Sucaritamisra: Mimamsaslokavarttika

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The Mimamsaslokavart[t]ika with the Commentary Kasika of
Sucaritamisra.
Trivandrum 1926, 1929, 1943. (Trivandrum Sanskrit Series, 90, 99, 150)
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{n,n} = {part,page}

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

Text

part i

01 pratijñasutra

{1,1} varttikarambhe sistacaram anuvidadhano mangalam tavat
karoti -- visuddheti. drsta hi sistanam pravrttih
sarvakaryesu mangalacaranapurvika. mangalam ca
devatastutinamaskaradi. asya ca niyogatah
phalavatkaryantararambhasamyogat saksad aphalatvac ca
phalavatsannidhavaphalam tadangam iti nyayena karyantarasesatve
'vadhrte satyarambhasya samaptiparyantatvad
apeksitavighnaparisamaptih phalam. apeksitavidher
anapeksitavidhanam durbalam iti nyayena phalantarakalpanaya
durbalatvat. ato yatha sampradayikam adhyayanadhyayadi
svadhyayavighnartham evam idam api. tad ayam arthah -- visuddhau
jñanadehau yasya sa tathoktah. visuddham ca bhagavato jñanam
ragadibhir jñanakarananam adusitatvad, dehas cayonijatvad
vividhagarbhavedanavirahac ca. trivedi ca tasya caksur iti gauno
vadah, asandigdhaviparitaspastavedarthaprakasakatvat. divyam
catindriyarthagocaratvat. bhautikam hi caksuh
pratyutpannarthavisayam. idam tv anagatadivisayam divyam iti.
sreyasas ca hitahitapraptipariharatmano bhagavan nimittam.
somardhadharine, somakaladharine. nama iti. yady api
vigrahadipañcakam devatadhikarane nirakarisyate,
tathapyajyadistotravat pradhanakarmana eva devatastuter
evankrtayah phalam ity adosa iti || 1 ||

{1,2} vidyagurunam idanim stutinamaskarau karoti -- abhivandyeti.
sisyadhipadmininam ravin iva vikasakan gurunadau vande. tato
varttikam karisye. tesam eva prasadena
drstenarthatattvopadesenadrstena ca stutinamaskarabhuva.
gurvanugamanadayo 'pi hy acarapramanaka eva. varttikagrahanena ca
duruktabhangam anuktavacanam ca samadhatte. mimamsasabdena
nyayasastram idam ato nyayanusarenadhikaranabhangadyadusanam
iti darsayati. slokapadena ca laghavavikasam ksipama iti darsayati.
tatas ca sutritaprayam imam artham avahita jijñasavo bhavayisyantiti
tatparyartha iti || 2 ||

samprati lokayatramadriyamano ye 'tyantapararthah svopakaram

aganayanto 'pi paropakaraya yatante santastan pratyaha -- tad vidvamsa iti. asuyavo matsarah tato 'nye 'nasuyava iti || 3 ||

ye tu madhyastha gunadosanirupanena dosavantam apahaya gunavantam upadadate, tan prati pariksavisesartham arthayate -- na catreti. (madiye prabandhe 'smin gunadosa)vati yugapad gunadosau nirupayantu bhavantah. anyatha gunanupeksya dosesu nirupyamanesu dosanirbhavanaikamanasam asanto dosah prakaseran iti || 4 ||

idanim durjanan prati sadandam aha -- kuto veti. ye vayam parasthan api dosan na mrsyamah, te katham svagranthesu dosanupadadimahi. na casmabhir anupattan dosan surayo grahitum arhantiti || 5 ||

{1,3} samprati matsara nunam dusayisyanti mannibandhanam. atas taddosodbhavanena susrusunam utsahabhango ma bhud ity evam artham aha -- nirdosatveti. prasiddhatisayav api moksasvargau prati nastika vivadante. vadanti ca -- sukhaduhkhe laukike svarganarakau iti. mokse ca sadbhavatah prabhrti vivadah. eke hi nasti moksa iti vadanti. anye punah sakalavisayoparagarahitam samvedanapravaham apavargam ahuh. anye taduparamam. apare sakalavaisesikatmagunocchedalaksanam niratisayam avisayaparisvangajam anavasanam anandasandoham. apare ca purve ca bhrantisamutthair nanavikalpaih paramarthikamoksasvarupam apalapanty eveti || 6 ||

api ca yadi nama susrusavo mannibandhane dosanupalabhante, tathapy aham anapavadyah. na hy aham svatantrah kiñcidabhidadhe. agamanusarinas tu me yathagamam vartamanasya skhalitam api daivad avarjaniyatayapannam ity upeksaniyam eva. na hi kim apy abhimatam vastu nirdosam bhavati. dosams tu samadhaya guna upajivitavya ity aha -- agameti. satam hi margo 'yam agamanusaro nama. tad iha bahulam guna eva. dosas tu kathañcit santo 'py alpatvad asatkalpa ity upeksitavya iti || 7 ||

kiñcastu tavad asmadrsanam kavipraviranam agamanusarinyo vacah sobhanta iti. anyasyapi sraddadhanasya trayimarganusarini yathakathañcidarabdha klista alpasarapi vagvrttih sobhate. asmakam tu bahusara aklesanirmita sobhatetaram ity aha -- yatheti || 8 ||

{1,4} nanu kimangabhutayam mimamsayam varttikam praniyate, veda eva saksad vyakhyayantam ata aha -- mimamseti. veda eva samsayapurvottarapaksakramena vyakhyayamana mano harantitaram, na tu mantrabrahmanabhasyaprasthanena. mimamsayaiva tu te tathavyakhyayanta iti tatraiva varttikam kartum me trsna vardhata iti || 9 ||

nanu mimamsayam api cirantananibandhanani santiti kim mudha prayasyate. ata aha -- prayeneti. lokayatam nama nastikanam

tantram. tadbhavamapadita nanapasiddhantasangrahena. tamastikapathe kartum ayam yatnah krta iti. asamsayam vartamane 'rthe va kto varnaniya iti || 10 ||

ity upoddhatah

sutratatparyam idanim darsayati -- atheti. idam hi sutram dharmakhyam asya sastrasya pratipadyataya visayabhutam prayojanam vaktum krtam. adyam iti prayojanabhidhanasthanam iti darsayati. yady api dharmo 'sya prayojanam iti na kanthenoktam, tathapi jijñasakarmabhuto dharma ity acaksanenapurusarthajñanasyanistatvat purusarthibhuto dharmah prayojanam iti sucitam iti sutram ity uktam. krtapadena ca krtrimam idam atah pramanantarena gurukulavasavasananivrttiparam api vyakhyayamanam na dosam avahatiti darsayati. nitye{1,5} hi yavadvacanam vacanikam. pauruseyam tu pramanantarabalenanyartham api pratibhasamanam anyaparataya pratipadyata iti || 11 ||

nanu kim prayojanabhidhanena. sastram eva praniyatam. prayojanabhidhanam hi sastrad bahirbhutam sastram pranetukamasya na yuktam. kiñ casya prayojanam. prayojanavisesat sastresu susrusupravrttir iti cet. tan na. na hi preksavatam pumvacanad evam ayam artha iti visvaso yuktah, visesato hetudarsanat. anyartham api sastram dharmaprayojanataya srotrn pravartayitum ayam aheti sankamana nasvaseyuh. ato mandaphalam prayojanavacanam ata aha -- sarvasyeti. yad anyadalpayasasadhyam api kiñcit sastram laukikam vaudanapakadi karma, tad apy anuktaprayojanam nadriyante. kim punar mimamsam iti yuktah sastrarambhe prayojananirdesah. yat tu pumvacanad anasvasa iti, tan na. aptanaptavisesat. vaksyati hi -- tac cet pratyayitat iti bhasyakarah. jaiminis ca api va karanagrahane prayuktani pratiyeran (1.3.7) iti. yat tu vipralipsamano bruta iti. tan na. na hy asya maharser anrtavacanam sambhavati. na casya vipralambhe prayojanam kiñcid upalabhyate. yadi srotarah pravartantam iti, kim asya tair aphale 'dharmaphale va dharmacchalena pravartitaih. pratyutadharma evasya sisyan bhramayato mahan dosa apadyeta. na ca paramadharmiko 'dharmam acaratity utpreksitum api sakyam. na ca tantrakaras tantraprayojane bhramyatiti sambhavyate. ata evasambhavadbhramavipralambhatvad rsinam astakadismaranani srutimulaniti smrtyadhikarane vaksyate. sarvapurusavacanavisvase[1] punas tad api bhajyeteti[2]yuktam prayojanabhidhanam iti || 12 ||

_____notes_____

[1] nanasva [2] su

sarvasyaiveti kakva[3]mimamsayam viseso yo 'ntarnitastamabhidyotayati -- mimamsakhyeti. sastrantarani hi[4]vacyaikavisayanibandhanani{1,6}vyakaranadini. mimamsakhya tv iyam vidya bahuni vidyantarani vedatadangadiny

upayabhutanyasrita. na hy asyastair yathavadavijñatair arthah[5]sakyanirnayah. tadiyam upayatah svarupatas ca pracita srotrnam sravaneccham api karayitum anuktaprayojana sati na sakyeti yuktam prayojanabhidhanam iti || 13 ||

_____notes_____

[3] kva yo viseso 'nta (kha) [4] vyaktaika (ka) [5] rthanirnaya sakyah. ta (kha)

api ca vidyantarany anuktaprayojanani nisprayojanani manyamana jijñasavo yadi nama na janiran mandasraddhaya va pravartamana na samyag vidyuh, tathapi tebhyo 'jñatadurjñatebhyo 'narthapraptis tavan na sambhavati. mimamsayam tv ihajñate durjñate va purvottarapaksanyayamarge vivekabhavat purvapaksam eva siddhantam manyamanas tadanurupam cesteran. tatra nityanaimittikayor akaranad asamyakkaranad va mahantam anartham prapnuyuh iti yatnenopacaritavya mimamseti slokadvayenaha -- vidyantaresv iti. nanu tatha vidyantaranabhijñe 'pi dusyaty eva. tatha hi -- vyakarananabhijño 'pi tavad yajñe 'pasabdam prayuñjanah pratyavaiti. sruyate hi tasmad brahmanena na mlecchitavyam mleccho ha va esa yadapasabdah iti. ucyate. ko vaha na sastrantaranabhijñane 'pi doso bhaved iti. alpabhuyastve tu visesah. mimamsa hi sarvasastragatajñanasandehaviparyayavyudasaksamanyayanibandhanatmika .[6]tad asyam ajñatayam na kiñcid api jñatam bhavati. ato mahantam anartham prapnoti.[7]ata evaha mahan dosa iti || 14-15 ||

_____notes_____

[6] tasya (ka) [7] pnuyat

yatas ca yatnenopacaritavya mimamsa, tasmad yuktam sutrakrtam svayam prayojanabhidhanam ity aha -- tasmad iti. nanu[8]tathapi panininev{1,7} bhasyakaradibhih karisyamano yatnah[9]kasman na jaimininopeksitah, ata aha yad iti. yat tena jaimininoktam tad eva bhasyakaradayah katham nama vadeyur iti. itaratha svacchandah ko vetti kidrk prayojanam abhidadhyur iti. tatha hi vyakarane sutrakrtopeksitam prayojanam anekadha vyakhyatrbhir vikalpitam. tatha hi -- prathamam sadhusabdajñane dharma ity abhidhaya punah sastrapurve prayoge 'bhyudaya ity uktam iti. satyam evam, yuktam tavat prayojanabhidhanam iti || [16] ||

_____notes_____

[8] nu yady evam pa (kha) [9] tnah jaiminina ksenopitah kasmad atah

athaitena prayojanenasya sastrasyayam sambandha ity api sutrakarasya yuktam vaktum. ajñataprayojanam ivaviditasambandham api srotum nadriyante sisyah. tasmat saha prayojanena asya sambandho vacya iti codayati -- siddhartham iti || 17 ||

pariharati -- sastram iti. yadaivasya sastrasyedam prayojanam ity uktam, tadaiva tayor upayopeyalaksanah sambandho 'rthad ukta eva. na caivam arthapraptam artham sutrakara aksarair nibadhnanti, asutratvaprasangad iti || 18 ||

nanu yadi nama sutrakarena prayojanad bhedena sambandho nopattah, vyakhyatrbhis tu vyajyatam. kathite hi vyaktam sambandhe srotarah pravartante. ata eva sastrantaresv api sambandhah sphutam[10]upadarsitah. tatha hi sisyaprasnanantaram kanabhuja tantram pranitam ity arthamalayam uktam ity aha -- siddhir iti || 19 ||

_____notes_____

[10] spastam iva da (ka, kha)

{1,8} avispastikrte tu sambandhe vyakhyatrbhir asambaddhapralapi sutrakara iti sankamanah srotaro 'sangatim eva sastraprayojanayor manvirann ity aha -- yavad iti || 20 ||

pariharati -- iheti. evam hi manyate -- tatra nama varttikakarah klisnanti yan na bhasyakarenoktam. iha tu bhasyakarenaiva dharmah prasiddho va syad aprasiddho va ity aksipya sambandho vaksyate athavarthavat ityadineti na prthak sambandho 'bhidhaniyah sambandhabhasyavivarana[11]eva tu yatitavyam iti || 21 ||

_____notes_____

[11] sya e (ka)

kascit punar atraivam aha -- yatharvacina vyakhyataro na prthak sambandham abhidadhati tatha bhasyakarasyapi sambandhavacanam ayuktam, sutrakarenaivathasabdam prayuñjanenadhyayanakriyanantaryalaksanasya sastrasambandhasyoktatvat. yatha athato dharmam vyakhyasyamah iti sisyaprasnanantaram sastram pranayama iti kasyapenoktam iti. tam pratyaha -- na capiti. adhyayanajñanecchakriyayor hy anantaryalaksanam sambandham athasabdo vadati. te ca kriye sastrad[12]barhirbhute. sannantasamanyamatrena jijñasamimamsayor aikyam manvananam ayam bhrama iti || 22 ||

_____notes_____

[12] prthagbhu (kha)

na param anupattah sambandhah, nisprayojanas cety aha -- yo 'pitidvayena. kanade hi tantre kriyanantaryarupah sambandho darsitah. evam hi tatra bhasyakarenoktam - ko dharma ityadikan sisyenodiritan pañca{1,9} prasnanapeksyaha -- athato dharmam vyakhyasyamah iti. guruparvakramatmakas ca sambandho yathehaiva kaiscid uktah brahma mahesvaro va mimamsam prajapataye provaca, prajapatir indraya, indra adityayetyevamadi. parvanyavacchedah

gurunam parvani guruparvani guruparvanam kramo guruparvakrama iti vigrahah. na catra dvividho hy ayam sambandha upayujyate. na hi tasya sambandhasya tadrupasadasadbhavayoh satoh srotuh sastre pravrttinivrttyor visesa upalabhyate sastravisaye va jñana iti vidhinisedhayoh karye pravrttinivrtti. tabhyam te laksayatiti || 23-24 ||

yato 'yam sambandho nisprayojanah, tasmad ye sutravyakhyanangam sambandham abhidhitsanti, taih sopapattikah saprayojanas ca sambandho vacyah. yathatra sabare bhasye krtam ity aha -- tasmad iti. sastram avataryate 'neneti akartari ca karake samjñayam (pa 3.3.19) iti karane ghañ. sastravataras casau sambandhas ceti sastravatarasambandhah. sa copayopeyalaksana ity uktam iti || 25 ||

bhasyam idanim anusandhatte -- loka iti. nanu yatraiva bhasyam sangacchate sa evartho vyakhyatum ucitah. katham sadarthan sampracaksate. ata aha -- bhasyakaranusareneti. etad uktam bhavati sarvatra bhasyam sangacchata iti. katham punar anekartham ekam vakyam, arthaikatvena hy ekavakyatam vaksyati arthaikatvad ekam vakyam iti. ata aha -- prayuktasyeti. ayam abhiprayah -- purusaprayuktam idam vakyam. purusas tu pramanantarenartham viditva bahvabhiprayam apy ekam vakyam prayuñjana drsyante. yatha sveto dhavati alambusanam yateti. vaidike tv ayam niyama ekam ekartham iti. yathasabdam hi tatrarthe sampratyayah, pramanantarabhavat. tad uktam -

bahvabhiprayam apy ekam purusas tu prayuñjate |

{1,10}iti. nanu ca sannidhanat prathamasutragatathasabdadusanam evasya bhasyasyartho yuktah katham sarvasastragatasutravyakhyanangatvam ata aha -- adita iti. evam hi manyate -- sarvadau prayuktam idam vakyam. atah sutrasamudayasyaivedamad imam sthanam iti na sthanato visesalabhah. pratyuta sutresv iti bahuvacanasamrthyasvarupalinganurodhena sarvasutravisayatvam eva spastam prakasata iti. nanu tatra loke 'yam athasabda ityadibhasyaikavakyatapannasya bhasyasyathasabdadusanarthatvam eva spastam[13]prakasate. na hy anyatha tad ekavakyatopapadyate. ata aha -- prthag iti. yatnagauravam prasajyetety evam antasya tatretyadikat prthakkr[14]tasya pañca vyakhyavikalpa bhavanti. tadekavakyatapannasyathasabdadusanam evartha iti || 26 ||

_____notes_____ [13] stam avagamyate [14] gbhu

sadarthan idanim sukhagrahanartham uddisati -- sarvavyakhyeti. te ca yathasvam avasare vaksyanta iti || 27 ||

sarvavyakhyam tavad vivrnoti -- sadharaniti. bhasyakarena hi dvidha sutravyakhya krta. eka sarvartha yeyam loka ityadika. pratisutragata[15]tu visista. samasavyasabhyam hi vidusam

arthav adharanam istim iti || 28 ||

_____notes_____

[15] gocara tu (kha)

atra bhasyakarena loke yesv arthesu prasiddhani padani tani sati sambhave tadarthany eva sutresv ity avagantavyam iti pravrttir upadarsita. tatha nadhyaharadibhir ityadina nivrttih. tad iha pravrttinivrtti tavat svarupato darsite. pravrttipurassari ca nivrttih. tatha prasiddhani padaniti{1,11}padany agre 'bhidhaya tadarthany eva sutresv iti pascat sutrani darsitani. tad iha sarvatra varttikakarah padavinyasavisesena tatparyam aha -- pravrttir iti. pravrttinivrtti sabdau prayuñjano dvidhaiva pravrttinivrttibhyam sutrani pravartanta iti bhasyakrtoktam iti darsayati. tayos ca kramavisesena bhasyakarasyapi pravrttipurvika nivrttir vyutpadyeti darsayati. tatha padasutrayoh paurvaparyavivaksaya bhasyakarasyapi padarthapurvako vakyartho 'bhimata iti[16]sucayati. tad ayam arthah -- yeyam prasiddharthagrahanam kartavyam iti pravrttih, sa tesu padesu prasiddhartho grahitavya iti yavat. ya ca vakyadosanam adhyaharadina nivrttih, sa sutresu naisam adhyaharadibhir arthava[17]rnanam karyam iti. atra bhasyam sati sambhava iti. tasyartham aha -- vedavakyaviruddhesv iti. vedavakyaviruddhesu padesu sutresu ca prasiddharthagrahanapravrttir adhyaharadinivrttis ca, na tu sarvesu viruddhesv api kesucit padesu sutresu ca. tatra viparite pravrttinivrtti. tad idam sati sambhava ity anenoktam. evam[18]vedavirodhasambhave karyam idam nanyatheti || 29 ||

_____notes_____

[16] darsaya [17] rthopava [18] sati ve (kha)

nanu yuktam tavat padesu pravrttir iti. katham sutrasamsraya nivrttih yavata padany eva tu pradhanataya prakrtani esam iti sarvanamna paramarsam arhanti. pradhanagocarataya vyutpatteh. na hy esa danda istakakute tisthati praharanenety ukte istakakuteneti gamyate, api tarhi dandeneti. dandavisesanatayopattatvadistakakutasya. tadvad ihapi padavisesani sutrani na paramarsarhaniti. ata aha -- adhyaharasyeti. ayam arthah -- yatradhyaharadayah prasajanti tatraiva nisedham arhanti, praptipurvakatvat prati sedhasya. na ceha tau padesu sambhavatah. adhyaharo nama nyunavakyapuranasamarthadhikapadaharanatmakah. sa ca na padesu sambhavati, apabhramsatvena nyunapadaprayogasambhavat. vyatyaso hi vyavahitakalpana. sa canyatra sthitasyanyatra sañcarah. na casau niyatapaurvaparyaprakrtipratyayatmake pade sambhavati, padanasaprasangat. atah sutrany eva sambhavadadhyaharadikani{1,12}esam iti sarvanamna paramarsam

arhanti. nanu viparinamagunakalpane padadharmav eva. pade hi prakrtih pratyayo va viparinamati. yatha -- pratigrhniyad iti pratigrahayed iti bhavati. viprakarsa iti ca viprakarsad iti bhavati. gunakalpanapi padagocara. sa yathautpattikadipadesu vaksyate. vakyesu tu nanayoh sambhavah. na hi padasamudayo viparinamati. na ca gauno bhavati. ato na padasutrayoh kascid visesah. ucyate -- vakyam hi nama na padebhyo vyatiriktam anyad eva kim api tattvam. api tarhi padany evaikakaryaparisvangasamasaditasamanvayani. tad iha yuktam yat padadharmo 'py anvetiti. atah prasajatah padadvarena vakyesu viparinamagunakalpane iti pratisedhadharatvopapattih. vakyadharmayos tu padamatre na kathañcit prasaktir iti na tannisedho yuktah. tasmad yuktam adhyaharadinisedhartham esam iti sarvanamna sutranam abhidhanam iti || 30 ||

atra bhasyakarena sarvavyakhyaprayojanam abhidadhatoktam evam vedavakyanyevaibhir vicaryante iti. tasyarthah -- sadharanavyakhyayaiva sutranam vyakhyatatvan na punas tani vyakhyeyani. vedavakyany eva taih parijñatarthair vyakhatavyaniti. tad ayuktam. uktam hi --

sadharani visista ca sutravyakhya dvidha krta |

iti. ato visistavyakhyayapi sutranam sprsyamanatvat katham vedavakyany evetyavadharanopapattir ity ata aha -- evasabda iti. yatnagauravaparihararthо hi visesavyakhyapratyadesah. gauravam ca padacchedadiprapañcena tarkikavat kriyamanayam vyakhyayam apadyate. na ceha tatha karisyate. ato 'lpasya visesasya sutragatasya vacyatvad avadharanam krtam ity adosa iti. aparam api itaratha yatnagauravam prasajyeteti bhasyam. tasyayam arthah -- vedavakyany eva tavad vyakhyeyani. yadi tv idam vyakhyanam vedasutrobhayagocarataya varnyate, tato yatnagauravam apadyata iti. tadaha -- asyeti. bhasyam vyacaksano vyakhyeya ity atah prakrtam vyakhyanam asyeti{1,13}paramrsati. yadiha vedas ca sutrani ca vyakhyayante, tato vyakhyanavrttau yatnagauravam prasajyeta. dravyabhede 'pi hi kriyavrttir drsta yathastakrtvo brahmana bhuktavanta iti. atra codayati -- prasiddheti.[19]svatahsiddham eva hy avirodhe prasiddharthagrahanam adhyaharadivarjanam ca kim anenokteneti. pariharati -- na dosa iti. na hi vedavadaprapta[20]visayam bhasyam iti || 31||

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[19] svarasasi [20] ptarthavi

tathapy anuktasujñanasyarthasya punarvacanam prayojanapeksam iva drsyata iti manvanam[21]prati prayojanam aha -- vyakhyangatveti. yo nama tantrantare 'dhyaharadi svaparibhasa va gunavrddhyadika drstety atrapi[22]tat prayojayati tasya krte sastrasvarupam anena nirupyate, adhyaharadivarjitam eva vyakhyanam mimamsayam upapannam iti || 32 ||

_____notes_____

[21] nah prayo [22] pi tah pra

yasya tu mandaphalatvad evam apy aparitosah, tam pratyanyatha varnayati -- vrttyantaresv iti. kesañcid dhi bhavadasadinam vrttyantaresu sabdanam alaukiko 'rtha upavarnitah. te 'nena bhasyenopalabhyante. yavad dhi purvagranthadosodbhavanena svagranthagunavattakhyapanena va viseso na pradarsyate,[23]tavan na srotarah srotum adriyeran. atyuta purvagranthan evayam alpantaram corayatiti vadadbhir asuyakaih susrusunam utsahabhango yujyeta. atah prayojanavan eva paropalambha iti || 33 ||

_____notes_____

[23] darsitah ta (kha)

kva punarbhavadasenalaukikarthagrahanam krtam yad evam upalabhyate. ata aha -- athata iti. sabdarthav iha lokyate iti vrddhavyavaharo lokah. tatra prthakpadatvam evathatas sabdayor drstam. yatha -- bhuktavanayam atha vrajatiti.{1,14}na bhuktavanato na vrajatiti. na tv anayor anantaryamatre drstacarah samsargah. yo 'pi ca athatah sesalaksanam (jaisu 3.1.1) athato 'gnim agnistomenanuyajatiti samsargah, tatrapi kevalatas[24]sabdavedaniyam evanantaryam. bhavadasena coktam --

_____notes_____

[24] lathatah sa

athata ity ayam sabda anantarye prayujyate[25]|

_____notes_____ [25] vartate

iti. tenasya padasamudayasya tadarthyam narte paribhasadibhih[26]sidhyatiti. adisabdena paraih sanganam laksanam caheti || 34 ||

_____notes_____

[26] sam si

atredanim bhasyam yojayati -- prasiddheti. bhavadasena hy atas sabdasya hetvarthatvam prasiddham apalapitam. aprasiddhanantaryagocaratvam ca kalpitam. idam ca sati[27]prasiddharthasambhave na vrttikarena karyam iti loka ityadigranthenoktam. sambhavati catra prasiddharthagrahanam. na hy atra paninineva jaiminina vrddhiradaic (pa 1.1.1) itivat svasamjña pranita. tad idam sati sambhava ity anenoktam iti veditavyam. kim hi prasiddhenaparaddham yat[28] svarasasiddhamullanghyaprasiddho 'rthah kalpyata iti || 35 ||

_____notes_____

[27] ti si (kha) [28] yad uktam sva (ka)

api caivam satyaprasiddhakalpitesu sutrapadarthesu vyakhyayamanesu punas ca vedavakyesu yatnagauravam prasajyata iti itarathetyadikenoktam ity aha -- sutrarthe klisyata iti. svamanisakalpitesu sutrapadarthesu vyakhyayamanesu punas ca vedavakyesu vaktur granthakarasya granthasandarbhapranayanena vyakhyatus ca tadvyakhyanena srotus ca mahato granthasya sravanadharanabhyam mahan yatna apadyata iti || 36 ||

yas tu manyate -- gunavattaragranthanirmane sravanad eva srotarah[29]srotum{1,15}adriyante kim gunaganaharina daurjanyeneti, tam pratyarthantaram avatarayati -- na vyakhyasyatiti. esa hi bhasyakarah sutroccarananantaram vedavakyany udahrtya samsayapurvottarapaksavibhagenarthanirnaye yatnam karisyati, na sutravayavavivaranadaram. tatra srotrnam asanka jayeta kim svid ayam ajñataya sutrany upeksitavan, ahosvid anarthakatvad, uta prasiddhatvad iti. tad ayam akusalo bhasyakarah yat sutresu bhasyam kartum abhipravrttas tany upeksitavan iti. imam dosam vyakhyapratyakhyanena pariharati. na vayam anabhijñah, na caitani sutrany anarthakani, codanarthaparatantratvan na vyakhyeyanity upeksitaniti || 37 ||

_____notes_____

[29] rah prapatsyanti kim (kha)

kim punas codanarthaparatantratve karanam ata aha -- prayasa iti. kim punah sutresu na prayasyate. ata aha -- phalavattveti tavyontena. phalavanti hi vedavakyani, phalavatkratupramitipratyasatteh. aphalani sutrani, tesam anasatteh. ata eva ca sutraih karanabhutais codanartha evopetavyah, na punar upayabhutani sutrany upeksitavyani. tad idam vedavakyany evaibhir[30]iti. bhasyakarenoktam iti veditavyam. iha hi vedavakyanam pradhanyam upadisati yat pradhanavibhaktya samyujya nirdisati vicaryanta iti. sutrani karanavibhaktya trtiyayaibhir iti. nanu ma nama saksadaphalatvat kevalani sutrani vyakhyayantam. ubhayam tu vyakhyayatam sutrani ca tais ca vedavakyanity ata aha -- nobhayam iti. ubhayavyakhyayam mudha yatnagauravam apadyata iti. idam tu itarathetyadikenotatam iti veditavyam. nanu satyam yatnagauravam. na tu mudha. na hy avyakhyatah sutrartho jñayate. na ca tadanabhijño vedartham jñatum iste, tadupayatvat tasya. ata aha -- padarthanam iti. evam hi manyate -- satyam vedarthajñanopayabhutani sutrani.{1,16} na tu tany avyakhyatadurjñatarthani.[31]padarthas tavat lokaprasiddha eva. tatprasiddhyaiva ca tatpurvako vakyartho 'pi prasiddha eveti na kiñcid vyakhyeyam avasisyata iti || 38-39 ||

_____notes_____

[30] bhir vicaryante iti drastavyam. iha (kha) [31] nani

atra ca pakse bhasyam sangacchatetaram ity aha -- evamsabdadika iti. sarvavyakhyayam hi visesavyakhyaya alpatvad asattvam upacaritam. iha tu sarvathaiva sutravyakhya pratyakhyayate ity avadharanayatnagauravapariharayor ubhayor upapattir iti. paksantarabhidhitsayedanim imam api paksam dusayati -- padacchedaditi. yatah padacchedadi na karoti, tasman nayam abhinavo bhasyakarah sutrartham vijanita iti bhavadasatantropajivibhir evaitat pratyakhyapitam bubhutsujanotsaham apahantum iti || 40 || paramarthatas tu sutranam tatparyam bravity eva nyunadhikadipratyaveksanam ca tatra tatra karoty evety aha -- bravity eveti. kva punaratiriktadiksate ata aha -- nanv asaktam iti. codanasutra eva tavat nanv asaktam idam sutram imav arthav abhivaditum codanalaksano dharmo nendriyadilaksanah, arthas ca dharmo nanartha iti. ubhayavivaksayam vakyabheda apadyate iti paricodya tat tu vaidikesu, na sutresv iti pariharisyati. tatha yajur laksananantaram kiyad ekam yajur iti yajuhparimanajñapanartham uktam arthaikatvad ekam vakyam sakanksam ced vibhage syat (jai 2.1.46) iti. asyarthah -- yavanti padany ekaprayojanani pravibhajyamanani sakanksani ca, tavanty ekam vakyam iti. udaharanam tu devasya tva savituh prasava iti mantrah. atra hi sakalasavitrÄ•diviÅ›eá¹£aá¹‡aviÅ›iá¹£á¹-aikapradhÄ•nabhÅ«tanirvÄ•paprakÄ•Å›anaá prayojanam. sarvani ca devasya tv etyadini[32]nirvapamity[33]ato vibhaktani santi sakanksaniti devasya tvety upakramya nirvapamityantam ekam vakyam iti sthite{1,17} avayavaprayojanabhidhitsaya bhasyakarena prstam atha kim artham ubhayam sutritam ayam arthaikatvad ekam vakyam iti vibhage sakanksam iti[34]ceti. tatra prayojanam uktam. bhavati hi kiñcidekartham na tu vibhage sakanksam. yatha -- bhago vam vibhajatu. pusa vam vibhajatu. aryama vam vibhajatu ityadi. atra hy ekavibhagam abhivadantah sarve ekarthah santo 'pi nanavakyatvam pratipannah. asati tu vibhage sakanksam iti visesane ekarthatamatrenaiva sarvesam aikamantryam apadyate iti. tatha vibhage sakanksam ity etavatyucyamane syonam te sadanam karomi. ghrtasya dharaya susevam kalpayamiti, tasmin sidamrte pratitistha. vrihinam medha sumanasyamanah ity anayor ekavakyata vibhage sakanksatvad apadyate. tasmin sideti vibhaktam[35]sat sakanksam tadvrttasya purvaprakrtaparamarsatmanas tena vinanupapatteh. saty api ca vibhaktasakanksatve prayojanabhedad vakyabhedah. dve hi tatra prayojane. purvasya sadanakaranam uttarasya purodasapratisthapanam. evam ubhayoh prayojanam uktvanta upasamhrtam tasmat samyak sutritam iti. tatha visaye prayadarsanat (jai 2.3.16) iti sutram. tatrodaharanaparijñanad agamakam sutram ity uktam. iha[36]hi samsaye prayadarsanam hetur nirdisyate. tatra na vidmah kah samsayah, kutra va samsayah,

kasyam[37]pratijñayam[38]prayadarsanam hetur ity evam aksipya vrttikaramatena samahitam. vrttikarena hi vatsam alabheta vatsanikanta hi pasavah ity udahrtya vicaritam[39]kim yagacodaneyam utalambhamatram vatsasamskara iti. tad iha mandasankanirakaranartham samanyatodrstena purvapaksitam. alabhatih kila pranidravyasamyukto yagasangato drstah, yatha yo diksito yadagnisomiyam pasum alabhata iti. tad ayam api pranidravyasamyogad yajiman iti bhavati mandasanka. tam apanetum idam uktam visaye prayadarsanad iti. asyarthah -- vatsasamskaraih samabhivyahrto 'yam alabhatih. tad ayam api sahacaryad vatsasamskara eveti bhavati matih. yatha agryapraye likhito 'grya iti. nanu lingam idam. lingam ca pramanapraptam[40]abhidyotayati, na tu prapayati. tat kutah praptasyedam lingam iti vaktavyam. ucyate. na tavad iha somena{1,18}yajetetivad yagah pratyaksah. na ca daiksapasvadivad anumiyate. tatra hi dravyadevatasambandhanyathanupapattir yagavagame hetuh. iha tu na dravyam devatasamyuktam upalabhamahe, dravyamatrasruteh. ato drstartha evayam vatsasamskara alambhah. sa hy alabhyamano gam prastavayisyatiti bahvevañjatiyakam bhasyakarena vyakhyatam ity uhaniyam. atah sutravyakhyapratyakhyane sakalam evamadi bhasyakarasya viruddham apadyata iti. yat tu pratyakhyane karanam uktam upayabhutani vedarthajñane sutrani, atah kim ebhir vyakhyataih, upeya eva tu vedartha ebhih karanabhutair vyakhyatavya iti. tad dusayati -- na ceti. yata eva ca tany upayabhutani, ata eva sutaram vyakhyeyani. na hy upayanabhijña upeyam avadharayutum alam. nanu ca tany api vyakhyayamanani sadhyani bhaveyuh. na casiddham asiddhenaiva sadhyate. ucyate. asiddham api sadhanam anyasadhitam karye vyaparyate, yatha dravyadevatopapadito yagah phalabhavanayam, yatha canyatarasiddhani sadhanani sadhanantarasiddhani[41]sadhyam sadhayanty eveti || 41-42 ||

_____notes_____

[32] tyevamadi [33] tyantani vibhajyamanani sa (kha) [34] ti atra [35] ktam sarvam sa (kha) [36] dam (ka) [37] syam ca pra (kha) [38] yam he [39] rayisyate kim (ka) [40] manantarenapraptartham a (kha) [41] sadhitani

satyam upayanabhijñasyopeyavadharana nasti. upayantarad eva tu viditavedarthasya kim sutravyakhyaya. ata aha -- nanyata iti. ye hy anyata eva viditavedarthas tesam arthe naitani sutrani jaiminina pranitani, bhasyakarena ca vyakhyatani. anyato 'nabhijñams tu prati sutrani pranitani bhasyakarena ca vyakhyatani. na ca te 'vyakhyatam eva sutrartham unnayanti. na canirnitasutrartha vedartham avadharayantiti yuktas tadartho vyakhyaprayasa iti || 42cd ||

yad uktam[42]padarthanam prasiddhatvat iti, tanniracaste -- pratyakhyanasyeti. prasiddhapadarthakatvam hi vedavakyanam apy avyakhyeyatvam apadayati.{1,19}tesv api hi lokaprasiddhany eva padani

padarthas ca. vaksyati hi ya eva laukikah sabdas ta eva vaikikas ta eva tesam arthah iti. tad idam uktam tulyarthatvad iti. tulya hi lokavedasutresv api padartha iti || 43 ||

_____notes_____

[42] d apy uktam (kha)

athaivam ucyate -- yad api vedavakyesu prasiddha eva padarthah, tathapi vakyarthesu vacanavyaktivisesanavadharanad yathayatham samsayah samupanipatantiti tannirasaya tatra vyakhyanam pravartata iti, tat sutresv api samanam iti tadvyakhyapratyakhyanam ayuktam ity aha -- vakyartha iti || 44 ||

api cayam bhasyakarah sutravyakhyam pratyacaksanah spastam eva na vyakhyeyanityacaksita, etavataiva pratyakhyane sidhyati yad ayam adhyaharadidosadustavyakhyanisedham karoti, tad avagamyate dosapeta tu vyakhyanenana nivaryata ity aha -- na vyakhyatavyam iti || 45 ||

tad evam asya pratyakhyanapaksasya[43]drstavyakhyaviruddhatvat, purvayos ca sarvavyakhyopalambhayoh phalgutvad anatiprayojanatvad, madhyamasyopalambhasya visesato daurjanyapadanad, nyayabhasapraptavedavakyanyathakarananirakaranena mahaphala anuktadurjñana ca parisamkhyaivasya bhasyasyartha ity aha -- asyeti || 46 ||

_____notes_____

[43] du (ka)

parisamkhyavisayam tavad aha -- vaidikam ity arthe'ntena. vedavakyavyakhyanarthani hi sutrani. tad imani prayena yathasrutagrhitany api vedavakyarthanirnayasamarthanyayakalapam samarpayanty eva. kvacid eva tesam pratighato{1,20}bhavati. tad yatra vedasutrayor yathasrutagrhitayoh parasparavirodho bhavati tadvisaya parisamkhyeti. evam avagate visaye svarupam aha -- tatretineyamantena. virodhavisaye 'pi hi svarasato yathasrutagrhitasutragrahanam prasaktamanaya varyate. yad idam prasiddharthagrahanamadhyaharadivarjanam ca tad vedavirodhe.[44]virodhe tu sutramadhyaharadibhir vyakhyeyam, vaidikam eva vakyam yathasrutam neyam itidam atropadisyata iti. atha kim sarvadaiva vedavakyam yathasrutam neyam, nety aha -- virodha iti. yatra hi vedavakyayor evanyonyam virodho bhavati, tatra tayor ekamadhyaharadibhir niyata eva. yathopakramavagatadatrsrutivirodhad upasamharastha pratigrhitrsrutih datrgocara darsita. evam hy uktam yavato 'svan pratigrhniyad[45]iti pratigrahayed iti. idam tu viparinamodaharanam. adhyaharadayas tu vedavakye vistarabhayan na prapañcita iti || 47-48 ||

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[44] dhe. vedavi (kha) [45] t pra (ka)

nanu cobhayatra praptau parisamkhya bhavati. yathoktam -

tatra canyatram ca praptau parisamkhyeti kiryate

iti. na ceha virodhavirodhayor ubhayor api yathasrutasutragrahanam prasaktam. na hi jatu pradhanan anugunam gunam yathartham upadaya pradhanam anyatha niyata iti sambhavati. api ca nityam vedavakyam anityam sutram. ato 'pi ca nasya tena saha spardha yukta. tena vedavirodhe yathasrutasutragrahanam na prasaktam[46]iti kim tannivrttyarthaya parisankhyayety ata aha -- yatheti. evam hi manyate -- satyam ayam nyayah yadvedavirodhe sutram anyatha kriyata iti.[47]nyayabhasena tu bhramyatah prati bhasyakaro loka ityadibhasyena parisañcaste. evam hi bhrantah srotaro{1,21} manviran -- na sutraih saha vedavakyanam kascid visesah. yatha hi vedo dharme pramanam, evam vedarthanirnayo 'pi narte sutrebhyah sidhyatiti nasman prati vedasutrayoh kascid visesa iti. na ca vedasutravakyanam[48]anyah svagato visesah. laukikas tavat padapadartha ubhayatra tulyah, vakyam apy akanksitayogyasannihitapadasamanvayatmakam ubhayam vaidikam jaiminiyam ca. na hi tayor anyatarad apy adhyaharadikam apeksate. tad etad aha -- vakyasamarthyeti || 49-50 ||

_____notes_____ [46] m eveti (kha) [47] ti nanya (ka) [48] tranam a

nanu na viruddhartham ubhayam sambhavayitum sakyate. ato 'nyataradanyayyam iti sthite, gunatvat sutram anyatha karyam iti praguktam ata aha -- asambhavad iti. vicitrasaya hi jijñasavah. atas te kadacit pradhanagunagocaram[49]balabalam jananto vedanurodhena sutram anyatha nayanti. kadacid udbhutacaryagaurava evam alocayanti -- katham hi nyayasahasravijjaiminir asmadadigocaram anupapattim nakalayatiti sambhavayamah, yayaiva tu tena vyakhyatam tathaiva[50]srutyartho yuktah. anyathaikasrutyanurodhena bahusrutivinasa evapadyata iti. tad evamalocanabhedad vikalpa iti || 51 ||

_____notes_____

[49] ram balabalagatim ja [50] varthah sruter yuktah

athava samasamarthyayor ubhayor vikalpo bhavati. iha punarvedarthanirupanavasthayam sutrani prathamam upanipatanti. tany anupajatavirodhini tavad yathasrutagrahyany apatanti. tais ca prathamyenavaruddhabuddhih srota jaghanyasthanopanipatinim eva codanam badheta. mukhyanurodhena hi jaghanyabadho vaksyate mukhyam va purvacodanal lokavat (jai 12.2.23) iti. tadaha -- prathamyeneti. nyayyam iti parisamkhyayah prayojanam sucayati. asatyam hi parisankhyayam nyayabhasena nyayya[51]codanabadhah prasajyeta. katham punarnyayya codana. ucyate. gunabhutani sutrani pradhanabhutani{1,22}vedavakyani, tadvyakhyana[52]rthani hi tani. na

ca gunanurodhena pradhanam anyathakartum ucitam. pradhanam avigunam katham nirvartyeteti hi gunah kriyante. pradhanavaigunye tu kim gunaih. ata eva vaksyati angagunavirodhe ca tadarthyat (jai 12.2.25) iti. esa ca nyayah purvasya mukhyanugrahanyayasyapavadakah. ata eva mukhyadiksakalabadhah pradhanakalanurodhena darsitah. uktam hi parvani diksa parvani sutyeti. atah suktam nyayyam iti || 52 ||

_____notes_____

[51] ya (kha) [52] ni hi (ka)

evam vikalpaniyamabhyam ubhayatrapraptya parisamkhyam prasadhyatraiva bhasyam yojayati - teneti. vedavirodhagrahanam upalaksanartham nyayavirodham apy upalaksayati. tad ayam arthah -- yad idam prasiddharthagrahanam adhyaharadivarjanam ca, taducitapraptam anudya satyavirodhasambhava iti vidhiyata iti. nanu catrapi pakse trayo dosah prapnuvanti. tatha hi -- sati sambhava iti vidhimukhena pravartamanasya nasatityanya[53]nisedharthata vaktavya. tatra svarthahanir asvarthakalpanacapadyate. tatha virodhavirodhayor ubhayor api yathasrutasutragrahanam praptam, tad badhyate. tatra praptabadhah. atah kena viseseneyam parisamkha prastuteti. ucyate. yadi sati casati ca virodhe yathasrutasutragrahanam karyam iti samanyavacanam abhavisyat, tato dosatrayam paryaharisyat. yada tu nyayabhasena samanyavacanam kalpayitum abhipravrttah sati sambhava iti pratyaksopadesam pasyati, tada samanyavacanam alabdhatmakam eveti na praptabadhadidosatrayaprasangah. apraptavidhir eva tada sati sambhava iti. vinapi vidhina prapsyatah kim vidhineti prayojanalocanayam anyanivrttih phalam vijñayate. paramarthatas tu apraptavidhir evayam. yatha rasanamantre vaksyati --

_____notes_____

[53] sya (kha)

apraptavidhir evayam ato mantrasya niscayah[54]|

_____notes_____

[54] yah | i

parisamkhya phalenokta

iti. tad idam vidhiyate[55]'rtha ity anenoktam iti veditavyam iti || 53 ||

_____notes_____

[55] ta i (ka)

{1,23} idanim virodhavisaye 'dhyaharadikalpanam sutresudaharanair darsayisyann adhyaharodaharanam tavad aha -- sesabhajam iti. vaksyati hi jaiminih api va sesabhajam syat (jai 6.4.3) iti.[56]atra hi sesakaryanidaprasitradiny

udahrtya vicarayisyate -- yadyesam arthena grhitasya haviso daivad apacaro bhavati, kim tada havirantaram agamayitavyam,[57]sesad vavadeyam, karmalopo veti.[58]tatroktam api va sesabhaja syad iti. na canena purvapakso grhyate, api vasabdasambandhat. na ca siddhantah, purvapaksabhavat.[59]api ca anantaradhikarane pradhanarthavattahavirnase sesad avadanena purvapaksam parigrhya siddhantitam nirdesad vanyad agamayet (jai 6.4.2) iti. dravyantaropadanena tad yadi dravyantaragama evanantaryad atranusajyate, tato nyayantaravirodha apadyate. sesakaryanam ekadesadravyas cotpattau vidyamanasamyogat (jai 4.1.28) ity anenadhikaranenaprayojakatvasya sthitatvat. athottarapaksatikramena sesad avadanam sesabhajam arthena syad iti sambandhah, tad apy ayuktam. sesasya pratipattyantarasambandhad, nastavayavapratipattisambandhabhavac ca. tenotsutram eva dravyantaragamena purvapaksam parigrhya raddhantitam api va sesabhajam syal lopa iti lopapadadhyaharam darsayisyati. tad esa sutrartho bhavati -- sesam bhajante yanidaprasitradini,[60]tesam dravyantaraprayuktisakter abhavad vidyamanasesasya pratipattyantarasambandhal lopah akaranam eva syad iti || 54 ||

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[56] ta [57] padayi [58] va bhavati. ta [59] ksantarabha (ka) [60] dadikaryani te

viparinamam udaharati -- viprakarsad iti. asti hi savaniyah pasuh asvinam graham grhitva trivrta yupam pariviyagneyam[61]savaniyam pasum upakarotiti anusavanam[62]savaniyah purodasa nirupyanta iti. santi ca savaniyah[63]pasupurodasah. tatra[64]tantrino dharmah prasangina upakurvantiti sthite, pasutantramadhyapatitvam purodasanam pratipadayitum sutram pasos ca viprakarsas tantramadhye{1,24} vidhanat (jai 12.2.32) iti.[65]tac caitad yathasrutagrhitam na vivaksitarthakhyanaksamam. viprakarso hy atra prathamantah sadhyabhuto 'vagamyate. tantramadhye vidhanad iti pañcamyantam hetubhutam. tac cayuktam. viprakarso hi pasoh prataradikalatrayasambandhah. sa ca pratyaksavacanasiddho na sadhyah. evam hi sruyate vapaya pratassavane caranti purodasena madhyandine savane angais trtiyasavane iti. tantramadhyavidhanam api sadhyam na hetunirdesarham. atah prathamapañcamyor viparinamo vaksyate. pasor viprakarsat prataradikalatraya[66]vyapitvat purodasanam pasutantramadhye vidhanam. pasur hi purodasakalam api vyapnoti. purodasastu svasavanasamapter avyapakah. atah pasutantramadhyapatitah purodasa iti pasvartham anusthanam purodasesu prasajyata iti. idam ca varttikakarena viparinatam evodahrtam viprakarsad iti. vyavahitakalpanam udaharati -- padeneti. vedadhikarane hy evam vaksyati -- padasanghatatmano vedah.

padasanghatas ca purusakrta drstah, yatha nilotpalavanadyarthavisayah. ata ete 'pi krtrima iti. tadvisesapradarsanartham cedam sutram loke sanniyamat prayogasannikarsah syat (jai 1.1.26) iti. atra ca sanniyamad iti padavyavahitah prayogasabdo loka ity asyanantaram sambandhaniyah. tad ayam arthah -- loke sabdaprayogah sanniyamah samyannibandhanatmako yuktah, arthasya caksuradisannikarsat. na tu vede, atindriyarthatvad iti. idam ca viparinamavyavahitakalpanayoh sadharanam apy udaharanam viparinamasyoktatvad vyavadhanamatrodaharanatvenoktam iti veditavyam iti || 55 ||

_____notes_____ [61] yam pasu [62] nam pu [63] yah pu [64] tantradha (kha) [65] tad etan na yathasrutam vivaksitakhya (kha) [66] yasambandhat

sutravyavadhanam udaharati -- sutreneti. idam hi samamanante somendram carum nirvapet syamakam somavaminah iti. tatra sandehah. kim laukike somavamane somendras caruh, uta vaidika iti. tatra panavyapac ca tadvat (jai 3.4.38) iti. asvapratigrahestivakyagatadyavicarapurvapaksatidesah krtah. tatra yavato 'svan pratigrhniyat tavato varunams catuskapalan nirvaped ity udahrtya vicaritam[67]kim laukika 'svapratigraha{1,25}istir iyam, uta vaidika iti. tatra purvapaksasutram dosat tv istir laukike syat (3.4.34) iti. dosanirghatartha hiyam istih dosasamyogena[68]sravanat. evam hi samamananti varuno va etam grhnati yo 'svam pratigrhnatiti. sa cayam doso loke sambhavati na vede, vihitatvad asvadaksinaya jyotistomadau. ato laukika iti[69]prapta uktam -- arthavado vanupapatat tasmad yajñe pratiyeta (3.4.35) iti. asyarthah -- neyam dosanirghatarthestih dosabhavat, na hy asvapratigrahad varunagrahanatmano dosasyopapatah pratyaksadinavagamyate. tato 'rthavadamatram dosasankirtanam iti phalakalpanaya abhavad vaidikatvasamanyac ca vaidika iti sthite, punarvicaritam - bhavatu vaidike, sa tu kim datuh uta pratigrahitur iti. tatra purvapaksasutram -- acoditam ca karmabhedat (3.4.36) iti. asyarthah -- danapratigrahakarmabhedat. iha ca yavato 'svan pratigrhniyad iti pratigrahitrsravanad acoditam istikarma datuh atah[70]pratigrahituh rtvija istir iti prapte uktam - sa lingad artvije syat (3.4.37) iti. asyarthah -- rtvijam ayam[71]artvijo yajamanah yo daksinaya data. tatra datur iyam istir bhavati. kutah, lingat. kim lingam. asvapratigrahestivakyagatapurvottarapadasamarthyam. tatra hi prajapatir varunayasvam anayad iti dataram sankirtyante pratigrhniyad iti srutam. tac ca prathamavagatanupajatavirodhidatravaruddhayam buddhav upanipatitam datrgocaram evavagatam. atah pratigrahayed iti viparinamati. tad iha panavyapac ca tadvat (3.4.38) iti sutre sa lingad artvije syad acoditam ca karmabhedat arthavado vanupapatat tasmad yajñe

pratiyeteti sutratrayavyavahito dosat tv istir laukike syad iti purvapakso 'tidistah. tad ayam arthah -- panavyapad api tadvad bhavitum arhati yathasvapratigrahesty[72]adyapurvapakse[73]'bhihitam.[74]kutah, dosasruteh. evam hi sruyate. indriyena va esa viryena ?vrdhyate yah somam vamatiti. sa cayam indriyaviryasamrddhivigamo laukike rasayanartham pite vante[75]sambhavati na vaidike.{1,26} sarvaprakrtivikrtisomesu panamatrena somapratipatteh siddhatvad iti purvapaksite prativihitam - dosat tu vaidike syat (3.4.39) iti. rasayanartham hi vamanayaiva panam. vamanena hi suddhakayasya samyagaharaparinamaparamparaya sthairyam bhavati. somapratipattis tu samyagjarananta iti mamevangabhimatiga iti mantravarnanad avagatam. atas tatraiva vamanena panavyapadi jatayam tannibarhanarthas caruh. tad idam sutratrayavyavadhane 'pi sutreneti samudayapeksayaikavacanam iti || 55 ||

_____notes_____

[67] rayisyate (ka) [68] gasra [69] ti purvapaksita u [70] tah rtvi [71] m ity artvi [72] stivakyadyavicarapu [73] kso [74] tah [75] vamane (ka)

sutranyathakaranam udaharati -- pasv iti. jyotistome hy agnisomiyasavaniyanubandhyah pasavah santi. santi copakaranadayah pasudharmah. te kim avisesena sarvapasvarthah utagnisomiyasya savaniyasya veti sandehah. tatravisesat sarvarthatve prapte visesapradarsanartham sutram tulyah sarvesam pasuvidhih prakaranavisesat (3.6.18) iti. idam ca yathasrutagrhitam vivaksitaviparitartham ity apitena vyakhyatam tulyah sarvesam pasuvidhih syad yadi prakaranaviseso bhavet. asti tu prakarane visesah agnyeyah pasur agnistoma alabdhavya ityadibhir hi savaniyam prakrtya dharma vihitah, atah savaniyaprakaranamnata iti savaniyartha iti paksam parigrhya sthanad agnisomiyartha iti siddhantitam. agnisomiyasya hi sthane aupavasathye 'hni dharma vihitah. atas tadartha eva. yat tu savaniyanam prakaranam iti, tan na. jyotistomaprakarane hi pasavas taddharmas camnata iti na[76]prakaranato visesa-labhah. uttaredyur asvinam graham grhitva trivrta yupam pariviyagneyam savaniyam pasum upakarotiti savaniyanam utpattih. purvedyur utpattav iha tadanuvadenasvinottarakalavidhanasambhavat kalasyanupadeyatvat. kale hi karma codyate na karmani kalah. tatra prakaranantaradhikarananyayena karmabhedo bhavet. evam cadrstakalpanagauravam syat. syad etat. vapaya pratassavane carantiti purvedyur utpannakarmotkarsad iha tadviparivrttau na karmantaracodana sambhavatityanupadeyagunaparatvam adhyavasiyata iti. tan na. angabhuto hi vapapracarah. nasau purvedyur utpannam sangam pradhanakarmotkrastum arhati pradhananam

anangavasavartitvat. atah asvinam graham ity evotpattivakyam. evam ca[77]{1,27} tadanuvadenagneyam ajam ityadinopadeyagunavidhanam sambhavatiti vakyadvayam api sambhavatiti[78]siddham evottaredyuh savaniyavidhanam. purvam tu gunavidhanartham iti. aha ca --

_____notes_____

[76] natra pra [77] ca sati ta (kha) [78] mbandhartham arhatiti (kha)

gunarthaupavasathye 'hni savaniyapunassrutih |

utpattih prakriya caisam asvinagrahanottara ||

iti.[79]atah siddham[80]sthanad agnisomiyartha dharma iti.[81]kim idam sutranyathakaranam nama. ucyate -- vyavadharanakalpaneyam. yatranyathapratibhasamano 'rthah[82]prakaranabalenanyatha varnyate sa vyavadharanakalpana. nanu neyam adhyaharadisu sannivista. ucyate. nayam adisabdo vyavasthitavacanah prakaravacanatvat. adhyaharaprakaranam vakyadosanam evamadinam api yuktam evopavarnanam iti || 56 ||

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[79] ti si (ka) [80] kramad a

[81] kim punar idam [82] manantaraba (kha)

vakyabhedam udaharati -- agnaya iti padatrayena. vaksyati hi te sarvarthah prayuktatvad agnayas ca svakalatvat (3.7.39) iti.[83]iha ca varanabharanopattanam rtvijam laukikavaidikasarvakarmarthatvena paksam grhitva[84]nirdesad va vaidikanam syat (12.2.3) ity atra yathaviniyogam karyavyavasthokta. tadekavakyatayagnisv api tad eva vicaryata iti bhavati matih. tad ayuktam, viharo laukikanam artham sadhayet prabhutvat (12.2.1) ity atra laukikavaidikasarvakarmarthatvena purvapaksam grhitva nirdesad vaidikanam syad ity atra yathanirdistavaidikakarmarthatvasya pratipaditatvat. atah te sarvarthah prayuktatvad ity ato vicchidya agnayas ca svakalatvad ity anyatra vyakhyatam. evam hi tatra purvapaksitam - yatha yasya khadirah sruvo bhavatiti sruvasya khadiratanarabhyadhita prakrtau va dviruktatvat (3.6.2) ity atra prakrtyartheti varnita, evam agnayo 'pi[85]te ca prakrtyartha eveti. atrottaram agnayas ca svakalatvad iti. asyarthah -- agnayah prakrtivikrtyarthah. kutah svakalatvat. na hi te prakrtim vikrtim varabhyamnatah, anarabhyamnanat ato 'grhyamanavisesatvad ubhayartha eveti yuktam. yac cagninam sambandhe homahavissrapanadi dvarabhutam tat prakrtivikrtyarubhayor api{1,28}pratyaksasrutam. ato dvaravisesat prakaranavisesac ca sarvartha evagnaya iti yuktam. tatha abhyudaye dohapanayah svadharma syat (9.4.41) apanayo varthantare vidhanat (9.4.43) iti sutradvayam ekavakyataya pratibhasamanam bhittva vyakhyatam. tatha hi -- darsapurnamasayor dadhipayasi pradhanabhute pradeyatayamnate aindram dadhyamavasyayam aindram payo

'mavasyayam iti. tatra tavad deyadhamih kartavyah. punas ca naimittikanusthanantaram amnatam yasya havirniruptam purastaccandrama abhyudiyat sa tredha tandulan vibhajed ye madhyamah syus tan agnaye datre purodasam astakapalam nirvaped ye sthavisthastanindraya pradatre dadhani carum ye 'nisthah tan visnave sipivistaya srte carum iti. tad iha dadhipayasi deyadharman arhato na veti vicare narhatah caruratra deyah ca dadhipayasi, ata eva hi dadhani carum srte carum ityadhikaranatvena gunabhavas carum prati dadhisrtayor asrita iti prapte, uktam - dohapanaye dadhipayasi abhyudaye 'pi svadharmayukte syatam purvavagataprakrantadeyaparityagat. adhikaranatvam tu tayoh sampratipannadevatakatvena tandulaih saha srapyamanayor arthad jñatam na tadgunabhavam apadayitum ksamate. drstas ca pradhanabhutasyapy adhikaranataya nirdesah. yatha rukmapatryam maharhamanayah eko bhagah sa devadattasya rajatapatryam prabhutam suvarnam yajñadattasyeti, sahaiva patrya bhago 'vagamyate. evam ihapi sahaiva dadhipayobhyam carur devatabhaga iti sthitam dadhipayasordeyadharmah kartavya iti. apanayo varthantare vidhanad iti tayor evabhyudaye dohapanaya iti sutrena pratijñatan deyadharman vasabdena[86]varayatiti sambhavyamane nyayavirodhad anyatra vyakhyatam pasukamestyam abhyudayestivakyasadrsasabdantaravihitayor dadhipayasor deyadharmanam apanayo varthantare carusrapanarthe vidhanad iti. gunakalpanam[87]udaharati -- gunakalpas tv ami krtah autpattikas tv iti. gunakalpa iti. kalpanam kalpah gunanam kalpo gunakalpah. gauno hi gunad evanyavacanah sabdo 'nyatra kalpyate{1,29}yathagnir manavaka iti. jvalanajativacano 'gnisabdas tajjatiyam vyaktim laksayati. tatas tatsamavetapaingalyadigunalaksanaya tadgunayogini manavake vartate. aha ca --

_____notes_____

[83] ti va [84] tva yatha (ka) [85] pi kevalam pra (kha) [86] na niva [87] m idanim u (kha)

abhidheyavinabhutapratitir laksanesyate |

laksyamanagunair yogad vrtter ista tu gaunata ||

iti. tad ihautpattikasutre hy autpattikasabda utpattau bhava ity anaya vyutpattya sabdarthasambandhanam trayanam anityatabhidhanad vivaksitanityatvaviparitavacana iti vivaksitasambhavena gauno grhitah. utpattisabdo hy utpattilaksitotpadyamanasamavetasattagunayogat sabdarthayor vartamano gauno bhavati. atas ca sabdarthasvarupadhinah sambandha ity uktam bhavati. tatsvarupanityatvac ca sambandho 'pi nitya iti viviksitasiddhih. tathadityanamayanadisu satresu kim dvadasahiko vidhyanta uta yavamayanika iti sandehe aharganasamanyad dvadasahika iti

pratijñaya, gavyasya ca tadadisu (8.1.18) iti gavyasya vidhyanto darsitah na. cayam gavyasabdah kvacit kratubhede prasiddhah. na ca vivaksitagavamayanarpanaksama iti vivaksitasambhavad gauno vyakhyatah. esa ca gor avayave tadvikare va mukhyah. tatraiva gopayasoryat (pa 4.3.160) iti smaranat. tad ayam sambandhavisesavacanas tadantargatalaksitasamanyasambandhagunayogini gavamayane prayukto gauno jayate. gavamayane hi gavo va etat satramasatetyarthavadoditagokartrkatvavagamad bhavati gosambandhah. tad ayam arthah -- adityanamayanadisu gavamayanasya vidhyanto 'yanasamanyatirekad iti. tatha darsapurnamasayoh santi kamyah samidhenikalpah ekavimsatim anubruyat pratisthakamasyetyadayah. tatragamena sankhyapuranam iti sthite aniyamanasv rksu sandehah kim ta ante nivisantam uta samidhyamanavatisamiddhavatyor madhya iti. tatra yathavagatakramanurodhenagantunamante nivesa iti prapte, uktam samidhyamanavatisamiddhavatyor madhya iti. kutah. evam hy aha iyam samidhyamanavati asau samiddhavati yadantara taddhayyeti dhayyanam samidheninam antaralatvena{1,30} samstavadantarale vidhanam avasiyate. tatha usnikkakubhor ante darsanat (5.3.6) iti lingam upadistam. tac cayuktam usnikkakubhor mukhyayor ante abhavat tristubha paridadhatiti tristubho 'nte darsanat. tadabhiprayam idam aniyamanasu ca madhye satisu samiddhavatya juhotente (?) bhavatah. te ca samahrte tristubha samasankhye iti sankhyasamanyat tristubante bhavati. evam api tristubho 'nte darsanad iti vaktavyam. satyam. tathapi tristubho va etad viryam yad usnikkakubhav ity arthavadavagatatristupkaryatvad usnikkakubhoh karane karyopacarad usnikkakupchabdastristubhi prayuktah. tatha jyotistome dvadasa satam daksineti samadhigate sodasanam rtvijam samo vibhaga uta visama iti samsaye, visesasruter bhagasamyam uktva karmaparimanad daksinaparimanam loke tatha darsanad iti viseso darsitah. punas ca darsanac ca visesasya tathabhyudaye iti lingam upadistam. atra cabhyudayasabdenabhyudayasadhanatvad dvadasaho laksyate. tatra hi diksakramapare vacane adhvaryur grahapatim diksayitve[88]tyadike ardhino diksayati trtiyino diksayati ityadibhih samakhyabhir rtvijam(?rdha/rdhya)dibhih sambandho 'nuditah. sa cayam jyotistomavikaratvad dvadasahasya prakrtau bhagavaisamyam antarenanupapadyamano vaisamye lingam iti. nanu ca gunakalpa ity uktam. iha cautpattikagavyasabdayor evam kathiñcid gunavado darsitah usnikkakupsabde tupacarah abhyudayasabde tu laksana atah katham gunakalpa iti bahucananam. ucyate -- jaghanyavrttisamanyat lingasamavayad va pranabhrta upadadhatitivad gunakalpa ity uktam ity adosa iti || 58 ||

_____notes_____

[88] tva brahmanam diksayatity evamadi (kha)

yas tubhayaprapter mandatvat parisamkhyam api nanumanyate, tam pratyarthantaram aha -- sutrakareti. bhasyakaro ho sisyanatmanam ca sutrakaraprasamsaya prarocayati.[89]anena khalu sutrakarena prasiddhair eva padaih padartha abhihitah, na tu gunavrddhyadivat paribhasa kacit krta. ato 'klesena gamyarthatvad etany eva srotum vyakhyatum ca yuktaniti || 59 ||

_____notes_____

[89] cayisyati (ka)

{1,31} ye tu stutau vastutau va tavan evartha iti na stutav adriyante, tan pratyathasabdadusanaparam idam bhasyam ity aha -- bhavitavyam iti. bhavitavyam tu tenety atah pragekavakyatam apannena, tat tu vedadhyayanam ity ato va purvam ekavakyatam apannenathasabdadusanam anena bhasyena kriyata iti || 60 ||

prathamavadhina bhasyam yojayati -- prasiddharthapadair iti || 61 ||

dvitiyavadhina bhasyam yojayati -- prasiddhartham iti. bhavitavyam tu teneti prasiddhartham padam yuktam ity arthah. nanv athasabdadusanavyatiriktesu prasiddharthaparigrahasyoktatvad athadisabdavyakhyanam ayuktam iti codayati -- prasiddho 'piti || 62 ||

pariharati -- pradarsanartham ity eke iti. anye tu vadanti -- yad anyad bhasyakarantarair avyamohitam prasiddhartham padam tan na nama vyakhyayatam. idam tv athata iti padadvayam bhavadasenanantaryarthataya kalpitam. ato 'vacchidyathasabdamatrasyanantaryarthatvam vaca[90]niyam. yathastamadavathasabdasyanantaryarthata prasiddha atha visesalaksanam (8.1.1) iti. tadaha -- kecid iti vadantena. api ca yatnagauravabhayenobhayatra vyakhya pratyakhyata. atra ca nadyapi vedavakyani vyakhyayante. yadyatra sutrany{1,32} upreksyeran nirvisayam eva bhasyam syad iti yuktaiva sutravyakhyety aha -- na ceti || 63-64 ||

_____notes_____

[90] rna (kha)

athava yat prasiddharthagrahanam uktam tad eva[91]vrttabhavad athasabdasyanantaryarthatvasambhavad aksipyata ity aha -- yad veti. atraiva bhasyam yojayati -- yaditi. tatretyadina bhasyakarah prasiddharthagrahanam aksipati. prasiddharthagrahane hy anantaryam athasabdarthah, na ca tad vrttamantrena sambhavatiti prasaktam adhyaharadikalpanam iti. atra ca pakse bhavitavyam ityadi samanyavisesottaratayathasabdadusanavad vyakhyeyam iti || 65 ||

_____notes_____

[91] vathasabdasya vr (kha)

anyatha pariharati -- vedadhyayaneti. ayam abhiprayah --

navyakhyatadurjñanatvad athasabdo vyakhyayate. kin tv athasabdavyakhyanamisenanyad eva bhasyakarasya vivaksitam. tac caitadathasabdarthe kathite codyapariharakramena sakyate darsayitum. tathahi vedadhyayananantaropanipatinah snanasya adhitya snayad iti smartasyadhyayanavidhidrstarthatabalenotkarsakalpanathasabdavyak hyane saty upapattikramenavataratiti yuktam athasabdopavarnanam iti || 66 ||

atra bhasyakarena bhavitavyam tu tenetyanenasabda anantaryartha iti pratijñaya tathahiti prasiddhapadarthakatvam hetur uktah. tad vyacaste -- anarthaka iti. anantarye hy athasabdarthe bhavati prasiddharthata. anarthakyanyarthatvayos tu prasiddhibadhah. atah srutanantaryopapadanaya kim api vrttam gamyate. nanv adhikarartho 'py athasabdo drstah yatha -- atha sabdanusasanam iti. atah katham anyarthatve prasiddhibadhah. ucyate -- tatra hi{1,33}sabdanusasanam evoparistad adhikarisyate iti yuktam adhikararthatvam. iha tu jijñasadhikarabhavat suktam anyarthatve[92]prasiddhir badhyate iti || 67 ||

_____notes_____

[92] rthe pra (ka)

atra bhasyam anyasyapi karmano 'nantaram dharmajijñasa prapnotiti. tadaksipya samadadhati -- visisteti. ayam[93]abhiprayah -- yady api vedarthavicaratmakavisistalingavijñanad visisto vedadhyayanatmako lingi vijñayate anantaravrttah, tathapi sutrena saksadanupadanad idam coditam iti || [68] ||

_____notes_____

[93] m arthah ya

punar aksipati -- anantaryeti. ayam abhiprayah -- na hi manvadivadadrstarthopadesi jaiminih, anena canantaryam upadistam, tad yasyanantaryam drstartham bhavati tadanantaryam iti gamyate. vedadhyayanam eva vedarthavicaratmikayam dharmajijñasayam drstartham, tena vina tadanupapatteh. atas tadaksiptam. atah asutritopalambho na yukta iti || 69 ||

katham punardrstarthataya vedadhyayanam aksipyate ata aha -- yeneti || [70] ||

na ca yatkiñcitkriyanantaryartham upadesah tasyavarjaniyatvena nityaprapter ity aha -- kriyamaneti || 71 ||

nanu sankalpaprayatnadibhir api vina[94]sa nopapadyata eveti drstarthatvena vedadhyayanam aksipyata ity asankyaha[95]-sankalpadibhir iti || 72 ||

_____notes_____

[94] na jijñasa [95] nkya pariharati sa (kha)

{1,34} evam vedadhyayananantaryam upapadyopasamharati -- tasmad iti || 73 ||

aparam api prag api ca vedadhyayanad iti bhasyam. tadaksipati -- anyasyapiti. yadaiva naitad evam ityadina vedadhyayanam atantrikrtam tadaivadhyayanat pragurdhvam vanyasyapi karmano 'nantaram dharmajijñasa prapnoty eveti vyartham prag iti punarvacanam iti. atra[96]pariharabhasyam tadrsim ityadi. tadaksipati -- purveneti. tat tu vedadhyayanam tasmin hi sati savakalpate ity anenaiva vedadhyayanaprapter uktatvat kim anuktam vaktum punar idam uktam iti || 75 ||

_____notes_____

[96] atraparam pa (ka)

evam aksipyadyacodyapariharam tavad aha -- vaksyamanam[97]iti sardhadvayena. atra hi nadyapi[98]vedavakyani pramanam iti sadhitam. tani ca vakyani vivarisyati jaiminir ity api navagamyate. tato[99]buddhadivacanapathanantaram caityavandanadidharmajijñasaprasakteh paricodana yuktaiveti || 77 ||

_____notes_____

[97] ti codanantena [98] pi codana pra (kha) [99] buddhavakyadi (ka)

evamanabhijñasya paricodaneti samadhayanyatha samadhatte -- yad veti {1,35}dvayena. asyarthah - vedamadhityatha dharmajijñasetidrse 'pi sutre paricodanavakaso 'sty eva, ubhayam hi vicaksitam nanadhityanantaram nanyat krtveti. tac ca vacobhangibhedena vakyabhedad ayuktam iti || 79 ||

vakyabhedam eva prapañcayati -- adhityaiveti dvayena. ekam hi vedam adhityatha dharmajijñaseti vakyam. tad yadi vedam adhityaiveti vidadhati, tadanantaryavidhanad anyasyapi snanasahadharmacarini samyogadikarmano 'nantaram dharmajijñasa prapnoti. athaitadbhayadanantaryam asriyate tato yo 'dhitya jijñasate tam pratyanantaryamatravidhanad anadhitavedasya dharmajijñasa na varyata iti prag api prasajyeta. ubhayavivaksa tu vakyabhedaprasangad ayuktaiveti. vaksyamana[100]locanena tu naitad evam iti paricodanayam prag api ca vedadhyayanad iti bhinnakramam yojaniyam. api ca prag vedadhyayanad iti. ayam arthah -- yady api vedartho vicarayitavyah, tathapi prathamam eva vicarayitum ucitah. sarvam hi hanopadanartham vastu prathamam eva jijñasyate. tato hiyetopadiyeta va. yat tv avicaritasiddham artham prathamam evopadaya bhrastavasaram jijñasyate, tadabuddhipurvakam apadyeta. asyapi codyasya tadrsim ity etad evottaram iti vaksyamah || 81 ||

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[100] [?]navalo (ka)

pariharabhasyam idanim samarthayate -- buddhavakyaditi. tat tu vedadhyayanam iti vaksyamanalocanena vedadhyayanam vrttim ity uktam. tadanakalayya vaksyamananalocanena naitad evam iti paricoditam tadrsim ity
anena{1,36}pravartisyamananekavidhavedarthavicaratmika dharmajijñaseyam iti jijñasasvarupopavarnanena parihrtam. atah paricodanapariharatvenapunaruktatvam iti. evañ ca vaksyamananalocanena codyottarataya bhasyam vyakhyayalocanaparicodanayam api etad evottaram iti yojayati -- prag iti. yat tavad ubhayapratipadanena vakyabhedaprasañjanam krtam, tadanantaryamatraparatvena parihriyate tatparatve 'dhyayanavidhanasambhavat. prag apiti ca codyam parisisyate. tasyapi tadrsim ity anenapakriya, jijñasasamarthyena purvavrttavedadhyayanalabhat. nahiyam anupattavedena sakya kartum. ata eva yaduktamadhyayanat prag eva dharmajijñasa yukteti, tad apy anena parihrtam bhavati. tadrsiyam anekavidhavicarayat ta ya vicarasiddhamadhyayanam antarena kartum asakya. vicarya tv adhiyano vicarasyanekakalasadhyatvad adhyayanakalatipatad vratyatam apadyeta. na caivam anadhitavedas tadartham yavadavadharayitum alam ity avicaritopattavedadhyayanapurvakatvam dharmajijñasayah. yat tuktam avicaritopadane 'buddhipurvakam upadanam iti. kena voktam buddhipurvakam upadanam iti. hitaisinah pitradaya evainam[101]kumaram anakalitaparalaukikakalyanam pravartayanti. api ca[102]sajatiyanaharaharaviratapravrttasvadhyayadhyayananupalabhamana h samanyato janati nunam asmat karmanah ko 'py abhyudaya esam bhavita katham aparatha sramyadbhir hitakamaih pitradibhir ami pravartyanta iti. evam viditavato 'ham apy[103]anutisthan sreyah prapsyamiti cintayatah svayam api pravrttir upapadyata eveti || 82 ||

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[101] manavakam a [102] cayam api sa [103] py etadanuti

atraparam api ca naiva vayam iha vedadhyayanat purvam dharmajijñasayah pratisedham sismah iti bhasyam,
tasyartham aha -- naiveti. ye ete purvakalpite vacobhangi tayor eko 'py artho nanena sutrena vivaksyate[104]kin tu vedadhyayanam. anantaram ubhayam upanipatati,[105]yadartho vicarayitavyah yac cadhitya snayad iti{1,37}smrtivacanabalena guru[106]kulasakasad apavartanam. tatrasamavrttah katham nama vedartham vicarayed ity evam artham idam sutram ity apicetyadikenoktam iti || 83 ||

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[104] dhiyate [105] titam ya (kha) [106] rusa

idam ca bhasyam nyunam manyamanaih[107][108]kaiscid adhyahrtya vyakhyatam,[109]tatas tam upanyasyati -- anantaryam iti. asya hi sutrasya gurukulavasavasananivrttiparatvad adhyayanam anantaryam cobhayam api na vivaksitam. bhasyam tu

yathasrutam[110]adhyayanavidhana[111]nisedhamatraparam[112]upalabhyate. ato napi parastadanantaryam sisma ity adhyahrtyobhayavacanavyaktinisedharthataya vyakhyeyam iti || 84 ||

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[107] nah [108] kecit [109] tavantah tad upa [110] tagrhitam a [111] namatranisedhapa [112] m avagamyate

nanu nananvitapadartho vakyarthah. na ceha[113]sutre tadrs[114]anam padarthanam anvayo drsyate, yena gurukulavasavasananivrttih pratiyeta. pratyutadhyayananantaryayor eva srutya vidhanam upalabhyate. tatas tad eva yuktam ata aha -- na varyata iti. anadhitavedasya sarvakriyasvasaktasyanadhikarad dharmajijñasa daivad eva varita, kim tannivrttyarthenadhyayanavidhanena. anantaryam api na manvadivadadrstartham upadisyate. nacadrstarthopadesi jaiminir ity uktam. ato drstarthadhyayananantaryabalena gurukulavasavasananivrttir laksanayasriyata iti || 85 ||

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[113] ve [114] sah pa (kha)

evam adhyaharapaksam upanyasya dusayati -- anantaryeti. ayam abhiprayah -- srutarthanupapattyaiva hi laksana bhavati. yadi canantaryavacanavyaktir nasrita, kim laksanaya bijam. tasmad anantaryavacanavyaktim asrityaiva srautarthaparigrahe drstarthatvaprasakter laksanartho laksanaya visayikrto 'rthah snanabhavo vidhiyate. yathasrutabhasyasvarasabhangas caivam sati na bhavisyatiti || 86 ||

{1,38} kena punah sambandhenanantaryam upadistam snanabhavam laksayatity ata aha -- pratiteti. ayam abhiprayah -- virodhisadbhavo ho virodhyantaranivrttya vyaptah. tad yadaiva vedadhyayananantara dharmajijñasa prapta[115]bhavati, tadaivadhyayananantarakalasya taya vyaptatvat tatparipanthi snanam nivartate. na hi gurugrhadanavrttah snati. na ca samavrtto dharmam jijñasitum iste. yathaiva guruna vinadhyayanam na sidhyati, tathaivarthajñanam api. ato 'dhyayananantaram dharmajijñasa karyetyukte saty anantaryasvarupe drstarthatvaprasakteh snanabhavalaksana yukteti || 87 ||

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[115] pratita bha

nanu satyam virodhinor ekenavaruddhe param nivartate. virodha eva tu kutah. adhyayananantaram hi adhitya snayad iti smrtyanumitasrutibalena snasyati. tatah sandigdhaprayojana[116]vadvedarthagocaram vicaram arapsyate, ata aha -- virodho yugapad iti. ayam abhiprayah -- drstarthadhyayanavidhibalena hy adhyayane pravrtto na pranmimamsasravanad virantum arhati. eko

hy upanitasya manavakasya pranavadir artvijyavicaravasanah sastrarthah. ato yugapadubhayam upanipatitam iti yukto virodha iti. nanu virodhinoh sahasambhavad eko badhyatam. adhitya snayad iti smrtyanumitasrutibalena nyayaprapta[117]durbaladharmajijñasabadho yuktah, ata aha -- daurbalyam vedabadhanad iti. evam ho manyate -- svadhyayo 'dhyetavyah ityadhitena svadhyayenartham janiyad iti vidhyarthah. tad yady adhyayananantaram snayad itimam amnayam atikramet. tac cayuktam. smrtyanurodhena pratyaksasrutavedabadhaprasangad, mulamulibalabalaviparyayaprasangac ca. ato balavaddharmajijñasanurodhena durbalasnanabadho yukta iti.

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[116] vantam veda (kha) [117] ptadha

kah punarvedah yo 'dhityasnanam badhate. nanuktam svadhyayo 'dhyetavya ity arthajñanaparyantah sastrartho 'nantarasnananusthanena badhito bhavatiti.{1,39}syad etad evam yady arthajñanartham adhyayanam bhavet. idam tvacaryakaranavidhyaupayikam, adhyayanavidhavadhikarasravanat. acaryakaranavidhiprayuktya canusthanalabhe visvajidadivat kalpananupapatteh. atah svayam adhikaravidhuro 'pi vidhir adhikaravantam acaryakaranavidhim anurudhya sidhyati. acaryakaranavidhau tvacaryakam eva kamayamanasyadhikarah. katham punaracaryakaranavidhir anangabhutam evadhyayanam prayoktum utsahate. prayajadayo hi darsapurnamasaprakaranadhitas tadangabhuta iti yuktam yat tabhyam prayujyanta iti. adhyayanam tv anarabhyadhitam na srutyadibhih kasyacidangataya sakyam avadharayitum. satyam evam evaitat. anangabhutam eva tupakarakam adhyayanam acaryakaniyogasya. atas tat tena prayujyate kratuniyogair ivadhanam. kah punar acaryakaranavidher adhyayanenopakarah. sruyatam. upaniyadhyapanad acaryo bhavati. na cadhyapanam adhyayanam antarena sambhavati. ato 'dhyapanaparam adhyayanam. svadhyayo 'pi bhutabhavyasamuccarena bhutam bhavyayopadisyata ityadhyayananispattyarthah. atas canyaparatvat svadhyayaksaranam avivaksitah pratiyamano 'py arthah. na cavivaksito 'rtho vicaram prayunkte. atah svadhyayadhyayanamatrenacaryakaniyoganispatter anarabhya mimamsa iti na snanasmrteh kenacid virodham upalabhamahe.

atrabhidhiyate -- yat tavadacaryakaranavidhiprayuktam adhyayanam iti. tatra na vidmah ko 'yam acaryakaranavidhir iti. yadi matam -- astavarsam brahmanam upanayita tam adhyapayed iti, avidhijño devanam priyah. nanenacaryakam bhavayed iti vidhiyate. api tu adhyayane astavarso brahmano 'dhikariti[118]bodhyate. nanu ca natrastavarso brahmano 'dhiyiteti sruyate. kin tu astavarsam adhyapayiteti. satyam. prayojakavyaparapara api vidhayah prayojyavyaparapara drstah yathavestau etayan nadyakamam yajayed iti atiratrena prajakamam yajayed iti ca. nanu

copanayitetyacaryakarane nayater atmanepadam ityupanayanenacaryakam nirvartayed iti pratyesyate.[119]naivam. natracaryakartham upanayanam atmanepadad avagamyate. api tu manavakarthad upanayanad anusangikam arcayatvam vaisvadevyam iksarthadivad dadhyanayanad vajinejya. akartrabhiprayartham hi nayater atmanepadavidhanam. acaryakarthatve tupanayanasya{1,40}kartaram eva kriyaphalam abhipreyat. ato 'stavarsam iti nayam acaryakaranavidhih. atha matam -- anumasyamahe vayam acaryakaranavidhim. smaryate hi --

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[118] codya (ka) [119] mai (kha)

upaniya tu yah sisyam vedam adhyapayed dvijah |

sakalpam sarahasyam ca tam acaryam pracaksate ||

iti. tad asyah smrter mulabhuta upaniyadhyapanenacaryakam bhavayed iti srutir anumasyate. tan na. smartavakyasadrsam hi mulam anumiyate. yathastakadigocaram[120]kartavyatavacanam upalabhyastaka kartavyeti srutir api kartavyatavisayaivanumiyate. na cehopanayanadinacaryakam kuryad[121]iti smrtivacanam. api tarhi upaniyadhyapayitari laukika acaryasabdam upacarantiti lokasiddham evacaryapadartham darsayati. tat katham itah siddhanuvadat kartavyatasrutir anumatum sakyate. na cahavaniyadivadalaukikam acaryakam. ahavaniyasabdo hi adhanapavamanahaviradijanyam alaukikam atisayavisesam abhinivisamano 'laukikartha iti yuktam. acaryasabdas tupaniya vedadatari upacaritah.

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[120] ra smartam ka (ka)

[121] bhavayed i (kha)

upaniya dadad vedam acaryah sa udahrtah |

iti smrteh. evam tu sandrstikam eva sisyopadhyayavad, nalaukikam acaryakam. api capravrttapravartanam hi vidher arthah. svayam eva cacaryake dhanayan yasasyan va pravartata iti kim tadvidhanena. atah sunyahrdayair vyavahrtam evedam acaryakaranavidhiprayuktam adhyayanam iti. kathañ caisa vrataniyamaditikartavyatavato 'dhyayanavidheh prayojakah. adhyapanam hy adhyayanam antarenanupapadyamanam laukikena rupenadhyayanamatram prayunktam. ato 'nanyaparatvat svadhyayadhyayanavidher navivaksitarthataya sakyam purvapaksayitum.

yad apy uktam upanayanam acaryakaniyogangam ityupaniyadhyapanenacaryakam bhavayed iti srutir anumita. atra ca katvasruter acaryakabhavanasamanakartrkam upanayanam avagamyate. na ca

prayogaikyadrte samanah karta bhavati. na ca tadangangibhavadrte sambhavatityacaryakaranavidhau sahangair angam upanayanam. tac ca kena dvarenopakuryad iti cintayam upaneyasadanam evopanayanasvabhavalocanaya dvaram avadharitam. upaneyo 'pi nakiñcitkaro 'ngam iti{1,41}tadvyaparapeksayam upanayanam prakrasyadhyayanam amnatam. upakarakam ca tadadhyapanavidheh. atas tad evopanayanadvarenadhyapanavidhina prayujyate. uktam ca katham acaryakaranavidheh prayojakatvam upanayanadvarakam hi tad iti.

atrocyate -- naivam adhyayanavidhih sakyate prayoktum, anangatvad anupakarakatvac ca. yac ca samanakartrkatvad upanayanam adhyapanangam ity uktam, tan na. vispastam hi vayam astavarsam brahmanam upanayiteti dvitiyasamyogad upaniyamanadvijakumarangam upanayanam avagacchamah. tasya ca tam adhyapayed ityadhyayanasambandhad yuktam eva samskararhatvam. ato manavakadvarenadhyayanavidhyangam upanayanam iti saty apy upaniyadhyapanenacaryakam bhavayed iti. vidhav anangam evopanayanam krtarthasamyogesu kalopalaksanarthatvasya sthitatvat. yatha darsapurnamasabhyam istva somena yajeteti. na hi tayor anyonyam angangibhavah, ubhayor api krtarthatvat, evam ihapi bhavitum arhati. astuvadhyapanangam upanayanam. tat tu samipaprapanamatram. atas tavanmatram acaryakaranavidhina prayujyatam, adhyayanangam tu visistamantradyupetam anena prayuktam iti na pramanam kramate. na ca phalacamasavadadhikarato visesalabhah. tatra hi yagangasomabhaksanaprakaranamnato bhaksayatis tadangam eva bhaksanam vigahate. na ceha tatha, adhikarabhavat. na ca juhuvad etad bhavitum arhati. sa hy anujjhitakratusambandheti dure 'py uddistamatra saiva pratiyate. upanayanam tu samipaprapanam anekadha bhinnam iti na visistavagatau kiñcit karanam. astu va visistopanayanam acaryakaranavidher angam, prayujyatam ca tat tena. na ca taddvarenadhyayanaprayuktih sambhavati. angam hi tadadhyayanasyety uktam. na cangam akrsyamanam pradhanam akarsati, pradhananam anangavasavartitvat. tasman na kathañcid[122]acaryakaranavidheh prayojakatvam. kasmac cadhyayanavidhir[123]acaryakaranavidhiprayuktya sidhyati. kascit kvacin niyukta iti hi niyogasya svarupam. tad ayam svayam aniyuñjano niyogatvad eva hiyeta. anadhikaratvat anyam upajivatiti cet. na. uktadhikaratvat. uktam astavarso brahmano 'dhikariti. yadartham hi yat karma sa tatradhikari. manavakaryam cadhyayanam iti tam adhyapayed iti vidhanad avagamyate,[124]ananyaparatvad asya.{1,42}na hidam adhyapanasvarupavidhanaparam, antarenapi vidhanam vrttyartham eva tu tatra pravrtteh. adhyayanavidhis casrutadhikaro 'dhikarinam apeksate. na hi jñayate kena svadhyayo 'dhyetavya iti. ato 'peksitavidhibalad adhyayanadhikrtapurusopadesa evayam tam adhyapayed iti. tad ayam arthah -- astavarso brahmano 'dhiyiteti. atah prayojakavyaparadvarena prayojyavyaparaparam idam iti varnitam eveti. atha matam atmartham adhyayanam na manavako budhyata iti na

pravartata iti, yady evam acaryartham api na budhyata iti na pravartetaiva. acarya eva[125]tmartham pravartayatiti cet, tulyam asya manavakarthatve 'pi pravartakatvam. sa hy asya hitakamo janati casyeyam abhyudayakarini kriyeti. tam imam avidvattvat svayam apravrttam anyo hitakamah pravartayisyati striyam iva svadhikare nisadam iva sthapatistyam. api ca acaryakaranavidhiprayuktatve 'dhyayanasya narthavivaksayam kiñcit karanam upalabhyate. tad yadi adhyayanamatram atmanugunataya prayunkte na tu svabhavikam sabdanam arthaparatvam vihanti,[126]svadhyayadhyayanasvarupamatrena cacaryakaniyogani[127]spatter abhidhavyaparasyananyaparatvat. ato narthavivaksayam kiñcit karanam asti. astu va acaryakaranavidhyaupayikatvena vidhyantaranam arthavivaksa, tathapi na mimamsanarambhena purvapaksavarnana sakya kartum. acaryakaranavidhyarthamatranirupanasyapi mimamsagatanyayakalapadhinatmalabhatvat. tasyapi svadhyayasabdavacyatvad avivaksitarthatvam iti cet. na. kalpitasya vidher anadhitasyasvadhyayasabdavacyatvat. tasya cavivaksitarthatve 'nyarthavivaksa anyarthavivaksayam punastadvivaksetyanavastha syat. na ca vyavasthasambhave 'vyavasthitah sastrartho yukto varnayitum. tad varam svadhyayadhyayanavidher adrstarthatvam, na tvacaryakaranavidhyarthatvenavyavastha. evam hi svabhavikam arthaparatvam sabdanam apalapitam na bhavati. na caikavidhyanurodhena krtsnasvadhyayapramanyaprasangah. bhuyovirodhe hy alpamanyayyam iti vaksyati vipratisiddhadharmasamavaye bhuyasam syat sadharmatvam (12.2.22) iti. tyajed ekam kulasyarthe iti nyayavido vadantiti navivaksitarthataya purvapakso yuktah.

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[122] dadhyapanavi [123] r adhyapanavidhi [124] anya (kha) [125] vainam acaryartham (kha) [126] nti adhya [127] nivrtte (ka)

{1,43} yad api catra raddhantitam saty apy acaryakaranavidhiprayuktatve 'dhyayanasya na tannivrttir eva prayojanam, bahirangatvat. yad etadadhyetaryarthajñanam jayamanam upalabhyate tad eva tasya prayojanam nyayyam. yatkartrka hi ya kriya sa tadarthaiveti yuktam, tatha[128]darsanat. nanu prathamabhavi prayojakavidhyadhikaranupravesas caramabhavyarthajñanad baliyan. ato nadhyetrarthatamadhyayanasyapadayitum utsahamahe. kim hi. prathamavagatacaryakaranavidhyarthatve pascadbhavinyantaragata karisyati. naivam. prag apy adhikarantarasambandhanavagamad asravanat. anyaprayuktaya canusthanopapattau visvajidadivat kalpananupapatteh. ata acaryakaranavidhiprayuktam adhyayanam asati prayojanasambandhe duhsthitam eva, sarvavidhinam adhikaraparyavasayitvat. so 'yam adhitasangavedasyantara mimamsadhyayanam cadhikaro nispadyate. sa hi tada viditapadartho vakyartham budhyamano madartham idam karmeti janati. yuktam caitad[129]yat kratvapeksitam arthajñanam prayojanataya sambadhyata iti.

evam ca paraprayuktav apy arthaparatvavighatad yuktaiva tadvicarartha mimamseti. tad idam anupapannam. na hi niyogarthanirvrtter anyad asti prayojanam sarvavidhinam[130]yena paraprayuktanusthano 'pi vidhih prayojanam apeksate. itaratha hi nitye 'pi tatkalpanaprasangat. syad etad -- asatyam api vidhyapeksayam arthaj jatam arthajñanam na hiyeteti arthajñanam arthaj jatam na niyogatah pratipannam iti. tan na. homad apy arthaj jatasya havirvikaradeh prayojanatvapatteh. kratvapeksitam arthajñanam naivam havirvikaraditi cet. tan na. asaty arthaparatve kratvanusthanabhavat kim kenapeksyeta. kartr[131]phalapradatvam api kriyanam naikantikam, rtvikkarbhasu vyabhicarat. atah prayojakavidhyarthah svartho vadhyayanavidhir iti narthaparatve pramanam pasyamah. madhye cadhikarakalpana vrthaiva, pravrttyanangatvat. bhavanti va svaniyoga eva paryavasyet. evam hi tadadhyeta janati nityo hi vidhyarthah sampadyo mameti. evam ca niyoganirvrttyartham adhyayanam, tadarthas ca svadhyaya iti narthaparatvam. arthas tu pratiyamano 'pi purvad ivaparo na vivaksita ity avicaraniya eva. tasmad avicaritamanoharatvad asya paksasya yathavarttikam evadhyayanavidhivicaro vacyah. sa ucyate. svadhyayo 'dhyetavyah, svadhyayam adhiyita iti{1,44}ca vidhir atra sruyate. phalavadvyaparagocaratvam ca svabhavikam sarvavidhinam ity apurusarthatmano 'dhyayanad uttirya purusarthatmakam phalam abhilasati. adhyayanam api sadhyatvadhinam sadhanatve niksipyate. tad ayam artho jayate adhyayanena kim api purusabhilasitam kuryad iti. na ca tadupattam ityamnanasamarthyad visvajidadivat svarga eva sakaladhyetrjanasamihitam phalam kalpyate. nanu ca dvitiyantasvadhyayapadasamabhivyahrtam adhyayanam tatpradhanam evavagamyate. tatas cadhyayanena svadhyayam samskuryad iti vakyartho 'vatisthate. na ca saktuvadasamskaryah svadhyayah, phalavatkratujñanopayabhutatvat. ato na phalantarakalpanavakasah. na. aviniyogat. na khalu svadhyayasyarthajñane viniyojika srutir upalabhyate. ato na tadarthye pramanam iti na samskararhatvam. bhutas ca svadhyayah bhavyam adhyayanam, bhutasya bhavyarthatayam drstarthata. itaratha kalpyam adrstam. na ca tad yuktam. ato viniyogabhangena svadhyayenadhyayanam samskuryad iti sastrartho yuktah. humphadadinam canarthakanam adhyayanad avyapakam arthajñanam. tesam adrstartham adhyayanam bhavatiti cet. tadardhajaratiyam ekasyaiva vidher drstadrstarthatvakalpanat. ata[132]ekarupenadrstarthataiva yukta. nanu ca ratrisatravadarthavadikam eva phalam srutatvad yuktam asrayitum. sruyate hi yam yam kratum adhite tena tenasya kratunestam bhavatiti kratuphalapraptir adhyayanasya phalam. athocyeta na prathame gurusakasad adhyayane phalam idam, api tarhi dharanadyartha iti. tan na. dharanadyartharthavadasyatidesatah prathamadhyayanasambandhat. ato ratrisatranyayenarthavadagatam eva viparinamena phalam upakalpayitum ucitam. syad etad evam yady arthavadah svarupato 'tidisyeran. na tv etad evam, sastratidesanirakaranat. prarocanamatram[133]iharthavadotthapitam

adhyayana[134]vidhinapeksitam sambandhum iti nanasrayaphalapadaviparinamah sakyate kalpayitum. ato naisapi kalpana yukteti visvajidadivat svargaphalataiva yukta kalpayitum. atah svargartham gurusakasad adhitya snanasmrtibalenanantaram snatva pascat sandigdham prayojanavantam vedartham vicarayatu ma va. sarvatha tavadadhyaya[135]navidhyartho nispanna iti na[136]kathañcid vedavirodham upalabhamahe.

_____notes_____

[128] tha loke da [129] t kra (kha) [130] nam yathoktam ye (ka) [131] trarthatva (kha) [132] aikarupyena (kha) [133] tram hy artha [134] nasya vi [135] yanamatrad evadhyayana [136] natra ka (ka, kha)

{1,45} atrocyate -- svadhyayo 'dhyetavyah svadhyayam adhiyiteti ca vispastam svadhyayasyadhyayanakarmatvam avagamyate. na ca saktuvad viniyogabhango yuktah. saktavo hi bhutabhavyupayogarahita na samskaram arhanti. na ca tatha svadhyayah, bhavyupayogitvat. iha hy adhyayananantaram aksaragrahanam, tatah padavadharanam, tatah padarthasmaranam, tato vakyartha[137]jñanam, tato 'nusthanam, tato 'bhyudaya iti paramparaya purusartha[138]prayojanapratilambhena viparivrttyadhyayanamatran[139]nadrstakalpanavakasah. yavad dhi viprakrstam api drstam upalabhyate, tavat tad evanusaraniyam. tad iha brahmanavakyesu pradhanavakyanam phalavatkarmavabodhanam phalam, angavakyanam tu sannipatyopakarakarad upakarakadrstadrstarthetikartavyataprakasanam. arthavadanam ca vidhyapeksitavisayaprasastyapratipadanam. udbhidadinam ca[140]namnam gunaphalavidhanam. upanisadam tu samparayikaphalopabhogocitacetanakartrpratipadanadvarena sakalavedapramanyapratipadanam ity uhaniyam. mantranam ca kesañcidanusthiyamanapadarthaprakasanam. yesam tu na drstam prayojanam tesam kratupurusarthadrstakalpana. na ca tadadrstarthatvenanyatrapi drsyamanaprayojanaparityago yuktah. svadhyaya[141]dhyayanavidhyadhyapitasya[142]mantrabrahmanasya prayojanakalpanavasare yathasakti prayojana[143]kalpanaiva yukta. tatra humadinam drstaprayojanasambhave japabrahmayajñadav adrstarthata. drstam caikaprayogavidhigocaranam[144]drstadrstaprayojanatvam proksanavaghatadinam. ato navasyamaikarupyam[145]eva sarvatraivastheyam. tad esa purvottarapaksasamksepa[146]rthah -- paralaukikadrstaphalatvad adhyayanasya narthajñanaparyanto 'dhyayanavidhyartha iti navasyam anantaram vedartho mimamsitavyah. ato na snanasmrtyadhyayanavidhyor virodhah. aviruddham ca na durbalam api badham arhatiti purvah paksah. siddhantas tu - svadhyayasyadhyayana[147]samskaryatvavagamadadhitena svadhyayena kim kuryad ityapeksite yogyatvenarthajñane svadhyayasya viniyogat, tasya caihikatvad anantaram drsyamanatvac ca na

vyavahitamusmikadrstasvargaphalakalpana yuktetyadhitena svadhyayenartham janiyad iti karanibhutasya vedasyanugrahakapeksayam,{1,46} yogyatvenetikartavyatamsopanipatini mimamsadhyayananantaram upanipatanti svakalopanipatina snanena virudhyata iti srutibaliyastvena yuktah snanasmrter badha iti suktam snanasya tena badhah syad iti || 88 ||

_____notes_____

[137] rthavadharanam ta [138] rthaprati (ka) [139] trad adrstakalpananavaka [140] tu

[141] yavi [142] sya hi ma [143] naparika [144] nam nanavidhadr (kha) [145] pyam evavase (ka) [146] pah (kha) [147] nakarmatvava (ka)

atra bhasyam drstarthata cadhyayanasyanantarye vyahanyeta, laksanaya tv eso 'rthah syad iti. tadadhyayanadrstarthatapratipadanasya punaruktatval laksanaya tv eso 'rthah syad iti cavijñayamanarthatvat kaiscid vyakhyatrbhis tyaktam. tat tavad aha drstartheti kaiscidantena. svayam tu cirantanalekhyesu vidyamanatvat samadhatte -- tad ucyata iti. ayam abhiprayah -- purvam hi na cadhitavedasyetyadibhasyena purvakalatamatram ktvapratyayenocyate, nanantaryam. na ca tadadhyayanadrstarthatve virudhyata iti smrtya sahavirodho darsitah. idanim tu yady apy anantaryavacanah ktvasabdah, tathapi samastasmrtyarthaparigrahe vedavirodhad varam laksaneti. paurvaparyavisesa anantarye ukte tadantargatapurvakalatamatram adhyayanasya laksyate. evam hi drstarthadhyayanena sahavirodho bhavatiti || 90 ||

aparam api smrtya sahavirodhaprakaram aha -- grantheti. adhityeti ino rupe virodhah nena iti. idam canvaruhyavacanam iti nativadaraniyam. ino hi nityasahacarito 'dhisabda ekadesabhutah, na hi tasya kevalasya prayogo drstapurvah. ata ino rupe samudayaprasiddhih. inas tv avayavaprasiddhih. sa ca samudayaprasiddher durbala. svadhyayadhyayanadhikare cadhityeti srutam tadvisayam evavagamyata ity ato 'pi nadhigamartha[148]kalpana yukteti || 91 ||

_____notes_____

[148] rtha iti (ka)

{1,47}atra bhasyam na cedam snanam adrstartham vidhiyate iti. tad vyacaste -- yas tv iti. yo hi srutismrtyor evam avirodho bhavatiti gurugehadanavrttasyaplavanamatram adhitya snayad iti prayajadivat pradhanam adrstartham vidhiyate. athava mantradyupetam adhyayanasya pradhanakarmanah proksanadivadadrstartham narasamskararupam snanam vidhiyata iti manyate, tasya vaksyamanam uttaram iti || 92 ||

tad idanim uttaram aha - iheti[149]dvayena. brahmacarino hi na snayad ity asnanadiniyama uktah. na ca tatra kasyacid avadhitvam asritam. ato 'sau kiyantam kalam iti bhavaty avasanapekseti. yady evam tatah kim ata aha -- tata iti. apeksitavidhau drstarthatvam. itarathadrstartham snanavidhanam. na ca drste sambhavati tad yuktam. ato 'peksavasadasnanadiniyamanivrttim eva adhitya snayad iti snanam laksayati. tad dhi asnanavirodhi snanam, virodhisatta ca virodhyantaranivrttya vyapta. atah snanenasnananiyamanivrttilaksana yuktaiva. tatsahacaritas ca gurukulavasadaya iti tannivrttya tesam api nivrttir laksyata iti. nanu yuktam virodhinoh sahasambhavat snanenasnananivrttir laksyata iti. gurukulavasadidharmanivrttau (?kr/ku)to hetuh. yac casnanadiniyamasahacarito gurukulavasadis tannivrttya nivartyata ity uktam tad ayuktam. pramanantaragocare hi visaye tad yuktam. yatha loke bhojanakale kevalasthalaparimarjanopadese sthala(di)ni parimrjyantam iti bhavati tatsahacaritanikhilabhojanopakaranasankhasuktikadiparimarjanopadesah . srutismrtyos tu yavadupattamatravisayatvat sahacaritadigrahanam anyayyam. ucyate -- syad evam yadi srutimuleyam adhitya snayad iti smrtih{1,48}syat. iyam tu nyayamula. nyayas ca sakalabrahmacaridharmanivrttau samanah. kah punar asau. sruyatam. brahmacaridharma hi gurukulavasadayo 'dhyayanangam adhyayanasamaptau samapyante istisamaptav iva vratam iti nyayah. ato 'snananiyamanivrttimulena sakalagnindhanadibrahmacaridharmaparyavasanalaksana yukteti. idam tu kin tu laksanayetyadibhasyenoktam iti veditavyam || 94 ||

_____notes_____ [149] ti. bra (ka)

prakaranartham idanim upasamharati -- tasmad iti. ayam arthah -- yad adhyayanasabdo 'dhigamartha iti vyakhyatam, yac ca snayadityasnanadiniyamanivrttilaksanarthah snanasabda iti, tatha athato dharmajijñaseti[150]dharmajijñasakramavacano 'thasabdo 'dhyayananantaropanipatismartasnanabhavalaksanartha iti yad uktam tatra[151]ca sarvatra drstarthatvam hetur iti || 95 ||

_____notes_____

[150] ti ji [151] tra sa

atra codayati -- snatvetityantena. evam hy uktam daurbalyam vedabadhanad iti. evam ca vedabadho bhavati yadi vedarthah sarvathaivopeksyeta. yadi tu smrtyanurodhenadhyayananantaram snatva sandigdham prayojanavantam vedartham budhyamano jijñasate, tato na kascid vedavirodho drsyata ity avirodhita snanasyeti. evamva[152]dina uttaram aha -- evam iti snanabadhanamantena. ayam arthah -- bhaved api smrtyanurodhenanantaram snanam yadi tavanmatram eva smrtam syat. iha ca[153]snanad uttarakalam api nanavidhani nityani naimittikani ca karmani smaryante. tad yadi tany apy anurudhyante, tato 'tyantaya

vedabadhah. na ca tany apy avicaritavedartho yathavad anusthatum iste. na caviduso 'dhikaro 'sti. vaksyati hi -- na cavidvan vihito 'stiti. tadavasyam anurudhyapi smrtim kiyaty apy adhvani gatva punas tadbadho vaktavyah. tad varam adhitavedatvena vicarayogyatvanmanavakasyadhyayananantaram[154]agate kale{1,49} prathamopanipatino virodhinah snanasyaiva badhanam. ato 'nadhitavedatvena yavannityanaimittikakarmano 'nusthanayogyah, tavad akurvann api tani na pratyavaiti. adhitavedataya yogyo 'kurvan pratyaveyat. na cavidvan kartum saknoti. na cavicarayan janatityadhyayananantaram[155]eva dharmajijñasa yukteti. idam cottaravi[156]bhavad uktam. paramarthatas tv adhyayanavidhyarthasampadanaya pravrtto na pran mimamsasravanad virantum arhatityadhyayanavidhibalaprabhavita evayam arthah. na hi pradhanam anangam anusthitam paryavasyati. vaksyati hi sangam pradhanam aikasabdyad iti || 98 ||

_____notes_____

[152] vadatah [153] tu (kha) [154] m upaga (ka) [155] ram karma [156] vai (kha)

evam smrtibadham upapadyatraivadhikaranam[157]udaharati -- so 'yam iti. itirivarthe. pathakramasyeva srutikramasyayathamarthad badho 'vagamyata ity arthah. uktam hi kramakopadhikarane kramakopo 'rthasabdabhyam -- (5.4.1) iti. atra hi agnihotram juhoti yavagum pacatity udahrtya vicarayisyate -- kim hutva paktavyam, uta paktva hotavyam iti. atra[158]pathaprama[159]nyad hutva paktavyam iti purvapaksita uktam pathakramasyarthakramat kopo badhah. arthavasena hy atra pathakramo 'tikramitavyah. yathapathakramanusthane hy artho na samvarteta. homartho hi pakah. sa homad uttaram[160]anusthito 'narthakah syat. homas ca havaniyadrte na sidhyet. tasmad adau srapanam tato homa iti. tadvad ihapi yady apy adhyayananantaryarupaktvasrutya snanasya kramo 'vagatah, tathapy adhyayanadrstarthatasamarthyena badhitavya iti. tatparigrahe 'dhyayanavidhyartha eva badhitah syat. srutikramo 'py arthanusarena[161]badhyata eva, artharthatvat sarvasyeti kramakopadhikarane tikakarenoktam iti.{1,50}adhikaranantaramatraivodaharati[162]- gunapradhanayor iti. vaksyati -- angagunavirodhe ca tadarthyat (12.2.25) iti. atra ca pradhanabhutasutyakalanurodhenangabhutadiksaniyakalabadho vaksyate, pradhanarthatvad anganam. pradhanavirodhe satyanarthakyat. evam ihapy adhyayanasnanayoh kramamadhityasnayad iti smrtir upadisati. kramas ca kramavatam angam ity[163]avivadam sarvavadinam.[164]tad yady esa kramo 'nurudhyeta, tatah pradhanabhutam drstartham adhyayanam eva badhitam bhavet. na ca gunanurodhena pradhanabadho yukta iti || 99 ||

_____notes_____

[157] nartham u [158] ta [159] dhanyad [160] rakalam a [161] rodhena badhitavya e (ka) [162] risyati (ka) [163] ti sa [164] nam avivadasiddham

evam tavat smrter atyantabadho bhanitah. idanim[165]virodhanusaritvad badhyabadhakabhavasya yavanmatram eva virudhyate tad badhitavyam. gurukula[166]vasaparityagamatram ca dharmajijñasaparipanthi, tadayattatvat[167]tasyah, na madhumamsadiseveti na[168]te badhitavya ity aha -- snaneti || 100 ||

_____notes_____

[165] nim tu vi [166] lapa [167] tvad dharmajñanasya na [168] na ba

tasmat smrtyekadesabadho 'yam na samastasmrter[169]badha ity aha -- tasmad iti || 101 ||

_____notes_____

[169] ti

nanv evam parityaktagnindhanadibrahmacaridharmah snatako jata iti snatako nityam sucih sugandhih snanasilah iti vidhipraptam madhvadisevanavad dharmajijñasayam avirodhi yat snanam tad api kriyatam[170]ata aha -- gurugeheti. sakalabrahmacaridharmanivrttau hi snatakasabdah prayuktah, nagnindhanadikatipayadharmanivrttau. ato yavad gurugeha[171]nivrttir madhvadisevasamudayasyamso na samapyate, tavat snataka eva na bhavatiti na snanam{1,51} asnanadiniyamanivrttih paryavasyati. snanam na prapnotityarthah. sakalabrahmacaridharmanivrttivaci snatakasabda iti || 102 ||

_____notes_____

[170] m ity aha [171] had vini (kha)

vyakhyaya tad eva prayoganusarenaha -- gurugehad iti. yavad dhi gurugehan na nivartate na niskramati, tavat snatako na kathyate. ato na snatakadharmam labhata iti. yady evam tarhi ma snatu, daraparigraham kin tu na karoti. upattadaro 'pi[172]gurau nivasan dharmam jijñasata eva,[173]ata aha -- tad iti. gurugehanniskrantasya krtamantradyupetasnanasya tatra snanat paro darasangraho vihitah snatakah sadrsim bharyam vindeta iti. tat katham akrtasnanasya bhaved iti || 103 ||

_____notes_____

[172] hi [173] vety ata

atra bhasyam vedam adhitya snayad gurukulan ma samavartisteti. tadasangatartham iva laksyate. katham hi vedam adhitya snayad gurukulan ma samavartisteti. tad vicchidya yojayati -- vyakhyayeti. purvam hi na cedam snanam adrstartham ityadina bhasyena smrtivakyam vyakhyaya punas tad eva kirtitam asyah smrter ayam artha ity uktam bhavati || 104 ||

nanv anantaryad gurukulan ma samavartistetyanenaikagrantho 'vagamyate. kim tatparityage karanam[174]ata aha -- samavartisteti. na hy anantaryam eva sambandhe karanam. api tarhi, yogyatapi. iha ca virodhad anantarye 'py asambandha iti || 105 ||

_____notes_____

[174] m ity ata

athapanitam katham vyakhyeyam ata aha -- athasabdeneti. purvam hi gurukulavasavasanabadhanartho 'thasabda iti vyakhyatam gurukulan ma{1,52} samavartista katham vedavakyani vicarayed ityadina bhasyena. na ca tatra hetur ukta iti smrtidrstarthataprasangena manasi viparivartamano 'bhihitah. athasabdo hy anantaryaparatve 'drstarthah syad iti tatpariharaya gurukulan ma samavartistety evamaparo vyakhya[175]yata iti. yad va gurukulavasanivrttimatram badhyate na krtsnasmrtyartha iti, tatrayam hetur ity aha -- tanmatrasyeti || 106 ||

_____notes_____

[175] khyata (kha)

etad eva vivrnoti -- smrtipraptam iti. idanim adhite vede 'dhitya snayad iti smrtipraptam madhvadisevanam pratisedhayan sutrakaro 'drstarthopadesi syat tesam dharmajijñasayam avirodhat. na ca tad yuktam iti || 107 ||

yas tu smrter avirodham vadann evam aha -- smrtivasad anantaram snatva gurugeham pravisya dharmo vicarayisyate tan na kascid virodhah syad iti, tam pratyaha -- nivrtyeti. nirgatya hi punah praveso 'drstarthah syad iti. purvam cedam udbhasyam eva paricodyanyatha parihrtam. idanim bhasya[176]nusarenadrstarthataya parihriyate ity apaunaruktyam || 108||

_____notes_____

[176] syakaranu (ka)

nanu katham praveso 'drstarthah syat, tasya hi vicaro drstam eva prayojanam ata aha -- nirgama iti. krtarthasya nirgamo nissaranam drstartham syat. itarathadrstartham. ato nirgatyapraveso 'drstartha iti vadata nivrtter adrstarthatvam uktam bhavati || 109 ||

atas sabdam idanim anusandhatte -- atheti. yadaivathasabdena drstartham{1,53}anantaryam upadistam, tadaiva kriyamatranantaryasyadrstarthatvad vedagrahanam vedarthanirnaye hetur ity uktam[177]eveti kim atas sabdeneti || 110 ||

_____notes_____

[177] ktam bhavatiti ki

pariharati -- yogyatvam iti. anantaryopadesad vedadhyayanena dharmajñane yogyo bhavatiti jñayate, na tu taddhetukaiva[178]dharmajijñaseti || 111 ||

_____notes_____

[178] ka dha

atas caivamvidhah puruso dharmajñane[179]yogya ity etavad evathasabdenoktam syat, na hetuvisesa ity aha -- laksanam iti. na ca hetvantarabhavat parisesyasiddham adhyayanam sakyam vaktum ity aha -- jijñasaya iti || 112 ||

_____notes_____

[179] nayogyo bhavati i

dharmaphalarthitvacaryakayasahprabhrti jijñasaya hetutvena sambhavati. taddhetutve ca dharmajijñasayah sudradhikaro dosa iti pariharantaram aha -- atas sabda iti. athasabdo hy anantaryam upadisan yad vedadhyayananantaryam upadisatityuktam, tad vaksyamanatas sabdapratipadyahetutvabalena. itaratha tv arthantaravacano 'yam athasabdah sambhavyeteti || 113 ||

anyatha paunaruktyam aha -- snanabadhasyeti. yady apy athasabdena vedadhyayanam dharmajijñasaya hetur iti pratipaditam, tathapi hetvantaravacanatvad atassabdo na punaruktah. snanabadhasya hetutvam atassabdo vadati.[180]snanabadhahetum aviskaroti -- yogyasyeti. adhitavedo hi{1,54} nityanaimittikanusthanayogyo[181]jato yady[182]avidvattaya nanutisthet, pratyaveyat. ato 'dhitavedatvan navasthatum labhyate jhatiti vidvattayam yatitavyam iti || 114 ||

_____notes_____

[180] datiti (kha) [181] gyo bhavati ya (ka) [182] dy asav avi

atra bhasyam dharmam jijñasitum icched iti. tatra sandhatulintumunam iccharthatvat paunaruktyam asankya visayabhedat pariharati -- sanvacyeti. sanvacya tavadiccha antaram samanapadopattam jñanam eva karma vya[183]pnoti. tatkarmiketi yavat. tavata ca bhagena saiva gamyate, na linader artho vidhyadih.[184]isis tu yady apicchavacanah, tathapi[185]cchantaravacanatvad apunaruktah. tatha hi -[186]sanva[187]cyecchaya bahyah padantaropatto va dharmah karma, jñaneccha va, dharmajñanecchadvayam va. karma[188]bhedaprakatanam icchabhedasphutikaranartham. lintumunos tu vidhisamanakartrkatvavacanatvat spasto visayabheda ity apunaruktateti. kim punar atrasutritadvitiyecchopadane bhasyakarasya prayojanam, dharmam jijñasetety evam hi vacaniyam ata aha -- sutriteccheti. evam hi manyate -- yatha sisyo balah presanayam ayogyatvad dharmajñane pravartayitum sutrakarenadhyesito

dharmajijñaseti vadata, tatha tadgatim anuvidadhanena bhasyakarena sutriteccha katham nirvartyeteti dvitiyeccha asutritokta. ata icchopadesenapi kartavyatopadista bhavet, tatpurvabhavitvad icchayah. na ceccha nesyate. bubhuksavat. tatha hi eko bubhuksamano bhunkte. anyas tu mandanalatvad abubhuksus tam api kamayata eveti || 115-117 ||

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[183] pra [184] dir iti [185] visayabhedad api (kha) [186] tadvapye [187] tto dharmo jña [188] rma. icchakabhama[?] (ka)

{1,55} tatra dharmajijñasasamasapadam vigrhnata bhasyakarena dharmaya jijñasa dharmajijñasa. sa hi tasya jñatum icchety uktam. tadaksipati -- prakrtyeti. yatra hi tadarthye caturthisamaso bhavati, tatra prakrtya vikrtih samasyamana drsta. yatha yupaya[189]daru yupadarv iti. aprakrtivikarayos tu na samasah yatha randhanaya sthali, avahananayolukhalam iti. tatha[190]prakrtivikrtigrahanam kartavyam iti[191]tadarthyasamase varttikakarenoktam. na ca samarthyapradarsanartham tat. ato 'prakrtivikarayor api yatra samarthyam tatra samaso bhavaty eva. ato dharmajijñasapade 'pi samarthyasya vidyamanatvad yuktas tadarthyasamasa iti vacaniyam. samarthyasyaiva prakrtivikarabhavam antarenanupapatteh. vigrahavakyarthabhidhanasaktir hi samarthyam. na ca yatha randhanaya sthaliti sruyamana caturthi bahyanimitta[192]bhutaya arandhanaprakrter api sthalyas tadarthyam abhidyotayati tatha[193]randhanasthaliti samasah, mandatvat tadarthyasya. prakrter eva tu darvader yupadivikrtibhavapatter vyaktam tadarthyam iti yupaya darv iti vigrhya kathitam yupadarusamasad api sujñanam. ata eva samasavidhau tadarthyagrahanam prakrtivikrtigocaram vyakhyatam tatraiva tadarthyasya spa[194]statvat. aha ca --

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[189] padarvadav iti [190] tha tadarthyasamase pra [191] ti va [192] ttaya (kha) [193] randhanayastha (ka) [194] sphutatva

bahyasya hi[195]nimittasya tadarthyam naiva tadrsam |

_____notes_____

[195] ca (kha)

yadrsam prakrteh spastam vikaram prati drsyate ||
iti. tatha ca naprakrtivikrtyos tadarthyasamaso drstacarah. asvadhasadisu sasthisamasasrayanat.
vaiyakaranakhyayam tu saty api samase 'lugvidhanad vibhaktih sruyate iti yuktam eva vrttivigrahayor aikyarthyam asaty api prakrtivikrtibhave. dharmajijñasapadasamasas tu vivadaspadibhuta eva. tasmad asamaso 'yam || 118 ||

{1,56} evam aksipya samadadhati -- sa hiti. nayam caturthisamasah. kin tu asvadhasadivat sasthisamasa evayam. tatha hi sa hi tasya jñatum iccheti sasthyantena tada vigrhnatiti. nanu dharmaya jijñaseti vigrahavacanam tat katham vyakhyeyam ata aha - dharmayeti. nedam vigrahavacanam, kin tu sasthyarthavisesapradarsanam iti || 119 ||

atha codayati -- prapnotiti. tadarthyaruparthavivaksayam hi caturthy eva prapnoti. sambandhasamanyavivaksayam tu tadarthyavacanam katham iti || 120 ||

pariharati -- sambandhamatreti. sutrakarena hi sambandhasamanyavivaksaya dharmajijñaseti sasthisamasah prayuktah. nirvisesasamanyanupapattes tu visesakanksayam bhasyakarenaiva tasya samanyasya tadarthyarupavisesanisthata varnyate, tenayam api na dosa iti || 121 ||

atraparam dharmajijñasasvarupapradarsanartham kanyasya sadhanani kani sadhanabhasaniti bhasyam. tatra sadhanabhasapadam vyacaste -- sadhanabhasateti. purvapaksasyartho dharmasya sadhanabhasam iti. katham punah purvapaksasyarthah sadhanabhasah, ata aha -- anyasadhanam iti. anyasya hi sadhanam anyasya sadhanavadavabhasamanam sadhanabhasam bhavatiti || 122 ||

etad evabhivyanakti -- kratvartham iti. kratvartham hi parnamayyadi{1,57}purusarthasyapapaslokasravanader ucyamanam sadhanabhasam bhavati. purusartham ca godohanadi krator ucyamanam tadabhasam bhavatiti. atra bhasyakarena ko dharmah kathamlaksanah iti codanasutrena vyakhyatam ity uktva kanyasya sadhananityadi sesalaksanena vyakhyatam ity uktam. tad ayuktam iva drsyate, sesalaksanasabdo hi trtiyadhyaye prasiddhah. na ca tatra sadhanadi sarvam vyakhyayate, atah katham ity asankyaha -- sesalaksaneti. nayam trtiyadhyayavivaksaya sesalaksanasabdah prayuktah, kin tu parisistasakalasastravivaksaya. ata evaikavacanam iti || 123 ||

atra bhasyakarena sastrarambham aksipatoktam -- dharmah prasiddho 'prasiddho va syat. yadi prasiddhah, na jijñasyah. athaprasiddhah, nataram iti. tatrabhavavacanatvannañah ko 'yam atisayanikah pratyayah. na hi nisedhasya svagato visesah kascid astity asankyaha -- prasiddha iti. satyam. nabhavasya svagato visesah, tathapi nisedhyatantratvad nisedhasya tadatisayat so 'py atisete iti. tad iha prasiddhe jñanecchamatrasyaivabhavah, na jñanasya aprasiddhe tu na jñanam na ceccheti dvayanisedhad atisayo yuktah. asakyatvan nesyate na jñayate cetyartha iti || 124 ||

atra pariharabhasyam dharmam prati vipratipanna bahuvidah. sa hi nihsreyasena purusam samyunaktiti, tad vyacaste -- jijñasya iti. sandigdhasya hi prayojanavato nirnayaya matimanto yatante. tatha ca dharmah. tasmad ayam api jijñasyata iti || 125 ||

kidrsah punardharme samsayah kinnimitto va, ata aha -- svarupadisv iti. purvam tavad dharmasya svarupadisu madhye pramanasvarupabhyam dvedha{1,58} vipratipadyate. vipratipattih kriyate iti bhave[196]pratyayah. vadivipratipattis ca samsaye nimittam iti naiyayikah. tasmad esa samsayo bhavati kim khalu dharme pramanam, kimsvid yogipratyaksam uta codaneti. pramanasamsayad eva tu svarupasamsayah, kim yagadir dharma[197]uta caityavandanaditi. tad atradyasyadhyayasya prathamapade nirnayah karya ity aha -- padeneti. atra hi sambhavitetarapramananisedhena sambhavitapramanyanise[198]dhena ca pramanyam upapadayisyate. tadupapadanac ca svarupopapadanam api krtam bhavati. tripadyam tu kathamlaksana ity amuna pratijñatah pramanaprakaro nirupyate. pramanyam tv ihaivopapaditam. ata eva padavasane iti pramanatvam idam prasiddham iti vadati. arthavadadhikarane ca siddhapramana[199]bhavasya iti, prakarasya tu tadvatah pramanad anatibhedat krtsno 'dhyayah pramanalaksanam ity akhyayate iti || 126 ||

_____notes_____

[196] rupam. va [197] ahosvit cai [198] rakaranena [199] nasyeti

evamadyapadaprayojanamuktvoparitanatantraprayojanam aha -- sthita iti dvayena. ajñanam ekamarga[200]drsvanam casamsayad bahuvidam vakyarthanirnaye samsayan na matir upajayate. prathamam tavad vidhyarthavadamantranamnam arthe prayojane samsayah stutyadyupayogapra[201]tipadanenarthavadadhikaranadyair apanesyate. punas ca dvitiye yajati dadati juhotityadinam carthabhedabhavad bhedasamsayah sabdantaradhikaranadibhir ity esa dik. atah sandigdhaprayojanavattvat[202]param api sastram pranetavyam iti || 128 ||

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[200] rginam ca [201] pradarsanena [202] tvad apa (kha)

ity upadhyayasucaritamisrakrtau kasikatikayam prathamasutram samaptam ||02codanasutra
{1,59} codanalaksano 'rtho dharmah iti sastrarambhasutram. tad vyacaste -- dharma iti. ayam abhiprayah -- prathamasutre hi visesa[203]dharmajijñasa pratijñata, tadabhiprayena ko dharma iti prstam. visesas ca pramanavisesat sidhyati.
pasandagame hi pramane caityavandanadayah kriyavisesa dharma bhavanti. vedagame tu yagadayah. tad iha samanyatah siddhadharmoddesena pramanavisesas codana vidhiyate. tatas ca dharmavisesasiddhih. yas tu samanyatma dharmasya pritisadhanatvam, so 'vivadasiddha eva sarvavadinam. na hiha kecid vivadante yah pritisadhanam dharma iti. tatha ca nrgunavadino yato 'bhyudayanihsreyasasiddhih sa dharmah ity ahuh. subha cittavasaneti saugatah. punyah pudgala ity arhatah. sarve caite

pritisadhanatayaiva tair dharma isyante. ata eva casyam vacanavyaktav arthasabdo 'nuvada iti vaksyati labhyate 'rthanuvadena iti. esaiva catra vacanavyaktir varttikakarasyabhimata. itaratha arthasabdasya vidhyanuvadayor asambhavah iti vaksyati.[204]nanu ca svarupavisese 'peksite pramanavisesa[205]vidhanam asangatam, ata aha -- svarupader iti. dharmapadarthasyedam pramanam ityukte pramanadhinatvat prameyasiddher arthad idam uktam bhavati yaccodanapraveditam tad dharmasvarupam iti. adisabdena tadabhasam upadatta iti. yas tu vivaksitatirodhanamuktam iti manyate, tam pratyaha -- svarupam iti. samanyatah siddhadharmasya svarupavisesa iha sutryate iti || 1 ||

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[203] saji (ka) [204] titi [205] sabhidhana (kha)

nanv evam anyataravidhav anyatarasyasrautatvat ko dharmah kathamlaksana ity ekenaiva sutrena vyakhyatam iti bhasyam nopapadyate, ata aha -- dvayam iti. ekatra srutyupatte aparam arthad vyakhyatam bhavatiti{1,60} pramanavidhav arthat svarupasiddhir ukta. svarupavidhav api pramanam arthat sidhyatity aha -- svarupa iti. yas codanalaksanah sa dharma ityukte 'rthac codana dharme pramanam ity uktam bhavati. na hy apramanakam vastu svarupakl[206]ptyai prabhavatiti || 2 ||

_____notes_____

[206] siddhyai pra

atra bhasyakarena codaneti kriyayah pravartakam vacanam[207]iti codanapadartho vyakhyatah. tad ayuktam, pravartakasya codanatvat pratyayasya linades tattvad ata aha -- kim aditi. ayam abhiprayah -- satyam pratyayamatrasya pravartanatmako vidhir arthah. na tu tavanmatrasya pravartakatvam, svavyapare hi purusah kartrtvena niyujyate. amsatrayatmika ca bhavana tadvyaparah. atah samanapratyayopadanasrutibalapratilabdhabhavanaparirambho vidhiratadiyanikhilavisesa[208]nalabhad na naram pravartayitum utsahate. sakalatadvisesanalabhas ca narte vakyat sidhyatiti yuktamuktam pravartakam vakyam codaneti.[209]evam cavayavarthah kim iti sadhyakanksam nirdisyadisabdena sadhanetikartavyatakankse nirdisati. etad uktam bhavati -- kim kena katham ity anenatmanapeksitaih sadhyadibhih purnah pratyayah pravrttiparyante vidhau samarthah, tadrahitasya bhavasyanusthanayogyatvat. tatpuranam cedam anenettham kuryad iti vakyad iti vakyam eva codaneti || 3 ||

_____notes_____

[207] m ahur iti [208] sasampado na (ka) [209] sa ca

atra bhasyakarena codanayas taditaresam ca pramananam

dharme pramanya[210]pramanyapradarsanartham uktam codana hi bhutam ityadi. tad ayuktam, sutrakarena sadautpattikasutrabhyam vaksyamanatvad bhasyakarasyapi tatraiva tadvivaranam ucitam.[211]atah kim atraksetre klesenata aha -- codaneti. ayam abhiprayah -- codanalaksana iti samasapadam. samasas ca sati samarthye bhavati. visesanavisesyarthavacanam ca padanam samarthyam. na ca vyavacchedadrte{1,61}padanam visesanavisesyabhavah. atas codanalaksanatvayor itaretaravyavacchedat codanaiva pramanam, pramanam eva codanetyavadharanadvayam atra vivaksitam. tac copapattisakanksam iti mimamsagotranusari bhasyakaro 'nupapattikaryam vacanam ksanam apy aksa[212]mamanah pratijñasutra eva sambhavanaprasiddhyartham avadharanadvaye yuktilesam asprsad iti || 4 ||

_____notes_____

[210] nyapra [211] ta (kha) [212] sahamanah pra

tatra pramanam etety avadharanayam tavad yuktilesam aha -- sambhavyata iti. evamvidhesv atindriyesv apy arthesu sabdasya pramanyam sambhavyate. atah pratijñayam sambhavitam pramanyam hetunopapadayisyata iti. codanaivetyavadharane yuktilesam darsayati -- indriyader iti. vaksyati hi satsutrenendriyader asamarthyam tadanagataveksanena[213]bhasyakrteha kathitam iti || 5 ||

_____notes_____

[213] na ka

katham punah sabdasya pramanyam sambhavyate, ata aha -- atyanteti. arthagocarajñanajananasaktir hi pramananam[214]pramanyam. sa caivam nama sabdanam vyapini yadatyantasaty api gaganakusumasamsargadau dhiyam upajanayatiti yukta tesu pramanyasambhavaneti. nanv evam tadvad evapramanyam apadyata iti pramanyam sadhayato 'pramanyam apatitam, ata aha -- teneti. ayam abhiprayah -- utsargo hi jñanajananena[215]pramanyam. tat pauruseyesu sabdesu vandhyasuto yatityadisu. tad dosad apodyetapi. apauruseye tu[216]sabde pundosabhavat svayamadustatvac ca pramanataivanapodita setsyatiti || 6 ||

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[214] pramanatvam sa (kha) [215] ne pra [216] tu pu (ka)

atra codana hi bhutam ityadibhasye[217]codanapadena sabdamatram vivaksitam ity aha -- codaneti. karanam aha -- na hiti. vidhayako hi{1,62}sabdo mukhyas codanapadarthah. na casau bhutadivisayah sambhavatiti sabdasamanyam laksayatiti || 7 ||

_____notes_____

[217] syam tad iha co (kha)

itas caitad evam ity aha -- indriyeti. samanajatiyayor eva spardharhatvat sabdamatram eva pratyaksadisamanyena spardham arhati, na tadvisesah. bhavati hi sampradharana kim lauhamaniyatam uta daravam iti. na tu kim lauham uta khadiram iti || 8 ||

atra bhasyakarena laksyate yena tallaksanam iti laksanapadartho vivrtah. tad idam nimittabhiprayam pramanabhiprayam vety aha -- nimittamatram iti. pramanam vety atrapi pakse sisyabuddhiprathimne pramanavikalpan aha -- pramanam veti. pramanam vety atrapi paksa ity arthah. pramanam hi karakavisesah. vivaksatas ca karakapravrttih. ato yad eva sabdadinam vakyarthajña[218]navasananam madhye prakrstasadhaka[219]taya vivaksyate tat pramanam iti. pramanaprasangena phalam api darsayati -- purvesam iti. sabdadinam pramanye vakyarthajñanam phalam. antaralikam tu karanavyaparataya pratipadayitavyam. vakyarthajñane tu pramane hanadibuddhih phalam iti vivecaniyam iti || 10 ||

_____notes_____

[218] jñananam (kha) [219] na

nanu pramanapakse jñanam api laksanapadarthah. tad dhi pramanam.[220]atah katham sabdavisesavacina codanapadena samanadhikaranyam ata aha -- jñana {1,63}iti. asyarthah - na[221]tavad jñanam eva pramanam iti niyamah. vivaksavasena hi sabdadinam pramanyam uktam eva. api ca yadi jñanam eva pramanam tadvivaksaya ca laksanasabdah prayuktah, tathapi codanasabdena tadgocaram jñanam tatkaryam laksyate yadi tadvivaksaya laksanasabdaprayogah. atha tu padarthajñanadivivaksaya, tada sabdakaryasya[222]jñanasya yad aparam[223]karyam padarthajñanadi tac codanapadena laksyate. asti hi karyakaryasyapi paramparaya sambandho laksanabijam iti || 11 ||

_____notes_____ [220] nam tat ka (ka) [221] navasyajña [222] sya ya [223] param pa

nimittarthe tu laksanapade sabde ca pramane mukhyarthayor eva dvayor api samanadhikaranyam ity aha -- nimitteti || 12 ||

atra codanaivetyavadharane dharmasyendriyadigocaratvam apakrtam. tad ayuktam, dravyadir hi dharmah. sa caindriyika eveti pratyaksasutre vaksyate, ata aha -- dravyeti. ayam arthah -- satyam dravyadayo dharmah. na tu svarupena kin tu sreyassadhana[224]tarupena. ato na tadaindriyikam iti na dharmasyendriyagocaratvapattih. adisabdenakrter upadanam iti || 13 ||

_____notes_____

[224] naru

kena tarhi rupenami dharmah yad vedavedyam iti, tad darsayati -- sreya iti tvamantena. sreyassadhana[225]saktyatmana hi dravyadayo dharmah. na tadrupam amisam vedadrte sakyate 'vagantum. na hi godohanena pasukamasya pranayet ityadisrutim antarena godohanadayah sreyassadhana iti pramanantaram prakramata iti. prakrtam anaindriyikatvam dharmasyopasamharati tasmad iti || 14 ||

_____notes_____

[225] natvatma (kha)

{1,67} atra bhasyakarena nanyat kiñ ca nendriyam itindriyamatram asaktam dharma ity uktam. na caitavata codanaivetyavadharanopapattih. anumanadisaktiprasakter anivaritatvat, ata aha -- pradarsanartham iti. yatha hi sutrakarena sarvapramananimittatve vivaksite tatpratyaksam animittam iti pratyaksamatrasyanimittatvam uktam, tatha tacchilam anuvidadhanena bhasyaka[226]rena pradarsanartham indriyamatrasaktir upavarniteti. nanyat kiñceti va pramanasamanyanirakaranaya bhasyam chettavyam ity aha -- nanyad iti. katham purvasmad vicchinnam nendriyam iti vyakhyeyam ata aha -- tad iti. indriyapurvakam hi sarvam[227]itaradindriyasaktavasaktam iti bhavah. nanyad iti va sarvartham chittva kiñceti hetum prstva nendriyam iti purvavaddhetutaya vaktavyam ity aha -- kiñceti || 16 ||

_____notes_____

[226] krta pra [227] m indri (kha)

nanv anumanam evañjatiyakesu samartham, anumiyate khalv angarebhyo bhuto 'gnindhanasamyogah. tathacendhanagnisamyogad bhavisyadangaravagamah. viprakrstas ca dhumad agnih. kudyadivyavahitas ca svarena putrah. gandhac ca suksmadravyavagamah. atah katham sarvanisedhasiddhir ata aha -- yady apiti dvayena. satyam bhutadav anumanam samartham, na tu tad vina sambandhabodham ubhavati. sambandhas ca[228] kvacit samanyato 'vagamyate, yathagnisamanyena dhumasamanyasya.[65]kvacidvisesatah, yatha rohinikrttikayoh. na ca dvidhapi kiñcillingam nityatindriyena dharmena sambaddham upalabdham, yenanumanam bhaved iti || 18 ||

_____notes_____

[228] ndhabodhas ca (ka)

atra codayati -- nanv iti. sabdo 'pi nagrhitasambandhah pratipadakah, balanam anavagateh. atah katham sabdamayi codana dharme pramanam bhavisyatiti. pariharati -- padam iti. tatah kim ata aha -- na tv iti. [229]kas tarhy asau ata aha -- vakyartha iti || 19 ||

_____notes_____

[229] ko 'sau

nanu ca na vakyam api sakalavarnapadopasamharatikra[230]mena kiñcidatindriyam tattvam, api tarhi samhatyartham abhidadhati padany eva. atah katham agrhitasambandham vakyam vakyarthasya vacakam bhavisyatiti, ata aha -- vakyasyeti. syad ayam doso yadi vakyam vacakam ity abhyupeyate, na tv etad evam iti. kutas tarhi vakyarthavagatih, ata aha -- padarthanam iti. te va katham agrhitasambandhas tam gamayisyanti. na hy anyasya darsane 'nyakalpana yukta, atiprasangat. anyam api tatpratibaddham[231]vidvan anyam anuminoti iti pratibandhabalad ucitam ata aha -- sambandheti. sambandhadarsananirapeksanam eva padarthanam vakyarthe jñatavye tadbhavabhavena tadbhutadhikarane hetutvam upapadayisyata iti || 20 ||

_____notes_____

[230] rekena [231] ndham vi

atraparam bhasyam, nanv atathabhutam apy artham bruyac codana, yatha yat kiñcana laukikam vacanam nadyas tire phalani santity evamadi. tad ayuktam. katham hi yadrsatadrsa[232]rathyapurusavakyam upamanam codanayah. apauruseyi hi sa. purusasraya hi sabde dosasanka. atah katham atathabhavasanka.

