadarśanakāle **pramāṇatayā** kāraṇasya vyāpakasya vā 'nupalabdhīḥ pramāṇabhūtā naiva prayujyate | kasmāt? | **liṅgasya** kāraṇavyāpakānupalabdhīlakṣaṇasya tadabhāvalakṣaṇasya vā **anicayāt** tadanupalabdhīyoh sandeharūpatvāt tadabhāvāsya ca [T. 354b.] sandighatvāt | katham tarhi

tadā 'nayoh prayoga isyate'? ity āha -- **kevalam** ityādi | kāranavyāpakayor hi {p. 204.1} kāryākaraṇābhāvaprasādhakena pūrvoktena pramāṇena vyāparyāvāpakabhāvasādhakena ca tadutpattilakṣaṇe tādātmyalakṣaṇe ca sambandhe sādhithe siddhasambandhayor yady abhāvo yatra yatrābhāv ityādi kāryasya vyāpyasya vā 'vāśyam niyamenābhāvo 'nyathā 'hetuktvaprasaṅgāt, nihsvabhāvātāprasraṅgaṇ ca | tad'dvāreṇa pratibandhaprasādhakāḥ darśane smṛtiḥ katham nāma syād iti etasyārthasya darśanārtham eṣe kāraṇavyāpākāṇupalabdhī pratipujyeta iti | darśanādarśanālabhe na sādhanē yatraivakāraḍarṣane paro drṣṭo 'darśane vā na drṣṭah tatraiva tasya bhāvo 'bhāvo vā bhavatu sarvatra tu kasmādh bhavati? | na hi apratibaddhātmanāṃ gavāśvādīnāṃ kvacit tathābhāvadarśane 'pi sarvatra tathābhāvo bhavati, puruṣasya tu sarvadā kvacid ekabhāvābhāvayor aparasya [S. 193b.] bhāvābhāvadarśanaṃ yadr̥cchāsampvādah sambhāvayeta asati pratibandhe | tathā cāha --

deśādbhedādṛṣṭyante bhinnadravyeṣuktayaḥ

pramāṇasiddhe saty avāśyam eva yatra yatra kāryam tatra tatra kāraṇam, yatra yatra tadabhāvaḥ tatra tatra ca kāryasyāpy abhāvo 'nyathā kāraṇam antareṇa kāryasya bhāve tasyāhetutaiva syāt | tataḥ ca nityaṃ sattvādiprasaṅgaḥ | tathā yatra yatra yatsvabhāvas tatra tatra tadbhāvaḥ[726]anyathā tasya nairātmyam eva syād iti vyāpṛtyāivānvayavyatirekopadarśane pratibandhaḥ khyāpayitum śakyate nānyatheti prāg eva vistarato vipaṇcitam |

NOTES

[725] agnivr̥kṣa-

[726] tatsvabhāvah -- T.

[§ 4. hetor triprūptairavidhyayor hetvābhāsatvasya copasamhārah]

evam kārayasvabhāvānupalabdhilakṣaṇe eva pakṣadharme tatsādhakapramāṇasadbhāvād anvyavyatirekasadbhāvo nānyatreṭi pratipādyopasamharan (p. 205.1) āha -- **iti eṣa eva** [S. 194a.] svabhāvākāryānupalabdhilakṣaṇaḥ pakṣadharmo 'nvayavyatirekavān pratibandhasadbhāvāt[727]] yataḥ cānvayavyatirekavān pratibandhaprasādhakapramāṇasadbhāvād uktena nyāyena **iti tasmāt tadapneṣa vyāpto** 'nvayavyatirekanīśayenaiva tadamaṣvyāpter niśayād yathoktam prak. [T. 355b.] tataḥ ca tadamaṣvyāptivacanāt trilakṣaṇa eva **trīrupa** eva trividha eva hetur gamako nānyalakṣaṇo 'nyo vā yathoktatrāirūpyasadbhāve rūpāntarasya vaiyarthyāt yathoktatrāirūpyābhāve ca rūpāntarakalpanāyām apy avyabhicārābhāvenāgamakatvāt | kasmāt trilakṣaṇa eva trividha eva hetur gamako nānyalakṣaṇo 'nyo veti darśayati **svasādhyaadharmāvabhicārād** iti trilakṣaṇasyaiva svasādhyaadharmāvabhicārāt | svasādhyaadharmāvabhicāra eva ca gamakatvam iti rūpāntarakalpanā vyarthā | pratibandhanibandhanānvayavyatirekāpāgame ca rūpāntarakalpanāyām api svasādhyaadharmāvabhicārābhāvāt | tad anena '**tridhaiva sa**' ity aśya trilakṣaṇa eva **sa hetur avinābhāvasya** svasādhyaadharmāvabhicārasya **niyamād** avāśyam tayā sadbhāvāt [S. 194b.] pratibandhanimittatadamaṣvyāptyanabhyupagē) ca rūpāntarakalpanāyām api **hetvabhāsas tato 'pare** yathoktatrilakṣaṇād apare rūpāntarayogitayā vikalpyamānā hetvābhāsā [T. 356a.] avinābhāvasya svasādhyaadharmāvabhicārasya teṣv abhāvād ity aparo 'rtho darśita iti |

