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Therefore, word boundaries are usually not marked by blanks.
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Revisions:

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

Text

reference: jaim_ = jaimini, mimamsasutra

(?) = unclear

sastradipika /

prathamadhyaye prathamastarkapadah /

laksmikaustubhavaksasam muraripum sankhasikaumodakihastam

padmapalasadatmanayanam pitambara sarnginam /

medhasyamamudarapivaracaturbahum pradhanatparam

srivatsankamanathanathamamrtam vande mukundam muda //1 //

nyayabhasatamaschannasastratattvarthadarsikam /

kumarilamatenaham karisye sastradipikam //2 //

athato dharmajijnāsa // jaim_1,1.1 //

anena sutrena praripsitasya sastrasya srotpravrttisiddhaye

dharmajñanam prayojanam kathyate /

yada hi dharmajijnāsa kartavyetyukte sastramarabhyamanam drsyate

tada nunamidam sastram dharmajñanaprayojanamityavagamyate* ///

viditam tavatprayojanam / sambandho 'pi sastrasya

prastavaheturvaktavyah / yatha sastrantaresu

sisyaprasnanantaryadisambandhah prastavako varnyate tathehapi

sastrarambhe sisyaprasnanantaryadisambandhah prastavako

varnyate tathehapi sastrarambhe prayojakanam sambandhanamanyatamo

vaktavyah- anena sambandhenedam sastramayatamiti / anyatha

hyasambaddhapralapitam syat /

satyam /

ihatu ya evayam prayojanena saha sastrasya

sadhyasadhanatvasambandhah sa eva sastrasya prastavako nanyah /

bhavati hi sadhanatvameva sadhyarthinah sadhane pravrttihetuh /

sacayam sambandhah prayojanoktyaivarthajijnāyata iti na

sutrakarena prthagukta ityadosah* ///

atredam cintyate- kimadhyayanantaram dharmajijnāsaya gurugrhe

'sthatavyam, uta gurugrhasamavartitavyamiti / yadi hi

svadhyayadhyayanavidhina dharmamatarthamadhyayanam swardadyarthena

vidhiyate tatasmanmatrenaiva sastrarthasya samaptatvat

'adhityasnayat' iti smrtivacanabalena ca samavartitavyamiti /

adhyayanavidhivicharah /

athÄ•ká¹£aragrahaá¹‡Ä•diparamparopajÄ•yamÄ•navÄ•kyÄ•rthajÄ±Ä•nÄ•rthamadyayanaá
vidhiyate /

tatastasya vicaramantarenasambhavadadhyayanavidhinaivarthadvicaro
vihita iti gurugrha evavasthaya vicarayitavyo dharmah /
tatra- 'vinapi vidhina jñanalabhannahi tadarthata //

kalpyastu vighisamarthyatsvargo visvajidativat'* ////

svadhyayasamskaradvarenadhyayanasyarthajñanahetutvam vinaiva
vidhina pramanantarena siddhameveti tadardhye vidhyanarthakyam /
nacavaghatadividhivanniyamarthatvam / avadhato hi
darsapurnamasapurve niyamyate / avaghatanispannaireva
tandulairapurvam sidhyatiti na tandulasvarupe,
pramanantaravirodhat / tadvadihapi jñanasyadhyayanamantarenapi
darsanattatsvarupe niyamasambhavat kratvapurvesvevadhyayananiyamo
vidhatavyah /
adhitaireva vedairavagatani karmani phaladaniti /
nacaivam yuktam /
akratvarthatvadadhyayanasya anarabhyadhitatvat,
srutyadyabhavaccakratvarthatvam /
tasmadadrstarthameva svadhyayadhyayanamityadhyayanamatrena
samapte sastrarthe gurugrhotsamavartitavyamiti prapte 'bhidhiyate-
'labhyamane phale drste nadrstaparikalpana //

vidhesca niyamarthatvannanarthakyam bhavisyati* ////

tathahi asatyadhyayanavidhavagnihotradsastrani
vidvamsamalabhamananyavidvamsamevadhikrtya
vidyamantarenanusthanasambhavadvidyamaksipatyavisesaccatur
o varnanadhikuryuh /
satitvadhyayanavidhau traivarnikanameva vidusamadhikaro bhavati na
turiyadeh* ////

tathahi- vasante brahmanamupanayita, grisme rajanyam,
saradivaistryam' iti
dvtiyanirdesadupanayanamskrtastraitraivarnikah kimasmbhiih
kartavyamityapeksante / tatsamnidhau cadhyayanamanirdistakartrakam
vidhiyamanam kartaramapeksate /

tatrapeksasamnidhiyogyatvairevam vijñayate-
traivarnikairevopanitairaksaragrahanenadhyayanadiparamparayarthajña
nam kartavyamiti / evañca
phalavadadhyayanakarkatá¹>bhÅ«tamÄ•á¹‡avasaá¹f skÄ•ratvÄ•dupanayanamadhyayanÄ«á¹
gam, adhyayanamapi drstarthajñanartham, arthajñanam
tvanusthanaupayikatvatprasiddhaphalakameveti sarvesam phalavattvam /

adhyayanadhikaraniyamah /

evañca traivarnikesu vidvasu labdhesu
nagnihotravidhayascaturthavarnasya vidyamaksipanti, kintu
traivarnikaneva viduso 'dhikurvanti /

so 'yamadhikaranyamo 'pasudradhikarane vaksyamano
'dhyayanavidhiprasadalabhya iti phalavaneva vidhih /
tenarthajñanavasananamadhyayanamadhyayanavidhina vidhiyata iti
vicaramantarena tadanupapatteradhyayanavidhireva
vicaramaksipamstadviruddham smarta snanam badhayata iti
siddhamadhyayanantaram dharmajijñasa kartavyeti* ////

kecitpunaracaryakaranavidhiprayuktatvamadhyayanasyangikrtya
kimacaryakasiddhirevadhyayanasya prayojanamutarthajñanamiti vicarya

antarangatvadarthajñanamityahuh /

kim punah karanamacaryakaranavidhiprayuktatve 'dhyayanasya,
adhyayanavidheradhikarisunyatvadacaryakaranavidhiprayuktya
catmalabhe visvajidativatphalakalpananupapattih /
kah punaracaryakaranavidhih, katham va tenadhyayanasya prayuktih
/

ucyate- upaniya tu yah sisyam vedamadhyapayeddvijah //

sakalpam sahasyam ca tamacarya pracaksate //

iti smrtyanumitah / upaniyadhyapanenacaryakam kuryad'
ityacaryakaranavidhih / atra cadhyapanamacaryatvasadhanam /
upanayanam tu ktvapratyayattasyaivangam /
tacca kena dvarenadhyapalasyopakarotityapeksyam
upaneyasattirevajya dvaramangikriyate lingat /
tadupaneyo 'pi nakiñcitkaro 'ngamiti tadvyaparatenadhyavasiyate /
tadevam svangabhutamupanayanam prayuñjano
'dhyapanavidhistaddvarenadhyayanam prayunkte* ////

tadetadanupapannam /

tathahi- niyogarthasyadhyayanasyacaryakaprayojanarthajñanaprayojanata
va na sakyate sastrena bodhayitum sadhyadvayasyaikatrasambhavat /
niyogarthataiva sastrena bodhyate arthajñanarthatayam
tvanujñamatramiticet tathapyarthadvayam syadeva* ////

kiñcaivam sakrduccaritasya linpratyayasya
vidhyarthatvamanujñarthatvam ceti vairupyamapi syat tena samsaya
evanupapannah / tatha siddhanto 'pyanupapanna eva-
pramanantarasiddhatvadarthajñanarthatvam na
sastragocaratanubhavatiti /
tatra yadevasmadabhipretam vidherniyamarthatvam mahata prayatnena
bhavadbhirdusitam tadeva bhavadbhirapi
muktalajjairananyagatikatvadasrayaniyamapannam /
niyamanangikare ca purvapaksa eva sreyanapadyate /
acaryatvasyadrstatvena prayojanatopapattih /
arthajñanarthatve cadhyayanam svadhyayasamskaro niyogarthatve tu
pradhanakarmeti vairupyamapi syat* ////

arthajjatamarthajñanam prayojanam na sastrata iticet, acaryatvamapi
prayojanam na syat tasyapyarthajjatvat / smrtibadhena ca

snanotkarso na syadasastrasvikrtatvadvicarasya /

adhyayanavidhau niyojyakalpana /

kiñca- niyojyah kalpaniyo 'tra vidhyarthanupapattih /

nacopanayanasyangabhavo 'styadhyapanam prati /

dvitiyasrutisamarthyatsa manavakasamskriya //

tathasatyantarangatvadangamadhyayanasya tat* ////

yattavanniyojyabhavadaprayojakatvamadhyayanavirodheriti, tadayuktam,

abhavasiddheh, asrutasyapi visvajitadivatkalpanat / karyam hi

vidhyarthah, sambandhisabdascayam karyamiti, kasyacidhi

kiñcitkaryam

bhavati na sarvam sarvasya, atah kasyedam karyamityasti

sambandhyapeksa, savasyamadhyahrtena kenacinnivartaniya- asyedam

karyamiti, yasyedam karyam sa eva niyojya ityucyate* ////

yadyapi kathañcitparaprayuktanusthanadevatmalabhah syat, tathapi

na tavata karyatvam sidhyati /

nahi krtisadhyatamatram karyatvam /

kim tarhi, yatkrtsadhyam krtimprati pradhanabhutam

tatkaryamityucyate /

pradhanyam ca krtestaduddesena pravrttih, tatascadhyayananiyogena

karyena bhavatavasyam purusavyaparoddesyena bhavitavyam* ////

nacasati niyojye taduddesena kascitpravarteta / adhyapanavidhina hi

pravartyamano manavakah

kathañcidadhyayanamatramanutisthannatvapurvamuddiset /

nahi tasya taduddesyam pramanabhavat /

prayajadyapurvani darsapurnamasapurvopakaritvattadhikrtena

purusena tatsiddhyarthamuddisya kriyamananiti yuktam yadasatyapi

saksanniyojyopadane karyatvam labhante, adhyayananiyogasya tu

nanyaupayikatvam yatastadrupenoddesyata syat /

arthajñanasya ca niyamaphalatvena niyogapeksatvat /

tasmadasya karyatvasiddhaye 'vasyam niyojyah kalpaniyah* ////

yaccadhyapanavidherupanayanadvaramadhyayaprayojakatvamuktam, tadapyayuktam-

upanayanaprayuktereabhavat, taddvarenadhyayanaprayuktirdurapasta /

ktvapatyayena hi samanakartrkatvamevocyate tena caikaprayogata kalpyate,

angangibhavastvekaprayogatavasatkalpaniyah, dvitiyaya tu

saksadangitvamevocyate, ato yatha trivrtta yupaparivyanam

yupartham nopakaranartham evamupanayanamapi

manavakasamskarartham nadhyapanartham /

smrtigatasca ktva pratyayah, pratyaksavedagata tu vasante

brahmanam' iti dvatiya, ato 'pi manavakarthatvam* ////

bhavatu manavakasamskarastaddvarena tvadhyaranangam

nadhyayanangamiticet, maivam, antarangatvadadhyayanasya tadarthyameva

samskarasya yuktam / adhyayanamapi phalavadadhyapanamapi tayoh

kasyayam manavakasamskaro 'ngam
bhavatvityapeksayamadhyapanasya purusantaragamitvena
bahirangatvanmanavakagatadhyayanarthatvameva yuktam / yathaiva
hyadhyayanasyacaryakasiddhiprayojanatamanahrtya vedamadhitya snayad'
iti smrtim badhitvantarangatvadarthajñanarthataivasriyate,
tathopanayanasyapyadhyayanarthata veditavya /

vyakaranadapi paniniyadadhyayanangataivopanayanasyanagamyate /
adhyayanangata hi smarannacaryakarane nayateratmanepadam vidhatte,
adhyapanangatve hi kartrabhiprayatvatkriyaphalasya
tritvadevatmanepadam sidhyet / 'upaniya tu yah sisyam' iti
ktvapratyayo hi kathañcit
'darsapurnamasabhyamistvetivadasatyapyangangibhave 'vakalpyate
punarvidhanam

catmanepadasyatyantarthakam, tasmadadhyayanangamupanayanam syat*
////

na syat /
tajjanyah samskaro hi manavakasamavayi /
satyam, manavakasamaveto 'pi na tadarthah, kartrarthatvam ca phalasya
kartrabhiprayatvam natu tatsamavayah, anyathahi
'agninadadhitetyatmanepadam na syat-
adhanaphalasyahavanivyatvaderagnisamavetatvena kartrsamavayabhavat /
iyam ca smrtih 'upaniya tu yah sisyam' iti, ato baliyasi
dvitiya srutih, tasmannadhyapanangamupanayanamiti na
taddvarenadhyapanasya prayuktih //

prabhakaramatakhandanam /

yacca 'upanitasya vyaparapeksayamupanayanam prakramya
vihitamadhyayanam tadvyaparatenadhyavasiyata' iti,
tadapyabuddhipurvakam- evam hi
vadatadhyapanangamadhyayanamityupapaditam bhavati /

yadahyadhyapanarthatvenopanitasya manavakasya
tadupayogivyaparapeksayamadhyayanavidhiradhyayanam
tadupayogivyaparataya vidhatte-
traivarnikairupanitairadhyapanaupayikavyaparapeksairadhyayanavyapara
h kartavya iti tadapi spastamevadhyayanamarthajñanarthataya
vidhatte nadhyapanaupayikataya, tadahyadhyayanasya tadaupayikatvam kena
pramanena gamyate, nahyatra pratyaksadini kramante /
samnidhanaditi cet, na samnidhanam nama svayam pramanam
sabdasya tvartham pratipadayatah
samnidhyapeksayogyatvanitikarmatavyata netrasyevonmilanam /
sabdascedadhyapanaupayikataya vidadhyat narthajñanarthata sidhyet /
ato nopanayanam samnidhau 'svadhyayo 'dhyetavya' iti
vihitasyadhyayanasyopanayanadvaradhyapanavidhina prayuktisambhavah*
////

yadi

paramadhyapanasyadhyayanamantarenasambhavattadarthadhyayanamaksipyate,
tathasatyavihitena laukikenadhyayanena tatsambhavanna
vihitasadhyayanasya niyogatastatprayuktih / naca prayuktilaghavadapi
vihitopajivanam /
tadupajivane 'pi prayuktyanavalopat /
vihitamapyadhyayanamadhyapanavidhinaiva tvanmate prayujyate na svavidhina /
tasmallaikamevadhyayanamupanitanamadhyapanavidhiraksipet /
vidhivihitamadhyayanam paraprayuktyabhavadadhikaram prakalpayet* ////

kiñca yadyupanayanamadhyapanangam tato
'dhyayanavidhirarthajñanarthah
sannadhyapanarthatayopanitaistraivarnikaih sambadhyeta, ye
'dhyapanarthatayopanitaistraivarnikastadupayogivyaparamapeksante te
'rthajñanarthamadhiyiran-ityasambaddhameva syat /
tatascopanitairasambadhyamano 'dhyayanavidhiscaturnamapi
varnanam syaditi sudradhikaraprasangah /
tasmadupanitanam
prayojanapeksinamadhyayanakaranikarthajñanabhavana vidhiyata
ityadhyayanangamevopanayanam, svavidhiprayuktam cadhyayanam /
prapañcenayam paksonyayaratnamalayameva nirasta ityaparamyate /
tasmatpurvokta eva vicarah-
kimadrstarthamadhyayanamutaksaragrahanadiparamparayarthajñanar
thamiti //

adhyayanavidhyupasamharah /

athava natra kiñcidvicaryeta,
navamikanyayenavidhyayanasyaksarasamskaradiparamparayarthajñanar
thatvasiddheh / navame hi-- samnamrgaksarabhivvyaktidvarena
stutyupayogitvadarsanattadartyameva nadrstarthatvamiti vaksyate /
tenaiva nyayenadhyayanasyarthajñanarthatvasiddheradhyayanantaram
dharmajijñasa kartavyeti siddhamevaitatprayojanavivaksaya
sutrakarenocyate /
yadahuh-- "dharmakhyam visayam vaktum mimamsayah
prayojanam" iti /
nanvatra kascidvedavakyartho vicaryate /
tadapyahuh-- "nacatra codanavyakhya gauravam tatra coditam" iti
tatsiddhamadhyayanantaram dharmajijñasa kartavyeti /
sa caturvidha-- dharmasvarupa- pramana- sadhana- phalaih //

nanvadhyayanavidhina

vedavakyarthavicaramatraksepaddharmasvarupapramanajijñasayoh
kah prasangah / ucyate-- upodddhatatvatprasangah /
yadi hi vedavakyartho dharmah syadvedasca pramanam tato 'sau
vicarah kartavyo bhavati /
itaratha kakadantapariksavatsyat, tadadhyayanavidhireva
pramanadvicaramaksipati /
dharmagrahanam copalaksanartham-- adharmasyapi hanaya

jijñasyatvat /

akarapraslesane va sutramadharmajijñasayamapi vyakhyeyamiti
niravadyam //

codanalaksano 'rtho dharmah // jaim_1,1.2 //

prathamam tavat ko dharmah kathamlaksanakah ityetadvayamanena
sutrena srutyarthabhyam nirupyate- yo dharmah

sa yodanalaksanah codanaiva tasya laksanam pramanam /
codana ca tasya laksanameveti srutya
pramanavidhavarthaccodanagamyā evagnihotradidharmo
natallaksanascaityavandanadiriti svarupamapi siddhyati /
tatha yascodanalaksanah sa dharma iti
svarupavidhavarthatpramanasiddhirveditavya //

kascitvaha- karyarupo vedartha na siddharupa ityetadanena
sutrenocyate, codanalaksanasabdena karyamucyate, dharmasabdena
vedartha iti / tadayuktam- yani tavadvidhivakyaṇi tesam vidhaveva
pramanyam vastusvarupam capramanyam vispastameveti na tatra
kiñcidvaktavyam / ksepistadivakyaṇamapi vidhyekavakyaṇataya tatraiva
pramanyam /

mantranamapi prakaranena pradhanavidhisesatvam dvitiyapade
vaksyata iti na tatrapi vaktavyamasti /

tena kasyatra siddharthatam nirasya karyarthatocyate /

'avinasi va are ayamatme'tyadinamupanisadvakyaṇamiticet /
na /

tesamapi yadi vidhyekavakyaṇvatamasti tator'thavadadhikaranena gatam,
atha nasti katham tesam karyarthata syat* ////

atha tesam vidhyasravanadividhyantarenaikavakyaṇvabhavacca

karyarthatvanupapattervyutpattivirahacca sigaddhyarthe

pramanyayogadapramanyamevabhimatam /

kimidanimatmadivakyaṇamapramanyapatipadanaparamidam sutram,

suvyahrtam tarhi sastrarambhe prathamam tavatsutrakaro

'pramanyameva vedavakyaṇam pratipadayatiti* ////

katham ca karyam eva pramanyam / tatraiva vyutpatteh-

pravrttyadhina hi vyutpattih, sa ca karyavagamadhineti vyutpattirapi

tatraiva bhavatiti cet / avasyam pravrttyadhinaiva vyutpattih-

kasthaih sthalyamodanam pacatityadivartamanapadesesvapi

prasiddhatrtiyarthanamaprasiddhakasthapratipadikarthanam ca

purusanam kastharthe vyutpattidrasanat /

prathamavyutpattih /

atha prathamavyutpattih karyavisesayaiva- nahi tada sabdantaravasena

sabdantarasyarthe vyutpattih sambhavati sarvasya

dharmasyaprasiddhatvaditi cet / astvevam / tathapi pascadbahusah

siddharthe sabdaprayogadarsanat 'ko 'yam raja' 'pañcalah'

ityadisu prasnaprativacanadisu karyasya

vyabhicaradavyabhicaryarthamatram vacyamiti sujñanam / yathaiva hi
kasyañcidvyaktau prathamam gosabdasya prayogadarsanatsaiva
vacyetyavagame satyapi pascadvaktyantare prayogam
purvavyaktivyabhitradavyabhicarisamanyamevartham ityadhyavasiyate
tatha karyaparathamavagatamapi pascatsiddharthaprayogadarsanena
badhitatvarthamatramevavyabhicaradvacyamiti yuktam / kiñca
prathamavyutpattau katipayanameva sabdanam karyarthatvamavagatam na
sarvasabdanam paurvaparyaniyamo 'sti, atah sarve sabdah
pascadvyutpadyamanah kascitsiddhartha bhavanti /
sarvesam tu karyarthatve siddharthaparesu laukikavakyesu
sarvasabdanam laksanikatvanna kascidanvitabhidhayi syat /
tatanvitapratitih katham siddhyet /
vaktrjñanamanumatavyam /
nacanvitapratipadakam vakyamuccaritamiti kathamanvitajñananumanam*
////

atharthasvarupasmarakaih padairanvitajñanamanamiyate, tatah
karyavacake 'pyasiddheranvitabhidhanam na syat / kiñca prathamameva
karyavyabhicarah sakyo 'nagantum / yada hi putraste jata ityuktasya
kasyacinmukhavikasam parsvasthah pasyati tada harsaheturanena
sabdena pratipadita iti harsahetubhutasiddharthapratipadane sabdasya
samarthyam kalpayati / yadyapi ca tadanimarthaiviseso na jñayate
harsahetunam bahunam sambhavattathapi siddharthata
tavadavagata, tavatapi karye vyabhicarah siddhah / kiñca bahusah
putrajanane sati evam sabdaprayogadanyesu harsahetusvaprayogat
putrajananaruparthaviseso 'pi sujñana

eva* ////

kiñca pravrttyadhinapi vyutpattirnavasyam karyavisayaiva bhavati,
tathahi yada kascitpravrttavatyantasamartham vrddhamaturam va
prativinodartham vakyam prayunkte 'nadyastire pañca phalani
santi'ti tatranyo daivasamgatah kascidarthi tadvakyamarthacchrutva
naditiram gatva phalanyaharati, etatsarvam pasyannanyo vyutpitsuh
phalasadbhavapratipadane sabdasya samarthyam vyutpadyate,
tasmannaikantatah karyarthata sabdanam /

prabhakaraktadvitiasutrarthasya khandanam /

ka casya sutrasya vacanavyaktih, yadi tavat 'yatkaryam tadvedartha
eve'ti karyamuddisyā vedarthata vidhiyate, tatha satyuddesyasyopadeyena
svaraniyamatsarvasya lokikasyapi gavanayanadikaryasya vedarthata syat /
kiñca upadeyasya vedarthasyoddesena dhumenavyapterakarye 'pi vedasya
pramanyanirastam syat* ////

atha 'vedarthah sa karyarupa eve'ti, tato 'yo dharmah sa
codanalaksanah' iti vatanavyaktih syat, tatarthasabdo
'bhyudayavaci kasya visesanam, yadyupadeyasya
codanalaksanapadarthasya, tatah sarvasya vedarthasya
karyatvamarthatvam ca vidhiyate iti syenadiniyoganamapyarthatvam

syat* ///

athoddesyavedarthavisesanam, tato 'yamartho bhavati yor'thatmako
'bhyudayatmako vedarthah sa karyarupah, tatasca syenadiniyoganam
nisiddhaphalatvenanabhyudayarupanam karyata na syat / mabhuditi
cet / tesamapi linga karyatavagamat /
syenayagasya karyata nivarayitum sakyate na niyogasya /
tasya karyaikasvabhavatvat /
asati ca karyatve syenavakyasya karyarthatvabhavatsiddharthataiva
vaktavya syat, naca tatha sambhavati vidhipratyayayogat /
siddhe carthe vyatpattivirahadapramananyameva syenadivakyanam
syat* ///

atha purvasutradvedarthaparam dharmapadamanuyujya codanalaksano
vedarthah ityekam vakyam, artho dharmah ityaparam vakyam /
tadidam svaprajñavilasitamatram,
anusangavakyabhedayorvinaphalamasrayanat /
apratijñatasya ca dharmasya laksanamasamgatam* ///

atha pratijñatasyaiva vedarthasya karyatvasiddhaye dharmatvamucyate /
kim karyam eva dharmarupo vedarthah sa eva jijñasyo nanyah,
tathacet ya eva jijñasyo dharmastasyaiva sutraksaravinasena jijñasa
pratijñasyeti vedarthapratijñavacanarthakam* ///

atha tvarthasabdamanadrsya yo vedarthah sa karyarupa ityucyate
tator'thpadamanarthakam vastumatraparyayamanuvadakam syat /
anarthavyudasarthata casya bhasyakarenokta,
tasmadvisesanamevaitat /
visesanatve cabhyudayarupasya vedarthasya
karyatvabhidhanadanabhyudayarupasya vadarthasya karyatvam na syaditi
sarvasya vedasya eva pramanyamiti niyogo na syat /
tatasca avinasi va are ayamatmetyadinamatmasvarupaparativam na
nirakartavyamityastam tavat /
tasmaddharmasvarupapramanapratipadanarthamevedam sutram* ///

tadiha dharmam visayikrtya cintyate-- kimasya na kiñcitpramanamasti,
kim va pratyaksadikameva pramanam, uta codanaiva, athava vikalpah,
athava samuccayah iti /
tatra sabdasya pramanantarapraprapakatvena
svayapramanatvapratyaksadinam casamarthyadapramanako dharmam
ityekah paksah, pratyaksadigamya evetyekah paksah, yoginam
pratyaksagamya, arvacinanam tu codanagamya ityaparaha,
jagadvaicitryarthapatya kimapyadrstamastiti samanyena prasiddho
dharmascodanayagnihotradvisesarupena gamyate tasmatsamuccaya ita
paksantaram, codanaiva saca pramanameveti siddhantah /
tadiha codanaiva pramanam saca pramanamevetyavadharanadvayam
pratijñayate //

prathamapadapratipadyarthasamgrahah /

nimittasutre tu prathamadvitiasutramatralocanaya vedo
dharmamulamityadivadupadesasastratasanka ma bhuditi
parikhsastraamevadamiti jñāpayitum parikhsapratijñanam /
yadyapi coparitanavyaparadeva parikhsastraatvam gamyate tathapi
vaksyamanameva srotrbuddhisamadhanaya kirtitam* ////

pratyaksasutre tu pratyaksasya vidyamanopalambhanatvadbhavisyati
dharmer

pramāṇāyāsāṅgībhavātpratyakṣatvenetareṇāmapyaprāmāṇāyāṅgīpramāṇāyāṅgī
ntaraniamavikalpasamuccayanirakaranaccodanaivetyayamarthah siddhyati*
////

autpattikasutre tu

svatahpramanyamarthanyathatvakaranadosajñānabhyamapramanya
mityasrityagnihotradicodanabhyo 'samdigdhajñānotpatteh svatah
pramanyam praptam /

nacapavadakamarthanyathatvajñānam saksadasti, napi
karanadosajñānam, purusasrayatvacchabdadosanam /
padapadarthasambandhasyakttrimatvantaddvarena
purusanupravesabhavaccodananamiti sthite samahite,
mabhutpadarthasambandhadvarena purusanupravesah,
vakyavakyarthayostu loke sambandhadarsanannirmulo
'gnihotradivakyarthapratyaya ityato vyamohah /
samayiko va, ato na vakyarthe vedasya pramanyamityasankya,
padarthanam sambandhagrahanam samayam canapeksamananameva
vakyarthe pramanyam sambhavatiti tadbhutadhikaranena
pratipadite* ////

punarvedanam vakyatmakatvat kathakadisamakhyanacca

pauruseyatvattaddvarena dosasamsparsamasankya smartavyatve
satyasmaranadyogyonupalabdhinirastasya
karturanumanasambhavatsamakhyayasca pravacananimittatvadapauruseya
vedah iti tadekadesanam codananam siddham pramanyamityevam
samastah prathamah padascodanasutrapratijñātarthopapadena tasyaiva
parikarah / so 'yam bhasyakaranusarena padartha 'nukrantah /
vrttikaramatam tu pascadanukramisyamah /

dharmasya pratyaksadipramanagamyatvam /

prakrtamanusaramah- pratijñātam tavaccodanaiva pramanam sa ca
pramanameveti /

nanu pratyaksaderanyanapeksam pramanyam sambhavatiti tasyaiva
dharmer pramanyam, sabdasya tu sarvadaiva
pramanantarapramitavisayatvanna tadanapeksam pramanyam
sambhavatiti /

ucyate /

pratyaksam tavatsamyuktavisayatvena

vidyamanopalambhanatvadbhavisyati dharmer na samartham* ////

yadyapi godohanadidravayam, yagadikriya, nicaistvadigunasca,

phalasadhanatvaddharmasabdenocyate napurvadaya iti sreyaskarabhasye
vaksyate, tathapi tesam phalasadhanarupena dharmatvat phalasya ca
janmantaradibhavitvaddharmasvarupena pratyaksavisayatvam na
sambhavati, tatpurvakatvaccanumanadikamapi na pramanam* ////

bhavanabalajam tu yogipratyaksam bhavisyatyapi dharme samarthamiti
manorathamatram / bhavana hyanubhutagocaraniyatanubutesveva
niscayarupam smrtim janayet /
naca satra pramanam smrtitvadeva, nitaram
pratyaksamanindriyajatvat /
nendriyajatvam pratyaksalaksanamapitu kalpanapodhatvamiticet,
sutaram dharmasyapratyaksatvam
phalasadhanarupasyavikalpagrahanasambhavat /
tasmadanimitam pratyaksam /
tatpurvakatvaccanumanadyapi* ////

kasyapiyah punah pratibhajñanamrsinam dharmo pravartata
ityahuh, tattu lingadyabhasajatvatpramanameva na bhavati kim
punardharme /
sabdasya tu buddhijanakatvidasatyapavade yuktam pramanyam* ////

nanu na buddhijanamatratpramanyam yuktam ayatharthesvapi
vakyesu buddhijanana visesat /
satyam /
tatra tu karanadosabdhakapratyayabhyam yuktamapramanyam,
vedetu tadbhavatsatahpraptam pramanyamanapoditam bhavati //
atha pramanyavicarah //

katham punah pramanasya svatahprapti, tadarthamidam
sarvajñananyadhikrtya cintyate kim pramanyamapramanyam
cobhayam svata evavagamyate, athavanyataradapi svabhavenanirupitam
karanagunadosapratyayabhyamavagamyate, ahosvidapramanyam svato
'vagamyate, pramanyam svatahpraptam
sadarthanyathatvakaranadosajñanabhyamavagamyamanenapramanyena
podyate iti /
tatra sarvakarananam svakaryasakteh svabhavikatvadubhayamapi
jñanasya svarasadevavagamyata iti kecit /
tadayuktam /
nahi jñanam svavisayasya tathatvamatahatvam ca yugapacchaknoti
vedayitum virodhat* ////

atha kapi jñanavyaktih svapramanyam svato bodhayati
kapyapramanyamityucyate, tathapi na yuktam /
karanantarairapeksasya jñanasyaivopalambhahetutve kim kva jñane
bhavatiti na sakyam vivektum /
ato dvayamapi svasvabhavenanirupitam
karanagunadosajñanabhyamavagamyata ityapare /
tadapyapesalam /
evam hi

gunadosavadharanatpraganyatarenapyakarenarthamanavagamayadvij
ñanam nihsvabhavam syat /
tasmadapramanyam svatah, pramanyam tu
samvadajñanadibhurityedadeva yuktam //

yuktidarsanam /

tathahi na jñanamutpannamityetavatarthatatvavadharanam yuktam
vyabhicaradaniscayacca apramanyameva tasyam velayam praptam,
pascatkaranagunajñanadarthakriyajñanadva
pramanyavagamadapodyate / sabde captapranitatvam gunah /
naca vede tadasyapauruseyatvabhyupagamat /
valaspatayah satramasata srnota gravanah'
ityevamadinamunmattapralapitakalpatvat,
apratyayitatarapranitatvadapramanyameva vedanamiti prapte
'bhidhiyate- parapeksam pramanatvam natmanam labhate kvacit /
mulocchedakaram paksam ko hi namadhyavasyati yadi hi sarvameva
jñanam sivavisayatathatvavadharane svayamasamartham
vijñanantaramapekseta tatah
karanagunasamvadarthakriyajñananyapi
svavisayabhutagunadyavadharane paramapekseran, aparamapi tatheti na
kascidartha janmasahasrenapyadhyavasiyeteti pramanyamevotsidet /
atha- arthakriyajñanam svatahpramanamiticet ko visesah,
avyabhicara iti cet, na,
svapnavasthayamasatyapyudakaharaner'thakriyavijñanadarsanat* ////

atha sukhajñanamevarthakriya taccavyabhicaryeva nahi kvacidapyasati sukhe
sukhajñanamasti / satyametat / natu tena purvajñanasya
pramanyadhyavasana sambhavati, apramanenapi
prijasamgamavijñanena svapnavasthayam sukhadarsanat /
tasmatsvatahpramanyam
praptamarthanyathatvakaranadosajñanabhyamapodyata
ityavasyamangikaraniyam / evañca
sabdenaptapurusasarsakrtatvaddosanamapauruseye vede
tadabhavatsaksacarthanyathatvajñanabhavadapoditam
pramanyam bhavati / pauruseyavacanani tu
purusabuddhiprabhavatvadbhrantya vipralipsaya va prayuktani
muladosena dustatvadayatharthani bhavantiti vaisamyam /
kecitbahuh- na loke 'pi sabdasyayatharthatvamasti tadabhavat, na hi
loke sabdam pramanamasti vakrabhiprayanumapakatvatpurusavacasam,
tenanumanasyaivayam vyabhicaro na sabdasya /
nava tasyapi vivekagrahanadalinge lingavyavaharapravrttih /
yadi tu sabdasyaivayam vyabhicaro 'bhyupeyate /
svabhavikamevapramanam syat, na hi purusadosena sabdasya doso
bhavati yathavasthitasabdabhivyaktimat্রে purusasya vyaparāt* ////

tadidamasaram /

yadi loke sabdam nasti tada vede 'pi katham tatsyat /
nahyabhiprayanumanaksinasya sabdasyartham prati vacakatve

pramanamastityuktam nyayaratnamalayam* ///

yacca vyabhicarabhyupagame svabhavikamapramanyam bhavati
purusadosasya sabde 'navataraditi / syadetadevam yadi yadiyam
yadvakyam tat sa puruso 'bhivyañjyat / tattu

tenaiva kriyate varna nityah padani ca, vakyani tu purusaireva
kriyante pauruseyatvadeva / yathavasthitani vyajyamanani
vedavakyavadapauruseyanyeva syuh / tatasca
vaktrabhiprayanumapakatvamapi na syat,
tadyathadhyetrbhirabhivyajyamanani vedavakyani
nadhyetnamabhiprayam sucayanti tatha purusavakyanyapi na
sucayeyuh /
yadi hi vyabhicarasankya loke sabdasya pramanyam na
sambhavatityucyate, tarhi tadvaktrabhiprayanumane 'pi tulyam /
anyathasamvidanasyapyanyathavakyaracanadarsanat /
kim ca sabdasya caksuraderiva svasamarthyena bodhakatvadvyabhicare 'pi
na bodhakatvahanih /
lingasyavyabhicarina eva gamakatvamiti vyabhicarino
'lingatvamupapannam* ///

atha vaktumaptatvadvyabhicarasankam nirvartyanumanam, tathasati
sabdamevarthe pramanamastu pratibandhakayah sankaya nirastatvat
/
avasyam hi buddhivisesamanumitsata prathamam padarthastesam
canvayayogyatalocayitavya, te alocyamana drageva vakyartham
bodhayantiti nanumanam pratiksante* ///

kiñcanumite buddhivisease pascadanuvadabhutam vakyam
vakyarthamavabodhayatiti vah siddhantah, tatasca yo namanapta
evabuddhya grhitastadvakyadayarthameva
jñanamutpannamityabhyupagantavyam, tatasca dosadhinatvadapramanyasya
vaktrdosanam ca sabde samkrantyanabhyupagamatsvarasikameva
sabde

dustatvamapannamiti baladapramanyam vedasya prasajyata ityastam
tavat /
tasmadanaptavacasam satyevapramanye vaktrdosadhinatvadvede ca
tadabhavatpramanyameva vaktavyam /
tasmaccodanalaksana eva dharmah sreysaskarah ityarthah /
yadeva sreysahsadhanarupam yagahomadi tadeva dharmah ityucyate loke,
napurvamantahkaranapravrtyadi va lokaprasiddhivirahat //

dharmalakshanavicarah //

nanvapurvameva sreysahsadhanam / na /
avantaravyaparamatratvat /
tasmadyagadireva sreysahsadhanarupena dharmah /
tadrupabhavacca na sudrakrtasya dharmatapatih /
codanalaksanamatrasya dharmatvam mabhudityarthasabdena visesyate*