_____notes_____

[232] sanugunara (kha)

atra kecid ahuh -- sabdasaktinirupanadvarena pratijñakseparthamidam bhasyam. atra kila codanasutrena karyarupo vedartha iti pratijñatam[66]tad anenaksipyate. arthasamsparsini hi sabde keyam arthavisesapratijña codananam. sarve sabdah khalu na svabhavato 'rtham sprsanti. yad eva hi yadrsam ekadaikena prayuktam vakyam arthavad asit, tad eva hi tadrsam apagatasakalakaladhmatadidosam anyada bhavati vitatham. na caitad availaksanye yuktam. yadahuh -- laksanayuktasya badhasambhave tallaksanam eva badhitam bhavatiti. na carthavatam[233]pratyaksadinam esa dharmo drsyate. na hi timiradidosarahitam caksuh samyagasamyak ca jñanam janayatiti drstapurvam. api ca svabhavike 'rthasambandhe katham asaty arthe jñanam janayati.[234]tatha hi badhito 'pi samsargah satakrtvah sabdad avagamyate angulyagre hastiyuthasatam iti. na cedam anyatra drstam. na hi caksusa suktau rajatam iti veditayam nedam rajatam iti badhakodaye caksur eva punarajatam iti bodhayati. sabda eva tu nirankusah svagocaram anyagocaram va pramanantarena badhitam api bodhayatiti. nunam asamiksitaparamarthikarthasadbhavo bodhayann apy artham anarthaka iti[235]pratijanimahe. tad idam uktam - artha[236]samsparsi yat pramanam tasya badhakotpattau satyam na punah pratipaksavijñanam tannimittam evopalabhyate. sabde punah spaste 'pi badhakajñane punah sabdanimittam eva

pratipaksavijñanam udeti angulyagre hastiyuthasatam iti. katham tarhi sabdad arthavagatih, samayikiti vadanti. yadahuh --

_____notes_____

[233] ta [234] titi ba (kha) [235] ti ja [236] rtha

ana[237]gamas ca so 'bhyasah samayah kaiscid isyate |

_____notes_____

[237] bhya (ka)

abhyasat pratibhahetuh sarvasabdah samasatah ||

iti. imam caksepam apanetum idam bhasyam vipratisiddham idam abhidhiyate braviti ca vitatham ca ityadi. tasya cayam arthah -- artham avabodhayati arthasamsparsi ceti citram. na hi pratyayyapratyayakabhavad anyah sabdarthayor asti sambandhah. sa cedam artham avabodhayati, katham arthasamsparsi syat. syad etat. badhakajñanasamadhigamyam arthasamsparsitvam. uktam cedam saty api badhakajñane laukikesu vakyesu sabdad eva jñanam utpadyate angulyadivakyebhya iti. maivam. anabhijño bhavan badhyabadhakabhavasya. angulyagre hastiyuthasatam iti pramanantaradarsanam atra badhitam, na punarhastiyuthasatam iti. pramanantaradrstam[67]hy artham parasmai pratipadayitum purusah prayuñjate vakyani. tatas ca pramanantarenayam anena drsta ity etavac ca sabdad avagamyate. ato 'tra pramanantarena tasyarthasya yad darsanam tad eva badhitam bhavati. hastiyuthe tu sabdo na pramanam iti tacchabdad aprasaktam eveti na tad badhyate. katham tarhi hastiyuthasamsargavagamah. padanam sannidhanadosat padarthavivekagrahananibandhano 'yam bhramah. na punarabhidhanikah [?]samsargah. yogyata hi[238]nibandhanam anvitabhidhane 'bhihitanvaye va. na cangulyagrasya karidharanayogyata sambhavati. tasman narthasamsparsi sabda iti suktam arthavisesapratijñanam codanalaksano 'rtho dharma iti.

_____notes_____

[238] hi tanniba (ka)

imau tvaksepapariharau na mrsyamahe. tatra yat tavaduktam karyarupo vedartha iti codanasutrena pratijñatam iti, tad ayuktam, bhasyavirodhat. bhasyakaro hi ko dharmah kathamlaksana ity ekenaiva sutrena[239]vyakhyatam ity uktva sutram avatarayati. tatpramanasvarupayor ekam srautam anyadartham ity eva vaktum yuktam. uktam ca tad varttikakrta karyarthatapratijñanam punar asabaram ajaiminiyam ceti. na hi codanasutre tadrsah padarthanam anvayo drsyate. na ca padarthanvayanirapekso vakyartho yuktah. katham ca pramana[240]laksane karyarthatapratijñanam sangacchate. nanu ca pramanyam eva karyarthatam vina na sambhavatiti pramanalaksananugunaiva karyarthatapratijña. na hy

akaryartham vacah pramanyam arhati. anapeksalaksanam hi tat.
na ca siddhartham vacanam anapeksam bhavati. tasya hi
sadhakabadhakayor anyataropanipatah sambhavati. tatra sadhakasambhave
'nuvadatvam, itaratra badhitavisayatvad apramanatvam. ata eva
capauruseyatvam api vedavakyanam. pramanantarapratipannavisayata
hi pauruseyata, na punah padavarnadikaryata. na catindriyam
artham purusah saknuvanty avagantum. atah katham atindriyarthan
sabdan nibandhiyur iti prayojanavadarthavisesapratijñanam iti.

_____notes_____ [239] na vaksyata ity u [240] najñanala (kha)

atra vadamah -- yat tavat siddharthatvad anuvadatvam iti, tad ayuktam.
yadi pramanantarasiddho 'yam artha iti siddham artham bodhayati, bhavatu
tat sapeksatvad apramanam. bhutartham api tu yad
jñanantaragocarataya svagocaram{1,68}avagamayati, na tat sapeksam. atha
matam parinispannavisayani khalu pratyaksadini, tani
tadrsavisayavisese sambhavantiti pramanam anuvadikurvanti iti.
tan na. na hi pramanantarasambhavanaya pramanam anuvado bhavati,
atiprasangat. durastho hi vahniranumanad avagatah sakya asidata
pratyaksayitum iti na tasyanuvadatvam apadyate. yat tu
badhitavisayatvad apramanatvam iti, tad astu yada[241]tu naitad evam
iti viparyayah. abadhitartham tu siddharthagocaram api kim
apramanam bhavisyati. tad api badhakasambhavanayapramanam iti ced,
astu tavat pauruseyesu. apauruseyam tu siddhartham api katham
badhyataya sambhavyeta. na hy adustakaranajam jñanam badhyate.
sabde ca na svabhavika dosah. puruso hy ayatharthajñananurodhena
sabdam dusayati. nanu siddhartham apauruseyam ity evam durbhanam
ity uktam. kim idanim atindriyarthatvam apauruseyatvam. hantaivam
surabhi gaganakusumam ity api vakyam apauruseyam apadyeta. tasyapi na
kenacid indriyenartho 'vagamyate. syad etat. asadartham evedam vakyam,
sadartham catindriyartham apauruseyam iti. vaidikam vakyam
karyartham katham sadartham, tasyapi na pramanantarenartho
'nubhuyate. manubhavi. na tu pratiksipyate, sabdad avagamyate ca.
gaganakusumavakyam tu pramanantarapratiksiptartham eva, nastiti hi
tadartham avagamayati. kena punah pramanantarenasyarthah
pratiksipyate. na tavad bhavapramanaih,
bhavavisayatvenabhavanavabhasanat. abhavas tu pramanam anabhimatam
eva bhavatam. nanv asti tavad nastiti jñanam tat pratiksepsyati. tad
bhoh kim pramanam apramanam va. napramanam
pratiksepayalam. pramanatve ca sasthapramanapattih. nanu ca
gaganakusumam asti nastiti ca vyahanyate. ato vyaghatad
gaganakusumavakyam asadartham. kim atra vyahanyate. sadasattvam hi
vastunah siddhasya parasparaviruddham avagamyamanam vyaghatasamvidam
upajanayati. na ceha parasparaviruddhasadasattvavagamah, nissvabhavatvad
abhavasya bhavatsiddhante. nanv asti tavan nastiti sabdaprayogah. ma
bhuj jñanam atah sa nabhassumanassattam pranotsyati. na,
arthanibandhanatvac chabdana virodhasya. na ca nastiti kascid asyartho
drsyate. na canarthakah sabdo 'rthantaram virunaddhi. nanu nayam

anarthakah, viviktam hi kusumena gaganam eva tasyarthah. viviktam{1,69}ity avacyam anadhikarthatvat. gaganam tu gaganapadapraveditam iti punaruktam nastiti paryayatapattis ca. drsyate pratiyogini kusume kevalagaganopalambho nastity ucyata iti cet, sa tarhi nastiti kusumavad gaganam api na syad eva. nastiti padaspadam evasad iti laukika manyante. tasman nastiti jñanam pramanam apramanam va sabdo va nastiti gaganakusumam na pratiksipatiti tad api svasabdad avagatam sad eva syat. yadi tu tathavidham eva nastiti vaktum[242]iccha, na sabdaprayogam varayamah. vastusatta tu na nivarayitum sakyata ity uktam. atah sadatindriyartham gaganakusumavakyam apauruseyam apannam ayusmatam. yatha[243]cedam asadartham, tatha vaidikam apy atindriyakaryartham asadartham. na hi pramana[244]gocaram vastv astiti sakyate vaktum. na ca karyam pratyaksadigocaram. na ca sabdagamyam, apadarthasyavakyarthatvat. agrhitasambandhasya capadarthatvat. pramanantaragocare ca sambandhasya grahitum asakyatvat. prapañcayisyate caitadaupattikasutre[245]ity alam anenatiparispandena.

_____notes_____

[241] yatra nai (kha) [242] ri [243] yatha tv idam anupapanna tatha (kha) [244] nantarago (ka) [245] varttike i

atah siddham idam na karyarthatvad apauruseyatvam iti. katham tarhi, purvaparakotivirahat. yasya khalu na purvaparakoti prasamkhyayete, tannityam yatha gaganam. evañ ca vedah[246]iti nityah. ka punar iyam nityata vedanam. yadi nityavarnapadarambhah, samano 'yam laukikavakyesu. athanupurvyanityatvat tany anityani, tulyam tadanityatvam vedavakyanam. ato na purusapramanagocaragocararthatvad anyat pauruseyapauruseyatvam pumvedavacasam. vacyo va visesah. sa ucyate. kramavanti hi padani vakyam ucyate. tad yatra svatantra eva purusah kramam aracayati tat pauruseyam. yatra tu kramaracanayam asvatantrah purusah yathaiva purvapurvadhyetrbhir uktah kramas tathaiva vivaksati, tadapauruseyam. anitya[247]tve 'pi ca kramavyaktinam avantarajatitas tattvanyatvavyavastha sabdadhikarane vaksyate. padanityatve caisa eva prakaras tatraiva darsayisyate. purvaparakotiviraha eva vede 'pi katham iti yo manyate{1,70}sa vaktavyah. na tavat purvaparakoti vedanam pratyaksenopalabhyete. na canumiyete, viparitanumanat. evam hy atranumiyate anagatah kalo na vedasunyah, kalatvad idanin tanakalavad iti. evam atite 'pi kale prayogo darsayitavyah. na ca pragabhavo vedanam kaiscidupalabdhah. jagadadau veda mahesvarena pranita iti ced, na. jagadader abhavat. nacarvacina eva kale kenacid vedah sandrbdha iti kartrsmaranam asti. nacasmaryamano 'pi jirnakupadivad asit karteti yuktam vaktum. tatra hi prayojanabhavad upapadyetapi kartur asmaranam. adrstarthanirmitesu vedesu pratyayitataranirmatrsmaranam antarena ke sraddadhiran. vaksyati ca
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_____notes_____

[246] ititi (kha) [247] nyatve ca (ka)

vaidiko vyavaharas tu na kartrsmaranadrte |

iti. tad evam purvaparakotivirahad evapauruseyatvam, na karyarthatayeti vyartham tatpratijñanam. avyapakam ca, mantrarthavadopanisadam atadarthyat. nanu ca tesam api karyarthata dvitiye pade vaksyate -- vidhina tv ekavakyatvat -- (1.2.7) iti. ihapi ca bhasyakarenoktam codana hi bhutam bhavantam ityadisaknoty avagamayitumantena. etad uktam bhavati -- karyam eva pratipadayanti codana bhutadikam apy avagamayati, na tu pratipadayati. tad uktam saknoty avagamayitum iti. atrocyate -- na tavadarthavadanam karyarthata arthavadadhikarane ukta. api tu bhutarthanam eva stutya vidhyanvayo darsitah. codana hi bhutam ityadibhasyabhi[248]prayas tv anantaram eva varttikakarena vyakhyatah. yas tv ayam asyartho varnyate codana hi bhutadikam gamayati, na tu pratipadayatiti. tan na. yadi bhutadikam gamayati. katham na pratipadayati. na hi gamakatvad anyat pratipadakatvam. atha karyaparatvam anena prakarena varnyate, sarvam hi padajatam karyaparam na bhutadisvarupe pramanam iti katham anadyanantam vijñanam anandam brahmopanisadbhyah setsyati.[249]kasmims ca karyarthe pramanyam upanisadam. nanu tasam api pratipattikartavyataparatvam eva.[250]asti ca jñanavidhanam atma jñatavya iti. tad ayam artho bhavati -- vijñanam anandam atmanam janiyad iti. nanv evam asvarupaparac chabdat katham atmarupasiddhih. na hy anyaparah sabdo 'rthantare pramanam, pratyuta viparitam{1,71}api sambhavyeta. atadrupa eva hi tadrupajñanakartavyatavacanam loke drsyate. tatha apitaryeva pitaram janiyad iti. vede canudgitha evonkare udgithopasanavidhanam om ity etad aksaram udgitham upasiteti. syad etat. pramanantarad evatmasvarupasiddhir iti. kesam pramanantarat. samsarino hi na tavat karyakaranasanghatatiriktam saccidanandam brahmaparoksam iksante. te hi deham evatmanam manyamanah duhkhinam anityam jadam ca purusam jananti. ye punarapavartitanikhilÄ•nÄ•dyavidyÄ•nubandhopadarÅ›itaÅ›arÄ«rendriyÄ•diprapaÃ±cÄh samutkhatasakalamitimatrmeyamanavibhagam aparispandam anandam phalabhutam brahmadhirudhah, te kim kena[251]pasyeyuh. ato na kathañcidatmasvarupam sidhyet. tasmad upapattito granthatas ca na karyarthata pratijñatum sakyate.

_____notes_____ [248] rthas tv a [249] ti na kasmim [250] vavagamyate. a (kha) [251] ke pa

yac ca nanv atathabhutam ity arthasamsparsitaya sabdanam pratijñaksipyata iti, tad ayuktam. tatha hi -- ko 'yam arthasamsparsah. yadi tavat samyogadyanyatamasambandhabhavah, so

'nujñayata eva. na hy asau sabdarthayoh samyogadilaksanah sambandho 'bhyupeyate. atharthanavabodhakatvam, kuto 'rthasamvit. samayad iti ced, nanv ayam sambandhaparihara eva pratimartyadipaksasambhavat samayo nirakarisyate. kim tannirakaranartham atra prayasyate. yac carthasamsparsitanirakaranarthamuktam pramanantaradarsanam atra badhyate. na punarhastiyutham iti. tasya ko 'rtha iti na vidmah. pramanantaradrstarthavisaya eva laukikah sabdah. sa katham pramanantarabadhena badhyate. syan matam - desakalavisesavacchinnam artham pramanantarani bodhayantidam idanim atra ceti. ato nadyadivisesaphalasamsargabadhe tani badhitani bhavanti. sabdas tu desakalanavacchinnam artham acaksano na samsargavisesabadhe badhito bhavatiti. tad ayuktam. ya eva samsargo yada vaktur istas tam eva tadanim sabdo 'bhidhatte, na samsargamatram. na hi nanavidhanekanaditiraphalasamsargavisesavarti samanyam asti, yah sabdarthah syat. na cavivaksita eva samsargah sabdenabhidhiyata iti sampratam. vaktrvacakayor asampratipattya vyavaharasiddheh. narmadatire phalani santiti va visesavacane kah pariharah. tatrapy asan bhavisyanti veti cet. na. santiti vartamanapadesat. api catyantasambhavi[252]vandhyasutadisamsargah{1,72}kada kutra va bhavisyati, yah sabdarthabadhapariharaya ghatisyate. samsargavagamapalapas tu samvidviruddha eva. yadi tucyate -- sarvam eva laukikavakyam arthe na pramanam vaktrjñane 'pramanyat. eva hy aha -- api ca pauruseyad vacanad evam ayam puruso vedeti bhavati pratyayah. naivam artha iti. ato na kvacicchabdarthabadha iti. sadhu parihrtam evamvadina sabdanam arthasamsparsitvam, arthe na pramanam sprsati cartham iti. api ca ma nama bhavatv arthe pramanam. vaktrjñane tavat pramanam eva. atah sa eva sabdartha iti tadbadhe 'pi sabdarthabadho dusparihara eva. syan matam - na vaktrjñane sabdo vacakataya pramanam, laingikatvat samvidah, samvitkaranako hi sabdah karyabhuto 'vagath karanabhutam samvidam anumapayati, karyac ca karanabuddhir anumanam ity avivadam. aha ca -- na prasiddhakaranatvat samvid iti. idam tadarthasamsparsitapariharararahasyam. kim atra vacyam aparam, sabdo narthe na jñane va pramanam tasman narthasamsparsiti. athocyeta -- na mah sabdo narthe pramanam iti. svabhaviko hi vrddhavyavahare sabdarthayor avadhrtah sambandhah. loke tu kvacid vyabhicaradarsanad vaktrpramanaparatantratvad vakyanam vaktrjñanaparyavasanam, narthe niscayajanakatvam. vede tu vaktur abhavan narthe pramanyam vihanyate. na hi tatra pramanantaraparatantrah sabdo vartata iti. tan na. na hi kvacid vyabhicaradarsanena pramanam anarthavisayam bhavati. na hi suktau rajatajñanam badhitam iti svagocaram anyagocaram va bhavati. artham eva tu dosad anyatha[253]sthitam anyatha bodhayatiti vrttikaragranthe vaksyamah.

_____notes_____

[252] vitava (kha) [253] tha bo (ka)

tad ihapi sarvam sabdam arthavisayam eva. kiñcid eva tu dosavasad viparyetiti yuktam vaktum. api ca yadi pumgiram arthe na pramanyam, kutas tarhi visista vaktrdhir anumasyate. na hy anasaditarthavisesaparisvangah svarasena samvido[254]'py anumiyante. tadavasyamasam visesam anumitsata arthavisesaparirambho vaktavyah. na canarudho buddhav artho vaktrbuddhim visinasti. yad apy eke manyante -- pumvakyesu tavat kvacid vyabhicaradarsanad arthe niscayo na jayate. na caniscito 'rtho jñato bhavati. na hi jñanam aniscayatmakam kiñcid asti.{1,73}tasmad ajñate 'pi vakyarthe srotur ayam vimarso bhavati. ayam apto 'nyonyanvayayogyartham eva padajatam braviti, tena nunam amunamisam anvayo jñata iti vaktur evanvayajñanam anuminoti. srotus tu vimarsamatram iti. tad ayuktam. katham hi srota buddhavanarudham evanvayavisesam vaktrjñanavisesanataya kalpayati. talvadivyaparad evaptasya pratityanvayamayam vakyam racayatityanvaya?dhiyam anuminotiti cet. na. anvayajñanamatranumanat. visistanvayajñananumanam tu vaktari natmiyavisesajñanam antarenopapadyate. yat tu katham aniscito 'rtho jñata iti. atra brumah -- tredha khalv api vaktaro nirupitaptabhavo nirupitanaptabhavo 'nirupitobhayarupas ca. sarvatra ca sabdan nirnaya eva. param nirupitaptabhave samyag etad avagatam aneneti vaktari niscaya eva pratitisthati. viparite viparyeti. anirupitanyatararupe 'pi sabdan niscaya eva. kvacid vyabhicarat tavadagantukah sandehah. na kvacid api sabdah samsayahetuh. nanu tathapy aptapramananusari sabdan niscaya iti purvam utpannam[255]api jñanam vyabhicara[256]darsanabhuva samsayena pratibaddham na pramanam, uttarakalam captapramananusarini nirnaye 'nuvada iti kada pramanam bhavisyati. svakala iti brumah. svakale ca tenotpattimata samsayatmana casav arthah paricchinnah. etavac ca pramananam pramanyam. atah katham apramanam bhavisyati. yadi param sanketavyabhicaranivrttyartham aptatvena dosabhavamatram asriyate, sarvapramanasadharanam cedam sankitadosanivrttya autsargikam pramanyam iti. na ca pramanantarapratitam apurvam artham prati[257]yatah srotur anuvadah sabda iti yuktam. na hy arac caitro 'yam iti niscite punas ca kutascin maitrasadrsyat sandigdhe sa evayam iti niscite purvam caitrajñanam apramanam bhavati. ato vaktrpramananiscayena pramanam evaitad abhud iti srota niscinoti. tasmad dvayam apy etat pramanam yac ca sabdad jñanam, yas ca vaktrpramananusari niscayah. prathamam apurvarthapariccheda[258]t. param tu sankanirakaranat. uktam ca varttikakrta --

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[254] do vyatibhidyante (ka, kha) [255] nnam vijña (ka) [256] rabhuva [257] ti (ka, kha) [258] d uttaram (kha)

pramanyasthapanam tu syad vaktrdhihetusambhavat |

iti. yad api naniscayatmakam jñanam astity uktam. tad apy asman parajitya{1,74}vaktum ucitam. pramanam bhramah samsayah smaranam samvada iti pañcadha jñanam vibhajamahe. tasmat sarvam eva sabdam arthagocaram pramanam apramanam ca. dosasadasadbhavanibandhanas ca pramanetaravibhagah pratyaksadivad eva. yadaha -- yasya ca dustam karanam yatra ca mithyeti bhavati pratyayah, sa evasamicinah pratyayah nanyah iti. na hidam aksajajñanamatrabhiprayam, sa evasamicinah pratyaya iti pratyayamatraparigrahat. pauruseyas ca sabdah svayam adusto 'pi vaktrdosad eva dusyati. nanu ca jñanakaranam eva dustam jñanam dusayati. sabde ca sabdo jñanakaranam na vakta. sa hi sabdavyaktav evopayuktah. dustenapi vaktrabhivyaktah sabdo vigalitani[259]khilakaladhmatadidosa eva katham asamicinapratyayotpadakaranam bhavisyati. na hi timiradaya iva caksuradinam dustenapi vaktroccaritanam sabdanam dosa upalabhyante. na. dosavaicitryat. na hy ekarupa eva sarve dosah. karyadarsanat tu kiñcid eva kvacid dosapakse niksipyate. tad iha maner ivarunyabodhe japakusumasannidhanam anakanksitayogyapadasannikarsa eva sabde dosah. tathabhutoccaranena dustah pumañ sabdam dusayati. tatah siddho dosasadasadbhavanibandhanah sabde pramanetaravibhagah. nanv angikrte sabdad arthabodhe yat tadarthasamsparsitasiddhyartham uktam badhite 'py arthe sabdaniba[260]ndhanam eva jñanam utpadyate iti. tatra kah pariharah sabdad arthabadhapariharena. tad asmabhih parijihirsitam. kim atra duspariharam. na hi badhitavisaya api dvicandradinmohalatacakrapitasankhapratibimbadivibhrama na punaravirbhavanti. yavaddosabhavino hi te punar api caksusaivopajanyante. tad ihapi yavad ayogyanvayapadasannidhanam ayatharthajñanodaya iti kim anupapannam. tasmann etav aksepapariharav iti.

_____notes_____

[259] sakala (kha) [260] mittam eva (kha, ga)

anyatha varnayisyannaksepabhasyabhiprayam tavad aha -- nityatvader iti. ayam abhiprayah -- bauddhalokayatikayor idam pratyavasthanam. na hi te nityan varnan padani vedavakyani va manyante. na conmattapralapitaprayani{1,75}prajapativapotkhananadini vakyani vidhyekavakyataya prasasty apratipadanena pramanam ahuh. ato yuktam yadrsatadrsarathyapurusavakyopamanam codananam. tatsadharmyad vaitathyanumanam iti. athava nityatvam abhyupetya prasangam apadayantity aha -- abhyupetyeti. evam hi manyate -- yadi nitya vedah, sutaram apramanam bhavisyanti. pauruseyavakyam hi kadacid gunavadvaktrpranitam pramanam bhavati. nityam tu kutah pramanam bhavisyatiti || 21 ||

nanu pauruseyam api na vaktrgunapeksaya pramanam. api tu svabhavadave. katham hy utpannam aviparyastam asandigdham ca jñanam apramanam bhavisyati. atah kim apauruseyataya sutaram apramanyam apadyate, ata aha -- pramanantareti. pramanantaradrstarthagocaram hi pumvacah katham svamahimna pramanam bhavisyati. na hi pramanantaraparatantra smrtih svatah pramanam bhavati. bhavati catra prayogah. na svatahpramanam pumvacah, pramanantaraprapraptarthaprapanat. smrtivad iti || 22 ||

nanu ca nirapeksa evaptapurusavakyamatrad vyavaharah pratayamano drsyate. sa katham[261]asvatahpramanad utpatsyate, ata aha -- nunam iti evam hi manyate -- vaktrgocarartham hi pumvacah. atah svayam adrste 'py arthe nunam ayam artho vaktranubhuta iti vaktranubhavapurassaram evaptoktinibandhana pramanikasya matir yukta. na punaraptatvam adrstena rupena pramanyakaranam. yas tv anapeksitapramanantara eva pauruseyad vyavaharati, sa pratihanyetapiti || 23 ||

_____notes_____

[261] tham na sva (kha)

{1,76} kasmad evam buddhir yukta, ata aha -- natmiyad iti drstantena. tad evam lokavakyesu pramanantaraparatantram pramanyam upapaditam codanasvapadayati -- tatheti || 24 ||

katham punarutpannam asandigdham aviparyastam pramanantarena jñanam apramanam bhavisyati, ata aha -- teneti. yada hi pramanantaraparatantram sarvasabdanam pramanyam ity upapaditam, vede cabhyupetanityatve vaktrpramanantarabhavah. tada katham pramanam bhavisyati. na hi svatantram aniyatanimittam jñanam pramanam bhavisyati. na hi pratibha jñanam utpannam ity etavata pramanam istam. ato vedad utpannam jñanam apramanam, svatantryat pratibhadivad iti || 25 ||

darsayitavyam prayogantaram aha -- svargeti. pratyaksadyagatarthatvad iti hetusiddhyartham uktam svargayagadisambandhavisaya iti. yo hi manyate -- bhavana hi vakyarthah. sa ca spando va prayatno va. sarvatha pratyaksadibhir avagamyata ity asiddho hetur iti. tam pratyucyate. kasyacit kenacit kriya bhavana, sa svarupena pratyaksapi sadhyasadhanasambandhatmana sabdad evavagamyate. ata eva dharmasyatindriyatvam api setsyati. sadhyasadhanasambandha eva sabdasya visayah. na hy anasaditayagasvargadisadhyasadhanasambandhaviseso bhavayed iti sabdarthah. atah siddham pratyaksadyagatarthatvad iti. atra ca lokayatikaprayoge buddhavakyam drstantah, tatprayoge lokayatikavakyam iti drastavyam iti || 26 ||

{1,77} etasminn eva sadhye[262]drstantahetvantaram aha -- yad veti. siddham ca nityanam vedanam aptapranitatvam iti vedanam eva

vapramanatvam nitvatvad vyomadivad iti. ye ca bauddha nityam vyometi sangirante tesam ayam prayoga iti || 27||

_____notes_____

[262] drstantantaram aha (kha)

idanim svavarahakalahanyayena naiyayikadimatanujñaya tavannastikamatastha eva[263]vadi mimamsakam prati prayogam aha -- yadi veti. yady avasyam vedah pramanam iti vaktavyam param yatha vaisesikair uktam tadvacanad amnayasya pramanyam iti tathocyatam. yat punar idam mimamsakair uktam nitya vedah pramanam ceti. tadatiduram apabhrastam ceti bhavah. sarvasabdena ca drstarthapurusopadesair manvadyupadesais ca siddhasadhanatasankam nirakaroti. tad ayam artho bhavati -- drstadrstartha api vaidikyas codana dharminyah. purusadhinapramanya iti sadhyam. vakyatvat purusoktivad iti. svato va na pramanam iti pratijñaya tav eva hetudrstantav ity aha -- svato veti || 28 ||

_____notes_____

[263] va mi (ka)

pramanyam va dharmiti pratijñaya narapeksam iti sadhayitavyam. sabdaih sambadhyamanatvad apramanyavad iti hetudrstantau vacyav ity aha -- pramanyam veti. atrapi sarvasabdasya[264]tad eva prayojanam, narapeksapramanyavadinam capramanyam tadapeksam iti siddham eveti || 29 ||

_____notes_____

[264] tadvade (kha)

api ca yad eva yatkaranakam tasyaiva tadviparyayad viparyayo drstah,{1,78} yathatejahkaranakasya dharmasya tadviparyaye jale saityam. evam sabdapramanyasyapi vaktrgunaviparyayad viparyayo drsyate. tasmad idam api tatkaranakam. athava yan na yatkaranakam tan na tadviparyayad viparyeti, alokaviparyayad iva ghatah. na ca tatha vaktrgunaviparyaye pramanyam na viparyeti. tasmad tatkaranakam iti vitavitaprayogau hrdi nidhayaha -- na syad iti. esa ca prayogaparampara tarkikanam cittam anurañjayitum varttikakrta praniteti veditavyam. sarvatra catra prayogarthe nanv atathabhutam ityadibhasyam suvyakhyanam iti na pratiprayogam vivrtam iti || 30 ||

yadi tu nirakrtasvapakso mimamsakah sidhyatu tavannarapeksam[265]eva vedapramanyam iti bruyat, sa vaktavyah -- naivam sidhyati. prasiddhe hi vaktrgunabhavah sidhyaty api. na ca vedanam pranetur gunasadbhave pramanam asti, pratyaksadyabhavat. agamasya ca tatpranitatya tadgunasadbhave 'pramanyan nityapramanyasya canantaram eva nirakrtatvat. sarvam

cedam abhipretya nanv iti coditam ity aha -- evam sthita iti || 31 ||

_____notes_____

[265] m evedam pra

evam aksepabhasyabhiprayam uktva pariharabhasyabhiprayam vivarisyannaksipati tavat -- tatreti. evam hi bhasyakarenoktam - vipratisiddham idam abhidhiyate braviti ca vitatham ceti. tad ayuktam, na hi pratyaya utpanna ity eva pramanam bhavati. yadi hi tatha syad, buddhavakye 'pi mrsatvena mimamsakah paksikrte sakyam idam vaktum. vipratisiddham idam abhidhiyate braviti ca vitatham ceti. tatra mimamsakah pratihanyeran. tasmaj jatyuttaram idam. jatir nama vadina sthapanahetau pratyukte yah pratesedha[266]yasamartho hetuh.[267]jatyuttaram{1,79}ca kecit kvacid visayavisese sadhv eva manyante. evam hy ahuh -- dustasadhanaprayoge dustam evottaram deyam iti. tac cayuktam, nigrahasthanadvayapatteh. yo hi santam dosam anuktva anyam asantam jalpati, tasya paryanuyojyopeksananiranuyojyanuyogakhye dve nigrahasthane syatam. tasmad anuttaram evedam iti || 32 ||

_____notes_____

[266] dhasa (kha) [267] tuh sa jatih ja (kha, ga)

atranantaram aksiptabhasyasamadhanam upeksyaiva tavadaupoddhatikim katham avatarayati -- sarvavijñanam iti. evam hi manyate -- yada hi sarvasamvidam autsargikam pramanyam, badhakaranadosadhinam capramanyam iti siddham bhavisyati. vede capauruseye tadubhayabhavad asandigdharthapravedanac ca pramanye siddhe yadi param jñananutpattito vaitathyam asankyeta, tatra vipratisiddham idam braviti jñanam janayati vitatham na janayatiti samañjasam evottaram bhavisya[268]titi. nanu[269]tathapi paradhinam sabdapramanyam iti purvapaksite tanmatrasyaiva svatahpramanyapratipadanena siddhantayitum ucitam, kim mahavisayavicarena. ucyate -- prasangikam sarvavacanam. api ca yavajjñanasvabhavanubandhi pramanyam iti samanyato na sadhyate, tavat tadvisese kvacit sadhitam api pramanyam na pramanam svatah sabdajñanam jñanatvad jñanantaravad ity abhibhuyetapi. yajjatiyanubaddham hi yadrupam tajjatiyantaram api natikramati, ausnyam ivagnijatiyam. ato yadi jñanajatyanubaddham paratahpramanyam, tat katham sabdam apy atikramet. aha ca --

_____notes_____

[268] syati [269] nu pa (ka)

samanyanugata saktir ya kacana nirupita |

tadanvito viseso 'pi taddvaravyapadesabhak ||

iti. sarvajñananubandhi svatahpramanyam

agantunapramanyenapodyata iti sadhite nirapavadam vedanam pramanyam setsyatiti suktam eva sarvavacanam. esa catra mimamsa -- kim pramanatvapramanatve dve api svatahsiddhe, api va paratah,[270]apramanyam svatah[271]pramanyam paratah, viparyayo veti purvapaksapratiksepenantyapaksaparigrahena siddhanto bhavisyatiti || 33 ||

_____notes_____

[270] tah pramanyam va parato 'pra [271] tah vi (kha)

{1,80} tad evam vadivipratipattya samsayyadyapaksam grhnati -- svato 'satam iti. satkaryavadino hi sarvam eva karyajatam sadutpadyata iti manyamanah pramanyapramanyatmakam api dvayam svata evasthisata. evam hi manyante -- yat svato 'sat tan na sadhyam, yatha sasavisanam. na ca ghatadayo na sadhyah tasmat svatah santa ity avitahetuh. api copadananiyamadarsanat kasyacit khalu ghatader vikarasya kiñcid eva mrdadyupadanakaranam iti niyamo drsyate. tac caitadasadutpattav anyayyam, asattvavisesena hi sarvam sarvasmad utpadyeta. tatropadananiyamo na syad mrdeva ghatasya, katasya viranam iti. tatra sarvarthi sarvatra pravarteta, avisesat. saktito niyama iti ced, na. avisesat. tatraitat syat -- yasya bhavasya yad utpattisaktir asti tam anvayavyatirekabhyam niscitya yo yadarthi sa tadupadatta iti. tac ca naivam, avisesat. vayam hi brumah saktyatmana vikara upadane 'stiti. bhavanto 'pi vikarotpattisaktir upadane 'py astiti. tad atra vacoyuktimatram bhidyate, narthavisesah kascid upalabhyata iti. api ca, upadananiyamadarsanad upadananimittasamavayibhyas tribhyah khalv api karanebhyo bhavatam karyam utpadyate. trisv api ca tan nasti. asad evotpannam tat. kuto 'yam karanavidha[272]niyamah idam upadanam idam neti. yatra karyam vartate tadupadanam iti ced, vrttiniyama[273]hetur vaktavyah. tat khalu sarvasmad asad eva jatam iti kimkrto vrttiniyamah. asti sa namopadanasya ko 'py atisayavisesah yat tatraiva karyam vartata iti cet. sa tarhi saktibhedo vaktavyah. nimittam[274]asamavayi ca[275]nobhayam anabhyupagamat. dandadayo hi ghatasya nimittakaranam. asamavayikaranam mrdavayavasamyogavisesa iti vah siddhantah. sa upadanam iti ced, na. vyatirekavyatirekavikalpanupapatteh. syad etat. upadanakaranam saktibheda iti. maivam. sa hy upadanad vyatiricyate, na va. vyatireke upadanasya purvavad bhavad anupadanatvam, tasyapi tato bhinnasya tattvam durbhanam eva. avyatireke tu vastumatram anatisayam{1,81}upadanam iti vastutvavisesat sarvopadanatvapatah. tasmad vikarotpattisaktim upadanesu sangiramanair vikara evopadane saktyatmana santiti samgiryante. vayam api cavyaktan eva vikaranupadanesu samgiramahe, na sthulan iti navayor visesa iti. sattve karakavyaparanarthakyam iti ced na. abhivyaktiphalatvat. tatraitat syat -- santi ced vikara upadanesu tadarthinam karakavyaparo 'narthakah syat. te hi tada satam evotpadanaya[?] neheran. tasmad asanto vikara iti. tac ca naivam, abhivyaktiphalatvat. santo 'pi hi

vikarah purvam anabhivyaktah karakavyaparair abhivyajyante. ato 'rthavattvam karakavyaparanam. abhivyaktav utpattisabdo 'narthaka iti ced, na. abhivyaktibhedat. tatraitat syat -- yadi purvam santa eva mrdadisu ghatadayo grhodaresv iva dipadibhih kulaladivyaparair abhivyajyante, ko 'yam vibhagah dipo ghatam abhivyanakti, kulalas tutpadayatiti. tac ca naivam, abhivyaktibhedat. dvedha khalv abhivyaktih. eka apratibaddhakarasya vastuno bodhanimittasya tannimittabhavo yena pratibadhyate tadutsaranam, yatha ghatasyandhakaratirohitasya tadutsaranam abhivyaktih. anya tu pratibaddhakarasyakarapratibandhakotsaranam, yatha mrdi ghatakarah purvakarena pratibaddhah tasya purvasyakarasya protsaranam ghatabhivyaktih. abhivyaktivisesa evayam utpattisabdah, brahmanavisesa iva kathadisabdopacara ity anavadyam. syan matam abhivyaktisattvan na prasangaparihara iti. na, asattvat. yo manvita -- satkaryavadino hi bhavantaravadabhivyaktir api satiti karakavyaparanarthakyaprasango dusparihara iti. sa vaktavyah. na, asattvat syad ayam dosah yady abhivyaktir api sati ghatadivad isyate. sa tv asati karakavyaparena bhavyata iti kim anupapannam. tadasattve 'tiprasanga iti ced, na. prasangasamyat. tatraitat syat -- yadi kilabhivyaktir asati kulalena kriyate, kim aparaddham ghatena yan na kriyata iti. tac ca naivam, tulyo 'yam avayor atiprasangah. tavapy andhakaratirohitasya ghatasyabhivyaktav abhivyaktir asati ghatas tu sanneveti siddhantah. tatra sakyam prasañjayitum abhivyaktivad ghato 'pi janyeta, tadvad vabhivyaktir api sati syad iti prasangasadharanyenanyataro 'paryanuyojyah. atah siddham evopadanesu santa eva sarve bhavah karakavyaparair{1,82}abhivyajyanta iti, pramanyapramanye svatassati eveti satkaryavadinam siddhanta iti. matantaram upanyasyati -- apara iti. evam hi manyate -- sarvam khalv api karanadhinatmalabham karyam tatkaranagunadosabhyam suddham asuddham ca bhavati. tad yavadindriyadijñanakaranavasad utpannau gunadosau na jñanasya svato 'vadharyete, na tavat pramanyapramanyayor anyataran nisciyate, nacaniscitayor vyavaharangatvam, tadartham ca pramananusaranam. atah karanotpannagunadosavadharanad eva dvayam ahur iti sambandha iti || 34 ||

_____notes_____

[272] dhanani (ka) [273] me [274] m evasa [275] va (ga)

svato dvayam iti tavan nirakaroti -- svata iti. karanam aha -- virodhad iti. idam atrakutam - yat tavad uktam asatah sasavisanad vyavrttam sadhyatvam ghate drsyamanam sattam gamayatiti. tad ayuktam. abhavavirodhat. asannikrstarthavisayam hy anumanam, tat kuto mrdi yogyanupalambhanirakrtasadbhavavisayam ghatam visayikarisyati. upadananiyamas tu saktibhedad upapanna eva. kiñcid eva hi mrttantvadi kasyacid eva ghatader utpadane saktam

na sarvam sarvasyeti, yo yadarthi sa tadupadatta iti kim nopapadyate.
yadi matam na karyakaranantaralapatitam param saktim
iksamaha iti. na, saktisiddhim arthapattigranthe vaksyamah. yat
tuktam vikara eva saktyatmana santas tadutpattisaktir vopadanesv
astiti navayor visesa iti. tan na. mahanayam visesah yad
vikarasattam abhavo badhate, saktim tu suksmam arthapattih
sadhayatiti. te 'pi hi saktyatmana santo na yogyanupalabdhya
nirakartum sakyanta iti cet, keyam saktyatmata. yatas te 'santo 'pi
janisyanta iti cet. tad istam. anabhivyaktir iti ced, na. saksasyapy
aloke 'nupalambhat. nanv aloke 'pi navrtam upalabhyate. kim idanim
avrto mrdi ghatah. satyam. kena. na tavad upadanam karyam
avrnoti, nityavaranaprasangat. mrdakara avrnotiti cet. ko
'yam mrdakarah. yadi tajjatih, soparistad apy anuvartata iti
nityavrtir eva[276]prapnoti. pracyo mrtpindasannivesa iti cet. sa
va kim{1,83}uparistan na bhavisyati, yan na ghatam avarisyati.
hanta so 'py anutpattyavinasadharmasadvadibhir isyata ity anivaryaiva
nityavrtih. suksmas ca mrdavayavasannivesavisesa na
mahantam ghatam acchadayitum utsahante iti yat kiñcid etat. yat tu
tribhyo 'pi karanebhyah sadutpattau kimkrto vidhaniyama iti.
saktibhedakrta eva. kiñcid eva tatha nama saktam, yad vikarabhavam
anubhavati. kiñcit tu bahir eva sat tadutpattau vyapriyate. sa cayam
saktibhedah karyadarsanasamadhigamya eveti napramanakah.
bhedabhedau tu na kvacid atyantikav iti naprasangatiprasangau. yat tu
prstam upadananimittasamavayinam ka saktir iti. tadatiduram
apabhrastam. saktir hi saktir eva, na karanam, tadvato dravyasya
karanatvat. karanavac ca karanasaktir api karyasiddhim
anudhavatiti pramanabalad upapatsyate. karakavyaparanarthakyam ca
dusparihara eva. abhivyaktyartho vyapara iti. atra tukto dosah. api
cabhivyaktisattve tulyam anarthakyam. asattve ca sarvatra prasangah
sakyam anumatum.[277]sarvam hi vimatipadam[278]karyam asat, karyatvad
abhivyaktivat. karyam cabhutva bhavanat tadvad evabhutva bhavati,
upalabdhiyogyatve saty anupalambhad abhivyaktivad eva. yat tu abhivyaktau
prasanga ity uktam. tad ayuktam. pratyabhijñanam hi
balavadabhutapradurbhavam ghatasya varayati. viparitam ca tat
satkaryavadinam iti kim anenatinirbandhena bhrantabhasitena. prakrte
ca virodhat katham hy ekajñanajatyanubandhini
pramanatvapramanatve bhavisyatah, viruddhadharmavesasya
bhedanibandhanatvat. ato yatha naikasyagneh sitosnatvam, evam na
jñanasya pramanatvapramana[279]tvam iti. so 'yam
prakrtaprakrtagocare tantrena virodho vyakhyatavyah.
pramanyapramanyatmakadvayam na svatah, svabhavavirodhat.
karyakaranatmakatvam ca dvayam na svatah siddham, karyasattaya
abhavavirodhad iti. parato[280]dvayam iti nirakaranartham aha - parata
iti. karanam aha -- nihsvabhavatvam iti. evam ubhayaparadhinavadi
vaktavyah -- kim khalu karanotpanna-gunadosavadharanat prag
jñanam na jayata eva, jatam api va[281]rupantarenavatisthata
iti. na tavajjñanam{1,84}jayate, samviddhirodhat. jatam tu

kenatmanavasthasyate. na hy etadrasidva-yatiriktam asti rasyantaram yenavatistheta. anyataradharmakam eva tadutpannam praganavadhrtatathabhavam uparistad avadharyata iti ced. na. gunavadharanadhinaniscayabhyupagamat. tadavadharanad dhi pran niscaya eva nasit. katham pramanyam asid iti sakyate vaktum. atha purvam[282]api niscitakaram eva jñanam, kim gunavadharanena. dosanasankamanas tu tannirakaranartham eva yatata iti yuktam.[283]etac ca vaksyata eveti suktam nihsvabhavatvam iti || 35 ||

_____notes_____

[276] va pracyo (ga) [277] tum iti sa [278] daspadam ka [279] nasvabhavatva (ga) [280] to 'pi dva (kha) [281] va svaru (ka, kha) [282] rvam eva ni (ka, kha) [283] ktam eva. tac ca

svato na dvayam virodhad iti yad uktam, tat prakrtagocare vivrnoti -- katham iti. uktam idam asmabhih naikasyam jñanajatau parasparaviparitayoh pramanyapramanyatmanoh sambhavah samavesah sambhavatiti. ekas tu svabhava upadhyantarasannidhanad abhibhuto bhavati, apsv ivagnisamyoge saityam. tadapeksas ca tasv ausnyabhramah. svabhavikobhayavadinas tu nanyanapeksasya jñanasyobhayatmakata sambhavatiti. parato na dvayam nissvabhavatvaprasangad ity etad vivrnoti -- kim atmakam iti. sarvam hi jagad rasidvaye sakyam antarbhavayitum pramanam apramanam ceti. tad atrobhayaparadhinatvavadino jñanam unmuktobhayarupam kena rupena nirupyata iti || 36 ||

svato na dvayam virodhad ity atra kiñcid asankate -- vijñaneti. evam hi manyate -- yadi jñanajater evayam svabhavabhedo 'bhyupeyate, ekasmad eva va jñanavyaktau, tatah syad api virodhah. yada tu sitosnasvabhavatoyatejodravyavat pramanapramanajñanavyaktibhedabhyupagamah, tadobhayor vyadhikaranayoh kasya kena virodha iti. pariharati -- tathapiti. ayam abhiprayah -- toyatejasor hi bhinnajatiyayoh svabhavabhedo yuktah. jñanavyaktayas tv ekajatiyah. tatra[284]na tavad asam jatyanubandhi svabhavabhedo nyayyah. vyaktyanubandhi tu tatkaranad bhavatiti yuktam[285]vaktum. tadanapeksatve tu pramanyapramanyayoh{1,85} kim kutra bhavisyatiti duradhigamam. samanam hi dvayor api jñanatvam. svabhavike cobhayasmin na bahyacihnapeksastiti[286]durbhanah pramanapramanaviveka iti sadhuktam svato na dvayam virodhad iti. kim punar ubhayoh paradhinatvam svabhavikatvam va codanapramanyaparipanthi yena prayasyata nirasyate. nanv evam api codananam svata eva pramanyam bhavisyati prathamapakse. dvitiye 'pi paradhina ubhayasmin dosabhavad apauruseya vedah pramanam iti kim ubhayanirakaranena. apramanyam svatah pramanyam parata ity etad eva tu vedapramanyaparipanthiti tan nirakartum ucitam. tac ca nirakarisyata eva. satyam. adyayor api paksayor apramanyam apadyata eva. tatha hi -- svabhavike tavad ubhayasminn anyataranirnayakaranam

bahyam apasyatam naikatrapi visvaso bhavet. vyavahararthaṃ ca pramananusaranam, avisvase ca tadabhavat phalato 'pramanatvam. evam ubhayaparadhinatve 'py asaty apy apramanyakarane pramanyakaranasyapy abhavat tadvyavaharo na jayata ity apramanam eveti sadhv evobhayanirakaranam iti || 37 ||

_____notes_____

[284] tan na ta (ga) [285] ktam ta (ka, kha) [286] durlabhah pra (ga)

evam ubhayam svatah parato veti nirakrte purvapaksantaram aha -- tasmad iti[287]ksamantena. tesam jñananam svabhavikam apramanatvam, parapeksam ca pramanyam. ayam catrabhiprayah -- drstavyabhicaro hi jate 'pi vijñane na tavannirvicikitsam vyavaharamano drsyate, yavad gunavad indriyadikaranatvam samvado va na drstah. vyavaharaphalam ca pramanyam, atah svato 'pramanam eva paradhinam pramanyam iti. esa catra svato 'pramanatve paratas ca pramanatve nyayo 'bhidhiyata ity aha -- atreti. || 38 ||

_____notes_____ [287] ti te (ka, kha)

svato 'pramanye tavannyayam darsayati -- apramanyam iti. nyayas tarkah. sa canumanam. esa catra prayogo bhavati -- apramanyam na karanavad, avastutvat. yadyadvastu tattan na karanavat. yatha sasavisanam.{1,86}karanadosata iti ca karanadosanam eva parair apramanyakaranatvenasrayanad uktam. yad eva mimamsaka manyante karanadosebhyo 'pramanyam jayata iti. tan na. akaranakatvad avastuna iti. parapeksam pramanyam ity atra prayogam aha -- vastutvad iti. tesam karananam gunaih pramanyam janyata ity arthah. prayogas ca bhavati -- pramanyam karanavad vastutvad ghatavat. na cakaryam nama kiñcid bauddhanam vastv asti, yenanaikantiko hetur bhavet. nabhaso 'py avaranabhavamatrasyavastutvat. gunair iti canuvadamatram. karanaguna hi pramanye karanam iti manyante. na punar ete vyaptav anupravesaniyah. ke punar ami guna[288]nama, ye pramanyasya karanam. na hindriyadivyatirikta gunah kecid upalabhyante. yadi matam - bhesajabhedair ahitatisayavisesa guna iti. tan na. evam hi tair anahitatisa[289]yavisesanam na pramanyam jayeta. ato vaktavya gunah. ta ucyante. visuddhir indriyadinam gunapadarthah. vatadidhatunam samyam iti yavat. samyena hi ta indriyesu vartamana guna ucyante. tatha sthitas[290]ca pramanyam janayanti. visamam tu vartamanesu dhatusu taddosasamutthas timiradayo dosa jayante. sabde 'pi vaktur asayavisuddhir gunah. vipralambhabhiprayadayo dosah. tesam ca pramanyabhavatma[291]ny avastuny apramanye karanatvasambhavan na tajjanyam apramanyam. pramanyam tv arthaniscayo vastvatmaka iti yuktam yadgunebhyo jayate jñayate ceti. sarvam utpattav aniscayatmakam apramanam eva jñanama

gunasamvadajñanodayat, paratas tu tadvasena pramanyam jayate tasya. nanv idanim asad evativrttam jñanam iti kim pramani[292]bhavisyati. yada tavat[293]tadasit tada sahajenapramanyenabhibhutam uttarakalam ca tadasad eveti kim anyatah pramanyam bhavisyati. satyam evam. anyad eva gunasamvadajñanottarakalabhavipramanam. avagate hi kvacidarthe pragdrstavyabhicaro jñanasvabhavalocanenajatavisvaso na tavannirvicikitsam vyavaharati yavadindriyadigunavadharanapurassaram evam evaitad iti na niscinoti. gunavadharanat samvadajñanad va pramane jate 'vagate ca tasya{1,87}pramanye vyavaharah pravartante. tasyapi na jñanasvabhavalocanena pramanyam, tadrupasyapramanyapratibandhat. kin tu gunavadharanad eva. atah suktam gunaih pramanyam janyata iti. yadahuh -- niscayatmakapramanyotpadanam tu vasturupatvat samvadakaranagunajñanakaryatvena svadhyavasanam iti tad evasriyate iti || 39 ||

_____notes_____

[288] nah ye [289] sayanam na [290] s tu pramanam ja (kha) [291] tmava [292] nam bha (ka) [293] vada (ga)

kiñ ca itas ca na svatah pramanyam ity aha -- pramanyam[294]hiti. ayam arthah -- yadi jñanasvabhavanubandhyausargikam pramanyam, evam sati pramanyabhavasyavastuno 'krtrimatvan na paradhinatvam iti sarvajñananam api pramanatvaprasangah.[295]svapnadijñananam api jñanatvavisesat, tanmatranubandhitvac ca pramanyasya. apramanyasya cavastuno 'karyatvad iti || 40 ||

_____notes_____

[294] nyam iti [295] ngah, tada sva

katham namapramanyam akrtrimam. dosabhave hi tasya bhavah, tadabhave cabhavo drsyate. kamili pitam idam iti sankham janati, tad[296]apagame suklam. ato janimah yathadosabhavabhavyapramanyam tat karyam iti, ata aha -- matpaksa iti. ayam abhiprayah -- natra dosair apramanyam janyate. satsu tu dosesv asanto guna na svakaryam pramanyam janayantiti navastuno 'pramanasya hetumattvaprasangadosa iti || 41 ||

_____notes_____

[296] dabhave su (kha)

kim punah pramanye karanam, yadabhavat tasyanutpattih, ata aha -- indriyaditi karanamantena. adisabdenarthapurusadinam grahanam. indriyapurusagunas ca vyakhyata eva. arthasyapi sthulatvadayo gunah suksmatvadayo dosa iti. samadhigatam tavadindriyadigunah pramanye{1,88}karanam iti. katham[297]tu

tadabhavah, ata aha -- tadasad iti. te eva vidhe darsayati -- dustatvad iti. dosa hy agantavo gunanutsarayanti. indriyadinam anyatamasyabhave nirasraya guna na bhavanti, yatha nityavedavadinam asati kartari tadguna iti || 42 ||

_____notes_____

[297] kim tatra tada

yata eva dosair guna nirakriyante, ata eva mimamsakanam ayam bhramo dosair mithyatvadhir janyata iti. paramarthena tu gunavirodhino dosastaneva nivarayanti. atah karanabhavad asati pramanye svabhavikam apramanyam avatisthata ity aha -- ata eveti || 43 ||

atah[298]siddham suddhiparyayagunavadharanadhinam pramanyam. svabhavatas ca jñananam apramanyam, suddhyabhavena tallaksyate. asati hi suddhatve karanabhavanirakrtena pramanyenanapoditam apramanyam laksyata ity upasamharati -- tasmad iti || 44 ||

_____notes_____

[298] tah su (kha)

itas ca dosato napramanyam ity aha -- anvayeti. asyarthah -- trividham apramanyam ajñanasamsayaviparyayaih. tatrajñanatmakam tavadapramanyam karanabhavamatrasamadhigamyam eva, na dosanapeksata iti mimamsakair abhyupagantavyam. ato dosavyatireke 'pi karanabhavamatranvaye 'pramanyadarsanan na dosato 'pramanyam iti || 45 ||

evam ca gunadhinapramanyabhyupagaman nityavedavadinam ca purusabhavad, anasrayagunasambhavat, kartrmadvedavadinam api kartrgunesu{1,89}pramanasambhavad asan[299]mulabhutesu kartrgunesu na codananam pramanyam avakalpata ity aha -- tatas ceti || 46 ||

_____notes_____

[299] satsu mu (kha)

evam tavat paratah pramanyena krtah purvapaksah. siddhantam idanim arabhate -- svata iti. karanam aha -- na hiti. ayam abhiprayah -- na tavad gunajñanat samvadajñanad va prag jñanam na jayata eva. navotpannam api samsayatmakam avabhasate. na hi syad va ghato na veti indriyasannikrstam ghatam budhyamahe, api tarhi ghata evayam iti niscayatmakam eva jñanam utpadyate. ata eva jñanotpatter anantaram eva sarvapramatrnam vyavaharapravrttir upalabhyate. bhrantisamviditarajato 'pi hi samyagrajatabodha ivarthakriyayai ghatamano drsyate. tad asya samsayanasya nopapannam. ato jato[300]niscayah. kim[301]anyat pramanyam

bhavisyati. saty api samvade gunajñane va tavad eva pramanyasya tattvam nadhikam kiñcid iti kim nas tadupeksanena. tadrsasyaiva vyabhicarad asti parapekseti ced, na. evam api jñanasyanapeksatvad, vipralabdhapurvasyapi nirapeksam eva niscayatmakam jñanam utpadyate. pramata tu vipralambhakabuddhisadrsyat tathatvam asankate. sasankasyapi na pramanyasaktir avasidati, purvavat prameyaparicchedat. pramatus tu asanka dosadarsanaprabha[302]va. tad asau tadbhavabhavayor anyataraniscaye nivartate, na samvadajñanam apeksate. saty eva hi ghatajñane jatasankah kim ghatajñanantarena karisyati. na hy asyas tannivartakam, tasmin saty eva bhavat. atah svabhavikam eva sarvasamvidam niscayatmakatvam. asanka tu yadi nama jatu jayate, evam api tannirakaranartham apavadasadbhavabhavav anusartavyau, na samvadagunajñane. tadu[303]peksayam hi pramanyam eva navatistheta. gunasamvadajñanayor apy evam eva, sapeksatvena prathamajñane pramanyasaktyadhana[304]sakter apy[305]anavasthapatad ity etat parastat prapañcayisyata iti. evam tavat prakrtabhiprayo vyakhyatah. api{1,90}ca sarvabhavanam eva svakaryajananasaktir asati nanyena kriyeta. abhivyaktimatrakaranat. nanv aturasya rogapahrtasakter asaty eva bhojanadisaktir bhesajabhedair adhiyate. maivam. tirohitabhivyakteh. itaratha purvasaktivinasapurvotpadadharmikalpanabhir atigauravam bhavet. ata eva nastasaktinam bhesajabhedair api na pratikarah. asati tu saktis tesam api janyetaiva, avisesat. atah sarve bhavah svahetubhyah saktimanto jata eva kutascidagantukad dhetos tirohitasaktayah samagrivisesair abhivyaktasaktayah karyam arabhante. na caivam jñane 'py abhivyaktyapeksa sambhavati, arthavagrahad, rupantarena jñanasyanirupanad utpattav eva[306]rthaparicchitter avasyambhavad iti || 47 ||

_____notes_____

[300] jña (ka, kha) [301] m apramanam bha [302] bhavat tad asau [303] da (ga) [304] na (ka) [305] vyava (kha) [306] va pa (kha)

nanu svatahpramanyavadinapi gunavadindriyadikaranikaiva pramanotpattir astheya. tad yadi gunah pramanotpattau karanam. evam sati tatkarye 'py arthaniscaye tadadhinataiva yukta. tadayattapramanyasrayanad, ata aha -- atmalabha iti. ayam abhiprayah -- pramanotpattav api na guna guna ity evapeksyante; kin tu dosanirakaranaupayikataya. dosa hi pramanotpattim vighnanti. te gunair utsarita na tam vihantum utsahante iti. ata evasatsv api vaktrgunesu karunikatvadisu vede dosabhavamatrad eva pramanyam sidhyati. api ca karanam nama gunah pramanotpattau. naitavata pramanakarye 'py arthaniscaye tadapeksa yukta. atmalabhamatra eva hi bhavah karanam apeksante, na karyanispattau. na hi mrtpindadandadikaranapekso janmani ghata iti udakaharane

'pi tasya tadapeksa drsta. labdhatmanas tu svayam eva karananirapeksa pravrttir avagata. atah sarvatha tavadarthavyavasthapanayam anyan apeksam eva pramanam iti siddham iti || 48 ||

svato 'sati saktir anyena kartum na sakyata iti yad uktam tat prapañcayati -- jate 'piti tribhih. ayam abhiprayah -- pramanyasya hy anyanapeksatvam{1,91}eva nibandhanam. yadi jate 'pi vijñane karanagunavadharanadhinam pramanyam bhavet, tatah suddhijñanotpadah karanantarat pratiksitavyah. tasyah suddher aparicchinnaya asatsamatvat tasyapi suddhijñanasya karanasuddhau satyam tasyah suddher jñane ca sati pramanata bhavati. evam eva mulakaranasuddhijñanasyaparaparasuddhijñanapeksayam anavasthapatan na kathañcit pramanyam apadyata iti || 49-51 ||

svatas tu pramanye nanavasthety aha -- yadeti. karanam aha -- nivartata iti. ayam abhiprayah -- arthaniscayas tavajjñanasvabhavad eva siddhah. mithyatvasanka tu taddhetubhutadosajñanad ayatnenaiva nivartate. na hi dosanam ajñanam pragabhavo yatnasadhyah. nanu najñanamatrad abhavah sidhyati. saty api[307]tasmin bhavat. na ca dosabhavavadharanam antarena pramanyam sidhyati. satyam, tad api tv ayatnasadhyam eva, prayena tavat pramatrnam anasanka eva jñanotpattau vyavaharo drsyate. jatasankasyapi prasiddha eva sankanirakaranopayah, dahacchedadayah svarnadav iti. tavataiva niscayotpadan natiduragamanam. etac coparistad vaksyata eveti || 52 ||

_____notes_____ [307] pi bhavat tasmin ca na (ka)

tasmad bodhasvabhavanubandhi jñananam autsargikam pramanyam karanadosarthanyathatvajñanabhyam apodyata ity upasamharati -- tasmad iti. arthanyathatvajñanam{1,92}ca dvedha. naitad evam iti purvavagatarupopamardanena, tattvaprakasanena va. hetavo jñananam indriyadayah. tesu vatadisamutthastimiradayo dosah tajjñanenotsargatah prapnuvati pramanatapodyata iti || 53 ||

yatpunarapramanyam avastutvan na karanair janyata ity uktam, tat pariharati -- apramanyam iti. yadi nama tredha bhinnam apramanyam tatah kim jatam ata aha -- vastutvad iti. ayam abhiprayah -- trividham khalv apramanyam jñanabhavasamsayaviparyayaih. tatra samsayaviparyayau prati avastutvad iti hetur asiddhah, jñanatmakavastutvat tayor iti || 54 ||

jñanapragabhavas tv avastutaya siddha eva. na casmakam apy asau dosair janyate, jñanakaranabhavad eva tvaduktivat tatsiddheh. atas tasminn akaranake sadhyamane siddhasadhyataivetyabhiprayenaha -- avijñana iti. na capramanyasabda[308]vacyatamatrena samsayaviparyayayor apy akaranakatvam sakyam anumatum, ajñanavad, vaco 'pi gosabdavacyataya visanitvapa[309]tter iti || 55 ||

_____notes_____

[308] bda (kha) [309] tvanumanapatteh (ga)

nanv iyam anavastha pramanya iva parasraye 'pramanye
'pisyamane apadyata eva, paratantryam hy anavastham apadayati.
atah ko visesah, ata aha -- dosata iti. asyarthah --
svatahpramanyavadinam mimamsakanam dosato 'pramanatve
nanavastha bhavati. dosesu jñatavyesu yatha gunajñane
'navasthapaditeti || 56 ||

{1,93} svatahpramanyavadinam iti canavasthapariharabijam uktam,
taduddhatayati -- saksad iti. ayam abhiprayah --
sajatiyapeksayam hy anavastha bhavati. yatha[310]pramanyasya
pramanapeksayam uktam. apramanyam tu svatah pramanena naitad
evam iti saksad viparyayajñanena yatra tavadavagamyate, tatra laghutaram
eva grhitam iti na parasrayatvamatram anavastham apadayatiti. nanu
svatahpramanye purvam api jñanam utpannam asandigdham iti kim
apramanam bhavisyati yena parena purvam badhyate. tenaiva tu kim
na param badhyate, ata aha -- purveti. ayam abhiprayah -- satyam,
utsargatah purvasyapi pramanyam praptam evapavadabhutena
tuttarena badhyamanam tadapramanam bhavati. yat tu tenaiva kim
nottaram badhyata iti. tan na, na hicchamatrena badhyabadhakabhavo
vyavasthapyate. yad dhi yadbadha[311]kam avabhasate tat tasya badhakam
abhidhiyate. nacanagatottarabadhakarupena purvam avabhasata iti
nacanagatabadhenety atraiva vaksyati. uttarasya tu purvajñanabadham
antarenotpattir eva na sambhavati. utpannam ca tat. atas tad eva purvasya
badhakam. tac ca svata eva pramanam iti na kacidanavastheti || 57 ||

_____notes_____

[310] pramanasya (ga) [311] dhamanam a (ka)

nanv astu saksad viparyayajñanena parena purvasya badhah, ubhayor
api samanavisayopanipatat. yatra tuttaram karanadosavisayam
bhavati, tatra visayabhedan na badho yukta iti duruktam
hetutthadosajñanat pramanyam apodyata ity ata aha -- dusteti
badho 'ntena. ayam abhiprayah -- yady api dustakaranabodhe
visayabhedah pitasankhadivibhramesu, tathapy arthat
tulyarthatam prapya badho bhavaty eva. sankhe hi pita iti vidite
paratas ca jñanakaranadose 'vagate 'rthat pitima sankhasya
pratiksipto bhavati. yatkaranadhinatmalabham hi yat karyam, tat
taddose dusyati. esa ca jñanasya dosah
yadanyathasthitasyanyathaprakasanam. atah karanadose 'vagate
'rthanyathatvam evavagatam bhavati. evam
ca{1,94}saksadviparyayajñanena tulyatvam iti. atraiva vaidikanyayam
udaharati -- godohanadivad iti. darsapurnamasayoh kratvarthena
camasenapam pranayane vihite bhavaty aparo gunaphalasambandhavidhih.
yatha godohanena pasukamasya pranayed iti. asyarthah -- godohanena
pasun bhavayed iti. tad idam purusabhilasitapasvartha[312]taya

purusartham eva[313]sad godohanam kratvarthasya camasasya badhakam isyate. tatrapi ca sphuto visayabhedah. kratupakaro hi camasasya sadhyah. pasavo godohanasyarthad eva tulyarthataya tatrapi badho vaksyate. godohanam hi dravyam. na tat kriyam anasritam udasinam phalam bhavayitum alam iti yamkañcit kriyam asrayataya samihamanam sannihitam kratvarthamapam pranayanam grhnatiti tadasritena pasavo bhavayitavya iti sastrartho 'vatisthate. evam ca tenaiva kratvarthamapam pranayanam siddham iti camaso nivartate. nanv asav eva kratau viniyukta iti katham tatparityagena godohanena kratupakaro bhavyate. satyam. pasukamaprayoge tu kratur api godohanam eva svopakarasadhanatayanujanati. karyartho hi svagunam pratyadarah, na sviyataya. tac ca karyam phalarthatvad eva godohanad asaditam kratuneti kim adarena svagune. aha ca --

_____notes_____

[312] rtham [313] va go (ga)

sarvasyaiva hi karyarthah svagunagrahanadarah |

anyarthagunasiddhe tu karye 'syah svagunena kim ||
iti. tad iha yatha purusarthenaiva gunena bhinnavisayo 'pi kratvarthas camaso 'rthat tulyarthataya badhyate, evam atrapiti na dosa iti || 58 ||
kim esa evotsargah yat sarvada parena purvam badhyate. nety aha -- tatreti. yadi tatra dustakaranabodhe naitad evam iti viparyaye va para badhadhir na bhavati karanadosajñanam va, tada purvasya badho bhavati na tv anyatheti. athobhayor anyatarodbhutau kim nama bhavisyati, ata aha -- tadudbhutav iti. tada badhake sapavade prathamam eva nirapavadam autsargikam pramanyam labhata iti || 59 ||

{1,95} nanu pramanena sata trtiyena badhakam badhyate. tad eva tu katham pramanam ata aha -- svata iti. sarvam khalu vijñanam jatam svata eva pramanam avijñayamanadosam. tatha ca trtiyam. atas tena badhakabadhane krte bhavaty adyasya manateti. nanv asatsv api[314]dosesu dosasanka yatha adime jata, evam antime 'piti pramanyam navatisthate, ata aha -- doseti. ayam abhiprayah -- jate dosajñane sambhavita dosah pramanyam vighnanti. trtiye tu dosajñanam na tavadutpannam. sanka tu notpreksamatrena kartum ucita, sarvavyavaharocchedaprasangat.

_____notes_____

[314] sasa

ata eva ca gitasu naram narayano 'bravit |

nayam loko 'sti kaunteya na parah samsayatmanah ||

iti. yasya tu trtiye vijñane dosajñanam badhaka[315]jñanam va jayate, tasyas tu caturthajñana[316]vasano nirnayah. na tv etad evam, prayena hi prathamajñanajanmany eva nirapavado nirnayo

drsyate. kvacit tu badhaka[317]vasanas trtiyajñanodayo 'pi natipracurah. nataram carurthajñanajanma. saty api tu tasmin na svatahpramanyam vihanyate ity evam paratayaivedam asmabhir uktam. astu caturthajñanan nirnaya iti varttikakaro 'py ata eva evam tricaturajñanajanmana iti vaksyatiti. kim punah karanam anutpanne dosajñane nasanketi. na hi prayojananuvartini pramanani. drstavyabhicarasya hi pramatur ekatrapi nasvaso bhaved yadi caivam ucchidyante vyavaharah. kamam pramanato hi te parinististhanti. na tebhyah pramanam ata aha -- nispramaniketi. ayam abhiprayah -- yavad dhi dosanam abhavo navadharyate, tavat pramanetarasadharanadharmadarsino bhavaty asanka pramanavati. dosabhavavadharane tu jate tanasankamanasyabhavavirodha eva.[318]arthendriyadayo hi jñanakaranam. taddosa duratvatimiradayah. tad yatha dure santastaravo vanam ity ekakarataya parigrhitah sannikarse nana drsyante. tada duratvadosad ekatvabuddhir upajateti nisciyate. nanatvabuddhes tu na kascid doso drsyata iti katham asankyate.{1,96} evam santamase gavyasvabhrame sa eva dosah. diva tu gojñane na kasciddosah sambhavyata iti tatpramanam. evam caksuradidosanam timiradinam abhave 'vagate nispramanikaiva dosasanka. yatrapi sadrsyacalatvadayo visayadosa bhrantihetavah, tatrapi bhedakadharmavadharane niscalatve 'vagate ca na kacid dosasanketi na tatsamayabhavino jñanasyapramanyam iti || 60 ||

_____notes_____

[315] ko va

[316] nan nirnayah (ka); nad jñanodayo nirnayah (kha) [317] kadhinas tr (ka) [318] atme (kha)

evam tricaturair eva jñanair dosabhavasiddher na tato 'dhika matih prarthaniya pramanyasiddhaye, yenanavastha bhavet. yavad eva tu trtiyam caturtham va jñanam utpannam, tavad evaikam purvam uttaram va nirapavadam svatahpramanyam apadyata ity aha -- evam iti || 61 ||

samadhigatam tavat sarvapramananam svatahpramanatvam dosatas capramanatvam iti. prakrtam idanim vedanam pramanyam yatha sidhyati tatha pratipadaniyam. tadartham ca vaktradhina eva sabde dosa na svabhavika ity aha -- sabda iti. ayam abhiprayah -- yada vaktradhinah sabde dosa iti samadhigatam bhavati, tada vede vaktur abhavan nirasraya dosa na sambhavantiti nirapavadam pramanyam upa[319]pannam bhavati vedanam. sthitam cedam yat paradhinah sabde dosa iti, sa hi na(?rtha/rtha)samsparsiti purvam upapaditam. purusa eva bhramyann anyad anyatha buddhva tathaiva parasmai[320]pratipadayan sabdam dusayati. kvacic canyathaiva jñatva vipralipsayanyatha vadati, tatrapi tadadhinaiva sabde dosavagatih. sthanakaranadidosad va

kaladhmatambukrtainikrtadidosadustah sabdo laksyate.
sarvatha paradhina eva sabde dosavagamah, na punar asurabhigandhavat
svabhavadustah sabda iti. sa idanim vaktradhino doso
gunavadvaktrprayukte va kvacit pauruseye vakye na bhavatity aha --
tadabhava iti || 62 ||

_____notes_____

[319] tpannam (ka) [320] kathayañ chabdam (kha, ga)

{1,97} nanu vaktrguna vaktary eva dosanutsarayanti, katham tair
nirastaih sabdo nirdoso bhavaty ata aha -- tadgunair iti. uktam
vaktrdosa eva sabdam dusayantiti. sa ced gunair utsarito
dosah, kah prasangah sabde dosanam. na hi
vaktaryanasritanam eva dosanam sabde sankrantih sambhavatiti
phalatah sankrantivacoyuktir iti. vaktrabhavad eva va nirasraya
dosa notsahante bhavitum nityavedavakya ity aha -- yad veti.
dosabhavac ca na svatahpramanyam vedanam vihanyata iti
bhavah || 63 ||

nanv angikrtam tavad bhavatapi pumvakyesu gunebhyo
dosabhava iti. evam ca kuto 'yam vivekah dosanirakarana eva
guna vyapriyante na tu pramanya iti, ata aha -- pauruseye iti. ayam
arthah -- satyam pauruseyavakyesu dosabhavagunatmakam ubhayam
drsyata eva. yatha tu gunato na pramanyam tatha pramanyam
praguktam eva anavastha hi tatha syad iti. ato dosabhavamatraupayika
guna na svarupena pramanya upayujyanta iti || 64 ||

etad evopasamharati -- tasmad iti. apramanyasya hi dvayam karanam
karanadosajñanam badhakapratyayo va. gunanirakrtesu ca
dosesu pumvakyesu nobhayam api sambhavati. na hy asanato dosa
grahitum sakyante. na cadustakaranajanitasya jñanasya badhakah
pratitisthati. ato 'pramanyasya yat karanadvayam tadasattvad
utsargatah pramanyam anapoditam iti || 65 ||

asati capavade na pratyayajanakatvenotsargatah praptam pramanyam
pumvakyanam apaniyata ity aha -- pratyayotpattir iti. atra codayati --
dosabhava {1,98}iti. yady aptavakyesu gunanibandhano
dosabhavah, evam tarhi gunajñanadhina iva pramanye
'navasthaiva. kah khalv atra visesah, gunajñanadhinam va
pramanyam tadadhino va dosabhava iti. yad eva hi dosabhavam
grahitum gunajñanam apeksyate, tasyaiva hi gunajñanadhino
dosabhavah, tasyapy evam iti saiva purvoktanavastha. tathas ca
pramanyotkhatir iti || 66 ||

pariharati -- tadeti. ayam abhiprayah -- yadi jñata eva guna
dosanutsarayeyuh, evam anavastha bhavet. na tv etad evam iti. katham
nama vyapriyante ata aha -- dosabhave iti. sanmatrataya guna
dosanutsarayanti.[321]ato 'santo dosa na jñata iti sahajam
pramanyam avatisthata iti || 67 ||

_____notes_____

[321] ta

tad evam tavad gunanirakaryadosesv api pumvakyesu dosaparihara uktah. akartrsandrbdhe tu vede nirasraya dosah sankam api nadhirohantityapramanyasankapi nasty[322]evety aha -- tatreti. pramanyasyautsargikasyapramanyam apavadabhutam tannirmuktir vede laghiyasi na pumvakyavad gunapeksi[323]taya gurviti bhava iti || 68 ||

_____notes_____

[322] stitya [323] ksa (ka)

yatah pumvakyesv api na gunapeksam pramanyam, ato na sabdanam pramanata vaktradhina. tadgunapeksayam tu tadadhinata bhavet. na caitad evam iti varnitam eva. ato yad naiyayikadibhih pramanyasiddhyartham vede vaktur upasanam krtam mahesvarena vedah pranita ity asritam tad ayuktam, dosabhavad eva tesam svatah pramanyasiddher ityabhiprayenaha -- ata iti na yuktamantena.{1,99}apramanatvanugunaiva dosasankam upajanayanti kartrkalpanety aha -- apramanatveti || 69 ||

ata eva ca yad api nastikair aptapranitatvenapramanyaprasañjanam krtam, tad apy atra nitye vede dosaya na jayata ity aha - tatas[324]ceti. ayam abhiprayah -- pauruseyavakyam aptapranitatvena dusyati. tad dhi tadapranitam arthadanaptapranitam bhavet. tatas ca taddosadustam apramanam bhavet. nityam tu yadi namaptapranitam, evam api nirdosam eveti na tasyaptapranitatvena pramanyam vihanyate. pauruseyam api hi naptapranitatvenapramanam, api tu anaptapranitataya. sa ca nitye nastiti kim apramanam bhavisyatiti. nanu vyaptibalena parair aptapranitatvenapramanyam sadhitam baladivakyanidarsanena yad vaptenapranitatvad ity atra. ato hetudosa eva viruddhasiddhadayo 'bhidhiyantam. kim svagotranusarina vacanena, ata aha -- prayoganam iti. na paramasya prayogasya, sarvesam eva prayoganam uttaratra pratisadhanam vaksyama eva codanajanita buddhir ityadina. atah pratihetuviruddha apramanyahetavah samsayajanakataya napramanyam niscayayanti yadi tulyabalah. atha tu pramanyahetavo baliyamsah, tatas tadbadhita nataramatmanam apramanyahetavo labhanta iti || 70 ||

_____notes_____

[324] ta iti (ka)

katham punaraptapranitatvam na dosaya, apto hi pramanenartham pratipadya vakyam aracayati. tac ca manantarasamvadad eva hi pramanam bhavati. aptapranitam

hy[325]asanmulapramanantaram katham pramanam bhavisyatity ata aha -- pauruseyeti. ayam abhiprayah -- vedavakyam mulantaranapeksam eva svarthe pramanam, kim tasya pramanantarena. pauruseye tu vacasi pramanantaram mulakaranam iti tat tadabhave dusyatiti || 71 ||

_____notes_____

[325] tva (kha, ga)

{1,100} yat tu asanmulantaranam asambhavatsamvadanam katham pramanyam iti, tad ayuktam. yenaiva hi karanena pramanantaramula na codanah, tena yeyam asangatis tasam pramanantaraih, saiva sutaram pramanyakaranam. ata eva arthe 'nupalabdhe iti vaksyati. aprapte sastram arthavad iti ca. pramanantaramu[326]latve 'nuvadatvam evasam apadyate, na pramanyam. na hi no gantrmatram pramanam ityabhiprayenaha -- teneti. || 72 ||

_____notes_____

[326] praptavisayatve (kha)

yad api tavat pramanantaragocarartham pumvacanam, tasyapi pramanye na samvadah karanam. kimanga punah pramanantaragocararthanam vedavakyanam ityabhiprayenaha -- anyasyapiti. tad api svata eva pramanam iti bhavah. nanv eka evartho 'nekebhya aptavakyebhyo 'vagamyate. sarvani ca tani pramanani. yatha -- astavarsam brahmanam upanayita

garbhastame 'bde[327]kurvita brahmanasyopanayanam

_____notes_____

[327] va

iti ca. atah katham ucyate pramanantaragocararthatvam eva pramanye karanam iti, ata aha -- tulyarthanam iti. ekarthopanipatinam hi vrihyadinam vikalpo vaksyate ekarthas tu vikalperan (12.3.10) iti. ato 'trapi pramatrbhedad vyavasthitavikalpa eva pramananam, sakhadivikalpavat. na punaranyonyasamvadah pramanye karanam. tatha hi -- gautamiyagobhiliye chandoganam, yajñavalkiyam vajasaneyinam pramanam vikalpyatvat. vikalpaniyatvad ekaikam smrtivakyam ekaikasya pramatur bodhakam na tv anyonyasamvadat[328]pramanyam, dharmadronadhyayinam api nanyonyasamvadah pramanye karanam. ekasmad dhi tam artham viditavato 'nyadanuvada eva. anyasyaiva tu tat pramanam. evam bhisagvidyasv api darsayitavyam iti || 73 ||

_____notes_____

[328] dahpramanye karanam. dha (kha, ga)

{1,101} yatra tarhi pramatur ekasyaivaikarthagocara nanapramanaih

pariccheda jayante tatra katham. yatha kascid dure santam agnim prathamam aptavakyad avagacchati, punas copasarpan dhumad anuminoti, tatah punaratyantam asidan pratyaksayati. tatra hi sarvany eva pramanani, parasparasangatarthani ca. atah katham na samvadah pramanye karanam ity ata aha -- yatrapiti. ayam abhiprayah -- yadi tavadanadhikavisayany eva tani sarvani, tata ekam eva tatradyam pramanam. itarani tv anuvadabhutani. nacaitany anadhikavisayani. na hy asav arthah purvena pramanena tathavagatah yathottarair avagamyate, uttarottarakalasambandhatirekat. api captavakyat parvato 'gniman iti samanyato 'vaga[329]myate. punas tadekadesaviseso[330]dhumanumanad avagamyate. asadharanadhumadarsanac ca kasthadibhedabhinnah pratyaksena ca samunmi[331]litakhilaviseso[332]visadataramayam ity aparoksam avasiyate ity adhikadhikavisayanam na samvadatah pramanyam iti || 74 ||

_____notes_____

[329] gate [330] so 'nu [331] dita [332] so 'pi vi (kha)

samvadanibandhane ca pramanye 'navasthapadyata ity aha -- sangatyeti || 75 ||

nanv avisamvadi jñanam pramanam arthakriyasthitis cavisamvada iti jatayam arthakriyayam kim pramanantarapeksaya. yathahuh --

pramanam avisamvadi jñanam arthakriyasthitih |

avisamvadanam

iti. pratyaksam anumanam ca dve eva pramane iti pratijñaya na hy abhyam artham paricchidya pravartamano 'rthakriyayam visamvadyate iti ca. ato 'rthakriyavasanaiva pramanasthitir iti na jñanantarapeksayam anavastha. ata aha -- kasyeti. ayam abhiprayah -- arthakriyajñanam api[333]na tavadapramanam[334]arthakriyam vyavasthapayitum{1,102}alam iti tatpramanyartham aparapararthakriyanusaranenanavasthaiva. yadi tv anapeksitajña[335]nantaram eva tat pramanam, evam sati prathamam arthajñanam eva kim anapeksam na pramanam isyate. na hy anayor avabodharupatve 'samsayatmakatve ca[336]kascid viseso drsyate. api ca pramanenartham paricchidya pravartamano 'rthakriyayam avisamvadam manyate. tatrarthakriyasthiteh pragavisamvadanavagater na pramanyaniscaya iti katham pravrttih. apravrttasya va[337]katham arthakriyasthitih. tad ihobhayasminn anyonyadhine duruttaram itaretarasraya(tva)m. atha sandehad eva pravrtto 'rthakriyasthitya avisamvadam buddhva pramanyam manyate, krtam tarhi pramanena. arthakriyartham eva hi tad arthyate. sa cet sandehad eva jata, sa eva sadhiyan. tasyaiva vyavaharaupayikatvat. ato yad apy uktam hitahitapraptipariharayor

niyamena samyagjñanapurvakatvad avidusam tadvyutpadanartham pramananiscayapranayanam iti, tad apy ayuktam. atatpurvakatvat tayoh. api casmin mate sakrjjatavinastesu vidyudadibhavesu na kacidarthakriya jateti tajjñanam pramanam na syat. atha[338]tatrapi sabdaprayogo 'rthakriyety ucyate, tarhi nirvikalpake apramanyaprasangah. tasmad avisamvadi pramanam iti manyamaha eva. arthakriya[339]sthitis tu avisamvada iti na mrsyamahe. arthanyathatvahetutthadosajñanabhyam eva tutpannasya jñanasya visamvadah. tadabhavac cavisamvadah. tavata ca pramanyam iti siddham na samvadapeksam pramanyam iti || 76 ||

_____notes_____

[333] pi tavadapra [334] nam nartha (ga) [335] pramananta (ka) [336] va [337] ca (kha) [338] thava ta (ga) [339] ya tu avi (ka)

api ca samvadapeksini pramanye srotraja buddhir indriyantarajanyabhir buddhibhir asamvadad apramanam apadyate ity aha -- srotreti. yadi tv asyah srotrajñanantarasamvadad[340]eva pramanyam isyate, tatha sati vede 'pi tattadvakyoccarananugamini satakrtvo buddhir utpadyata iti sapi napramanam ity aha -- syac ced {1,103}iti. pramanantarajanya tu samvadabuddhir na param vede, srotre 'pi pratyakse ca nastity uktam evety aha -- pramaneti || 78 ||

_____notes_____

[340] dat pra (kha)

tad evam sthite yady ekendriyadhinajñanasamvadat srotram pramanam ity ucyate; evam sati vede 'pi[341]tattadvakyodbhavitabuddhisamvadad durvaram pramanyam ity aha -- yatheti. paunaruktyam tv atranavahita manyante iti, kim tadaksepapariharabhyam iti || 79 ||

_____notes_____

[341] tadva (ka)

yata ete samvadapeksini pramanye dosah, tasmad vimucya samvadagrahanam yadutpannam drdham asandigdham jñanantarena ca naitad evam iti na visamvadyate. vijñanam visistavisayam jñanam, adhikavisayam iti yavat. etena smaranam vyavacchinatti. tad dhi purvajñanad avisistam anadhikavisayatvat. tad eva pramanam ity aha -- tasmad iti || 80 ||

kva punah pramanantarasa[342]ngatartham vacah pramanam drstam, yena vedavakyanam pramanyam asriyate. pauruseyam hi sarvam pramanantarapratipannartham eva, ata aha -- na ceti. ayam abhiprayah -- nanumanasadhyapramanyani pramanani, yena kva drstam iti paryanuyu[343]jyamahe. anumane hi drstantapeksa bhavati. svata eva ca pramananam pramanyam iti na tesam anumanena pramanyam sadhaniyam iti. anumanena ca

pramanyasadhane tasyapy anumanantarapeksayam anavasthety aha -- sarvasyeti || 81 ||

_____notes_____ [342] gocarartham (ga) [343] yo (ka)

{1,104} atra codayati -- nanv iti. ayam abhiprayah -- yatha apramanam apramanataya na[344]vasiyata iti parapeksam, evam pramanam api pramanataya na prakasata iti tad api parapeksam apadyate. na hi pramanatvenagrhitam pratyaksadi vyavaharaya[345] kalpate. tadartham ca pramananusaranam na vyasaneneti || 82 ||

_____notes_____

[344] nadhyava

[345] yavaka (ga)

pariharati -- pramanam iti. ayam abhiprayah -- yatha aviditasvarupasaktiny api caksuradindriyani paranapeksany eva krtakaryani karyanyathanupapattya pascad avasiyante, na caitesam jñanam karyam pratyupayujyate, tasya nirapeksair evendriyaih krtatvat. evam pramanam api pratyaksadi pratyayantaragrahanat purvam svakarye visayaparicchede nirapeksam eva samsthitam atikrantam svarupenaiva kadacid grhyetapi yadi jighrksyate. na tu tasya grahanam pramanya upayujyate. yadrsam hi rupam asya pratyayantarena[346]pi grahitavyam tenaiva rupena tat prag apy asid eva. ghatapratyaksena hi ghato ghato 'yam iti niscita[347]karah praveditah. tavad eva ca tasya pramanatvam, pramanantarenapi ghato 'muna paricchinna ity eva pravedaniyam, nadhikam kiñcid iti jayamanam api krtakaram eva tat pramanantaram. apramane tu purvanavagatarupajña[348]nayarthavat pratyayantaram iti vaksyati. samsthitam iti pramanaparyavasanam darsayati. karyantaranispattya hi pramanam santisthate. samsthite canarthakam pratyayantaram iti || 83 ||

_____notes_____

[346] na grhitam te (ka) [347] tarupah pra (ga) [348] jñapana (ka)

yatas ca svarupena pratyayantaraih pramanam avasiyate, tac ca svarupam avagatapurvam eva, ato 'sya pramanasya pratyayantarena jñayamanatvam na pramanya{1,105}upayujyate. idam hi tasya pramanyam yat svavisayaprakasanam, tac ca purvasmad eva svasmallabdham ity anarthakam pratyayantaram ity uktam evartham vyaktikartum aha -- teneti || 84 ||

apramane tu pratya[349]yantaram arthavad iti yuktaiva tatra tadapeksety aha -- apramanam iti.[350]ayam arthah -- apramanam hi svarupenartham grhnati. yadrsam hi jñanasya svarupam tadrsam evarthe 'dhyaropayatiti yavat. idam rajatam iti[351]hi suktau rajatakaram apramanam tam api tadakarataya grhnati. ata eva ca tanmithya bhavati. tac caitanmithyatvam evatmano na tenatmana

praveditam iti tatpravedanaya yuktaivanyapeksa. asati hi mithyatvagrahini pratyayantare na svarthe jñanasvaruparopo mithyatvam nivartate. asatyam ca tannivrttav apramanad eva pramanyavyavaharah pratayeta. atas tannivrttaye 'rthavat pratyayantaram iti || 85 ||

_____notes_____

[349] mananta [350] ti. apra (ga) [351] ti su

kasmat punah pratyayantarair agrhitam mithyatvam na nivartate, ata aha -- na hiti. yadrsam jñanam tathartho na bhavatiti yo 'yam arthasyatathabhavah nayam purvenapramanenopattah. aparicchinna iti yavat. pramanenaiva hi tathatvam, tasya hi tathatvam arthasya karyam, tac ca tenaiva prakasitam iti na tatra parapeksa. anyathatvam tv arthasyapramanad asiddham iti tatra pramanantaram savakasam iti.[352]aha -- astu parato mithyatvam, evam api na pramanyam codananam, anumanena mithyatvavagamat. uktam hi --

_____notes_____

[352] ti. astu (ka)

svargayagadisambandhavisayas codana mrsa |

iti, ata aha -- tatrapiti. ayam abhiprayah -- na yatah kutascit parasman mithyatvam, api tu tatrapy arthatathabhave mithyatve 'nyathatvavisayaiva{1,106} ya dhih nedam rajatam iti va suktir iyam iti va sa karanam, dustakaranavisaya va. yatha vaksyati -- yasya ca dustam karanam yatra ca mithyeti bhavati pratyayah iti || 86 ||

kim esa mantrah. anumanad api mithyatvam avasiyamanam na kadacid api nigraha[353]sthanam apadayatiti, ata aha -- tavateti. cakaro hetau. nayam mantrah. kin tv anumanan mithyatvam avagantum eva na sakyate, pratihetuviruddhatvad anumananam. nastikanam api cabhyupetasvagamapramanyaprasangac ca. sakyate hi tadagamanam api vakyatvadina mithyatvam anumatum. codanajanitasandigdhaviparyasitajñanaviruddhas ca hetavo na pramanyam acchadayitum utsahante codananam iti tavataiva karanadvayena mithyatvam grhyate, na[354]punah paroktaduruktahetusanghateneti. nanu yad api tadarthanyathatvajñanam dustakaranajñanam va, tad api napramanam mithyatvam pratisthapayati. pramanyam ca purvajñanavirodhat tasyapi duradhyavasanam iti katham purvasya mithyatvam ata aha -- utpattyavastham iti. tad idam ubhayavidham mithyatvagrahi jñanam utpattyavasthitam pramanam iti miyate. yatha pramanam bhavati tenatmana miyata ity arthah. tat khalutpattidasam adhirudham iti na tavadanutpattilaksanenapramanyena paribhuyate. niscayatvatmakatvac ca na samsayarupena. na casya badhakantaram upalabhyata iti pramanam eva. atas tena sakyate purvasya mithyatvam

apadayitum. tasyapi badhakodaye pramanetaravibhago bhanita eveti suktam dvedhaiva mithyatvam iti || 87 ||

_____notes_____

[353] ham a [354] na pa (ka)

yatas ca dvedhaiva mithyatvam avagamyate na pramanantarena, atah parasma api mithyatvam pratipadayitukamenaitad eva mithyatvahetudhvayam vaktum ucitam. na tv apramanasadharmyamatraprayojakam, yatha paraih krtam ity aha -- ata iti || 88 ||

{1,107} agamavirodhas canumanenapramanyam sadhayatam ity aha -- codaneti. ayam abhiprayah -- codanajanitam jñanam trividha[355]pramanyarahitam svatas ca pramanam iti sthitam. atas tenaivapramanyapratijña badhyate. tasmin paripanthini na vakyatvadinam apramanyena sambandha eva grahitum sakyata iti || 89 ||

_____notes_____

[355] dhadosara

atra kiñcid asankate -- tanmithyatvad iti. ayam abhiprayah -- pramanam saccodanajanitam jñanam anumanam upamrdgati. tad eva tu tatpratihatam mithya sat katham tadbadhaya prabhavatiti. pariharati -- praptam iti. ayam abhiprayah -- mithya sata codanajñanenanumanam na badhyate. tadabadhitena labdhapratisthenanumanena mithya kriyate. atas tanmithyatvad anumanapramanata, tatpramanyac ca tanmithyatvam (!)ititerataarasrayam iti. yadi codanajñanasya badhakantaram bhaved, evam tadapaditamithyatvam nanumanabadhaya prabhavatiti itaretarasrayam ca nasankyeta. na tv ato bhavaduktad anumanad anyat kiñcid badhakam astity aha -- neti || 90 ||

nanu pramanantarais codanarthasyaparigrahat samvadabhavad eva codanajanitasya[356]jñanasya siddham mithyatvam iti netaretarasrayam ata aha -- na ceti. uktam idam na samvadanibandhanam pramanyam iti ma bhud rasadijñanapramanyad abhavo rasadinam iti. katham punas tesam samvadatah pramanye 'bhavo rasadinam ity ata aha tesam iti. tesam rasadinam jihvadibhir eva grahanam niyatam. ata indriyantarasamvadabhavad rasajñanapramanye rasadinam abhavo bhaved iti || 91 ||

_____notes_____

[356] sya si (ka)

{1,108} yadi tu sajatiyajñanantarasamvadad rasajñanam pramanam isyate, tatha sati dharme 'pi tadrg vedotthapitajñanasamvadah sambhavatity aha -- taddhiyeti. idam ca samvadatah pramanyanirakaranartham praguktam. idanim itaretarasrayaprasañjanayocyata iti tatparyabhedad apaunaruktyam iti.

yadi tucyate -- asiddham eva nas codanapramanyam, katham tayapramanyapakso badhyata iti. tad ayuktam. utpadyate khalv api vedavacanasravinam nastikanam api dharmadharmavisesavisayavabodhah. na ca sandihyate syad va agnihotrat svargo naveti. na ca viparyayah. tad idam tesam api codanajanitam jñanam pramanam eva. jñanapahnavastu satyavadinam ayukta eva. na hi tat sambhavati viditapadapadarthasambandhas codanavakyan nartham budhyata iti. anrtam tu vadanto nanrtam vaded iti pratisedham atikramanto mahantam anartham prapnuyuh. ato na pradvesamatrenasiddhavacanam yuktam, tad etad aha -- mameti. yas tv aha -- satyam utpadyate jñanam, dvesad eva tadapramanam acaksmahe. parasparaviruddhasiddhantah prayena hi tarkika dvesad eva kiñcidapramanam atisthante. kiñcic casmadiyam idam darsanam ityanuragena pramanam iti.[357]atah dvesac codananam pramanyam badhyate. anyatas ca paricchedan netaretarasrayam iti, tam pratyaha -- dvesad iri. napramanateti sambandhah. na dvesamatrenapramanata sidhyati. tatha hi na kiñcit pramanam namavakalpate. sarve hi vadinah parasparena siddhantan vigarhayanto drsyante. tatra katamat pramanatayadhyavasiyate. ato yathoktalaksanam eva sarvam pramanam iti. syan matam - ma bhud dvesad apramanyam. yavat tu vadiprativadinoh sammatih sampratipattir na bhavati. na tavat pramanyam pratitisthati. na capratisthitapramanyam pramanam parabadhanaya prabhavati. na ca nascodanapramanye sampratipattir{1,109}astiti katham anumanabadhah. ata aha -- asammatatvad iti. sa evanvayah. sesam purvavad iti || 93 ||

_____notes_____

[357] ti. dve (kha)

yatha ca dvesasammatibhyam napramanyam evam pramanyam api natmecchabhyanujñabhyam bhavati, yenobhayathapi prasiddhapramanyenapramanyanumanena codanaiva badhyata ityabhiprayenaha -- na ceti. apramanyanumanasya hi pramanyam nastikair isyate. apramanesu hi vedesu duhkhaprayo vedavadinam siddhantah parihrto bhavatiti. pragbhaviyad dharmanugrahac ca tesam iyam abhyanujña[358]vedapramanyavadah[359]pramanam iti. ubhayam cedam na pramanye karanam. uktam eva tu tatra karanam iti. dvesad apramanyam nety atrodaharanam aha -- agniti. yadi dvesad apramanyam syad agnidahadiduhkham apratyaksam bhavet, tasya jñanasyapratyaksatvad apratyaksavisayasya capratyaksasabdavacyatvat. na[360]ceyam dahaduhkhasyapratyaksatesyate kaiscit. dvesatas tv apramanye sa prasajed iti || 94 ||

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[358] jña yad ve [359] dah (ga) [360] neyam (ka)

atmecchaya na pramanyam ity etad darsayati -- na ceti. abhilasikajñanasya sarvo hi pramanyam abhilasati. tatha sati hi sarva evasamodakair api trpta bhaveyuh. na tu tasya pramanyam kaiscid isyata iti. atah siddham codanaviruddham apramanyanumanam apramanam ity upasamharati -- tasmad iti tavyamantena. nanv evam bauddhadayo 'pi svagaman grhitva pratyavatistheran, ata aha -- bauddhader iti. bauddhader agamad vedanam antaram[361]viseso vaksyata ity arthah || 95 ||

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[361] ram va (kha, ga)

vaksyamanam evantaram anagataveksananyayena sucayati -- puruseti. bauddhadyagamesu pramanyapavado 'pramanyam sambhavati. atindriyam artham drastum{1,110}purusanam asakteh. svayam eva ca taih svagamanam pauruseyatvam asritam iti buddhvatmanam samarpitavantah katham adhunatikramanti. apauruseyas tu veda iti vedadhikarane vaksyamah. tatas ca dosabhavad evam uktena prakarena svatahpramanata vedasya siddha bhavatiti pauruseyatvam apauruseyatvam cantaram bauddhadyagamanam vedasya ceti || 96 ||

evam tavadapauruseyatvan nitya vedah svatah pramanam ity uktam. ye tu naiyayikadayah pramanyasiddhyartham kartrmattvam vedanam kalpayanti, ye ca mithyatvavadino mithyatvasiddhyartham eva, tesam na tavad asmaryamanakartrkalpana pramanavati. api cadrstakalpanapi bahvi vina yuktya prapnotity aha -- kartrmattve iti kalpyamantena. samyagvadibhis tavadisvarah karta, tasya capratighatajñanadayo gunah --

jñanam apratigham yasya vairagyam ca jagatpateh |

aisvaryam caiva dharmas ca saha siddham catustayam ||

iti kalpitah. na ca tatkalpanayam yuktir api sadhiyasi drsyata iti sambandhaparihare vaksyamah. evam mithyatvavadinam api dosavatkartrkalpana nispramanikaiva. tatha sati hi nadya yavad vedasampradayo 'nuvarteta. mahata khalu prayatnena sisyacaryaparamparaya vedan dharayanto drsyante, tadartham[362]canutisthantah. tadanaptasandrbdhanam anupapannam, tatha sati hi jatabadhair acirad eva hiyeran. ato 'sman mahajanaparigrahad avagacchamah na kartrmanto veda[363] iti nataram dosavatkartrka iti. mimamsakais tu na kiñcid drstad adhikam isyate. sisyacaryaparamparaya pratata hidanim veda drsyante. idrsam eva sarvakale{1,111}mimamsakairisyate. ato na kacinmimamsakanam adrstakalpanety aha -- mimamsakair iti || 98 ||

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[362] rthams canu [363] da na (kha)

tad asyaivambhutasya nityasya vedasya jñanam cotpadayatah svarupaviparitatvam viparyayah samsayas ca bhasyakarenaiva vyaktam[364]nirakrtav ity aha -- evambhutasyeti. ayam abhiprayah -- etavad eva hi pramanyam yadutpannam asandigdham abadhitam ca pratyayantarena jñanam iti. codanajanitam api jñanam utpannam tavat. samsayaviparyayav api bhasyakarenasya varitau. evam hy aha -- na ca svargakamo yajeteti vacanat sandigdham avagamyate bhavati va svargo na veti. na caisa kalantare desantare purusantare 'vasthantare va viparyeti. tasmad avitatham iti. atas trividhapramanyavirahat[365]pramanyam codanajanitajñana[366]nam iti || 99 ||

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[364] ktam eva ni [365] pramanam [366] nam i

nanv evam api karanadosasankayam apramanyam evata aha -- nivarayisyata iti abhavato'ntena. purusasraya hi sabde dosa ity uktam. te capauruseyatvapratipadanenaiva vedadhikarane nir[367]akarisyanta eva. tac caivambhutasyetyanena sucitam iha vivrtam. vaksyamana evarthah purvam evambhutasabdenokta iti veditavyam iti. evañ ca saksad anupajatav api samsayaviparyayau karanadosasankayapi na vede sankitavyav ity aha -- teneti || 100 ||

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[367] varayisya

evam tavadaksiptam bhasyam upeksyaiva tadupoddhatabhutam svatahpramanyam prasadhya vedah pramanam iti siddhantitam. idanim yat tu bravitityadibhasyam aksiptam, tasyabhiprayam aha -- tatheti. ayam bhasyabhiprayah -- atathabhutapratijñaya codananam apramanyam prasadhyate. tac ca[368]trividham ity uktam.{1,112}tad iha tavat samsayaviparyayalaksanam apramanyam nastity anantaram eva vaksyamah. parisesyad buddhyanutpattilaksanam evapramanyam asrityatathabhavah pratijñata ity apatati. tatredam uttaram vipratisiddham idam abhidhiyate braviti ca vitatham cetyadi. yadartham jñapayati tad braviti[369]ty ucyate. tad yadi codana braviti, katham asav ajñanatmakena vaitathyenabhibhuyate. evañ ca vyakhyayamane na buddhavakyanam pramanyaprasangah. na hy utpattimatrena jñanasya pramanyam asritam, yenayam upalambho bhavet. tebhyo hi jñanam utpannam api pauruseyavakyajanitatvena karanadosasankaya apramanam bhavati. na ceha tatha, apauruseyatvasya vaksyamanatvat. ihapi ca bravititi ca kartrvibhaktya codanasvatantryasya sucitatvat. codana hi svatantraivartham braviti, na tu taya kascit purusa ity abhipraya iti || 101 ||

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[368] t tu (kha) [369] ti cety u

aparam api yat tu laukikam vacanam tac cet pratyayitat purusad indriyavisayam va avitatham eva tat. athapratyayitat purusad anindriyavisayam va tat purusabuddhiprabhavam apramanam iti bhasyam,[370]atra pratyayitapadam tavad vyacaste -- tatheti. ayam arthah -- atra bhasye pratyayitapadena yathadrstarthavaditvam abhidhiyate iti. indriyavisayam vetyanena tu tasyaiva mulasadbhavah pratipadyata ity aha -- indriyeti. tad ayam atra bhasyartho bhavati. yat tu pauruseyavakyam nidarsitam, tatra vikalpya dusanam abhidhiyate. dvedha hi pauruseyam vakyam pratyayitavakyam apratyayitavakyam ca. pratyayitavakyam[371]ca dvividham pramanamulam bhrantimulam ca. pratyayo 'sya samjata ity etasminn arthe hi tarakadismrteritajantam pratyayitasabdam abhiyuktah smaranti. dvedha ca pratyayah pramanam apramanam ca. tad evam etavad eva pratyayitarupam avatisthate yad asau vadati tatravasyam pratyayo 'sya sañjatah. yathadrstarthavaditi yavat. ata evendriyavisayam veti sambhavavyabhicarabhyam visesanam arthavad bhavati. indriyasabdena ca pratyaksadvarena sarvapramanany upalaksayatiti. pramanavisayavisayam iti luptamadhyamapadas{1,113}cayam ustramukhavad bahuvrihih. tad yadi pramanapratipannavisayam aptavaco drstantah tada sadhyavikalah tasyavaitathyat. athapramanamulam anaptavakyam va tad yadi nama vaktrdosadustam apramanam, na tenopamanena nityam vedavakyam vitatham. mithyatvahetoh purusadosasya tatrasambhavat. purusabuddhiprabhavam iti capramanyabijakathanam. purusabuddhiprasutam hi tat. ato yadrsam purusena buddham[372]na tadanurupam tena vakyam prayuktam anaptena va vipralipsuna. vipralambhabhiprayaiva hi tasya buddhih. aptasyapi bhrantih. anaptavakyam ca vaktuh pramanamulam api srotur apramanam eva, visamvadabahulyad anasvasat. ata eva ca tasya[373]sad api dvaividhyam nopadarsitam asmabhih. anyataravidhanupatino 'py anaptavakyasyapramanyat. ata eva vaksyati sakye 'py asatye mithyatvam iti || 102 ||

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[370] ta [371] kyam api dvi (kha) [372] ddham ta (ga) [373] samviddvai (kha)

anye tu drastrtvasatyavaditve pratyayitapadartha ity ahur ity aha -- drastrtveti. yathavasthitarthadarsi yathadrstarthavadi ca purusah pratyayitapadenabhidhiyata iti. evam ca pratyayitasyapramanajñanasambhavad anarthakam indriyavisayam veti visesanam ity apratyayitavacanavisesanartham eva[374]prayuktam. tatas cayam artho bhavati -- anaptoktir api satya bhavati yadi drsyamanarthavadyanapto bhavatity aha -- drsyamaneti || 103 ||

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[374] va yu (ka, kha)

idam tu vyakhyanam anupapannam ity aha -- evam iti. ayam arthah -- atra hy avaitathye pratyayitavakyam indriyavisayam cetarasyodahrtam. yathahuh -- pratyayitasya vacanam avyabhicaripramanantarapurvakam yac copalabhyamanavisayam anaptasyeti. tad atra pratyayitendriyavisayapratyudaharane ekangavaikalyad ya pratyudaharanasthitih, saptatvaindriyakatvayor ekaikabhavamatra eva bhavet. ubhayabhave tu dvyangavikalam pratyudaharanam apadyeta || 104 ||

{1,114} yady ekaikabhavamatre pratyudaharanam, tatah kim jatam ata aha -- apratyayiteti. asyarthah -- pratyayitapratyudaharane athapratyayitad ityucyamane pratyayitabhavamatrena pratyudaharanam deyam. tatraindriyakasyendriyavisayasyarthasya yat pratipadakam vakyam tasyapy asatyata bhavet. pratyayitabhavamatrena hy asatyata darsaniya. indriyavisayam api canaptasyapratyayitavakyam eveti kim nasatyam. yadi tv anindriyavisayam evapratyayitavakyam pratyudahriyate, tan na. indriyavisayam vety asyanindriyavisayam vety anenaiva pratyudaharanad, ubhayapratyudaharane[375]ca dvyangavaikalyaprasangat. evam indriyavisayapratyudaharane 'py anindriyavisayam vety atrendriyavisayabhavamatrenasatyata darsaniya. tatra pratyayitabhasitam api tathavidham sadasatyam prapnoti, tasyapy anindriyavisayatvat. apratyayitasyapy anindriyavisayam ityucyamane purvavad dvyangavikalata. anindriyatvapaksa iti. yada pratyayitavakyasyanindriyatvam anindriyavisayata bhavati, tada tasyapy asatyatvam prapnotityarthah || 105 ||

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[375] nabhyupagame dvya (kha)

kim ato yady evam ata aha -- vyahateti. ayam arthah -- evam hi purvaparaviruddharthabhidhanena grantho vyahato bhavati. udaharanavelayam hi pratyayitavakyam anindriyam eva srotuh pramanam ity udahrtam aptapratyayat. tad idanim indriyavisayapratyudaharane 'pramanatayocyata iti vyaghatah. evam anaptavakyam api[376]srotur indriyavisayam svapratyayasrayanena satyam ity uktam. tat pratyayitapratyudaharane mithyatvenocyata iti purvaparavirodhad agranthatapattih. ayam catra varttikakarasyabhiprayah -- na tavat pratyayitasabdena tathabhutarthada[377]rsitvam ucyate. yaugiko hy ayam na samvijña(yi?ni)kah. pratyabhijñayamanavayavarthanvayaparityage karanabhavat. pratyayo 'sya sañjata iti hi prakrtipratyayavibhagam abhiyuktah smaranti. dvedha ca pratyayah samyanmithya ceti.{1,115}ato na yatharthadarsi pratyayitah. kin tu yathadrstarthavadi. satyavaditi yavat. esaiva hi satyavadita yo vanmanasayor

visamvadavirahah. ata eva satyaniyame saksinam

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[376] pindri (ka) [377] vaditva (ga)

satyam saksye bruvan saksi[378]lokan apnoti puskalan |

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[378] ksi

iti phalam darsayitva vyatireke dosam darsayanto manavah
pathanti --

saksi drstasrutad anyad vibruvannaryasamsadi |

avannarakam apnoti pretya svargac ca hiyate ||

iti. atra hi drstasrutabhidhanam satyam itarad asatyam iti gamyate.
atah satyavaditaiva kevalam pratyayitapadenocyate na
sadhudrastrtvam iti tasyaivendriyavisayam veti visesanam,
napratyayitavacasah, tad dhindriyavisayam apy apramanam eva. na cedam
avaitathyamatrapradarsanartham, apramanyanumanasya drstante
sadhyavaikalyapradarsanarthatvat. tasya ca pramanyapratipadanam
antarena kartum asakyatvat. ata eva[379]bhasyante tat
purusabuddhiprabhavam apramanam ity aha.[380]evam hi tad upapadyate.
yadi purvam pramanatoktasid anaptavakyam ca srotuh
pramanantarasangatartham apy apramanam praganiscayat
uparistad anuvadad aptavakyam api narthe pramanam iti cet, ayam
aparo 'sya dosah. na kvacit pumvacah pramanam, kva
sadhyavikalata pratipadyate. na ca drstantadusanad arthantaram
asya bhasyasya manoharam upalabhamahe. tad evam tavan na
samudayasaktya pratyayitasabdah sadhudrastari vartata ity uktam.
syad etat -- sañjatapratyaya eva pratyayitah. pratyaya eva tu na
samyaktvam vyabhicarati, sarvadhiyam yatharthatvat ato yatharthavid eva
pratyayita iti. tan na. vaksyate hi vrttikaragranthavarttike
yatharthayatharthajñanavibhagah. evam tavat
pratyayitapadarthanusarena nayam artho bhasyasya. yadi[381]tu
vikalpavacivasabdanupapattyaivam vyakhyayate pratyayitavisesane
hindriyavisayam vety asmin samuccayartho vasabdo bhaved[382]iti. tan
na, anekarthatvan nipatanam. drstam hi nipatanam
anekarthatvam. na tu pratyayitasabdasya sadhudarsivacanatvam. api ca
samano 'yamavayor anuyogah. tavapi hi pratyudaharanagato vasabdah
samuccayartha{1,116}eva. na hy apratyayitavakyamatram
anindriya[383]visayamatram va mithya, bhavatsiddhante
apratyayitendriyavisayanindriyavisayapratyayitavakyasamyaktvabhyupagama
t. ato na kascid visesah. purvaparavirodhamatram adhikam
evamvadibhih svikrtam. yadi tucyate na pratyayitapratyudaharanam
athapratyayitad iti. kin tu pratyayitavakyam anapeksam pramanam ity
uktam, itarac ca svapramanapeksam, tad eva tu anindriyavisayam

apramanam iti athapratyayitad ityadinocyata iti. tad ayuktam. yadaiva hindriyavisayam anaptavakyam pramanam ity uktam, tadaivarthad idam uktam bhavati viparitam apramanam iti kim tatpradarsanena. yasya tu pramanodaharane visesanadvayam upattam, tasyaiva tadvyatireke[384]tat kathanam arthavat. pratyayitabhavamatra eva tavadapramanyam. apratyayitasya hy[385]apratitavaditayavadhrtasya vacanan naitad evam iti viparyayah, kathañcid va samsayo bhavati. ubhayathapi capramanyam eva. yady api catra na sabdah svamahimna samsayahetuh, tathapi vaktari kvacid vyabhicaradarsanad yathayatham samsayaviparyayau bhavatah. tavata capramanam anaptavacah. pratyayitasya tv anindriyavisayam apramanam eva. tasya hi niscayajanakam vacah svatahpraptapramanyam evapavadadarsanad apramanam bhavati. evamcobhayapratyudaharanopapattih. atah suktam paramate granthavyaghata iti. yata idam vyakhyanam anupapannam atah purvavyakhya sadhiyasity aha -- tasmad iti. asyarthah -- purvena tac cet pratyayitadity anena pratyayitavakyasya satyatocyate. parena tu indriyavisayam vety anena mulasadbhavo darsitah. pratyayitasya vaco vaktur eva pramanamulam pramanam, na srotur indriyavisayam anuvadaprasangad iti bhava iti || 106 ||

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[379] vante (ka) [380] ata eva ta (kha) [381] di vi (ka, ga) [382] vet. tad api na, a (ga) [383] yama (ga) [384] kakatha [385] hy anutavaditaya (kha), hy apratyayitataya (ga)

nanv evam pratyayitatvena pramanyam vadata bhasyakarena gunata eva pramanyam uktam bhavati. guno hi pratyayitatvam ata aha -- apramanyeti. dosabhava evatra pratyayitatvopanyasenopavarnitah, na tu gunad eva pramanyam iti.{1,117} kasmad evam vyakhyayate, ata aha -- gunad iti. varnitam idam dosabhavamatraupayika gunah, na gunataya pramanye karanam anavasthaprasangad iti. atas tadanusarenaiva bhasyavyakhyanam ucitam iti || 108 ||

nanu yadindriyavisayatvam pratyayitavakyasya visesanam eva na rasyantarasya, katham tarhi vikalparthavaci vasabdah, ata aha samuccayeti purvasminnantena. purvam tavat samuccayartha eva vasabda iti. uttaras tu vikalpartha evety aha -- uttaratreti. ubhayoh pratyayitendriyavisayavisesanayor vikalpena pratyudaharane darsayatiti || 109 ||

te eva pratyudaharane darsayati -- sakye 'piti.[386]asatye asatyavadini puruse sakye 'py arthe yad vakyam tasya mithyatvam sakyate grahitum iti sakye ana[387]tindriye drstartha ity arthah. drstasatyo 'pi pratyayito yadasaktiko bhavati, pratyayyamanam artham grahitum asambhavitasaktir iti yavat. tada tadvakyam api mithyeti kim punas tathavidhe 'rthe pratyayito vakyam pranayati. badham. yada bhramyati yatha srutivirodhabadhyasmrtisiddhante smrtinibandhanakarah,[388] yatha ca[389]drstarthasamvyavahara evaptah kutascid

bhramanimittat kam api samsargam aracayati tad[390]asambhavatpramanam vaco mithya bhavati. vipralipsa tu tasya na sambhavati. na ca na bhrantir api, brahmarsinam api bhrantir asankyate, kim anga punararvacinanam aptanam iti. atraparam bhasyam asakyam hi tat purusena jñatum rte vacanat iti. tatra na vidmah kim tadvrttena paramrsyata iti. vakyam hi prakrtam, na tad jñatum asakyam sujñanatvat. visayas tu samasantargato na tavat tada niskrsyaparamarsam arhati. vilingatvac ca. pullingo hi visayah nasau{1,118}napumsakalingatacchabdaparamarsarhah. tasmad vyakhyeyam idam. tad ucyate. jñatum iti samanyato jñanasambandhopasthapitam jñeyam tad iti nirdisati. etad uktam bhavati -- yat tadindriyanam avisayabhutam jñeyam, tat purusena[391]narte vacanad jñatum[392]sakyam iti samasanniskrsta eva visayartho jñeyataya paramrsyate. idam ca sarvajñanirakaranaparataya kaiscid vyakhyatam, tan nirakaroti -- naneneti. asyabhiprayah -- na tavad iha sarvasabdah sruyate sarve artha jñatum na sakyanta iti. na ca sarvajñanirakaranam kvacid upayujyate, dharmadharmajñananisedhamatrena codanaiveti pratijñasiddher iti || 110 ||

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[386] asatyavadini [387] na (ka) [388] rah. (ga) [389] va [390] vedam asa (ka) [391] narte [392] tum asa

api ca na jñatum sakyata ity uktva vacanadrta iti punarapavado bhasyakarenasritah. ato 'vagamyate atindriyajñanam eva bhasyakaro varayati, na tu sarvajñanam. atindriyam hi vacanadrte jñatum asakyam ityabhiprayenaha -- vacanad iti. api ca bhavabhavatmakasya jagatah purvo bhago bhavapramanair uttaro bhago 'bhavapramanenavagamyate iti sadbhih pramanaih sodha bhinnam sarvam prameyam avagamyata eveti nayam idrsah sarvajño nirakarya evety aha -- yaditi. nanv avagatam tavad nanena sarvajño nirakriyata iti. kim namanena kriyate. purvena tavat pauruseyapauruseyavakyayor mithyatve hetusadasadbhavo darsitah. amse ca sadhyavikalata. tad etavataiva paryavasite kim[393]asakyam ityadinasankya nirakriyate iti na jñayate. ucyate -- pratyayitavakyam atindriyavisayam apramanam ity uktam. tatredam asankyate kim idam pratyayitavacanam atindriyavisayam iti. apratihatadarsanasaktir eva hy aptah, sa khalu kasthapraptajñanaprakarso dharmadharmav apy aparoksam iksata eva, atas ca na codanaivetyavadharanam upapadyate. tatredam uttaram asakyam hiti. nayam etavan atisayah kasyacit purusasya yadatindriyam visayam drastum vacanam antarena saknotiti. idam ca sutrakarenaiva pratyaksasutre{1,119}vaksyamanam anagataveksanena bhasyakrta pratijñasamarthanartham uktam, tad eva tu[394]nyayakathayah ksetram iti tatraiva vistarena[395]sarvajñam nirakarisyamah || 111 ||

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[393] m anenasa (kha, ga) [394] tv asyah ka [395] na dharmavan nira (kha)

nanv astu sadbhih pramanaih satprameyavit sarvajñah. ekenaiva tu caksusasarvagocaram jñanam janyata iti nirakaryam, ata aha -- ekeneti. ayam abhiprayah -- divyena caksusa sarvam buddho janatiti ye vadanti, te nunam svayam api caksusa rasadin pratipadyante. katham aparatha svabhavaniyamam jananto buddhacaksusah sarvagocaratam atisthante. evam ca santu svayam eva sarvasamvidah. kim parapratyayasrayanenety upalabhamano 'titucchataya nayam pakso nirakaranam prayojayatiti darsayati. esa canirakaranacchalena nirakaranamarga eva varttikakrta darsitah sisyan vyutpadayitum. itaratha tu kriyamano 'sangata eva bhaved iti || 112 ||

aha -- yady apy arvacinanam caksur na sarvagocaram, tathapi buddhacaksuh satisayam divyam asit sarvagocaram iti kim anupapannam, ata aha -- yajjatiyair iti. asyarthah -- caksuradijatiyair hi pramanai rupadijatiyasya sambandhasya vartamanasya cadyatve darsanam upalabhyate, atah kalantare 'pi tathaivabhud iti yuktam. evam hi drstanusarini kalpana krta bhavati. prayogas ca bhavati -- buddhacaksur natitadivisayam, caksustvad asmadadicaksurvat. acaksur va, atitadivisayatvat sabdavad iti || 113 ||

nanv avagatam tavat pramatrbhedad dure duratare ca caksuh prakasayatiti tat kasthapraptaprakarsam sarvam prakasayisyati. jñanasyapi yathottaram lokasastrayor{1,120}atisayo drstah. tat kvacid asraye samasaditaparaprakarsam sarvagocaram bhavisyati. bhavati catra satisayam kasthapraptam avagatam yatha viyati parimanam. satisayam ca jñanam. atas tenapi kvacidasraye parinisthatavyam. esa ca jñanasya parinisthitirya sarvavisayata mahavisayatayaiva yathottaram atisayagamad ity ata aha -- yatrapiti samarthyamantena. ayam abhiprayah -- satyam ca caksusah prakarso jñanasya ca, na tu svartham atikramya. unmilitacaksuso hi[396]pratiyatah yady api nilapitadibhedabhinnam anekam api rupam prakasata iti naikatra rupe caksur niyamyate, nanadesaparimanarthapariccheda ca na desaparimanabhyam. tathapi tu na svartham atikramya caksusa kiñcit prakasyate ity asti niyamah. kas casya svarthah, yena sannikrsyate. yatha rupi rupam rupaikarthasamavayinas ca. rupina tavad dravyena samyujyate bhautikam hi tad iti pratyaksasutre vaksyate. rupatadekarthasamavayibhis ca samyuktasamavayat sannikarsah. na caitavata rasadisu prasangah, yogyatasahita praptih sannikarsa iti tatraiva vaksyate. yogyata ca karyadarsananusare[397]na yathakaryam avatisthate. ata evatiduravartino 'pi bhava na caksusah svarthah. evam ajatativrttadayah. tad etesv eva svarthesu caksuh prakarsam anubhavet, na paravisaye sabdadau. evam srotre 'pi darsayitavyam. etavams ca svarthe drsyate

prakarso yadanatiduran atisuksmabhavaprakasanam. tad iha svarthavyabhicarat tadavacchinnaiva vyaptir avagateti na sarvavisayaprakasananumanaya ghatate. pratihetur varnita eva. jñanasyapi cayam svartho yatrasya karanam asti. sodhapi ca pramanajñanakaranam vibhaktam tad yatrasti, tatra yathayatham abhyasavasad jñanam prakrsyata eva, isyate ca. sadbhih pramanaih samksiptah sarvajña ity uktam eva. vistarena tu sarve 'rthah pratyaksam iksyante iti naisa jñanasya prakarsah sambhavati, pratyaksakarananam svavisayaprakasaprakarsaniyamat. tadadhinatvat tu jñanasya tanniyamad eva niyamah. ato na svartham atikramya pratyaksasya samarthyam sambhavati. bhavisyadgrahanam upalaksanam bhavisyaty atite vartamane ca.
savisesa[398]nikhilabhuvanavalambini bhavabhede no khalv asti nama bhajanam etavato 'tisayasya kascid yo dehasyaivaikasya kasyacillomani paramanun va sankalayitum alam. (prag eva sarvam?) nanv avartamanam api caksusa prakasyata eva bhrantav{1,121}idam rajatam iti. na ca tat smaranam, bahyendriyapeksatvat. na ca suktikaiva tatra prakasyata iti yuktam vaktum, anyataraprakasasyananyavisayatvat. itarathanasvasat. atah kvacillabdhaprakarsena caksusaiva sarvam ajatadi prakasayisyate. astu va samyuktasamyogat sarvarthasannikarsah. yad eva hi kiñciccaksusa sannikrsyate, tenaiva pranalya samyuktam sarvam iti samyuktasamavetanam ivanivaryas tatsamyoginam sannikarsah. maivam. evam hi na kascid[399]asarvajño[400]bhavet, sarvasya tathavidhasannikarsavyabhicarat. yattvavartamanam api caksuso visaya iti, tan na. suktir eva hi bhrantau caksuso visayah prapyakaritvat, asannihitarajatapraptyasambhavat. itaratha tv anapeksitartha evasannihitarajatadivibhrama bhaveyuh. nacaivam asti, niradhisthanavibhramadarsanat. katham tarhi taimirikasya kesadarsanam, na hi tat kiñcid grahyam apeksate. asatkesaropapravrtteh. na. tatrapy alokamsanam tatha pratibhasat, suksmatvac ca tesam anyad anyakarataya grhitam iti na laksyate. katham idanim anyakarataya vedanam, dosebhya iti bhasyakaro vaksyati. samanam cedam itarasyapi. tavapi hy avartamanam rajatam vartamanatayavagamyata iti samano 'nuyogah. yadi dosatah, ko dosah suktau rajatanubhavasya. suktir eva rajatanubhavasya dosa iti cet, hantaivam arthapeksita copapadita bhavati. nedam rajatam iti ca prasaktatadrupyanivaranena badhakajñanam itidam eva sadhu manyamahe yad vartamanam avartamanarajatakarenavasiyate, no vartamanam eva rajatam vartamanataya. tasmat siddham sannihitavartamanavisayam eva caksu rajatadin prakasayatiti na tavac caksusam pratyaksam anagatadinam iksanaya ksamate iti.