NOTES

[727] -sadbhāvāt aśyaiva svabhāvākāryānupalabdhilakṣaṇāśraya(ṇās pada)tvāt -- T.

[§ 5. hetulakṣaṇe 'dhikarūpavādīnāṃ nirāśah]

yaduktam 'trilakṣaṇa eva hetur nānyalakṣanaḥ' iti tatra parēṣāṃ vipratipattim darśayam āha -- **śadlakṣaṇo hetur ity aparenai**vyāyika-mīmāṃsakādāyo manyante | kāni punah sadrūpāni hetos tair isyamte? ity āha -- **trīṇi caitāni** pakṣadharmānvayavyatirekākhyāni | tathā 'bādhitavyasatvaṃ cuturham rūpaṃ | abādhitah pramāṇenānīrkrto viśayah sādhyaadharmalakṣaṇo yasya sa tathoktahaḥ | tasya bhāvāḥ tattvam aparām rūpaṃ | tathā vivakṣitaikasamkhyatvaṃ rūpāntaram, ekā samkhyā yasya [p. 206.1] hetudravysya tadekasamkhyam vivakṣitam ekasamkhyam hetudravyaṃ āśrayatvena yasya hetuśamānyasya tadvivakṣitaikasamkhyam tadbhāvo 'param rūpaṃ | yady ekasamkhyāvyavacchināyām pratiheturahitāyām hetuyuktau hetutvaṃ bhavati tadā gamakatvaṃ na tu pratihetusahitāyām api 'dvisamkhyāyuktāyām iti[728]] [S. 195a.] yadi viruddhvābhicāryaparāṃ hetvantaraṃ nopadarśyata iti yāvat | tathā jñānatvaṃ ca jñānaviśayatvaṃ ca | na hi ajñāto hetuḥ svasatātmatreṇa gamako yuktaḥ [T. 356b.] iti | tatraitesu rūpāntareṣu yad etad abādhitavyasatvaṃ nāma tat tāvat pratibandhanibandhanānvayavyatirekātmakā 'vinābhāvasambhāve sati tataḥ pṛthag anyallakṣanaṃ na bhavati | tadātmakeam tu tadvacanenāvīoktam iti na vaktavyam iti | kasmāt pṛthag lakṣaṇam na bhavati? bādhyā avinābhāvasya ca virodhāt iti | tathā hi -- saty api avinābhāve yathokte bādhasambhavaṃ manyamānair abādhitavyasatvaṃ rūpāntaram ucyate | sā ceyam tatsambhāvanā na sambhavati, bādhyā avinābhāvena **virodhāt** sahanāvasthānalakṣaṇāt | tam eva virodham sādhyam āha -- **avinābhāvo hi** ityādi | saty eva hi sādhyadharme bhāvo hetor avinābhāva ucyate | pramāṇabādhi tu tasmīnnasati | yadi hi saty eva tasmīṃs tadabhāvīśayaṃ pramāṇam pravartteta tadā 'ya bhṛantatvād apramāṇataiva syāt iti kuto bādha? | tataḥ **sa hetuḥ tallakṣaṇaḥ** sādhyāvinābhāvī **dharmiṇi syāt | atra ca sādhyadharmahkathapna bhavet?** yato [S. 195b.] bādhvākāśah syāt | tasmād avinābhāvasya pramāṇabādhyāś ca sahanāvasthānam avinābhāvenopasthāpitasya dharmiṇi sādhyadharmabhāvāsya pramāṇabādhopasthāpitasya ca tadabhāvāsya parasaparāhīrāsthītīlakṣaṇatayā virodhenaikatra dharmīny asambhavād iti |