////

codanasabdena ca pravartakam nivartakam ca vakyamucyate tatasca
nisedhavakyaih na himsyat ityadibhiranarthatvena
laksyamananam himsadinamapi dharmatvam syat
tadvyavrttyartham ya evartharupena pravartakavakyairlaksyate
tasyaiva dharmatvam vaktumarthagrahanam* ////

bhasye ca syenadigrahanam tatsadhyahimsadilaksanartham /
uparistat himsa hi sa, sa ca pratisiddha iti vivaranat /
kecittu laksanam pariharantah syenadisvarupamevarthapadasya
vyavartya manyante, tesameva syenadayah kartavya vijñayante, iti
vidheyatvanirakaranena pratisedhavisayatvasamarthanat /
katham punastesam vidheyatvam nirakriyate, tatrahuh- yasya hi
vidhih svasiddhyanyathanupapattyanusthanamaksipati
tadvidheyamityucyate, kamyesu ca karmasu kamanavasadeva
pravrttisiddhestata eva vidhih siddhyannanyathanupapattyabhavanna
svayamanusthanamaksipati* ////

nanu kartavyatabodhanameva pravartanam, kartavyata ca vede yagasya vinaiva
bodhiteti kathamavidheyatvam /
satyam /
natu yagasya kartavyata lina(?)bhidhiyate, svarthasya kartavyatam
lina(?)bhidhatte, yagasca tasya visayah karanam ca, so 'yam
kartavyatatma niyogartho 'nyathanupapatty svavisayasya kartavyatam
bodhayannanusthapaka ityucyate /
syenadinam tu ragadevanusthanasiddherna
niyogastesamanusthanamaksipatiti na tesam vidheyatvam /
asati ca vidheyatve tesam nisedhavisayatvadanarthatvamiti
tadvyavrttyarthamarthapadamiti* ////

tatredam vaktavyam- kasminnamse tesam vyavrttiriti / dharmatva iti
cet / na / tatsvarupanabhidhanat / idam hi sutram vedarthasya
karyatvaprati padanartham na karmasvarupalaksanartham / yatah
syenadinam dharmatvam ma prasanksidityarthapadena
vyavrttih kriyeta* ////

yadi param karyatvavyavrttih syat sa cayuktetyuktam prak /
bhavatu va vakyabhedangikarena dharmalaksanarthamapi sutram /
tathapi codanalaksanapadena karyatmakamapurvamuddisya tasya
dharmatvamucyate iti vo matam, tatra syenadiyagasya kah prasango
yadvyavrttyarthamarthapadam syat /
nahi jyotistomadiyaigasyapi dharmatvamasti, apurvasya
dharmatvabhyupagamat* ////

atha syenadyapurvasyaiva dharmatvamarthapadena vyavartyate tato bhasye
syenadisabdena karmanamadheyena tatsadhyamapurvam laksyate
ityavisista laksana syat / yadi capurvameva pratyudaharanam
tato himsa hi sa sa ca pratisiddheti bhasyamasamgatam syat /

syenayago va tatphalam va himsa, nanvapurvam kathañcidapi
himsapadapadam /
asmimsca kalpe katham punarasavanarthah kartavyatayopadisyata iti
codyam /
naiva syenadayah kartavya vijñayante iti cottaramapurvavisayam
syat /
na ca tasya kartavyatvam sakyate varayitum karyasvabhavatvat* ///

evañca yagakartavyatanisedharthamidam bhasyamangikrtyayat
tatsamadhanaya prayatyate kartavyatavisayo hi niyogo na punastasya
kartavyatamaheti tadaparthakam /
kamyeshvapi vidhireva pravartako na phalam, tasya vidhyadhinotpattikatvena
yagapeksabhavat /
vidhistu yagadhinanispattitvadyagamanusthampayatiti yuktam //

kamyeshvapi karmasu vidhereva pravartakatvam /

yadi ca vidhirapravartakah kamyesu syaditikartavyatapyavidheya syat,
tasyamapi phalata eva pravrttisiddheh
sangapradhanasadhyatvatphalasya /
vaksyati hi tadyukte tu phalarutistasmatsarvacikirseti /
tatascagnisomiyahimsaya api vidhyabhavena
nisedhavisayatvattadyuktasya jyotistomasyapyanarthatvapatteh
kor'tho yo nihsreyasaya jyotistomadiriti bhasyanupapattih //

nanu na himsyaditi nisedho narabhyadhitatvatpurusarthah tenanena
purusartho eva himsah pratisheddhavyah, kratvarthanisedhe hi so
'pi kratvarthah syat /
avisese tvekasya pratishedhavidheh kratvarthatvapurusarthatvapattya
vairupyam syat /
tasmatpurusarthanameva himsanamiha pratishedho na
kratvarthanamiti* ///

tadidam balasammohanam / nahyavisesanapi pratishedhe vairupyam /
yadi hi kratvarthatvapurusarthatvarupam visesenoddisya
pratishedhah kriyeta tatah syadapi vairupyam
pratishedhyopasthapitakratupurusagocaratvatpratishedhasya / yadatu
himsamatramuddisya pratishedhah kriyate tadasya kim vairupyam /
tadyatha ya bhajanartham mamsotpadane himsa, ya ca
vairiniryatanarthataya saksatpurusartha
tasyamubhayaamavisesena pratisidhyamanayamapi nasti

vairupyamevamihapi / itaratha tatrapi bhajanangata purusarthata ca
pratishedhasya syaditi vairupyam syat /
tasmadyaiva kacidyena kenapi prakarena prasakta himsa sa sarva
samanyena pratisidhyate /
purusarthasca pratishedho 'narabhyadhitatvat /
tasmadagnisomiyahimsapyasati vidheyatve pratishedhagocarah syat /
vidheyatve tu vidhervisesavisayatvatsamanyavisayo
nisedhastadvirodhaddhisantaranyavalambate //

himsayam samkhyamatam tatkhandanam ca /

nanu satyapi vidheyatve vidheh kratvarthatpratisedhasya ca
purusarthatvadvisayabhedenavirodhanna badhah / nahidam
viruddham kratorhimsaya bhavitavyam purusasya tu tadvarjaneneti /
satyam / angavidhimatralocanayam nasti virodhah /
jyotistomavidhistu sangam pradhanam purusasya
vidadhatpurusarthahimsanisedhamagnisomiyahimsayamavatarantam
nirunaddhih / nahyagnisomiyahimsam varjayata

jyotistomah sakyate 'nusthatum /
tasmadasti virodha iti samanyasya badhah /
vidhau tvapravartake satyagnisomiyahimsapi pratisidhyeta* ////

kimartham ca syenasya vidheyatvam nirakriyate,
pratisedhasiddhyarthamiti cet, kah pratisedhah na
himsyatsarvabhutani iti /
nayam nisedhah syene pravartate himsavisayatvat /
syenaphalam ca himsa na syenah /
tatha cuktam, yo himsitumicchettasyayamabhyupaya iti hi tesamupadesa
iti* ////

kascitvaha- syenasya kartavyatve sati balattatphalamapi himsa kartavya
bhavatiti na niseddhum sakyate / atah phalakartavyatanirartham
syenakartavyata balannirasyata iti /
tadidamasambaddham /
yathaiva hi syenapurvasya kartavyatayam satyamapi tatsadhyaphalasya
kartavyata na prasajyate tatha yagasya kartavyatve satyapi ragapraptyasya
phalasya nasti kartavyatapattih /
tasmadanarthakam syenakartavyatanirakaranam /
tasmaddhisaiivatra pratyudaharanam* ////

idañcaparamekadesinah prastavyah- arthasabdena kimucyate iti /
yadi sreyahsadhanam, nityanam dharmatvam na syat / atha
yannisiddhaphalam na bhavati tadarthasabdenocyate, tathasati
nañarthavisayasyapurvasya dharmatvaprasangah,
codanalaksanatvannisiddhaphalatvabhacca / bhavatviticet / na /
lokavirodhat /
yo hi himsayamudyuktah pratisedhavasannivartate na tam dharmika
ityacaksate kintvadharmannivrtta ityetavat /
tadahuh- lokasiddhasya laksanam pariksakairvaktavyam na
vrddhyadivatparibhasanamityastam tavat /
iti codanasutram //

dharmapramanapariksadhikaranam //3 //tasya nimittaparistih //
jaim_1,1.3 //
anena sutrena codanakhasya nimittasya pariksanamasminpade
vaksyamanam athatah sesalaksanam', atha visesalaksanam'
itivatsukhagrahanarthamanukirtyate* ////

codanaivetyarthasya sadhanaya pratyaksadinamanimittattvamucyate-
dharमे pratyaksadyagamyatvadhikaranam //4 //satsamprayoge
purusasyendriyanam buddhijanma tatpratyaksamanimittam
vidyamanopalambhanatvat // jaim_1,1.4 //
pratyaksam tavadindriyarthasamprayogajanyatvena
vidyamanopalambhanatvadbhavisyati dharme na nimittam /
satsamprayogajanyatvamabhase 'pi tulyatvadalaksanamiti naiyayika
dusayanti, tattu laksananabhidhanadadusasanam /
nahidam laksanam pratyaksasya, kintvanimittatlakathanamatram /
tatra heturvidyamanopalambhanatvam tatsadhanam ca satsamprayogajatvam /
nahi satsamprayogajamavidyamanopalambhanam sambhavati* ////

indriyarthasamprayogajatvam sukhadijñanesvavyapteraheturiticet /
na /
tesamapi manahsamjñakendriyasamprayogajatvat /
manahsadbhave ca sukhadijñanameva pramanam,
aparoksavabhasajñanasasyendriyadhinataya rupadijñanesu
vyaptidarsanat sukhadivisyamaparoksajñanamindriyamanumapayati /
tatra caksuradinamasambhavattebhyo 'nyadavatisthate* ////

atra kascit- nityadravyagatavisesagunatvatsukhadinam
dravyantarasyogajatvam,
parthivaparamanugatarupadinamagnisamyogajatvadarsanat, yacca
dravyantaram tanmana ityaha -tanna yuktam / sariram hi bhogayatanam /
kiñca tasya bhogayatanatvamanyat tatsamyogapeksasukhadyutpatteh,
asitapitadyadharatvacca na bahih sariratsukhadyutpattih / atah
sarirasamyogadeva siddherna dravyantaranumanam / kiñca
parthivagunanameva dravyantarasyogapeksa drsta na
dravyamatragunanam / tejahsamyoga eva ca kataranataya drsto
na dravyamatrasamyogastasmannaivam manahsiddhiriti
sukhadyaparoksajñanameva manaso lingam //

indriyalaksanam /

kimpunarindriyalaksanam caksuradisu manasi canusyutam / ucyate-
yatsamprayukte visadavabhasam vijñanam janayati tadindriyamityucyate,
tacca dvididham, bahyamabhyantaram ca, bahyam pañcavidham
ghranarasanacaksustvaksrotratmakam / antaram tvekam manah /

tatradyani catvari ca
prthivyaptejovayupraktirityaksupadadarsanavadabhyupagamyate /
srotram tvakasatmakam tairabhyupagatam / vayam tu- disah
srotramiti darsanaddigbhagameva karnasaskulyavacchinnam
srotramacakmahe /
manastu prthivyadinamevanyatamatmakam tebhyo 'nyadva sarvatha
tavadasti manah /
taccatmatadgunesveva svatantram pravartate na bahyesu
rupadisvityantaramityucyate /
rupadijñanesvapi taccaksuradisahayam pravartate,

evamanumanadivapi lingadisahayam, anyamanaskasya
samprayuktesvapi rupadisu jñananutpatteh /
smrtavapi samskaraparatram pravartate svatantram* ///

nanvanumanadinam manojanyatvattesam ca bhutabhavisyatorapi
pravrterindriyajanyatvam vidyamanopalambhanatvenanaikantikam syat /
na syat / nahindriyajanyatvam hetuh kintvindriyasamprayogajatvam /
nacanumane 'titaya bhavisyantya va vrsteranumiyanaya
manasa samprayogo 'stityavyabhicarah /

atha pratyaksam /

tadevam pratyaksam tavadanimitam tatpurvakatvaccaumanadyapi /
nahyagrthite dharme tena saha kasyacitsambandhagrahanam sambhavati /
sadrsvayisayatvaccopamanam durabhrastam /
arthapattirapi dharmena vinanupapadyamanasya
kasyacidadarsanadasamartha* ///

nanu jagadvaicatryamanupapannam /
na /

svabhavikatvenopapattah /
yadyapi tadanupapattya kiñcidadrstam kalpyeta tathapi ko dharmah
ko vadharma iti vivekabhadavasyam codanaivarthaniya /
sa cedangikrta krmarthapattya, samanyato drstena va* ///

nanu vikalpanimitam sambandhagrahanam tatkatham
pratyaksapurvakatvam /
savikalpakamapyanuparatendriyavyaparasya
jayamanamaparoksavabhasatvatpratyaksamevetyadosah //

pratyaksabauddhamatam /

vikalpapascaparoksavabhasasceti citram /
aparoksamiti hi svalaksanamucyate tadvisayo 'vabhasato
'paroksavabhasah /
vikalpastvabhilapasamyogyapratibhasatvanna svalaksanam sprsati,
nahyabhilapah svalaksanam sprsati, yadi
sprsedabhilapamatrenapi vinaksavyaparamaparoksavabhasah
syat, nacasavasti, taduktam- anyathaivagnisamyogaddaham dagdho hi
manyate //

anyatha dahasabdena daharthah samprakasate iti / yastvayam
vispharitaksasya- gaurayam- iti vikalpo visadavabhasah sa
samanakalavisadavabhasanirvikalpakasamsargakrtah, tadabhava
'bhilapamatre 'numane ca vikalpakarapatibhase vaisadyabhavat /
tasmannirvikalpakameva pratyaksam / tatraiva hi visadasya
svalaksanasyavabhasah /

bauddhamatakhandanam /

maivam / unmilitanetrasya vikalpo 'pi gaurayamityaparoksavabhasa eva
pratiyate nacasavanyasamsargakrtah pramanabhavat /

abhilapasamsargayogyasyapi
samanyakarasyabhilapalingadibhiravaisadyamindriyaisca
vaisadyamupadyata eva / nahyayam paroksaparoksavibhago
visayakrtah, yadi hi tatha syat sarvadaiva samanyam paroksam
syat, nacaivamasti,

samanyakarasyapi paroksaparoksavibhagadarsanat /
tathahi - duracchvetam svalaksanam
pasyannanirdharitagavasvajativiseso hesaviseso
hesasabdasravanadasvatvam tasminneva svalaksane 'numimano 'pi
paroksam budhyate /
vadanti hi asvo 'pyayam na caksusa tathavabhasata iti /
pratyasannastu vadati- sampratyasvatvamapyasya caksusa pasyami na
purvamiti /
svalaksanam tu pragapi visadameveti samanyamsagata evayam
durasamipavartinah paroksaparoksavibhagah, tasmatkaranakrto
'yam vibhagah* ////

ekasminnapi hi visaye 'ksairjayamanam vijñanamaparoksyam
janayati lingadijam tu neti kim nopapadyate / jñanajanyo
visayagatah phalaviseso 'yamaparoksyam nama sarvasya samvedyah
/ yadbhavabhavabhyam lingabhyamaksaih pasyami na pasyamiti
vispharitaksanameva vyavaharah pravartate / ato 'sti vikalpasyapi
visadavabhasitvamiti pratyaksatvopapattih /

jñanasya savikalpakatvaniyamastatkhandanam ca /

kecittu savikalpakameva sarvam jñanam na nirvikalpakam nama
kiñcidastiti manyante / tatttu pratiti viruddham- pratimo hi
vayamaksasamnipatanantaramavivaviktasamanyavisesavibhagam
sammugdhavastumatrahagocaramalocanajñinam / tadabhava tu vikalpa eva na
jayeta / vikalpataya hi purvanubhutam jativisesam
samjñavisesam canusmrtya tena purahsthitam vastu
vikalpayitavyam / nacarthamadrstavatastatsmaranamakasmikamevotpadyate
/ tasmadasti nirvikalpakamapi jñanam /

advaitamatena nirvikalpakasya sanmatravisayatvat /

tacca sanmatravisayamiti kecit / bhedasya vikalpavedyatvadagrHITE ca
bhede visesanamagrahanat / kiñcetarabhavo bhedo pratyaksena
grahitum sakyate nataram avikalpena / atasca neha nanasti
kiñcanetyadinisedhanam pratyaksavirodhabhavat
ekamevadvitiyamityadisrutibhiradvitiyam brahma siddham /

advaitamatakhandanam /

tadidamatisahasam- kim bhavato nilapitayostiktamadhurayoh
sitosnayoh sukhadukkhayoscavilaksana buddhah /
yadyevam natrottaram vaktavyam /
naca satsvarupe savikalpena visesagrahanamiti vacyam, avikalpena
vikalpasyapi vilaksanasyotpattyasambhavat* ////

yaccavasyamidamasmadbhinnamityevam vikalpenaiva bhedo grahitavyo
navikalpena tasya sambhavatiti /
na brumo bhedasya grahanam kintu bhinnanam /
tesamapi na bhinnataya kintu svarupena- yadanyasmadbhinnam nilam
pitam va tadgrhyata iti brumah /
nahi nilam pitam va bhedah, tayorhi dharmo bhedah, tadagrahe 'pi
dharminam grahanam nanupapannam* ////

yadica sanmatram pratyaksena grhyate na nilam pitam va tato
vikalpenapidamasmadbhinnamiti katham bhedo grhyeta /
na hi sadeva sato bhinnamiti sambhavati /
tasmanniladigunanam prthivyadidravyanam ca pratyaksena
grahanatprapañcapalapaḥ pratyaksaviruddha eva* ////

yadi tu prthivyadiprapañcam napahnumahe taddharmam tu bhedameveti
bruyat, tadapyasakyam, nilapitayoritaretarabhavasya
pratyaksanupalabdhisiddhasyapahnnavasambhavat /
pratyaksabhavo 'pi hi pratyaksavadeva pramanantarebhyo baliyan,
itaratha sase catuspattvadvisanitvamanumiyate, ato bhedapalapo
na sambhavati* ////

yadi tvitaretarasrayataya
itaretarabhavagrahanasyanavaklpteravidyamatranimittam tadityucyate,
tadapi - yadi bhinnataya pratiyoginamasrayam ca grhitva tata
itaretarabhavo grhyeta tatah syat,
nilapitayostvitaretarabhavanadarena svarupena grhitayoh
pascadataretarabhavagrahane
kimitaretarasrayatvam* ////

yadi tu dvitvamapahnuyate na prthivyadayastesam ca mitho bhedah
tadapi pratyaksaviruddham / samkhyayah pratyaksatvat /
satyapi pratyaksavirodhe tadapamardena pravartamanastadbhadenavagamo
'dvaitamavagamayatiticet /
na /
pravrttyasambhavat /
pratyaksam hi nirapeksam sikhram jayamanam
svaviruddhasyagamikajñānasya
padapadarthasamnidhyapeksayogyatvanyayalocanasapeksataya
vilambitapravrtteh pravrttimeva nirunaddhi* ////

kiñcasakyameva srutya prapañcasyasatyatvam boddhum / budhyamane hi
srutirapi prapañcantargatatvadasati boddhavya syat / katham ca
srutyaiva sruterasatvam budhyeta /
asatvena hi pratiyamana na pramanam syat /
pramanatve tvavasthite sattaya pratiyamanayah sruterna mithyatvam
sakyam vaktum /
nahyekasyaiva vastuno yugapadeva sattvamasatvam ca samuccitya boddhum
sakyam, anyataropamardena hyanyatarabuddhavarohati /
tatasca srutirastiticet, na prapañcapalapaḥ sambhavati* ////

nanu svayamprakasam brahma kimasyanyena pramanena /
bhavatu brahma svayamprakasam prapañcabhavasya kimayatam, sa hi
pramanamapeksata eva* ///

katham cavidyamanasya prapañcasya pratibhasah / avidyayeticet, kasya
punariyamavidya / jivanamiticet, na, tesamabhavat / bhava va
dvaitaprasangah / brahmani tu visuddhavijñanatmake
niravakasaivavidya / vidyatmakamapi brahmavidyasabalamiva
bhrantyaavagamyata iti cet, kasyeyam bhrantih, yadi na kasyacitsuktam /
jivanamiti cet, na, tadabhavat / yadi brahmanah, nasya bhrantih
sambhavatityuktam / yadi ca vidyarupe 'pyavidya syat kenasavucchidyeta
/ dhyanaadibhiriticet / na, tesamapyabhavat, bhava tu dvaitapattih /
brahmani tu sahavasthanadaviruddhavidya na tenocchettum sa sakya /
tatascanirmoksaprasangah / tasmadbrahmanah
prasamsarthairasthayitvena
prapañcasyasattvamupacaradbhiraupanisadairvadaistadanusaribhiscetihasp
uranairbhrantanam vakyatatparyamajanananam
nyayabhiyogasunyanam pralapomadvaitavada ityupeksaniyah /
tatsiddhamavikalpasya pratyaksasya visesavisayatvam /

nirvikalpakavisayakabauddhamatakhandanam /

apare tu svalaksanamatragecaram nirvikalpakamicchanti / tadapi
pratitviruddham / pratiyate hi sammugdhakaram vastu sahasaiva
yatpañcajjatidravayagunakriyanamabhih pañcadha savikalpakena
vikalpyate gaurayam, dandayam, saklo 'yam,gacchatyayam, dittho 'yamiti /
tatra nirvikalpakamanekakaram vastu sammugdham grhnati,
savikalpam tvekaikakaram jatyadikam vivicya visayikaroti /

nanu sastho 'pi vikalpo 'sti tadevedamiti tatkatham pañcadha vikalpa
ityucyate /

natvayam jativikalpo vyaktipratyabhijñā hiyam /

na samjñāvikalpah /

anavagatasamjñanamapi bhavat /

tiryāñco 'pi hyadyajatah svamataram prathamamupalabhya ksanantare

punarupalabhamanah saiveyamiti sabdanavedhasunyameva pratyabhijananti,

tasmadiyam sasthi kalpanetipthacavidhatvanupapattih* ///

ucyate- iyamevasmabhirnamakalpanetyucyate / tathahi dittho 'yamiti

tavadgaurayamitivadbhavatmana ditthatmana vastu vikalpyate,

nadanditvattatsambandhitaya matvarthanupadanat / tatra na

ditthasabdena jativadarthasyatma atyantabhinnatvat yatastenaivartho

'nurajyeta / tadetadevam vijñeyam- ditthasabdena tadvacyam

purvavagatam ditthamupasthapyā tadatmana purahsthitort'ho vikalpyate

dittho 'yamiti / kimuktam bhavati, yo 'savasmakam ditthah so 'yam

purahsthito nanya iti / seyam vyaktipratyabhijñāiva

pañcamikalpana / saca sabdavidam namarusitaiva bhavatiti nama

vikalpeneti vyavahriyate / etena yadahuh-

dittho 'yamityasabdakarasyarthasya sabdakarena
vikalpanadapramanam savikalpam, iti tadapi nirastam / nahyatra
sabdakarenarthah pratiyate kintu purvavagatarthasmaranamatre
sabdasya vyaparah, tena ca smrtenarthena tadatmyena
purahsthitarthavikalpanat /
ahaca- yada tu yadsah pindah purvam sabdatpratiyate /
tadsasmarane hetuh sabdastatra yatharthateti /
tasmannamavikalpe 'pi jatya divannastyatadruparopah /
kim punarjatyadibhirvikalpyate, dravyam, kim punaridam dravyam
nama, prthivyudakatejovayuprabhrti //

dravyabhava bauddhamatena purvapaksah /

nanu rupadivyatiriktam dravyam nama na kiñcidupalabhamahe / na ca
tasyopalambhakamasti, caksuradinam pañcanam
rupadisvevopaksinatvat / gandharuparasasarsasamghatah
prthivi / rasarupasarsasamghata apah /
rupasarsasamghatastejah / sabdasarsasamghato vayuh / eva
rupadisamghatabhedaveva prthivyadivibhago na dravyam nama
kiñciditi saugatah / tadayuktam- agamapayisu rupadisu
yadanuyayipratyabhijña jayate taddravyam / darsanasarsanabhyam
casya grahanam / pratyabhijña ca- yatha badaraphalam
syamavasthayam raktavasthayam ca yatha va
ghatapindakapalavasthasu mrddravyam / asti hi tatra
pindavasthabhede syamaraktarupabhede 'pi dravyapratyabhijña-
mrdiyam pindavasthamapahaya ghacavastha samjata
syamimanam ca tyaktva pakva satyarunimanam grhitavati /
anantaram ghatavasthamapahaya kapalika jateti / evam
tantupatadyavasthasvapi drastavyam /

tarkamatenavayavesvavayavyutpattih /

nanu tantupatadisu dravyantarotpattirevabhimata, anyatha
hyavayavyapalapah syat /
navayavinamapahnumahe, dravyantarotpattim tu necchamah
pratipattyabhavat /
tantava eva hi samyogavisesadekadavyatamapadyante, avayavi ca
bhavanti tadsasca patajatim sthauilyam ca bibhrata
ekapatasthulabuddhya grhyanta iti laukiki pratipattih /
ato na dravyasya kadacidagamo 'payo va,
ghatapatagavasvasuklaraktadyavasthamevagamapayau* ////

ahaca- avirbhavatirobhavadharmakesvanuyayi yat //

taddharmi yatra ca jñanam pragdharmagrahanadbhavediti / tatha-
yadsamsamabhirabhihitam dravyam tadsasyaiva hi sarvasya guna
eva bhidyate na svarupamiti / tatsiddham dravyam / tacca jatya dibhih
pañcadha savikalpena vibhajyate / atah savikalpakamapi pratyaksam,
tatpurvakam canumanaditi siddham tesamapyanimittatvamiti
pratyaksasutram /

dharme vedapramanyadhikaranam //5 //autpattikastu sabdasyarthena
sambandhah, tasya jñanamupadeso 'nyatirekascarthe 'nupalabdhe
tatpramamanam badarayanasyanapeksatvat // jaim_1,1.5 //
uktam pratyaksadinamanimittatvam / tata eva /
tanmulapurusa vacanasyapyanimittatvam / evam tarhi sabdasya sarvatra
pramanantarapeksayaiva pramanyadarsanattadabhava
tasyapyapramanyadabhavagamyatvamevayatam
dharmasyetyasankanirakaranaya codanayah pramanyamucyate /
satyam / loke pramanantaramulanam pramanyam atanmulanam
capramanyam drsyate, nanvemapi sapeksam pramanyam kintu
svata eva / anaptavakyasya tvapramanyam na mulavirahat kintu
dustamulataya sabdasya dustatvatsvabhivikasya
pramanyasyapavadat /

vedasyapauruseyatvat /

apauruseye tu vede yadyapyaptapranitatvam nasti pramanyasya
tadapeksabhavadanaptasparsanimittadosabhavaccanapoditam
pramanyam bhavati /
tredha hyatra purusanupravesah- padapadarthasambandhadvarena
vakyavakyarthasambandhadvarena grandhasyaiva va
bharatadivatpauruseyatvat /
natvetannayamapyasti, padapadarthasambandhasya
nityatvamatrautpattikasabdenoktam, vakyarthasya ca padarthamulatvam
vedasya capauruseyatvamuparistadvaksyate //

samanyatah pramanalaksanam /

naca saksadbhahakamastityavyatirekasabdenocyate /
anupalabdharthatvacca nanuvadalaksanamapramanyamastiti arthe
'nupalabdhe ityanenoktam / etacca visesanatrayamupagadadanena
sutrakarena karanadosabdhakajñanarahitamagrhitagrahijñanam
pramanamiti pramanalaksanam sucitam /

prabhakaramatena pramanalaksanam /

nanvevam dharavahikesuttaresam
purvagrharthavisayakatvadapramanyam syat tasmadanubhutih
pramanamitipramanalaksanam,

smrtivyatirikta ca pratiranubhutih /
smrtisca samskaramatrajam jñanamabhidhiyate /
matragrahanam ca samskarasaghricinendriyajasya pratyabhijñanasya
smrtitvapasangenapramanyam maprasamsidityelamartham /
tadevam samskaratiriktakaranajanyam jñanam pramanamityuktam
bhavati, tadidam svapnadarsane tavadvayapakam, samskaramatrajasyapi
jñanasya svarupe kartari ca pramanyamistam bhavatam* ////

atha smartavyapeksayaiva smrteh smrtitvam
tadvisyasamskarajatvat, svarupakartrapeksaya tvanubhutiiva, atah
siddhyati pramanyamityucyate /

evam tarhi matragrahanamanarthakam, pratyabhijñānasyapi
purvanubhutamsapeksayaiiva smrtitvattatra
capramanyamistameva, yatra tvamse pramanyam
tatanubhutiṛeva sa* ////

kiñcanuvadanam ya evam vidvanpaurnamasimityadinamapi
samskaramatrajatvabhavatpramanyam syat / bhavatvicitet / na /
lokavirodhat /
tatha laukikamapi vakyam vaktrjñānanumiterthe 'nuvadakataya
pravartamanam pramanam syat /
nacaitadistham bhavatam /
asamnikrstagrahanamanuvadanam
sastratvanivṛtṭyarthamityangikaranat* ////

athanapeksam pramanam yatsvavisaye pramanantaram napeksate
tatpramanam /
anuvadanam tu purovadasapeksatvadapramanyamiti /
evam tarhi laukikam vakyamapyanumiter'the pravartamanamanumanasya
sankanirakaranamatraupayikatvadarthapratipadane
tadapeksabhavatpramanam syat* ////

tathanumanasya pramanyam na syat, taddhi niyamagrahanamapeksate /
na ca grhitamartham matrayapyadhikam grhnatiti bhavatam
darsanam /
pitasankhajñānamapyanubhūtitvatpramanam syat /
istameveti vadato lokavirodhah /
tasmadyatharthamagrhitagrahijñānam pramanamiti vaktavyam /
dharavahikesvapyuttarottaresam kalantarasambandhasyagrhitasya
grahanadyuktam pramanyam //

kalapratyaksanirupanam /

sannapi kalabhedo 'tisuksmatvanna paramrsyata iti cet, aho
suksmadarsi devanampriyah / yo hi samanavisayaya
vijñānadharaya ciramavasthayoparatah so
'nantarakšanasambandhitayartham smarati / tathahi kimatra ghato
'vasthita iti sasthah kathayati- asminksane mayopalabdha iti /
tatha pratararabhyaitavatkalām mayopalabdha iti /
kalabhede tvagrhite kathamevam vadet /
tasmadasti kalabhedaparamarsah /
tadadhikyacca siddhamuttaresam pramanyam* ////

nanu yatharthatamapi cetpramanalaksanam,
usnajalajñānapramanam syat / istamevaitat / nanu lokavirodhah
syat / syat yadyayarthatam jananta eva laukikah pramanyam
manviran /
te tu yatharthatamevaitasya manvanah pramanyamabhrantatvam ca
manyante /
yetvayarthatam jananti te naiva pramanyam manyante,

napyabhrantatam, tasmannasti virodhah* ////

pitāsankhajñānasyāpi
smṛtītvābhimānādanubhūtitvāparijñānadapramānyam manyante, ato
'smakamāpi nāsti virodha itī cet, tadayuktam /
nāhi laukikah sūktirajatajñāne 'pi smṛtītvam manyante, nataram
pitāsankhajñāne /
tasmatsūktam arthe 'nupalabdhe itī /
vṛttikarastvanyathedam varṇayāñcakaretyevamādinopavarsamatena /
tasya nimittaparīstīrītyevamādisūtratrāyamanyathakṛtvā vyācāste
bhāsyakarah, tatra nimittasūtreṇa tavatpratījñātasya
codanāpramānyasya parīkṣapadesena svataḥpramānyam
heturītyūcyate //

pramānam svataḥpramānyam /

prasiddhāni hī pratyaksādīni pramānāni tadantargatam ca sāstram,
atāstadāpi prasiddhāmeva /
na ca prasiddhāsyā pramānasyā pramānyamāyena parīkṣitavyam, svata
eva tasya svavīśayopasthāpanasamarthyat /
yadi ca parīkṣyeta, tato yena parīkṣyeta tasyāpyānyenetyāvasthā syat /
tasmātpṛasiddhatvatpramānasyā codanāpi pramānamīti* ////

nānu na jñānamutpānamītyevārthatatathatvāmādhyavasatum sākyam-
pṛasiddhatarāsyāpi pratyaksāsyāyatharthasyotpattīdarsanat, yathā-
sūktīkāyam rajatāmīti pratyaksamevayathartham na sūktīkāyam
rajatajñānasya, pratyaksabhasatvat //

pratyaksalaksanam, pratyaksakhandah /

kimpunarabhasamkīrnam pratyaksalaksanam / taddarsayati-
tatsamprayoge puruṣasyendriyanam buddhījanmasatpratyaksam-
yadabhasam vijñānam tenendriyanam samprayoge yadvijñānam
tatsatpratyaksam /
tatsatorvyatyayadabhasamkarasiddhīh /
tadīti cāvīyam trīyantam tenetyarthe /
nānvasatyāpi vyatyāye nāsti samkārāh- indriyasamprayogajam jñānam
pratyaksam- ityētavadeva vaktavyam /
nāhi sūktīkāyam rajatajñānamindriyasamprayogajam, kim tarhi,
indriyasamprayogacchuktīsakālam rajatasadharanena
bhasvaratvādirupena grhītam, āsadharanam tu
sūktīkatvāmīndriyādaurbalyādgrhītam, anantaram ca
samskāradbodhadrajatam smṛtam, tātaḥ smṛtarajatatmana
sūktīvyaktīrdesavasādgrhyate, ato nendriyasamprayogajam
rajatavijñānamīti natīprasāngah* ////