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[396] hi yady a (ka) [397] rini ya (kha, ga) [398] se (ga) [399] t [400] jño na bha (ga)

syad etat -- astu caksuso visayaniyamah prapyakaritvat. manas tu
sakalatitadivisayam kim nesyate iti manasapratyaksagocara
bhavisyadadayo bhava bhavisyantiti. tan na. manaso bahirasvatantryat.
itaratha tvandhadyabhavaprasangat. tasyapi manaso bhavat. katham
tarhi
prathamajÃ±Ä•napraká¹£ayiá¹‡Ä«ndriyavyÄ•pÄ•re{1,122}dvitÄ«yaká¹£aá¹‡opalabdhiá¸
na cen mano bahih svatantram. na, tatrapindriyavyaparaviramat
tajjñanaviramopapatteh. ka katha svapne. tatra khalu vartamanataya
vividhan samsargan mano darsayati. na, smrtitvat. tatra ca
manaso[401]'svatantryasya vaksyamanatvat. katham vartamanabhasah.
dosat. vyaktas ca doso nidra. yatha vaksyati[402]nidra
mithyabhavasya hetur iti. katham ananubhute smrtir iti cet. vaksyati
atrajanmany ekatreti. nanv avagatam pratibhasu manasah svatantryam.
kesam. yady arvacinanam, na. tasam lingadyabhasajatvat.
prayah sahacaritahrdayaprasadodvegaprabhavita hi pratibha, na tv
aikantikahetuka. ata evaniscayatmika buddhih. atha lokottaranam,
na. tasam asmadadipratibhasvabhavanativrtter iti vaksyamah.
vimatipadam ca lokottaratvam nasmadadibhih kvacid asrayisyate.
bahyalingadinirapekse ca bahirmanasi vartamane
sarvasyanapeksitopayantaro manomatranibandhanah prasajan sarvabodhah
kenapavartayitum sakyate. adrstavisesal lingadyanapeksam
bahirvrttir isyata iti ced, na. indriyantararambhavaiyarthyat. tata eva
tattadadrstavisesahitasamskarat sarvapra[403]titisiddheh. tad
api[404]va vyartham, akaranasyaiva vatmano 'drstavisesad eva
pratitikriyasiddheh. atha nadrstam anupayam[405]artham
sadhayatiti mabhut sarirarambhavaiyarthyam iti. evam tarhi na
lingadyanapeksam api manah kvacid vartamanam upalabdham ity astu
tad[406]api bahirbahyapeksam. ato na manasam api pratyaksam
bhavisyad adau samartham iti[407]siddham, bhavanabalajam api
sarvajñanirakaranaksetre nirakarisyamah, avagatavisayatvad
bhavanayah. tatha sati ca bhavanavaiyarthyad, adhikasya ca tato 'py
asiddheh.[408]api ca bhavanabalajam aksajam va, na va. na
tavadaksajam ity uktam. sarvaksasaktipariksayasyanantaram
evoktatvat. anaksajam tu na pratyaksam,[409]anvarthatvat
pratyaksasabdasya. ata eva na bhavisyati pratyaksasya samarthyam
drstam ity aha -- bhavisyatiti. pratyaksasya hi na
bhavisyadvisayata, tadvisayasya va na pratyaksatety
abhiprayah.{1,123}bahyantahkarana[410]japratyaksanirakarane 'py
ayam eva bhago vyakhyeyah. na caksusasya manasasya va
bhavisyadadau samarthyam ity arthah. api ca yogijñanagocaram sarvam
abhyupayata katham yogina sarvam anubhuyata iti vacyam. yadatitady api
vartamanataya yogibhir avasiyata iti, evam tarhy atasmims
tadgraho[411]mithya yogijñanam. atha tu yathavasthitam eva sarvam
yoginanubhuyata ity ucyate, evam tarhi natitadivisayasya
pratyaksatopapattih. anumane 'pi prasangat. evañ ca
vartamanavartamanavisayam jñanam pratyaksam[412]ity
ardhavaisasam. syan matam - kalpanavirahah pratyaksatvam.

atitadivisayam api yoginas tad[413]rahitam. atah pratyaksam iti. tan na. purvaparakalasambandhasyavikalpena grahitum asakyatvat. ka ceyam kalpana. yady abhilapini pratitih, srautram apratyaksam bhavet. athabhilapasamsargayogyapratibhasapratitih, kalpanasamanyasvasamvedanam apratyaksam bhavet. yad api ahuh -- nainam iyam abhilapena samsrjati. tatha[414]nrtter atmani virodhad iti. tad ayuktam. asaty apy abhilapasamsarge tatsamsargayogyasya samanyatmanas tatra nirbhasat, tavata ca kalpanatvanapayat kalpanapodhatvanupapattih. athanyaruparopah kalpana, yogijñanam apy ajatadisu vartamanarupa[415]ropenaiva vartata iti na kalpanapodham. api canyathasthitasyanyathabhanad bhrantam eva yogijñanam abhrantapadena vyavartitam katham pratyaksam. yatha hi timiradidosa[416]vasaprabhavam kesajñanam bhrantam ityabhrantapadena vyavartyate, evam yoginam api sarvasmin vartamanavabhasam bhrantam evetyabhrantapadena vyavartitam na pratyaksam bhavet. saksatkarita tu nanindriyajasya jñanasya sambhavatiti pratyaksasutre vaksyamah. api carthasamarthyasamudbhavam pratyaksam yogijñanam casad[417]ajatadyarthasamudbhavam katham pratyaksam. etad api bhavisyattvapratipadanenaiva sarvam darsitam ity anusandhatavyam.

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[401] nahsva [402] ti doso mi (ka) [403] pravrttisi (ka), pratipattisi

[404] pi bahyartham [405] yam asamartham (kha) [406] tarhi idam api (ka) [407] ti bha [408] ddheh. bha [409] asamartha (kha) [410] napra (ka, ga) [411] had mi (ka) [412] ksam apratyaksam i (ka, ga) [413] dgrhitam. [414] thapravr (ka) [415] penaiva [416] sajñanapra [417] ñjata (kha)

syan matam - sarvam eva pratyaksam asannihitavabhasam, jñanarthayoh karyakaranabhavenayaugapadyat. ato nanena yogijñanam dusyatiti. yady evam kim tarhi prakasate. jñanakara evarthenahitah. etavad evarthasya grahyatvam yajjñanakararpanahetutvam. yady evam arthaikadeso 'pi navasiyate iti dure sarvajñanam.{1,124}atha jñanakaravedana evarthavedanadhyavasanan narthahanih, katham anyavedane 'nyavedanadhyavasayah. avidyayeti cet. aho mahanubhavah sarvajñah, yasyeyame tavati mahavisaya avidhya. varam ekadesadarsina evaisam avidyapi tavad[418]alpiyasi. kiñ ca, idam sarvam kramenavasiyate yugapad va, na tavat purvah kalpah. anantanam utpa[419]davatam purvaparakotivirahinam ca kramenanubhavitum asakyatvat. ata eva[420]na yaugapadyam, anantanam ajatadivrttapratyutpannanam yaugapadyasambhavat. api ca kim idam sarvam nama yadvidvan sarvajño bhavati, ekena kenacidupadhinavacchinnamodanadi sarvasabdavacyataya prasiddham. na caivam ajatadayo 'rtha iti katham sarvapadarthah. anantyam sarvateti cet. nanv iyam iyattanavadharanatmikaiveti katham tadvidah sarvavitta. atah siddham na kiñcit kasyacit sarvagocaram

pratyaksam iti. yad api prakarsavatam kasthapraptir avagata
yatha viyati parimanasyeti jñanam api kvacit parinistham gatam
sarvavisayam bhavatiti. tad ayuktam, prakarsam khalu kañcit
kastham adhisthaya sangiramahe yad viramatiti.
asambhavaniya[421]paravastha tu kastha iti hetur anaikantikah. na
khalu karyadravyam ghatamanikadi satisayaparimanam viditam
apimam dasam anubhavati, yatah paramasambhavaniya eva mahima. evam
tenaiva[422]niravasesabrahmandodaraparipuranad anavakasam itaram.
atha gunadharmo 'yam ity ucyate, tan na. evam api
purvadosanativrtteh. guno hi garima. na tasyaitavantam atisayam
pasyamah, yatah param aparam na sambhavatiti. yadi khalu
sarvagurubhih sambhuyaikam kiñcit karyam arabhyate, evam etat sambhaved
api, na caitad asti. yad api nabhasi parimanam nidarsitam, tad ayuktam.
parimanam namavacchedah. tad yady apy asty akase tatas tad api
nasambhavaniyaparavastham iti sadhyavikalata. athanantam eva nabho
'bhyupagamyate, katham tarhi tatra parimanam nidarsyate,
parimanabhava evasyanantyam. ato viruddham evedam parimitam anantam
ceti suktam bhavisyati pratyaksam asamartham iti. iha ca purvabhaga
indriyanam sarvavisayatvenatisayo
varitah.[423]uttarasmin{1,125}pratyaksajñanasyeti viveka iti.
pratyaksagocare bhavisyad adau sarvasmims
tadvyaptalingadarsanasambhavad anumanam api na sambhavati.
sadrsyanyathanupapadyamanarthadarsanasambhavac ca
nopamanarthapatti. abhavo 'pi na sarvasya kasyacid evavagamyate,
drsyadarsanatmako hy abhavah. na tu sarvam kadacana drsyam.
sabdenapi vistarena sarvarthavadharanam asambhavaniyam
evetyabhiprayenaha -- nanumanader iti || 115 ||

_____notes_____

[418] ddaviya (ga) [419] m utpattimatam [420] vayau (kha) [421] yakapa
(ka, kha) [422] va bra (ka) [423] itara (ga)

atra parair uktam - nanv iyam asambhavana nityavedabhyupagame 'pi
samana. na hi sambhavaty akrtrimam nama vakyam bhavatiti
sarvagamanam krtakatvenavagateh. tad yathedam agamanityatvam
asambhavaniyam asrityabhyudayanihsreyasartham arambho vedavadinam,
evam itaresam apy adrstapurvasarvavitpramanyeneti na
visesah. ata aha -- sarvajñeti. ayam abhiprayah -- satyam idam
uktam paraih. kin tu sampradharaniyam idam asti anayoh kalpanayos
tulyatvam na veti. yena karanena parais tulyatvam apaditam tena
karanenedam tulyatvam asti nastiti sampradharaniyam asmabhir iti ||
116 ||

tam idanim sampradharanam avatarayati -- sarvajña iti. ayam
abhiprayah -- sadhakabadhakapramanatulyatve hi tulyatvam bhavati. na
ceha tad asti. sarvajño hi na tavad asmadadibhir upalabhyate. ata eva
nasmajjatiyaih, svabhavaniyamat. etad evabhipretyadisabdah
prayuktah. anyesam apy asmadvidhanam asarvavidam na sarvavijñanam

sambhavatityabhiprayah. etac coparistad vivarisyata eva. vedanam ca na tavat kartadyatve drsyate, purvakoter anavagamat. na ca sambhavyate, atindriyarthatvat. vaksyaty etat loke sanniyamat (1.1.26) iti. na canumiyate, abhavavirodhat. asannikrstarthavisayam hy anumanam, vedesu cadrstarthanirmitesv avasyam eva nirmata smaryeta. ato 'darsanad asmaranac cavadhrtabhavasya na kartur anumanam sambhavati. esaiva ca nityata{1,126} vedanam yah kartur abhavah. atah pramanavati nityatvakalpana vedanam. sarvajñakalpana tu na tatheti sadhakabadhakatulyatvabhavat katham tulyateti. nanu nadarsanamatrad abhavah sidhyati satsv api viprakrstesu sambhavad anekantat. api ca vyapakanivrtter vyapyanivrttya vyaptatvat tatha vyapyanivrttir avadharyetapi. arthah pramanasya vyapakah. na ca pramanam arthanam vyapakam ahetutvad atadatmyac ca. ato na pramananivrttimatrenabhavah sarvavido 'vagantum sakyate. ata aha -- nirakaranavad iti. ayam abhiprayah -- pramanadhina hi vastuvyavasthitayah. na kenacit pramanena sarvajña idanim tavad avagamyate. na ca kalantare 'bhud iti kalpayitum sakyate yatha nirakartum anumanena kalatvad idanin tanakalavad iti. karanabhavasya ca karyabhavena niyatatvat sarvajñanakaranabhavena tadgocarajñanakaryabhavanumanad, jñanakaranabhavasya canantaram uktatvat. ato na pramananivrttya sarvajñe samsayo 'pi darsayitum sakyate. nirakaranahetubaliyastvenabhavavagamad iti || 117 ||

syad etat -- nagamagamyasyabhavah sarvavido 'vagamyate, tadvirodhad eva, ata aha -- na ceti. kasmad agamena navagamyate. ata aha -- tadiya iti. agamo hi tadiyo va tasmin pramanam, narantarapranito va. na tavat tadiyah, anyonyasrayapatteh. siddhe hi buddhasya sarvavittve tadagamah pramanam, tatpramanyac ca tatsiddhir iti. narantarapranitas tu pramanatvenanabhimata evety aha -- narantareti || 118 ||

syad etat -- nityagamagamya eva sarvajñah, sruyate hi sarvavit sarvasya karteti, ata aha na ceti. ayam abhiprayah -- tatparye hi sabdah pramanam, na caivamparo nityagamo labdhum sakyata iti. kim paras tarhy ata{1,127}aha -- nityas ced iti. ayam abhiprayah - yavan[424]kascit siddhanuvado[425]vedo drsyate, asau vidhyantarartha ity arthavadadhikarane vaksyate. tad ayam apy atmajñanavidhisesa eveti na svarupe pramanam iti tatparye ko dosah, ata aha -- tatpara iti. na hi nityo vedo naravigraham anityam sarvajñam pratipadayitum arhati, nityanityasamyogavirodhat. tad asav evamparo 'nitya eva syad iti || 119 ||

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[424] vat ka [425] do dr (ka)

ayam ca nityagamagamyatve dosa ity aha -- agamasyeti. yady angikrto nitya agamah, kim sarvajñakalpanayeti. vrthatve karanam aha --

yata iti. nitya evagamo dharme pramanam bhavisyatiti kim sarvajñakalpanantarasrayaneneti. idam tu nityagamagamyatanirakaranam vedavadinam eva bhrantim apanetum, na nastiko vedavedyam sarvajñam icchatiti || 120 ||

yas tu vadati -- kim nah sarvajñagrahena. buddhagamasatyata hi nah sadhya. sa caivam api sidhyaty eva, indriyadisambandhavisaye hi jñanamatraksanikatvadau buddhah satyavadi drstah. atas tenaiva drstantena sraddheyarthe 'tindriyarthavisaye 'pi buddhavacasah satyatvam anumiyate. evam caityavandanadinam api dharmatvam sidhyatiti, tad etad upanyasyati -- yo 'piti || 121 ||

etad api dusayati -- teneti.[426]indriyadisambandhavisaye hi pramanantaraparatantryena satyata drsteti vyaptibalenatindriyarthe 'pi paratantryena pramanata bhavatiti. paratantrye karanam aha -- pramanyam iti. ayam abhiprayah -- indriyadisambandhe visaye satyateti bruvanenarthad idam uktam bhavati indriyaditantram pramanyam iti. svatahpramanye tadapeksaya vaiyarthyat. etad uktam{1,128}bhavati -- natra manantaram atantrikrtya buddhavacanamatrasya satyatavagata. pramanantarapeksayah sarvatravyabhicarat. ato na kvacid api svatantryena pramanata sidhyatiti || 122 ||

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[426] ti pra (ka, kha)

paratantryam eva vivrnoti -- yathaiveti. so 'yam dharmavisesaviruddho hetur iti || 123 ||

na kevalam dharmavisesaviruddhah, viruddhavyabhicari caya hetur ity aha -- yatha ceti. sakyate hi vaktum buddhavacanam atindriye[427]'nyanavabuddhe 'rthe na pramanam, buddhavakyatvat ksanikadivakyavad[428]eva. tani hy atindriye 'rthe 'pramanany eva. ayam caika eva hetur viruddham arthadvayam na vyabhicaratitidam evai[429]kavacanantaviruddhavyabhicaripado[430]daharanam. hetudvayam tu naikavacanantapadavacyam ityanumane varnayisyama iti. na[431]ca vacyam satyatvam api tavad ayam hetuh sadhayatiti siddho nah paksa iti. na hi vah satyatamatram sadhyam, sraddheyarthasatyatayah sadhyatvat. ata evoktam sraddheyarthe 'pi kalpayed iti || 124 ||

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[427] ye 'navabu (ka, kha) [428] vat. ta [429] m eva vi [430] darthoda

[431] na va (ka)

tad ayam asraddheye satyatam sraddheye casatyatam sadhayan nestasadhanaya vah prabhavati. asmakam eva tu sraddheye sisadhayisa[432]tam asatyatam buddhavacasah sadhayann ayam hetur anuguna ityabhiprayenaha -- asraddheyeti. visesaviruddhatam eva

purvoktam vivrnoti -- purveti. drstantanusarena hi hetur
gamako bhavati. tatra vah purvajñananuvadita drsteti tad
vyabhicarat sraddheyarthasyapi
buddhavacasah{1,129}purvajñananuvaditvam evayam sadhayet.
svatantryam tu pramanataya visesam virundhyad iti || 125 ||

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[432] si (ga)

api ca ya eva kascid vedabahyah pasando 'nena hetuna
pauruseyagamanam satyatvam sisadhayisati, tasyaiva sapratisadhano
'yam anyonyadrstantopadarsanena hetur bhavatity aha -- api ceti.
buddhavacanam atindriyartham mithya, alaukikarthatve sati
pumvakyatvad digambaragamavat. so 'pi tata eva mithya, buddhagamavad ity
anyonyasapaksateti || 126 ||

avisesitenaiva va pumvakyatvena hetuna dharmadharmatirikte 'rthe
pramanyam prasajyata ity aha dharmeti. atra ca dharmadharmayoh
pramanyabhava eva sadhyah. natiriktarthe pramanyam, tasya
siddhatvad iti. yad api ksanikadivakyam drstantatayoktam, tad
api samkhyadisu pratipaksisu jivatsu sadhyavikalam ity aha --
samkhyadisv iti. sarvanityatvavadino hi samkhyah. te yavan na
nirjitah, tavat katham ksanabhangavakyam satyatayopanyasyate.
yatha cedam asat, tatha sabdadhikarane vaksyama iti || 127 ||

alaukikarthavadita va pumvakyatvavisesita satyatvanumanam
pratihanti parasparagamadrstantenaivety aha -- alaukiketi.
visesanavisesyabhavavyatya[433]yo 'tireka iti || 128 ||

_____notes_____

[433] tyayayor ati (ka)

pratihetuprasangenedanim yad api sarvajñaprasadhanartham parair
anumanam uktam sarvajño{1,130}'smiti buddhena yad uktam satyam eva tat
taduktatvad yatha jyotirusnamapo drava iti, tad api pratihetuviruddham
iti sarvajñadusanam evopasankramyaha -- vaded iti. yo vadi purvam
asangata evagatyaivambhutam vaksyamanam yad vadati tasyapi esa
vaksyamana eva bhavaduktahetusadrso bhavantam prati
muktasamsayam hetur bhavati. prathamasangatir
anaikantikasankanirakaranartha. cirasangato hi kadacinmithya
bhasate iti || 129 ||

pratihetum eva prayogena darsayati -- buddhadinam iti || 130 ||

katham punar ayam muktasamsayah, ata aha -- pratyaksam iti. buddho
'sarvajña iti vacaso maduktatvam pratyaksasiddham asandigdham eva.
drstante cagnyusnatvadivakye tat pratyaksasiddham eveti suktam
asamsayam iti. sarvajño 'smiti vacanam buddhoktam na veti na
niscetum sakyam. na khalv etavad atyuddhatanrtam
preksapurvakari bhasata iti sambhavayamah. seyam asya vacaso

drstantanam ca ksanikadivakyanam buddhoktata nasadhita sidhyatiti bauddhena sadhyety aha -- tvaya sadhyeti. kim ato yady evam ata aha -- teneti. ayam abhiprayah -- nanayor hetvos tulyataya samsayahetutvam. kin tu asmadiyo hetuh svayam siddhah, prasiddhavyaptikas ca, drstantas ca na hetuvikala iti siddho nah paksah. tava tu sandigdhasiddho hetuh, drstantas ca sandihyamanahetusadbhava ityaprasiddhangakam anumanam na sadhyasiddhaye prabhavatity ayam avayor visesah sampadyata iti || 131 ||

kiñ ca, atisthaviyan ayam sarvajñavadah, yenatyantaprasiddhair api prameyatvadihetubhih sakyate nirakartum ity aha -- pratyakseti. prameyatvadayo hi{1,131} pramanantaraviruddha buddhe siddhah saknuvanti tasya sarvajñatam varayitum. na catra vipakse badhakapramanabhavad asiddha vyaptir iti vacyam.[434]sarvajñanakaranabhavena sarvajñasambhavasyoktatvad iti || 132 ||

_____notes_____

[434] cyam, prageyatvasya sarva (ka)

nanv astiyam cirapravrtta buddhah sarvajña iti drdha smrtih, tad asya eva buddher dradhimnah sarvajñapramanam anumasyamahe, ata aha -- na ceti. kim iti nanumiyate, ata aha viganad iti. avigita hi smrtir mulam upasthapayati. sarvajñasmrtim tu nastika eva parasparam vigayanti sarvavidbhedanasrayantah. vedavadinas tv atyantaya sarvajñam nirakurvan[435]titi. nanu samanam idam viganam manvadismrtisv api, ta api nastika vigayanti, ata aha -- chinneti. ayam abhiprayah -- smrtir hi purvajñanakaryatayavagata karanabhutam[436]purvavijñanam anumapayati. asannikrstarthagocaram hy[437]anumanam bhavati. iha ca sarvajñanakaranabhavat[438]chinnam purvavijñanam smrtimulataya asambhavitam iti vaiparityaparicche[439]dad nanumanavakasah. vedasamyogas tu traivarnikanam sambhavatiti sa sakyo manvadismrtimulataya kalpayitum iti. viganam vivrnoti -- kaiscid iti. idam canvaruhyavacanam. yadi hi sarvaviganam bhaved, evam api ya kacit kalpana syat. na caivam asti, kaiscid eva mahajanaikadesabhutair buddhadibhih sarvajñatayah parigrahad iti || 133 ||

_____notes_____

[435] ta iti [436] tam vi [437] ca (ga) [438] vavacchi [439] chedena na (ka)

chinnamulatam vivrnoti -- sarvajña iti. smrtidradhimna hi ekena sarvajño jñata iti kalpaniyam, sa eva tu sarvajñam jñatum samarthah yah sarvavid vedyam janati. yavad dhy etavad eva sarvam idam ca buddho janatiti na jayate, na tavad asau sarvajña ity

avadharayitum sakyate. na ca buddhadarvacinah sarvavid{1,132}iti nasya sarvajñanakaranam asti. na canavagatam smartum sakyate. ato 'sambhavitamulaivañjatiyam smrtir apramanam eveti || 134 ||

yadi tu buddhad anyo 'pi kascid ekah sarvajñah tena ca sarvajño buddha iti jñatva smrtam tata esa smrtiparampara pravrttety ucyate, evam sati tatsarvajñata vina sarvajñe(na)navagantum sakyate iti sarvajñanantyam ity aha -- kalpaniya iti. atra karanam aha -- ya eveti || 135 ||

evam tavat sarvajñyam durjñanam ity uktam. tadanavagame ca sarvajñagamapramanyam api na sidhyatity aha -- sarvajña iti. sarvajñapranitata hi tadagamapramanyamulam, tadanavagame ca na yadrsatadrsapurusavakyavat sarvajñagamapramanyam adhyavasatum sakyata iti || 136 ||

dusanantaram aha -- ragaditi. ayam abhiprayah -- agamapranayanam hi ragad va kiñcid anugrahitum dvesad va nigrahitum sambhavati. buddhas tu praksinakhilaragadvesa[440]iti nasyagamapranayane kiñcit karanam upalabhyata ity anyapranitaiva dharmatidesaneti vaksyamanena sambandhah. nanv ayam paramakarunikah tadvasa eva duhkhottaran pranino drstva duram duyamanamanaso hitahitapraptipariharopayopadesan pranayatiti kim anupapannam ata aha -- nirvyapara iti. ayam abhiprayah -- pratyaksam hi tad yoginah sarvavisayam jñanam isyate. tac ca kalpanapodham. ato yada dhyanastimitalocano jagadakhilam avikalpena vilokayamano 'vatisthate, tadasyasmrtasabdadisambandhasya vivaksaprayatnatalvadivyaparasambhavan na kathañcid apy[441]asmrtasya desanapranayanam sambhavatiti karuniko 'py upeksetaivaityanyapranitaiva desana bhaved iti. api ca yavad idam{1,133}vrttam, idam vartisyata iti na pratyaveksate, na tavadagamo nirmatum sakyate. na caitad apy anutthitasya sambhavatityabhiprayenaha -- rta iti. tad iha karanatrayam apy anyapranitatve desananam uktam ity anusandhatavyam. syad etat. vyutthayopadeksyatiti, tan na. vyutthitasya abhilapini pratitir bhrantir iti bhrantabhasitam apramanam bhaved iti || 137 ||

_____notes_____

[440] sabhinivesa i [441] py utthitasya (ga)

syad etat -- buddhanubhavad asatyeva tatprayatnavisese kudyadibhyo 'pi desana dharmopadesa nirgacchantiti. tad idam nasraddadhana vedavadino budhyamahe. vayam hi vastusvabhavam anatikramanto yajjatiyo yatah siddhah tatas tatsiddhim anujanimahe. granthasandarbhas ca vivaksaprayatnavayviranatalvadisamyogavibhagapurva[442]ka evavagata iti na dhyanastimitantahkaranayogisannidhanad eva sidhyatiti sambhavayamah. tad etad aha -- sannidhyeti sardhena. (sraddadhanasya kuta ity arthah.?) api ca, aptapratyayanusari sabdan nirnaya iti na kudyadinissrtabhyo desanabhya asvaso bhaved ity

aha -- kudyaditi || 139 ||

_____notes_____

[442] rva evagatah (ka)

kiñ ca buddhapranitatve 'pi nasvasah. evam ca samsemahe -- kim buddhanubhavan[443]nismrta ima desanah, ahosvit pisacadibhir duratmabhir adrsyair irita ity aha -- kin tv iti. adrsyativahikayonijadehah pisaca iti puranesu giyate. tanmatenedam uktam iti. evam ca samsayanebhyo desana na pramanam bhaveyur iti bhavah || 140 ||

_____notes_____

[443] vani (ga)

anyaddarsanam - bodhasvabhavah puruso bhavantariyakarmarjitadehendriyadivasah{1,134}kvacid eva kiñcic ca janati. niravasesitasesakarmasayas tu vigalitanikhilakaranakalebaradiprapañcah kevalibhuto visvam eva suksmatitadibhedabhinnam aparoksam iksate. tac ca kevale jive jatam[444]kevalajñanam acaksate. evamvadibhis ca muktatmanam eva sarvagocarajñanam asritam, tad etadupanyasyati -- evam iti || 141 ||

_____notes_____

[444] kaivalya jña (ga)

etad api dusayati -- narta iti. ayam abhiprayah -- subhasitam idam mukto visvam janatiti. sa khalu jivanam tadrsi dasa sa esa neti netiti sakalabhedaprapañcavilayanenaiva tavad upalabhyate vedantesv iti tadatiriktatitadijñatavyabhavat katham sarvajñata. yadi tv avadhirya vedantan svagamapramanyasrayanena muktanam tathavidham jñanam isyate, tannasatyagam apramanye sidhyati. na casarvajñapranita agamah pramanam sambhavatiti sarvajñasiddhavagamapramanyam, tatsiddhau ca sarvajñasiddhir ititaretarasrayam bhavatiti. yadi tu kvacit tathavidhena jñanena vyaptam lingam upalabhya[445]te, evamanumanena jñanasiddhav itaretarasrayapariharo bhavet. na tu tasya jñanasya loke kascid drstanto bhavatity aha -- drstanta iti || 142 ||

_____notes_____

[445] bhyeta, e (ka)

evam tavad yaih purusatisayam asritya tatpratyayenagamapramanyam asritam, tan pratyuktam. idanim ye vadanti -- nitya evayam agamah kasyacit prathamam arsajñanenavabuddho bhavatiti, tan pratyaha -- nityagama iti. kim punar ayam nityagamavada eva nirakriyate. atrapi sabdaikapramanakav eva dharmadharmau. etavams tu visesah. yad ekasyaiva kasyacidrser apagatasakalakalmasasyabhrastabhavantariyasamskarasyadav eva

vedah pradurbhavanti. te ca tenaparebhyah pratipadyante tair apy anyebhya ity evam sisyacaryaparamparaya abhutasamplavam tisthanti. evam eva punah srstav apy arsadarsanenaiva vedasamvyavaharah pravartate{1,135}iti na kascid visesah. tasmad vacyo nirakaranabhiprayah. sa ucyate -- tat khalu srstyadav rser jñanam grahanam smaranam va. grahanam api pramanam apramanam va. na tavad apramanad arthatathatvaniscayah. pramanam tu na pratyaksam sambhavatiti kim tannirakaranena. yadi tu saksatkaripratyaksam etadrsinam asriyate, tatha saty anuccaritasabdasravanad atindriyadarsanam evapatitam. ata evahuh --

atindriyanasamvedyan pasyanty arsena caksusa |

ye bhavan vacanam tesam ko 'tikramitum arhati ||

iti. ato nirakarya evayam siddhantah. evam hi tulyanyayataya dharmadharmav api kascid aparoksayet, tatas ca codanaiveti pratijñahanih. ata evoktam -- anaya diseti. sarvajñanirakaranadisetyarthah. etena tulyatam anayor darsayati ayam api siddhantaparipanthiti. smaranam tu parastan nirakarisyata iti. api cedam arsadarsanam krtakasankam[446]apy apadayatiti nirakaryam ity aha -- na hiti || 143 ||

_____notes_____

[446] m apa

nanu tadvacanad eva niscayo bhavisyati, ata aha -- sarvadeti. sruyate khalu anrtavadini vag iti. jaiminir api prayanrtavaditam vaco vaksyati -- prayat ity atra. ato 'dyatve 'nrtavadibahulyat kalantare 'py avisrambha iti || 144 ||

api ca, etad akasmat pratibhanam svapnavad bhrantir ity api vaktum sakyata ity aha -- svapnaditi. arthagrahanam tulyanyÄ•yatayÄ•rthapratibhÄ•sasyÄ•pi[447]Å›aá¹…kyamÄ•natvÄ•t[448]saÅ›aá¹…kÄ•nÄ m (krte?) pramanyam na yujyata ity arthah || 145 ||

_____notes_____

[447] pi visa (ka) [448] sa (ga)

{1,136} ayam aparo 'smin darsane dosa ity aha -- puruseti. purusasya tavadatindriya[449]darsanasaktir abhyupagataiva yadanuccaritasabdagrahanam angikrtam. sa ced angikrta, kim agamanityatagrahena. evam hi varam yat parair uktam purusapratyayad evagamapramanyam iti tad evasritam iti. evam tavadanuccaritasabdadarsanam nirakrtam. smaranam idanim nirakaroti -- kalpitam iti. asyatisayavatah purusasyadyatanajñanesv adrstapurvam janmantariyajñananibandhanam vedanam srstyadau smaranam iti kalpanamatram, na tu pramanikam. janmantare nibandhanam karanam asyety arthah. kah punar atra dosah yajjanmantaranubhuta vedah smaryanta iti. grahanam hy

anuccaritasabdagocaram na sambhavati, na tu smaranam. adyatve 'pi hi tavacciratarananubhutanam antaralikanekantarayaparamparatirohitana bhavanam nanavidhanekagada[450]vedanabhir duram duyamanamanasair api smaranam drstam. tad bhavantariyasmrtau kim anupapannam. dehadhvamse samskaranavasthanam iti ced, na. atadadharatvat. tatraitat syat -- adhriyamanesu dehesu kim asrayah samskara bhavanti na va bhavanti. katham bhavantare phalam bhavayitum utsahanta iti. tan na, atadadharatvat. no khalv api bhavantariyapatutaranubhavaprabhavitam bhavanabijam sariradhikaranam, yad asya nase nasyet. jñanasamanadhikaranatvad atmanas ca[451]jñanadharatvat. atmapi parigrhitadehantaro 'pi sa evavatisthata iti nasrayanupapattih. api cedanim api purvajatismarah kascid upalabhyata eva, yo bhavantariyarahovrttavrttantam sampadayati. dehanasac ca samskaranase tadanupapattih. jaramaranagarbhavasajanmavedanas ca samskarocchedahetavah tasyapi tulya eva. ato 'vasyam asrayaniyah ko 'pi pragbhaviyadharmanugrahat tasya nama bhajanam atisayasya yo 'tramutra va viditam[452]apy asesena smaratiti. api cetihasapuranavedavada api jatismaranasadbhave pramanam. bhavati hi gitasu vasudevavacanam -

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[449] yarthada [450] rbha [451] s ca parijña [452] m apy avise (ka)

{1,137} bahuni me vyatitani janmani tava carjuna |

tany aham veda sarvani na tvam vetsi parantapa ||

iti. pauranika api --

prathamam sarvasastranam puranam brahmana smrtam |

anantaram ca vaktrebhyo vedas tasya vinismr[453]tah ||

_____notes_____

[453] rga (ka)

iti pathanti. smaranabhiprayam evedam vedavinissaranam puranesu, tatkrtakatvanabhyupagamat. vedavadas ca bhavanti dehantarapratipattikale tam vidyakarmani samanvarabhete purvaprajña ca iti. manave 'pi visistakarmaphalatayaiva jatismaratvam darsitam. smaryate hi[454]-

_____notes_____

[454] ca (ga)

vedabhyasena satatam satyena tapasaiva ca |

adrohena ca bhutanam jatim smarati paurvikim ||

iti. tatraitat syat.

anyarthatva[455]vadhrtavedabhyasadisamabhivyaharat
parnamayyadiphalarthavadavadarthavada evayam na phalakalpanayai
prabhavati. tatha hi -- vedabhyasas tavad dharanartha eva,
pratyaksam hi gunyamanam na bhrasyatiti. yo 'pi ca aharahah
svadhyayo 'dhyetavyah iti visistetikartavyatayukto
brahmayajñavidhih, so 'pi
yavajjivadarsapurnamasagnihotradividhivadupattaduritaksayakarana
nimittapratyavayapariharaprayojana eveti nasamihitaphalantarasambandham
anubhavati. satyam api sabdartha[456]bhedabhinnam svargadimahaphalartham
avagatam eveti na phalantarena sambadhyate. tapamsy api
nanavidhainoniba[457]rhanarthani svargadisreyo[458]ntararthani ca
candrayanadiny avadharitanityanapeksany eveti na
jatismaranaphalakani bhavanti. adroho 'py ahimsa bhutanam
tattatkalabhedena phalartha eva vihitah. yadi vratam yadi nisedhah
kasya jatismrtih phalam bhavet. tasmad vedabhyasadi[459]nam
arthavada eva phalasrutir na phalakalpanayam pramanam iti. tan na.
pratyekam hi vedabhyasadinam phalantaram avagatam na
samuccitanam. iha tu kraya ivarunadinam satyadinam ekatra phala
upadiyamananam sahityam vivaksitam iti na samuditanam
phalantarasambandho{1,138}nopapadyate. ata eva samuccayavacanam upapannam
bhavati. syad etat -- ekena smaryamana vedah krtakasankam
janayeyur iti. tan na, anekesam api
tathavidhatisayabhajamrsinam bhrgvangirahprabhrtinam
parasparasamvadasankanivrtteh. na caivam vedarthe prasangah,
tasyatindriyasya bhavantare 'py ananubhutasya smrtyanupapatteh. syad
etat -- bhavantaranubhutasmrtau janmantare krtakarmana iha phalam
labhamana anvayavyatirekabhyam eva karmaphalasambandham janiyuh.
atas codanaikapramanata vyahanyeteti. tad ayuktam. anadau khalu
samsare viparivartamananam anantani karminam karmani. tatra
jatismaro 'pi naitavad vivektum sakto 'musya namedam karmanah
phalam iti. na cavasyamanantarabhavanusthitakarmaphalopabhoga eva
samsarinam, nanajanmasañcitesu subhasubhaphalesv anantyad
anavadhrtaparimanesu duradhigamah karmaphalasambandhavivekah.
tasmannagamasmarane kascid virodho drsyata iti kim
tannirakaranena. atrocyate -- yadi
nametihasapuranapramanyasrayanenayonijadeha eva
krtadiyugabhedesu kecidrsayah smaranti vedan iti sangirante. tad
astu. naivam api nah kacit siddhantahanih. ekasya kasyacit smaranam
evasmabhir nirasyate, tad dhi krtrimatvam evapadayatiti. ata eva
vaksyati -- ekasya pratibhanam iti. ihapi casyety ekavacanenaikasyaiva
smaranam nirakaroti. bahavo 'py ayonijadehah smartara iti
duspratipadam eva. na khalv ayonijam nama naranam sariram
sambhavati, svabhavaniyamavisamvadat. visamvade va
sakaladrstadrstavyavaharocchedaprasangat. yonijade[460]has tu
satisaya api sangams caturo vedan smarantiti. naivam
sambhavayamah, janmajaramaranavedanaparibhavo hi mahan
samskaranasanidanam iti katham mahanayam granthasandarbho

matrayapy anyunanatiriktah kenacit smaryeta. kiñcid eva bhavantariyakam api kecit smarante drsyante iti yathadarsanam astu jatismarah, kalpyatam va manavanumitajatismarasrutyanyathanupapattibalad visisto yonijavigrahaparigraho bhrgvadinam rsinam svargakamasrutyanyathanupapattikalpitasadharanatisayadehendriyadipar igrahavat. sastrastha hi vayam yathasastram asra[461]yamahe. na ca sastrasamarthyadayato 'tisayo 'numanena nirakartum sakyate agamavirodhad eva. janmantaranubhutam ca na smaryate iti{1,139}tv atindriyarthabhiprayam eva tad astu. sarvatha siddham idam ekasyagamasmrtikalpana na sadhiyasiti || 146 ||

_____notes_____

[455] tvad ava [456] rthavadabhinnam ca sva (ka) [457] rharana [458] yorthantarani ca [459] der artha (ga) [460] sariras tu [461] dri (ga)

punar api grahanapaksam evopasankramya dusanam[462]aha -- grahyatva iti. nanv agamasyatindriyo 'rthah na tv agama iti katham tulyatvam ata aha -- yo hiti. anuccarito hy agamo 'tindriya eveti bhavah || 147 ||

_____notes_____

[462] yati -- gra (ga)

nanu tulyatve 'pi tavad asmadadibhir agamagrahanam asritam. ko dosah, ata aha -- pumams tavad iti. ayam abhiprayah -- natra tulyatvam. arthapratibhane hi purusah svatantro bhavati, tadanusaritvad arthaniscayasya. agamapratibhane tu puruso 'rtham pratyagamaparatantrah. agamo 'pi svarupasthitaye[463]tatparatantra iti sapeksatvad ubhayapramanyam iti || 148 ||

_____notes_____

[463] ye para (ka)

nanv idam agamaparatantryam tavapi samanam. na hi purusapratyayadrte tasya yathatmyam sakyam sraddadhatum, ata aha -- aneka iti. ayam abhiprayah -- ekapurusaparatantryam dosaya bhavati, anekadha samsayopajananat. evam hi tatra samsayo bhavati -- kim ayam anenagamo drstah krto va, drsto 'pi yathavasthito 'nyatha veti. evam samsayana na kvacid asva[464]sayeyuh. anekapurusadhare tu vede na tavat krtakasanka, napy anyathatvam iti vaksyati. ato 'vyahatasvatantryo vedah pramanyam labhate iti. api ca yeyam bhavantaresv anubhutanam bhavantare niravasesasmrtikalpana, sapi vedanam paratantryam apadayaty{1,140}eva. evam hi tatra sankyate -- katham khalv ayam mahan granthasandarbho nissesasamskaracchida maranenantarito 'nena smrtah. tad ayam asman vipralabdhukama eva svayam nirmitam agamam smrtam[465]apadisati. evam ca sankamana na

svatantryenagamapramanyam adhyavasyeyuh. asmakam tu grahanasmaranayor ekabhavabhavitvan nayam doso bhavatity aha -- ekatreti || 149 ||

_____notes_____

[464] svaseyu. (ga) [465] m ity apa

athanekapurusasthatve ko gunah, ata aha -- anyatheti. bahusu hi sampradayapravartakesu ya tasya vedasyanyathakaranasanka sa nivartate. ekena hi vinasitam vedam anyo naitad evam iti nivaryanyatha darsayati. ato bahusamvadad vedasya yathavasthitasvarupavadharanam bhavatiti. ekasya pratibhanam tu krtakavedakalpanaya na visisyate, ubhayatra[466]py avisvasatulyatvad ity aha -- ekasyeti || 150 ||

_____notes_____

[466] travi (ga)

ato na yatha vedanam ekah karta, evam sampradayapravartako 'pi naikah purusa ity upasamharati -- atas ceti. adyatvavad eva tu purapi bahavah sabrahmacaryadiparatantra nara asann ity aha -- bahava iti. etac ca prayogena darsaniyam iti || 151 ||

evam tavat purusatisayakalpana napauruseyakalpanaya tulyeti sampradharitam. ato yat parair anayoh kalpanayos tulyatvam apaditam, tadekakalpaniyahanopadanabhyam eveti sapahasam aha -- evañ ceti || 152 ||

{1,141} etad eva spastayati -- na hiti. adyavad eva sarvada vedavyavaharah pratayate iti jaiminer darsanam. idam ca[467]drstanusariti nalaukikam kiñcij jaiminina kalpitam parair ivadrstapurvah purusatisayah. pauruseyanumanadusanam tu purvam uktam eveti. vedapramanyavadinam eva[468]tu drstahanir adrstakalpana cety aha -- apramanyeti. doso hy apramanye nimittam. sa capauruseye vede 'drstah kalpaniyah. trividhapramanyasunyasya jñanasya drstam pramanyam hatavyam iti. nanv ayam drstabadho bhrantisv api samanah. atha tatra badhakasamarthyad viparyayah, so 'py atranumaniko bhaved ity ata aha -- utpanna iti.[469]ayam abhiprayah -- utpannam idam jñanam samyaktvasandehaviparyayavirahad ity uktam bhasye. anumananam apy agama[470]virodhah pratihetuvirodhas cety uktam eva. ato vinaiva karanena baladayam badhah kalpyate. bhrantau tu naitad evam iti sphuto viparyaya iti || 154 ||

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[467] ca drstam drsta (ka) [468] va dr (ga) [469] ti. u [470] mena vi (ka)

yat tu svaparapratyaksasamvadi katham sabdah pramanam ity

uktam, tad ayuktam. yada hy apauruseya veda ity upapadayisyamah tadasyas codanabuddheh pratyaksena saha visesam nopalabhamahe. ubhayor apy adustakaranajatvat. atah kim atra pratyaksasamvadenety aha -- sadhita iti. nirdosam ca tajjñanajanma cety arthah || 155 ||

{1,142} atraparam bhasyam - nanv avidusam upadeso navakalpate ityadi. tasyabhiprayam aha -- upadesa iti. arthapattir iyam[471]bhasyakarenokta. upadeso hi buddham anvadinam upalabhyate. na cayam artham avidusam upadesa upapadyate. ato drsta upadesavisayo 'rtho manvadibhir iti kalpyate. manvadigrahanam prarocanayai.[472]evam hi janati -- esa khalu mimamsako[473]'ngikrta[474]m anvadyagamasatyatvah, tad aham enam manvadyupadarsanenaiva tavadangikarayami yathatindriyanam arthanam asti tavad drasteti. tatas ca svagamarthadarsanam api buddhasyanayasamupapadayisyamiti || 156 ||

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[471] yam ca bha [472] ya [473] ko 'nangi [474] tabahyagama (ka)

anumanabhiprayam vedam bhasyam ity aha -- yad veti. upadesitvam hi drstarthapurvataya vyaptam avagatam vaidyopadesadau. tadatindriyarthagocaram apy avagatam tam anumapayatiti. nanu ca natra bhasyakarenopadesitvam hetur uktah, kin tu avidusam upadesanupapattih. atah katham anumanabhiprayavarnanam, ata aha -- vyatireka iti. ayam abhiprayah -- vyatirekapradhanavadimatena bhasyakarenatra vyatirekamukhena hetor gamakatvam uktam. yo hi yan na janati sa tannopadisati, yatha cikitsako dharmadharmau. na ca tatha manvadayo 'tindriyanarthannopadistavantah. ato 'vidvadbhyo vyavrttam upadesitvam vidvattam anumapayatiti || 157 ||

evam ubhayatha paricodanabhiprayam uktva pariharabhasyabhiprayam aha -- anyatheti. arthapattyabhiprayena paricoditah upadeso hi vyamohad api bhavatity anena bhasyenanyathopapattipradarsanena tadbhangah kathyate. vyamohenapy upadesopapattau natindriyajñanam kalpayitum sakyata iti. drsyate cadyatve 'pi{1,143}vyamugdhanam anyathasastrarthopadesah prabandharacana ca nibandhrnam iti. yada punaranumanabhipraya paricodana, tadanumanadoso lingasya vyabhicaro 'nena kathyata ity aha -- lingasyeti. balo 'jñah. tasyapy upadesadarsanenanaikantiko hetur iti || 158 ||

aparam api asati vyamohe vedad apiti bhasyam, tad vyacaste -- vedad ity uktamantena. ayam abhiprayah -- anumanadusanam evedam. prathamam tavadanaikantiko hetur ity uktam. idanim tu siddhasadha[475]natocyate. yad idam upadesad jñananumanam uktam, atah siddham sadhyate. satyam. vedad viditavatam atindriyartha[476]visaya upadesah. evam hi veda evatindriye 'rthe pramanam, na svamahimna purusa iti. katham punah siddhasadhanam. na hi buddhadinam atindriya[477]rthajñanam vedat sambhavatiti na hi te vedaj

jñapayitavyah, tatsamipe 'nadhyayanat. ato vedasvarupam avidusam na vedad jñatvopadesah sambhavati, ata aha -- manvader iti. ayam abhiprayah -- satyam ne[478]dam buddhadyabhiprayena siddhasadhanatvam ucyate, kin tu upadistavantas ca manvadayah iti bruvanena manvadaya upadarsitah. tesam ca vedad eva jñatvopadesa iti smrtyadhikarane vaksyate. yatha vaksyati --

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[475] dhyato (ga) [476] rtha u [477] yajña [478] na bu (ka)

bhranter anubhavac capi pumvakyad vipralambhanat |

drstanugunyasadhyatvac codanaiva laghiyasi ||

iti. vedaviruddharthabhidhayinam tu vedad upadesa ity asambhavaniya eva. yatha vaksyati virodhe tv anapeksyam syat iti. etat siddhasadhanam manvadisambandhitayepyata ity arthah. aparam api pauruseyapauruseyayor visesakathanartham bhasyam -- api ca pauruseyad vacanad evam ayam puruso vedeti bhavati pratyayah naivam artha iti. viplavate khalv api kutascit purusakrtad vacanat pratyayah. na tu vedavacanasya mithyatve kiñcana pramanam astiti. asyarthah -- purvam hi{1,144}purusavakyopamanena nanv atathabhutam ityadina vedavacasam mithyatvam upapaditam. tatra mimamsagotranusarina svatahpramanye sthitva vipratisiddham ityadina siddhantitam. punas ca pratyayitagranthenamse drstantasya sadhyavaikalyam amse ca hetvantaradhinam vaitathyam ity anumanadusanam uktam. madhye ca prasangiki katha pravrtta. adhuna lokavedavakyayoh sa nama visesah kathyate yena nirapeksam eva vedavakyam pramanam, sapeksam pauruseyam kiñcic capramanam eva. evañ ca yat tv athabhutapratijñayam antarnitam pratyayantarasapeksam sarvavakyanam pramanyam, varttikakrta ca pramanantaradrstam hityadina vivrtam, tat tavat parihrtam bhavati. vakyatvasya ca mithyatvahetor antarnitasyaprayojakatvam mithyatve sadhye darsitam bhavati. yady api ca tat purusabuddhiprabhavam apramanam ity atra purusadosayattam apramanyam ity uktam, tathapi pratijñamatrena taduktam na tupapaditam. adhuna tu bhavaty asanka -- katham punar idam avagamyate purusadhinam apramanyam na vakyasvabhavanubandhiti. tatredam ucyate -- pumvakyam api kim api vaktrpramanavadharanasamutsaritatadiyanikhiladosasankam apy arthe saksadanadadhad api niscayam taddvarena pramanam eva. yathaha -- evam ayam veda, naivam artha iti. vaktrpramanatirohito 'rthe niscayah na svatantra iti yavat. vakyasvabhavanubandhini tv apramanye na kiñcit pumvacah pramanam bhavet. ato 'vagacchamah svabhavatah pramanam eva vakyam pundosad apramanam bhavatiti. tad idam uktam viplavate khalv iti. anaptavakyad upajatah pratyayo viplavate. vividham plavate, evam naivam iti samsayatmaka iti yavat. viparyeti va. tad evam autsargikam pramanyam vakyanam dosair

apodyata iti darsitam bhavati. na catra vaktrgunah pramanye karanam dosanirakaranamatre vyaparat, itaratha anavasthanad ity uktam. atah svabhavanirdosad vedavacaso jatam jñanam katham apramanam bhavatiti. etac canagata evasmin varttikakrta sarvam udgrahitam sabde dosodbhava ityadina. tad idam uktam na tu vedavacanasyeti. tad ayam samkseparthah -- yeyam pratyayantarasapeksita sa tadadhinaniscayanam pumvakyanam tatha nama, apramanata ca vaktrpramanatantratvad arthaniscayasya taddosad astu nama. vedavakyebhyas tu svatantrapadarthasamarthyaprabhavita vakyarthabuddhir na jñanantaram apeksate, na capramanam iti || 159 ||

{1,145}imam evartham asya bhasyasya vyakhyasyannaksepam tavad aha -- anyatheti. yo 'yam vaktrjñanapurvakah pumvakyebhyo 'rthaniscaya uktah, so 'yuktah. tajjñanavadharana eva pramanabhavat. na hy avyabhicaritasvarthagocarajñanam pumvakyam, yatas tad avagamyate. anapto hy anyatha vijanann anyatha vivaksati. vivaksadhina ca vakyanispattih. ato vivaksavasenanyathaiva vakyam nispadyate, anyatha ca jñayata iti naikantato vakyaj jñananumanam iti || 160 ||

asta tavad vakyaj jñananumanam, vivaksamatram api tato 'vagantum na sakyata ity aha -- bhrantasyeti. vivaksa hi tavadatyantam vakyanirmane sannihita. tasyam apy anyatha satyam kadacid bhrantasyanyatha vakyaracana drsyate. ato yathavivaksam api vakyam na pravartata eva. katham asatyam vivaksayam vakyaracaneti ced, na. vivaksantarasa[479]mbhavat. katham anyavivaksa anyanirmane hetur iti cet ko dosah. vivaksa hi prayatnadvarena vakyanispattau hetuh, nadrstena rupena. sa ca vivaksantaraprayuktenaiva krtah kutamscid vaigunyan na samyak parinispannah. tato 'saktijanyam anyad eva jatam. yatha kascit suske patisyamiti kardame patati. suksmavivaksastitvam tu suksmadrsa eva pratipadyante. vivaksa hi vaktum iccha. sa ced atmagunantaram, tarhi sukhadivanmanasapratyaksavedyam katham ajñayamanam astiti sakyate vaktum. athabhilasatmakajñanarupa, tathapi katham vakyantaraprakase 'nyavivaksastiti sakyate kalpayitum iti yat kiñcid etat || 161 ||

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[479] sadbhavat (ka)

evam aksiptam bhasyam samadadhati -- vaktrdhir iti. ayam abhiprayah -- dvividho hi vakta apto 'naptas ca. tatra ya evam avadharito bhavati {1,146}nayam anyathajñatam anyatha vadati apta iti yavat, tadvakyad evam vedeti vaktrdhir avagamyate. anyatra tv anaptavakye viplutir iti viplavata ityadinoktam. tatredam uktam[480]bhavati -- yada tavadaptavakyad anasankam eva jñanam jatam vyavaharas ca pravrttah na ca visamvado drstah, tada kalyanam eva. jatasankasyapi vaktur aptatvam

anusmrtya[481]tajjñanapurassaram evarthe niscayo jayate. aptasya ca bhramo na tavad asankyate. sa hi sunipuno na tavat prayaso bhramyati. na casamyagvidite tasyaitavati cesta bhavati yad asau parapratipattaye vakyam pranayati. tathapi va samsayanasya tatpariprasnad eva tatpramananiscayo bhavati. sa eva nirbadhyaprsto yadi tricaturajñanam atmana upadisati, tavataiva svapramanavadanasankyavyavaharasiddhih. viplavas canaptavakyad vividho vyakhyata eveti. evam tavad jñanapratyayaviplavau visayavyavasthaya vyakhyatau. idanim bhasyatatparyam darsayati -- teneti. yat tavad vakyatvam atathabhutatve hetutayoktam tasyanenaprayojakatvam ucyate. aptavakyesu hi gunanirakrtadosesutsargena satyatvam drstam. ata eva hi tajjñananusaryarthaniscayo bhavati. itaratha tasyapi mithyatvam bhavet. anaptavakyesu tu taddosad apavadad apramanyam. evam ca svabhavikasamyakparicchedasaktir atra vacasas sabdasyocyate. mithyatvam caupadhikam na vakyatvena prayujyate paraprayuktavyaptyupajivi hi tat, nisiddhatvaprayukta ivadharmatve himsatvam iti || 162 ||

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[480] tatraitad uktam [481] sr

vaktrdhir aptavakyesu gamyata ity uktam, tatra karanam aha -- padartheti. srotur hi vaktra padarthesu viracitesu vakyarthapratyayo jayate. vaktus ca racanakrtir vivaksapurvika. sa captasyavijñate[482]na sambhavatiti purvajñanam apeksate. atah pratibandhabalenaptavakyat purvavijñanam avagamyata iti || 163 ||

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[482] tena na (ga)

{1,147}vivaksavasatvam eva racanaya darsayati -- vivaksantareti. purvavivaksaya yad vivaksantaragamena racanantaram drsyate purvottarapadodvapavapabhedena, ato vivaksadhina racanety avagamyata iti || 164 ||

evañ ca yad vivaksadhina racana sa ca jñanapurvika, tena karanena vakyad[483]arthapratyayotpade srotur jate[484]'pi nunam anenayam artho vaktra jñata iti vaktrjñane matir bhavatity aha -- teneti. vaktrpramanapurvatvad racanaya na svatantro 'rthajñanamatran niscaya iti bhavah. tad iha tenotsargapavadabhyam ity atra svabhaviki vacasas saktir iti bhasyatatparyam uktam. padartharacanayatta ity atah prabhrti tenarthapratyaya ity evam antenaptavacasam pratyayantarapeksiteti bhasyabhiprayo vivrta ity anusandhatavyam iti || 165 ||

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[483] kyartha [484] te nu

itas captavakyam tajjñanaparatantram avagamyata ity aha -- aptoktir

iti. yadaptoktam artham eko 'nutisthati tam caparo 'nuyunkte kim atra te pramanam iti, tada asav aptoktikari tam aptam eva tatra mulataya darsayati ya evam[485]vadi sa evapta etaj janati naham iti. svatantrye hi tajjñanaprakasanam anarthakam bhaved iti || 166 ||

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[485] vadati sa

kim idanim aptavakyam arthe na pramanam eva,[486]naivam api tu aptavaktrpramananavadharanaj jatasankasya vakyam udaste. yada hi vaktrdhiyo hetubhutam adustam indriyadyavadharitam bhavati, tada dosasankanirakaranat pramanyam eva{1,148}sthapyate. tad ihavagatihetutaya sabdanam pramanyam upakrantam apramanyasankaya sithilikrtam vaktrpramanavadharananirakrtesu dosesu dadhyartham labhate, tad etad aha -- tajjñaneti. tajjñanantaritatvat vaktrjñanantaritatvat. niscayajanane sabdasyety arthah. tavacchabdenatyantapramanyam nirakaroti. kiyatapi vilambanena pramanyam pratitisthatiti. nanv evam vaktrpramananusarini niscaye satyanuvada eva sabdah praganiscayad apramanam iti kada pramanam. uktam idam svakala eva tat pramanam, dosasankanirakaranamatre vaktrjñanasya vyapara iti. srotra hi prathamam aviditapurva evartho 'vagatah kvacid vyabhicaradarsanena jatayam asankayam tannirakaranena tasyaiva pramanyam pratisthapyate. ata eva sthapanam ity uktam iti || 167 ||

_____notes_____

[486] nam naivam api a (ka)

katham punah prathamam sabda udasate. sa hy arthah sabdena[487]prak pratyayito na va. yadi nety aha katham evam vedeti vaktrjñanam unniyate. prakarartho hy evamsabdah. na ca nirakaram vijñanam anasritarthaparisvange svarupena prakaravad bhavet. na ca[488]srotur buddhavanarudho 'rtho vaktrjñanam evambhavena visinasti. yadi tu purvam apy arthapratyayo 'vagamyate, tatah paratantrye karanam vacyam. utpadyamanenaiva hi tena svavisayaparicchedah krta iti kim anyad apeksate. niscayartham vaktrpramanapekseti ced, na. aniscayajñanasambhavat. niscaya eva hi jñanam, tac ced asti katham niscayo nastiti sakyate vaktum. ato 'nupapannam idam arthajñanagamyaiva vaktrdhis tatpramanye karanam iti. ata aha -- artha iti. yat tavad uktam anavagate 'rthe naivambhavo bhavatiti, tatrabhyupagamenaivottaram. satyam purvam pratita evartha iti. yat tu pratite 'niscayo na ghatata iti. tan na, jatasankasya tadupapatteh. yady api na sabdat samsayah, tathapi vyabhicaradarsanat samsayo jayata eva. yat tv aniscayatmakam jñanam eva nastiti jñanotpattau niscaya eva jayata ity ucyate. tan na. samsayasyapi jñanatvat. ato{1,149}jate 'pi[489]jñane kutascin nimittat samsayotpattau vaktrpramanasrayatvan

niscayasyarthajñanasamadhigamyapi saiva vaktrdhih purvajñanapramanye purvabhag bhavatiti[490]taya samutsaritayam dosasankayam pramanyasyadhyavasanad iti || 168 ||

_____notes_____

[487] bdaih pra [488] jña (ka) [489] pi vijña [490] vati taya

evam tavat purusavakyesu jñanantarapeksaya pramanyam kvacic caupadhikam apramanyam ity uktam. vedavakye tu svabhavikatvad eva vacasah samyagarthapariccheda sakter na mrsarthata sambhavatiti na tu vedavacanasyetyadinoktam, tad etad aha -- ata iti. astu nama vaktrdosasankaya pumvacasam apramanyam, svabhavanirdosam tu vedavaco na tatsvabhavam anubhavitum[491]arhatiti || 169 ||

_____notes_____

[491] vartitu

vaktrbuddhyantarayor vyavadhanam api vede nastiti padarthair eva kevalair nityanirdosair vakyarthah pratiyata ity aha -- tadbuddhiti. atah siddham na vede pratyayantarapeksa, na cayatharthatvam iti. prakaranartham upasamharati -- ata iti || 170 ||

anyatha bhasyabhiprayam aha -- apramanatveti. vedanam apramanatvasiddhaye yat kiñcana laukikam[492]vacanam drstantatayoktam, tasyanena granthena drstantasya sadhyanasangita sadhyavikalatocyate iti || 171 ||

_____notes_____

[492] kam dr (ka)

katham sadhyanasangita, ata aha -- tesam iti. ayam abhiprayah -- paramatenedam bhasyakarena paran pratyucyate. tatha hi -- yada{1,150} tavallokayatikabhiprayah prayogah -- codana mrsa pratyaksadyagatarthatvad idrgbuddhadivakyavad iti, tada bauddhabhiprayenedam ucyate. sadhyanasangi drstanta iti. tanmate hi sabdo narthe pramanam. tatha hi padani tavadartham smarayanti, na tu kvacit kiñcid upanayanty apanayanti va. vakyam api vyabhicaradarsanan narthe[493]pramanam. atah katham tat sadhanam bhavet. vaktrabhipraya eva tu pratibandhabalat sabdair bodhyate. tathahuh -- na tv etebhyo 'rthasiddhis tesam tatra pratibandhasiddheh vaktrabhiprayam tu sucayeyur iti. ato yad buddhadivacasam karyam pratipadyam uktam, tatra tesam samyaktvam evavyabhicarat. arthe tu tesam vyaparo nesyata eva. ato na kiñcid vedavakyanam mithyatve karanam[494]astiti purvatra pratipaditam iti || 172 ||

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[493] rthena pratibaddham a (ga) [494] nam iti (ka)

padartharacanayatta ityadina yat pratibandhabalena vakyad

vaktrjñananumanam uktam tad darsayatiti yadi ca yatra pumvakyam vyapriyate vaktrjñane tadatirikte 'rtha eva drstantatayocyate, tatah siddhasadhanam ity aha -- svavyapareti. svavisayatirekena vedanam api mithyatvam isyate. purvapaksarthe mrsatvabhyupagamad iti || 173 ||

atraparam bhasyam - nanu samanyato drstam anumanam bhavisyati, purusavacanam vitatham upalabhya vacanasamanyad vedavacanam mithyety anumiyate iti. tasyabhiprayam aha -- ajñatveti drstamantena. vakyatvam mithyatve na prayojakam iti yo 'yam abhiprayo bhasyakarasya, tam ajñatvaptanaptavakyayoh samyanmithyatvahetudosasadasadbhavayor uktimatram bhasyakarena krtam iti jñanat parah purvapaksavadi nanu samanyato drstam ityady abravit. ato naivam codaniyam katham hetor aprayojakatva ukte punas tenaiva hetuna pratyavasthanam iti.{1,151}agrhitabhiprayasya paricodanat. evam hi manyate -- bhavatu yathatatha va purusavacasam mithyatvam, evam api pratibandhasiddher hetur gamaka eveti krtakakrtakavakyayoh samanyatodrstam ity anvaya iti. atra pariharabhasyam na, anyatvad iti, tadaksipati -- nanyatvad iti. katham adusanam ata aha -- etasmad iti. vedavakyamithyatve sadhye pumvakyam drstanta uktah. tatra kim ayam dosah yad anyatvam nama, pratyuta guna evayam. anyatvad eva hi drstanto bhavati. anantyatve sadhyasamatvapatteh. na hi paksa eva sapakso bhavati. paksasya sadhyatvat, sapaksasya siddhatvat. siddhasadhyayos[495]caikatvavirodhad iti || 174 ||

_____notes_____

[495]katra vi (ka)

tasmad upeksyaiva tavad granthavyakhyam bhasyakarabhiprayam abhidadhmahe ity aha -- tasmad iti. tam evabhiprayam varnayati -- abhyupetyeti vakyatantena. ayam arthah -- paramatabhiprayenapicetyadi bhasye vaktrjñana eva vakyam pramanam, arthe tu na tasya vyapara ity uktam. tad abhyupagacchamah. bhavatu pumvakyam bahya evarthe pramanam na vaktrjñane. bahyarthapeksayaiva capramanyavadino drstanto 'stu nama. tathapi dusanam ucyate -- vyavadhane 'piti. yady api jñanavyavahite 'rthe 'pramanam eva pumvakyam, tathapi tadvisayapramanyabhyupagamenaiva brumah sadharananaikantiko hetur iti. satyesv apy aptavakyesu vakyatvasya hetor drstatvad itidam atra samanyatodrstanumanadusanam bhasyakarasya manasi viparivartate. anenaivabhiprayena bhasyam api gamayitavyam iti bhavah. nanv{1,152}atindriyarthave saty api vakyatvad iti visesayisyamah. pauruseyavacanam sarvam atindriyartham apramanam iti nanaikantikatvam ata aha - atindriyeti. atindriye 'pi hi yada kascid yadrcchaya adrstapurvarthe vakyam pranayati, yathendro 'stity eko vadati, anyo nastiti. tatra dvayor anyatarena niyogatah satyena bhavitavyam ity ekasya vakyasya satyata. na

hindrasadasadbhavayor anyatarad api pramanantarenavadharitam. ato 'naptavakyam api kvacid yadrcchaya prayuktam atindriyarthavisayam eva satyam drstam iti visiste 'pi hetav anaikantikatvam eveti || 178 ||

evam bhasyakarabhiprayam uktva tatraiva bhasyam yojayati -- nanyatvad ity abhaso'ntena. atham arthah -- yadrsam parair naiyayikaih samanyatodrstanumanam uktam, tato 'nyad idam anaikantikahetukam tadabhasam uktam. ato 'smat samanyatodrstabhasat sadhyam na siddhyati iti. pramanabhutat samanyatodrstad asya tadabhasasyanyatvad iti bhasyartha iti vyakhyanantaram aha -- vipaksam iti. ayam abhiprayah -- vakyatvahetur aptavakyesu satyesv api drsta iti vipaksavrttir na sadhyam sadhayatiti tad eva dusanam, yojanamatram tu bhidyate. mithyatve sadhye vipaksasya satyatvasya tato 'nyatvat tadgamitvac ca hetor iti bhavah || 179 ||

anyatha vyacaste -- yad veti. yat tad vakyatvasyaprayojakatvam api cetyadi bhasye darsitam yad ajñatva parena samanyatodrstanumanam uktam, tad eva na anyatvad iti bhasyakarenoddhatitam. anyah khalu apramanyasya prayojako hetur visamvadah, na vakyatvam. na casau vede sambhavati, apauruseyatvat. purusasrayatvac ca sabde dosanam. adustakaranajanityasya ca jñanasya visamvadasambhavat. naitad evam iti pratyayaviparyaso visamvadah katham adustakaranaje bhavisyati. anyatvan mithyatvakaranasyeti bhasyagamaniketi{1,153}vyakhyanantaram aha -- visayasyeti. purvam hi paramatena sadhyanasangi drstanta ity uktam. saiveyam sadhyanasangita visayanyatvad ucyate. anyo hi pumvakyasya visayo vaktrabhiprayah. na ca tatra mithyatvam abhyabhicarat. purvam tv arthavisayavyaparam upetyanyatvam uktam. adhuna punah paramata eva sthitva sadhyanasangitocyata iti || 180 ||

aparam api na hy anyasya vaitathye 'nyasyapi vaitathyam iti bhasyam. tasyartham darsayati -- na hiti. na hy anyasyetyadina bhasyena nanyasyanyathatve 'nyasya mrsarthata bhavatity ucyata iti. etad eva vivrnoti -- vivakseti. vivaksa hi vaktus tatrayatharthagocaratvan mrsartha. na vakyam, tasya tatpratipadanamatrena pramanyat. tasyas ca tatah pratibandhabalat siddheh. ato na vakyam mrsartham iti[496]siddha sadhyanasangiteti. prathamapakse[497]pi caivam na hityadi bhasyam vyakhyatavyam. nanyasyanaptavakyasya mrsarthatve 'nyasyaptavakyasyapi tad bhavatiti. satye vipakse pumvakyatvasya bhavad anaikantiko hetur iti. evam eva dvitiye trtiye ca visamvadasya vaitathye sadhye 'nyasya vakyatvasya vaitathyam sadhyam na sambhavatiti vyakhyeyam. caturthe tu varttikastha vyakhyeti || 181 ||

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[496] ti sa [497] kse caivam (ka)

anyac ca na hi devadattasya syamattva ityadi bhasyam, tasyabhiprayam aha -- syamatva iti. yatha syamatve sadhye pumstvam anaikantikam gauradisv abhavad, evam vakyatvam api satyaptavakyasya sadharanam iti sadharanyapradarsanartham vedam nidarsanam iti. anye tu dustasadhanaprayoge dustam evottaram deyam iti manvana vikalpasama nama jatir iyam bhasyakarena nanyatvad ity uktam{1,154}ity ahur ity aha -- parokter iti. dharmantaravikalpanat sadhyadharmavikalpapadanam vikalpasama. sa caivam darsaniya -- vakyam eva kiñcit purusavakyad anyad drstam yatha vedavakyam. kiñcid ananyad yatha tad eva. evam anyananyatvayor api vikalpanat[498]satyamithyatvayor api vakyatvavisese vikalpo bhavisyatiti navasyam vakyatvan mithyatvam sidhyatiti. iyam ca vacyanuktitaroktijanigrahasthanadvayapatter avacyaiva paramatenopanyasteti[499]veditavyam vikalpasamam uttaram iti || 182 ||

_____notes_____ [498] lpat (ga) [499] ti parive

evam tavan nanyatvad iti dusanoktir iyam ity uktam. idanim sadhana vacanam evedam iti vyakhyanantaram aha -- yad veti. parena hi mithyatve sadhite siddhanti hetvantarena sayatvam sadhayati. pramanam anumanam. taduparistad vaksyata iti. kidrsam punas tat pramanam ity aha -- viruddheti. yadi tulyabalatvam, viruddhavyabhicari nama samsayahetuh. atha siddhantahetur baliyan, tato 'numanabadhah. iha canumanabadha eva, satyatvahetor[500]baliyastvad anyatvad asatyatvahetunam iti bhasyartha iti || 183 ||

_____notes_____

[500] tuba

tad eva[501]satyatve pramanam upanyasyati -- codaneti. idam caikantikahetukam anumanam samanyatodrstad anaikantikahetukad balavat. anaikantikata ca kevalasya savisesanasya ca hetor uktaiva. ato 'nenaiva balavata mithyatvanumanam badhyata iti || 184 ||

_____notes_____

[501] samyaktve pra (ka)

asminn eva sadhye 'param api hetudvayam aptoktinidarsanenaiva darsayati -- tatheti. desakaladibhedadau badhavarjanad ity anvayah. atra ca{1,155}badhavarjanad iti hetor lingaksabuddhyor api drstantata sambhavaty eva. sadharanyena tvaptoktipratyayo nidarsita iti || 185 ||

nanv idam adustakaranajanitatvam anaptapranitoktijanyatvam casiddham, sarvavakyanam krtakatvad ata aha -- akartrkatveti. sadhayisyate hi vedanam[502]akartrkatvam, ato nasiddho hetur iti. evamadisatyatvanumanabhiprayenedam anyatvam uktavan bhasyakrd ity aha -- evam iti. adisabdena sambandhaksepokta hetavo 'nusandhatavyah.

_____notes_____

[502] m akrtrimatvam

bhasyavyakhyavikalpas ca sodhadyagranthavat krtah |
iti || 186 ||
atraparam samanyatodrstasyagamabadhapradarsanartham bhasyam
api ca purusavacanasadharmyad vedavacanam mithyety anumanam,
pratyaksas tu vedavacane pratyayah iti. tad yadi
vakyagocarapratyayabhiprayam, tad ayuktam. anaptavakye 'pi samanatvat.
tatsvarupapratyayo 'pi pratyaksa eva. na ca[503]tanmithya. arthas tu
vedavakyanam atindriya iti pratyaksasutre vaksyate. ato
narthabhiprayam idam. atha pratyayasvarupabhiprayena
pratyaksatocyate, sapy ayukta. sunyavade tasyapy anumeyataya
vaksyamanatvat. ato vyakhyeyam, ata aha -- pratyaksa iti. ayam
abhiprayah -- mukhyapratyaksatvasambhavad gaunah
pratyaksasabdah. drdham hi pratyaksam prathamam ca
svatahpramanam parato visamvadad apramanam. etac
catustayanyatam agunavivaksaya pratyaksasabda agamika eva
pratyaye pratyuktah. so 'pi drdhah, samsayaviparyayabhavat.
srighrabhavi ca, mithyatvanumanad drstantadyapeksavirahat.
utpannasya canumanena mithyatvasadhanat. pramanyapramanyayoh
svaparasrayatvam sarvapramananam sadhitam. atah pratyaksatulyo
'yam pratyayah katham anyatha bhavati. tad[504]etad
viparitarthapratijñanam[505]anena virudhyata iti.{1,156} na ceha
vedapramanyam asmakam asiddham iti pratyavasthatum sakyam.
nastikanam api tacchravane asandigdhaviparyastajñanajanmano
'visesan nityagamajanitayas ca samvido
dustakaranajanitatvasambhavat. pauruseyagamavadibhis tv
atmatmanaiva baddhva samarpita iti na te paresam mithyatvam
sadhayatam agamavirodham udbhavayitum utsahante.
purusasrayadosasankaya svagamanam[506]dusitatvat. sarvam
cedam bhasyoktam eva varttikakrta prag evodgrahitam
codanarthanyathabhavam ityadinety anusandhatavyam iti || 187 ||

_____notes_____

[503] tadamithya (ka) [504] d eva ta [505] jñanenaiva vi (ga) [506]
tadagamanam

mukhya eva va pratyaksasabdo vyakhyeya ity aha -- jñanabhavas ceti.
evam mithyatvavadi vaktavyah -- tredha khalu mithyatvam. iha ca na
tavat samsayaviparyayau sta iti bhasya evoktam. tad yadi jñanabhava
eva mithyatvam sadhyate, tatra te pratyaksavirodhah. pratyaksam eva
hi bhavatsiddhante jñanam. yadi[507]kamam asyaiva srotriyasya
tadanumeyam[508]tattvam, pratyaksam eva vedavakyasravanad utpannam
jñanam vilokayamanah katham tadabhavatmakam mithyatvamattha iti
|| 188 ||

_____notes_____

[507] di paramasyai (ga) [508] yam tat pra

evam tavadagamavirodho 'nena bhasyenokta iti vyakhyatam. idanim asyaiva tatparyantaram darsayati -- yathaiveti. ayam arthah -- etad anena bhasyenocyate pumvakyasadharmyad bhavan mithyatvam sadhayati. tad yathaivaitan mithyatvam drstam, tathaiva vedavakyenapi mithya bhavitavayam. tac ca badhakadhinam mithyatvam drstam iti vede 'pi tathaiva bhavet. na ca tatha sambhavatiti sadhitam eva. atah pratyakso[509]hi drdho vedavacane pratyayah. nasau kvacid badhyate. ato visesaviruddho hetur iti || 189 ||

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[509] kse 'pi dr (ka)

{1,157} evam codanalaksanatvam upapadya bhasyakarenopasamhrtam tasmac codanalaksanah sreyaskarah iti. atra ca yathasutram eva nigantavye sreyaskarapadaprayoge 'bhiprayam aha -- dharma iti. dharmapadartham eva vyakhyatum sreyaskarasabdah prayuktah. tatprayoge hi codyapariharakramena sreyaskaro dharma ity aveditam bhavatiti || 190 ||

atra bhasyakarena evam tarhi sreyaskaro jijñasitavyah iti paricodanapurvam uktam ya eva sreyaskarah sa eva dharmasabdenocyate iti. tatra kasyanena prakarena dharmatokteti na jñayate. atas tadvivekartham aha -- sreya iti. sreyassabdo 'yam purusapritau prasiddhah. tatkaranani ca dravyagunakarmani codanasamarthyad avagamyante. atas tesv eva sreyaskarataya dharmata bhasyakarenokteti || 191 ||

atraparam bhasyam - yo hi yagam anutisthati tam dharmika iti samacaksate iti. tasyarthah -- sreyaskaro dharmah yatkaranam codanavadharitasreyaskaratvayagadikartari dharmikasabdam laukika upacaranti. tad evam upapadyate yadi yagadir dharmah, yo hi dharmam carati sa dharmikah. ato yagader dharmatvam. ata eva hi taccaritari dharmikapadaprayogo ghatate, nanyatheti. tad ayuktam. navasyam ayam prayogo yagadinam eva dharmatam gamayati, nrgunapurvadidharmatvenapy asyopapatteh. yagadikary eva hy apurvady api karoti. tat kuto 'yam vivekah yagacaranad ayam dharmikah napurvadicaranad iti, ata aha -- anyad iti. ayam abhiprayah -- satyam, yagadyanunispadinyapurvasiddhir iti na tu tadyagadisadhyam apurvam prayoktrbhir nirdisyate. saktirupatvat tasya. saktes{1,158}catindriyatvat. atas taddarsanena taccaritari dharmikapadaprayogo na ghatate. tasmad yagadiyogad eva dharmikatvasamakhyanam iti nisciyate. kim punar yagadinam svarupam eva dharmah. yady evam purvaparavirodhah. purvena tavadukatam tadrupyena ca dharmatvam iti. aparena ca

phalasadhanarupena tadanim[510]yena nasty asau |

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[510] nim nastiti (ka)

iti. tad api ca rupam yagadinam atindriyataya napurvavat pratyaksadidrsyam yagadisvarupabhidhane tv ananta[511]ekasya dharmapadasya saktayah kalpaniya bhaveyuh. katham khalv ekayaiva saktyayam nanajatiyesu dravyagunakarmasu vartate. syad etat -- sakalanugatapritisadhanatvavacanad adosa iti. na. tasyapy atindriyatvad ity uktam. visesanamatrabhidhanaprasangac ca. pritisadhanam hi nanabhidhaya pritim sakyate 'bhidhatum iti saiva purvataram abhidheya bhavet. evañ ca tanmatropaksayiny abhidhavyapare na tadvi[512]sistabhidhanasiddhih. gavadisabdavat samasabdavac ca. yatra hy akhandena sabdena visisto bodhyate tatra visesanam eva sabdasya vacyam iti siddham. ata eva samasabdo gitimatravacano na saktam gitimaheti vaksyati. varttikakarenapy apurvavisistam karma dharma iti nirakurvatoktam -

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[511] ntas ta e (ga) [512] sesabhi (kha)

karmapurvavisistam ced dharma ity abhidhiyate |

visesyam nabhidham gacchet ksinasaktir visesane ||

iti. tad idam phalavisistabhidhane 'pi samanam. syan matam vidheyo dharmapadartha iti. tan na. evam sati vidher atyantapratyasanna bhavanaiva vidheyataya dharmasabdavacyatam asnuvita. sa hi tryamsa vidhiyate iti siddhantah. tadvaram apurvam eva dharmapadavacyam tadanvayavyatirekanuvidhanad dharmapadasya. tatha hi phalakale 'saty api karmani apurvasattayaiva dharmavan ayam ity upacaranto drsyante. satsv api yagadisu vaigunyad alabdhapurvanispattisu na dharmapadam prayuñjana drsyante. ato vaktavyo dharmapadarthah.

{1,159} sa ucyate -- dharmasabdo 'yam pacakadivat sabhaga eva dhrtisadhane vartate. dhrtis ca pritiparyayah. ayam ca yathopadistanugataprsodaradimadhye pathitah prakrtipratyayavibhagenohitavyah. tad iha dhrña dhrtih,[513]maninpratyayena ca tatsadhanam abhidhiyate. na caivamaharaviharadau prasangah. pankajadivad yogarudhyabhyupagamat codanalaksanasreyaskaramatrabhidhanat. na ca yoganirapeksa samudayasaktih, yena visesanamatre prasango bhavet. na ca bhavanayam prasangah, tasya atatsadhanatvad, yagadinam eva sreyassadhanatvasya codanapramanakatvat. kevalarudhyabhyupagamenaivopadhidvayasyabhidhanam estavyam. pratitisadhanatvasya vihitatvasya ca pritisadhane vihite ca dharmapadopacarat. prayikam caivakhandasya visesanamatrabhidhanam. asatyam tu gatau sarvabhidhanam eva. tulyavac ceha dharmapadat pritis tatsadhanam ca vihitam avagamyate iti kim na sabdenocyate. yad etad api rupam adrsyam ity uktam. tan na, vedad avagamat. abhyudayasadhanam yaga ity etavad eva viditavanto

'purvam aganayitvaiva yagadikartrsu dharmikasabdam upacaranto drsyante. atas tadrupyamatrenaiva te dharma iti nisciyante. atah siddham abhyudayasadhanam vihitam dharmapadartha iti. yat tuktam vigune prayogabhavan na yagadir dharma iti. tan na. tathavidhasyabhyudayasadhanatvabhavat tasya cadharmatvat katham tatra dharmasabdah prayujyate. phalakale tu dharmapadaprayogo 'bhyudayasadhanabhipraya eva. asti hi tat tadanim api. saktirupenadhriyamanam api svarupena. yatha capurvam na dharmapadavacyam tatha vaksyata eveti || 192 ||

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[513] pritih (ga)

evam tavallaukikaprayoganusarena[514]yagadayo dharma ity uktam. api ca yeyam pasvadisu dharmaphalatvaprasiddhih tayapi yagadinam eva dharmatvam avagamyata ity aha -- pasvadiniti. ayam arthah -- pasvadini tavad dharmaphalataya prasiddhani. ato yasyaiva tani[515]phalani sa eva dharma iti bhavati matih. citradiphalataya caitani sastrad avagataniti citradayo dharma iti upasamharati -- tasmad iti. na kevalam loke. vede 'pi yagadisv eva dharmapadaprasiddhir{1,160}iti darsayata bhasyakarena darsitam yajñena yajñam ayajanta devah. tani dharmaniti. tad darsayati -- dharmaniti. asyam api srutau yajñasamanadhikarano dharmasabda iti tadvacano nisciyata iti. katham punar vilingo visankhyas ca dharmasabdah yajñasamanadhikaranataya nirdisyate. tatsamanadhikaranye hi sa dharma iti bhavet. ekasyaiva yajñasya prakrtatvat, pullingatvac ca tasya, ata aha -- lingeti. samujjhitalingasankhyaviseso dharmasabda evatra bhasyakrta darsitah. tadvrttasya prakrtagrahitvat, anyasya caprakaranan nisciyate yajñasamanadhikarano dharmasabda iti. lingasamkhyayos ca chandaso vyatyaya iti bhavah. adyas catra yajñasabdo yajñasadhanalaksanarthah. itarah srutyartha iti || 194 ||

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[514] kapadapra (kha) [515] ni sa (ka)

evam tavad bhasyakaranusarena dharmapadartho vyakhyatah. matantaranidanim upanyasya nirasyati -- antahkaraneti na drsto'ntena. sankhya hy antahkaranasya manaso vrttivisesam dharmam asritah. sakyas tu cittasyaiva cittantarena[516]bhavitam subham vasanam. arhatas tu karyarambhakan suksman murtimatah pudgalan dharmam ahuh. pudgalasabdas tv arhatais tesv eva paribhasitah. vaisesikas tv atmano visesaguna dharma iti pratipannah. mimamsakaikadesinas tv apurvajanmany eva dharmasabdam upacaranti. varnitas ca tesam abhiprayah. apurvajanmaniti capurvasabdanirvacanam. na purvam janmasyety arthah. tad dhi na karmanah purvam jayata eva, krte karmani tannispatteh. etesu sarvesu ca loke dharmasabdaprayogo na drstah. laukikas ca

prayogah sabdad arthavadharane mulam. ato na te dharmah. katham punar antahkaranavrtter dharmatvam nirakriyate. mimamsakair api taddharmatvam isyata eva. yagadyaniksanadisankalpanam manasanam eva dharmatvabhyupagamat.{1,161}naivam. na manasah sankalpah, atmakartrkatvad upanisatsu tatha darsanat. sruyate hi -- ya atma apahatapapma virajo vimrtyur visoko vijighatso 'pipasah satyakamah satyasankalpah iti. tatha sa yadi pitrlokakamo bhavati sankalpad evasya pitarah samuttisthantiti. krdyogalaksana kartari sasthi atmakartrkatam sankalpasya darsayatiti na manovrtter dharmatvam. cittanam ca vasyavasakabhavanupapattih ksanikayugapadbhuvam vijñanavade 'bhidhasyata eva. tad upeksyaiva tavat prayogabhavan na cittavasana dharma ity uktam. punyah pudgala iti yadyanavah, na tesu dharmasabdaprayogo loke drstah. athanye te, tarhi pramanabhavat kutah setsyanti. kutas taram ca tesu dharmasabdaprayogo 'labdhasadbhavesu. pumgunas tu nityo va vaibhavadivat, karyo va sukhadivat. nityatve anusthanavaiyarthyam. karyam tu napurvadyanyatamam atmasamavayinam gunabhedam upalabhamahe. apurvam tu yatha na dharmas tathoktam eva. aprayogad iti vaksyati ca. yad api ca kartrphaladayyatmagunah samyogajo drstah karyavirodhiti dharmasya laksanam uktam, tad ayuktam. adharmasadharanyat, smrtihetusamskarasadharanyac ca. tayor apy evamlaksanakatvena dharmatvaprasangat. kartrphaladayiti cavyapakah. sraddhe tv akartrnam pitradinam trptiphalasruteh. vaisvanaryas ca pitrkartrkaya eva putragami phalam iti vah siddhantah. vaisvanaram dvadasakapalam nirvapet putre jate iti hi vidhaya amnayate yasmin jata etam istim nirvapati puta eva sa tejasvyannada indriyavi pasuman bhavatiti. sastraphalam prayoktari (3.7.18) ity utsargatah praptapitrgamita putragamiphalasrutyapodyate. atah siddham nantahkaranavrttyadayo dharma iti. nanu sreyassadhane tavad dharmapadaprayogo bhavadbhir apisyate. ete ca sreyassadhana iti katham tesu dharmasabdaprayogo na drsta ity ucyate. ata aha -- na ceti. na tavad esam phalasadhanata pratyaksadigamya, atindriyatvat. na ca codanagamya, yagadinam eva taya phalasadhanatavagater iti || 196 ||

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[516] na su (ka)

{1,162}aha -- astv antahkaranavrttyadayo na sreyassadhanatayavagamyanta iti na dharma iti. apurvam tu pritisadhanam eva, atikrante karmani tata eva phalasiddheh. yagasadhanavadino 'pi hi apurvam krtveti vyacaksana apurvasiddhim antarbhavayanti. parair apy uktam -- arambhat svargah karmana carambhah iti. arambha ity apurvam eva samacaksate. sa hy arabhyate. ato 'purvam dharma ity eva nyayyam manyante, ata aha -- na ceti. ayam abhiprayah -- kim idam apurvam nama. yadi tavat karmasaktih phalasaktir va, nasau sadhanam sadhyam va. sakter

akarakatvat, purusabhilasitaphalanusangikataya siddhatvac ca.
yadi vastvantaram evapurvam ucyate, tad apy ayuktam. tasya sadhyasadhanayor anyatararupananupravesitaya pratyetum asakteh. na hi tat svargasya sadhanam yagasya ca sadhyam sabdad avagacchamah. nanyatah pramanat, tadavedyatvabhyupagamat. ata eva na sabdat, pramanantaragocare vyutpattyabhavat. apadarthasya cavakyavisayatvat. atah sadhyasadhanabhavad anyathapi[517]pramanantarena na vastvantarabhutam apurvam sakyavagamam. etadrupadvayarahitasya[518]tasya rupantarena darsayitum asakyatvad iti || 197 ||

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[517] prakaranta (ka)

[518] sya ru (ga)

api ca yady apurvam yagasya sadhyam svargasya ca sadhanam isyate, tatah srutahanir asrutakalpana cety aha -- srutasadhaneti. tadrupyam tena bhavana ca vakyarthah. sa ca sadhyasadhanapeksini yatha svargayagav eva grhnati tatha bhavarthadhikarane vaksyate. ihapi ca bhavanapañjaraprakarane. atas tat tavad dheyam asrutam ca. atindriyasyavastuno gaganakusumadisannibhasya sadhyasadhanatvam kalpaniyam ity asrutakalpaneti. anyatararupanabhyupagame nissvabhavasyabhava eva bhaved ityabhiprayenaha -- vyatireke tv arupateti || 198 ||

{1,163} idam ca praudhipradarsanartham uktam. na tv etadrupadvayarahitasya dharmasabdavacyatopapadyata iti. ato na tattvantaram apurvam. kin tu phalam kartum abhipravrttasya yagader eva saktimatram, pasvader votpattav abhipravrttasya saktimatram eva suksmavastha apurvam. na tattvantaram. na ca karmasaktir eva phalasadhanam, karmav antaravyaparatvat. na cavantaravyaparavyavadhirakaranatam apadayati, kasthadinam jvalanadivyaparavyavadhane tatprasangat. atah karmaiva saktam phalasadhanam na saktir iti sastrad avagamyamane katham sakter dharmapadavacyatetyabhiprayenaha -- tasmad iti || 199 ||

itas ca phalasadhanasaktir na dharma ity aha -- saktaya iti. asyarthah -- bhavasaktayah khalu sadharanasabdair eva yogyatasaktisamarthyadibhir drstabhidhanah na visesato bhavasabdair upakhyayante. dharmasabdas tu visesato bhavasabdah. anyatraivañ jatiyake 'prayogat. na hi laukikanam dravyadinam saktayo dharmapadenopakhyayante. ato na yagadinam saktayo dharmapadenopakhyayanta iti siddham iti || 200 ||

atraparam arthapadavyakhyanartham bhasyam -- ubhayam iha codanaya laksyate artho 'narthas ca. ko 'rthah, yo nihsreyasaya jyotistomadih. ko 'narthah, yah pratyavayaya syeno vajra isur ityevamadih. tatranartho dharma ukto ma bhud ityevamartham

arthagrahanam iti. asya kilayam arthah -- yadi codanalaksano dharma ity etavad ucyeta, ato 'narthasya codanalaksanasya syenader dharmata bhavet. anarthas casau pratyavayakaratvena. atas tannivrttyartho 'rthasabda iti. tad etad aksipati -- purastad iti. asyarthah -- ekangavikalam hi pratyudaharanam bhavati.[519] na dvyangavikalam. tad yad eva codanalaksanapadena na vyavartayitum istam, tadarthagrahanena vyavartaniyam. anarthas ca codanalaksanapadena vyavartitah. vidhayakasya vakyasya codanatvat. tena canarthahetoh himsaya alaksyamanatvat. pranaviyogaphalo hi vyaparo himsa. sa ca na himsyad iti srutya nisiddhety anarthah. sa ca nisedhalaksitah na tu codanalaksita iti codanalaksanapadenaiva tadvyavrttisiddher anarthakam arthapadam iti. purastad iti. codaneti kriyayah pravartakam vacanam ity atrety arthah || 201 ||

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[519] ti. tad ya (ga)

syad etat -- syenadayo 'tra bhasyakarena pratyudahrtah, te ca codanalaksana eveti. tad ayuktam. yadi nama syenadayas codanalaksanah, na tv arthapadena vyavartayitum sakyante. nisedhapramanakatvad anarthatvasya. tesam ca vidhivisayanam nisedhagocaratvad ity abhiprayenaha -- codaneti. tad iha yo 'nartho himsa nasau codanalaksana, nisedhalaksanatvat. ye ca codanalaksanah syenadayah, na te 'nartha ity ubhayatahpasa rajjur iti || 202 ||

syad etat -- yadi nama nisedhapramanakam anarthatvam na. evam api syenadau na sambhavati, vidhivisayanam api nisedhavisayatvasambhavadatiratra iva sodasinah. ata aha -- yady apiti. ayam abhiprayah -- na tavad vidhyavaruddhe visaye nisedhah sambhavati. yady api kvacid bhavati, tathapi na tadrsan nisedhad anarthatvam vijñayate. kevalo hi nisedho 'narthatvam apadayati, na vidhisahitah yathodahrta eva sodasini. na hy asav anarthah, anusthanavikalpamatrarthatvan nisedhasya, ubhayathapi kratuphalasampado 'visesat.[520]ato yadi nama syeno nisidhyeta naivam apy abhicaravidhina vihito 'narthatvam pratipadyate. kevalanisedhagocara eva kalañjabhaksanadayo 'narthah, pratyavayahetutvat.

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[520] t yadi (ka)

{1,165}kim punas tesam pratyavayahetutve pramanam. yadi nisedhah, tad ayuktam. nañarthaparyavasayy eva hi nisedhavidhir na nisedhyasyanarthatam apadayitum ksamah. tavataiva nisedhavidhyarthasiddheh. nisidhyamanakriyakartur eva nisedhavidhisv adhikarah. tasyam ca ragadina pravrttah puman adhikari labdha eveti nadhikaryantarapeksa. evañ ca na tadvisesane 'pi. adhikari hi nanavacchinno visesanena boddhum

sakyata iti tadvisesanapeksa. tatra svargaputradisrutisu
kamadhikaresu kamyaparyantata siddha. jivanabhedanadisrutisu
nimittadhikaresu nimittaparyantateti mimamsakrtadhiyo dhira
vibhajante. nisedhadhikaresu na tavat pratyavayapariharah
sadhyataya srutah. na ca pindapitryajñavat kalpayitum sakyate.
adhikarilabhat. uktam hi -- nisidhyamanakriyakartur evadhikarah
iti. kim punas tatra visesanam. bhaksayatir eva. nanv asau
visayavisesanam. satyam, visayasyaiva visesanam gale patikaya
bhaksayatir adhikarivisesanam akhyayate. yatra khalu nañarthe
puruso niyujyate sa visayah. na casau bhaksayatinanavacchinno
boddhum sakyata iti tadvisesanatayaiva paryupayuktasya bhaksayater
balad adhikarivisesanata sampatsyate. esa hi tatra vacanavyaktih
yo bhaksayet sa neti. evañ ca sampannam ubhayam yas ca visayo
nañarthah yas ca bhaksayati pravrtto 'dhikariti
nadhikaryantarapeksayam pramanam asti. na ca kiñcid adhikare
hetutaya sambaddham sadhyataya sambadhyate. niyogasiddhinantariyakatvat
phalasiddheh. itaratha sadhyadvayapatteh. evam sarvatra. kim
idanim pratyavayakarani. nisiddhani mahapatakopapatakadini
tatha nama. na tu srutiparatantranam asabdarthakalpana
mimamsakanam. kim iti tarhi nisiddham na kriyate, vihitam va kim
iti kriyate. vihitatvad iti cet, samanam idam nisiddhayam kriyayam.
tad api nisiddhatvad eva na kriyate. na hi vidhinisedhabhyam anyad asti
nama hetvantaram vaidikesu pravrttinivrttyoh. tasman na
kiñcinnisiddhanam pratyavayakaratve pramanam pasyamah. kas
tarhi duhkhahetuh. kim no viditena karanena. asti tavad
duhkhahetuh tad eva hi nas tatra pramanam.

atrabhidhiyate -- nisedhasrutav arthapattir eva nisiddhanam
pratyavayakaratve pramanam vidhisrutav iva vihitanam
abhyudayahetutve. tatha vyutpatteh. yatha{1,166}khalv ayam pravartito 'py
anapeksitayogaksemo na pravartate, evam varito 'pi na tavac
cikirsitan nivartate yavad duhkhahetur ayam iti na pratipadyate. esa
hy asambhavad duhkhahetum eva trividham ahasid iti nisedhasravi
duhkhahetur ayam nisedhavisaya iti pratipadyate. yat tv adhikarilabhe
na kalpanabijam iti. tan na. hitahitapraptiparihararthina eva
sarvatradhikarat. nityadhikaresv apy
upattaduritaksayakarananimittapratyavayaparihararthina eva
sarvatradhikarasamarthanat. ya tu visayavisesanata
nisedhagocaranam kriyanam ukta, sapy ayukta.
bhavarthavisayatvad vidheh.
jañarthasyabhavarthibhutasyavidhivisayatvat.
atyantanupakhyeyanañarthavadinam ca sutaram avidhivisayatvam
tadarthasya. ato natra vidhyarthah sampadyatayavagamyate. kin tv
anagatanutisthasitabhavavirodha[521]phala evatra nañ. esa catra
vacanavyaktih yad dhanyat tan neti. vaksyati ca -- bhavavarika naño
vrttir iti. ato yesam eva natyantam avastvatma nañarthah, tesam
eva tavat tadartho 'bhidhiyata iti yuktam abhidhatum iti. api ca yad etad

visayavisesanatayopayuktasya punaradhikarivisesanatvakalpanam, tad api na caturasram iva manyamahe. visayavisesanam hi sarvam apurvavat sadhyatayagnisomiyasauryadisu samadhigacchanto drsyante evam yagam kuryad iti. adhikarivisesanam tu siddham yat svargakamajivanabhedanadiman iti. tat katham eka eva bhaksayatih siddhasadhyabhavam anubhavatiti sambhavayamah. nirdosas ca nisedhadhikara iti lokasastraviruddham abhidhiyamanam nastikyam evapadayati. duhkhotpattau kim no viditena karaneneti[522]nissaranopayamatram. naivamvidhenottarena sisyanam bhrantir adhatum ucita. na tavad ahetukani duhkhani, abhutva bhavanat. na vihitahetukani.[523]tesam srutasrutanekavidhabhyudayahetutvat. na cavihitapratisiddhahetukani, tesam api varjaniyatvapatteh. ko[524]hi preksavan duhkhahetum na pariharati. parisesyan nisiddhanam eva duhkhahetutvam astheyam. katham tadapramanam abhidhiyate. parisesyam pramanam astu[525]na sastram iti cet. evañjatiyakesv anumanasyapravrtteh. asrutaphalanam ca vihitanam api nityanam hetutvasambhavan na parisesyalabhah. tasmat sabdapramanam eva nisiddhanam pratyavayakaratvam yathasmabhir uktam.

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[521] dhi [522] ssaranamatram [523] vihitani [524] yo (ka) [525] tra (ga)

{1,167}yas tu vadati -- brahmanahananadisu nisedhadhikaresu hy arthavadopatta yatanavisesah tam satena yatayad ityadayah sadhyataya sruyante. tais ca militaiva nisidhyamanakriyadhikarinam visinasti. atah samvalitadhikara evayam, satadiyatanapariharakamo hananabhipravrtto na kuryad iti. drstam carthavadopattam adhikarivisesanam ratrisatre. tad ihadhikarihetvapeksayam agrhyamane visese tad api hetutaya svikriyata iti. tad ayuktam. agrhyamane visesa evam nama. na ceha tadagrahanam. svapadavakyantaropattayor mahavisesat. ratrisatre hi phalantarasravanad arthavadopattapratisthabrahmavarcasadinam cagrhyamanavisesanam ca yugapadupasthanat sarvarthavadopattaphalarthina evadhikara iti yuktam kalpayitum.[526]evam jatestav api samastarthavadopattaputadivisesanam agrhyamanavisesatvat putrajanmanas cadhikarivisesananurupenasrayanad yugapad eva sarvavisesanavisisto 'dhikariti kathyate. iha tu na kalañjam bhaksayed iti samanapadopatto bhaksayatir adhikarivisesanatayavagata iti nadhikarihetvantarapeksa. evam brahmanahananadipratisedhesv apiti na kvacid arthavadikaphalavisesanapeksa.[527]yadi tucyate -- nañarthavisesanatayaiva dhatvartho 'vagato yavadadhikarivisesanataya kalpyate, tavadarthavadopattavisesanany upasthitaniti

visesagrahanam[528]iti. na, evam api viparitavisesanapatteh. dhatvartho hi[529]yada visayavisesanatayavagatah[530]purusagunatayavakalpyate. arthavadopattani tv ananyatropayuktaniti tadvisistadhikarikalpanaiva nyayyeti na samvalitadhikarasiddhih. evañ ca visayavisesanasyaiva bhaksayater galepatikayadhikarivisesanatvam ity upeksitavyam. yad api satena yatayad ityadividhyupanibandhanam sadhyatvam acaksate, tad apy ayuktam. avidhivisayatvat phalanam sadhyabhavasya. vaksyate ca tasya lipsarthalaksaneti. kamyatayaiva phalani srutibhir upaniyante, kim atra vidhisrutya. ata eva ratrisatre pratisthakama iti viparinamasrayanam pratisthadinam sadhyatasiddhyartham, na tu pratitistheyur iti vidhyasrayanam iti yat kiñcid etat. atah siddham nisedhapramanakam anarthatvam iti || 203 ||

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[526] nam. e [527] ksa iti. ya [528] sanagra [529] yavadvisa [530] vakalpya (ga)

evam syenadisvarupabhiprayena tatphalabhiprayena va na pratyudaharanagrantho ghatata ity uktam. purvaparivirodhad apy ayam agrantha ity aha -- codaneti. ubhayam iha codanaya laksyate iti syenadinam codanalaksanatvam uktam. punas ca katham punar asav anarthah. himsa hi sa. sa ca pratisiddheti yan nisiddhatvam ucyate, tat tena codanalaksanatvapratijñanena virudhyate. vidhayakam hi vakyam codana. atah katham tallaksitasya vidheyasya nisiddhatvam punarabhidhiyate iti. aparam api himsa hi sa. sa ca pratisiddheti bhasyam, tad dusayati -- syenadav iti. yo 'yam upadistas codanalaksanah syenadir asau himseti samabhivyaharo na yujyata iti || 204 ||

katham na yujyate, ata aha -- himsa hiti. na syenadayo himsa. phalam hi tesam himsa. sa ca svarupena bhinna. na tu ta eva himseti svarupabhedam eva darsayati -- sa hiti. abhicaro himsa maranam iti paryaya iti pranaviyojanatmikaiva himsa. na tu tatha syenadih, tasyasivaddhimsayah prthaktvat. yatha hy asina satrau vyapadyamane chedanam evasijanyam, himsa nasih, evam syenadijanyamayurbhagyacchedanam eva himsa na syena iti na tasmin himsabhidhanam upapannam iti || 205 ||

aparam api katham punar asav anarthah kartavyatayopadisyate iti prasnapurvakam uktam naiva syenadayah kartavya vijñayante, yo hi himsitum icchet tasyayam abhyupaya iti hi tesam upadesah iti. tad api nopapannam ity aha -- upadeseti. yada hi naiva syenadayah kartavyata vijñayanta iti tesam vidheyatvam apahnutam,[531]tada katham avidheyesv evopadesabhidhanam tesam upadesa iti. vidhyupadesasabdayoh paryayatvad iti bhavah.