tam eva virodham saṣṭikartum paropahāśavyājenāha -- **pratyakṣānumāne hi** ityādi | sādhyadharmam hi bādhamāne pratyakṣānumāne, **taṃgrivāyāṃgrhītvā** [T. 357a.] dharmiṇaḥ svāśrayāt **niṣkāśayataḥ**[729] tasmīṃs ca sādhyadharme saty eva tadavinābhāvītvād dhetur bhāvaps **taṃ** [p. 207.1] sādhyadharmam niṣkāśyamānam gale grhītvā haṭhāt **tatraiva** dharmīnyavasthāpayatī **param** prakṛstaṃ yata **bhāvānām** sādhyadharmalakṣaṇānāmāśvasāsthyam vartate | tathā hi -- yantradvayanīyantrīṇāṃ nīrkvāśītatayā maraṇam eva pṛptaṃ tam iti |

paro bādha 'vinābhāvayor viśayahbedād avirodham darśayam āha -- **anyatra** sādhyadharmīnam pariṛthya drṣṭāntadharṃiṇi sādhyadharmenāvinābhāvī hetur na punaḥ sādhyadharmīny eva | tataḥ [S. 196-7a.] kuto bādha 'vinābhāvayor virodho 'nyatra bādhyāḥ sādhyadharmābhāvasādhanād anyatra ca hetunā tadbhāvasādhanāt | tathā caivaṃvidhe saty api avinābhāve bādhasambhavād abādhitavyasatvasya rūpāntarasya sambhava iti |

evamvidhavinābhāvopagame saty api abādhitavyasatvāike rūpāntare **hetvābhāsas tato 'pare** rūpāntarasambhavinā ity āpāditāṃ hetvābhāsātāṃ vivaritum paropahāśupurvakā āha -- **tat kim ayaṃ** sādhyadharmī **tapasvi** varākāḥ **śuddh(ṛ)ghaṃ udvāhya tasmīn** sādhyadharmasādhanāśaktīvikalpaḥ [T. 357b.] hetum pariṇāyya sādhyadharmalakṣaṇaṃ **putraṃamṛgaye**? | etad eva vyanakti -- **yasya** hetor dharṃiṇy asaty api **sādhyadharme bhāva** isyate, sādhyadharmīno 'nyatrāvinābhāvopagamāt | **taṃ** tathāvidham sādhyadharmīny upadarśya katham dharmī sādhyadharmavān ity ucyate? | na hy 'mbhastvasya[730]samudre[731]lavanatvenāvinābhava 'pi tadvyatirikte 'mbhāsi lavanatayā sādhyatveneste 'mbhastvabhāve 'pi lavanatvasiddhir iti |

parasya vacanāvākāśam āśankhyāha -- **ata eva** ityādi | etad eva vivṛṇoti -- **syād etad** bhavato matam | yata eva hetur anyathā 'pi sādhyadharmam antareṇāpi dharmiṇi bhaved ambhastvādiṣu tathādarśanāt, sādhyadharmīparihāreṇa cāvinābhāvopagamāt eva kāraṇāt pramāṇābhīyam abādhitādharma dharmīty ucyate | yadi [p. 108.1] pratyakṣānumānābhīyam sādhyadharmīni [s. 196-7b.] hetor viśayah sādhyadharmo na bādhyate yathā 'mbhastvasya lavaṇatvaṃ, tadā tasya gamakatvaṃ, nānyatheti | tato 'nyatrāvinābhāvāmātreṇa sādhyasiddher anabhyupagamāt na yathokto doṣa iti |

