

Revisions:

- 2020-07-31: TEI encoding by mass conversion of GRETIL's Sanskrit corpus

Text

explanatory remarks

a number of five figures at the left side indicates the location of the key word in the basic texts. in the case of the sv, the hb and the vn, the first three figures indicate the page number, and the last two indicate the line number (for example, sv16026=sv 160,26; hb02314=hb 23,14; vn06110=vn 61,10). in the case of the pv and the nb, the second figure indicates the chapter number and the last three figures indicate the karika or sutra number (for example, pv02232=pv, the pramanasiddhi-chapter v.232; nb03015=nb, the pararthanumana-chapter sutra 15. in the case of the sp, the last two figures indicate the karika number (for example, sp00015=sp, v.15).

3. in this database, sentences are artificially divided into word-units, although they involve a phonetic fusion or union in the basic texts. further, compound words are divided into their shortest constitutive elements (we use a hyphen to indicate that hyphenated elements originally form a compound word) with the following exceptions:

3.1. the prefixes a-, dur-, nih- remain undivided, irrespective of attachment to words or compound words.

3.2. suffixes making an adverb, for example -vat, -vasa, are divided. but suffixes making a possessive adjective, for example -vat, -mat, remain undivided, and terms such as a numeral+ -dha/-vidha/-prakara remain also undivided.

3.3. compound words with the suffixes -ta/-tva or -bhava/-bhuta fundamentally remain undivided. for example: karyakaranabhava/-bhuta/-ta.

3.4. compound words with evam-, tat-, tatha-, para-, yatha-, su-, sva- in the wordhead fundamentally remain undivided. for example: evamjatiya, tadutpatti, tathakrta, paratantra, yathartha, yathasvam, sujnanatva, svabhava.

3.5. some compound words which are regarded as terminology remain also undivided. for example: agnihotra, ayogavyavaccheda, arthapatti, padartha, paramartha, prasajyapratishedha, viruddhavyabhicarin, samanantarapratyaya, samtanaparinama, samanyalaksana, svabhavapratibandha.

4. those terms whose wordhead is subject to the sandhi rules (for example, -d dhetu-) are cited in their original form (for example, -d *hetu-) for the sake of using this database to make an kwic index.

1. august. 1997 / tsukuba motoi ono

note: this database is quite a tentative one, and i must admit that there are a lot of errors and defects in this version. i would appreciate it very much if the user would point out any errors in this version so that we can make a better new version in the future.

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00101 namah samantabhadraya. 00102 nyayavadinam api vadesu
asad-vyavastha-upanyasaih satha

00103 nigrhnanti, tan-nisedha-artham idam arabhyate.

00104 asadhana-anga-vacanam adosa-udbhavanam dvayoh /

00105 nigrasthanam, anyat tu na yuktam iti na isyate //1//

00106 istasya arthasya siddhih sadhanam, tasya nirvartakam 00107

angam, tasya avacanam tasya angasya anuccaranam vadino 00108

nigraha-adhikaranam, tad abhyupagamyā apratibhaya tusnimbhavat,

00109 sadhana-angasya asamarthad va. 00110 trividham eva hi lingam

apratyaksasya siddher angam, 00111 svabhavah karyam anupalabdhas ca.

tasya samarthanam 00112 sadhyena vyaptim prasadhya dharmini

bhava-sadhanam, 00113 yatha yat sat krtakam va, tat sarvam anityam,

yatha ghata-adih, 00114 san krtako va sabda iti. atra api na kascit

krama- 00115 niyamah, ista-artha-siddher ubhayatra avisesat.

dharmini prak 00116 sattvam prasadhya pascad api vyaptih

prasadhya eva 00117 yatha san sabdah krtako va, yas ca evam, sa

sarvo anityah, 00118 yatha ghata-adir iti. 00201 atra vyapti-sadhanam

viparyaye badhaka-pramana-upadarsanam. 00202 yadi na sarvam sat

krtakam va pratiksana-vinasi 00203 syat, aksanikasya

kramaugapadyabhyam arthakriya-ayogad 00204 arthakriya-samarthya

laksanato nivrttam ity asad eva syat. 00205 sarva-samarthya-upakhya

viraha-laksanam hi nirupakhyam iti. 00206 evam sadhanasya

sadhya-viparyaye badhaka-pramana-anupadarsane 00207 virodha-abhavat

asya viparyaye vrter adarsane api 00208 san krtako va syan nityas ca

ity anivrttir eva sankayah. tato 00209 vyatirekasya sandehad

anaikantikah syad hetvabhasah. 00210 na apy adarsana-matrad

vyavrttih, viprakrstesv asarva-darsino 00211 adarsanasya

abhava-asadhanat, arvagdarsanena satam api kesamcid 00212 arthanam

adarsanat. 00213 badhakam punah pramanam, yatra

kramaugapadya-ayogah, 00214 na tasya kvacit samarthyam, asti ca

aksanike sa iti 00215 pravartamanam asamarthyam asal-laksanam

akarsati. tena 00216 yat sat krtakam va tad anityam eva iti sidhyati,

tavata ca sadhana 00217 dharma-matra-anvayah sadhya-dharmasya,

svabhavahetu- 00218 laksanam ca siddham bhavati. 00219 atra apy

adarsanam apramanayatah kramaugapadya-ayogasya 00301 eva asamarthyena

vyapty-asiddheh purvakasya api hetor 00302 avyaptih. iha api punah

sadhana-upakrame anavastha-prasanga 00303 iti cet. na, bhava sadhanasya

adarsanasya apratisedhat. yad 00304 adarsanam viparyayam sadhayati

hetoh sadhya-viparyaye, 00305 tad asya viruddha-pratyupasthanad

badhakam pramanam 00306 ucyate. evam hi sa hetuh sadhya-abhave asan

sidhyet, yadi 00307 tatra pramanavata sva-viruddhena badhyeta. anyatha

tatra 00308 asya badhaka-asiddhau samsayo durnivarah. na ca

sarva-anupalabdhir 00309 bhavasya badhika. tatra samarthyam krama-akrama

00310 yogena vyaptam siddham, prakara-antara-abhavat. tena vyapaka-

00311 anupalabdhir aksanike samarthyam badhata iti 00312

kramayaugapadya-ayogasya samarthyabhavena vyapti-siddher 00313 na anavastha-prasangah. 00314 evam svabhavahetu-prayogesu samarthatam sadhana-angam 00315 bhavati. tasya asamarthanam sadhana-anga-avacanam tad-vadinah 00316 parajaya-sthanam arabdha-artha-aprasadhanat, vastutah 00317 samarthasya hetor upadane api samarthyapratipadanat. 00318 karyahetav api sadhana-angasya samarthanam, yat karya- 00319 lingam karanasya sadhanaya upadiyate, tasya tena saha karya-karanabhava- 00401 prasadhanam bhava-abhava-sadhana-pramanabhyam. 00402 yatha idam asmin sati bhavati. satsv api tad-anyesu 00403 samarthesu tad-hetusu tad-abhave na bhavati iti. evam hy 00404 asya asandigdham tat-karyatvam samarthatam bhavati. 00405 anyatha kevalam tad-abhave na bhavati ity upadarsane 00406 anyasya api tatra abhave sandigdham asya samarthyam. anyat 00407 tatra samarthatam, tad-abhavat tan na bhutam. etan-nivrttau 00408 punar nivrttir yadrccha-samvadah, matr-vivaha-ucita-desajanjmah 00409 pinda kharjurasya desa-antaresu matr-vivaha-abhave 00410 abhava-vat. 00411 evam samarthatam tat-karyam sidhyati. siddham 00412 sat sva-sambhavena tat-sambhavam sadhayati. karyasya karana- 00413 avyabhicarat. avyabhicare ca sva-karanaih sarva-karyanam 00414 sadrsam nyayah. evam asamarthanam karya-hetav api sadhana- 00415 anga-avacanam tad-vadinah parajaya-sthanam, asamarthati 00416 tasmin karyatva-asiddher artha-antarasya tadbhava-apratibaddha- 00417 svabhavasya bhava tadbhava-niyama-abhavad arabdha-artha- 00418 asiddheh, vastutah karyasya apy upadane tad-apratipadanat. 00420 anupalabdham api pratipattur upalabdhi-laksana-praptasya 00421 anupalabdhi-sadhanam samarthanam, tadsya eva anupalabdher 00422 asad-vyavahara-siddheh, anupalabdhi-laksana-praptasya 00423 pratipattur-pratyaksa-upalabdhi-nivrttav apy abhava-asiddheh. 00501 tatra upalabdhi-laksana-praptih svabhava-visesah karana-antara- 00502 sakalyam ca. svabhava-viseso yan na trividhena 00503 viprakarsena viprakrstam, yad anatma-rupa-pratibhasa-vivekena 00504 pratipattur-pratyaksa-pratibhasa-rupam. tadsah satsv 00505 anyesu upalambha-pratyayesu tatha anupalabdho asad-vyavahara- 00506 visayah. tato anyatha sati linge samsayah. 00507 atra api sarvam evamvidham asad-vyavahara-visaya iti 00508 vyaptih, kasyacid asato abhyupagame tal-laksana-avisesat; na 00509 hy evamvidhasya asattvan abhyupagame anyatra tasya yogah. 00510 na hy evamvidhasya satah satsv anyesu upalambha-karanesv 00511 anupalabdhih. anupalabhyamanam tv idrsam na asti ity etavanmatra- 00512 nimitto ayam asad-vyavaharah, anyasya tan-nimittasya 00513 abhavat. 00514 sarva-samarthyaviveko nimittam iti cet, evam etat tasya eva 00515 sarva-samarthyavivekina evam pratitih, anyasya tat-pratipatty- 00516 upaya-abhavat. tat-pratipattau ca satyam asad-vyavahara 00517 iti idam tan-nimittam ucyate. 00518 buddhi-vyapadesa-arthakriyabhyah sad-vyavaharo viparyaye 00519 ca asad-vyavahara iti cet, bhavati buddher yathokta-pratibhasayah 00520 sad-vyavaharah, viparyaye asad-vyavaharah. 00521 pratyaksa-avisaye tu syal lingajaya api kutascit sad-vyavaharah. 00522 asad-vyavaharas tu

tad-viparyaye anaikantikah, viprakrste 00523 arthe
pratipattr-pratyaksasya anyasya va pramanasya 00524 nivrttav api
samsayat. 00601 na ca sarve buddhi-vyapadesas tad-bheda-abhedau va
vastu- 00602 sattam vastu-bheda-abheda-sattam va sadhayanti, asatsv api
00603 kathamcid atita-anagata-adisu nana-eka-arthakriyakarisu va
arthesu 00604 tad-bhava sthapanaya nana-ekatma-abhave api
nana-eka-rupanam 00605 vrtteh, raja maha-sammatah prabhavo
rajavamsasya, sankhas 00606 cakravartti maha-sammata-nirmitasya
yupasya utthapayita, 00607 sasa-visanam, rupam sanidarsanam
sapatigham, 00608 ghatas ca iti. na hi sanidarsana-adi sabda
nana-vastu-visaya ekatra 00609 upasamharat. 00610 nana-visayatve
apy ekatra upasamharas tan-nimittanan tatra 00611 samavayad iti cet,
ayase vata ayam tapasvi padarthah patito 00612 aneka-sambandhinam
upakrtya-anekam sabdam atmani tebhyah 00613 samasamsan. sa yaih
sakti-bhedair anekam sambandhinam 00614 upakaroti tair eva anekam
sabdam kim na utthapayati. 00615 evam hy anena
parampara-anusara-parisramah parihrtto 00616 bhavati
nana-sabda-utthapana asamarthyeh nana-sambandhy- 00617 upakaro api ma
bhut, anupakare hi tesam tat-sambandhita 00618 api na sidhyati. 00619
ghata ity api ca rupa-adaya eva bahava eka-arthakriyakarina 00620
eka-sabda-vacya bhavantu, kim artha-antara-kalpanaya. 00621 bahavo api hy
eka-arthakarino bhaveyus caksur-adi-vat. tat-samarthyah- 00622
sthapanaya tatra eka-sabda-niyogo api syad iti yuktam 00623 pasyamah.
na ca nihprajayana lokasya arthesu sabda-yojana. 00624 tatra ye
arthah saha prthag va eka-prajayanas tesam tadbhava- 00625
sthapanaya hy eka-sabdo niyujyate yadi, kim syat. tad-arthakriya- 00701
sakti-sthapanaya niyuktasya samudaya-sabdasya eka- 00702 vacana-virodho
api na asty eva. sahitanam sa saktir eka na 00703 pratyekam iti
samudaya-sabda ekasmin samudaye vacye 00704 eka-vacanam ghata iti.
jati sabdesv arthanam pratyekam 00705 sahitanam ca sakter
nana-eka ca saktir iti, nana-eka-sakti-vivaksayam 00706
bahu-vacanam eka-vacanam ca icchato vrksa vrksa iti 00707 syat,
yady esa niyamo bahu-eva bahu-vacanam, ekasminn 00708 eka-vacanam iti.
asmakan tu samketikesv arthesu samketa- 00709 vasad vrttir ity
anabhinivesa eva. 00710 nana-eko rupa-adir eka-sabda-utthapane sakta
iti cet, kim vai 00711 purusa-vrtter anapeksah sabdan arthah
svayam utthapayanti, 00712 ahosvit purusair sabda vyavahara-artham
arthesu 00713 niyujyante. svayam utthapane hi bhava-saktir asaktir va
cintyeta, 00714 na ca tad yuktam. purusais tesam niyoge yathestam
00715 niyujirann iti kas tatra upalambhah, nimittam ca niyogasya 00716
uktam eva. api ca yadi na rupa-adinam ekena sabdena sambandhah, 00717
katham ekena esam asraya-abhimatena dravyena 00718 sambandha iti kevalam
ayam asad-bhuta-abhinivesa eva. 00719 na vayam eka-sambandha-virodhad ekam
sabdam na icchamah, 00720 api tv abhinna nam rupa-adinam
ghata-kambala-adisu nana- 00721 arthakriya-sabda-virodhat ta
eka-rupah samudaya-antara-asambhavinim 00722 arthakriyam eva na
kuryuh. tena tat-prakasanaya ekaikena 00723 api sabdena na ucyan.