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[531] ha (ga)

{1,169} syad etat -- avidheyesv eva codanalaksanatvamatrenopadesavacoyuktih. katham avidheyanam codanalaksanatvam iti cet. kramavad iti brumah. yatha khalu adhvaryur grhapatim diksayitva brahmanam diksayatiti na tavat kramo vidhiyate. yagadivad abhavarthibhutasyavidhivisayatvat. na ca dadhyadidravyavat. akarakatvat. akarakatvam camurtatvat. na carunadigunavad dravyavacchedena karakatvam, ekaikapadarthavacchedakatvenanupalaksyamanatvad anekasrayatvat. na ca samkhadivad vidhanam, aprthakpadabhidheyatvat. prthakpadabhidheya hi samkhya tam caturbhir adatta iti sa vidhiyetapi. na caivam kramah, pracayad avagamyatvat. atah katham vidhivisayo bhavet. tatha vedam krtva vedim kuryad iti padartha eva kartavyabuddhya grhyate na tu kramah. katham va atadgocaro vidhiyeta. ato 'vidheya eva kramah. atha ca nacodanalaksanah. vidhyanumatatvat. anumanyate hi vidhiranupurvyam agnyadhanadibrahmanatarpanavasanam padarthajatam ekatra kartary upasamharan. na hy ekah karta yugapadakhilam upapadayitum alam vidhivitanam. ato vidhyabhyanujñamatrena vidhanaviniyogasunyo 'pi kramah sastrartha eva. evam syenadayo 'pi niyogavisayatayavagatas codanalaksanah, na tu vidhiyante. yad dhi niyogasamarthyad evopadiyate tad vidheyam iti tantre vyavaharah. katham tarhi visayabhavah.[532]yasminn arthe sthitva puruso niyujyate niyukto 'smity adhikaram budhyate sa tu visayah, na tu visaye niyogo niyunkte. atmany eva niyogat. vaksyati capurvadhikarane -- arambhe hi puruso niyujyate na karmaniti. atah siddham avidheya api codanalaksanah syenadaya iti. evam ca ubhayam iha codanaya laksyate iti syenadisvarupabhiprayam eva, syenasya vidhivisayatvena codanalaksanatvat. avidheyatvac ca nisedhavisayatvopapattih. ato nisiddhatvabhidhanam api yuktam eva. phalarthita hi syenanusthane nimittam, na vidhih. tadabhiprayena ca tasya lipsarthalaksaneti. angahimsa tv aphalasadhanatvad asatyam phalaprayuktau vidhinaivanusthapyate iti naspadam nisedhasya.{1,170}itikartavyata hi[533]sa. sa vidhinaivangikrta katham nisedhavisayo bhavet. himsahity api syenadisvarupabhiprayam eva. pranaviyogaphalo hi vyaparo himsa, tatha ca syenadih atah so 'pi himsaiva. na ca khangadau prasangah, avyapararupatvat. na ca syenasam anantaram nidhanam nopalabhyata iti syeno na himsa, tavatapi tatphalatvanapayat. na hi khangadihate vranaparipakadina cirad vipadyamane khangabhighato himseti na budhyate. ata eva khadakadayo 'pi ghataka iti manavah smaranti. ato himsa syeno nisiddhas canarthas ca codanalaksanatvena dharmo ma bhud ityarthagrahanena vyavartita[534]iti sarvam samañjasam eveti. ata aha -- syenader iti. asyabhiprayah -- yat tavadavidheya api kramavaccodanalaksanah syenadaya iti. tad ayuktam, drstantasiddheh. na hi nah kramo na vidhiyate. yatraiva hi vidher anyatah puruso na pravartate tadvidheyam.

apravrttapravartakatvad vidheh. na ca phalad anyatra puruso ragadina pravartate. na hy asya kramanusthane ragadayah pravartakah. vidhir eva tu nissesasesasesivisaye prayoge ekam kartaram ayojayan nanaksiptanupurvyavisesaparigraha atmanam labhata iti sodhavibhaktapañcamikapramanasahayas tam tam anupurvyavisesam sastrarthataya niyacchati ||

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[532] yavibhagah ya (ga) [533] himsa vi [534] te (ga)

kim idanim prayogavidhipramanaka eva kramah. nanv asau yugapad upasamharati. tatra ca kramavirodhah. na. kramanugunayaugapadyaparigrahat. na khalv isvaro 'pi sangam pradhanam ekatra ksana upasamhartum ksamah. ata ekopakramavasanatvam eva sesasesinam prayogavidhipramanakam naikaksanabhavitvam. avadhrtasvarupanam prayogo racyate. sakramakas ca padartha avadhrta iti[535]tadvirodhiny eva yaugapadyakalpana. yat tu asati viniyoge nangatvam iti. tan na. tartiyair eva srutyadibhih kiñcidvilaksanarviniyogat. api ca aviniyuktam api pasvekatvam angam icchatam kim aparaddham kramena, yad asav anangam ity asritam. aupadanikam tasyangatvam iti cet, yadi niyogaksepa upadanam, nasav iha dandavaritah. atrapi hi kramam prati vidhyaksepo varnita eva. abhidheya samkhya sopadanatah seso bhavatiti yuktam. na tv evam krama iti cet, kim atrabhidhanena.{1,171}yad eva kiñcit kathañcid avagatam tad eva vidhyananyathasiddhya tenaksipyate. virodhapariharas coktah.[536]api ca vasatkartuh prathamabhaksah ityadav ananyaparabhidhanavagatatvad[537]vidher navidheyata sidhyati. tatraiva hi vidhiyate nanyatreti cet. tadardhajaratiyam. yat tu kartavyata[538]buddhivisayo neti. tan na. vedam krtva vedim kuryad iti sakramapadarthakartavyatavagamat. niskrsyakartavyata navasiyata iti cet padartha va kim tadrahitah kartavyatadhiya[539]gocarikriyante yadvidheyatayepyante. sarvatha nah sakramakapadarthavisayaivanusthanasamvit. padarthavacchedadevarunadivannakarakatvam. yat tv ekaikapadarthavacchedakataya navagamyata iti.[540]naitavata akarakatvam sakyate vaktum. svabhavo hy ayam kramasya yan nanasrayatvam dvitvadivat. na hi dvitvadayah samkhya ekaikatra na samavayantiti navacchedika bhavanti. akarakam va. atah siddham tavat kramo vidhiyata iti. evam ca na tannidarsanenavidheyanam eva codanalaksanatvam syenadinam. api ca yadi syenadayo na vidhiyante, kim anyad vidheyam iti na vidmah. nanv angani vidhiyanta ity uktam. ragadibhis tesu naranam apravrttivisayavat. kim punas tesu ragadayo na pravartakah. aprityatmakatvad iti cet. samanam idam sadhanesu. tany api bahvayasasadhyani duhkhatmakany eveti na naram rañjayantitaram. yadi tu pritisadhanatvat tesu ragadayah pravartaka ity ucyante, angesv api prasangah. ananugrhitasya

sadhanatvanupapatteh. angajanyatvac canugrahasya. evam cangapradhanadvayasyavidheyatvad avisayo vidhir apadyate. api ca vidhivisayah syenadayo na vidhiyanta iti duradhigamam. vidhivisayam eva vidheyavido vidheyam manyante. avidheyasya vidhivisayabhavanupapatteh. nanv etavad eva[541]vidhivisayatvam yat tatra vidhir avagamyate. na punas tasya[542]kartavyata. yathahuh -- kartavyatavisayo hi niyogo na tat kartavyatam aheti. ka punah kartavyata. yagadayah. esaiva hi niyogasya kartavyata yadyaganusthanam. tatprakaras cetikartavyatah prayajadayah. yady evam kena rupena yagadisu vidhir avagamyate. yadi yagam kuryad iti, nanv iyam evasau kartavyateti katham na{1,172} yagadinam kartavyatam ahety ucyate. nanv atmany eva pravartayatity uktam. satyam. na tu yagatireki kiñcit karyam karyatayavagamyate iti vidhivivarane vaksyamah. ato vidheyah syenadayah priyam, asya bhratrvyavadhasya sadhananiti nanarthataya pratyudaharanam arhantiti. yad api tesv eva himsasabdo mukhya ity uktam, tad ayuktam. abhicaraparyayo hi himsasabdah. sa ca himsa phalam syenasya abhicaran yajeteti hi sruyate. na tu syenadaya evabhicarah. khadakadisu ghatakadipadaprayogo gaunah. na ceha gaunahimsapadasrayane kiñcit karanam. syenasabde[543]tu phalalaksanakaranam vaksyamah. tasmat suktam avidheye syenadau na kiñcid vidheyam iti || 206 ||

_____notes_____

[535] tadaviro (kha) [536] atrapi (ga) [537] tvad navi [538] tavi [539] yo (ka) [540] ti tan na nai (ga) [541] vadvayasya vidhivisayatvat yat (ka) [542] sya kartavyatavisayo (ga) [543] bdena tu (ga)

evam tavadupapattitah syenadinam vidheyatvam uktam. idanim etat parityage siddhantahanir apity aha -- sarvatreti hantena. janaty evasau mayaitat kartavyam iti, upayam tu na vedetyadau sarvatra bhasyakaranusarenaivamsadvayagami vidhir avagamyate. tad iha syenadyavidheyapakse badhyata iti. ayam caparah syenadinam avidheyatve dosa ity aha -- ye ceti syurantena. nanu[544]yatha jyotistomadayo na vidhiyante evam na nisidhyante te 'piti.[545]kasmad dharmata na bhavaty ata aha -- himseti. yady api jyotistomadayo na svarupena himsa, tathapy agnisomiyadipasuhimsa tesam sadhanam. sa camsadvayagaminy api nisiddhety uktam. ato nisiddhangatvena pratyavayahetutvad adharmata jyotistomadinam iti. api camsadvayavidhane tadutkhatir evety aha -- na ceti. vidher ayam mahima yat svabhavasadhyo yagah phalangah, tatha vaksyati jaiminih karmany api phalarthatvat (3.1.4) iti. tathetikartavyatapi yat phalasadhanangam asav api vidhimahimnaiva. sa vihita sati purusarthatmakasadhyasambandhamihamana phalavatkratvangabhavam anubhavatiti phalavatsannidhav aphalam tadangam iti{1,173}vaksyate. avidhiyamanasya yagasyagneyadeh pradhanasyangasya va prayajader

yathakramam na phalangata tatsadhanangata vapi sidhyatiti || 208
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_____notes_____

[544] nu ye jyo [545] ta (ka)

syad etat -- sadhanatvena vihita api na sadhyataya vidhiyanta ity
avidheya ity ucyante. ata evaha -- naiva syenadayah kartavya
vijñayante iti. naiva sadhyataya vidhiyanta iti yavad ity ata aha --
sadhanatveneti. vidhanam hy anarthatvaparipanthi tad yathatatha va
vihitasya na sambhavati. atah kim avantarabhedasrayaneneti. anvaruhya
cedam asmabhir ucyate. na tu sadhyataya vidhanam sambhavati, svayam eva
sadhye purusanam pravrtteh. tad etad aha -- sadhyatveneti.
sarvam yagadanajapopavasadistasadhanatayaiva vidhiyata iti
bhavah || 209 ||

ato na syenadinivrttir arthasabdasya prayojanam ity anyatha varnaniyam
ity aha teneti. prayojanavarnanam pratijñaya tad upoddhatam eva tavad
bhasyakarabhiprayam aha -- pravrttau veti. pravartika nivartika
cobhayy[546]api codaneti bhasyakarasya hrdaye laksanam
vyavasthitam codanayah. ato nisedhacodanalaksananam
dharmatvam nivartayitum arthasabda ity abhipraya iti. katham tarhi
pravartakam vakyam codaneti bhasyam ata aha -- pravartaka iti.
pravartakagrahanam pradarsanartham ity artha iti || 211 ||

_____notes_____

[546] yam api (ga)

udaharanarthatve karanam aha -- tatparye hiti. purvaparasangato
hi grantho vyakhyeyah. yady api pravartakaikapara eva purvagrantho bhavet,
arthasabdasyeyam{1,174}vyakhya codanalaksananarthanivrttyartho
'rthasabda ityevamatmika nopapadyate.
anarthanam[547]pravartakavakyalaksita namacodanalaksanatvapatter
iti bhavah. arthasabdasahitasya[548]va codanapadasyartho
vyakhyatah.[549]artho hi pravartakavakyalaksana evetyabhiprayenaha
-- arthagrahaneti || 212 ||

_____notes_____

[547] nam apra [548] bdasyahi [549] khyeyah a (ka)

athava dharmapramanam atra sutrakarena sutritam dharmasya
pravartakam eva vakyam pramanam iti. tac codanalaksanam eva
bhasyakarena varnitam ity aha -- dharmeti. yada cobhayy api codaneti
sthitam tada vidhicodanabhyas tavad vidheyanam jyotistomadinam
arthatvenavadharanam bhavati. nisedhacodanabhyas ca nisedhyanam
brahmahatyadinam anarthatvena nirnayah. ubhayor ubhabhyam
arthanarthatve laksite iti yavat. tad etad aha -- evam satiti. yena ca
vidhipramanakam arthatvam, tena tallaksitanam jyotistomadinam
atrarthagrahanena dharmatvam uktam ity aha -- teneti || 214 ||

vidheyarthadharmatve cokte viparitanam adharmatvam arthasiddhatvan na sutrakarena sutritam ity aha -- nisedhyanam iti. evam udgrantham eva bhasyakarabhiprayam uktva tadanusarenobhayam ityadi bhasyam yojayati -- tasmad iti. yasmad evam bhasyakarabhiprayah, tasmad ubhayam ihetyadigranthe vidheyapratisedhyayor yathakramam yagadibrahmahatyadivargayor nidarsanam karyam ity arthah. yadi brahmahatyadivargasyanarthataya nidarsanam katham tarhi syenadyupanyasah. te hi vidheyah. tata eva cestasadhanah. mahat khalv idam istam yah satruvadhah. na hi tadrsi{1,175}svarge 'pi naranam trptih sambhavati yadrsi sasruvadhe. atah katham te 'narthatayodahriyante, ata aha -- syenadinam iti. ayam abhiprayah -- yathavagatam ayusmatam na svarupena syenadayo 'nartha iti. bhasyakarenapi na tatsvarupam anarthatayodahrtam. kin tu yat tesam phalam himsatmakam ayurbhagyavicchedah, so 'pi vihito nisiddhas ca. svayam vihitatvad arthatmako 'py anarthanubandhiti tad idam anarthatvam syena upacaritam, karane karyopacarat. syenasabda eva va tatphala upacaritah karye karanopacarad iti bhavah. kim punarupacarasrayane karanam ata aha -- pratisiddheti. bhasyakaranusarenaivedam upacarasrayanam. evam hi bhasyakaro vadati -- pratisiddha hi seti. na hi syenadisvarupabhiprayam pratisiddha hitidam upapadyate. tatas tatphalabhipraya eva syenadyupanyasa iti bhasyakrta sphutikrtam iti || 217 ||

idam caparam lingadarsanam ity aha -- himsa hiti. katham punar asav anarthah ity uktva yad uktam himsa hi seti, tato 'vagamyate na syenadisvarupamatram anarthataya vivaksitam iti. varnitam idam aksepakale na svarupena syeno himseti. ato himsa hity atra bhasyakarenaitat sphutikrtam. tatha syenenabhicaran yajeteti hi samamananti nabhicaritavyam ity ante vaksyate. atrapy abhicarasyaiva syenaphalasya nisedham darsayann anarthatam sphutikarisyatiti. syenadisvarupabhipraye tu granthe sarvo 'yam uttaragranthe na sangacchata ity aha -- syenadinam iti || 218 ||

tatra pratisiddha hity etat tavad anupapannam ity aha -- vihitatvad iti. vihita himsasadhanataya syenadayah. na tesu pratisedho 'vakasam{1,176}labhata ityaksepe varnitam evaitat pradarsanartham uktam. anye 'py aksepokta evanupapattiprakara anusandheya iti. evam tavad vidhinisedhatmika codanetyasrityobhayam ityadigrantho vyakhyatah. idanim pravartika codanety atrapi pakse sakyata eva bhasyam vyakhyatum ity aha -- yadeti. ubhayam vidhayikaya codanaya laksyate sadhyam sadhanam cety arthah. katham punah sadhyasadhanatmakam ubhayam codanaya laksyate. na hi sadhyam vidhiyate, svayam eva hi tatra purusah pravartante, ata aha -- sadhyeti ubhayorantena. ayam abhiprayah -- satyam. sadhyasadhanangagocaram eva vidheh pravartanam. tathapi vidhipramanakam eva svargayagadinam sadhyasadhanasambandha iti autpattikasutre (1.1.5) vaksyate. yatha yagadinam sadhanabhavas codanalaksanah, evam svargadinam yagadisadhyatvavagatir apiti tena rupena te 'pi codanalaksana

bhavanty eva, yady api tesu svayam pravrttah puruso na codanaya pravartyata iti. yadi sadhyasadhanabhiprayam ubhayatvam, tarhi artho 'nartha iti kena sambadhyate, ata aha -- dvividham iti. ayam arthah -- phalasadhanatmakam ubhayam codanalaksanam ity uktam. tatredam ucyate phalam arthanarthatmakatvena dvividham kratunam iti || 220 ||

phaladvaividhye karanam aha -- svargaditi himsadyantena. tatrobhayatmake phale svargadiphalam tavat jyotistomadinam anatikrantapratisedhenaivavapyate. tan na nisiddham iti yavat. syenadiphalam tu himsadyatikrantapratisedhenavapyate. atas tatsadasadbhavakaritah phalarthanarthavivekah. asmims ca vyakhyane ko 'rthah ityadi bhasyam evam vyakhyeyam arthatmakaphalasyapi yat sadhanam so 'py artha iti. antarniyaitat pradarsitam ko 'rthah yo nihsreyasaya jyotistomadir iti. etad uktam bhavati -- arthatmakaphalasya sadhanasya jyotistomader dharmatvam vaktum arthapadam prayuktam iti. tad uktam -

{1,177} tasyapi sadhanam yat tadartha evabhidhiyate |

vaktum tasyaiva dharmatvam uktam arthavisesanam ||

iti. ko 'nartha iti tu syenadiphalaparo laksanaya syenadipadaprayogah, tasya carthad adharmatvam uktam iti veditavyam iti. nanu syenadividhisamarthyad eva syenadiphalam asadyamanam katham pratisedhatikramenavapyata ity ucyate, ata aha -- sastrantareti. ayam abhiprayah -- satyam syenacodanalaksanam tatphalam, tad uddisya tadvidhanat. kvacit kiñcid vidhiyata iti vidheh svarupam, tatra vidheyam ivoddesyam api vidhir vigahata eva. yat tu na himsyad iti sastrantaram, tanniriksanena syenadiphalasya himsayah pratisiddhatvam avagamyata iti || 221 ||

nanu vidhisprste pratisedho 'navakasah. saty api va pratisedhe naivamvidhasyanarthatvam ity uktam. tad yadi codanalaksana himsa, katham nisiddhatvad anarthah. codanalaksanatve 'py avidheyatvam iti tu bhavadbhir eva nirakrtam. ata eva kramo vidheya ity asritam, ata aha -- phalamsa iti vaksyate'ntena. ayam abhiprayah -- uktam idam asmabhih kiñcid vidhatum phalam uddisyate ity etavati codanalaksanata. na tu phalam eva vidhiyate, bhavanayah phalamse pratyayavidhayakatvasya vaksyamanatvat. vaksyati hi -- janaty evasau mayaitat kartavyam iti upayam tu na vedeti. atah svayam eva kartavyesu purusanam pravrtter na tadvisayapravrttijñapanam vidheh phalam. sadhanopayayos tv apravrttah purusah pravartyata iti tayor vidheyatvam. krame tu na tavat kiñcid vidhiyate. so 'pi cen na vidhiyeta, katham codanalaksano bhavisyati. jaiminer apy etad evabhimatam ity aha -- jaiminir iti. lipsaya pravrttim laksayati, taya pravrtteh. arthasabdah prayojanavaci phale pravrttih prayojanalaksana na vaidhiti darsitam bhavatiti || 222 ||

{1,178} yatas cayam sutrabhasyanugatah siddhantah yat phalam na

vidhiyata iti, tena karanena na himsyad iti pratisedhah syenaphalopanipatinyam himsayam samanyato 'vataran vidhina na nivarita iti tasyanarthatam apadayatityabhiprayenaha -- teneti || 223 ||

evam ca nisedhena syenaphalasyanarthapraptihetutve bodhyamane 'pi na syenah svarupenanarthah, tatphalam eva tu himsanartha ity aha -- anartheti || 224 ||

atraparam paricodanabhasyam katham punar ityadi. tasyabhiprayam aha -- paras tv iti. ayam abhiprayah -- so 'yam sadhanaphalayor vidheyavidheyabhedo darsitas tam avidvan ubhayam ityadibhasye syenades codanalaksanatvabhidhanat[550]phalasyapi vidheyatam manvanah, athava tryamsabhavanavidhanena phale jatavidheyabhimanah[551]syenaphalasyanarthatvam aksiptavan. ayam ca bhasyarthah -- katham ya kartavyatayopadisyate so 'narthah. yady api granthat kartavyatopadesaparyanuyogo 'vagamyate, tathapy apauruseye upadesaparyanuyogasambhavad upadisyamanasya katham anarthatvam ity eva paryanuyogarthah. ata evoktam -- anarthatvam aksipad iti || 225 ||

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[550] nabhi (ga) [551] nasya (ka)

atra pariharabhasyam - naiva syenadayah kartavyataya vijñayante iti. tacchyenadikartavyatanisedhaparam ivopalabhyate. tac cayuktam. syenadividhanasya purvoktatvat. ato bhittva yojayati -- naiveti. asya syenaphalasya himsaya naivety etavataiva vidheyatvam nirakaryam ity arthah. kim tarhi vidheyam{1,179}iti tupaskrtyottaragranthayojanety aha -- kim iti. syenadayo yagah kartavyah, na tatphalam himseti || 226 ||

atra ca naiveti bhinne katham punar anartha ity asya prasnasyapakarane 'nusaktakartavyatapade phalasya kartavyatayam pratisidhyamanayam sadhyatapratisedhabhramam apanetum aha -- prasnapakarana ityarthentena. natra phalasya sadhyata pratisidhyate, tannisedhe syenabhavanaparisamapteh. kin tu vidheyataiva phalasya pratisidhyata iti. anupayukte ca purvottarapaksayoh sthapanabadhane sadhyatvasyety aha -- dvaye 'piti. yadi katham punar iti purvapaksavadina sadhyatvanupapattir ukta bhavet, evam uttaravadi naiveti tannirakuryat. na tu sadhyatvasya purvapakse kascid upayogah. na ca tannirasasya siddhanta[552]iti || 227 ||

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[552] ntahanir iti (ka)

atrobhayatranupayogatulyatam eva darsayati -- anarthasyapiti. na tavat purvapaksavadinah sadhyatapratipadanam upayuktam. arthatvam hi tasyapadaniyam. ato yad eva tadanugunam tad eva vaktavyam. na ca sadhyatamatranubandhyarthatvam, anarthasyapy avidheyasya surapanadeh

sadhyatavagamat. na ca sadhyatanirakaranam siddhanta upayujyate. arthatvam hi tasya phalasya nirakaraniyam. tadanugunam ca vidheyatanirakaranam eva siddhantina karyam. kim sadhyatanirakaranena, asadhyasyapi vidheyasya godohanader arthatvad iti || 228 ||

yac cedam syenadiphalabhiprayam avidheyatvam na svarupabhiprayam ity asmabhir ucyate, tad bhasyakarena sphutikrtam ity aha -- satur iti. yo hi himsitum icchet tasyayam abhyupaya iti hi tesam upadesah. syenenabhicaran yajeteti{1,180}hi samamananti nabhicaritavyam iti vadan bhasyakaro laksene satur utpattim darsayati, yo hi himsitum icched ity abhicarapravrttapurusanuvadat. tac cedam abhicaran nabhicaritavyam iti vyaktikrtam. laksanam ca yadvrttayuktam siddhavad evavagamyate na vidheyataya. ato na tavad dhimsa vidhiyate. tesam upadesah iti ca spastam eva syenadinam vidhanam uktam. anyatha avidheyasyopadesanupapatteh, vidhyupadesasabdayoh paryayatvad iti bhavah. syenadaya ityadisabdasya prayojanam aha -- vidhitvam iti. sadhanani tavad vidhiyante. itikartavyatapi himsatmika daiksapasvadi(?ka/ga) vidhiyate.[553]etena phalamsasthaiva himsa na vidhiyata iti darsitam bhavati. vidhitvam vidhisaktir ity arthah || 230 ||

_____notes_____

[553] nte

yato 'ngahimsa vihitaiva, atah phalamsasthaivavaidiki himsa na himsyad iti nisidhyate. atas canartha ityabhiprayenaha -- tasmad iti.[554]sarvasvaraphalasyedanim ka varta. maranam tasya phalam, na himsa. tac[555]canisiddham iti ced[556]na. asati bhagyacchede tadanupapatteh. atah phalamsopanipatinisarvasvarahimsanartho bhavet. ucyate -- purvaparibhute hi yajñe tartiyasavaniyarbhavastotrakale sarvasvadaksinaparivrto vipadyate diksitah. ato vidhikosthapravistaivasau himsa. anyatra tirthebhyah iti ca tirthabahirbhutaiva himsa nisiddha. iyam tu tirthamadhyagata vidhisprstaiveti nanarthah. syenaphalam tu ciratipanne syene tajjanyapurvavicchinnabhagyesu satrusu vipadyamanesu jayate. atas tirthabahirbhavad artho na bhavati. tena kratubahirbhuta phalamsahimsavaidiki nisidhyate. nantahkratv iti vivekah iti. kim punah karanam sadhanopayabhuta na nisidhyate. samanyena na himsyad iti sastram pravrttam. ato 'ngasadhanahimsayor api pratisedho bhavet, ata aha -- amsadvaya iti. sadhanopayamsadvayagamini{1,181}himsa pratisidhyate iti bruvanasya avisesena yacchastram tat sandigdham anyayyatvad vikalpasyarad visesasistam syat (10.8.16) iti sutram uttaram. sirovad iti ca sutrantaraikadesah. atra hy ubhayatrapi samanyasastrasya visesasastrena badho darsitah. purvatra tavad yatha. jyotistome sruyate -- vartmani juhotiti. asti canarabhyavidhih yadahavaniye juhvatiti.[557]atra samsayah -- kim

jyautistaumike home vartmahavaniyayor vikalpah, uta badhyabadhakabhava iti. tatra vikalpa iti praptam. tatha hi -- na tavad ekarthayoh samuccayah sambhavati. na ca paksikanugrahasambhave atyantiko badhah. ahavaniyo hi samanyasastrena vartmahomam apy askandatiti na tasyatyantabadho nyayyah. ato vikalpa iti prapte uktam - yad etad avisesenahavaniyasastram tadarad visesasistam syad iti. dure visesasistasyety arthah. visesasistam vartmahomam naskandatiti yavat. kutah. anyayyatvad vikalpasya. katham anyayyata. laksanaya hi samanyasastram visesasastresu pravartate. tat tesu sandigdham ayam va viseso 'sya visaya iti, visesasastram tu niscitavisayam. ato vaisamyan na vikalpah. ata eva samanyavacanah sabdo durbalah iti vaksyati. tasmat siddham ahavaniyo badhyata iti. tatha kvacit purusasirsam upadadhatiti visesavacanasamarthyat savasarira[558]sparsanam smrtipratisiddham api kriyata eva, samanyanisedhadaurbalyad iti sirovad ity uktam iti. idam tv iha vacyam.[559]keyam sadhanamsagamini himseti. yadi syenadayah na, tesam ahimsatvenoktatvat. satyam. pradhanapasuhimsaiva tatrodaharanam. yatha vayavyam svetam alabheteti. idam ca syenodaharanam asatsu bharyapaharadimanyuhetusu anarthataya darsayitavyam. atatayivadhe dosabhavasmaranat. satsvabhicaran na pated iti baudhayanah pathanti. anyatrapy uktam -

_____notes_____ [554] {sarvasvaro nama maranakamakartavyo yagavisesah (10.2.23).} [555] ccapi ni [556] t tan na. (ga) [557] hoti (ka) [558] sira [559] vaktavyam (ga)

natatayivadhe doso hantur bhavati kascana |

prakasam vaprakasam va manyus tam manyum rcchati ||

{1,182}iti. nanv asaty api nisedhe kimamsadvayagamini himsanartho na bhavatity ata aha -- nisedheneti || 232 ||

atra karanam aha -- pratyaksader iti. nanarthatve pratyaksadini kramante. na capramanako 'rthah kalpayitum sakyata iti. pratyaksadyasaktim eva darsayati -- na hiti. na hi trivrtpanavirekayor iva sadhyasadhanabhavo himsapratyavayayoh pratyaksah, tadanim pratyavayadarsanad iti || 233 ||

nanv asaty api dosadarsane bahyahimsanam anarthatvadarsanac coditasv api vicikitsa jayata eva, ata aha -- bahye 'piti. ayam abhiprayah -- natra vicikitsayam kiñcit karanam. sastrad eva bahye 'pi vicikitsa. angahimsapi sastravihitaiveti nirvicikitsam anusthatavyeti. nanu pratyaksam eva himsyamanasya duhkhitatvam upalabhyate. atah kartur api tato duhkhitvam anumasyamahe. kriyanurupam hi kartrnam phalam iti mahajanaprasiddham. yatha cahuh --

tatha ca narisv api siddham etat karoti yo yallabhate 'py asau tat |

yat karmabijam vapate manusyas tasyanurupani phalani bhunkte ||

iti. atah kriyanurupyenaiva himsanarthakarity anumasyate, ata aha -- himsyamanasyeti syadantena. ayam abhiprayah -- yad etad himsyamanasya duhkhitvadarsanam, tena kartuh duhkhitvanumanam ayuktam. vyaptalingadarsanabhavat. na hi himsyamanasya duhkhita kartur bhavisyata duhkhena vyaptavagateti. pratyaksadarsananusarena tu viparyaya eva tavadanumatum sakyate, tadanim hi kartuh{1,183}sphutam sukham evopalabhyate. atah kalantare 'pi himsa sukhakari, himsatvad adyavad iti sakyate prayogo vaktum ity abhiprayenaha -- tadanim iti || 234 ||

atra kascid anumanakusala aha -- kriyavisesah khalu visayanurupaphaladayino drstah. yatha danadayah sastroktah. danam hi sampradanaparanamanam visayam sukhayatiti pratyaksam avagatam. tac ca kalantare datuh param pritimadhasyatiti sastrad avagamyate. himsapi ca kriyavisesah. ato yadrgasya visaye himsye karmani phalam duhkhatmakam, tadrg eva[560]kartur anumiyata iti, tad etad upanyasyati -- visaya iti || 235 ||

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[560] vaktur a (ka)

atra dusanam aha -- ya evam iti. evamvadino hetur anaikantikah. kriyavisesanam api gurvanganagamanadinam visayanurupaphaladayitvabhavat. duhkhaphalatvat tesam. visaye ca gurvanganadau tadatve pritidarsanat. surapanasyapi yadi peya suraiva visayah, na tasya duhkham aduhkham veti visayanurupaphaladayitvam evam adinam asiddham iti vipaksair ebhir vyabhicarita hetor iti || 236 ||

viruddhas cayam hetur ity aha -- viruddheti. katham viruddhata, ata aha -- yadrg iti. drstantanusarena hi hetur gamako bhavati. danam catra drstantah. ato yadrsam dane phalam avagatam, himsayam api tadrg eva phalam bhaved iti. tadrktvam eva phalasya darsayati -- vidhigamyeti. dane hi vidhigamyaphalavaptir avagata. tad idam vyaptibalena himsayam api prapnotiti. vidhibalena tv arthaphalatvam eva himsaya avagamyate. ato nanarthatvam sidhyatiti sisadhayisitanarthaphalatvaviparitarthaphalatvasadhanad viruddho 'yam hetur ityabhiprayenaha{1,184}-- aduhkheti. tatheti. vidhigamyaphalavaptau satyam aguhkhatmatety arthah. na hi duhkhatmake phale vidhih pramanam bhavatiti || 237 ||

evam tavaddhetudosav uktau. idanim drstantadosam darsayati -- na ceti. visayanurupaphaladayita hy atra sadhyate. dane ca sampradanam visayah. na ca danam datari tadanurupam phalam abhinispadayati, tato visistatamasya mahato 'bhyudayasya datari nispatteh. alpa hi pritir gam grhitavato bhavati. datus tu tam

patrasatkrtavatah savatsaromasammitani tani vatsarani svargo bhavatiti sastranusarenavagamyate. kvacit tu samadvigunasahasranantani phalany abrahmanabrahmanasrotriyavedaparagebhyah iti sadhyahino drstanta iti. api caikarthenaiva sadhyapadena paksasapaksayor vyaptih kathyate. iha ca drstante dane sampradanam visayasabdasyarthah. himsane tu himsyamanam karma. na caitad yuktam ityabhiprayenaha -- sampradanam iti vaisamyamantena. yadi tu vaisamyaparihararthaṃ pakse 'pi sampradanam eva visayasabdasyartho bhavet, tatah sisadhayisitanarthaviparitapratijñanad viruddhah pakso bhaved ity aha -- sampradane iti. viruddhatam eva sphutayati -- priyata iti. agnisomadevatasampradanako hi pasuyagah. tatra cagnisomau devata[561]priyate[562]iti visayanurupaphalapratijñane himsakartur api pritikari himseti pratijñatam bhavet. evañ ca nanarthakaratvam sidhyati, pritiphalasyanarthatvasambhavat. ato viruddhah pakso bhaved iti. kim punar idam devatadhikaranaviparitavigrahavattvam ihabhipretya devata[563]priyata[564]ity ucyate. yady api anirakaranatmakam sampradanam devata syat, tathapi nasau priyate.{1,185}srutisamavayitvat karmasu. ata aha -- iti sthitam taveti. satyam, nayam siddhantah. tava tu sankhyasya sthitam idam[565]yad devata priyata iti. atas te pakso viruddha iti || 240 ||

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[561] te [562] ye [563] tah [564] nta (ga) [565] iyam de (ka)

purvam tavad ubhayatra sampradane visayasabdarthe dosa uktah. karmavacanatve dosam aha -- drstanta iti. yadi hi dane karmaiva visayo bhavet, tatas tasya diyamanasya gavader na kiñcit phalam iti na tadanurupaphalasadhanam yuktam ity abhiprayah. viruddhavyabhicari cayam hetur ity aha -- japahomaditi. japadayo hi kriyavisesa na paresam pidanugrahayor vartante. coditatvamatrenaiva[566] tu te 'rthatayavagatah. atas taddrstantenaiva codita himsa artha iti sakyate sadhayitum. ato viruddhavyabhicarita. na catra visayanurupam etat phalam iti sakyate vaktum. visaye phaladarsanat. japasya yadi tavajjapyamanam visayah, kim tasya phalam. anyasya tu na kasyacit pidanugrahau drsyete. ata evoktam parapidadivarjanad iti. evamvidham drstantam asadya coditatvasya hetutvam sambhavatiti viruddhavyabhicari hetur bhavati. bhavati ca prayogah -- daiksapasuhimsa arthah, vihitatvaj japadivad iti || 241 ||

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[566] na tu (ga)

api ca vidhinisedhapramanakayor dharmadharmayor anumanopanyaso 'tiduram apabhrasta ity aha -- vihiteti || 242 ||

api ca visayanurupaphalavadina pidanugrahanibandhanam

dharmadharmatvam asritam. evañ ca jape sidhupane canyatarabhavad ubhayanugrahata na syad ity aha -- anugrahad iti || 243 ||

{1,186} gurudaragaminam[567]ca paranugrahad eva mahan dharmo bhaved ity aha -- krosateti. gurudarabhigamino hi sasadhvasasya hrdayam sabdayata iveti krosatety uktam. yadi bruyad gurvanganagamino hi brahmanam iva ghnato hrdayakrosanam upalabhyate. himsa ca visayanurupaphaladayitayanartha iti sthitam. ato 'narthaphalakarmanusthayinam eva hrdayakrosanopagamyata[568]iti gurudarabhigamino 'py adharmotpattir avagamyata iti. tatredam uttaram krosata hrdayenapiti. evam hi manyate -- visayanurupam cet karmanam phalam, evam sati krosatapi hrdayena gurvanganagami visayasyanganaya mahantam upakaram janayatiti dharmiko bhavet. hrdayakrosanad asyadharmo 'py anumiyata iti ced, na tarhi visayanurupam (phalam) kriyanam iti vyaptyasiddhih. atas canaikantiko hetuh. viruddharthahetudvayasamavese[569]ca dharmadharmatvasamsayo bhavet. ato na pidanugrahanibandhanam dharmadharmatvam iti || 244 ||

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[567] rabhiga [568] sanad avaga [569] sac ca dha (ga)

api ca anumanapradhanasyasya vadino 'napeksitanisedhasastrasya hrdayakrosane 'pi na karanam upalabhamahe. adharmanusthanabuddhya hi tad bhavati. anumanikadharmadharmavadinas ca nadharmabuddhau kiñcin nibandhanam asti. sastranusarena hi tanniscayah. ucchastram pravartamanasyadharmam acaramiti hrtkampo na jayate. itaratha tu paropakaritvad asya hrdayasya prasada eva jayata ity aha -- anumaneti || 245 ||

nanu yad eva svasmin parasmin vanusthiyamanam pidam avahati, sa evadharmah. ata evatmahimsapy adharmah. tad iha yad api paropakaro drsyate, svasya{1,187}tu hrdayakrosat pidopalabhyata ity adharmatvam. evañ cadharmatve pidopapattir ity ata aha -- pidata iti. anapeksitasastrasya pragadharmajñanotpattinimittabhavat kimkrta pideti vaktavyam. adharmatvabuddhikrteti cet, tad eva kin nimittam. saiva pida adharmatve nimittam iti cet, tad iha pidadharmatvayor ekatarasyapi mulantarasambhavad duruttaram itaretarasrayam asastraparatantrasyapadyata iti || 246 ||

api ca[570]yadi saty api paropakare kartur udvegadarsanad gurvanganagamanam adharmah, tarhi yasyato mlecchader udvego na jayate tasyadharmotpattir na syad ity aha -- evamadav iti. sastrajñasyaiva sastranusaryudvego jayate. tadanabhijñasya tadabhavad apramanako 'dharmayoga iti || 247 ||

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[570] ca sa (ka)

ato vimucyanugrahapide tadabhavam ca dharmadharmajñanarthibhir vidhinisedhav evanusartavyav ity upasamharati -- tasmad iti. ayam arthah -- nanugraho dharmatve karanam pida va adharmatve, anugrahabhavo va pidabhavamatram va dharmadharmatva iti || 248 ||

atra vadanti -- nanumanena himsadinam adharmatvam sadhyate. kin tu sastranusarenaiva. nisedhasastrena himsayah pratyavayasaktir avagata. sarva ca{1,188}tirthatirthagata himsaiva. atah katham himsa sati kacit pratyavayam na janayisyati. na hi daiksapasuhimsavidhanam vastunah saktim utsarayitum utsahate vidyamanadravya[571]gunadisaktimatropadesitvat sastranam. naisam saktyavapodvapayor vyaparah. atas tad evedam na himsyad iti sastropadarsitapratyavayahetutvam daiksapasuhimsaka(?rme/rmani)ti[572]sastranudhavanenaiva himsadinam adharmatvam kalpyata iti. tad etad upanyasyati -- kvacid iti trayena. kvacid bahyahimsayam nisiddhatvat pratyavayahetutve himsayah saktir bodhita na vidhanad apagacchatiti sambandha iti || 251 ||

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[571] vyadi (ka) [572] stradhava (ga)

evam upanyasya nirasyati -- evam iti dvayena. evamvadino hi na suram pibed iti nisedhasastrat surapanasya pratyavayasaktir avagateti sudro 'pi tam piban pratyaveyat. tatha vaisyastomena vaisyasya yajamanasya vidhinabhyudayasiddhir darsiteti vaisyastomasaktyanusarena viprarajanyayor api tatphalam bhavet. na caitad isyate. tatha kalabhedena saktibhedo drstah. istyor darsapurnamasayoh parvani sakteh pañcamyam casakteh. agnihotrasya sayamprataranusthitasya phalasadhanatvan madhyahne ca tadabhavat. ato yathasastram eva saktisadbhavo 'bhyupeyata iti || 253 ||

tasmat sastranusarenaiva karmanam phalasaktir astheyety upasamharati. -- tasmad iti || 254 ||

evam sadhanopayamsadvayatiriktayam himsayam na himsyad iti pratisedhaj{1,189}jatam pratyavayahetutvajñanam anyatra tirthesu yo diksitah yad agnisomiyam pasum alabhetetyadividhina varyata ity aha -- himseti || 255 ||

yat tuktam na vastusaktyavapodvapayoh sastrasya vyapara iti, tad isyata eva. kevalam sastranusarenaiva tattatkriyabhedavyavasthita eva saktayo 'vagamyante. ato natiprasanga ityabhiprayenaha -- jñanam iti || 256 ||

katham ekasya karmanah saktibhavabhavav iti cet. laukikani karmani vidan kurvantu bhavantah. yatha tavad ekam eva bhojanam svasthatur akartrkam bhinnasaktikam drstam. svasthena hi tat kriyamanam rasalohitamamsaparinamaparamparaya sariram vardhayati. aturena tu kriyamanam asamyagdhatuparinamat krsi karoti. evam

adrstarthesv api karmasu bhavisyatityabhiprayenaha -- vyavastha iti || 257 ||

yatha bhojanatvabhede 'pi svasthatur akartrbhedanibandhanam[573]vyaktibhedam asritya tatra saktibhedah samadhiyate, evam ihapi himsatvenabhede 'pi rupasyeyam angahimsa iyam bahyahimseti vyaktibhedavagater upapannah saktibheda ityabhiprayenaha -- rupabheda iti || 258 ||

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[573] vyavasthabhe (kha)

yadi tv avantarabhedam anangikrtya rupabhedamatrenaikaphalatvam isyate, evam sati sarvalaukikavaidikakriyanam kriyatvad ekaphalatvam syat. tatredam svargaphalam idam putraphalam ityadyasankaro na sidhyatityabhiprayenaha -- tathapiti. astam tavanmahasamanyenaikatvat phalasankaro bhavatiti. yajitvadyavantarasamanyabhedad api citradinam karmanam phalatulyata bhaved ity aha -- yajitveti || 259 ||

yadi tu tatra vyavasthavantarabhedasrayabhidhiyate, sehapi samanety aha -- bhedad iti. nanu vihita namangahimsa. tathapi kim nanarthah. na vidhinanarthaphalena na bhavitavyam iti rajajña. ata aha -- vidhinam iti. ayam abhiprayah -- neyam rajajña. sabdasaktir eva. vidhir hi kartavyatabuddher hetuh. istabhyupayam ca kartavyataya loko budhyate. ato 'vasyam eva saksad vyavahito[574]'pi va vidheyanam purusarthah phalam ity avasiyate. saksat pradhananam, vyavahito 'nganam. tasman nato vidher anarthaphalatvam avasiyate. vidhibalad avagamyamanam vidhinam phalam ity aheti. api ca, anarthakaryangahimseti nedam sandrstikam. na canarthasamabhivyaharo 'syah sruyate. atah katham anarthasadhanam ity aha -- na caisv iti. nanv asruyamano 'pi kalañjabhaksanadivat kalpayisyate, ata aha -- nisedhad iti. tatra nisedhah kalpanayam karanam, nasav iha sambhavati. abhavad eva vidhanadarsanad iti || 261 ||

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[574] to va (ka)

api cangahimsanam purusarthatve siddhe kadacid anartho 'pi phalataya kalpyate. na ca tasam purusarthah phalam. prakarane pathat. prakaranavidhiviniyogena kratvarthatvad ityabhiprayenaha -- na ceti. kim nama[575]tat kalpyam ata aha -- karmopakara iti. yat khalu prakaranastham, tatah pradhanakarmopakara eva kalpyate drsto 'drsto va. yathavaghatasya vrihinam vitusibhavo vidhyapeksito drstah. adrsto va yatha prayajadijanya iti || 262 ||

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[575] matah ka (ga)

{1,191} ato natranarthakalpanavasaro 'stity aha -- kalpaneti. nangahimsasu phalam apeksitam, kratupakarena nirakanksatvad iti bhavah. kratvarthe 'pi cayam visesah yad ayam pasusamskara eva, na tu prayajadivadarad upakaro 'ngahimsa, tatpurassaram visasanadisamskaranusthanat. ata eva samjñapane pasur vrihivat pradhanataya srutah pasum samjñapayatiti. tad etad aha -- kratvartha iti. sannipatyopakarapradarsanena[576]kratvarthataiva baliyasiti darsitam bhavati. arad upakarakatve yavan kleso bhaved na ca tavan apy astiti || 263 ||

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[576] nenaiva kra

samskaratve 'pi casyayam visesah yad ayam drstartha evavaghatadivat. na tu[577]proksanadivadadrstarthah, kratvapeksitaikadasavadananispatteh. daikse hi pasau hrdayasyagre 'vadyati. atha jihvayah. atha vaksasah ityadibhir ekadasavadanasadhyo yaga uktah. na casati himsasamskare pasor ekadasavadananispattih sambhavati. ato drstarthatvad angahimsaya nanarthakalpanavasaro 'stityabhiprayenaha -- drsteti. evam tavajjyotistomopayamsastha himsa nadharma ity uktam. ye cabhicarayajñah syenadayah, tatrapy ekahanam jyotistomaprakrtitvac codakapraptangahimsa nadharma ity aha -- abhicara iti || 264 ||

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[577] ca (ka)

ato 'nangabhutayam eva phalamsasthayam himsayam etad anarthatvam ity upasamharati -- tasmad iti. nanu ca phalamsasthapi himsa syenadyuddesena vidhiyamana[578]katham anarthah ata aha -- uddesad iti. ayam abhiprayah -- natra syenoddesena phalam vidhiyate, phalatvena himsaya evoddesat. phalam hy uddisya sadhanam vidhiyate, na tu viparyayah. nanuddesyayor api desakalayor vidhanam{1,192}isyata eva. satyam. anyatas tayor aprapteh. phale tu ragatah pravrttah puruso na vidhina pravartyata ity uktam eveti || 265 ||

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[578] natvat ka (ka, ga)

katham punas tryamsabhavanavidhane vidheyavidheyabhedah sakyate[579]vaktum. ata eva bhavanantargatatvad[580]anarthatvaksepo nidarsitah. tatrottaram aha -- bhavaneti. ayam abhiprayah -- vidhir hi hamsa ivodakat ksiram vivicya praptapariharenapraptam grhnati. tatha ca vaksyati -- tadgunas tu vidhiyerann avibhagad

vidhanarthe[581]na ced anyena sistah (1.4.9) iti. ato visistabhavanavidhav api sadhanetikartavyatamatraparatvat phalamsan nivartata iti. atah siddham na svarupena syeno dharmah. napy adharmah. phalasyaiva tv anarthanubandhitvat taddvarenanartha ity upacaryata ity upasamharati -- ata iti || 266 ||

_____notes_____

[579] kartum (ga) [580] d arthaksepo darsi [581] ne 'rthe (ka)

nanu ca vidhinam purusarthaphalatvat syenasya ca vidhivisayatvat tadbalenarthatmakam eva phalantaram visvajidadivat kim na kalpyate. atah svarupena dharmo bhavisyatity aha -- nirakanksasyeti. ayam arthah -- bhratrvyavadhenaikena svargad api priyatarena nirakanksasya syenasya na phalantarakalpana sambhavati. bhavanakanksa hi tatkalpanabijam. eka ca bhavanaikenaiva bhavyena nirakankseti na bhavyantarasambandham labhate. tatha ca vaksyati -- ekam va codanaikatvat (4.3.14) iti. atah siddham{1,193}anarthaphalasya taddvarenanarthatvam ity aha -- tasmad iti. kim punah karanam, phalanarthanubandhitvat syeno na dharma ity ata aha -- phalata iti. idrse karmani loke dharmasabdah prasiddha iti[582]|| 268 ||

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[582] ti bhavah || (ka)

atra codayati -- nanu ceti. ayam abhiprayah -- kim punah karanam svato na dharmatvam syenadeh, napy adharmateti. istabhyupayo hi codanalaksano dharmah. tatha syenah phalasyanarthanubandhitve 'pi. ato dharma ity evayam vaktavya iti. atrobhayaruparahitah syena ity abhipretya sampradharanam avatarayati -- phalam iti. sthitam tavat syenaphalam himsa. himsa ca na dharma iti. syenadisvarupam idanim lokaprasiddhyanusarenavadharayamah dharmo 'dharmo veti || 269 ||

tatranyataranirdharanaya paksadvayam upanyasyati -- yaditi dvayena. lokaprasiddhir hi nah sarvasabdarthavadharane mulam. tad asav eva nirupaniya. tatra yady anistanubandharahitestabhyupayas codanalaksano dharma iti lokenocyate, tatah syenadinam adharmatvena varjanam, paramparayanarthanubandhitvat. yadi tv anadrtya paramparayanarthanubandhitvam ahatya pritiphalam laukika dharmasabdenopacaranti codanasamadhigamyam, tatha sati syeno 'pi tadrsatvad dharmo bhavet. karyakaryanapeksayeti. yad eva hi pritimatranubandhi tat karyam iti vivekino budhyante, viparitam akaryam iti bhavah. prasiddhivibhagakathanenaiva catra nirdharanam uktam. yathaprasiddhi tavad dharmasabdo 'bhyupagantavya iti sthitam. prasiddhis canistananubandhistasadhanavisayaiva dharmasabdasyeti syenadivarjanam evavasiyata iti || 271 ||

{1,194} nanv evam adharma evanistanubandhitvat syenah phaladvarena, ata aha -- yaditi. ayam abhiprayah -- adharmapadaprayogo

'pi laukikanam sampradharaniyah kimvisaya iti. tad yadi codanartho 'pi saksad vyavadhanena vapritihetur adharma iti prasiddhah, tatah syeno 'py adharmah. atha vedavihite nadharmasabdam apritikare 'pi paramparaya lokah prayunkte, tato nadharmah. na ca vedavihitagocaro 'dharmasabdaprayogo laukikanam drsta iti nadharmah svarupena syenadaya iti bhavah || 272 ||

yas tu vadati -- vihita namamsadvayagamini himsa. tathapi pratibaddhalingadarsanena tasyanarthahetutvam anumasyamahe. tatha hi himsatvam anarthatvena pratibaddham bahyahimsasv avagatam, tad dhi vihitasv api drsyamanam anarthatvam anumapayayatiti. tad etad upanyasya dusayati -- yas tv iti. ayam cagamabadho 'numane prapañcayisyata iti || 273 ||

agamanadare tv anavastha bhavatity aha -- tam iti || 274 ||

nanv agamanusarena kratugatanam api himsanam adharmatvam avagamyate. tatha hi -- santi hi kecana mantrarthavade[583]tihasadayah ye kratuvartinim api himsam nindanti.[584]yatha japastutau

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[583] dah ye [584] ta

vidhiyajñaj japayajño visisto dasabhir gunaih

iti himsa[585]ngatvenaiva vidhiyajñaninda smaryate. ata aha -- giteti. asyarthah -- pratyakso 'tra srutibadhah. kratau vidhanadarsantat anyatra tirthebhyah iti ca sruteh.[586]

_____notes_____

[585] sakaratve (ga) [586] smr (ka)

{1,195} yajñartham pasavah srstah svayam eva svayambhuva |

yajña hi bhutyai lokasya tasmad yajñe vadho 'vadhah ||

iti[587]ca. anyaparatayarthavado vyakhyeyah. yatha vaksyati -- na hi ninda nindyam ninditum, kim tarhi ninditaditaram prasamsitum iti || 275 ||

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[587] ti. a (ka)

atraparam bhasyam - nanv asaktam idam sutram imav arthav abhivaditum codanalaksano dharmah nendriyadilaksanah, arthas ca dharmo nanartha iti. bhidyeta hi tada vakyam iti. evam vakyabhedaparicodanam krtva pariharabhasyam -- ucyate. yatra vakyad evartho 'vagamyate tatraivam. tat tu vaidikesu na sutresu. anyato 'vagate 'rthe sutram evam artham ity avagantavyam iti. tadaksipati -- sisyan iti. asyarthah -- anyatoviditavedarthebhyo jijñasubhyah sutrani jaiminina na pranitani. atas tani tesam

vedavakyatulyani ubhayam ca vedasutratmakam vakyabhedadidosad asamartham. na casaktam arthapratyayane pramanam. ato na vedasutrayoh kascid visesa iti na sutresv iti bhasyoktam anuttaram iti || 276 ||

atra pariharam aha -- pragukteti. asyarthah -- satyam. vakyabhedadina sutranam apy asaktih sisyams ca pratyavisesah. kin tu ya purvam sati sambhava iti parisamkhyokta, tasyah phalam etad bhasyakarena pratipadyate. evam hi nyayabhasabhrantah sisya bhasyakarena siksitah yad vivaksitasambhave vakyabhedadibhir api sutrani gamayitavyaniti. tad ihaiva tavac codanasutre pradarsyate yad vakyabhedenapi codanasutrartho bodhyata iti. anayeti. bhasyoktaya pramanantarapratipannarthavisayataya yuktyety arthah. esety api ca bhasyoktaiva vakyabhedagatih pratyavamrsyate. yathaha -- bhinnayor eva vakyayor{1,196}imav ekadesav iti. tad anena sisyan pratyavisese 'pi vyakhyatrnam eva vyakhyaprakaro bhasyakarenokta iti darsitam. vyakhyakara hi ciraparicitanyayasamastyasmaranaksama nyayabalena vakyabhedadibhir api sutrani vyacaksata iti || 277 ||

yatas ca pramanantaranusarena vakyabhedadibhir api sutresv avagatih sambhavati, tasmad avrttya va tantrena vedam sutram vyakhyeyam ity aha -- tasmad iti. avrttau tavat sakalam eva sutram dvih pathitavyam. tatraikasya codanalaksano dharma ity atra tatparyam. aparasya cartho dharma ity atra. anyaparatve 'nyatarasambandho 'nuvadah. sutrabhedena cobhayavidhanat tatsiddher ubhayanuvadopapattih. tantram codanalaksanadinam trayanam anyatamam. taduparistad vaksyate. tasmin pakse na vakyabhedah. tatha hi -- tripadam idam sutram. padatrayasyapi cetaretarasambaddho 'rtho vakyarthah. tad yad eva trayanam ubhayasandhanartham[588]avartyate tad eva vakyam bhinatti. tantrena tubhayasambandhe na vakyabhedah. sakrdvacanat. sakrduktasyaiva yogyatayobhayasambandhe saktibhedat. tad iha dharmapadam va tantroccaritam ubhabhyam sambadhyate. sidhyati cobhayam codanalaksano dharmo 'rtho dharma iti ca. madhyapadam vadyantabhyam. evam api cestam sidhyati artho dharmah sa codanalaksana iti. adyam eva vottarabhyam. codanalaksano 'rthah sa eva ca dharma iti. idam ekam eva vakyam trayanam anyatamasya tantrenobhayasambandhad dvyartham ity avagantavyam. aha ca --

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[588] sambandhartha

codanalaksanadinam tantrenaikasya sangatau[589]|

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[589] teh (ga)

dvabhyam saharthavacitvad dvyartham ekam bhavisyati ||
iti || 278 ||
bhasyakarena bhinnayor eva vakyayor imav ekadesav iti vadata sutradvayam{1,197}evedam darsitam. tad upanyasyati -- ekadeseti. artho

dharma ity ekam sutram, aparam codanalaksana iti. tena codanalaksanavayavenanumitenanantarasutrasthena dharmapadenaikam nispadyate codanalaksano dharma iti. tad idam uktam -- ekadesanumanad iti. nanv artho dharma iti codanalaksanacodanalaksanayor anyatarasya[590]nupadanat tadapeksayam acodanalaksano 'py upatisthamanah kena varyate. evam codanalaksano dharma ity atrapy anarthaprasango darsayitavyah. ata aha -- itaretareti. etav eva codanalaksanarthasabdav itaretarasamipyat parasparam sutradvaye 'pi visesanatvena vakyasesataya kalpyete. ato nacodanalaksananarthavayavakalpaneti. anuvadatvena catra codanalaksanarthavayavasambandho bhinnayoh sutrayor darsayitavyah, yadartho dharma ity ekasutrenoktam taccodanalaksana iti, yaccodanalaksano dharma ity atroktam tadartha iti || 279 ||

_____notes_____

[590] ranu

aparam api athava arthasya satas codanalaksanasya dharmatvam ity ekartham eveti bhasyam. tadaksipati -- visistety evantena. arthavisesanavisistacodanalaksananuvadena dharmavidhanam darsitam. evam api visesanavisesyobhayaparatvena vakyam bhidyata[591]eva, yathaikatvavisistagrahanuvadena sammargavidhau. atah kena visesena[592]thaveti pariharantaram uktam iti. yatas cayam apariharah, tasmat purvoktam eva padatrayatantratvam vakyabhedaparicodanayam uttaram ity aha -- itity arthasabdayorantena. etac ca tantratrayam vyakhyatam eva. samjñasabdena dharmapadam ucyate.[593]tad dhi codanalaksanasyarthasyalaukiki samjña bhuvadinam iva{1,198}dhatusabdah. purvacaryanam matena caitad uktam. yady avasyam[594]vakyabhedah[595]parihartavyah, tatas tantrena dvyartham ekam vakyam vyakhyeyam. na ca prakarantarena vakyabhedaparicodana parihartum sakyata iti || 281 ||

_____notes_____

[591] dyetaiva (ga) [592] na pari [593] te. sa hi co (ka) [594] syam ava [595] do vaktavyah

atra codayati -- dharma iti. ayam abhiprayah -- dve kilatra vacanavyakti. codanalaksananuvadena dharmavidhanam viparitam va. tatradye tavat pakse codanalaksanatvasyarthatvavyabhicarad yuktam eva visesanam. yada tu samanyatah siddhadharmanuvadena pramanam anena kathyate, tada arthatvam praptam eva, arthasyaiva sreyassadhanasya dharmatvaprasiddheh. sarve hi vadinah pritisadhanam dharma ity atravipratipannah, tadvisesesv eva vivadah. mimamsaka histapurtayor dharmatvam icchanti. sanghattavandanadau saugatah. samanyam tu pritisadhanam dharmasvarupam sarvavadinam avivadasiddham eva.[596]esaiva ca prag api samanyasiddhir ukta. ata eva ca visesa[597]siddhijijñasayam pramanavisesavidhanam, tata

eva tatsiddheh. vedagame hi pramane yagadayo dharmah. buddhagame tu caity avandanadayah. ko dharma ity atrapi visesajijñasayaiva prasnah. vaksyati ca visesasya ca jijñaseti. tasmad esaivatra vacanavyaktir mukhya. ata evadye prathamam uktva satsutrena ca pratyaksadinirakaranad esaiva vacanavyaktih sutrakarabhimata laksyate. yo dharmah sa codanalaksanah iti pratijñate 'nyalaksananirakaranam sangacchate, nanyatha. tasmad esaivatra vacanavyaktih. asyam carthavyabhicarad arthavisesanam anarthakam iti || 282 ||

_____notes_____

[596] va. pra (ka) [597] samatraji (ga)

pariharati -- codaneti. ayam abhiprayah -- satyam. esaiva catra vacanavyaktih. iyam eva tu nasatyarthavisesane sidhyatiti phalavadarthagrahanam.{1,199}asati hi tasmin vacanavyaktyantarasandeho bahvet. evam hi tada sambhavyate, yas codanalaksanah sa dharma iti. atra tu vaksyamano dosah. nityanuvadabhute tv[598]arthagrahane naivam vacanavyaktih sambhavati, arthagrahanasya vidhyanuvadayor asambhavat. vidhau tavad vakyabhedad asambhavah. anuvadasya caprapteh. na hi codanalaksanam arthasambandham na vyabhicarati anarthasyapi tallaksitatvat. ato nanuvadah. na caitat parityagena vakyarthatvam anarthakatvad vakyaikadesasya. ato yatarasmin pakse 'rthapadanvayo ghatate, tatarah pakso 'vadharyeta. dharmanuvadena pramanavidhau sambhavati nityanuvadabhuto 'rthasabda iti sa eva pakso nisciyate. ato vidhyanuvadasucanartha evarthasabdo na visesanam. visesanad vina caitad iti ca spastam eva sutrartha iti darsayisyati || 283 ||

_____notes_____

[598] py a (ga)

syad etat. sambhavitavacanavyaktiparigrahe ko dosa[599]iti, ata aha -- tatheti. codanalaksananuvadena dharmavidhavadharmanam api nisedhacodanayanarthasadhanatvena laksitanam brahmahatyadinam codanalaksanatvad dharmatvam bhavet. na caitad istam. ato na vidheyartham api vidhiphalam arthavad[600]arthapadagrahanam. ato neyam vacanavyaktih sadhiyasiti || 284 ||

_____notes_____

[599] sah a [600] rthagra (ka)

atas tatparityagenatra sa[601]nama vacobhangyasrayaniya, yasyam arthas ca dharmataya na tyajyate, ekas ca vakyartho bhavati. sa ca dharmanuvadena pramanavidhih, tasyam hi dharmasyarthatvavyabhicarad artho na tyajyate. eka eva vakyartho bhavati, samarthyalaksyatvad arthasya. iyam carthanuvadad eva sidhyati, [602]nanyathety uktam evety aha -- tasmad iti || 285 ||

_____notes_____

[601] sadhanam eva [602] na tv anya (ga)

{1,200} yady esaivatra vacanavyaktih, katham tarhi bhasyakarah ubhayam ihetyadigranthenarthapadasya visesanatam darsayati. vispastam hi tatroktam tatranartho dharma ukto ma bhud ity evam artham arthagrahanam iti, yad api cedam athavetyadi bhasyam aksiptam tasyapy adyayavan na kiñcit samadhanam upalabhamahe, ata aha -- visesanad iti. anena bhasyadvayam api samahitam. yat tavadubhayam ihety uktam tadarthavisesanad vinaivarthasamarthyakaritam eva bhasyakarena kathitam. kim idam arthasamarthyakaritam iti. etad uktam bhavati -- yad dharmanuvadena pramanavidhanad[603]evanarthanam himsadinam adharmatvena varjanam bhavati, pramananuvadena ca dharmavidhau tesam api dharmatapadyeta. tad ihanartho dharma ukto ma bhud ityevamartham arthagrahanam iti vadata vacanavyaktivisesaparigrahartho 'rthasabda iti darsitam. aksiptabhasyasamadhane 'py ayam eva grantho vyakhyeyah. nedam athaveti sabdasamarthyakaritam bhasyakariyam uttaram. tatha hi vakyabhedo bhavati. iha tu vinaiva visesanad arthasamarthyakaritam evedam ucyate. tac ca vacanavyaktivisesasrayanena darsitam. na carthad apadyamano vakyabhedam apadayati. asabdapramanakatvad, vakyabhedasya ca sabdadosatvat. ato 'thavetyadina dharmoddesena pramanavidhanam atra bhasyakrta darsitam. tatra carthasabdasyanuvadatvad[604]vakyabhedah suparihara eva. yad etad anarthanam himsadinam varjanam, idam dharmanuvadena pramanavidhanavacanavyakter evarthasamarthyakaritam phalam bhasyakarena kathyata ity artha iti || 286 ||

_____notes_____

[603] dhav anartha (ga) [604] dakatva (ka)

ity upadhyayasucaritamisrakrtau kasikatikayam

codanasutram samaptam

03 nimittasutra

{1,201} tasya nimittaparistir iti sutram. tasyayam arthah -- tasya dharmasya yannimittam pramanam codanabhidhanam, tatparistih kartavyeti. paksiki ca paristipadarupasiddhih. tatha hi isu gatau ity asmad dhatoh iser anicchartasya iti yuci vihite parer va iti ktinyucor vikalpah smaryate. tena yujvidhau paryesaneti bhavati. ktini tu paristir iti. atra vadanti -- kim idam anavasara eva pariksapratijñanam. codanalaksano 'rtho dharma iti hi pratijñatam. atas tadupapadanasamarthahetuvacanavasare kim aparam nimittapariksa pratijñayate. na hi naiyayikah sabdo 'nitya iti pratijñaya tad etat pariksamahe iti pariksam avatarayanti, api tarhi sahasaiva krtakatvad iti hetum abhidadhati. tad ihapi codanasutrapratijñatavadharanadvayopapadanaya

sadautpattikasutrabhyam hetuvacanam ucitam. kim antara pariksapratijñanena. yadi matam - pararthapratijñasvayam nyayah yat pratijñanantaram eva hetvabhidhanam, svapratipattau tu na hetudharma yojayitavya iti. tan na. na hi jaiminer api svapratipattaye sastranirmanam, anyato viditavedarthah sisyahitarthaya sutrani pranitavan. ato 'trapi pararthaiva pratijña. atho[605]cyate -- dvedha hi parah, vyutthitavyutthitabhedat. tatra vyutthitapratipadane pratijñanantaram eva hetur abhidhiyata iti nyayyam.[606]uttare tu pariksapurassaram eva hetvabhidhanena pratipadyanta iti. tan na. laksanantaresv api prasangat. bhedadilaksanesv api yathasvam artham pratijñaya pariksapratijñanam apadyate. na ca tatha drsyate. kas caisa nyayah yad vipratipannaya pratijñanantaram eva hetur ucyate na sisyebhya iti. pratyuta tan eva prati laghavaya pratijñanantaram eva hetur vaktum ucitah, kim antara vyaksepakari pratijña niksipyata iti yatkiñcid etat. tasmad ayam atra samadhih -- ihadyena sutrena sastrasya prayojanam pratijñatam. dvitiyena ca samastavaksyamanatantrarthasamksepapratijñanam. anena tu sukhagrahanartham adyadhyayarthapratijñanam. athatah sesalaksanam.[607](3.1.1) atha visesalaksanam (8.1.1) itivad rsina pranitam.{1,202}etad uktam bhavati -- ihadhyaye dharmapramanam pariksisyamaha iti. yady api codanasutrenapi samastatantrarthasamksepe kriyamane pramanalaksanartho 'pi codanaiva pramanam eveti pratijñath, tathapi sankirne pratijñate punar anena niskrsyadyadhyayarthah pratijñayate. aniskrsyamane hi pratijñasankarena[608]na jñayate kasya pratijñabhagasya sadautpattikasutrabhyam hetur abhidhiyata iti. bahv eva hi tatra pratijñatam dharmasvarupadi. atas tatrapi hetvabhidhanam idam iti kascid bhramyet. atas tadbhramapanuttaye svayam eva nirdharanam darsayati. yo 'yam tantrarthah samksipyasmabhih pratijñatah, tasmin vyakhyasyamane nimittapariksaiva tavad ihadhyaye vartisyate pramanapurassaratvat prameyasiddheh. tad iha tavac caturvidha pariksa vartisyate -- kim codanaiva utanyad eveti niyamah, codana vanyad veti vikalpah, ubhayam veti samuccayah, na cobhayam ity ubhayapalapah. aha ca --

_____notes_____

[605] tro (ga) [606] yah. (ka) [607] m iti (ga) [608] re na (ga)

nimittanvesana ceha caturdhaiva karisyate |

codanaivanyad eveti yad vanyac codanapi va ||

athava codananyac ca na canyan napi codana |

iti. tad ete niyamavikalpasamuccayobhayapalapais catvarah paksa bhavanti. bhavati ca pramanavikalpah. yatharad avasthitam agnim kadacil lingad avaiti. kadacid aptopadesat. na ca samuccaye 'nyataravaiyarthyam, isvaramaharsayo hi pratyaksena dharmam avayanti agamenetara iti pramatrbhedad ubhayopapattih. bhasyakarena tu

pradarsanartham kim codanaiva utanyad apiti darsitam. pariksamanasya hi caturdhaiva pratibha jayate. tad iha pratyaksasutre tavat pratyaksadinisedhena pratipaksaniyamavikalpasamuccayah pratyuktah. ubhayapalapas tu codanapramanyasamarthanenautpattikasutre nirasisyate tat pramanam anapeksatvad iti. tad ayam nimittapariksasamksepo bhavati -- pratyaksadivyudasena codanaivety avadharanasiddhah, abhavasankanirakaranena ca pramanam eveti, sabdarthasambandhavakyaracanapauruseyatvapratipadanena ca purusanupravesasambhavitapramanyavyudasah, tadbhutadhikaranena{1,203}ca vakyarthasamvinmulopapadanam, uparistat tu mantrarthavadapramanyaprakarakathanam, smrtipadena ca manvadyaptasmrtacaritagrhyamanakaranakastaka holakadipadarthanam mulavedasadbhavopapadanam, namadheyapadena codbhidadinamnam gunaparanam eva namadheyatayaiva kriyopayogakathanam iti krtsna evadhyaye dharmasya nimittaparikseti suktam tasya nimittaparistir iti.

atra bhasyam uktimadam asmabhis codana nimittam dharmajñane iti tat pratijñamatrenoktam ityadi. tad ayuktam, sopapattikapratijñabhidhanat. tatha hi -- codana hi bhutam ityadina codanapramanyopapattir uktaiva, nanyat kiñcanendriyam iti canyapramanyopapattih. atah katham ucyate tat pratijñamatrenoktam iti, ata aha -- pratijñeti sardhena. asyarthah -- yady api bhasyakarenanagataveksanena sadautpattikasutrabhyam vaksyamana svapaksasya yuktih pratijñavyatirikta darsita, tathapi na sutrakarena kacid upapattir ukteti tanmatanusarena pratijñamatrabhidhanam iti || 1 ||

samarthanantaram aha -- vrttikara iti. asyarthah -- yat tu codana hityadina bhutadyarthaprakasanasamarthyam codanayah krtam, tat pramanyadvaramatram eva kathitam. paramarthiki yuktir uparistad vaksyate sutrakarenaiva. ato vaksyamanayuktyadhikam eva tat pramanyasambhavanamatram abhihitam. sambhavito hi pratijñayam pakso hetuna sadhyate, na tv asambhavita iti svabhiprayenapi pratijñamatrabhidhanopapattir iti || 2 ||

ity upadhyayasucaritamisrakrtau kasikatikayam

nimittasutram samaptam

04 pratyaksasutra

{1,204} atranantaram paristisutrapratijñatam nimittapariksam avatarayitum sutram -- satsamprayoge purusasyendriyanam buddhijanma tat pratyaksam animittam vidhyamanopalambhanatvad iti. tad idam vrttyantare 'nimittad avacchidya tat pratyaksam ityevamantam laksanaparam vyakhyatam. tad etad upanyasya dusayati -- varnyata iti. asyarthah -- dharmasya nimittam pariksitavyamiti hi pratijñatam.

anantaram ca pratyaksasya laksanam ucyamanam na purvapratijñaya sangacchata iti || 1 ||

na paramasangatih, anupayogo 'pity aha -- lasanasyeti. lokaprasiddhapramanavyavaharino hi mimamsakasya kim tallaksanakaraneneti bhavah. dvyamsa hi purvapratijña codanaiva pramanam pramanam eva codaneti tantrarthasamksepapratijñanam. punas ca paristisutrena niskrsyadyalaksanavisayataya. na canyataramsaprasadhanenapi laksanabhidhanam upayujyata iti. yadi tu naiyayikadiprasthanam anuvidadhata pratyaksasya laksanam praniyate, tadvad eva hi tatpurvakam trividham anumanam ityadivadanumanader api laksanapranayanam apatitam ity aha -- kimartham iti || 2 ||

syad etat. apramanam evanumanadi pratyaksad anyatvat tadabhasavad iti tallaksananabhidhanam iti, tad ayuktam ity aha -- na tavad iti. ayam abhiprayah -- yad eva kiñcit tadapramanyasiddhaye pramanam upanyasyate, tat tenaiva badhyate. api canuma(?na/na)pramanyasiddhaye 'numanam upanyasyate iti svavagvirodhah. tad alam napratyaksam pramanam iti pasandajalpiteneti.{1,205}syad etat -- sambhavaitihyayor ivanumanagamayoh pratyaksantarbhavad itaresam laksananabhidhanam iti, tan na. laksanavailaksanyad ity aha -- napiti vaktumantena. syad etat -- laksanavailaksanyam evasiddham, sarvesam saty evendriyarthasannikarse jayamanatvad iti. tan na. na hi caksusa sannikrstadhumo 'py aviditasmrtavyaptir anumimano vahnim upala(?bhya/bha)te. ata indriyaliá¹…gaÅ›abdasÄ•dá¹›Å›yÄ•(na)nyathÄ•siddhabuddhisamupalambhakapramÄ•á¹‡Ä bhava eva yathakramam pratyaksadipramanodaye sadhanam iti sadhanabhedal laksanavailaksanye sati nanyonyantarbhavopapattih. tad idam aha -- na ceti || 3 ||

na ca vacyam sarvadau pratyaksalaksanabhidhanad eva tatpurvakatvenetarani laksitaniti prthaglaksananabhidhanam iti, tatpurvakasmrtyadinam apramanyadarsanenabhasasankaraprasakter ity aha -- na capiti || 4 ||

na ca samanyatidesalaksanam iva visesatidesalaksanam pratyaksalaksanoktir anumanadinam paramarthimam laksanam aksipati, tena vina tadupapatteh. samanyam tu nanaksiptavisesam atmanam labhata ity aksipaty arthavisesam. tad etad aha -- pratyakseti || 5 ||

tatpurvakatvasiddhyabhyupagamena casmabhih purvam[609]smrtya vyabhicara uktah. tad api pratyaksalaksanokter ananyathasiddhyabhavan na sidhyatity aha -- tadatad iti. tac catac ca tadatadi. te purve yasyeti bahuvrihih. tad ayam arthah -- tad va pratyaksam anyad va purvam anumanadinam iti na pratyaksalaksanad avagamyata iti.{1,206}yadi tu vinaiva karanena pratyaksalaksanokter itaresam tatpurvakatvam asriyate, hanta atatpurvakatvam api

vanmatrena sakyam asrayitum ity aha -- tadukter iti. tadapurvam yasyeti vigraho darsayitavya iti || 6 ||

_____notes_____

[609] rva (ga)

sidhyatu va pratyaksalaksanokter anumanadinam tatpurvakatvam. yas tv esam avantaralaksanabhedah svarupam ca, samkhya ceyanti pramananiti, tat sarvam na sidhyatity aha -- na ceti || 7 ||

syan matam - prasiddhany evanumanadini pramanani, kim amisam laksanakaraneneti. tat pratyakse 'pi samanam ity aha -- prasiddhatvad iti. ato bahusu pramanesu yad ekalaksanakaranam tad anyaparisamkhyartham eva syat. tad etad aha -- tenanyeti sutramantena. abhimatapramanaparisamkhyanam cayuktam iti bhavah. mudhena va jaiminina pratyaksamatram laksitam ity abhyupagantavyam apadyeta. evam catmiyam ajñanam rser aropitam bhaved ity aha -- mudhena veti nantena. api ca vakyabhedo namagatya kvacid asriyate yathagnayas ca svakalatvat ity atra vaksyate. na ceha sutre kiñcid anupapannam drsyate yad bhittva vyakhyayata ity aha -- sambhavatiti || 9 ||

laksanam apy etad ativyapter ayuktam ity aha -- na capiti. ativyaptim eva darsayati -- tadabhasesv iti. sarve hi mrgatrsnadivibhramah{1,207}suryarasmitaptosaradisamyuktanaya najanyah. samsayas ca sthanvadisamyuktanayanajanmana iti pratyaksatam asnuviran. seyam ativyaptir iti. alpam cedam asmabhir uktam tadabhasesu tulyatvad iti. ekam tu svapnajñanam varjayitva sakalapramanapramanasajatiyavijatiyajñanamatrasadharanam idam laksanam ity aha -- svapneti. lingasabdasadrsadisambaddhesv evendriyesv anumanadipramanapañcakotpattir iti bhavah || 10 ||

svapnajñanavarjane karanam aha -- taddhiti. bahyendriyasamprayogabhavabhiprayena cedam uktam. svapne tv atmamanodehaih sangatir astyeveti tad apy anena laksanena vyapyata iti darsayitavyam iti. svapnajñanatiriktam tu yat kiñcid bhrantyadi, tat kenacit samprayoge saty eva jayata iti pratyaksam apadyetety aha -- kenacid iti. yatha kenacit samprayoge bhrantyadir bhavati, tatha purvam evasmabhir vivrtam. adisabdena pramanasamsayayor upadanam iti || 11 ||

nanu kenacit samprayogamatram na pratyaksakaranam abhipretam. api tarhi grahyena. na ca bhrantyadayo grahyasamyuktanayanasya jayante. kim tarhi. anyasamyuktendriyasyanyarthavisayah. na cedam grahyavisesanam asmabhir eva kevalam asritam. api tu vrttikarenapi pratyaksalaksanaparam sutram vyacaksanena. tanmatam ca bhavadbhir uparistad vaksyata eveti navayor visesam upalabhamahe, ata aha -- grahyeneti. ayam abhiprayah -- satyam

abhimatam visesanam bhavato 'pi. tat tv anupattam na labhyate.
vrttikaramate tu vyatyastena tadvrttena tadupadasyate.

{1,208} yadabhasam hi vijñanam tatsamyoge tad isyate |
iti vaksyate. ato bhavanmate grahyavisesananupadanad
grahyasamprayogajam anyasamprayogajam va jñanam pratyaksam apadyeta.
ato 'sti mahan vaksyamanena visesa iti || 12 ||
yata eva yathavasthitam idam sutram na pratyaksam laksayitum
ksamate, ata eva vrttikarenapi prasangikalaksanakarane
vyatyayena pathitam ity aha -- asamarthyam ceti || 13 ||

prakrtam ativyapakatvam laksanasyopasamharati -- teneti || 14 ||

para idanim satsamprayogavisesanopadanasamarthyad eva
grahyavisesanaksepam manvanah pratyavatisthate, tadaha --
satsamprayoganirdesa iti. evam hi manyate --

sambhavavyabhicarau hi visesanakarav ubhau tad yadi
samprayogamatrajam jñanam sutrakarasyabhimatam abhavisyat, tada
visesanopadanam anarthakam apatsya(?te/ta.) na hy asamprayogajam
pramanam apramanam va jñanam asti. ato
visesanopadanasamarthyad eva grahyavisesanam avagamyate. ato na
kiñcid doksyatiti. etad eva[610]dusayati -- etad eva hiti. evam hi
manyate -- naivamvidhenottarena vyutthito bodhayitum sakyate. tasya hy
etad eva pratipadyam yat tvanmate[611]visesananarthakyam,
laksanasya cativyaptyadibhir asiddhir iti || 15 ||

_____notes_____

[610] d api du [611] te avayavanamanartha (ga)

upetya va bruma ity aha -- svapnadinam iti. uktam
etad{1,209}bahyendriyavyaparadinirapeksam svapnajñanam iti
tanmatram varjayitva sarvam eva pratyaksam prapnuyad iti.
adisabdena cadrstamatrodbodhitasamskarakaranika smrtir
abhipreteti. tasmad anupattam evatra[612]samagram pratyaksalaksanam
iti na tad vidhatum anuvaditum va sakyam ity aha -- tasmad iti. yat
pratyaksam tad evamlaksanakam[613]iti laksanavidhih. yad
evamlaksanakam[614]tat pratyaksam iti laksananuvadah. na
canukto 'rtho vidhyanuvadabhag bhavati, ubhayor api sadharanatvad
abhidhanasyeti || 16 ||

_____notes_____

[612] va sa [613] nam i

[614] nam ta (ga)

evam laksanaparatam
pratyakhyayanabhimatavacanavyaktinirakaranapurassaram abhimatam
sutrasya vacobhangim aha -- teneti dvabhyam. etad uktam bhavati -- yad
evamlaksanakam tat pratyaksam iti naisa sutrarthah. kim

tarhi. yallokaprasiddham pratyaksam tasya satsamprayogajatvam nama dharmo 'sti. taddharmakatvac ca vidyamanopalambhanatvam bhavati. tatas ca bhavisyaty avidyamane dharme 'nimittateti || 18 ||

nanu sabare 'pi pratyaksam animittam, evam laksanakam hi tad ity ucyate. tadalaksanaparatve sutrasyanupapannam ata aha -- evam iti. ayam abhiprayah -- sabara api ye lokaprasiddhalaksananuvadenanimittatvam vidadhati tan api na mrsyamahe, sampurnalaksanabhidhane sutrasyasakteh. ato laksanoktir iha lingavivaksayaiva. yatha dhumo laksanam agneh, evam vidyamanopalambhanatvam animittatvasya. laksyate hi tat teneti bhasyakarasyabhimatam iti || 19 ||

{1,210} yal lingam yasya ca, tadubhayam api vyanakti -- yata iti. vidyamanopalambhanatvam nama dharmo lingam. animittata tu lingi. yadi tu tallingam asiddham iti kascid bruyat, tam prati satsamprayogajatvahetvantaraprasiddhena tenanimittatadhigantavyeti prasiddhenety uktam iti || 20 ||

kutah punar hetvantarasyaiva prasiddhih, ata aha -- pratyaksatvam iti. etad uktam bhavati -- traya ete prayogah -- pratyaksam animittam vidyamanopalambhanatvat. vidyamanopalambhanatvam ca satsamprayogajatvat. satsamprayogajatvam ca pratyaksatvat. atra ca vidyamanopalambhanatvasya vyaktam eva pañcamya hetutvam upattam. itarayos tupadanenaiva hetutvam sutritam iti drastavyam iti. ayam ca pratyaksam yajjane siddham ity asyaiva prapañco veditavyah. tatha hi -- tatraiva vidyamanopalambhanatvad animittatvam, evamdharmakatvopattasatsamprayogajatvad vidyamanopalambhanatvam, pratyaksam yajjana iti ca pratyaksatvad evamdharmakatvam uktam. idam hi tatrakutam pratyaksam sadevamdharmakam bhavatiti. idam tv iha vaktavyam. kim anaya prayogaprapañcaracanaya. vimatipadaspadam hi pratyaksam animitam pratyaksatvad ity etavatapistam sidhyaty eva. tat tu suskatarkahetor udbhavakatvan na tathasritam iti samadhatavyam. evam hi srutisadharanyamatrenanimittatvam uktam iti manviran. na ca srutisamanyamatrenaiva sarvasadharmyam bhavati. na hi bhavati gopadas padam vag iti visanavati. vidyamanopalambhanatvad animittatvam ucyamanam cittam bhavayati. katham ca[615]vidyamanopalambhanam anagate nimittam bhavati. katham ca satsamprayogajam avidyamanopalambhanam. vartamanasamprayogajam hi satsamprayogajam abhidhiyate, sacchabdasya vartamanavacanatvat. na canagatena dharmena vartamanah samprayogah sambhavati. sambandhidvayadharo hi sambandhah. nasav anyatarasminn avartamane vartata iti yuktam abhidhatum. evam pratyaksasabdo 'pi pratyutpannendriyasamprayogadhinavrttir navartamanasamprayogaje vartitum arhatiti yuktam kramabhidhanam. prapañcarucayas ca mimamsaka iti yuktam prapañcabhidhanam ||

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[615] hi (ga)

{1,211} idam tu vacyam -- anaikantikam satsamprayogajatvam vidyamanopalambhanatve. saty eva hi nadipuranayanasannikarse atita[616]divrstivijñanam bhavati. vartamana eva ca meghacaksussannikarso bhavisyadvrstivisayam vijñanam janayati. ato nayam ekantah yat satsamprayogajam jñanam vidyamanopalambhanam iti. api ca aparoksanirbhasam api jñanam vartamanasamprayogajam avidyamanavisayam drstam. bhavati hi vartamane suktinayanasannikarse 'titanagatavyavahitarajatavagrahah. uktam ca bhavadbhir api bhavadasadusanavasare sakalapramanapramanajñanasadharanyam satsamprayogajatvasya. syan matam -- na tavadatitanagatagocaram anumanam satsamprayogena janyate, aviditasmrtavyapter abhavat. asti hi tasyapi nadipurajaladacaksussannikarsah. na catitanagatavrstiparicayo bhavati. suktirajatavedane 'pi purovartidravyagrahana eva sannikarsah karanam. rajatanubhavas tu dosasahayyat pracinajñanajanmanah samskarad yatkaranam sannikrsyate khalv asya nanarthair indriyam. na casatsu dosesv avidyamanaprakasanam upakalpayati. ato visayadidosanvayavyatirekanuvidhayino vibhramas tam eva svatmani karanikarayantiti. tan na. karanakaranasyapi karanatvanapayat. sukti[617]nayanasannikarsa eva hi samskarodbodhe karanam bhrantau. anumane ca lingasannikarso vyaptismarane. atah sakyam tadubhayam api paramparaya satsamprayogajam iti vaktum. avisesitam ceha satsamprayogajatvamatram hetur uktah. ato dusparihara m anaikantikatvam tadrsasya.

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[616] tavr (ga) [617] ktisa

atrocyate -- uktam idam lokaprasiddhasya pratyaksasyayam dharmah yat satsamprayogajatvam nama vidyamanopalambhanatvasiddhau hetur uktah. loke ca grahyenaiva sati samprayoge pratyaksam iti siddham. na hy[618]anyasamprayuktacaksuso 'nyat pratyaksam iti drstam. tad iha grahyenaiva vartamanasamprayogajatvam vidyamanopalambhanatve hetur uktah. na ca tad anumanadisu sambhavati. na hi tatra grahyena vrstyadinendriyasannikarso vartate. laksanapakse tu yavacchrutamatraparatantratvad apadyetaiva bhrantyadi pratyaksam. tatrapi tu lokaparatantrye vrtha laksana[619]karanam iti. nanu pratyaksam animittam vidyamanopalambhanatvad ity atra ko drstantah.{1,212}yadi pratyaksam eva, tan na. paksasapaksayor abhedapatat. tac cayuktam siddhasadhyayor bhedat. sadhyo hi paksah siddhas ca sapaksah. na caikam eva siddhasadhyasvabhavam ity upapadyate. siddham casmadadipratyaksasya dharme 'nimittatvam, kim[620]tatsadhanena. ata aha -- asmadadav iti. ayam abhiprayah -- pratyaksavisesam paksikrtya pratyaksantaram sapaksikriyate iti na paksasapaksayor ekata. napi siddhasadhyateti || 21 ||

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[618] nyat samprayuktam anyat pra (ka) [619] nam iti (ga) [620] tatra sa (ga)

evam svamatena sutram vyakhyayedanim parapaksoktan dosan iha pariharati -- prakrteneti. parapakse hi prakrtasangatir ukta. seha nasti. codanaiva pramanam iti hi pratijñatam. tac ca pratyaksanimittatvapratipadanenaiva[621] sesanam apy anumanadinam apramanyadarsanenavadharitarupam sidhyatiti. katham punah pratyaksanimittatve satyanumanadinam apy animittatvam. na hi pratyaksam anagatativrttayor asamartham ityanumanenapi[622]tatha bhavitavyam. meghonnatinadipurabhyam anagatativrttaya vrster ananumanaprasangad ata aha -- tad iti. ayam abhiprayah -- vyaptisamvedanadhinajanmatvad anumanasya nityaparoksena ca dharmena vyaptisamvedanasambhavad anumanodayabhavah. na ca vrstyadau prasangah. tesam drstapurvakatvena vyaptisamvedanopapatteh. adisabdena dharmasadrsyam upadatte. etac coparistat prapañcayisyata eveti || 22 ||

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[621] na se (ka) [622] pi bha (ga)

nanv evam api pratyaksavaditaresam apy animittatvam kim sutrair na nibaddham ata aha -- sakyam iti. ekalaksanakarane hitaralaksanasiddheh sarvesam laksanakaranam apaditam. animittatve tu pratyaksasyokte tatpurvakatvad itaresam apy{1,213}animittatvam sakyavagamam iti na prthan nibadhyate. yatha vaksyati -- pratyaksadvaratvad anumanadinam[623]apy akaranatvam iti. laksananupayoge[624]'pi yah paryanuyogo dattah, so 'py atra laksananabhyupagamad eva nastity aha -- na ceti || 23 ||

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[623] m aka [624] genapi (ka)

tatha grahyavisesananupadanad anumanadyanupasangrahac ca nyunam laksanam, sarvasamvidam ca satsamprayogenavyabhicarat satsamprayoganirdeso 'tiricyata ityady api yad uktam tad apy atra nasankyata ity aha -- na ceti. laksanakaranasya hi nyunatirekadayo dosah nalaksane prasajantiti. etad dhy atra sarvatha pratipadyam yallokaprasiddham pratyaksam tad evamdharmakam iti. sampurnam tu pratyaksasya svarupam anenabhidhiyatam ma va. na nas tatra tatparyam. atas canyaparatvat sutrasya laksanapaksokta mrgatrsnadisamvidam api pratyaksata napadyate ity aha -- sarvatheti || 25 ||

nanu yadi lokaprasiddhadharmopadarsanenanimittatvamatram atra sadhyam, evam tarhi pratyaksam animittam vidyamanopalambhanatvad ity etavad eva vaktavyam. kim satsamprayogajatvadyupanyasena, ata aha -- atiteti sardhadvayena. ayam arthah -- satyam etavatapy animittata pratipaditaiva.[625]kin tu vidyamanopalambhanatvam evasiddham yoginam

muktatmanam catitanagatadivisayajñanotpatter iti ye manyante, tan prati hetusiddhyartham satsamprayogajatvam api hetvantaram upanyastam, na punah pratyaksasvarupavivaksaya. tatha vidyamanopalambhanatvad iti hetum abhidadhata avidyamano[626]bhavisyaddharmo bhavisyattvad eva na pratyaksenanubhuyata iti yo hetur antarnitah, tasyapi yogim uktatmanam grahyair arthantarair bhavisyadbhir vyabhicarita ma bhud ity etad artham api satsamprayogajatvasyopadanam. etad dhy{1,214}anenocyate -- sarvam eva pratyaksam saty evendriyasamprayoge jayate. ato na kiñcid bhavisyadvisayam iti nasti vyabhicarah. asiddhatavyabhicarite samahrtya ma bhutam iti dvivacanabhidhanam iti.

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[625] ta bhavati. ki [626] no dharmo (ga)

idam tv iha vaktavyam - nirakrtam eva asakyam hi tat purusena jñatum rte vacanad ity atra yogipratyaksasyanagatadivisayatvam. atra kim punar upanyaseneti. tatraike vadanti -- tatra hi vacanadrte purusanam atindriyanubhavasaktir nirakrta. atra punarvacanad eva pratitya ciram bhavayato dharmadharmau pratyaksau bhavisyata iti pratyavasthanam nirakriyata iti. tad ayuktam. sarvam hi tadanagataveksanena bhasyavarttikakarabhyam uktam, ihaiva sutrakarena svayam uktatvat. na caisa paresam api siddhantah yad akasmad eva buddhasya[627]vanyasya va tadbhumim adhirudhasyajatativrttapratyutpannasuksmavyavahitaviprakrstad ayah saksad bhava bhasanta iti. api tarhi agamad eva samanyato viditan dharmams ciram bhavayatah sphutam avikalpakas ca prakasanta iti. bhavanabalajam eva jñanam divyam caksur ity acaksate. yat tu bhautikenaiva caksusa sarvam aparoksikriyata iti, tadatisthaviyah. praudhipradarsanaparataya tair uktam. tadrsam api catraiva nirakaryam, ihaiva sutrakarena nirakrtatvat. tasmad atratyam evanagataveksanena tatroktam ity uktam eva. nanu ca purvapurvahetvasiddhyasankayottarottarahetupradarsanam iti yato 'sti tatra dharmo 'yam ityadina pratyaksatvamadohetur ity evamantenoktam iti gatartham idam.

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[627] syanya (ga)

atrocyate -- pratyavasthanabijam idanim paresam abhidhiyate. avidyamanopalambhanam eva hi yogajadharmabalena yoginam pratyaksam iti hi te pratipannah. ata eva atitanagate 'py arthe ityadina hetvasiddhibijam upadarsitam. purvam tv asiddhyasankaya hetukramasrayanam ity etavad evoktam. katham asiddhir ity atra na kiñcid uktam. yogyartham abhidhiyate ity atrapi yoginam atisayaviseso 'ntarnitah. sa eva atitanagatetyadina prakatikrtah. kah{1,215}punaratitanagatadivisayatve pratyaksasya tesam abhiprayah. sruyatam. evam hi manyante -- yad vidyamanopalambhanam asmadadipratyaksam tena ma nama dharmo 'nubhuyatam.

bhavanabalabhuva tu sakalatita[628]nagatadivisayena kim nanubhuyate. tadasiddher anupapannam iti cet. na. anumanad upapatteh. tatraitat syad -- na tasya bhavanabalabhuvah pratyaksasyasmadadav adrstacarasya sadbhave kiñcana pramanam astiti. tac ca na. evam anumanad upapatteh. vijatiyantarayapariharena bhavyamanesu bhavesu[629]prajñaprasadad atisayo drsyate. tatha hi -- kim anyat. iha khalu nitantaduradhigamam atmanam eva nirdhutanikhilakayakaranoparagopaplavam vigalitasakalamitimatrmeyamanavibhagodgrahamayam[630]aham iti visadataram avalokayante krtinah kecid iti vedantavadino vadanti. na hi tadasmadadivedyam neti yogino 'pi na budhyante. tadvad va vayam api vijanimah. bhavati catra karanaprakarso hi karyaprakarsena vyapto drstah citrakaradisilpaprakarsa iva citradikarmaprakarsena. prakrsyate ca kasyacid yogino bhavanabalabhuvah pratyaksasya karanam iti svabhavahetuh. athapi syat kutah karanaprakarso 'vagamyata iti. svabhavahetor eva. yo yadabhinivisamano 'bhyasyati sa tasya prakarsakastham asadayati citrakarasyeva silpam. abhyasyati ca kascid avahito dhyanam iti sadhyanvitahetupradarsanam. ato dhyanaprakarsat tadbalabhuvo jñanasya prakarsah. kas ca jñanasyaparah prakarsah sphutavikalpakaprakasat. yathahuh --

_____notes_____ [628] tadi (ga) [629] pratijña (ka) [630] yam i (ga)

tasmad bhutam abhutam va yadyad evatibhavyate |

bhavanabalanispattau tatsphutakalpadhih phalam ||

iti. nanu jivanaya silpinam silpabhyaso yuktah. na tu dhyanabhyasasya kiñcinnibandhanam asti. katham nasti. karuna hi dhyanabhyase nibandhanam. kascit khalu bhavantariyat samskarat karuniko bhavati.{1,216}sa karunam evabhinivisate. abhyasatisayac ca sa tasya prakarsakastham asadayati. sa kasthapraptaprakarsakaruno duhkhottaran samsarino drstva duram duyamanamanasas cintayati katham etan uddhareyam iti. tatah sa purusarthasadhanam anvicchan dhyanaya prayasyati. tatas cirabhyasan nispannadhyano dharmadharmav apy aparoksam iksate. anyan matam - samsarino hindriyadhinajñanajanmanah. pragbhaviyaka[631]rmarjitadehendriya hi te. ato yuktam yaddehendriyanuvidhayisamvedana bhavantiti. yada punar ami yogabhyasad eva praksinanikhilajñanakarmasaya bhavanti, tada dehendriyair vimucyante. tada niyamakabhavat svayam ca prakasasvabhavatvat sarvam atitadi budhyante. atas tan prati vidyamanopalambhanatvam asiddham iti tatpratibodhanaya lokaprasiddham sad ityady ayam jaiminir aheti. tan indanim pratibodhayati -- na lokavyatiriktam iti. ayam arthah -- tesam api pratyaksam na lokottaram bhavitum arhatiti || 28 ||

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[631] dha

atra karanam aha -- pratyaksatveneti. ayam abhiprayah -- tad yoginam jñanam pratyaksam nava. yady apratyaksam na tarhi pramanam, pratyaksanumanavyatiriktapramananabhyupagamad anumanalaksanabhavac ca. na capramanam arthavyavasthapanayalam. atah kim tad abhyupagamena. atha pratyaksam, anvarthatvat pratyaksasabdasya avasyam eva tenendriyajanmana bhavitavyam. na hy anindriyajam pratyaksam iti laukikanam upacaro drsyate.

nanu nendriyajatvam pratyaksalaksanam, api tarhi, kalpanapodham abhrantam pratyaksam iti. abhilapasamsargayogyapratibhasapratitih kalpana. taya rahitam timirasubhramananauyanasamksobhanadyanahitavibhramam abhrantam jñanam pratyaksam iti. idam ca laksanam yoginam api jñanam vyapnoty eva. tad[632]dhi nirvikalpakam abhrantam. ata eva pratyaksam caturdha vibhajante tac caturvidham indriyajam indriyajasamanantarapratyayodbhavam manasam sarvacittacaittanam atmasamvedanam yogijñanam ceti. yadi hindriyajatvam eva pratyaksalaksanam syat, tritayam apratyaksam syat. manasam ca mimamsakair api pratyaksam isyata eva. atah sarvanugataparoksavabhasitvamatravacana eva pratyaksasabdo{1,217}nisciyate. yatha gamerdor iti dopratyayanto vyutpadito gosabdo 'gacchaty api prayogadarsanat sarvanugatagojatimatravacano nisciyate, evam nastavayavarthavibhagah pratyaksasabdo 'paroksavabhasini samudayasaktyaiva[633]vartata iti. tan na. avayavanvayavyabhicarat. avayavanvayavyabhicare hi samudayasaktir atmanam labhate. na ca pratyaksasabdavacyam indriyanvayam vyabhicarati. manase vyabhicara iti cet. na. manaso 'pindriyatvat. atha nasti mano namendriyam, indriyajam eva tu jñanam dharavahikesu santanyamanesuttaraksanagrahino jñanasya karanam mana iti giyate. uttaram ca manasam iti. tad ayuktam. atite hindriyaja[634]jñana uttaraksano 'nubhuyate. sa katham asambaddhena tenavabhasayitum sakyate. aksavad iti ced, na. prapyakaritvasyaksanam ihaiva vaksyamanatvat. ato dvitiyaksanagrahanam[635]apindriyajam eveti nasti vyabhicarah. tasyapindriyanvayavyatirekanuvidhanat. na hi nimilitanayanasya rupabuddhir anuvartamana drsyate. ato 'vayavanvayavyabhicaran na samudayasakter atmalabhah. ato 'nindriyajam sad yoginam muktatmanam va jñanam na pratyaksam. pratyaksam sanniyatam vidyamanopalambhanam, apratyaksam tu pramanantaranabhyupagamad eva nirastam.

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[632] d api (ga) [633] va prava (ga)

[634] je [635] grahina (ka)

yac ca bhavanabalam yogijñanajanmani karanam uktam. tan na, avagatavisayatvad bhavanayah. na cakasmad evavagater utpattih sambhavati. sarvotpattimatam karanavattvat. atha pramanantaravagatam bhavyate kim bhavanaya, tata eva tatsiddheh. kiñ ca tat pramanam na tavadanumanam, dharmadharmayoh purvam agrahanena tadvyaptalingadarsanabhavat. jagadvaicitryarthapatter api kim api karanam astity etavad unniyate. na tu kascid visesah. na canirdistavisesavisaya bhavana bhavati. yogasastresv api visesa eva dhyeyatayopadisyante --

dhyeya atma prabhur yo 'sau hrdaye dipavat sthitah

ityadibhih. tarhy agamad avagatam bhavayisyate. yadi pramanat, tata evavagateh kim bhavanaya. hanopadanartham hi vastu jijñasyate. te ca tata eva siddhe iti vyartha bhavana. karuniko 'pi dharmagaman eva prayatnatah sisyebhyo vyacaksita. na bhavana[636]parikhedam anubhavet. atha vipralambhabhuyisthatvad agamanam pramanam agamo na veti vicikitsamano bhavanaya jijñasa[637]te. tan na.{1,218}tato 'pi tadasiddheh. bhavanabalaparinispannam api jñanam anasvasaniyartham eva, abhutasyapi bhavyamanasyaparoksavat prakasat. tatha tair evoktam - tasmad bhutam abhutam veti.

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[636] nakhe (ga) [637] sya (ka)

api ca bhavanabalajam apramanam grhitagrahanat. yavad eva hi grhitam tavad eva hi bhavanaya visayikriyate. matrayapi tv adhikam bhavanaya na gocarayati. yogabhyasahitasamskarapatavanimitta hi smrtir eva bhavanety[638]abhidhiyate. sa ca na pramanam iti sthitam eva. na ca taduttarakalam saksatkarijñanam udetiti pramanam asti. indriyasannikarsam antarenarthasaksatkarasya kvacid apy adarsanat. bhavati catra[639]prayogah -- yoginam dharmadharmayor aparoksavabhasi jñanam nasti indriyasannikarsabhavad, asmadadivat. yac ca karanaprakarsat karyaprakarsa ity uktam, tad ayuktam. karanaprakarsanupapatteh. bhavanaprakarsanupapattis ca varnitaiva prayojanabhavad, analambanatvad anadhikavisayatvac ca. na ca tathavidhatisayavatah kasyacid adyatve darsanam, yena drstatvad abhyupagamyeta. nityanirdosavedantapramanake tu brahmatisaye na kiñcid anupapannam. tatrapi tu nanindriyajam pratyaksam upapadyate. samucchinnasakalamitimatrmeyamanaprapañca hi savastha. yatrapi cabhyasat prakarso drsyate tatrapi smrtir eva prakrsyate, na punarabhyasato 'nindriyasannikrstam api ca vastvaparoksam bhavati. na hy abhrantasyasannihitam avartamanam ca purahsthitavadavabhasata ity utpreksitum api sakyam ity alam aneneti.

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[638] ti giya (ga) [639] tra yo

nanu ca sesahetuprasiddhaye pratyaksatvam hetur iti purvam uktam. katham idanim tena vidyamanopalambhanatvam sadhyate, ata aha -[640]satsamprayogajatvam iti. ayam abhiprayah -- nayam sastriyo hetukramah, yena tadatikrame doso bhavati. ato vyaptibalena sakyam anenasmadadipratyaksavad ubhayam sadhayitum iti yathestabhidhanam iti || 29 ||

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[640] satsam iti (ka)

atra sutrakarena pratyaksatvabhyupagamena yogipratyaksasyanimittatam pratipadayata nimittatvabhyupagame va na pratyaksatvam ity arthad aveditam. tat{1,219}prayogadvayena darsayati -- tesam iti dvayena. tatas tv eveti. avartamanavisayatvad evety arthah. yadi tu nirakrtasvapakso bauddho 'pratyaksasabdavacyam eva tat pramanantaram iti bruyat, tadartham pramanatvanirakaranam. etac ca sutrakarenaiva satsamprayogagrahanasamarthyad evopattam iti sad ity etena kathyate ity uktam iti || 30-31 ||

anyan matam - siddhanam khalu dharmanugrahavasenanagatadivisaya pratibhaiva jayate. sa cadyatve kvacid asmadadinam apy utpadyate yatha svo me bhrataganteti. prayena tv rsinam tajjñanam utpadyata ity arsam ity ucyate. yathahuh -- arsam siddhadarsanam ca dharmebhyah iti. tan nirakaroti laukikiti. ayam arthah -- yoginam rsinam va pratibha narthaniscayaya prabhavati, pratibhatvad asmadadipratibhavat. asmadadinam hi visamvadabhuyistha pratibhopalabhyata iti || 32 ||

evam tavad vidyamanopalambhanatvasya hetor asiddhim asankya satsamprayogajatvad iti yad uktam tad vivrtam. idanim bhavisyattvasya hetor anaikantikasankanirakaranartham yad uktam tad vivrnoti -- avidyamaneti. ayam arthah -- yadi satsamprayogajam pratyaksam iti nocyeta, tato 'vidyamane 'pi samyoge yoginam kvacit pratyaksam jayata iti tasya bhavisyaty api dharme saktir anivarita syat. tatas ca bhavisyattvasya hetor anaikantikatvam[641]iti sadityadi jaiminir aheti || 33 ||

_____notes_____

[641] tvam syad iti (ga)

{1,220} nanu bhavisyattvad dharmo na pratyaksa ity ucyate, tad yadasau bhavisyams tada ma nama pratyakso bhavatu. yada tu pravartate tada kin nama na pratyaksenanubhuyate, ata aha -- pratyaksa iti. ayam abhiprayah -- anusthanartham hi pramanam anvisyate. tadanusthanat prag evanvesyam. na canusthanat prag dharmo 'stiti katham pratyakso bhaved iti. kim idanim anyenanusthito vidyamanah pratyakso[642]dharmah nety aha -- anusthita iti. na

pratyaksa iti sambandha iti. atra karanam aha -- phalasadhanarupeneti. bhaved etad evam yadi dravyadayah svarupena dharma bhaveyuh. phalasadhanarupena caite dharma iti tadrupyena ca dharmatvam ity atroktam. tac ca rupam anusthanakale nasti. amusmikaphalesv atra phalasyabhavat. aihikaphalesv api cirena. nirantarayor hi sadhyasadhanayoh sadhanam pratyaksam bhavati mardanasukhayor iva. iha tu phalakale sadhanam cirativrttam, sadhanakale phalam ajatam iti na phalasadhanam pratyaksam. saktis tu sarvabhavanam nityaparoksaiva. tena na tadvisisto dharmah pratyakso bhavatiti || 34 ||

_____notes_____

[642] kso ne (ga)

prakrtam idanim vidyamanopalambhanatvena pratyaksasya dharme 'nimittatvam upasamharati - asmad[643]iti dharmentena. dhyayinam pratyaksam vidyamanopalambhanam sad dharme na pramanam asmatpratyaksavat. vaksyamanahetvapeksaya casabdah. nesyata iti vaksyamanena sambandha iti. ayam ca sutrakarenopapattikramoktya sarvesam cittam bhavayitum[644]hetukramo darsitah. sakyate ca pratyaksatvamatrenaivanimittata sadhayitum ity aha -- pratyaksatvad iti || 35 ||

_____notes_____

[643] smatpratyaksavadi [644] tum kra (ka)

evam sutratatparyam vyakhyayedanim avayavananusandhatte. tatrapi{1,221}sacchabdam adau cintayati. atra bhiksunoktam sadvisesanam anarthakam, asata samprayogabhavenavyabhicarat. yathoktam -

sad ity asadvyudasaya na niyogat sa gamsyate |

samprayogo hi niyamat sata evopapadyate ||

iti. etad anabhyupagamena nirakrtya karmadharayasamasam eva darsayati -- avidyamaneti. asyarthah -- nayam arthah sutrasya sata samprayogah satsamprayoga iti. kim tarhi. sams casau samprayogas ceti karmadharayo 'yam. sacchabdas ca vidyamanavacanah. tad ayam artho bhavati -- vidyamanasamprayogajam pratyaksam iti. tatas ca yat tesam avidyamane 'rthe ityadina yogijñanasya pratyaksatvanirakaranam uktam tad evam labhyate. vartamanarthavacino hi sacchabdasyasad[645]vyudasah. sa katham asati tasmin sidhyet. ayam ca sutrarthah satindriyarthasambandhe iti vyacaksanena bhasyakarenokta iti drastavyam iti || 36 ||

_____notes_____

[645] sau prasadah. sa (ga)

nanv ayam artho nimittasaptamyaivatra labhyate. na hy asatsamprayogo nimittam bhavati. ata aha -- sasamyeti. ayam abhiprayah -- satyam

avartamanah samprayogo naksaje jñane karanam. api tu tam api kecit karanataya manyante. tad iha samprayoga ity etavati srute sati bhaviny atite ceti yathestam kalpayeyuh. atas tatkalpananirakaranartham vyaktam eva jaiminina sadvisesanam upattam iti || 37 ||

vyakhyatah sacchabdah. samsabdam idanim anusandhatte -- samyag iti. samyakprayogah samprayogah. tena dusprayogo nivarito bahvatiti. aha -- viseksyati bhavan sama prayogam, prayogam eva[646]tavadadau bhavan vyakurutam ata aha -- prayoga iti. rupadisamvitkaryonneyam indriyanam vyaparam prayogaparaparyayam acaksata iti || 38 ||

_____notes_____

[646] vadau vya (ka)

{1,222} kah punar atra dusprayogah yah samsabdena vyavartyate, ata aha -- dustatvad iti. katham punar asau dustah. prayogasya hy atyasattyadayo dosah. na ca te suktisamprayuktacaksuso bhramyato dosa bhavanti. visaya eva tu tatra sadrsyad usito viparitakhyatihetuh. ata aha -- rajateksanad iti. ayam abhiprayah -- jñanakaranam hi samprayogah sa dusto 'nyadanyatmana bhasayati, karanadosavinabhavat karyadosasya. adustas tu samyagjñanam janayati. sarvakaranadosabhavena ca tasya samyaktvam bhavati. yada punar indriyarthayor anyatarad api dusyati, tada tadasritah samyogo 'pi dusto bhavati. atah samyogasya svadosa atyasattyadayo visayadosas ca sadrsyadayo dusaka bhavanti. tad iha suktau rajatam iti grhyamanayam karyadosat suktikayogo dusta ity avagamyate. ato 'sau samyagarthavacina samsabdena varyata iti. evañ cavayavavyakhyayam asriyamanayam lokasiddhalaksananuvadenapy animittatvavidhir na dusyatity aha -- evam iti || 39 ||

tatha yad api bauddhaih praptivacanam prayogasabdam manvanaih srotracaksusor aprapyakaritvad avyapakam laksanam ity uktam, tad api vyaparamatravacanam prayogasabdam vyacaksanair asmabhih parihrtam ity aha -- tatas ceti. vyaparamatravacitvad aviruddham ity uparitanena sambandha iti || 40 ||

srotracaksusor aprapyakaritve bauddhanam abhiprayam aha -- prapyeti nontena. evam hi tair uktam -

santaragrahanam na syat praptau jñane 'dhikasya ca |

iti. yadi caksussrotre visayam prapya grhnitah, yad idam dure sabdo dure 'rtha iti santaragrahanam yac ca sumahatam mahimahidharadinam adhisthanadhikaparimananam{1,223}grahanam tat kilobhayam api na syat, prapyakarisu tvagadisv adarsanat. tad etad uktam bhavati -- yat prapyakari na tat santaram adhikam ca vedayati, yatha kayah na ca tatha srotracaksusi ity avitahetuh. upalambhe kilasabdah. ubhayasyapi samadhasyamanatvad iti. arjavavasthanam va samprayogo

'bhimata ity aha -- yadi veti. arjavavasthitasya hi rupadijñanam utpadyate. tatraiva samprayogasabdopacarah. tvagadisu samprayogasabdartho jñanahetur upalabdhah. tad idam arjavavasthanam api taddhetutaya tatha vyapadisyate. evam eva vyapare 'pi darsayitavyam iti || 41-42 ||

karyalaksitayogyatalaksano va yah sabdarthayor iva rupadicaksuradyoh sambandhah samprayoga ity aha -- yogyateti. athavastu sankhyadisiddhantasiddhah praptirupa eva sambandhah. natrapi kiñcid dusyatity aha -- sankhyadin iti. nirjitya hi sankhyadin praptipakso 'tra dusyate. na ca te nirjetum sakyah. aprapyakaripakse hi suksmavyavahitaviprakrstadinam apraptatvavisesena grahanaprasangad iti bhavah || 43 ||

anumanenapi srotracaksusoh prapyakaritvam avagamyate ity aha -- tayor iti. tayoh srotracaksusor ity arthah. caksussrotre prapyakarini, bahyendriyatvat tvagindriyavad iti. nanu ca karnasaskuli caksurgolakam ca sarirastham evopalabhyate, katham tat prapyakarity ucyate. tad etad etesam tavat prapyakarivadinam sankhyanam matena samadadhati -- kecid iti. evam hi sankhya manyante -- ahankarikayoh srotracaksusor vrttih sarirad bahir bhavati arthadesam prapnoti. sa ca karyadarsanonneya yathakaryam avatisthata iti || 44 ||

{1,224} nanv adhisthanam evendriyam, tatroddharanapuranadinigrahanugrahadarsanat. itaratha tadasambhavat. yadi hy adhisthanatiriktam aksam bhavet, tarhy adhisthanasamskaro 'narthakah syat, ata aha -- cikitsaditi. ayam abhiprayah -- yadindriyam adhisthane na sambaddham bhavet, tato 'dhisthanasamskaras tasyopakarako na syat. adhisthanadharam tu tat. atas tasyaivadharabhutasyadhisthanasya samskara adheyasyendriyasyopakarako bhavisyati gajasvaparyanasamskara ivarohakasyeti || 45 ||

nanv evam api golakadhikaranasyaiva tatsamskara upakarako bhavatu, tasya tv asambaddhasya bhagasya golakena golakasamskaro nopakarakah syat. tena ca samskrte na prayojanam. tasyaiva praptatvena prakasakatvat. ato yat prakasakam tat samskartum asakyam asambandhat. yac ca sakyam na tena samskrtena prayojanam, asambaddhasya hi bhagasya prakasayitum asakteh, ata aha -- taddesa iti. ayam abhiprayah -- ekaivendriyavrttir anugatadhisthanadesasambandha arthadesam yavat prapta, ato 'dhisthanadesa eva samskarah sarvopakarako bhavisyati. yatha padayoh prayuktah samskaro durasthasyapi caksusa upakarako bhavisyatiti || 46 ||

ato nayam ekantah yadadhisthanadese samskarat tadvartyevendriyamitity aha -- tasmad iti. nirantaradhikagrahanam upapadayati -- bahir iti syadantena. karyadarsanabalena hi tadvrttih kalpyamana yathakaryam avatisthata{1,225}ity uktam. ato

'dhisthanadhikaparimanarthadarsanat prthvagra kalpayisyate. nirantaradarsanac ca santata. ato yatra yadrsam vrttibhage parthavam prthutvam bhavati, tadanurupam evadhisthanadhikam mahidharadi grhyate. amurtaya api vrtter aupadhiko vyomna iva bhagavyapadesah. yad eva taya prakasyate tadaupadhikam eva bhagavyapadesam labhate iti. na ca vacyam yadi vrttir gatvartham prakasayati kim iti tarhi nitantaduravartino 'pi bhavan na prakasayatiti. yavati hi dure karyam upalabhyate tavantam evadhvanam asau sarpatity adhikadarsanavat kalpaniyam ity aha -- dure 'piti || 48 ||

nanv evam api yadindriyavrttyarthah prakasyante, sa tarhi nirgatya gatasty eveti kim na pihitendriyasyapi bhava bhasante, ata aha -- dipaprabheti. navasyam pihitendriyasya vrttir asti karyabhavat tu sa dipanase prabhavannimilayato 'pi nastety unniyata iti || 49 ||

astu va adhisthanapidhane 'pi vrttih. atmaprayatnanugrhita tu sa atmany artham upanayati. adhisthanapidhane hy atmanah prayatnocchedat prayatnanadhisthitaya tayanupanito 'rtho natmananubhuyata ity aha -- adhisthaneti || 50 ||

vicchinnabodham idanim upapadayati -- vicchinna ititi. vibhor apy atmanah pragbhaviyaka[647]rmarjitam sakalabhogayatanam sariram iti. tadapeksaya vicchedabuddhih. kayendriye tu sariravicchedabhavad avicchedabodho yukta iti. sabde tu vicchedadhikabodho bhrantir eveti kim tadupapadanena.[648]tatha hi -- svadesa eva sabdah srotrena prakasyate. kutas tasya vicchedah. kutah vibhor{1,226}amurtasya vrddhihrasav ity aha - sabde[649] tv iti. etat tu svamatenoktam. sankhyamate tu srotravrttih sabdadesam gacchaty eva. tatra sarirapeksayaiva vicchedabodho vaktavyah. asambhavam ca sabdadhikarane vaksyama iti.