siddhāntavādy āha -- **tat kim** idāṃṇ [T. 358a.] yadi hetor dharmīny avinābhāvītanābhyupagamāt sādhyasiddher abhāvāt tatsiddhaye rūpāntaram abādhitavyasatvaṃ ucyate tadā hetor na kiñcit sāmarthyam | kasmāt? **abādhyayaiva** hetum antareṇāpi **sādhyasiddheḥ** akñicātikara eva hetuḥ | tathā hy atra kalpanāvaiyam -- bādhakapramāṇavṛttau sādhyābhāvo niyato vā syād? anyato vā? | tatra yadi pūrvo vikalpas tadā sādhyābhāvo hi bādhakapramāṇasya vṛttau niyataḥ, tadaiva bhāvāt tadabhāve cābhāvād iti | tasmād **abādhyāṃ** bādhakapramāṇavṛttyābhāve tanniyatasya sādhyābhāvāsyaāpy abhāvāt **sādhyasiddheḥ** bhavaty eveti vyartha eva hetur iti nopanyaśanīya eva | tataḥ kasyābādhitavyasatvaṃ rūpāntaram bhavet? | syāṃ matam -- mā bhūd bādhakapramāṇavṛttyābhāve hetoḥ sāmṛthyam, yadā tu sādhyasya bādhakam pramāṇam dharmiṇi varttate tadā hetoḥ sādhyasādhane sāmarthyam bhavīsyatīy ata [S. 198a.] āha -- **bādhyāṃ api** iti | yadi bādhakam pramāṇam varttate tadā tena sādhyābhāvasya dharmiṇi sādhanāt punar brahnaṇāpi tadbhāvāsya karttum āśakyatvāt kim aṅga ³punaḥ śaṣṭhena hetuneti[732]kutaḥ sādhanasya hetoḥ sāmarthyam? | ata [T. 358b.] eva hi bhavadbhir abādhitavyasatvaṃ rūpāntaram ucyate iti |

atha bādhakapramāṇavṛttau sādhyābhāvo na niyataḥ tadabhāve 'pibhāvādi iti dvīṛtyah paśyate tad apy abādhyāḥ sāmarthyaviraha iti darśayam āha -- **anyīame** bādhakapramāṇavṛttau sādhyābhāvāsyesyamāṇe satīdam āpatitam | na ca -- bādhakam pramāṇam syāt **sādhyābhāvasya ca sambhavaḥ** iti na sādhyasādhane **sāmarthyam abādhyāḥ** satyām api sādhyābhāvasya smbhāvādi iti tadyogīno 'pi hetvābhāsaiveti |

yad uktaṃ -- **abādhyayaiva sādhyasiddher vyartho hetuḥ** iti tatrānyathārtham abādhyāḥ darśayan hetusāmarthyam pratipādayann āhapaṛah-- na bādhyāḥ abhāvo samābādha 'bhimatā | kim tarhi? | bādhyāḥ anupalabdhīḥ | śi ca tadanupalabdhīḥ puruṣasya śaktivāikalyāt kvacid eśādāau bādhyāḥ sambhava 'pi syāt | tato bādhyā 'nupalabdhimātreṇa sādhyasiddher abhāvāt tatsiddhye 'vāśyam [S. 198b.] hetur abdhīñāyeta iti sa hetuprayogasya viśayah, tadā hi hetuḥ svasādhyaṃ sādhyam katham asaṃarthāḥ syād iti.

siddhāntavādy āha -- kim nu vai hetuḥ bādhyāḥ yā upalabdhis tasyāḥ bibheti na punar bādhyāḥ yena bādhyāḥ sādhyam sambhavanṃm apy anādrtya tadanupalabdhou satyām prayoktavya iṣṭo bhavataḥ | kadācītparo brūyāt -- kim kariṣyati vidyamānā'pi bādha tapasvīnī, [T. 359a.] tadupalabdhir eva rākṣasī | tasmāt tata eva hetor bhayaṃ tadabhāve hetuḥ prayoktavya evety ata āha -- **sa tarhi** ityādi | evaṃ tarhi paramārthena bādha kim asti nāṣṭīty etadanapekṣya bādhyāḥ anupalabdhou satyām prayoktavya iti kākvā prechati | kadācīc paro brūyāt -- uktam evaitam kim artham precyate? ity āha -- **kim arthamprayujyeta** iti | bādha 'nūpalambhe 'pi tatsambhava sādhyasādhanāyogād iti abhiprāyah | paro 'navagatābhīpṛāya āha -- **sādhyasiddhyartham** iti bādhakapratyayābhāve prāmāṇyasyestatvāt tataḥ sādhyasiddhir avirūdhāiveti manyate | siddhāntavādi satyām bādhyāṃ tadanupalambhe 'pi sādhyasiddhim asambhāyaṃ prechati sa kimkvacid ityādi | kim [S. 199a.] punar asau hetuḥ satyām api bādhyāṃ sādhyam sādhyed iti sambhavyate bhavatiḥ yenāsyāḥ bādhyāḥ abhāva vīniśayaṃ prati yatno na kriyate hetuś ca prayujyeta iti | evam etat iti cet; tathā satyām api bādhyāṃ sādhyasādhanasāmarthyopagame saty abādhitavyasatvaṃ na bhavati | kim kāraṇam? | bādhyāṃ api satyām aśya hetoḥ **sāmarthyāt** sāmarthyopagamāt | tad dhi hetor lakṣanaṃ ucyate yena vinā sādhyam na sādhyed iti |