bhavatu nama kasyacid ayam 00724 vañccha bhavayur eka-rupa
rupa-adayah sarva-samudayesv iti. 00725 kim idam
paraspara-vivikta-rupa pratibhasa-adhiyaksa-darsanam 00726 enam
upeksate. anistam ca idam rupa-adinam pratisamudayam 00727
svabhava-bheda-upagamat. 00801 yady anya eva rupa-adibhyo ghata iti
ekah syat, 00802 kim syat. astu, pratyaksasya sato arupa-adi-rupasya
tad-vivekena buddhau 00803 svarupena pratibhasena kim avaranam.
pratibhasamanas 00804 ca vivekena pratyaksa artha drsyante
aprthagdesatve 00805 api gandha-rasa-adayah,
vata-atapa-sparsa-adayas ca eka-indriya-grahyatve 00806 api. idam eva ca
pratyaksasya pratyaksatvam, yad 00807 anatma-rupa-vivekena svarupasya
buddhau samarpanam. 00808 ayam punar ghato amulya-dana-krayi, yah
svarupam ca na upadarsayati 00809 pratyaksatam ca svikartum icchati.
etena buddhi- 00810 sabda-adayo api vyakhyata yadi tais tat-sadhanam
isyate. na ca 00811 pratyaksasya anabhibhave rupa-anupalaksanam, yena
tat-sadhanaya 00812 lingam ucyate. apratyaksatve apy apramanasya
satta- 00813 upagamo na yukta. tan na rupa-adibhyo anyo ghatah.
evam 00814 tavan na buddhi-vyapadesabhyam satta-vyavaharah satta-
00815 bheda-abheda-vyavaharo va ata eva na tad-viparyayad viparyayah.
00817 arthakriyatas tu satta-vyavaharah syat, na satta-bheda-abheda-
00818 vyavaharah, ekasya apy aneka-arthakriya-darsanat, yatha 00819
pradipasya vijñana-varti-vikara-jvala-antara-utpadanani, anekasya 00820
api caksur-ader eka-vijñana-kriya-darsanat. 00821 na brumo
arthakriya-bheda-matrena satta-bheda iti, kim 00822 tarhi
adrsta-arthakriya-bhedena. ya arthakriya yasminn adrsta 00823
punar drsyate sa satta-bhedam sadhayati, yatha mrdy adrsta
00824 saty udaka-dharana-ady-arthakriya ghate drsyamana,
adrsta api 00825 tantusu pravara-ady-arthakriya pate
drsyata iti satta- 00826 bhedah. 00901 sidhyati evam artha-antaram,
tatha apy avayavi na sidhyati. 00902 yathapratyayam samskara-santatau
svabhava-bheda-utpatter 00903 arthakriya-bhedah,
arani-nirmathana-avastha-bhedad iva agneh 00904
sthula-karisa-trna-kastha-dahana-sakti-bhedah. tatha
yathapratyayam 00905 svabhava-bheda-utpattes tantv-adisv
arthakriya-bhedah. 00906 etena buddhi-vyapadesa-bheda-abhedau vyakhyatau.
00907 tatra yad uktam arthakriyatah satta-vyavahara-siddhih, 00908
viparyayad viparyaya iti satyam etat. sa eva tu viparyayo 00909
anupalabdhi-laksana-praptesu na sidhyati. tatra punar idam 00910
anicchato apy ayatam, yasya idam samarthyam upalabdhi-laksana- 00911
praptam san na upalabhyate, so asad-vyavahara-visayah 00912
samarthya-laksanatvat sattvasya iti. tatha api ko atisayah purvakad
00913 asya. na hi svabhavad artha-antaram samarthyam, tasya 00914
upalabdhi-laksana-praptasya yo anupalambhah sa svabhavasya 00915 eva
iti purvaka eva iyam anupalabdhih. tasmad anena kvacit 00916 kesamcid
asad-vyavaharam abhyupagacchata ato anupalambhad 00917 abhyupagantavyo na
va kvacid visesa-abhavat. so 00918 anyatra api tathavidhe avisista
iti so api tatha astv iti vyaptih: 00919 sarva evamvidho anupalabdho

asad-vyavahara-visaya iti. 00920 na eva kascit kvacit kathamcid
anupalabdho apy asad-vyavahara- 00921 visaya iti cet, sarvasya
sarva-rupanam sarvada anivrtteh 00922 sarvam sarvatra sarvada
samupayujyeta. idam ca na 00923 syat: idam atah, nata idam, iha idam, iha
na idam, idanim 00924 idam, idanim na idam, idam evam, idam na evam
iti, kasyacid 00925 api rupasya kathamcid kvacit kadacid viveka-hetor
abhavat. 00926 ananvaya-vyatirekam visvam syat, bheda-abhavat. 01001
avastha-nivrtti-pravrtti-bhedebhyo vyavastha iti cet, nanu 01002 ta eva
sarva-visayasya asad-vyavaharasya abhavan na sambhavanti, 01003 yatas
tebhyo vyavastha syat. kvacid visaye asad-vyavahara- 01004 upagame sa kuta
iti vaktavyam. na hy anupalambhad 01005 anyo vyavaccheda-hetur asti,
vidhi-pratisedhabhyam vyavacchede 01006 sarvada anupalambhasya eva
sadhanatvat. anupalambhad 01007 eva tad-abhyupagame sa yatra eva asti sarvo
asad-vyavahara- 01008 visaya iti vaktavyam, visesa-abhavat. 01009
sarva-pramana-nivrttir anupalabdhih. sa yatra so asad-visaya 01010
ista iti cet, sukumara-prajño devanampriyo na sahate 01011
pramana-cinta-vyavahara-pariklesam yena na atra adaram krtavan.
01012 na hy anumana-adi-nivrttir abhavam gamayati vyabhicarat, 01013
na sarva-pratyaksa-nivrttir asiddheh, na atma-pratyaksa-avisesa-
01014 nivrttir api viprakrstesu. tasmāt svabhava-viseso yatah
01015 pramanan niyamena sad-vyavaharam pratipadyate, tan-nivrttis
01016 tasya asad-vyavaharam sadhayati, tat-svabhava-sattayas tat- 01017
pramana-sattaya vyapteh. na ca upalabdhi-laksana-praptasya arthasya
01018 pratyaksad anya-upalabdhir yena anumana adasya upalabdhih 01019
syat. na ca tad-rupa-anyathabhavam antarena apratyaksata- 01020
anyathabhava ca tad eva na syat. 01021 api ca kuta idam amantra-osadham
indrajalam bhavena 01022 siksitam, yad ayam
ajata-anasta-rupa-atisayo avyavadhana-adura- 01101 sthanas tasya eva
tad-avastha indriya-ader eva purusasya kadacit 01102 pratyakso
apratyaksas ca, yena kadacit asya anumana upalabdhih 01103 kadacit
pratyaksam kadacid agamah, etasminn eva anatisaye 01104 amisam
prakaranam virodhat. 01105 na anatisaya eka-atisaya-nivrttya
apara-atisaya-utpattya ca vyavahara- 01106 bheda-upagamat. so atisayas
tasya atmabhuto ananvayo nivartamanah 01107 pravartamanas ca katham na
svabhava-nanatvam 01108 akarsayati sukha-duhkha-vat. sanvayatve ca ka
kasya 01109 pravrttir nivrttir va iti yat kimcid etat. 01110 athava
yadi kasyacit svabhavasya pravrtti-nivrtti svayam 01111 abhyanuñjāyete,
tad eva paro bruvanah kim iti na anumanyate. 01112 tasya
niranvaya-upajanana-vinasa-upagamad iti cet, ko 01113 ayam anvayo nama
bhavasya janma-vinasayoh. saktih, sa asty 01114 eva prag api janmano
nirodhad apy urdhvam. tena ayam na apurvah 01115 sarvatha jayate, na
purvo vinasyati iti. yadi sa sarvada anatisaya 01116 kim idanim
atisayavat yat krto ayam vyavahara-vibhagah. 01117 ta avastha
atisayavatya iti cet ta avasthah sa ca 01118 saktih, kim eko bhava
ahosvin nana. ekas cet, katham idanim 01119 idam ekatra avibhakta-atmani
nispariyayam paraspara-vyahasam 01120 yoksyate: janma-ajanma
nivrttir anivrttir ekatvam nanatvam 01121

pratyaksata-apratyaksata arthakriya-upayogo anupayogas 01122 ca ity
adi. 01201 asti paryayo avastha saktir iti tena avirodha iti cet,
vismarana- 01202 silo devanampriyah prakaranam na laksayati.
saktir 01203 avastha ity eko bhavo avibhaga iti pakse ayam virodha
uktah. 01204 atha asty anayor vibhago na kascid virodhah, kevalam 01205
sanvayau bhavasya janma-vinasav iti na syat, yasmad yasya anvayo 01206
na tasya janma-vinasau yasya ca tau na tasya anvayah. 01207 tayor abhedad
adosa iti cet, anuttaram bata, dosa-sankatam 01208 atrabhavan
drsti-ragena pravesyamano api na atmanam 01209 cetayati. abhedo
hi nama-aikyam tav iti ca bheda-adhithano 01210 bhaviko
vyavaharah. nivr̥tti-pradurbhavayor anivr̥tti-pradurbhavau 01211
sthitav, asthitir ity adikam nanatva-laksanam ca 01212 katham
yojyate. esa hi bhavanam bheda etad-virahas ca abhedo 01213 yatha
sukha-adisu saky- avasthayos ca ekatmani. anyatha 01214
bheda-abheda-laksana-abhavad bheda-abhedayor avyavastha syat 01215
sarvatra. 01216 tadatmani pradurbhavo abhedah, viparyaye bhedah, yatha
01217 mrd-atmani pradurbhavato ghatasya tasmad abhedah. 01218 bhedas
ca viparyaye sukha-duhkhayor iti, idam bheda- 01219 abheda-laksanam,
tena avirodha iti cet, na vai mrdatmani 01220 ghatasya pradurbhavah,
kim tarhi mrdatma eva kascit 01221 ghatah. na hy ekas trailokye
mrd-atma, prativijñapti-pratibhasa- 01222 bheda
dravya-svabhava-bhedat. evam hy asya api sukha-adisu 01223 caitanyesu
ca bheda-avagamah samartho bhavati, yady 01224 evam bhedah syat. 01301
saty apy etasmin kasyacid atmano anvayad aikyam iti 01302 cet, sukha-adisv
apy ayam prasangah caitanyesu ca. na ca ghata- 01303 adisv api
sarva-atmana anvayo avaisvarupya-sahotpatty-adi-prasangat. 01304 na ca
ghatam mrd-atmanam ca kascid vivekena upalaksayati. 01305 yena
evam syad idam iha pradurbhutam iti. na hy 01306
adhithana-adhithaninor vivekena anupalaksane evam bhavati.
01307 na ca sakteh saky-atmani pradurbhava iti tasyah svatmano
01308 abhedo na syat. 01309 etena parinamah pratyuktah, yo api hi
kalpayet, yo yasya 01310 parinamah, sa tasmad abhinna iti, na hi sakter
atma-aparinama 01311 iti, kim ca idam uktam bhavati parinama iti.
avasthitasya 01312 dravyasya dharma-antara-nivr̥ttir
dharma-antara-pradurbhavas 01313 ca parinamah yat tad dharma-antaram
nivartate 01314 pradurbhavati ca, kim tat tad eva avasthitam dravyam
syat. 01315 tato artha-antaram va anya-vikalpa-abhavad. 01316 yadi tat
tad eva, tasya avasthanam na nivr̥tti-pradurbhavav 01317 iti kasya tav
iti vaktavyam. avasthitasya dharma-antaram iti 01318 ca na sidhyati. na hi tad
eva tasya anapasrita-vyapeksa-abhedam 01319 dharma-antaram bhavati.
01320 atha dravyad artha-antaram dharmah, tada tasya nivr̥tti- 01321
pradurbhavabhyam na dravyasya parinatih. na hy
artha-antaragatabhyam 01322 nivr̥tti-pradurbhavabhyam artha-antarasya
parinatih, 01323 caitanye api prasangat. 01401 dravyasya dharma iti ca
vyapadeso na sidhyati sambandha- 01402 abhavad. na hi
karyakaranabhavad anyo vastu-sambandho 01403 asti. na ca anayoh
karyakaranabhavad, svayam atadatmano 01404 atat-karanatvat,