_____notes_____

[647] dha (ga) [648] na. sva (ka) [649] sabdeti (ka)

ayam ca sankhyasiddhantasiddho vrttigamanapakso varttikakarena praptisadharanyamatrenoktah, na punarabhipretah. na hindriyavrttir nama kacit pramanenavagamyate. tatha hi -- ahankarikanindriyaniti kapila manyante. yathahuh --

sattvika ekadasakah pravartate vaikrtad ahankarat |

iti. kas cayam ahankarah. yadi yo 'yam atmanam prakasayati, sa tarhi jñanamitindriyanam katham prakrtir bhavisyati. atmadharam antaram jñanam katham tena bahyendriyanyarabdhum sakyante. atha matam tattvantaram ahankara iti. tan na. pramanabhavat. api ca tattvantaram api tat kapilair vibhuh sangiryate. tatas tanmayanindriyany api vibhuni bhaveyuh. na ca vibhunam vrttir upapadyate. vrttir nirgamanam. na ca tad vibhunam sambhavati. syan matam -- na ca brumo vibhunindriyani gacchantiti, kim tarhi. tadadhara vrttir iti. keyam vrttir iti vaktavyam. yadi

srotradinam sabdadigrahanayogyata, sa tarhy amurta saktih katham gacchet. api ca triny antahkaranani mahanahankaro mana iti kapila manyante. na ca karanam karanantaranam prakrtir upapadyate karanatvat manovat. ato nahankarikanindriyani. na ca tadvrttir amurta prapyakariniti pramanavati kalpana. tatha sabdadhikarane vaksyati srotragamanapakse cety atra vrttigamanapratisedham. ato bhautikany evendriyani prapyakariniti vaktavyam.

kim punarbhautikatve pramanam indriyanam. drstanusarah. tatha hi -- bahirbhutanam eva yathayatham rupadyabhivyañjakatvam upalabdham. tejasa hi rupam prakasyate yatha dipena. raso 'dbhih. suskanam[650]api dravyanam sann api raso na vyaktam upalabhyate yathardranam. na ca suskesu raso nasti, yavaddravyabhavitvat. ato 'dbhi raso 'bhivyajyate. parthivam ca kiñcid dravyam{1,227}gandhasyabhivyañjakam drstam. yatha nimbatvak candanagandhasya. tatkasayaparisiktasya hi candanasya sphutataram gandho 'bhivyajyate. na cadbhir asav abhivyajyate, kevalanam anabhivyañjakatvat. vayunapi bahih sparsabhivyaktir upalabdha, yatha hemantasisirayor viyati vitatanam apam suksmatvad anupalaksyamananam vapi vate sitasparso 'vagamyate. na casau vayoh. anusnasitasparsatvad vayoh. ato rupabhivyañjakam caksus taijasam. apyam rasanam abhivyañjakam ca rasasya. ghranam parthivam gandhasya. vayaviyam tvagindriyam sparsasya. srotram idanim kimprakrtikam. tad api bhautikam indriyatvat. kim punarbhutam tasya prakrtih. akasa iti vadamah. tatha hi -- dvividham karyam sarvabhutanam sariram indriyam ca. akasasyapy avakasadanena sariropakarakatvat karyakaranatvam. atas tasyapindriyena karyena bhavitavyam. tatrendriyantaranam bhutantaraprakrtitvad akasam eva srotrasya prakrtir iti nisciyate. api ca svagunam eva bhutantarani vyañjayanti. na ca tesam sabdo gunah, akasagunatvat. ata akasam eva tasyabhivyañjakam iti yuktam. evañ ca drstanusarini kalpana krta bhavati. santi hi dehesu prthivyadibhutabhagah klptagandhadyabhivyaktisaktayas ca bahir iti sarire 'pi vartamananam tesam eva vyañjakatvanumanam yuktam. evañ ca praptir api sa(?mi/ma)rthita bhavati. tvagghranarasananam hi sthitam eva prapyakaritvam. srotrasyapi karnacchidraparimitanabhaso dharmadharmopagrhitasya svadesa eva vibhum sabdam prakasayatah prapyakaritvam eva. tejaso hi visaranasvabhavasya caksuso nirgatasyarthadesapraptir upapannaiva. anudbhutarupatvac ca tasya rupanupalambhah. ata evagnitejasah prthvagradikalpana ca tasya karyadarsananusarena murtatvad upapattimati. sarvatra ca yathakaryadarsanam yogyatasanatha praptir indriyarthayoh sambandha iti darsayitavyam. ato na kacid atiprasaktir vaktavya yatha vaksyati -- praptimatram hi sambandhah iti. atah siddham indriyani bhautikani prapyakarini ceti || 51 ||

_____notes_____

evam tavat satsamprayogasabdah vivrtah. padanvayam atah param anusandhasyamah. atra kila purusasya samprayoga indriyanam buddhijanmety ucyate.{1,228}tac cayuktam, vibhoh purusasya sarvabhavair eva samprayogavyabhicarena visesanopadanavaiyarthyat. indriyanam ca bhautikanam acetanatvat. cetana hi buddhir iti sarvalaukikah pariksakas ca manyante. na punarindriyavyaparo buddhir iti. sankhya hindriyavrttau buddhisabdam upacaranti. tatra tesam eva paribhasamatram. ato 'tra vaktavyam kidrso 'tra padanvaya ity ata aha -- purusendriyasabdav iti. ayam abhiprayah -- kim atra vaktavyam. bhasyakarena purusendriyasabdau vyavahitakalpanaya vyakhyatau yenaivam aha satindriyarthasambandhe purusasya ya buddhir jayate tat pratyaksam iti. kah punar ayam purusah yasya buddhijanmana sambandhah, ata aha -- purusa iti. natra tatparyamanyaparatvat sutrasya. paramarthatas tu puruso 'tratmabhipretah ya atmavade prasadhayisyate. na sariram, tasya bhautikatvenacetanatvad iti || 52 ||

nanv evam api yannityam atmanam mimamsaka manyante, tan na sidhyet. jñanajanmani vikarapattya carmavadanityatvaprasakteh. jñanajanmana tv avikrtasya purvavasthayam ivapramatrtvaprasangah, ata aha -- vikriyeti. evam hi manyante -- na kiñcid vikarmatrena vastu nasyati, tatpratyabhijñanat. etac catmavada eva bhasyakarena vaksyate. ato duruktam paraih

buddhijanmani pumsas ca vikrtir yady anityata |

athavikrtir atmayam pramateti na yujyate ||

iti. atra buddhijanma pratyaksam ity ucyate. tasya ko 'rthah. kim buddher janmatiriktam anatiriktam va, yady atiriktam tad vacyam kidrsam iti. na ca svamate janmasvarupam abhihitam. yadi vaisesikoktasvakaranasamavayo janmabhidhiyate, tasya nityatvenaksanadhinatvat pratyaksasabdabhidheyatvanupapattih. anatiriktatve tu punaruktataiva dosah, ata aha -- buddhijanmeti. ayam arthah -- nayam buddhijanmeti sasthisamasah. kin tu buddhis casau janma ceti karmadharayah. janmasabdas ca kartari maninpratyayantah. tena jayamana buddhih{1,229}pramanam ity uktam bhavati. na punarvaisesikadivannityam atyantabhinnam samavayam acaksmahe. karanadasavisesa eva karyajanmety ucyate. nasav atyantam karyakaranabhyam vyatiricyate. atah kim anyadosodbhavaneneti || 53 ||

jayamanavisesanopadane prayojanam aha -- vyapara iti. karakantarani janitva kiyantañcit kalam sthitva svakaryesu vartamanani drstani. tad buddhav api pramane ma bhud iti janmavivaksa sutrakarena krteti.

kim punah karakantarasadharmye dusyati, ata aha -- na hiti. ayam

abhiprayah -- na kiñcid dusyati. kin tu nendriyadivad jata sati buddhih ksanamatram apy aste. atah katham tadvad eva sthitva pravartata iti. na kevalam jata naste, kin tu jayamanapi nodaste. sa hy utpadyamanaiva svartham prakasayanty evotpadyata iti na ksanantaram pratiksate. na hy arthaprakasanad anyad buddhe rupam upalabhyata ity aha -- jayata iti. karakantaravaidharmyapratipadanenatra nityabuddhivadino nirakartum buddher anaticiravinasitvam uktam. tatra cayam hetuh. yadiyam utpattimati tasya vinasenavasyam bhavitavyam. na cahaituko vinasah sambhavati, utpattimattvad eva. na ca praharadirasya vinasahetuh, amurtatvat. ato jñanantarena va nasyate, tajjanmana va samskarena. tac cobhayam api sahasaiva nispannam. asti hindriyadika samagryapratibandha. sa kim aparam vijñanam na janayati. smrtihetur api samskaro 'nayaiva jatamatraya janita iti karmavat karyavirodhitvad api tadatviko vinaso buddher iti yuktam. na ca saiveti buddheh pratyabhijñanam asti. na ca bhedanadhyavasayamatrad ekatvasiddhih. api carthantaradarsane sphuta evasutaravinaso buddheh, evañ ca vyavasthitaikadarsane 'pi tadvad eva tadanumanam. api ca tatrapi vyavahite jñanam nivartate, tacciravasthayitve 'nupapannam. evam hi vyavahite kumbhe pratyaksajñanam anuvarteta. na caivam. smrtis tu parastad drsyate. sa pratyaksajñanavyaptatve{1,230} na syat.[651]paroksaparoksayor ekagocarayor ekada virodhat. syad etad avyaktagrahanam anavasthayitvad[652]vidyutsampate rupavyaktagrahanavad iti. na. pratiseddhavyabhyanujñanat. yadi manyate buddher[653]anaticiranuvrttau prakasasya gatvaratvad vidyutsampata iva na vyaktam bhavah prakaseran, ato nasutaravinasini buddhir iti. tan na. pratiseddhavyabhyanujñanat. evam hi vidyutprakasajanite 'vyaktabodha utpannamatrapavargitam buddher bruvano nisedhyam evasutaravinasam abhyanujanati.[654]api ca visesagrahane samanyamatragrahanam avyaktagrahanam. na tu svagocare kiñcid avyaktam namasti, visayabhirupatvad grahananam. visesagrahanam ca tadgrahananimittabhavad eva, na tu buddher anavasthanat. vidyutprakase[655]'pi yavadasutaravinasinya dhiya visayikrtam tad vyaktam eva. visesas tu tatra grahanahetvabhavad agrhita eva, na punaravyaktaparicchinnah. na hi grhitam avyaktam nama sambhavatiti nanavasthayitve 'pi dhiyam avyaktagrahanapattih. nityabuddhivadinas cayam abhiprayah sabdadhikarane bhasyakarena vaksyata iti || 55 ||

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[651] bhavet (ga) [652] tve [653] ddher aci

[654] ti. vi [655] se ya (ka)

nanu pramanam nama karakavisesah. na cakurvat kriyam karakam bhavati. yadi tu buddhir janitva na vyapriyate, katham asau karakam pramanam iti ca samanyavisesasabdabhyam abhidhasyate, ata aha -- teneti. satyam, na vyaparasambandham antarena karakatvam bhavati.

janmaiva tu buddher vyaparah, vyaparantarasambhavat. tad eva ca vivaksavasat pramety upacaryate. janmana hi tasyah pramanatvam bhavati. atas tayaiva kriyaya karakam pramanam iti ca samanyavisesasabdabhyam abhidhanasiddhih. casabdat pramanam cety arthah || 56 ||

ayam ca janmavyatirekapakso ya buddhir jayate iti vadata bhasyakarenaiva varnita ity aha -- jama[656] ceti. aparam api jayamanavasthavisesanopadanasya{1,231}prayojanam aha -- tac ceti. buddhih pramanam ity etavaty ukte bhuta bhavisyanti va pramanam ity api kecit sambhavayeyuh, yatha sadvisesanopadane varnitam. atas tadasankanirakaranartham jayamanavisesanopadanam. bhutabhavisyattvadi(?tyapadane/tyapadane) pañcamiti[657]|| 57 ||

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[656] nmeti (ga) [657] mi. a (ka)

astu va vaisesikasiddhantasiddhah svakarane karyasamavayo vyatirikta eva janma, tathapi na kiñcid dusyatity aha -- yada tv iti. sa khalu nityo 'pindriyadhinabhivyaktir iti pratyaksam apeksyata iti || 58 ||

atra bhasyakarena buddhir va janma vetyadina pramananiyamo darsitah, tatrabhiprayam aha -- pramanaphalabhavas tv iti. ayam abhiprayo bhasyakarasya -- ekam idam sutram nobhayam utsahate kartum yat pramanam ca niyacchati, animittatam ca vidadhatiti. bhidyeta hi tatha vakyam. tad atranimittatamatram eva vidyamanopalambhanat pratipadyam. pramanam tu vivaksavasena buddhyadinam anyatamam bhavisyati. karanam hi pramanam, sadhakatamam ca karanam, vivaksadhinas ca sadhakatamabhavah. ato yad eva tu bahyapeksaya phalam pratyasannam iti vivaksyate tad eva pramanam bhavisyati. tatah param cabhyarhitatvavivaksaya phalam iti || 59 ||

yathestakalpanam eva darsayati -- yadveti. asatindriye jñanodayabhavat tad eva pramanam. sad api cendriyam asangatam arthena na jñanam janayatiti tadarthasangatih pramanam. sambaddham api cendriyam arthena manasanadhisthitam na pramanam iti tanmanassamyogah pramanam. sarvasminn api ca satyasatyatmamanassamyoge jñananudayat sa ca pramanam. athava sarvesam ekatarapaye 'pi na jñanam{1,232}jayata iti sarva eva samyogah pramanam. atmana va manaso yoga iti yojaniyam iti || 60 ||

esu pramanesu phalam darsayati -- tadeti. indriyadipramanyapakse jñanam phalam ity arthah. nanu yadindriyadi pramanam, tena tarhi sada jñanam janayitavyam eva. na ca tad asti, asti khalu pihitacaksuso 'pi caksuh. na ca tad jñapayati. samyuktam jñapayatiti ced, na. vyabhicarat. samyujyate khalv asya nanarthair nayanam tejah. kiñcid eva tu japayati. ato

vyabhicarad akaranam indriyadi jñanajanmaniti, ata aha -- tatreti. uktam idam asmabhir vyaparavacanah prayogasabda iti. phalanumeyas casau vyaparah. ato yatraiva phalam upalabhyate tatraiva vyaparavattvat tesam pramanatvam iti. asati tu vyapare na phalam utpadyata iti natiprasanga ity aha -- vyapara iti || 61 ||

nanv astu vyaparavaciprayogasabdapakse 'tiprasangapariharah. praptivacanatve 'tiprasango duspariharah. asti hi caksusasya tejaso nanarthaih samprayogah. na ca tavad jñapayati, kiñcid eva tu kadacit. api ca ka ceyam praptih. yadi samyogah, sa ca dravyenaiveti rupasamvinna syat. atha tenapi samyuktasamavayad asti sannikarsa ity ucyate, samano 'sau rasadisv apiti te 'pi caksusanubhuyerann iti sarvatmakarthagrahanam itindriyasamyogapramanapakse parair uktam yat tat pariharati -- na ceti || 62 ||

kah punah sarvatmana sambandho nastiti vadato 'bhiprayah -- yadi gunaih samyogo na rasadibhih sambhavatiti, sa tarhi rupenapi gunatvavisesan na syad eva. samyuktasamavayas tv avisistah sarvesam ity uktam eva, ata aha -{1,233} praptiti. ayam abhiprayah - bhaved ayam dosah yadi praptimatram evendriyarthayoh sambandhah pramanam asriyata iti. sa tu yogyatasahayah. yogyata ca karyadarsanonneya. ato yad eva yadindriyasamyoganantaram anubhuyate tatraiva tatsamprayogasya yogyatvam, netaratra, pramanabhavat. ata eva jighrksitasuksmarupadigrahanaprasango 'pi parihartavya iti kim iti nabhyupeyate, ata aha -- ma bhud iti. ayam abhiprayah -- yo hi jñanam pramanam istva satsamprayogam pramanakaranam atisthate na tu pramanam, tenapi prapter avisesat tvaca rupavadharanam ma bhud iti na praptimatram sambandho 'bhyupagantavya iti || 63 ||

atha tu pramananispattau yogyatasahita praptir isyate, sakyam tat phalanispattav api vaktum iti dosaprasangapariharatulyatvan naikah paryanuyojyo bhavatity aha -- yatheti. niyata hi kacid eva svavisayena rupadina caksuradinam sangatir iti. yogyatvad iti. tatraiva karyadarsanayogyatvad ity arthah || 64 ||

evam tavadindriyarthasambandhapramanapakse 'tiprasangapariharo 'bhihitah. idanim dvyasrayo yogah katham aksenaiva vyapadisyata iti codyam pariharati -- yogasyeti. asyarthah -- nedam adrstapurvam yadanekair api sambaddham ekenaiva vyapadisyata iti. bhavati hi ditthadavitthayor matur ditthamateti vyapadesa iti. aha -- astv anyatarasrayo vyapadesah. iha tu niyamenaivaksena vyapadeso drsyate narthena. matus tu davitthenapi kadacid vyapadeso bhavaty ata aha -- athaveti. asadharanena hi vyapadeso bhavati. jñanasyasadharanam aksam, tadartham evaksanam nirmanat. arthas tu karyantarasadharanah nasau vyapadesahetur iti || 65 ||

{1,234} atra cendriyarthasambandhapramanapakse visayabhedo 'pi

pramanaphalayor nasty eva, sambandhasyarthasrayatvad jñanasyapi tadvisayatvad iti. atmamanassambandhapramanapakse tarhi visayabhedo bhavet. sa hy atmamanaasrayah jñanam carthavisayam iti sankate tavat -- samyoge tv iti[658]phalayorantena. pariharati -- neti. karanam aha -- arthe hiti. asyarthah -- yady apy atmamanassambandho narthasrayah, tathapy arthe vyapriyate. jñanam api tadvisayam evotpadyata iti vyaparatah samanavisayatvam iti || 66 ||

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[658] ti pa (ga)

atha punarasrayo visayo 'bhipretah, tadubhayor apy atmasthatvat sutaram samanavisayatvam ity aha -- athapiti || 67 ||

ayam evatmamanassamyogo jñanotpatteh pratyasannataya karakantarebhyo visista ity ayam eva pramanam ity aha -- prakrstasadhanatvad iti || 68 ||

sarvasamyogapramanapakse 'pi purvoktasamastadosapariharo 'nusandhatavya ity aha -- pramana iti. indriyapramanyapakse 'pi tasyarthapraptya jñanasya ca tadvisayatvena sphutam visayasamyam ity aha -- pramanam iti || 69 ||

evam tavadindriyadipramanyapakse pramanaphalayor visayasamyam uktam. idanim jñanapramanyapakse 'py evam eva darsayitavyam ity aha -- pramaneti.{1,235}sarvasavikalpakajñanani visesanajñanapurvakani, yatha dandy ayam gaur ayam suklo 'yam gacchaty ayam dittho 'yam iti. tad iha visesanajñanam pramanam visesyajñanam ca phalam. visesyajñanasiddhyarthatvac ca visesanajñanasya. tatrapi vyaparatah samanavisayatvam iti || 70 ||

yada tu visesanam eva boddhavyam pramitsitam bhavati, tada tarhi kah pramanaphalayor vivekah, katham va samanavisayatvam ata aha -- visesane tv iti. ayam abhiprayah -- tatrapi vijñanadvayam upalabhyate. alocanajñanam hi tatra visesane niscayam prasute. tadarthyac ca samanavisayatvam iti viveka iti || 71 ||

alocanajñanamatraparyavasane tarhi ko vivekah, ata aha -- niscaya iti. ayam abhiprayah -- alocanajñane 'pi hi tad idam iti pratyabhijñanatmakam idrso 'yam iti va niscayatmakam jñanantaram sabdayojanasunyam asty eva, yatha tirascam anyesam va asmrtasabdanam vacakarahitam asadharanam vastu pratipadyamananam. ato 'sty eva jñanadvayapradarsanat pramanaphalavivekah. yada punaralocite 'rthe niscayo na jayata eva, tada pramanatvam eva nastity aha -- nasav iti. arthavadharanaphalatvat pramanatvasya, tasya ca tadanim abhavad iti || 72 ||

visesyajñana idanim ka varta. na tavadapramanyam, sarvatra

prasangat. na casati phale pramanatvam api sakyam samarthayitum. atha tad eva pramanam phalam ceti dvirupam isyate, astu tarhi visesanajñanadisv api dvirupatvam eva, kim bhedopanyasena. yuktam caitad evam. evam hi pramanaphalayor atyantapratyasattir{1,236}asrita bhavati. saiva copapattimati. na hy anyatra sadhanam anyatra sadhyam drstam. na hi parasau khadiram prapte palase chida bhavati, ata aha -- hanaditi. ayam abhiprayah -- yat tavad idam atipratyasattitrsnayaikatvam pramanaphalayoh, tadanantaram eva nirakarisyamah. yat tu visesyajñanasya phalantaram na drsyata iti. tan na. asti tatrapi taduttarakalabhavi hanadi phalam. atha jñanasya jñanam eva phalam, evam ihapi hanadidhir eva phala[m] bhavisyatiti. athopakaradismrtivyavahita hanadibuddhir na phalam iti kim manyase, astu tarhiyam evopakaradismrtih phalam ity aha -- upakaraditi || 73 ||

yas tu visayaikatvam icchata pramanaphalayor ekatvam asritam, tadalaukikam ayuktam cety aha -- visayeti || 74 ||

yac cedam uktam parasau khadirasrite palase na chida drsyate iti. idam va kim drsyate yat parasucchedanayor ekatvam iti. ato yatra sadhanam vyapriyeta tatra phalam nispadyate. tac ca purvam pratipaditam eva, na tu sadhanam eva phalam ity abhiprayenaha -- chedana iti || 75 ||

yadi tucyate -- sadhyasadhanayor visayabhedo[659]na drstah ekatvam ca, tadanyatarasmin nasrayitavye 'smabhyam visayabhedo rocata iti. tan na. sakyam idam itarenapi vaktum iti sapahasam aha -- bhavata iti || 76 ||

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[659] do dr (ga)

{1,237} yadi tucyate -- phalabhutasyaiva jñanasya karanatvam aupacarikam kathañcit kalpyate, na tu paramarthikam. paramarthikam hi dvirupatvam ekasya na sambhavati. tadaupacarikam karanatvam asritya tadubhayam upapadayisyama iti. evam tarhi bhinnayor eva pramanaphalayoh kathañcid visayaikatvam kim iti na kalpyate, tatha saty ubhayam paramarthikam bhavisyatity aha -- karanatveti. tac ca kathañcid visayaikatvam purvam uktam eva. parair iti. bauddhapeksaya svatmani parasabda iti || 77 ||

prakrtam idanim pramanaphalavivekam upasamharati -- paricchedeti. arthaparicchedaphale atmamanassamyogadyanantaryavivaksaya pramanam. jñane ca pramane purvam alocanadijñanam pramanam. param tu visesanadijñanam phalam iti prakaranarthah. sarvam cedam evam saty anuvadatvam ity etat paksasrayanenoktam iti drastavyam iti || 78 ||

yadi tucyate -- nedam aupacarikam karanatvam, api tarhi dvirupam ekam eva jñanam svasamvittya visayakarena ca. tad atra svasamvittih

phalam, visayakarah pramanam. yathahuh --

visayakara evasya pramanam tena miyate |

svasamvittih phalam catra tadrupo hy arthaniscayah ||

iti. sa tu visayakarah svayam anakarasya na svabhaviko jñanasya kevalam arthenadhiyata iti sautrantikamatam upanyasya nirasyati -- svasamvittiti. idam nilam iti bahirvisayanubhavasamartham eva jñanam na svarupanubhavaksamam, svatmani kriyavirodhad iti vijñanavade vaksyama iti. yac cedam uktam visayakarah pramanam iti. tan na, pramanabhavat. visayakaro{1,238}namarthena jñanam adhityata iti na[660]nah pramanam, tadadhinajñanavaicitryanupapatteh. yadi tv ayam visayakaro visayastha eva, tada tasmin pramane bhinnarthatvam apariharyam evety aha -- pramana iti || 79 ||

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[660] nasti nah (ga)

anyan matam - svabhavatah svaccham jñanam anadivasanopaplavitanekaniladyakaram atmanam atmanaiva grhnati. tad asya svakarah pramanam, visayakarah prameyam, svasamvittih phalam iti. yadahuh --

yadabhasam prameyam tat pramanaphalate punah |

grahakakarasamvittyostrayam natah prthak krtam ||

iti. tad etad upanyasya dusayati -- svakaras ceti. svasamvittis tavannisedhyata ity uktam. yas cayam svakarah pramanataya kalpitah so 'pi svasamvitter anyo navagamyate. samvidrupataiva jñanasya svakarah. tac ca phalam eva kim anyat pramanam bhavisyatiti. visayakaras tu bahir eva[661]badhitakarasamvitsamvihito nantarvrttim anubhavitum arhatiti naivam api samanavisayatvam upapadayitum sakyam iti bhavah || 80 ||

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[661] va (ka)

astu va svasamvitter anyah svakarah. sa tu paricchinno va pramanam aparicchinno va. na tavadaparicchinnah. aparicchinnasya sattvayogat. paricchedas ca na tenaiva tasyety aparaparakarakalpanayam akaranantyaprasanga ity aha -- svakarasyeti. asañcetitasya svakarasya na satta sidhyatity aha -- na ceti. idam canagataveksanena purvam asmabhir uktam eva. yas cayam visayakaro jñanad abhinno grahya iti kalpitah, tasyapi svatmani{1,239}vrttivirodhena jñanena grahitum asakyatvad anyasya ca grahakasyanupalambhanad abhavah syad ity abhiprayenaha -- grahya iti. tad evam parapakse tritayam eva manameyaphalatmakam lupyata iti darsitam iti || 82 ||

nanu bhavatpakse 'pi sukhadipratyaksesu svasamvittir eva phalam abhyupagantavyam, jñanatiriktanam sukhadinam asambhavat. tany api jñanasamanahetukani. jñanam hi samanantarapratyayad vasanasahayad bhavati. sukhady api rupadijñanebhyo vasanasahayebhyah parinispadyate. atas tad api jñanam eva, karanabhede karyabhedayogat. yathahuh --

tadatadrupino bhavas tadatadrupahetujah |

tatsukhadi[662]kim ajñanam vijñanabhinnahetujam ||

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[662] ka (ga)

iti. evam jñananam satam grahyantarabhavat samvedanatvam eva, ata aha -- manasas ceti. ayam abhiprayah -- na sukhadisamvedanany api vijñanantaravidham ativartante. tany apy antahkaranena manasendriyena samyuktany atmagunantarbhutany evatmana pratipadyante. ato matrmeyamanamitayas tatrapi bhidyante. yat tu jñanakaranatvena jñanatvam uktam, tatra kim samavayikaranam sukhasya jñanamahosvinnimittam. na tavat purvah kalpah, tesam jñanavadatmasamavayitvat. nimittatvam tu sarvarthakriyasvavisistam jñanasyeti tasam api jñanatvapatah. tasman na kiñcit svasamvedanam iti. yad uktam paraih -- sarvacittacaittanam atmasamvedanam pratyaksam iti, tat pratyuktam bhavatiti || 83 ||

nanu samasto 'yam pramanaphalaprapañco laksanabhyupagamena bhavata darsitah. tad iha visayaviseso 'pi darsayitum ucitah. yathanyaih kalpanapodham abhrantam pratyaksam iti pratyaksalaksanam uktva tasya svalaksanavisayatvam darsitam ata aha -- sambaddham iti. ayam abhiprayah -- sa nama visayam darsayatu[663]yasya kiñcid{1,240}vyavartyam asti, yatha bauddhasyaiva samanyam. asmakam tu sambaddhavartamanavisayam pratyaksam, na samanyavisesayor anyatarad api vyavartyam iti kim visayanirdeseneti || 84 ||

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[663] ti (ka)

nanv atra bhasyakarena pratyaksam animittam, evamlaksanakam hi tat ity uktam. ato yad evamlaksanalaksitam tannamanimittam bhavatu. bauddhadilaksitam tu kim nimittam na bhavatity asankyaha -- laksanam iti. evam hi manyate -- bauddhadilaksanalaksitam api yadi laukikam pratyaksam, tarhi niyatam vidyamanopalambhanam. no cet pratyaksam eva na bhavatiti siddha sarvasyanimittateti || 85 ||

ye ca nirvikalpakapratyaksavadino bauddhah tesam sutaram dharme pratyaksasyanimittatety aha -- nirvikalpaketi. atra karanam aha -- sadhyasadhaneti. svargayagadisadhyasadhanasambandha eva dharmah,

nasav avikalpya grahitum sakyata iti || 86 ||

atra bhasyakarena pratyaksasyanimittatam pratipadya tatpurvakatvac canumanadinam apy animittatvam uktam. tac ca tatpurvakatvasambhavenaksipati -- katham iti. kim iti na bhavatity ata aha -- yadeti. evam hi manyate -- indriyarthasamarthyamatrajanma hi dhih pratyaksam. sa ca smrtyaksiptanam ajatigunadravyakarmavikalparahita. na hindriyani smartum saknuvanti. napy arthah. yathahuh -- na hindriyamiyato vyaparan kartum samartham,{1,241}sannihitavisayabalenotpatter iti. ato naivamvidhapratyaksapurvakatvam anumanadinam upapadyata iti || 87 ||

nanu nirvikalpakapratyaksapurvakani kim ity anumanadini na bhavanti, ata aha -- na ceti. ayam abhiprayah -- lingadivikalpapurvakany anumanadini. na tesam nirvikalpakad evatmalabhah sambhavati. na ca vikalpasambhinnanam jñananam pratyaksatvam upapadyate. antaralikavisesanavisesyarthasmaranenendriyarthavyaparakhyavadh anat. na ca nirvikalpakodaye vyaprtam sadarthendriyam punah savikalpakotpattav api vyapriyata iti pramanam asti, visesanadismaranasamanantaram sambhavat savikalpakam tadbhavabhavat tatkaranakam eva bhavet. api ca yadi tadindriyam punah savikalpakotpattav api karanam, tat prag apy asid iti kim na sahasaivam savikalpakapratyayan api janayet. ato nendriyarthasamarthyajanmanah savikalpakapratyaya iti na pratyaksam. indriyavyaparasattimatrena tu pratyaksatve nimilitanayanasyapi vikalpah pratyakso bhavet. yac ca namavikalpakam pratyaksam na tallingadivikalpakam iti na kathañcit pratyaksapurvakatvam anumanadinam. upamane 'pi vanasthasya[664]gavayadarsinah[665]smrte nagarasthe gavi yat sadrsyagrahanam,[666]tad api navikalpya bhavatiti sambandha iti || 88 ||

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[664] sthaga [665] yasadrsasmr (ga) [666] syam ta (ka)

arthapattir apy atindriyesu visayesv eva sakta srotradisu na param pratyaksena anyenapi pramanenadrstapurvesu pravartate. sa katham pratyaksapurvika bhavisyatity aha -- arthapattir iti. kvacit purvadrste 'pi sannivesavisesavisiste pravartate, yatha grhabhavadrsah purusasya devadattasya bahirbhavavagama iti praya iy uktam. nanu bhavatv atindriyavisaya arthapattih. yat tu anupapadyamanam upalabhya pravartate tat pratyaksapurvakam bhavisyatity ata aha -- pravartate{1,242}ceti. yo 'pi dahadih saktyadyarthapatter nimittam so 'pi yavat katham idam kadacit karyam akasmaj jatam iti na vikalpyate, na tavadarthapatter nimittam bhavatiti || 89 ||

api ca yatra desantarapraptya suryasya gatim anumaya gatisadhanam lingy anumiyate, tatra katham pratyaksapurvakatvam ity aha -- yatra ceti. lingam suryagatyaditi sambandhah. lingi tu gatisadhanam atra

darsayitavyam iti || 90 ||

pratyaksapurvakatve ca grhitagrahitvad anumanadinam apramanyam prasajyata ity aha -- pratyakseti. nanv anyada pratyaksam pramanam bhavati, anyada canumanadini pramanam bhavisyantity ata aha -- tair yadeti. yady anumanadipravrttikale na pratyaksam pravartate, tada so 'rtho 'ksasya na gocaro bhavatiti katham pratyaksapurvakatvam. pratyaksavagativelayam tu grhitagrahitvenapramanam ity uktam eveti || 91 ||

athocyeta -- na brumah prameyam evanumanadinam pratyaksena grhyata iti pratyaksapurvakatvam. api tu lingader anyatarasyadau pratyaksena jñanat, tad idam asankate -- atha kasyacid iti. sarvasya hi jatamatrasya prathamam kiñcit pratyaksam, tato 'numanaditi sadrsam tatpurvakatvam iti. etad api dusayati -- tadeti. atra hi bhavisyams caiso 'rtho na jñanakale 'stiti bhavisyattvam dharmarupasya pramanantarenajñane karanam uktam. tan na prapnotity arthah || 92 ||

kim iti na syad ata aha -- vartamana iti. evam hi manyate -- pramanantaravedyatasiddhyartham hi dharmasya pratyaksatvam vinivaryate, na punah pratyaksamatrena{1,243}nivaritena kincit prayojanam. tavatapi codanaiveti pratijñaya asiddheh. tad yadi kvacid eva pratyaksena grhite 'numanadini pravartanta itidrsam tatpurvakatvam anumanadinam, tada pratyaksena vartamana eva kvacid arthe vijñate anumanenavidhyamana eva dharmo 'vagamyate. evam pramanantarair api. tatas ca bhavisyattvena pratyaksagrahanam akiñcitkaram eva syat. yadi pratyaksavisaya eva tani pravartanta itidrsam tatpurvakatvam bhavati, tada pratyaksavisaye tany api na pravartanta iti pramanantaravedyata sidhyati. codanaiveti ca pratijñatarthah. lingad iti pradarsanamatram. tair anumanadibhir ity arthah || 93 ||

istavighataka(?ri/ri) cedrsam tatpurvakatvam ity aha -- pratyakseneti || 94 ||

evam dusitam anyesam matena samarthayate -- kecid iti. kim namedam ata aha -- tatpurveti. evam hi manyate -- natra tatpurvakatvam pramanantaranam animittatve hetur ucyate, kin tu pratyaksanimittatve pratipadite yat tavat tatpurvakataya pramanyasambhavanam anumanadinam, tat tavan nastity etad anena bhasyenoktam iti || 95 ||

atra canumanadyanimittatve hetvanabhidhanad aparitusyan samadhanantaram aha -- pratyakseneti. ayam abhiprayah -- pratyaksadrstagocarany evanumanadini. tatha hi -- nagrhite 'gnau dhumasya tadvyaptir avadharayitum sakyata iti dhumadrsapi nagnir anumiyata eva. yavannagare gaur na pratyaksenavasiyate, tavad vane gavayam pasyatapi nopamatum sakyate. tad yadi dharmo 'pi pratyaksenavasiyate, kadacit tatas tadvyaptalingadarsanad

anumiyeta va, upamiyeta va. na{1,244}tv asau kadacid pratyaksa ity upapaditam. ayam cartho lingasabdam prayuñjanena varttikakarena darsitah. na hy asati vyaptidarsane dhumo 'gner lingam bhavati. na ca vyaptidarsanam asaty agnijñane. evamupamane 'pi darsayitavyam. adisabdena sadrsam upadatta iti || 96 ||

yac canumitanumanam na pratyaksapurvakam ity uktam tad apy ayuktam. tatrapi hi yavad gatitatsadhanayoh pratyaksena sambandho navagamyate, lingiyagatisadhanam lingam ca samprati drsyamana desantarapraptir adityasya na tavadanumanam pravartata ity aha -- anumaneti || 97 ||

anumane sarvatra dharmi dharmavisistah prameyo bhavati, na vastusattamatram. dharmanumane tu dharmo 'stiti sattamatram anumeyam apadyate. na ca tad yuktam ity aha -- satta ceti. yadi tv ihapi dharmavisistah kascid dharmy eko 'numiyeta, taddharmavisesanasiddher ayuktam ity asankaya sahaha -- dharmeneti || 98 ||

evam upapaditam ananumeyatvam prayogena darsayati -- tasmad iti || 99 ||

anupameyatve 'pi dharmasya prayogam aha -- adrsteti. yasya hi sadrsyam asti tat sadrsam. avayavasamanyanuvrttis ca pratiyogini sadrsyam. na casadharanasya samanyanuvrttih sambhavati. tatha hi tasyasadharanataiva{1,245}na syat. tad ayam idrsa(?me/e)kah prayogo bhavati. dharmo nopamiyate adrstasadrsatvad asadharanavat. tathaiva va nanumiyate nopamiyate svayam anupalambhad gaganakusumavad ity uhaniyam || 100 ||

aha -- astupamananumanayor animittatvam. arthapattis tu prayaso 'tindriyarthavisaya drsteti tayaiva jagadvaicitryadarsanaprasutaya dharmo 'vagamsyate ity aha -- nanv iti. jagadvaicitryam eva darsayati -- sukhiti. isvaradaridradibhedena hi sukhiduhkhyadibhedabhinnam jagad upalabhyate. tad evam jagato vaicitryam asati karane 'nupapadyamanam karanam avagamayati, tac ca dharmadharmav iti. nanu sukhaduhkhayos tavad yad anantaram darsanasadbhavah, tad eva karanam. tatrapi drstam evasid iti kim adrstakalpanaya, ata aha -- drstasyeti. saty api ca drste tan na sambhavati. avyabhicari ca karanam karanavidam istam. ato 'drstakalpanaiva prasakteti bhavah. na kevalam sati drste na bhavati, asaty api bhavaty eva. yad yasminn asati bhavati tad na tatkaranakam ghata iva sasavisanakaranaka ity aha -- tadabhava iti. vyabhicaram eva prapañcayati -- sevadhyayanatulyatva iti || 102 ||

etad eva nirakaroti -- syad evam iti. nirakrte svabhavavade 'drstam kalpayitum sakyate. na ca svabhavavado nirakartum sakyate. karmasaktivaicitryasiddhyartham avasyabhyupagamaniya ity aha -- karmasakter iti. avasyam hi phalavaicitryasiddhyartham karmanam saktibhedo 'ngikaraniyah. na hi tatra svabhavad anyo hetur

utpreksitum api sakyata iti || 103 ||

atha tatra svabhavo hetur isyate, evam tarhi[667]so 'pi jagadvaicitryartham evastu. kim antargaduna karmasaktikalpanaya. tad etad aha -- yatha ceti || 104 ||

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[667] rhi tad api (ka)

athocyeta -- svabhavo namanapayi bhavati, yatha sitausnye toyatejasor[668]iti. iha tu dhanavanevakasmad daridrah. na tat svabhavikatva upapannam iti kalpaniyam adrstam iti, yadvinasad asya dhanavinaso jayata iti. astu tarhy anirdharitarupa adrstasiddhih, kim atinirbandhena yas tv ayam vibhagah idam dharmaphalam idam adharmaphalam iti, sa navagantum sakyate. na ca tasminn anavagate kim api karanam astiti jñanam kvacid upayujyata ity aha -- adharma iti || 105 ||

_____notes_____

[668] soh. i (ga)

etad eva prapañcayati -- kin nv iti. na kevalam dharmadharmaphalaviveko na sidhyati. dharmaphalanam api svargaputradinam kidrsat karmabhedatah siddhir ity etad api na jñayata ity aha -- svargaputraditi || 106 ||

na ca vacyam ma jñayi karmaphalavivekah. asti tavat karanasamanyajñanam iti. tavata ca pravrttyabhavad ity aha -- ititi. pravrttyangasya ca jñanasya hanopadanarthibhir mulam pariksyata ity aha -- pravrttiti || 107 ||

{1,247} upasamharati -- tasmad iti. sutrakarenapi visesajijñasaiva pratijñata, uparistad visesanam eva jijñasyamanatvat. sa ca viseso 'nanyapramanaka ity uktam ity aha -- visesasyeti || 108 ||

kanadas tu jagadvaicitryat samanyatah siddher agamena visesato 'vagamyate. tad ayam dvabhyam eva pramanabhyam parinitisthatiti vadanti, tatraha -- gamyamana iti. evam hi manyate -- samanyavagatau tv iha viseso na nirdharyate vyabhicarat. visesas tu sidhyan nanalidhasamanya eva sidhyatiti kim prthak tatra prasiddhya. tasmad akaranam arthapattih samanyasiddhav iti || 109 ||

ye tu vadanti -- neyam arthapattih, kin tu samanyatodrstanumanam idam. karyasamanyasya karanasamanyena vyapteh. ato jagadvaicitryarthapattivadinam ivanumanam evedam iti. te 'py arthapattinirasenaiva nirasta ity aha -- yatheti. ayam arthah -- jagadvaicitryarthapattir iva samanyatodrstanumanam pravartata iti yanumanasyopama krta, sarthapattinirakaranamatrenaiva nesyate nanumesyate nopamesyata iti tu ye vadanti, tesam upamayam abhagi pratisedha iti. yadi tv anumanam api visesavadharane

sastrapeksam ity ucyate, tad eva tarhi samanyavisesayor api nirapeksam pramanam apadyata ity aha -- sastram ced iti || 110 ||

evam tavat pratyaksena lingadyanyatamam grhitvanumanadi pravartata iti pratyaksapurvakam ity uktam. idanim tu yad uktam na lingadipratyaksam avikalpanat, pratyaksasya lingadigrahanasya ca savikalpakatvad iti. tad dusayitum anubhasate -- pratyakseti. evam anubhasya dusayati -- tanneti. karanam aha -- istatvad iti. ayam abhiprayah -- nayam ekantah nirvikalpakam eva{1,248}pratyaksam iti. taduttarakalam hi yadanuparatendriyavyaparena vikalpopakrtam artharupam anubhuyate, tad api pratyaksam ity uparistat prapañcayisyamah. atah savikalpakapratyaksapurvakatvam anumanadinam upapannam iti || 111 ||

atra kascid apisabdam asahamanah pratyavatisthate. evam hi manyate -- sarva eva savikalpakah pratyayah, vagrupanuviddhabodhat. na hi sa nama loke pratyayo drsyate yah sabdanugamad vina bhavati. vyavahararartham ca pramanam anudhriyate. na ca nirvikalpakena kascid vyavaharo 'sti, sarvavyavaharanam visesaniscayadhinatvad niscayasya ca vikalpam antarenabhavat. yadi tucyate asti balanam tirascam cavikalpah pratyayah vyavaharas ceti. tan na. tesam api suksmavag upapatteh. tredha hi vacam vibhajante vaikhari madhyama suksma ceti. yathoktam -

sabdabrahmaiva tesam hi parinami pradhanavat |

vaikharimadhyamasuksmavagavasthavibhagatah ||

iti. kim punar balanam suksmasabdasadbhave pramanam, pratyayatvam eva. pratyaya hi te katham asabda bhavisyanti asmadadipratyayavad eva. katham avyutpanna balah sabdenartham yojayantiti ced, na. pragbhaviyasabdavasanavasad upapatteh. asti hi tesam bhavantariyasabdavasana. sadrstavasad abhivyakta sati sabdasmaranam upakalpayati. tatah suksmasabdasambhinnam artham bala api pratipadyante ity ato 'yukto vikalpasyapity apisabda ity ata aha -- astiti. ayam abhiprayah -- ayam apy anekantah yah savikalpaka eva pratyaksa iti. alocanajñanam api savikalpakat prthagbhutam asti. pratimo hi vayam unmisitacaksusah sahasa sammugdham dvyakaram paramartham vastu, yat samanyam visesa iti ca pascat pariksaka vibhajante. yadi tu nadav udiyate nirvikalpakam vijñanam ity ucyate, tatah savikalpakam api katham atmanam labhate. tad dhi sanketakalabhavisabdadismaranapurvakam. na cakasmad eva tatsmaranam avirasti, nirvikalpakodbodhitapracinabhavanabijajanman{1,249}astu vikalpa iti yuktam yadatmanam labhata iti. yad api cavyavaharangatvam nirvikalpakasyety uktam. tad ayuktam. na hi vyavahararartham eva pramanam asriyate. upeksa hi pramanaphalam isyata eva. api ca santi kecid vyavaharah ye nirvikalpakamatrad eva bhavanti, yathagnina dahyamanasya sahasapasaranam. tad dhi paramarsanapeksam eva jhat iti jayamanam

upalabhyate. tiryagbalanam cavikalpakenaiva sarvo vyavaharah. na ca tesam suksmasabdasadbhave pramanam asti. pratyayatvasyasmadadisvasamvedyavikalpakapratyayenanaikantikatvat. katham ca tesam agrhitasambandhanam sabdasambhinnarthabodhah. yad uktam pragbhaviyavasanavasad upapattir iti, tan na. tasyah prayena maranenocchedat. bhavantaranubhutasmarane va parastad api sambandhagrahananarthakyam. yo hi jatamatrah sutikasayante sayanah kumarako bhavantariyam smarati, sa katham uparistan na smarisyati. atha matam parastad asya samskaro nasyatiti. tan na. yasya hi nidhanena yoniyantrapidaya ca samskaro na vinastah, tasya katham akasmad eva dvitrair eva varsaih samskaranaso bhavati. tasmad asti balanam avikalpah pratyayah, tanmulas ca vyavahara iti siddham nirvikalpakam api pratyaksam iti. adisabdena ca jatamatrasya badhirasya tirascam ca jñanam upadatta iti || 112 ||

nanv arthendriyasamarthyamatrajam jñanam nirvikalpakam. na tatranuvrttivyavrtti pratibhasete. na ca te antarena samanyavisesau prakasete. atah katham tadvisayam nirvikalpakam bhavisyatity asankyaha -- na visesa iti. evam hi manyate -- satyam apatajam nirvikalpakam samanyavisesau na prakasayati. kim atranistam apaditam iti. nanu yadi samanyavisesau na pratiyete, kim nama tenavagantavyam. na hi tadatiriktam vastv astity ata aha -- tayor iti. ayam abhiprayah -- vyaktimatragocaram nirvikalpakam. asti va visesatirikta vyaktih. badham, yo 'rthah samanyasya visesanam casrayah sa vyaktih. ke punar ami visesah. khandadayah, yair itaretaram vyaktayo visesyante. samanyam tu{1,250}svaprakasam eva. idam ca nirvikalpakena samanyavisesayor agrahanam samanyam idam viseso 'yam iti ca vivicyagrahanad uktam. tayor api tu svarupam prakasata eva. tad etad uparistad vaksyama iti || 113 ||

advaitavadinas tu sanmatravisayam nirvikalpakam pratyaksam ity acaksate, tad etad upanyasyati -- mahasamanyam iti. evam hi manyante -- nirvikalpakam pratyaksam vastusvarupam vidadhati na vastvantarebhyo vivinakti. idam iti hi tat prakasate na punar nedam iti. na caprakasamane viveke visesah pratibhata bhavanti. api ca gavasvayor itaretaravyavacchedo visesah. tad iha kim ekavyavacchedapurvako 'parasya vidhih, ahosvidekavidhipurvako 'nyasya vyavacchedah, atha yugapadubhayam. na tavad vyavacchedapurvako vidhih sambhavati, nirasrayavyavacchedanupapatteh. nirjñatasvarupam kutascid vyavacchidyate. anavagate tu kim kuto vyavacchidyate. ata eva yaugapadyam apy anupapannam. vidhipurvakas tu vyavacchedo na ksanantaram adhriyamane jñane sambhavati. na hi tadekam vidhaya sahasa niruddham ksanantare 'nyam vyavacchettum utsahate. api ca itaretarabhavo visesah. sa katham pratyaksavisayo bhavisyati, sasthapramanavisayatvat. atah sanmatragrahi pratyaksam. tad ayam arthah -- dravyam sad ity evamadiparyayavacyam mahasamanyam anyaih pratyaksasya grahyam ucyata iti. evam anena prakarena

samanyavisayatvam pratyaksasya tair asritam ity aha -- samanyeti
|| 114 ||

nanv evam apy apratibhasamana visesa na santy eveti katham samanyam
api setsyatity ata aha -- visesas tv iti.
anadikalinavasanopaplavitavicitravikalpavatibhir buddhibhir visesah
prakasyante. atas tadasrayah samanyavyavaharo bhavati. paramarthatas
tu na tat samanyam. ekam eva tu
pratyastamitasamastasamanyavisesadiprapañcam tattvam asthiyate
vedantavidbhih. tatha ca{1,251}sarvavisesopasamhara uktam - sad eva
somyedam agra asit neha nanasti kiñcaneti. ke punas te visesah ye
savikalpakabuddhibhih pratiyanta iti tatsvarupam darsayati -- te ceti.
dvidha khalu visesah sadharana asadharanas ceti.
sadharana yatha dravyatvadayah.[669]tarhi prthivyadayah
sadantarebhyo gunakarmabhyo visi[670]syanta iti visesa ity ucyante.
tan eva tu bahusu samsrita iti || 115 ||

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[669] yah sa (ka) [670] se

aha -- dravyatvam hi navasu prthivyadisu samsritam asadharanas
tu ye pratidravyam anye 'nye ca. ke punas te. yadi khandadayah, tan na.
tesam api sadharanatvat. khandamundadinam api[671]hy anya
anya vyaktayo bhavanti. evam rupadisv api darsayitavyam. ato
nasadharana nama visesah kecid avagamyante. ye tu
nityadravyavrttayo 'ntya visesah, te vyavrttibuddher eva hetutvad
visesa eveti kaiscid uktam. tad ayuktam, pramanabhavat.[672]tatha
hi -- na tavad arvagdrsam asmadvidhanam te buddhivisayah.
yoginas tu tan pasantiti na nah pramanam kramate. na caivam tair
adrstapurvaih kiñcid viditasambandham lingam asti yatah
pramasyanta iti vaktavyah pratidravyavartino visesah. ta ucyante.
satyam ekaikasa alocyamana rupadayo nasadharanah yavata
gunajatyadiganenaikaika vyaktih vyaktyantarebhyo visisyate so
'sadharana eva. bahusadharanye 'pi hi yad eva kiñcid yasyam eva
vyaktau nyunam adhikam va bhavati, tenaivasadharanavyapadeso bhavati.
tac caitad akrtyadhikarane asadharanavisesa vyaktir iti
vyakhyanavasare varttikakaro vaksyati.[673]tan iman
vyavrttyanugama[674]tmanavasthitanubhayavidhan api visesanakalpayat.
gavy asve va pratyaksam utpannam na visisyate.
visayavisesanibandhano hi jñanavisesah. na ced visayaviseso
nirbhasate duradhigamo jñanavisesah. atah pratyaksajñanam
sanmatragocaram eveti siddham. tad etad aha -- tan iti || 116 ||

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[671] nda api (ga) [672] t. na (ka) [673] titi ta [674] ta (ga)

{1,252} etan nirakaroti -- tad ayuktam iti. ayam abhiprayah -- kim
unmisitacaksuso vicitran bhavanupalabhamanasya buddhir visisyate

na va. yadi nety aha, kim asyottarena. atha visisyate, saiva tarhi vilaksanakara buddhir upajata asamsayita desadibhede 'py anupajatavyatireka ekatvam iva nanatvam api sthapayati. katham hy ekabuddhigocarayor nanatvaikatvayor ekam satyam itarac calikam bhavisyati. yat tu vidadhati vastunah svarupam pratyaksam na nisedhatity uktam. satyam. vidadhad etad bhinnam eva vidadhati tatha pratiteh. nanv itarapratisedhad vina bhinnam vidhatum eva na sakyate. maivam. na hidam itarapratisedhad vastubhinnam, kim tarhi svarupenaiva. atas tat prakasate. bhinnam na prakasata iti durbhanam. ata evetaretarabhavasya pratyaksatapattir iti yad uktam tad api pratyuktam. na hi bhinnam grahitum itaretarabhavo grahitavyah. so 'pi tatrastu tavat. na pratyaksenavasiyate. pascat tu pratiyogyadismaranapurassaram bhavavikalpenasav adhyavasiyate. yo 'pi vidhivyavacchedayoh kramayaugapadyavikalpah, so 'py asadartha eva. na hy atra nirvikalpakodayakale vyavacchedavagatir asti. kim tatkramadiparicodanaya. svarupamatram tu vastunah prakasate. tac canubhavabalad eva vilaksanam ity uktam. nanu yadi svarupabhinnam vastu kim visesaih. na prayojanavasad vastv asriyate. kin tu samvidvasena. sa cavisista visesesv iti visesah katham nasriyeran. api ca asatsu visesesu tad bhinnam svarupam eva na samvartate. yatha asatsu citravayavaniladisu citrarupam. na caitavata tat tebhyo bhinnam bhavati. na ca tadgrahanam antarena grhyate. tadvad visesavasaprabhavitam eva dravyasya bhinnam rupam tadgrahanasamakalam canubhuyata iti tannirapeksagrahanaprasango 'pi na codaniyah. sarvam caitat samcidbalad evasmabhir abhidhiyate. na punar alaukikam kiñcid upakalpyate. etad evabhipretya bhinnarupopalambhanat ity uktam. kim uktam bhavati. rupam eva tad yad etad bhinnam. ato yuktam yadanyavyavacchedadibodhanirapeksena pratyaksenavasiyata iti. aha -- tat tarhi rupam vyakriyatam idam nameti, ata aha -- na hiti. ayam abhiprayah -- nopakhya{1,253}vastunah sattve karanam. api tarhi, prakhya. asti catra nirvikalpakadasayam api vilaksanavastusamvid bhinnarupavisaya sa iti ca darsitam. tac ca nirvikalpakapratibhatam rupam pascat tu dvitradibhir visesaih parasma apy adurantarena darsayitum sakyam eveti || 117 ||

kim idanim vyavrttarupavisayam eva[675]nirvikalpakam, nety aha -- nirvikalpaketi grahanamantena. samanyavisesatmano 'pi vastuno grahanam ity arthah. tatha hi -- yadayam ekada nanatmano gopindanupalabhate, tadasya sahasaivavikalpakena dvyakara matir avirasti. ekavyaktibodhe 'pi casavakaro 'vabhasata eva. rupam hi tad vyakteh, katham tasyam prakasamanayam na prakaseta. tatha drstaikavyakter aparadarsane sa evayam gaur iti pratyabhijñanam udeti. na ca tadadrstapurve sambhavati. aha ca --

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[675] ttavisayarupam eva

tatrarthapattitah purvam drsteyam iti gamyate |

naiva hi pragadrste 'rthe pratyabhijñanasambhavah ||

iti. nanu na visesah na samanyam nirvikalpakenanubhuyata ity uktam. katham idanim dvyatmakasyapi grahanam ity ucyata ity ata aha -- laksanakhyeyam iti. ayam arthah -- laksanakhyeyam idam nirvikalpakasya rupam samanyavisesatmakam vastu nirvikalpakena visayikriyata iti. tac ca nirvikalpakalaksanakarair eva pariksakair akhyayate. pramata tu samanyam idam viseso 'yam iti ca vivekavidhuram idam iti sammugdharupam eva vastupalabhate. suddham iti. anuvrttivyavrttiparamarsarahitam grhyata ity arthah. suddhavastujam ity atrapi suddhasabdasyayam evartho drastavyah || 118 ||

suddham grhyata ity etad eva prapañcayati na [676]hiti. ayam abhiprayah -- svarupamatrena samanyavisesau nirvikalpakena grhyete. nasadharanataya.{1,254}samanyataya ca vyavrttyanugamavikalpabhavat. nanu kim tadanyad vyavrtter anugamac ca visesasya samanyasya ca svarupam yad grhyata ity ucyate. sa eva tayor atma. katham tadagrahe tayor agrahanam upapatsyate. aho vivekakausalam tatrabhavatam. anugamavyavrttidharmanau samanyavisesau na punaranugativyavrtti eveti yat kiñcid etat || 119 ||

_____notes_____

[676] tv i (ga)

evam nirvikalpakam vyakhyayedanim tadbalabhavinah savikalpakasya pratyaksatvapramanatve darsayisyan pratyaksatam tavad aha -- tatah param iti. asyayam arthah -- tato nirvikalpakat param jatigunakarmanam abhiryaya buddhya vikalpya vastu grhyate yatha gaur ayam suklo 'yam dittho 'yam iti, sapi pratyaksatvena sammateti || 120 ||

nanuktam indriyarthasamarthyamatrajam hi jñanam pratyaksam iti smrtyakrstasamastanamajatyadibalabhuvas ca vikalpah. na cendriyanam arthasya ca smaranasamarthyam ity apratyaksam savikalpakam ity ata aha -- karanam ceti. ayam arthah -- yadindriyani smrtvartham vikalpayantity asmabhir ucyeta, tad evam upalabhyemahi yat tani smartum na saknuvantiti. na tv etad evam, indriyanam karanatvat. kartari catmani smaranasamavayat. atas[677]tatsmrtyadyasaktir adosa eveti || 121 ||

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[677] tah smr (ka)

kim asritam tarhi jñanam ata aha -- atmany eveti. atma hi cetayate. sa ca pragbhaviyadharmoparjitendriyopanitam artham budhyate smaraty anusandhatte ceti na kiñcid anupapannam iti || 122 ||

{1,255} nanv evam indriyasamprayogasya sabdadismaranena vyavahitatvad apratyaksam apadyetety uktam, ata aha -- teneti. ayam abhiprayah -- natrendriyarthasambandho vicchinnah. vidyamane ca tasmin sabdadi smarann api yenaiva jatyadina vastu vikalpya grhnati tatra pratyaksavan naro bhavaty eva. smaranenendriyanam adusitatvad iti bhavah || 123 ||

nanv indriyamatraprabhavitam pratyaksam ity ucyate. tatra sabdadismaranasahitanindriyani karanam iti katham pratyaksasabdavacyatvam ata aha -- tac caitad iti. indriyadhinam jñanam pratyaksam akhyayate. gaur ayam ity aparoksabhasam jñanam anuparatendriyavyaparasya jayamanam indriyadhinam eveti tair indriyair vyapadisyata eva, smrtisahayanam api tesam eva karanatvad iti bhavah. ye tv anapeksitaksavyapara eva gaur ayam ityadismaranavikalpah te 'smabhir api smrtimatrahetutvan na pratyaksatayesyanta ity aha -- tadasambandheti || 124 ||

indriyasambandhanusarinas tu bhuyamso vikalpah pratyaksasabdavacya evety aha -- punar iti || 125 ||

yat tuktam - yadindriyani vikalpodaye karanam kim na sahasaiva janayantiti, tatraha -- na hiti || 126 ||

athasphutavabhasamapatajam tatraindri(?ya/yi)kam jñanam astity ucyate, tad atrapi samanam ity aha -- yatheti || 127 ||

yat tuktam - kiñcid drstavato nimilitanetrasyapi vikalpah indriyavyaparasattimatrena pratyakso bhaved iti, tan na. anabhyupagamad evety aha -- yadi tv iti. ayam abhiprayah -- nendriyavyaparasattiraindri(?ya/yi)katve karanam, kim tarhi, indriyavyaparanuparati. ata indriyasambandhanusarabhavat tatra pratyaksata na syad iti || 128 ||

nanv anekatmaksadikaranam savikalpakam, katham tadaksenaiva vyapadisyate ata aha -- asambandheti. ayam arthah -- asadharanam hi sabdapravrttau karanam. atmadi ca karanam indriyasambandharthesu[678]vikalapesu smarananumanadisu tulyam. aksam eva tv aparoksavabhasinah[679]savikalpaka[680]syodaye 'sadharanakaranam iti tenaiva vyapadisyate. kalpana iti savikalpakajñana ity arthah.

_____notes_____

[678] mbandhavi [679] ni [680] kodaye

nirvikalpakapratyaksavadinam apidam codyam samanam ity aha -- nirvikalpaketi. yadi tv indriyajanmano hi nirvikalpakasyanantaram sambhavad etat savikalpakam tatkarana[681]kam eva, indriyam tu nirvikalpakotpattav evopaksinavyaparam ity ucyate, tathapi paramparayaksakaranatvena pratyaksam vyapadeksyate. yatha kusumam pankajam iti. na hi tat pankaj jayate. kim tarhi pankabhuvah kandat kevalam. idam paramparayaksajatvam avisistam

anumanadinam iti tesam pratyaksasabdavacyatanirakaranartham rudhim apy esisyamah. yatha pankaja[682]sabda eva vyavahitasya yogasya saugandhikadisadharanyan niyamika rudhir isyate. seyam yogarudhir iti varttikakariyair akhyayate. tad etad aha -- tatparamparyeti. idam tv iha vacaniyam -- rudhis ced asrita kim yogabhyupagamena. samudayasaktyaiva hi tadasvakarnadivat kvacid eva sabdo vartisyate kvacic ca neti kim{1,257}yogavyasanena. na vyasanitaya yogam asrayamah, pratitam tu yogam na hatum ksamamahe avaghata iva drstam. yatha tatraiva niyamanyathanupapattya drstakalpana, tathatrapi prayoganiyamaya[683]samudayasaktikalpaneti kim anupapannam. nanv aprayogad evanyatraprayogo bhavisyatiti. kim idam aprayogad aprayoga iti. yadi purvapurvesam prayoktrnam aprayogad uttarottaresam aprayoga iti. tad ayuktam. aprayogabhavat. prayogamatre hi pravrttihetuta, avayavayoh svarthe prayogo drsyata eva. samudayas tu nanyah kascid yasyaprayoga iti sakyate vaktum. samudayasakter anabhyupagamat prayogamatrad eva pankajadisabdapravrtteh. prayukto hi pankasabdah panke. janih pradurbhave. tadatiriktam vastu samudayo nasty eva. kasyaprayoga iti vaktavyam. arthanvayo hi tatha pravrttau hetuh. sa ca saugandhikadisv api samana iti tesv api pankajasabdapravrttih. ato 'vasyam anyatraprayogartham rudhir asrayitavya. yad uktam anyatraprayogas tu rudhim apadayatiti, tad isyata eva. yogo 'pi drsto na hatum sakyata ity uktam. asvakarnadau tv avayavanugamabhavat kvacid eva rudhir atmanam labhate. ato neyam rudhir eva kevala napi kevalayogah. yogarudhir iti manyante vrddha iti ||

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[681] nam i [682] ja e (ka)

[683] ya sa

atha vyavadhanad akaranam yoga iti manyase, tathapi rudhyaiva kevalaya pratyaksasabdah savikalpake vartisyate. bhumna hi tatraiva laukikah pratyaksasabdam upacaranti. alpam nirvikalpaka ty aha -- animittaiveti || 131 ||

yadi tucyate satyam vrddhah prayuñjate. laksanakaras tu nirvikalpakam eva pratyaksam atisthante. yathahuh -- kalpanapodham abhrantam pratyaksam iti. ata aha -- vrddhaprayogeti dvayena. ayam abhiprayah -- laukiko hi sabdartha{1,258}sambandhah. tena pariksakair api yathalokam eva vartitavyam. anyathakarane tesam lokabadha eveti || 133 ||

api ca kalpanapodhavadinam api kalpanajñanam svasamvedane pratyaksam istam eva. yad evam ahuh --

kalpanapi svasamvittavista narthe vikalpanat

iti. evam hi manyante -- na kalpana svasamvittir atmanam vikalpayati, bahirarthavikalpavabhasitvat. asadharanasya ca kalpanatmano 'pi

kalpanaspadatvat. atrapy ahuh -- nainam iyam abhilapena samsrjati tatha vrtter atmani virodhat iti.

tesam atah svasamvittir nabhijalpanusangini iti ca. tad idam kalpanasvasamvedanam pratyaksam nopapadyeta. tad api hi nirvikalpakapratyayantaritaksavyaparam eva. atha tatra rudhya pratyaksasabdo vartata ity ucyate, tad gotvadibahirvisayaprakase 'pi samanam, na param svasamvittav ity abhiprayenaha -- kalpaneti. yadi matam asti tatrendriyajam nirvikalpakajñanam samanantarapratyayah. tad eva mana ity acaksate. yathahuh -- tac caturvidham indriya(?ja)m indriyajam samanantarapratyayodbhavam manasam iti. mano 'pi cendriyam iti manodhinataya pratyaksam bhavisyatiti. tad gotvadibodhe 'pi samanam. tadbodhe 'pi vayam manovyaparam atisthamaha eva. manahsvarupe tu vivadamah. tat tavad anyad evety aha -- mana iti || 134 ||

nanv antaram manah katham bahirvisayabodhe vartisyata iti, tat tavad asankate -- svasamvittav iti. pariharati -- loka iti. ayam abhiprayah -{1,259}satyam istam kalpanajñanam svasamvedane pratyaksam iti bhavadbhih. laukikas tu viparitam manyante. ayam gaur iti pararupanirupanam savikalpakam laukika manyante na punar aham gaur ity atmanirupanam. yad api bahyesu mano na vartata iti. satyam. bahirindriyanapeksam na pravartate. gotvadayas tu samyuktasamavayena caksusa sannikrsyanta ity asti tesu manovyapara iti tannibaddham aksavyapadesam labhata iti bhavah. ato 'vasyam svasamvedane kalpanapratyayam pratyaksam acaksanair mano va aksam abhyupagantavyam rudhir va paribhasa va. sarvatha vayam api pratyavasthatum sakta ity abhiprayenaha -- tasmad iti || 135 ||

sukhadisvasamvedane 'pi mana evaksam asritam bhavadbhih. tadvad ihapi jativikalpo bhavisyatity aha -- manasas tv iti ||136 ||

atha samane 'pi manodhinatve svakiyakalpanapodhalaksananusarena kiñcid eva pratyaksam asriyate. tatha saticchanusarena vyavasthayam isyamanayam vayam api yathasayam kiñcid eva pratyaksam vaksyama ity aha -- tadadhinatveti || 137 ||

parisesyad api pratyaksantarbhava evasyah savikalpakadhiyo yukta ity aha -- lingaditi. nanu sati pramanye parisesyam bhavati, na tv iyam pramanam ata aha -- badhaketi || 138 ||

idam tv iha vaktavyam -- satyam neyam apramanam, mrgatrsnadijñanavad vyavaharavirodhat. na ca pramanam asadarthagocaratvat. nirvikalpapariplavitasvalaksanaprapakataya smrtir ity akhyayate. na ca smaranam pramanam ata aha -- na ceti. purvadrstarthavisayam smaranam bhavati. na ca nirvikalpakena samanyadarsanam{1,260}asti, apratyaksavisayatvat tasya bhavatsiddhante. asmakam api svalaksanantarasambhedah purvam adrsta eva. na casadarthatvam, vaksyamananyayena jatyadinam sthasyamanatvat. ato nagrhitagrahanad apramanyam nasadarthataya veti, atah pramanam sat

parisesyat pratyakse 'ntarbhavatity upasamharati -- tasmad iti. bhavanto 'pi vanmanasavisamvadenaivasyah buddher apramanyam acaksate. sarvavyavaharanam savikalpakadhinatvad ity aha -- vyavahara iti || 139 ||

nanu kim idam napramanyam ca yujyata iti. visistavagahino hi vikalpah. bhinnam ca visesyad visesanam. abhede visesanavisesyanupapatteh. ato 'rthantarabhutair jatyadibhir visiste vastuni grhyamane atasmims tadgrahanad bhrantir eva savikalpakajñanam ity aha -- jatyaditi || 140 ||

pariharati -- naitad iti. karanam aha -- sthitam iti. pararupena hi parasmin nirupyamane bhrantir bhavati. na ca jatyadinam pararupyam, tesam anatibhedad iti bhavah || 141 ||

nanv abhede visesanavisesyabhavanupapattir ukta, ata aha -- yadi hiti. na visesanam ekantato jatyadi visesyad bhidyate, sarvadaiva tadakaravabodhad ity arthah || 142 ||

nanv atyantabhinnam eva laksadirupam sphatikadi svakarena visistam bodhayad drstam, tadvad eva hi jatyadivisistabodho 'pi bhavan mithya syad iti, ata aha -- sphatikadav iti. ayam abhiprayah -- uktam asmabhih{1,261}sadaiva jatyadivisistam vastu grhyate. kasyacit kadacid vivekanavagamat. atah katham mithya bhavisyati. laksopahitam tu sphatikam kascid evavyutpanno 'jataviveko 'runam iti budhyate. atas tajjñanam bhrantir bhavati. tadaiva hitare drstaviveka jananti nedam arunam aupadhiko 'yam arunabhrama iti. avyutpanno 'pi copadhivigame janaty eva yatha nedam arunam iti. ato yuktam bhrantitvam badhotpadad iti || 143 ||

jatyaditadvatam tu parasparaviveko na drstapurvah. ato na bhrantitvam yuktam ity aha -- na hiti. nanu bhavatv evam jatau. na hi taya nirmuktam vastu kadacid upalabhyate. gunakarmabhyam tu viyuktavastubodho drsta eva. dhriyamana eva hi dravye kutascit karanat purvagunavinaso gunantarotpadas ca drsyate. evam karmany api darsayitavyam. atah katham tayor avyatirekah, ata aha - tadvimokeneti. ayam abhiprayah -- yady api tadvimuktam vastu drsyate, tani tu tadvimuktani na jatu drsyante. yac ca nama yato bhinnam tat tato vimuktam api kadacid upalabdham maner ivaupadhiko 'runima. na ceha tatha. ato vyapakanivrttya vyapyasyatyantabhedasya nivrttih. katham idanim purvaparayor gunakarmanor nasotpadau. pratyabhijñayate hi tad evedam iti dravyam, gunakarmani ca vinaste. tad idam abhede nopapadyate. na nopapadyate, sthityutpattivinasatmakam eva no vastv iti rucakadyudaharane vaksyamah. tad iha vastv api gunakarmanase nasyaty eva. rupam hi tad vastunah, katham tadvinase na nasatiti sakyate vaktum. tayor api natyantiko vinasah, vastvatmana vidyamanatvat. jatav api caisaiva gatih. tatrapi hi sthityupattivinasa drsyanta eva. viyuktabodho 'pi

drsayate. drsyate hi vinastapindaviyukta pundantare
jatih. sa katham tato bhinna bhavisyati. atha tatra kathañcid bhedam
asritya samadhir{1,262}abhidhiyate, sakyo 'sau gunakarmanor api vaktum
iti kena visesena jatav abhedam asritya gunakarmanor bhedam
varnayañ cakruh. ato yada jatyadayo drsyante, tada[684]pindad
abhedenaivavagamyanta ity abhedo 'pi tesam. yaiva tu kacid anupapattir
apadyate sanekantavadinam nasajyata ity astu tavad idam iti || 144 ||

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[684] tra

yadi tu jatyadibodhavidhanuvidhayinah sphatikadav api
carunadibodha bhaveyuh, kas tesam api pramanyam varayed ity
aha -[685]tatrapiti || 145 ||

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[685] a (ga)

evam jatyadinam abhedam pratipadyedanim aikantikabhedavadinah
kanadan pratyaha -- na capiti. evam hi manyante -- bhinnayor eva
jatyaditadvatoh samavayalaksanah sambandha iti. tatha ca pathanti
-- ayutasiddhanam adharadheyabhutanam ihapratyayahetur yah
sambandhah sa samavayah iti. tadayutasiddhayoh sambandhitvasambhavad
anupapannam iti. katham punar ayutasiddhanam
sambandhitvam[686]anupapannam bhavatity ata aha -- nanispannasya
sambandha iti. ayam abhiprayah -- keyam ayutasiddhah.
kim[687]yutasiddhyabhavamatram, athava[688]prthaksiddhih. yadi
yutasiddhyabhavah, kasya kena sambandha iti siddhayor hi sambandhinoh
sambandho bhavati, nasiddhayoh. athaprthaksiddhih, tatrapy etad
evottaram nanispannasya sambandha iti. aprthannispannayos
tadatmyad iti bhavah. athaitaddosapariharartham
prthannispattir isyate, tatha sati yutasiddhir evapadyata ity aha --
nispattav iti || 146 ||

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[686] tvam na sambhava [687] yadi yu (ka) [688] thapr

kim punar[689]anistam apaditam. nanv isyata eva jatitadvator
asambaddhayor eva kiyan api kalabhedah. tam ca tayor avastham
yoginah pasanti nanye. na{1,263}tavata rajjughatayor iva tayor
yutasiddhayor eva sambandhah samyogah syad iti vacyam. na hi nah
prthaksiddhir yutasiddhilaksanam. api tarhi. bhinnasrayatvam
prthaggatimattvam ca. dvayor anyatarasya va yutasiddhih tadabhavo
'yutasiddhih. ca na jates tadubhayam astity ayutasiddhayoh samavaya eva
sambandho bhavisyati, ata aha -- tatha ca satiti. ayam abhiprayah -- na
tavat prthaksiddhe jativyakti vayam upalabhamahe. yogigamyas ca
jatyadirahitah ksano dussadha eva. upetyapi brumah. hetvabhavat
sambandho na syad iti. na hi rajjughatayor iva prthaksiddhayor

devadattadijativyaktyoh samyojako drsyate. samavayas tu na tavat sambandhahetuh, sambandharupabhyupagamat. athapi taddhetuh, naivam api yutasiddhau sambadhnati. nanuktam yutasiddhir eva jater nastiti bhinnasrayasamavayabhavad aprthaggatimattvac ceti. na, yutasiddhisabdasya prthaksiddhimatravacanatvat, naña tadabhavamatram ayutasiddhir akhyayate. sa cet prthaksiddhir asti katham ayutasiddhir bhavisyati. athapi paribhasiko 'yutasiddhisabdah, tathapi vyakteh svavayavasamavayitvaj jates ca vyaktyasrayatvad bhinnasrayasrayitvam astiti yutasiddhiprasangah. na ca yutasiddhisambandhe samavayo hetuh. na ca hetvantaram apy astiti suktam na sambandhe hetuh kascid iti. sambandhahetvabhavac ca sad api dravyadayah padarthah asambandha bhaveyur ity aha - sannam iti || 147 ||

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[689] r idam ani (ga)

api ca, ayam samavayah sambadhya va samavayinau sambandhati asambadhya va. na tavad asambadhya, asambaddhasya sambandhahetor adrstatvat. sambandhas tu sambandhahetvantaram antarena na sambhavati, na ca tad upalabhyate. atah samavayibhyah samavayasya viyogad vislesat samavayinam api parasparavislesah syad ity aha -- samavayeti. sambandhahetvantarakalpanayam tv avyavastha syad ity aha -- tatklptav iti || 148 ||

{1,264} yadi tu samavayinor atmarupam svarupam eva samavayah nasav anyena sambandhaniya ity ucyate, evam tarhy angikrto 'bhedavada iti dharmadharminor eva svarupam samavayo 'stu yady avasyam samavayanamna prayojanam, kim samavayantaragrahenety aha -- atheti || 149 ||

atra karanam aha -- na hiti. uktam idam vyatiriktasya sambandhahetvantarabhyupagame 'navastha. abhede tu param ubhayavadisiddhayor dharmadharminor evabhedo 'bhyupagantavyah. kim samavayagraheneti || 150 ||

nanv astu jatyadidharmanam abhedah, dharmy eva tu bhinno nopalabhyate yah savikalpakajñanair visayikriyate, tat tavad upanyasyati -- nanv iti. evam hi manyante -- nayam dharmi dharmebhyo 'tirikto 'ngulibhya ivangustho drsyate. na casya vyavasthapane pratyaksam prakramate. tasyendriyajatvadindriyanam pañcanam pañcasu rupadisupaksinatvat. sasthasya ca manasah svatantryena bahirvisayavyavasthapane 'samarthyat. yathahuh --

ksinani caksuradini rupadisv eva pañcasu |

na sastham indriyam tasya grahakam vidyate bahih ||
iti. ato rupadisanghatamatram evedam bahir upalabhyate na tattvantaram vrksasanghata iva vanabuddhir iti || 151 ||
atra pariharam aha -- avirbhaveti dharmyantena. ayam abhiprayah --

pratimo hi vayam vispharitaksa rupadivad ekam dravyam na ca viparyeti tat{1,265}katham anyatha bhavisyatiti. yattvabhedena nopalabhyata iti. satyam, kena va dharmebhyo 'tyantabhedo dharmina upeyate. grahakabhavas tu rupadivadanvayavyatirekabhyam darsanasparsanayor eva samarthyapradarsanena parihartavyah. api ca yadi dharmatirikto dharmi na syat ko 'yam avirbhavatirobhavadharmakesu rupadisv anugatah pratyabhijñayate. pratyabhijanimo hi vayam agnisamyogapracyavitapracyarupam upajatarupantaram so[690]'yam ghata iti ghatam. na ca tadatyantabhede ghatate sthityutpattivinasanam ekatrapatat. ato 'sti dharmebhyo bhinnam tesv anugatam, dharmirupam yadvasad evam vibhaga iti. api catyantabhedapakse dharmagrahanam antarena dharmi na jñayetaiva. drsyate ca dharmagrahanat prag eva santam asadau dharmijñanam ity aha -- yatra veti. atah siddham asti dharmi dharmas ca tadanatirekino jatyadaya iti || 152 ||

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[690] sa gha

tadvisistabodhe pararupanirupanabhavan napramanyam savikalpakajñanam ity aha -- ata iti || 153 ||

astu vatyantabhedah, tathapi na mithyety aha -- yasyapiti dvayena. ayam abhiprayah -- nanyarupasamvedyatamatrena mithyatvam, kin tu punar anyathasamvedanena. badhakapratyayeneti yavat. iha ca sarvesam sarvada ca tadrupa buddhir iti bhavanaya iva dhatvarthavisistabodho na mithyeti || 155 ||

nanv evam kayacaksur gocaro dharmi bhidyate grahakabhedad rupadivat. tani va tadvad eva saty api grahakabhede na bhidyeran anekendriyagrahyam ekam[691]sad{1,266}drstam sattvam iti cet, na. vikalparupasyendriyenagrahanat. api cendriyanam sankirnavisayatve 'ksanekatvavaiyarthyam api. ekam eva hi tadendriyam nanavisayan paricchetsyatiti kim indriyabhedena. tad uktam -

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[691] kam sattva (ga)

naikam rupadyabhedo va drstam cen nendriyena tat | aksanekatvavaiyarthyam svarthe bhinne 'pi saktimat || ps 1.21c-22d (cf. nr 131,27-28)
iti, atraha -- na caneketi. yat tavad uktam grahakabhedad bheda iti. tad ayuktam, bhinnasarirasthacaksur grahyasyabhinnatvena hetor anaikantikatvad iti || 156 ||

yadi tu caksustvenaikatvad indriyabheda eva tatra nastity ucyate, tad ihapindriyatvena samanam. ato buddhibhedanibandhana eva bhedo na grahakabhedanibandhana ity abhiprayenaha -- jatyabhedad iti. ata eva

bhinnendriyagrahyapi satta ekabuddhivisayataya na bhidyata ity aha -- tulyeti. sarvendriyair hi sattagunatvayor jñanam iti bhavah || 157 ||

rupadyabhedo veti yad uktam tatraha -- buddhibhedad iti. siddhasadhanatvam va dvayor api prayogayor ity aha -- eketi. sadrupena rupadinam ekatvam rupadirupena ca dharmino nanatvam ity arthah || 158 ||

aksanekatvavaiyarthye pariharam aha -- kvacic ceti. na kvacid dharmini tvakcaksusoh sankaro drsta ity ekam evaksam yuktam ity arthah. atra karanam aha -- dardhyeti. yadi hi sankaradarsanad ekatvam asriyate, taddardhyadaurbalyabhedena vyavastha nopapadyeta. drdhe hi caksusi durbale ca srotre rupam upalabhyate. evam balavati{1,267}srotre durbale ca caksusy api sabdah sruyate. seyam caksus srotrayor visayavyavastha naksaikatve ghatata iti || 159 ||

nanv iyam vyavasthanupapannaiva, sarvatraiva prasangat. yadi hindriyantaram indriyantaravisaye na pravartate, kvacid api na pravarteta. pravrttau vavyavasthaya sarvatraiva pravarteta atikramadarsanad ata aha -- yatha hiti dvayena. nedam adrstantam paksikriyate yat kvacid vyavastha kvacit sankara iti. sankiryate hi manascaksuradibhih rupadibodhe. sukhadisamvedane ca vyavatisthate. atah karyadarsananusarinau vyavasthasankarau nanupapannau. na tv ekatra vyavasthadarsanat sarvatraiva sankaro nirvartate. kvacid va drsta iti sarvatraiva prasajatiti || [160] ||

kim punar anayor vyavasthasankarayor manasah karanam ata aha -- srotrader iti. upahatasrotradir api sabdadi smarati ity ata antare smrtisukhadav anyanirapeksam, vartamanam ca rupadi na janati. atas tatra bahihkaranapeksam manah.[692]atah kvacit sankarah kvacic casankara iti vyavastha sidhyatiti || 162 ||

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[692] nah kva (ka)

evam karyavyavasthaya vyavasthasankarau pratipadyedanim aksaikatve dosam aha -- ekam iti. nanv ekatve 'pi saktibhedad vyavastha setsyati, ata ekam eva sarvasariravyapi tvagindriyam kalpyatam, saktayas tasya dehabhagesu bhinna bhavantu kim indriyabhedenata aha -- kalpyata iti. saktibhedo va kalpyate indriyabhedo va. ko visesah. nanv indriyakalpanayam{1,268}saktimadbhedo 'py aparah kalpaniya iti gauravam. astu va pramanavanty adrstani kalpyani subahuny api, santi dehesu prthivyadibhutabhagah klptagandhadiprakasanasaktayas ceti varnitam. yat tu sakalasariravyapina ekasyaiva vayaviyasya tvagindriyasya rupadiprakasanasaktikalpanam tadatyantaparidrstam apramanakam iti bhavah. indriyam bhaved iti. indriyasthane saktih kalpaniyataya nipated ity arthah || 163 ||

evam dardhyadaurbalyabhedena karyavyavastham

pratipadyaksanekatvam samarthitam. idanim vyavasthanasrayane dosam aha -- srnuyad iti. yadi nendriyani vyavasthitavisayani bhaveyuh, badhiro 'pi caksusman sabdam srnuyat. caksuso 'pi tadvisayavyaparat. ato naikatra sankaradarsanena sarvatra tatkalpana karya. tad idam dardhyadaurbalyabhedenety asyaiva vyatirekapradarsanam. vyavastha tavad drsyate. yadi tu sarvatraiva sankarah syad ayam dosah syad iti. manasa idanim yatha hi manasa ity anena nidarsitayor[693]vyavasthasankarayor uktayor vyatireke dosam darsayisyan sankaravyatireke tavad aha -- manaso veti. ayam arthah -- yadi mano bahirvisayavedane svatantram bhavet, tatrapy ayam eva dosah badhirah sabdam srnuyad iti. tasyapi manaso bhavat. ayam ca vartamanasya cajñanad ity anena yo bahirvisayavedane manasah sankaro darsitah tasya vyatireka iti || 164 ||

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[693] tasya vyava (ka)

antarvisayavedane ca yanmanasah svatantryam uktam tadvyatireke dosam aha -- na smared iti. yadi hy antare 'pi bahirvisayavedanavanmano bahyapeksam bhaved, badhirah sabdam na smaret srotrabhavat. athasaty api karane{1,269}smrtih syad, evam eva vartamanopalabdhir api bhavet. ayam ca srotrader upaghate 'pity anenoktaya antaresu manaso vyavasthaya vyatireka iti || 165 ||

paratantram bahirvisayavedane mana ity uktam. kim punah karanam bahyabodhe mano vyapriyata iti. santi caksuradiny eva tatra karanani ata aha -- smrtis ceti velayamantena. ayam abhiprayah -- evamvadina[694]mana evaksipyate. tatra caitad eva tavad vaktavyam. atmendriyarthasannikarse jñanasyabhavo bhavas[695]ca manaso lingam iti. asti khalv atma. sannikrsyate ca nanarthair nayanam tejah. kiñcid eva tu jñayate na sarvam. tat kasya hetoh karanavaikalyena karyapratibandho drstah yatha satsu tantusu pato notpadyate tantusamyoganam abhavat. evam ihapy asti tadanyad jñanakaranam yasminn avyapriyamane na jñanam utpadyate vyapriyamane ca bhavati. tac ca mana ity ucyate. api ca srotradibhih sabdadyupalabdhikale yadi mano na vyapriyate, katham uttarakalam smaranam upapadyeta. mano hi smrtyutpattau karanam. tad yadi sabdadyupalabdhivelayam mano vyaprtam bhavati, tatah purvam asav artho manasa prakasita iti parastad api smaryata ity upapannam bhavati. bahyendriyamatrakaranake tu purvajñane tesam smrtisamavaye vyaparabhavat smrtir na syat. na hy akaranika jñanotpattih sambhavati. ato 'sti bahirvisayabodhe manovyaparah. sukhadisamvedanam casattve manaso nopapadyeteti. api casattve manaso yad idam purvanubhutanam sarvesam asmaranam tannopapadyate. kiñcid eva tu kadacit kascit smaratiti drsyate. tad evam upapadyate yady asti kiñcid antahkaranam, tadatmasamyogavisesena hi tada smrtir vyavatisthate. na ca samskarodbodhanudbodhakrta vyavastha. anugrahako hi karananam samskarah na svatantrah karanam.

itaratha tu sa evantahkaranam apadyetety aha -- na ceti || 166 ||

_____notes_____

[694] na yadi ma (ga) [695] ve ma (ka)

aha -- setsyaty ayam bahyantahkaranavivekah. karanasadbhava eva tu kim karanam, bodhasvabhavo hi purusah. tadayam anyanirapeksa eva sabdadin{1,270}bhotsyate, ata aha -- bodheti. yadi hy ayam bodha[696]svabhavo 'nyanirapekso budhyate, yugapad eva visvam janiyat. ato 'vasyamasya niyamakani karanany abhyupagantavyaniti || 167 ||

_____notes_____

[696] svarupo 'nya

prakrtav idanim vyavasthasankarau[697]grahyagrahakasaktidvarenopavarnitav upasamharati -- tasmad iti. karyadvarena hi grahyagrahakasaktayah. tabhyo vyavasthasankarasiddhir iti || 168 ||

_____notes_____

[697] rau grahaka (ka)

nanu karyanusarenendriyabhede varnyamane niladibhedabhinnanekadarsanat tadanusarinindriyakalpana na vyavatisthetaiva, ata aha -- caksurupaditi. nanavidham api hi rupam vispharitaksa budhyanta ity avantarabhedam anadrtya rupamatraprakasakam eva caksur iti nisciyate. evam srotre 'pi darsayitavyam. ato nendriyanantyam. caksurupaditi. caksuradibhedo rupadibhedavaseneti. adisabdasya pratyekam abhisambandha iti || 169 ||

sukhagrahanartham idanim vyavasthasankarau samksipya darsayati -- tasmad iti. sparsavaddravyaparimanam murtih. asarvagatadravyaparimanam va, tadvisistani bhumyaptejamsi dravyani dvabhyam darsanasparsanabhyam upalabhyante. rupadipañcakam vaikaikasas caksuradibhih. evam dravyantaragunantarakarmanam jates ca yathadarsanam vyavasthasankarav anusandhatavyav iti || 170 ||

{1,271} evam tavad asti dharmi grahakabhede cabhinnah. jatyadayas ca tadanatirekino dharma iti pararupanirupanabhavan na savikalpakajñananam mithyatvam ity uktam. idanim asabdarupanam eva bhavanam savikalpakajñanesu sabdakarena nirupyamanatvad asti pararupyam iti ye vadanti, tesam matam upanyasyati -- nanv iti. ayam arthah -- yady api jatyadirupo dharmi, tathapi tesam eva sabdatiriktanam abhavat tadrupena vastuni nirupyamane sabdatmanaiva nirupanam apadyate. tatas casabdatmanam sabdatmana nirupane punar api pararupyam apannam iti mrgatrsnadijñanavad eva pañca vikalpa mithya syur iti || 171 ||

pariharati -- na sabdeti. karanam aha -- prag iti. buddhir evatra

sabdakara nastiti bhavah || 172 ||

atra codayati -- nanv iti dvayena. ayam arthah -- kim idam prag sabdad yadrsi buddhir ity ucyate. na hi sabdarthasambandhajñanat prag gotvasuklatvadirupena gavakaradibhavavisaya buddhayo bhavanti. sabdasambandhottarakalam eva tadrupa buddhir utpadyate. tad yadi sabdatirekino jatyadayah santi tesam ca tadrupatvam, tatah prag api sabdasambandhad asabdajño 'pi tadrupam laksayet. na ca laksayati. atah sabdanvayavyatirekanuvidhanac chabdasyaiva tadrupatvam iti nisciyata iti || 174 ||

{1,272} pariharati -- yatheti. yathaiva hi ruparasagandhasparsasabda evaksajayam buddhau vibhakta bhasante vinapi sabdam, evam gotvadijatayo gamanadini karmani prag api sabdan nirvikalpakenapi vilaksanena rupena pratiyanta eva. sambandhagrahanottarakalam tu kevalam samjñasamjñisambandhagrahanam evadhikam naparam kiñcit. yadi tu sabdadayo na santity ucyate, kasyadhyasa iti vaktavyam iti || 175 ||

sidhyaty api sabdatmakata yadi sabdasambhedat prag gotvadayo na pratiyanta eva. na tv etad asti, agrhitasambandhasyapi tadbodhotpadad ity aha -- na ceti || 176 ||

parastad api nabhedopacaro 'stity aha -- srutiti. karanam aha -- vivekad iti. dvabhyam[698]indriyabhyam dvav arthasabdau gamyete ity arthah || 177 ||

_____notes_____

[698] bhyam dva

anyataradharmaniskarsamatre tu sabdasya vyaparah, na svaruparopa ity aha -- ananteti || 178 ||

syad etat -- upayah sabdo 'rthabodhe. upayadharmas copeye 'dhyaropyamana drsta darpanadidharma iva mukhadau, ata aha -- na ceti. anaikantiko hetur iti bhavah || 179 ||

{1,273} atrapare vadanti -- na vayam jatyadin apalapamah. kim tarhi. gaur ayam iti samanadhikaranyena sabdarupanuviddhabodhad rupasamaropam acaksmahe iti. tan pratyaha -- nityam iti. ayam abhiprayah -- yadi sabdarupanuviddha eva sarvada gotvadibodhah rupantaram tu tesam kadacid api na drstam, katham tarhi sabdarupat tadrupabhedasiddhih, asati bhede kutra kim adhyastyata iti || 180 ||

abhedabhyupagame ca pararupyabhavan na savikalpakajñananam mithyatvam ity aha -- yady abheda iti. paramarthike tu svarupabhedabhyupagame 'dhyaropavacoyuktir anarthika. na hy asankirnasvabhavam vastu vastvantaratmana bhrantivarjitair aropayitum sakyate. na ca sarvada sarvesam bhrantih sambhavati, tad etad aha -- bhedas ced iti. ato bhrantyaiveyam adhyasakalpana

tadvadinam ity aha -- bhrantyeti || 181 ||

bhrantau bijam aha -- sabdeneti. grhito hy artho na sabdam antarena nirdestum sakyata iti bhavah. tathapi kim ata aha -- gaur iti. trayanam api vacyavacakajñananam samano nirdesah gaur[699]iti sabdo gaur ity artho gaur iti jñanam iti. vacyam ca sa ca buddhis ca vacyatadbuddhayah. tadvadinam purusanam gaur iti samano nirdesah pratiyata ity arthah || 182 ||

_____notes_____

[699] gor artho (ka)

tathapi kim jatam ata aha -- nirdeseti. ayam arthah -- evam hi srota vikalpayati yato 'yam vakta trisv api samanam sabdam prayunkte, ato{1,274}'syanubhavas trisv api samana eva. tadvac ca svayam api savikalpakajñanaprameyam artham budhyamanas trigocarasya jñanasya vaktrsvarupatam adhyavasyati. yadrsam vaktra pratipannam tadrg eva pratipadyata iti yavat. evam purvapurvavaktranusarenottarottaresam srotrnam nirdesasadharanyad adhyasabhrama iti || 183 ||

yadi nirdesasadharanyad bhrantih, arthadhyasa eva kim na sabdabuddhyoh pratipadyate. samanam hi bhrantibijam ata aha -- bhrantiti. upayo hy arthasya jadatmanah svayam aprakasasya matisruti. upayapurvika copeyasthitir iti tatpurvam artham budhyamanas tadadhyasam manyante. srutis ca sruyata iti sabdo 'bhidhiyate. matyadhyasas ca purvam anupaksipto 'pi kaiscid asritah. sa ca sabdadhyasanirakaranenaiva tulyanyayataya nirakrto bhavisyatity upanyastah. evam bauddhagandhivaiyakarana manyante -- jatyadir artho vyatirekavyatirekavikalpadurikrtanirupanah.[700]sunyankurajanma dau tu bahya[701]sambhavad asakyo 'bhyupagantum, ato jñanakara evartha iti. tad api jñanat prag evartharupopalambhat taddvarenaiva jñanavadharanan nirakrtam veditavyam. vikalpapariharas tv akrtigranthe vaksyate. sunyadau tu bahyarthasambhavo niralambanavada iti || 184 ||

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[700] rakaranah (ka) [701] hyarthasam (ga)

nipunam tu cintayatam trisv api vilaksana buddhir upajayata ity aha -- gotva iti. ubhayor jñanam anakaram anumiyata ity arthah || 185 ||

ayam aparah sabdadhyase dosa ity aha -- yadi ceti. sabdena sahabhedarupenety arthah. aksadau sabde 'dhyasyamane sabdaikatvat tadrupatvac carthasya devanader ekatvam prasajyata iti || 186 ||

{1,275} nanv asty evanaksanivrttya trisv apy ekatvam, na. sabdat praganavagateh. agrhitasambandhasya ca sabdasyapratyayakatvat. tad

etad asankaya sahaha -- syad iti. adhyasavadi svabhiprayena codayati -- gavadisv iti. itaras ca[702]svamatatvenottaram aha -- neti. karanam aha -- eketi. drsyate hi prag eva sabdan nirvikalpakenapy ekam rupam anugatam iti prag evoktam iti || 187 ||

_____notes_____

[702] vastutve (ga)

vibhitakadisu naikarupanugamo 'stity aha -- traya iti. sabda evatra sadharano gavadijatisabdavilaksano nartha iti || 188 ||

kim punar atrapy ekasabdavacyataya sabaleyadivadekadharmanvayo nesyate. ata aha -- paraspareti. ayam ca viviktakrtibodho 'dhyasapakse na yuktah. sabdarupasyavibhagad ity aha -- tadadhyasa iti || 189 ||

nanu na varnah sabdah. kim tarhi. sphotah. tad iha bhinnarthapratyayavaseya eva bhinnah sphota ity asankate -- bhinnah syur iti. tatra pariharam aha -- neti. karanam aha -- artha iti. samsayo hy artha uccarite sabde bhavati. sa sabdabhede na bhaved iti bhavah. yadi samsayah tatah kim ata aha -- na samanyad iti. samanyadarsananibandhano hi samsayah. sa sabdabhede 'nupapanna iti. sabdasadrsyat tarhi samsayo bhavisyatity ata aha -- rupabheda iti. ayam abhiprayah -- na varnatiriktah padasphoto 'stiti vaksyamah. varna eva hi padam, te cabhinnarupah pratiyanta iti || 190 ||

{1,276} durbhanah sabdabheda iti dusanantaram aha -- bhavatyadav iti || 191 ||

ayam caparo dosa ity aha -- sabdeti kathamantena. abhinna hi sabdasya nispannarupata namakhyatayor iti. idam ca nopapadyata ity aha -- katham ceti. kah punar murto 'rthah. na tavaj jatih amurtatvat. vyaktis tv adhyasavadibhir api napalapitaiva. sa ca murtaiveti. ko dosah. satyam. idam tu parinamavivartavadinah pratyuktam. parinamavadino hi vag evarthatmana parinamatiti manyante, ta upalabhyante. katham amurtasya murtah parinamah. murtanam hi mrdadinam murto ghatadiparinamo bhavatiti yuktam. evam vivartavade 'pi vacyam. murtam hi mukham adarse vivrttam yuktam yad murtam upalabhyate. amurtavivarte tu katham murtanirbhasa buddhir iti || 192 ||

tatha yac cedam gavasvadayo jatisabdah sukladayo gunasabda iti vibhajyante, tad api vacyarupanapeksane nopapadyata ity aha -- gavasveti ||

visesanavisesyabhavo 'pi bahyarthanapeksaya na vyavatisthata ity aha -- vrksaplaksaditi || 194 ||

samanadhikaranyam ca nilotpaladisu sabdabuddhyor ivarthabuddhyor api nadhyasa upapanna ity aha -- samanadhikaranyam iti. api

ca{1,277}ekatropasamhrte buddhi samanadhikarane bhavatah. tad ihadhyasavadinam kutraikatropasamharo vacyah. na tavad asadharane, tasyapi kalpaniyatvad ity aha -- ekatreti. asmanmate tu vacyabhaganupravesadvarenasty ekatropasamhara iti vivecaniyam iti || 195 ||

yadi tv asadharana eva vastutvasamanyagocara upasamhara isyate, tatah sarvesam eva gavasvadisabdanam vastugocaratvavisesat samanadhikaranyam prapnotity aha -- vastumatra iti. iha vastutvabhyupagamam anapadyaiva varttikakrta dosabahulyad atiprasango 'bhihita iti || 196 ||

abhyupagamyapy asadharanopasamharam vyaktyanantyan nilopalapadaprayogo na syat, drsyate casav iti dusanantaram aha -- na ceti || 197 ||

na canekanilotpalavyaktisadharani nilotpalatvajatir bhavadbhir isyate yatra sabdo vartetety aha -- na ceti. na kevalam nesyate, yuktis ca tadabhyupagame na bhavatity aha -- sabdarthayor iti. dvau hy atra nilotpalasabdav adhyasyete. atah srutasabdabhaganugatau dvav eva sabdadhyasarupav arthau gamyete. na hi sabdadvayadhyase pratyayyaikatvam sambhavatiti || 198 ||

yadi sahaprayogamatrat samanadhikaranyam ity ucyate, sa tarhi paryayasabdayor api kadacid avyutpannabodharthe prayogo drsta iti tayor api samanadhikaranyam syad ity aha -- sabdadvayasyeti || 199 ||

{1,278} api ca nanavagatasambandham padam pratyayayati. na canavagate 'rthe sambandho 'nubhavitum sakyate. tad ihadhyasavade sambandhanubhavavelayam kidrso 'rthah pratyetavya iti vacyam ity aha -- na ceti. na kenacid rupena pratyetum sakyata iti bhavah || 200 ||

kim iti na sakyate, ata aha -- tadanim iti. sabdarupo hy arthah. na cavyutpannas tadrupyavadharane samarthah. tad ihadhyasat sambandhabuddhih tatas cadhyasa iti tatretaretarasrayam iti bhavah. asadharanena ca sambandhagrahanam nasankanniyam eva, pindantare 'prayogaprasangad ity aha -- na ceti || 201 ||

tad idanim sambandhanapeksasyaiva sabdasyatmadhyasasaktatvam balad apatitam, tatra ca prathamasravino 'pi tadruparthabodhaprasanga ity aha -- tatreti ||

na ca vakyam tavapi sabdo nityam arthena sambaddhah tat kimarthe smaranam nadadhatiti. mama hy asti vacyam vyatiriktam tad, yena vacyavacakasambandho 'vagatah sa sabdadarsanad artham smarati. yas tv asyedam vacyam iti na janati na tasyarthasmaranam iti nanupapannam kiñcid ity aha -- mameti. bhavatas tu vacakarupatiriktavacyarupabhavat prathamasravane 'py adhyastarupata syad iti purvena sambandha ity aha -- bhavata iti || 203 ||

na tv etad astiti vyatirekena darsayati -- yatheti || 204 ||

{1,279} yatas ca grhitasabdo 'pi nartham pratipadyate, tato naiva vacakadhinam vacyam ity aha -- tasmad iti. pramanantaravagatartharupasmarakatvat tu sruter eva tatparatantryam yuktam ity aha -- smarakatvad iti || 205 ||

upasamharati -- teneti || 206 ||

pravrttinivrttyupadesesu kuryad na kuryad ity evamadisu sabdasyatadatmakatvat tadatmakarthabodho 'nupapanna ity aha -- pravrttav iti || 207 ||

paryayasabdesu ca sabdabhedad artha(?bhedopa/bheda)pattir ity aha -- karahastaditi || 208 ||

api cayam adhyasah sadrsyad va bhavati suktav iva rajatasya, uparagad va manav iva japarunimnah. na caitad ubhayam api sabdadhyase sambhavati. durasthenanuragasambhavat sadrsyanavagates ceti. tad etad aha -- atmadhyasa iti sardhena. yad api vivartavadinam pratyavasthanam durastham api candradi jale vivarta(?m u/u)palabhyate, tadvacchabdo 'pi pratyesyata iti. tad ayuktam. arupasya pratibimbasambhavad ity aha -- durastheti || 210 ||

{1,280} nanu yad idam uktam durasthatvac chabdenanurago na sambhavatiti. tad ayuktam. vaibhavena sabdasya sarvatra sannidhanad ata aha -- sabdeti || 211 ||

kiñcayam anuragah samanendriyagrahyenaiva drstah yatha caksusasya maner arunimna caksusenaiva. na hi tvaca sphatike 'nubhuyamane caksuso 'runima tam anurañjayati. evam srautrah sabdo na caksusam artham anurañjayitum saknotity aha -- na ceti || 292 ||

evam tavad asabdatmanah sabdatmakataya vedane pararupyaprasañjanena yat savikalpakajñananam mithyatvam uktam tannirakrtam. adhyasavadinam tu savikalpakajñanamithyatvenanumanadinam pramanyam durlabham ity aha -- anumaneti. na kevalam anumanadinam pramanyam na sidhyati, sarvanirupananam eva tu vikalpadhinatvat sarvalokavedavyavaharocchedaprasanga ity aha -- nirupanasyeti. nirupanam nirnaya iti || 213 ||

nanu sarvam mithyaiva vaco 'tiriktam vanmayatvad visvasya, tad yatha sankuna sarvani parnani santrnnany evamonkarena sarva vak santrnna onkara evedam sarvam vag eva visva bhuvanani jajñire iti sruteh. ata aha -- tathastv iti. sarvamithyatve pratijñaya eva mithyatvad na sarvamithyatvam sidhyatiti || 214 ||

{1,281} api cayam adhyasaparanamna bahyapalapah. bahyapalapo mahayanikah paksah. sa ca sunyavadottarenaiva nirakarya ity aha -- sunyavadeti. buddhigrahanam buddhyadhyasanirakaranartham.

idam ca prag api vyakhyatam iti || 215 ||

prakaranartham upasamharati -- tasmad iti. bhinnaikatvadibuddhibhir iti. anugatavyavrttibuddhibhir ity arthah || 216 ||

evam tavat pramanantarapratipannarthagocarah sabdah na tat tantram artharupam ity uktam. idanim tu yady api sabdopayako 'rtho 'sati sabde navagamyate, tathapi na tasya svarupanaso bhavati. na hi caksurader abhave rupadipañcakam na pratiyata iti tad asad bhavati. tad etad aha -- sabdabhyupayaka iti dvayena. iha copayapeksatvenasattvam nirakrtam, na hi dipendriyadinam ity atra hetor anaikantikatvam uktam iti viveka iti || 217-218 ||

nanv astu sabdatiriktam artharupam. tat tu sambandhagrahanat prak sabdakarena navagatam. uttarakalam tu tadakaram avagamyata ity atadakarasya tadakarapratiter mithyatvam ata aha -- sambandhasyeti. nityo hi vacyavacakasambandha iti purvam api tacchabdavacyasaktir asid eva. parastat tv abhivyakta.{1,282}etavac ca tadanim api sabdakaratvam na tadatmata. ato natadakaram tadakarataya gamyata iti kuto bhrantih. sabdasambandhamatrena cedam sabdakaratvam ucyate. na tu sabdatmakataya, nityam yadi ca gotvadity atra sabdatmakatvam angikrtya bhrantitvam nirakrtam iti vivekah. arupata asabdarupatety arthah. katham punar idam avagamyate sambandhagrahanat prag api tadrupam asid iti, atraha -- yugapad iti. na hi yugapad eva sarve sabdasambhinnam artham budhyante. yadaiva hy eko 'sabdakaram artham pratyeti, tadaiva vyutpanno gaur ayam iti vikalpayati. ato natadrupasya tadrupataya grahanam iti || 219 ||

atra codayati -- tadakara iti.

yathaiva hy atadakaro na sarvair avagamyate |

tadakaro 'pi na tatha sarvair iti katham tatha ||

iti. pariharati -- dvaye satiti. pariksasvarupam darsayati -- kin nv iti || 220 ||

nirnayam aha -- sadasadbhavayor iti. tadakaratvam asti nasti ceti nopapadyate, vidyamanasya tu saktyasaktibhedad upalambhanupalambhau yuktau. saktisadasadbhavav api tadadharabhedad upapannav eveti vidyamanaiva tadakarata asaktair nanubhuyata iti nirnaya iti || 221 ||

atraiva drstantam aha -- yatheti. rupasya grahane grahitrbhedat saktasaktatvam yathety arthah. etac ca sambandhaparihare 'bhidhasyata ity aha -- ityabhidhasyata iti. itir idam arthe. saktasaktatve vibhajate -- teneti. yeneyam{1,283}saktito vyavasthopapattimati tena sabdopayakasya grahituh sabdakara dhirnetarasyeti vivekah || 222 ||

atra codayati -- devadattaditi. tusabdah purvoktanivrttau. nityas tu syad itivat. yad etad uktam prag api sabdakara evasav artha iti tadavyapakam, devadattadinam kalpanasvasambhavat, tatra hy adiman sambandhah. artho 'pi devadattadir anityah. atah purvaparayoh

kotyoh prasamkhyanat tadrupyam sabdarupatvam anityam. ato 'vasyam eva tatratadakaram tadakarataya kalpyata iti mithyatvam iti || 223 ||

pariharati -- tatrapiti. devadattasabdo 'pi deva enam deyasurityasisa labdham artham nijayaiva saktya vadati. evam caitradisabda api naksatragrahadinimitta gavasvadisabdavannityasambandha eveti tadvad eva natadakarata tadrupapratyayam pratiti devair datto yo 'rthah sa tasyarthah atas tadartharupapratyayam prati grahyagrahakayor vacyavacakayor autpattiky eva saktih, niyogamatram tu yadabhinave pinde tadanityam. na ca tadanityataya sabdarthasambandhasyanityata bhavati. sabdasyatadarthatvad iti || 224 ||

yatra tarhi pinde niyogavasad eva devadattadisabda a(?na)nvartha evam vartante. ditthadisabdas canugamasunyah tatra katham satyatvam, tatra hi sabdatmanaivartho vikalpyate na tv arthasamavayi kiñcid visesanam asti. saiva ca namakalpanety ucyate. anvarthatve tu yathasambhavam karmadikalpanaiva darsayitavya. atah punar api namakalpanam mithyety apatitam tad ihaikesam matenabhyupagamenaivottaram aha -- tatreti || 225 ||

{1,284} svamatena pariharam aha -- yada tv iti. satyam atadrupa evasau pindah parastad api na sabdakarenavasiyate. kin tu tadavasthaiva samjña, yadrso 'sav arthah purvam avagatas tadrsasyaiva tasya smarane hetuh. ato nanyad anyakarena pratipannam iti kuto mithyatvam. katham tu namakalpanayam dittho 'yam iti samanadhikaranyabuddhih. arthasamavayina hi visesanena nilotpaladisu samanadhikaranyam drstam. ekantabhinnagocarayos tu sabdarthabuddhyoh katham samanadhikaranyam iti vaktavyam. ato bhrantir eveyam. maivam. uktam hi -- natra sabdakaram vastu cakastiti. dittho 'yam iti nayam arthah ditthasabdatmako 'yam iti. na hiyam idrsi pratipattir iti. api tarhi dittha iti namasyeti. ato na namakalpana bhrantir iti || 226 ||

anyan matam - prag api namaniyogan namakaragrahyasaktir arthasyasid iti. atyantasatya gaganakusumavad bhavayitum asakyatvat. niyoge tu krte 'sau saktir abhivyajyate param. atah prag api tadrupasadbhave 'sti pramanam iti na pararupyam, tad etad aha -- niyogad iti || 227 ||

etad eva prapañcayati -- sarvakareti. asti hi sarvasabdaparicchedya[703]tasaktir arthasya. yatra hi ditthadavitthayor anyatamah sabdo niyujyate sa eva tam gamayati. sabdo 'pi sarvakararthavijñanasamartha eva yatraiva niyujyate tam eva gamayati. tad evam aniyamaprasaktau niyamamatram niyoktra pitradina kriyata iti || 228 ||

_____notes_____

[703] dyasa (ga)

{1,285} evam tavat sarvaprakaram pararupyayuktir utsarita. idanim smrtisankarenapramanyasambhavanam varayati -- tatreti sardhena. sabdarthasambandham smarato 'pi va pramatur ya buddhir bhavati nasav apratyaksam, caksusa sannikrste 'rthe ya buddhir bhavati sa pratyaksam tadanim api caksussannikarso 'nuparata eva. evam sa evayam gaur iti purvagrhitanusandhanad api jayamana neyam apratyaksam, pratyaksakaranasya caksuso 'nuparatatvat. tad atra sabdarthasambandhasmaranapurvagrhitanusandhanabhyam pratyaksatvam na varyata iti pratijñatah (?)parastad upapadayisyata iti. na catra tenendriyarthasambandha ity anena gatarthatvam tatra smarann api svadharmena vikalpayannarah pratyaksavan iti pratijñatam kevalam, na tupapaditam. atra sabdadhyasanirasaparyantena sandarbhena svadharmavikalpah prasadhitah. idanim tu smarann apity asyarthah prapañcyate. tena tad grahanakavakyam. uttaras tu tatprapañca ty anavadyam. idam canavahitanam cittam anurañjayati netaresam iti. katham punah smrtisambhedenapramanyam ata aha -- vivikta eveti || 230 ||

vivekam eva darsayati -- smaryete iti. sabdasambandhau hi smaryete atas tav apratyaksau na tv arthasya pratyaksata varayitum sakyata iti || 231 ||

nanv artho hi purvagrhita eva grhyate. sa evayam iti ca pratisandhiyate. atah katham pratyakso bhavisyatity ata aha -- grhitam apiti. vyatirekena adhikyenety arthah || 232 ||

{1,286} adhikyam eva darsayati -- vyaktiti. purvam hi vyaktyantare jatir avagata idanim vyaktyantare 'vagamyate. tatha purvedyur avagata aparedyur avagamyate nirvikalpakaksane 'vagata savikalpakaksane 'vagamyata ity adhikaparicchedyabhavad asti miter avasarah. kalas ca yadindriyasambandharthagocaro 'vagamyate tadindriyajanmanaiva pratyaksenavagamyata iti tatsambandhasya pratyaksatvam upapannam iti. tadapratyaksavadinam tu ciraksipradipratyaya analambanah syuh. nanu ta eva kalasya lingam astu visayas tv amisam abhidhatavyah. yadi dravyadayah, na, tat svarupamatre 'nutpadat, tadgocaratve kalanumanasambhavat. svamsaparyavasanasya ca vijñanavade nirakarisyamanatvad na svamsalambanatvam. ato yad amisam alambana (?sa/tat) pratyaksad avasiyata eva. kaleti. adisabdenavasthabhedo grhyata iti. nanu na kevalam adhikam gamyate kin tu pragavagatam apiti katham pramanyam ata aha -- yah purveti. savilapake hi sabdarthasvarupasambandhakalasambandhah prathante. tatra sabdadir amso 'smrtivisaya iti ma nama pramanavisayo bhavatu. idanin tani tu vastunah satta na purvam avadhrtety asti tatra pramanavasara iti sthitam pramanyam indriyavyaparanuvidhanac ca pratyaksatvam iti. ekam cedam purvavijñanajanitasamskarapratyutpannendriyadikaranakam grahanasmaranatmakam pratyabhijñanabhidhanam pramanam iti veditavyam iti || 233 ||

nanv idam bhavaty adhikavisayam, smaranottarakalam bhavat katham

pratyaksam. na hi nirvikalpasya pratyaksasyaisa dharmo drstah.
ata aha -- na hiti. na hi smaranat pragbhavita pratyaksalaksanam.
api tarhindriyajatvam. tac catrapy avisistam iti bhavah || 234 ||

{1,287} yadi smaranenendriyapravrttir eva varyate tada dusyate. tatas
taduttarakalam jayamanam savikalpakam pratyaksam bhaved api. na tv
etad astity aha -- na ceti || 235 ||

yatah smrtya nendriyam virudhyate na va dusyate. tena
pragurdhvam va smrter yad indriyarthasambandhad jñanam jayate
sarvam tat pratyaksam abhyupagantavyam ity aha -- teneti || 236 ||

nanu viditasabdarthasambadhah satyevendriyarthasambandhe kecid eva tam
artham jatyadina vikalpayanti napare. atas tavatsamagrikasyaiva
kasyacid abhavad apratibandhakakaranavisesa bhrantir eva
savikalpakapratyaya ity ata aha -- vimanaska iti dvayena. ayam abhiprayah
-- na vyutpattindriyasamprayogamatrajam jñanam savikalpakam, tad api
sarvasadharanam manahpranidhanady apeksate. ato yadi nama
kasyacid vimanaskasya durasuksmasadrsyadivisayadosad
vyamudhasya namuko 'yam iti visadataram avabhaso bhavati, naitavata
kusalasya suksmasadrsyadivivekacaturasyapi vibhramena bhavitavyam
iti yuktam iti || 238 ||

atraiva drstantam aha -- yatha sadjaditi dvayena.
tatsamskrteti. sadjadyabhyasasamskrtety arthah || 240 ||

{1,288} yatha sadjadisv akusalasyapi viviktakarabodho bhavati vina
sadjadisabdaprayogam, evam gotvadyaviditasmrtasabdair viviktam
upalabhyata evety aha -- te hiti || 241 ||

nanajatigunadisankirnam tu tadasabdajñasya
vijatiyapindaviviktam avabhasate. sabdasmaranasamskrtanam tu
pindaviviktajatyadimatram nirbhasata ity aha -- sankirnam iti
|| 242 ||

yata eva smaranatantra vikalpah, ato yada yacchabdasmaranamavirasti
tenaiva tada vastu vikalpyate. yatha caksusmadadina rupadi
netarena, caksusmatapi badhirena rupamatram na sabdah
anupayatvad iti. tad etat sarvam aha -- yatheti dvayena. vivekahetunam.
sabdanam ity arthah || 244 ||

atah siddham savikalpakam api pratyaksam. yavat tu vivekopaya na
sabda buddha bhavanti tavannirvikalpakam na tu tad evety aha -- teneti
|| 245 ||

{1,289} ato yat kalpanapi svasamvittav ista narthe vikalpanad iti
bauddhair uktam tat paradharmavikalpe 'numanyamahe na
svadharmajatyadivikalpanesv ity aha -- tasmad iti || 246 ||

ato lingalingisamanyayos tatsambandhasya ca
savikalpakapratyaksavedyatvad upapannam anumanadinam
pratyaksapurvakatvam ity aha -- pratyaksatvam iti ||

kim punah prayasyata savikalpakasya pratyaksatvam sadhyate. nirvikalpakadvarenapi bauddhadinam ivanumanadivyavaharo ghatisyate ata aha -- sarvam ceti. yatha na nirvikalpakapurvakam anumanadyatmanam labhate, tadanumane 'bhidhasyata iti || 248 ||

atra codayati -- nanv evam iti. yadindriyavyaparanuparamamatraj jatyadivikalpanam pratyaksatvam, evam tarhi vispharitakso durad usno 'yam iti vahnim vikalpayati. tad api pratyaksam apadyate indriyavyaparaviramad iti || 249 ||

pariharati -- pratyasanneti. ayam abhiprayah -- agnisamvedana eva tatrendriyavyapara upaksinah. agnitvad eva vyaptibalenanumanikosnavikalpo jayate. gotve tu nendriyavyaparatah pratyasannam arthantaram pratyaksatvena{1,290}sammatam kiñcid asti yena tad eva pratyaksam netarad ity ucyate. ato gotvam eva pratyaksam iti || 250 ||

yad api tatrapi durad gomahisadisamsaye sabdavisesadina gotvadiniscayo bhavati, so 'ksasambandha anumanika eva na tu pratyaksa ity aha -- tatreti || 251 ||

api ca samvitparahatam evaradusnavikalpasya pratyaksatvam. aparoksa hi buddhih pratyaksam, tad yada sparsendriyenosnam anubhuyate tada tv aparoksakara buddhir iti bhavati pratyaksam, caksusa vahnau prakasite bhavanti paroksavabhasitvan na pratyaksam ity aha -- sparsaneneti || 252 ||

atah svendriyanusarenaiva pratyaksata. indriyantaram tv asatkalpam evety aha -- tasmad iti || 253 ||

katham punah samanajanmanor usnagnivikalpayor ekam pratyaksam itarac canumanikam, evam hi pratyaksam laksayatalaukikam eva pratyaksam laksitam bhaved ata aha -- evam iti. nedam alaukikam yatra hy aparoksavabhasabuddhih tat pratyaksam iti laksanad vinapi laukika manyante. aksasambandho 'pi{1,291}caparoksavabhasaupayikatayaiva laksanakarair api pratyaksalaksanatvenasriyate na svarupena. ato yatragnavaksasambandhaphalam aparoksavabhasitvam anusriyate tasya pratyaksata netarasyeti siddham || 254 ||

ity upadhyayasucaritamisrakrtau kasikatikayam

pratyaksasutram samaptam

subham bhuyat

part ii 05autpattikasutra

{2,1} atra bhasyakarena pratyaksadyanimittatve pratipadite saduplambhakapramanapratyastama(?ya/yad abha)vaprameyatam dharmasyasankya tannirakaranaparatayautpattikasutram avataritam abhavo 'pi nasti yatah autpattikas tu sabdasyarthena sambandhas tasya

jñanam upadeso 'vyatirekas carthe 'nupalabdhe tatpramanam badarayanasyanapeksatvat iti. tac ca codanaivety avadharanam caksipati -- pratyaksadav iti. ayam arthah -- bhavagocaranikhilapramanabhave hy abhavah pramanam. na ceha tatha, lokaprasiddher evabhavat. na ca sa na pramanam, brahmanadivarnavivekasya tadadhinatvat. itaratha tadabhavat. na khalu sunipunam api vilokayamana vayam ksatriyadivilaksanam brahmanasabdavacyam pindanugatam aparam rupam aparoksam iksamahe. tadavasyam varnavivekaya lokaprasiddhih svatantra pramanam astheya. api ca sakalasabdarthavadharanam eva tadayattam, tam antarena pramanantarasambhavat. ato nisiddhe 'pi pratyaksadau nabhavasa(nka). na ca codanaivety avadharanopapattir iti || 1 ||

{2,2} prasiddhim eva darsayati -- dharmiketi hyantena. anugrahakarini hi laukika dharmikasabdam prayuñjana drsyante. pidakarini cadha(rmikasabdam). yas ca dharmam acarati sa dharmikah. tad yady anugraho dharmah tad evam upapadyate nanyatheti. etad eva bhagavato vyasasyapy abhimatam iti darsayati -- tatheti prayojanamantena. nir(visaya)prayogasambhavat tadvisayam idama pratinirdisati. tad ayam arthah -- visistavisaye punyapapapadadvaye acandalam manusyanam vidyamane tenaiva dharmadharmapramitisiddher anarthakam sastram iti. nanv evam punyapapapramanakau dharmadharmav uktau, na lokapramana(kau). naivam. tatprayogasyaiva lokayattatvat. tasmad ayam anupalambha iti || 3 ||

evam aksipya samadadhati -- nirmuletityantena. ayam arthah -- prasiddhir hi prajñanam. tac ca (jña)nadradhima. na ca nirmulam jñanam atmanam labhate prag eva jñanadradhima. tad evam nirmulayah prasiddher abhavat kutah sa pravrtteti pramanair anvisyata iti. nanu ca karyadradhimna mulam kalpayisyate, smrtidradhimneva srutir ata aha -- pratyaksaditi. satyam. samula prasiddhih pratyaksadimulataya pratyaksasutre nivarita codana (mulam) bhavisyaty eveti || 4 ||

nanu sannikrstarthagocaram eva sarvam pramanam. atah prasiddheh pramanantaragocararthatvam gunah na dosaya, ata aha -- na ceti. na ca pratyaksadini parityajya loko nama pramanagane pramanam upasamkhyayate. varnavivekasambandhavadharanayos tu pratyaksadipramanatvam vanasambandhapariharayor abhidhasyama iti.{2,3}api ca bhaved api prasiddhih pramanam, yadi vyavasthitaiva prasiddhih syat. sa tv avyavasthita. tatha hi -- samsaramocaka nama nastika bahyahimsam eva dharmam ahuh. anye tu tapah (?pra/pra)japatyadi pidatmakatvat parapidavat adharma.....stu vidhinisedhapramanakau tadviparitau dharmadharmau sangirante(?.) tad evam mleccharyanam parasparaviganan na lokaprasiddhatvam dharmadharmayor upapadyata ity aha -- samsareti sardhena || 6 ||

nanv anumanabhasasankarena pramanam apramanibhavati. na hi

pratyaksabhasasankarat pratyaksam apramanam bhavati. atha tatra karanadosasadasadbhavanibandhanah pramanatadabhasavivekah, so 'trapy avisistah. atrapi smrtikarair vivekopayo darsita eva. acaras caiva sadhunam ityadina. sadhavas caryah. svabhavikakrsnamrgacaranopalaksitaryavartanivasinas caryasabdavacyah. atas tadacaro dharmo 'nyo 'dharma iti viveko bhavisyati, ata aha -- na ceti. sastrasadasadbhavanibandhano hy aryamlecchavibhagah tada(nasrayena) tv aryamlecchavibhago durbhanah. ata eva sastrastha va tannimittatvat (1.3.9) iti vaksyatiti. astu tarhi sastramularthaprasiddhih pramanam ata aha tanmuleti. na svatantrayah prasiddher eva pramanyam sidhyatity abhiprayah || 7 ||

atah sakalabhavapramananirakaranat sankitabhavanirakaranena codanaiva dharmadharmayoh pramanam ity upapannam ity aha -- tasmad iti. pasyatam iti. sasthi canadare (2.3.38) ityanadare sasthiti || 8 ||

{2,4} atra bhasyakarena aupattikas tu sabdasyarthena sambandhas tasyagnihotradilaksanasya dharmasya nimittam ity uktva (katham) iti prasnanantaram upadeso hi bhavatiti sautram upadesapadam vyakhyatam, tatra na jñayate kenasya sambandha iti yogyapadanvayam darsayati -- upadesa iti. tasya dharmasyopadeso jñanam pramanam iti. nanupadeso granthasandarbhatma, jñanam carthavagrahah. katham anayoh samanadhikaranyam ata aha -- jñayata iti. bhavasadhano hi jñanasabdo nopadesasabdena samanadhikaranyam labhate. ayam tu jñayate 'neneti karanasadhana iti yuktam samanadhikaranyam iti || 9 ||

katham punar upadeso dharme pramanam ata aha -- autpattiketi. badhakaranadosadhinam hy apramanyam. tatra sambandhautpattikatvapratipadanena taddvara purusanupravesabhavat, purusasrayatvac ca sabde dosanam karanadosanivaranam tavat krtam. tannirakaranena sahapramanyam anapoditam ity avyatirekapadaprayojanam aha -- abadha iti. avyatirekapadenabadhah pratipadyate na hi desakalayor ubhayor api codanajanitam jñanam viparyetiti. tad evam badhakaranadosanirakarane krte 'napoditam autsargikam pramanyam iti tat pramanam ity anenoktam iti darsayati -- svata iti || 10 ||

atra carthe 'nupalabdha ity ucyate. tad ayuktam. upalabdharthavisayam api pramanam bhavaty eva. anubhutir hi pramanam pratyutpannendriyalingadijanita ca samvidanubhutih. ata evonmili(taksa)syaikabhavagocaranam dharavahikasamvidam pramanyam upapannam bhavati. anyatha tan na syat. na hi tatranavagatam kiñcid anubhuyate. desakalantarasambandho 'nubhuyata iti ced, na. ekadesasthe 'pi bhavat.{2,5}kalas tu paroksah. na ca paroksaparoksasambandho 'parokso bhavati, tarumarutsamyogavat. ato ('vagatartham) anadhikartham api grahanam iti vacyam. na caivam

smrtitvapatah. smrtir hi
purvanubhavaprabhavitabhavanavasalabdhasiddhir nadhikam apeksate
(?grahana + tva) nendriyasapeksam ity uktam. ata eva grhitam api
punargrhyamanam drsyata iti laukika vyapadisanti, na tu smaryata
iti. ato na vidmah kimarthe 'nupalabdha ity anena nirasyata iti (ata aha -)
sarvasyeti. ayam arthah -- anupalabdharthavisayam eva sarvam
pramanam. anyatha smrtitvapatat. na hi grahanasmaranayor
grhitagrhitagocarayor grhitagrhitagocaragato visesa
upalabhyate. yat tu karanabhedad bheda ity uktam satyam.
svarupabhedaupayikah karanabhedah. svarupam tu
grhitagrhitavisayatvad eva bhinnam. anubhutir grahanam iti ced,
yady api so 'nubhutih anumanadisu smrtitvaprasangah. ato
'avasyam grhitagrhitagocaratvam eva grahanasmaranayor bhedah.
kim idanim dharavahikasamvido na pramanam. na hi ka .....ktam.
atrocyate. tatrapy uttarottarakalakalitabhavapratyakalanad upapannam
evadhikagantrtaya pramanyam. na ca vaisesikadivat paroksam
kalam acaksmahe. pratyaksam eva hi .....vartamanakalasambandhan
bhavanupalabhamahe. katham arupam pratyaksam iti cet. akasavad
bhavisyati. na hi rupi pratyaksam iti nah pratyaksalaksanam api
tarhi samvid eva paroksaparoksanirbhasodiyamanedam pratyaksam
idam apratyaksam iti vibhajate. tad evam vispharitaksasya
vyaktanupalaksitottarottarasuksmaksanabhedabhinnaikabhavavi....kapa
roksanirbhasavabhasodayat upapanna pratyaksata pramanata ca.
atah pramanantaranupalabdhasvagocarapratyakalanad upapannam
upadesapramanyam iti suktam arthe 'nupalabdha iti. atra bhasyam
upadesa iti visistasya sabdasyoccaranam iti. tatra codana
vidhipadaparyayah sabdaviseso bhasyakarasyabhimatah ity aha --
codaneti. etad uktam bhavati -- vidhayakasabda upadesa iti || 11 ||

atra codayati -- vakyantara iti dvayena. ayam arthah -- yad idam
sabdavisesasya vidher dharme pramanatvam asritam, anena vakyantaram
api hi{2,6}vartamanopadesakam dharmapramitau pramanam eva. sreyas
sadhanam hi dharmah. sa ca sreyasah svargadeh sadhanena yagadina
sadhyasadhanasambandhah sarvakhyatesu sambhavati. svargakamo yajetety
ato 'pi hi yagena svargah sidhyatiti gamyata eva. yatha loke odanam
pacatiti pakaudanayoh sadhyasadhanasambandhabuddhih. syad etat --
akhyatam antarena sadhyasadhanasambandho na siddhyet, tadartho vidhir
iti. tan na. anakhyatavakyaprayogasambhavat. prayojanaya hi vakyam
uccaryate. nirakanksam ca vacah prayojanaksamam
akanksanivartanam cakhyatadrte na sambhavati. itaratha vidher
apy asambhavat. stutyapi hy akhyatam eva khadiradivakyesu
vidhayakam parikalpyate. athocyeta -- anusthito yagadir dharmah, na
canusthanam (prava)rtakadrte sambhavati. na ca vidhim
antarenanyah pravartayatiti. tan na. icchanibandhanatvat pravrtteh.
anistesu vidhisatenapy apravrtteh. ato 'nenedam sidhyatiti
samvidi vopayarthi sa tatra pravartata iti. na cadharmavarjanartho
vidhih. pratisedhad eva nañas tatsiddheh.

ragadipraptakartavyatanuvadena naña eva nisedhadhikare nivartakah. esa hi tatra vacanavyaktih yaddhanyat tan neti. ato 'narthako vidhipramanyapratipadanaprayasah. apauruseyah sabdah dharme pramanam ity etavad eva vacaniyam iti || 13 ||

pariharati -- vidhav iti. ayam abhiprayah -- satyam icchatah pravrttih. icchaiva tu preksavatam purusarthasadhanavisaya. na ca vidhina vina purusarthasadhanatvam yagadinam sakyate 'vagantum. ata evaudumbaradinam saty api phalapadasambandhe vidhivirahat phalarthatvam nety audumbaradhikarane vaksyate. nanu laukikapakaudanadivat sadhyasadhanasambandhasiddhir ukta.{2,7}satyam ukta. ayukta sa. loke pramanantaravagateh sidhyaty api. na tu vede. pramanantarabhavat. nanu svargakamapadasamabhivyaharah pramanam, na. tasya srutya badhat. iha hi yajata iti sadhyakanksini bhavanavagata sati samanapadopadanasrutyupanitayo .....rdhatvarthasambandhanirakanksa sati na vyavahitakartrvisesanatvopayuktasvargadibhavyasambandham anubhavati. sannikrstalabhe hi viprakrsto 'pi vaidiko bhavati na sannikrsta, ...cyate. labhyate ceha dhatvarthah sannikrsta iti na viprakrstaphalapadasambandho yukta iti || 14 ||

krtividhau tarhi katham purusarthasadhyasiddhir ata aha -- vidhav iti. ayam abhiprayah -- vidhir hi cetanapravartanatmakarthe phale vyapare sakyate purusam pravartayitum. atah samanapratyayopattavidhyavaruddha bhavana vidheh pravartanasaktir ma vyaghaniti sannihitam apy apurusarthatvadaya.....rvam atikramya vyavahitenapi purusarthena svargadina sadhyena sambadhyate. dhatvarthas tu sadhyatvat pracyavito bhavanayam eva sadhanakanksinyam sadhanataya niva.....tamavakyartho bhavati yagena svargam kuryad iti. atah purusarthasadhanasya yagader dharmatvasiddhir iti yuktam upadesapramanyapratipadanam iti.

idam tv iha vaktavyam -- ka(rya)vidhau purusarthah sadhyo labhyate. vidhir hi sabdabhedo va linadih, tadvyaparatisayo va, ko 'pi tadarthabhedo va. sarvatha ca na yujyate. sabde hi pravartayitari purusarthasambandhe pramanam asti. apte hi buddhipurvakarini pravartake hitakaryayam mamaphale na pravartayatiti buddhva bhavati pravrttivisayavyaparaphalavatta(dhya)vasayah. sabdas tv acetano nasmin pravartayaty api purusarthaphalapratilambhah. na hi prabalapavanabhihato 'vate nipatat phalam pratilabhate. api ca pramanam sabdah. pramananam prameyopadarsanad anyatra vyaparah. pratyaksam hi rupadin upadarsayati na tu pravartayati. tredha hi pramanikah pramanaphalam vibhajante. hanam upadanam upeksa ceti. tad idam pramananam pravartakatve nopapadyate. tada hy upadanam evaikam pramanaphalam apadyeta. kantakapratyaksena hi kantakesu pravartyamano jihasann api tan{2,8}mrdniyat. syad etat -- sabdapramanadharmo 'yam na pramanantaranam iti. na,

pramanatvavisesat. evam hi prayogo bhavati. sabdo na pravartakah pramanatvat pratyaksadivat. astu va pravartakah. niyamena .....pravrttiprasangah. na ca linadisravino niyamena pravartamana drsyante. prathamasrutad apravrtteh. aviditasamayatvad apravrttir iti cet, kim idanim sambandhasamvidapeksaya yadi sabdah pravrtteh karakah. na hi karakani svarupasamvidam apy apeksante. (prag eva samayasamvidam?) mrtsalilapracchannam hi bijam aviditasvarupasamarthyam api svakaryam ankuram arabhamanam drstam. evam eva sabdavyaparo vidhir ity api nirasaniyam.

syan matam -- abhidheya eva linadinam vyaparo vidhih. ato na purvoktadosaprasangah iti. na, anirupanat. sa khalu presanadilaksano va syad, anyo va. na tavad presanadilaksanah sabde sambhavati. acetanatvat. na canyas tatsamarthacaranalaksanah, tasya karisadivadanirupanat. karisasya hi vahneh sitapanodano 'dhyayane drsta(?mu/u)pakarah. na sabde tatha sambhavati. pramanantarabhavat. sabdasya cagrhitasambandhasyapratyayakatvat. yadi bruyad vyaparantarakalpane syad ayam dosah, klpta eva tu linadinam abhidhabhidhanalaksano vyaparah sabdantaranam iva svarthaprakasananyathanupapattipramanakah pravrttihetutvapratilabdhapravartanaparanama vidhir iti pratibruyad enam. sa khalu vyaparabhedo 'bhidheyo va syad anabhidheyo va syat. anabhidheye asabda.....syabhavanasamabhivyaharanupapattih. kiñ ca sarvasabdanam evanumanena svarthagocaro vyapara unniyate. na ca tathavagatah. pravrttihetubhava.....parah pravartayantiti ced, visesahetur vacyah. yady arthavisesagocarata visesahetuh, sa tarhy arthabhedo vidhih, tadanvayavyatirekanuvidhanat. pravr.....varthabhedah. yadi bhavana na, tasya vartamanapadesesv apy avisesat. anyas cet nainam upalabhamahe pramanabhavat. abhidhiyata eva linadibhir atmiyam abhidhanam iti cet. .....sarvasabdebhyah pravrttiprasangah sakyate varayitum. na ca karyonneyam abhidhanam abhidhiyata iti sampratam. ananyalabhyam hi sabdabhidheyam upagaman dhirah. kiñ ca yadi vyaparasvarupabhidhanam sa .....pravartakatvaprasangah. sopasleso visesa iti ced, na. svarupabhidhanaprasakteh. na hy anabhidhaya visesanam visesyabhidhanam sambhavati. api{2,9}cabhidhabhidhanabhyupagamena pa.....visesahetor abhavat. astu tarhy arthabhedo vidhih. kah. karyam. kim punah karyam. karyam eva hi karyam. na hidam rupantarenanubhuyate. nanu na kriyatireki karyam pramanantarair avagamyate. satyam. ata eva sabdapramanyasiddhih. anyatha pramanantaragocaratvena sapeksatvad apramanyam codanayah. api ca kalatrayaviparivrttyarthagocarani manantarani. karyam ca paramrstakalabhedam svapramanad avagamyata iti na pramanantaragocarah. karakavyaparo hi yagadih kalatrayavacchedyo nadhikarah. yady evam asatkaryam kalatrayaparamarsat

sasavisanavad apadyeta. na. kalenanekantat. kalo hi na tavat kalantaraparicchinnah. na ca nasti kalah. kalantaravacchede tv anavasthapatah. alabdhakalantarasambandho 'pi kalah pramanasamarthyad astiti cet. samanam hi karye 'pi. tad api svapramanebhyo linadisabdebhyah kalanavacchinnam avagamyamanam katham asad bhavisyati. pramanasambandho hi satta, na kalasambandhah. karyam eva tu manasi vartamanam niyunkta iti niyoga ity ucyate.

nanu niyogo niyuktih. sa ca niyoktrvyaparah. na ca vede niyoktasti apauruseyatvat. sabdasya caniyoktrtvan na tadvyaparo niyogah. aduraviprakarsena tu niyogadipadaprayogah. yathatmyavedanayam tu lin eva pathitavyah. sa hy asya pramanam. kim atmakas tarhy ayam. uktam karyatmeti. na ca dravyadyanatmakatvad abhavah, tadvad eva karyam api tadvibhaktam eva desakalanaravasthantaraviparyayat svasamvitsamvedyam nastiti sakyate 'vagantum. udiyate khalv api linadisravinam karyasamvit. na ceyam analambana, na ca svamsalambaneti vijñanavade varnitam. ato nirvisaya samvidatmanam alabhamana svavisayabhutam karyam upakalpayati. na ca pratibhamatram idam iti vacyam. aniyatanimitta hi pratipattih pratibha. na ceyam aniyatanimitta, sabdanimittatvat tadanantaram utpatteh. katham ananyagocare karyatmani vyutpattih. tadabhave va sabdat pratipattih kalpyatam. linadinam sakaletarasabdavilaksanah ko 'pi mahima, yadaviditasama(?ya/ya a)pi svartham gamayanti. athava sarvasyakumaramasthaviram ca karyavagatih pravrttihetur iti prasiddhih.{2,10}tadanyam api linadisabdasravananantaram cestavisistam upalabhyakalayati nunam itah sakasad asya karyasamvidasit katham aparatha pravartata iti. nanv evam kriyam eva karyataya ajñasid iti parasyapi tadgocaram eva karyadhiyam unnayati. na. vartamanapadesesu saty api kriyajñane pravrttyadarsanat, kriyatmanah karyasya vyabhicarat pravrttavahetutvat. etad eva phale 'pi darsayitavyam. ato nirmuktakhilaphaladivikalpam avyabhicaritapravrttisambandham karyamatram linadibhyah prayojyavrddhenavagatam iti vyutpadyamano janati. na hi karyavagatir bhavati pravrttis ca neti sambhavati. atah karyam eva karyavidhir ity acaryah pratipedire. nanu ca presanadayo linarthah. na, svasantane pravrttihetutvena tesam anupalabdheh. vede ca vyabhicarat. (nanu tar)histabhyupayata linadinam artho bhavisyati. sarvo hi samihitopayam akalayya tatra tatra pravartata iti param api cestamanam upalabhya janati nunam isto .....mavyaparah sabdasravananantaram cayam cestata iti sabdenestabhyupayata pratipadita bhavati. sa eva vidhih. pravartanarupo hi sah. pravrttihetum dharmam ca pravadanti ..... . atah presanadhyesanabhyanujñatiriktam apravrttapravartanam niyojyarthakarmagocaram lokavedasadharanam codanopadesaparyayapadavacyam linadinam artho vidhir iti yuktam. hi .....tya jaimininoktam upadesa iti. bhasyakarena ca upadesa iti visistasya sabdasyoccaranam iti vivrtam. purusarthopayam

kilanavagatam avagamayan sabdantare duram utkrsto linadisabdo 'visista ity uktam. ato lokavedatantrantaranugato 'yam eva siddhanta iti kais cid unnitam.