[p. 210.1] syan matam -- anupalabdhānenābādhatvaṃ hetulakṣanam [T. 359b.] paramārthena, nabādhitavyasatvaṃ ity ata āha -- **tathāca** ityādi | evam sati bādhyāḥ sadbhāvasambhava 'pi tāṃ abhyupagamyā tadanupalambhamātreṇa hetoḥ prayogaḥ pṛāptaḥ | yadi hi bādham abhyupagamo hetuprayogo nābhīmataḥ syāt tadā 'nupalambhamātreṇa bādhyāṃ saṃśyat -- satām api keśāñcīc kathāñcīdanupalambhasambhāvāt -- saṃśyatasya hetuprayoge pṛvrttir eva na yujyeta | tasmād yo yatsaṃśaye 'pi pravartate sa tasya bhāvapakṣam abhyupetyaiva pravarttate | tathā ca yathā bādhanūpalabdhou tāṃ abhyupagamyā hetuḥ prayujyate tathā tadupalabdhāv api prayujyātām, bādhyāḥ sadbhāvābhyupagame sati tadupalambhānūpalambhaye viśeśābhāvād iti nānupalabhyamānābādhatvaṃ ca [S. 199b.] hetulakṣaṇam yujyata iti kuto bādhakapratyayavirahē 'py asati pratibandhe prāmāṇyasya sambhava iti |

parasya vacanāvākāśam āśankhyāha -- **na bādhyāṃ** ityādi | naiva hi bādhyāṃ satyām hetoḥ sāmarthyam isyate tat katham tadupalambhe 'pi prayogaḥ syāt? | siddhāntavādy āha -- **yady evaṃ** bādhyāṃ satyām hetur asaṃrtho yadiśyate tadā 'nīrṃto adhāyāḥ asaṃbhava yasya hetoḥ sa tathāvidihah prayogāmbādha 'nupalambhamātreṇa nārhati | kim kāraṇam? | mā bhūd bādhyāḥ sambhasvapakṣe **prayuktasāpyi** hetoḥ sādhyasiddhau '**asāmarthyam** iti[733]] [T. 360a.] pūrvapakṣavādy āha -- bādhanūpalambhe sati bādhyā abhāvāt[734]sadupalambhakapratyayābhāvē[735]saty avāśyam arthānām asattvād dhetoḥ sāmathyam iti cen manyase siddhāntavādy āha -- **kim upalambho bādham** ityādi | upalambho hy arthānām kāryam, na ca kāryaṃ kāraṇam vyāpṇoti | na hy 'vāśyam kāraṇāni kāryavanti bhavanti, pratibandhavaikalyasambhavāt[736]] tat katham avyāpakasyopalambhasya nīrvṛtau bādhyāḥ nīrvṛtḥ?, yato hetor bbādhyāḥ sambhavaḥkrtam asāmarthyam na sambhaved iti | etac ca parair apīśyate eva; [S. 200a.] pramāṇatayopagatasāpye udāyakāke 'nupalabdhabādhyasya [p. 211.1] kālāntareṇa bādhakapratyayotpāde saty aprāmāṇyopagamāt | athāvāpākṣāpye upalambhasya nīrvṛtau bādhaḥ nīvarttate --

nīvarttate hi mithyātvaṃdoṣajānadayatnataḥ] [ŚIV Sū 2.52]

iti anenaiva nyāyena jñānanīrvṛtṭyā bādhanīrvṛtṭer ity āha -- tathāpi vyartho hetuḥ | kutaḥ? | **bādhanūpalambhād eva** hetupyogarahitāt sādhyasiddheḥ | kim kāraṇam? | anupalambhe bādhyāḥ asambhāvāt | tathā hi -- yatra bādhyāḥ anupalambhas tatra paramārthata eva sā na vidyeta iti manyase | yatra cāsau paramārthato nāsti, tatra sādhyadharmāsyaābhāvo 'pi paramārthenaiva [T. 360c.] nāsti, anyathā paramārthena bādhyāḥ abhāvāyogāt. tataḥ ca sādhyadharmāsyaābhāvābhāve sati bhāva iti bhavanmatya sādhyapṛatīṭer vyarthatā hetor iti.