dharmasya dravyad artha-antara-bhutatvat. 01406 arthantaratve api
dharma-karanatve dharma-antarasya 01407 karyasya utpadanad dravyasya
parinama iti istam syat. tad aviruddham 01408 anyasya api,
hetu-phala-santane mrd-dravya-akhye purvakan 01409
mrt-pinda-dravyat karanad uttarasya ghata-dravyasya 01410
karyasya utpattau mrd-dravyam parinatam iti vyavaharasya upagamat.
01411 na ca dharmasya dravyat tattvanyatvabhyam anyo 01412 vikalpah
sambhavati, ubhayatha api na parinamah. 01413 na nirvivekam dravyam eva
dharmah, na api dravyad 01414 artha-antaram, kim tarhi, dravyasya
samniveso avastha-antaram, 01415 yatha angulinam mustih. na hy
anguly eva nirviveka mustih, 01416 prasaritanam amustitvat, na
apy artha-antaram, prthak-svabhavena 01417 anupalabdher iti cet, na,
muster anguli-visesatvat. angulya 01418 eva hi kascin
mustih, na sarvah. na hi prasarita angulyo 01419
nirviveka-svabhava musty-angulyah, avastha-dvaye api ubhaya- 01420
pratipatti-prasangat. ya eva hi khalu vivekah svabhavabhutah, 01421 sa
eva vastu-bheda-laksanam sukha-duhkha-vat. parabhute 01501 ca
viveka-utpade angulyah prasarita eva upalabhyeran, na hi 01502 svayam
svabhavad acyutasya artha-antara-utpade anyatha-upalabdhih, 01503
atiprasangat 01504 nanu uktam na dravyam eva nirvivekam avastha, na api
01505 dravyad artha-antaram iti. uktam idam, na punar yuktam, na 01506 hi sato
vastunas tattvanyatve muktva anyah prakarah sambhavanti, 01507 tayor
vastuni paraspara-parihara-sthita-laksanatvena 01508 eka-tyagasya
apara-upadana-nantariyakatvat. angulisu punah 01509
pratiksana-vinasiniv anya eva prasaritah, anya mustih.
01510 tatra musty-adi-sabda visesa-visayah, anguli-sabdah
samanya- 01511 visayah, bija-ankura-adi-sabda-vat
vrihy-adi-sabda-vac ca. tena angulyah 01512 prasarita na mustih.
01513 tad yadi prag asad eva karane karyam bhavet, kim na 01514
sarvah sarvasmad bhavati. na hy asattve kascid visesa iti. 01515 nanu
sarvatra sarvasya sattve apy ayam tulyo dosah. na hi 01516 sattve kascid
visesah. visese va sa visesas traigunyah 01517 bhinnah syat,
tadbhave visesasya ananvayat. satas ca sarvatmana 01518
nispanna-avasthayam iva kim jayate. sadhana-vaiphalyam 01519 ca,
sadhyasya kasyacid abhavat yasya kasyacid atisayasya 01520 tatra
kathamcid asata utpattau, so atisayas tatra asan 01521 katham jayate.
jatau va sarvah sarvasmaj jayeta iti tulyah paryanuyogah. 01601 na
atisayas tatra sarvatha na asti, kathamcit sata eva bhavad 01602 iti cet,
yatha na asti, sa prakaras tatra asan katham jayeta. 01603 na ca sarvatha
satah kascij janma-artha ity uktam. 01604 asato api karyasya karanad
utpade, yo yaj-janana-svabhavah, 01605 tata eva tasya janma, na anyasmad
iti niyamah. 01606 tasya api sa svabhava-niyamah sva-hetor ity
anadi-bhava-svabhava- 01607 niyamah. 01608 api ca, yadi mrt-pinde
ghato asti, katham tad-avasthayam 01609 na pascad-vad upalabdhih,
tad-arthakriya va. vyakter apradurbhavad 01610 iti cet, tasya eva
tad-arthakriya-adi-bhave ghatatvat, 01611 tad-rupasya ca prag
asattvat, katham ghato asti. na hi rupa-antarasya 01612 sattve

rupa-antaram asti. na ca rupa-pratibhasa-bhede vastv- 01613 abhedo yuktah, atiprasangat. 01614 tasmad ya upalabdhi-laksana-prapta-svabhavo anupalabdihah, 01615 sa na asty eva. na hi tasya tat-svabhava-sthitav anupalabdhih. 01616 tad-asthitis ca atattvam. paraspara-svabhava-asthitayor 01617 iva dukkha-sukhayor iti vyaptir asad-vyavahara-niscayena 01618 anupalabdhi-visesasya. 01619 tena anupalabdhya kasyacid vyavacchedam prasadhayata 01620 tasya yathokta-upalabdhi-laksana-praptir upadarsaniya. upadarsya- 01621 anupalabdhi-nirdesah samarthanam svabhava-anupalabdhou. 01622 vyapaka-anupalabdhav api dharmayor vyapyavyapakabhavam 01623 prasadhya vyapakasya nivrtti-prasadhanam samarthanam. 01624 karana-anupalabdhav api karyakaranabhavam 01625 prasadhya karanasya nivrtti-prasadhanam samarthanam. tad- 01626 viruddha-upalabdhisv api dvayor viruddhayor ekasya viruddhasya 01627 upadarsanam samarthanam. 01701 evam anupalabdhou sadhana-angasya asamarthanam sadhana- 01702 anga-avacanam tad vadino nigrasthanam, asamarthane 01703 tasmin sadhya-asiddheh. 01704 athava sadhyate tena paresam apratito artha iti sadhanam 01705 trirupa-hetu-vacana-samudayah. tasya angam paksa-dharma- 01706 adi-vacanam. tasya ekasya apy avacanam asadhana-anga-vacanam. 01707 tad api vadino nigrasthanam tad-avacane hetu-rupasya 01708 eva avacanena siddher abhavad. 01709 athava tasya eva sadhanasya yan na angam pratijña-upanaya- 01710 nigamana-adi, tasya asadhana-angasya sadhana-vakye upadanam 01711 vadino nigrasthanam, vyartha-abhidhanat. 01712 anvaya-vyatirekayor va sadharmyavati vaidharmyavati 01713 ca sadhana-prayoga ekasya eva abhidhanena siddher bhavad, 01714 dvitiyasya asamarthyam iti tasya apy asadhana-angasya abhidhanam 01715 nigrasthanam vyartha-abhidhanad eva. 01716 nanu ca visaya-upadarsanaya pratijña-vacanam asadhana-angam 01717 apy upadeyam eva. na, vaiyarthyat. asaty api pratijña- 01718 vacane yathoktat sadhana-vakyad bhavaty eva ista-artha-siddhir 01719 ity aparthakam tasya upadanam. yadi ca visaya-upadarsanam 01720 antarena pratiter anutpattih, katham na pratijña sadhana- 01721 avayavah. na hi paksa-dharma-adi-vacanasya api pratiti-hetu- 01722 bhavad anyah sadhana-arthah. sa pratijña-vacane api tulya iti 01723 katham na sadhanam. 01801 kevalasya asamarthyad asadhanatvam iti cet, tat tulyam 01802 paksa-dharma-vacanasya api iti tad api na sadhana-avayavah syat. 01803 na hi paksa-dharma-vacanat kevalat pratipatter utpattih. 01804 etena samsaya-utpattih pratyukta, paksa-dharma-vacanad api 01805 kevalad apradarsite sambandhe samsaya-utpatteh. tasmad 01806 vyartham eva sadhana-vakye pratijña-vacana-upadanam vadino 01807 nigrasthanam. 01808 athava sadhanasya siddher yan na angam asiddho viruddho 01809 anaikantiko va hetvabhasah. tasya api vacanam vadino 01810 nigrasthanam asamartha-upadanat. 01811 tatha sadhya-adi-vikalasya ananvaya-apradarsita-anvaya-ader api 01812 drstantabhasasya asadhana-angasya vacanam api vadino nigrasthanam, 01813 asamartha-upadanad eva. na hi tair hetoh sambandhah 01814 sakyate pradarsayitum, apradarsanad asamarthyam. 01816

athava siddhih sadhanam tad-angam dharmo yasya arthasya 01817
vivada-asrayasya vada-prastava-hetoh, sa sadhana-angah. 01818
tad-vyatirekena aparasya apy ajiñāsitasya visesasya sastra-asraya-
01819 vyaja-adibhih praksepo ghosanam ca
para-vyamohana-anubhasana- 01820 sakti-vighata-adi-hetoh. tad apy
asadhana-anga-vacanam 01901 vadino nigrasthanam,
aprustuta-abhidhanat, tatha visesa-sahitasya 01902 arthasya prativadino
ajiñāsitatvat. jīñāsayam adosah. 01903 jīñāsitam punar
arthasya anyasya prasanga-paramparaya 01904 yesa panna-adina bahih
prativadinah prasnikanam ca 01905 nyayadarsinam iti. ebhah
katha-viccheda eva karaniyah, na 01906 hi kascid arthah kvacit
kriyamana-prasange na prayujyate, 01907 nairatmyavadinas tu tat-sadhane
nrtya-gity-ader api tatra 01908 prasangat. 01909 yatha
pratijñā-abhidhana-purvakam kascit kuryat. na asty 01910 atma iti
vayam bauddha brumah. ke bauddhah. ye buddhasya 01911 bhagavatah
sasanam abhyupagatah. ko buddho bhagavan. 01912 yasya sasane
bhadanta-asvaghosah pravrajitah. kah punar 01913
bhadanta-asvaghosah. yasya rastra-palam nama natakam. 01914
kidrsam rastra-palam nama natakam iti prasangam krtva
01915 nandyante tatah pravisati sutradhara iti pathen nrtayed 01916
gayec ca. prativadi tam ca sarva-prasangam na anukartum 01917
samartha iti parajitah syad iti. 01918 sabhyah sadhu-sammatanam
vidusam tattva-cinta-prakarah. 01919 na ca evam prastutasya
pariyavasana sambhavati, aniscaya- 01920 phalatvad anarambha eva
vadasya. 02001 katham ca evam jaya-parajayau, prativadino apy
ananubhasanasya 02002 evamprakarasya prasangasya vistarena
anubhasana- 02003 vyajena sambhavad aniscitatvac ca. tasmāt
pratijñā-vacanam 02004 eva tavan na nyayyam. kutah punar tatra
ajiñāsita- 02005 visesa-prasanga-upanyasas
tad-vyakhya-prasanga-vitatha-pralapas 02006 ca. sarvas ca ayam
prakaro durmatibhih sathair nyaya-samarthyena 02007 artha-pratipadane
asamarthaih pravartitah. yatha 02008 purusa-atisaya-purvakani
tanu-karana-bhuvana-adini iti pratijñāya 02009
tanu-karana-bhuvana-vyakhya-vyajena sakala-vaishesika-sastra-artha-
02010 ghosanam, nityah sabdo anityo va iti vade dvadasa-laksana-
02011 prapañca-prakasana-sastra-pranetur jaimini-pratijñāta-tattva-
02012 nityata-adhikarana-sabda-ghata-anyatara-sadvitiyo ghata iti
02013 pratijñam uparacayya dvadasa-laksana-artha-vyakhyanam. sarvo
02014 ayam durmatinam asamarthya-pracchadana-upayah, na tu 02015
satyair asty upetah, tattva-pariksayam phala-adi-pratisarana- 02016
danda-prayoga-adinam ayuktatvat. 02017 bhavaty eva
nataka-adi-ghosane artha-antara-gamanat parajaya 02018 iti cet,
anyasya apy ajiñāsitasya kim na bhavati. na hi 02019 asya api kacid
vivaksita-sadhya-dharma-siddhau nantariyakata. 02020 yatha
hetu-pratyaya-paratantrya-laksana-samskara-duhkata- 02021
adi-siddhim antarena na anityata-siddhih, tathavidhas tu 02022 dharmah
prthag anukto api sadhya-dharme antarbhavat paksikrta 02023 eva iti