pranādyastīndriyasamprayogajātāmīti tadvyāvṛttyartham
tatsamprayogajātāmīti / vīśanam vaktavyāmīti cet , tanna / nāhiha
yathakathāñcītsamprayogajānyatvam laksanam, kintu
saksattajjānyatvam / yadīca yathakathāñcīdityāśrīyeta tato

visesane satyapyativyaptimallaksanam syat-
aradignimadhyaksayato

yadausnyavisayamanumanam tadapi pratyaksam syat,
pranadyendriyasamprayogajatvat samprayukta visayatvacca,
astihyausnyasyendriyasamprayogah samyuktasamavayalaksanah /
tasmadavasyam saksatsamprayogajatvam
laksanamityangikartavyam, atah suktirajatavedane 'pi
vyabharabhavanarthakastatsatorvyatyayah* ///

satyam- saksatsamprayogajatvam laksanam /
satyam ca suktirajatajñane 'pi
vyabharabhavadanarthakastatsatorvyatyayah* ///

satyam- saksatsamprayogajatvam laksanam /
satyam ca suktirajatajñane 'pi natiprasangah,
pitasankhadvicandradijñanesvativyaptih syat
saksatsamprayogajatvat /
api ca smrtena rajatakarena yatsamnihitasya suktisakalasya
tadatmyagrahanam tadanuparatendriyavyaparasya
bhavatsaksatsamprayogajamevaparoksatvat /
tasmadabhasanivrttyarthatyaya iti suktam /
bhasye tvabhasapradarsanartham
suktikarajatajñanodaharanamityanavadyam* ///

tatsamprayogajatve katham vivacyete /

ucyate- jñanasvarasadeva visayasya tathatvamadhyavasiyate,
tadanyathatvam tu
karanadosajñanadarthanyathatvajñanadvavagandavyam / ato yatra
prayatnenanvisyamano 'pi karanadoso badhakajñanam va
nopalabhyate tatpramanam, itaraccapramanam / codanarthajñanasya

tubhayabhavatsiddham tapramanyam /
ityautpattikasutram* ///

nanu sarva eva niralambanah' ityadina
purvoktahetudvayaksepanimittamithyatvaksepna sunyavadi
pratyavatisthate /
tathahi - yatra karanadosajñanam badhakajñanam va tatra
mithyatvam, anyatra satyatvamiti vyavastha nopapadyate, sarvajñananam
mithyatvat //

bahyarthasunyavadenaksepah /

sarvameva hi jñanamatmamsaparyavasitamanadivasanavasadatmanameva
bahyatayadhyavasyanmithyaiva / katham punaratmamsaparyavasa yitvam
gamyate, anumanat, bahye ca pravrttyasamarthyat /
yathacasamarthyat tatha vaksyamah /
sampratyanumanamucyate- stambhadipratyayah svamsameva
bahyatayadhyavasyanto mithyabhutah pratyayatvat svapnapratyayatvat

suktakarajatadipratyayavacca /
svapnadipratyaya hi
yathavagamyamanabahyarthabhavaddesantarakalantaravartinam ca
samnihitadesakalataya pratibhasasambhavat
kvacitkadacidapyasambhavatam svasiraschedadinam svapne
pratibhasadavasyam svatmanameva bahirvadgrhnanityabhyupagantavyam
/

atastatsamanyajjagrajjñananamapi
svamsaparyavasayitvanmithyatvam- iti prapte* ////

abhidhiyate /
na tavatsvapnadipratyayah svamsavalambanah, te 'pi
bahyarthamevanyathasantamevanyatha grhnanititi vaksyamah /
bhavatu va tatratakmahyanam, naitavata niladipratyayastatha
bhavitumarhanti, tatra hi nilamidam pitamidam stambho 'yam ghato
'yamityevamidamakaraspadibhutam bahyam niladi
pratyaksenavagamyamanam na sakyamanumanenapahnotum /
atmagrahitve hyaham nilamiti syat* ////

tadevam pratyaksameva bahyarthamupasthapyā
tadapahnava pravrttasyanumanasyodayam nirunaddhi /
svapnadisu tu badhakena jñanantarena
bahyasadbhavanirakaranadyujyetatmakhyatih /
natviha tatha badhakamastyanyat bhavaduktadanumanat /
nacanumanamalam badhitumityuktam /
dusanasahasram casyanumanasya vartike prapañcitamityuparamyate //

yogacarasastrantikayoh kalahah //

evamanumane pratyaksavirodhena nirakrte pratyaksasya bahihpravrttau
samarthyē nastityevam purvoktaksepena sunyastvityadina sa eva
sunnyavadi punah pratyaksavastithate /
tadihaivam cintyate- yadidam nilamidam pitamidamiti niladyakaram
vastu prathate tatkim vijñanameva tatha prathate kimva bahyam
vastviti /
tadarthamidam vicaryate- kim vijñanam pratyaksamutanumeyamiti,
pratyaksatve sati nirakarasya pratyaksagrahanayogat, akarasya
caikasyaiva grahanat grhyamana akaro jñana evavastithata
ityarthasyagrhyamanatvadasattvameva bhavati /
anumeyatve tu bahyartham vinanumanasambhavadbahyarthasiddhih /
tatra- jñanamevai vama karamatmana prathate kutah //

napratyaksasya tasyasti pramanantarato gatih //

samvedyatvacca niladerjñanakaratvaniscayah //

arthantarasya ca grahyalaksanam nahi yujyate* ////

yo hi vijñanapratyaksamicchati tasya jñanameva na sidhyet
pramanantarasambhavat / anumanamiti cet / na lingabhavat / na
tavadartho lingam, vinapi tena

susuptyadyavasthayamarthasadbhavabhyupagamat / arthavyavaharo
lingam - sa hi kadacitkam karanam kalpayatitcet, evantu
pragvyavaharajjñanapratibhaso na syat / avyavaharannapi ghatam
pasyan jane 'ham ghatamiti jñanamanusamdhatte

iti pratitisaksikam / arthadharmo jñanajanma lingamiticet /
na /

tatsadbhave pramanabhavat /
atitanagatayoscarthayordharmasambhavadatitadyanumane
jñanasiddhirna syat, tasmadavasyam vijñanam pratyaksamesitavyam
/

evam ca tasyaivayamakara iti nispramanakor'thah* ////

kiñca vedyatvadapi niladerjñanakaratvam, nahyanatmano nilasya
pitavadvedyata

sambhavati / yadi carthantaram nilam tato 'sya kim laksanam
vedyatvam / yadyarthatvalaksanam syat, sarvam sarvasya vedyam syat
vyavasthahetutvabhavat /
atha vyavasthapakam - ya evartho jñanasya hetuh, sa eva vedyo nanya
iti cet /

na /

netraderapi vedyatvaprangat /
sadrasyam hetutvam ca visayatvam, nilarthasca nilajñanena
sadrso na netramiticet, evamapi samanantarapratyayasya hetutvat
vijñanatvena ca sadrsyadvisayatvam syat* ////

athasadharanatvena visyakarena sadrsyam visyalaksanam-
jñanatvam hi sarvajñanasadharanam niladyakarastu
kesañcivedasadharanastena tadakarena sadrsyam visayatvam /
evamapi dharavahikesu purvamuttarasya visayah syat-
ubhayornilarupatvaddhetutvacca* ////

syamatam- na sadrsyam visayatvam kintu yo jñane
niladyakaravisesasamarthako hetuh sa visayah,
samanantarapratyayastu na niladyakaranam samarpakah /
tathasati nilajñanantaram sarvadaiva nilavijñanam syat /
tatraikasminsamtane
nilapitadivicitrarthasamnidhivisesakrtascayam vicitrakarodaya
ityarthasyaiva grahyatvam //

punaryogacarasanka /

nanu karya bhutasamaye karanabhutasyarthasya
ksanikatvenatitvatkatham pratyaksagrahyatvam, etadevarthasya
grahyatvam yajjñanakararpanaksamahetutvam /
yathahuh- bhinnakalam katham grahyamiti cedgrahyatam viduh //

hetutvameva tadyuktam jñanakararpanaksamam iti / yadyevam
kasyayamakaro yo vartamanah prathate, yadi jñanasyaiva tarhi
arthasyaprathamasya sadbhave jñanam prati hetutve ca kam pramanam

/ jñanavaicitryameva, na hi
tatsamanantarapratyayamatratsambhavatityuktam / evam
tarhyanumeyor'thah katham pratyaksagrahya ityucyate / etadeva hi
pratyaksagrahyatvamarthasya yatsaksadakarasarpanena hetutvam,
yastu paramparaya jñanakarasamarpako hetusca so 'numeyah / tadyatha-
vahnijñanam janayadanumeyam / ata eva pratyaksamanumanam ca dve eva
pramane jñanarthayorbhinnatvat / asati tadatmye tadutpattinibandhana
eva jñanadarthaniscayah / tatra saksadutpattau pratyaksam
pranadyau tvanumanamiti dve eva vidhe / eta eva visayasadrśyameva
pramanyam tadadhinatvadarthavisesavyavasthapanasya /
na hi jñanamityeva nilavedanam bhavati pitadavapi tulyatvat /
nilimna tu nilavedanasiddhih /
yathahuh- nahi samvittisattayaiva tadvedana yukta tasyah
sarvatravisadesavisaprasangat, tam tu sarupyamavisat
sarupayitum ghatayediti /
tasmatsakare vijñane siddhamarthasya sattvam grahyalaksanam ceti
sautrantikah //

atra vadamah- syadidam grahyalaksanam
yadyarthasyakarasarmpakatve hetutve va pramanam syat, natu tadasti,
samanantarapratyayavisesadeva vicitrakarodayasambhavat /
tathahi- tvayapi hi svapnavasthayamasatyapyarthasamnidhau
jñanavaicitryadarsanadavasyam
samanantarapratyayakrtatvamangikartavyam /
evañcejjagratpratyayanamapi tathai vastu kimarthagrahanena, ato na
hetutvam grahyalaksanam* ////

atha jñaninibandhano yatropadanadivyavaharah sa visaya ityucyate,
tathasati nilajñanasya nilantargatah paramanavo rasadayasca
visayabhavamasruviran, upadiyammanatvat* ////

atha dravyasyaivopadanam na gunanam rasadinam / evam tarhi
rupasyapi visayatvam na syat / kiñca sukharthah sarvo

vyavaharo 'to 'nubhute sukhe na kascitsukhavisayo vyavaharo 'sti na ca
sambhavati, yatah sukhapratibaddhavyavaharo 'stiti katham tasya
visayatvam* ////

nanu nopadanameva vyavaharah sabdaprayogasyapi vyavaharatvat, ato
nilajñananibandhanasabdaprayogacaravannilimno visayatvam, evam
sukhaderapi /
evamapyupadanasyapi vyavaharatvattagadvisayabhutanam
paramanunam visayattvapattistadavasthaiva* ////

kiñca na sabdaprayogavasena jñanasya visayanirupanam sakyam
viparitatvat /
arthasambaddhasabdaprayogo hi laksanam na sabdamatraprayogah,
pratyaypratyayakatvameva hi sabdarthayoh sambandho 'to
yadarthavisayam jñanam yah sabdo janayati sa tasya vacyah, ato

jñanavisayanirupanapurvakam sabdavisayanirupanam, tadadhine
tu tasmin duruttaramitaretarasrayamapadyeta* ////

jñanajanyatisayabhaktvameva grahyatvamiti cet, nasavupalabhyate, na ca
sambhavati bhutabhavisyatorityuktam /

atha samprayuktendriyajam jñanam yatvyaptalingajam va sa visaya
iti matam /

tato netrajanyasya nilajñanasya sparso visayah syat, asti ca
sparsasyapi rupasyaiva samyuktasamavayalaksanah sambandho
netrena /

tatha gandhalingasya rasanumanasya rupamapi visayah syat,
rupenapi raseneva tasya vyaptatvat /

tasmat jñanatmakatvameva niladervisayalaksanamiti siddham
tadatmyam* ////

sahopalambhaniyamo 'pi jñanarthayoraniyamavyaptam bhedam
vyapakaviruddhopalabdhya pratisedhanna bhedamupasthapayati, bhinnanam
ghatapatadinamaniyatasahopalambhatvat / na casiddhau
vedyopalambhasamaye vitterupalambha iti vacyam / uttarakalam sahaiva
jñanena visayasmaranadarsanat- jñato ghata iti / nacanubhutasya
smaranam sambhavati, tasmadutpattivelayameva jñanasya

prakasanamangikartavyam / na ca nirakarasyopalabdhirastiti siddham
jñanatmakatvam niladeh / avasyam ca svapnadibodhe bandhyasuto
yati, angulyagre hastiyuthasatamityadau catyantasambhavadbahyasya
jñanatmakatvamevakaranamabhyupagantavyam / tathanyatrapyastu,
tasmanna bahyamastiti prapte /

yogacaramatakhandanam /

abhidhiyate niladivitteratmamsagrahitvam kena grhyate /
natmana nanyasamvittya sapi hyatmavasayini //

ajñanasthiracitratvabahyatvaderanatmanah //

asato va sato vapi katham vijñanavedyata //

vijñanavadi hi sarvameva vijñanamatmanameva grhnati nanyat,
atmanaiwa ca grhyate nanyena, tasyapyanyasya svatmaparyavasayitvaditi
vadati /

yathoktam- nanyo 'nubhavyo buddhyasti tasya nanubhavo 'parah //

grahyagrahakavaidhuryatsvayam saiva prakasate iti tamevamvadinam

pratyucyate- nilajñanasyatmavasayitvam nilasya ca

vijñanakaranatvam kena jñanena grhyate /

na tavadatmanaiva - nahi nilamidamityatra svatmaparyavasayitvam

nilakarasya ca jñanatmakatvam prakasate nimamatraprakasanat /

samvedyatvagrahyalaksanayogasahopalambhaniyamadilinganimittakena

tvanumanenaiva tadavagantavyam- tadapi tvanumanamatmamsagrahi cet, na

jñanantarasya svatmaparyavasayitam grahitumalam* ////

athanumanam na svatmamsagrahi, tato niladivijñanaih

kimaparaddham, yena
tanidankaraspadibhuta bahyaniladiprakasakatvenavabhasamananyapi
svatmanyevavarudhyante / na hi tadaitadvaktum sakyam- nanatmanah
samvedanam grahyalaksanam sahopalambhaniyamo va sambhavatiti /
tesam sarvesamevatasminnaiva bhavadiye 'numane vyabhicarat /
tatkhalvatmanamatikramya
niladivitterniladyatmabhutasvatmamsavasayitam
grhnatityabhyupagantavyam / tasyapi

svatmaparyavasayitve nilabuddhestadvasena svatmamsagrahita na
siddhyet /
ahaca- caitradipratyayanam ca niralambanata yadi /
dharmabhuta na grhyeta sadhanotthitaya dhiya //

tato visayananatvatpratiyogyanirakrta /
rupatsalambanapraptih sati kena nicaryate iti* ///

kiñcajñanamityasya jñanasya jñanabhavo grahyah, na ca
jñanabhavasya jñanatmata sambhavati, atyantaviparitatvat /
tatha- tadevegadamiti jñane purvaparakalavasthayitvam prakasate,
naca ksanikasya jñanasya sthayitvamatma sambhavati /
tatha- citrabuddhau nanakaranamavabhasah /
nacaikasya jñanasya nanakarata sambhavati* ///

nanvarthasyapi sthayitvamekasya ca nanakaranatvam na sambhavatyeva,
sambhavatu va ma va, jñanatmata tavanna sambhavati /
tadasambhave carthakarau va sthayitvacitratve syatam, atyantasadrupe
va, dvaidhapi jñananatmakayorjñanena grahanatsiddham nah
samihitam* ///

tatha bahyam nastiti nisedhayatavasyam buddhavaropayitavyam,
jñanatiriktam ca bahyam /
na ca jñanakarata tasya sambhavati,
tasmadevamadisiddhyarthamavasyam vijñananamanatmagrahitvam
baladabhyupagantavyam, bhavadiyanumanartham ca /
tadevam samvidbalasiddhasya bahyasya sambhave
vedyatvadibhirnapahnavah sambhavati, bahyasyaiva hi tada
samvedyatvam darsanabaladabhyupagamyate /
pratyutatmana eva samvedyatvam na sambhavati- niladivittinamidam
nilamidam pitamityanatmavabhasitvat atmavabhasitvabhavat* ///

ahampratyayastarhi jñanavalambano bhavatu /
so 'pi kartravalambano na jñanavalambana ityatmavade vaksyamah /
tatha grahyalaksanamapi bahyasyaiva kiñcidestavyam /
anyatha niladivittinam svamsaparyavasayitvasadhanarthasya
tadiyanumanasya niladivittigatam svamsavisayatvam grahyam na
syat, sthayitvadayasca tadbuddhinam //

jñananumeyatvasthapanam /

tallaksanam cetaresamuktadosatvat

jñanajanyaphalabhagitvamevasriyatavyam /
jñanakriya hi sakarmika karmabhuter'the phalam janayati pakadivat,
tacca phalamindriyakajñanajanyamaparoksyam, lingadijñanajanyam tu
paroksyamityucyate /
asti hi visayavisayavibhagah visayesvapi
paroksaparoksavibhagah sarvajaninah /
na ca phalamantarenayam vibhagah sambhavatiti tadasriyate /
tadeva ca phalam karyabhutam karanabhutam vijñanamupakalpayatiti
siddhyatyapratyaksamapi jñanam* ////

athava jñanakriyadvarako yah kartrbhutasyatmanah karmamabhutasya
carthasya parasparam sambandho vyaptrvyapyatvalaksanah sa
manasapratyaksavagato vijñanam klapayati,
nahyagantukakaranamantarenatmanor'tham prati
vyaptrtvatvamutpattumarhati /
tacca karanam loke jñanasabdenabhidhiyate /
ye 'pi svaprakasam samvidamatisthante tairapyayam sambandho
manasapratyaksagamyo 'vasyamabhyupagamaniyah /
anyatha jñato maya ghatah iti jñanajñeyasambandho va na
vyavahartum sakyate /
yanmatram hi prakasitam tanmatrameva vyavahartum sakyate nanyat*
////

ihaca samvinmatram svayamprakasitam, artho 'pi tadvasat,
jñanasambandhastu kena prakasitah / so 'pi tayaiiva samvida
prakasata iti cet / na / tadutpattyavasthayam
sambandhasyanispannatvat / prakasakatvameva hi samvida visayena
sambandho nanyah, tena jatayam samvidi visaye ca prakasite
nispadyamanah sambandho na taya samvida sakyate visayikartum,
viramyavyaparasambhavat /
nahi prathamamartham prakasya punahsambandham prakasayitumarhati
ksanikatvat* ////

atha sambandho 'pi svayamprakasata iti manyethah, natra
pramanamasti / tasmanmanasapratyaksagamyor'thena sahatmanah
sambandho jñanam kalpayatiti

ramaniyam / asti hi ko 'pi sambandhor'thena sahatmano
manasapratyaksagamyah sarvajaninah sa jñanasya kalpakah / arthagato
va jñanajanyo 'tisayah kalpayati jñanam,
avasyamangikaraniyascayamatisayastritayapratibhasavadibhirapi /
tritayam pratibhasata iti vadata jñanajñeyajñatrsu
trivapyanugatam prakasanapadavacyamavasyamangikartavyam /
tatra jñanatvam tavannanugatam- taddhi jñane eva na
jñatrjñeyayoh /
jñeyatvamapi jñeya eva na jñatrjñanayoh /
jñatrtvam jñanajñeyayoh* ////

vyavaharavisayatvam prakasamanatvamitacet, na, samvidi

vyavaharabhadvinastatvat / sabdaprayogo vyavahara iti cet, na,
uktadosatvat / tadavasyam prakasanabhasanadiparyayo
dharmavisesastrisvapyanuvrtto gotvamiva govyaktisvasti / saca dharmo
jñatari jñeye ca jñanasajjñayate, jñanasya tu svabhaviko
'gnerivausnyaumiti svaprakasam jñanam / itarau
paraprakasyavityasrayaniyam / tannimittam ca visayasya visayatvam
/ vyavaharadinam hi visayalaksanatvam prageva dusitam /
ekadesinam tu- vyavaharanibandhanavisayatangikarane rajatavitte
saktika visayah syat, nacaivamicchanti / tadevavivadasiddher'thagate
'tisaye tenaiva jñanasyanumanam purvoktena va
manasapratyaksagamyena sambandhena sambhavati /
atīkrāntadivasagatadaṅatvādisāfkhāvaccāṅsatorbhātabhaviāḥyatoravidyam
natve 'pi dharminah prakasanadharmo jayata iti
pramanabaladabyupagamyate / ato na pratyaksatvam samvido
'bhyupagantavyam /

punarvijñanavadakhandanam /

na ca pratitibaladapi pratyaksatvam- arthau(?)asasamaye samvidah
pratibhasa eva nasti, nataramaparoksyam / evam ca
sahopalambhasyaivabhavattanniyamo ya uktah sa durapasta iti
pratyuktametad- sahopalambhaniyamadabhedo nilataddhitayoh iti /
yattu pascatsmaranasya darsanajjñanamapi praganubhutamiti /
tadapyasiddham /
artha eva hi tada smaryate, tattatsmaranacca tadaivarthavyaptiratmano
manasavagamyate, taddhasacca tadarthe tavajjñanam kalpayati /
tasya jñanasyendriyadikaranabhavatsmrtitvam niscitya
smrtikaranabhutam purvajñanam tadaiva kalpayatiti nasya
smaranam* ///

itasca na niladerjñanatmakatvam, anumanadisu visayakaranam
paroksatvat, jñanasya ca sarvatra pratyaksatvabyupagamat, nahi
paroksaparoksayorekatvam sambhavati /
evamatyantadrupatvenabhimatasya sthayitvadeh
sadrupajñanatmakatvamatyantamsambhavyam /
tatha bhutanumanesu bhutatvamavabhasate /
na ca vartamanasya jñanasya bhutatvamatma sambhavati* ///

bhinnatve 'pi grahakadgrahyasya jñanamevatitamuttarasya grahyam
nartha iti cet, na, pramanabhavat /
atra catitam tredha vikalpya atitam yacca vijñanamityadina
dusanamityuktam /
uttaramapi tredhaiva vikalpya dvyakaraklapanayam ca ityadina
dusanamityuktamiti vivecaniyam /
tasmadidamapi vaibhasikamatamayuktameva /
tasmad bahyarthakara eva niladirna jñanakarah* ///

katham tarhi svapne, tatrapa bahyameva
desakalantaragamadrstodbodhitasamskaravasatsmaryamanam

nidra- dusitamanaskataya bhrantya samnihitadesakalamiva manyate /
vispastam caitadanantaradivasanubhutasya svapne
vartamanavabhasadarsanat, anyatrapi svapne tathangikartum yuktam /
siraschedo 'pyanyatragatah svasambandhitaya dosavasadvagamyate /
sarvatra samsargamatramasadevavabhasate /
samsarginastu santa eva /
seyam viparitakhyatirucyate mimamsakaih /
asatkhyativadinasyaiva suktikasakalasyanatmabhutaivatmatayavagamyate
/
tatha vandhyasutadisvapi vidyamana eva sutasabdartho vandhyanvitataya
tatpadasamnidhidosaadvagamyate //

sviyaviparitakhyatimatopanyasah /

yattu kaiscidevamadisutadakaravabhasamapahnutya bhrantirityuktam,
tatsamvidvirodhadevopeksaniyam /
ko hi namangulinipiditadrstiscandradvitvam na prakasata iti
bruyat /
kiñcaikam evayam candro na dvavivekam candrasya
vispastamanusamdadhanasya caksusa dvitvabhramo jayamanah
katham vivekagrahananimittah syat /
evamavagatadikkasya digbhramo nagrahanimittah sambhavati* ////

katham punardvitvasyavagamah, na smaranam /
taddhetvabhavat, na grahanam, apraptasya caksusa
grahanasambhavat /
ucyate- desadvayam netrena praptam candrasca, tayosca samsargo
dosavasadvagamyate, desadvaye candrampratityadesagatam dvitvam
dosavasaccandre 'dhyavasyati /
tatha pittavartipitvatvam sankhasvarupam ca caksusa
grhnanosavasatsambandham budhyata ityavagantavyam* ////

kiñca yadi samyagrajatabodhe tadatmyavabhasate na suktirajatavedane tato
'vabhasyabhedadavabhasasya vilaksanyam prageva
badhakadanusamdhatum saknuyat / vilaksanyavagamacca na
pravarteta / kiñca yadi rajatarthi sukterupadanam karyatayavagacchet,
tato 'karyasya karyataya bhanagadviparitakhyatyapattih /
atha navagacchet, na pravarteta- tatkaryavagamadhinatvatpravrtteh*
////

atha karyatvanavagame 'pi tatkaryavagatisadrsyatpravrttih,
tatatastatkaryavagatisadrsyamapyastiti nivrttirapi syat
sadrasyayoravisesat /
nacasati karane karanasadsam tatkaryam sadhayitumarhati-
masisadhacchuktikarajatakaryamabharanam* ////

nanu vrihikaryamapurvam nivarah sadhayanti /
naivam /
vrihyamsa eva tatra karyam kurvanti, teca vikalah santo

'pyasaktyavasthayam tatsadhanatvena yathasaktiprayogavidhanadavagata
iti nakaranattatsadrsatkaryotpattih* ////

atha tvakaryanavagatireva pravrtteh karanam, tato bahya api
vedarthe pravarteran akaryatvanavagamat / atha tvakaryameva te
'vagaccheyuh, tatah
karyasyakaryatayavagamadviparitakhyatirityastam tavat /
tasmatsvapnadisvapi
bahyasyaivanyathabhutasyaivanyathavabhasatsiddham sarvatra
bahyalambanatvam /
yogacaramatakhandanam / 59 /
atha svapnapratyayatvatstambhadvijñanamanyathabhutamityanumiyate,
tadasat, tathasati pratyayatvavisesattvadiyamapyanumanam mithya
syat /
mithyatvagrahino 'numanasyamithyatve va tatraiva hetorvyabhicarah /
tasmatsuktam yasya ca dustam karanam yatra ca mithyeti
pratyayah sa evasamicinah pratyayo nanyah sabha iti /
tasmadvyabhicaratpratyaksam na pariksitavyam /
iti sunyavadah //

anumanaparicchedah /

pratyaksasya satsamprayogajanyatvalaksanena
lokasiddhenavyabhicaramuktva, idanimanumanaderavyabhicararthe
lokasiddhameva laksanamaha- anumanam
jñatasambandhasyaikadesadarsanidekadesantare 'samnikrstert
buddhih sa bha /
yasya yadsasya yena yadsena saha saksadva pranadya va
yadsah sambandhah samyogah samavaya ekarthasamavayah
karyakaranatvamanyo va drstantadharmisu niyato jñatastam
tadsam sadhyadharmisu drstavatastasmimstadrse
tadsasambandhasambana adhini prabalena pramanena
tadrupyatadviparyayabhyamaparicchinne ya buddhih sanumanam /
yatha dhumasyanuparatorhdhvagamanasyagnisahityam mahanasadisu
niyatamupalabdhavatah parvate taddarsanadagnijñanam* ////

anumane prabhakaramatam /

nanu niyamavadharanadhinatve katham tadrupyenaparicchinne
pravrttih, idrso hi niyamah- yatra yatra dhamastatratatragnih,
yadyadrasavattatdrupavaditi / evañcedyavaddhumamagnisadbhavo 'vagata
eveti naporicchinnavisayatvamanumanasya sambhavatiti / ata eva
codyadbibhyatah kecidasamnikrstagrahanam
smaranabhimananirasartham vyacaksate
grhitagrahitvamevanumanasya svikurvanah /
tathapi napramanyam /
nahyagrahitagrahanam pramanalaksanam /
anubhutih tallaksanam /
anumanam ca grhitagrahitve 'pi pratyutpannalingsakaranajanyatvena

samskaramatrajanyatvabhavadanubhutireveti yuktamasya pramanyam*

////

atha smrtipramosah kasmannasriyate, pratyutpannakaranasadbhavat,
samskaratiriktakaranasadbhavana hi idam rajatam,
ityatranubhavarupasyapi rajatajñanasya balatsmrtitvamasritya
pramoso 'ngikrtah /
atratu lingasyanubhavakaranasya sadbhaladayuktam
pratitissiddhasyanubhavarupasyapahnavena smrtipramosangikaranamiti
/

so 'yamesamakaranakastrasah /
tathahi- yadi yavadvyapyavyapakasadbhavo 'vagatah syattato
grhitagrahitvamasankyetapi, natvevamasti, mahanasadisveva hi
drstantadharmisu praganumanaddhumasyagnisahityamavagatam na
sarvatra, pramanasambhavat /
yathacasambhavastatha nyayaratnamalayameva prapañcitam* ////

drstantadharmisveva bahuso 'gnisahityamupalabdhavato 'nagnau ca
kvacidapi prayatnenanvisyamane dhumadrstavatah
sadhya dharmisvagnimattajñanamutpadyate /
aha ca- sahitye mitadesatvatprasiddhe vahnidhumayoh //

vyatirekasya cadrstergamakativam prakalpyate iti /
mamatvadrstimatrena gamakah sahacarinah ithi ca /
tatascanumitsata na sarvesam dhumavatamagnimattavagantavya /
napi sarvatranagnau dhumasyabhavah /
bhuyo 'gnisahityam
vyabhicaradarsanamityetavadevanumanarthibhirabhyarthaniyam
nadhikam kiñcit /
yattvidam yatra yatra dhumastatratatraghriti jñanam tadanumanameveti
tatraivoktam //

grhitagrahitvakhandanam /

nanvevamapyanenaiva samanyanumanena sarvadhumatamagnimattavagateti
yatpunah parvatadidesavisesesu dhumadarsanadagnyanumanam tasya
grhitagrahitvam tadavasthameva syat / maivam / samanyavisesabhedat
/ samanyena hi dhumavatamagnimattavagata, parvatadestu desavisesasya
svrupamapi pragamavagatam, nataramagnimattvam / yastvavagatameveti
manyate, tena parvatasvarupameva tavadapratam parvatasamipasthaih kena
pramanenavagatamiti vaktavyam, napratyaksena, nanyena pramanena /

nacnavagataparvatasyagnimattamavadharayitumalam /
yadi cedanintanam parvatasagnimattvam pragevavagatam syat tato
'gnyarthi vinaiva dhumadarsanenagnaye parvatamarohet /
nahyagnyarthino 'vagategnau dhumadarsanenarthah kascit* ////

kiñca dhunopalaksitasya parvatadidesavisesasyagnisambandho 'vagata
iti vadata dhumasambandho 'pyavagata iti vaktavyam /
nahyajñatasambandhamupalaksyamupalaksayitum ksanam* ////

atha desamatrasya dhumenopalaksanam na desavisesasya, tato
'gnimattvamapi tanmatrasyavagatam na desavisesasya, ato
lingalinginoravisesat lingasyaiva desakalatreko na linginah
iti pralapamatram /
api ca yatragnindhanasamyogastatra dhuma ityanena dhumo 'pyavagata eveti
na kiñcidapyavagantavyamavasisyate dhumajñānenetyalam balajalpitenā*
////

yadi cavagatamevanumanenavagamyate tatah smaranameva
pramusatatadbhavamanumanajñānam syat / naca
pratyutpannakaranajatvadasmr̥titvam, samskarascodbodhitah smrtim
janayatityavivadā, smr̥tesca pramosah suktikarajatadivedanesu
klpta eva / tadevam klptenaiva

margena dhumadagnijñānotpattau konamaklptam lingasya
lingajñānahetutvam kalpayet / klapanayam va suktavapi
rajatavedanasyanubhavarupatvattadupapattaye dosasyaivanubhavaHetutvam
kalpaniyam /
nanvagnivisesasyagr̥hitasambandhasyaimananumeyatvatsamanyamevanumey
am tacca pragavagatameveti kathamagr̥hitagrahitvam /
yathahuh- visese 'nugamabhavah samanye siddhasadhyata /
anumabhangapanke 'sminnimagna vadidantinah iti /
naisa dosah /
avagatasyapi samanyasya
desantarakalantarāsambandhasyagr̥hitasagrahanadupapannam
prameyatvam* ////

idañcapamekadesina vaktavyam- kena pramanena
dhumadarsanasyagnijñānahetutvamavagamyata iti / tadanantaryadit̥icet / na
/ tasya samskaradvarenapyupapatteH /
anubhavarupatvamanupapannamit̥icet / na /
smaranasyapi tatparamarsapramosenanubhavabhimanopapatteH /
vastuto 'nubhavatvam tvasiddhameva pramanabhavat /
nahyagnijñānasyanubhavatve pratyaksamanyadva pramanamasti /
asti tu smrtipramosatve* ////

atha smrtipramosasyapyabadhadarsanat /
maniprabhadarsino manibuddhistavadatsmrtipramosa eva, anyatha
viparitakhyatiprasangat /
atha ca pravrttasya manilabhanna badhakamasti,
tasmatsmrtirevanumanamityapramanyapattih* ////

katham ca gr̥hitagrahitvamanumasya, atyantaparidr̥ste dese kale
cagniranumiyate sa kena pramanena pragavagataH /
na pratyaksena /
tasya vidyamanopalambhanatvat /
nacanyena kenacit /
kiñcagnidhumayormithah sambandho desakalanavacchinnah
pratyaksenavagata ityetaVadeva bhavanbraviti, nacaitavata

desantarakalantarasambandho 'gneravagato bhavati,
tasmadagrhitagrahyevanumanam* ///

kimatragrhitam, agnisamanyam tavadgrhitameva, parvato 'pi
pratyaksenavagatah, agnivistastu parvato na kenapyavagata iti so
'numeyo bhavisyati / tatra ca praptaprapravivekena sambandhamatram
prameyamavasisyate / yatha dadhna juhutiti visistavisayo 'pi
vidhirvisevanaparo bhavati tathehapi, visistavisayamevanumanam,
visevanavisesyayostu praptatvat yajuryuktam rathamadhvaryave
dadatitvatsambandhavisayam bhavatiti /

anumanavayavanirupanam /

yastu pratipannamartham paramanumanena pratipadayisati tena sadhanam
prayoktavyam /