tad idam anupapannam. tatha hi -- samvid eva tavat paripanthini. na hi linadisravanasamanantaram istabhyupayo 'yam vyapara iti bhavati matih. api tarhi, pravartanavagatih. nanu cestabhyupayataiva pravartana pravrttihetutvat. tan na. evam sati yasya parnamayi juhur bhavati ity atrapi vidhitvaprasangah. tarati mrtyum ity atrapi. bhavati hi tatrapi parnamayata apapaslokasravanasya asvamedho va brahmahatyataranasya sadhanam iti pratipattih. yadi matam -- asyedam bhavatity anvayamatram atravagamyate na vyatirekah, na ca tam antarena sadhyasadhanasambandho{2,11}'vagamyate iti. katham tarhi svargakamo yajetety atrapi svargayagayoh sadhyasadhanasamvit. na hi tatrapi sati yoge svargo bhavati asati neti matih. yageneti hi trtiya sadhanabhavam avagamayatiti ced, na. trtiyasravanat. vidher ayam mahima yadatrtiyanto 'pi yajih karanataya nirdisyate. sa ced anyo nabhyupagamyate katham svabhavasadhyo yajih karanataya nirdisyate. api ca yatra spastam istabhyupayatvam avagamyate yagasya yathestabhyupayo 'yam yagah yagena svargah sidhyatiti va, tatrapi vidhitvaprasangah. kiñ ca taddvesiti tatkari cayam evam bruvano drsyate. tatha hi pratibha vidhir iti nirasyataitad uktam -

na niralambanam jñanam kriya sadhanayogini |

samanyasmin

iti. tad idam tavapi samanam iti varnitam. api ca evamvadina sadhu samarthitam vidhav anasrite iti. atra hi vidhyadhina yagader istabhyupayata na tu saiva vidhir iti darsayati. tasmad atikusalair upadesapadesayor avisesa evopapadita iti nirmuktakhilopadhividhitattvam atindriyam anyadeveti purvoktam eva sadhiyah.

atra vadamah -- naivam api yagasvargayoh sadhyasadhanasambandhasiddhih. niyogo hi tada sadhyah. na ca sadhyadvayam ekatra samavaiti, samatvad asambandhat. nanu niyogasiddhinantariyaki svargasiddhih. ata eva sadhyavivrddhir iyam na tu svargo 'pi svatantrataya sadhyah. nirapeksam ca sadhyadvayam ekatra virudhyate, nanugunam. yathaha -- niyogasiddhau sarvam tadanugunam iti. kena nesyate. tasmad avirodha iti. tad asat. kim hi svargasiddhim antarena niyogasya na sidhyati. na hi nityadhikaresu niyogah sadhyantaram akanksati. kamadhikarah kamyaparyanta iti cet, ko hetuh. kamisadhyatvagavatih. tatha hi svargakamo yajeteti sadhyasvargavisistadhikarisadhyo niyogo 'vagamyate. sa katham asidhyati svarge sidhyet. atah svargasiddhir avagamyata iti nah sadhyasvargavisisto 'dhikari.{2,12}kas tarhi. kamyasvargavisistah. atah svargam kamayamanah puruso niyogam sadhayisyati. anyadicchato 'nyatra kriya nopapadyata iti ced, na.

niyogasamarthyad upapatteh. niyogo hi pradhanabhutah sadhyatayavagatah svargam api kamayamanam atmany akarsatiti kim anupapannam. api ca sidhyann api svargo yagat sidhyatiti na nah pramanam. svargayagau hi yugapadarunaikahayanivadekapradhanakaryanvayinau nanyonyanvayam anubhavatah. na carunimna iva dravyavachedasaktir yajer api svargasadhanasaktir avadhrta pramanantarena. nanu kim atra pramanantarena. svarge yaga eva pramanam. sa hi svargakamam yage niyunkte. na cakamopaye kami niyoktum sakyate. uktottaram idam. kim hi bhagavato niyogasyalaukikasyasadrsamahimno duh(khata)ya phale 'pi naram pravartayati. tasya hy anupaye kaminam niyuñjanasya kim iva hiyeta. yage niyogo niyunkte iti vadata nunam idam avadhiritam. arambhe hi puruso niyujyate na karmaniti. tasman na svargayagayoh sadhyasadhanasambandhasiddhih. yad api ca kriyadikarye vyabhicarad anupadhike vyutpattir ity uktam, tadayuktam. pratitavisayatvad vyutpatteh. na hi kriyadivyabhicarat sasavisanam linadyartha iti sakyate vaktum. yad api manyate kriyakarya eva loke vyutpannah phalasamabhivyaharad vede 'nyadavinasi karyam linadyartha iti pratyesyate. loke tu sammugdhenapi vyavaharasiddher na sabdarthatattvanirupanam. bahava eva gaunalaksanikasabdanibandhana loke vyavahara drsyante. vede tu svargakamo yajeteti kriyatmanah karyasya bhanguratvad amusmikasvargadiphalasadhanasakteh kalantarasthayikriyato bhinnam karyam upeyate. vakyasesac caikatra samunnitah sabdartho yavavarahadyarthavadanyatrasaty api vakyasese 'vagamyate. nityadhikaresv asaty api phalapadasamabhivyahare tathavidham eva karyam linadinam artho bhavisyatiti. tad idam anyad evabhyastam anyac copanipatitam. kriyakarye (vispanna?) sthayikaryam pratipadyate. na ca kriyayah phalasadhanatasakter asabdarthah san yuktah kalpayitum. kamam karmana evaphalanispatteh samasti rupam iti kalpayitum ucitam. na ca purvavagatasabdarthanyathakaranam. na hi karmany anusista dvitiya saktusu tadasambhavad viparivartya karanam abhidhatta iti yuktam abhidhatum. sarvasabdesv anasvasaprangat. ata eva{2,13}tatra tatra yathasrutarthasamanvayanupapatteh kvacid gunavadah kvacillaksana kvacid viniyogabhanga iti tantre vyavaharah. na tu viniyogabhangad abhidhanam eva sabdanam anyatha niyate. api ca srutakarmaphalasambandhanupapatter anavagatapurvam apurvam karyam linartham upayata sadhu srutam upapaditam. kim hi linaparaddham yat tasyalaukikam artham atikramya karmaphalasambandha upapadyate. nanu nadyapi linartho nisciyate. ayam eva hi nirnayasamayah. atra ca srutaphalapadantarasamabhivyaharopapattaye 'tindriyam eva karyam iti nisciyate. ato na kiñcid virotsyata iti. kim idanim svargakamo yajeteti sruter apratitir eva, linarthe samsayo va. apratitau kriyatmanah karyasya phalasambandhanupapattir ity etad eva durbhanam. samsayas tu paksadvayavalambi. na calaukike kriyatirekini karye linadayo nirupitaprayogah. na catyantaparidrstapurvarthagocarah

samsayo drstacarah. yavadisu tv aryamlecchaprayoganibandhano drstapurvarthagocarah samsayo yukta eva. ata evatra na vakyasesan nirnayah. sandigdhe hi sa varnitah. na ca linarthe samsayah. kin tu loke vyutpattyanusarena kriyatmany eva karye niscayah. yad apy ucyate karmaphalasambandhopapattaye 'nyat karyam upalabhyata iti. kena va karmaphalasambandho darsitah. na hy ayam vainiyogikah. niyoga evatra pramanam. sa cet tadadhinasiddhih duruttaram itaretarasrayam, siddho hi niyogo visayibhutasya bhavarthasya karanatam aha. tatsiddhya ca niyogatmalabha ity alam anenapi.

yathavarttikam anusandhasyamah. evam hi varttikakrta bhavarthadhikarane uktam linadisabdanam purusam prati prayojakavyaparo 'bhidhatmika bhavana vidhir iti. dve kila bhavane mimamsakah sangirante sabdatmikam arthatmikam ca. tatrarthatmika sarvakhyatasadharani svargadiphaladharmika yagadidhatvarthakaranika svavakyaprakarananyaprakarananarabhyavadasmrtilokacarapraptatatta d iti kartavyatavati tatra tatra sidhyati. sabdatmika tu linadisabdanam prayojakanam prayojyapurusakarmikabhidhasambandhajñanakaranikarthavadoditaprasa styeti kartavyatavatiti vivecaniyam. katham punarabhidha sabdatmika. sabdavyaparo hi sah. na. vyaparatadvator anatibhedad upapatteh. dravyam{2,14}eva hi purvavasthatah pracyutam param avastham apraptam purvaparibhutam vyaparasabdavacyam. katham linadinam abhidha purusakarmika. na hi te purusam abhidadhati bhavanavacanatvat. satyam. bhavanaiva tair abhidhiyamana na svarupamatrena vartamanapadesavad abhidhiyate. kin tu kuryad (iti) pravrttivisayataya. na ca sabdasaktayo 'nuyoktum arhanti. tatha hi -- linadisravananantaram prayojyavrddham cestamanam upalabhya tatah pravrttihetupratyayah prayojyasyavagamyata iti tavat sarvavadisiddham avivadam. pravrttihetusvarupe tu bahudha vivadah. tatra kriyaphaladinam vyabhicarad apravrttihetutvat, pramanantaragocare tu pravrttihetau vyutpattyasambhavat, karmaphalasambandhanupapattes ca sakaletaraprakarasambhavad avivadasiddham abhidheyapratyayabalonniyamanasvarupam linadinam abhidhanam eva pravrttihetur iti sampratam. sa ca pravartaneti sthitam. sa ca pravartyakarmika. pravartyas ca purusa iti yuktam purusakarmatvam abhidhayah. linadivyaparo 'py abhidheyapratyayahetutvad abhidhety ucyate. purusam ca pravartayan pravartaneti giyate. na ca sarvabhidhasu prasangah, sabdasaktivaicitryad ity uktam. saktir hi karyadarsanasamadhigamya. tad yatah pravrttidarsanam tadvyaparah pravartana, pravrttihetutvat. na ca sabdantarebhyah pravrttir upalabhyata iti na tadabhidhayas tathatvaprasangah. yas cabhidhaya anabhidhane dosah uktah, so 'bhidhanapaksabhyupagamenaiva parihrtah. yat tu karyonneyatvad anabhidhanatvam uktam tad apy ayuktam. kim hi karyam anupapadyamanam

pravartanam avagamayati. na tavad bhavanavagatih, vartamanapadesesv api prasangat. ato 'nanyapramanatvad upapannam abhidheyatvam abhidhayah. yat tu ananyapramanake vyutpattyasambhava ity uktam. na, arthapattipramanakatvat. nanv arthapattya pravartanapadesasadharanam abhidhaya rupam unniyate. na ca tavanmatram pravartana ladadibhyo 'pi pravrttisamvedanaprasangat. asadharanas tu ko 'pi viseso linpravrtteh pramanantaragocara eveti duspariharo vyutpattivirahah. maivam. pravrttihetutvenarthapattitas tadavagamat. tatha hi -- yatra tavat linadibhyah pravrttir upalabhyate, tatra maya pravartitavyam ity antahsankalpamulatma linpravrttivisesa unniyate. apravartamana api pravartasveti mamayamaheti linsravino vaktaram nirdisanti. tad avasiyate pravrttihetur abhihito lina. sa ca narte vaparat sidhyatity uktam eva. na ca kim atmako linvyapara{2,15}iti vacyam. antahsankalpamulatma hy asav iti vaksyati. nasav udasinah kadacid avagamyate. pravrttijanana eva hi bhavabhede vyutpattir asid iti svayam api pravartitavyam iti pratipadyamana eva hi linartham pratipadyate. nodasinam akhyatantaravat. no hi phaladayah svarupenavagatah pravartayanti. asya tvayam evatma yat pravrttidhiyam janayati. aparyanuyojyatvad vastusvarupanam namakhyatavibhagavadupapatteh. so 'yam evamatmani linarthe vyutpannah svapratipattikale na sabdadrte tam artham budhyata ity ananyapramanakatvam. na tu pravartanasvarupam evanyato navagatam, yena matantaravad vyutpattivirahas codyeta. samprati tu na jater iva vyaktim anyatah pravartanam pratipadyamaha iti sabdim abhidadhmahe. na cabhidha nabhidhiyata iti vacyam. abhidhasabdavadupapatteh. yad eva hi sabdasravananantaram ananyalabhyam buddhau viparivartate tadabhidheyam. tatha ca linadinam abhidhanam iti kim nabhidhiyate. uktam hi linadibhyah pravrttiheturupalabhyata iti. na ca linadinam abhidhatmano vyaparad anyah pravrttihetuh sakyate nirupayitum iti. ata eva nanavastha. na hi pravartanavat tadabhidhanam api sabdad avagamyate, yat tadgocaram aparam abhidhanam upeyate. na ca linadisvarupabhidhanaprasaktih, svayam eva tadvyaparavailaksanyat. linupaslese hi visesake visesanabhidhanam apaditam. svagate tu visese tadanavakasam eva. sarve sabdavyaparah khalv api svarupenaiva vyatibhidyante. ata eva vilaksanabhidheyapratyayahetubhavabhajah ekasya api vidhivibhakteh kriyakaladivannabhidhabhidhanam anupapannam. ato linadinam abhidha pravartana so 'yam vidhih. aha ca --

abhidham bhavanam ahur anyam eva linadayah |

iti. tad anenaivamatmana vidhina sambaddha bhavana pravrttivisayatayavagata phalavattaya nisciyate, svasantane phalavatah pravrttivisayatayavagateh. tatha cavagatanusthiyata iti vidhisaktim upakrantam avasidantim uttabhnati phalavatta, na tu saiva vidhir iti. ata evapurusarthesu sagaram tared ity evamadisu vidhyavagatih. tatha tatra na syad itaratha tatra na syat

apurusarthatvat(?). linvyaparas tu tatrapy avisistah,
nirvahikayas tu phalavattayah pramanabhavad na{2,16}nirvahati.
tadabhavas canaptavakyatvat. vede tv apauruseyatvan na
purusadosasankapity upapaditam. vidhau tu tam atikramyeti
prapañcitas ca vidhir api manag ity uparamyate iti || 15 ||

(apauruseyatvat?) anapeksatvad iti sutravayavam vyacaste --
svapratyayeti. anaptavakye hi drstavyabhicaritvat tajjanitat
pratyayat pratyayantaram sviyam arthavadharanayapeksate. na ca
tatrapy anaptavacah pramanam anuvadatvat. aptoktinam tu
pramanavisayagocaranam pramanyat tasyaivaptasya
narasyapeksa kim ayam artho 'nena pramanenopalabdho na veti. na ceyam
ubhayy apy apeksa codanamsu sambhavati, apauruseyatvasya
vedadhikarane vaksyamanatvat. tata upapannam codanayah
pramanyam iti || 16 ||

atranantaram vrttikaramatarambhabhasyam - vrttiaras tv
anyathemam grantham varnayañ cakara tasya nimittaparistih
ityevamadim iti. tatradisabde tavad dvaividhye sadhvasadhuvivekartham
aha -- adisabda iti. makaranto 'yamadisabdah na lunanta iti.
karanam aha -- likiti. samanyavivaksayam tu napumsakalingata.
atra ca prathamam eva granthatmake visese 'vagate na samanyavivaksa
yukteti. bhittva tu vakyam samanyavivaksayam kleso bhavatiti.
aparam api vrttikaramatena paristisutravyakhyanartham
bhasyam na pariksitavyam nimittam iti. tad ayuktam. sutre naño
'srutatvat, ata aha -- nañ iti. idam hi sutram vidhinisedhasunyam
aparipurnam nañadhyaharena paripuryate. prasiddhasyadharmanimittasya
pariksavidher ayogyatvad iti vyakhyate tu nañadhyaharena
paristisutre pratyaksasutram avatarayitum bhasyakrtoktam -
nanu vyabhicarat pariksitavyam nimittam suktika hi rajatavat
prakasate yatah iti. evam hy atra{2,17}paricoditam - na prasiddhatvam
nimittapariksayam hetuh, prasiddhatarasya pratyaksasya
suktirajatavedane vyabhicarad iti. tad ayuktam, na hi pratyaksam
vyabhicarati api tarhi tadabhasam. na cabhasavyabhicare
pramanavyabhicaraparicodana yujyate. ata aha -- sankarad iti.
pratyaksatadabhasayor aksajatvena sadrsyan mohad
abhasavyabhicare 'pi pratyaksavyabhicaram codayatiti || 17 ||

tad eva prapañcayati -- pramaneti.
vaksyamanaparamarthikapratyaksalaksanajñanad vyabhicarat
pariksa karyeti codayati. etat paricodanottaratayа pratyaksasutram
upavarnitam naitad evam. yat pratyaksam na tad vyabhicarati. yad
vyabhicarati na tat pratyaksam. kim tarhi pratyaksam. tatsamprayoge
purusasyendriyanam buddhijanma satpratyaksam. yadvisayam
jñanam tenendriyanam purusasya samprayoge yad buddhijanma tat
satpratyaksam. na cedrsasya vyabhicaro 'sti. tad idam varttikakaro
darsayati -- naitad iti. paristisutrenapariksa pratijñata
pratyaksasutrenopapadyopasamhrteti || 18 ||

katham punar evamlaksanake 'pariksa sidhyatity ata aha --
tatreti. tatra hi pratyaksalaksane. yad anevamlaksanakam tad
ayathartham. pratyaksam tu yathartham eva. ayatharthasanka tu
pariksayam hetur iti yuktam apariksyatvam iti. kim punar
ayatharthajñanam. suktau rajatam iti. sa khalu dosavasad
anyakarenavabhasata iti bhavati tadgocarajñanam ayathartham. tad idam
ayuktam. na hi sukti rajatam iti bhasate. kim tarhi idam iti
suktirajatasadharanatmana purovarti dravyam grhyate. anantaram ca
sadrsadarsanodbodhitapracinarajatanubhavaprabhavitabhavanabijajanma
dosavasal luptatadavamarsa rajatam iti smrtir udeti. tad ete dve eva
grahanasmaranatmake vijñane. tadgocarayos ca dosavasad eva
bhedakadharmanavadharanam. bhedagrahanad eva vibhramavyavaharah, na
punar anyasyanyathabhasanat. idam iha bhasata iti pratitisaksikam.
atah katham rajataruparupitasya suktir alambanam. idam eva hy
alambanasyalambanatvam yadatmakarajñanajananam.{2,18}ato
natadakarasya tadalambanam iti jñanam eva sakaram iti balad apatitam.
na khalu rajatam iti sukter akarah. rajatam tu nasannihitam
aksajajñanalambanam iti yuktam. ato bahyarahitam niralambanam eva
jñanam iti balad apannam. evañ ca mudhaiva
niralambananumanapratyakhyanaprayasah. api ca dosanibandhano
vibhramah. dosas ca svakarye saktivighatahetavah. ato yuktam
tadvasena bhedakadharmanavadharanam, na punar anyasyanyatha bhanam.
api ca evam ayam viparitakhyativadi vaktavyah rajatadhiyah
suktigocarayah kim nibandhanam iti. na tavad indriyam
prapyakaritvad, asannihitarajatapraptyasambhavat. anyapraptau
canyaprakasane 'tiprasangat. pramanantaram tv asambhavad
anupanyasaniyam. ato grahanakaranabhavat smrtir iyam iti
nisciyate. asti hi smrteh karanam
purvanubhavaprabhavitobhayavadisiddha bhavana. nanv asati tatparamarse
smaranam api nopapannam. na nopapannam. anubhutavisayam hi jñanam
smrtih. na tad iti paramarsah. tasmad idam rajatam iti
grahanasmaranayor ubhayor api yatharthatvad
yatharthayatharthajñanavibhago durbhanah.

atra vadamah -- yadi dve apy ete yatharthe, na tarhi bhrantih.
ayatharthajñanam bhrantir iti laukika manyante. smaramity agraho
bhrantir iti cet. tan na. bhasyakaro hi sa evasamicinah pratyaya iti
pratyayam asamicinam darsayati. api ca ko 'yam agrahah. grahanabhava
iti cet. abhavo nama na kascid ayusmatam yo bhrantir ity ucyate. nanu
smaranam eva smaramity ullekhasunyam agrahanam acaksmahe na
tattvantaram. evam tarhi rajatam iti smrtir bhrantih. na ca tad yuktam.
mithya bhrantir iti paryayau, na smrtir mithya,
yathavasthitarthavisayatvat. purvanubhutadesakalagraho bhrantir iti
cet. na. anyanavabhaso 'vabhasantaram mithyakaroti,
sarvamithyatvaprasangat. na hy ekasmin bhasamane sarvam bhasate. ato
yady api rajatasya desakalau na smaryete, rajatam tu yathavasthitam
smrtya visayikrtam iti na bhrantih. atha sapeksatvat smrter

apramanyam, ato bhrantir iti cet. yady evam sarvasmrtinam bhrantitvapatah, avisesat. na ca smaran bhramyatity ucyate. atha matam - grhyamanasmaryamanayor vivekagraho bhrantir iti, uktam asmabhih nagraho nama kascidrte grahanasmaranabhyam. tayos ca na grahanam bhramah, pramanatvat. na ca{2,19}smrtih. vyabhicarad atiprasangac ca. vivekagrahe ca vibhrame sarvasamvidam bhrantitvaprasangah. avasyam hi yena kenacid viveko na grhyate. syan matam - vyavaharavisamvado mithyatvam iti, tan na. taddhetor abhavat. yadi khalv idam iti grahanam rajatam iti desakalanavacchinnam rajatasmaranam, ko vyavaharahetuh. no khalu rajatapadad anadhisthanam rajatam smaran rajatam iti vyavaharaty atredam iti tadvidvan. yo yadarthi sa tadupaditsaya cestate. anadhisthanam tu rajatam janato na vyavaharahetum upalabhamahe. api ca ko 'yam niyamah smrtarajatas tadarthi suktav eva pravartata iti. yadi hy ayam tam eva rajatam janiyat, tatas tatra pravartata iti yuktam. itaratha lostadav api pravarteta. na hy ayam sukter iva rajatam tato 'pi vivinakti. avasyam sthulo 'pi viveko jighr(?ksi/ksa)to nanubhuyate. athocyeta -- jñanadvayam apy etad vivekagrahanat satyarajatasamvido bhinnam iti navabhasate. sa ca vyavaharahetutayavagata. tato 'trapi pravartata iti. aho duruham idam uhitam. idam tu brumah -- kim iha satyarajatasamvido viveko navabhasate, tadabhedo va bhasate iti. purvasmin kalpe purvavat pravrttyabhavah. uttarasmin viparitakhyativadah. samvitti bhinne abhinne bhasete vastuni ceti na visesah. atha satyarajatabodhatulyatam manyate na tattvam, na tarhi tadvadbhave tadvyavaharah. na hi gava sadrsam gavayam janan gaur ayam iti vyavaharati. vyavaharavisamvade ca bhrantihetav atadarthino vyavaharabhavad bhrantyabhavah. tasyapi sabdaprayogo 'stiti ced, na. nirvikalpakabhrantau tadadarsanat. svatantrasmrtam ca rajatam aprasaktam katham suktau nisidhyate nedam iti. praptipurvako hi pratisedho bhavati. sa katham asatyam praptavatmanam labhate. nanu natra kiñcid badhyate. kin tv anavagato viveko 'vagamyate nedam rajatam iti. ko 'rthah. sukter viviktam rajatam iti. aho vyakhyanakausalam tatrabhavatam yat samvido 'py anyatha vyavasthita anyatha vyakhyayante. rajatavyavaharo badhyata iti ced, na. tasyapy aprasakter uktatvat. aprasaktavyavaharasya badhavirahaprasangat. vyavaharabadho 'pi na rajajñaya. api tarhi, prasaktatadrupyanivaranena. ato 'nyad anyakarena prasaktam badhyata iti sampratam. api ca spastikrta tadrupyaprasaktir idam rajatam iti. nanv analambanata prapnotity uktam. satyam. yad anyathasantam anyatha pratipadyate tanniralambanam jñanam{2,20}isyate. kim ihadbhutam bahyanalambanata hi yatnato nah pratisedhya, sarvatra desantaradigatabahyalambanatabhyupagamat. katham asannihitam jñanam utpadayatiti cet. kim ayam pratyaksadharmah sarvajñanesv aropyate. pratyaksam hi sannihitavartamanagocaram, na jñanantarani. na cedam pratyaksam abhasatvat. yad apy uktam - katham anyasamprayuktam indriyam anyakarasya jñanasya hetur iti. uktam atra bhasye -- doso mithyajñanasya karanam iti. tadbhave hi mithyajñanam bhavati. asati tasmin

samyagjñanadarsanat. nanu dosah karyam vighnanti, na karyantaram janayanti. na. svapne manodosad avartamanasyapi vartamanavad bhanat, karanadhinatmalabham hi karyam taddose dusyatiti nanupapannam. esa ca jñanasya doso yady anyagocarasyanyakaratvam. atah sannihitam asannihitarajatakarenavalambate dustakaranajam jñanam ity ubhayalambanasya jñanalambanatvam. atmendriyamanorthasannikarso hi jñanasya hetuh. so 'satsu dosesu samyagjñanahetuh, satsu tu viparitajñanahetur iti sukto yatharthayatharthajñanavibhaga iti. kim punah pratyaksasya laksanam yena tad yathartham ata aha -- yadabhasam iti. yadakaram jñanam tenendriyanam samprayoge yat purusasya buddhijanma tat pratyaksam isyate. katham tadayathartham bhavisyatiti || 19 ||

nanu laksanaparatve sutrasyatiprasaktir ukta. na capy etena sutrena pratyaksam laksyata iti vadata katham idanim laksanaparataya sutram varnyate. ata aha -- sampurneti. yathavasthitam sutram abhasasankarad alaksanam. vrttikaramate tu vyatyastam saknoti laksanam laksayitum iti, katham punah sampurnam ata aha -- tatsator iti. yathasrute hi sutre indriyasamprayogajatvamatram pratyaksalaksanam. tac cabhase 'py avisistam ity atiprasajyate. vyatyastena tu tada buddhyakaraparamarsanad bhasamanakarendriyasamprayoge ya buddhih sa pratyaksam ity upaskare suktirajatajñane bhasamanendriyasamprayogabhavan na pratyaksam atiprasajyata iti. utkrstasya sacchabdasyartham aha -- sobhanartha iti. nanu purvam{2,21} vartamanarthataya samprayogavisesanarthah sacchabdo vyakhyatah. katham idanim sobhanartha ity ucyate. yuktam ca samprayogavisesanam. avisiste hi tasminn anagatadisamprayogajam yogipratyaksam anirakrtam syad iti prag evoktam. tadvrttenapi vyavahitaprathitena samaso duspratipadatarah. punar api cedrsam yat tatsamyakpratyaksam iti tadapeksa vidyata eveti vyatyaye 'paritusyan prakarantaram aha -- yadveti. dvayor api tatsator atradhyaharah. tatra bhasamanakaraparamarsartho 'dhyahrtas tacchabdah. paras tu pratyaksarupaparamarsarthah. sacchabdas tu samprayogasannidhipathitas tadvisesartha eva. adhyahrtas tu sobhanartha iti vivecaniyam iti || 20 ||

nanu ca abhasalaksanakathanan na pratyaksatadabhasaviveko darsayitum sakyate, ata aha - arthapattyeti. idrsam pratyaksam ityukte arthad anidrsam abhasam bhavatiti. atra bhasyakarena katham tadatadyogajatvaviveko 'vagamyata ity asankyoktam badhakam hi yatra jñanam utpadyate naitad evam iti tadanyasamprayoge. viparitas tatsamprayoge iti. tad ayuktam. kim hi karanam yaduttarena purvam badhyate, purvenaiva jaghanyam uttaram badhyata iti yuktam ata aha -- badhaketi. tad dhi badhakam yadanyabadhakam atmanam eva na labhate. tathacottaram. atas tat purvam badhata iti yuktam. jaghanyam api purvanapeksam balavad iti sasthe vaksyate. yatra purvapeksam uttaram, tatra purvam balavad iti trtiya uktam iti || 21 ||

kim punaruttarena mithya satah purvasya badhah pramanasya va. pramanasya badhe 'tiprasangah. mithyatvam tu narte badhat sidhyati, tadadhino badha iti itaretarasrayam ata aha -- sa ceti. na khalu purvamithyatvavadharanad uttarasya janma, api tarhi. tannirapeksam uttaram svakaranad evotpannam. ato notpattav anyapeksatvam. na ca karyaklptau. avabodharupatvad avabodhasya. tasya ca svagocaraprakasane 'nyanapeksanat. ato nanyonyasrayatvam iti. yadi tarhi purvanapeksam uttaram iti tad badhakam, purvam va kim uttaram apeksate yena badhyate.{2,22}tad api hi nirapeksam eva, ata aha -- na ceti. yady api taduttaranapeksam, tathapy anagatottarabadhakatmakatvenanavabhasan na badhakam iti || 22 ||

yatra tarhi naitad evam iti na badhakodayah, api tarhi nimittedasajñanam, tatretaretarasrayam apariharyam. nimittadosena tatrotthapyo badhah. sa ca purvapramanatve sakyata utthapayitum, tadutthapanac ca tadapramanam iti navakalpate, ata aha -- nimitteti. prayena hi sankhadisu pitadivibhramah pittadidosebhyah samutpannah pascad badhyante. nedam pitam suklo 'yam iti hi sampratipattih sambhavati. ato na tatra nimittadosabodhamatran mithyatvam. yatra tu jñate 'pi nimittadose tadrupapratyayanuvrtteh pascad abadhanam eva, yatha dinmudhasya janato 'pi nimittadosad dinmoho na nivartate. tatrapi narantaraviparyayad anyatah paricchedan netaretarasrayam iti || 23 ||

yatra tarhi na narantaradisu viparyayah tatra katham yatha jatyadivijñane. na ca tat satyam, tesam vyatirekavyatirekavikalpaksamatvad ata aha -- sarvesam iti. yad dhi desantaradisu na viparyeti tadabadhyam samyag eveti. nanu tatrapy anupapatter badhika dhir utpadya, katham samyaktvam ata aha -- na hiti. pratyakso hy avikalakaranasya pindat pindantaresu purvarupavamarsah. sa katham yauktikena badhena badhyate. yasya hy avyutpadyamanasya balavata mukham nirudhyate na tadatmanam labhate. uktam ca svayuthyair api -- na pratyaksaviruddhakaranavisayam anumanam atmanam labhate agnav iva saityanumanam iti || 24 ||

ayam asav itaretarasrayasya vyakto visaya ity aha -- jatyadisv iti. atra hi jatyadijñanamithyatvad badhakabuddhyudayah. tadudaye tanmithyatvam. na ca vyaktodita suktirajatajñanadisv iva badhika dhir astiti.{2,23} yadi tarhi badhakajñanam antarena na karanadosamatran mithyatvam avagamyate, katham ucyate yasya ca dustam karanam yatra ca mithyeti pratyaya iti bhedena. tada hi mithyatvapratyaya evasamicinatayam hetur uktah syat. tasmad vaktavyo visayah. sa ucyate -- yena tarhi prag ekas candro 'vadharitah sampratyangulinipiditalocano dvau pasyati. tasya pracinajñananusarena jatavicikitsasyadhuna ca vyaktam karanadosam avagatavato bhavati nirnayah. yatha purvajñanam adustakaranajam. idam ca vyaktavagatakaranadosaprabhavam. karanadosaniyatas ca karyadosah. tasmad asamicinam. tad iha

purvanubhavo vicikitsodayahetuh. karanadosavadharanad eva mithyatvavadharanam. evam bahyagamanam api karanadosavadharanad eva mithyatvavadharanam. na hi tadarthah saksad badhyante. pauruseyatvat karanadosasankayaiva mithyatvam bhavatiti yuktam eva dvaividhyam || 25 ||

nanu ma badhi jatyadijñanam. pramanatvam tu tasya katham, pramanatadabhasasadharanam hi jñanatvam. ato vyabhicaradarsanat samsayo yuktah. vrttyadivikalpas capramanyam anapadayanto 'pi tadvat pramanyam vighnanti. ata aha -- svata iti. yadi jñanatvanubandhini pramanatvapramanatve dve api syatam, syad evanirnayah. svatas tu pramanam ity upapaditam. ato jatyadyastitvabodhad anapodito nirnayo yuktah. sa cayam bodho na param asmakam eva. ye 'pi tu jatyadin apalapanti, tesam apy asti. te 'pi hi na tadbodham anapalapanto jatyadin apalapitum arhantiti || 26 ||

ityupadhyayasucaritamisrakrtau kasikatikayam

vrttikaragranthavyakhya ||

{2,24} atra bhasyakarena nanu sarva eva niralambanah svapnavat pratyayah ityaksepapurassaram jagrato hi buddhih supariniscita katham viparyasisyatiti bahyarthasadbhavah pratipaditah. tasya prakrtavedarthavicaropayogam darsayati -- pramanatveti caturbhih. sarvo hy ayam mimamsaprapañco bahyarthasraya eva. yatha tavaccodanaiva dharme pramanam, yogipratyaksabuddhagamadyapramanam iti codanasutre pratijñatam, tadasati bahye codanapadarthe duhsthitam eva. pramanatvopanyasenaiva tatparikaraprathamapadoktasambandhautpattikatvasabdanityatvavakyarthapratip attimulasadbhavapauruseyavedavakyaracanadiparigrahah. apramanatvopanyasena ca pratyaksasutranirdistanyapramanatvakaranopadanam iti darsayitavyam. tatha yad api codanasutra eva srutyarthena ca punyapapaparanamnor dharmadharmayoh svarupam pratijñatam, tad api nasati bahye 'rthe sakyam darsayitum. tatra hi vidhinisedhatmakacodanapramanakam punyapapayoh svarupam iti varnitam. adisabdena punyapapobhayaruparahitam asubhebhyo nivartanam upadatte. yadarthasadhanam vastu tadviparitam va tat punyapapapadayor aspadam. asubhebhyo nivartanam tu na sukhaya na duhkhayety ubhayaruparahitam. etad api codanasutrasthenarthapadena pratipaditam. tatphalam iti ca trividhasya punyapapodasinatmano vedaprameyasyestanistatmakam phalam upadatte. etad api svarupapratijñantargatam eva. na hy anasritaphalasambandham dharmadisvarupam anubhavitum sakyam iti. tad evam{2,25}tavad bahyarthasiddher asti prathamapadoktasamastopayogah. tatha vaksyamanopayogo 'pi. na hi vidhyarthavadamantranam sadhyasadhanasambandhavidhividheyastutuvihitasmrtirupartha arthavadapadagocara bahyartham vina sidhyanti. audumbaradhikarane hi audumbaro yupo bhavaty urjoparudhya ity atra vidhyabhavan na

phalapadasmbandhah sidhyaty audumbaratvasyeti vaksyate.
tatharthavadadhikarane 'rthavadanam stutyupayogo darsitah. evam
hi tatroktam amnayasya kriyarthatvadanarthakyam atadarthanam (1.2.1)
iti. asyarthah -- yani hi kriyam kriyasambaddham va kiñcidartham
pratipadayanti, tani santu pramanam. yani tv akriyarthani so 'rodid
yadarodid ityadini tani na kañciddharmam pramimate iti purvapaksite
uktam vidhina tv ekavakyatvat stutyarthena vidhinam syuh (1.2.7)
iti. asyayam arthah -- vidheyanam stutirupenarthenarthavadah
pramanam syur iti. katham punah stutyarthata. na hy anapeksita
stutir arthavadanam artho bhavitum arhati. na. apeksitatvat. apeksyate
khalv api sabdabhavanaparanamadheyena vidhina stutih. sa hi purusam
pravartayan pravrttivisayaprasastyajñanam apeksate. arthavadas ca
svadhyayavidhyadhyapitas tadbalenaivaprayojanasampado na paryavasyanti.
tatraiva kim kartavyam ity apeksite tacchaktinirupanayam
aksaragrahanadikramena kathañcit prarocanayam buddhav
utpannayam tatkaryatvam arthavadanam nisciyate. vidhir hi
prarocanam apeksate, te ca tam saknuvanti kathañcidutpadayitum ity
ananyaprayojanataya manasi viparivartamanasta eva tatprayojanataya
nisciyante. tad esa sastrartho bhavaty arthavadair eva prarocitam
karmabhyudayaya ghatata iti. vidhisvarupam ca prag evoktam iti neha
pratanyate. mantrartho 'pi mantradhikarane vaksyate. tatra
barhirdevasadanam damityadimantranudahrtya vicaritam - kim ami
uccaranamatradevadrstarthah, utarthaprakasanartha iti.
tatra tadarthasastrat (1.2.31) ityadyupapattibhir adrstarthataya
purvapaksitam yam eva hy artham mantrah prakasayati tatraivayam
brahmanena viniyujyamano drsyate. yatha prathamamantrah uru
prathasveti purodasam prathayatiti. yadi cayam arthaparah,
lingenaiva tatra viniyoge siddhe viniyoganarthakyam. ato 'vivaksitavacana
mantrah iti purvapaksite abhihitam -- avisistas
tu{2,26}vakyarthah (1.2.40) iti. yatha hi brahmanavakyanam arthah
pratiyamano navivaksito bhavati tatha mantranam api. te 'pi hy
anusthanaupayikam artham prakasayantah kim avivaksitavacana
mantra bhavisyanti. darsapurnamasadayo hy anusthanakale
'smrtanusthanasambhavad anu(ti)sthasitasvapadarthasmrtihetum
apeksante. mantras carthavadavad eva
svadhyayadhyayanavidhibalapratilabdhadhyayanasamskarasambandhat
kimsvid asmabhih kartavyam ity apeksamana vilambante. tatrasaktike
viniyogasambhavat tacchaktiniriksanayam
kratvapeksitananyasadhitavihitasmrtiprayojana nisciyante. yathahuh
--

anusthane padarthanam avasyambhavini smrtih |

ananyasadhanananyakaryair mantrair niyamyate ||

iti. yat tu viniyoganarthakyam uktam, tan na. arthavadarthatvad
vakyasya. prathanam hi tatra sruyate. idrsam idam prathanam
prasastam yat kriyamanam anena mantrena kriyata iti. so 'yam

vidhyarthavadamantranam artho nasati bahye 'rthe sidhyati. tatha udbhida yajeta pasukamah ity udahrtya vicaritam kim ayam gunavidhih uta karmanam adheyam iti samsayya, pravrttivisesakarataya gunavidhir iti purvapaksitam. gunam hi vidadhatam pravrttivisesakaratvam. itaratha namamatram anarthakam. saknuvanti codbhedanakriyayogavasena kiñcit khanitradyartham abhidhatum iti gunavidhaya iti prapte uktam - na gunavidhayah. karmasamanadhikarana hy ete, trtiyanirdesat. karma khalv iha udbhida yajeta pasukamah iti pasubhavanakaranatvenabhihitam yajeta pasukama iti. kim uktam, yagena pasun bhavayed iti. ata udbhida yageneti vyaktam eva samanadhikaranyam. gunavidhau tu yagasyodbhittvabhavad udbhidvata yageneti matvarthalaksanaya samanadhikaranyam syat. tatra ca laksanaiva dosah. nanv evam vrihibhir yajetety evamadav api bhavanakaranena yajina samabhivyahrta vrihyadisabdah karmanam adheyatam pratipadyeran. na. tesam nirudharthatvat. ajñatasandigdharthasya hi padasya prasiddhasamanadhikaranyad evartho nisciyate. nirudham tu svarthan na pracyavayitum sakyate. aha ca --

padam ajñatasandigdham prasiddhair aprthaksruti |

nirniyate nirudham tu na svarthad apaniyate ||

{2,27}iti. atah pasunam udbhedanam prakasanam anena karmana kriyate iti yogad udbhicchabdena karmabhidhiyate. gunaphalasambandhavidhanenamnatanam apy upayogo 'stiti nanarthakyam. atah siddham karmanam adheyatayaivañjatiyakanam kriyopayoga iti. citradisabdanam namadheyatvahetavo vistarabhayan nanukramyante. kvacit karmanah prapakasabdantarabhavad gunavidhitvam eva. yatha agneyo 'stakapala ity agneya iti sagunakarmavidhayinah sabdasya. na hi tatra dravyadevatasambandhavidhanat prak karmano rupam avagamyate yasyagneyasabdo namadheyam bhaved ityevamadi namadheyapadoktam adisabdenanukrantam veditavyam adhyayantam. yavatsmrtipadoktartho 'py anenaivanuktanto veditavyah.

pratyaksavedopayogapratipadanaprasangena carthavadadyupayoganantaram namadheyapadartho 'nukrantah. tatradisabdenanukrantah smrtipadarthah. tatha hi -- asruyamanavedanastakadin udahrtya tesam dharmadharmatvasamsaye, dharmasya sabdamulatvadasabdam anapeksyam syat (1.3.1.) iti paksam parigrhya vedamulataya siddhantitam - sarvah smrtayo hi nasati purvajñane atmanam labhante. purvajñanam ca mulabhutam vibhramo va syat, pratyaksanubhavo va, pauruseyagamajanyam va, vipralambho va, codanajanitam va. tatra tavad bhramyatam aptanam manvadinam smrtinibandhanapranayanam ayuktam. te hi tavad rsayo bhramyantity etad eva durbhanam. bhramyatam tu yanmahaprabandharacanam tat smrtibhyas cadyayavadaryaih pasyadbhih pari(?graha/grhyate) iti naitad utpreksitum api sakyam. anubhavas catindriyagocarah pratyaksasutre nirakrtah.

purusavakyam apy asambhavanmulam apramanam eva. vipralambho 'pi bhrantivannirakaryah. codana tu sambhavadvedasamyoginam traivarnikanam smrtimulam bhavatiti tatkalpanaiva laghiyasiti. nanv evam agnihotradicodanavadastakadicodana api kim nopalabhyante. nedam anupapannam. viprakirnanekasakhasraya hi srutayah kratupurusarthopadesasankirnah pramadyadbhir adyatanair na vivicyopalabhyanta iti kim nopapadyante. ato yad asruyamanam apy astakadidharmasya nimittam codaneti siddham astakadayo dharma iti. tad evam pratyaksasrutyaviruddhabhyah srutyanumanam. pratyaksasrutivirodhe tu na srutir anumatum sakyata iti virodhadhikarane{2,28}uktam. uparistac cacarapramanyam smrtya ca saha balabalapariksetyadi darsayitavyam. sarvesu ca bhedadilaksanesu svapramanaganaih sabdantaradibhih siddhantasthiti(?h/r) sati bahye 'rthe na sambhavati. somena yajeta daksinani juhoti hiranyamatreyaya dadatiti yagahomadanabhavananam sabdabhedad eva bhedo vaksyate. tatha ca samidho yajatityevamadinam pañcanam prayajanam asaty api sabdabhede 'bhyasanarthakyaprasangad bhedo darsitah. tisra ahutir juhotiti prthaktvanivesitvat samkhyaya ahutinam bhedo darsitah. athaisa jyotir etena yajeteti jyotistomaj jyotir iti samjñantarena karmabhedah. vaisvadevyam iksa vajibhyo vajinam iti ca utpattisistasrautam iksavirodhad vajinam vaisvadeve karmani nivesam alabhamanam svasrayam yagantaram upakalpayati. so 'yam vajinagunad bhedah. kundapayinamayane masam agnihotram juhotiti naiyamikagnihotrat prakaranantarena kaundapayinahomasya bhedah. tad evam sodha karmabhedo dvitiye. anyadupoddhatadina.

trtiye tu pararthyalaksanasya sesatvasya sodhaiva viniyogasiddhir ukta. yatha tavadarunimnah trtiyasrutya kriyangabhave samanyato 'vagate arunaya krinatiti kriyavisesalabho vakyat. lingaviniyogas tu -- yathaprakaranamnanasamarthyavadhrtasamanyangabhavasya bahirmantrasya samarthyaparanamno lingad barhirlavane viniyogah. prakaranaviniyogas tu -- istiprakaranamnatanam prayajadinam sadhyakanksinam upakarakanksinya taya saha sambandhah. ubhayakanksalaksanam eva hi prakaranam acaksmahe. kramaviniyogas tu -- prakrtopakaranirakanksayam vikrtau sannidhisamamnatanam anganam. na hi tatra prakaranaviniyogah sambhavati. ubhayagamini hy akanksa prakaranam. anakanksa ceha vikrtih prakrtopakaradvaraparipraptapadarthaparisvakta vaikrtam eva tv anganam sannihitasamamnanam anarthakam ma bhud iti tatsannidhipathad eva tesam tatra viniyogo nisciyate. samakhyaviniyogas tu -- adhvaryavasamakhyatesu padarthesv adhvaryor anenami kartavya iti.

caturthe 'pi srutyadibhir evavadhrtangangibhavanam dadhyanayanam iksadinam prayojyaprayojakatve vaksyete. yad dhi srutyadibhir yacchesatayavagamyate tat tena{2,29}prayujyata iti

sthapitam. tad iha prayuktilaksane 'pi srutyadir eva pramanaganah, sesalaksane 'pi sesinam sesanam ubhayesam va kramaniyamah kiñcinmatravisesabhinnasrutyadibhir eva kriyate. yatha tavad adhvaryur grhapatim diksayitva brahmanam diksayati iti ktvasrutya kramaniyamah. agnihotram juhoti yavagum pacati iti pathad anyadrse 'pi krame 'vagamyamane 'rthat kramaniyamaviparyayah. homottarakalam hi pakah kriyamano 'narthakah syat. homo 'pi nasati havisi sam(pra)vartata ity arthat pakottarakalam eva nisciyate. tad idam lingam evartha iti namamatrabhinnam, samarthyam eva hi bhavanam lingam iti nisciyate. ihapi dravyakriyayoh saktiniriksanad eva kramaniyamavadharanam. pañcanam tu prayajadinam samidho yajatityevamadinam pathat kramaniyamah. bahunam hi padarthanam yugapadekena kartranusthatum asakter avasyambhavini krame 'vagamadhinatvad anusthanasya kramena tucyamanesu tathaivavagamad anusthane kramapeksayam sa eva kramo nisciyate. pratitahanapratitopadanayor anupapatteh. ayam api pathaparanamna sthanenaiva kramaniyamah. sthanat kramaniyamo yatha -- sadyaske karmani saha pasunalabhate ity agnisomiyasavaniyanubandhyanam savaniyasthane sahopalambhe codite kah prathamam prayujyatam ity apeksayam sthanat savaniyo buddho bhavan prathamam niyamyate. tasya tadanusthanasthanam. so 'yam anusthanasadesyalaksanah kramah. purvam tu pathasadesyalaksanah. dvedha ca tartiyakramo vibhaktah. yathoktam -

tatra kramo dvidhaivesto desasamanyalaksanah |

pathanusthanasadesyad viniyogasya karanam ||

iti. pravrttya ca kramaniyamo yatha -- saptadasa prajapatyan pasunalabhate iti coditesu pasusu codakapraptanam proksanadinam yatrakvacid ekasminn ekasyanusthane dvitiyadisu kim prathamapravrttyaiva athaniyama iti samsaye niyamakaranabhavat prathamapravrttes caniyamatmakatvad aniyamah iti paksam parigrhya prathamapravrttyaiva niyamo darsitah. prayogavacanabalena hi pasunam yaugapadyam avadharitam. tac cavarjaniyad vilambanan na vyavadhanantaram anganam anujanite. sangesu hi pasusu yugapadanusthatavyataya coditesv apisvarenapi tatha sambhavayitum{2,30}asakteh avarjaniyavyavadhanam tu vidher anumatam bhavati. tatra ca vaisamyakaranabhavat sarvesam sadrsam evangavyavadhanam. prathamapadarthakartranusthite tadaivangantaranusthanaya tenaiva pradhanena codyamane kartari prayogavacanapramanakayaugapadyabalena pasvantarair akrsyamane tatpadarthamatrasya pasvantaresv anusthanam sa pasuh pratiksate. tadante ca dvitiyapadarthanusthanaya kartaram akarsati. evam saptadasanam pasunam sodasabhir ekaikasya vyavadhanam vidhyanumatam. vyavadhanavisesas tu visesagrahanan

nasrayitum sakyam. ato dvitiyadinam apy anusthanam tata evarabhyeti siddhantat kramaniyamah. ayam ca prakaranantargata evakanksaikapramanakatvad ekaiko 'pi pasur avyavadhanena padarthanusthanam aksipati. padarthas ca tatsannidhavatmano 'nusthanam. ata ubhayakanksaya kramaniyamo jayamanah prakaraniko bhavati. mukhyakramena camsanam kramaniyamo yatha -- sarasvatau bhavata iti yugapadutpannayoh stripumdevatayoh karmanor yajyakramenanusthane 'vagate 'ngesu kramapeksayam mukhyakramenaiva kramo niyamyate. na hy anganam pradhanakalad bahirbhavo 'sti. sangam pradhanam aikasabdyad iti vaksyati. so 'yam vakyenaiva kramaniyamah. sangam hi pradhanam ekavakyacoditam ekopakramavasanam iti pradhanakramenaivanganam kramaniyamo jayate. atrapi srutyadir eva pramanaganah.

evamadhikaravicaradav api sesasesiprapañcarthatvat sesalaksanoktany eva srutyadini siddhantasthitihetutaya darsayitavyaniti. yatha tavadadya eva svargakamo yajeteti yagasvargayoh kah sesah ko va sesiti cintayam dravyanam karmasamyoge gunatvenabhisambandhah (6.1.1) iti svargasya yagasesataya lingabalena purvapaksah parigrhitah. tad dhi bhutasya dravyasya samarthyam yad bhavyam karma nispadayati. dravyam ca svarhah, srakcandanavasassu tatprayogat suksmani vasamsi svarga iti yatha. ato dravyam eva karmartham, kamapadasambandhas ca sadhanavisayataya darsayitavyah. yo hi yadarthi sa tatsadhanam api kamayata eveti lingabalena purvapaksite vidhisrutibalat siddhantitam. vidhir hi cetanapravartanatmakah. na canarthe purusah pravartayitum sakyate iti yagarthe svarge karmasadhakam apadyate. yathoktam asadhakam tu tadarthyat (6.1.2) iti. ato vidheh pravartanasaktir ma vyaghaniti karmaiva svargartham.{2,31}na ca dravyam svargah. anvayavyatirekabhyam pritivacanatvavagamat. tad eva hi dravyam apritikaram na svargasabdenopacaranto drsyante iti prityanvayavyatirekanuvidhayitvat svargapadam tadvacanam iti nisciyate. na ca sarvasyestatama pritir anyanispattaye bhavatiti sampratam. ato yad eva kiñcit pritya samabhivyahrtam tat tadartham eveti lingam api viparitam. atah siddham yagah svargartha iti siddhas cadhikara iti. parastad api sesabhutasyaiva kartus tatradhikaro darsayisyata iti srutyadibalenaivadhikaralaksane 'pi siddhantasthitih.

uttarasatke tu sesa eva kim sarvatropadesenaiva sambadhyante, atha yatha prakrti vyavatisthanta iti srutyadibalenaiva nirnesyante. aupadesike hi dharmasambandhe natidesah sidhyati, pariplava hi tada dharma bhaveyuh. tad ihatidesopoddhatenaiva saptamadye yajyapurvaprayuktatvam vicaritam yajyuddesena dharmavidhanat yajes ca samanyavacanatvat sarvatreti praptam, na ca darsapurnamasapadam niyamakam, parisamkhyanad visistoddesena visistanuvadad iti prapte nirupitam - natra darsapurnamasabhyam svargakamo yajeteti yagoddesenangani vidhiyante, kim tarhi,

sangapradhanavisistapurvabhavanaiva codyate. pascat tv
ekabhavanaparigrhitanam anganam pradhananam
carunaikahayanivat parasparanvayasiddhih. bhidhyante ca
sabdantaradibhih pratiprakaranam apurvabhavaneti kuto
dharmasankarah. seyam srutyadipramanakaviniyogaparamarsad eva
vyavastha sidhyati. yada hy apurvabhavananvayagarbho viniyogo
dharmanam na yagasamanyoddeseneti siddham bhavati, tada vyavastha
sidhyati. tatsiddhya casrutetikartavyatakesu sauryadisu
vidhyantapeksayam samanyatidesasiddhau
pratyaksavacananamavyaktacodanatadavayavadravyadevatasamanyabahulyena
visesatidesasiddhih. yathestau samanam itarat syeneneti
syenavaisesikanam vacaniko 'tidesah. masam agnihotram
juhotiti kundapayinamayane homanamna nityagnihotradharmatidesah.
ekahahinasatranam avyaktacodanacoditatvena somasadrsyat
taddharmatidesah ityadi darsayitavyam. sarvas cayam atidesah
srutya viniyoganusarenaiva sesanam sidhyatiti
tatpramanaganakarita eva. uho 'pi sodha vibhaktah.
prakrtopadesanusarenaiva mantradinam sidhyatiti so 'pi
srutyadipramanaka eva. so 'pi hy apurvartho dharmaviniyoga iti siddhe
setsyati. ata{2,32}evapurvaprayuktir adye sadhita. badho 'pi
srutyadipramananusarenaiva. tatrapi prakrtasastratidesat
sarvanusthanena purvapaksite upakarapradhanatvad atidesasya
tadabhave 'nyato va tallabhe pratisedhena va badho vaksyate. yatha
krsnalacarav avaghatasya, khalevalisarabhyam yupabarhisor
ityadi darsayitavyam. etad api prakrtav
evopakaraparyantasrutyadiviniyoga iti nirniyate. (?sidhyati) etavams
tu visesah -- prakrtau padarthaparigrahapurassaryupakarakalpana,
prak tadasiddheh. vikrtau tu prakrtiparikalpitopakarasandarsanena
tatparigrahapurassaram padarthaparigrahah. sa eva hi vidhinapeksyte. sa
tu prakrtavasiddho ('pi) kalpayitva grhyate. vikrtau ca prakrtisiddha
evopadiyata iti. ata eva sastrapadarthayor anatidesah, tayor
vidhyanapeksitatvad iti. tantravapalaksane 'pi visesa eva
pradhananam kim tantrenopakaraka utavrttyeti sesanam eva
vicaryamanatvat tatpramanagananusari nirnayo darsayitavyah.
tatra hi desakalaphaladinam tantrasambandha agneyadin prati
prayajadinam tantranusthane hetur bhavisyati. sa ca
srutyadipramanaka eveti tatrapi sa eva pramanaganah.
prasangalaksane 'pi pasvarthanusthitanam
prayajadisesanam pasutantramadhyapatipurodasopakarakatvam
desaditantranibandhanam eveti purvavat pramanaganah. ata eva
bhasyakarena prathamasutre dasadhyaya eva sesalaksanasabdah
prayuktah. yo 'pi vacanavyaktibhedena purvapaksasiddhantavibhagah
yatha svargakamo yajeteti svargakamo yagam kuryad iti purvah
paksah yagena svargam kuryad iti siddhanta iti, so 'pi
narthasunyasu buddhisu sidhyati. karmabhyas ca
darsapurnamasakariryadibhyah paraloke ihaloke
bhavatsvargavrstyadiphalasambandho bahyasraya eva, asati tasmin

dvaividhyanupapatteh. atah sarvam idam bahyarthasiddhav asatyam ayuktam apadyeteti tadupapadanaya dharmarthibhir mimamsakair lokaprasiddhaih pratyaksadibhih pramanaih purvottarapaksavibhagenarthasya sadasadbhavayor yatnah karyah. purvapaksavisuddha hi buddhih siddhantakari bhavati. ato 'numanenaivarthapahnavapurvapaksam krtva pratyaksena tatsadbhavasiddhanto darsayitavyah. sarvas cayam prayasah sakalalaukikavaidikakriyam{2,33}prati tatsiddhyartham iti yavat. anyatha sarvarthakriyanam ucchedo bhavet. atah prayojanavad bahyarthapratipadanam. akriyangasya tu pratipaditasyapy anartha(tva)m eveti kriyam pratiti yuktam eveti || 4 ||

atra codayati -- yadeti. jñanamatrapakse hi bauddhanam iva sarvo 'yam pramanadivyavaharah sidhyaty eva. te hi vadanti --

dve satye samupasritya buddhanam dharmadesana |

loke samvrtisatyam ca satyam ca paramarthatah ||
iti. atas tadvad eva vyavaharasiddhau kim paramarthikarthapratipadanavyasaneneti || 5 ||
atra dusanam aha -- samvrter iti. satyam. samvrtisatyena sarvam idam bauddhair asriyate. na tv etad yuktam. satyabhedanupapatteh. yah khalv ayam satyabhedo bauddhair asritah samvrtisatyam paramarthasatyam iti, nayam upapadyate. samvrteh satyatvabhavat. mithyaparyayo hi samvrtisabdah. katham tasya satyasabdasamabhivyaharah. na hy ayam aksasabda iva vibhitakadinam samvrtiparamarthayoh sadharanah satyasabdah. atah satyabhedanupapattir iti. virodham eva vyanakti -- satyam ced iti || 6 ||

virodhad eva ca mrsarthaparamarthayoh samanyam api satyatvam nabhyupagantum sakyam. samananam bhavah samanyam. kutas tasya virodhinor avakasah. na hi bhavati dharmadharmayor dharmatvam adharmatvam va samanyam ity aha -- satyatvam iti virodhadantena. anyamatrayor api tatparamarsabhavad durupagamam samanyam vrksasimhayor iva vrksatvam. kim punarvirodhinos tat syad ity aha -{2,34}na hiti. atra caksadivat sadharanasabdata purvam satyasabdasya nirakrta iha gavadivat samanyasabdateti vivecaniyam iti || 7 ||

ato lokam vañcayitum mithyaparyayo 'pi samvrtisabdo bauddhavidagdhair anudvegakarataya mithyatva eva vivaksite svanastikyaparijihirsaya prayukto lalayam iva vaktrasavasabda ity aha -- tulyarthatva iti samvrtirantena. vaksyamanenetikaranena sambandha iti. kalpanavacoyuktir api svanastikyapariharartham eva tair asritety aha -- kalpaneti ceti. kalpanamatrakalpitena bahyena sarvalaukikavyavahara ity api nirvastuke jagaty abhinnasya cinmatrasya kalpanaya bhettum asakyatvad durbhanam. kvacid dhi bhinnam eva kiñcid rupantaram kalpanas padam bhavati suktav iva rajatarupam. yasya tu na

kiñcid bhinnam asti, tat kena rupena kalpyatam. tad etad aha -- kalpanapiti || 9 ||

nanu tridhaiva tattvam vibhajamahe satyam asatyam samvrtisatyam ceti. samvrtam hi natyantam asad bhavati, vyavaharavisamvadat. napi sad eva, pramanantaravirodhaj jatyadivat. ato na samvrtih pramanam napramanam iti vidhantaram evedam iti yuktas tadasrayataya vyavahara ity ata aha -- tasmad iti. yatah khalu samvrtir mithyajñanam na vastuklptyai prabhavati, tasmad yat paramarthato nastiti nirupyate na tat samvrtya tadrupam bhavitum arhati. nasty eva tat. yat tu tavad vyavaharavisamvadi tad asty eva, na hy asatah sarvada vyavaharahetubhavah sambhavati. yad evarthakriyakari tad eva ca paramarthasad iti vah siddhantah. atah katham arthakriyakaritve saty api jatyadinam asatyatvam. tasmad yadi vyavaharangataya bahyam asti, tat tarhi paramarthata evasti.{2,35}tad eva satyam ity ucyate. anyat tu samvrtir mithyeti. na tu satyadvayakalpanatmanam labhate. tantrena tadvrttasya purvaparabhyam sambandhah. paramarthata iti ca nastiti purvena sambadhyata iti || 10 ||

api ca svapnavagata apy arthah kecicchokaharsadivyavaharahetavo drsyante. atas te 'pi samvrta eva. tadvac ca bahyarthabhyupagame svapnadibhogatulya eva subhasubhakarmaphalopabhogo bhavet. atas tannivrttyartham api paramarthasatye bahye prayasyate ity aha -- svapnaditi || 11 ||

kah punah svapnatulyatve dosah, ata aha -- na hiti. kim iti na pravartate ata aha -- yadrcchikatvad iti. na hi svapnasukham me bhavatiti vidvamsah prayasyanti. yadrcchikam hi svapnasukham aganitasamparayikaihikanimittam, na tat prayasyato bhavatiti buddhva vidvadbhis tusnim udasinair evasyeta, na kvacit prayatnah kriyetety arthah || 12 ||

ato 'vasyam paramarthikim phalapraptim icchadbhir upapattya bahyavastuvisaya pratipattir vidhatavyety asti vicarasya prayojanam ity upasamharati -- paramartheti || 13 ||

atra bhasyakarena bahyarthasadbhava eva purvapaksapurassaram pratipaditah, na tu jñanasadbhavah. tat kasya hetoh. asti hi tatsadbhavavipratipattir api. madhyamika hi jñanam apy apalapanti. atas tannirakaranam api yuktam. yat{2,36}punastadupeksyaiva bahyarthapalapo nirakriyate, tatra karanam vaktavyam ata aha -- tatreti trayena. asyarthah -- yogacara hi jñanamatram arthasunyam paramarthikam manyante. madhyamikas tu jñeyabhavad akarmakajñananutpatter jñanasyapy abhavam icchanti. tatra dvayor api vadinos tavad bahyarthasunyatvam sadharanam. arthanivrttyadhinatvat jñananivrtteh. ato dvayor api sadharano bahyarthapalapa iti sa eva nirakriyate. api ca tanmulo jñanapahnavah. tatas tasmin nirakrte nirakrta eveti bahyarthasadbhave purvottarapaksavibhagena

bhasyakrta prayatnah krtah. adyas tatrasabdo vakyopanyasarthah. dvitiyas tu purvoktadarsanabhedaparamarsarthah. tatra matabhede ity arthah || 16 ||

nanu bahyarthapahnavo dvidhaiva bauddhair asritah pramanatah prameyatas ca. tatha hi -- evam tair uktam - na tavadanavo 'tindriyah pramanavisayah. na tatsamuhah, tasya tadatirekino 'bhavat. navayavi. tasyavayavavyatirekenanupalambhat. avyatireke ca tanmatrapatat. evam antyavayavebhyo vikalpya avayavi nirakaryah. te tv atindriya eva. ato na kiñcana grahyam avatisthate iti. tad etat parityage kim karanam, yat pramanata eva bahyapahnava upanyasyate nirasyate ceti. ata aha -- bahyartheti sardhena. ayam arthah -- yady api dvedha bahyarthapahnavo bauddhair asritah, tathapi pramanasrita eva mulabhutatvad iha vicaryate. pramanamula hi prameyasthitih. tad yadi pramanam anugunam, kim vastuvikalpaih. na tadbalena tadanupapattim parihrtyartho vyavasthapyate. atha tu{2,37}pramanam evartham pratyacaste, kim prameyavikalpaih krtakarair iti. iha sabare tantre. idanim asminn avasare. pramanastha eva bahyapahnavo vicaryata iti || 17 ||

nanu yadi pramanastho vicarayitavyah, tatah pratyaksasya mukhyatvat tadanusarenaiva vicaro yuktah. bauddhair api pratyaksasamarthyad evaikam tattvam asritam. naikasminn akare bhasamane dvaitam atmanam labhate iti hi manyante. anumanam tu bhramyatah pratyuktam iti kim tatpurassarikriyate ata aha -- prastuta iti. evam hi manyate -- yady api pratyaksasaktinirupanam eva bahyarthasadasadbhavayoh pradhanam, tathapi parair anumanam api bahyapahnave darsitam iti tad api nirakaryam. anirakrte hi tasmims tatraiva kecid astham pratibadhniyuh. atra cayam evopanyasakramo yuktah yat prathamam anumanam upanyasyate, tatas tasya pratyaksena badham upanyasya tasmims cokte punah pratyaksasaktyapeksanena purvottarapaksava(?dav e/da e)va pratyaksasaktinirupanena nirnaye krte 'numanasyopanyaso 'navasara eva syad iti || 18 ||

anumanabhasyam idanim prakrtasangatidarsanartham avatarayati -- tatreti ityantena. sangatim aha -- asyeti durlabha ityantena. ayam arthah -- yat sutrakarena tatsamyogajam pratyaksam uktam tadaksepenaiva sangacchate. kalpaniko hy ayam indriyarthasamprayogah, indriyader abhavat. kalpanikas ca sakalamithyajñanasadharana iti tadatadyogajatvavibhago na yukta iti sutroktaksepa iti || 21 ||

{2,38} svoktaksepena va sangatir ity aha -- mithyatvam iti. yad etadvrttikaragranthanta uktam - yasya ca dustam karanam yatra ca mithyeti pratyayah sa evasamicinapratyayah nanyah iti tadanenaksipyate. sarvamithyatve visesanopadanavaiyarthyam iti || 22 ||

bhasyatirohitam anumanam idanim vispastam upanyasyati --

stambhaditi. stambhadipratyaya iti dharminirdesah. mithyeti dharmavacanam, pratyayatvad iti hetuh. tathahiti drstantavacanam iti || 23 ||

atra bhasyam sarva eva niralambanah svapnavat pratyayah iti. tad yathasrutam sarvesam analambanatvam sadhayati. tatra camse siddhasadhanata syat, vibhramanam analambanatvat. yadvijñanam anyatha santam anyatha budhyate 'rtham tanniralambanam isyata eva. tatha sarvasmin paksikrte svapnajñanasyapi tadantarbhavad drstantabhavah. sarva eveti caivasabdanupapattis ca. sa hi vibhaktapratisedhe drstah. yathedam devebhya idam brahmanebhya iti vibhakte bhavati vacanam sarvam evedam brahmanebhya iti. tatra vibhagapratisedhapara evakaro drsyate. sarvasmims tu pakse sarva ity acaksita, naivakaram prayuñjita. ato jagradbuddhivivaksayaiva bhasyam vyakhyatavyam ity aha -- siddhasadhaneti sardhena. nanv evam apy avisesitaniralambanatvopadane 'bhyupagamavirodhah. svamsalambanatvam jñananam bauddhair isyata evata aha -- svamseti. ata eva karanad bahyavisesanavisistam analambanatvam sadhaniyam ity arthah || 25 ||

{2,39} aparam api bhasyam pratyayasya hi niralambanatasvabhava upalaksitah svapne. jagrato 'pi stambha iti va kudya iti va pratyaya eva bhavati, tasmat so 'pi niralambanah iti. tasyartham aha -- pratyayasyeti. pratyayasya hi niralambanatasvabhava upalaksitah svapne ity etavata bhagena tavat sadhyena niralambanatvena vyaptam pratyayatvam hetur nirdisyate. drstantavacanam iti yavad iti. nanu na pratyayatvad iti hetur upattah, kasya vyaptir nirdisyate. ata aha -- hetus ceti. yady api pratyayatvasya na vyaktam pañcamya hetutvam upattam, tathapi upanayanakhyena sadhanavakyavayavena jagrato 'pityadina hetuh pradarsita eva. yadaiva hi sadhyanvitam pradarsitam pratyayatvam punah pratijñartha upaniyate, tadaiva tad atra hetur iti pradarsitam bhavaty eva. sadhyanvitasyaiva paksasthasya hetutvad iti. kah punar ayam upanayah. sadhanavakyavayavavisesah. pañcavayavam hi sadhanavakyam pratijña hetur udaharanam upanayo nigamanam ceti. tatra sadhyanirdesah pratijña. yatha anityah sabda iti. utpattidharmakatvad iti hetuh. utpattidharmakam sthalyadi dravyam anityam drstam ity udaharanam. tatha cotpattidharmakah sabda ity upanayah. sa hy udaharanapeksams tathety upasamharo na tatheti va sadhyasyopanaya iti varnitam. kim uktam bhavati. dvedha hi hetuh sadhyam sadhayati udaharanasadharmyad vaidharmyad va. tatra sadharmyam pradarsitam. vaidharmyam tu yatha -- tasyam eva pratijñayam tasminn evotpattidharmakatvad iti hetau anutpattidharmakam atmadi dravyam nityam drstam. na ca tatha sabdo 'nutpattidharmaka iti. tatra yo 'yam dvividhodaharanapeksah sadharmyodahrte tatheti vaidharmyodahrte na tatheti sadhyasya sabdasya sambandhitayotpattidharmakatvasyopasamharavacanam upanayah, sa codaharanapeksa eva. udaharanadvaitad eva tadupasamharadvaitam bhavati. vaidharmyodaharanena ca viruddhanivrttya sadhyasambandhitvena

hetor upasamharah. yathatmadi dravyam nityam anutpattidharmakam, na ca tatha sabdah ity anutpattidharmakatvapratisedhenotpattidharmakatvam upasamhriyate. prakrte tu sadharmyodaharane{2,40}tathaiveti hetor upasamhara upanayo veditavyah. nigamanam tu hetvapadesat pratijñayah punarvacanam. tasmad utpattidharmakatvad anityah sabda iti. nigamyante 'nena pratijñahetudaharanopanaya ekatrartha iti nigamanam. samarthyante sambadhyante iti yavat. asati hi tasminn anabhivyaktasambandhanam arthapratipadakatvam na syat. sati tu tasmin sarvesam avayavanam tatparyadarsanat parasparasambandhah sphuto bhavati. nigamanam sangamanam sambandhanam iti yavad iti || 26 ||

nanu navyavrtto vipaksad dhetur bhavatiti vaidharmyadarsanena hetor vyatireko darsayitavyah. na catra tatha darsitah, sadharmyamatravacanat. ata aha -- vipakseti. niralambanatve hi sadhyamane salambanatvam vipaksah. na ca sarvanalambanatvavadinas tad astiti kim tadvyatirekapradarsaneneti. nanu pratyaye paksikrte tasminn eva hetau pratijñarthaikadeso hetur ata aha -- samanyasyeti. samanyavisesatmaka hi pratyayah. tatra visese paksikrte samanyam hetur iti na pratijñarthaikadesateti || 27 ||

atra siddhantabhasyam jagrato hi buddhih supariniscita katham viparyasisyatiti. anena kila supariniscitatvena jagraddhiyam salambanatvam sadhyate. na ca supariniscitatvam bahyalambanasambaddham paran prati prasiddham. ato nanenasiddhavayavenanalambananumanam paranudyate, sapratisadhanam va bhavati. tasyobhayaprasiddhavayavatvat. asya ca tadviparitatvat. ato{2,41}jatyuttaram evedam bhasyakarena dattam ity aksipati -- jagrajjñana iti dvayena. vaidharmyavikalpasamayos ca svarupam sabde vaksyamah. saty eva pratyayatve supariniscitasupariniscitadharmantaravikalpanat sadhyadharmavikalpapadanena vikalpasamata. tatha sadharmye vadina prayukte niralambananam svapnajñananam asupariniscitatvadarsanat sadhyesu jagrajjñanesu supariniscitatvena vaidharmyat pratyavasthanena vaidharmyasamata. prapañcas tu pascad bhavisyatity uktam iti || 28 --29 ||

evam aksiptam bhasyam ekena[704]matena samadadhati -- dustatvad iti. evam hi manyante -- dustasadhanaprayoge dustam evottaram deyam iti, evam hi tada vadi pratibodhito bhavati yatha bhavan madiyam dusanam dustam manyate tathaham api[705]tvatsadhanam, ato 'sau svasadhanan nivartate iti. idam tu samarthanam nopapadyate. nigrahasthanadvayaprasakteh. paryanuyojyopeksananiranuyojyanuyogatmakanigrahasthanadvayam evamvadino bhavet, yah santam dosam anuktvanyam asantam jalpati. na caivamvadinah svasadhanadusanavagamo bhavati. param eva tu dustadusanaprayogenopalabhate. atah pasupatottaratulyam ekajatiyakam varjaniyam ity anyatha samadhanam aha -- pratijñeti. nanenanumanam upanyasyate. kin tu paroktanumanasya pratyaksavirodho

varnyate. asannikrste 'rthe 'numanam pramanam. iha tu
supariniscitabhir jagradbuddhibhir niscitasadbhavasya bahyasya
pratyakhyananumanam pratyaksena mukhanirodhan na jayata evagnav
iva saityanumanam. yadi param bahyasya prayogamatraparyavasitam eva
sadhanavacanam, anumimanasyapi sphuto bahirvisayabo(?dhe/dho) jayata eva.
tathavidhasyapi mithyatve kah samasvasah. nanv evam anumanam
anasvasaniyam eva, na. tadabhavat, uktam etat pratyakse paripanthini na
tatpratipaksam anumanam atmanam labheta srauta iva viniyoge
laingikah. sadhanavakye tv ayogyanvayapadasannikarsad
vandhyasutavakyavat samsargajñanam bhrantir eva. na tu kasyacid
laingikam stambhadisv abhavajñanam utpadyate. nanu vyaptam
pratyayatvam analambanatvena. vyapyac ca jñatasambandhasya
vyapakajñanam notpadyata iti{2,42}hatha evayam. na. vyaptibhangat.
samvidann eva hi vyaptim abadhitena pratyaksena
sarvadesakaladibhavina na pratyayatvaprayuktam mithyatvam, api tu
purvoktahetudvayaprayuktam iti niscinoti. tad idam uktam -- anyatas tu
svapnapratyayasya mithyabhavo visamvadad avagamyate iti || 30 ||

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[704] kesam ma [705] ta (kha)

katham punar atra pratyaksabadhah. pratyaksam hi grahyam
antarenatmanam alabhamanam tanmatram avasthapayati na bahyam. kim
hi tasya bahyena vina na sidhyati. grahyas ca svamso bauddhair
abhyupagata eva. ato na bahyapahnave pratyaksatvadivirodhah. ata aha --
saksyama iti dvayena. ayam abhiprayah -- sunyavade hi pratyaksasya
svamsagocaratvam nirakarisyama eva. tannirakarane ca
bahyavisesanopadanam anarthakam eva,
tadvyatiriktagrahyantarasambhavat. ato 'nalambanapakso
grahyamatranivarana eva bhavati. pratyaksadeh
svamsanirakara(na)d bahya eva visayo 'vasisyate. ato
bahyavisesanena vina grahyamatrapahnave bhavati pratyaksadibhih
paksabadhah. saty api kathañcid bahyavisesane pratyaksader api
bahyavisayavasesat tannisedham kurvanasya vadinas taih
pratyaksadibhih paksabadhanam bhavet. purvam tu
pratyaksagrahanam upalaksanartham sarvapratyaksadivirodha eva tv
analambananumanasya darsayitavya iti || 32 ||

yat tu supariniscayena bahyalambanasambandhah prasiddhah. kim
tadupanyasenety uktam, ata aha -- suniscayeneti. uktam idam asmabhir nayam
anumanaprayoga iti, kin tv anumanena jagratpratyaksadhiyam
svapnadhisamanyam manyamanasya tadvaisamyapradarsanartham
supariniscitatvabhidhanam. supariniscita ete{2,43}pratyaya
baliyamsah. naisu paripanthisv anumanam atmanam labhate.
etasmad anumanad ity arthah || 33 ||

etad eva prapañcayati -- dustajñaneti. dustenasupariniscitena
grhito 'rthah pratisedham arhati netara iti. grhitamatrabadhe tu

bahavah sadhanadosa bhasyakarenantarnitah. tan pratipadayisyan paksabhavam tavad aha -- grhiteti. yadi grhitamatram mithyety ucyate, tada yo 'yam niralambanah pratyaya iti svapaksah so 'pi grhitatvan mithya syat. atah sakyam vaktum paksa evasmin bhavatsadhane nastiti || 34 ||

api ca, niralambanatvena visistah pratyayah sadhyante. tad iha visesanavisesyabhedavagrahasyapi mithyatvan na visesanavisesyayor vivekah sidhyati, tadabhavac ca vaktum sakyam aprasiddhavisesanavisesyah pakso 'prasiddhanyataro veti. tad etad aha -- agrahyatvac ceti. anyatarasya va asiddhir vaktavyety arthah.

dusanantaram aha -- vaktrsrotror iti. pañcadha svavagvirodhah. abhidhoccaranadharmadharmyubhayoktibhih. tad idam ubhayoktya svavagvirodhah. dvayor api visesanavisesyayor niralambanatvapratyayayor yad vaktuh srotus ca jñanam jayate, tad api pratyayatvad analambanam iti pakso na sidhyatiti, tatsalambanatve canaikantikatvan na pratyayanam analambanatvam bhavet. so 'yam ubhayoktya svavagvirodha iti || 36 ||

{2,44} dusanantaram aha -- sambhavo na ceti. evam hi vikalpaniyam. kim niralambanatvam dharmino bhinnam abhinnam va. na tavad abhinnam visesanam arhati. na ca bhedagrahino jñanasya mithyatvad bhettum arhatiti. upasamharati -- tasmad iti || 37 ||

bauddhanam pratyavasthanam aha -- niralambanateti. evam hi manyante -- vastuni vyatirekadivikalpo yuktah navastuni. yathahuh -- vastuny esa vikalpah syad iti. na calambanapratisedho vastunah kim tadvyatirekadiprasneneti || 38 ||

dusana[706]ntaram aha -- yaditi tvamantena. yadi tavad avastu, katham tad asman pratibodhayitum iccha bhavatah. svayam va tadvisaya buddhih. na hy avastu buddhivisayo bhavati. tadvisayatve ca vastutvapatat. arthakriyalaksanatvac ca sattvasya. tallaksanatvac ca vastutvasyeti. yadi tucyate - yady api niralambanatvam nama na kiñcit paramarthato 'sti. tathapi tatsattvam kalpayitvanumanavyavaharah kriyate pratimayam iva devatatvam aradhanadivyavahara iti. tad ayuktam. asatah kalpanayogat. anyatra prasiddhasadbhava hi visnvadya devata yuktam[707]yad anyatra kalpyante. atyantaprasiddhasadbhavam tv analambanatvam na gaganakusumadivat kalpanam arthati. tad etad asankaya sahaha -- kalpiteti || 39 ||

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[706] nam a [707] kta (kha)

{2,45} api ca keyam kalpana. yadi jñanam, kim tena jñayate. yadi niralambanatvam, tat tarhi kalpana jñanotpattau vyapriyamana katham avastu bhavisyati. arthakriyakaritvam eva hi vastutvam, jñanotpadanam api carthakriyetyabhiprayenaha -- klptav iti. atra codayati -- katham iti. yady avastu na sadhyam, katham tarhi bhavatam api meghabhavena

vrstyabhavah sadhyata iti. pariharati -- vastv iti. bhaved evam yady abhavo na vastu syat. sa vastv ity abhavapariccheda vaksyate. yady api cabhavo na vastusabdavacyah lokavirodhat, tathapi nasau nissvabhavah. prakhyayate hy asau svasamvedyena bhavatirekina rupena. ato 'rthakriyaya eva ghatisyata iti na kiñcid anupapannam iti || 40 ||

kiñ cedam api catra vikalpaniyam - yo 'yam dharmino nirdesakah pratyayasabdah sa kim bhave kartari karane va vyutpadyate, karmani va. purvoktesu tavat kalpesu virodhah, akarmakapratyayasambhavat. na hi pratitir asti pratyetavyam nastiti sambhavati. tadanavastabdhasya (?kr/ta)drupasyaprakasat. evam eva kartrkaranayor api vacyam. yadi jñanam evarthaprakase tajjanmani va kartrtvenopacaryate karanatvena va vivaksadhinatvat karakanam, tathapi tayoh pratyayyena karmakarakena vinanupapattih. so 'yam svavagvirodhah. pratyaya ity uktamatra eva tatsvabhavaparamarsat pratyetavyabhavah pratisidhyate mata me vandhyetivanmatrtvena vandhyatvam. ato na pratyaye paksikrte niralambanatvam sadhayitum sakyam. karmavyutpattau siddhasadhanam eva. tad etat sarvam aha -- tatheti ||

siddhasadhanam vivrnoti -- pratyayyasyeti. na khalu jado rupadih kiñcinnalambata iti || 42 ||

{2,46} kartrkaranapakse tv ayam aparo dosah yaddharmadharmivacanayoh sabdayor api niralambanatvam pratijñayeta. pratite hi karta karanam va pratyayah. yatha ca kartrkaranatve vivaksavasad jñane bhavatah, tatha sabda iti. ata eva vaksyati --

sabdanam karanatvam va kartrtvam va nirupitam |

iti. kiñ cedam sabdayor analambanatvam anyad ato 'bhidheyabhavat. tadabhave ca paksabhavah prasajyata ity aha -- kartrtva iti || 43 ||

bhavadisu virodhah syad iti yad uktam tad vivrnoti -- pratyayyena ceti. kartradibhavo hi na pratyayyabhedam antarena sambhavati. atas tatpravrttinimitte pratyayasabde svavacanavirodhah. sa cayam asmabhih prag eva vivrtah. vasabdo 'nantaravivrtakarmavyutpattyapeksayeti || 44 ||

yadi tv avibhaktavayavo rudhirupena pratyayasabda upadiyate, tadarthas ca paksikriyate, tathapi vastv antaragrahakasyaiva vastuto 'smakam pratyayatvena prasiddheh svavacanavirodha eva bhavet, tad etad aha -- athapiti. tathapiti. tathapi svavacanavirodha iti purvena sambandha iti. katham svavacanavirodhah. ata aha -- grahakam iti || 45 ||

vastvantarasyaiva hi grahyasya grahakam atmadharmakhyam vastv eva pratyaya iti nah prasiddham. atah katham tasyasati grahye siddhir iti dusanantaram aha -- tam abhyupetyeti. evam ayam asadhanavadi vaktavyah kim yadrso 'smabhih pratyaya{2,47}isyate sa tathavidha evabhyupetya bhavata paksikriyate, na va. tatrabhyupagame tavadabhyupetavirodha iti. api caivam sati caprasiddhavisesyah pakso

bhavati, tvanmate bahyarthagrahipratyayanabhyupagamad ity aha -- visesyasyeti. atadrse tu svabhimate pakse 'smakam aprasiddhavisesyah paksa ity aha -- asmakam iti || 46 ||

kiñ ca yadrgatmadharmah pratyayo 'smakam abhimatah, sa pakso bhavadabhimato 'thava svatantrah. purvasmin kalpe bhavato 'prasiddhavisesyata. uttarasminn asmakam iti purvavad eva darsayitavyam ity aha -- atmadharmeti. yadi tv anirdharitavisesam pratyayamatram paksikriyata ity ucyate, tan na. tathavidhasyanirupanad ity aha -- na ceti || 47 ||

nanu sakyam idam anyesv api paksikrtesu vaktum yatha -- kim akasagunah sabdah svatantram va dravyam paudgalakhyam va nityataya paksikriyata iti. atha tatravivaksitavisesam sabdarthasamanyopalaksitam rupam paksa ity ucyate, tad ihapi samanam ity ata aha -- sabdeti. yatha sabdarthasamanyarupenanyesam paksanam nirupanam bhavati, naivam iha bhavatah sambhavati. asadharanarupatirekinah samanyatmano vacyasya bhavatam anistatvad iti || 48 ||

evam tavad dharmi vikalpya dusitah. dharmam idanim niralambanatvam vikalpya dusayati -- niralambanateti. sarvatha niralambanatve sadhye 'prasiddhavisesanah pakso bhavati. na hi sarvatha niralambanatvam nama kiñcid{2,48}asti. sarvatra desakalantaravasthitabahyalambanabhyupagamat. yas ca svapnapratyayo drstantatayoktah, so 'pi na sarvatha niralambanah. sarvatra yathakathañcidalambanasiddher vaksyamanatvat. ato drstantabhavo 'py evam satyapadyeteti || 49 ||

yadi tu na sarvatha niralambanatvam sadhyate. kin tu salambanasyaiva kenapi prakarena niralambanatvam apity ucyate, tada rasadijñananam rupadyalambanasunyataya siddhasadhanam ity aha -- kenacid iti || 50 ||

nanu yadakara buddhis tan nalambate iti sadhayisyamah na siddhasadhanam bhavisyatiti, tad etadasankate -- atheti. etad api nirakaroti -- svakarasyeti. abhyupagato hi bhavadbhih svakaro buddher alambanam yadabhasam[708]prameyam tad iti vadadbhih. atas tadalambanabhavo 'bhyupetenaiva virudhyata iti || 51 ||

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[708] karam pra (kha)

nanu kim apadya dusanodbhavanam. bahyanalambanatvam hi nah paksah. tatha ca bhasyopaskare varnitam eva. ato nabhyupetabadha ity ata aha -- bahyeti. ayam abhiprayah -- vikalpaniyam idam bahyanalambanatvam. kim bahyam ity anena rupena nalambata ity evam sadhyate, vastuto va bahyam nalambata iti. purvasmin pakse siddhasadhanam. parasmin doso vaksyate. stambhadidhiyo hi stambhadyakaratayaiva svavisayam alambante na bahyatayeti || 52 ||

{2,49} yadi tu stambhanalambanatvam eva sadhyate, tatas tadrupasamvedanasya drstatvat samvidvirodha evety aha -- tatheti || 53 ||

atra codayati -- dvicandradisv iti. evam hi manyante -- samano 'yam analambanatvabhimatesu dvicandradibodhesu samvidvirodhah. tatrapi dvav eva candrau bhasete. tadapahnave sphuta eva samvidvirodhah. atah kena prakarena tesam analambanatvam bhavisyatiti. pariharati -- nendriyeti. ayam abhiprayah -- yadi vayam pratibhasaviparyasad anyathatvam brumah, tata evam upalabhyemahi. na tv evam. yad eva vijñanam indriyapraptam artham prakasayati tadanalambanam iti nah siddhantah. tatha ca dvicandradijñanam. tato 'nalambanam ity ucyate. na punardvicandradipratibhasapahnavena, ato na nah samvidvirodhah, nacanalambanatvasyaprasiddhir iti || 54 ||

nanv evam samvedananapahnave yathavabhasam arthasya sattvat sadasadviveko na syad ata aha -- sarvatreti. asyarthah -- idam sad grahyam idam asad grahyam iti nayam artha idam artham prakasayati idam neti. kin tarhi. jayamanayam evarthagocarayam samvittav indriyarthasamyogasadasattvato 'yam vibhagah. yad indriyasamprayuktam artham prakasayati tat sad grahyam. viparitam anyat. na ca yathavabhasam arthasya sattvam. badhakadarsanat. ato yad desantarastham indriyapraptam artham grhnati tad asad grahyam. tasyartho nastity ucyate. kvacid dhi kiñcit pratisidhyate. na svarupenaiva kiñcit. cedam rajatam iti nayam arthah{2,50} rajatam nastiti. asti hi tad desantaradisu. kin tu iha nastiti yatrendriyena na prapyate, idam astity api yad eva yatrendriyena prapyate tad ucyate. iha ghato 'stiti pratitih na punar ghato 'stiti || 55 ||

na caisa vibhago bauddhasya sambhavatity aha -- bhavata iti. na ca bauddhasyendriyadini santi yat praptyapraptinibandhanam bhavalambanalambanapratisedhau yujyete iti || 56 ||

dusanantaram aha -- bahirbhaveti sadhyatentena. na hy analambanajñanavadinam bahirbhavo nama kascit siddhah, yena visistam analambanatvam buddheh sadhyata iti. kim iti na sadhyate, ata aha -- naisa iti. paksaprajñapanartham hi sadhanavacanam, nacaprasiddhapadarthavisistah pakso jñapayitum sakyata iti || 57 ||

kim punah pakso na jñayate. ajñate visesanavisesye ca visisto na jñayate. tac cobhayam api prasiddham eveti kim visesanavisesanaprasiddhya, ata aha -- yatheti. visesanaprasiddhav eva kim. na tavat paksasiddhih, tathavidham anyo bodhayitum na sakyata iti cet, samanam idam tadvisesanaprasiddhav apiti tadvisesanaprasiddhau pakso na jñayata iti suktam iti || 58 ||

etad eva prapañcayati -- naprasiddha iti. pratijñavakyartho hi{2,51}paksah, sa ca padarthapurvakah. ato bahyadipadarthasiddhau

pakso na sidhyatiti || 59 ||

dusanantaram aha -- paryudasa iti. (?na/na)vyatiriktalambanah pratyayah, (vyatiriktam nalambate) iti hi dvav arthau sambhavatah paryudasapratisedhabhyam. paryudase hi namayogannaño 'vyatiriktalambanah pratyaya ity artho bhavati. nisedhe tu akhyatayo(gad) vyatiriktam nalambata iti. ubhayatha hi siddhasadhanam. prameyatvadina hi jagato na bhedam atisthamahe. atah stambhadijñanat prameyatvadinavyatiriktam bhavati. ata evabhedad vyatiriktam ca na bhavatiti siddhasadhanam iti || 60 ||

kiñ ca, idam api catra vikalpaniyam kim atyantabhinnena stambhadina niralambanatvam sadhyate, kathañcid bhinnena va. purvasmin kalpe tavat siddhasadhanam evety aha -- yaditi. siddhasadhanam ity atitena sambandha iti. kathañcid bhinnena tu niralambanatve sadhyamane prak kalpitena paksavirodhah. isyate hi kathañcit kalpanamatrakalpitam bhavadbhir api bahyalambanam. atas tannisedhe bhavati prakkalpitena paksabadhah. tad etad aha -- kathañcid iti || 61 ||

anyatha siddhasadhanam darsayati -- vastv iti. buddhir hi vastvadyakarena jadarupa na kiñcidalambata iti siddham eva. asadharanena tu prakasatmana{2,52}bahyam alambate. tatravisesitopadane sakyam siddhasadhanam darsayitum iti. nanu grahakad grahyam abhinnam itidam atra nah sadhyam, tatra kim nanavikalpaih. ata aha -- grahakad iti. na tavanniralambanah pratyaya ity ayam arthah grahakad grahyam abhinnam iti. evam saty api yad dvisaktikatvam jñanasyestam grahyagrahakasaktikam jñanam iti tad virudhyate, grahyapalapat. yady api na bauddhair asrayatirekini saktir isyate, tathapi saktibhedadvarena dvyatmakatvam eva darsayatiti drastavyam iti || 62 ||

yadi tu sarvaprakarasambhavan niralambanabuddhyutpattimatram eva prasadhyate, tatrapi ca siddhasadhanam eva. utpadyate hi niralambanah pratyaya ity ukte niralambanatvabuddhih. na tv iyam arthakriyayai samartha, anarthakatvad ity abhiprayenaha -- niralambaneti || 63 ||

nacanarthakatvam evasya na siddham iti vacyam. tatsatyatve hetor anaikantikatvaprasangat. ato mrgatrsnadijñanavad evatmamsaparyavasayini buddhir iyam abhyupagantavya. asmakam api sarvamithyatvagrahipratyayamithyatvam siddham evety avayor avivadat siddham analambanabuddher anarthakatvam ity aha -- samyaktvam iti || 64 ||

evam cotpannayam apy arthasunyayam atmamsaparyavasayinyamanalambanabuddhau caitradipratyayanam paksikrtanam dharmataya niralambanata na grhita sadhanotthitaya dhiyeti, nanavisayatvat pratiyogina niralambanatvenanirakrta{2,53}sati caitradisvarupaparyalocanayalambanapraptih kena varayitum sakya. sa manavisayopanipatinor hi viruddharthagocarayoh pratyayayor badhyabadhakabhavo bhavati, yathedam rajatam nedam rajatam iti

canayoh. na ceha tatha. caitradipratyaya hi svavisayam sthapayanti. na ca tanniralambanabuddhih pratiksipati, arthabhavat. svamsagocara hi sa. ato 'syah svamso visayah. caitradipratyayanam ca caitradaya iti spasto visayabheda iti kim kena badhyata ity ucyate. tad etad aha -- caitraditi dvayena || 65 -- 66 ||

kiñca yat tat purvam uktam kartrtve karanatve va pratyayatve sabdo 'pi pratyayasabdavacya iti, tad yadi tathaiva pratyayasabdo 'py atra pratitikartrkaranatvatmana pratyayatvenopadiyate, tatsamvittyalambanatvam caitradinam varyate, caitradayah pratyayasabdasamvittyalambana na bhavantiti. tatas tasyacetanatvena tatsamvittyalambanatvam caitradinam nasti amse siddhasadhanam evety aha -- yaditi || 67 ||

atha tu buddhyutpadanasaktivirahastasyanalambanatvam ity ucyate pratyayasabdo niralambana iti, kim uktam bhavati. na kiñcidvisayam buddhim utpadayitum sakyata iti. tatas tenasaktena pakso na bodhita iti sadhyam na sidhyatity aha -- buddhyutpadaneti. sadhyasiddhau karanam aha -- sadhanasyeti ||

{2,54} purvabhyupagamaviruddho 'py ayam paksa ity aha -- na ceti trayena. na tavadanabhidhayakesu padesu sadhanavakyam prayogam arhati. na cabhidhanam arthasambandhadrte padanam sambhavati. na ca sambandho bhedam antarena. na ca bhedah sabdarthagatabhedam bodhayantya dhiya vina (?na) sambhavati. tad atra sadhanam prayuñjanena bhinnau sabdarthav abhyupagantavyau. tatha sati prasnikah sabhya grhnanti ca savayavam sadhanavakyam prthak ca paksahetudrstantan vadiprativadinau ceti. yavad idam navasthapyate na tavad vyutthita pratipadanaya sadhanasya prayogo bhavati. etac ca sarvam abhyupetya niralambanatve sadhyamane bhavati purvabhyupagatavirodha iti || 69 -- 71 ||

aptatamatvabhimatabuddhabhiprayaviruddho 'py ayam paksa ity aha -- dharmeti bhedontena. yavad dhi dharmadharmau bhinnau paramarthau na sidhyatah sisyas copadesyah atma copadesta, tavan na dharmadharmopadeso ghatata iti. upadistas ca caityavandanadayah sisyebhyo dharmatvena buddhaih. atas cestadarsanena sarvam anumatam buddhanam iti tesam asaya unniyate. atas tadviparitavacane bhavati tadabhiprayavirodha{2,55}iti. api ca kvacit sutravisese sphutam eva tair bahyartho 'bhimatah yadasritya sautrantikena bahyarthasadbhavo 'sangikrtah, atas tadiyagamaviruddho 'py ayam paksa ity aha -- sphutam iti || 72 -- 73 ||

tatha sarvalokaprasiddhamahimahidharodadhinisedhal lokaviruddho 'pity aha -- sarveti. api ca sarvajñananam analambanatve krtsnasadhanajñanamithyatvat sarvasadhanabhavo va yathestam paksadinyunatvam va sakyam apadayitum ity aha -- krtsneti. yadi tu na sadhanajñanam mithyety ucyate, tatah paksadipratyayair eva hetor anaikantikatvam ity aha -- tesam iti || 74 -- 75 ||

yadi paksadigrahivyatirikta eva pratyaya niralambanatvena pratijñayante, tatas tadvyatireka[709]grahinah pratyayasya paksadyavisayatvan mrsatvam apadyata ity aha -- tadanyasyeti. abhyupagame dosam aha -- tanmithyeti. tadanyapratyayamithyatve hi yat tena paksadipratyayavyatirekagrahina grhitam tanmithyeti sarvamithyatvam apadyata iti || 76 ||

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[709] ki (ka)

katham na sidhyaty ata aha -- stambheti. vyatirekagrahipratyayamithyatve hi na stambhadijñanebhyah sadhanajñanasya kascid visesah. tadvad eva tu sadhanajñanam api mithya bhaved iti. etaddosapariharartham tu vyatirekagrahipratyayavyatirikta{2,56}eva pratyaya yadi paksikriyante, tato vyatirekagrahipratyayavyatirekagrahinas tadvyatirekan mithyatvaprasaktau sarvapurvasiddhih, punar api tadanyavisesane 'navastha. yatraiva tu parah kvacid avatisthate tanmithyatvat purvapurvabhavo darsayitavya ity aha -- yavad iti. kiñcadyapaksat prabhrti ya ete tadanyapratijñadibhih paksa darsitah, tesu sarvesu viruddhavyabhicaritvam anumanavirodho vety aha -- viruddheti || 77 -- 78 ||

katham etad ubhayam ity aha -- ittham iti. ittham vaksyamanaprakarena. atra pratisadhanam vaktavyam iti. tad eva pratisadhanam darsayati -- bahyeti. bahyarthalambana buddhir iti dhir dharmini. samyag iti sadhyo dharmah, badhakapetabuddhitvat, svapnajñanadibadhabuddhivat. idam ca prasiddhavayavatvena niralambananumanad balavad iti tasyanumanabadho bhavati. yadi tulyabalatvam eva manyate, tato viruddhavyabhicaritvam iti viveko darsayitavyah. (svarthikas tv iti?) yadi tu svapnadibadhabuddhir api mithyeti bruyat, tatas tesam abadhitatvad asatyatve drstantabhava ity aha -- sapiti || 79 -- 80 ||

kiñca bhinnam jñanamatram ksanikam iti ya buddhayah tah samyan mithya va, satyatve tavadanaikantikatvam ity aha -- vijñaneti. tanmithyatvabhyupagame{2,57}tu savisesanapaksikrtajñanabhavat paksabadha ity aha -- tanmithyeti || 82 ||

evam casati jñane sunyatapramanartha iti ko baddhah ko va mukto bhavet. tad etad aha -- tatheti. moksayanto 'pi pravrajyadir evam sati viphalas tapasvinam ity aha -- tata iti || 83 ||

yadi tucyate -- savikalpakena jñanamatrapakso vyavasthapyate sarvavikalpanam mithyatvad, nirvikalpakena tvatmanam labhata iti. tad ayuktam. na hi jñanamatram visvam ksanika bhava ity adi nirvikalpakena kasyacit pratibhati. anumanena ty evañjatiyaka arthah sadhyante. tac ca savikalpalatvan mithyaiveti jñanastitvadipakso durlabhah. ato yuktam moksayatnasya vaiphalyam ity aha -- vikalpeti sarthena. atra ca nirvikalpakasatyatve stambhadidhiyam api

tathavidhanam satyatvapatter na bahyarthabhavah sidhyatiti vaktavyam. tadupeksyaivottaravibhavat pariharantaram uktam iti || 84 ||

api ca yogibhyo 'rvacam asmadadinam sarvam eva jñanam kalpanaspadam iti mithyajñanam eva. na hi pradhanam jagatkaranam pañcavimsatitattvam ityadijñanebhyo jñanamatram jagat ksanikah sarve bhava ityadipratyayanam kascidviseso drsyate.{2,58}sarvasya savikalpakatvena mithyabhyupagamat. ato grhyamanavisesesu tirthakarapravadesu yo 'yam sankhyadisiddhantaparivarjanena bauddhasiddhanta ekasmin paksapatah, tatra na kasciddhetur upalabhyate. na ca kalpanaspadatva[710]visese 'pi arthasadasadbhavakrtam indriyasannidhyaviprakrstakrtam va samyanmithyatvam sambhavati. sarvakalpananam asadarthatvat. sarvabahyapalape casya vibhagasya durlabhatvat. tad etad aha -- sarvam ceti dvayena || 86 ||

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[710] tva (kha)

api ca buddhinam mithyatvam mrgatrsnadijñanesu badhakena vyaptam upalabdham. na ca jagradbuddhayo badhyante. ato vyapakanivrttya vyapyanivrttir ity abhiprayenaha -- mrsatvam iti || 87 ||

vinapi badhakam mrsatvabhyupagame ksanabhangadipratyayamithyatvad avyavasthety aha -- badhad iti. api ca samyan mithyeti ca pratiyogisapeksam. kiñcid dhi samyagapeksyetaranmithya bhavati, mithya ca kiñcid apeksya param satyam. tava tu sarvamithyatvabhyupagame kimkrtah samyanmithyatvavibhagah. asmakam tu jagrajjñanam eva satyam pratiyogy apeksya svapnadijñanam mithya bhavatiti yuktam, tad etad aha -- pratiti || 88 ||

na kevalam svapnadijñananam pratiyogyabhavan mithyatvam na sidhyati, jagrajjñananam api sobhanabhidhanasatyapratiyogyabhavan mithyatvam na sidhyatity aha -- na ceti || 89 ||

{2,59} jagrajjñanapratiyogyapeksaya svamate svapnadidhiyam mithyatvam uktam. tatraivopapattim aha -- svapneti. svapnadipratyayavidharmano hi jagratpratyayah. sarvalokaprasiddha hi te. svapnas tu kasyacid eva nidrakrantantahkaranasya bhavati. ato yatha tadbadhake pratyaye sarvalaukike svapnadipratiyogitvam evam anyesam api jagratstambhadijñananam tatpratiyogitvam, tadapeksaya ca svapnadidhiyam mithyatvam iti || 90 ||

atra codayati -- yoginam iti. satyam pratiyogisapeksam mithyatvam, jagradbuddhinam api bhavanabalanispannapratiyogijñanapeksaya mithyatvam bhavisyati. satya hi sa vigalitanikhilakalmasasya sphutavikalpaprakasa jayate. ato yuktam tadapeksaya samsarikajñananam mithyatvam iti || 91 ||

nanu kasyacid eva bhavanaprakarsakasthapraptasya yogino jagradbuddhiparipanthini buddhir avirbhavati. tas tu sarvalokaprasiddha evety uktam. atah katham ekadesabhuva jñanena sarvalaukikah pratyaya badhyante, ata aha -- praptanam iti. ayam abhiprayah -- tavad eva hi samsarino na badham manyante, yavan na buddhabhumim adhirohanti. praptatadbhumayas tu sarva eva pranabhrto badham manyante. ato na bahvalpavisayataya kascid visesa iti siddham yogijñanena pratiyogina jagradbuddhinam mithyatvam iti || 92 ||

atra dusanam aha -- iheti || 93 ||

{2,60} na tavad vayam adyatve kasyacijjagradbuddhiparipanthinam pratyayam upalabhamahe. yoginas tu kim bhavisyati na veti na nah pramanam kramata iti. vinaiva tu pramanena yogijñane pratiyoginisyamane sakyam asmakam api vaktum. asmadiyanam yoginam tvad[711]uktapratiyogini viparita va badhabuddhir bhavisyati svacchandye hi niyamakabhavad ity aha -- yoginam iti || 94 ||

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[711] nu (ka)

bauddhoktajñanamatrapaksavidharmavividhavisayopadarsanena pratiyogini saksad eva va naitad evam iti pratiksepat tadvisayavipariteti. na caivam avayor avisesa iti vaktavyam. anumanena hi vayam yogibuddhinam idrsatvam upapadayamah. ya eva hi kascit pramata grhitas tenaiva drstantena yoginam api bahirvisayabodho 'numiyate. sarvasyadyatanasya grahitur bahirvisayabodhat. jñanamatram tu nirmuktakhilaniladivibhagam avayanti yogina ity adrstantah, tad etad aha - idrktveti. bhavati catra (prayogah.) yoginas tvaduktaviparitabuddhimantah, boddhrtvad adyatanaboddhrvad iti || 95 ||

nanu yoginam jagradbuddhipratiyogini buddhir utpadyata iti na pramanam kramata iti yad uktam[712]tad ayuktam, katham anumane jivati tadapramanakam iti sakyam abhidhatum. evam hy atranumiyate -- jagradbuddhayah sapratiyoginyo badhya va, buddhitvanmrgatrsnadibuddhivad iti, tad etad aha -- atheti. pratiyogitabadhyatve prag eva vyakhyate iti || 96 ||

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[712] ktam ka (kha)

etad api dusayati -- istam iti (badhya)tvamantena. satyam jagradbuddhinam hi mrgatrsnadibuddhayah pratiyoginyah, etadapeksayasam satyatvavagateh.{2,61}atah siddhasadhanam, badhyatvam api siddham. buddhirupena hi satyabuddhayo 'pi na mithyabuddhibhyo bhidyante. atah tasu badhyasu ta api badhya bhavantiti vakpravrttir iti. anyatha siddhasadhanam darsayati -- grahyeti. satyabuddhinam grahyad anyad grahyantaram mithyabuddhinam, tasmin badhyamane sarvesam grahyatvenabhedat

satyadhigrahyam api badhitam eva bhavati. api ca yany eva yogijñanani jagraddhiyam badhakanisyante, tair eva hetor anaikantikatvam ity aha -- badhakair iti. tadanyavisesanopadane ca purvavad anavastha vacyety aha -- tadanyatva iti || 98 ||

visesaviruddhas cayam hetur ity aha -- mithyeti sardhena. svapnadibuddhinam hi mithyabhutah samsaribuddhayah pratiyoginyo drsta iti pratibandhabalena buddhitvena hetuna jagradbuddhinam mithyadhipratiyogitvam eva sadhyate. tatra yah pratiyogininam dhiyam satyatvam visesa istah, sa badhyate. tatha ragadiksayanimittasau yoginam adhigatir iti yah pratiyoginya yogibuddher visesa istah, tasya sarvasya badhad bhavati visesaviruddho hetur iti. ayam ca dharmavisesabadhad virodho 'nusandhatavya iti || 99 ||

dusanantaram aha -- mahajanasyeti. ayam abhiprayah -- sakyate hi pratisadhanam vaktum, jagradbuddhayah satyah idanim mahajanasyabadhat parabhimatayogibadhabuddhivad iti. idam ca yadi badhyatvanumanena tulyabalam tatah sapratisadhanam. atha tu prasiddhavayavatvena balavat tato 'numanabadha{2,62}iti prag apy uktam eva. sarvatha tavat parasadhanam pratibadhnatity atra tatparyam. yogijñanena badhad dhetor asiddhir ma bhud iti idanim ity aha. yoginam badhabuddher apy anagataya mahajanenabadhad vyaptisiddhir iti || 100 ||

mulasadhane ca ye dharmadivikalpair dosa uktah, te 'py atranumane 'nusandhatavya ity aha -- purveti. evam punas tatpatanikam krtva tatraiva dusanantaram aha -- tasya ceti. tasya ca purvasadhanasyadhuna dosantaram abhidadhmahe. dharmadharminau vikalpya dusitau. hetur api tasyobhayasiddho nasti, sadhyabhedat. na hi pratyaya esa sadhye sa eva hetur vacyo bhavati, pratijñarthaikadesatvat. ato hetusunyam sadhanam iti. nanu samanyasya hetutaya paksaikadesatvam pratiksiptam ata aha -- samanyam iti. uktam idam asmabhir ubhayasiddho hetur nastiti. bhinnabhinnam hi pratyayatvam tavasiddham, atyantabhinnam ca na nah kiñcid astiti siddham nobhayasiddho hetur astiti || 102 ||

sarupyanyanivrttirupam tu samanyam uparistan nisetsyata ity aha -- sarupyeti || 103 ||

upasamharati -- tasmad iti. yadi tu ma bhuta samanyam, visesa eva{2,63}hetur ucyate, tad ayuktam. apaksadharmatvad anvayabhavac cety aha -- visesayor iti. dvav atra visesau pariplavete paksas tattulyaparanama sapaksas ca. purvatra hetor anvayabhavah. paratrapaksadharmatvam. purvam tu visesasyaiva hetutve sadhyabhedad avacyatvam uktam. idanim vikalpya dusanantarabhidhanam iti. nanu mabhut samanyavisesatmako hetuh, buddhir eva tv arthasunya hetur bhavisyati. utpadyate hi nah pratyayatvad ityukte 'narthika kacid buddhih. sarva evayam hetvadivyavaharo buddhimatraprabhavita eveti

saugata manyante. ata aha -- na ceti || 105 ||

ata eva dosadvayan narthasunya buddhir hetur bhavati. na hi sa buddhyantaram dharmah. na hi ksanika sadhyanvayabhajanam ity aprasiddhasrayas cayam hetur visesyagrahipratyayaniralambanatvena tadaprasiddher ity aha -- asrayeti. aprasiddhavisesyam paksam acaksanair evasmabhir hetor asrayasiddhatapy uktaprayaivety arthah. tatha niralambanata ceha sarvatha yadi sadhyate visesanaprasiddhyartham yo vikalpah krtah, tenaiva hetor viruddhatvam drstante ca sadhyahinata dve ete bodhite. sarvatha niralambanatve hi sadhye tathavidhasya kasyacid asiddher vyaptibalena yathakathañcinniralambanatvam sisadhayisatah sarvatha niralambanatvaviruddham pratyayatvahetuh sadhayatiti viruddhatvam, svapnadijñananam api sarvatha niralambanatvabhavat sadhyahino drstantah. tad etad aha -- tatheti. sadhyahinatam prapañcayati -- svapneti || 107 ||

{2,64} kim iti nesyate, ata aha -- sarvatreti. asti hi sarvajñanesv eva desantaradistham alambanam. yad eva hi kvacid dese kale va drstam tad eva desantaradau pratiyata ity etad evanalambanatvam. na tu sarvatha grahyabhava iti. nanu yad eva kvacid dese kale vananubhutapurvam, tad api svapnajñane prakasate. atah katham tasya desantaradisthabahyalambanatvam ata aha -- janmaniti. ayam abhiprayah -- purvanubhutagocara hi manomatrasahaya svapnasmrtih. dosavasac ca pratyutpannabodhah. na ceha pratiniyamah yad ekatra janmany anubhutam eva svapne 'vasiyata iti, janmantaranubhutam api kutascid adrstad manasi viparivartamanam alam eva bhavitum gocarah svapnadidhiyam. ato 'sti tavad vibhramanam api kathañcid avasthitam bahyalambanam. ekatrapi janmani kalantara ity arthah || 108 ||

evam antahkaranajanmanah svapnavibhramasyalambanam uktam. bahyendriyajanmanam vibhramanam idanim bahyam alambanam darsayati -- alateti dhiyo'ntena. alatacakrajñane sighrabhramanadusitam alatam evalambanam. gandharvanagaravibhrame tu sannivesavisesavasthitany abhrany eva duratvat purvavagatagrhakarenalambyante. tad iha purvadrstagrhany abhrani ca tatsannivesavisesabhrañjyalambanam. tad iha dviprakaro visayadoso vibhrame karanam. mrgatoyajñane purvanubhutatoyamusaram ca suryarasmitaptam evalambanam. ubhayam hi vigahya bhrantir atmanam labhate, tadanyatarapaye hy abhavat. iha cantahkaranavisayadosabhyam vibhramah. pipasadusitantahkaranasya hi suryarasmitaptamusaram toyasadrsam tadvadabhati. sasavisanabuddhes tu manasad eva kutascid bhramanimittaj{2,65}jayamanaya. gavadidravyantaragatam visanam atma ca sasasya karanam. ubhayabhavabhavitvad ekatarapaye 'pi capayad iti. nanu sasavisanam nastiti buddher na kiñcid alambanam na tavat saso visanam va tatsamyogo vasyalambanam. pratisedharupatvan nabhavah. svatantranirbhasat.

tatha hi -- na vayam sasavisanam nastityukte svatantram abhavam avagacchamah. ato 'vasyamatmalambanam evedam nastiti jñanam vaktavyam, ata aha -- maundyam iti. asya srngasya nisedhe sasasiromaundyam karanam. etad uktam bhavati -- yady api svatantro 'bhavo na pratiyate, bhavasrayas tu pratiyata eva. atah sasamurdhavartino 'vayava uparyupari hiyamana dirghadrdhasannivesarupe(?na/na)parinata maundyaparanamanah srngabhavatmana jñayante. yad dhi yatha nirbhasate tat tatheivalambanam. abhavo 'pi paradhina evanubhuyamanas tathaivalambanam bhavisyati. jñanam tu sadrupam nasya nastitibuddher alambanam bhavitum arhati. aha ca --

bhavarupam ca vijñanam nastiti katham ucyate |

iti. yat tarhy anasritavisayam sunyasabdaj jñanam utpadyate tadanalambanam bhavet, sarvabhavasya pratyetum asakyatvad, visesaprakasac ca. ata aha -- vastv iti. ayam abhiprayah -- na svatantram sunyajñanam utpadyate kiñcid dhi kenacit sunyam avasiyate. grham caitrena jagad vandhyasutena. atah kevalagrhadyalambanam eva sunyajñanam nanalambanam svamsalambanam veti || 112 ||

evam angulyadivakyajanitasabdavibhramanam api sannidhidosadusita eva padarthah karanam ity aha -- karanatvam iti. yas tarhy atyantananubhutapurvah{2,66}pradhanadir artho buddhya sankhyadibhih kalpyate, tatra na kiñcij jñanasyalambanam upalabhyate. visanadir hi kvacid adrstah kvacit tupalabhyata iti yuktam. svarupasatas tu katham kutra va kalpanam ata aha -- atyanteti. prthivyadi suksmam eva hi taih pradhanam iti kalpyate. sthulasya hi jagato nakasman nispattir upapadyata iti pradhanam kalpyate. na ca tadanyat paramanubhyo ghatata iti kathañcit suksmarupavasthitah prthivyadaya eva pradhanabuddhya grhyante. so 'yam suksmarupataya tesam agrahanat tadvyatiriktah pradhanabhramah. paramarthatas tu tatsthane pradhanaparikalpanad eva tadalambanam prakalpyata iti. atah prakrtam viparinatam prakalpanam tasyeti paramrsyata iti || 113 ||

nanv atra prakarane 'vartamana evartho buddhya visayikriyata ity uktam. tad ayuktam, katham hi vartamanaya buddher avartamanam alambanam bhavisyati. na hy avartamanaghatavisayam vartamanaghatajñanam upalabdham ata aha -- esa iti. yad eva tad vartamanarthatvam indriyasannikrstarthavisayatvam ca. ayam pratyaksapramanadharmo na jñanantaranam. na tu vibhramah pratyaksam, tadabhasatvad iti || 114 ||

nanu kim idam pratyaksadharma iti. na hy atra vaidiko vidhir asty evandharmana pratyaksena bhavitavyam iti. yatha tv avartamanam na jñanam janayitum ksamam iti pratyaksam vartamanavisayam, evam abhasam api tatha bhavitum arhati. katham hi tatravartamanena jñanam utpadayitum sakyam asatah karanatvayogat. tad etad asankate

tavat -- katham iti. pariharati -- kuta iti. avartamanam hy arthakriyantaresv asamartham drstam, jñanam tu janayaty eva. bhutabhavisyantyor api vrstyor anumanodaye karana[713]bhavat. pratyaksam tv indriyasannikarsanuvidhayi. na catravartamanenendriyam sannikrsyata iti bhavati vartamanavisayam. dosasahayebhyas tv indriyebhyah pracinanubhavajanitasamskaravasenavartamanam eva vartamanam iva bhasata iti na nopapannam. nanuktam asatah karanatvanupapattir iti. saktimad dhi{2,67}karanam. nacasatah saktisamavayah sambhavati. na. sattvat. yadi tadekantam asad bhaved, na jñanam janayet. asti tad desantaradisu rajataditi na tasya saktisamavayo 'nupapannah. sannidhanam tu tasya nastiti kvacid evavartamanam akhyayate. yat tarhi nasty eva svarupatah yatha vrstyadi, tat katham jñanasya karakam atitam anagatam va. tatrapi samanyanumanat. tenatmana sata eva karakatvam. atha va yada tavat tadasit yada tavacchaktimata karakibhutenatmani jñanam janitam, tenapi samskarah, tad evam paramparaya visayasaktir atmani sankranta. sa catma nitya iti sadasraya saktih karyany arabhate. tayaiva catmasamavayinya saktya smrtyadijñanesu jayamanesv atitanagatarthah karanam ity ucyate yaga iva vinasto 'pi saktidvarena. bhavatu tavad atitasmarane, anagata(va)bodhe tu katham. tatrapy agrhitapurvasya sambandhagrahanenanumatum asakyatvad avasyam purvanubhavo 'bhyupagantavyah. atas tatrapi paramparaya karyasaktisankranter upapannam karakatvam. nanv anya eva purvanubhuto viseso 'nyas cayam yah samprati bhavisyat taya jñayate. atah katham anyahitasaktyanyasya karakatvam. na. samanyatmanaikatvat. tasyaiva ca rupasyanumeyatvad iti || 115 ||

_____notes_____

[713] na (kha)

nanv evam api na tavad yathapratibhasam bhavadbhir artho 'bhyupagatah. sannihito hi pratibhasavisayah. na casau tathesyate. pratibhasavisamvadivastvabhyupagame na kiñcit pramanam pasyamah. tatha sati hi svamsalambanatvam kalpitam bahyalambanatvam va na kascid visesah, ata aha -- bahyeti. ayam abhiprayah - jñanasya[714]bahyavisayasadasadbhavagocaro 'yam avayor vivadah. na ca bahyasadbhave pratibhasavisamvadah. bhrantijñanesv api bahir eva visaya bhasante. idam toyam iti mrgajalajñanam naham toyam iti. asti ca taddesantare.{2,68} na hi badhakenapi bahirviditas toyasadbhavo badhyate. na hi tat toyam nastiti bhavati matih. kin tu idam na toyam iti. kim uktam bhavati. iha toyam nastiti. tad iha kvacid eva toyasamyogo varyate na toyam. atah sannidhibadhe kah pratibhasavirodhah. nanv evam api sannidhijñanam evasatsannidhyalambanatvena niralambanam bhavet. na. sannidhir ity usarasamyogas toyasyapadisyate so 'pi kvacit prasiddha eveha pratisidhyata iti na kiñcid analambanam. ato yathapratibhasam eva sarvam

idam upadarsitam iti na kvacit pratibhasavisamvada iti || 116 ||

_____notes_____

[714] stha (kha)

kim idanim analambanam nama, na kiñcit tatrabhavatam, yady evam apahnutah satyamithyatvavibhagah. ata aha -- tasmad iti jñanamantena. bahyam evanyathasantam anyathapratipadyamanam analambanam jñanam acaksmahe. nasad grahyam. tad evam mithyocyate iti. abhavalambanasya tarhi jñanasya kim alambanam, na tavad bhavah, virodhat. nabhavah, tasya bhavad viviktasyasvatantrasyanirbhasat. ato balad analambanam evapatitam ata aha -- abhaveti || 117 ||

atra karanam aha -- bhaveti. satyam na svatantro 'bhavo 'vasiyate, bhavadharmo hy asau katham svatantro 'paniyeta. atas tvaduktad eva svatantranirupanat karanat sadatmanavasthite gavadau vastvantarabhavatmana yaj jñanam utpadyate tadabhavalambanam ucyata iti, idam ca prag apy uktam adhunopapaditam iti vivekah. bauddhanam tu sarvasamvidam atmaparyavasayitvad arthasannidhyasannidhikrtavisesabhavac ca dvayam api niralambanatvam abhavalambanatvam ca durnirupam, dvayahetor abhavat. sati hi hetau sahetukam sad etannirupayitum sakyate, na tv etad astity aha -- bhavatam iti. bhavanmata ity arthah || 118 ||

{2,69} tad evam tavad drstante sadhyahinata vivrta. idanim viruddho hetur iti dusanantaram aha -- pratijñeti. yatha dharmadharmibodhakapratyayaniralambanatvan na dharmo dharmi nobhayam iti pratijñadidoso 'bhihitah, tatha samastavyastayor dharmadharminor vyaptibalena svarupasvavisesau vighnan viruddho 'pi pratyayatvam hetur iti || 119 ||

drstanto 'pi na kevalam sadhyahinah sarva eva tu drstantadosas tadvacanabhavaprabhrti yojayitavyah. na hy ekasmin jñanamatre vastuni drstantavaca(sah) sadhyamso niralambanatvam, hetvamsah pratyayatvam, tasya casadhyamsena vyaptih drstantadharmitaddharmata ca sadhyasadhanayor iti sarvam idam upapadyate. ato yathestam eva drstantasya tena tena vacanadina nyunatvam sakyam vaktum ity abhiprayenaha -- drstanteti || 120 ||

vaidharmyadrstantanyunas cayam prayoga iti kecid anuyuñjata ity aha -- kecid iti. dvedha hi drstantavacanasamayah. kecid vyaptya sadharmya ukte 'pi vaidharmyavacanam karyam iti manyante. tad idam ekesam matena paricoditam iti kecid ity uktam iti. nanu ca vipaksad hetum vyavartayitum vaidharmyavacanam, na ceha vipaksanuvrttih sambhavati. sadhanabhasyasya tadantarena hetor vipaksad vyavrttyasiddheh. a(?nye tu/nyais tu) hetoh sadhyena vyaptim darsayitum drstantavacanam. tad yadi samyak sadharmyavacanad eva vyaptir avagata, na sahabhavamatram, na ca viparitanvayah, tada

kim vaidharmyavacaneneti sadhanabhasyavyakhyanavasare varnitam.
uktam ca parair api na va tadabhavat tatravrtter iti.
ato{2,70}vaidharmyasyavacanam ity adosah. ata aha -- tadabhaveti.
tadabhavad avrttir iti yad etad tavabhidhanam tasyatra
prakrtasadhane 'vasaro nastiti || 121 ||

katham anavasaro 'ata aha -- vidhirupeti. tadabhavad avrtter iti yad
uktam tasyayam arthah -- bhave pratijñate vidhirupenabhavo
vipakso bhavati. tadabhave ca vipakse 'bhavasya nissvabhavatvan na
hetor vrttih sambhavatiti na vaidharmyam vacaniyam iti. etad api
bauddha vaktum asakta eva. na hi tesam kvacid api pratyaksavad
vidhirupena hetuh prakasakah. vyatirekapradhanavadino hi te.
sarvatra sadhyanvitahetusamvido durlabhatvat. ato
vipaksavyavrttimukhenaiva sarvatra hetor gamakatvam asritam. na casati
vaidharmyavacane vipaksavyavrttih sakyate darsayitum. atah
sarvatraiva tvanmate vaidharmyadrstanta eva vacyah. tad etad
upetyapi tavad ucyate. bhavatu vidhirupapratijñasvabhavasya
vipaksatvat tadabhavad avrttih. alambanabhavatmakatve tu
niralambanatve vastuni sadhye pratijñate vastvatmakam salambanam eva
vipaksah. tatra ca hetor vrttisambhavanayam vyatireko[715]vaktum
ucita eva. ato vaidharmyanyunata sukteti || 122 ||

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[715] ke (kha)

vidhirupapratijñayam api vaidharmyasya prayojanabhavamatram.
avastvatmake tu vipakse vaidharmyasya prayogah sambhavaty eva. kriyate
canumanakusalaih. ato 'vasyam vacyam vaidharmyam, yan nocyate tan
nocitam ity aha -- tatreti. tadvrttena vidhirupapratijña paramrsyate.
hisabdo hetau. yasmad avastuvipakse prayogah sambhavati, tasmat
sarvatraiva vaidharmyam vacyam. tad ihanavasaram pratijñayottarasloke
purvottarardhabhyam hisabdadvayena hetudvayam uktam iti prayogasambhavam
eva darsayati -- yasminn iti. sabdo 'nityah krtakatvad ity ukte yad
anityam na bhavati tat karyam api na bhavati yatha khapuspam iti sakyam
eva vaidharmyavacanam.{2,71}sarvabhavasyavastuni sakyanidarsanatvat.
bhavo hi tatra nidarsayitum asakyah. vinasakhyakriyasamanyam
canityatvam iti vidhirupapratijña darsayitavyeti || 123 ||

tad evam tavad avastuvipakse 'pi prayogasambhavo darsitah. atra tu
prakrtasadhane vastuna alambanabhavasya sadhyatvam vastunas ca
salambanasya vipaksata. vastuni ca hetuvrtteh sambhavad vipaksad
vyatirekah prayojanavattvad vacya evety aha -- atra tv iti vacyontena.
yas tv atrapi vyatirekam darsayati tenavasyam[716]yanniralambanam na
bhavatiti nañatmanah pratisedhadvayat salambanavidhir eva pradarsito
bhavati. na ca sarvasminn evasati vastuny alambanavidhih sakyo vaktum.
seyam ubhayatahpasa rajjuh. vaidharmyavacane vastutvapatah. avacane
vacyavacanam iti. tad etad aha -- yas ceti cidantena || 125 ||