atha mā bhūd yuktivirodha iti nopalambhanīrvṛttau bādhanīrvṛtṭir isyate, tatrāha -- upalambhasya nīrvṛtāv api satyām bādhyāḥ anīrvṛtāv isyamāyām tadavasthaṃ hetor asāmarthyam

yadavasthaṃ bādhopalambha iti hetor aprayoga iti kasyābādhitavyasatvaṃ [S. 200b.] rūpāntaram syāt? |

etad evopasamharan āha -- **tasmāt svasādhyā** ityādi. yata evam vyāptya hetoḥ sarvatra sādhyenāvinābhāvābhyupagame bahirvyāptavīśyamāṇāyām vaiyarthyam hetuprayogasyāpadyate tasmāt **svasādhyābhāvābhābhyamanyartha** 'pi svasādhyābhāve 'pi sambhavan na 'bhāve 'pi ca bhavan hetor dharmiṇi kiñcit sādhyam **na bhāvayati** na sādhyati na **vībhāvayati** tadvipartam na nīśedhayati iti tasya vīdhīpṛatiseśdhākurvata **upakṣepah** prayogo **na samarthah** ity avāśyam hetupṛtyogaṃ icchatā svasādhyāvinābhāvāḥ sarvatra hetor abhyupaganatvaṃ | sa ca pratibandhanibandhanah | eṣa ca darśanādarśanamātrāyato yathoktam prak | tasmīṃs cābhyupagate bādhyāvinābhāvayor virodhaḥ [T. 361a.] siddha ity upasaṃharan āha -- **tan** na ityādi | yata

- [736] pratibandhāt vai- -- T.
 [737] nopādanam -- T.
 [738] nopā- -- T.
 [739] iti kutah -- T.
 [740] sādhyam apy asādhyam asādhyam api sādhyam pare prāhub
 [741] -dī sandarśa- -- T.
 [742] hetor ātmano sā- -- T.
 [743] iti manyate -- T.
 [744] taddarśanam -- T.
 [745] {? -- s. p. xxv, Śuddhipatprakam: iti | ta- : **iti** -- ta}
 [746] *This verse is omitted in the T.*
 [747] pratipattuḥ
 [748] {? -- s. p. xxv, Śuddhipatprakam: iti | ta- : **iti** -- ta}
 [749] ni- -- Na. T.
 [750] -cārya pūjyapādaiḥ -- Pu.
 [751] pṛthakkurvan -- Na.
 [752] idam ityādi- -- Pu.
 [753] yadācārya- -- Pu.
 [754] tadvāyam -- Pu.
 [755] gurūm -- Pu.
 [756] -yam upe- -- Pu.
 [757] -yam asa- -- Pu.
 [758] -dhyata- -- Na. T.
 [759] -trādyanu- -- Na. T.
 [760] prati-bhavatā -- T.
 [761] -ṣeṇa akṛtakatvād he- -- T.
 [762] kṛtakatvādi-
 [763] tadu- -- Pu. T.
 [764] -kāt -- Pu.
 [765] duṣṣṣṭitaiḥ -- Na.
 [766] tair vikalpaiḥ kalpito yo 'sau viṣayo 'vagrū(?)rūpo na dhūmatvādiḥ
 [767] vahnitvādi
 [768] vastudarśanāpravrṭtā (?)
 [769] nānābhūtanām yo vāstavavyatireka ekasya ca vyāvṛttiparikalpitā tam darśayantah
 [770] evam -- T.
 [771] p. 74,18-21
 [772] vidyate -- T.
 [773] tattraivety avadhāraṇasya tadathitayā
 [774] -ṭikā brāhmaṇārcatena vivṛtā samā- -- T.