yena vakyena yasyanumanabuddhirutpadyate /

- tacca keciddvayamanye vayam trayam /

udaharanaparyantam yadvodaharanadikam* ///

aksapadiyastavat- pratijñahetudaharanopanayaniganamaih

pañcavayavam sadhanam manyante /

anityah sabda iti pratijña, krtakatvaditi hetuh yatkrtakam

tadanityam drstam yatha ghatadityujaharanam, krtakasca

sabda ityupanayah, tasmadanitya iti nigamanam* ///

ayam tvativistaro gathakha iti manvanah saugata

dvyayavamudaharanopanayatmakam manyante /

smaryamananiyamam hi lingam sadhyadharminyanusamdhanasya

svayameva lingabuddhirutpadyate /

tena yatkrtakam tadanityamiti krtakatvasyanityatvena vyaptiniyamam

smarayitva krtakasca sabda ityupanayamatre krte

sabdasyanityatvamavagamyata eveti krtamavayavantarah* ///

evam tvatyantasakanksameva vakyam klesagamyartham bhavatiti

tryavayavameva yuktam- anityah sabdah krtakatvat yatkrtakam

tadanityam yatha ghatadityevamudaharanantam sadhanam sarvatra

vertikakaroh prayunkte / athava yatkrtakam tadanityam yatha

ghatadi, krtakasca sabdastasmadinityah- ityudaharanaprabhrti

prayoktavyam / evamapyanyunadhikameva sadhanam / tatha ca yatkarma

tatphalavat homo 'pi karma tenapi tatphalavata bhavitavyamityeva sarvatra

bhasyakaroh prayunkte / pratijñadosah pratyaksavirodhadayo

'prasiddhavisenanatvadayasca vartike prapañcitah /

hetvabhasanirupanam /

asiddhih, anaikantikativam, badhakatvam, ceti trayo hetudosah

pañcadha- buddho dharmadharmavedi sarvajñatvaditi svarupasiddhih,

nahi sarvajñatvasvarupam kvacidasti? / vahniradahakah sitatvaditi

sambandhasiddhih, saityasya

vahnisambandhabhavat2* ///

nanvevam samudravrdhdhau candrodayasya hetutvam na syat, udayasya
samudrasambandhabhavat, ekakalasambandhadubhayoradosah / yada
tarhi candrasya nabhomadhye sthitim drstva
pañcadasanadikatikranta samudravrdhdhira-numiyate tada katham,
tatrapi paramparasambandhadubhayoradosah / nahi saksatsambandha
eva sarvatrasriyate, yaddhi yena saksatpranadya va kenapi
sambandhena niyatam tattasya tathaivanumapakam bhavatiti
darsitamevaitat /
tena yadsah sambandho hetorvadina darsitastadasiddhau doso
bhavati nanyatha /
gosabdah sasnadimadvacano gosabdatvaditi vyatirekasiddhih /
nahi dharmivyatirekena gosabdatvam nama kiñcidasti3 /
nityamakasamanavayavadravyaditi vyaptyasiddhih murtatvasyakase
vyaptyabhavaditi5* ////

anaikantikavam dvididham- savyabhicaram sapratisadhanam ca /
nityah sabdo murtatvaditi karmadisvanitiesvapyamurtatvasya
sambhavadvyabhicaryamurtatvam /
apratyakso vayurdravyatve satyarupatvat pratyakso vayurmahattve sati
sparsavattvaditi sampratisadhanatvadubhayamapyanirnayakam
samdhayahetuh, agrhyamanabalabalatvadubhayoh* ////

kascittvaha- na viruddhartham hetudvayam tulyabalamektra sambhavati,
tadbhave vastuni nityamsasayapatteh /
dravyatve
satyarupatvasyaparoksavabhasiviroddhadapratyaksatvamanumapayitumasam
athryaddaurbalyam /
sparsananumanam tvaviruddham balavaditi na dvayostulyabalavattvam,
ato nasti sapratisadhanano heturiti /
sa vaktavyah- savyabhacaro 'pi tarhi na samsayahetuh
syannityasamsayapattiprasangadeva* ////

satyapi tasya samsayahetutve pramanantarena nirnayasambhavanna
nityasamsayapattiriti cet, tarhihapi pramanantarena
nirnayasambhavadadosah /
tathasati yatpramanantaraviruddham tasya durbalatvaditarasya
baliyastvadatulyabalatvamitacet, kena cuktamubhayam tulyabalamiti,
kintvagrhyamanabalabalatvamatram* ////

tathahi- yah sthanutvam purusatvam va navadharayati
tasyordhvatvam samsayaheturbhavati, nirnite tvanyatarasminrupe
samsayo nivartate /
tatha yo vayoraparoksavabhasam navadharitavan tasya
prthivyadisu pratyaksatvavyaptam sparsavattvam vyomadisu
capratyaksatvavyaptamarupatvam vayavupalabhamanasya bhavatyeva
samsayah /
satu pramanantarena nirnaye sati nivartata ityastam tavat /
tasmatsapratisadhanamapi savyabhicaravatsamsayahetuh /
tatha ca bhasyakarah yatkarma tatphalavat homo 'pi karma tenapi

phalavata bhavitavyamityasya- uparate karmani dravyanam
tatsamyoganam ca dravyantaram phalam drstamiti dravyamapi
phalavatsyat iti pratisadhanam bruvansapratishedhanatvamapi dusanamiti
darsayati, tasmatsa 'pi samsayahetuh* ////

asadharanam tu gandhavatvam prthivyam drstam na kvacidapi
buddhimadadhatiti na samsayahetuh /
sadharanam hi dvayoh
sadyatadabhavayordrstatvadubhayatrapyanavasthaya
buddhimadadhatsamsayaheturiti yuktam /
tatha viruddharthavyaptamapi hetudvayamekatra drsyamanam
svavyapakamekasminharminyupasamharadekasya
viruddhobhayarupadharmatvasambhavatsamsayam janayati /
nacaivam bhavo 'sadharanasya sambhavatiti nayam samsayahetuh*
////

tatha badhako nama hetvabhaso yo viruddha iti tarkikairabhidhiyate /
saca sadvidhi iti kecit, dharmadharmyubhayesam svarupasya
visesasya ca badhat /

catudhati kecit /
ubhayabadhasya dharmadharmibadhantargatatvat /
ekadhetyapare- sarvatha samihitadharmaviparyayasadhanatvat, idameva ca
yuktam, avantarabhedasyanupayogat /
yadyavasyamavantarabhedo vaktavyastarhi dvaividhyameva vaktavyam-
dharmasvarupabadhanam ceti /
nahi dharmitadvisesabadhakatvam nama hetordusanam sambhavatiti
svayameva vartikakarena- dharmisvarupabadhena viruddho yo 'bhidhiyata
ityadina darsitam* ////

tatha hi dravyatiriktah samavaya iha pratyayahetutvatsamyogavaditi
atreha pratyayahetutvasamavayatvena bhedena ca vyaptam samyoge
drstam, samavayasyasamavayatvam bhedam capadayat
samavayadharmisvarupam tadvisesanam caikatvam badhata
ityudahrtam /
tadayuktam /
iha pratyayahetutvam hi samavaye dharmini drstam na va,
yadyadrstam tato 'siddhatvanna kasyacidapi sadhakam badhakam va
bhavati, yadi drstam tatkatham tatraiva drsyamanam tasyaiva
badhanam kuryat, virodhe hi sati badheta, nacataddharmataya
drsyamanasya kathañcidapi tena virodhah sambhavati //

samavayatvabadhe prasnah /

nanu samavayatvam badhata ityuktam / yadi samavayatvam nama
samavayadharmino 'tiriktam tadbade 'pi na dharmisvarupam badhitam
syat / atha dharmyeva tanna tasya badhakam sambhavatityuktam / tasmanna
dharmisvarupabadhanam nama hetudosah kvacitsambhavati badho
natvetaddusanam /
yadi khalviha pratyayahetutvam samavayasyaikatvam virundhyat tato

dravyatirekam sadhayatah kim hiyate /
na hi dravyatirekasadhanakrtamekatvasadhanam, yatastasya
dusanatvena sambhavyeta /
tasmaddharmasvarupasya tadvisesasya ca badhanaddvidhameva badhakam /
tatra nityah sabdah krtakatvaditi krtakatvamanityatvena
vyaptatvannityasvarupameva badhate* ///

yastu- svarupameva sabdanamabhidheyam narthantaramityetamartham
pratipadayisustatsiddhyarthamevam prayunkte-
agrhtasambandhavastho 'pi sabdah svabhidheyamartham pratipadayati
vibhaktimattvat grhtasambandhavaditi, tasya
dharmavisesaviparyayasadhano hetuh, pascaddhi
sambandhagrahanadasvarupapratipadanam

drstamiti tadvadeva pragasvaruparthatvam tenava hetuna prasajyeta,
svarupapratipadane ca badhiter'thapratipadanamapi taddharmasvarupam
badhitameva /
nahi prak sambandhagrahadarthantarapratipattih sakyate vaktum
pratitivirodhadeva* ///

sarvatra yo heturyadrgvisesavisestena sadhyena
drstantadharmisu niyatah sa tadrgrvisesavisistasya
sadhyaasya dharmini pramanantaravirodhatsadhanasamabhavena
viparitam visesam niyamabalatsvayameva badhamano nirvisesasya ca
sadhyaasyasambhavatsadhyameva na sadhayati /
yatha sariricetanakartrkatvena ghatadisu vyaptamutpattimattvam
dehankuradinam cetanakartrkatvasadhanayocyamanam
saririnascetanasyanupalabdhivirodhena sadhayitumasakyatvadarirasya
tenaiva hetuna ghatadivannivaranadvidhadvayasunyasya
cetanasyasambhavaccetanakartrkatvamevankuradinam na sadhayati /
tena dharmavisesavirodho hetoh sadhyasiddhimeva nirunaddhiti bhavati
dusanam /
dharmivisesavirodhastu sadhyavirodhitvanna dusanam, pratyuta
siddhantantaradusanatvatprativadina eva
nigrahasathanatvaddusanam tadbhavati na vadinah* ///

yastu drstantaparidrstasadhyaavisesavirodhasambhave 'pi
tadrahitam sadhyamatram hetuh sadhayatyeva, tacca
visesantaramaksipya siddhyatiti vadati, tasya-
usnagniniyatastrnadivikaro hime drsyamanah
saiyapratyaksavirodhadausnyasambhave 'pyanusnamevagnim
sadhayet, tasmaddharmivisesaviparyayasadhanatvam hetoradusanameva
/

anumane drstantanirupanam /

udaharanam dvividham- sadharmyodaharanam, vaidharmyodaharanam
ca / sadharmyam- lingamuddisya lingena upadanam- yo yo dhimavan
mahanasadih sa sarvo 'gniman drsta iti, samyagukte ca sadharmyena
na vaidharmyam vaktavyam gatarthatvat / yada vaktavyamapatati tada

lingyabhavamuddisya lingabhavopadanam- yatragnirnasti tatra dhumo
'pi nasti yatha toyadisviti /
yata bhavena bhavah sadhyate tatraiva vidhirupam sadharmyam
tatpratisedharupam ca vaidharmyam /
yatra tu medhabhavadina vrstyadyabhavah sadhyate tatra
sadharmyameva pratisedharupam yatha- yada yatra meghotpattirnasti
tada tatra vrstirnastiti /
vaidharmye tu vidhirupam- yatra vrstirasti tatra meghotpattirastiti /
tena yadbhiksunoktam- prasajyapratisedhatmakameva iti
tadanadaraniyam* ////

sadharmyabhasasca sadhyavikalatvadayah, vaidharmyabhasasca
sadhyaabhavavaikalyadayo vartika eva drasyavya iti //

anumane prabhakaranuvadah //

tattu dvividhamiti drstasvalaksanavisayamevanumanamiti
manvanannirakartumadrstasvalaksanavisayamapyanumanam
kriyadivisayamastiti darsayitum dvaividhyabhidhanam /
nahi kriya svalaksanam pratyaksena kadacidgrhyate
purvottaradesasamyogavibhagamatrasya pratyaksena grahanam,
yabhymevagantukabhyamagantukam karanamanumiyate, tacca
kriyetyucyate* ////

nanu dravyameva karanam syat, na / tasya pragapi sadbhavat / nanu
ksanantare 'nyadravyam sarvasamskaranam ksanikatvat,
sadrasyattu pratyabhijñanam / tadyada samanadese
purvapurvamuttarottaramarabhate tada tisthatiti laksyate / yada
tvanantaradese purvapurvamuttarottaramarabhate tada gacchatiti laksyate
/ dipagamanavacchayagamanavacca
sadrspaparaksananamuttarottaradesaprarabdhanam
gamanabhasanimittatvatkrta kriyaya / kiñcanutpannasya ksanasya
kriyasrayatvayogat, utpannasya ca vinasagrastatvatkatham
kriyarambhakatvam / yathahuh- ksanikah sarvasamskara
asthiranam kutah kriya iti / tadidam sabdadhikarane
nirakarisyamah / tatah sthiratve sati tanmatrenanupapatteh
kriyanumanam yuktamiti /
na yuktam /
karyam hi karanamatramapeksate tacceha drstamevasti /
prayatnavisesanantaram hi sarire desasamyogavibhagakhyam
phalamutpadyamanamupalabhyate tatah sa eva nimittam /
tadvadatmasarirasamyogascasamavayisariram ca samavayiti
kimatradrstakaranumanena //

paramukhena prabhakaraxhandanam /

nanvasamavayikaranabhutasya samyogasya svasraye svasrayasamavete va
karyam nanyatra, tantusamyoganamiva svasrayesu tantusu patah,
tantuturisyamyogasya va pataturiyamyogah /
prayatnavadatmasamyogastvanevamvidhe vyomni katham samyogamarabhate /

atah karanantaram kalpaniyamitcet / na /
tantusamyogannodanakhadyugapadeva patasya bahutantuvyapitvat,
samyoganam ca dvayordvayoreva vrtteh /
kiñca sarajyasamyogannodanakhadyugapadeva sare saravayavesu ca
sarvesvantarbahirvirtisu bahunikarmanyutpadyate, tatra
yesamavayavanam jyosamyogo nasti tesvasrayesu
svasrayasamavetesu ca jyasamyogah karmarabhata iti vyabhicarah /
nahi te samyogasrayibhute sare samavetah sarasyaiva tesu
samavayat* ////

kim ca prayatnavagatmasamyoganantaram yugapadeva haste
prayatnavadatmasamyukte tatsamyuktecangade 'anguliyake ca tallagne
manau ca karmotpadyate, athaivamadisu na codanat na
prayatnavadatmasamyogacca tadanantare / tathatmasamyogaddhaste,
tatsamyogadangade, tatsamyoganmanavapiti / evam tarhyatrapi
sakyate vaktum /

prayatnavadatmasamyuktasarirakasasamyogaccharirakasadesavibhag
astatsamyogacca tadanantaradesasamyoga iti drstenaiva samyogena
samyogavibhagasiddherna karmakalpanavakalpate* ////

kiñca na samyogasyaivayam dharmah, sarvanyevasamavayikaranani
svasraye svasrayamavete va karyamarabhate nanyatra /
tatasca karmapyasamavayikaranatvenanumiyamanam viyati vihangame
cobhayatranumiyeta /
na hi vihagakarmana viyati karyam sambhavati, tatasca viyatyapi
calatiti buddhih syat, ato nanumeyam karma /
kimidanim nastyeva kriyatatvam /
asti pratyaksavagamat* ////

nanu samyogavibhagagiriktam na kiñcidatra / drsyate hi sarpati sarpe
bhumeh sarpasya ca dvayormithah samyogavibhagavisese 'pi sarpameva
calatiti buddhiralambatela na bhumim / ato 'sya buddheralambanamasti sarpe
calanam nama tatvam / tadbhavabhavabhyam sarpabhummyoscalatiti
buddherbhavavityangikaryam / naceyamanumaniki sambhavatityuktam,
tasmannaivamabhiprayamidam bhasyam, kintu visesavisayam
samanyavisayam siddhasadhyata iti, te 'nena nirakriyante / ubhayorapi
visesatvopapatteh / yatra visesasyaivanugamastatra
visesavisayatvam, samanyanugametu samanyavisayatvam / na ca
siddhasadhyatvam desantarakalantarasebandhasyagrhitasya
grahanaditi prageva varnitam ityanumanavadah /

sastram sabdaviññanasamnikrster'the tacchabdnam nama
pramanam / tallokasiddhatvanna pariksitavyam / tacca dvavidham
pauruseyamapauruseyam ceti / tatra pauruseyamaptavakyam /
apauruseyam ca vedavakyam /
ubhayamapyanaptapranitatvadosavirahatsvatasca
sabdasyadustatvatpramanam / tacca punardvidham- siddharthe
vidhayakañceti dvividham- upadesakamatidesakam ca / itthamidam

kartavyamityupadesah / yatha loke- dadhighrtasupasalyadibhirdevadatto
bhojayitavya iti / vedepi- prayajavaghatadiprakarena
darsapurnamasabhyam svargam kuryaditi tadvadidam
kartavyamityatidesah / yatha- loke devadattavadyayajñadatto bhojayitavya
iti / vedepi- sauryena kuryadyathagneyeni / sabdantaradibhih
srutilingadibhih srutyarthadibhisca vicitro 'yamupadeso
bhedaviniyogakramanavabodhayati /
vacananamadheyacodanalingaiscatidesosa'nyatra
vihitasyananapadarthavisastasya prakarasya tatpratipadakasya va
sastrasya vidhyantaparanamadheyasyantena sambandham vikaram
badham va bodhayatityuhaniyam / asamnikrstagrahanam ca
purvavattadrupyaparyayaparicchedanirasarthama / etadesinam tu
tadanarthakameva syat / viparitaparicchinne tavannastyeva sabdajñanam
/ yadi syat purusadosanam sabde samkrantyanabhyupagamat
svabhavikameva sabdasyapramanyam syaditi vedapramanyam syat
/ yadi param tadrupaparicchinnavisayasyanuvadasya nirasah syat /
taccayuktam /
tasyapi sastratvat /
nahi tasyapyapramanyam /
anubhutihvat /
pratyaksadyantarbhavabhavacca sastratvamevetyastam tavat //

aulukyamatanuvadah /

idam ca asyedam karanam sambadhyekarthasamavayivirodhi ceti
laingikamityunumanalaksanamabhidhaya etenaiva sabdam vyakhyatam
iti kasyapiyah pratyaksanumanam ca dve eva pramane iti
bruvanah saugatascanumanadabhinnamiti manyante / tatra
yattavatpadarthajñanam tadavagatarthavisayatvatpramanameva na
bhavatiti kim tasya bhedabhedapariksaya / yattu vakyarthajñanam
tadagrhitasambandhaireva padarthairupajayamanam
nanumanasankamarhati / nahi sarvairvakyarthavisesaih
sambandhagrahanamasti / naca sambhavatyanantaih sambandhagrahanam /
atyantapurvo 'pi vakyarthavisesah padarthairavagamyate
duradesavartasviti sarvajaninametat /

yattvaptavakyatvadvadisamvadanumanam
tadvakyarthavagamottarakalatvanna tasyanumanatvamapadayati /
vakyasravanantaramameva hyaptanaprajñananapeksaireva
padarthairvakyartho 'vagamyate / atyantadrstapurusanite 'pi
vakye 'vagate tu vakyarthe satyasatyatvasamsaye
praneturaptatvavagame sati satyatvamanumiyamanam na
vakyarthavagateraptatvavadharananapeksajanmano
'numanatvamapadayati / tasmatpramanantaramameva loke
sabdamityapauruseyasyapi vedasya siddham pramanyam / ekadesinam
tu lokavacasamanumanatvamangikurvatom yatha vedapramanyam na
siddhyatitathoktam / iti sabdapramanavadah /

athopamanaparicchedah /

upamanamapi sadrsyamasamnikrster'the buddhimutpadayati / yatha
gavayadarsanam gosmaranasya purvadrste smaryamaner'the
drsyamanarthasadrasyajñanamupamanam / ya savasmabhirnagare
drstva gauh sanena gamayena sadrsiti / kim punah sadrsyam
/ arthantarayogibhih sambandhisamanyairarthantarasya tadsayogah
sadrsyam / yatha gojatiyogibhih
karmadyavayavasamanyairgavayajateriyogo gavayasya gosadrsyam
gavayasamyogibhisca goryogastatsadrsyam / ata eva ca
samanyayogatiriktamanyadeva tatvam sadrsyam tesam
prakarsaprakarsabhedah kimnimitta iti cintaniyam / na ca
tattvantaratve pramanamapi kiñcidastityastam tavat /
nacedamupamanam pratyaksantargatam /
anindriyasamnikrstatvannagarasthasya goh /
nacanumanamagrhitasambandhasyapyupajayamanatvat / evam
kilanumiyeta

gaugavayasadrso gavayasadrasyapratiyogi tattatsadrsam
drstam yugapanna drstavanekeveva tu gamupalabhya nagare vane
gavayam pasyati so 'pi gam gavayasadrasyavisistamupaminotyeva
tasmannanumanam /
sabdatvam tu na sankyameva /
atah pramanantaram, prasiddhatvacca na pariksitavyam /
ityupamanavadah //

arthapattinirupanam /

arthapattiriti drstah var'tho 'nyatha nopapadyata ityarthakalpana /
yatha jivato devadattasya grhabhavadarsanena
bahirbhavasyadrstasya parikalpana / pramitasarthantarena
vinanupapannadupapadakalpana sa arthapattih, anumanameva tarhi,
tatrapi vahnimantarenanupapannaddhumahnih kalpyate / syadevam /
yadyanupapannam gamakam syat / iha tu yannopapadyate tadeva gamyam /
grhabhavana hi vinabahirbhavo nopapadyate /
kimidanimupapadakadanupapanne buddhirarthapattih / ko dosah / na
khalu kasciddosah / kim tvasau naivasti /
na hyupapadakadarsanadanupapannarthe buddhirbhavati /
yadi syat, vrksatvadarsanacchimsapatvam kalpyeta /
vrksatvena vina simsapatvasyanupapatteh /
tasmadanupapannameva gamakam nopapadakam* ////

athocyate / navinabhavenanupapattirityucyate kim tu samsayapattih /
yasya hi jivanam grhasambandhyeva prayaso 'vagatam tasya
grhabhave drste jivanam samsayikam
bhavadbahirbhavakalpanaya samadhiyate / tatasca
pragbahirbhavakalpanaya jivanasya samdigdhatvanna lingatvam / na hi
sandigdham lingam bhavati / jivanarahitañca grhabhavamatram
mrte 'pi sadbhavadanaikantikam na bahirbhavamanumapayitumalam /
ato 'numanasambhavatpramanantaramavedam /
yatha canumane niscitam gamakam /

evamarthapattau sandigdham gamakamiti darsanahaladabhyupagamyate /
samsayascatra purvadrstarupavisamvadat //

arthapattisamadhanam /

tadidamasambaddham / na hi sandigdhe jivane bahirbhavah sakyate
kalpayitum / katham hi jivati va mrto devadattah iti samdihanastasya
bahirbhavam kalpayet / na hi bhavabhavasamsayasya

bahirbhavakalpanayapanodah sambhavati / sarvatra hi samsayasya
nidanocchedaducchedo bhavati / anyatarapaksvadharanadva / na ca
bahirbhavakalpanaya tavannidanocchedah / jivanasya prayena
grhasambandhitvattadviparyayo 'tra samsayahetutvenopanyastah /
nacasau bahirbhave kalpate samucchidyate / pratyuta viparyaya eva
drdhamavasthapyate / nacanyatarapaksvadharanamapi vidyate
jivanabhavabhavau hyatra sandihyate / nacanayoranyatarasyapi
bahirbhavakalpanaya nirnayo bhavati / anyaddhi jivanam anyasca
bahirdesasambandhah / naca

grhabhavanibandhanarthapattirjivananirnayayalam bhavati /
nahyevam sambhavati yasmaddevadatto grhe nasti tasmajjivatiti,
pratyuta purvaniscitameva jivanam grhabhavadeva sandigdham
katham tata eva nirniyate / na hi samsayahetureva nirnayaheturbhavati
/ tasmajjivanam sandigdham tattavadanyato niscitya
pascadbahisambandhah kalpayitavyah /
yasmaddevadatto jivati grhe ca nasti tasmannunam bahiravasthita iti /
na tu sandihyamane jivane tatkalpanam sambhavati /
yasmadavidyamano grhe jivati va nava tasmadbahih sthita
ityasambaddhameva syat /
tasmadbahirbhavaniyatam grhabhavasahitam jivanam niscitya
bahirbhavah kalpyata ityanumanamevedam na pramanantaramiti //

siddhantena tarkamatanirakaranam /

atrabhidhiyate- na tavadgrhabhavamatram lingam mrte 'pi
sambhavat / na jivanamatram grhe 'pi sadbhavat / ato
jivanasamsrsto grhabhavo lingamiti vaktavyam / prathamam ca
lingamavagamya pascallingyanumanena bhavitavyam / na tu
lingavagamasamaya eva lingyavagamah / atra ca na
bahirbhavavagamamantarena grhabhavo jivanam ca samsrstam
pratyetum sakyate virodhat / jivata hyavasyam grhe va bahirva
shtavyamityasandigdham / atasca bahirbhavamanantarbhavya
jivanagrhabhavau samuccitya pratipadyamanasyedrsi
pratipattirapadyate devadatto grhe 'navasthito grhe va bahirvavasthita
iti /
nacaivam sambhavati bhavabhavayorekatra dese samuccetamasakyatvat /
ato 'vasyam desabhedenaiva devadattasya bhavabhavau samuccetavyau /
tena bhavabhavasamsargabuddhyaiva bahurbhavasasya buddhatvanna
pascatkicnitprameyamasti /
aha ca vidyamanatvasamsrstagehabhavadhiyanaya //

gehadutkalita satta bahirevavatisthate iti / nanu
pramanantaratvepi jivanamatrasya grhabhavamatrasya
vavagamakatvabhavatsamsrstamubhayam gamakamityangikartavyam /
samsrstadhiyaiva ca bahirbhavasya buddhatvanna pascad
kiñcutprameyamavasisyata iti tulyo 'yam dosah / ucyate- iyameva
samsrstadhirarthapattirityavagamyā samyatu bhavan kim
punastasyah karanam / dvayorgrhabhavadjivanayoh
parasparapratighata iti brumah / yatha khalvekena nadyastire phalani
santityukte parena ca na santityukte parena na santityukte
balabalavisesamajananaḥ srota mithah pratihatamubhayam buddhyate
/ nacanyataradapi tyuktum grhitum va saknoti / tathapi tu na

satvasatve samuccinoti virodhat / evamihapi grhe va bahirvavasthito
devadatta iti kenacitpramanena pratitam /
anyena ca grhe nastiti tadubhayam samuccitam parasparapratighati
pratiyate so 'yam pratighato na phalasadbhavavadasamadheyah kintu
bahirbhavakalpanaya samadhatum sakyata ityetavanviseṣah /
tena pramanasiddhayordvayorarthayoh parasparam
pratighator'thantarakalpanaya samadheyatvenalocyamanor'thapatteh
karanam /
tatsamadhanaya carthantarakalpanarthapattih
pramanantaramanumat /
yascayam pratitasya pramanantarena pratighataḥ sa
evarthanupapattirityucyate //

arthapattavanumanasyantarbhavasanka /

bhavatvarthapattih pramanam anumanam tvarthapattavevantarbhavati
/ tathahi yatra yatra dhumastatratatraghniṣṭyavagatam / parvatasya ca
dhumavattavagata / yadi parvate 'gnirna syattadi dhumavatta va mithya
syat / sarvadhūmavatam vagimattvam mithya syat katham
tadubhayamapyamithya syadityagnimatvam kalpyata ityarthapattireṣa /
syadevam yadi sarvadhūmavatamagnimattvamanumanadanyenavagatam syat /
natvevamasti / drstantadharmisveva hi dhūmasyagniniyamō 'vagato na
sarvatra / anumanastu sarvadhūmavatamagnimattavagatirityuktam / na ca
drstantadharmisvevavagatasyagniniyamasya sarvadhūmavadagnimattam
vina kascidvirodho yenarthapattih syat /
tasmadasamkirnavisayatvadanumanenavagatam tasya parvatadisu
dhumadarsanadyadagnivijñanam tadaddvedhapi sambhavati
drstantaparidrstantiyamasmaranadvanumanam /
pratighatalocanayavarthapattih / tasmadarthapattih pramanantaram
/ yapi kvacidavasthitasya devadattasyanyatra sarvatrabhavapratipattih
sapyarthapattih / tathahi murtasyarthasya
yugapatkarsnyenanekadesasambandho na ghatata iti svasarire 'vagatam /
svasarirasya hi kvacidavasthitasya tato 'nyatra sarvatrabhavo
drsyadarsanenavagataḥ, ato 'nyasyapi
devadattaderyugupadanekadesasambandho nastityanumiyate / tato
devadattam kvacitpratyaksenavagacchanyugupadanekadesasambandham

canumanenavadharayannubhayopapattaye desantaresu sarvesvabhavam
kalpayati / nanvanumanamevedam sambhavati devadatto 'dhuna sarvatra
nasti grhe 'vasthitatvanmadvaditi / satyam / devadattena
sahaikadesavasthitasya sambhavati, yastu kvacidgrhe
'vasthitastadanantaram grhamapyatitya trtiye grhe devadattam
kenacitpramanenavagatavan sa tadgrhatirikte madhyagrhe
desantaresu ca sarvesvabhavam devadattasya kena lingena pratiyat /
atha kvaciddevadattam pasyan taddesavyatirikte ca pratyasanne dese
tadabhavamavagacchannanyesamapi sarvadesanam
pratyasannadevadattaddesavyatiriktatvattacchunyatamanumimite /
tatrapī viruddhavyabharitvam tadvadeva hi gamyate /
samipadesabhinnatvaccaitradhisthitadesavat /
iti vartika eva dusanamuktam tasmadarthapattireveyam /
etena bijadisvankurajananasaktikalpana vyakhyata //

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kim punah saktikalpanam vina nopapadyate bijadisu
satsvanguradyupapattidarsanat asatsu cadarsanat /
bijadinamankuradikaranatvamavagamyate / satsvapi bijesu
musikaghratesvankuranutpatterakaranatvam pratibhasate / so
'yam karanatvakaranatvayorvirodhah saktikalpanaya samadhiyate-
nunamastyatindriyamapi rupam yadbhavat kadacidankurotpattih yasya
ca musika'ghranena nasatkadacidanutpattiriti kalpyate
ghranabhavo 'pyankurasya karanam / ghrano ca sati
tadabhavadevanutpattyupapatteralam saktikalpanayeti cet / na /
ghranakriyayah ksanikatvaduttarakalam tadabhavah
satyapyankuranutpatteh / pragabhavah karanam na
pradhvamsabhava iti cet / na / abhavatvavisesat / na hi
pragabhavapradhvamsabhavayoh pragurdhvakalabhedam muktva
kiñcidapi rupavailaksanyamasti, nacavilaksane karane
karyavailaksanyam sambhavati / pragabhavasya
pradhvamsabhavadvilaksanamasti rupamiti cet kalpyamevam sati
kiñcit / taccabhavah kalpyatam bijasvarupe veti bijasya
saksadankurakaranatvattatraiva kalpayitum yuktam / evam
yagaderapurvasvargadisadhanasaktikalpanamuhaniyam / katham punah
saktimati yage vinaste niradhara saktiravatisthate, na
niradhara bhavisyati / atmadharatvat / kathamanyasaktiranyatra syat
tathavagamat / navasyam svasrayaiva saktiriti niyamo 'sti, sa hi
karyatah kalpyamana yatraiva karyaya

kalpate tadgataiva kalpya /
saceyampurvakhyatiryagasraya sati yagavinasanna
svrganispattaye paryaptayadityatmasraya kalpyate /
yathaha- saktih karyanumeyatvadyadgataivopayujyate //

tatraiva sabhyupetavya svasrayanyasrayapi veti //

kathamatmasraya sati yagasaktiriti vyapadisyate /

tasya hi phalasadhanatvamupapadayitum sa kalpyate tavata
tacchaktitvam /

loke 'pi prasiddhametat tailapanasamarthyacciravrtte 'pi
tasminbalapustyadi kamadya me jatamiti laukika vyavaharanti
tasmadanavadyam //

drscagrahanenaiva pratitimatragrahacchautasyapi grahane siddhe
srutarthapattih pramanagrahinitvena drstarthapattito
vailaksanyamupapadayitum srutagrahanan / tathahi loke tavat
dvaram dvaramityadisū sampurnarthapratipadanaya
samvriyatamityadisabdantaram srutasabdaikavakthatvena

kalpyate* ///

tatha vede 'pi visvajita yajetyatra svargakama iti va svargarthamiti
va yenaiva sabdena srutisabdaikavakyabhutena
paripurnarthabhidhanam sampadyate tadeva hrdayamaniya srutena
saha melayitva paripurandvakyadvakyarthah pratyate, yatha
sauryam carum nirvapedbrahmavarasakamah ityadisū
vidhisvitikartavyatapatipadakasabdasravanadapurnesu
tatpratipadakasabdanapeksaya
codanalingopasthapitasyagneyavidhekyamsasya
sadhya sadhanamsapatipadakabhagavanapeksitatvadanadrtya
yastriyom'sa itthambhavo 'gnyatvadhanadirvidhyantatvena
parikalpitastasya divacchabdena kalpitena, kintu ya
evayamagneyavidhyantastasyaiva vyavahitasyapi
codanalingabalopasthapitasya vikrtividhina
sahaikavakyatamatramarthapattya kalpyate /
nahyayamanusango yena vyavahitasya na syaditi /
atidesastvayam vyavahitasyapi kathañcidupasthanadupapanna eva /
tatha ca vaksyati- vidhyamnto va praktivaccodanayam pravarteti
vidhyanta iti pradhanavidhivarjitam samastameva paurodasikam
kandamabhidhiyata iti bhasyakarah //

nanvevam sastratidesangikarane dasamadyavirodhah syat,
uhabadhayoscasiddhih / bhavedevam yadi yathasrutarupameva
vrihinavahantiti vakyam vikrtim nitva tasya yathasambhavam
vikrtividhina sahaikavakyata parikalpyeta / yadi tatha kriyate tatra
krsnalacarau vrihisabdasya havirlanarthavayogadavadhatasya
badhah syat / evam nivaradisvapi vrihaya evavahantavyah iti na
nivaradisvavahantiruhya / natvevamasmabhirucyate kintu prakrtau
pradhanena sahaikavakyatayavagatasyasya yavanparikaro tadrgatidisya
prakrtau havistvat, tallaksanartho, avaghatasya ca tesu
drstam prayojanam tusavimocanam sambhavatiti tadvarenasya
pradhanaikavakyata / tatasca- avaghatavitusikrtairvrihibhih
purodasam krtva tena yajetetidrsah praktividhih, tasya
saksadavaghatō visesanam,
avaghatavisesitavitusikaranavisistam hi haviryagasya
visesanam prakrtau, atastadeva vikrtavakrsyate /

krsnalayage ca krsnalasabdasya havirvacinah
pratyaksasravanattadvirodhatpurodhasasabdo nivartate, tannivrttya
ca vrihinamapi nivrttih /
na hi te krsnalanam prakrtitvena sambhavanti /
vitusikaranasabdo 'pi yo dvarapratipadakah so 'pi krsnalesu
tadasambhavadanivrtto 'vaghata ityuhasyapi siddhih /
dasamadye ca yavacchrutanamangasastranamatidesamasankya
prakrtyanvitanam tena rupenatidesah /
narthamatrena ityalamatiprasangena* ////

nanvarthamevadhyahrtya vakyam puryatam kim sabdakalpanaya /
narthamatrena puranam sambhavati,
ekavakyabhutapadadvayapratipadita hi padartha vakyartham
pratipadayanti nanyatha / na hi anaya ityetavatyukte gamityanukte
pratyaksapratipanne 'pi gavi gava sahanayanamanviyate / evam ca
vikrtisu

sauryadisvasamavetarthagryadipadanivrtternyunasakanksamantravak
yapurana suryadipadapraksepaduhasiddhih //