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[716] syam nira (kha)

yadi tarhi sarvathaiva vaidharmyam vacyam sarvajñanisedhe ka varta. tatrapi hy avastuni sadhye vastvatmanah sarvajñavipaksad dhetur vyavartyah. tatha ca tadabhyupagamaprasaktir ata aha -- evam iti. evam hi tatra sadhyate buddhapratyaksam asarvavisayam, pratyaksatvad asmadadipratyaksavat. sarvavisayam tu na pratyaksam sabdavad iti. evam tavad vyapakam vaidharmyam manvananam anuyogo darsitah. na tv evam manyamahe. vaksyati hi --

vyaptya sadharmya ukte ca na vaidharmyam apeksyate |
iti || 126 ||
{2,72} anaikantikasankanirakaranam tu tadukteh prayojanam iha vipaksabhavad eva tan na sambhavatiti kim tadvacanenety aha -- vaidharmyeti. etad iti. prakrtasadhanam. adusanam. avidyamanadusanam ity arthah || 127 ||

sadhu tarhi sadhanam apannam sampratipattir evottaram ata aha -- sarvatheti. yesam hi sadhyasiddhav upayantarani pratijñahetudrsta(?ntani/ntah) santi, te vadamargesv adhikrtah. saugatas tu na kathatraye. ato na nama vaidharmyavacananyunata dusanam. anupayasya hi katham sadhyasiddhir bhavisyati. vayam hi sadharmyat sadhyasiddhim manvana vaidharmyam nadriyamahe. sarvapalapavadi tu vade nadhikrta eva. pradarsanamatram hi vadagrahanam. tisro hi katha bhavanti. vado jalpo vitanda ceti. sisyavisayo hi vahah. vyutthitam tu sisyamanam artham pratipadayitum jalpavitande. tayoh svapaksasthapanahinam vacanam vitanda. tad atra traye 'pi sunyavadino 'nadhikrta iti || 128 ||

sarvapurvoktadosapariharenedanim bauddhah pratyavatisthate -- nanv iti. salambanavadinam hi bhavantam pratibodhayitum idam sadhanam. tatas tvam prasiddhair eva hetvadibhih sadhyam budhyamanah kim mam prati bahuprakaram pratijñadi vikalpya dusanamattha bravisiti || 129 ||

mimamsakah praksinanikhilakuhetujalam evamvadinam apahasati -- vipralipsur iti. nyayavit kilasi. kim asman vipralabdhum evamvidham bhasase. kim khalu kathasv apy ubhayasiddhasya sadhanatvam iti nasrausir iti || 130 ||

{2,73} nanu parasiddhas tavad hetuh prayujyamano drstah. sabdo 'nityah karyatvad iti. na hi mimamsakasya sabdakaryatvam siddham. athasiddham api vyaparanantaradarsanadibhih sadhyata ity ucyate, svasiddhe 'pi tathakarane ko dosah, ata aha -- yo 'pitidvayena. parasiddhe hi svayamsiddhe prasadhanam pratikaro bhavati. svatosiddhe tu pratikriyaiva nasti. tasmin sadhyamane purvabhyupagamavirodho bhavati. asadhitena tv asata na sadhyam sadhyata iti || 132 ||

atra codayati -- pareti. parapratipadanartham hi sadhanavacanam. na

casau[717]paro 'siddhena pratipadayitum sakyate. atah parasiddho na sadhanam iti yuktam. svasiddhasya tu kimkrtam asadhanatvam iti na vidma iti || 133 ||

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[717] casiddhau pa (ka)

nanubhayasiddho hetur iti bhavadvrddhair api bhasitam tat parityaktam, ata aha -- dvayor iti. nayam adrstaya vrddhopadeso drstanusarena parasiddhapratisedhaparatvam evasya nisciyate ity aha -- pratyesya(nti)ti. svasiddhair hetvadibhih parah sadhyam vakta tu svayam asiddham katham saknoty ata aha -- vaded iti || 135 ||

{2,74} pratyaksaparidrstam hi sadhanavakyam vaktrprayuktam taddarsanena bhavati kacit prayuktisaktikalpana. kim tadvisesavadharanena. tava tu sapy[718]apratijñanarthinah sadhanasaktipariksaiva yukta kim anena katham vaktra sadhanam prayuktam iti. etad eva prapañcayati -- grhitam iti || 136 ||

_____notes_____

[718] prajña (kha)

purusadhine hi nirnaye tatpratyayanusaritvan nirnasyaya tajjñanakarananusaranam ucitam, natranumana ity aha -- yatreti || 137 ||

atrapi tu purusadhine nirnaye pratijñamatrad eva tadanusari nirnayo bhavet, na sadhanapeksa syad ity aha -- yadi caivam iti || 138 ||

na tv etad astiti vyatirekena darsayati -- yatas tv iti. asyaiva sadhanasyaivety arthah. kim idanim vakyam anapeksitartham eva, nety aha -- ta(tsmrtiti). sadhanasmaranartham eva vakyam, atas tacchaktir eva cintaniya. kim purusanirupanena. na hy ayam apraptapratyayanusari niscaya iti || 139 ||

ato yatha svarthanumane na vaktaram apeksate, evam ihapi bhavan napeksetaivety aha -- tasmad iti. yatah smarakam vakyam ity arthah || 140 ||

{2,75} yadi tu sarvapramanesv eva purusapeksesyate sa tarhi pratyaksenartham upala(?bhya/bha)manasya prapnoti. na ca matprasiddha yuktih sadhyam va yat pratyaksena paricchidyate. tatrasti yathatra sadhyasya niralambanatvasya pratyayatvasya hetoh siddhim icchasity aha -- yac ceti || 141 ||

tasmat svayamsiddhenapi parasiddhena sadhyarthapratipattir na sahasaspadam ity aha -- tasmad iti || 142 ||

pariharati -- satyam iti dvayena. ayam abhiprayah -- syad etad evam yadi matpratipattimatraphalam eva sadhanavacanam bhavet. tatha hi -- kim

sadhanavacanenapi avadhayakatvam budhyadhvam ity etavad upadisyeta, siddhas cayam bhavatam jñanamatram jagad iti, tada kutah punar idam avagatam iti paryanuyukte tvam eva janasiti naivamvidham uttaram upapadyata iti || 144 ||

katham nopapadyate ata aha -- svayam iti. jñanakaranam anuyukte tad eva vaktavyam na matprasiddhih. evam hi matprasiddhivacanam upapadyate yady agrhitena matprasiddhena va hetuna sadhyam etad bhavan svayam pratipannah. pratipanna iti kartari rupam. na tv etad ubhayam apy astiti || 145 ||

{2,76} kiñ ca bhavadiyapararthanumanalaksananusarenapi svapratipattiprakasanaphalam eva sadhanavacanam yenaivam uktam. paranumanam tu svadrstarthaprakasanam iti, ato 'vasyam svajñanakaranam avasthapaniyam ity abhiprayenaha -- na ceti. svaniscayahetoh pratipadanad anyatra sadhanavacanam na prasnikan sabhyan prati vyaptiyate. te hi pratipadyah. vyutthitas tu yadi vaiyatyad upapaditam api na budhyate, kim atra vidheyam. prasnikaprasnaniscayat tu tattvam ity anadrtya prativadinam prasnikapadam prayuktavan iti || 146 ||

api ca parabuddher apratyaksatvan matprasiddhatvam api bhavatam duradhigamam evety aha -- matprasiddhatvam iti. kiñ ca viditapurvam artham vivaksitva sadhanavakyam prayujyate. tava tvajanatah kimkrta vivaksa. na catatpurva vakyanispattih sambhavatiti aha -- katham iti. jijñasamane 'piti. na tavad aham jijñasamanah vyutthitatvat. atas tvannigraha eva mama sarvatha vidheyah. yady api jijñasur aham, tathapi bhavato vivaksakaranam nopalabhyate purvavijñanabhavad iti. yata eva svasiddham vaktum asakyam, ata eva vrddher api bhavadiyair ubhayasiddhahetutvam bhasitam na parasiddhiparam ity aha -- ititi || 148 ||

yadi tu matprasiddhimatrena hetutvam bhavet, tena tarhi yatha tvam matprasiddhena hetuna mama sadhyajñanam adhatum icchasi. evam aham matprasiddhair apy amibhir bhavadasiddhair hetvadibhis tattannyunatodbhavanena nanavidhair dusanais tavajñanam adhatum icchami. matprasiddha api hetvadayah tavasiddha iti te bhavati dusanam{2,77}ko visesah yat svayam asiddham sadhanam ucyate na dusanam. ato 'nabhijñasya pararthanumanaprayoganupapattir ity abhiprayenaha -- teneti || 149 ||

ya ceyam bhavato mrstasa svasiddhair hetvadibhih kila maya sadhyam boddhavyam iti, sapy ayukta. tavaiva hy atatsadhanat. sadhyam budhyamanasya mamapi pratighato bhavet. sadhyasadhanayor itaretarapratighatavagamad ity aha -- yatheti caturbhih. nigadavyakhyanah sloka iti || 153 ||

hetupratijñavirodhakhyam api nigrahasthanam apadyate ity aha -- vispastas ceti. aksapadena hetupratijñavirodho[719]nigrahasthanam ity uktam. udahrtam ca, sabdo nityah sarvasyanityatvad iti. nitye hi

sabde na sarvanityatvam sarvanityatve va na tadantargatasya nityatvam iti hetupratijñayor itaretaravirodho nigrahadhikaranam iti, tad idam bhiksuna dusitam. uktam ca nayam hetuh vaidharmyavacanatvat. yadaha --

_____notes_____

[719] dhe (ga)

drstanto 'bhihito hy esa vaidharmyenasusiksitaih |

iti. hetur hi paksadharmo bhavati. na ca sarvasyanityata sabdadharmah, katham asau hetuh vaidharmyadrstantas tv asau nityatvasya. na hi tato 'nyah sadhyavipaksabhaga{2,78} bhavati. iha ca nityata sadhya, tadvipakso 'nityata. tad yuktam sarvam vaidharmyadrstanta eveti. tad atredam akutam - yannityam na bhavati tat sarvam, nayam sarvamato 'sarvatvan nityah sabda iti. asarvatvam hetuh, atah sarvasyanityatvam ahetur iti na hetusadhyayor virodha iti. punas coktam - vaidharmyavacanam api nedam samañjasamabhavaniyamasya viparitatvat hetvabhave hy atra sarvatve sadhyabhavasyanityatvasya pradarsanam krtam. sadhyabhave tu vaidharmyadrstante hetvabhavo darsayitavyah. vyaptiviparyayasyanumane vaksyamanatvat. tad ihanityatvasya sarvatvad iti vaktavye sarvasyanityatvad iti vacanam susiksitatvad vaidharmyavacanasyeti. tad etad ayuktam, hetav asmin vivaksite 'ksapadena hetusadhyayor virodho 'bhihitah. yattvapaksadharmatvan na hetur iti, tad dusanantaram bhavisyati. asarvatvam va katham hetuh, tad apiha sarvantargater asiddham eva. atah krtvacintamatrenedam naiyayikair uktam hetav asmin vivaksite hetupratijñayor virodha iti. ma bhud va tadudaharanam. iha tu vispasto virodhah, yam etam adrstva parair bauddhair uktam na pratijñahetur virodho dusanam iti. kilasabdo 'rucau. atrodaharanam vispastatvad virodhasyeti || 154 ||

atra codayati -- nanv iti. samsaravasthayam anumananumeyavyavaharah. atra ca hetvadayo lokaprasiddha eva. loka iti laukikasamvrtisatyam apadisati. atah samvrtisatyasiddhena hetvadina sadhyasiddhir asid eva prak, paramarthavasthayam tu sarvabhavam acaksmaha ity avasthabhedad adosa iti ||

pariharati -- yo 'dhuneti. yadi hi tadbadhakabalena nastity ucyate, prag api nasid eva. badhakena tatprag api pratiksiptam rajatam iva suktav avagatiksanad arabhya. atah prag apy asatah katham sadhanatvam iti || 156 ||

{2,79} prak sadhanatvabhyupagame va paramarthastitvam apadyata ity aha -- sadhaneti. karanam aha -- siddhir iti || 159 ||

kim iti na yujyeta, ata aha -- na drsteti. natyantam asatah sadhanatvam drstam sasavisanavad ity anumanam antarnitam, kvacid drstasyapi rupasyanyatropacaritasya paramarthopayata nasti. kim utatyantasato hetvader ity aha --

baspadineti || 158 ||

upasamharati -- tasmad iti || 159 ||

nanu varnatmana asatyanam api rekhadinam paramarthavarnopayata drsta, ato naikantiko 'satyatvam hetur ata aha -- ye 'piti. vipaksavrttir hi hetur anaikantiko bhavati. na ca paramarthopayesu rekhadisv asatyatvam asti, svarupasatyatvat. tena ca rupena varnabodhopayatvat. taddarsino hi smrtasanketasya varna buddhau bhavantiti || 160 ||

nanu bhavantu svarupasantah. varnatmana tavadasatya eva, ata aha -- varneti. sarve hi bhavah svarupena santah pararupenasantah. kenacid visesena rekhodaharanam iti || 161 ||

{2,80} na caisa prakaro 'tyantasatam hetvadinam sambhavatity aha -- svarupa iti. asatyam api kenacid rupena sad eva rupantarena bhavati. na hi nissvabhavam iti napy asatyatety uktam iti || 162 ||

etad eva sphutayati -- hetvadinam iti. atra ca baspadinam ivagnyadav upayatvam hetvadinam, na paramarthena tu lekhyavad ity aha -- teneti. hetutvabhavapratipadanaparam idam iti || 163 ||

atra codayati -- upayanam iti. kim idam nissvabhavatvam upayanam apadyate. samvrtyatmaka hi te. tena ca rupena santa eveti || 164 ||

pariharati -- samvrtyeti. samvrtam hi rupam vanmatranirmitam, na paramarthopayo bhavatiti || 165 ||

api ca, paramarthal lokasya samvrtisatyasya bhede na hetur asti, tadbhedagrahino 'pi jñanasya mithyatvad ity aha -- paramartheti. api ca yadi paramartho 'pi laukikopayagamyah, na tarhi paramarthah, laukikopayagamyatvad baspadivagnir avagamyamana ity aha -- laukiketi. purvam ca satyabhedo nirakrtah. idanim samvrtasya paramarthopayateti vivekah. nanv asata eva srutyadiprapañcat prapañcavilayatmano brahmano nirupanam vedantavidbhir isyate. yathahuh --

{2,81} bhedaprapañcavilayadvarena ca nirupanam |

iti.

vidyam cavidyam ca yas tadvedobhayam saha |

avidyaya mrtyum tirtva vidyayamrtam asnute ||
iti. kim uktam. vidyarupam ca brahma, avidyarupam ca srutyadi. tadubhayam api yah saha veda so 'vidyopalaksitam mrtyum tirtva vidyarupenopalaksitam brahmanandam pratipadyata iti. tad evam avidyata eva vidyapraptir isyate iti. kim aparaddham evam bruvanair asmabhih. naisa nah siddhantah yad asann eva srutyadiprapañco brahmani pramanam iti. tesam api pratyaksadipramanasiddhanam asakyapahnavatvat. yatha hi so 'yam iti pratyaksasiddhah pratyagatma, evam tesv iti tadvad eva samyañco bhavitum arhanti. tasya ca

purvottarakarmanirodhanutpadabhyam vigalitabhogabhogayatanasya kaivalyam moksam acaksmahe, na prapañcavilayam. ekam evadvitiyam ityadivedantas tv arthavadantaravad visayavairagyapratipadanaparataya kathañcid gamayitavyah. sa esa neti netitikaranena spastam eva bahirvisayasadbhavam upadarsayati. esa ity aparoksanirdistasya brahmano visayavivekamatram kathayati na tadabhavam. srutyadisu cavidyavado brahmanah prasamsarthah. apasavo 'nye gosvebhyah itivat pasvantaresv apasuvadah. ato na kvacidaparamarthasya paramarthopayata. astu va nityanirdosavedantasiddham aprapañcam brahma. na tu ksanikasamvedanapravahatmakam dvaitam kutascit pramanad avagacchama ity alambanenapi || 166 ||

pratyavasthanantaram idanim bauddhasyopanyasyati -- nanv iti. evam hi manyante -- yady api bahyo hetvadir artho nasti, tathapi buddhyarudhenaiva hetvadinanumananumeyavyavaharah setsyati. anadivasanopaplavita hi hetvadivikalpavibhaga bhavanti hetur ayam drstanto 'yam ityadayah. vikalpa iti savikalpikam buddhim acaksmahe. ato vasanabhedad buddhibhedah, tadbhedad dhetvadibheda ity uktam bhavati. avasyabhyupagama(?niyama/niya)s cayam bhavadbhir api. buddhinibandhano dharmyadibhedah. na hy anityah sabdah krtakatvad iti{2,82}parasparam dharmino va bhinnayor hetusadhyayor avagatir asti. ato jñanabhedanibandhana evatra bhinnatvavyavaharah. sarvatraiva ca jñanam eva bhedanibandhanam. suduram api gatva yuktibhir anusamhito bhedo jñana eva paryavasyati. ato 'stu tannibandhana eva sarvatra bhedah. desadibhedad api hi bhedam bruvanas tadbhedam paryanuyukto jñanabhedam evalambate. tavatapi vyavaharasiddhau kim prakarantarena bhedo 'nusriyata iti. atrapy agnidhumadau krtakanityatvavilaksanah sphuto bhedavagraho bhavati. tatrapi na jatibhedo nibandhanam iti vacyam. so 'pi cagnidhumasabdanirmita eva. na hi samvrtikalpanad anyena prakarena jatibhedam upalabhamahe. atah sabdabhede 'rthavikalpavilasita evagnitvadaya iti. idam ca bahyanirakaranaparatayanasthayoktam. na sabdabhedo 'pi vijñanabhedad vina sambhavati. so 'pi jñanamatraprabhavita evabhyupetya bahyahetvadivikalpavibhagartham ukta iti || 167 ||

ayam evasmadiyatantrakaranam siddhanta ity aha -- nyayavidbhir iti. nyayavidbhir hi dinnagacaryair idam uktam sarva evayam anumananumeyavyavaharo buddhyarudhena dharmadharminyayena bahih sadasattvam apeksata iti || 168 ||

etad api dusayati -- astiti. nasatah sasavisanadeh sabdanibandhanah tajjanitabuddhinibandhano va bhedo drsta iti duruktam idam aparesam buddhyarudhenanumananumeyavyavahara iti || 169 ||

api ca astu buddhisabdabhedanibandhano hetvadibhedah, tayor eva tu katham akasmad udbhavah. na hy akaranika karyotpattih sambhavati. na ca sunye jagati{2,83}tayoh karanam utpreksitum api sakyata ity aha -- nirvastuka iti. yas cayam sabdabhedo hetvadibhedahetutayopavarnitah,

so 'pi tadabhavad anupapanna ity aha -- sabdeti || 170 ||

kiñ ca yady avidyamana eva buddhimatrakalpitah sadhyadibhedo 'numanavyavaharaya kalpyate, tato dusanavyavaharo 'pi tadvad eva syat. utpadyate khalv asmin sadhane hetvadinyunatoktimatrad eva dusanabuddhir ity aha -- yadi veti dvayena || 172 ||

sakyate ca vaditum evam api sarva evayam dusyadusanavyavaharo buddhyarudhena dusyadusananyayena, na bahih sadasattvam apeksata ity aha -- yas ceti || 173 ||

nanv evam apy avayor avisesa eva, yatha hi no dusanajñanam utpannam evam bhavato 'pi sadhanajñanam. atah katham vijayase ata aha -- buddhiti. ayam avayor visesah buddhimatravyavaharino bhavato maduktadusanam siddham iti na te paksah sidhyati. tvaduktam tu sadhanam asmakam asiddham iti na sadhyam pratipadyamaha iti || 174 ||

katham sadhanam asiddham ata aha -- bahyeti. bahyarthavyavaharino hi vayam, na tvam iva jñanaikasaranah. tatra katham asati bahye budhyamaha iti || 175 ||

{2,84} punar api paras codayati -- nanv iti. yatha hi me sadhanam asiddham, evam dusanam apiti na dustam sadhanam iti || 176 ||

mimamsakas tu pasupato 'yam evamvadi yad vihaya sadhanam abhavad dusanasyapy adustatvam atisthata iti sapahasam aha -- nedanim iti || 177 ||

yas ca vasanabhedanibandhano vikalpapravibhago varnitah, so 'pi tadbhedanimittabhavad anupapanna ity aha -- na ceti. nanu jñanabhedad eva vasanabhedo bhavisyati, katham nimittabhavah. na, tadbhedasyaiva nirnimittatvad, vasananibandhane tu tadbhede 'nyonyasrayatvam ity asankaya sahaha -- jñaneti. nanu svabhavabhinnam eva jñanam vasanabhedanibandhanam bhavisyati, katham anyonyasrayatvam ata aha -- svacchasyeti. svacchasya hi jñanatmanah svayam anupalabhyamanabhedasyanadivasanopaplavitaniladyakarakalusitatvam eva bhedakaranam iti bauddhair asritam, ato duruttaram itaretarasrayam iti || 179 ||

nanv anaditvad eva bijagkuravad itaretarasrayapariharo bhavisyaty ata aha -- pramanam iti. prasiddhatmanor hi bijankurayor anaditvad bhavati dosapariharah. vasana tv asti bhinna ceti na kiñcit pramanam kramate. yo hi{2,85}bahirdesasambaddham pratyaksam artham avajanite, sa katham vasanam anujanati. tadanujñane va kim aparaddham bhavantarair iti. api ca purvanubhavaprabhavitam smaranahetusamskaram eva vasanam acaksmahe. tad asau saty api grahakam jñanam eva vividham upakalpayati. yat tu vicitra bahirbhava bhasante tat kasya hetor iti na jñayata ity aha -- kuryad iti || 180 ||

na grahyabhede vasana karanam ity atropapattim aha -- samvittyeti. smrtihetur hi vasana. na canubhutat smrtir adhikam matrayapi

gocarayati. na ca bahiratyantasanto bhavah kvacid api grhitapurva iti na tan vasana smarayitum prabhavatiti. kiñ ca, atas ca vasana nopapadyate yat karanam ksanikani jñanani niranvayavinasini parasparam asahitani cety aha -- ksanikesv iti. yatha tavat ksanikanam niranvayavinasinam ca na vasana, tathoparistad vaksyatiti || 181 ||

asahityan na vasanety uktartham eva prapañcayati -- purveti. sahityabhyupagame 'pi samavayadyanyatamalaksanasambandhabhavad vasana nopapadyate. na hy asambandhah kalagarudhumo 'garam vasayatity aha -- sahityeti || 183 ||

ksanikatvan na vasanety uktam, atra karanam aha -- ksanikatvad iti. vyaparanibandhano hi vasyavasakabhavah karakavisesatvat tasya. na ca ksanikam purvam uttaram va tayor eva vyapriyata iti sambhavati. nanu janmaiva buddher{2,86}arthaparicchede vyapara ity uktam, tadvad vasanayam api bhavisyati. na, dustatvad upapatteh. drsyate khalutpadyamanai(?r e)va buddhir artham paricchindanti. na hy asau ksanam apy udaste. na carthaparicchedad anyatra vyapriyata iti yuktam. janmanaiva vyaparena karakatvam, na jñanantaram vasayanti jayamana buddhir drsyata iti katham vasanayam janmana karanatvam. na ca janmapi kiñcid bauddha manyante yannibandhanah karanabhavo bhavet. asmakam tu samavayikaranadasavisesah ko 'pi karyasya janmeti matam. sa ca jayamanannatyantabhinna iti yuktam kriyakara(?ka/ka)bhava iti. niranvayavinasitvan na vasanety uktam. tatra karanam aha -- vinasyad iti. yad dhi svalaksana eva niruddham na kenacidrupenanveti na tat tadiyam va rupam vasyata iti sambhavati. tatha vasakam api yanniranvayavinastam tat kenatmana param vasayati. avasthita eva hi bhava grhadayo 'vasthitair evagarudhumadibhir vasyanta iti drstam. ayam cavitahetur unnetavya iti || 184 ||

atra codayati -- avasthita iti. avasthantaropajananapayayos tadabhinnasyavasthavato nasotpadabhyam avasthitatvanupapattih. avasthitatve va purvavasthayam ivottaratrapi avasanaprasanga iti. asmanmate tu bhanguram uttaram purvam ca jñanam, navasthitah kascid eko jñatapracyutapracyarupah. tad iha bhangurapakse purvasadrsyat tato bhinnasyottarasya yuktaiva vasana. esaiva tu vasana yat purvasarupyam uttarasya. yatha laksarasopasikte bijapurakusume phalam tadrupam jayamanam tattvanvitam ity ucyate. yat tu vyaparavirahad akarakatvam uktam, tad ayuktam. na vyaparatah karakatvam, api tarhi purvabhavat. bhavatirekino vyaparasyanupapatteh. yac cedam purvasyottarakaranatvam idam eva vasakatvam purvenottaram{2,87}vasyata iti. ko 'rthah. svarupam janyata iti. ato bhanguravadinam eva vasanopapattimati na sthiravadinam ity aha -- bhangura iti || 186 ||

tad iha svamatasadhanam upeksyaiva tavat paramatadusanam abhidhiyate. dusite hi tasmin sukhena siddhanto 'bhidhiyate. tatra yat tavaduktam

sadrupajñanajanakatvam eva vasaneti. tad ayuktam. yadi hi purvajñanam uttarasya janakam bhavati, tato 'nurupam virupam va janayati, na taduttarasya janakam. anutpannasyasato janakatvayogat. evam vinastasyapi, ajatativrttayor anatibhedat. na ca nispannasya ksanam apy avasthanam astiti kada janayisyatiti janakatvanupapattau durotsaritam anurupajananam. na hi niranvayavinastasya kiñcid anurupam sambhavati, dharmanvayo hi anurupyam. na purvadharmanvaya uttarajñane 'sti, tadupagame niranvayavinasayogat. na ca samanadharmatam antarenasti sa prakaro yenanurupyam bhavatiti. tad etat sarvam aha -- naitad astiti sardhatrtiyena. nanu purvabhavitaiva karakatvam ity uktam kim ksanantaravasthanena. na ca vyaparakaranabhavah yena tatsambandhartham ksanantaravasthanam isyate tadabhavad ity uktam eva. maivam. na hi purvabhavitamatram karanatvam isyate. ma bhud gavasvasyapi paurvaparyamatrat karyakaranabhava iti paurvaparyaniyame tu karyakaranatvam.[720]na casau ksanikesu sambhavati. vyaparas tu pratyaksadipramanako napahnotum sakyata iti || 189 ||

_____notes_____

[720] nakatvam (ka)

{2,88} dusanantaram aha -- yaditi sardhena. yady api hy anurupyad vasanety ucyate yada tarhi gobuddher anantaram hastibuddhir utpadyate tatraiva vailaksanyad vasana na syat. tato 'pi parastad gojñanam nirbijam na sambhaved iti. pradarsanartham ca gohastijñana ukte sarvam eva vilaksanad vilaksanajñanam na syad ity aha -- sarvam iti || 191 ||

evam tavad anurupyavasanapakso nirakrtah. idanim punar api jñanatiriktavasanapaksam evopasankramya dusanantaram aha -- bahyeti. bahyarthavadinam hi purvajñanajanita atmastha vasanah kiñcid eva sadrsadarsanadyapeksya labdhodbodhah karyam janayanti krameneti yuktam. jñanamatravadinas tu na kiñcid vasananam karyajanane 'nugrahakam asti yad apeksaya vilambante. ato yugapad eva sarvah sarvam karyam arabherann iti na kramena janani drsyeran. ekadaiva visvajñanam utpannam iti ksanantare na kiñcit syat. na casam kiñcid rupam anveti yat punah karyam janayet. niranvayavinasitvan na kvacid anyatra vasananam pararthyam yathasmakam atmani, samskaryantarabhavat. atah pararthyena vasikarabhavad api na kramo yuktah. pararthyena hy asmakam iva boddhur avadhanadyapeksaya smrtikrama iva jñanakramo bhaved api. na tv etat sarvam astiti karyakramanupapattir iti || 192 ||

kiñcaita vasanah kvacid asrita na va. yady asritah, jñanatiriktasya{2,89}kasyacidabhavat tadasrita vacyah. tatraikajñananase sakalatadadharavasanavinasah. karanavinasad eva karyarambha iti vah siddhantah, prakarantarakaranatvayogat. vinasyad eva hi karanam karyam janayatiti yugapannasyantibhir

vasanabhih sakrd eva sarvakarajñanam utthapitam tathavasthitam ca ekadaivaikaksane vinastam iti ksanantare na kiñcid bhaved ity aha -- vinasa iti dvayena || 194 ||

yadi tv asrayabhutajñanavinase 'pi saktir vasana na nasyantity ucyate, tatah ksanikatvasiddhantahanih. sthirasya ca kramayaugapadyabhyam arthakriyanupapatteh karyanarambhaprasanga ity aha -- yaditi || 195 ||

yadi tu svatantra eva jñanavad vasanah pravrtta ity ucyate, tato jñanavasanayor itaretarakaryakaranabhavanupapattir ity aha -- vasaneti || 196 ||

kim iti na syad ata aha -- kuryatam iti. sadrsam eva hi tada jñanavasane karyam arabheyatam jñanam jñanam vasana vasanam na punar anyonyam iti. nanu vijatiyakaranopanipatad visadrsakaryotpado bhavisyaty ata aha -- nanya iti. dvayatiriktavastvabhavad iti bhavah || 197 ||

atah samvrtisatyarupa iva vasana kalpita na paramarthatah{2,90}kacidastity aha -- tasmad iti. na caivañ jatiyakam kasmaicit karyaya ghatata iti prag eva varnitam ity aha -- na ceti || 198 ||

svamata idanim vasanam upapadayati -- yasya tv iti. avasthito hi jñata yajjñanabhyasena vasanadharo bhavati tad yujyate. ksanikam tu na vasayitum sakyam. na ca tadasana prayojanavati, kvacid upayogabhavat. na ca vasitah purvavasthato 'tyantam bhidyate, yenanyatvam pratipadyate. na ca pragvadavisistah, yena vasana na syat. na cavasthantarotpade 'vasthitatvanupapattih, purvaparayor avasthayor anugatasya boddhuh pratyabhijñanat. tad ihavasthatadvator abhedavivaksayam purvajñanahitasamskarah puman eva vasana bhavet. bhedavivaksayam tu tadadhara iti || 199 ||

yattvanurupyavasanapakse laksopasiktam bijapurakusumam upavarnitam, tat tadrupasankranter upapannam, na tu jñanasya kiñcidrupam jñanantaram sankramati niranvayavinasitvad ity uktam evety aha -- kusumeti tasyantena. prakaranartham upasamharati -- ity avasaneti || 200 ||

kiñceyam vasana tattvadarsibhir bauddhair vastuto varniteti nedam sambhavayamah. asatim eva tu yuktyanupetam yuktisunyam vasanam vikalpya visayesv astham{2,91}nivartayitum arthanirakaranam uktam ekam evadvitiyam ityadyupanisadbhir iva. tatraiva tv arvacinanam bhrantya siddhantavagraha iti nirakrtam vadinam asvasayatiti -- yuktyeti || 201 ||

ity upadhyayasucaritamisrakrtau kasikatikayam

niralambanavadah samaptah ||

004 sunyavada

atha sunyavadah

atra bhasyam - sunyas tu. katham. arthajñanayor akarabhedam
nopalabhamahe. pratyaksa ca no buddhih. atas tadbhinnam artharupam
nama na kiñcid astiti pasyamah iti. tatra yah sunyo yena ca
sunyah tadubhayanupadanat sunyas tv iti pratijñavacanam
asangatartham. yadi tu
purvasadhanavakyagatapratyayasabdanusangena sunyah pratyayah
tadbhinnam artharupam nama na kiñcid astiti
cottaragranthanusarenarthena sunya iti vyakhyayate, tatas tenaiva
gatarthatvam ata aha -- evam iti. ayam evatra pratijñarthah pratyayo
'rthena sunya iti. na ca gatarthatvam, pratyavasthanahetubhedat. sa eva
niralambanavadi nastikah pratyaksadivirodhadusitasvasadhano
dusanapariharenedanim pratyavatisthate.
bahyarthagrahijñanasrayanena hi pratyaksadivirodho 'bhihitah.
tatredam ucyate. na jñanam bahirarthe pravartitum saktam asambandhat.
asambandhaprakasane catiprasangat. ekarupopalabdhes ca
jñanapravrttivisayasiddheh. ekam hidam nilam iti nilam
prakasate. tad ekam eva yuktam, vibhaganavagame tadabhyupagamayogat. tad
idam uktam arthajñanayor akarabhedam nopalabhamahe iti. ata evayam
anadikalinavasanopaplavitanikhilaniladyakaraprakasah. natra
kenacid bahyam avasthapyeta, yena tadapalape pratyaksadivirodho bhavet.
atah sa evayam pakso dusanapariharena punar anupranitah.
tad etat prag apy uktam -

pratyaksabadhane cokte pascat tacchaktyaveksanat |
iti || 1 ||
{2,92} atra purvapaksam vivaksan samvitpariksam tavad
avatarayati -- yat tavad iti. yad yadrsam bahyarthagrahi
pratyaksam manyamanena bhavata mimamsakena
pratyaksavirodhadidusanam niralambanasadhanasyocyate, tad
idanim pariksyatam. pratyaksapariksamukhena catra
samvinmatrapariksaivopaksipta. sarvasamvidam eva
bahirvisayatvanabhyupagamat. mukhyataya tu pratyaksapariksopanyasa
iti || 2 ||

kidrsi punar iyam parikseti tatsvarupam darsayati -- pravartitum
iti. kim idam pratyaksam bahye pravartitum saktam ahosvit
svamsaparyavasayitidrsi pariksa. pariksa ca samsayya
purvottarapaksabalanirupanam abhidhiyate. tad anena prathamasya
pariksaparvanah svarupam upanyastam iti veditavyam iti || 3 ||

aha -- vaksyati bhavan samvitpariksam. kim asyah prayojanam iti
vaktavyam. aprayojanasya hi sandigdhasya kakadantavadapariksaniyatvad
ata aha -- tad yaditi. ayam abhiprayah -- sarvapurvaksepenayam
vada udbhavati. sarvaksepesu ca purvadhikaranasyaiva prayojanam.
yatha vaksyati -- aksepe purvadhikaranasyeti. tad yadi
bahyarthagrahi pratyaksam upapadayitum saksyamah, tato
dusanasiddhya bahyarthaparam vaksyamah. yadi tv atmamsa eva

sarvasamvidam grahyo bhavisyati, tato dusanabadhanat sadhanasiddhau nastikasya bahyapalapah setsyati. tadiyam bahyarthasiddhav eva pariksopayujyata ity avataryata iti || 4 ||

sa punar iyam anasraya samvicchaktiparikseti nastikaikadesinah pratyavatisthante.{2,93}te hi grahyavaidhuryaduhrithatah samvido 'pi na santiti varnayambabhuvuh. atah sunye samsare kim kutra pravartitum saktam asaktam veti pariksyate. ata aha -- tatreti. ayam abhiprayah -- nayam ubhayapalapah sakyo vaktum. sarvapraninamaviganasiddhatvan niladyakarapratibhasasya. idam tu cintaniyam sarvasamvidam evaupadhiko nilima svabhaviko bahyasyeti. tucche tu samsare nirbijapratibhaso navakalpate. atah pariksaniyam idam kim jñanam evanadivasanopaplavitaniladyakaram atmagocaram evedam prakasate, paramarthasantam va bahyam artham pratipadayitum samartham iti. yadi tat tavad upasthapayati, atas tadbalabhuva pramanantarena tad api sidhyatiti. nilapitadidirghaditi vividhakaropanyasena purvapaksabijam darsayati. nayam vyavasthitaikasvabhavo niladir akaro drsyate, avyavasthitasyapi dirghader aupadhikasya darsanat. tattvike vavyavasthanupapattir iti. etac coparistad vyaktikarisyatiti || 5 ||

nanv evam astu yathapratibhasam ubhayam, tathapi kah pariksavasarah. na hi pratyaksasiddha evobhayasmin pariksa yukta. ata aha -- na ceti. ayam abhiprayah -- sidhyaty ubhayam yadi jñanajñeyayor akarabhedo drsyate. tada hi viviktakaram ubhayam bhasamanam na neti sakyam apalapitum. eka eva tu niladir akaro bhasate. atah katham ubhayam avivadasiddham bhavati yan na pariksyeta. suksmah khalv ayam panditair upavedaniyo 'rtho nyayah yenaikatrakare bhasamane 'nyad avasthapyate. nayam apariksakanam sidhyati. tad idam uktam arthajñanayor akarabhedam nopalabhamahe iti bhasye. ato na pratyaksaikapramanika dvaitasiddhir iti pariksavataraniya. yatha ca nobhayam pratyaksam tathoparistad vaksyama iti. nanv evam akarabhedanavasaye jñanarthayor anyatarasya yasyaivayam akaro drsyate tasyaivayam abhyupagantum ucitah, kim atra pariksaniyam ata aha -- na ceti. bhaved evam yadi jñanarthayor anyatarasyayam akara iti visadataram avagamyeta. na tv anyatarasya dharmata tasya vispasta. ato jñanam va nilam artho veti yuktaiva parikseti || 6 ||

{2,94} nanv asaty apy akarabhedavagame dvayor anyatarasiddhyaivarthad itarat sidhyati. tatha hi -- na tavaj jadasyasati prakasantare prakasah sidhyatiti tatas siddhih. akarmakajñananutpattes ca jñanad jñeyasiddhir iti dvaitavada eva sadhiyan kim pariksayata aha -- grhyamanasyeti. ayam abhiprayah -- yad etan nilam ity atra grahane saksatkarini prakasate, tasyaivastitvam netarasyeti saugata bhramyanti. apratyaksasiddher apramanakatvat. tatha hi -- na tavadantarajñanad bahirjñeyasiddhih, asambandhat.

asambandhaprakasane catiprasangat. jñeyac ca jñanasiddher apramanakatvam anantaram eva vaksyamah grahakam nispramanakam iti. atah pratyaksavabhasinor evobhayor atmalabhah sambhavatiti. na cakarabhedopalambho 'stity uktam, ato na sphuta dvaitasiddhir iti pariksa pratipadayitavyeti bhavah. yatas ca grhyamanasyastitvam, tasmad ekam evedam akaravad vastv idam nilam iti grhyate tad ekam evapadyate, na tu tattvantaram akarsatity abhiprayenaha -- tasmad iti || 7 ||

evañ ca paresu bhramyatsu napariksyanirupanam kartum sakyam. tad yadi nah pariksamananam paroktabhir yuktibhir jñanam evakaravad iti samarthanam abhavisyat tatas tanmatra eva pratyaksaprama ksineti nartho 'vakalpisyate. atha tu bahyam eva vastv idam iti pratibhasanusarenakaravad iti samarthyate, tatas tat tavat pratyaksagrhyamanam astiti sthite tatsiddhyanyathanupapattyaiva vaksyamanaprakare(na) buddhisiddhau mama dvaitam sidhyatity abhiprayenaha -- ata iti dvayena || 9 ||

{2,95} evam tavat pratyaksapariksam prastutya tatsvarupaprayojanarambhaksepasamadhanady uktva purvapaksam grahitukamo mimamsakah svagotranusarena svayam alocayati -- kim iti syadantena. idanim purvapaksam grhnati -- jñanam akaravad iti. katham punar idam iti vispaste paraprakase pratyagatmany akaravattvam abhidhiyata iti siddhantabhiprayena prcchati -- kuta iti. ayam ca katham iti bhasyaprasnanusarena prasno vyakhyatavya iti. punar api arthajñanayor akarabhedam nopalabhamahe iti bhasyabhiprayenaiva jñanasyakaravattayam upapattim aha -- ekam iti. ayam abhiprayah -- ekam eva hi niladyakaram tattvam adhigatavanto vayam. atas tanmatram evasrayamah, na punar ubhayam asrayitum utsahamaha iti || 10 ||

nanv astv ekam akaravat, tathapi kuto 'yam niscayah jñanam akaravann artha ity ata aha -- tad yaditi. yadi bahyam eva vastvakaravad isyate, tatas tasya jadasya prakasayogad grahakantaram kalpaniyam apadyeta. jñanam tu prakasasvabhavam anapeksitaprakasantaram eva saksatkari prakasata iti nanupapannam. ato jñanam evakaravad ity abhiprayah || 11 ||

nanu pramanabalad apatanti grahakantarakalpana yuktaivata aha -- teneti. ayam abhiprayah -- bhaved evam yadi pramanavati kalpana bhavet. nispramanam tu nirakaram vastu jñanabhidhanam akaravato bahyat kalpaniyam bhavet. bahyam hi tenaviditaprati(?ba/samba)ndham na tat tavad anumapayati, atiprasangat. na ca nityaparoksajñanavadinah kvacid api buddhya vyaptisiddhih. api ca artho{2,96}jñananumane lingam arthadharmo va. purvasmin kalpe vyabhicari hetuh, asaty api jñane 'rthabhavat. ajñatasya ca lingatanupapattih ekadesadarsanad ity abhyupagamat. jñatas tu nasati jñanajñane lingam bhavati, agrhitavisesanasya jatatvayogat. jñato hi lingam na svarupena, vyabhicarad ity

uktam. kiñcedam jñatatvam anyad ato jñanasambandhat. tadavasyam jñanam jijñasamanasyapannam agre jñanasamvedanam jñanam ajñanam va jñatasya. nanu na brumah svarupenartho lingam jñanavisisto va. vyaktas tu visayo lingam. nanu sa vyaktibuddhir eva visayasya, tadasiddhau tadupadhiko vyakto visayah katham hi setsyati. na vyaktibuddhir arthatmeti cet, sa buddhijanma na va. na tavat tajjanma, asambaddhaya buddhyarthe dharmantaradhanayogat. atajjanmanas catallingatvat, hetutadvator asati tadatmye 'pratibandhat. yathahuh -- sa kim va buddhijanmapi na buddhim gamayet pratibandhabhavat iti. arthadharmas cajñatur api sadharanah avisesat parabuddhim apy anumapayet. uktam ca -- arthatmanas ca sadharanatvad anyabuddher apy anumanaprasangah iti. syad etat. nedam anumanam, arthapattis tu. sacagrhitasambandhasyapi jayata eveti. tan na tavat pramanantaram. yathahuh -- tad dvividham samyagjñanam pratyaksam anumanam ceti. pramanasya sato 'traiva sabdader antarbhavat pramane eveti ca. astu va pramanantaram. kayanupapattyartho jñanam gamayati. sa hi svakaranasamagrito labdhatma. kim tasyasati jñane nopapadyate. asti khalv asav ajñato 'pi. satyam, jñatata tu tasyanupapanna. nasav anya jñanasambandhad ity uktam eva. arthadharmatve catiprasango varnitah. sa pramanantare 'pi samanah. parasparasyapy arthagatanupalabhyamanadharmadarsinah parabuddhyarthapattyupapatteh. api ca pramanantarapratighato 'nupapattih. tatra kena pramanena jñato visayah pratihanyate, yajjñanakalpanayopapadyeta. ato napratyaksa buddhih sidhyatiti. yas tu vadati satyam apratyaksa dhir na sidhyati. tadvad eva tv artho 'pi pratyaksasiddha eva. ekasminn eva hi pratibhase meyamatrpramaprakasah nilam aham janamiti. atah pratyaksabalasiddham eva dvaitam iti. taduparistan nirakarasyamah na copalabdhir astiheti. ato 'rthakarabhyupagame nispramanakam vastvantaram kalpaniyam iti suktam iti || 12 ||

{2,97} syad etat. aprakasatmany arthe 'pramanika vastvantarakalpana bhavet, anyatharthaprakasasambhavat. artham eva tu prakasasvabhavam esisyamah, na vastvantaram kalpayisyama ity ata aha -- tasyeti. ayam abhiprayah -- ekam eva vastu grahyagrahakakaram iti nah pratijña. tad yady artha eva tadrso bhavatasriyate, siddho nah paksah, advaitasiddhantasiddheh. samjñamatre tv avayor visamvado bhaved na vastuni. ubhayor apy ekatvabhyupagamat. katham punar atra samjñamatre visamvadah. arthavadi hi sthiram artham anujanati. jñanavadi tu ksanikam. satyam. anya'ya visesah tattvam tavad ekam evapadyate. etad evatra nirupaniyam. anyattvetad yat sthiram asthiram veti || 13 ||

etad eva vivrnoti -- grahyeti. nanv asty ayam visesah bahyo 'rtho jñanam antaram iti. atah katham na vastubhedah. ata aha -- bahyeti. ayam abhiprayah -- nayam bahyantaravivekah paramarthikas tattvabhede sidhyati. bhede hi tatha bhaved ekam bahyam ekam antaram iti. abhinne tu tattve kim apeksya kim bahyam kim antaram va bhavisyati. ato mrsaivayam jñanamatranirmitah parikalpah

kalpanam iti || 14 ||

nanu bauddhanam api svacchakaram ekam eva jñanam. atah katham asmin niladirupam grahyagrahakakarasabalam vibhaktam idam nilam aham janamiti nirupyate. na hi svacchasya niladita sambhavati. na caikasya grahyagrahakata nilam aham janamiti, svatmani kriyavirodhat. ata eva na pravibhagah idam janamiti. atah pratibhasanuguno 'rthakarapaksa eva nyayyah, ata aha -{2,98} matpaksa iti sardhadvayena. ayam arthah -- yady api svaccho jñanatma eka eva, tathapy anadau samsare yani purvajñanani tany eva prasutih prasavo yasam vasananam tabhih nilapitadivicitrajñanahetutvad vicitrabhih atmanurupena tasya svacchasya jñanatmana upaplavat. upaplavo bhrantijñanam, kim uktam bhavati. yadrsi vasana tadrsam svanurupam vibhramam janayati. nilavasana nilam, pitavasana pitam iti yavat. evam ca svanurupyenopaplavad jñanatmani niladirupam tavat prakasate. tac ca grahyagrahakakarasabalam tadakaravasanopaplavad eva. grahyagrahakakarasabalair hi purvajñanais tadaka(?ra/ra) eva vasana ahitah. ato niladyakaravat tadakaraprakaso nanupapannah. vibhaktakaravasanavasad eva ca vibhaktapratibhaso varnaniyah. evam ca vasanavasad eva niladirupam grahyagrahakakararusitam pravibhaktam ivedam nilam ity upapannam iti na paramarthikam bahihsantam asrayabhutam apeksate. ekasminn eva hi tattve tritayam samaptam pramitih pramata prameyam ceti. yathahuh --

avibhakto 'pi buddhyatma viparyasitadarsanaih |

grahyagrahakasamvittibhedavan iva laksyate ||

iti. aha -- santu tavad vasananibandhanah samvidam nanasamullasah. tadvaicitryam eva kutah. nanuktam vicitrajñanahetutvac citrabhir iti. na, anyonyasrayapatteh. tatha hi -- vasanabhedad jñanabhedas tadbhedad vasanabhedah iti duruttaram itaretarasrayam iti. ata aha -- anyonyeti. ayam arthah -- nedam itaretarasrayam. anadir ayam vasanajñanayoh karyakaranabhavah bijankurayor iva. natranyatarasyapi purvakotih prasankhyayate. ato vasanato jñanam tato vasaneti kim anupapannam. saktir iti vasanam apadisati. sa hi jñanasaktir iti prasiddha. ayam canaditayetaretarasrayapariharah anadau samsara ity atra sutrito 'tra vivrta ity anusandhatavyam iti || 17 ||

{2,99} evam tavadupapaditam jñanam akaravad iti. idanim tatraiva karanantaram aha -- aneketi dvayena. kalpanagauravam hi dvaitavadinam apadyate, nasmakam ekatvavadinam iti bhavah. nanu tavapi saktikalpanaya dvaitam eva, asatyam hi tasyam purvoktavibhaganupapattir ata aha -- saktimatrasyeti. ayam abhiprayah -- na vasana nama kacid vastuto jñanatirekiny asti ya dvaitam avahati. samvrtisatyakalpita hi sa. na ca kalpanikam vastu dvaitm

apadayati. api ca bahirvastuvadinam api tad upetya tatsamavayy anyah saktibhedah kalpaniya eva tattatkaryabhedopapadanaya. tad iyam saktikalpana sadharani. jñanavadinas tu jñanasaktikalpanaiva kevalety asti visesah. etac ca paramarthikam saktibhedam abhyupetyoktam. na ca tatha saugata manyante, cinmatram tu sad ity abhyupagamad iti. itas ca jñanam akaravad ity aha -- tasmad iti jyayasyantena. ubhayor api dvaitadvaitavadinoh siddham jñanam atas tasyaivakarakalpana nyayya siddhasrayatvad iti. tasmad vastubhedad akrsyety arthah. tava tv asmakam arthasiddher asrayantarakalpanapurassari tadakarakalpana syad ity aha -- bhavata iti || 19 ||

atra karanam aha -- tadasiddhavasaktatvad iti. niladir hidam nilam iti kvacid asrito drsyate. nasav asrayam antarenopapadyate. tad yadi jñanasraya isyate siddhasrayo bhavati, itaratha sadhyasraya iti visesa iti. api caivam arthakarasrayane tena vijñanena viprakrstata nilader akarasyapadyeta.{2,100}tatas ca tena tatprakasayoga ity abhiprayenaha -- teneti. anena ca samvedanad iti bauddhokto hetur antarnitah. evam hi tenoktam nanatmanah samvedanam bhavati nilavittau pitavat. atmabhutasya tu svatmavad eva prakaso nanupapannah. tad idam uktam anarthantaratve tu nilader anubhavat tadatmabhutah prakasate, tatha niladyanubhavah syad iti. tatheti yatha[721]jñanatmety uktam bhavati. atah samvedanad eva tu bhasamanasya nilades tatsamvidas cavivekah siddha iti. aparam api grahyalaksanayogad iti bahyapalape bauddhoktam hetum upanyasyati -- pratyasannam iti. ayam abhiprayah -- mama hi jñanatmabhutam ekantapratyasannam niladi yuktam yad grahyatam pratipadyate. asambaddhasya tu grahyalaksanayogah. nanv iyam evarthasya grahyata yat tato jñanasyotpattih tatsarupyam ca. bahyaniladyabhasam hi jñanam. tatsvarupam tavat tatas cotpadyate kadacit jñana karyavyatirekat. yathoktam - satsu samarthesv anyesu hetusu jñanakaryanutpattih karanantaravaikalyam sucayati. sa bahyo 'rthah syad iti. sautrantikamate santi khalv alokendriyamanaskaradayah. te ca jñanahetavah. na ca jñanam jayata iti drstam. tad idam bahyarthasannikarsadevotpadyata iti tatsiddhih. evam cotpattisarupyabhyam evarthavedanam ity ucyate (?artha gra/artho gr)hyata iti ca. ata utpattisarupyayor eva grahyalaksanatvad grahyo 'rtho napahnotum sakyate. maivam. evam satyanantaram eva vijñanam tulyavisayam visayah prapnoti jñananam tatsarupyat tadutpattes ca samanantarapratyayadhinajanmatvad uttaresam. api ca narthajñanayoh sarupyam, jñanapratibhasinah sthulakarasya paramanusv abhavat. ekas cayam akaro jñanasannivesi. bahuni ca sañcitani rupadini. katham anayoh sarupyam. na capi sthula eko visayo 'vayavy asti, tasyavayavebhyo 'vyatirekat, tannanatve nanatvapattih. ekavayavakampe ca sarvavayavikampaprasangah. ekavrttau cabhedat sarvavrttih na va kasyacid ity avikalpopalambhaprasangah.

avayavasyavaranam navayavina iti ced, na. abhede tadanupapatteh. bhede va tadavarane 'py anavrtatvat pragvad asya darsanaprasangah.
kasmac ca bhinno 'vayavajñanadhinajñanah, na khalu ghatasamvit patasamvidam apeksate. vastusvabhavad iti ced, na. anyatamanupalambhe 'nupalambhaprasangat. katipayavayavapratipattau{2,101}va (?darsane) angulyagradarsane 'pi sthulopalambhaprasangah. ato nasti kascit sthula eko 'rthah yo jñanam sarupayati. kiñ ca idam ekena va kenacidatmana jñanarthayoh sarupyam sarvatmana va.
ekadesasarupye nilam api pitasamvidah sarupam ubhayoh ksanikatvad asadharanatvac ceti tad api grahyam bhavet. evam ca sarvah sarvavit syat. atadutpatter agrahyatvam iti ced, na.
pramanabhavad nilabuddhir nilapatitabhyam sadrsi niladevotpadyata iti na nah pramanam kramate. api ca nilad apy utpattau na pramanam ity anantaram eva vaksyamah. samam ca sarupyam iti na grahyetaravivekah. sarvatmana tu sarupyam atisthamano jadatvam apy arthasya buddhavadadhyat. evam candhyam eva jagatah.
yathahuh --

_____notes_____

[721] thatmajña (kha)

ekadesena sarupye sarvah syat sarvavedakah |

sarvatmana tu sarupye jñanam ajñanatam vrajet ||

iti. na ca tadadhina jñanotpattih, upadanavisesabhavad eva karyavyatirekasiddheh. karyadarsanabalena hi vayam samanantarapratyayam eva vasanaparanamanam uttarabuddhinam karanam acaksmahe.
tatkaryavyatireke tadabhavam unnayamah. na hi samagram ca karanam karyam ca na bhavatiti sambhavati. ata upadanam eva tannamadasam anupagatam yan na karyam arabdhavad iti kim arthagrahanena. yathoktam -
yathakathañcit tasyartharupam uktvavabhasinah |

arthagrahah katham satyam na jane 'ham apidrsam ||

iti. siddhah satsv api hetvantaresu karyavyatirekah. tasman notpattisarupye grahyalaksanam. na cagrhyamano 'rthah sidhyatiti siddham -

nanyo 'nubhavyo buddhyasti ta(?sya/sya) nanubhavo 'parah |

grahyagrahakavaidhuryat svayam saiva prakasate ||
iti. grahyalaksanayogat tavan nanyo 'nubhavyo 'sti. ata eva tasya nanubhavo 'parah. tenapi tadgrahananupapatteh. atah svaprakasa dhir evaika modata iti siddham. yas tv asambaddhasyaiva jñanenarthasya prakasyatam atisthate, so 'sambaddhenapi dipena ghatasya prakasyatam atisthata iti vivrtam hetudvayam. sahopalambhaniyama uparistad vivarisyata iti || 20 ||
{2,102} aparam api jñanasyaivakaravattayam karanam aha -- itas ceti. yusmakam mimamsakanam tajjñanam prakasakam iti

siddhanta iti. kasya prakasakam ata aha -- svayam iti. bahyasya jadatmanah svayam prakasahinasya tadupayataya sammatam, anyatha tatprakasayogat || 21 ||

kim ato yady evam ata aha -- na ceti. yad dhi yasya prakasakam tad grhitam eva prakasayati. tad yadi jñanam arthasya prakasakam etad api nagrhitam tat prakasayet. ato 'vasyam grahitavyam. na ca tadanakaram grahitum sakyam, na carthajñanayor akarabhedopalambhah. ato 'vasyabhyupagantavyam grahanasya jñanasyaivayam akara iti sampratam ity abhipraya iti. tadadhinaprakasatvad iti jñanadhinah prakasah pratibhaso yasyety arthah || 22 ||

evam tavadavasyagrahyataya jñanasyaivakarah avasyagrahyata ca prakasakatayety uktam. itaras cavasyagrahyatety aha -- utpannesv iti dvayena. dvedha hy utpannam vastu na grhyate prakasakabhavat pratibandhad va. yathandhakaratirohito ghatah kudyadipratibandhad va yatha loke. sa eva caitad ubhayam api jñane sambhavati. ato grahanakaranasambhavad utpadyamanam eva grahitavyam. evam ca tasyaiva sakaratvapattir ity uktam eveti || 24 ||

{2,103} yadi tv arthaprakasat prag jñanam notpadyetaiva, tato 'sato grahanasambhavan na grhyeta, na tv evam bhavadbhir apisyate. utpannayam eva buddhav arthasya jñatatvabhyupagamat. tatah pragutpannasyagrahanakaranabhavadav asyakam tadatvikam grahanam ity aha -- prak cartheti asyantena. yadi tutpa(?nnam/nna) pratibandham ca kenapi na grhyata ity ucyate nityasamvedyataiva tarhy apadyeta. tatas cabhava eva jñanasya bhaved ity abhiprayenaha -- na ced iti || 25 ||

kim punah kalantare na grahanam ity ata aha -- kim iti. agrhyamane visese pragagrahanam parastac ca grahanam ity anupapannam iti || 26 ||

nanutpannasyapi samvidantarapeksaya grahanam iti kim nopapadyate ata aha -- jñaneti. yuktam yadaprakasako 'rthah prakasaya jñanantaram apeksate. jñanam tu svayam eva prakasarupam iti kim tasya prakasantarapeksaya. atah sahasaiva prakaseteti. tulyajatiyantarapeksayam anavastha. yathahuh -- jñanantarenanubhave hista iti. na ca jñanam na jñayata eveti sampratam. abhavaprasangat. uttarakalam ca smrtidarsanat sahaiva hi vijñanena purvadrstam artham smaranto drsyante jñato 'sav artho mayeti. na cajñatasya jñanasya smrtir upapadyate. uktam ca paraih -- tatrapi ca smrtih iti. evam caparaparajñanapeksayam ekavisayasamvittav evayuh paryavasyet na visayantarasañcaro jayeta. tatra ca drstam jñanam. yathahuh --

visayantarasañcaras tatha na syat sa cesyate |

iti. tad etat sarvam abhipretyaha -- tasyeti || 27 ||

{2,104} itas ca prag jñanam jñayate jñanakaras ca niladih, yena jñanapurassaram evavagatapurvam niruddham artham smaranto drsyante jñato mayatikranto 'muko rajeti. yadi hy arthasyakaro bhavet, asaty arthe sata katham dhir anurajyeta. ato buddhir eva tadakaram artham alikhyopajayata iti yuktam. yadi catite kale jñanapurassaram artho nopalaksito bhavet, katham idanim tatha smaryeta. yathavagatagrahinyo hi smrtayah katham matrayapi purvanubhutam atikramanti. tasmaj jñanakaro niladih jñanapurvakas carthanubhava ity aha -- jñaneti dvayena. tat punar idam parasparaviruddham ivobhayam sadhyam upalabhyate. tatha hi. jñanapurvam artho 'nubhuyata ity artham angikarotiti laksyate. jñanakarasadhanena ca nirakaroti iti tadvisayam anrtam. maivam. natra jñanapurassaram artho 'vasiyata iti tatparyam. evam tu manyate -- angikarayami tavad enam srotriyam anubhavanubhavapurassarim arthasthitim. esa hi chandaso dvaitasiddhim evam apy avigunam manyamano 'bhyanujanati tavat prathamam jñanasamvedanam. tato 'nakaropalambhasambhavad ekakaropalambhac canayasam evarthapalapam vaksyama iti ca. tatha bhasyakarenapi -- nanutpannayam eva buddhau artho jñata ity ucyate iti chadmanaivarthabhyupagamo darsitah. varttikakarenapi tathaivanuvihitam. ato na dosa iti || 29 ||

itas ca jñananuvidhayyarthah. tatha hi bhavanti vaktarah -- nilo 'yam arthah tadrupanubhavad iti. jñananirapekse tv arthaniscaye naitad upapadyate. tad etad aha -- vaktara iti || 30 ||

atah siddham buddhijñanapurassaram arthajñanam ity upasamharati -- tasmad iti.

{2,105} atraike vadanti -- kim idam anistam apadyate jñanam anubhuyata iti. pratimo hi vayam ekasyam samvidi tritayam pramata pramitih prameyam ceti, niladyakaram prameyam pramitim anakaram pramataram ca. tatha hidrsiyam pratitih nilam aham janamiti. tad iha nilapadaspadam prameyam mitir jñanadyupatta. pramata tuttamapurusenopattah. kim punar atra tritaye pramanam. pratyaksam. saksatkarini hi pratitih pratyaksam. asti casyam arthavittau tritayasya saksatkarah. tatrapi matrmeyayoh paradhinah prakasah. na miteh, svayamprakasatvat. itarayos tu na svayamprakasatvam, sator api svapnadau tadadarsanat. asti khalv ayam purusah, svape jagarayam ca pratyabhijñanat. evam eva visayah. na ca tada prakasante. tat kasya hetoh, yadi visayanam atmanas ca svayamprakasata samvidas tu svapadav asambhavad evaprakasah, naprakasatvat. api ca meyamatrgocara phalabhuta samvid avagamyate na tu tasya api bhinna samvidapara, yad asav api parayattaprakasasriyate. tad iha svaprakasa samvit. tadgocarau matrmeyau. samvidgocaratvavisese 'pi natmanah karmabhavah, gantrvadupapatteh. yatha khalu samane 'pi triyaphalasamyogavibhagabhagitve gramadeh karmabhavo, na gantuh.

evam pramanaphalasamvittisambandhavisese 'py atmanah kartrta.
tat kasya hetoh. parasamavayikriyaphalabhagita hi karmata.
savayavanam gantavyanam ca dehe[722]gatisamavayad atmani
jñanasamavayat. tatrasau gramah karma. tatha ca visaya iti te
tatha. ato nirakaraiva samvit svamahimna sidhyanti matrmeyav api
vyavasthapayati. kim idanim pramattavacassatyam purvam buddhir
utpadyate na tu purvam jñayata iti. na, buddhyapadesat tasyas
canumeyatvat. asti va buddhisamvidor bhedah. astiti brumah. ka
tarhi buddhih, ka ca samvit. atmamanassamyogo buddhih. buddhir
jñanam ity anarthantaram. phalabhuta samvidanubhavadipadaspadam. taya
catmamanassamyogah karanabhuto 'numiyata iti kim anupapannam.
aduraviprakarsad anyataratranyatarapadaprayogah. nanv evam
samvidi[723]samvedyesu ca samvedyamanesu
samvedyadvayopalabdhiprasangah. na caivam, ekakarasamvedanat. uktam
atraika evakarah samvedyah anakara samvit prakasata iti. kim
idanim asamvedyaiva{2,106}samvit. na brumo 'samvedyeti.
samvi(?bhakta/tta)yaiva hi samvit samvedyate na samvedyataya. keyam
vacoyuktih. iyam iyam nasyah karmabhavo vidyata iti.
svayamprakasatvat. na caivam asamvit. na, atanmulatvat
samvedyabhavasya sarvabhavanam, sa hi sarvabhavanam siddhih na
casañ cetita sidhyatiti katham te 'pi sidhyeyuh. atah
samvitprakasa eva dvaitam sadhayatiti kim siddhasadhanena.
samviduparudho hi niladir advaitam apadayati. samvidaiva tv
anakarasamviditaya vyatirecito niladir nadvaitaya ghatata iti
siddham pramata pramitih prameyam ceti. tan pratyaha -- na ceti. ayam
abhiprayah -- srotriyadrstyaiva tavad buddhir anumeyeti laksyate.
yad evam aha -- jñate tv anumanad avagacchatiti. yat tu
jñanabhiprayam tad na samvidabhiprayam iti. tan na. paryayatvad
anayoh. cetana buddhih jñanam samvid ity anarthantaram iti laukika
budhyante. na catmamanasoh samyogas cetana, rupaditulyagunatvat.
tac cetanatve ca manasas caitanyaprasangah. tasyatmamanasoh
sadharanatvat. acetana buddhir ity alaukikam. yathahuh -- buddhis
cetanaiva hi gamyate. iti. ato yaivasav anakara samvid bhavatabhimata
saiva tavad buddhih, tadabhiprayam eva buddhyanumeyatvabhidhanam. na tv
anakara samvidaparoksam anubhuyate buddhis canumiyata iti
sampratam. tad ayam arthah -- yasau laukiki buddhir nasav anakara
aparoksam upalabhyate. tasmat pratyaksabuddhivadinayam akaro
jñanasannivesi vacyah. yathasmabhir uktam. yathavarttikam va
siddhantah artha eva pratyakso na buddhir iti. tatra cokta buddhyanumane
linganupapattih. ato 'siddham anirakaraya buddher anupalambhat
samvid eva dvaitam sadhayatiti || 31 ||

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[722] ha [723] di samvedyama (kha)

api caivam sahopalambhaniyamat trayasyabhedapattir ity aha --
vivekabuddhyabhavac ceti. trayanam vivekabuddhyabhavad ekasyaiva

jñanasyakaravattaya bodhah prasajyata iti vaksyamanena sambandhah. jñanagrahanam upalaksanartham. ekam eva tattvam akaravad bhaved iti vivaksitam. yo hi meyamatrpramasu sahopalambham atisthate tasyanyataraviviktanyatarabuddhyabhavad abheda eva trayasyapadyeta,{2,107}bhede niyamayogat. bhinnanam hi ghatadinam aniyatah sahopalambhah. te hi sahabhavena vivekena copalabhyante. ato 'niyamavyapto bhedo narhati vyapakaviruddhopalabdhau bhavitum dhuma ivagnina vyapto 'nagnau. bhinnavabhasad bheda iti ced, na. anekantat. tatraitat syad, ekadapi hi tritayam anubhuyamanam bhinnam evavabhasate ghatakudyadivadato bhidyata iti. tan na. anaikantikatvad bhedopalambhasya bhede. upalabhyate khalu dvicandradibodhe 'bhinnas candrah. na caikasmad bhidyate. tat kasya hetoh. sahopalambhaniyamad eva. sa hi mukhyena niyatasahopalambhah, tan na tato bhidyate. tad aniyatasahopalambha eva bhava bhedenavasiyamana bhidyante netare. yathahuh -- na bhinnavabhasitve 'py anarthantararupatvam nilasyanubhavat tayoh sahopalambhaniyamad dvicandradivad iti. nanu bhinnayor api rupalokayoh sahopalambhaniyamo drstah. analokopalambha na rupabuddhir yatah. tan na, kevalasyapi kvacid alokasya darsanat. rupasya ca pranivisesesv analokasya. santi hi kecit praninah ye 'ndhakara eva rupam alokayante. aloke tu pratihanyante. matrmeyasamvedanani tu sahaivopalabhyanta iti na bhedam arhanti. na hi nilad bhinnam pitam tena saha niyamenopalabhyate. atah sahopalambhaniyamad abhinnam trayam apadyate iti. nanu cayam upalambho 'stu sahopalambhaniyamavadinam ekesam mimamsakanam. ye tu visayavittipurassarim buddhisamvidam atisthante, tesam asiddhah sahopalambhaniyamah. sadaiva hi visayasamvedanottarakalam eva samvid upalabhyate. yathahuh --

purvam samgrhyate pascajjñanam tajjñatatavasat |

iti. tan pratyaha -- seti ta ityantena. ayam abhiprayah -- idam tavadavivadam sakaram vastu drsyata iti. sakaradarsanam cedam apratyakse samvedane nopapadyate, visayah sanmatrataya na prakasate yatah. tatha sati nityaprakasapatteh. ato visayopalambhasattayaiva visayaprakasah, na tatsvarupasattaya. visayopalambhasatta casiddha na sattanibandhanavyavaharaya ghatata iti tatsiddhir astheya. na ca vitter anya siddhir bhavanam tad yady upalambho vidito 'siddhah, tadasiddhau visayasiddhih, yena sa eva tatsiddhir iti visvam astamitam. ato 'smat sakarasyaiva vastuno darsanad anupapadyamanad avagamyate yad asti sahopalambha iti. anyatha taddarsanayogat. yathahuh --

{2,108} apratyaksopalambhasya narthadrstih prasidhyati |
iti. atah siddham sahopalambhaniyamaj jñanasyakaravattaya bodhah nasti tattvato bheda iti || 32 ||
aha -- yady upalambhasiddhav upalabhyo 'pi na sidhyati, astupalambhasiddhih. upalambhantarena tu siddha upalabhyam sadhayisyati. evam api sahopalambhaniyamasiddhir ity upalambhasiddhipurvakatvad upalabhyasiddheh. upalabhyasiddhipurassari

tupalambhasiddhih pratiksipta, siddher asiddhau sadhyasiddheh. siddhisiddhipurvika tu sadhyasiddhih kim nesyate. ato 'siddha evayam hetur ata aha -- na hiti. asyarthah -- neyam idrsi kalpana sambhavati yadanakara samvidadav anubhuyate tatas ca pascat sakaro 'rtha iti. nirakarabuddhyanupalabdher uktatvat. itas ca naivam kalpana yukta. katham hi svopalambhakale sambhinno 'rthah svopalambhopalambhavasare samvedyeta, yo hy upalabhyamana eva na siddhah so 'nyopalambhavasare 'nupalabhyamana eva setsyatiti suvyahrtam. api ca anyena samvedanopalambhe so 'py asiddhas tatsadhanaya na prabhavatity aparaparapeksayam anavastha. ekasiddhau sarvasiddhih. kvacid va svaprakase 'nye 'pi tatha syur avisesat. atah svatmanam visayakaram ca yugapajjñanam upalabhata iti siddhah sahopalambhaniyamah. ekavyapare kramayogat. ekah khalv ayam samvidah svatmani visayakare ca vyaparah, prakasatma nayam kramabhavi na sambhavatiti || 33 ||

nanu ma bhud anakaraya buddher upalambhah. sapi tv akaravaty evopalapsyate arthas ca. tasmad dvayor akaravattvam bhavisyati. tatas copalabhyata iti kim anupapannam ata aha -- akareti. asyarthah -- yo 'yam jñanarthayor akaravattvabhedah yady ayam jñatah syat, tatha(?si/sa)ti jñatva bhasitum api sakyeta.{2,109}nilapitabhedavat. na caivam bhasitum sakyam idrso jñanakara idrso 'rthakara iti, niladyakaramatrajñanad iti. evam hi sarvam samañjasam bhavati. yadi buddhigrahanat prag eva sakaro 'rthah sidhyati, tato hi tatsiddhyanyathanupapattya jñanam api kadacit sidhyed iti sidhyati dvaitam. atra punaragrhitayam buddhav artho (?nu/na) sidhyatiti sakarasya ca darsanad ity atra sadhitam. ato na kathañcid dvaitasiddhir ity abhiprayenaha -- prag iti || 34 ||

anyanmatam - satyam akaravad jñanam, kin tu arthenayam akaro jñana adhiyate. ayam evarthajñanayoh grahyagrahakabhavah, yad arthasya jñane svakarasamarpanam. katham aparatha ksanikatvad atito 'samasamayabhavyartho jñanalambanam bhavet. yathahuh --

bhinnakalam katham grahyam iti ced grahyatam viduh |

hetutvam eva yuktijña jñanakararpanaksamam ||

iti. etad dusayati -- na ceti. kim iti naivam ata aha -- na hiti. arthakaro hy arthadharmah. na ca dharmah svasrayam hatum asrayantaram vopagantum[724]prabhavati, svarupahanapatter iti || 35 ||

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[724] ntum saktah pra (kha)

api ca pramanantaraprasiddhe 'rthasyakaravattve bhaved apy evam. na ca tasyakarasyetthambhave 'rthadharmatve pramanam asti, hetvantarasambhave 'pi karyanispattih karanantaravaikalyam sucayatiti tu nirakrtam upadanavisesad eva karyasiddher uktatvad ity

abhiprayenaha -- ittham iti. ye tu vadanti -- ma namarthakaro 'rtham hatum asrayantaram vopagantum prabhavati. arthasyaiva pratibimbam idam suddhadarsapratikase svacche jñanatmani drsyata iti. tan pratyaha -- tadiyeti. etasmad eveti. arthakaratve pramanabhavad ity arthah || 36 ||

{2,110} tan eva prasiddhapratibimbodaharanena pratibodhayati -- niscandreti. tam iti yogyataya candrah pratinirdisyate. khe ca jale cety arthah || 37 ||

na caisa nyayo 'tra sambhavatity aha -- vijñaneti || 38 ||

api castu rupavatsu pratibimbakalpana, arupanam tu sabdadinam pratibimbakalpana na kathañcit sambhavatity aha -- sabdeti. api ca niladyakara samvid upalabhyate. tat kim aparaddham anaya, yat tam anadrtyayam akaro 'rthadharmatayabhyupagamyate pratibimbavac ca darsanam ity abhiprayenaha -- jñane (ce)ti || 39 ||

yas tu vadati -- narthakaro jñane sankramati. na carthasthah pratibimbo drsyate. kin tu jñanam arthenayogolakam ivagnina samsprstam. ato 'yasiva bhasvarakaro mohad arthakaro jñane drsyata iti. tam pratyaha -- bahyeti. ayas tejasor hi sannikarsad yukto mohad avivekabhramah. bahyabhyantaradesau tu jñanarthav asamprktau. tatah katham anayor mohad avivekabhrama iti || 40 ||

api ca kascid ekah sammudho bhavati jagatas tu sammohakalpana sammoha eva. na catra kascit kadacid asammudho drsyate. sarvasya vivekadarsanat.{2,111}ato na sammohakalpana yuktety aha -- asammudhasyeti. yadi tu jñanarthayor viviktayor adarsane 'pi sammohah kalpyate, tarhi dvayor eva navatisteta. evam hi yathestam eva tattvani prasankhyaya sammoho 'bhidhiyatam, kim visesad ity aha -- kalpyamana iti || 41 ||

anyad darsanam - narthakaro mohaj jñane 'vagamyate. kin tu samsargiko 'yam akaras curnaharidrayor ivarunim eti. tad apy ata eva bahyabhyantaradesatvad anupapannam ity aha -- samsargeti. tad eva prakatayati -- desabhedad iti. api ca, amurtam jñanam murto 'rthah katham anayoh samsargadharma akaro bhavet. ghatakasadav adarsanad ity aha -- murtamurtataya tatheti || 42 ||

nanv asaty apy ekadesatve ekakalataya samsargo bhavisyatity ata aha -- trailokyeneti. trailokyam hi jñanena samakalataya samsprstam samsargajanmakaram pratibhasayet. na caivam asti. tasmad ativyapter naikakalataya samsarga iti. nanv arjavavasthanam jñanarthayoh samsargo bhavisyatiti ata aha -- na ceti. nirmukhasyarjavabhavad na jñanenarthasyarjavavasthanam. sarvatodikpadarthabodhena sarvatomukhatve va sarvarthasamsargaprasangat sarvakaropalabdhih. na hi sarvatomukham kasyacid ekasyabhimukham yuktam iti || 43 ||

api ca, yenaivarthena jñanasya samsargah kalpyate, sarvathaiva tena samsargah kalpayitavyah, nirbhagatvat. evam ca caksusaikatra

bhave 'nubhuyamane tenaiva tadgatarasadyupalabdhiprasangah, tadgatasuksmakaropalabdhis cety aha -- sarvatheti || 44 ||

{2,112} nanu yad eva tadarthasya jñanam prati visayatayavasthanam so 'nayoh samsargo bhavisyatity ata aha -- na ceti. atra karanam aha -- visaya(tva)m iti. ayam abhiprayah -- samsargakaravadina hi prag evakaropalambhanat samsargo vaktavyah. na ca visayatvam akaropalambhanat prag asti. atah katham tannibandhanakara samvid bhavati || 45 ||

kim iti na syad ata aha -- na hiti. samvedyamana eva hi bhavo visaya iti visayavidah. ata upalambhottarakalam eva visayabhavan na tannibandhana akarabodhah sakyate 'ngikartum iti. evam tu kalpyamana itaretarasrayam prapnotity aha -- visayeti. nilatvavisayatvena samsargat tadakaro nispadyate. tadakaranispattya ca tasya visayabhava iti duruttaram itaretarasrayam iti || 46 ||

dusanantaram aha -- dvayor iti. ayam abhiprayah -- yadi jñanarthayor dvayor apy akarasunyam svarupam avagatam syat, punas ca kadacit samsprstatvenakarasamvittih, tada bhaved api samsargadharmakarakalpana. na caivam astiti vaksyamah || 47 ||

na carthasya jñanad viviktasya sadbhavo grhitapurvah. na ca jñanasyopari grhyate yena curnaharidrayor iva viviktagrhitayor anayoh samsargah kalpyata ity aha -- na ceti. karanam aha -- na hiti. samsargadharmatve hy akarasya{2,113} prathamam dvayor apy anakarabodhena bhavitavyam. na cakarasunyam grahyam astiti purvam uktam iti || 48 ||

upasamharati -- tasmad iti. kim punar idam arthasya sadbhavo na grhita iti. jñanavaicitryanupapattir eva hy arthasya sadbhave pramanam. svacchakarasya hi jñanasya na karanantaram antarenakarasambandhas tadvaicitryam copapadyate. ato 'sti kascij jñanatirikto hetur yenedam vaicitryam adhiyata ity abhyupagantavyam. na cendriyany eva tatra karanam iti yuktam, tesam ekarupatvena karyavaicitryanupapatteh. na ca samanantarapratyayad eva kevalad vicitrakaradarsanam ucitam, visadrsapratyayanantaram eva hi vayam ekantavisadrsam pratyayam upadiyamanam upalabhamahe. tat taddhetukatve 'nupapannam. yathakaryadarsanam tu vicitra eva hetavah kalpyanta iti yuktam. te carthasabdavacyah. evañ ca prasiddhasadbhavo 'rthah jñanam cavivadasiddham eveti prasiddhasadbhavayor nyayya eva samsargah, ata aha -- jñanavaicitryeti || 49 ||

kim iti na kalpana, ata aha -- tad iti. yadi vaicitryam arthadhinataya viditapratibandham bhaved, evam artham anumapayet. atyantaparidrstapurvena tv arthena na kvacid vaicitryadhanam drstam iti na taddarsanena tadanumanam yuktam. karyadarsanabalena kutascid eva samanantarapratyayavisesat kiñcidakaram jñanam jayata iti na nopapannam. vilaksana hi te upadanavisesa vilaksanasaktaya iti na kiñcid dusyatiti

karyadarsanabalanusarinyam eva ca karanavyavasthayam
susva(?)padav apy akarabhavasiddhih. karyabhavena
karanabhavanumanat. bhavati tu tasv api dasasu
svacchasamvitsantanah parastaj jñanadarsanad, anupadanakaranasya
tasyanupapatteh. katham anakarad akaravato nispattir iti cet,
katham visadrsad visadrsasyotpattih. tatrapi saktibheda eva
karyadarsanabalanumeyo nibandhanam. kascid eveha murdhadavante
pratyayabheda{2,114} avirasti, yah parastanmurcchocchede
niladyakarapratyayam upajanayati. sa tasyayam acintaniyo mahima
karyadarsanapramanako na mimamsyata iti suktam arthasadbhavo na
grhita iti. api ca yadi sakaro 'rthah tadadhinam ca jñananam
vaicitryam, katham tarhi murchadav antimena nirakarena jñanena
parastad bhavino jñanajatasyakaro vaicitryam vopapadyate. na hi tad
ubhayam apy arthajanyam, saty eva tasminn abhavat. murchayam api hy
artha asid eva. na ca tenasav akaro darsitah. ato vyabhicarinah
samanantarapratyayavisesad eva nirakarad api vaicitryakarayor utpattir
abhyupagantavya. evañ ca sarvatraiva tathabhyupagantum ucitam. kim
arthagrahena. pathanti ca. arthagrahah katham satyam iti. tad etad aha
-- nirakareneti || 50 ||

api ca, sakara niladayo visaya jñanam sarupayantu nirakaras tu
gaganakusumasasavisanavandhyasutadivisayah katham
buddhavakaram adadhyat. na hi tatra visayakaro nama kascid asti.
balat tatra buddhir eva sakareti vaktavyam. tad vyapakam astu. kim
ardhajaratiyenety abhiprayenaha -- nirakarad iti. api ca
purvanubhutesu smaryamanesu
asambandhasvabhavesu[725]svapnadibodhe catyantanantananubhutasvasiras
chedadivisaye visayakarabhavad anakaras tadvadinam jñanam
apadyata ity aha -- smrtiti || 51 ||

_____notes_____

[725] svapadi (ka)

atra karanam aha -- na hiti. sata ..... sateti bhavah. katham
tarhi tatrakarasambandhah ata aha -- kevaleti. vasaneti.
samanantarapratyayam evopadanaparanamanam upadatte. na tu
jñanatireki.....purvam cirantanabauddhamatena vasanabhedo varnita
iti veditavyam iti. evañ ca jagradbuddhisv api vasanahetuka
evakarapratibhaso yukta asrayitum, kim ardhajaratiyenety
abhiprayenaha -- ititi || 52 ||

{2,115} kiñ ca, anvayavyatirekabhyam jñanakarakalpanaiva
sadhiyasiti darsayati -- anvayeti. evamsabdo yuktyantaropanyasa iti.
katham avagamyate, ata aha -- na hiti vadantena. asyarthah -- asaty api
bahye svapnadau jñanamatranvayad evakaranvayo drsyamano
jñanaprabhavita evavasiyate. na tv evamarthavadino jñanapetam
arthasyakaranvayam darsayitum saktah. asati jñana
akarapratibhasayogad iti. atah siddham tavad vasananimitta

evayam jñanakaro narthasamsargadharma iti. yadi tv avasyam samsargiko 'yam akaro vaktavyah, paramas tu svabhavanirakaranam jñananam vasanasamsarganibandhanatvenakarasya samsargavakpravrttir ity aha -- tasmad iti || 54 ||

pratyudhah samsargadharmapaksah. anyanmatam - niladir akaro bhasate. na cayam jñanarthayor anyatarasrayataya nirdharayitum sakyate. tad ayam agrhyamane visese eka eva dvayam sakarayatity asriyate laksaraga eva sannihitam maniyugalam. tad etad upanyasya dusayati -- dvayor iti. katham apramanam ata aha -- desabhedad iti. antahstham hi jñanam bahirarthah. nanayoh sannikarso 'stiti nedam ubhayam ekam akaram upajivitum utsahate. maniyugalam tu sannihitam eko laksarago 'nurañjayatiti na nopapannam iti. nanu bhinnadesayor api kutascit samsrstayor ekakaropajivanam bhavisyatity ata aha -- asamsargad iti. uktam idam nanayoh kadacit samsargo gamyate maner iva pramanabhavad iti. api ca prthagavadharitasadbhavasya dvayasya sadharana akaro bhavet, na tv atra vibhaktakaram dvayam upalabhyate. sarvadaivaikakaropalambhat. uktam ca -- arthajñanayor akarabhedam nopalabhamahe iti. tad etad aha -- dvayor iti || 55 ||

{2,116} anyad darsanam - vibhaktakaram evedam ubhayam atyantasusadrsatvena tv akaraviveko na laksyate nilotpalavana iva kadambakanam iti. etad upanyasya dusayati -- evam iti. sadrsyad avibhaktata na syad ity anvaya iti. karanam aha -- bheda iti. nirjñatabhedayor hindivarakadambayoh sadrsyad avivekabhidhanam yuktam. prthaganavagatapurvasya tv arthasya khapuspatulyasya sadrsyad aviveka iti mahan ayam aviveka iti. sarve caite bahyarthavadibauddhaikadesipaksa upanyasya dusita iti veditavyam iti || 56 ||

itas ca jñanasyakara ity aha -- tatheti. dvicandradivibhramesv anyatharthe vyavasthite 'nyakara buddhir upajayate. tac carthanibandhanatve tv akarasya nopapadyate. katham hy anyakaro 'rtho hy anyakaram dhiyam upajanayet. tadavasyam asaty apy arthe bhasamana akaro jñanasyaiva vaktavyah. atah sarvatraiva tathavadharanam yuktam ity abhiprayah || 57 ||

kiñca yad etad viruddhanekalingatvam ekasya naksatram taraka tisyo dara ityadisu tadarthakaratve nopapadyate viruddhadharmadhyasasya bhedanibandhanatvenarthabhedapatteh. bhinnany eva tu vicitravasananibandhanani vicitrarthajñanani jayanta iti yuktam. tad etad aha -- naksatram iti || 58 ||

yathaikasyam eva pramadatanau yeyam parivratkamukasunam kunapam kaminibhaksa iti kalpana bhavati, sapy ekatmatvad ekasyarthasyarthavadinam nopapadyata{2,117} ity aha -- parivrad iti. atra narthanibandhanety anusañjaniyam iti. idam caparam bahyarthavadinam nopapadyata ity aha -- dirgheti. ekaiva hi pradesinyangusthamadhyamangulyapeksaya

dirghahrasvatayavagamyate, tac caitad ekatmye tasyarthavadinam nopapadyate. purvam ca pramatrapeksayanekakarasamvidukta. atra tu na kevalam bhinnanam pramatrnam ekatranekakarabuddhih, ekasyapi tupadhibhedad anekakarabodho drsyata ity uktam iti || 59 ||

na kevalam aupadhiko nanakarah pratyayah. kin tu ghato 'yam parthivo 'yam ityadir ekatraivarthe yugapadanekesam grahakanam vikalpo drsyate. tac cedam paramarthikarthasadbhave nopapadyate tasyaikatmatvat. eko 'rtha ekatmaka iti sarvair eva sa tathavagamyate. na caivam. ato buddhimatravilasitam evedam anekakaratvam iti sampratam. tad etad aha -- ghatatveti. atra ca pratilomyenantyasamanyat prabhrti parasamanyam yavadupanyasah krta ity anusandhatavyam. jñeyata tu na samanyam jñanasambandhopadhikatvat. ayam api ca pratitiprakaro drsyata iti pradarsanartham uktam. yady api catra ghatatvadinam dirghatvadinam iva virodho na drsyate, tathapy ekatmakatvad ekasya nirbhagasyarthatmano nanakarapratibhaso 'nupapanna ity uktam iti || 60 ||

kim iti na syad ata aha -- neti. na tavad ekatrartha ekatmany anekakaratva evam nyayyah. yathahuh --

anyathaikasya bhavasya nanarupavabhasinah |

satyam katham syur akaras tadekatvasya hanitah ||

iti. nataram viruddhakarasambhavah. sa ca prag evokto 'nusandhatavya iti. jñanavadinas tu nanapratyaya nanaprakara bhavantiti yuktam ity aha -- pratyayanam iti. kim punar esam tathatve karanam ata aha -- saktyanusaratah.{2,118}saktir iti samanantarapratyayam evapadisasti, tadadhinatvaj jñanakaryanispatteh. tadatirikta tu saktir apramanikaiveti na bauddhair isyata eveti || 61 ||

atah siddham tavad bhasamana akaro jñanasyaiva na tv artha(?ksepah/peksah) arthanirapeksam eva tu svarupena yadrsam jñanam yadi tadanusaryartho 'bhyupagantum isyate so 'stu nama. na punar yathartham jñanam nama kiñcid astity aha -- nirapeksam iti || 62 ||

astu tarhi jñananusary evarthah, na, evam api dvaitahanir ity ata aha -- ittham iti. ayam abhiprayah -- galajihvikayedam asmabhir uktam tathartha iti. na tu jñanakaratve 'rtho nama kascit sidhyati, akarabhedanupalambhat. ato na vijñanatantratve 'rthakalpana sakyate kartum. arthenanaropitakara dhir eva svatmany evopayoksyate. svatmanam eva prakasayati na tv arthavisaya. yady evam sarvasamvidam anarthakatvat kimkrtah pramanetaravivekah. arthakriyakaripratyayasadasadbhavakrta iti jñatva samyatu bhavan.[726a]vyavaharasamvadapeksaya hi pramanam tadvisamvadad apramanam iti samvyavahariki pramanasthitih. paramarthikam tu pramanam cintamayim eva prajñam anusilayantah kecid eva krtino nirdhutanikhilaniladyuparagam abhimukhikurvantitiii

tat turiyam pratyaksam acaksate || 63 ||

siddhantam idanim arabhate -- neti. asyarthah -- ekam hi jñanam grahyagrahakam iti vah siddhantah. na caikasyobhayatmakatve kascid drstanta iti. tat punar idam purvaparayor anavahitasyeva bhasitam. tatha hi -- na tavad grahyagrahakakaram jñanam iti bauddhair isyate. api tarhi pralinagrahyagrahakodgraham cinmatram eva svayamprakasam iti. uktam hi --

{2,119} grahyagrahakavaidhuryat svayam saiva prakasate |

iti. bauddhagandhimimamsakair apy uktam - samvittayaiva hi samvit samvedyate na tu samvedyataya nasyah karmabhavo vidyate iti. drstantabhavavacanam api casamartham. na hidanim anumanato bauddhasya pratyavasthanam, yena drstantabhavavacanenopalabhyate. niralambananumanasya pratyaksabadha ukte samprati pratyaksasaktipariksayaiva pratyavasthitam na jñanam bahirarthe pravartitum saktam grahyalaksanayogadityadibhih. atah kim drstantabhavavacanenopalabhyate. atrocyate -- evam hi manyate. avasyam ayam grahyagrahakabhavah samvido bauddhair abhyupagantavyah, katham anyatha saiva sidhyati. na hy agrahanakarmanah kasyacit siddhir asti. nanu svaprakasah prakasah kim asya prakasantarena. svaprakasa iti ko 'rthah. svayam eva prakasate na tu prakasantaram apeksata iti. kim punar idam prakasata iti prakasad arthantaravacanam, na va. yady arthantaravacanam, asti tarhi samvido 'py aparah prakasah. anyatha prakasata ity anadhikartham avacaniyam eva. svarupam hi samvitpadenaivopattam. atah pratitikarmataiva samvidah prakasatepadartho ghatah prakasata itivat. syad etat. kartrpratinirdeso 'yam natah karmabhavo 'vasiyata iti. naivam. evam api prakasatepadarthasya kartrbhavo vacyah. nasav asati prakasabhede sidhyati, advitiyasya bhettum asakyatvat. ato napraptasya siddhir asti. na capi karmanah praptir astiti satyah samvido 'vasyam prapyakarmata bhavantaravad vaktavya nanya gatir asti. nanv arthah karma, atma karta, samvittu phalam, tat katham karmety ucyate. na. phalasyapy apratitikarmanah siddhyasambhavat. anyatha matrmeyayor api svaprakasapatat kim tatsiddhyartham samvidabhyupagamena. na prayojanatah samvidam sangiramahe, api tu pratititah. pratimo hi vayam matrmeyagocaram phalabhutam samvidam. na tato 'pi bhinnam aparam iti tavaty eva vyavatisthamahe. maivam. nirakrtam idam nanakara dhir upalabhyata iti. na hi nah samvitprakasavadarthaprakaso 'pi bhasate, niladyakaramatraprakasat. nanv aprakasatmano ghatadayah prakasantaram apeksantam. samvidas tu tadrupayah kim iti prakasantarapeksaya. na, atadrupatvat. samvido 'pi hi na svatmaprakasatmatvam, arthaprakaso hy asau.{2,120}vaksyati ca - idrsam va prakasatvam tasyeti. ato 'vasyabhyupagantavyah samvitsiddhaye prakasabhedah. kim idanim asiddhaiva samvit

samvedyam sadhayati samvidantarasiddha va. na tavat purvah kalpah. aprasiddha hy asati na samvid vyavaharaya ghatata ity uktam. samvidantaradhinayam tu siddhav avyavasthapata ity uktam. satyam. na samvidantaradhinasiddhih samvit samvedyam sadhayati. svarupasaty eva tu. katham adhivisaya satiti ced, na dhivisayabhavah satta. kin tu samanyam utpattyuttarakalabhavi tadvatam. ato mrtsalilapracchannabijadivadaviditasvarupasamarthyaiva samvid visayam vyavasthapayati. sa ca vyavasthitah satyam jijñasayam samvidam samvidantaradhanena sadhayati. nanv iyam visayasamarthyena samvitsiddhih pratyukta vastvantaram prakalpyam syat ity atra yatha na pratyucyate tathanantaram eva vaksyamah

yavajjijñasitajñanad avyavasthapi napatet |

iti. ata eva sahopalambhaniyamo 'pi parair ukto 'sman pratyasiddha eva. visayavittikale samvido 'nupalambhat. visayamatram eva hi idam nilam iti nas cakasti, naham nilam iti. samvitprakase ca tatha prakasanupapattih. na hi svagocara samvit paranirupanatmika bhavati, svaparavedyayor idam ahankarayor avisesapatteh. ayam svatmanam aham iti pratinirdisati param idam iti. na tv abhedenedankaram ahankaram cobhayam ekatra prayunkte. ato nastidam nilam ity atra samvidupalambha ity asiddho hetuh. svaprakasasamvidvadinam eva tv ayam upalambha ity uktam.

syad etat. ajñato jñapakahetuh katham jñapayatiti. nayam dosah. ajñatasyapi caksuso jñanajananopalabdheh. nanu caksur ankurasyeva bijam jñanasya karakam eveti yuktam ajñatasyapi janakatvam. maivam. jñanahetor eva jñapakatvasamakhyanat. api ca na jñanam jñapakahetuh jñanatvat. jñanasya hi janaka dhumadayo jñapakah na jñanam eveti katham ajñapakasya jñapakadharma apadyante. svarupasatyaiva samvida visayah sadhyate. sa tu pascajjñanantarena sadhyata iti. asati tu grahyatve samvid eva na siddhyed ity apadya grahyagrahakatvam ekatve dusanam ucyate naikatradvitiye tat sidhyatiti. yad api ca samvedanam asatyabhede nilasamvedanayor anupapannam iti. tad apy anenaiva nirakrtam.{2,121}viparitam idam ucyate -- aikatmye samvedanam iti, bhedasrayatvad grahyagrahakabhavasya, svaprakasatvanisedhac ca. ekam hi tattvam avibhagam natmani vartitum arhati. svatmani kriyavirodhat, na hy angulyagram atmanatmanam sprsati sucyagram va vidhyati. karmakartaro hi taddharmabhedasrayanenaivobhayatha vivaksyante kedaradayo lavanadau na tv ekantam ekatmanah. atmano 'pi grahyagrahakabhavam anantaram eva samadhasyatiti siddham naikasya grahyagrahakabhava iti. yat tu bhede grahyalaksanayoga iti. tad yady utpattisarupyabhiprayena tadanumanyamaha eva uktadosatvad evamvidhasya grahyatvasya. yat tu jñanotpattau sañce(?dya/tya)te tad grahyam, katham anatmabhutam asambaddham sañcetyate. evam hy ekam eva jñanam visvam gocarayed, asambandhavisesat. asti va aikatmye nilasamvedanayoh sambandhah. nanv asau bhedadhisthanah katham

ekatravibhaga aspadam labhate. syad etat. aikatmye 'pi kim
sambandhena, sa hy ekatma svaprakasa eveti. maivam. ukto hi svatmani
vrttivirodhah. tasmad bhinnam eva samvedanan nilam
grahyalaksanam upanipatatiti tadgrahe bhedam atisthamahe. abheda
eva tuktena prakarena grahyalaksanayogah. yada tu
jñanarthayoh sarupyanirakaranartham sthulanupapattis
calacalopalambhadibhir apadita, tam vanopanyasavasare
pariharisyamah. sarupyena tu grahyatam anatisthanto neha
sthulasiddhav adriyamahe. tad ekaprakarabhihatam eva hetutrayam. katham
idanim asambaddham prakasate. tatprakase va natiprasangah.
nasambaddham prakasate. indriyani hi prakasakani. tani ca
prapyakaritvad arthena sambaddhany evarthavisayam atmani jñanam
janayanti. tais casannihitam avartamanam va na prapyata iti
natiprasaktih. jñanam tu na prakasakam prakasatvat.
prakasakam ca nasambaddham prakasakam pradipavad iti
tatprakarajusam indriyanam ista eva sambandhah. tat kim
asambandha eva jñanarthayoh. yady evam katham ghatasya jñanam
nasambandhah. visayavisayibhavo 'pi sambandha eva. sa casti
jñanarthayoh. samyogas tu nesyate samavayo va. ko 'yam
visayarthah. yeyam pratitikarmata. pratitir iti hi kriya. asyam
atma karta. indriyanikaranam. arthah karma. tad yeyam arthasya
pratitau karmakarakata tad eva tasya visayatvam tac ca rupam
pratiteh pragabhutam parastan nispadyata ity avasyam
asrayaniyam. anyatha jñatajñatayor avisesapatteh.{2,122}tad
eva jñatata(?ti/di)padaspadam jñanajñane lingam, katham punas
tadapratitayam pratitau pratiyate. jñanavisistata hi jñatata.
sa katham ajñate visesane jñayate. ajñata va lingam
anupapadyamana va na jñanam gamayati. na hy ajñatam lingam
anupapadyamanam va linginam upapadakam vopasthapayati. tad
itaretarasrayam, jñanajñatatayor itaretaradhinasiddhitvat.
svarupamatrena tv artho na linga(?m i/m a)tiprasangad ity uktam eva.
bhaved evam yadi jñanapratitau jñatah pratito bhavet tadutpattau tu
sa pratita ity ucyate. atah svayam siddho jñanam sadhayati. yat tu
jñanavisistata jñatateti. tan na. tatkarmata hi sety uktam eva.
tatkarmabhavas carthasya na tatpratitau sambhavati. kin tarhi. tadutpattau.
tad ayam utpattyaiva jñanasyapraptapurvo visayah samprati prapto
jñanam upakalpayati. esa hi prag jñanotpatteh susvapadavandha
ivasit, na kañcid visayam ajñasit. tat keyam akasmiki
visayanam praptir iti cintayati -- na hi kadacid bhuvam akasmad
bhavah sambhavati. ahetusapeksasya gaganavannityabhavapatteh. abhavo
va tatkusumavad iti bhavitavyam asya kadacidbhavato 'rthasannikarsasya
kenapi karanena. na hy asau tathavidhah svarupenaiva,
nityatathatvapatteh. nendriya vasena. tesv api satsu
susvapadavadarsanad arthatathatvasya jagarayam
cavyapriyamanesu. astu tarhi tadvyapara eva tathatve hetur arthasya.
na, saty apy abhavat. asti khalv asya nanarthaih
sannikrsyamananam indriyanam asadharano vyaparah. kiñcid

eva tu kadacijjñatam bhavati. evam evatmamanasor api sator arthatathatvadarsanad ahetutvam tathatvena. nanv avyabhicari manaso yogas tadbhave heturbhavisyatiti. kasya indriyanam atmano va. tan na tavadindriyanam. yad eva hi kiñcid bahirindriyam caksuradi karyadarsanavasan manasa samyuktam ity avagatam tad eva kiñcij jñapayati. netarat tadindriyamanoyogahetukatvena yujyate jñatatvasyeti tadyogo na hetutvena kalpyate. atmany api manoyukte kasya hetoh kiñcid eva jñatam naparam. yenendriyam sannikrsyate caksuradi tadatmamanoyogaj jñatam bhavatiti ced, na. uktavyabhicaratvat. caksussannikrstam api hi kiñcid eva kadacijjñatam bhavati naparam, tadasati visese navakalpate.

api ca jñanakarmata jñatatvam cetana jñanam iti canarthantaram iti lokasiddham. tad yady atmamanoyogas cetana, tasyobhayasadharanyad manas caitanyaprasango{2,123}varnitah. na jñanam cetana, api tu samvedanam iti cet. asti vanayor visesah. nanv evam nilam janati samvettiti ca saha prayujyeta, arthabhedenaparyayatvad iti natmamanassamyogo jñanam. ato na tatprabhavitam bhavanam jñatatvam. so 'yam ahetukah prapyakarmabhavo 'rthasya jñatatatmajanyo navakalpate. hetvabhavena karyabhavapratibaddhena tadanumanat. seyam pratyaksadinam anumanavirodhanupapattih. tani hy artham prapayanti. hetvabhavanumanam ca tatpraptim pratiksipati. seyam anupapattir jñanakalpanaya samadhiyate. asti kascidatmasamavayi jñanasamvedanadipadaparyayavacyo janatidhatupadanah kriyabhedo yasminn arthanam prapyakarmateti. nanu jñanam gunah gunakander pathat na tu kriya. atah katham tasyarthah karmety ucyate. na hi vibhor atmanah spandasamavayah sambhavati. na caparispandatmika kriya, pañcanam api karmanam spandatmakatvat. na. dhatvarthamatrasya kriyatvat. vaksyati ca -- kriya dhatvarthamatram syat iti. budhyata ityadibhyas ca sabdebhyah kriyapratyaya evopajayamano drsyate purvaparibhavavagateh. ato yuktaiva jñanakarmata visayanam jñanakaravadinam. api cavasyam apraptapurvasya niladeh praptir vaktavya. anyatha pragivottarakalam apy apratibhasamane visayakare andhyam eva jagato bhavet. bhasate visayakaro na kenacit prapyata iti cet, kasya bhasate. yadi na kasyacit, kimkrto vyavaharabhedah. eko hi nilam vidvams tadupadadano drsyate. naparo vidvan. so 'yam svatantre nile kimkrto visesah. na hi svatantro bhasamanah sarva(?sya/sya) syan na va kasyacid vanavahnir ivanupalabhyamanah kenapi. ato 'vasyam asya kvacit santane praptir vaktavya. tatha ca yadabhasam prameyam tad iti pathanti. na capramakarmanah prameyata sambhavati. asty ayam prameyadivibhagah, kin tu bhrantiparikalpitah. tatha coktam -- avibhakto 'pi buddhyatma iti. satyam uktam. ayuktam tu tat. evam hi na kiñcit paramarthikam nama bhavet. cinmatratapi hi pratitivasad evasriyate. tadvad eva tu visayakaro 'pi bhasamanah katham aparamarthiko bhavet. tadviparyastatve va katham samvitsvarupam aviparyastam bhavet. ubhayatrapi badhadarsanat. atah samvid

evatmano bhinnam artham idam iti darsayanti nanyatha vaktum sakyata iti siddham idam iti bahih prasiddho visayo jñanam sadhayatiti.

{2,124} yat tuktam arthastho dharmah parenapi jñato jñanam gamayed iti. tad ayuktam. artho hi jñato 'nupapadyamano jñanakalpanayam hetur uktah. na casau sarvasya tatha bhavati. yasyaiva tu jñanam utpannam tasyasau jñata iti pratitisaksikam eva. yatha yasyaiva gamanam tasyaiva desantarapraptir bhavati asaty api gatijñane. kim atmakah punararthastho dharmah. uktam karmakarakateti. nanu karmasaktir apratyaksasiddha katham jñanam gamayati. na karmasaktya jñanam kalpayamah. karmana tv arthena, sa tu pratyaksasiddha eva. tasya capratyaksayam api saktau karakantaravat pratyaksatopapattih. karakantarasaktayo 'pi hy apratyaksa eva. na caitavata tesam apratyaksabhavah. atah pratyaksadipramanaprapto visayo jñanakalpanayam hetuh. praptis carthasyabhutapurvavastha sarvasya svasamvedyety eke. anye tu hanadivyavaharayogyataivarthasya praptir ity ahuh. saiva hi jñatatvam. tad eva hi jñanaphalam. kriyaphalabhagita ca karmatvam. sarvatha siddham jñatad arthaj jñananumanam. ye 'pi pratyaksaiva samvit svatmanam visayavadavasthapayatiti manyante, tair api jñanotpatteh pragabhutah parastad bhavyarthagato dharmabhedo 'bhyupagantavyah. na tu jñanapratyaksataivarthapratyaksata. na hy anyasmin pratyakse 'nyat pratyaksam bhavati, atiprasangat. yadi samvitpratyaksataivarthapratyaksata bhaved, anumeyadinam apy apadyeta. anumanasamvido 'pi pratyaksatvat. ato 'vasyam svagata evarthasya viseso vaktavyah, yena pratyaksetarate vyavatisthete. atah siddham napramanika jñeyasiddhau jñanakalpaneti dvaitasiddhih. sarvasamvidam tv anarthakye visayakarapratyabhijña nirnibandhanaiva bhavet. eva hi purvedyurdrstam artham aparedyuh pratyabhijanati. tajjñanena saha niruddhasyakarasya nopalabhyate. anyah khalv ayam adya bhuvo jñanasyakarah. anyas casau yah pran nirupitaniruddhah. katarad atra pratyabhijanimah. pramanetaravibhago 'pi sarvasamvidam anarthakye 'nupapannah. na carthakriyakarijñanasadasadbhavanibandhano 'sav iti yuktam. svapnaparidrstesv apy arthesu (?ka/kva)cidarthakriyakarijñanodaye pramanyaprasangat. badhyate svapnajñanam[726]anantaram, ato na pramanam iti cet, jagrajjñanam api yogyavasthayam badhyata eveti katham pramanam. atha taccirena badhyata ity ucyate, naitavata visesena satyam itthyatve bhavatah. na hi mayasuvarnajñane cirena visamvado drsyata{2,125}iti tat pramanam. ato yat pramanam tat pramanam, apramanam capramanam na tv ardhajaratiyam upapadyate. atah siddham jñanad bhinna evartho grahyalaksananuyayi jñanam ca sadhayatiti. drstantabhavavacanam api nanumanadusanartham, kin tu svabhipretanumanadusanapariharaya. evam hy atranumanam antarnitam navibhagam dvyatmakam avibhagatvad anyataramsavad iti. yadi ca kascit kadacid agnyadisu darsanad anaikantikatam

bruyat, tadartham idam uktam na caikasyaivamatmatve drstantah kascid asti te iti. tac caitad uparistat prapañcayisyatiti || 64 ||

_____notes_____

[726] m anta (kha) [726a] cf. pvin 1.100,14-19

nanv agnyadinam ekatmanam eva prakasyaprakasakata drsta. ato 'naikantiko hetur ata aha -- agniti. ayam arthah -- ye 'gnyadayah prakasakataya prasiddhah te ghatadinam na svatmana iti, na prakasarupah prakasatmanah svarupasyeti. kim punah svatmanah prakasasya na te prakasakah. na hi te 'prakasitah sidhyanti. na ca tatsiddhyartham aparasajatiyapeksa drsyate. na hi pradipah pradipantaram apeksate. ata aha -- anapeksanad iti. ayam abhiprayah -- na te svaprakasaya svatmanam apeksante, svatmani vrttivirodhat. svasya svasmin prakasayogad iti || 65 ||

kim idanim aprakasita eva prakasante, naivam api. kena tarhi prakasyanta ity ata aha -- grahyatvam iti. caksusena hi tejasa prakasitaste grhyante. tat tesam grahayitr na grahitr. indriyacaitanyaprasangat. nanv evam tejasas tejontarapeksayam sajatiyapeksety anavastha. maivam. uktatra nayanasya tejasah karyadarsananusarini rupasiddhau saktisiddhih. bahis tejaso rupaprakasakatvadarsanad dehe 'pi vartamanam tad eva rupasya prakasakam bhutantaranam taijasasya ca. na ceha sajatiyapeksa. avantarajatibhedat. ata evandhasya{2,126}pradipadayo na buddhivisayah. svaprakasatve ca tesam andhasyapi dhigocara bhaveyur iti. aksam api ruparupirupaikarthasamavayina prakasakam na svatmanah, tadgrahanakale buddher evanyathanupapattipramanikaya grahakatvam ity aha -- akseti || 66 ||

buddhis tu buddhyantaravedyety anantaram evopapaditam ity aha -- tasyam iti. atra codayati -- nanv iti. atmano hi grahakantarabhavad avasyam ekasyobhayarupata vaktavya. na hy asav anyena grhyate. grahakanantyaprasangat. atas tadvad evaikasyaiva jñanatmano grahyagrahakabhavo nanupapanna iti || 67 ||

pariharati -- kathañcid iti. ayam abhiprayah -- nirbhagam hi jñanam iti vah siddhantah. na caivamvidhasya dvairupyam upapannam. atma tu kenacidatmana grahakah. kenacidatmana grahya iti kim nopapadyate. tatha hi -- asyarthasamyuktendriyasamyuktamanassamyoginah pratyayo nama dharmabhedo jayate. sa casmat kathañcid dharmarupena bhinnah. tena cayam grahakah. yat tasya prthivyadidravyantarasadharanam dravyadirupam tad grahyam. jñanasya tu naivamvidhah kascid vibhago bauddhair isyate. atah katham tasya dvairupyam iti || 68 ||

nanv evam api tavad atyantabhedo grahyagrahakayor anista eva, abhedasyapi dharmadharminor istatvad ata aha -- yas tv iti. atyantabhedo hi ghatagnyadinam apy asmabhir nesyate eva. dravyadirupenabhedat. atah kathañcid bhinnayor eva sarvatra

prakasyaprakasakatvam ity atmano 'pi nanupapannam iti. yadi tarhi pratyayamso{2,127}grakahah dravyamso grahyah, katham tarhi bhasyakarah pratyagatmani caitad bhavati na paratreti pratyagatmavrttitam atmano manyate. nanv evam paragocara evahampratyayo bhavet. param hi pratyayatmano dravyadirupam ata aha -- pratyasattiti. yeyam atmanah pratyagatmavrttita bhasate nayam dosah. sarvam eva hi no 'nekantena paratra pravartate. atma tv atyantapratyasannagrahyagrahakadharmakah pratyagatmavrttitaya bhasate. atyantapratyasa(?nno/nnau) hi narasya jalajalatmanau tayor asau sadharano grahyagrahaka ity abhidhiyate iti na kascid dosa iti || 69 ||

api ca, aham iti yo 'yam asmatprayogah tatsambhinna visadataram atmagocara samvidutpadyamana drsya(?nte/te.) jñanam tu na svagocaram jatu jayamanam upalabdham. ato natmadrstantena jñanasyobhayarupata vaktum sakya. na hi tad aham nilam iti kadacid utpadyamanam drsyate. sarvadedam prayogasambhinnabodhat. ata upapannaivatmakartrkatmani samvittih na tu jñana ity aha -- asmatprayogasambhinneti. atraike vadanti kumarasvamivadinah -- natmasmatprayogasambhinnabodhavedyah. na hi vayam karyakaranasanghatatirekinam ayam asmiti purusam budhyamahe. prthivyadidravyanubhava eva svaprakasah svam atmanam svaprakasyam atmanam meyam ca dravyadyavasthapayati. na hi visayavittav apratisamhite puruse svaparavedyayor atisayah sidhyati. ato visaya na boddharyanavabhasamane bhasante. nasau tesu. ata eva visayavedanoparame jadakasadivadatmano 'vasthanam sangirante. yada khalv ayam purusah praksinasesakarmasayo mucyate, tada jñanakarananam indriyadinam abhavad asati visayavedane cidrahitah khavad avatisthate.
nissesavaisesikatmagunocchedalaksanam eva hi moksam manyante. na caivam apurusarthatvam, duhkhoparamasyapi purusenarthyamanatvat. samsarino hi duhkhenodvigna atyantaya taducchedam abhisandadhana grhebhyah pravrajanto drsyante. na nu sukham apy atmano vaisesiko gunah. tasyocchedad apurusarthatvam api bhavet. maivam. sukham api samsarino nanavidhanekaduhkhasankulam naticiram anuvartata iti mahantas tad api duhkhapaksa eva niksipanto moksayottisthante. ato nasti{2,128}visayavedanoparame narasya caitanyam. ata evayam aharahassukhape sanmatratayavatisthate. na punah kiñcijjanati. tatra canubhave svapnaparicitanam ivarthanam uparistat smaranam bhavet. na caitad asti. ato nanavabhasamanesu visayesu boddha prakhyayate. na ca visayavittav asmatprayogasambhedah idam prayogasambhedad iti nasmatsambhede visayanavagrahad atmagrahah. napi visayavittav atmagrahe asmatprayogasambheda ity asamañjasam asmatprayogasambhinneti. ata aha -- jñanasyeti. ayam abhiprayah -- asmatprayogasambhinno 'sti bodho na va. yadi nasti, jitam anuttara guravah. satas tu kim alambanam iti vaktavyam sariram indriyani va. na tavacchariram, jñatrgocaratvat. aham

janamiti jñataram ahampratyayo 'valambate. na ca sariram cetayate bhautikatvad bhutanam cacetanatvat, karanagunapurvakatvac ca karyagunanam. ata eva nendriyani jñatrni. na ca jñanam, pratyabhijñanat. ayam hi purvedyur drstam artham uttaredyuh pratyabhijananah purvaparasadharanam atmanam anusandadhati aham idam adarsam iti. tat tu jñanagocaratve 'nupapannam. anyo hi tada yah purvedyur drstavan, anyas cayam yo 'dya pasyati, ksanikatvaj jñananam. atah --

buddhindriyasarirebhyo bhinno 'hankaragocarah |

samvitsamarthyasiddhatvan na jahaty uktarupatam ||

iti. tad idam uktam - jñanasyaiva ca kartariti. jñanakartur hiyam asmatprayogasambhinna samvittih, na canyo jñanasya kartety uktam. atah samvidbaladevobhayarupatatmanah sidhyati

na tv evamatmaivatmanam jñanam janati jatucit |
tad dhidam nilam iti yat sarvada paragocaram ||

yat tu na karyakaranasanghatatirekinam pratipadyamahe iti. kim evam dehadyalambano 'hampratyayah. tat tavat pratyuktam eva. na canalambano 'yam, atratyasiddhantat. tad ayam analambanam atmanam alabhamanah svagocaram jñataram akarsati. sa pratitibalasiddhobhayarupah puruso na nopapadyate. dehendriyadisankirnas tu na vivicyopalaksayitum sakyate ayam namasau purusa iti. na caitavata na grhito bhavati. na hi ksirodakasamsarge vivekenagrhite iti{2,129}na grhitam ubhayam. evam ihapi sammugdhabuddhah purusah pratyaharadikam yogam abhyasyadbhir nityanaimittikamatranusthayibhir akurvadbhir nisiddham bhogapraksinasesakarmasayair ayam asmiti vivicyaparoksikriyate. na tv ayam visayavittav apy ayam nameti vivicyate. ye 'pi visayavedanavasara eva naro grhyate ity asthitah, tair apy asya viveko darsayitum asakya eva. ato nayam dosah viveko navagamyata iti. na tv ayam visayavedanavasare jñayate. na hi tada tadatirekinah kasyacit pratitir astity anantaram eva vaksyate na tv atrety anena. samvid eva tavat tada navabhasate, yadayatto bhavanam bhedah prag eva samvetta. yat tv evam svaparavedyayor anatisaya iti. tan na. yasya hi jñanam utpannam, tasya visaya bhasante ity uktam eva. atah katham utpannajñanena samviditam anyo 'nubhavet tena va jñatam tadanyah. na hi boddhrsamvedanakrtah svaparavedyayor bhedah, yenaivam apadyeta. etavataiva hy ekasyasau vedyah, naparasya, yat tasya jñanam utpannam. evam api bhaved etad yady asatyam boddhrvittau visaya na vidita bhaveyuh. tadvittir eva va visayavedanam bhavet. na tv evam, kevalavisayavagrahat. anyagocarajñanasyanyavisayatvasambhavat. evam casatyam visayavittau puruso na prakasata ity api duruktam. evam hy uparatakaranagramasya mokso maranam eva sabdantarenanujñato bhavet. na khalv api jñanatmanah purusasya sadasattvayor asti visesah. tad ayam apavargadasayam prakasata eva.

kena punar ayam tada prakasyate. na kenacit. svaprakasa evety eke. na tv evam, svaprakasatvanisedhad avibhagasya. tadapi tv ayam dharmadharmitvavibhagasrayanena pratyayatmana grahako dravyadirupena grahya iti vacyam. kim asti tada dharmadharmibhedah. ko dosah. srutivirodhah. sruyate hi ekam advitiyam iti. na. vyatiriktagrahyanisedhat. anyatha hy atmabhedo 'pi na sidhyet. na casau nesyate, muktetaravibhagapatteh. api ca arthavagrahanivrttyartha evam visamvada iti tatra tatroktam. ato 'pavarge 'pi grahyagrahakakara evatma. sruyate ca janaty evayam puruso jñatavyam tu na vedeti. na hi tada jñatur jñapter viparilopo vidyate. na tu vibhaktam asty anyad yato dvitiyam janiyad iti. tasmaj janatipadaprayogad avagacchamah yad asti mokse 'pi karmabhavah purusasyeti. janater akarmakasyaprayogat. iyams tu visesah yad ayam bhutendriyavaso visayoparagat tacchayabhedan{2,130}pratipadyamano 'vibhaktajñanasaktir abhasate. nijaiva tv asya citisaktih. sa asati visayoparaga atmagocaraivavatisthate. katham akaranika jñanotpattir iti ced, maivam. tadanim api manaso bhavat. nityam hi tadatmavad upeyate. aha ca --

pratyaharadikam yogam abhyasyan vihitakriyah |

manahkaranakenatma pratyaksena pratiyate ||

iti. na caivam visayavedanaprasangah, manaso bahirasvatantryat. visayavittinam ca sukhaduhkhahetutvena karmajanyatvad asati karmasamskare 'nupapatteh. atmajñanam ca na karmajanyam iti vigalitanikhilakarmasayasyaiva nispadyate. kevalajñananirakarane 'pi visayavedanany eva pratyuktani natmajñanam. aha ca --

nijam yattvatmacaitanyam anando 'dhyaksyate ca yah |

yac ca nityavibhutyadi tenatma naiva moksyate ||

iti. susvape 'pi tvatmasamvid asty eveti kecit. ata eva susuptapratibuddhah sukham aham asvapsam ity atmanam pratisandhatte. atha va tatra karmasayanuvrttes tatparatantram mano na kevalam atmanam prakasayati, na visayavittivirahat. ato na visayasamvedana evatmasamvedanam. api caivam meyamatrgocarayam ekasyam samvidi bhasamanayoh kimkrtah karmakartrbhavah. evam hi taddvikarmakam jñanam bhavet. yat tuktam parasamavayikriyaphalabhagita karmateti, tad ayuktam. yad eva hi jñanotpattavapyate tat prapyam karma. tathacatmeti katham asyakarmatvam. api ca keyam kriya, yatsamavayat tatphalabhagitaya atmanah kartrtvam. kim punas tat. uktam atma(ma)noyoga iti. nanv asya manasy api samavayat tasyapi kartrtvaprasangah. tatphalasambandhas cobhayor apy avisesad apadyate. tatra cokto manas caitanyaprasanga iti siddham na visayavitter eva trayasiddhir iti. yac casmin darsane duhkhoparatir eva moksa ity uktam. tad apy ayuktam, anandasruteh. sruyate hi vijñanam anandam brahma anandam brahmano rupam iti ca.

tad etat preyah putrad iti ca. na ca duhkhanivrttir evanandah, asmadau prasangat. syad etat. pratyagvrttir upalabhyamana duhkhabhavatmana sukham. na catma kiñcit pratyag janati acetanatvad iti nasau duhkhayate sukhayate va. maivam. evam api dehino bhinnavayavasamyogi sukhaduhkhasadhanajanma{2,131}yugapat sukhaduhkhabhogo na syat. duhkhayamana eva hy ekatra bhage paratra sukhayate. tad duhkhanivrttau sukhe 'nupapannam. pradesantare duhkhabhavah sukham iti ced, na. svasamvedyatvad ahladavisesasya, pradesantare duhkhabhave ca sukhe narakantare duhkhabhavan narakantare sukhitvaprasangah. tat tavad duhkhanivrttih sukham. na casyam anandavado gaunah, pramanabhavat. na hy anandasrutyarthe mukhye grhyamane kiñcid anupapannam, yena gaunataya vyakhyayate. ato vijñanam anandam brahmeti pratijanimahe. asañcetitas tv anando 'py asatkalpa eveti siddham antarenaiva visayavedanam asmatprayogasambhinnayam samvittavatma prakasata iti || 70 ||

yatha casmatprayogasambhinnasamvitsamvedya atma dvirupo naivam jñanam. na hidam nilam iti jñane karananam indriyanam grahakasyatmano jñanasya vakara upalabhyate, nilamatraprakasad iti na purvavadatmavadabhinnatve 'pi nilajñane tadbuddher grahyatvam. nilam eva tu taya grhyate. sa tu tato jñatad avagamyata ity upapaditam eva, tad etad aha -- na tv iti. drstantartham karanagrahakayor upadanam. yathedam nilam ity atra karanam indriyam grahakah puruso na jñayate, evam jñanam api. karmaiva tu kevalam atravagamyate. na ca kartrkaranakriyam iti || 71 ||

syad etat. jñanasamvittir eveyam idam nilam iti. pararupanirupanakaratvam tasya vasananibandhanam. anadir hi vasana samsarinam, tadvasena svatmanam api param iva nirupayati paresam iva param deham atmataya aham iti. ata aha -- anyakareti. ayam abhiprayah -- samvinnistha hi no vastuvyavasthitayah.{2,132}samvic cedam iti bahirvisayaprakasatma jayamana drsyate. yadi tv iyam evamrupapy anyavisaya jñanavisayesyate, evam tarhi jñanakara samvittir arthavisayasmabhih kasman na kalpyate. (na casati badhake paragocaratvam bhrantir iti yujyate kalpayitum. vasana ca pracinajñanajanmatmasrayah samskaro 'bhidhiyate. nasav asti nastikanam, nairatmyasiddhantat. napi jñanam adharo vasanayah, ksanikatvat. napi samanantarapratyayo vasana, tasya tathatvenaprasiddheh. asav api svagocaro na param paragocarataya darsayitum saknoti. atadrupatvat tadrupyanispattyayogat. itarathanubhavarupatapi tasya na syat. anubhavakaratam hy uttarasya samanantarapratyayo vitanute. tat kasya hetoh. svarupanurupakaryarambhasthiteh. ata eva natmagocarad idam iti parasamvedanotpattyupapattih. paratraham manakalpana tu bhrantih, jñatrgocaratvad ahankarasyety uktam eva. na tv iha bahyalambanatve jñanasya kiñcid anupapannam yenatmagocaratavasyam kalpyata iti siddham bahyalambanam eva jñanam iti) || 77 ||