na prthag asya upanyaso vyakhyanam va. tasmad 02101 evamvidhasya api
tadanim prativadina ajijnasitasya arthasya 02102 pratijnayam anyatra
va upanyaso vyakhyanam va artha-antara- 02103 gamanan nigrasthanam
eva. tena jijnasita-dharma-matram 02104 eva sadhana-angam vacyam. na
prasanga upakseptavyah, 02105 tad-upaksepe atiprasangat. 02106 evam
asadhana-anga-vacanam vadino nigrasthanam prativadina 02107
tathabhava pratipadite, anyatha dvayor ekasya api 02108 na jaya-parajayav
iti. 02109 adosa-udbhavanam prativadino nigrasthanam. vadina 02110
sadhane prayukte abhyupagata-uttara-pakso yatra visaye prativadi 02111
yada na dosam udbhavayati tada parajito vaktavyah. 02112
sadhana-dosah punar nyunatvam asiddhir anaikantikata 02113 vadinah
sadhayitum istasya arthasya viparyaya-sadhanam 02114 astadasa
drstanta-dosas ca. tesam anudbhavanam apratyayanam 02115
apratipadanam prativadina parajaya-adhikaranam. 02116 tat punah
sadhanasya nirdosatvat, sadosatve api prativadino 02117 ajnanat
pratipadana-asamarthyad va. na hi dusta-sadhana-abhidhane 02118 api
vadinah prativadino apratipadite dose parajaya- 02119 vyavasthapana
yukta, tayor eva paraspara-samarthya-upaghata- 02120 apeksaya
jaya-parajaya-vyavasthapanat. kevalam hetvabhasad 02121
bhuta-pratipatter abhavad apratipadakasya jayo api na asty 02122 eva. na hi
tattva-cintayam kascid chala-vyavaharah. 02201 yady evam kim na
parajayah, tattva-siddhi-bhramsasat. 02202 na anirakaranat.
nirakaranam hi tasya anyena parajayah, na 02203 siddhy-abhavah,
pratiyogy-anapeksanat siddhy-abhavasya, 02204 sadhana-abhave asaty api
pratiyogini bhavat. pratiyoginas ca 02205 tan-nirakarane asamarthyat
parajayasya anutpatter aparajayah. 02206 tasmad ayam
asamartha-sadhana-abhidhaya api parena 02207 tathabhava apratipadite
aparajito vaktavyah. 02208 chala-vyavahare api vijigisunam vada
iti cet, na, durjana- 02209 vipratipatty-adhikare satam
sastra-pravrtteh. na hi para-anugraha- 02210 pravrtta
mithya-pralapa-arambha-atma-utkarsa-para-pamsana- 02211 adin
asad-vyavaharan upadisanti. na ca para-vipamsanena 02212
labha-satkara-sloka-uparjanam satam acarah. na api
tatha-pravrttebhyah 02213 sva-hasta-danena praninam upatapanam
sat-sammatanam 02214 sastrakara-sabhasadam yuktam. na ca
nyaya-sastrani 02215 sadbhir labha-ady-uparjanaya praniyante.
tasman na yoga-vihitah 02216 kascid vijigisu-vado nama.
para-anugraha-pravrttas tu santo 02217 vipratipannam pratipadayanto
nyayam anusareyuh sat- 02218 sadhana-abhidhanena
bhuta-dosa-udbhavanena va, saksi-pratyaksam 02219 tasya eva
anuprabodhaya. tad eva nyaya-anusaranam satam 02220 vadah,
ukta-nyaye tattva-arthi cet pratipadyeta, tad-apratipattav 02221 apy anyo na
pratipadyeta iti. 02222 tattva-raksana-artham sadbhir upahartavyam eva
chala-adi 02223 vijigisubhir iti cet, na,
nakha-capeta-sastra-prahara-adipana-adibhir 02224 api iti vaktavyam.
tasman na jyayan ayam tattva-raksana- 02301 upayah.
sadhana-prakhyapanam satam tattva-raksana-upayah 02302

sadhana-abhasa-dusanam ca, tad-abhave mithya-pralapad atra 02303
para-upatapa-vidhane api tattva-apratisthapanat. anyatha api nyaya-
02304 upavarnane vidvat-pratisthanat. tasmad para-anugrahaya 02305
tattva-khyapanam vadino vijayah, bhuta-dosa-darsanena mithya- 02306
pratipatti-nivartanam prativadina. 02307 athava yo na dosah
sadhanasya tad-bhave api vadina sadhayitum 02308 istasya arthasya
siddher vighata-abhavat, tasya udbhavanam 02309 prativadino
nigraha-adhikaranam, mithya-uttara-abhidhanat. 02311 yatha sadhyataya
anisto api vadino dharmah, sastra-upagamat 02312 sadhya iti
tad-viparyasena virodha-udbhavanam. na asty 02313 atma iti tava
pratijñā-padayor virodha iti pratijñā-dosa-udbhavanam. 02314
prayatnanantariyakah sabdo anityah prayatnanantariyakatvad 02315 iti
hetor dharmā-visesatvat pratijñārthaikadesa ity 02316
asiddha-udbhavanam, sarvani sadharma-vaidharma-sama-adini 02317
jaty-uttarani ity evam-ader dosasya udbhavanam adosa-udbhavanam.
02319 tasya vadina dosa-abhasatve prakhyapite prativadi parajito
02320 vaktavyah, purvapakse sadhanasya nirdosatvat. dosavati 02321
punah sadhane na dvayor ekasya api jaya-parajayau, tattva- 02322
aprakhyapanat adosa-udbhavanac ca. apratipaksyam ca 02323
paksa-siddhau krtayam jeta bhavati. 02401 tasmaj jigisata
sva-paksas ca sthapaniyah para-paksas ca 02402 nirakartavyah.
nirdose sadhana-abhidhane api vadinah prativadina 02403
dosa-abhasa udbhavite, dusana-abhasatva-khyapana eva 02404
jaya-parajayau, na anyatha, bhavatas tattva-abhidhane api pratipaksa-
02405 nirakaranena tattvasya prakhyapana-asamarthyat. na 02406
prativadino apy atra, bhavato mithya-pratipatter iti. 02407 idam
nyayyam nigrahassthana-laksanam uktam asmabhih. 02501 anyat tu na
yuktam iti na isyate. 02502 yatra idam yathoktam
nigrahassthana-laksanam na asti tasya 02503 nigrahassthanatvam ayuktam
iti na uktam asmabhih. 02504
pratidrstanta-dharma-abhyānujñā-sva-drstante pratijñāhanir
02505 nigrahassthanam iti atra bhāsyakara-matam dusayitva
varttikakaro 02506 ayam sthita-paksam aha. tam eva brumah. 02507
pratidrstantasya yo dharmas tam yada sva-drstante 02508
abhyānujanati nigrhito veditavyah. tatra drstas ca asav ante ca
02509 vyavasthita iti drstantah. sva-drstantah
sva-paksah, pratidrstantah 02510 pratipaksah. pratipaksasya
dharmam sva-pakse 02511 abhyānujñāhanir parajitah, yatha anityah sabda
āindriyakatvad 02512 iti bruvaṇ pratipaksa-vadini samanyena
pratyavasthite aha 02513 yadi samanyam āindriyakam nityam sabdo apy
evam astv iti 02514 esa pratijñāhanir prak-pratijñātasya
sabda-anityatvasya tyagad 02515 iti. 02516 atra upagata-pratijñā-tyagat
pratijñāhanau visesa-pratiniyamah 02517 kim krto anena prakarena
pratijñam tyajatah pratijñāhanir 02518 iti. sambhavati hy anyena api
prakarena hetu-dosa-udbhavana- 02519 adina
pratipaksa-sadhana-abhidhanena ca sva-paksa-parityagah 02520
para-paksa-upagamas ca. idam eva ca pratijñāhaneh 02521 pradhanam

nimittam evam pratipaditena pratijñā hatavya 02522 hanau ca parajaya
iti. 02601 idam punar asambaddham eva samanyam nityam aindriyakam 02602
ity ukte sabdo apy evam astv iti. kah svastha-atma svayam 02603
aindriyakatvad anityah sabdo ghatavad iti bruvan samanyena 02604
upadarsana-matrena nityam sabdam pratipadyate. 02605 samanyasya api
nityasya aindriyakatve apy anitye ghate darsanat 02606 samsayitah
syat. 02607 jadyat pratipadyeta api iti cet, tatha api kim samanyasya
upadarsanena. 02608 evam eva nityah sabda iti vaktavyam jadasya 02609
pratipattau vicara-abhavat. 02610 na ca nitya-samanya-upadarsanena
tad-dharmam sabde pratipadyamane 02611 pratipaksa-dharma-abhyanuñjato
bhavati, anityah 02612 sabda iti ca vadato nityah sabda ity añjasah
pratipaksah 02613 syat, na nityam samanyam iti. 02614 tasmad
aindriyakatvasya nitya-anitya-paksa-vertter vyabhicarad 02615
asadhana-angasya upadanan nigraha-arhah, na pratipaksa- 02616
dharma-anuñjaya anena prakarena pratijñahaneh. 02617
pratijñā-artha-pratisedhe dharma-vikalpat tad-artha-nirdesah 02618
pratijñā-antaram pratijñato artho anityah sabda aindriyakatvad 02619
ity eva, tasya hetu-vyabhicara-upadarsanena pratisedhe 02620 krte
dharma-bheda-vikalpat samanya-ghatayoh sarvagatatva- 02701
asarvagatatva-dharma-vikalpena pratijñā-antaram karoti, yatha 02702
ghato asarvagato anitya eva sabdo apy asarvagato anitya 02703 iti. etat
pratijñā-antaram nama nigrasthanam sadhana-samarthyeh 02704 apy
apariññanat. sa hi purvasya anityah sabda iti 02705 pratijñayah
sadhanaya uttaram asarvagatah sabda iti pratijñam 02706 aha.
tad-darsanaya tad-artha-nirdesa ity aha. tad-arthah 02707
purva-ukta-sadhya-siddhy-artha uttara-pratijñā-nirdesas tad-artha- 02708
nirdesah. na ca pratijñā pratijñā-antara-sadhane samartha 02709 iti
nigrasthanam. 02710 atra api na evam-bruvata pratijñā-antaram
purva-pratijñā-sadhanaya 02711 uktam bhavati, kim tarhi visesanam
aindriyakatvasya 02712 hetoh samanye vrttya vyabhicara udbhavite
asarvagatatve 02713 saty aindriyakatvasya hetor visesana-upadane
vyabhicaram 02714 pariharati. na punah pratijñā-antaram aha,
asarvagatatvasya 02715 sabde siddhatvat pratijñayas ca
sadhya-nirdesa-laksanatvat. 02717 yad apy uktam
purva-pratijñā-sadhanaya uttaram pratijñam 02718 aha iti tad apy
ayuktam. na hi pratijñā pratijñā-sadhanaya 02719 ucyamana
pratijñā-antaram bhavati, kim tarhi hetv-ader ananyatamah. 02720
sadhya-sadhanaya upadana sadhana-nirdesah sa 02801 syan na
sadhya-nirdesah. udaharana-sadharmya-ades ca hetu-laksanasya
02802 asarvagatve bhavat pratijñā-laksanasya ca abhavat, hetutvam
02803 asarvagatve prayuktam na pratijñā-antaravvam. atyanta- 02804
asambaddham ca idam pratijñam pratijñā-sadhanaya aha iti. 02805 yo
hi prak pratijñam uktva hetu-udaharana-adikam vaktum 02806
janati, sa kimcid anukramam sadhanasya janaty eva hi, janan 02807
katham avikala-antahkaranah pratijñam eva pratijñā-sadhanaya 02808
upadadita. upadadata ca anena pratijñā-matrena siddhir 02809 ista
bhavati, tatas ca na prag api hetum bruyat. 02810 evamprakaranam

asambaddhanam parisamkhyatum 02811 asakyatvat, laksana-niyamo apy
asambaddha eva pratijña- 02812 antara-abhidhane pratijña-antaram nama
nigrahasthanam iti. 02813 asambaddha-abhidhanam nigrahasthanam iti
evamprakaranam 02814 ekam eva laksanam vacyam syat. na ca
evamvidhah 02815 kascid vivadesu drsta-purvo vyavaharo yena
tad-artham 02816 yatnah kriyate. na ca bala-pralapa-anudisya sastram
pravartate 02817 pravrttau ca ka nistha tesam anistanat.
drsya ca 02818 vidusam api na atinirupanad asiddha-abhidhanam iti.
vyavahara- 02819 darsanat tadsam parajaya-adhikaranam
vyavasthapyate. 02901 tasmad iha api yadi nivrtta-akankse vadini
paro anaikantikam 02902 udbhavayet, asadhana-angasya anaikantikasya
abhidhanam 02903 nigrahasthanam vadinah, evam yadi prativadi sat
samanyam 02904 aindriyakam nityam ca pramanena pratipadayitum 02905
sahnuyat. anudisya-apramanakam sastra-upagamam pramanena 02906
esam arthanam apratipadane na bhuta-dosa-udbhavanam iti 02907 na
kascit parajayo abhyupagama-matreña vastu-siddher abhavat 02908
prativadina dosasya apratipaditvat. pramanair asamarthita- 02909
sadhana-abhidhanat tu jeta api na bhavati iti. 02910 anitya-akankse
punar vadini na kascid doso visesana-abhidhanena 02911 hetoh
samarthana-upakramat. 02912 pratijña-hetvor virodhah
pratijña-virodhah. yatha guna-vyatiriktam 02913 dravyam iti
pratijña, rupa-adibhyo artha-antarasya anupalabdher 02914 iti hetuh, so
ayam pratijña-hetvor virodhah. etena 02915 eva pratijña-virodho apy
ukto yatra pratijña sva-vacanena 02916 virudhyate, yatha sramana
garbhini, na asty atma iti va, hetu- 02917 virodho api yatra pratijñaya
hetur virudhyate, yatha sarvam 02918 prthak samuhe
bhava-sabda-prayogad iti. etena pratijñaya 02919 drstanta-virodho
api vyakhyatah. hetos ca drstanta-adibhir 02920 virodhah
pramana-virodhas ca pratijña-hetvor vaktavyah. 03001 para-pakse
sva-siddhena gotva-adina anaikantika-codanad 03002 virodhah, yah
para-paksam sva-siddhena gotva-adina vyabhicarayati, 03003 tad viruddham
uttaram veditavyam sva-paksa-anapeksam 03004 ca, yas ca
sva-paksa-anapeksam hetum prayunkte 03005 anityah sabda
aindriyakatvad iti, tasya sva-siddhasya gotva-ader 03006 anityatva-virodhad
viruddhah. ubhaya-paksa-sampratipannas 03007 tv anaikantikah, yad
ubhaya-paksa-pratipannam vastu, 03008 tena anaikantika-codana iti. 03009
atra api pratijñayah sadhana-vakye prayoga-pratishedhat 03010
tad-asrayas tat-krto va hetu-drstantayor na virodha iti na
pratijña- 03011 virodho nama kimcit nigrahasthanam. 03012 syad etat,
asaty api pratijña-prayoge gamyamano api pratijña- 03013 hetvor virodho
bhavati, yatha rupa-adibhyo artha-antarasya anupalabdhih 03014 tad
guna-vyatiriktam, na upalabhyate ca rupa-adibhyo 03015 artha-antaram
dravyam ity ukte api gamyata eva sadhya- 03016 sadhanayor virodhah;
katham tato artha-antarasya-anupalabdhis 03017 tad-vyatirekas ca iti. 03018
satyam, syad ayam virodhah, yadi hetuh sadhya-dharma- 03101
viparyayam sadhayet. yadi hy upalabdhil-laksana-praptatvena 03102
upagatasya sato dravyasya rupa-adi-pratibhasa-vivekena sva- 03103