arthadhyaharapakshandanam //

arthadhyaharavadinam tu suryarthanadhyahrtena visistam
nirvapamipadameva prakasayatiti nohah sidhyet /
tatha yatradhikaravakyer'thavadamatram srutam pratitisthanti ha
va ya eta ratrirupayantiti tatrapi bhavanmate vidhyartham
evadhyaharyo na vidhisabdah, tatasca prakrtasyopakarasya
padarthanam ca napurvaidamarthyam sidhyet /
satsvapi hyarthanamakanksasamnidhiyogyatvesu
nabhidhanamantarenanvayasiddhih /
nacehapurvabhidhayi sabdo 'sti yo 'purvam
prakrtairanvitasamanvayah napyutpattyapurvenanvaya eva syat*
////

evam prakrtavapi sarvebhyah kamebhyo darsapurnamasau ityatra
vidhisabdasyanamnanadanadhyaharacca vidhyarthasyaiva
svargakamadhikarapurvadagneyadyutpattyapurvebhyasca
prthagbhutasyadhyaharanna samidadinamaidamarthyam sidhyet /
na hi samidadiyajatayo 'vaghatadivadadhikarapurvanvitam
svarthamabhidhatumalam svapurvavisayatvavyaghatat /
tasmadidrdsesvadhikaravidhisu vidhisabda evadhyaharyo
narthah* ////

katham ca vidhyarthasyatyantalaukikataya pramanena tadabhasena va
buddhavaropayitumasakyatvenabhimatasya buddhisamnidhanatmako 'dhyaharo
'srutavidhisabdakesvadhikaravakyesu va utpattivakyesu yadagneyo
'kapalo 'mavasyayamityadisu va sakyate, ityakamenapi
sabdadyaharo 'ngikartavya ityastam tavat //

ityarthapattivadah //

abhava(anupalabdhi) paricchedah /

abhavo 'pi pramanabhavo nastityasyarthasyasamnikrstasyeti /
katham punah pramanabhavah pramanalaksanam viparitatvat /
purvoktasadupalambhakapratyaksadipramanapañcakabhiprayo 'yam
pramanasabdah /
tadabhasasca sasthanya laksanamiti nanupapattih /
kimasya prameyam /
uktam nastityarthasya iti /
sarvam hi vastu sadasadatmana dvidham, tadyada yatra sadrupena
bodhakanam pratyaksadinam sadrupabodhanayotpattum योग्यत्वे
satyapi yo 'nutpadod dasyadarsanayogyānupalambhadiparyayo bhasye
pramanabhavasabdenoktasyenaivendriyasabdadisthanienā nastiti
pratiyate bhutale 'tra ghato nastiti* ///

yastu nastitvamapahnutya

prameyabhavatsastham pramanam nastityaha tasya
drsyadarsananantaram nastiha bhutale ghata ityevamupajayamanasya
jñānasya kimalambanam / na bhutalam / satyapi ghate prasangat / tatha
gavi yo 'svo na bhavatiti pratyayo rupe ca raso na bhavatiti tasya
kimalambanam /
na gorupam /
tasya pratiyogyānapeksapratitikatvat /
asvo na bhavatiti jñānasya pratiyogyapeksatvat /
gorupalambanatve simhadavasvo 'yam na bhavatiti pratyayo na syat
gorupasya tatrābhavat* ///

atha yo 'svadbhedo gavadisvanusyutah so 'syalambanamityucyate /
ko 'yam bhedo nama, yaditaretarabhavah samasritastarhyabhavah /
atha prthaktvam nama gunaviseso bheda ityucyate, tatastasya
dravyagatatvadgunesu rupadisu 'raso na bhavati rupam' 'rupam na
bhavati rasah' ititaretarabhavapratyayo na syat //

prabhakaramatakhandanam /

yastu vaiyatyat bhutalapatitivyatirekena ghato nastityevamvidha
ghato nastityevamvidha pratitireva nasti iti vadati, sa
bhutaladipratitimapyapahnvita, avisesat, ghato 'tra bhutale
nastiti vyavaharasya kim karanam, drsye ghate
yadbhutamatravisayam jñānam tadasya karanamitacet,

tathasati patavadbhutalopalambhe ghato nastiti vyavaharo na syat /
bhutalamatropalambhahavat /
ghataviviktabhutalopalambha iti cet, ko 'yam ghataviviekah, yadi
bhutalarupameva, ghatavatyapi prasangah /
ghatasamyogabhavascet, angikrtastarhyabhavah* ///

syānmatam, yadabhavavadino 'bhavajñānasya karanam tadevasmakam
vyavaharakaranam bhavatviti /
naivam vaktum sakyam /

mama hi drsyadarsanamabhavajñanakaranam, adarsanam ca
darsanabhavo nacasau bhavatangikrtah,
abhavabhyupagamaprasangat /
pramanabhavangikare va kimaparaddham prameyabhavena* ////

nanu prathamam pratyaksena bhutalam grhitva pascadabhavo
boddhavyastatrabhavatranatprak yadsam bhutalajñanam
tadsadeva vyavaharo bhavatu /
tadidamuktottaram, tathahi- yasyamavasthayam bhutalasvarupajñanam
ghatatadabhavayoscājñanam jñanabhavastena
ghatatadabhavajñanasunyam bhutalajñanam
tasyamavasthayamasmabhirupeyate tadeva bhutalamatavedanamityucyate* ////

svarupamatram drstvacetyadisu matrasabdena hi
ghatatadabhavavedanayorabhava ucyate, bhutalamatram jñayate na
ghatastadabhavo vetyarthah /
tena yadi bhavanapi ghatadijñanabhavayuktam
bhutalajñanamangikuryat tato jñanabhavangikartavya ityuktameva /
tena naivam bhramitavyam- abhavavadinapi svarupamatram drstva
ca pascatkiñcitsmaranannapiti vadata bhavajñanatirekena
tanmatavedanamangikrtam, tadeva drsye pratiyogini nastiti
vyavaharakaranatvannastiti sabdasyarthabhavadbhutalavedanameva
karanamiti vaktavyam /
tatasca ghatavatyapi prasanga iti sthitam dusanam* ////

atha bhava desantarasthe desantaragrahanam karanamiti matam,
tatah sabaleyasthitam gotvam dhavaleye nastiti vyavahriyeta,
sthunantarasthitasca vamsah sthunantare 'nusyuto 'pi tatra
nastiti vyavahartavyah syat, ato 'trabhava eva nastiti
vyavaharakaranam, nanyatra sadbhavah /
smaryamane ghate bhutalavedanam nastiti vyavaharakaranamiticet /
na /
grhyamanasyapi parsvadesesvabhavavyavaharat /
sampratyanitasya ca ghatasya grhyamanasyaiva pragayamiha nasit
iti prakkalinabhavavyavaharat //

prabhakaramatanuvadah //

nanu bhavanmate pramiyamanasya ghatasya prakkalinabhavajñanam
bhavapramanabhavo hyabhavajñanakaranam / na ca pramayamano 'pi
ghatah prakkalasambandhitaya na pramiyate atah
prakkalasambandhagocarapramananudayattatkalinabhavajñanam
yuktameveti cet / na / ayogyatvat /
na hi prakkalasambandho 'dhuna pramatum yogyah,
yogyapramanabhavascabhavajñanakaranam na
pramanabhavamatram /
prakkale tu yogyasyaiva pramanasyanudaya asit, na hi tadanim
ghatabhavah sannapi pramitah pratiyogino ghatasyaparamarsat
tadapeksatvaccabhavajñanasya, ata eva ghatabhavo 'dhuna smaryata

iti na yuktam /
apramitasya smaranayogat /
yascayam prakkalinah pramananudayah so 'dhuna pramanodayena
nasto nabhavajñanamutpadayitumarhati, uddhrtamiva netram
rupabuddhim* ////

atha nasto 'pi pramananudayah samprati smaryamano
hyastanagnijñanam / syadevam yadi pramanabhavo jñayamanataya
meyabhavam bodhayet lingamiva linginam /
na ca tatha sambhavati anavasthaprasangat /
prameyabhavam bodhayet jñatavyah /
sopicabhavatvadanyenabhavajñanena jñatavyah, so 'pyanyeneti na
janmasahasrenapi ghatabhavo 'vadharyeta /
tasmatsattamatrenaiiva pramanabhavo 'bhavajñanamutpadayati
netradivadityangikartavyam, atah pramiyamanasya ghatasya katham
prakkalabhavapramitiriti vaktavyam* ////

ucyate- sattamatrena jñanabhavo jñayabhavam bodhayatiti
samyaguktam, astyeva tvadhuna drsyamanasyapi ghatasya

prakkalasambandhagocarayogyajñananudayah, sahi
prakkalisambandhitaya smartum योग्यं sannapi na smaryate,
nacavasyampramanabava

evabhavasya bodhakah smaranajñanasyapi योग्यत्वे सत्यानुदयो भवाम्
bodhayatyeva, tena samprati drsyamano 'pi ghato yadi pragapyasittato
'vasyam tatra sthitena pramitah syat, pramitascadhuna smartavyah
syat, evam satyapi na smaryate so 'yam
smartavyavisayasmarananudayah samprati vidyamanah sampratitanam
prakkalinabhavavisayam vijñanam janayatiti na kiñcidanupapannam
/

bhasye ca pramanabhavasabdah
smaranabhavasyapyupalaksanarthah, tatha vartike 'pi /
yadva pramanasya smaranaphalatvattadabhavo 'pi phalatah
pramanabava eveti sakyate vaktum //

uktaprabhakarakhandaanam /

nanu na sattamatrena yogyanupalabdherabhavabodhakatvam yuktam,
satyamapi tasyam kadacidabhavabuddhyanudayat, asatyamapi
kadacidudayat / tathahi yo 'nguliyakabubhutsaya
sasantamasavaparakadesam hastabhyam sarvatah paramrstavan
tasya tavat sarvadesaparamarsat vastuto yogyanupalabdhirjataiva, atha ca
kim sarvo desah paramrstah kim va kasciddeso syaditi
samdihano yogyanupalabdheraniscayat satyapi tasyam
nanguliyakasyabhavamavadharayati / kadacittu sarvato 'paramrsyapi
sarvatah paramrstamiti bhrantya yogyanupalabdhim
niscityasatyameva tasyam bhrantyanguliyakasyabhavamavadharayati /
tasmajñatataiva
yogyanupalabdhirabhavajñanakaranamityabhyupagantavyam /

tathacanavasthaprasangah / tasmatsvasamvedya tanmatrasamvideva
drsyasya pratiyogino 'bhavo na tatvantaram /-- / nanu
cabhavalangikare tanmatradhirapi na kadacinnirupayitum sakyate, na
ca bhutaladhireva tanmatradhih, samsrstadhiyo 'pi
tanmatratapatat / tatrapi bhutalavabhasat /
ato ghatadivedanabhava sati ya bhutaladhih sa tanmatradhih /
evam ca jñanabhavangikaradabhavapahnava 'narthakah /
katham tarhyetannirupayitavm, tadabhidhiyate- ghatadyabhavo 'sti
prameyam /
yogyapramananudayasca tasya sattamatrenaiva netradivadbodhako na
jñatataya, yato anavastha syat* ///

yattu satyapi yogyanupalambho hi karanam tatra yogyatvam
jñatatayaiva karanam na sattamatrena, tatah yogyatvam
kadacidajñatam nabhavamavadharayati kadacittvidyamanameva
yogyatvam bhrantya niscityabhavamavadharayati /
upalabdhyabhavastu sanmatrataya karanam na jñatataya, tena
nanavasthapattiriti sarvamavadatam /
ato 'styabhavakhyam prameyam //

abhavasyanupalabdhyatvam //

na ca tadaindriyakam, indriyavyaparabhava 'pi tajjñanotpattidarsanat /
yo 'hani pratahkale grhe 'vasthito madhyandinasamaye prachyate
kimasmingrhe pratahkale mathurah kiscitpurusah suklavasa
dirghatamo lohitavarnah samagatah iti sa tadanimeva
yogyasmarananudayattasyabhavam pratahkalinamavadharayati
vinaivendriyavyaparena / na ca prataravagato 'bavastada smaryata iti
vacyam /

pratiyogino mathurasya tadanim kathañcidapi buddhavanarohat,
abuddhisthe ca pratiyogini bhava tadabhavajñanasambhavat /
evam ca yatrapidanimevanuparatendriyavyaparena
samnihitadesakalavarttyabhavah pratiyate tatrapi
yogyajñananudayasyaiva klptasamarthyasya
karanatvasambhavanendriyasya karanatvam kalpayitum sakyam /
tasmanna pratyakso 'bhavah /
napyanumeyah, ajñatena tena kasyacillingasya
sambandhagrahanasambhavat* ///

yadatra kaisciducyate- drsyasya sattadarsanavyapta tena

vyapakibhutadarsananivrttya vyapyasya drsyasya nivrttiravasiyata
iti tannirastam / vyapakativrttya vyapyanivrttimanumimanenavasyam
drstantadharmisu nivrttidvayamavagamya tato
drsyanivrttiranumatavya, nivrttescabhavatmikayai na
pratyaksena grahanam sambhavati, nivrttyantarena tadanumane
tadapi nivrttirupatvannivrttyantarenanumatavyam tadapi
tathetyanavasthapattih / ato 'vasyam
kvacitpramanantarabhutayanupalabdhyabhavah pratyetyayah /

pramiteca tasminpascadbhavatvanumanam /
siddham tavadabhavasya pramanantaravam sabdopamanarthapattayastu
nasanganiya eva /
atah siddham sasthan pramanam /
etavantyeva ca pramanani* ////

yattvadhikam sambhavakhyam pramanam
sahasradisamkhyayavayavabhutasatadisamkhyavagatih
adhakapramanenavayavakudavaparimanavagatih kaiscidisyate,
tadavinabhavanimittatvanumanameva / vatevate vaisravanah
ityadikam caitihyam pramanameva na bhavati nirnayabhavat /
pramanyepi va'game 'ntargatatvanna pramanantaram / pratibhakhyamapi
pramanam kaiscidistam svaste bhratagantetyadikam, tattu
lingadyabhasajam, aniscayakatvadevapramanam / ato
yatkasyapiyaih pratibhagamymrsinam dharmadharmatvamasritam
tadasaram /
lokaprasiddhirapi pratyaksantargataiveti na pramanantaram /
atah sadeva pramanani /
tatha ca bhagavadramayane rama sadyuktayo loke yabhih sarvo
'nudrsyate iti /
ityabhavavadah //

citradyaihi kaphalacodanasvaksepah //

lokaprasiddhasvatahpramanyadarsanena pratyaksadinam
tadantargatasyapi ca sastrasya svatahpramanyat
codanalaksanor'tho dharmah

iti pratijnater'the sadhite samprati animitam vidyamanopalambhanatvat
ityanena citradicodananamaihikaphalanam pratyaksadibhirasamvadena
visamvadena ca pramanyamaksipyate, purvoktastu nanvatathabhutam
ityaksepah paralokaphalasvargakamadiconavisaya iti
visayabhedadapaunaruktyam* ////

nanu ca nanvatathabhutamapyartham bruyaccodaneti
codanamataraparigrahadavisesenaivasavaksepah tathehapi yada
tavadasau vidyamanasit tada phalam na dattavati / yada phalamutpadyate
tadasau nasti kathamasati phalam dasyatityaksepasya
svargakamacodanasvapi tulyatvadavisesatvamiti nasti visayabhedah /
ucyate- purvaksepastavatparalokaphalavisaya eva / tatra hi
pramanantarapeksah sabdo na svatantryena pramanam / na ca
codanarthe pramanantaramasti ato 'pramanam codanetyayamaksepah,
sa cayam paralokaphalavisaya eva bhavati / masukamacodanasu hi yadi
tavatkarmanantaramameva pasvadinyupalabhyante tato
'peksitamulapramanalabhatsiddhyati codanayah pramanyam / atha
nopalabhyate tatah pramanantarabadhenaiva
sukhapramanyamabhidhatum sakyata iti
kimaksepasarupyapratipadanavyasanena /
tasmatsa tavatparalokaphalavisaya eva /

ayam tvaihikaphalavisaya /
na hi paralaukikasya phalasyanantarakalanupalabdhyā nirasah
sambhavati /

na hi tenanantaram bhavitavyam, janmantarabhavitatvat* ///

nanu asati katham phalam dasyatitidam tulyam / neti brumah-
apurvadarena sambhavat / svargo hi
svabhavaddehantaranubhavanīyatvadanantarāsambhavitvena
sastrarthavadharanavelāyameva kalantare nisciyata
ityapurvamantarbhavyaiva tatra sastrartho 'vadharyate, tacca
cirasthayiti karanasyavināsatsambhavati kalantare
svargasyotpattih / pascadayastvanantaramapi sambhavantiti
tatsadhanatvena codyamananam citradinam
sastrarthavadharanasamaye 'purvapranadisamasrayane
karanam na kiñcidastiti svarupenaiva phalasadhanatvam
sastrartho 'vadharyate / tathacanantarameva palena bhavitavyam /

kalantare karmasvarupasya vinastatvat karanatvabhavat,
anantaram ca phalamanupalabdhyāiva nirastamityapramanyam
citradicodananam //

citradicodanasvaksepapariharau /

nacanusthananantaram phalanupalabdhyāiva sastrarthe
'purvamantarbhavayitum sakyate sastrarthavadharanapurvakam
hyanusthanam nanusthanapurvakam sastram,
tasmadaihikanamatraksepa iti yukto visayabhedah / visayabhedacca
nyayopi bhidyate /
paralokaphalasu pramanapeksitatvamaksepānyayah /
atrātu pramanantaravirodha iti nyayabhedadapaunaruktyam /
athava purvoktam svamate sutrani vyacaksano
sutrītamēvaksepam darsitavan /
idanīm tu vrttikāramatena sutrenāivaksepah kriyate* ///

tadiha /

citrādivakyaṇi pramanānyapramāṇāni veti vicaryate /
tadārtham ca kim tesam pramanantaravirodho 'sti na veti /
tatra phalanamanantaramupalabdhyānyamanupalambhadatatsadhanatvam
citrādināmavagamyate /
tadidam pratyaksavisamvade 'vāsyāmbhavinī sati
tadabhadapramanyam* ///

kvacittu pratyaksavirodhadapramanyam sa esa yajñayudhi yajamano
'ñjasa svargam yatiti yajñayudhiti hi
yajñayudhasamyogacchariramucyate, yajamanasabdo 'pi hi
kartrvacanastasyaiva vacako natmanah, tasya sarvagatatvenabhimatasya
kriyovirahinah kartrtvayogadyajñayudhasamyogabhavacca,
samyogabhiprayascayam yajñayudhiti sabdah
patracayanastutyarthatvat, na svasvamisambandhabhiprayah / pragapi
patracayanattatsambhavat sarirasya ca pratyaksaviruddham svargamanam

/

na ca kalantare 'pi sambhavati /
yatiti vartamanapadesat, bhasmibhutasya ca kalantare 'pi
tadasambhavat /
na ca sariravyatiriktah kascidatmasti tasmadapramanam /
evamapauruseyasyapyapramanye svargakamacodanayamapi nasvasitum
yuktamityapramanyamevayatam* ////

evam pratyaksanupalabdhivirodhena pratyaksavirodhena caksipte
pramanye virodhahariharamupeksyaiva karanadosanirakaranena
purvoktameva svatahpramanyam svapakasadhanatvena siddhantavadi
darsayati- autpattikastu sabdasyarthena sambandhastasya jñanamupadesa
iti /

purvam hi pratyaksadinam svatahpramanyasya
lokasiddhatvattadantargatavacca sastramapi
purusanupravesabhavatpurusasrayatvacca
sabdadosasyadustemeva sastramatah pramanamityuktam /
iti citraksepavadah //

sabdarthayoh sambandhaksepah /

evam sambandhanityatayapramanyam nirakrtya svatahpramanye
sthapite, parah punaraha- syadetat naiva sabdasyarthenasti
sambandhah kuto 'sya pauruseyatapauruseyataveti / tathahi na
tavatsamyogo 'sti tadbhave hi ksuradisabdoccarane mukhyasya
patanapi syat /
na ca karyakaranabhavah, dvayorapi nityatvat /
nanu varnashphotajatyadivikalpena vyaktyakrtisambandhadivikalpena ca
bahyayoh sabdarthayordurnirupatvadgakaradyakaram vijñanameva
sabdah, tajjanitam ca gavadyakaravijñanamevartham iti
karyakaranatvameva sabdarthayoh sambandhah /
naivam /
niralambanajñananutpatteh, sambandhantaram tu nasanganियameva*
////

pratyayyapratyayakatvam sambandha iti

cet na / asati sambandhe pratyayakatvasambhavat / kena sambandhena
sabdor'tham pratyayayatityetadeva hi nirupyate / tatra
pratyayakatvadeva pratyayakatvamityatmasrayadosapattih,
tasmannasti sambandhah / asati ca sambandhe vastvantarasya
vastvantarabodhatvasambhavadanirupitahetuvisesam
svapnajñanavadyadrcchikam sabdarthajñanam na pramanam
bhavitumarhati / laukikastu vyavaharo 'satyapi sabdapramanye
pramanantaravasatkathañcitsamgacchetapi /
vaidikastu vyavaharah sabdaikasaranatvadanadartavyah
syannirmulatvat* ////

syadevam yadyasambandhah sabdarthayoh, asti tu sambandhah

pratyayya ityayameva sambandho bhavisyati /
yaccendriyalingadivatsamnikarsavyaptyadisambandhanapeksamarthapra
tipadanam idamevabhidhanamityucyate, tadeva ca samjñasamjñitvam,
tenocyate samjñasamjñilaksanah sambandha iti* ////

kim punah sabdasyarthapratipadane pramanam,
sabdanantamarthapratipattireva /
nanviyamabhiprayanumanadvarenaivopapanna, neti brumah /
arthabhiprayasunyenapi svapadyavasthayam paravasaprayuktairapi
sabdairarthapratipattidarsanat /
tatha purusantarakrtamapauruseyam va vedavakyamanarthajñairapi
prayujyamanam vyutpannamarthabuddhim janayatyeva, tasmāt
pratyayakah sabdah /
kimiti tarhi prathamasravane na pratyayayati,
sahakarivirahatsamjñatvagrahanamapi sabdasyarthe pratyayato 'ngam
netrasyevalokah, tena yah purusantarebhyo ayam purusantarebhyo
ayam sabdo 'sya samjñeti jñatavan tasyaiva pratyayayati nanyasyeti
na dosah //

sabdarthasambandhanityatve aksepah /

nanvemastu nama sambandhah, sa tu pauruseya iti tvaduktyaivapannam /
tathahi na hi sabdasyarthena samyogagadatmyadisambandhah kintu
pratyayakatvam /
tacca purusadhinamityuktam, ato devadattadisabdasyeva asyarthasyeyam
samjñetyevam sambandhe krte pascacchabdasyarthapratipadanamiti
siddham pauruseyatvam* ////

iti sambandhaksepah purvakseptam
sambandhanityatvamasamadhayedanīm atha gaurityatra kah sabdah iti
kaya samgatya kena va prayojanena sabdasvarupam nirupyate,
samgativatprasangika sambandhaprastavat sambandhinorapi
sabdarthayoh prastutatvatsvarupam nirupyate /
prayojanamapi tadavayavasritanamuhadinam satyatvam, niravayave hi
vakye pade va vacake 'vayavanam mrsatvat tadasritanyapi
karyani mrsa bhavayuh* ////

kiñca sambanghasiddhyarthamavasyam varnanam vacakatvam
samarthaniyam, anyatha hi tesam samgatyabhavadvacakabhavo
niradharatvanna syannataram nityatvamiti tatsiddhyartham vacakatvam
samarthayitum sabdasvarupam nirupyate /

ki gaurityatra varna eva sabdah, uta
tebhyor'thantaramityetatpradhanyena nirupyate /
varnavayava-gatva-gosabdavayavi-jatinirakaranam tu prasangikam /
varna eva sabda ityavadharanasamarthartham* ////

tatra varnanamapi pudgalakhyanaavayavanarhatah samgirante
tattvavayavanupalambhadayuktam / pratyaksena tavadavayava
nopalabhyante, varnesu sakalyavaikalyagrahanabhavat / nanumanena,
taih saha kasyacillingasya sambandhagrahanat /

na ca samanyato drstam, nahi yadyadvastu tasya
tasyavyamavayavairbhavitavyam, paramanunam niravayavatvat /
te 'pi savayava iti cet, tadavayava api tatha syustatah paramapi
tathetyekasyaiva masavayavino 'nantavayavitvam syat, tatascaikenaiva
masena tilena va sarvam jagadvyapyeta,
anantairavayavairmurtairanyonyasyavarakasamaprayacchadbhiranantadesavyapt
eh /

tasmanniravayavah paramanavo varnasca /
tatha gatvajatirautvajatisca nispramanikaiva* ////

nanu drutavilambitamadhyesudattanudattasvaritesu
sanunasikaniranunasikayorhrasvadirghaplutesu ca pratyabhijñayamana
jatih katham nastiti sakyate 'bhidhatum / satyam / pratyabhijña,
satu pratyabhijña, satu vyaktekatvadevopapanna / drutadibhedabhasastu
drutadyavasthabhedalambano na vyaktibhedamapadayitumalam bhavati /
gatvadijatirakaranam /

bhedabhedavabhaso 'pi dvedha bhavati / kvacidbhedo dharmivisayo yatha
sabaleyadisvayam gaurayam

gaurayamiti jateratmalabhah /
kvacittu bhedabhavabhaso dharmadabhedavabhasasca
dharminamalambate-ekasminneva devadatte yuvayam vrddho 'yam krso
'yamiti na tatra jatirangikriyate /
tadiha drutadisu dharmivisayo 'bhedo dharmivisayastu bhedah tathahi
idrso 'travabhasah anenayamakaro drutamuccarito 'nena vilambitamiti
na tu ayamakaro druto 'yam tu vilambita iti yena dharmibhedo
jatischangikriyetam* ////

nanu karsyadinam kramavartitvadekasmindevadatte yuktah samavesah,
anunasikadinantu dharmanam yugapadanekavaktruccarite varne
samavetanam kathamekavarnavisayatvam /
na hi viruddhadharmaneko dharmi yugapadbibharti /
satyam /
natvete paramarthato varnadharma dhvanidharmastvete varne
kevalamabhasante, yathalpe mahati ca darpane yugapaddrsyamane mukhe
'lpatvam mahatvam ceti /
tasmadvarnasya vyaktyekatve 'pi na virodha ityapramaniki
gatvadijatih* ////

evam gosabdavayavyapi

gakaradinamayaugapadyatsarvagatatvaccavayavyarambhasamarthyat /
sarvatra hi karanaparimanadadhikam karyaparimanam
tantupatayoriva na ca vibhubhyo varnebhyah parimanadhikyam
kasyacidbhavati, ato nasyavayavi /
tadabhava ca tadadharam gosabdatvam durapastam /
tasmadvarna eva sabdah* ////

aha- grhnima etat- avayavavayavigadvadikam nastiti /

natu varna eva sabda iti /
arthapratyayanupapatteh /
tathahi - nahyekaksaravijñanadarthatdhirupajayate //

vacasca kramavartitvatsahityam navakalpate //

ucyate- yathagneyadikarmani kramavartini santyapi //

samhatya kurvate karyamekam varnastathaiva nah //

varnanamarthapratyayakatvam /

nanu kramavartinamapyutpattyapurvavasena yuktam sahityam, varnanam
tu katham /

tesamapi samskarena bhavisyati tatsadbhave kim pramanam,
yadevagneyadisū /

yathahi tesam sastrena samhatyakaritavagamatsvarupatasca
tadasambhavadapurvam dvaram kalpyate, tatha varnanamapyekaikaso
'bhidhanadarsanatsakaloccarane cavagamatsamhatyakaritve niscite
svarupenasambhavatsamskarakalpanam yuktameva, tadvadeva
caikakartrtvam kramavisesascadriyate
viparyayenarthabhidhanadarsanat //

sphotavadakhandanam /

nanvevam prativarnam samskarakalpanadekakalpana syat
tadvarekameva sabdatvam kalpitam / naivam / drsyadarsanena nirastavat
/

sabdo hi pratyaksagrahyo 'bhyupagamyate, na ca pratyaksena
kiñcitprakasate /

tena nastityavagacchamah /

tvayapi hi sabdatvam kalpayitva punah samskarakalpanavasyam
kartavya /

dhvanayo hi na pratyekam sphotamabhivyañjati, sahityam ca
kramavartinam samskaradvaremeveti tulyam tatkalanam* ////

syammatam /

pratyekameva nadah sabdamabhivyañjanti, nacaivamuttaranadavaiarthyam,
purve hi nadah sabdasphutamabhivyañjanti uttarottare sphutam
sphutataram ca vyañjantiti nottaresamanarthakyam /
yadyevam tato ya evottare nadah sphutabhivvyaktisamarthastaireva
bhavitavyamalam purveh* ////

nanu na kascidapi nadah svato 'sya sphutabhivvyaktim karoti kintu sarve
te pratyekam vyañjakah /

sa tu na drageva sphutamavabhasate prathamamasphutavabhasitah san
punah punah sruyamanah sphutah bhavati, tadyatha
duradavasthitah saharah prathamam

hastipalalakutadisadharanarupena pratibhatah punaralocyamano
vrksatmana prakasate punahsahakaratmana sphato bhavati tadvadeva
drastavyam* ////

yadyevam ya eva te purvai nadastairevabhyasyamanairidrsi
sphutabhivvyaktih syat /
uttarairva kevalairabhyasyamanaih, tatra
vijatiyanadasrayanamanarthakam* ////

tatha

pratyekam hi vyañjakatve satyuttarairasphutabhivvyaktih purvaisca
sphutabhivvyaktih syaditi vyutkramenapyuccaranam syat, ato
'peksitakramavisesane kavijatiyanadasamuccayasrayanadavasyam
purvanadahitasamskarasahitantimanadabhivvyangyah sphota
ityavasyangikartavyamiti tulya samskarakalpana /
yadva tavaiveyam samskarantakalpana, matpakse tu smrtihetubhireva
samskaraih siddhyatyarthavagatiriti na samskarantaram
kalpayitavyama* ////

nanu mamapi ta eva bhavisyanti / na /
tesam smrteranyatravyaparāt /
matpakse tu smrtireva janayantor'thapatipattim samskara janayanti /
tathahi pratyekavarnanubhavabhavitaih samskaraih samhatya
sarvavarnagocaraika smrtirjanyate /
tasyam ca yugapadavabhasamana varna vinaiva samskarantarena
samhatyarthapratyayam janayanti* ////

tvatpakse tu naivam sambhavati, tathahi nada hi na jñayamanataya
sphotam vyañjayanti, na ca yugapatsattasti kramavartitvat, atah
samskaradvarameva sahitayamityavarjaniam samskarantarakalpanam*
////

atha matam / satyam na smrtihetubhih sphotabhivvyaktih, ye tu
varnopalabdhihetavo nadajanyah srotragatah samskarastaireva
varnanamiva sphotabhivvyaktirbhavisyati kim
samskarantarakalpanayeti / tadayuktam /
tesam ksanikatvat /
nahyadyavarnopalabdhihetuh samskaro
'ntyavarnasravanavelayamavatisthate /
yadyavatisthate tato visarjaniasravanavelayamapi
gakarasarvanamanuvarteta, tasmatsanabhanginaste, ato na tesam
samhatya sphotabhivvyakṛtva bhavati /
pratyekabhivvyakṛtau cottarottaresamanarthakatvamityuktam* ////

athava dhvaniyoga eva srotrasamskaro nanyah, tasya ca vispastameva
bhangukatvamityuktam* ////

athava dhvanisamyoga eva srotrasamskaro nanyah, tasya ca
vispastameva bhangukatvam gatvaratvadghavaninam /
tasmadanye sthainah samskarah kalpyah, tatha varnatiriktah
sabdah kalpya iti bahvapramanakamapannam /
matpakse tu drdhasmrtiviparivartinam varnanam vacakatvanna
kiñcidunam* ////

nanu yugapatsmaryamananam vacakatve vyutkramenapyuccarita varna
vacakah syuh, na, tatkrasasyapyangatvat /
kah punah kramo 'ngam, na hi varnanam vibhunam nityanam ca
svarupatah kramavattvam /
na pratitikramah, tasyah smrtirupaya ekatvat /
evam tarhi dhvanikramo yo varmesvaropitah pratibhasate so
'ngamityadosah /
tasmadvyañjakanam dhvaninam kramena vyangyesu varnesu
samaropitena tadvantah smaryamana varna vacakah nanyah sabdo
'stiti siddham //

iti sphotavadah //

padarthanirupanopakramah /

atha gaurityasya sabdasya kor'thah iti
vacyanirupanopakramavyajenakrtisadbhavam pratipadayati
sambandhanityatvasiddhaye /
nahyasatyamakrto vyaktibhih sabdasyapauruseyah sambandhah
tasamanityatvat, upalaksanasyapi nityasyabhavadakrtyabhava,
tasmadakrtirasti nastiti vicaryate /
sadhite tu tatsadbhave saiva sabdabhidheyetyakrtyadhikarane vaksyate
//

bauddhamatena jatikhandanam /

tatra saugatah svalaksanameva paramartham manyamana
nakrtisadbhavam manyante /
tathahi- prthaktve vyaktito jatirdrsyeta prthageva sa /
abhede vyaktimatram syadvedha cenna virodhatah //

na hi saiva tatonya cananya ca sambhavati viruddhatvadbhedabhedayoh /
yadi ca bhinna jatih sa sarvagata vyaktisveva va, na
tavatsarvagatatvam, antarale 'nupalabdheh / vyaktistha
cedvyaktavutpannam tasmindese pragasati katham tasyamupalabhyate,
na tavattatropadyate / nityaya utpattyayogat / na ca
vyaktyantaradagacchati

amurtatvat, tasmimsca vyaktyantare 'nupalabdhiprasangat /
nacamsenagatamsena ca tatraiva sthiteti sakyam nityatvat /
nacanyetra yati amurtatvat /
vyaktyantare ca purvamevanasthita jatiriti punahpravese
dvigunopalabhyeta /
yathahuh- nayati na ca tatra sidati pascanna camsvat //

jahati purvam nadharamaho vyasanasantati- iti* ////

vyaktau ca vartamanam yadyekasyam vyaktau kartsnyena varteta
vyaktyantaresu na syat / nahyeka mati yugapadanekatra kartsnyena varteta
vyaktyantaresu na syat / nahyeka sati yugapadanekatra kartsnyena
vartitum saknoti / nacavayavaso vartate niravayavatvat / katham ca

nanavidhasvatitanagatavartamanasu vyaktisvavayavaso vrttih
sambhavyeta / vyaktau ca vartamanehapratyayamanubhavet /
dhasvatitanagatavartamanasu vyaktisvavayavaso vrttih
sambhavyeta / vyaktau ca vartamanehapratyayamanubhavet / naceha gotvamiti
kasyacitpratitirasti kim tviyam gauriti //-- / atha vyakteratmaiva
jatirna tadadharam vastvantaramiti cet, naivam yuktam, katham hi
nanabhutanamanityanam vyavrttasvabhavanamekarupa
nityanuvrttasvabhava ca jatiratma syat trailokyasamkaraprasangat*
////

na ca pramanamapi kiñcidakrtisadbhave sambhavati, na
tavatpratyaksam / na hi jatih svavisayam jñanam janayati
nityatvabhyupagamat / nityanam ca sarvarthakriyasvasamarthyat /
na hi jatih svavisayam jñanam janayati nityatvabhyupagamat /
nityanam ca sarvarthakriyasvasamarthyat /
nacajanakasya visayatvam sambhavati tallaksanatvadisayatvasya /
tasmadvikalpakaramatram samanyam, alikam va* ////