pratibhasa-anupalabdhih, tat tad-vyatirekena na asti iti
ista-vyatireka- 03104 viparyaya-sadhanad viruddho hetur asmabhir ukta
eva iti 03105 bhavaty eva idam nigraha-adhikaranam, yady evamvidhah
pratijñā- 03106 hetvor virodha istah. atha punar asya
upalabdhi-laksana- 03107 praptir lupyate, tada na kascit
pratijñā-hetvor virodhah, 03108 vyatiriktanam api bhavanam kutascid
viprakarsinam tad- 03109 vyatirekena anupalabdhav api vyatirekasya
bhavat. 03110 yad uktam pratijñāyah sva-vacana-virodhe
pratijñā-virodha 03111 iti tatra idam eva nigraha-adhikaranam
asadhana-anga- 03112 bhutayah pratijñāyah sadhana-vakye
prayogah; na virodhah 03113 tad-adhikaranatvat. yadi
pratijñā-anapekso virodhah syat, syat 03114 parajaya-asrayah.
pratijñā-adhikaranatve punas tat-prayogakrta 03115 eva parajayo asya
prastava-upasamhara-avasana-tvat. vyartham 03116 virodha-udbhavanam
parajita-parajaya-abhavad bhasmikrta-prajvalana-tvat. 03117 ye tu kecid
vicara-prasangesv ekatra sadhye bahavo 03118 hetava ucyante, tesam
vikalpena tat-sadhya-sadhanaya 03119 vrtteh samarthyam anyatha
dvtiyasya vaiyarthyat. yadi hi 03120 tatra apy eka-prayogam antarena
aparasya prayogo na sambhavet, 03121 na tada dvtiyasya kascit
sadhana-arthah pratita-pratipadana- 03122 abhavat. tasman na
pratijñāyah sva-vacana-virodho nama 03123 kimcit nigrasthanam. 03201
na ca na asty atma ity atra kascit pratijñā-virodha na asty atma-
03202 sabdarthasya bhava-upadanatva-nisedhat. sabdartha-nisedhe
03203 hi virodhah syat. na ca sva-laksanam sabdartha iti. 03204
yah punah pratijñāya badhanad hetu-virodha uktah, yatha 03205
sarvam prthag samuhe bhava-sabda-prayogad iti, na atra 03206
pratijñāyah prayogah, na api hetor, yena virodhah syat, kim 03207
tarhi pratipadita-arthā-upadarsanena upasamhara-vacanam etasmat. 03209
anyair eva hetubhih sabdasya eka-visesa-anabhidhanam 03210
aneka-arthā-samānya-abhidhanam ca pratipadya sarvasya sabdarthasya
03211 nana-arthā-rupataya eka-vastu-visesa-svabhavata-bhavam 03212
upadarsayan sabdartham adhikrtya sarvam prthag 03213 iti bruyat.
etena tad-virodha pratyuktah. drstanta-upadarsanam 03214 ca etad
anityah sabdah krtaka-anityatvad iti yatha. kvacid 03215 arthe
vipratipattau prasiddham aneka-arthā-samānye sabda- 03216 prayogam
upadarsya pratipadita-vipratipatti-sthanah samanyena 03217
upasamharati sarvam prthag iti. 03218 yadi drstanta-prayogah
kim rjuna eva tat-prayoga-kramena 03219 na prayukto
vipratipatti-visayas ca kim na darsita iti cet, na, 03220
samasa-nirdesat, evam api prayoga-darsanad asadhana-vakya-tvac 03221 ca.
ata eva na pratijñāya hetor badhanam. na ca ekam 03222 eva kimcin na asti
iti bruvanah kascit tat-samuccaya-rupam 03223 ekam samuham icchati
yena virodhah syat. 03301 yo api yugapat satkena yogad ity adina
paramanor 03302 bheda aha, na tasya apy ekah samuccaya-rupah
sadhayitum 03303 istah, kim tarhy abhava eva
eka-aneka-pratisedhat. atah so api 03304 na samuhas tasya istah, na
tatra sabda iti na virodhah. 03305 na virodho ayam purvakat

pratijña-hetu-virodhat bhidyate 03306 yena prthag ucyeta. tatra
hetu-pratijñayor badhanam, iha 03307 pratijñaya hetor ity asti bheda iti
cet, artha-virodhe hi hetu- 03308 pratijñayor badhyabadakabhavah syat.
sarvo artha-virodho 03309 dvisv ity api parasparam badhakam
eka-artha-samnidhav apara- 03310 artha-sambhavat. tatra
hetu-pratijñayoh prthag badha-udaharanayor 03311 na kascid
artha-bhedah. 03312 api ca ayam viruddho aviruddho va sati hetu-prayoge
vyadhikaranatvad 03313 asiddha ity asiddhata hetor nigrahashtanam. 03314
sa khalu ucyamana eva atad-dharmataya pratito vaktuh parajayam 03315
anayati. parajite tasmims tad-artha-virodha-cintaya na 03316 kimcit.
03317 api ca sarvatra ayam pratijña-hetvor virodhah sambhavan 03318 na
dvayim hetu-dosa-jatim atipatati viruddhatam asiddhatam 03319 ca iti.
viruddhata siddhe hetor dharmini bhava sadhya-dharma- 03320 viparyaya eva
bhavena pratijña-artha-virodhat. asiddhata 03401 punar dharmini
pratijñata-artha-siddhau viruddhayoh svabhavayor 03402 ekatra
asambhavat. na ca anyatha virodhah. 03403 asiddhe dharmi-svabhava
abhihitayor hetu-pratijña-arthayor 03404 virodhad virodha-sambhava iti cet,
apramana-yoge tu ubhayor 03405 dharmini samsayah. tatha sati hetor
dharmini bhava-samsaye 03406 asiddhata eva hetu-dosa ity
asiddha-viruddhabhyam anyo 03407 na pratijñaya virodho nama
parajaya-hetuh. asiddha-viruddhe 03408 ca hetv-abhasa-vacanad eva ukta
iti na prthak pratijña-virodho 03409 vaktavya iti. 03410
ubhaya-asritatvad virodhasya vivaksato anyatara-nirdesa iti 03411 cet,
syad etat pratijña-hetvor virodha iti pratijña-hetu asritya 03412
ubhaya-asrayo bhavati. tatra yada pratijña-virodho vivaksitas 03413
tada pratijña-virodha iti ucyate, yada pratijñaya hetor va 03414
virodhas tada viruddho hetur iti. atah pratijña-virodho hetu-virodho 03415
va ity adosah. tatra hetor udaharanam nityah sabda 03416
utpatti-dharmakatvad iti, pratijña-virodhasya na asty atma iti, 03417
pratijña-hetvoh paraspara-viruddha-udaharanam guna-vyatiriktam 03418
ity adi, pratijñaya hetu-virodha-udaharanam na asty eko 03419 bhava
ity adikam iti. 03420 na, sarvatra hetv-apeksasya virodhasya
hetv-abhasa-anatikramat, 03421 yathoktam prak. anapekse ca kevale
svatah pratijña- 03422 virodhe vivaksite pratijña-hetvor virodha iti
hetu-grahanam 03501 asambaddham. na ca utpatti-dharmakatvan nityam ity 03502
atra api hetu-virodho yuktah, pratijñaya hi hetor badhane 03503
hetu-virodhan. iha tu hetuna pratijña badhyata iti pratijña-virodho
03504 yuktah, ubhaya-asraye api virodhe badhyamana-vivaksaya 03505
tad-virodha-vyavasthapanat. 03506 yad apy uktam etena pratijñaya
drstanta-virodha-adayo api 03507 vaktavya bhandalekhyanyayena
iti tatra api paksikrta-dharma- 03508 viparyayavati drstante
virodhan syat. viruddhe ca drstante 03509 yadi paksa-dharmasya
vrttir ananya-sadharana prasadyate, 03510 viruddhas tada
hetv-abhasah sadharanayam aprasadhite va 03511 tad-vrtti-niyame
anaikantikah avrttau va asadharanah. 03512
viruddha-drstanta-vrttau viparyaya-vrttau ca hetor na 03513 kascid
hetu-doso drstanta-virodhas ca pratijñaya iti cet, na, 03514 tad

api samsaya-hetutva-anativrtter drstanta-virodho hi
pratijñayah 03515 sadharmye dosah, na vaidharmye, abhimatatvat.
03516 sadharmya-drstante ca viparita-dharmavati vastutah
sadhya-avyabhicare 03517 api hetor na avyabhicara-dharmata sakya
darsayitum 03518 iti na apradarsita-avinabhava-sambaddhad hetor
niscayah. 03519 tan na pratijñaya drstanta-virodho hetv-abhasan
ativartate. 03601 ubhayatha api doso astv iti cet, na na hetu-dosasya
prak 03602 prasangena parajitasya dosa-antara-anapeksanat.
visesena sadhana- 03603 avayava-anukrama-niyama-vadina
udaharana-sadharmyam 03604 hetu-laksanam viruddhe drstante
na sambhavati iti prak 03605 prayuktasya hetor dosena parajaya iti na
uttara-drstanta-apeksaya 03606 virodhas cintam arhati. hetor api
drstanta-virodhe asadharanatvam 03607 viruddhatvam va
vaidharmye yadi vrttih syat. 03608 pramana-virodhe tu hetoh, yatha
na dahano agnih saityad 03609 ity adi hy asiddho hetv-abhasah. 03610
pratijñayah pramana-virodhah sva-vacana-virodhena vyakhyata 03611
iti. 03612 sarva ete sadhana-virodha hetv-abhasesv eva antarbhavanti
03613 iti hetv-abhasa-vacanena eva uktah. 03614 yat tu viruddham uttaram
para-pakse sva-siddhena gotva-adina 03615 anaikantika-codana iti, tad
asambaddham eva. yadi hi sva-siddhena 03616 gotva-adina parasya
vyabhicara-siddhim akankseta, 03617 tasya tat sva-paksa-viruddham na
abhimatam iti virodha 03618 yujyeta. sa hi svayam pratipanne gotve
hetu-vrtteh samsayano 03619 apratipattim atmanas tatha khyapayati.
sa ca hetuh 03620 saty asati gotve aprasadhita-sadhana-samarthyah
samsaya-hetutvad 03701 anaikantika eva prasadhite tu samarthyeh gotve
03702 avrtya hetor na samsaya eva sarva-samsaya-prakaranam
03703 pariharena samarthanat. etena sva-paksa-anapeksa-hetu-prayogasya
03704 anaikantikata vyakhyata, so api sva-abhimata-nitya-gotva- 03705
vrttim hetum anityatve bruvano asamarthita-sadhana-angataya 03706
samsaya-hetum eva aha iti. yat punar uktam ubhaya-paksa-sampratipannena
03707 vastuna anaikantika-codana iti, tatra apy avasyam 03708
samsaya-hetutva-mukhena eva anaikantiko vaktavyah. tad 03709 asamarthite
anyatra api tulyam iti na ubhaya-siddha-itarayor anaikantikavair 03710
visesah. 03711 yad apy uktam,
drstanta-abhasa-hetv-abhasa-purvakatvat 03712 tad-abhidhanena eva
ukta iti na prthag nigrasthanesu ukta iti, 03713 tad apy
avayava-antara-vadino ayuktam. yo avayava-antaram 03714 drstantam
hetor aha, tasya na hetv-abhasa-uktya drstanta-abhasa- 03715 uktir
vyapya tad-vacanena gamyamanasya tasmad sadhana-antara- 03716
abhava-prasangat. drstanta-abhasanam hetv-abhasesv 03717
antarbhavad drstantasya api hetav antarbhava isto bhavati, 03718
tatha ca na drstantah prthak sadhana-avayavah syad
aprthag-vrtteh. 03719 yo drstanta-sadhyo arthas tasya hetav
antarbhavad 03720 hetuna eva sadhita iti na drstantasya prthak
kimcit samarthyam. 03801 api ca na kimcit purva-paksa-vadino
hetv-abhasa-asamsparsah 03802 nyayyam nigrasthanam asti iti
tat-sambandhini sarvany 03803 eva hetv-abhasa-vacanena eva uktani iti na

prthag vacyani 03804 syuh. artha-antara-gamana-ader api hetor
asamarthya eva sambhavat. 03805 na hi samarthe hetau sadhye ca siddhe
artha-antara- 03806 gamanam kascid arabhate asamarthasya
mithya-pravrtter iti. 03807 paksa-pratisedhe
pratijñata-artha-apanayanam pratijñā-samnyasah. 03808 yah
pratijñatam artham anityah sabda aindriyakatvad 03809 iti
samanya-vrttya hetor vyabhicara-pradarsanena 03810 pratisedhe krte
ka evam aha anityah sabda iti parityajati, 03811 tasya
pratijñā-samnyaso nama nigrahashtanam iti. 03812 atra api yady
udbhavite api hetor vyabhicare na sa paksam 03813 parityajati, kim na
grhyeta. nigrhita eva hetv-abhasa-abhidhanad 03814 iti cet, kim
idanim utara-pratijñā-samnyasa-apeksaya, 03815 tasya tad eva
adyam nigrahashtanam iti kim anyair 03816 asakya-paricchedaih
kliba-pralapa-cestitair. upanyastair evam 03817 hy atiprasangah
syat. paksa-pratisedhe tusnimbhavatas 03818 tusnimbhavo
nama nigrahashtanam prapalayamanasya 03901 prapalayitvam nama
nigrahashtanam ity evam ady api vacyam 03902 syat, tasmad etad apy
asambaddham iti. 03903 avisesa-ukte hetau pratisiddhe visesam icchato
hetv-antaram. 03904 nidarsanam eka-prakrti idam vyaktam parimanat,
mrt-purvakanam 03905 sarava-prabhrtinam drstam
parimanam iti. asya 03906 vyabhicarena pratyavasthanam
nana-prakrtinam eka-prakrtinam 03907 ca drstam
parimanam iti evam pratyavasthita aha 03908
eka-prakrti-samanvaya-vikaranam parimana-darsanat sukha- 03909
duhkha-moha-samanvitam hi idam sarvam vyaktam parimitam 03910
grhyate. tasya prakrty-antara-rupa-samanvaya-abhave saty eka- 04001
praktikatvam iti. tad idam avisesa-ukte hetau pratisiddhe visesam
04002 bruvato hetv-antaram bhavati. sati ca hetv-antara-bhave 04003
purvasya hetor asadhakatvan nigrahashtanam. 04004 atra api purvasya eva
hetor anaikantikasya abhidhanan nigrhite 04005 hetv-antara-cinta kva
upayujyate. yadi prak-sadhana-vadi 04006 hetum anaikantikam uktva
datta-uttara-avasarah, tena eva nigrhyate 04007 adatta-uttara-avasarah,
hetv-antara-abhidhane api na nigraham 04008 arhaty aviramat. 04009
prakrtad arthad apratibaddha-artham artha-antaram. yathokta- 04010
laksane paksa-pratipaksa-parigrahe hetutah sadhya-siddhau 04011
prakrtyayam kuryan nityah sabdo asparsatvad iti hetuh, 04012
hetus ca nama hinoter dhatos tu-sabde pratyaye krd-antam 04013 padam.
padam ca nama-akhyata-upasarga-nipata iti prastutya 04014 nama-adini
vyacaste, idam artha-antaram nama nigrahashtanam 04015
abhyupagata-artha-asamgatatvad iti. 04016 nyayyam etan nigrahashtanam,
purva-uttara-paksa-vadinoh 04017 pratipadite dose prakrtam
parityajya-sadhana-anga-vacanam 04018 adosa-udbhavanam ca.
sadhana-vadino hy upanyasta-sadhanasya 04101 samarthane kartavye tad
akrtva aparasya prasangena aprasangena 04102 va atan-nantariyakasya
apy abhidhanam parajaya- 04103 sthanam utara-vadino api
dosa-udbhavana-matrad aparasya upaksepa 04104 iti. 04105
varna-krama-nirdesavan nirarthakam. yatha nityah sabdo 04106

jabagadadasatvat jhabhañghadhadhasavad iti. sadhana-anupadanan
04107 nigrhyata iti. 04108 idam apy asambaddham, na hi
varna-krama-nirdesad eva ista- 04109 artha-siddhav anarthakyam. yad
eva kimcid asadhana-angasya 04110 vacanam, tad eva anarthakam
sadhya-siddhy-upayogino 04111 abhidheyasya abhavat nisprayojanatvac ca
iti, prakara-visesa-upadanam 04112 asambaddham. 04113 vater upadanad
adosa iti cet, syad etat, varna-krama-nirdesavad 04114 iti vatir atra
upattah so anyada apy ananurupam grhnati ity 04115 adosa iti. na,
artha-antara-ader nigrasthanasya avacana-prasangat, 04116 evam hi ta
na prthag vacya nirarthakena eva abhidhanat. 04201 na sadhya-siddhav
anarthakam nirarthakam, yasya na eva 04202 kascid arthah, tan nirarthakam
istam iti cet, yasya kasyacid 04203 avadino api hi nirarthaka-abhidhane
kim na nigraho nigraha- 04204 nimitta-avisesat. 04205 na, tasya iha
aprastavad iti cet, ayatam iha yo nirarthakam 04206 braviti, tasya tena
eva nigraha iti. tat tulyam sarvasya asadhana- 04207 anga-vadina iti. sa
sarvo nirarthaka-abhidhayy anena eva 04208 nigrasthanena nigraha-arhah.
04209 na ca varna-krama-nirdesah sarvatra nirarthakah kvacit- 04210
prakarane tasya api arthavattvat. tasmad atra eva asya anarthakyat 04211
nigrasthanatvam. 04212 api ca atyalpam idam ucyate varna-krama-nirdeso
nigrasthanam 04213 iti kapola-vadita-kaksa-ghattitakam ity
evam-adinam 04214 api vacyatvat. 04215 parsat-prativadibhyam
trir-abhihitam apy avijñatam 04216 avijñata-artham. yad vakyam
parsada prativadina ca trir-abhihitam 04217 na vijñayate
slista-sabdham apratita-prayogam atidruta- 04218 uccaritam ity evam
adina karanena, tad avijñata-artham, asamarthya- 04301 samvaranaya
prayuktam nigrasthanam iti. 04302 na idam nirarthakad bhidyate. sa yadi
prakrta-artha-sambaddham 04303 gamakam eva kuryat, na asya-asamarthyam,
tatra 04304 jadyat parsad-adayo na pratipadyanta iti na vidvan nigrham
04305 arhati. 04306 parsat-prajñam aparikalpya vacanan nigraha-arha eva
iti cet, 04307 nyayavadino jadyad uktam ajanan kim na prativadi
nigrhyate. 04308 jadyat parsad-ader
avijñata-pratipadana-asamarthya iti vijeta na 04309 syan na
nigraha-arhah. asambaddha-abhidhane nirarthakam 04310 eva iti na prthag
avijñata-artham nama nigrasthanam iti. 04311 paurvaparya-ayogad
apratibaddha-artham aparthakam. yatra 04312 anakasya padasya vakyasya va
paurvaparyena yogo 04313 na asti ity asambaddha-arthata grhyate, tat
samudaya-arthasya apayad 04314 aparthakam, dasa-dadima-adi-vakya-vat.
04401 idam kila padanam asambandhad asambaddha-varnan 04402
nirarthakat prthag uktam nanv evam asambaddha-vakyam 04403 api prthag
vacyam syat. na ubhaya-samgrahat aparthakam, 04404 nirarthakasya api
samgraha-prasangat. evamvidhac ca visesa- 04405 samasrayat
prthag-nigrasthanana-laksana-pralapane atiprasango 04406 apy uktah.
na ca samgraha-nirdese kimcid dosam pasyamah 04407 prabhede va
guna-antaram iti yat kimcid etat. 04408 avayava-viparyasa-vacanam
apraptakalam. pratijña-adinam 04409 yathalaksanam artha-vasat
kramah, tatra avayavanam viparyayena 04410 abhidhanam
nigrasthanam. 04411 na, evam api siddher iti cet, na

prayoga-apeta-sabda-tulyatvat. 04412 yatha gaur ity asya padasya arthe
goni iti prayujyamanam 04413 padam kakuda-adimantam artham
pratipadyati iti. na sabda-anvakhyanam 04414 vyartham, anena padena
go-sabdam eva pratipadyate, 04415 go-sabdat kakuda-adimantam artham; tatha
pratijña-ady- 04416 avayava-viparyayena anupurvim pratipadyate,
anupurvyā 04501 ca artham iti, tatha hi purvam karma-upadiyate tatah
karanam 04502 mrt-pinda-adikam loka iti. 04503 tad etad unmattasya
unmatta-samvarnanam iva prayoga-apeta- 04504 sabda-vad etad iti. yadi
goni-sabdat kakuda-adimaty 04505 arthe pratitih,
sabda-anvakhyaṇa-prayātṇena artham na pasyamah. 04507
goni-sabdasya artha-pratipadane asamarthyat pratipadaka- 04508
vyutpatty-artham anvakhyanam iti cet, nanu goni-sabdad api 04509 loke
pratitir drsta. satyam drsta, na tu saksad ity uktam.
04510 uktam etan na punar yuktam, stri-sudranam ubhaya-pratiter 04511
abhavat. yah khalu ubhayam vetti sabdam apasabdam ca, sa 04512 evam
pratipadyate. yas tu nakka-sabdam mukka-sabdam eva 04513 va vetti, na
nasa-sabdam, sa katham apasabdac sabdam pratipadya 04514 tato artham
pratipadyeta. drsta ca anubhaya-vedino api 04515 pratitir iti na
paramparaya pratitih. 04516 arthe asamarthasya sabde api
pratiti-janana-asamarthyac ca. 04517 na hy arthe api vacakatvam nama
anyad eva tad-visaya-pratiti- 04518 jananat. apasabdā cec sabde
pratitim janayet, artha eva 04519 kim na janayati. na hy etasya arthat
kimcid bhayam pasyamo 04520 yena tam pariharet. 04601 akṛta-samayasya
sabde apy apratiti-jananac ca. na hy 04602 ayam apasabdah sabde api
svabhavatah pratitim janayaty 04603 adarsanat, samayata eva tu janayet.
samaya-vasad vartamano 04604 artha eva kim na pravartate. evam hi
pratipatti-parampara- 04605 parisramah parihṛto bhavati. 04606
viparyaya-darsanac ca. sabdad artham apratipadyamanah 04607 apasabdair
eva bahulam vyutpadyamana loke drsyante 04608 iti vyartham
sabda-anusasanam. 04609 na vyartham
samskrta-sabda-vyutpatty-arthatvad iti cet, 04610 ko ayam sabdanam
samskarah. na hy esam prajña-bahu-sruty- 04611 adikam
samskaram pasyamah, na apy esam ekantena 04612 sravyata, na apy
artha-pratyayane kascid atisayah. na 04613 dharmasadhanata
mithya-vṛtti-codanebhyah samskrtebhyo 04614 apy adharmas-utpatteh,
anyebhyo api viparyaye dharmas-utpatteh. 04615 sabdasya suprayogad eva
svarga-modana-ghosana vacana-matram. 04616 na ca evamvidhan agaman
adriyante yuktijñah. na ca 04617
dana-adi-dharmasadhanas-codanas-sunya-kevalas-sabda-suprayogān 04618
naraka-patam iti bruvanasya kasyacin mukham vakribhavati. 04619 tasman
na samskrto nama kascic sabdah. 04701 sista-prayogah
samskara iti cet, ke sista. ye viditas-vediyata- 04702
adis-gunas-yuktah. kah punar esam gunas-utkarsas-anapekso
alika-nirbandhah, 04703 yat te amun eva sabdan prayuñjate, na aparān.
na 04704 ca atra kascic sabde paroksah saksi, yata idam evam
niscinumah 04705 prayuñjate nama sista. nanv evam vayas
gunas-atisayah 04706 apasyantah samskaram kesamcic sabdanam

04707 anumanyamahe, tad-anvakhyana-yatnam va, guna-atisaya-abhavat.
04708 veda-raksa-adikam ca aprayojanam eva atat-samaya-sthayinah. 04709
saty api guna atisaye na karaniya eva anvakhyane yatnah 04710
tat-svabhavasya anyato api siddheh, prakrta-apabhramsa- 04711
dramida-andhra-adi-bhasa-vat. na hi pratidesam bhasanam
04712 kimcil laksanam asti, atha ca sampradaya-vasat ta lokas 04713
tatha eva pratipadyate tasam ca prayoga-bhramsam tatha 04714
samskrtanam sabdanam pratitir bhavisyati iti.
jada-pravrttir 04715 eva esa, ya sabdanam laksane
pravrttih. 04801 avayava-viparyaye api yadi tesam vacananam
sambandha-pratitir, na 04802 viparyayo na apy artha-apratitih samarthyat.
na hy atra kascit 04803 samayah pratyayana-avisese apy evam eva
avayavah prayoktavya 04804 iti. 04805 sa eva tesam kramo
yathavasthitebhyo artha-pratitir bhavati iti 04806 na viparyayat
pratitih, tata anupurvi-pratipattya pratitir 04807 iti cet, na
apratiyamana-sambandhebhya anupurvi-pratipattih. 04808 yesam
sabdnam kascit sambandho jayate, idam iha 04809 sambadhyata iti tesu
vidita-sambandhesu kah kasya purvo 04810 aparo va kramah, yena
kramena vyavasthapyeran. sambandha- 04811 pratipattau sa eva tesam
kramah, yo yathavasthitanam 04812 sambandhah pratiyate. na hi
vakyesu padanam krama-niyamah 04813 kascit, yatha rajñah
purusah, puruso rajña iti. yavadbhiih 04814 padair
artha-parisamaptih tada ekam vakyam, yatha 04815 devadatta gam anaya
krsnam iti. atra padanam yathakamam 04816 prayoge api na
artha-pratitau visesa iti kascit krama-abhinivesah. 04818
pratipaditam ca pratijña-vacana-antarena api yathartham 04819
pratitir bhavisyati iti pratiyamana-arthasya ca sabdasya prayoge 04820
atiprasangah. parisistesu ca sambandham pradarsya 04901
dharmini bhavah pradarsyeta, dharmini bhavam pradarsya 04902
sambandhah pradarsyeta iti na niyamah kascid ubhayatha api 04903
pratity-utpatter ity uktam. apratiyamana-sambandhesu ca padesu 04904 na
tebhya anupurvyā api pratitir iti na idam aparthakad 04905 bhidyata iti;
na apraptakalam prthag vacyam syad iti. 04906 hinam anyatamena apy
avayavena nyunam. yasmin vakye 04907 pratijña-adinam anyatamo avayavo na
bhavati, tad vakyam 04908 hinam sadhana-abhave sadhya-siddheh.
04909 na pratijña-nyunam hinam tad-abhave pratiti-bhavad iti 04910
pratipaditam. hinam eva tat nyunatayam api nigrahad ity 04911 aparah.
yah pratiyamana-artham anarthakam sabdam prayunkte, 04912 sa
nigraham arhet. na artha-upasamhitasya abhidhata ity 04913
asamiksita-abhidhanam etat. ata eva ca pratijñaya na sadhana- 04914
anga-bhava iti. 04915 hetu-udaharana-adhikam adhikam. ekena krtatvad
anyatarasya 04916 anarthakyam iti tad etan niyama-abhyupagame veditavyam.
04918 yatra eka-sadhana-vakya-prayoga-purvako vicarah, tatra adhika-
04919 abhidhanam anarthakam iti nigrahasathanam. prapañca-kathayam 04920
tu na kascid doso niyama-abhavad iti. 05001 sabdarthayoh
punarvacanam punaruktam anyatra anuvadāt. 05002 sabda-punaruktam anityah
sabdo anityah sabda iti. 05003 artha-punaruktam anityah sabdo

nirodha-dharmako dhvana 05004 iti. 05005 atra na sabda-punaruktam prthag
vacyam artha-punarukta- 05006 vacanena eva gatvat. na hy artha-bhede
sabda-samye api 05007 kascid dosah, yatha
05008 hasati hasati svaminy uccai rudaty atiroditi /
05009 krta-parikaram sveda-udgaram pradhavati dhavati /
05010 guna-samuditam dosa-apetam pranindati nindati /
05011 dhana-lava-parikritam yantram pranrtyati nrtyati //2//