nanu yatha jñanavaicitryopapatteh* ////

arthasunya api vikalpa vicitrarthakriyasamarthasvalaksanabhimanino
jayamanastatra vyavaharthinam pravartayantah paramparaya
tatprabhavataya tatprapayanto manimiva
maniprabhavisayamanibuddhirvyavaharavisamvadino bhavantiti na
lokayatrasthiteh kascidvirodhah tasmannasti jatih* ////

etenavayavidravyam pratyudham,
tasyapyavayavabhedadivikalpaksamatvat /
sthulavabhasastu samcitanekarupadiparamanuvadeva
kesondrkavabhasavadupapanno navayavikalpanayalam /
tadabhave ca niradharatvaddurapastam gotvadisamanyam* ////

kathamasatyekarupe samanye 'tyantavilaksanani
svalaksananyavilaksanarupam vikalpam janayanti /
janayanti cet kimiti kancideva govikalpam janayanti
kancidevasvavikalpam, narvani sarvam* ////

samanyavadino va katham vilaksanarupa vyaktayo
vilaksanasamanyatmakatvam tadasrayatvam tadabhivyañjakatvam va
bhajante /
bhajanticetkimiti kascideva vyaktayah kenacideva samanyena sambadhyante
na sarvah sarvaih /
svabhadvadi cet, asmakamapi tulyamidamuttaram //

svamatena jatisthapanam /

atha vyaktinamapyavilaksanarupasamanyasambandhasiddhyartham
paramavilaksanarupamabhyupagamyate tatastenapi
sambandhasiddhyarthamaparaparasamanyapeksayamanavastha syat /
tasmadvikalpamatramevedam, na paramarthatah samanyam nama kiñcit*
////

atrabhidhiyate- pratyaksabalasiddhasya samanyasya kutarkatah //

na sakyo 'pahnavaḥ kartum sarvaṃ vijayate hi tat //

sarvesvapi vastusu iyamapi gauriyamapi gauḥ, ayamapi vrkso 'yamapiti
vyavrttanuvrttakaram pratyaksam
desakalavasthantaresvaviparyastamudiyamanam sarvameva tarkabhasam
vijitya dvyakaram vastu vyavasthapayat kenanyena sakyate badhitum, na
hi tato 'nyadbalavattaramasti pramanam,
tanmulatvatpramanantaranam tadbaddhasamarthyabhavat /
kiñcanumananyapi samanyapeksatvatsutaram samanyam
samarthayante na tu badhitum saknuvanti, nahi yadyapeksam tattasya
badham

saknoti kartum /

tadbaddhe hi svatmapi na siddhyet tadapeksatvat* ////

tathahi bhedabhedavikalpena samanyam nirakurvatavasyamevam
vaktavyam- yadvastu tadbhinnamabhinnam va bhavati samanyamapi yadi vastu
syattato 'nenapi bhinnenabhinnena va bhavitavyam / na ca dvedhapi
sambhavati tasmadavastu iti / evam ca vadata vastutvam
samanyamangikaryam, anyatha katham vastutvasya

bhedabhedabhyam vyaptatvadvyapakanupalabdhya samanyasya vastutvam
na sambhavatiti bhanitum sakyam //-- /
nanvaupaladhiko vastusabdo na jatimittakastatkathamanena jatyapattih /
ucyate- jatirva bhavatupadhirva sarvatha
tavatsamanyarupamapeksitavyam /
aupadhikanamapi mulopalaksanamekamantarenatmalabhabhavat /
na ca vyavrttaikarasam sarvaṃ vastujamamabhyupagacchataḥ saugatasya
kvacidapi kiñcidapyanuvrttam rupam sambhavatityaupadhiko vyavaharo
durghata eva, tasmatsarvapramanasiddham samanyam na
sakyamapahnotum* ////

kah punarvikalpanam pariharah, na tavadaparihṛta api saknuvanti
samanyamapahnotum, tesamapi tadapeksatvadityuktam tathapi
pariharo 'bhidhiyate //

jativyaktyorbhedabhedavicarah //

bhedabhedavikalpe tavatkecidahuh- bhinnameva samanyam vyaktibhyah /
na ca prthagupalabdhiprasango vyaktisambandhitvat / kah punah
sambandhah, samavayah / kah punarasau,
ayutasiddhanamihapratyayahetuh sambandha iti kecit / tattvayuktam /
ihapratyayasiddheh /
iyam gauriti hi sarvada sarvesam pratirnehagotvamiti /
kaceyamayutasiddhih, yutasiddhyabhavah /
ka punaryutasiddhih, prthagmatvam prthagasrayasritatvam va,
tadabhavo 'yutasiddhih* ////

yadyevamavayavavayavinoh sambandhah samavayo na syat,

vinapyavayavicalanenavayavanam calanat, avayavino 'vayavanam ca
svavayavasrayatvat /
tatha samanyasya vyaktyasrayatvat vyaktesca svavayavasritatvadasti
prthagasrayasrayitvamiti samavayanupapattih /
tasmadevam vaktavyam- yena sambandhenadheyamadhare svanurupam
buddhim janayati, svakarena bodhayatityarthah /
sa sambandhah samavaya iti* ///

yadi jatyatmana vyaktih pratiyate tato jativyaktyorabheda eva
pratitibaladapadyate katham bhedabhyupagamah /
ucyate- gaurayam savaleyo gaurayam bahuleya ityubhayatra gavakaro
'nuvartamano drsyate, savaleyabahuleyakarau tu vyavartete, tadyapi
tayoh sabaleyagavakarayorabhedah syadekanuvrttavitaro
'pyanuvarteta, tadvyavrttau va gavakaro 'pi vyavarteta /
kim ca tasyameva vyaktaviyam gauriti gavatmana pratiyamanayamapi
neyambuddhigobuddhyorgaurirgauritivatparyayatvam pratiyate
tasmannabhedah* ///

katham tarhi tadrupyam vyakteh pratiyate /
idameva hi tadrupyam vyakteryat tat samavayah sambandhah, tasyaisa
mahima yenadharamadheyam svabuddhyanurañjayati tasmadadosah /
athava tadatmyapratiterabhedopyastu, purvoktanyayena bhedo 'pi,
tasmatpramanabalena bhinnabhinnatvameva yuktam* ///

nanu viruddhau bhedabhedau kathamekatra syatam na virodhah
sahadarsanat /
yadi hi idam rajatam nedam rajatamitivatparasparopamardena bhedabhedau
pratiyeyatam tato viruddhyeyatam, na tu tayoh parasparopamardena
pratitih iyam gauritibuddhidvayamaparyayena pratibhasamanamekam
vastu dvyatmakam vyavasthapayati- samanadhikaranyam
hyabhedamapadayati aparyayatvam ca bhedam, atah
pratitibaladavirodhah* ///

apeksabhedacca / tathahi gorupena nirupyamanaya jatya
vyaktirabhedena pratiyate gaurayam sabaleya iti / yada tu
jatirvyaktyantaratmana nirupyate tadeyam vyaktisato
bhinnarupavasiyate yo 'sau bahuleya gauh so 'yam sabaleyo na
bhavatiti / evam dharmino dravyasya

rasadidharmantararupena rupadibhyam bhedo dravyarupena cabhedah
/

tathavayavinah svarupenavayavairabhedo 'vayavantararupena
tvavayavantairbheda ityuhaniyam /
tatra yatha dirghahrasvadinam
viruddhasvabhavamamapyapeksabhedadekatrapyaviruddham
pratitibaladangkriyate tatha bhedabhedayorapi drasyavyam
pratityavisesat //

prabhakaramatena bhedabhedasamanadhikaranye aksepah /

kascitpunaraha- pratitireva bhedabhedabhasini na sambhavatiti
vilaksanarupa pratitirhi bhedavabhasah tadyena
bhedapratibhasasamaye jatirupam vyaktirupam ca pratitam,
tenabhedapratitivelayam tayoranyataratpratyetyam, tatraikasya
dviravabhaso 'yam bhavet, na punaritarenabhedah pratito bhavati,
tasmannasti bhedabhedayorekatra pratitih* ////

tadidamasaram /
na hi vastudvayapratitireva bhedapratitih tadbhave 'pyabhavat /
prathamam vyaktidarsane 'pi hyasti jativyaktyordvayoh pratitirnaca tada
tayorbhedah pratiyate vyaktyantaradarsanena tu
jateranvayatpurvavyaktesca vyatirekadanvayavyatirekabhyam
jativyaktyorbhedo 'vadharyata iti bhavato 'pi siddhantah /
tatha devadattamupalabhya kalantare tatsadrsam yajñadattam
duratpasyan purvopalabdham ca devadattam smaran
vastutastadvilaksanameva purusagadvayam pratyeti tathapi na
bhedamavadharayati samsete hi kim sa evayam devadattah kim vanya
iti /
tasmadvastudvayapratitireva bedapratitirityuktam* ////

tatha tameva devadattam kim vanyah iti /
tasmadvastudvayapratitireva bhedapratitirityuktam* ////

tatha tameva devadattam kalantare duratpasyannapi kim sa
evayamutanya iti / samdihano vastugatyaikameva pratiyannapi
nabhedamavadharayaitumalam bhavati, tasmanna vastudvayapratitireva
bhedapratitih / napyekavastupratitirevabhedapratitih, kintvanyo
'yamiti buddhirbhedavabhasah ananyo 'yamiti cabhedavabhasah / asti ca
sabaleyahuleyavupalabhyamanasya ayam

gaurayamiti gauh ityabhedavabhasah /
anyah sabaleyadbahuleya iti ca bhedavabhasah /
tasmadupapannam bhinnabhinnatvam* ////

nanvanuvrta nityanutpattivinasadharmam ca jatih, viparitasvabhava
ca vyaktih, katham tayauraikyam /
nahyekameva vastvanuvrta vyavrttam
nityamanityanutpattivinasadharmakamataddharmakam ca sambhavati
trailokyasamkaraprasangat, jatirapyevamanityatvadidharma syat,
vyaktirapi nityatvadidharma /
naisa dosah /
nanakaram hi tadvastu kenacidakarena nityatvadikam
kenaciccanityatvadikam bibhranna virotsyate /
jatirapi vyaktirupenanyam vyaktirapi jatyatmana nityeti natra
kacidanistapattih //

jateh sarvagatatvadyaksepapatpariharau //

yattu sarvagata vyaktigata va jatiriti vikalpitam, tadapi
vyaktyatmatvabhidhanadeva parihrtam / vyakterhyasavatma kathamanyatra

syat / nanvevam vyaktidese vyaktyutpatteh pragavidyamana jatih
katham tatra pascadbhavati, svakaranannispadyamana
vyaktirjativisesatmana sambaddhaivotpadyate nityatvat / nacanyatra
agacchati amurtatvat / ucyate- yo 'pi desantaradagatyanena desena
samyujyate so 'pi pragasmindese 'vidyamana eva kathamanena desena
samyogamanubhavati karanavasaditi vyaktam, evam jatirapi
karanavasadeva vyaktisambandhamanubhavati / iyastu visesah-
samyujyamanah purvatravasthito 'nantaradesena prathamam samyujyate
tatastadanantaradeseneti kramena desantaralasamyogam gacchati /
tadatmyasamavayayostvanantaradesamanapeksyaiva svakaranato
nispattih / na hi samyogasya svabhavah sa eva tadatmyasya
samavayasya vangikartavyah / pramanabhavat,
vilaksanasvabhavatvadbhavanam /

tasmadadosah* ///

yadvastu sarvagatam samanyam, na ca sarvatropalabdhiprasangah
vyaktinamabhi vyañjakatvat /
sarvagatamapi samanyam vyakterevatma tatsamavetam va /
samyuktasamavayasamnikarsena ca samanyasyopalambhah, tena ca
samnikarso vyaktidese eva sambhavati nanyatreti na sarvatropalabdhih
/
abhede 'pi jativyaktyorbhedasyapi
vidyamanatvannityatvannityatvativatsarvagatatvasravagatatvamapi
nanupapannam* ///

yattu kartsnyena va avayavaso va vrttiriti vikalpitam, tadapyayuktam /
bhedapeksam hi kartsnyam na ca samanyasya svarupato 'vayavato va
bhedosti ekatvadanavayavatvacca / niravayavatvadevavayavavaso 'pi
vrttirabhavyaiva / tasmadvyaktisu jatirvartata ityetavadevatra
vaktum sakyate pramanato 'vagamat, na kartsnyabhagavibhagah
pramanabhavadasambhavacca / tathavayavino 'pyavayavesu na
kartsnyam sambhavati bahutvabhavattadepaksatvacca
krtsnatvavyavaharasya / avayavaso
vrttirapyavayavantarabhavadayuktaiva / kimidanimekarupaiva
samanyasya vyaktisvavayavesu cavayavino vrttih / netyucyate /
samanyam pratyekam vartata, avayavim tu vyasajyetyevam visesah
/
vyaktyantaramanapeksyaiva vyaktyantare vartamana svanurupam buddhim
janayanti jatih pratyekam ityucyate na tu kartsnyena vrttih /
avayavi tvavayavantaranyapeksyantare vartamanah svakaram
buddhim janayan vyasajya vartata iti vyapadisyate /
nahyekasyameva vyaktau gobuddhivadekasminneva tantau patabuddhirutpadyate //

samyogavicarah //

samyogasyedaniam katham samyogisu vrttih kim jativat
kimvavayavivat /
ubhayavilaksaneti brumah /

sa hi samyogyantaramapeksya samyogyantare vartate nanapeksyeti na
jatitulyatvam /
ekatraiva ca svanurupam janayati buddhim idamanena samyuktamidamanena
iti, tenavayavinapi nativa tulyatvamityubhayavailsaksanyam* ////

atha samyogah kimeka eva dvayoh samyoginoruta pratisamyogi
bhinnaveva samyogau / kasyapiyastavat samyogamubhayorvyasaktamekam
manyante vayam tu yatha idamanena sadrsamidamaneneti
pratiyoginamapeksyetaratarasyavagamyamanam sadrsyam
pratidharmibhinnam bhavati tatha samyogasya
tadrsabuddhivisayatvadbhedameva rocayamahe / prakrtamanusaramah-
tasmanna vrttivikalpadapi jatypahnavah / yattu nityatvajjateh
svavisayajñananasamarthyanna grahyatvamiti / tadasat /
nityanamapyarthakriyasamarthyam ksanabhanganirakarane
vaksyamah /
na ca hetulaksanam grahyatvam /
jñanajanyaphalabhagitvalaksanam hi taditi sunyavade varnitam /
tasmadayamapyadosah* ////

yattu svalaksanaireva svanubhavadvarena
gavadivikalpodayasambhavadapramaniki jativikalpaneti tadapyasaram /
na hi jatirna drsyate yenaivamupalambhah syat /
upajayamanam tu jñanam svavisayabhutam jatimupasthapayatiti
nedrsanam pralapanamavasarah* ////

kathañcatyantavilaksanani svalaksananyekarupam vijñanam
janayanti tadatadrupino bhavastadatadrupahetujah iti sthiteh /
bhavato va katham vilaksananam
visesanamekarupasamanyasambandhakaranatvamiticet, datmyam
samavayam va bhajante* ////

nanu hetavo vilaksanah kathamekavidhasamarthyayuktani svalaksanani
janayanti /
na janayeyuryadi vilaksanah syuste 'pi tvekajatiya eva //

nanvevam tatsambandhasidhyarthaparaparajatyapeksayamanavastha /
naisa dosah, yatha talabijamekajatiyam parinamaparamparaya
talajatisambaddham

vyaktimupajanayati, sapi tathaiva svakaranabhutabijasamanajatiyam
bijantaram / tathaikajatiyacchukradgojatiyavyaktinispattih,
tasyam ca

tajjatiyasukranispattiriti natyantam tadatmyapattih /
tasmadastyekamakrtijatisamanyasabdabhilapaniyam
sabaleyadisvanugatam //

ityakrtivadah /

sadrsyadinam samanyatvakhandanam /

naca sadrsyameva samanyam tadbuddhyabhavata, sa evayamiti

pratitirna tattatsadrsa iti /
na ca sarvasamanyapahnavaadinah sadrsyamapi sambhavati
bhuyovayavasamanyatmakatvattasya //

//

na catadvyavrttirupamapi samanyamanangikrtavidhirupasamanyena
sakyate pratyetur / agovyavrttim hi pratiyatavasyam prathamameva
gauh pratyetyah / na hi tebhyo
vyatirekarupamapahayasvadvityaktinam pratisvikena rupena
sambhavati / tesamanantanam buddhavanarohat, anarudhesu ca
tesu tadvyavrttirupasya goh pratyeturmasakyatvat /
gaurgauriti ca vidhirupam samanyamavagamyamanam katham
nivrtrirupam sakyamangikartum /
tasmadidamatipelavam darsanam /
tasmadasti jatih /
ityapohavadah //
avayavavicarah /

etenavayavi vyakhyatah / tasyapyavayavebhyo bhedo 'bhedo veti vikalpe
bhedam samavayasambandhamavayavagunebhyasca tatra
visesagunanamutpattimacaksate vaisesikah / ye ca
svasamavetavisesanavisistah svasrayasyaikajatiyasya
paricchedakaste visesaguna ityahuh / vayam tu bhinnabhinnatvam /
nahitantubhyah sirahpanyadibhyo navayebhyo niskrstah pato
devadatto va pratiyate / tantupanyadayo 'vayava eva patadyatmana
pratiyante /
vidyate ca devadatte asya hastah sira ityadih kiyanapi bhedavabhasa
ityupapannamubhayatmakatvam /
tasmadavayavanamevavasthantaramavayavi na dravyantaram /
ta eva hi samyogavisesavasadakadravyatamapadyatesa tadatmana ca
mahatvam patajatim ca vibhratah patabuddhya grhyante /
tena patatmana tesamekatvam avayavatmana tu nanatvamupapannam* ///

yadapi rupadayah karye gunamarabhate ityuktam tadapari
gunadvayapratityabhavinnatitavasmabhyam rocate /
yadi hi dvau gunau pratiyeyatam tantusvekah pate caparastatah
karyakaranabhavam pratipadyeyatam /
yatrapinananarupaih suklakrsnaraktapitaistantubhirarabhyate
patastastrapi ta eva varnah patagatah pratiyante na rupantaram
//

citraikarupanirakaranam /

nanu citrah pata iti pratiyate na tu suklah puta iti va,
tasmaccitrakhyam rupantaramatrotpannam / naivam / citram
lokavirodhadevayuktamangikartum / nanarupanamapi
cavayavabhedadvarenaikasminnapi pate samavayo nanupapannah / etena
samyogajasamyogo nirasto veditavyah / yatha devadattasamyoga eva

tasminkundalisamyogo bhavati tatha tantuturisamyoga eva tantau
patabhavamapanne pataturisamyogo bhavati na samyogantaram
pratyabhavadityalamativistarena / tasmadastyevavayavi /-- vrttih
svavayavesvasya vyasajyeti pradarsitam //

tenasyavayavidravayam samanyam casti sarvagam //

ityavayavivadah //

varnanamabhidhatrtvamakrtescabhidheyatam //

kathayitvatha sambandhakathaiva prakrtocyate //

jñapyajñapakabhavasca sambandhah pragudiritah //

tannityatvam yadaksiptam tatsamadhiyate 'dhuna //

evam hi purvamuktam- yasmatprathamasravane sabdor'tham na
pratyayayati tasmannasya svabhavikamindriyavatpratyayakatvam /
asyayamarthah /

iti purusena kathite pratyayayati tato nunamasya purusakrtam
pratyayakatvamiti pauruseya eva sambandha iti* ////

tatrabhidhiyate- nahyasyayamartha iti

sambandhakaranamidam, prasiddhasambandhakathanam hyetat /

kathamavagamyate arthantarakathane bahubhirmivaranat /

yo hi kascit kasmaicit gosabdasyasvam gavayam varthamaha tamanye
nivarayanti nayamasyarthah sasnadimanasyartha iti,

sambandhakriyakse ca devadattadivadyenaiva sambandhah kriyate sa
evārtha iti nivaranam nopapadyate /

tasmanna tavadarvacinah purusa asya sabdasyayamartha iti vadantopi
tatsambandhakartrtvenasankaniyah /

yadiparamevam syat sargadikale bhagavata prajapatina sarvameva
sthavarajangamam dharmadharmau ta srstva samvyavaharaya ca

sabdanamarthaih sambandham krtva dharmadharmapratipadanaya ca
krtasambandhah padairvedankrtvatmajebhyo maricyadibhyah

sabdarthasambandho vedasca pratipaditastairapyanyebhyastairapyanyebhya
ityevam purvapurvebhyah pratipadyottarottaresam

sabdarthapratipattirvyavaharasceti* ////

tadapyayuktam / itthambhave pramanabhavat

prathamasrutavapratitireva pramanam samayikatve

hyapratipannasamayanamapratitih pratipannasamayanam ca

pratitirdevadattadisabdavadupapanna bhavati, svabhavike tu pratyayakatve

prathamasravane 'pi pratitih syaditicenna / svabhavikamapi

pratyayakatvamavagatam sadarthapratipattau nimittam napratipannamiti

yuktaiva prathamasravaner'thasyapratitih / na ca sargadirnama

kascitkalo 'sti, sarvadahidrsameva jagaditi

drstanusaradavagantumucitam / na tu sa kalo 'bhut yada sarvamidam

nasiditi / pramanabhavat / mantrarthavadetihapurandih

pramanamiti cet / na / vedanam pauruseyasambandhapeksanam
svayam ca pauruseyanam sakyadigranthavadatindriyarthe
pramanyasambhavat /
tadapramamyē ca tanmulanam dharmasastridinam duranirastameva
pramanyam /
sarvabhava ca srstirapi na sambhavati /
mrttatantvadyupadanena hi ghatadinyupadiyante /
sarvabhava hi kenopadena sarvamidamupadeyam //

advaitamatena purvapaksah /

syannmatam / atmaivaiko jagadadavasit sa eva svecchaya vyomadi
parinamati bijamiva vrksarupena, cidekarasam brahma katham
jadarupena parinamatiti cet / na paramarthatah parinamam
brumah kintvaparinamate parinatavadekameva sadanekadha
mukhamivadarsadisyavidyavasadvivartamanamatmaivatmanam
cidrupam jadarupamivadvitiyam sadvitiyamiva pasyati /
seyamavidyopadana svapnaprapañcavanmahadadiprapañcasrstih /
tathaca sarvam khalvidam brahma, atmaivedam sarvam naiha nanasti
kiñcane ityadayo bahavo 'dvetavadah /
tatha indro mayabhih pururupa iyate iti bhedavagatervyaktameva
mayanibandhanatvam darsitam /
tatha lokastam paraduryo 'nyatratmano lokanvidetyadinanatmadarsane
ninda mrtyoh sa mrtyumapnoti ya iha naneva pasyatiti ca
nanatvadarsananinda sarvamidamadvitiyameva brahma paramarthikam
bhedadrstiscavidyopadanetyetamartham prakatayatiti //

uktadvaitamatakhandanam /

kimidanimasannevayam prapañcah / omiticet / na / pratyaksavirodhat /
tatha ca pratyaksam prapañcasadbhavagrahakam pratyaksasutre /
nacagame pratyaksabadhah sambhavati pratyaksasya
sighrapravrttatvena sarvebhyo baliyastvat / na ca paurvaparyanyayena
pravrttameva pratyaksamagamena pascadbadyata iti vacyam / agamasya
pratyaksena pravrttivirodhat / agamapravrttisamaye 'pi hi
bedaprapañcamupadarsayat pratyaksamagamapravrttimeva nirunaddhi /
yatha khalutpattumupakramamana eva ghato dandenahanyamano
notpattum prabhavati tathagamopi / kiñca prapañcabhavam
pratiyatavasyamagamopi prapañcantargatatvadasadrupataya pratyetyah
/ katham

cagamenavagamasyabhavah pratiyeta, asadrupataya hi pratiyamano na
kasyacidapyarthasya pramanam syat, pramanye va nasatvam //

//

kascitpunaraha prapañcasya nasatvam brumah /
pratyasraksadi pramanatah siddhatvat /
napi paramarthatah satvam atmajñanena badhyamanatvat /
tasmatsadasadbhavanirvacyo 'yam prapañca iti //

//

tadidamasaram / sato 'nyatvamevasatvam, tadyadi prapañcah sanna bhavati
vyaktamasannevayam, asatvabhava vasatvapattih,
sadasatvayorekanisedhasyetaravidhinantariyakatvat / na ca
vidhadvayarahite vidhantaram sambhavati athapi yanna kadacitpratiyate
tadasat, yatha sasavisanam,yatpratitam kadacidbadhyate tatsat
yathatmatatvam, prapañcastu pratiyamanatvadbadyamanatvacca
bhavabhavabhyasanirvacca iti matam / tadanupapannam, lokavirodhat /
yaddhi pratitam badhyate mrgatoyapajjusarpadi tadasadeveti hi laukiki
prasiddhih / na hi sasavisanadinam mrgatoyadinam ca
kascidviseso loke, soyam prapañcopi badyate cet asanneveti
nanirvacitatvam /
athapi lokaprasiddhimanadrtya
vrddhayadivatparibhasarupenanirvacya ityucyate, tathapyayuktam -
prapañcasya badhyatvabhavat, na tavatsamsaravasthayamagamena
badhah sambhavatityuktam /
muktasya tu badhakajñanam nasankaniyameva pralinasarvakaranatvat,
karanabhava ca jñanasambhavat /
nacasmayamanasya prapañcasyabhavah sakyate pratyetur /
naca tasyamavasthayam sambhavati smaranamam
sarvasamskaranamucchinnatvat tasmanna badhasambhavah //

//

yaccavidyarkto 'yam prapañca iti, sa kasya na brahmanastasya
svacchavidyarupatvat /
nahi bhaskare timirasyavakasa sambhavati /
naca jivanam /
tesam brahmatirekenabavat bhrantyaabhavadeva ca
tatkaranaabhutam vastvantaramapyanupapannameva /
brahmatirekena bhrantijñanam tatkaranam
capyupagacchatamadvaitahanih* ////

tatkinkrta ca brahmano vidya, na hi karanantaramasti /
svabhavikiticet katham vidyasvabhavamavidyasvabhavam syat /
svabhavikatve casyah kena vinasah syat /
agamikam dhyanadi tajjanyam va svarupajñanam brahmavidyam
nasayatiti cet, na, nahyagamo va dhyanadayo va tajjanyam va
jñanam nityajñanatmakabrahmatiriktamasti yadavidyam nasayet /
tadvaramasmanmayavadanmahayanikavadah /
yatra nilapitadivaicitryam karyakaranabhavo baddhamuktadivyaavastha
ca samtanabhedena samarthyate /
nityamekarasam nisprapañcamatmanamupeyusam tu
samastalokavedajavyavaharocchittireva syat* ////

yadapyahuh- ajñanaajanyah prapañco jñanena vinasyate mrgatoyavat
svapnaprapañcavacceti / tadapyayuktam- yadi
kulaladivyparasthaniyenajñanena ghatavadutpannah prapañco

musalasthaniyena jñanena

nasyate, tathapi nasatvam prapañcasya syat,
utpattivinasayogadinityatamatram syannatyantabhavah* ////

kena ca jñanena nasah, natmajñanena, virodhabhavat /
nisprapañcatmajñaneneticet, na, tatratajñanamsasyavirodhat /
nisprapañcatvajñanam vinasakamiti parisesyadapannam-
prapañcabhavasca nisprapañcatvam, na ca vidyamanam prapañce
tadabhavajñanamutpattumarhati /
jñanena hyutpannena prapañco nasayitavyah prak ca jñanatsadrupa eva
prapañcastisminsadrupe 'vasthite katham tadabhavavisayasya
jñanasyotpattih /
tatra jñanotpattau satyam prapañcasya nasah, tadvinase ca sati
tadabhavavisayajñanotpattiritaretarasrayatvam* ////

etena mrgatrsnikajalasya jñanavinasyatvam pratyudham /
na hi tajjalam sat pascannasyate pragapi hi tatra naiva jalam,
ajalameva hi rasmiprataptamusaram bhrantya jalatmanavagatam
pascadbadhakena yathavasthitarupamavagamyata ityalamanena balajalpitena
//

ityadvaitamatánirasah //

ardhajaratiyadvaitavadena purvapaksah //

kecittvaupanisadah paramarthata evatma prapañcarupena svecchaya
parinamatiti manyante,tatha ca sa sadeva somyedamagra
asidekamevadvitiya tadaiksata bahusyam prajayeya ityekasyaiva
sanmatrarupataya pragavasthitatmano
'nekavyomadibhedabhinnaprapañcarupena bijasyeva parinamo darsitah,
tasmadva etasmadatmana akasah sambhuta ityaupanisadam
vadah puranavadasca sminnarthe sataso drsyante /
purusa evedam sarvam neha nanasti kiñcana ityadi tu
dharmibhedabavabhiprayam, tadyathaiko vrksah
pradesamatradurdhvam nanasakho 'vasthito durasthairnanavrksa
iti, tatha namarupaprapañcam nanarupam pasyatam,
mulakaranasyaikasyatmano 'yam nanarupah parinama
ityevamajanatam tattvakathanartha evamvidha vadah /
sarvamekasyaiva vistaro na kiñcidatra nanastiti* ////

ye ca punarasattvavadah prapañcavisaya avidyavada bhrantivada
mayavadasca te sarve prapañcasyanityatvadaupacarikah /
yatha mrgatoyarajjusarpasvapnaprapañcadayah kiñcitkalamavirbhuya
pascadviliyante tatha bhedaprapañcarupo brahmaparinamo 'pyavirbhavati
viliyate cetyavirbhavati robhavadharmakatvasamyadasannityupacaryate, tasya
casatkalpatve tadvisayasya jñanasyapi siddhyatyupacarikam
bhrantitvam /
mayanibandhanatvam ca indro mayabhih pururupa iyate ityadisū
yuktamupacarena vaktum /

atmaivaikah satyah ici ca tasyaiva nityatvaducyate, yatha go asva eva
pasavo 'nyetvapasava iti tadevam drastavyam* ////

yastvevamvidhanvadanyathasrutarthangrhnati sa
pasvantaesvapasutvavadam adityo yupah ityadi ca yathasrutam
grhniyat / atha tatra pramanantaravirodhah so 'trapi samanah /
atharthavadatvattatra na yathasrutarthagrahanam, tadapi samanam /
prapañcasyapyasatyatvam vairagyajanartham, atmanasca
paramarthatvam mumuksunamutsahajanartham / vispastam
caitanmrtpindavikaradrstantadarsanat / tatasca yatha
karanabhutamrtpindajñanena mrnmayo vikarah sarvo vijñato
bhavati saravadivikaro hi vacarambhanam namadheyamatram
mrttikasyaiva satyam, evam prapañcasyeva satyam, evam prapañcopi
sadvijñanena vijñato bhavati vikaro hi vacarambhanam
namadheyamatram sadityeva satyamityukte jñayata etat
yathavirbhavatirobhavadharma nanavidho vikarah saravadih
prapañco mrttika ca sarvatranapayini tesam karanam
karyakaranayoscavasthamatrabhedatsvarupabhedabhavatkaranañan
ena tatsarvam karyamavasthabhedenajñatamapi svarupena jñatam
bhavati /
tatha prapañcopyavirbhavatirobhavadharmanavasthayi tatkaranam
catma sadrupah sarvanuyayi napayadharna /
tasminvijñate sarvam tadatmakamavijñatamapi vyasarupena samasena
jñatam bhavatiyetadatra vivaksitamiti, tasmadekasyaivatmanah
parinamo 'yam bhedaprapañco nanvasanneva /
asatve hi katham sadvijñanena vijñatah syacchasavisanavat /
na hi mrtpinde vijñate sati sasavisanam vijñatam bhavati
tatha prapañcopi syat, tatastu prastutahanireva syat
ekopyatmantahkaranopadhibhedadbhinno jiva ityucyate jivabhedacca
bandhamuktivyavasthapyupapanneti* ////

tadidamayuktam /
cidrupasyatmano jadarupaparinamasambhavat /
ekatve catmanah sarvasarire me dukkhamiti, pade me mukham sirasi me
vedanetivat sarvasukhadukhopalabdhisca syat /
antahkaranopadhibhedadbhinno jiva ityucyate jivabhedacca
bandhamuktivyavasthapyupapanneti* ////

tadidamayuktam / cidrupasyatmano jadarupaparinamasambhavat / ekatve
catmanah sarvasariresu pratasamdhanam syat- devadatto 'ham
yajñadatto 'hameveti, tatha devadattasarire me sukham yajñadattasarire
me dukkhamiti, pade me sukham sirasi me

vedanetivat sarvasukhadukhopalabdhisca syat /
antahkaranabhedadvavastheticet /
acetanatvat /
nahyantahkaranam sukhadukhe anubhavati acetanatvat, atma
tvanubhavita sa ca sarvatraika iti kah pratisamdhanam varayet,
tasmadidamapi nativa sundaramiti //

ityatmaparinamavadanirasah //

samkhyamatena purvapaksah /

atmabhedam praktiparinamam ca jagat samkhya manyante /
dvividham ca samkhyam nirisvaram sesvaram ca /

nirisvaravadistavagadahuh- praktiracetana trigunatmika
pradhanasabdabhidheya mahadadivisesaparyantena prapañcarupena
cetananamupabhogaya parinamatiti / sesvaravadino 'pyevamahuh,
iyamstu visesah- purusasabdabhidheyamisvaram
klesakarmavipakasayairaparamrstamasritya
praktirjagatsrjatiti / yatha hi samskrutam ksetramadhisthaya
tatsamparkavasadbijamankuradikramena mahantam vrksamarabhate
tatha sarvavyapini
praktistatsamparkavasanmahadahankaratanmatradikramena
parinamanti visesantam prapañcamarabhaca iti /
itihapuranesvapi prayenaitadeva matam / seyam prakrtyupadana
srstih, isvarastu nimittamatram / ksetrajñastu bhoktarah,
praktireva tu sarvakaryanam kartriti bhogya / sa ca sarvatraika
bhoktrnam ca bhedadabddhamuktavyavasthopapattih / tatha ca-
ajamekam lohitasuklakrnam bahvih praja janayantim
sarupah / ajo hyeko jusamano 'nusete jahatyenam bhuktabhogamajo
'nyah iti vyaktameva bhogyayah dastarhyaipanisadah katham,
availaksanyeneti brumah- bhedasabdo hi vilaksanyavacano loke
prasiddhah / tathahi susadrsesu vaktaro bhavanti, nasyasya ca
kascidbhedo 'stiti, tathatmanamapi
narapasutiryagbhedabhinnasariravartinam sarirasambandhamapohya
kevalam naijarupena nirupyamananam
padmarajahparamanudvayavanna kiñcidapi
vailaksanyamastityanenabhiprayenaikatvavada
nanatvanisedhavadasca / etadabhiprayameva caitadapi
bhadavadvasudevavacanam- vidyavinayasampanne brahmane gavi hastini /
suni caiva svapake ca panditah samadarsinah iti /
tathaiva indro mayabhih pururupa iryate iti svayamavilaksano
'pyatma narapasvadicitrasarirasamparkavasadbhrantya svayamapi
vilaksanarupah pratiyata ityarthah /
ye ca bhuktanam ksetrajñanamisvarena
sahaikatvadastepyatyantasamyadvailaksanyabhavacca /
tatha ca srutyantaram, yada pasyah pasyate rukmavarnam
kartaramisam purusam brahmayonim //