05012 yatha va yad yasmin bhavati bhavati, na bhavati na bhavati, 05013 tat
tasya karyam, itarat karanam iti. 05014 gamyamana-artham punarvacanam
api punaruktam niyata- 05015 pada-prayoge sadhana-vakye yatha
pratijña-vacanam iti. 05016 artha-punaruktena eva gata-arthatvat na prthag
vacyam. ayam 05017 api niyata-sadhana vakya eva doso vaktavyah, na
vistara-kathayam, 05018 vyacaksano hi kadacid
asamyak-sravana-pratipatti- 05019 sankaya saksi-prabhrtinam
punah punar bruyat, api na tatra 05020 kimcic chalam. 05021 na
avisayatvad iti cet, na ayam gurur na sisya iti na yatnatah 05101
pratipadaniyah, yena punah punar ucyata iti punarvacane 05102 nigraha eva
iti cet, na, saksinam yatnena pratipadyatvat, 05103 tad-apratipadane
dosa-abhidhanat, pratipadyasya sisyatvat, 05104
vijigisu-vada-pratisedhatvat, trir-abhidhana-vacanat, punarvacana-
05105 prasange samaya-niyama-abhavad ca. 05106 na ca idam adhikad bhidyata
iti na prthag vacyam. viniyata- 05107 pada-prayoge hi sadhana-vakye
adhikya-dosa iti punarvacane 05108 api gata-arthasya-adhikyam eva padasya
iti. 05109 prapañca-kathayam apy
akathita-eka-artha-sadhana-adhikaranayam 05110
nana-artha-sadhana-ipsayam nana-sadhana-ipsayam va 05111
srotur hetv-adi-bahulasya punarvacanasya adosatvat pratita- 05112
pratyaya-abhavad hetv-adi-bahulyam vacana-bahulyam ca sadhana- 05113
dosa iti adhikya-punarvacanayos tulya-dosa iti samgraha- 05114 vacanam
nyayyam, dosa-abhavad eva guna-abhavad, evamprakaranam 05115
bhedanam vacane ca atiprasangad ity uktam. 05116 paryaya-sabda-kalpo
hy aparo hetur eka-hetu-pratipadite visaye 05117 vartamanah
pratipadyasya visesa-abhavad. arthah punah- 05118 pratipadanan na
bhidyate. 05201 yat punar uktam, anuvade tv apunaruktam sabda-abhyasad
05202 artha-visesa-upapattah, yatha hetv-apadesat pratijñayah
05203 punarvacanam nigamanam iti, pratijñaya eva gamyamana-arthaya
05204 vacanam punarvacanam, kim punar asyah punarvacanam 05205 ity
ayuktam nigamanam. 05206 vijñatasya parsada trir-abhihitasya
apratyuccaranam ananubhasanam. 05207 vijñata-vakya-arthasya
parsada prativadina 05208 trir-abhihitasya yad apratyuccaranam, tad
ananubhasanam 05209 nama nigrahasathanam. apratyuccarayan
kim-asrayam para- 05210 paksa-pratisedham kuryad iti. 05211
uttarena avasanam na idam nigrahasathanam iti cet, syad 05212 etat,
uttarena guna-dosavata mudha-amudhatvam gamyata iti 05213 kim
punar-uccaritena. asti hi kascid uttare samartho na pratyuccarane, 05214
na asau tavata nigraham arhed iti. 05215 na, uttara-visaya-aparijñanat.

yady ayam na pratyuccarayati, 05216 nirvisayam uttaram prasajyeta. atha uttaram braviti, 05217 katham na uccarayati. tad idam vyahatam ucyate, na uccarayaty 05301 uttaram ca braviti iti. apratijñānac ca. na ca idam pratijñāyate, 05302 purvam sarvam uccarayitavyam, pascad uttaram 05303 abhidhatavyam iti, api tu yathakathamcid uttaram vacyam, 05304 uttaram ca asraya-abhave ayuktam iti, yuktam apratyuccaranam 05305 nigrahasathanam iti. 05306 yadi nama vadi sva-sadhana-artha-vivarana-vyajena prasangad 05307 aparaparam ghosayet, vivada-aspadam ca jijñāsitam 05308 artha-matram uktva pratijñā-adisv artha-visesa-paramparaya aparān 05309 arthan upakṣipya katham vistarayet, tac ca sarvam yada 05310 na anuvaktum saknuyat, kas tasya vivada-asraya-artha-matra-uttara- 05311 vacane samarthya-vidhatah, yena vadi-vacana-ananubhasanam 05312 nigrahasathanam ucyate. tasmad sarvam vadi-katham 05313 ananubhasamano na uttare asamarthah. 05314 yad-vacana-nantariyaka jijñāsita-artha-siddhih yatha paksadharmata- 05315 vyapti-prasadhana-matram na tatra api prasanga-antara- 05316 upakṣepah, tad avasyam sadhana-anga-visayatvad dusanena upadarsyata 05317 eva. tatra api na sarvam prag anukramena uccaritavyam, 05318 pascad dusanam vacyam dvir uccarana-prasangat. dusana- 05401 visaya-upadarsana-arthe anubhasane vadi-vacana-anukrama- 05402 ghoṣanam vyartham iti, na karyam eva dusayata asya ayam dosa 05403 iti nantariyatvat pratidosa-vacanam visaya-upadarsanam 05404 kriyata eva. na hi sarva-visaya-upadarsanam kṛtva yugapad 05405 dosah sakyate abhidhatum, pratyartham dosa-bhedat. tasmad 05406 yam padartham dusayati, sa eva tad-dusana-visayas tada 05407 pradarsaniyo na aparāh, tad-dusane aparā-upadarsanasya asambhavat. 05408 tasmin dusite punar anyo artho aparā-dosa-visaya ity 05409 ayam anubhasane dusane ca nyayah. sakṛt-sarva-anubhasane 05410 api dosa-vacana-kale punar visayah pradarsaniya eva, apradarsite 05411 dosasya vaktum asakyatvat. tatha ca dvir-anubhasanam 05412 kṛtam syat. tatra prathamam sarva-anukrama-anubhasanam nisprayojanam. 05413 dusana-vadina dusane vaktavye yan na tatra upayujyate, 05414 tasya abhidhanam adosa-udbhavanam dvir-uktis ca iti 05415 sakṛt-sarva-anubhasanam parajaya-adhikaranam vacyam. 05416 tatha astv iti cet, syad etat, uktam etad artha-antaram nigrahasathanam 05417 iti. tatra sadhane yatah kutascit prasanga-adina 05418 anantariyaka-abhidhanam vadino artha-antara-gamanam eva iti 05419 sa nigraha-arhah. na kascit tat-kathita-kriyamana-prasango 05420 na prasajyate. na api tat tasya anubhasaniyam, na ca idam apy 05421 asmabhir anujñāyate, sarvam prak sakṛd vaktavyam pascad 05422 dusanam iti, kim tu dusayata avasyam visayo darsaniyo 05423 anyatha dusana-ṛtṭer iti. 05501 evam tarhi na ananubhasanam prthag nigrahasathanam 05502 vacyam apratibhaya gatvat, uttarasya hy apratipattir 05503 apratibha. na ca uttara-visayam apradarsayann uttaram pratipattum 05504 samarthah. na hy anaksipta-anuttara-pratipattikam

05505 ananubhasanam. tena ananubhasanasya vyapikayam
apratibhayam 05506 vihitam nigrahasathanatvam ananubhasane labdham
05507 eva, gavi vihitam iva sasna-adimattvam bahuleye api. tasmad 05508
apratibha eva nigraha-adhikaranatvena vacya, na ananubhasanam. 05510
kas ca ayam samaya-niyamas trir-abhihitasya ananubhasanam 05511 iti.
yadi tavat para-pratipadana-artha pravrttih, kim 05512 trir
abhidhiyeta. tatha tatha sa grahaniyah, yatha asya pratipattir 05513
bhavati. atha para-upatapana-artha, tada api kim trir 05514 abhidhiyate,
saksinam karne nivedya prativadi kasta-pratita- 05515
druta-samksipta-adibhir upadrotavyah, yatha-uttara-pratipatti- 05601
vimudhas tusnimbhavati. na hi para-upatapana-krame kascin 05602
nyayah, yena kasta-pratita-prayoga-druta-uccaritani nivaryante 05603
trir-abhidhanam va vidhiyate. na ca para-upatapaya santah pravartante
05604 sastrani va praniyante ity ado vaktavyam. tasmad 05605 tavad
vaktavyam, yavad anena na grhitam, na trir eva. agrahana- 05606
samarthyeh prag eva paricchinna-samarthyena parihartavyah 05607 paran
anupratibodhyeti. 05608 avijñatam ca ajñanam. vijñatam parsada
prativadina yad 05609 avijñatam, tad ajñanam nama nigrahasathanam.
arthe khalv 05610 avijñate na tasya pratisedham bruyad iti. 05611 etad
apy ananubhasana-vad apratibhaya eva gamyatvad 05612 avacyam. yatha
ananubhasane apradarsita-visayatvad uttara- 05613 pratipattir asakya
iti anuttara-pratipattya eva nigrahasathanatvam 05614
uttara-visaya-pradarsana-prasangam antarena anubhasanasya 05615
vaiyarthyat, tatha-jñane apy uttara-apratipattya eva 05616
nigrahasathanatvam, ajananah katham uttaram uttara-visayam 05701 ca
uttaram bruyad iti visaya-ajñanam uttara-jñanam 05702 ca
nigrahasathanam, anyatha-pratibhaya nirvisayatvat. anavadharita- 05703
artho hi na anubhaset. ananubhasamano visayam 05704
apradarsya-uttaram pratipattum na saknuyad iti uttaram 05705 na
pratipadyeta jñata-uttara-tad-visayasya uttara-apratipatter asambhavat.
05706 ubhayam etad uttara-apratipatteh karanam iti. 05707 tad-abhave
pratipattir bhavaty eva iti tayoh prthag vacane 05708 apratibhayah ko
visaya iti vaktavyam, nirvisayatvad avacya 05709 eva syat. 05710 na
uttara-ajñanam ajñanam kim tarhi visaya-ajñanam, ajñate 05711 hi
visaye uttara-ajñanat tan na pratipadyeta iti asti visayo apratibhaya
05712 iti cet, evam tarhy ananubhasanam nirvisayam, 05713 ajñanena
aksepāt. na hi visayam samyak pratipadyamanah 05714 kascin na
anubhaseta iti na ananubhasanam prthag vacyam. 05715
uttara-ajñanasya ca aksepāt. visaya-ajñanena uttara-ajñanam apy
05716 aksiptam eva. na hi visayam ajanann uttaram janati iti na eva
apratibhaya 05717 visayo asti. 05801 jñate api visaye punar
uttara-ajñanam apratibhaya visaya 05802 iti cet, evam tarhi
visaya-uttara-ajñanayor api prabhedan nigrahasathana- 05803 antarani
vacyani. yatha ajñanasya visaya-ajñanam uttara- 05804 ajñanam iti
prabhedad asaty api guna-atisaye nigrahasathana- 05805 antara-vyavastha
kriyate, tatha ajñanayor api sarva-jñana-ardha- 05806 ajñanam ity
adi-prabhedan nigrahasathana-antarani kim na ucyante. 05807 na ca

ubhayasya apy ajñanasya samgraha-vacane kascid 05808 dosah, gunas tu syad iti samgraha-vacanam nyayyam. 05809 tasmad ananubhasana-jñanayor apratibha-visayatvan na 05810 prthag-vacanam. api ca na purva-uttara-vadino hetv-abhasa-pratibhabhyam 05811 anyan nigrasthanam nyayyam asti tad-ubhaya- 05812 vacanena eva sarvam uktam iti. tad-ubhaya-akṣiptesu prabhedesu 05813 guna-atisayam antarena vacana-ader atiprasangad vyarthah 05814 prapañca iti. 05815 uttarasya apratipattir apratibha. para-paksa-pratisedha 05816 uttaram yada na pratipadyate, tada nigrhito vaktavyah. 05817 sadhana-vacana-anantaram prativisayam uttare vyartham 05818 tad-ajñana-krama-ghosana-sloka-patha-adina kalam gamayan kartavya- 05819 apratipattya nigraha-arha iti nyayyam nigrasthanam 05820 iti. 05901 karya-vyasangat katha-vicchedo viksepah. yat kimcit kartavyam 05902 vyasajya katham vicchinatti, idam me karaniyam 05903 parihyate, asminn avasite pascad karisyami, pratisyayakala 05904 me kantham kṣinoty evam-adina katham vicchinatti, sa viksepo 05905 nama nigrasthanam. ekantara-nigraha-antayam kathayam 05906 svayam eva katha-antam pratipadyata iti. 05907 idam apy yadi purvapaksa-vadi kuryad vyaja-upaksepa-matrena, 05908 na punar bhutasya tathavidha-katha-uparodhinah karyasya 05909 bhavet, tasya sva-sadhana-asamarthya-paricchedad eva 05910 viksepah syat. tatha ca idam artha-antara-gamana eva antarbhaved 05911 asamartha-sadhana-abhidhanad hetv-abhasesu va. prakṛta- 05912 sadhana-asambaddha-pratipattes ca nirarthaka-aparthakabhyam 05913 na bhidyate. atiprasangas ca evamprakaranam asambaddha- 06001 sadhana-vakya-pratipatti-bhedanam prthag-nigrasthanam- 06002 vyavasthapanam proktah. atha uttarapaksa-vady evam vikṣipte, 06003 tasya api sadhana-anantaram uttare pratipattavye tad-apratipattya 06004 viksepa-pratipattir apratibhayam artha-antare va antarbhavati. 06006 nanu na avasyam sadhana-dusanabhyam eva sarvasya pratipattir, 06007 yena sarva vadi-prativadinor na asamyak-pratipattir 06008 hetv-abhasesv apratibhayam va antarbhavet. bhavati hi anibaddhena 06009 api katha-prapañcena vivada iti, na, asambhavat. 06010 ekatra adhikarane viruddha-abhyupagamayor vivadah syat, aviruddha- 06011 abhyupagamayor anabhyupagamayor va vivada-abhavat. 06012 tatra avasyam ekasya prag-vacana-pravrttih, yugapat-pravrttau 06013 paraspara-vacana-sravana-avadharana-uttaranam asambhavena 06014 pravrtti-vaiphalyat svastha-atmanam apravrtteh. tena 06015 ca sva-upagama-upanyase avasyam sadhanam vaktavyam, 06016 anyatha paresam apratipatteh, aparena ca tat-sambandhi dusanam. 06017 ubhayor asamyak-pratipattau hetv-abhasa-apratibhayoh 06018 prasanga iti. sarvo nyaya-pravrttah purva-uttarapaksa-upanyaso 06101 dvayam na atipatati. etena eva vitanda pratyukta-abhyupagama- 06102 abhave vivada-abhavat. 06103 yada tarhy abhyupagamyā vadam viphalataya na kimcid 06104 vakti, anyad va yat kimcit pralapati, tada katham hetv-abhasa- 06105 antarbhavah. asamarthita-sadhana-abhidhana evam

uktam, 06106 anabhidhana anya-abhidhanayor api parajaya eva ity uktam 06107
abhyupagamy vadam asadhana-anga-vacanat. etena adhikasya 06108
punaruktasya ca pratijña-ader vacanasya ca nigrahasathanatvam 06109
vyakhyatam, tad api hi pratipadita-artha-viparyayatvat 06110
sadhana-samarthya-anabhidhanam. apratita-pratyayataya laksanat 06111
sadhanasya asadhana-anga-vacanam iti nigrahasathanam 06112 iti. 06113
sva-paksa-dosa-abhyupagamat para-pakse dosa-prasango mata-anujña.
06114 yah parena coditam dosam anuddhrtya, bhavato 06115 apy ayam
dosa iti braviti, yatha bhavams caurah purusatvad 06116 ity ukte
sa tam pratibruyad, bhavan api iti, sa sva-pakse dosa-abhyupagamat
06117 para-pakse tam dosam prasañjayan para-matam 06118 anujanati
iti mata-anujña nigrahasathanam iti. 06201 atra api yadi purusatvac cauro
bhavan api syat, na ca bhavata 06202 atma evam istah, tasman na
ayam caurya-hetur iti yady 06203 ayam abhiprayah, tada na kascid
dosah, anabhimate tad-atmani 06204 cauratvena hetu-darsanena
dusanat. 06205 prasangam antarena añjasena eva kim na
vyabharita iti 06206 cet, yat kimcid etat, santi hy evamprakara api
vyavahara loka 06207 iti. atha tad upaksepam abhyupagacchaty eva, tada apy
06208 asav uttara-apratipattya eva tat-sadhane nigraha-arhah, na aparatra
06209 sva-dosa-upaksepam, tat-sadhana-nirdosatayam hi
tad-abhyupagama 06210 eva uttara-apratipattir iti tavata eva purvam
apanna-nigrahasya 06211 para-dosa-upaksepasya anapeksaniyatvad iti.
06212 nigraha-praptasya anigraha paryanuyojya-upeksanam. paryanuyojyo
06213 nama nigraha-upapattya codaniyah, tasya upeksanam 06214
nigraha-prapto asi ity ananuyogah. etac ca kasya parajaya 06215 ity
anuyuktaya parsada vaktavyam, na khalu nigraha-praptah 06216
sva-kaupinam vivrnuyad iti. 06301 atra api yadi sadhana-vadinam
nigraha-praptam uttara-vadi 06302 na paryanuyunkte, apratibha eva asya
uttara-apratipatter iti na 06303 paryanuyojya-upeksanam prthag
nigrahasathanam. nyaya-cintayam 06304 punar na dvayor ekasya api atra
jaya-parajayau, sadhana- 06305 abhasena artha-apratipadanad
bhuta-dosa-anabhidhanac ca. 06306 atha kamcid dosam udbhavayati,
kamcin na, na tada 06307 nigraham arhati uttara-pratipatteh. 06308 arhati
eva, sarvasya sato dosasya anudbhavanad iti cet, na 06309 santa iti
krtva sarve dosa avasyam vaktavya avacane va 06310 nigraha, ekena
api tat-sadhana-vighatad, eka-sadhana-vacana-vat. 06311 yatha ekasya
artha-asya aneka-sadhana-sadbhave apy ekena eva 06312 tat-siddher na
sarva-upadanam iti na dosam udbhavayann eva aparasya 06313 anudbhavanam
nigraha-arhah. 06401 atha purva-paksa-vadi uttara-paksa-vadinam
nigraha-praptam 06402 na nigrhnati, tada tayor nyayena na ekasya api
purvavaj 06403 jaya-parajayau. dosa-abhasam bruvanam
uttara-vadinam sva- 06404 sadhanad anutsarayato
asamarthita-sadhana-angatvan na jayo 06405 vadinah,
sarva-dosa-asambhava-pradarsanena sadhana-anga-samarthanat. 06406 na apy
uttara-vadino bhuta-dosa-apratipadanat. tasmad 06407 evam api na
paryanuyojya-upeksanam nama parajaya-adhikaranam 06408 iti. 06409
asthane nigrahasathana-anuyogo niranuyojya-anuyogah. nigrahasathana- 06410

laksanasya mithya-avasayad anigrahasthane nigrhito 06411 asi iti
bruvan niranuyojoya-anuyogan nigrhito vaktavyah. 06412 atra api yadi
tat-sadhana-vadinam abhutair dosair uttara- 06413 vady abhiyuñjita, so
asthane nirdose nigrahasthanasya abhiyokta- 06414 udbhavayita na bhavati.
tatha ca bhuta-dosa-udbhavana-laksanasya 06415 uttarasya apratipatter
itarena uttara-abhasatve pratipadite 06501 apratibhaya eva nigrhita
iti na idam ato nigrahasthana-antaram. 06503 atha uttara-vadinam bhutam
sadhana-dosam udbhavayantam 06504 aparo dosa-abhasa-vacanena
abhiyuñjita, tasya tena bhuta- 06505 dosatve pratipadite
sadhana-abhasa-vacanena eva nigrhita iti. 06506 evam api na idam
hetv-abhasebhyo bhidyate. avasyam hi 06507
visaya-antara-vyapty-artham hetv-abhasa nigrahasthanatvena 06508
vaktavyah, tad-uktav apara-uktir anarthaka iti. 06509 siddhantam
abhyupetya-niyamat katha-prasango apasiddhantah. 06510 kasyacid
arthasya tathabhavam pratijñaya pratijñata- 06511 artha-viparyayat
katha-prasangam kurvato apasiddhanto 06512 vijñeyah. yatha na sato
vinasah, na asad utpadyata iti siddhantam 06513 abhyupetya paksam
avasthapayati eka prakrtir 06514 vyaktasya, vikaranam
anvaya-darsanat. mrd-anvayanam sarava- 06515 adinam drstam
eka-praktikatvam, tatha ca ayam vyakta- 06601 bhedas
sukha-duhkha-moha-samanvito grhyate. tat sukha-adibhir 06602
eka-prakrtir iti. sa evam uktavan paryanuyujyate. 06603 atha prakrtir
vikara iti katham laksayitavyam iti. yasya avasthitasya 06604
dharma-antara-nivrttau dharma-antaram pravartate, 06605 sa prakrtih.
yat tad dharma-antaram, sa vikara iti. so ayam 06606
prakrta-artha-viparyayad aniyamat katham prasañjayati. pratijñatam
06607 khalv anena na asad avirbhavati, na sat tirobhavati iti. 06608
sad-asatos ca tirobhava-avirbhavav antarena na kasyacit pravrtty-
06609 uparamah pravrttir va iti evam pratyavasthito yadi sata 06610
atma-hanam asatas ca atma-labham abhyupaiti, apasiddhanto 06611 bhavati
atha na abhyupaiti, pakso asya na sidhyati iti. 06612 iha api na kascid
aniyamat katha-prasangah yat tena upagatan 06613 na asad utpadyate, na
sad vinasayati iti tasya samarthanaya 06614 idam uktam eka-praktikam idam
vyaktam anvaya-darsanad 06615 iti. tatra eka prakrtih
sukha-duhkha-mohah. tad-avibhakta- 06616 yonikam idam vyaktam
tad-anvaya-darsanat. vyaktasya 06701 tat-svabhavata-bheda-upalabdher iti
sukha-adinam utpatti- 06702 vinasabhyupagama-abhavat sarvasya
tad-atmakasya na utpatti- 06703 vinasav iti siddham bhavati. atra
tad-uktasya hetor dosam 06704 anudbhavya vikara-prakrti-laksanam
prechan svayam ayam 06705 prakrta-asambandhena aniyamat katham
pravartayati. 06706 tatra idam syad vacyam, vyaktam nama
pravrtti-nivrtti- 06707 dharmakam, na tatha sukha-adayah. vyaktasya
sukha-ady-anvaye 06708 sukha-adi-svabhavatayam
pravrtti-nivrtti-dharmata-laksanam 06709 avahiyata iti. na
tad-rahita-sukha-adi-svabhavata vyakta-laksana- 06709 virodhad iti.
sukha-ady-anvaya-darsanad ity asiddho hetur 06711 iti. evam hi tasya
sadhana-dosa-udbhavanena pakso dusito 06712 bhavati. so

anupasamhrtya sadhana-dosam katham pratanayan 06713 sva-dosam
paratra upaksipati. 06714 ayam eva doso anena prakaranena ucyata iti cet,
esa naimittikanam 06715 visayah, na lokah sabdair apratipaditam
artham 06716 pratipattum samartha iti. sa eva ayam
bhandalekhyanyayo 06717 atra api. yathoktena nyayena purvakasya
asadhana-angasya asiddhasya 06718 hetor abhidhanad eva nigrahah, na api
aniyamat 06719 katha-prasangad iti. idam api hetv-abhasesv
antarbhavan na 06720 prthag vacyam. 06801 hetv-abhasas ca
yathoktah. hetv-abhasas ca nigrahashtanani. 06802 kim punar
laksana-antara-yogad hetv-abhasa nigrahashtana- 06803 bhavam
apadyante, yatha pramanani prameyatvam 06804 ity ata aha
yathokta-hetv-abhasa-laksanena eva nigrahashtana- 06805 bhava iti.
06806 atra api yathoktam krtva cintyam eva, kim te
yathalaksita-prabhedas 06807 tatha eva, ahosvid anyatha iti. tat tu
cintyamanam 06808 iha atiprasajyata iti na pratanyate. hetv-abhasas ca
yathanyayam 06809 nigrahashtanam iti etavan-matram istam iti.
06810 loke avidya-timira-patala-ullekhanas tattva-drster
06811 vadanyayah parahita-ratair esa sadbhiih pranitah /
06812 tattva-alokam timirayati tam durvidagdho jano ayam
06813 tasmad yatnah krta iha maya tat-samujjvalanaya //3//
06814 vadanyayo nama prakaranam samaptam.