tada vidvanpunyapape vidhuya nirañcanah paramam samyamupaiti
itisvarasadrsyapattimeva muktasya darsayati /
tatha bhagavata vasudevenapyuktam- idam jñanamupasritya mama
sadharmyamagatah //

sarge 'pi nopajayante pralaye na vyathanti ca iti* ////

yattu mamaivamso jivaloke jivabhutah sanatanah iti

bhagavadvacanam tatsvamibhrtyabhavaparam- yatha khalvamatya
rajñomsa vyapadisyante tatha jivopisvaramsa ityucyate /
anyatha jivatvanasatsanatanatvanupapattih* ///

yanyapi vibhedajanake jñane nasamatyantikam gate /
atmano brahmano bhedamasantam kah karisyati ityadini
puranavacanani tesayamevarthah- vilaksanyamatmano
brahmanascanyatvamatyantamavidyamanamevajñananimittamajñane
vinaste svayameva viliyata iti /
vispastam hi paraparapurusaorbhede gitadipupadarsitah-
uttamah purusastvanyah paramatmetyudahrtah /
upadrasastanumanta ca karta bhokta mahesvarah //

paramatmeti capyukto dehe 'sminpurusahparah iti /
alamatiduram gatva /
tasmatprakrtyupadaneyam prapañcasrstiriti
nanupadanopalambhah //

samkhyamatakhandanam /

atrabhidhiyate- katham khalvekarupa
prakrtirnarapasutiryagbhedabhinnam prapañcamarabhate
nahyavilaksanam

karanam vilaksanam karyam nirmatumarhati /
ksetrajñagatadharmadharmasahayavaicitryadvaicitryamitacet / na /
antahkaranavrttitvaddharmadarmayoh, antakaranasya ca
karyavargantahpatitvat sarvasya mahadadeh karyasya
prakrtapratismcare prakrtau vilinatvaddharmadharmavapi
tasyamavasthayamavidyamanaveveti na tadbale na vaicitryam /
mahadadivikarambhe casyah kim karanam, svarupameveticet
sarvada'rambhaprasangastatah pralayanupapattih /
isvarecchaya vikriyata icicet /
na /

isvarasya samastaklesarahitasyapastasamastakamasyecchasambhavat,
icchayascapyantahkaranadharmatvat tasminkale tadasambhavat* ///

kiñca prakrte pralaye prakrtamatramatmanasca kevalamavatisthante,
sarve catmano nirvisesah sarvesam caitanyamatrarupatvat /
naca dharmadharmakrtamapi vilaksanyamatmanam sambhavati,
tayloratmadharmatvabhavat, antahkaranavrttitvat tasya ca
tadanimabhadityuktam /
evam ca dharmadharmarahitesu nirvisesesu purusesvavasthitesu
sargakale prakrtih sarirarambhenatmano badhnatiti cet, ye
purvasrstau sthitah, ye ca brahmahatyakarinasestam
sarvesamaikavidhyameva syat purvakrtayordharmadharmayornastatvat*
///

nanu naso nama natyantabhavah kintu karane karyanam
tirobhavamatram vinasah, utpattirapi vidyamananameva karane

karyanamavirbhavamatram sarvam karyanam na syat,
tantubhyah pato mrtto ghata iti / yathahuh-
asadakaranadupadanagrahanatsarvasambhavabhavat /
saktasya sakyakaranatkaranaabhavacca satkaryam iti /
tatha- nasato vidyate bhavo nabhavo vidyate satah iti
bhagavadvasudevavacanam /
tasmatpralaye dharmadeh saktyatmanavasthitatvattadvasena yuktam
srstivaicitryam /
naitadevam- na hi mrtpindavasthayam va kapalavasthayam va
ghatarupamasti drsyadarsanavirodhat* ////

yattu nasato vidyate bhavah iti vacanam tadatmabhiprayam, purvatra
hi natvevham jatu nasam na tvam neme janadhipah //

nacaiva nabhavisyamah sarve vayamatah param, ityatmanityatvam

pratipadayitumupakrantamevanenocyate- navidyamanasyatmana utpattirna
vidyamanasya vinasah sarve evatmano 'nutpattivinasadharmano nitya
iti, na punah karyaajatasya sarvasya nityatvabhiprayam,
asarvagatatvadanupalabdhivirodhaccetyuktam* ////

yadi paramupadanopadeyayorabhedamasritya mrdatmanadau ghato
vyavasthita ityucyate, na ca tavata karyasiddhah /
nahi mrdavasthena ghate nodakaharanam kriyate /
tatha dharmadharmavapi svarupenavidyamanau prakrtyatmana
sthitavapi na svakaryaya paryapyaviti na tadvasena vaicitryasambhavah
/

pramanamapi mahadadikramena prakrtipariname kiñcinnasti-
purusavacasam pramanantaragocararthe pramanatvasambhavat,
vedanamapi poruseyatvaditarapurusavacanavadapramanyat* ////

yadi cu srstipralayaparamparamanadimangikrtya pratisrsti
sarvesam caiva namani karmani ca prthakprthak / vedasabdebhya
evadau prthaksamsthasca nirmame ityadivacanaih rtulinganyayena
namaprabhavavyavaharavastutpatty sabdanamanadyarthasambaddhanam
vedanam ca nityatvamasritya pramanyamangikriyate, tathapyekasya
prajapateh sampradayapravartakatve krtakasanka syadeva / atha
punah astasisahasrani sampradayapravartakah
ityadivacananurodhena bahunam maharsinam
srstyantaradhitam vedam smaratam suptapratibuddhanyayena
sampradayapravartakatvamasritya krtakasankam nirasya nityata
samarthyeta, tathapyanupadanam jagannirmanamasakyamabhyupagantum,
(prakrtyadinam hyupadanatvam nirastam /) aupanisadastu
srstipralayavadah pauranikascarthavadataya netavyah /
bhavatu caivam tathapi nasmakam kacitksatih /
sambandhanityatvavedapramanyayoravighatat //

iti samkhyamatanirasah //

vaisesikamatena purvapaksah /

vaisesikastu- pauruseyatvameva sabdarthasambandhanam vedanam
cangikurvanto 'numanena srstipralayavisvaram ca
sisadhayisantah prayogamaracayanti- trividham hi vastujatam
sampratipannacetanakartrkam ghatadi, sampratipannatatkartrkam
vyomadi, vipratipannatatkartrkam mahimahidharadurvankuradi,
tatrantimamadhikrtyocyate- ksityadikam buddhimatkartrkam
karyatvat ghatadivat /
karyatvam ca ksityadeh savayavatvat ghatadivat* ///

kim punah prthivyadeh samavayikaranam,
parthivapyataijasavaiyaparamanujatam yathasvam
prthivyaptejovayunam samavayikaranam, na hi pralaye
paramanunam pralayo 'smakamasti samkhyadivat /
karyadravyani tu dvyanukadini sarvanyevesvarecchaya
vislistavayavani praliyante, paramanavastu mitho
'samyuktastisthanti vyomadayasca
ksetrajñascatmiyadharmadharmayukta evavatisthante /
sargakale punarivareccham ksetrajñadrstam ca
nimittamasadya paramanusu karmanyutpadyante tadvasacca mithah
samyuktascatustayepi paramanalo dvyanukadikramena yathasvam
prthivyadikam bhutacatustayamarabhante /
nimitabhutaksetrajñadrstavaicitryacca
jarayujandajodbhijjasvedajabhinnam
sarirabhedamisvarecchakaritasamyogavisesavasatparamanava
arabhante //

vaisesikamatakhandanam /

nanvedapi yuktam- nahicchamatrena prayatnamantarena paramanusu
spandotpattih sambhavati, icchakaritaprayatnavasena
sariraspandotpattiradyatve 'pi drsyate / isvaro 'pi prayatata iti cet /
na / asarirasya prayatnasambhavat /
sarvagata api hyatmanah sarirapradesa eva prayatnamarabhante na
bahih, atah sarirapeksah prayatnah /
pralayakale ca sarvakaryanam pralayadisvarasariramapi pralinamiti
kathamasarirah prayateta /
nacasarirasyecchapi sambhavati muktatmanamiva /
napi jñanam sambhavati- indriyaderabhavat* ///

nityamasya jñanam nitya ceccha nityasca prayatna iti cet, na,
sarvajñaneccchaprayatnanamanityatvavyapteh /
sakyate hi prayoktum- ksityadikam nasariricetanakartrkam na
nityaprayatnanyecchanityajñanakartrkam karyatvat ghatavaditi* ///

nanu ghatasyapisvarakartrkatvamastyeveti sadhyahino drstantah
/

tathapi kulalasyapi kartrtvanna kevalessvarakartrkatvam ghatasya,
tatascaivam prayoktavayam- ksityadikam na
kevalasariryatmadikartrkam ghatavaditi, vastutvadvyomadivaditi

hetudrsastantau sarvathapi nirdesau /
tatha ksityadikam na buddhimatkartrkam saririkartrkatvavirahat
vyomavaditi saksadeva pratisadhanam kartavyam /
athesvarasariram nityamangikrtya pralaye 'pi
sasariramevesvaramabhyupagacchet, tatah savayavatvamisvarasarire
naikantikam na ksityadeh karyatvam sadhayet,
sasarirakartrkatvam ca
durvankuradinamanupapannamanupalabdhivirodhat* ///

kiñca pratikaryam prayatnabhedena bhavitavyam, anyo hi padasamcarane
prayatnah anyasca bahuddharane, tatha sati yadyapisvare prayatno
nityah syattathapi tasyaikatvanna vicitrakaryodayahetutvam
sambhavatiti vyartha evasau / yadi tvanantakaryanurupa ananta
sargakale 'pyavasthanat, samyojakasya ca sargahetoh
pralayakalepyavasthanat ubhayoh parasparavidhatanna srstih syat
na pralayah / yacca ksetrajñadrstavaicitryopapattiriti,
tadapyayuktam- nahi
drstakaranavailsanyantarenadrstavailsanyamatrat
karyavailsanyam siddhyati / nahyadrstasatenapi
talabijamantarena

talavrksa nispadyate / vinapi bijamisvaramahimna sarvam
siddhyatiti cet / na / tatraiva pramanabhavat / nityatve hi
vedanamavasite tatpramanyabalenesvarasyaparicchedyo mahima,
srstipralayau

rtulinganyayamasritya sidhyeyurna va /
vedamstvanadrtya drstanusarena parvate
ivanumanamatyantalaukiker'the pravartayatamupeksaivottaramityuparamyate /
tasmanna sargadikale 'pi sambandhakaranam //

sabdarthasambandhasya nityatvam /

asakyam ca kartum sarvasabdanam sambandhakaranam- yada na
kascidapi sabdah kenapyarthena sambaddham asit tada katham
sambandhah kriyeta- sambandham hi kurvatavasyam kenacidvakyena sa
kartavyah- gauh sasnadimanityadina /
nacaprasiddhamarthapratipadakatvena sasnadisabdamarthapratipadanaya
saknoti kartoccarayitum, tatha hastasamjñadayopi,
pratipadakatvasiddheh* ///

nanvevamaprasiddhasambandhasya kathamanapyanupapannam- yadyapi hi tada
vaktuh prasiddhasambandhatvatsambandhakathanaya vakyoccaranam
sambhavati tathapi srotaro 'prasiddhasamastapadartha balah katham
vakyena sambaddham pratipadyeran, tasmatkaranaatkathanamapyanupapannam
/

naisa dosah /

kathayitustavanna karturivasaktih- upayasambhavat,
pratipattarastupayabhavanna pratipadyanta iti drstaviruddham,
drsyante hyaprasiddhasamastasabdhartha bala vrddhebhayah

sambandham pratipadyamanah* ///

kiñcastyupayo balanam- navasyam sambandhakathanavakyenaiva
vrddhebhya balah sambandham pratipadyante, kintu yada vrddhah
prasiddhasambandhah svakaryarthena vyavaharanti tada
tesamupasrnavanto balah sambandham pratipadyante /
yada hi kenacidgamanayetyuktah kascitsasnadimantamanayati tada
samipastho balo 'vagacchati
yasmadayametadvakyasravananantaramasminnarthe pravartate
tasmadasmadvakyadayamarthah pratyayita ityevam
sammugdharupenavagatam pratyayakatvam pascadbahusu
prayogesvanvayavyatirekabhyam vakyabhaganam padanam
padabhaganam ca prakrtipratyayanam vakyarthabhagesu
padarthesu vivacyate, tasmanna pauruseyah sambandha iti na tadvasena
purusapeksastiti siddhamanapeksam vedanam pramanyam //

iti sambandhaksepapariharah //

yaccannantaraphalanupalabdhyā citradinam na pascadiphalatvamiti
syadevam /
yadi pratyaksadipañcakameva pramanam syattada
hyanantaraphalopalambhadeva tatsadhanatvam syat nanyatha, sabdasyapi
tu pramitiñjanakataya pratyaksadivatpramanatvat tenaca citradinam
pasusadhanatvavagamadasatyapyanantaropalambhe siddhyati tatsadhanatvam //

citradivisayakaksepapariharah /

nanu pramanantaravirodhadapramanyamityuktam, na, tadabhavat, nahi
sabdo 'nantarameva citraphalasadhanamiti brute yena virodhah syat,
sadhanatvameva pratipannam tanmatravacanat, tasya capurvadvarena
kalantare 'pi tailapanadivatphalasadhanatvopapatteh* ///

yattu praganusthanacchastrarthavadharanavelayam
napurvamantarbhavitamityuktam, yadyapyevam tathapi
pascadevamavagacchati- sadhanatvamatre 'pi sabdenokte bhrantya maya
saksatsadhanatvameva pratipannam tacedanimanyatha jatam, ato
nunamasya kenapi dvarena kalantare phalamiti* ///

pragapi ca sakyamevapurvamavagantum anekesamangapradhanakarmanam
ksanikanamapurvamantarena yaugapadyasambhavat, pasvadinam ca
drstakaranapeksatvanna ksanamatrenotpattih
sambhavatityavasyambhavyapurvam / na ca pascadyutpattimatram
phalam upabhogasya tu cirakalatvat yavadupabhogamavasthasyamanena
kenacidbhavitavyam / na ca kriyayastavankalamavasthanam
sambhavatityapurvamangikartavyamiti tadvarena

yuktam karma kalantare phaladamiti nanantaranupalabdhyā sastrasya
badhah //

iti citraksepapariharah //

atmavadarambhah /

yattu pratyaksaviruddham vacanamupanyastam sa esa yajñayudhi
yajamano 'ñjasa svargam lokam yatityetacchabdena pratyaksam
sariram yajñayudhasamyuktamupadisatiti /
tadabhidhiyate- arthavadatvadasyanyaparavanna svarthe
pramanantaravirodho dosah /
na ca virodho 'pi vidyate /
nahyanena sarirasya svargagamanamucyate kintarhyatmano yasyaitacchariram
, so 'pi hi sarirasaririnorabhedopacarena sarirasthena
yajñayudhitvena pratyaksatvena ca vyapidisyate /
atmano va svargagamanam sarire upacaryata iti nasti virodhah* ////

yajamanasabdo 'pi tasyaiva yagasvomitvatkartrvacca vacakah /
na ca sakyate tasya kapilavadakartrvam vaktum- srutivirodhat,
sarvatra hi kartrbhoktrsabdayoh samanadhikaranyam drsyate /
yathatraiva- yajamanah svargam lokam yatiti /
tatha ya evam vidvanagnim cinute rdhnotyeva ya evam
vidvandviratrena yajate svargakameva samkalpam prati kartrvamuktam*
////

sambhavati ca svargagataspyatmano yagajñanaprayatnasamkalpadisu
saksadeva kartrvam, na hi vayam spandameva kriyamupagacchamo
vaisesikavat, yenatmanah kartrvam na syat,

dhatvarthamatrasya kriyatvat /
spandesvapi prayojakatvenasyaisa kartrvam sambhavati, prayatnena
hyasau sariram spande prayojayati /
saksattu na sambhavati, sarvagate spandasyasambhavad-
ityanenabhiprayena puranesupanisatsu cakartrvavadah //

sarirakiriktatmasadhanam /

kimpunah sariravyatiriktatmasadbhave pramanam
prananadilingam sukhadayasca pranadisabdena kosthyasya
vayorurdhvhogamanavrttivisesasya pranadisabdavacyasya
hetubhutih prayatna ucyate saca sukhadayasca na sariradharmah
sambhavanti, ayavaccharirabhavitvat / ye hi karyadravyavartino
visesaguna rupadayaste virodhigunantaradva dravyavinasadva
vinasyanti, pranadayastu tadbhavepi nasyanti mrtavasthayamiti na
sariragunah / tatha jñanamapyayavaccharirabhavitvadeva na
sariradharmah /
tatha ye pratyaksivisayah na sariragunaste svayamiva parairapi
yatha grhyante yatha rupadayah, sukhadayastu pratyaksa api santo na
parapratyaksagrahyah tasmanna sariragunah, tadidamapi dvayam
sukhadinam sariragunatvam nivarayadanyagunatam sucayati /
yo 'savanyah sa atma /
kiñca sarvam eva visesagunah karane 'pi vartamana eva
karyadravyagunatam bhajante, na ca sarirakaranabhutesu
parthivaparamanusu caitanyamastiti katham sariragunata
caitanyasya syat /

tasmadanyascetanah //

dehabhinnatmasadhanam /

kascitpunaraha- sarvatha vittisu tavadvettavabhasate anyatha
svaparavedyayoranatisayaprasangat /
na ca sarirasya karacaranadyavayavasamnivesavisistasyasti
tathavabhasah, ato 'nyah sariradatmeti /
tattvayuktam- samnivesapratibhase 'pi sarirapratibhasasambhavat /
nahi samnivesa eva sariram, sariradharmo hi samnivesah
sambhavati ca dharmapratibhaso 'pi dharminah pratibhasah, anyatha
atmanopi pratibhaso na syat taddharmanam
sarvagatatvadinamarthavittisvapratibhanat /
nacaikantikamarthavittisu vettrbhanam, artha eva hi tada bhasate na
vetta* ////

na ca svaparavedyayoranatisayah / na hi vedittrbhasanakrto
'yamatisayah kintu kasyacideva kiñcidabhasate nanyasya
ityetavanatisayo nanyah, tasmanna jñatrpratibhasena
sariravivekasiddhih, kintu purvoktadeva karanat-
jñanasukhadinam sariragunatvasambhavat tato 'nya

etesamasrayah sa evatma //

bauddhamatena vijñanatmavadah //

saugatastvahuh- siddhe jñanasukhadinam gunatve gunakalpana /
na tu tatsiddhamasmakam tavanmatropapattitah /
nahyasrayamantarena jñanamatramanupapannam svatanrameva jñanam
kim nesyaate sukhadayo 'pi jñanavisayah svatantra eva
anyasyasrayasyanupalabdheh /
jñanameva ca nilamaham janamiti jñatrtvena
viparyasitadarsanairadhyavasiyate nanyah pramanabhavat* ////

nanu jñanasyapi ksanikatvatkatham purvedyurupalabdhe
paredyuhsmaranamiccha pratyabhijñā ca /
nahi svayamanupalabdhe tani sambhavanti- nahi devadattenopalabdher'the
yajñadattasya smaranadini sambhavanti /
satyam- na sambhavanti samtanabhede samanayam tu
samtatavekenopalabdhe 'nyasya smaranadyupapannam drstatvat,
nahyupalabdhuh smartuscaikatvam kvacidapi drstam, ekasya
sthasnoh purusasya kvacidapyanupalabdhatvat, tasmajjñanameva jñatr
nanyo jñatastiti* ////

atrocyate- pratyabhijñāyate karta yah purvaparakalayoh //

tasya sthasnoh bhedo vijñanatksanabhangurat /
visayapratyabhijñānanupapatterjñaturekatvakalpanayam
syadapyetaduttaram- samtanaikatvadevopapadyata iti /
yada tu jñataivaikah purvaparakalayoh pratyabhijñāyate- yo 'ham
purvamadraksam sa evahamanupasyamiti tada pratyabhijñāyāiva

jñaturekatvavagamat, vijñanasya ca ksanikatvattato 'nyo jñata
siddho bhavatiti* ////

kimahampratyayagocarō jñata syat, tatha sati sarirameva janami
krso 'ham gacchamyahamiti
karsyadibuddhisamanadhikaranyadahambuddhergocarā, atmanasca
sarvagatasya karsyadyanupapatteh* ////

ucyate- jñatrvīsayastavadahampratyaya ityavivadam, yo hi
paramrsati sa svatmanamahamiti paramrsati paranidamiti /
tena nihsamsayamasya jñatrgocaratvam sarirasya ca jñatrtvam
nirakrtam, ato 'tyantasamsrstayorekatvabhṛantya
samanadhikaranyapratitirusnatoyapratitivat
bhasvarayahpindapratitivacca //

sariratmanorbhedopapadanam /

tatha vyatirkabuddhirapi drsyate mamedam sariram krsamiti
sasthyasmadarthasya sariravyatirekat, sarirasya ca
paravisayedankaraspadatvat, tato
'smadvivekavabhasatpurvoktanyayena ca sarirasyajñatrtvat,
abhedavagamasya ca samsargadosavasena bhrantyaipyupapatteh,
purvabhyastasmṛtyanubandhena ca vina jatasya
harsabhayasokapatipattyanupapatteh / jatismarasca kecidadyatve 'pi
dehantararahovrttam vrttantam sambodhayanta upalabhyanta
ityupalabdhisiddhah sariratmanabhedah / yadyapi canena prakarena
sariratmanorvispato bhedo na siddhyet tathapi tavadabhedo 'pi na
vispastah- mama sariramiti vivekasyapi pratibhasat / tatra
sammugdhe tattve srutarthapattya saksacchrutya va nirnayah /
svargakamadisrutayo hi sariratiriktam paralokaphalopabhogayogyam
kartaramantarenanupapadyamanastamaksipanti tabhiscaksiptam
saksadevopanisadah samarthayanti avanasi va are 'yamatma
ityevamadaya iti siddhah sariratirikto manasapratyaksarupo
'hampratyayagamyo jñata / katham punarjñaturjñeyatvam, nahyekasya
kartrtvam karmatvam ca svatmani kriyavirodhatsambhavaci,
tasmannahamvittirnama ghatadivittivyatirekena kacidasti,
ghatadivittaveva tu visayavadatma bhasata ityuktam /

atmano manasahampratyayagamyatvam /

kah punarayam svatmani kriyavirodho nama, yasyam kriyayam yah
karta na sa tasminneva svaphalam

janayatityarthah / kim punah samvittikriyayah phalam,
bhasanam, kimidam kartari na bhavati / omiticet, katham tarhyasau
bhasate / nahyasati bhasate bhasata iti sakyate vaktum,
tasmadarthavittisvapyatmano bhasanabhyupagame 'pi svatmani
kriyavirodhastulya eva /
vyavaharayogyamatram samvitte palam nanyaditicet bhavatvevam /
asti tavatphalam /

tacca visayesvivatmanyapi samvittito jayata ityangikrtam
bhavadbhih /
atastulyo virodhah* ///

yadi paramarthavirodhamudbhavya satyapyatmanah kriyajanyaphalabhagitve
karmasamjña karmavibhaktimsca na bhavativityucyate
parasamavayikriyaphalabhagitvam karmatvam ityabhidhanat taccayuktam /
sabdasadhutvam hi prayogato 'vagantavyam /
asti catmanah svakartrkayameva kriyayam karmavyavaharo loke vede
ca- yadha tavadbhasya eva svasamvedyah sambhavatiti karmavaci
krtyapratyayaprayogah vedepi atmanamupasita atmanam veda atma
jñatavyah ityanekasah prayogah //

na ca ganturgamane karmatvam prayogabhavat sabdasadhutve hi
prayogaparavasa vayam na svayamismahe / yathahi calanarthatve samane
gacchatih sakarmakah calatiscakarmakah prayogasya tatha darsanat /
eva jñatuh karmatvam gantuscakarmatvam bhavisyati /
tasmanmanasahampratyayagamy atma / tatha ca srutih sa manasina
atma jananam, iti / tena yadyapi
visayavittive layamevatmavabhasastathapi na
visayavittikartrtayavabhasastathapi na
visayavittikartrtayavabhasah kintu
manasahampratyayakarmatayavabhaso na tadvittikarmatayavyapteh /
nanu sariravadatmanyapyahamabhimano bhrantareva, na, badhabhavat /
yoginamasti badha iti cet, napramanabhavat /
tatha ca yo 'pi yogasya param kashthamupagatah /
yogesvaraste 'pi kurvantyatmanyahammatim //

aham krtsnasya jagatah prabhavah pralayastatha / tanyaham veda
sarvani na tvam vettha parantapa / yasmatsaramatito 'hamaksaradapi
cottamah /
evamadavahamsabdah parasmimpumsi hi dhruvam /
na hi mahadvikaro 'hankarah krtsnasya prabhavah, napi
ksarakсарbyamuttamah, napi brahmasabdavacye pradhane garbham
dadhati, purusasamparkakrtatvatpraktiksobhasya /
tathopanisatsvapi- brahma va idamagra asit tadatmanamevedaham
brahmasmi iti mantravarnopi aham manurabhavam suryasca iti /
tasmadahampratyayagamyatvamatmano 'nicchintah
srutivirodhadevopeksaniyah* ///

yattu nirmuktahankaramamakaravacanam tadapi paurvaparyena
paramrsyamanam nahankarasvarupanisedhartha bhavati, evam hi
tadvacanam- nasya kascinnayam kasyacit nirmuktahankaramamakara
evayamiti /
tadayamarthah- yasmannasya kascittasmanmuktamamakararah,
yasmannayam kasyacittasmanmuktahankara iti /
yadyahankarasvarupanisedhah syat, na purvena sambadhyeta-
yasmannayam kasyacittasmasminnahambhavo bhrantiriti kim kena
samgatam, tasmannayamahantasvarupanisedhah kim tarhi

janmamsambandhitayatmanyahammatih ahamasya pitahamasya putra
ityadih sa bhrama ityevam samgatam bhavati* ///

ayamatma na kasyacidapi putradirupena sambandhi, janyajanakabhavasya
sariravisayatvat, sariram hi sarirajjayate natvatmatmantarat,
tasmadanyasambana adhitayatmanyahammatih
krsadimaticchariradvivekamabudhyamananam bhrantiriti /
tadidamasyanyasambandhinisedhena putradivisayasnehanivartanena
vairagyajanarathamucyate, nahankarasvarupasyayam nisedho
'nupayogadasamgatvat pramanantaravirodhat aham brahmasti iti
vacanavirodhacca /
tasmadahampratyayagamyo jñata sariratirikta indriyavyatiriktasca //
indriyatmanorbhedah //

kathamindriyabhedah, indriyabhava 'pi jñaturekasya pratyabhijñanat yo
'ham rupamadrasaham so 'ham

sprsamiti, yo 'hamagrahisam so 'ham smaramiti /
manastu pratyaksasiddhasya jñatu rupadijñanesu
vyatiriktakaranadhinatvat sukhadijñanesu bhavitavyam
karanenetyevam kalpyata iti nasya jñatrtvamasankaniyam* ///

yetu kartrtayaiatmasiddhirnasa karmatayetyahustesamatmani
smaranapratyabhijñane nopapadyeyatam, tatrap hi
purvakalasambandhitvenatmanah pratibhaso 'ngikaranyah,

na ca samparte smarane purvakalasambandhinah kartrtvam
sambhavatiti katham kartrtaya siddhyet,
tasmadahampratyayakarmatayaivatmanah siddhiriti ramaniyam* ///

atha svaprakasatvatmanah sukhadinam ca kim nesyate,
svaprakasasya kasyacidapyadarsanat sarvasyaiva hi vastunah
paraprakasyatvaniyam /
svaprakasatve catma susuptavapi prakaseta, na ca prakasate,
yathoktam- acetanayanneva susupta ityucyate iti* ///

na tu susuptavapi prakasata evatma svabhavikaparamanandayuktah,
anyatha katham sukhamahamasvapsam iti prabodhe pratisamadhanam syat,
arthantaram tu na kiñcicchariramindriyamanyadva vastu prakasata
ityetavan svapradagakabhyam susupterbhedah /
naitadevam- samvidvirodhat, na hi suptanamatma sukham va prakasate,
nahyabhasamanam vyavaharamatrena prakasata iti sakyamangikartum*
///

ki ca - susvapadutthitascaivam nirvidyante hi kamukah /
vrtheyamantarenaiva kaminim yamini gata /
aslistamapyabuddhvainam nirvidyante maya /
bhuktva ca paramanandam tasya ca smaranadayam /
svalpalpasukhahanyaivam nirvedo navakalpate //

tatsukham vismrtam cetsyatsukhamasvapyamityayam /

vyavaharo na yujyeta, duhkhananubhave tviyam /
sukhavyavahrtistasmadgunavrttyeti niscayah /
prabuddha hi susuptavavagatam kicidapi duhkhamasamsmarantah
smarananutpattyaiva susuptyavasthayam me na kiñcidapi
duhkhamasidityavagamyā tatraiva sukhavyavaharam gunavrttya
kurvanti, tatha ca vyavaharanti- etavantam kalamahamatmanamapyabuddhva
sayito 'smiti /
tasmatsusuptavaprakasatmanah svaprakasatvam, ato
manasapratyaksagamyā evayamiti sthitam //

atmano vyapakatvam /

sa punarayamatma anuh sariraparamano vibhurveti cintaniyam /
tatranuparimanatve yugapacchirahpadayorvedananupapattih /
ayaugapadye 'pyatisaighyyadyaugapadyavagatiriti cet, syadevam
yadyanutvam kutascitsiddham syat, tadasiddhau
drstanusaradananutvameva yuktam /
tatra sariraparimanatve savayavah syat, tatra dvividhameva hi
niravayavadravyam- anu vibhu va, tadasau sarirasammitah san
savayavah syat, tatra bahvavayavakalpana tavatam
canyunanadhikanamavayavanam
puttikahastidehayoratisamkocavistarakalpanam nativa
hrdayamanurañjayati, tasmadvibhutvameva yuktam /
tatha ca srutih- anantamaparam iti /
bhagavadgitasu ca vacanam- nityah sarvagatah sthanuracalo 'yam
sanatanah iti /
ye copanisatsvanutvavadah puranesu ca angusthamatram
purusam ityadayaste suksmagrahanagocaravabhiprayah* ////

nanu vibhutve sarvasariresveka evatmastu kim
nanatmabhirabhyupagataih, naivam- ekatve sati yatha paranabhede 'pi
karturekatvaccaksusa drstamartham yajñadattah
pratyabhijanati- yamahamadarsam tamaham sprsamiti, tatha
devadattasarirasthenatmana drstamartham yajñadattah
pratyabhijaniyat, sarirabhede 'pyatmanasah, sarirabhede 'pyatmanah
pratyabhijñaturekatvat /
karturekatve 'pi manobhedadvyavastheti cet, na, karanatvanmanasah,
karanabhedasya caksuraderbhedavyavasthapakatvayogadityuktam* ////

caksuradikarananamavyavasthapakatve 'pi manah karanam

vyavasthapakamiti cet na, karanatvavisesat /
syadapyesa kalpana yadyekatmatve drdham pramamam syat /
na tu tadasti /
yetvatmaikatvavadah srutisu smrtisu puranesu va te
nirañjanah paramam samyamupaiti mama sadharmyamagatah uttamah
purusastvanyah ityadibhiratmabedavacanaih pratyaksadibhisca
virodhannaikantatah saknuvantyatmaikatvam niscayayitum* ////

vacananam hi mitho virodhe siddhavastuvisayatvena ca vikalpasambhave

pramanantarannirnyayah syat, tacca pramanantaram bheda eva
samarthamityaikatmyavadanamavailaksanyaparattvam
purvoktanyayenavagantavyam* ///

vispastam caitadvayudrstantopadanat- venurandhradibhedena
bhedah sadjatisamjñitah //

abhedavyapino vayostatha tasya mahatmanah iti /
na hi vayudravyam sarvatraikam vyaktibhedasya spastatvat,
avilaksanasvabhavasya tu vayorvenurandhrakrtam
sadjadivailaksanyam, evatmano 'pi
pasumanusyadivailaksanyam dehasambandhakrtam na
svabhavikamityayamevarthah /
vayoriti tasyeti caikavacanam samanyabhiprayam, tasmatpratisariram
bhinna evatmanah nityah sarvagata evam ca baddhamuktadivyavasthapi
yuktatara bhavati //

ityatmavadah //

moksavadarambhah /

kah punarayam mokso nama, vicitravasanasena
vicitrani lapitadirupena pravahato jñanasamtanasya
nihsesavasanochedannilapitadivaicitryam hitva kevalam
samvinmatrenavasthanamiti kecit /
aparetu dipasamtanasyeva jñanasamtapanasyoparamam /
ubhayamapyetadbahyarthabhavamulamiti tatsadbhavapratipadanenaiva
nirakrtam* ///

apare tu prapañcavilayamapavargamahuh / avidyanirmito hi prapañcah
svapnaprapañcavat prabodhenaiva brahma vidyaya avidyayam vilinayam
svayameva viliyate / tathahi srutih yatra hi dvaitamiva bhavati taditara
itaram pasyati yatra tvasya sarvamatmaivabhuttatkena kam pasyet
iti* ///

tadidamapi prapañcasyavidyanirmitatvaniraranena
paramarthatvapatipadanannirastameveti atmaivedam sarvamiti sarvasyatma
bhoktetyarthah / yatha yah kamayeta rastram syamiti
rastrasya bhoktetyarthah / yatha kamayeta sarvamidam bhaveyamiti
sarvasya bhokta bhaveyamityarthah / tatha- atma sarvamiti sarvasyatma
bhoktetyarthah / yattu yatra hi dvaitamiva bhavati dvaitabhavasya
bhrantitvavacanam tadaupacarikam- yatha khalu
svapnaprapañcendrajalamrgatoyadih kiyantañcitkalam
drstipathamapannah pascadvilino bhogyatamativartate tathayam
sarirendriyavisayarupaprapaño 'pyasyatmanah
kiyantañcitkalamupabhogyah san pascadvinasadanupabhogyo
bhavatiyanena sadrsyena bhrantirityupacarenocyate purusanam
visayabhogesvasthanivartanena muktavabhirucim janayitum, yadapi
yatra tvasya sarvamatmaivabhuditi muktavatmano 'dvityatvacanam tadapi
na prapañcasvarupanisedhartham kitu sata eva

prapañcasyatmasambandhanisedhartham, asyetivacanat,
nahyatravitvaducyate yatra sarvamatmaivabhuditi, kim tarhi, yatra tvasya
sarvamatmaiveti / tenasyayamarthah- yatra yasyamavasthayam
muktavityarthah / asya atmano drsyatvena darsanasadhanatvena
darsanayatanatvena va na kiñcidanyasambandhi vidyate kintvatmaivasya
sarvam nanyakiñcit tada kena kam pasyediti / yatha loke yasya na
kiñcidapi bandhavo vittam vasti sa evam vadati- na me kañcidasti
ahameva sarvam tatra sambandhyantaram na
kiñcidastityetavadvivaksitam, evam muktavatmaivatmanah sarvamiti
sambandhyantarabhavamatram vivaksitam na prapañcasvarupabhavah,
tasmanna prapañcavilayo moksah kintu prapañcasambandhavidayah /
tredha hi prapañcah purusam badhnati bhogayatanam sariram
bhogasadhananindriyani bhogyah sabdadayo visayah / bhoga iti ca
sukhadukhavisayo 'paroksanubhava

ucyate tadasya trividhasyapi bandhasyatyantiko vilayo moksah* ///

kimidamatyantikatvam purvotpannam sarirendriyavisayanam
vinasah, anutpannam catyantiko 'nutpadah /
kathamatyantanutpattih, utpadakayordharmadharmayornihsesayoh
pariksayat / so 'yam prapañcasambandho bandhasyadvimoksasca
moksah /

anandamoksavadah /

nanvevamesadharmaksayanmuktasya na kicidsukham syat /
tatascapurushartho moksah syat /
naisa dosah- na hi dharmajanyo muktasyatmanah tatha
satyutpattimattvat vinasi syat tatrapunaravrttiserutervirodhah syat
/

svabhavikastvatmanandah samsarenabhibhutah san
nirmuktasamsarasyabhivyaktau bhogyo bhavati svabhavikatve canandasya
anandam brahme tyadisrutisahasram pramanam* ///

nanu sukhabhave 'pi srutirasti asariram vava santam na priyapriye
sprsatah iti /
satyam- visayasukhabhiprayam tvevañjatiyakam,
anyathanandasrutivirodhah /
atha sukhabhavavacanabalenanandavacanameva dukkhabhavabhiprayam
kimiti na vyakhyayate
sukhabhavavacanamatyalpatvattesamevanyathakaranam yuktam na
bhuyasamanandavacanam /
kiñcanandasabdasya dukkhabhavaparavate 'tyantasvarthahanih syat,
sukhasabdasya tu samanyavacanasya visese 'pi vyakhyane nativa
svarthahaniriti tadeva yuktam* ///

nanu vidyamano 'pyanando 'nanubhuyamano 'kiñcitkara eva, na ca muktasya
sarvakaranahinasyanandanubhavah sambhavati / svaprakasa'yamananda
iti cenna, samsaravasthayamaprakasat /
nanu tatrapyanandasvabhavah purusah prakasata eva atmani

premotpatteh, satyamiti bruvanasyatisahasikasya nottaram vacyam /
yadi samsarino 'pi paramanandamanubhaveyustato muktasya na
kascidatisaya iti tadevapurusarthatvam moksasyapadyeta, ato
baladasukharupasyayamabhibhuto na prakasate /
ko 'yam prakasamanasyabhibhavo nama, prakasanivaranam
hyabhibhavah /

na ca prakasamanasyaprakasanam sambhavati, yadi tu naiva prakasate
samsaravasthayam tasyamavasthayamasatah prakasasya
muktavasthayamutpadyamanasya karanam vaktavyam, vijñanameva ca
prakasakhyasya phalasya karanam taccendriyadhinam, na ca
muktasyendriyani sambhavantiti kathamanandanubhavah syat* ////

ucyate- bahyendriyanyeva muktasya nivartante manastu
tasyamavasthayamanuvartate ityanandasrutibaladevadhvasiyate / evam
jñanam ca na hi vijñaturvijñaterviparilopo vidyate iti sruteh,
vijñanaghanasrutesca, tasmanmuktavasthayam manasapratyaksena
paramanandamanubhavannatmavattisthate /

taduktam- nijam yattvatmacaitanyamanandascesyate ca yah /
yacca nityavibhutvadi tairatma naiva mucyate iti /
yattu tasmatkarmamaksayadeva hetvabhavena mucyate /
nahyabhavatmakam muktva moksanityatvakaranam, iti vartikam
tatparamatamityevamanandamoksavadino matam* ////

apare tvahuh- abhavatmakatvavacanameva svamatamupapattyabhidhanat
anandavacanam tupanyasamatratva paramatam /
na hi muktasyanandanubhavah sambhavati karanabhavac /
manah syaditacet, na, amanaskatvasruteh amanosadavagiti //

moksavasthayam jñanabhavopapadanam /

yattu na hi vijñaturvijñaterviparilopo vidyate iti
tajjñanasaktyabhiprayam, anyatha hi susuptavapi jñananuvrttirukta

syat sa ca samviddhiruddhetyuktam / vispastam casya
saktyabhiprayatvam / evam hi sruyate- yadvai tanna pasyati pasyanvai
tanna pasyati, na hi drasturdrsterviparilopo vidyate, avinasitvat
na tu taddvitiyamasti tato 'nyadvibhaktam yatpasyet evamanyanyapi
vakyani jighranvai

tanna jighrati na hi ghratughraterviparilopo vidyate, na srotuh
sruterviparilopo vidyate, na sprastuh sprsterviparilopo vidyate,
na jñaturjñaterviparilopo vidyate tatra tatra
drstighratisrutisprstisabdascaksurghranasrotratvagindriy
ajanyanam rupagandhasabdasparsavisayanam vacakah
narthantaravisayanam napi vijñanasamanyasya, nacaisam
jñanavisesanam vacakah narthantaravisayanam napi
vijñanasamanyasya, nacaisam jñanavisesanam susuptau
muktau va kathañcidapyaparilopah sambhavati, nahi tadanimindriyani
santi napi gandhadayo jñayante tadubhayabhava ca na
srutyadisabdavacyajñanavisesah sambhavanti* ////

nanu yatha prakasyasannidhavapi savituh prakasakatvam nityam,
evamindriyabhava 'pi nityaiva drstiriticet, sayadevam- yadi
jñanamatram drstyadisabdanam vacyam syat, na tu tathasti,
lokaprasiddhyabhavat /
yatha lokam ca sabdarthavadharanam na yatheccham /
na hi loke gandhadanyadghranam jighratityucyate, gandhamapi yada
ghranadanyenanumanadina janati tada na jighratityucyate,
tasmadghranadiyajanyagandhadivisayajñanavisesavacino
ghratyadisabdah, na ca tesam susuptau muktau va
sambhavatyaparilopah, tasmadghranadisaktaveva prarocanartham
ghranadyupacarah, yatha tema hyannam kriyate iti
saktivartamanatvena prarocanartham kriyate iti vartamanatvopacarah,
tasmāt na jñatujñaterviparilopo vidyata ityedapi saktiyabhiprayameva*
////

yattvadiyaprakasakatvavaditi, kim tasya prakasakatvamabhipretam, yadi
timirotsaranam, tannityamasyeva sarvada hyasavyavahitesu desesu
timiramutsadayatyeva, nanvevamatma sarvada srnoti
susuptavasravanat /
atha jñanajanakatvamaditya desesu timiramutsadayatyeva, natvevamatma
sarvada srnoti susuptavasravanat /
atha jñanajanakatvamadityasya prakasakatvam na tannityam,
tasmatsamarthyameva tatrapī nityam, tasmajjñanasaktyabhiprayamidam
nityatvabhidhanam* ////

esa hyatra vacanavyaktih- yadetatsusuptau muktau vatma na pasyati
pasyanneva drastum saknuvanneva na pasyati /
na hi drascuratmano ya darsanasaktistasyah kadacidapi lopo vidyate
sahyavinasiniti na drasturdvitiyamanymaddarsanasadhanam
caksurvyapararupam drsyam va tasyamavasthayasamasti yato
darsanam syat, yadyapi drsyam rupadikam
svrupatastasyamavasthayamasti tathapi drsyata darsanayogyata
tasyamavasthayam nastiti tena rupenabhavaddrsyam
nastityucyate, tasmatsadhanantaravaikalyattasyamavasthayam na
pasyati na saktivaikalyat, saktistu na kadacidapi lupyata iti /
evamanyesamapi vakyanam yojana /
tatha jñanasaktyaparilopa eva jñatranaparilopa ucyate,
jñatisabdascatranumanadijñanaparah caksuradijñananam
svasabdairuktatvat* ////

evam vijñanam brahma vijñanaghana ityadinamapi saktiparatvam
veditavyam / svayameva srutya saktiparatvam vyakhyatam vijñanaghana
evaitebhyo bhutebhyah samutthayatanyevanu vinasyatiti
bhutendriyanasadatmapi pramanagocaravmapanno vinasta iva
bhavatiti / na tasyetah pretasya muktasya samjñastiti / evam
yajñavalkyemanokte maitreyi codayatisma atraiva nagavan(?)mamohitavan
vijñanaghana iti na casti samjñeti viruddhabhidhanat iti /
sasthadhyaye tu vinasavinasavirodhascodayisyata iti vivekah /

evam codito yajñavalkyah pariharamaha- na va are ahammoha
parasparaviruddham bravimi, alam va are idam vijñanaya
atratmatattvam sarvasvavasthasu vijñanaya samarthamityarthastena
vijñanaghanatvabhidhanam samarthyabhiprayamiti vyakhyatam bhavati /
sambhavati ca saktasyapi jñanabhava iti nasti virodha ityabhiprayah

/

anaya ca srutya sarvavijñanasrutayah saktyabhipraya vyakhyatah*

////

yadi saktirasti tatastasyavasthayam tatah kena jñananutpattih
jñanasadhananamindriyanam jñeyanam ca visayanamabhavat

/

tadaha yatra hi dvaitamiva bhavati taditara itaram pasyati, yatra tvasya
sarvamatmaivabhuttatkena kam pasyet ityadi, tadetatprageva vyakhyatam

/

evamarthantarajñane sadhanabhavannirakrte sati atmanameva
muktavasthayam janatvityasankyaha vijñataramare kena
vijaniyat iti nahyatmapi vinasadhanena jñatum sakyate manasa
khalvasau samsaravasthayam jñayate na ca muktasya manahsambangho
'sti atah kenatmanam janatviti vyakta eva muktasyatmajñanasyabhava
jñanasaktimatrasyavasthanam srutya darsitam,
tasmannihsambandho niranandasca moksah //

atmano jñananandasvarupatvasya khandanam //

nanu natmano 'nyadvijñanamanando va kintvatmaiva jñanamanandasca
vijñanam brahma anandam brahma iti sruteh, atma ca
susuptituriyayorapi bhavatiti katham vijñanasya canandasya
cabhavah / naitadevam, yaddhi vastvantaraprakasajananasvabhavam
vastu yasminsati kimapyarthantaram prakasata eva talloke
vijñanasabdenocyate, nacatmani sati kiñcidanyatprakasata eva, vidyamane
'pi

tasminsusuptyavasthayamarthantarasya kasyacidapyadarsanat ato na
jñanamatma* ////

nanu prakasajananasvabhavo 'pi saharivaikalyanna janayet / satyam na
janayati / yasmimstu saharisamnidhane tatkrte vanyasminnagantuke
sati niyamena prakasata evarthantaram tajjñanasabdavacyam /
tatha

gitisravanapriyalinganacandradarsanamadhurasvadasurabhighranadija
nyamahladamanandasukhasabdavabhidhadhate, nacaivamrupatvatmano
'sti, yatha hyanyasukhesu sukharupam pratyabhijñayate naivamatmani
pratyabhijanimo yenanandamiti ca samjñenyucyate na sa laukiki napi
vaidiki /

yadi param vrddhyadivatparibhasyeta tadastu yathakamam /

yattu vijñanam brahma anandam brahma iti ca samanadhikaranyam
taddharmamatravacanatvena vartante, satyam, na bahulyena vartante,
kadacittu gunamatravacananamapi gunini prayogo bhavati yatha sito

madhuro rasah snigdho gurus ceti rasasabdo dravye prayujyate, anyatha
sitadisabdasamanadhikaranyayogat /
kim ca rasam hyevayam vidvan, sa eko brahmana ananda, iti
sasthyanandadbrahma vyatiricyate* ////

kim ca na me sampratam kiñcidapi sukham dukkhameva tu sarvatmana
mame ti sukhabhave dukkhanubhave canusamdhiiyamanasyatmanah
kathamanandarupata syat /
kim ca svaprakasanandarupamatmanamabhyupagacchatasmakam
caitavadavivadam susuptitulya muktiriti /
samsaranuvrttyanuvrttimatram bhidyate anyatsarvam tulyam /
tatha ca srutirapi- ta etah praja aharaharbrahmalokam yanti /
aharaharagacchanti iti susuptim brahmalokasabdena vadanti
tulyatvametayordarsayati, susuptiscasmakamapi gocaro na ca
tatanandanubhavo 'stiti vyaktametat, tasmanniranando moksah,
dukkhaparilopacca purusarthantvam* ////

sukhalopadapurusarthatvamapiticet- naivamalpam hi samsare sukham
tadapi surayah //

bahuprayasasadhyatvaddukkhamevanujanate //

janmamrtyujaravyadhidukkhanyanudinam nrnam //

svayameva vinayatnannipatanti sahasradha /
vihitakarannityam pratisiddhanisevanat /
mahadamusmikam dukkham yatnairnava gamyate //

bahudukkharisviktam yannama khalpakam sukham //

surapanadisukhavadarjaniam vivikiam //

evambhute 'pi samsare ye raktah sukhatrsnaya //

na tesamadhikaro 'sti muktisastre kathañcana //

samsasadvijante ye drstalokaparavarah /
ta eva khalu mucyante na tu yah prakrto janah //

tesamevapargakhyah purusartho mahatmanam //

tesamevadhikarasca muktisastre manisinam /
tenabhavatmakatve 'pi mukternapurusarthata //

sukhadukkhopabhogo hi samsara iti sabdyate //

tayoranupabhogam tu moksam moksavido viduh //

srutirapyetamevaha bhedam samsaramoksayoh //

na ha vai sasarirasya priyapriyavihinata //

asariram va vasantam smaprsato na priyapriye //

anandatmakamatmanam ye vadanti svaprabham //

tanmate 'pi ca samsaranmukteretavati bhida //
atma hyanandarupo 'sau samsare 'pi prakasate //
taveva(?) sa mokse 'pi nadhikyam tasya kiñcana //
atha samsaraveleyamanando na prakasate //
nahyaprakasanam yuktam svaprakasasya vastunah //
yadyasau na prakaseta kintarhyanyatprakasate /
atmasvarupamiti cennanu cananda eva tat //
taccetprakasate nunamanando 'pi prakasate /
tena sabdadivisayajanyayoh sukhaduhkhayoh //
nivr̥ttireva samsaradapavarga itiryate /
tatasca sukhhalopena mukterna purusarthata //
yadyasmakam purusarthata /
yadyasmakam bhavettarhi tulyaisa bhavatamapi /
sukhaduhkhahanimasatastasya bhuyo dukhavivarjanat //
moksasya purusarthatvamavayorubhayoh samam //
sukhaduhkhavihino 'to muktah svastho 'vatisthate //
iti //
muktisvarupakathanam //
kimidam svastha iti, ye hyagamamapayino dharma
buddhisukhaduhkhecchadvesaprayatnadharmagharmasamskarastanapahaya
yadasya svam najam jñanasaktisattadravyatvadi tasminnavatisthata
ityarthah / yadi tu samsaravasthayamavidyamano 'pyanando
muktavasthayam janyata ityucyate tato janimattvadanityo moksah syat
/
kena casavanubhavyah /
na hi svaprakasatvam kasyacitsambhavituktam /
na ca manasanubhava sambhavatiti muktasya manaso 'bhavat
amanalaskatvasruterityuktam /
ata eva nityo 'pyanandah samsaradasayamabibhutadvadanubhutopi
muktavabhibhave nivr̥tte manasanubhuyate ityedapi nirastam* ///
kim ca sukhavisiscatmanubhava purusartho na
sukhamatranubhava, na ca muktavatmanubhava sambhavati
vijñataramare kena vijaniyat iti kanthenaiva srutya nisiddhatvat
alam va are idam vijñanaya iti ca srutya vijñanasabdasya muktasya
vijñanamasakyamabhyupagantum / nahyasyah sruteh
priyapriyasparsarutesca tattvakathanam muktva kathañcidanyaparativam
sambhavati / vijñanasrutayastu saktaveva vijñanopacaram kurvanti
prarocanarthatayetyupapannam / evamanandasrutayo 'pi
purusarthatvasamanyatsukhatvopacarena prarocanarthataya
pravrttāh / yuktam caitat vacanayorvirodhe 'nyato nirnayah iti /

virodhascatranandapriyabhavavacanayoh / na cabhavavacanam
vaisayikabhiprayam, itarattu svabhavikabhiprayamiti sakyam vaktum /
ubhayatrapi samanyopadanadatyantasamanavisayatvat / atah
pramanantaravasadanandavacanam dukkhabhavaparam, itarattu
yathasrutamiti nyayyam /
tasmatsukhadukhadisamastavaivesikatmagunocchedo moksah /
sukhadukhocchedasca dharmadharmayorucchedat,

dharmadharmayorucchedascotpannam dharmadharmanamupabhogena
nityanaimittikakarmanusthanenatmajñanena ca virodhat, utpadyanam
ca kamyanusthananimittanam dharmanam
tadanusthanenanutpadat,
vihitakarapratisiddhanusthananimittanam cadharmanam
vihitanusthanena pratisiddhakaranena ca pariharat, asati
sarirarambhe purvasariranipate casariro 'vasthito mukto bhavati //

atmajñanasya kratumoksobhayopayogitvam /

nanvatmajñanam kratvartham / satyam / purusarthamapi ca tat
samyogabhedat / yattavat avinasi va are 'yamatma ityadina
sariradvyatiriktanityatmasvarupasadbhavajñanam

tatparalaukikaphalakarmanusthanaupayikatvatkarmajñanavadeva
samarthyatah kratusamyogakratvartham /
yathahi jyotistomodivakyadhyayanam
drstenai vanusthanaupayikatvam jñanam janayatiti
tadarthatayadhyayanavidhina vidhiyate tatha avinasi va areyamatma
ityadivakyanamapyadhyayanavidhireva
karmanusthanopayogyatmajñanarthatam vidhatte /
tadyadi pramanantarenatmanah sariradiviveko naikantatah
siddhyati tato drdhavivekapratipadakanamupanisadvakyanam
vispastameva phalam /
yathoktam- ityaha nastikyanirakarisanuratmastitam bhasyakrdatra
yuktya //

drdhatvametadvisayah prabodhah prayati vedantanisevanena iti /
atha tvanyato 'pi siddhyati, tato yathavanyathapi kratujñanasambhave
'dhyayanopattavedavakyavagatakarmarupanameva pumsam
karmasvadhikarah
tathavadvhyayanopattopanisadvakyavagatatmatattvanamevadhikara
ityadhyayanavidhibaladeva kalpyate* ////

yattvatmasadbhavapratipadanopakrame vidhisarupam vakyam atma va are
drastavyah ityadi
tadvaksyamanasyarthasyatigahanatvanmahopayogatvacca katham hi
namalasyam hitva sraddhaviseseva vaksyamanamartham
pratipadyetetyatavanmatrartham /
tasmadetajñanam drstopayogitvatkratvartham* ////

yani punaritikartavyatavisesayuktanyupasanatmakani vidhiyante

tesam kratau drstopayogabhavadadrstaphalatvam /
adrstam ca phalam vakyasesaddvididham abhyudayarupam
nihsreyasarupam ca, sarvankamanapnoti so 'snute sarvankaman
ityadyabhyudayaphalam /
na sa punaravartate ityadi nihsreyasaphalamiti vivekah //

atmanityatvenadhikaranopasamharah //

yattu vijñānaghana evaitebhyo bhutebhyah samutthaya tanyevanuvinasyati
na pretya samjñāsti ityanena brahmanena
bhutacaitanyamuktamityasankyate tatsvayameva brahmanenatreva ma
bhagavanmohantam prapitavanpurvamajaramrtvamabhidhayadhuna
vinasityabhidhanaditi purvapaksam codyakhyamuktva
siddhantaparihara uktah /
avinasi va are 'yamatmanucchittidharma ityuktva katham tarhi
vinasavacanamityasankya matrasamsargatvasya bhavativityuktam /
matrasabdena bhutendriyani dharmadharmau ca vikarasabdavacya
ucyante* ///

etaduktam bhavati- vijñānaghana sabdena jñānasaktisvabhavasyatmano
'bhidhanam, sa hyetebhyo bhutebhyah samutthaya mukto bhutva
tanyevanuvinasyati bhutavinasatso 'pi vinasta iva bhavati,
bhutastho hyasau svayam pratyaksena vinasyatityucyate, tadanena
prakarena matranameva vinasa ityucyate natmana ityavirodhahsa /
taduktam- avinasi svarupena puruso ya tu nasita //

matranam sadhikaranam bhutadinamasamjñāta iti /
kimidam bhutadinamasamjñāteteti / yadi tavat na pretya
samjñāstityasya vyakhyanam, tadayuktam /
na hi na pretya samjñāstityanena bhutadinamasamjñāitvamucyate /
kintarhyatmana eva muktasya samjñābhavo 'nenocyate,
tasyaivopayabhavena tatkena kam pasyedyadina vijñānaramare kena
vijaniyadityantena vijñānabhavopapadanat /
satyam /
nedamasya vyakhyanam, prakaranarthopasamharastvayam - yata evam
purvoktena nyayena bhutacaitanyam na sambhavati brahmanenapi
tathaivoktam, tasmadbhutendriyanamasamjñāitvamacaitanyam, anyastu
nityascetanah tasya svargagamanasambhavavanna svargam lokam
yatityasya pratyaksavirodhah //

sabdanityatadhikaranam //6 //karmaike tatra darsanat // jaim_1,1.6
//asthanat // jaim_1,1.7 //karoti sabdat // jaim_1,1.8 //sattvantare ca
yaugapadyat // jaim_1,1.9 //praktivikrtyosca // jaim_1,1.10
//vrddhisca kartrbhumnasya // jaim_1,1.11 //samam tu tatra darsanam
// jaim_1,1.12 //satah paramadarsanam visayanagamat // jaim_1,1.12
//prayogasya param // jaim_1,1.14 //adityavadyaugapadyam // jaim_1,1.15
//varnantaramavikarah // jaim_1,1.16 //nadavrddhipara // jaim_1,1.17
//nityastu syaddarsanasya pararthatvat // jaim_1,1.18 //sarvatra
yaugapadyat // jaim_1,1.19 //samkhyabhavat // jaim_1,1.20

//anapeksatvat // jaim_1,1.21 //prakhyabhavacca yogasya // jaim_1,1.22
//lingadarsanacca // jaim_1,1.23 //lingadarsanacca // jaim_1,1.23 //
sabdasyarthapratyayakatvam svabhavikamiti yadaktam tadaksipyate-
sabdasyanityatvat, na hyabhinavasya sabdasya

vrddhavyavaharaparamparaya svabhavikam pratyayakatvam sakyate
grhitum, agrhitamapicetsvabhavatacaksuradivatpratyayayet
prathamasravane 'pi pratyayayet, tasmadanityatve sabdasya
devadattadisabdavatpurusakrtameva pratyayakatvamapadyate / katham
punarityatvam sabdasya, prayatnanabhivyangyatve sati
tadanantaramupalabdherghatadivattajjanyatvamadhyavasiyate / anyatha kimiti
tadanantaramevopalabhyate na purvam, upalabdhasya ca drageva
tirobhavadvinasitvamadhyavasiyatesa nacasiddhamanabhivyangyatvam,
abhivvyaktyayogat /
sa hi pratibandhakanirasena va samskaravisesanena va /
na tavatpratibandhanirasah- pratibandhakanupalabdheh /
stimita vayavah srotramacchadyavasthitah sabdopalabdhim
pratibadhnanti, tesu prayatnotthapitaih
kausthyairvayubhirutsaritesupalabhyate sabda iti cet /
evam tarhi sarve sabdah srotram prapyavasthitah
pratibandhakesutsaritesu yugapacchrayeran* ////

atha samskaradhanam tatrapitratraividhyam- sabdasya va
samskaramadadhyuh kausthya vayavah srotrasya va ubhayorva /
sabdasya cet tasyaikatvatsarvagatatvadanavayavasamskarayogat
sruhdnasthairvayubhih samskrtah sabdah pataliputrepypupalabhyeta,
tadidamuktam- tatra sarvaih pratyeta ityadina /
srotrasamskarapakse 'pyayamevadosah* ////

yadi kanadapilavaidikamatena kasamahankaro digva srotram
tasyaikatvatsarvagatatvadanavayavatvacca sarvapamsamekameva srotram
syattaccaikadesasthairapi dhvanabhih samska-tamiti kah sarvesam
sabdopalabdhim varayet /
tadidam- akasasrotrapaksecetyadina srotraderiyameva digityantena
darsitam /
asmimsca pakse srotrasya
sarvasabdasadharanatvadekasabdopalabdhyarthamapi samskrtam
srotram prasangatsarvansabdanghatarthonmilitamiva netram
samanadesasthanpatadinavabodhayet /
tadidam- sakrcca samskrtam srotramityadina darsitam* ////

ayam ca dosah purvopaksipte 'pi sabdasamskarapakse
darsayitavyah- sarve hi sabdah srotradese
'vasthitastatraikasminsamkriyamane baladanyesamapi samskarah
syadeva /
na hi samanadesanam samanendriyagrahyanam kasyacitsamskarah
kasyaciccasamskara iti vyavastha sambhavati ghatadavadarsanat,
tadidamuktam- etadeva prasamktavyam ityadina* ////

ubhayasamskarapakse tubhaye 'pi dosah samuccitya darsayitavyah,
tatha sati hi kaiscideva kascideva sabdah sruyata ityupapadyate,
anyatha srotravyavastha cobhayamapi na syat /
kica nanadesasthaisca vaktrbhiruccarita sabdo
yugapannanadesesupalabhyate tadekasya nityasyanupapannamiti sa0
bhasyam /
tatra nityasyanupapannamiti pratijñā, ekasyeti hetuh, nityo hyasevakah
syat ekasyanupapannam nanadesesupalambhanamiti* ////

nanu navasyatvam nityatve satyekatvam bhavati, anekanyeva hi
gakaradini nityani bhavantvityata aha- asati visese nityasya
nanekatvam(sabha) iti / etaduktam bhavati-
pratyabhijñākyavisesyapratyayabalena
hyastanadyatanagakarayorekatvavagamannityatvamasriyate /
asticasavavisesapratyayo yugapannanavaktrbhiruccarite 'pi gakare
nahi tatrapi pratyayaviseso 'sti, asati ca visese nityasya nanekatvam
sambhavati / anekatve hi pratyabhijñāya apramanyamasmakamiva bhavato
'pi syat tadapramanyeca

nityatvanupapattih, tasmannityatve satyekatvamangikartavyam, ekasya
canupapannam nanadesopalambhanamiti* ////

virtike 'pi- yaugapadyopalambhadva bhedo bhedacca karyateti
dvayamupaksipyā yathayaugapadyopalambhadbhedo bhavati tatha darsitam-
avibhūte hi yugapadyadina tatha darsitam- nityatve tvekabuddhih
syaditi /
na hi nityatvavadina pratyabhijñāya bhrantitvamisyate /
tatha ca vaksyate- api caikarūpye sati desabhedena kamam desa eva
bhinnah syurnatu sabdah iti /
na hi tadapramanye nityatvam siddhyati pramanantarabhavat, ato
nityatve satyekatvam syattacca nanadesopalambhena virudhyata iti,
tatasca yaugapadyopalambhadbhedo bhede ca pratyabhijñāya apramanyam
tadapramanye ca nityatvabhavatkaryatvam- tadetadanupurvyam
svatantrasiddham /
drdhe canityatve jipavatsadrsyatpratyabhijñā bhavati
tasmadanityah sabda iti prapte //

sabdanityatvopapadam /

abhidhiyate- prayatnanantaram drstairnaikantyatkarayata dhvaneh
/ tadabhivyangyapakse 'pi yujyate tatra darsanam /
yattu kathamabhivyangyatvamiti, srotrasamskareneti brumah /
yattvakasasyahankarasya va srotratve tatsamskaratve ca sarvatra
pumsamupalabdhih syadityuktam tatra brumah- yadi tayoh srotratve
bhavedayam dosah /
tatkarnasaskulibhavatu srotram sa ca pratipuram bhinneti
natiprasangah /
yadyapi cakasameva srotram tattu na saksatsamskriyate
kintvadhistanadvarena, tatasca yadyapi srotram sarvesamekam

tathapyadhishthanam bhinnatvatsamskaravyavasthaya sravanasya
vyavastha bhavisyati* ////

nanvekatvesatindriyasya yadyapyadhishthanani bhinnani
tathapyekenapyadhishthanena samskrtenendriyasya
samskratvatsarvapumsamindriyam samskrtamiti
sarvesamupalabdhih syadeva /
taduktam- nanvekasminnadhishthane labdhasamskaramindriyam //

bodhakam sarvahetusu syadekendriyavadinah iti / sarvadehavartinam
pumsamityarthah / atrottaram- pumsam dehapradesesu
syadekendriyavadinah iti / sarvadehavartinam pumsamityarthah /
atrottaram- pumsam dehapradesesu

vijñanotpattirisyate /
tena pradhanavaidesyadviguna sa tu samskrteh iti /
ayamarthah- svasarira eva bhogyayatane sarvapumsamapi jñanamutpadyate
nanyatra, sabdajñanangam cayamadhishthanasamskarah
pradhanasamanadesatvam canganam gunastena dehantaravartinah
purusasya yastvadehe nispadayitavyam vijñanam tasya taddehagata eva
samskaro nispadako bhavati na dehantaragatah /
sa hi tatpradhanabhutena jñanena videsatvadvigunah* ////

nanu samskaryasyaikatvattadduratvacca samskarangabhavasya
desabhedo 'kiñcitkara eva, yatha
barhirekatv•ttatsaá¹fsk•r•á¹‡•matithy•k•l•n•mapyupasadagr•á¹om•y•á¹
gatvam na vihanyate tadvadatrapi syat /
na /
adarsanat /
nahyekasminnadhishthane sarvesam jñanamupalabhyate, atah
sadharamapindriyam vijñanasamanadesasamskarasacivameva
jñanamukatpadayati nanyatheti darsanabaladadhyavasiyate tato
natiprasangah* ////

nacavasyamekamevendriyam- yadyapyakasamekamanavayavam ca tathapi
tasya pradesikairghatadibhirye samyogaste 'pi pradesikastatasca
karnasaskulisamyoganam pratipurusam bhinnatvattadavacchinnasya
cakasasya srotratvatsatyapi svarupaikatve 'vacchinnarupanam
srotranam bhedadvyavasthasiddhah /
evamahankarabhage digbhage va srotre drastavyam* ////

yattu sakrcca samskrtam srotram sarvasabdanprakasayedityuktam,
tatrocyate- dhvanayo hi talvadisthanavisesasamparkadvijatiya
vilaksanasamarthyannispadyante, tatasca kascideva dhvanih
kasyacicchabdasyanugunam samskaramadhatte na
sarvasadharanamityupalabdhivyavastha kalpyate sabdasamskarapakse 'pi
kascideva dhvanih kañcicchabdham

samskaroti na sarvah sarvamiti yuktataraiva vyavastha /
drstaca samanendriyagrahyanamapyabhivyañjakavyavastha-

savitram hi tejo ghatadinamevabhivyañjakam na naksatranam,
nimbatvak candanagandhasyaivabhivyañjika na gandhantaranam,
tasmadadosah* ////

na ca sabdasamskare sarvapumsamupalabdiprasangah- dhvaninam
pradesikatvattaddese sabdah samskriyate na sarvatra, atah
samskrtena sabdena yasyendriyam samnikrstam sa eva srnoti
nanya ityupapannam //

sabdasyanekadesopalambhah //

yugapaddesabhedasca syadekasya suryavat //

ye vindhyanilaya ye ca kamarupe vyavasthitah //

pragbhage hyatmanah sarvairudyanbhasvanniriksyate //

pratyagbhava tathastam yanmadhyahne copari sthitah //

bhinnasca tesam pragbhagastatha pratyak tathopari //

tesvasya drsyamanasya vispasta bhinnadesata //

tatha yasminyavaddure dese kaiscitsuryodayo drsyate taddesavartino
'nyepi tatah parastattavati pasyanti tato 'pyasti bhedabhedah /
na ca suryananatvamasankaniyam, na hi kecidbhinnam suryam
pasyanti* ////

ki punarekadesasthasyaiva saviturnanadesopalambhe karanam, ucyate-
atiduravartino 'sya yathavaddesamajanantah svasamnidhimadhyasyanto
desabhedam manyante /

vispastam caitat /

tathahi- yo 'parahne yasminyavaddure dese suryam pasyati-
asminksetre 'sminparvate suryah iti, sa savitaramiksamana eva
taddese gatastatah parastattathaiva tam pasyati tenavagamyate
sarvesam desanamagratah sthito 'sau samnihitavadavabhasata iti /
ye cadityapeksaya stokadesah parvataste 'pi dviyojanasthitanam
triyojanasthitanam ca purusanam tulyavadavabhasante, tasmadekatve
'pi sambhavati nanadesopalambhah /
tathaikameva mukham bhinnesvadarsesu yugapaddrsyate* ////

nanu pratibimbam namarthantaram tatra drsyate / na /

tasyabhavadanupalambhacca, na hi murtamadhye murtantaram sambhavati
/

kim ca saravasthamudakam bhumerupari nabhidadhne dharayitva
tasyoparistadaratridadhne svamukham kurvannudakasyadhastadaratrimatre
mukhapratibimbam pasyati, tasmimsca dese parsvasthah purusa na
kañcidapi pasyanti tena drsyadarsananirastah pratibimbakhyor'tho na
sakyo 'bhyupagantum /

tasmadadarsatejasa jalena ca pratihatam nayanam tejah paravrttya
grhnatiti yuktam /

tasmadanaikantiko nanadesopalambho na nanatvam sabdasya sadhayati*

////

nanu savituh samnidhyadhyasadyukta nanadesavagatih sabde tu
katham /

sarvagatatvat- sarvagato hi sabdo bhinnadesairdhvanibhih svesve dese
'bhivyajyamano bhinnadeso 'vabhasate, dhvanayo hi srotradesamagatyapi
sabdham vyañjayantah svotpattidesamiva sabdam bhasayantiti
darsanabaladabhyupagamyate* ////

nanu prapyakari srotram, na ca dhvanyutpattidesah srotrena prapyata
iti katham tasya srotrena grahanam, tadagrahe ca katham
tadvisistasabdagrahah / ucyate- nayam
srotratastadvistasabdapratyayah, kim tu srotram gi
svadesasthitam sabdam bodhayadapi na desavisistam bodhayati kintu
svarupamatrena, yatastu disa agata dhvanayastaya visistam
sabdham bodhayanti, sa hi dik srotraprakta sakyate srotrena grahitum,
yadyapi na svatantryena disah srotragrahyatvam tathapi rave
grhyamane tadvisesanataya atha ca visayesu svesu
grhyamanesu tadvisesanataya sarvairapindriyairgrhyate tadvat /
tatascasyam disi sabda iti visistagrahanam tavatsiddham /

...

— Parthasarathimisra: Sastradipika (Jaimini's Mimamsasutra 1,1.1-23) (Academic edition — see source file header)