{2,133} evam tavad anyataragrahane 'nyataro na grhyata ity uktam. tadvad eva dvayor apy agrahanam iti samahrtya darsayati -- yatha ceti. asyarthah -- yatha grahyagrahane grahako na grhyate grahakagrahane ca grahyah. evam ca dvayor apy agrahanam bhavet. na tu grahakamatrasya va grahyamatrasya va. purvam tv anyataragrahanadrstantenetarasyagrahanam apaditam. idanim samahrtyobhayor ucyata iti prayogabheda iti || 78 ||

etac ca grahyamatrasya grahanam grahakarahitam sa bahirdesasambaddhah ityadina bhasyenoktam ity aha -- sa iti. ayam ca bhasyarthah -- sa eva kevalo bahyarthah pratyaksam avagamyate. na punargrahaka iti || 79 ||

añjasyena tv arthakaro niladir ity etatsiddhaye bahirdesasambandho hetutaya laksyate, tannanumanyamaha ity aha -- param iti. na hi parasya bahirdeso nama kascit siddhah yo 'rthasakaratve hetutayopanyasyeta. sarvasya jñanakaratvenabhyupagamat. ato bahirdesas tatsambandhas ca bauddham prati sadhya eva, na hetur iti || 80 ||

tasmad yathokta eva bhasyasyartha ity aha -- tasmad iti. asyarthah -- bahir ityadau bhasye idamsabdenedam nilam iti vikalpasthena niskrstam grahakamsat pratyaksadeh pramanaganasya samvedyam udahrtam niladimatram. etad uktam bhavati. na svagocaram jñanam bahihprakasad, idam iti{2,134}paranirupanat. svagocare hi nedam iti prakaso bhavet, kin tv aham iti. tad iha bahirdesasambandhopanyasena paragocarataiva samvitter ucyata iti || 81 ||

tatha kevalagrahakasamvittir api satyam purvam buddhir utpadyate na tu purvam jñayate ity atroktety aha -- neti. atra hi purvam utpannapi buddhir na prag avagamyate, kin tu pascad iti vadata grahyakaravinirmuktasyaiva grahakasya samvittir ukteti || 82 ||

prag buddher agrahanasiddhyartham bhasyakarenoktam bhavati hi kadacid etad yajjñato 'rthah sannajñata ity ucyate iti. tasyarthah -- jñatapurvo 'rthah kadacid asmaryamano 'jñatavad abhidhiyate. jñanamatram tu tadgocaram smaryate. evam hi vaktaro bhavanti -- asyah sruter artho maya guruna vyakhyayamano jñatah, idanim prasmrtavan asmi. jñanam tv etadgocaram purvam jatam smaramiti. yatha casya buddher agrahane hetutvam tatphalabhiprayena parastad vaksyati phalatvad granthavarnane ity atra. tasmad api kevalam grahakasmaranad grahyakaraviviktagrahakabodhah setsyatity aha -- neti || 83 ||

abhede tu grahyagrahakayor grahakavad grahyasyapi smaranam bhaved ity aha -- tasmad iti. tasmad grahakad ity arthah. yatas tu grahakamatrasyaiva smrtyatmako nirbhaso bhavati na grahyasya, ato 'vagacchamah yadanubhavakale 'py esa buddhir eva kevala grhita katham anyatha kevala smaryeta. tad etad aha -- grahaketi. grahakamatrasya smrtinirbhasat karanat tatra grahakagrahanakale kevala buddhir grhyate ity arthah || 84 ||

{2,135} kasmad evam ata aha -- tad iti. tat smaranam. atyantavinabhavad grahyagrahakayor ekakaram na jayata ity arthah. tad evam anyataramsanvaye 'nyataravivekat siddho grahyagrahakayor bheda ity aha -- anvayeti || 85 ||

atra codayati -- grahyeti. ayam arthah -- yad etad bhavata grahyagrahakayor abhedam abhyupetyanyataragrahane 'nyataragrahanam apadyate, tad ayuktam. na hi yad yato na bhidyate tadavasyam tadgrahane grhyate. na hi sabdad abhinna nityanityadayo dharmah sabdagrahane grhyante. abhede 'pi tu yasyamsasya yada yogyata sa tada grhyate netara iti kim anupapannam. grahyamsas ca grahakamsasadbhavad grahanayogyah, na grahakamsah, tadatiriktagrahakantarabhavat. ato na grahyagrahane grahakagrahanaprasaktir iti || 86 ||

syad etat. grahyamsa evasya grahako bhavisyatiti. tan na, karmanah kartrbhavanupapatter ity abhiprayenaha -- grahyeti. api ca grahyagrahakabhavam ekasya jñanasyabhyupetya bhavatobhayagrahanam apadyate. yadi ca grahyamso 'pi grahako bhaved dvairupyam eva hiyeta. grahakaikasvabhavatvapatter ity aha -- grahaketi || 87 ||

atha va grahyamsas tavad grahya eva, yadi ca grahako grhyeta, tato grahyaikatmatvam bhaved ity aha -- grahaka iti. atyalpam cedam asmabhir ucyate ubhayagrahane ekarupateti. sapi tu na sidhyaty eva. grahyabhave grahakabhavat tadabhave grahyabhavad ity aha -- na syad iti || 88 ||

{2,136} evam tavad grahakantaravarjanad grahako na grhyata ity uktam. api codbhavabhibhavau bhavanam grahanagrahanakaranataya siddhau. ato ya evamso yadodbhuto bhavati, tada sa eva grhyata iti na nopapannam ity aha -- udbhaveti. atraiva drstantam aha -- yatheti || 89 ||

ratrau hi dipaprabhadinam rupamatram upalabhyate, na sparsah. abhibhutatvad ity aha -- diveti. sparsarupayos ca naktandivam abhibhave candramasah sitasparsah prabalam ca taranam tejah karanam iti. evam tavadabhibhave karanantarasannidhanad abhibhutasyagrahanam uktam. idanim svayam api suksmatvad abhibhutam na grhyate ity udaharanena darsayati -- gandhavad iti. yada khalu vayuna preryamanah suksma dravyabhaga ghranendriyagocara bhavanti, tada tesu vartamanesv api gandhamatram evopalabhyate na dravyam abhibhutatvat. sa punar iyam dravyasankrantir ayukteti manyante. yadi khalu tiladisu campakadidravyam eva sankamed evam mrdyamanesu tesu campakagandho nasyet puspastha iva. campakadidravyesu mrdyamanesu tadgandhasya naso drstah. evam tilasthakusumavayavamardane 'pi bhavet. yah khalu sthulesv eva kusumesu mrdyamanesu nasyati, sa katham suksmavayavastham na nanksyatity utpreksyate. atas campakadisannidhanad gandhantaram eva tiladisu jayate iti manyate. evam apsvagnisamyogad gunantaragamo vaktavyah. nagnisankrantir anupalambhanat. sparsamatram eva hi tatragner vayam upalabhamahe, nagnim. api cayam tapasvi

dravyasankrantim atisthamanah suraghrane patet. suratrasarenunam ghranodarena vaktrasañcarat. ata atmavadhayaiveyam dravyasankrantir asrita bhavet. atrabhidhiyate -- na tavat svasrayaparityagenasrayantaram gandho gacchatiti sambhavayamah. gunanam asvatantratvat. asrayaparatantryam eva hi tallaksanam. gunantaram api na tavat sannihitesv akasaniladisu kusumasamparkaj{2,137}jayate iti vacyam. tesu gandhasyatyantabhavat. napi nasikayam eva gandhantaram jayata iti vaktavyam. atiduratvena kusumasamsargat. atah kusumavayava eva drstatadgandhasambandhavayuna preryamana ghranodaram yavadagata grhyanta iti pramanavati kalpana. yo 'pi mardane gandhanasa uktah, so 'py ayuktah. suksma hi tatra kusumavayavah sankrantah. na te mrdyante. ato gandho na nasyatity uktam. yo 'pi gandhaghrane surapanadoso 'bhihitah, nasau. panam hi suraya nisiddham, naghranam. alpas tu tadaghrane dosah. na ca suram jighran pibatity ucyate. ato na suksmavayavanam nasikasannidhanamatrat surapanapattir iti siddham gandhavad eva dravyam tatra vartate suksmatvat tu nopalabhyata iti || 90 ||

evam drstantesv abhibhutasyagrahanam uktva prakrte yojayati -- neti. yatha dipaprabhadisu gunantarasamvittir nasti, yatha ca gandhavaddravyavrttau dravyasya, evam grahyamsabuddhau grahakamsabuddhau vakarantarasamvittir na bhavisyatiti || 91 ||

idam caparam grahyad abhinnam eva na grhyata ity aha -- grahyad iti. asti kascid dharmabhedah yo grahyat sabdad abhinno 'pi nopalabhyate nityatvadaya iva sabdagrahana iti || 92 ||

idam tu cintaniyam -- kasyedam pratyavasthanam grahyamso grahakamsenetyadi. na tavad bauddhasya. sa hy avibhaktasyaiva buddhyatmano grahyagrahakasamvittibhedabhinnasya grahanam atisthate. yadaha --

avibhakto 'pi buddhyatma viparyasitadarsanaih |

grahyagrahakasamvittibhedavan iha laksyate ||

{2,138}iti. atas tryakarasyaiva jñanasyanubhavat katham anyataramsagrahanena pratyavatisthate. bhrantikalpitam tu grahyadivibhagam bauddha manyante, na tv apratibhanam eva tesam. atah kasyedam pratyavasthanam iti. satyam. natra bauddhas codayita. parsvasthavacanam idam. evam hi kascid atra parsvastho vadati -- kim idam grahyagrahakabhavam abhyupetyaiva bhavata dvirupagrahanam apadyate. na hi grahakasya grahakantaram vidyate tadgrahane ca dvairupyahanih tac cabhyupetam eveti katham tadviparitabhidhanam mimamsakasya. drsta cabhede 'py udbhavabhibhavadikrta grahanagrahanavyavastheti. sa evedanim bauddhabhiprayenaha -- abhedam iti. grahyagrahakayor hi paramarthiko bhedo nesyata eva. ekarupasyaiva tu buddhyatmanas tatha prakasabhyupagamat. ato yo 'yam buddhyatmanah prakasah sa eva tayor iti kim iti tadgrahane na

grhitam bhavati. api ca, abhedam abhyupetyasman prati prasango giyate katham abhede grahyagrahakavyavastheti. tac cayuktam. katham hy abhinnasya tattvasya kiñcid agrhitam nama sambhavati. yadi tv abhedo nabhyupeyate, nayam prasango gatum sakyate. bhinnatvad evagrahanopapatter iti || 93 ||

purvaparicodanam idanim upasamharati -- tasmad iti. yad dhi grahanayogyam tad grhyate yasya ca grahakasadbhava udbhavo va tad grahanayogyam. atah purvopanyastasya grahyagrahakatmano dvayasya kiñcid eva grahitum sakyam netarad iti grahanasaktyabhavan nobhayam codaniyam iti || 94 ||

atra pariharam aha -- kuta iti. ayam abhiprayah -- na tavadbhrantikalpito grahakadivibhagah, badhavirahat. tathapi va bhrantitve samvidrupe 'pi tatprasangad abhavatmatapattih. tad ayam vastavo grahyadivibhago naikasminn advitiye jñanatmani sambhavatiti prathamam uktam naitad astityadina.{2,139}punas ca abhinnatvam yada cestam ityadina ekasyaiva dvairupyam angikrtyobhayagrahanaprasaktir apadita. tatra naisa pariharo ghatate ayogyatvad abhibhutatvad anyan na grhyate iti. na hy ekasmin jñanatmani yogyayogyatvavibhaga udbhavabhibhavatmatvam va sambhavati. ato 'vasyam abhinnatva iste 'nyatarasamvittau dvyakaragrahanena bhavitavyam iti || 95 ||

kim punar ekasyodbhavabhibhavatmatvam na sambhavatity ata aha -- eketi. evam hi grahyagrahakabhidhanam tattvam. tatra yadi grahakamso 'bhibhutah katham tadabhinno grahyamso nabhibhuta iti sakyate vaktum, viruddhadharmadhyasena bhedapatter iti. evam cobhayabhibhave grahyamsasyapi grahyatvam na syad iti na kiñcit tattvam sambhaved ity aha -- tatheti || 96 ||

evam ayogyatapi vikalpaniya kim ubhayam ayogyam ekam va. yady ubhayam na kiñcid grhyata iti sunyataivapadyeta. yadi tv ekam ayogyam itaran nety ucyate tad ekatradvitiye nopapannam ity aha -- ayogyateti. ye punar atra drstanta uktah pradipaprabhadisu rupadayah, tatrodbhavabhibhavabhidhanam yujyate. rupadinam parasparabhedena tatrodbhavabhibhavopapatteh. bhinnam hi sparsad rupam, tadratrau rupodbhave 'bhibhutasparso na grhyata iti kim anupapannam. tad etad aha -- drstanta iti. adisabdad yogyayogyabhedo 'piti. svarupabhedanuvidhayy udbhavabhibhavadibhedo 'pity arthah || 97 ||

nanu nasti rupadinam paramarthiko bhedo mahan khalv ayam klesah yad dravyad eva tesam bhedo 'bhidhiyate. parasparabhedas tu klesatarenopapadyante. ata ekam eva dravyadirupam grahakabhedad rupadibhedabhinnam abhasate mukham{2,140}ivadarsabhedad iti manyante. atas tatrapy abheda evodbhavadivyavastha drsteti na kascid visesah. ata aha -- yadapiti. ayam abhiprayah -- yadi tavad asmatsiddhanto rupadav asriyate, tatas te dravyat parasparatas ca bhidyanta eva. atha matantarena, tathapi na tavad ekasyodbhavabhibhavav

api sidhyatah. ato 'smanmate 'pi hi yathaikam eva mrdrupam ghatasaravadiparinamabhedabhinnam evam ekam eva dravyarupam rupadibhih parinamabhedair bhidyata ity asrayaniyam. yat tu ekasyaiva dravyarupasya grahakabhedad bheda iti, tadatisthaviyah. yuktam hi mukhesu pratyabhijñanad aupadhikabhedasrayanam adarsabhedasrayanena. na tv iha tatheti varam parinamavada eva. tatra ca naikasyodbhavadivyavastha loke drsyate. yas tv ayam akasmiko rupasya sparsatmana parinamah punas tasyaiva rupatmana, sa nirnimitto na vaktum ucitah. ekasyaiva ca dravyasyaikam rupam diva gunantarodbhavenabhibhutam yad naktam punar budhyate, tan nopapannam. pariname na hi dadhyatmana parinatam ksiram punah ksiratmana parinatam drsyate. atah svabhavad eva dravyat parasparam ca rupadayo bhidyante ity etad eva sampratam. yatha casaty api desadibhede bhedah sidhyati tathanantaram eva vaksyati. tadupeksyaiva tavat parinamavadam abhidadhmahe naivam apy ekasyodbhavabhibhavav iti || 98 ||

yad apidam aparam uktam grahyad abhinnam api kiñcin nanubhuyate sabdadau nityatvaditi, tadanubhasya dusayati -- abhinneti. yatha hi buddhibhedanibandhano rupadinam bhedah, evam krtakatvadidharmanam sabdad dharmantarebhyas ca dhibhedakrtam bhedam abhidadhana na dandena varayitum sakya iti || 99 ||

kim punar esam bhede karanam ata aha -- na hiti. dravyagunakarmany eva tavad bhidyanta iti kim atra karanam anyad atah pratyayabhedat. sa cayam avisistah krtakatvadidharmabhede 'piti tatkaranakas tesam bheda iti. nanu{2,141}namisam desabhedo va murtibhedo va drsyate. atah katham te bhinnah, ata aha -- na ceti. na nah paribhasiko bhavanam bhedah. samvidekasarana hi vayam. sa ca bhinna bhedam abhinna cabhedam vyavasthapayati. na tu desato murtito va bheda iti iyattaiva paribhasyata iti || 100 ||

kidrsi punar iyam krtakata, ya buddhibhedabhinnavagamyate ata aha -- karakanam iti. yo 'yam karyadravyanam ghatadinam karakaih kulaladibhih sambandhah, sa krtakata. krttaddhitasamasesu sambandhabhidhanam tv atalbhyam iti smrteh. seyam idrsi krtakata katham sabdad abhinnety ucyate. anyo hi tada sabdo gakaradyakarah. anya ceyam krtakata tasya tatkarakaih sambandha iti. anityata tu savayavanam ghatadinam tavad avayavavibhagatmikety aha -- vibhaga iti || 101 ||

niravayavanam tu buddhyadinam avayavavislesatmakanityatvasambhavad yo 'yam atmano 'parinamarupenavasthanam tannasitvam ity aha -- buddhiti. nasitvam anityateti nityatayah svarupam darsayati -- nityatvam iti. vastutvasya sattatah kecid bhedam manyante, tat tu nesyata ity aha -- vastutvam iti. sattaiva vastutvam naparam kiñcid ity akrtigranthe vaksyata iti || 102 ||

prameyatajñeyate api pramanajñanasambandhatmike sabdad bhinne evety aha -- pramaneti. jñanatvam pramanetarajñanasadharanam iti bhedena jñanasambandhaprabhavita jñeyatokteti. sarvatra catrasaty api desadibhedavasaye kenapi svasamvedyenatmana bhedo 'vasiyata ity aha -- sarvatreti || 103 ||

{2,142} ato yathaivasmanmate buddhibhedamatraprabhavito rupadinam bheda isyate asaty api desadibhede, tathaivaitesv api sabdadidharmabhedesu bhedo 'stity upasamharati -- tasmad iti || 104 ||

nanv evam api tavad atyantabhedo naisam isyate, kathañcid bhedat. atah siddham abhinnasyodbhavadaya iti. na siddham. atyantabhinnata hi nasmabhih kasyacid isyate, sarvasya sadadyatmanabhedat. asti tu kenapi rupena bheda iti tadasrayanenaiva viruddhadharmasambandhah samadhiyate. na caitad bauddhasiddhante jñanasya sambhavatity abhiprayenaha -- atyanteti || 105 ||

kim punah karanam abhinnasyapi sabdat krtakatvader agrahanam iti. bhedasyapi vidyamanatvad iti ced, hantaivam abhedo 'pi vastava iti kin na sabdagrahane grhyate, ata aha -- sarvam ceti. yad etat krtakatvadidharmajatam upanyastam tat saty api sabdabhede kriyahetvadyapeksaya grhyate. na hi vastv astity eva grahanam bhavati. api tu grahanetikartavyatasapeksam. krtakatvasya ca kriya kulaladivyaparah. taddhetus ca kulaladih. jighrksa ca grahanakaranam. atas tadasamvittavabhede 'pi sabdan na grahanam krtakatvadinam. atyantabhede tu grahanadivyavastha na sidhyet. na casav asmabhir isyata iti || 106 ||

na cayam dharmadharmikrto bhedo jñane sambhavati. advitiyatvat tasya. napi kriyahetvaditulyam apeksaniyantaram asti yatkrta grahanagrahanavyavastha{2,143}bhavet. jñanatiriktavastvantarabhavad ity aha -- jñana iti. anyatranapeksety asahamanah pratyavatisthate -- parasparenetti. ayam abhiprayah apeksartha eva tavad duspratipadah. abhinne tattve kim kenapeksyate. upetyapi brumah. ya eva kascid apeksisyate grahako va grahyo va, sa eva sannihitah. atyantabhedat tayoh. ato nagrahanakaranam anyatarasyapiti dvyatmakagrahanaprasangah || 107 ||

atra codayati -- nanv iti. yad etad apeksam abhyupetya bhavatocyate sannihita iti, tad ayuktam. na hi no niladigrahane grahyam idam grahako vayam iti buddhir utpadyate. ato grahyagrahakatvenanavagamat katham tayoh sannidhanam apeksa katham ucyata ity apeksabhyupagamo na yukta ity arthah || 108 ||

pariharati -- ma bhud iti. yady api grahyo 'yam grahako 'yam iti va na vikalpyate, tathapi tavad ekatmanah sarvenaivatmana grhitatvad yad evapeksitam tad eva labhyata iti yuktam eva vaktum. anyo 'yam grahyo 'yam grahako 'yam iti sabdavikalpah. anyac ca jñanarupam. tac cet samagram grhitam, kim aparam apeksaniyam yadagrahanad ubhayamsabodho na bhaved iti. evam api ced ubhayatmakam na grhyate,

katham dvyatmakam bhavisyati. atah siddham na dvyatmakam jñanam ity abhiprayenaha -- evam iti || 109 ||

evam tavad yad uktam saty api dvyatmakatve na dvyatmakam grhyata iti, tan nirakrtam. idanim dvyakaram eva jñanam grhyata iti yad bauddhair uktam tad dusayitum upanyasyati -- uttarottareti. evam hi bauddha manyanta -- svasamvedyaijñanasya dvirupata. tad dhi janami ghatam ity evotpadyate. tatra janamiti{2,144}grahakamsah. ghatam iti ca grahyamsah. tad evam svasamvedye 'pi jñanasya dvirupatve yo nama mudho na sampratipadyate, tatpratibodhanartham uttarottaravijñanavisesanirdeso bauddhair abhimatah. evam hi nirdisanti ghatajñanam janamiti. tad iha purvena visayakarena grahakakarena ca rusito dvitiyajñanasya grahakakarah pracito nirbhasate. tadadyasya dvirupatve ghatate. tv adyam grahyakaramatram va grahakakaramatram va bhavet, tato dvitiyady api tadgocaram tadakaram eva bhavet. tatradyasya grahyamatratve dvitiyam api jñanam ghata ity evotpadyate. tatra sabdatrayena nirdeso nopapadyeta ghatajñanam janamiti. na hy anaturanam anarthako nama nirdeso bhavati. evam ca trtiyadijñanesu catustayadibhir nirdeso darsayitavyah. tasmad uttarottarajñanavisesad avagamyate asti grahakakarasamvittir apiti. yad api cedam aparam dvyakaravedane karanam uktam -

smrter uttarakalam ca na hy asav avibhavitah |

iti. yatha khalv ayam sa ghata iti grahyam smarati, evam ghatajñanam ajñasisam iti janativacyam grahakamsam api. na canavagatapurvarthavisaya smrtih sambhavatiti purvanubhavapratibandhat smaranad anumaniki purvam grahakakarasamvittih kalpyata ity aha -- smaranad iti || 110 ||

tad eva prapañcayati -- ekakaram iti sardhena. idam ca prag eva vyakhyatam iti. yadi tu grahakakaro grhyate ity asriyate, tadakarapracayadarsanam upapannam bhaved ity aha -- grahaketi || 112 ||

katham upapannam ity ata aha -- jayata iti. purvam hi ghatam janamiti jñanam grahyagrahakakaram. tatra tasminneva visayabhute. yat param ghatajñanam janamiti jñanam. tasyatmiyas ca grahakakarah. purvau ca{2,145}svavisayabhutaprapyajñanasthau grahyagrahakakarav upaplutau bhavatah. evam tryakaravedanam upapannam bhavatiti || 113 ||

anenaiva prakarena trtiyadisv api jñanesv akaravrddhya purvapurvebhyo bhinnata sidhyati. itaratha tu purvasya kevalagrahyakaratve svakarasamarpanena visayabhavad uttaram api tatsadrsam ghatatmakam eva bhaved ity ayuktam. evam kevalagrahakakaratve purvasyottarasyapi tadrupyan na vailaksanyam sidhyet.

nirakaratvapakse 'pi tulyataiva prasajyate |

nirakaratvasamanyat pracinottarasamvidoh ||

ity abhiprayenaha -- paresv iti. evam tavad uttarottaravijñanavisesad ity etat prapañcitam. smaranac canumanikity etad idanim prapañcayati -- grahyeti. idam ca prag eva vyakhyatam iti || 114 ||

akarapracaye tavat pariharam aha -- neti. ayam arthah -- nottarottaravijñanesu pracayanvita akara drsyante, niladyakaramatrapratibhanat. sarvada hi no visaya evedam iti bahir nirbhasate. kadacid eva tudbhutajijñasasyanakarajñanapratibhanam iti varnitamasakrt. ato na jñanarudham akaradvayam drsyata iti samvitpramanakam aham nilam ity anavagateh. kas tarhi ghatam janamiti janatyarthah. navasyam visayabodhesu janatih pravartate. ghato 'yam ity eva pratiteh. yada tu jñanam eva jijñasitam bhavati tadarthasya jñatatavasena jñanam api pratiyeta. tatra cayam janatiprayogah. na vaitavata jñanam eva dvyakaram bhavati, vidite bahirvisayakare prthag evedam anakarajñanam iti. yady anakarasyaiva jñanasya samvedanam, kathan tarhi nilakaram pitakaram jñanam iti vyapadeso 'ta aha -- visayeti. ayam abhiprayah -- na tavaj jñanam akaravattaya drsyate, bahirakaratvavedanad ity uktam. yas tu nilakaram jñanam iti vyapadesah, na tenakaravatta jñanasya sidhyati. visayo hi niladivyapadesabhajanam. tadvyapadesenaiva ca jñanam vyapadisyate na tu tannilam.{2,146}kasya hetoh paravyapadesena vyapadisyata iti ced, na. tam vina vyapadestum asakyatvat. na hi tadvyapadesam antarena nirupayitum sakyam idrsam namedam jñanam iti, svayam anakaratvat samvidam iti || 115 ||

yat tu nirakaratvapakse sarvasamvidam tulyataiva prasajyata ity uktam, tad ayuktam. anakaratve 'pi grahyabhedapramanakatvad bhedasya, grahya hi visayah samvittau pramanam. te ca bhinna drsyamana bhinna eva samvittir avasthapayantiti. atas tadbhedasiddhaye tatsamavetakarantarabhyupagamo na yukta ity aha -- tasmad iti. grahyabhedanibandhanas tatpramanaka ity arthah || 116 ||

nanv astu grahyabhedo bhede pramanam. anakaranam tu kenatmana bheda ity eva duspratipadam ata aha -- nirakaratveti. ayam abhiprayah -- kim idam anakaratvam samvidam. yadi nirasvabhavatvam, tannesyate visayavasonniyamanaprakasasvabhavatvat. atha niladyakaravirahah, na. akasakalatmadikkarmasu tadabhave 'pi bhedabhyupagamat. ato yatha niladyakara eva bhava akaravattvenabhinna api parasparena bhinna bhasante, evam anakaratvenabhinnany api jñanani grahyabhedonniyamanenatmana bhetsyante svabhavad eveti || 117 ||

smaranac canumanukiti yad uktam tad idanim upanyasya dusayati -- smrter iti. mithyaivaitad bauddhair giyata ity arthah. katham mithya ata aha -- tadaiveti. tadaiva khalv idam grahakakaram jñanam samvedyate. ghato hi tatra smaryate. tatsmarananyathanupapattya ca

tatkaranabhutam jñanam arthapattya kalpyate. nunam maya ghato jñatah, katham anyatha smaryate. tatraiva carthapattivedye[727]jñane 'jñasisam iti padaprayogah, na tu jñanam api purvam grhitam iti || 118 ||

_____notes_____

[727] dye jñasi (kha)

{2,147} yat punardvyakaravedane purvam uktam abhedam cabhyupetyayam ity atra katham ekasmin grhyamane paro na grhyata iti. tad dusayati -- grhitam ititi. yad asmabhir amsadvayagrahane nimittam anuyukto bhavan kim ubhayatmakam na grhyata iti, nanenasmakam vakyapravrttimatram eva bhavato 'bhimatam yatha tatha va tavad abhyadhastvam iti. api tu agrahanakaranam va tvaya vaktavyam. vastavam vagrahanam, na tv abhedad dvyatmakam grhitam iti vakpravrttimatrenasmabhir mucyasa iti || 119 ||

paramarthatas tu grahyagrahakakaravedanam nastity uktam evety aha -- grahyeti. syad etat. ma nama pratyaksena dvyatmakam grhyatam. anumanena tubhayakaravedanam sadhayamah. grahakatma grhito grahyabhedat, tadatmavad ity ata aha -- pratyakseti. ayam abhiprayah -- pratyaksam jñanam iti vah paksah. na casmin pakse 'numanena grahanasadhanam yuktam. yadi hi dvyakaram jñanam utpannam bhavet, tathaiva prakaseta. ato naisa dvyakaropalabdhir anumaniki pratyaksajñanapakse syat. na ca pratyaksena dvyakaram jñanam kaiscid upalabhyata iti na dvyakarata jñanasyeti || 120 ||

yadi tv ekakara eva jñane dvyakarata kalpyate, evam satyapramanakatvavisesat sahasrakarataiva kim na kalpyate ity aha -- eveti || 121 ||

atra codayati -- grahyeti. ayam abhiprayah -- yad etad anyataramsagrahane 'bhinnatvad aparasyapi grahanam apaditam bhavata tad ayuktam, abhede hi saty{2,148}etat syat. na tu grahyagrahakamsayoh parasparam abhedah. jñanam hi tatrabhinnam amsau ca parasparam bhinnav eva. ato yathaindravayavadigrahah parasparam bhinna api jyotisto(?ma/manga)tvena na bhidyanta iti mimamsaka manyante, evam jñanasyapi svatmanabhede 'py amsayoh parasparam bhedan na grahanasankaraparicodanavakasa iti nirakrtasvapaksasya bauddhasya pratyavasthanam iti. siddhantavadi tu -- na tavad ayam ekantavadi bauddho bhinnabhinnatvam abhyupetya grahyagrahakayor bhedam abhidhatta iti sambhavati, tan nunam aikantika evanena grahyagrahakayor bhedo 'bhihita iti manvana aha -- siddha iti. itarah svabhiprayam aviskartum parapaksanisedham tavad aha -- neti. karanam aha -- jñanatvad abhedatah. ayam arthah -- naivam api bhavatpaksasiddhih, jñanatvenamsayor abhedad ity uktam eveti || 122 ||

itara idanim siddhantahanim apadayams tam evamvadinam

nigrhnati -- bhinneti. sankhya hi prakrtivikarayor atyantabhedam anicchanto vikaratmana prakrtau bhedam tadatmana ca vikaranam abhedam sangirante. tad yatha sankhyamatena bhinnabhinnatmakam vastu parikalpyate, tatha katham tvaya bhrantacittena buddhasasanam uktva bhinnabhinnatvam ekasya jñanatmanah parikalpitam. asmakam tv anekantavadinam upapanno jyotistome tathabhyupagama iti || 123 ||

bhavatas tu yadi grahyagrahakatmakam dvayam jñanatmanaikam, tato bhinnatvavaganupapanna, noced ekatvam ity aha -- ekam iti || 124 ||

evam catra bhavanmatasrayanenaikatmyam apadayitum sakyam ity aha -- eketi. grahyagrahakav ekatmanau, ekarupat jñanatmano 'bhedat. tadatmavad eva. grahyagrahakayor mithah parasparam ekatvena karanena jñanam grahyatmakam grahakatmakam va bhaved iti || 125 ||

{2,149} tatra caikatmakatva apanne grahyagrahakayor anyatarasyapaye jate parasyapitaravidhurasyanupapatter amsadvayasattvam eva jñanasya bhavet. evam ca nihsvabhavam abhavatmakam jñanam apannam iti sunyata pramanarthayoh syad ity aha -- tatreti || 126 ||

evam tavad abhinnatmano jñanad abhedad amsayor abheda apaditah. idanim bhinnabhyam vapy amsabhyam abhinnatvat jñanatmano bhedam apadayati -- bhinnabhyam iti. evam catyantabhede grahyagrahakayoh siddham dvaitam ity abhiprayenaha -- tatas ceti || 127 ||

evam dvaitasiddhau yadi jñanam iti samjñamatram eva grahyagrahakayoh kartum abhimatam bhavatah, tadabhyupagacchama eveti sopahasam aha -- tayor iti. athava kim paribhasikena jñanasabdena, asmakam ivaika evayam jñanasabdo 'ksadivat sadharanatayarthajñanayor vyutpattibhedena vartata ity aha -- athapi veti. yadi jñayata iti jñanam karmani lyudanto jñanasabdo 'nusisyate, tato 'rtho jñanam. atha tu jñaptir jñanam jñayate 'neneti va bhavakaranayor vyutpadyate, tato dhir eva jñanam ity ubhayajñanatopapattir iti || 128 ||

sarvathapi hi jñanasabdavyutpattau vastubhedas tavat siddha eva. sabdas tu yatharuci jñanarthayor anyataratra pravartatam. natra no vipratipattir ity aha -- sarvatheti || 129 ||

{2,150} atrapare bauddha vadanti -- satyam asti grahyagrahakayor bhedah. naivam api bahirarthah sidhyatiti, jñanasyaivatitasyottarajñanagrahyatvat. ata evedambhavah, paragocaratvat samvidah. katham atitam grahyam iti ced, na. hetutvasyaiva grahyatvat. yad etad uttarajñanajanane svakarasamarpanena purvasya hetutvam tad eva tasya grahyatvam. yathahuh --

bhinnakalam katham grahyam iti ced grahyatam viduh |

hetutvam eva yuktijña jñanakararpanaksamam ||

iti. ayam ca sautrantikavaibhasikayoh sadharanah slokah. tad

etad upanyasyati -- atheti. yady api grahakad bhinnam grahyam, tathapi jñanantaram eva tadatitam na tv artha iti. etad api dusayati -- jñanatva iti. tasya grahyatvabhimatasya jñanasya jñanatve yuktir na kacid astiti bhava iti. yadi tu purvoktaya karmavyutpattya jñanam tad isyate tad asmabhir isyate ity aha -- purveti || 130 ||

jñanam jñanam ity anugatam tu rupam na dvayor grahyagrahakayor avagamyata ity aha -- jñanam iti. aksadivat sadharanasabdatam abhyupagacchamah na tv akrtisabdatam iti. upetyapi brumah. tat khalu samanyam purvottarayor anuyayi tabhyam bhinnam abhinnam va. na tavad bhinnam tair upeyata ity aha -- vyatiriktam iti || 131 ||

ayam caparo vyatireke dosa ity aha -- vyatireka iti. tayoh purvottarayor grahyagrahakayoh. jñanasamanyad vyatireke iste, tasmims tabhyam bhinna iti yavat. tayor jñanatmakata na syat, tenaiva rupena jñanatvabhyupagamad{2,151}iti. kim ato yady evam ata aha -- tadrupeti. jñanaruparahitatve satyajñanatmano vastuno 'bhavat purvottarayor jñanayor abhava evapadyata iti || 132 ||

api ca tatsamanyam tabhyam sambadhyamanam pratyekam kartsnyena sambadhyate bhutakarmagunavat, vyatisajya va malagunavat. purvasmin kalpe bhedah. uttarasmin savayavatvam iti vaisesikadivad dosaprasañjanam kartavyam ity aha -- tabhyam iti || 133 ||

vaisesikadivad ity etad vivrnoti -- yatheti. yathaiva vaisesikadinam parair bauddhair eva jatyadav ete dosa uktah, tathaivaisam bauddhadinam api bhinnayoh purvottarajñanayor abhinnasya jñanasamanyasya sangatau sambandhe ete dosa iti || 134 ||

yadi tu tabhyam avyatiriktam samanyam isyate, tato yo 'sau bhinnabhyam abhinnatvat prag bheda apaditah sa evapadyata ity aha -- tabhyam iti. api ca kim atmakam tat samanyam ity api cintaniyam eva. tatrasmadabhimatasamanyasrayane tavaduktah prasangah. sadrsyarupam apoharupam ca samanyam parastan nirakarisyata ity aha -- sadrsyeti || 135 ||

api catrapoharupasamanyabhyupagame 'dhiko dosa ity aha -- vastvantarasyeti. etad eva vivrnoti -- neti. ajñananivrttya jñanam grahitavyam. na ca jñanamatravadino 'jñanam nama kiñcidapohyam astiti || 136 ||

{2,152} na catyantasata evapiho ghatate ity aha -- apoha iti. ayam abhiprayah -- yadi jñanabhavamatram ajñanam tat tarhy avasturupam katham apohakriyakarma bhavisyatiti. apohyatvabhyupagame va abhavasyapi vastvanta(?ra/rata)pattir ity aha -- vastvantaram iti. karanam aha -- apohyatvac ca vastuteti. casabdo hetav iti || 137 ||

ato 'vasyam jñanabhavasyanapohyatvad ajñananivrttau jñane isyamane jñanad anyadajñanam artha eva te prasajyata ity aha -- teneti. atra kiñcidasankte -- kalpitam iti. jñeyadisabdesu hi bauddhair uktam --

ajñeyam kalpitam krtva jñeyasabdah pravartate |

iti. tad ihapi samanam. ajñanakalpanaya tadapohena jñanasabdo vartisyate. tena napohyabhavo na ca vastvantaratapattir iti. etad api dusayati -- neti. yad eva hi kvacid drstam tad evanyatra kalpyate. atyantasatas tu jñanad anyasyabuddhivisayasya kalpana keti || 138 ||

tad evam kalpaniyantarabhavad ajñanakara buddhir evajñanataya kalpaniyapannety aha -- buddhir iti. tatra cayam dosa ity aha -- tatas ceti || 139 ||

kim ato yady evam ata aha -- na ceti. na jñanantarapohena jñanam eva grahitum sakyata iti. atraiva drstantam aha -- vrksa iti. na hi vrksartho vrksapohena pratyetum sakyata iti || 140 ||

{2,153} api ca yasav ajñananirbhasa buddhir ajñanataya kalpita, tasya jñanatvam na bhavet. na hi yadrupam yadapohena pratiyate tatraiva tad bhavati. vrksatvasyavrksesv apohyesu ghatadisv abhavad ity aha -- apohya iti || 141 ||

evañ ca tasyajñanatvabhimatasya jñanatvabhavad arthatvam evapannam. ato 'jñanavacoyuktyartha evabhimata ity abhinnarthatvam ity aha -- tatas ceti. kiñ caivam api cayam ajñanapohavadi vaktavyah kim alambano 'yam ajñanapratyaya iti. na tavad bahyalambanam kiñcid bhavadbhir jñanam isyate. na casya svamsalambanatvam jñanantaralambanatvam va sambhavatity anantaram eva vaksyatity abhiprayenaha -- ajñaneti. tan na tavad jñanamatravadinam ajñanam nama kiñcid asti yad asyalambanam syad ity aha -- neti. atra codayati -- nanv iti. asyarthah -- vastvatmakam hi jñanatiriktam asmabhir nisiddham. abhavatmakam tv ajñanam kim ajñanapratyayena navalambyata iti || 143 ||

pariharati -- bhava iti. ayam abhiprayah -- yena tavadabalam asthaviram ca prasiddha mahimahidharodadhiprabhrtayo grahya apalapitah, tasya kim iti suksmanyayavedaniyo bhavo grahyo bhavisyati tanmate ca sarvopakhyanavirahalaksana iti. api ca yad bhavadhiyam svamsaparyavasane karanam uktam, tadabhavabuddher apy avisistam. atah katham asau bahyabhavalambanam syad ity aha -- svamseti || 144 ||

{2,154} tadavasyam parisesyad ajñanapratyayasyapi jñanantaram va svamso va grahyo 'bhyupagantavya ity aha -- teneti. astu tad eva grahyam, ko doso 'ta aha -- svarupeti. jñanantaram svatma va jñanasya jñanasvabhavatvan najñanapratyayena visayikartum sakyate. svarupaviparitasyagrahyatvad yadakaro hi pratyayas tadakaram eva grahyam avasthapayati. ajñanakaras ca pratyayah katham jñanam alambanikartum saknoti. svarupaviparitam na grahyam iti || 145 ||

etad eva darsayati -- yatheti. atah siddham na jñanamatratve 'pohyam astity aha -- teneti. evam casaty apohye 'pohasvarupasyapy abhavan na tenatmanapi grahyagrahakayor jñanayor jñanatmana samanatvam ity aha

-- grahyagrahakayor iti. evañ cobhayoh sadharanarupabhavad grahyagrahakayor anyataratra grahye grahake va jñanatvam abhyupagantum yuktam ity aha -- tasmad iti || 147 ||

tathapi ko niscayah grahakam jñanam na tu grahyam ity ata aha -- atreti. ubhayasiddham hi grahakasya jñanatvam grahyasya tv asmakam asiddham iti. evam tavad jñanam grahakam artho grahya iti sadhitam. atha va kim no 'nena vyasanena. tattvabhedo hi no dvaitanugunataya sadhyah. sa tavat siddhah. siddhe ca tasmin yatharuci vyapadeso 'stu namety aha -- vastv iti || 148 ||

yatharuci vyapadesam eva darsayati -- jñanam iti. ubhayam va jñanasabde vacyam astu artho jñanam ca. artha eva va jñanasabdavacyah na jñanam{2,155}ity arthah. grahaka eva varthasabdavacyo 'bhidhiyatam. naivam api kacit paksaksatih. siddhatvad dvaitasyety abhiprayenaha -- grahaka iti. bhasyakarena tv atitabuddher grahyatvanirakaranartham ksanikatvam karanam uktam yenaivam aha -- arthavisaya hi pratyaksabuddhih, na buddhivisaya. ksanika hi sa, na buddhyantarakalam avasthasyate iti. tad upanyasyati -- buddhyor iti. atita hi purva buddhir nasav uttaraya grahitum sakyate. tatkale 'satya vartamanavad grahitum asakyatvad grahyasya cedam nilam iti vartamanavadbhasad iti. atah ksanikatvat karanad buddheh grahitum asakyatvat asmanmatasrayanenarthatmakataiva buddher upeyety aha -- artha iti. yadi tucyate ma bhud atitaya buddher grahyatvam, sahabhavinos tu jñanayor grahyagrahakatvam na nopapannam iti. tadayuktam sahabhavanupapatteh. katham hi samanantarapratyayadhinatmalabham uttaram tena sahotpadyata iti sambhavayamah. sahatve 'peksanupapatteh. astu va janmayaugapadyam jñanayoh. evam api na manameyata sambhavati. hetutvam eva hi grahyatvam uktam. na casati paurvaparye tat sambhavati, sahajanmanor anyonyanirapeksatvat. tad idam aha -- anyonyeti. katham nirapeksam ata aha -- kriyeti. yadi hi jñanayoh kascit kriyakarakasambandho bhavet, evam apeksa bhavet. na casau sahotpattau sambhavati. svakararpanena hetutvam nirakrtam eveti. nanu tavapy arthajñanayoh karyakaranabhave kriyakarakasambandhah kah, ata aha -- artheti. yena vyaparena buddheh pramanatvam sa mitih kas casau. yad etad buddhijanmeti pratyaksa uktam. tad asyam mitau yarthavijñanayoh sangatih. sanayoh karyakaranabhavah. sa hi buddhyarthabhyam sahitabhyam bhavyate. yavad dhi nartho dhivisayah, tatkarma bhavati. buddhis ca janmani kartri. na tavan nirvisaya{2,156}akartrka cotpattih sambhavati. tad anena kriyakarakasambandhenasti jñanarthayoh karyakaranabhavah. tad etadarthasya buddher utpattau karmakarakatvam etad evasya jñanakaranatvam. atreti. mimamsakasiddhanta ity arthah. na caisa prakaro bauddhamate sambhavati, yugapajjanmanor janayor janmana evabhavad jñanatiriktasya yaugapadye canyataroktav anyatarasya karanatvasambhavad ity abhiprayenaha -- neti. api ca, idam karyam ayam hetur ity api niyamo

yaugapadye duradhigamah anapeksatvavisesat. na khalu savyetaravisanayor yugapajjanmanoh sakyam avagantum idam karyam idam karanam ity agrhyamane visese, tad etad aha -- niyama iti. nanv agrhyamane visese ubhayasyobhayam karanam bhavisyatity ata aha -- dvayam iti. yadi purvam uttaradhinatmalabham, uttaram ca purvadhinam, tato duruttaram itaretarasrayam iti || 152 ||

nanv atrapi tadbhavabhavitaiva karyakaranabhave cihnam. asti ca yugapajjanmanor api vijñanayos tadbhavabhavah, purvajñanasambhavaksana evottarasya bhavat. atah kuto yaugapadye na hetuhetumatta, ata aha -- tadbhaveti. satyam. tadbhavabhavita karyakaranatve laksanam na punah paurvaparyarahita. tanniyamasahitam eva tu tadbhavabhavahetukam karyakaranabhave laksanam ahuh. na ca yaugapadye paurvaparyam, nataram niyama ity akaryakaranateti || 153 ||

parasparasahitam ubhayam karyakaranalaksanam na tv anapeksitam ity atraiva nidarsanam upanyasyati -- gavasvasyeti. na khalu kadacid asvat purvam gavi jate{2,157}pascajjayamano 'svah paurvaparyat tatkaranako bhavati. tathaikasantanaksanabhavinah santatyantarajasya ksanasya na tadbhavamatrat tatkaryatvam asati paurvaparye. evam ghatena sahotpadyamanesu rupadisu nanyonyam karyakaranabhava isyate. na hy avayavidravyasya rupe 'vayavi karanam, asvadirupanam eva prak satam kramena tatra karanatvat. etau ca svamataparamatabhedena vyakhyeyau drstantau. avayor eva tadbhavabhavitamatram na karyakaranatve laksanam ity uktam bhavatiti. tasmad yo yasmin niyamena purvam avasthite jayate, sa tatkaranako nanya ity aha -- tasmad iti || 155 ||

yat punar atra parair yaugapadye 'pi karyakaranabhavo drsyata iti pradipaprabhadisiddhavannidarsanam uktam, tan na. na siddham, tatrapi suksmasya kalabhedasya vidyamanatvat. pradipakarya hi prabha nasau pradipena sahaiva nispadyate. ekada pradipe jate 'nantaram eva nispadyate prabha. tasmad na kvacid api yaugapadye karyakaranabhava ity aha -- hetv iti. yady asti kalabhedah kasman na laksyate, ata aha -- durlaksa iti. yatha nirantaram uparyuparibhavena sthite padmapatrasate bhidyamane kalabhedo durlaksah, evam pradipaprabhayor api. yatha ca tatra na(na)ntarita sici bhinnattiti tatra kalabhede pramanam, evam nanispanne pradipe tattejo visaratiti samanam ubhayatrapi pramanam kalabhede. tulantanamanonnam anayos tu na parasparam karyakaranabhavo dvayor apy ekahetutvat. tolayita hi tatra sahabhuvor dvayor api karanam. kaksyasutrasannivesaviseso va. sutram hi tatra madhye bhavat samam tau dharayati. ekataratra bhavad visamam pravartayati. na ca punarunnamahetur namah na ca namahetur unnama iti na kvacit sahajanmanoh karyakaranabhava iti || 157 ||

{2,158} yatha ca purvottarajñanayor yaugapadyena karyakaranabhavah evam jñanabhagayor api grahyagrahakatmanoh karyakaranabhavo nirakaryah. na cakaranabhutasya grahyata sambhavatiti yaugapadye

prasangena bhagav upasankramya darsayati -- bhagayor iti. manameyatvanirakriyety arthah. yadi tucyate ma bhud yaugapadye purvam alambanam uttarasya, kramenaiva tu bhavisyati. katham asato 'titasyalambanatvam iti ced, na. saktyarpanadvarenopapatteh. purvam hi jñanam uttarasmin vasanaparanamanam saktim arpayati. tatas tadrupam tajjayamanam tadalambanam ity akhyayate, ata aha -- na ceti || 158 ||

kim iti na bha(?vah/vet.) ata aha -- grahyam iti. saktyarpanena hi purvasya grahyatve grahyam atitam bhavet. atitam eva hi tadvasanavasad uttarenalambyate smrty eva purvajñanam iti. bhavatv atitam grahyam ko dosah ata aha -- tadrupyam iti. tadrupyam atitarupatvam vartamanavabhasino grahyasya samvidviruddham apramanakam bhavet. katham hy atitam abadhitaya buddhya vartamanataya grhyeta. tathavagrhyamanam atitam bhaved iti. katham tadrupyam apramanakam ata aha -- atiteti. ayam abhiprayah -- purvajñanahitavasanavasena jayamanam uttaram smrtirupam eva bhavet. smrtya ca sa ity atitatvanuviddha eva svagocaro 'nubhuyate. na ceha tathanubhuyate, pratyutpannavad idam iti samvedanat. atah katham asamvedyam eva tadrupyam pramanavad bhavisyati. etac ca jñanatiriktavasanabhyupagamenoktam. na tu jñanamatravadinam tadatirikta vasana ca kacid asti. na copapadyate, anadharava(sana)nupapatteh. na catitam asad vasanadharah sambhavati. na cottaram anagatam, asattvad eva. na ca parasya janmakalam yavat purvam avatisthate yena tasmin vasanam adhaya nasyatiti sakyate 'vagantum. ksanikatvat. na ca santanibhyo 'tiriktah santano nama kascid asti yo vasanadharo bhavet. na canadharaiva saktir atmanam labheta.{2,159}bhanitas cayam vasanabhango niralambananumananirakaranavasara ity alam aneneti. atra codayati -- svapne na syad iti. yad uktam bhavatatitatvanuviddhasmrtyanubhuyata iti. tan na. svapne pratyutpannanirbhasat. na ca na smrtih svapna iti sampratam pratyutpannakaranantaragrahanat. na hi tatrendriyalingadi jñanakaranam kiñcid upalabhyate. na cakaranika jñanotpattih sambhavati. ato 'vasyam smrtir eva seti vaktavyam. smrtir api ca vartamanavannirbhasata iti tadvad ihapi bhavisyatiti. pariharati -- viparyayad iti. satyam. atitatvena svapne bodho na bhavati. kin tu viparyayad asau tathavabhasah. (?viparyayajñanam hi) tadviparyayas canyakaravastugocaro 'nyakaro yukta eveti nanena pramanajñananam tulyatvam avagantum sakyata iti. kidrsah punah svapne viparyayah. tad darsayati -- tatreti || 160 ||

katham punar idam avagamyate viparyayo 'sav iti. ata aha -- badheti. badhakam hi tatra jñanam utpadyate naitad evam iti. tajjanimo 'vartamanam eva tatra vartamanataya bhasata iti. etavac ca viparyayasya tattvam yad anyadrsasyanyathaprakasanam iti suktam viparyayad iti. na cayam evamprakaro viparyayo jagrajjñanesu sakyavacanah. supariniscita hi tatra jagraddhiyah ity uktam ity abhiprayenaha --

neti. evam upapaditam atitavisaya na pratyaksabuddhaya iti. idanim prayogena darsayati -- tasmad iti. atito na pratyaksavisayah, atitatvat. janmantaranuvrttavad iti. na ca yogipratyaksenanaikantikatvam, tannirakaranad iti. tasminneva sadhye hetudrstantantaram aha -- tadrupeti. atito 'rtho na pratyaksabuddhivisayah, tadrupatvenajñanat. yan na svarupena samvedyate tan na pratyaksadhivisayah yatha bhavyartha iti || 162 ||

{2,160} astu vatitasya grahyatvam, tathapi sautrantikan parajitya tad vaktum yuktam yajjñanam evatitam jñanenalambyate na tv artha iti. te hi sadrsaparaparotpattirupena santanyamanesu bhavesv atitaksanalambanam eva jñanam asthitah. varam tad eva yuktam asrayitum. tatha hi -- na tavadatyantam alaukiki grahyagrahakasiddhir ukta bhavatity abhiprayenaha -- atiteti. kiñ ca, etad apy atitagocaratve jñanasya vikalpaniyam yattacchaktyarpanadvarena grahyataya kalpitam atitam jñanam, tat kim grahyaikasvabhavam ahosvid grahakaikasvabhavam ubhayasvabhavam veti. sarvatha nopapadyata ity abhiprayenaha -- atitam iti. tatra grahyaikasvabhavatve tavadartha eva sabdantarenabhyupagato bhavatity abhiprayenaha -- grahyeti. grahyaikasvabhavam hi jñanam jadatmakam artha eva sabdantarenopapadito bhavatiti || 164 ||

api ca saktyarpane nottaragrahyatesyate. na ca grahyamatratmano 'samcetitasya saktyarpanam sambhavati. ananubhuyamanasya smrtibijadhananupapatter ity abhiprayenaha -- sveti. saktyarpanabhavam eva prayogena darsayati -- yatheti. notpadyavinastad drstasamviditac chaktyarpanam, drdhatvenajñanad eva patutaram ananubhavad iti yavat. pathanti hi vastudharmo hy esah yadanubhavah patiyan smrtibijamadhatte iti. yadanevamvidham na tena saktyarpanam, yathanagatad ananubhutapurvat tathavidhad eva tu santanantarajad iti. ukto grahyamatre prasangah.{2,161}grahakaikasvabhava idanim darsayati -- kevaleti. yat khalu grahakaikasvabhavam tat khalu katham uttarasya grahyam bhavisyati. tatha sati svabhavanasad abhavapatter ity abhiprayah || 166 ||

kiñ cedam grahakaikasvabhavatvam duradhigamam ity aha -- kim iti. grahyapeksam hi grahakatvam tadekasvabhavasya. na tavat svatma grahyo na jñanantaram, tasyapy evam eva grahakaikasvabhavatvad iti. ubhayakaratayam dusanam aha -- dvyakarata nirastaiveti. naitad astityadina nisiddha ity arthah. api ca, dvyakaratve purvajñanam tadaiva svakala eva samvedeta. tatrasya svasamvittaye bodhakantarajñanapeksa na yuktety aha -- samvedyeteti || 167 ||

api ca yadi purvajñanam dvyakaram, evam sati parasyapi tadbhuvas tathatvad atmamsa eva prama paryavasiteti kim atitavisayatayety aha -- dvyakareti. grahyaikasvabhavatve ca purvasyayam aparo dosa ity aha -- purveti.

tadatadrupino bhavas tadatadrupahetujah |
iti sthitih || 169 ||
atha katham purvasya grahyamatrarupatve tajjanmanas cottarasya grahakatvam bhavisyatiti. yadi tu purvam grahakakaramatram evam sati nottarasya visayo bhavet, sarupyanibandhanatvad visayavisayibhavasya. purvottarayos ca purvam grahakakaramatram uttaram tu dvyakaram iti vairupyam iti na purvavisayatottarasya (?na){2,162}sidhyet. tad etad aha -- grahaketi. purvam ca kevalagrahakatve grahanakataya visayabhavo nirakrtah. iha tu vairupyad iti visesa iti. yacchaktyarpanadvarena purvasyalambanatvam uktam, tat tavat pratyuktam eva. tatraiva smrtva punar api kiñcid vadati -- na ceti. kenacid vyaparena kascit kañcid arpayati. na ca vijñanasya saktyarpanam prati kascid vyaparo drsyate. ksanikatvad vyaparakalam yavadanavasthanad, vyaparantaranabhyupagamac ceti || 170 ||

kiñ cayam saktyarpanasyabhavo bauddhapakse niralambanavada eva prapañcena sadhita ity aha -- saktyarpanasyeti. idanim yat tat purvam uktam na purvottarajñanayor hetusadhyatvam iti, yac ca vasyavasakabhavanirakaranam, ubhayatra prayogam aha -- santaneti. kvacid ekasyam santatau vimatipadaspadibhutayam na jñanayor hetuhetumatta, jñanatvat, santanantarajñanavat. santanantarajñanani na santanantarahetumanti, tesam tatranarambhakatvat. evam eva vasyavasakabhavanirakarane 'pi prayogo darsayitavyah. iha ca jñanany eva dharmini samanayam santatav ahetubhutaniti sadhyo dharmah. jñanatvad iti hetuh. santanantarajñanavad iti drstanta iti || 171 ||

grahyagrahakayor upapaditam bhedam prayogenedanim darsayati -- tasmad iti. yata eva na kathañcid jñanasya svagocaratvam, tasmat. yad rupasya grahakam tat tu ato grahyad bhinnam, tatsamvittav asamvitteh. yan na tatsamvittau samvedyate tat tato bhinnam, rasadigrahakavat. tatsamvittav asamvittis ca prag eva sadhiteti nasiddhyasanka. rasadigrahakam yatheti casya bhinnam iti vaksyamanena sambandha iti || 172 ||

{2,163} evam eva grahyam paksikrtya grahakad bhedo darsayitavya ity aha -- grahyam iti. atrapi rasadigrahakam eva drstantah. yatha hi tadrupagrahakanubhave 'nanubhuyamanam tato bhidyate, evam tadgrahyam api rupam, tad api svagrahakaparamarse na paramrsyata eva. tad api na smaramity atra darsitam iti. evam aikaikasyena grahyagrahakayor bhedam prasadhyedanim ubhayor api samahrtya darsayati -- dvayam iti. grahyagrahakadvayam parasparabhinnam. itaretaraparamarsa itaretaraparamarsad rasadivat. yatha ruparasadayo 'nyonyaparamarse 'paramrsyamanah parasparena bhidyante, evam etad api dvayam iti || 174 ||

prakarantarenedanim grahyagrahakayor bhedam darsayati -- eketi. grahyam grahakad bhinnam tena sahaikarupyenajñanat. yad yena

sahaikarupyena na jñayate tat tato bhidyate yatha
santanantarabuddhih. na casiddho hetuh, niladirupatvad
grahyasyanakarasya ca grahakasya samvedanat. evam eva grahakam
paksikrtya hetur darsayitavya iti. prayogantaram aha -- jñanam iti.
jñanam dharmi, na svamsam grhnatiti sadhyam, jñanotpatter
iti hetuh. tad dhi samanantarapratyayad utpadyata iti bauddha manyante. yad
jñanad utpadyate na tat (?pa/svam)sam grhnati. yatha jñanasya
svasaktih. svasaktir iti jñanaja(?nyad/nyam) vasanam apadisatiti
|| 175 ||

evam eva grahyatvapratisedhaprayogo darsayitavya ity aha -- grahyeti.
jñanam svamsena na grhyata iti darsayitavyam. tav eva
hetudrstantav iti. na ca sadhyavikalo drstantah.
dvayahinavasanabhyupagamat. bauddhanam hi svamsam na
grhnati. na ca tena grhyate. etac ca cirantanabauddhabhiprayena
jñanatiriktavasanapakse{2,164}sthitvoktam iti drastavyam. na
tupadanaparanamno visistat samanantarajñanad anyam kañcid
vasanamarvacina manyante. tanniraso 'pi casmabhir ukta eveti. anyatha
grahyagrahakayor bhedam darsayati -- caitreti. caitrajñanam dharmi.
tac caitrodbhuto yo jñanamso grahyas tasya bodhakam na bhavatiti
sadhyam. jñanatvat. yad yad jñanam na tat tadbodhanam yatha
dehantarodbhavam iti. grahyagrahakasaktinirakaranam caitenaiva
prakarena darsayitavyam ity aha -- etayaiveti. esa catra dik. na
jñanam dvisaktikam, jñanotpatteh, svasaktivat. tatha na jñanam
dvisaktikam, jñanatvad anyataramsavat. anyataramso hi jñanam
eva. na casau dvisaktikah, dvaividhyabhyupagamat. itaratha
caturvidhyaprasanga iti || 177 ||

nanu sakyam anenaiva prakarena (?na/a)tmano 'pi vastutvad ghatavad
dvisaktikatvam varayitum ata aha -- pramaneti. darsitam hy
asmatprayogasambhinnabodhabodhyatvad atmano dvirupatvam. na tadanumanena
varayitum sakyate, pratyaksabadhakaprasangad iti bhavah. jñane
tu natmavad dvisaktikatvam sakyate kalpayitum, pramanantarabhavad
iti. etad apy uktam ity aha -- na tv atreti. yata evam ekasya dvirupatvam
anupapannam, ato 'vasyam eva jñanad bhinnam niladi grahyam
estavyam, evañ ca pramanabalad apadyamano vastubhedo na
kalpanagauravam apadayatiti || 178 ||

yad uktam anekakalpanaya ekakalpana jyayasiti, tat parihrtam, na khalu
pratyaksasiddho 'rthah kalpaniyah. na ca tadbalabhavini
jñanakalpana sakyate varayitum. pramanavanti subahuny apy
adrstani kalpaniyany eva. ata evobhaya{2,165}siddhatvad
jñanasyakarakalpana nyayyeti yad uktam tad api pratyakhyatam. yadi hi
vayam akaram drstva kasyayam iti tadasrayam anvicchema
tadobhayasiddhatvad jñanakaro 'yam ity ucyetapi. pratisthitasrayam
eva tu pratyaksasamarthyad akaram avagacchanto
nasyasrayantaramihamahe. na caivasmakam asiddhe 'rthakare jñanam
api siddham yenobhayasiddham bhavet. na hi tannirakaram anubhuyate.

pratyaksenartha eva hi jñatas tasya pramanam bhavisyati. sa ced anisto nasya kalpanayam pramanam astiti katham ubhayasiddhatvam, tad etad aha -- tasmad iti. adisabdena saktimatrasya bheda iti yad uktam tadupadatta iti. uktadosapariharaprapañcam atah paramarabhamanah yat tavad uktam upayatvad jñanam eva prathamam avagantavyam upayadhinasiddhitvad upeyanam, na ca tadakaram antarena pratiyata iti jñanakara evayam iti, tat tavat pariharati -- upayeti. satyam arthasiddhav upayo jñanam, na tv avasyam upayagrahanadhinam upeyavadharanam. na hi caksu rupaparicchedopaya iti tatah purvam anubhuyate. yat tupayatvat prathamam avagantavyam iti, tat tair eva caksuradibhir anaikantikam iti nopayasya sato jñanasya purvanubhavam sadhayitum alam iti || 179 ||

yat punar uktam -- utpannasya sato 'pratibaddhasya jñanasya nagrahanakaranam asti ato grahitavyam iti, tad anubhasya pariharati -- yad apiti. ayam abhiprayah -- satyam jñanam utpannam apratibaddham kenacit. na tv etavataiva grahitavyam bhavati, grahakabhavenagrahanopapatteh. na tavad idam atmanatmanam grahitum sakyam ity uktam. anyac ca, jñanam tada notpannam eva arthapattir hi sa. sa ca pascad eva bhavisyatity atah sato 'pi jñanasya grahanakaranabhavad agrahanam yuktam evety aha -- teneti || 181 ||

{2,166} yadi svakale navagatam, katham tarhi pascad avagamyate. ata aha -- nanyatheti. asti hi khalu pascad jñanavadharane pramanam arthapattih. jñatarthanyathanupapattiprabhava sa pragajñate 'rthe na jayate, pascadupajayata iti yuktam eva pramanasadbhavad uttarakalam eva grahanam. paricodanapariharas cokta eveti neha pratanyata iti || 182 ||

nanv astu tavat parastat pramanasadbhavah, purvam api tv apratibandhasya kasmad agrahanam ata aha -- na ceti. na hy apratibandham ity eva vastupalabhyate. apratibandhasyapy anupalambhanat. karanasamagrivisesasamavadhanasampaditam hi bhavanam grahanam. tadapratibandhanam api tadabhave na bhavati. kim anupapannam iti || 183 ||

ka punarjñanagrahane samagri. yadi jñanam, kim a(?nya/sya) jñanantarena. nanv idam eva svabhavato jñanam prakasatmakam, aprakasatmanam tu bhavantaranam apratibaddhanam apy astu prakasantarapeksa. ata evoktam na caprakasarupatvam iti. ato notpannasya jñanasyagrahane karanam upalabhamahe -- ata aha -- vyaprtam iti. satyam prakasakam jñanam, tathapi natmanam prakasayati arthasamvittau vyaprtatvat. na hi bahirvisayaprakasane vyaprtah pradipah atmanam api prakasayati. tatprakasane caksuso 'peksanat. ato yuktam eva prakasatmano 'pi svabodhayanyapeksanam iti || 184 ||

atha va prakasakam jñanam ity eva kutah, arthaparoksibhavo hi

tasya tathatve pramanam. tatas carthanubhavasvabhavam eva tat sidhyatiti na svatmanam api prakasayatity aha - idrsam iti. evam api svatmanam prakasayed{2,167} yady arthavad jñanatmapi jñanajanmany anubhuyate, na tv asav anubhuyate ity uktam evety abhiprayenaha -- na ceti. na ca yad ekasya prakasakam tena sarvasyaiva prakasakena bhavitavyam. na hi caksuradinindriyani prakasakany api visayatah sankiryante, vyavasthaya uktatvat. evam ihapi bahyasya prakasakam jñanam, natmana iti na nopapannam ity aha -- satiti sardhena. prakasakapadopacaras tu kathañcit prakase kartrbhavam asritya vaktavyah. anyatha hi prakasanantyam bhaved ity uktam eveti || 186 ||

yat tuktam -

tasya tasyapi canyena samvittavasthitir bhavet |

iti, tad dusayitum anubhasate -- anyeneti sarthena. evam hi parair uktam - yadi kila jñanantarena jñanam jayate, tatas tasya tasya jñanasya smaranat purvanubhavakalpanayam anavastha bhavet. ekena tu jñanena visayakare svakare ca pravedite sarvam eva grahyagrahakakarasmaranam tatraiva syat. tatha canavastha parihrta bhavati. tasman na jñanantarena vedyam jñanam iti || 188 ||

evam anubhasite dusanam aha -- tatrapiti. yad etad ucyate tatra tatra smaranadarsanena sarvatranubhavakalpanayam anavastheti, tad ayuktam. smrtyasiddheh. grhitavisaya hi smrtir bhavatiti nagrhitam jñanam smartum sakyam. grhitasmarane tu yavadgrahanam eva smaranavyavasthanannanavastheti vaksyate. bhavati hi{2,168}kadacid etad dvitrani jñanany anubhutapurvani smaryanta iti. vijñanasantanasmaranam tv alaukikam eveti || 189 ||

yadi tv arthajñatatanyathanupapattya jñanam avagamya punas tajjñatatavasena tadvisayam jñanantaram kalpayati, punas canenaiva kramena yavacchramam jñanani jñatani. tato yavajjñatasmaranad nanavasthety aha -- ghatadav iti sardhena. yat tu praganavagatanam eva jñananam smaranam ucyate, tad vandhyasutadismaranatulyam asakyam eva vaktum ity aha -- tadeti || 191 ||

yat tu bhiksuna siddhavat tatrapi smrtir ity uktam, tad bhrantabhasitam eva. asti ca bhrantau nibandhanam. artho hi tatra smaryate. tatsmarananyathanupapattya ca tasya prag jñatatvam eva kalpyate. tato 'pi pracinajñanakalpana. tad iha samsargamohitadhiyam jñane 'pi smrtivibhramah. na tvadyajñanasmaranam apy asankyam. prag eva santanasmaranam, tad etad aha -- smrtibhrantir iti. arthasmrteh khalv iyam tajjñanadipramanata vilasati, yad etajjñane 'pi smrtibhramo bhavati. arthasmrtya hi jñane pramiyamane smrtivisayarthasannikarsad jñane 'pi smaranam iti bhramyati. adisabdena catra jñanajñanam upadiyata iti || 192 ||

smrtyapi jñanapramayam yavacchramam tadgrahanad

visayantarasañcaropapattir ity abhiprayenaha -- yavad iti. ayam abhiprayah -- na tavanti jñanani jayante yadi tu jñatum isyante yavacchramam tadbuddhir bhavisyati yavanti jñanani budhyamano na sramyati. smrtyanusarenapi tavad bhotsyate{2,169}ity abhiprayam vivrnoti -- tatprabandha iti. yavacchramam tavad buddhayo jñayante, tato mahaty api buddhiprabandhe jñate sramad va visayantarabhilasena vanyasamparkad buddhijñanad vicchedo bhavati. yatha visayesv eva ramaniyesu gitadisv anubhuyamanesu visayantarabhilasat purvavisayavicchedo bhavatity anupapannam visayantarasañcaro na syad iti || 193 ||

kiñ ca yad etad uktam tatrapi ca smrtir iti, tat kim prathamajñanabhiprayena, uta tatra tatreti vipsam abhipretya. purvasmin kalpe nanavastha. eko hi prathamah pratyayah. atah ka tadgrahane 'navastha, tad etad aha -- tatreti || 194 ||

yadi tu samvitpravaham evabhipretya tatrapi smrtir ity ucyate, tan na tavad astity uktam. upetyapi brumah. yadi bahuny eva parastad jñanani smaryante, tato grahanakaranatvat smrtes tatsiddhaye grahanany api kalpayisyamah. katham aparatha grhitavisaya smrtir bhavisyati. na tv evam api jñanantaranirapeksam eva jñanam avasiyata iti yukta kalpana, svasamvittipratisedhat. ato varam pramanabaladayatah samvitpravahah, na punah svasamvittikalpanety abhiprayenaha -- smaranam iti. purvam ca ghatadau grhita ity atra yady evam syad, evam sati tatrapi smrtir ity upapadyeta. tatha nanavastha, yavadavagatasmaranat. na tv etad apy astiti tad darsitam. idanim tu yady uttarottaravisayah smrtayo drsyante tatas taddarsanad grahanapravahakalpanaiva pramanavati, na svasamvittikalpaneti viveka iti || 194 ||

yadi tucyate, satyam asty ayam grahanapravahah. kin tv adyajñanagocarany eva tani grahani. jñanam eva hi tatradyam narthah. jñanam eva visayakarena{2,170}svakarena ca nirupyate. tadvisayam ca tatsmaranam anyat. evam evaparam iti na kiñcidarthavisayajñanam ity asankaya sahaha -- atheti. ayam abhiprayah -- sarupyena hi visayabhavah. tad yadadyavijñanavisayam ekam, evam sati tat tavat tato 'vilaksanam prathamavad ghata ity eva bhavet. evam trtiyady apiti nottarottarabuddhayo bhidyeran. arthavadinas tu prathamam arthavisayam ghata iti jñanam, dvitiyam tu jñanavisayam, trtiyajñanam tu jñanajñanavisayam. anakaratve 'pi cakaravatam iva svabhavikah samvidam bheda ity uktam evety akarapracayadarsanam upapadyate jñanesu jijñasitesu, na tu bauddhasyeti viparitaprasango 'bhihitah. etac ca prathamajñanasya svasamvittim abhyupetyocyate. pran nirakrto 'py ayam jñanavisayatvapaksa idanim dusanantarabhidhitsaya punarupaksipta iti || 196 ||

ayam caparo vijñayate na visaye buddhinam dosa ity aha -- vijñaneti. ayam arthah -- yasya sarva buddhayo vijñanavisayah,

tasya ghatajñanam ghatajñanajñanam va vijñanavisayatvan na bhidyata iti || 197 ||

avisesam eva darsayati -- smarann iti. esa hi jñatapurvam artham kadacit prasmrtavan vijñanam anakaram smarati artham ca sarvada sakaram ghata iti, tannopapadyate. prasmrtarthavisayavijñanasmaranam hy anakaram eva drstam. evam sa ghata ity api smrtivijñanam vijñanavisayam eveti tad apy anakaram eva bhavet. sakaratve va prasmrtarthavijñanasmrter api sakaratvaprasango 'visesat. ato yo 'yam ghatavisayasya smrtivijñanasya prasmrtaghatavijñanavisayasya ca smrtivijñanasya visesah, sa vijñanavisayatve buddhinam na bhavet. atah kacid vijñanavisaya kacidarthavisayeti sakaranakarabhedasiddhir iti || 198 ||

{2,171} yad api prag jñanasya samvedanam ity atra karanam uktam jñanaprasthena paramarsadarsanam, tad api na yuktam. na hy ayam jñanaprasthena paramarso jñanasya grahyatakrtah. kin tv arthasthitau jñanam abhyupaya iti tadanusaryarthakathanam jñato 'sav artho mayeti. tad idanim eva ca smrtes tatra jñananumanam. na tu prag eva jñanapurassaram asau jñatah. yada tu kascit tathavidharthasadasadbhavayoh paryanuyunkte, tada jñanopayatvad arthasya jñanapurassaram arthasthapanam bhavaty asid asav arthah yasman maya purvam avagata iti. ato nanena jñanasya purvopalabdhih sakya kalpayitum. tad etad aha -- jñanaprasteneti || 199 ||

yat tuktam jñanakarapakse pratyasannam sambaddham grahyam bhavati, itarathasambandham atiduravarti ca grahyam abhyupagatam bhavatiti. tat pariharati -- pratyasanneti. ayam abhiprayah -- yatha kathañcinnaikatmye grahyagrahakabhavah sambhavatity uktam. tada kim kurmo 'sambandham asannihitam ca grahyam anujanimo na khalu duradesa(?ndi/di)vartabhyo hrdayam anuviparivartamana bhava na grhyanta iti sakyate vaktum samvidvirodhad iti. evam tavad asambhavad asattisambandhau na syatam ity uktam. na va hiyeta. na hi desavibhaga eva sarvatra sambandhah. visayavisayibhavo 'pi hi sambandha eva. asti casau jñanarthayoh. jñanotpattau tadavapter idam eva ca tasya sannidhanam arthena yadutpanne tasminn artho bhasata ity abhiprayenaha -- visayeti. kim punar idam artho bhasata iti. na jñanad anyadarthasya bhasanam. samvittau va katham visayakaro bhasate. evam tarhi nasti tadabhave canyanavabhasanad abhavavada eva. tadavasyastheyam idam jñanotpattav abhutapurvo bhavanam ko 'pi bhedah sakalapramatrpratyatmavedaniyah. te tu bhava jñanakara bahir vety anyad etat. ye 'pi phalabhutam arthasamvidam svaprakasam ahuh, tair api ko 'py anirvacaniyo 'rthagato darsayitavya eva. katham{2,172}anyatha samvitprakase 'rthah sidhyet. na hy anyaprakase 'nyat sidhyed, atiprasangat. anya ca samvidantara, anyo bahirarthah. so 'pi bhasata iti cet, tadvad eva tarhi so 'pi svaprakasa eva. samvidayatto na svaprakasa iti ced, nanv idam evasmabhir

jijñasyate kim asya samvidayattatvam iti. svarupam tavat svakaranasamagryayattam eva. prakaso 'pi tasya samvid eva na tadayattah. tadavasyam apraptapurvasya kacit phalotpattav asti praptir ity astheyam yadayatto 'sya samvedanam nanyasyeti vivekah. saiva casmabhir jñatatadipadair abhidhiyate. atah siddham visayatvenapi pratyasattisambandhau sta iti || 200 ||

yo 'pi mithyajñanesv arthakarasambhava uktah, tam anubhasya pariharati -- artheti. ayam arthah -- yo 'yam dvicandradibodhesv arthakarasambhava uktah, so 'yuktah. tatha hi. samyagjñanesu tavannarthakarasambhavah. kesucit tu mithyajñanesu desanyathatvamatrena kalanyathatvamatrena varthakarasambhavo 'smabhih krtah niralambanavade varnita iti yavat. ato na kvacid arthakarasambhavah tat punar idam pratibhasaviparitam abhidhiyate. desantaradistho 'rtho bhasate, anyatra sthitas cartho 'nyatralambyata iti samvidanusarena hi bhavanto bahirartham avasthapayanti. sa ca desantaradigocara katham anyatrartham alambata iti sakyate vaktum. evam hi svamsalambanatvena kim aparaddham yena tannirakriyate. maivam. uktam asmabhir niralambanavada eva badhakanusarini hi mithyatvakalpana. badhakam ca desadisamsargam eva varayati, na hi bahirvastusattam. tad dhi na dvau candrav iti candradvitvam nisedhati, na dvitvam candram veti katham tau bahirbhasamanavapahasyamah. ato neha samvidviparitam kiñcid iti || 201 ||

syad etat. katham atita artha asanto jñanavalambanam iti. uktapariharatvat. uktam hi pratyaksadharmo vartamanasannihitavisayata jñanantaranam{2,173} neti niralambana eva, tad etad aha -- pratyaksad iti. yat tavallaingikam atitadigocaram jñanam tat pratyutpannalingadijanakam asatisv eva vasanasu bhavati. yat tv anyajjagratsmrti jñanam svapnajñanam va, tad bhavantisu vasanasu bhavati pratyutpannakaranantarabhavad iti || 202 ||

ye hy atyantananubhuta artha anubhuyante, tatra vasanadikaranantarasambhavan nasti jñanakaratvad anya gatir ata aha -- ya iti. ayam abhiprayah -- tavapi tathavidhanubhave kim karanam, bauddho 'pi vasanam eva jñanakaranam manyate. na catyantananubhutapurve 'rthe vasana sambhavati, arthajñanahitasamskarabhidhanatvad vasanasabdasya. syad etat. na jñanajanma samskaro vasana. kin tu jñanam eva kiñcid anavagatapurvarthasamvedanakaryonneyasaktibhedam iti. tan na. loke tathanavagamat. jñanayonir eva samskaro vasaneti laukika manyante, na jñanam eva. api ca, samanantarajñanam atadakaram, tat katham tadakaram dhiyam upajanayitum alam

tadatadrupino bhavas tadatadrupahetujah |
iti vah siddhantah. yadi tvayam api karyakaranabhavo nesyate, astu tarhi kadacitkam apy anapeksam eva jñanam. kim samanantarapratyayadhinavyasanena. ato 'vasyasrayaniya kacijjñanad bhinna vasana, yodbhuta sati visadrsasantanatirodhanena sadrsam

eva jñanam arabhata iti bhavadbhir apy astheyam. na catyantananubhutesu sa sambhavatiti tulyatvam avayoh. na capy anubhavisyata ity atyantikavasanasambhavaprakatanartham, na tu bhavisyato 'nubhavasya kascid vasanayam upayoga iti || 203 ||
yadi tu anadrtyaiva vasanam jñanotpattir asriyate, evan tarhi yaccirantanair{2,174}bauddhair vasanayam nimittatvam asritam tad virudhyata ity aha -- vineti || 204 ||

tatrapi tu vasanabhyupagame tasyah samvitkaranatvad asav ananubhuto 'py artha iha janmani kvapi janmantaradav anubhuta ity abhyupeya ity aha -- vasaneti || 205 ||

kim ato yady evam ata aha -- evam ceti. abhavanam abhavah. duhsvapne 'nubhuyamanasya samsargasya na kasyacid atyantabhava iti. kim punas tadbhave pramanam ata aha -- anyatheti. jñanam hi karyam na tavadakaranakam nispadyate. na casya pratyutpannendriyadikaranam kiñcid upalabhyate. svapne na ced vasanapi karanam na syad eva. na casau purvajñanam antarena bhavati. tad yadi nehasav artho jñatah, nunam janmantare 'nubhuta iti || 206 ||

ye tarhy atyantasambhavaniyajñanarthah svasiras chedadayah, te 'sambhavadvasanah katham avasiyante. atas tatra jñana(kara)kalpanaiva sadhiyasi narthakarakalpana, ata aha -- dustatveneti. ayam abhiprayah -- yada na kathañcit svasamvedanam jñanam ity uktam tada ya evaite prthivyadayo 'rtha bahiravasthita grhyante, tesv eva kutascit karanadosad dustam vijñanam anyathasthitam akaram grhnati. adustam tu yathavasthitam. na kvacid api jñanakaranubhavah. tannibandhanam iti. prthivyadinibandhanam ity arthah. prthivyadisuksmany eva hi sthularambhe karanam. etena kalpananibandhanatvam pradhananibandhanatvam ca nirakaroti. na tavat kalpananibandhanatvam abadhitatvat. na pradhananibandhanatvam apramanakatvat. drsyate tu suksmataradikramena prthivyadinam eva karyadravyesv arambhakatvam{2,175}iti tad eva dvyanukadikramenasriyate. siraschedas canyagocaro 'vagatah svasambandhitayavagamyata ity anyatha vyavasthanam iti || 207 ||

tams tu prthivyadyarthanapasya na kvacid arthantare sabdatmake jñanatmake vakarakalpana yuktety aha -- tan iti. karanam aha -- neti. prthivyadyupastambhasunyam na kiñcijjñanam atmanam labhate. kiñcid dhi prthivyadidravyagocaram, kiñcid dhi rupadigunavisayam, kiñcid gavadisamanyagocaram, anyac cotksepanadikarmagocaram avagatam iti || 208 ||

api ca yadi sarvo 'yam jñanam anubhasamana akaro jñanasyaivanye ca prthivyadayo bhavah kalpitah, evan tarhi sarvasamvidam evatyantasannartha iti kena visesenayam svapnadibhramanam atyantasannartha isyate yenaivam upalabhyemahi katham atyantasann arthah svapnadivijñane 'vasiyate iti tad etad aha -- vijñanasyeti. atra svapnadijñana ity arthah || 209 ||

atah siddham bhrantijñanany apy artham evanyatha sthitam anyatha kalpayanti, na punaratmanam avasyantity aha -- tasmad iti || 210 ||

yadi tarhi sarvasamvidam eva bahyalambanatvam, kim tarhi badhakena badhyate ata aha -- tatas ceti. badhakena na bahyam pratiksipyate, kin tu badhake satiyam vacoyuktir bhavati yad anyatha saty apy arthe 'yam akaro dustakaranajanitaya dhiya pratiyate na tv anarthikeyam dhir iti || 211 ||

{2,176} evam tavad vasananibandhanesu svapnadivibhramesu arthakaro darsitah. badhakapratyayarthas ca vyakhyatah. etad evendriyavibhramesu dvicandradivisayesv atidisati -- dvicandradav api tv evam iti. yat tuktam naikatrarthe linganekatvam sambhavatiti. tatra pariharam aha -- tarakaditi syadantena. ayam abhiprayah -- tarakadimatav api stritvadipratyayo bhrantir eva. pranidharmatval lingabhedanam apranisv asambhavad bhrantyaivanyatra drstam anyatraropyate. ato 'nyatra drstam eva stritvadi tarakadimatav alambanam iti. katham punastarakadisu stritvadipratyayo bhrantir ity ucyate. na hy atra dvicandradibodhesv iva badhako drsyate. tam antarena tu bhrantivadinam eva bhrantir apadyeta, ata aha -- katham iti. ayam abhiprayah -- satyam. na bhramas tarakadisu, vastavanam eva stritvadinam sambhavat. te hi stripunnapumsakalingebhyas taraka tisyo naksatram iti sabdebhyah pratiyante. na ca pratiyamana na santiti yuktam vaktum. yat tu pramanantaran navagamyate, nayam dosah. sabdaikapramanakatvat. na caikapramanavagato 'rthah pramanantarenanavasiyamano 'san bhavati. ato yeyam sabdamatrad upajata pratitis tayaiva stritvadayah samvidita iti paramarthika eveti. ayam api tu sabdaikapramanakatvapakso 'tituccha eva. na khalu padatadbhaganam agrhitasambandhanam pratipadakatvam asti. na ca pramanantaravedyena vastuna sambandho grahitum sakyah. ato manda evayam api paksa ity aparitusyan pariharantaram aha -- drstair iti. na tarakadav adrstapurvam lingam, drstair eva kaiscid rupairinganat. vaksyamanany eva drstani rupani lingam iti yavad iti. kim punar drstam rupam yenatmana stritvadinisyante ata aha -- samstyanaprasavasthanair (iti.) sattvarajastamasam gunanam yathottaram upacayah samstyanaprasavasthanani. te ca gunah pranyapranisadbhavasadharana eva sarvesu tadrupapratyabhijñanat.{2,177}sukhaduhkhamohadibhedavanto hi sarve bhavah asrayataya janakatvena ca praninah asrayatayapraninah janakataya ramaniyadibhavavyavasthita hi visaya aprarthino 'pi sukhayanti duhkhayanti mohayanti ca. sukhadayas ca sattvadidharmah, taddarsanat traigunyam sarvabhavanam avasiyate. tad yada sattvopacayah samstyanabhidhano 'vagamyate tada pumstvam pratiyate. rajasas tupacaye prasave gamyamane stritvam, tamasa upacaye sthane napumsakatvam. sa codasinavastha bhavanam na kasyacit karyasya savitri svarupavasthanamatram, tac caitadrupam drstam eva sarvabhavesu. pranino hi pumamsah sattvotkata

drsyante. rajomayyo naryah. tamomayah sandah
sammugdhaniruddhakhilacestah. evam tisyadinam apy
apeksikah sattvadinam upacayo darsayitavyah.
alpaprakasanaksatrantarapeksaya hi patuprakasah puman iti
tisyo laksyate. yada tu tasyaiva rajasa udbhavo laksyate tada
stritvena taraketi. tamasas tupacaye naksatram iti napumsakatvena. evam
eva tatas tati tatam ityadisv api gunopacayapacayatma
lingabhedo 'nusandhatavyah. evañ ca sarvatraiva paramarthikam
lingatrayam upapannam bhavati. badhaviraho 'py ata eveti siddham
nanarthakas tarakadisu lingapratyaya iti. atraiva vrddhanumatim
darsayati -- yatheti. patañjalina hi kim punar idam lingam iti
prstva bahudha vikalpya pranyapranisu darsanad
aviparyaya(?co/c co)bhayatra yathoktam eva lingam upavarnitam iti || 213
||

evañ copapannam lingatrayam apity aha -- teneti. nanv astv evamatmako
bhinnadhikarano lingabhedah, ekadhikaranam tu lingabhedam na
mrsyamahe yasya hi yat svarupam ucitam tenaiva tannityam
vyapadisyeta. ata aha -- apekseti. tattadbhavabhedapeksaya hi tasya
tasya gunasyopacaye laksyamane naikatrapi lingabhedavasayo
'nupapannah putradibhava ivaikasya pumsa iti.

tat punar idam uktaprakaram lingasvarupam nanumanyamahe
paramarthikam apranisu lingam anupalabhamanah.
pranyavantarajatim eva tu lingam sangiramahe. pasyamo hi vayam
narasvamahisagovarahadibhedabhinnanekapraniganasadharanam{2,1
78}stritvadibhedabhinnam vividham avantarakaram apranimyo
vyavrttam yamanandasadha(?na/na)stanavadanadisannivesavisesa
darsayanti. na ca te apranisv iti na lingabhedam pratipadyamahe. kim
idanim apranisu lingavagamo bhrantir eva. nanu sapy asati
badhakodaye durbhanaiva. satyam. gaunas tv apranisu lingavadah
prastaraikakapalayor iva yajamanavado manavaka iva jvalanavadah. na hy
asau bhrantih, abhramyatam eva tathavabhasat. kah punar gunah
yato 'pranisu gauno lingavadah. paingalyadayo hy agniguna
manavake vartamana gunavadahetavah. na tv iha tatha
pranigunah kecid apranisu drsyante yadvasena gunavadah
samasriyate. maivam. ihapi gunavagateh. upacayapacayadharmanau hi
stripumamsau, atas taddharmavivaksaya strilingadisabdaprayogo
'pranisv api yathehaiva prakrte varnitam. apeksabhedatas
cavirodhah samana eva. atyantapacayavivaksaya ca
napumsakalingasabdaprayogah, tadrupatvat tajjateh. syad etat --
napranisu gaunavagatir atah katham gaunatvam iti. asti va
pranyapraninoh samanakara buddhir ayusmatam.
sabdasallapamatrad eva hi no vaksrugadisu stritvadimatiravir asti.
na tu pranisv iva tesv apy anusyuta akaro drsyate. atah
sabdasamvyavaharamatrasiddhyartham apranisu linganusasanam.
kim punarlinganam vacakam. na tavad etad atropayujyate,
tatsadbhavamatrasya prakrtaupayogikatvat. yadi tu prayojanam abhidhiyate

sruyatam. ye tavadapranivacinah strilingataya smaryante, tesv anusasanakarair eveyam stri ayam puman idam napumsakam iti gunavadenaiva stryadisabdah prayuktas tadvacanapadantarasamabhivyaharasiddhyartham. te tu svabhavatah svarthamatram abhidadhati. gunavada eva smartrnam atyantam nirudhataya linge 'pi vacakabhrantim eva janayati. esa ca nirbhagapadesu sthitih vaksruvadisu. sabhagesu tu tarakadisabdesu pratyayabhagah stritvam abhidhaya prakrtyarthe tadasambhavad gaunya vrttya tatsamabhivyaharam labhate. gunavadasamadhanam coktam eva. ye 'pi naksatram ityadisu pratyayavikaravisesas tesv apiyam eva sthitih. vikaranam napumsakalinge 'nusasanadambhavadinam, ato 'm (7.1.24) iti yatha. ye pranivacino 'svo 'svety evamadayah, tesam stripratyayantesu tavat sa eva pratyayah stritvam abhidadhati. sa ca{2,179}sambhavatsvartho mukhyayaiva vrttya prakrtya samabhivyahriyate. asva ityadav api pratyayavikarad eva lingavisesavagatih. pratipadikavacya eva stritvadayah pratyayena dyotyante iti nanujñayate. pratyayopajanapayayor eva lingavagateh sadasadbhavadarsanat. prakrtes canvayavyatirekanirdharitasvarthamatravacanatvat. atah striyam abhidheyayam (?dhatva/taba)dayah ity etad eva sampratam. varttikakarena ca stritvad anyatra drstam syad iti vadata pranisu drstam lingam abhidadhatam sabdanam gaunyaiva vrttyapranivaciprakrtisamabhivyaharo 'bhihita iti veditavyam. na punar anyatra drstaropena bhrantir ukta. ato badhakabhavo 'pi na paricodaniyah. gaune taddarsanat. atas tarakadimatau tatha stritvad anyatra drstam syad ity ayam eva pariharah sadhiyan. parayos tu kathañcicchabdaparamatatvopanyasabhyam evasadhuta prakatitety avadhatavyam iti || 214 ||

yat punar uktam -- ekasyam eva pramadatanau katham parivrajakadinam kunapadipratyayah sadartha bhavisyantiti. tat pariharati -- kunapaditi. asyarthah -- nanakaram vastu nanakaram evanubhuyata iti nanupapannam. yas tu kascid eva vyavasthaya kañcid akaram pratipadyate na sarvam sarvah, tatra sahakarivasanasadasadbhavo nibandhanam. parivrajakadinam hi kasyacid eva kacid vasana kutascid abhyasad hrdayam anuvistodbhuta sati kañcid evakaram ekasyam eva pramadatanau darsayati. parivrajako hi dehad viviktam atmanam abhyasyams tadvasanavasitantahkarano mrtasariravat kunapa ity evam kaminim cintayati. kamukas tu kamabhyasahitavasanasahayo dehatmanor vivekam apasyan deha evahankrtah kaminiti. svanas tu jatyanubandhipisitasanabhyasatisayahitavasanasanathah prthulanitambor usthalaprastanasalinim kabalayitum abhilasanti kaminim iti vasanavyavasthanusarini samvidvyavasthaikavisaya parivrajakadinam iti || 215 ||

aha -- kim aparaddham asmabhir vasananibandhanam

niladyakaropaplavam vijñane vadadbhih. bhavadbhir api vasanaivakaradarsanahetutaya varnita. ata aha -{2,180}sveti. ayam abhiprayah -- na vasana (na)manya kacit samanantarapratyayarupeti bhanitam asakrt, yasyaiva ca pracinapratyayajanitasya samskarasya tenaiva pratyayenanukarah sadrsyam sa eva vasaneti caurika manyante, sa ca samskaro bahvakare vastuny ekasyakarasyabhyastapurvasya nirdharane karanam bhavati iti yuktam. na tv ananubhutam evakaram asantam vasana darsayatiti sampratam. yatha bhavanto manyanta ity asti mahanavayor visesa iti || 216 ||

dirghadipratyayo 'py ekagocaro 'peksabhedad eva parihartavya ity aha -- tatheti. dirghahrasvabodhe bhinnopadhyapeksa. ghataparthivadibhede tu kaladyapeksa eko 'pi hi kadacid ghata iti tam artham buddhyate kadacit parthivo 'yam iti. bhinnakaladyapeksaya bodhavaicitryopapattir iti || 217 ||

api ca, iyam apurva yuktih yat kilanekakaratmakam bhasate, tasmad anakaram eva vastu jñanakara evayam iti. evam hi pratitibhedadarsanad anekakarakalpanaivasrayitum ucita. na tv anakarakalpanety aha -- neti || 218 ||

syad etat. santv ekasminn apy aviruddhanekakarah, katham tu viruddhanam anekesam sambhavo 'ta aha -- samvitter iti. idam anena virudhyata iti samvitsaksikam tad yatraiva bhavato viruddhabhimanah tatra samvidbalad avirodham eva vaksyama ity abhiprayah. etac canvaruhyavacanam apeksya, bhedat tv avirodho darsita eveti. bhaved apy anekakaradarsanad ekasyanakarakalpana yady ekam ekakaram ity atra{2,181}yuktir bhavet. tam antarena tv idam isvarajñatulyam eva bhasitam bhavet. tac cayuktam ity abhiprayenaha -- ekakaram iti || 219 ||

samvidekadhinata hi vastunam vyavasthitih. ato yad eva yenatmana samvida vyavasthapyate tat tenaiva rupenabhyupetavyam ity aha -- tatha hiti. kiñcaikatve 'pi vastuno nasmakam ekantavadah yenaivam upalabhyemahi katham ekam anekakaram iti. tad api hy ekanekatmakam evanekantavadinam asmakam ity aha -- na ceti || 220 ||

atah siddham desakalavasthopadhisadbhavanimittaih pratyayair vidyamana eva vastvakara udbhavabhibhavatmakah prthag bhedena grhyanta ity upasamharati -- tasmad iti. desadayas cakarodbhavabhibhavadvarena pratyayanam nimittam iti || 221 ||

ye tarhi yugapad eva grahitrnam ghatatvadyakara nirbhasante tatra katham. na hi ta apeksikah, svabhavikatvabhyupagamat. uktam ca ghatatvaparthivadravyeti. tatra kah pariharah ata aha -- yugapad iti. yady apy atra naupadhikatvan na codbhavabhibhavau, tathapi nanakare vastuni yo yasya vastu(?ni/nah) (?yo) yasya vastubhagasya sabdam smarati, sa tam vikalpyamuko 'yam iti janati netara iti vyavasthasiddhir iti || 222 ||

atraiva drstantam aha -- nityam iti. rupadayo hi ghate nityam santa{2,182}eva, tathapi na sarve sarvair anubhuyante grahakanam caksur adinam visayavyavasthanad iti || 223 |

evam drstante darsayitva darstantike yojayati -- evam iti || 224 ||

nanu bahir desam artham tavadindriyani na prapnuvanti aprapyaprakase naivanavastha. ato na bahissato 'rthasya kathañcid avagatir upapadyate, ata aha -- tasmad iti. ayam abhiprayah -- siddham tavat pratitibalad bahyalambanam jñanam iti, sa bahyo 'rthatma prapyaivendriyaih prakasyata ity uktam. prapyakarita copapadita yadi krtam na nirvahati kamam, tathapi nanalambanam jñanam, savidvirodhat. aprapyakarinam evendriyanam kañcit karyavasonniyamanam atisayam vaksyamah, yadbalenapraptam api bahyam artham prakasayanti, na punah svamsalambanam jñanam iti kalpana pramanavatiti || 225 ||

yad apy uktam vaktaras capi drsyante iti, tat pariharati -- vadantiti. yad etallaukika vadanti nilo 'yam artho yatas tadrupa matir utpadyate iti, te 'pi na jñanakaraparicayapurassaro 'rthasambodha iti tatha vadantiti || 226 ||

katham nama vadanti ata aha -- grahakatveneti. vidite khalu nile 'nyenotthapitasankah svayam va jatavicikitsah pramanatathatvaniscayapurassaram arthatathatvam niscinoti, nedam anyadrsam hi jñanam no 'rthanam grahakam tad yathartham samarpayati tathasau tadupadhikatvat tasya. iha ca prathamam{2,183}tavajjñanena nilam samarpitam. tathaiva cadyayavadanuvartamanam jñanam asti yannilam eva prakasate. tasman nilam evedam ity upayataya pascad api jñatam jñanam purassarikarotiti nanena jñanasya purvagrahanam apadayitum sakyata iti || 227 ||

evam tavat pariksita pratyaksasaktih. nirnitam ca yatha bahya eva pravartitum saktam iti. evam canumanasya pratyaksabadhe siddhe laingikam tavad bahyasattvam apraptam bahyarthavadibhih. atas ca tadabhavadvarikam jñananubhavakalpanam atikramya tair bahya eva yat prayatyate tad yuktam ity aha -- laingiketi || 228 ||

syad etat -- bahissantam evartham laukika budhyante, pariksakas tu yuktito 'vasthapayitum asaknuvantah svamsalambanatvam samvidam pratipadyante ata aha -- yatheti. ayam arthah -- yatha tasyarthasya loke buddhir utpadyate, pariksakair api tathaiva vacyam. ayathartham jñanam hi vadanto na pariksaka eva bhaveyuh. idam tu pariksakanam tattvam yat pramanasaranatvam, asati tasmims tattvahanir eva tesam iti. laukikas ca nantarakaravad bahyam vastu budhyanta iti. pratitim evanu(?sa/sma)rayati -- na yadrg iti. antarakaro yadrg avagamyate na tadrso bahyarthah sa hy ayam idam iti pararupena nirupyata ity uktam. antarakarasya tv aham iti

nirupanam bhaved asmakam ivatmana iti || 229 ||

atra bhasyam nanutpadyamanaivasau jñayate jñapayati carthantaram pradipavad iti yady ucyetety evamadi, tadaksipati -- utpadyeti. ayam abhiprayah -{2,184}tad bahyapalapavadina vaktavyam yat tadabhavanugunam, iha cotpadyamanaya buddher arthasya ca grahanam acaksano narthabhavam darsayatiti nedam purvapaksavadino vaktum ucitam iti. syad etat. nedam purvapaksanugunatayocyate, kin tv idam arthantarabhutam aparam eva buddhavagatam siddhantino 'sammatam ity etavataivocyate siddhantantaram asya dusayitum ata aha -- katham iti. purvapaksanaupayikam arthantaram bruvanasya siddhantantaradusanam nigrahasthanam iti bhavah || 230 ||

evam aksipya samadadhati -- bahyeti. idam anena granthena bahyarthavadinam purvapaksavadi mimamsakam brute -- kim bhavan bahyarthagrahanasamaye jñanasya pratibandhabhavam necchati yenarthakaro 'yam iti braviti. katham hy apratibandhasyagrahanam bhavisyati. katham canakarasya grahanam. ato jñanakarakalpanaiva sadhiyasity abhiprayah || 231 ||

atrottaram bhasyam tan na. na hy ajñate 'rthe kascid buddhim upalabhate. jñate tv anumanad avagacchatityadi. tasyam abhiprayam aha -- uttaram iti. asyarthah -- viditapurvapaksavadyabhiprayah siddhantavadi vadati. satyam utpattau buddher apratibandhah, grahakabhavat tu tadanim agrahanam, tadabhavas ca tatkaranasya lingasya jñatatadipadaspadasyabhavad iti. anyathotpadyamanaivetyadibhasyabhiprayam aha -- anyeti. anyatarkesu sthitvedam bhasyakarenocyate utpadyamanaivetyadi. etad uktam bhavati -- bahyarthavadyekadesimatopanyaso 'yam bhasyakarena krtas tannirakaranartham iti || 232 ||

ekadesimatam evopanyasyati -- te(sv iti.) tarkantaresv arthajñanakala eva jñanam avagamyata itisyate. evam hi manyante svaprakasam eva vijñanam{2,185}atmanam visayam ca vyavasthapayatiti. etac casmabhih prag eva prapañcitam iti. yady evam kim asya nirakarane prayojanam. evam api dvaitam sidhyaty evata aha -- tatheti. yadi hi samasamayam ubhayam upalabhyata ity asriyate, tato buddher anakaraya boddhum asakyatvad ekakaropalambhac ca ekam eva sakaram bhavet sahopalambhaniyamac cabhedah parokto napakartum sakyate. tatrarthanasa evapadyeta. na hy abhyupagamamatrenarthah sidhyatity etan matanirakaranam bhasyakarenopadisyata iti || 233 ||

aparam api -- nanutpannayam eva buddhav artho jñata ity ucyate nanutpannayam. atah purvam buddhir utpadyate pascad jñato 'rtha iti bhasyam, tadaksipati -- nanv ititi. paricodana hi namanistapadanena bhavati. na cedam anistam mimamsakasya yad utpannayam buddhav artho jñata iti. tasmad anupapanna paricodaneti. purvam buddhir bhavati pascad jñato 'rtha iti ca paurvaparyabhidhanam purvoktena yugapadupalambhena virudhyate ity aha --

paurvaparyeti. utpadyamanaivasav ityadina bhasyena yugapad jñanarthayor upalambho 'bhihitah. tat katham idanim paurvaparyam abhidhiyate iti || 234 ||

yadi tucyate -- purvam utpadyamanaiva buddhir jñayate jñapayati cartham ity uktam, iha ca buddhyutpattisamaye 'rtho jñayate ity ucyate. utpannayam tv asau jñatah sahaiva jñanenatikranta iti yavat. ksanikatvena hi dharmenasau yuktah katham adya yavadavastha(?pya/sya)te. ayam cartho jñata iti nistharthabhutakalasrayanena bhasyakarenoktah. ato na kascit purvaparavirodha iti, tathapy uktasyarthasya punarvacanam anarthakam bhavet. evam api prakarantarena sa evarthajñanayor{2,186}yugapadupalambho 'bhidhiyate. sa cokta eva. na casya prakarantaravacanasya svarupena kascid upayogah tad etad aha -- ksanikatveneti || 235 ||

evam aksipya samadadhati -- atrapiti. ayam arthah -- yathotpadyamanaivasav ity atra na purvapaksina svasiddhantasthitya purvapaksitam, evam ihapi na bauddhah svasiddhantam uktavan yadutpannayam buddhav arthasya jñatatam aha. evam hi paramatam evabhyupagatam bhaved iti. kenabhiprayena tarhidam uktam ata aha -- vakyad iti. ayam arthah -- yada parena siddhantina idam uktam na purvam buddhir jñayata iti, tadasya tadvakyasravino bhrantir jata yad ayam siddhanti buddheh purvam jñanam pratisedhati, tad asya manye buddhyutpattir api na praganumata. na hi bhavati svaprakasam sutpannam api na grhyate. tad evam parasya siddhantino vakyaj jatavibhramah siddhantimatam evanyatha buddhva nanutpannayam buddhav itidrsam prcchati sma. srutam maya prag vo mimamsakanam buddhyutpattih sammata. tat kim ity evam yan na prag buddham iti || 236 ||

purvapaksavadyabhiprayam eva vivrnoti -- sahety adarsanamantena. iyam kilasya bauddhasya mrstasa sahaiva jñanasyotpattyupalambhau, utpannanupalabdhasyasambhavaniyatvat. tad ihaitavad eva vimatipadam kim no buddher utpattyupalambhav arthavitteh pragurdhvam va ahosvit sahaivarthavittyeti. esa ca mimamsakah pascadarthavitter jñanasyavabodham aha. tan nunam etasya jñanam pascad evotpadyate. katham aparatha prakasasvabhavasyagrahanam. tad enam itah paksabhasad vyavartayamiti prak tavadutpatter apakarsanam karoti. na hidam sakyate vaktum{2,187}yadanutpannayam eva buddhav artho jñato bhavatiti, atiprasangat. evam ca pragutpannasya tadaiva samvittir iti susadham eva. prag ca tatsamvittau siddhayam dhruvam apannam bahyabhyantarabhimatayos tattvayor vivekadarsanam. artha eva hi prag buddheh sakare tatsamarthyad anakara samvittih. ato viviktakarata sidhyati. itaratha tv akaravivekasyanupalabdhatvad advaitam siddham eveti. yugapadgrahanaparicodanapy evam abhipraya sakya varnayitum ity aha -- tasmad iti || 240 ||

etad eva vivrnoti -- yugapad iti. jñanena saha yugapad grhyamane 'py

arthe narthasyakaro laksyate. uktam hi nakaraviveko laksyate iti.
api caivam sahopalambhaniyamo bauddhasyanivaritaprasaro jñanad bhinnam
sakaram artham nirakarotity uktam eveti. yata eva prak samakalam va
jñananubhave 'rthanaso bhavati, tasmad arthasamvida eva pragbhavita
bhasyakarena siddhantavasare yatnena sadhyata ity aha -- tasmad iti
|| 241 ||

evam tavad nanutpannayam ityadibhasyaksepapariharau varnitau.
ayam aparo 'syottaragranthah -- satyam. purvam buddhir utpadyate na
purvam jñayate. bhavati hi kadacid etad yajjñato 'rthah sannajñata
ity ucyate iti. tasya yathasrutagrhitasya tavadartham aha -- yas tv iti.
yo 'syah paricodanayah siddhantagranthah sa prag eva nirupitah
kevalagrahakagrahanapratipadanavasare. evam hi tatroktam -

na purvam jñayate buddhir ity atraitad vadisyate |

grahakasyaiva samvittir laksyate grahane kvacit ||

{2,188}iti. tad idam uktam bhavati hi kadacid etad yad jñato 'rthah
sannajñata ity ucyata iti. arthakaraviviktam jñanamatram eva smaryata
iti yavat. uktam ca na smaramiti. evam uktartham bhasyam aksipati
-- na tv etad iti sardhena. satyam. purvam buddhir utpadyate na tu
purvam jñayate iti pratijñayam ayam hetur uktah yat kila jñato
'py arthah kadacid ajñatavan na smaryate, tasman na purvam buddhir
jñayate iti. idam ca balapralapitaprayam. kim khalv atra kena
sambadhyate yajjñato na smaryate tatra purvam buddhir na jñayata iti,
tasman na tavad etasyam pratijñayam saksat sadhanam iti || 243
||

tat kim heyam evedam bhasyam, nety aha -- ata iti. satyam. nedam
asyam pratijñayam saksat sadhanam, kin tv anena granthena
phaladvarena pratijñanirakaranam uktam. purvapaksavadinapy atra
jñanasya purvopalabdhya buddhyakaro vañchitah. tad anena
nirakriyate. yadi buddhih sakara bhavet sa tarhi tathaiva smaryeta. na
caivam kesucid avasaresu, kevalagrahakasmaranat. atah kim mudha
mugdhaih pragupalabdhau prasaysyate. evam api hi dhiranakaraiva yad asav
akaraviyukta smaryate na purvam jñayata iti. kim uktam bhavati.
nanena prakarena sisadhayisitam buddheh sakaratvam sidhyati,
anakarasmaranat kadacid iti || 244 ||

atraparam bhasyam api ca kamam eka(rupa)tve buddher evabhavo na tv
arthasya pratyaksayeti. tad ayuktam. katham hi dvaitasiddhanti
jñanapalapam aha. evam api hi na tasya paksah sidhyati. na casati
jñane nispramanika arthasiddhir avasatum sakyate. ato vyakhyeyam
etad ata aha -- kamam iti. natra buddhyabhave tatparyam, kin tu nasaty
arthe buddhih sidhyatity evam param idam. varam ekarupatve buddhir
apahnuta yad asau pratyaksarthasamarthyasamadhigamya. yadadhina buddhir
na tasyaiva pratyaksasiddhasyarthasya tamadayabhavavarnanam iti.
aparam api na carthavyapadesam antarena buddheh rupopalambhanam. tasman
navyapadesya buddhih. avyapadesyam ca nah pratyaksam tasmad

apratyaksa buddhir iti bhasyam. tad vyacaste -- na ceti. buddhayo hi nartharupad vina nirupyante. na hi jatu nilarupad iyam nameti vivicya buddhir upalabhyate. arthakarenaiva tu niladina vyapadisyate nilajñanam pitajñanam iti. evañ ca nityapararupanirupya buddhih katham pratyaksaprameyam bhavisyatiti. na hi mrgajalajñane usaram jalatvena jñayamanam pratyaksaprameyam isyate, bhrantivisayatvat. tasyas capratyaksatvat. arthas tu nityam svarupena samvedyamanah pratyaksa iti yuktam avyapadesyam ca nah pratyaksam iti pararupavyapadesyam iti bhasyartha iti || 245 ||

evam tavat satapi pararupena nirupyamanam na pratyaksam ity uktam. tvanmate cayam aparo dosah, yadasadgrahyanusarenaiva tad jñanam samvedyate, svabhavasvacchatvat jñanasya, niladyakarena grahyata vasanopaplavat kalpitaiva yatas tad etad aha -- asad ity upaplavadantena. ato na kathañcijjñanam eva pratyaksaprameyam paramarthikam vaktum sakyata ity aha -- teneti || 247 ||

atraparam api ca, niyatanimittas tantusv evopadiyamanesu patapratyayah itaratha tantupadane 'pi kadacid ghatabuddhir avikalendriyasya syad iti bhasyam, tadaksipati -- nimitteti. yad etan nimittanam tantvadinam niyatatvam karyesu{2,190}kiñcid eva nimittam kiñcid eva karyam upajanayati naparam iti, tadubhayor api jñanabahyarthavadinoh samanam, ubhayor api nijasaktyanusaritvat karyasiddheh. nijayaiva hi saktya kiñcid vijñanam tantvadyakaram kiñcid eva tu patadyakaram jñanam janayati tantava iva patam. na catranyatarah sakyo 'nuyoktum iti bhavah || 248 ||

tulyatam evanuyogasya vivrnoti -- tantvarthair iti dvayena. nigadavyakhyanau granthav iti || 250 ||

yadi tu samarthyaniyamam asrityarthanam tantvadinam karyavyavasthocyata iti, tajjñananam api jñanantararambhe na dandavaritam ity aha -- artheti || 251 ||

ato dosapariharasamye nanyatarah sakyo 'nuyoktum ity aha -- tasmad iti || 252 ||

atra pariharam aha -- deseti. ayam abhiprayah -- yad api yasya karanam tad api kadacid eva karyam arabhamanam drstam na sarvada bijam ivankuram. na hi tat kusuladhikaranam ankuram arabhate, kin tu desavisesam ksetradim kalavisesam ca grismadim nimittavisesam udakadim asadya kadacid eva desadivyangyatvat{2,191}karanasaktinam. naitad jñanavadinam sambhavatiti vaksyate. atah kasyahetor utpannamrtpindavijñanasyapi kadacid eva ghatapratyayo na sarvada. kasmac cotpannavrihibijaparicayasyapi jñatur bhavyankurakaraparicayah. na hi tatra dandodakadi kiñcid asti karanasaktinam vyañjakam, yadapeksaya karanani vilambante. syan matam - ma bhuvan bahya desadayah. tajjñanany eva ca karananam anugrahakani bhavisyantiti. tan na,

ksanikatvenanugrahyanugrahakayoh sahityasambhavad iti || 253 ||

na kevalam karanasaktinam vyañjakany arthavadinam santi, saktayo 'pi karyarthapattipramanikah pratipatadikaryam tantvadinam vyavasthitah prasiddha ity aha -- saktayo 'piti || 254 ||

bhavatas tu bauddhasya (?na/na vi)jñanad bhinna abhinna va paramarthiki saktir nirupyate yena karyarambhavyavastha ghatata ity aha -- bhavata iti. samvrtisadbhavam utsrjyeti. samvrtya yah sadbhavas tam utsrjya na paramarthiki saktir asti. na ca samvrtisattaya vyavasthayah siddhir ity uktam niralambanavada iti || 255 ||

api ca saktir iti vasanam eva bhavanto gayanti. sa ca purvanubhavayonir na tatsadrsajñanantaropajananad anyatra samarthety abhiprayenaha -- vasaneti. nanu vasananusarenaiva nimittanam tantyadinam karyavisesaniyatatvam bhavisyati sabdavasananam ivarthabuddhau bhavanmate, ata aha -- nimittety etadantena. vasanaya iti hetau pañcami. yad etad vasanahetukam nimittaniyatatvam{2,192}tad vasanaya evabhavad ayuktam. tadabhavas ca ksanikatvenasahityad vasyavasakayor anasrita(?tva/va)sanabhava(d a)srayanupapattis cokta. durlabham iti vaksyamanena sambandha iti. api ceyam vasana na parasya kasyacid anugrahe vartate. asthiranugrahyanugrahakatvan upapatteh. atah svatantraiva karyam arabhamana sarvan pratyarabhetavisesad ity abhiprayenaha -- apararthyad iti. evam tavat saktyabhavad eva na tatkrta karyavyavasthety uktam, ye 'pi casmakam desakaladayah karanasaktinam vyañjakatvenabhimatah, te 'pi tanniyamaka na santity aha -- deseti || 257 ||

sarvam cedam abhipretyapicetyadi bhasyakarenabhihitam ity aha -- matvaitad iti. evam cet parihrtam paryanuyogatulyatvam ity upasamharati -- tasmad iti. evam canumanadusanat pratyaksasya ca svasmin vartitum asakter na tavad bhavad abhimatabhyam adyabhyam pramanabhyam bahyasunyata sidhyatity aha -- evam iti || 259 ||

agamas tv anusthananistho naivañjatiyake pramanam ity aha -- agamasyeti. na bahyasadbhave abhave cety arthah. upamanam tu siddhavastunah sadrsyavisayam na vastusadasadbhavayor vyapriyate, na ca kiñcicchunyam nama jñanatireki siddham yacchunyataya jñanam upamiyate grheneva prositacaitrena sunyam{2,193}mandirantaram ity abhiprayenaha -- nopameti. arthapattya tu tattadbhavabhedadarsananupapattiprabhavaya prthivyadayo bhava vyavasthapyanta eveti sa paripanthiny eva sunyatayam ity aha -- arthapattir iti || 260 ||

evam capannam sasthapramanagocaratvam sunyataya ity aha -- tasmad iti. evam tavan na pramananusarena sunyata sidhyatity uktam. idanim yat tad uktam tatrastam yah prameyatah iti,

tadupanyasya dusayati -- evam ity upeyamantena. ayam arthah -- na tavajjñanalambanah paramanavah atindriyatvat. tatsadbhave pramanabhavac ca. na tatsamuhah, tadatiriktasyanirupanat. avayavinas ca vrttivikalpatiriktadiparicodanadurikrtanirupanatvat. ato bahyasyanvadeh grahyasyasambhavad eva parisesyasiddham atmalambanatvam sarvasamvidam iti prameyasraya ca sunyata yair ucyate, tair api vadibhir yathoktad antarasya grahyasyasambhavat svatmani vrttivirodhad idam iti ca pararupanirupanad avasyam evanyasya jñanad grahyatvam balad upeyam analambanajñanasambhavad iti. (?dvayor api samano nirakaranamarga ity aha) svamsavadanvadayo 'pi grahya na sambhavantity uktam ata aha -- grahya iti. ayam abhiprayah -- yat tavadanunam agrahyatvam tad asmakam api siddham eveti kim tannirakaranena. samuho 'pi vanaditulyo 'nabhyupagamanirakrta eveti. yas tu samuhaparanam avayavi sa yatha satyah, tatha vanopanyasavasare pratipadayisyama ity aha -- satya iti || 262 ||

{2,194} evam tavad bahyasiddhir ukta. idanim yat tanmadhyamikamate bahyajñeyabhavad jñe(?ya/yajña)nabhavo 'pity uktam, tac ca bahyasiddhipratipadanena parihrtam ity aha -- ititi. bahyabhavakrta matau samvrtikalpana nastity arthah. ya eva tu jñanajñeyatmakasyobhayasya tattvam paramarthato jananti mimamsakah, tesam eva cedam dharmavicarane dhuri samartham ity aha -- ubhayeti. ayam abhiprayah -- dharmo ratho 'syavayavo yugaparaparyayo dhurvicarah. tena hi dharmaratho ghatitah, tadvahanaya cedam jñanajñeyatmakam ubhayam tattvato jñatam ksamam bhavati. samvrtikalpitam tu na dhuram vodhum ksamam iti dharmaratho 'vasidet. na hy asamarthabhyam dhuryabhyam dhuruhyate. na hi paramarthato 'satoh samvitsamvedyayoh samarthyam asti. ato yad uktam yada samvrtisatyeneti, dusitam ca samvrter na tu satyatvam iti tad evatropasamhrtam ity anusandhatavyam iti || 263 ||

ity upadhyayasucaritamisrakrtau kasikatikayam

sunyavadah samaptah ||

subham bhuyat

part iii

005 anumanapariccheda (amp)

{3,1} atrabhasyakarena vijñanavadante ato na vyabhicarati pratyaksam iti pratyaksavyabhicaritvam upasamhrtya anumanam jñatasambandhasyetyadinanumanalaksanam pranitam. tasya tatparyam darsayati -- pratyakseti. ayam arthah. vrttikaragranthe hi tena vyabhicarati pratyaksam. tatpurvakatvac canumanady api iti pratyaksavyabhicarapurvakam anumanadinam api vyabhicarat

pariksyatvam uktam. tatra pratyaksavyabhicaritve pratipadite vyabhicarikaranaprabhavatvena tavad vyabhicarasanka pratyukta. yadi param svarupasrayo vyabhicaras sambhavati. so 'pi vaksyamanalaksanakesu nasankaniya eva. na hi pratibuddhadrsah pratibandhakasamvidviditavyabhicarah. sakalavyavaharocchedaprasangat. evam itaresv api yathasvam avasare vaksyamah. tasmad anumanady api lokaprasiddham na pariksitavyam iti.

iyam ca sarvavaksyamanapramanalaksanabhasyatatparyavyakhya sadharani vartikakarena krta. sarvavaksyamanapramanaprapañcasya hidam eva sadharanam sthanam. anena ca slokena samarthitarambhavasarah prapañco visesato vyakhyasyata iti. tad etad uktam bhavati. natra naiyayikadivadalaukikam pramananam{3,2}svarupam upadarsayitum laksanani pranitani. lokaprasiddhaprama(na)vya[728]bhicaritvanmimamsakanam. kin tu sankitavyabhicarapaditapariksapratyakhyanartham lokaprasiddham eva svarupam upadarsyate. ato na pramanalaksane sangatih pratyaksadilaksanasyasankitavyeti || 1 ||

_____notes_____

[728] vyavahari

idanim laksanabhasyavyakhyanavasare prathamyad anumanalaksanam anusandhasyati. tatra ca jñatasambandhasyety ucyate. tatra na vidmah ko jñatasambandhasamasartha iti. na tavat purusas sambandhi samudayo va. anupadanat. na hy anupattanyapadarthako bahuvrihir bhavati. nanu buddhisambandhopasthapitah purusas samudayidvayaksiptas samudayo va visesyate. buddhir hi svasabdad avagata tadvantam antarenatmanam alabhamanopasthapayati svasrayam iti nanupadanadosah. naitad evam. gamyamanasyavisesanat. na khalu dhumasabdarthavinabhavad avagato 'gnir jvalatiti visesyate. vaksyati ca --

gamyamanasya carthasya naiva drstam visesanam | iti. syan matam. satyam. anupattam na visesyate. upatta eva tv iha sambandhi. tatha hi ayam atra padanvayah. anumanam ekadesadarsanad ekadesantare buddhir iti. atah kasyaikadesasyety akanksayam sa evaikadeso jñatasambandhasyeti visesyate. nanu darsanopasarjanatvad ekadeso na visesanam arhati. na hy upasarjanam padam padantarena sambadhyate. na hi bhavati purusam pratyupasarjanibhutasya rajñah rddhasya rajapurusa iti visesanam. ucyate. nopasarjanatvad asambandhah. akanksitam hi puranasamartham upasarjanenapi sambadhyata eva. atraikadesadarsanad ity ukte 'sti kasyaikadesasyety akanksa. arthasambandhe 'py akanksaiva hetuh. upasarjanasamjña tu upasarjanam purvam (2.2.30) iti purvaprayogasiddhyarthaiva. ata eva hi kasya gurukulam iti vyavaharopapattih. tatra hi kulopasarjanasyaiva guroh

kasyeti visesanam. api ca darsanakriyakarmano drsyasyaikadesasya pradhanyam apradhanasya sapeksasyapi padantarena sambandho drstah, yatha rajapurusas sobhana iti. ata upapannam jñatasambandhasyaikadesadarsanad iti. nopapannam. uktam hi gurunaiva -- nopasarjanam padam padantarena sambadhyate rddhasya rajapurusa itivat iti. na ca parihrtam. upasarjanavisesane{3,3}hi rddhi rajanam visisyat. yat tuktam -- akanksa sambandhe hetuh iti tad ayuktam. akanksavato 'py ayogyasya padantarananvayat. iha ca darsanopasarjanatvad anvayayogyatvam uktam. athocyeta ekavakyatayam ayam dosah ekadesadarsanad ekadesantare buddhir anumanam. atah paryavasite vakye kasyeikadesasyety akanksayam vakyagatam ekadesasyeti padam jñatasambandhasyeti visesyata iti. tan na. akanksavakyasyasravanat. sa evanupattanyapadarthadosah. yatra tupadanam tatropasarjanatvad ayogyatvam uktam. api ca vakyabheda evatra dosah. yac ca darsanam drsyapradhanam ity uktam, tad apy ayuktam. uttarapadarthapradhanatvat tatpurusasya. na ca vastavam gunapradhanabhavam asritya padantarasambandho drstah. rajapuruse 'darsanat. nanu sabdam evaikadesasya pradhanyam gamyate. krdyogalaksana hiyam karmani sasthi. na. asravanat. na hi samase sasthi sruyate. na casruyamana svartham abhidhatte. kin tu nisadasthapativallaksanaya tadartho 'vagamyate. srutya tu drsyavacchinnam darsanam eva pradhanatayavagamyate. uttarapadarthapradhananusasanam apy ata eva. samasat tathaivavagateh. na ca vastavam pradhanyam upasarjanasya padantarasambandhe sapeksasamase va hetuh. kasya gurukulam iti nityasapeksatvad gurusabdasya nasamarthyam dosah na hy anantarbhavya pratisambandhinam gurvartho 'vagamyate. sambandhisabdatvat tasya. ato 'peksitarthantara evasau vrttav anupravisatiti na dosah. na tv evam ekadesasabda iti vaisamyam. ato duradhigamo jñatasambandhasamasarthah.

ata aha -- pramateti. ayam abhiprayah -- satyam. ekadeso nanyapadarthah. kin tu pramataiva buddhisambandhopasthapito jñatasambandha iti nirdisyate. gamyamanam api cavyabhicarina cihnenopasthapitam visesyata eva. na hi namah pinakapanaya ity anyapadarthanupadanam dosaya. api ca aindravayavam grhnatiti bahuvrihisamasartho devatataddhitah katham ahrtyanupatte somarase vartate. atha somam krinati abhisunoti pavayati.{3,4}dharaya grhnatiti prakaranavagatas somaraso 'nyapadartha ity ucyate. ihapi buddhyavinabhavavagatasya pramatur bahuvrihyarthatvam nanupapannam. purvapaksasthitena vartikakrta gamyamanam na visesyata iti yad uktam tad eva durlabhalabdham iva manvanaih kaiscid valgitam ity upeksaniyam eva. siddhante hi gamyamanaya eva vyakter gavau suklo gaur iti ca vibhaktya sabdantarena ca visesanam bhavisyati. mañcah krosantiti ca. aha ca --

jater astitvanastitve na hi kascid vivaksati |

nityatval laksyamanaya vyaktes te hi visesane ||

iti. dhumo 'yam jvalatiti na bhavati. anabhidhanat. na hi lokah paryanuyoktum arhati. yas tu vaiyatyad dhumasabdenagnim laksayitva tatha prayuyunksati na tam nivarayamah. nanv evam pramatari jñatasambandhe sati naikadeso visesita iti vyapakaikadesadrso vyapyasmrtir anumanam apadyeta. na tv etad istam. vyapyad dhi vyapakajñanam anumanam. jñatasambandhasyaikadesasyeti sambandhe syad api visistaikadesalabhah. tatra hi jñatasambandhasyeti sasthya vyapya eva sambandhi pratipadyate. sarvatra hi vyapya eva hi sasthi drsta. ucyate. uktam asmabhir nedam alaukikam kiñcit pramananam svarupam upavarnyate. lokaprasiddham eva tv apariksapratipadanartham svarupam anudyate, loke hi niyamyaikadesadarsana eva niyamakaikadesajñanam anumanam iti prasiddham iti. asty api hi visesane visistaikadeso labhyate. api casannikrste 'rtha iti vadati. na ca vyapakadrsas sahacaryamatrat vyapyasmrtir asannikrstavisaya. purvapramananadhikarthavisayatvat smrteh. vyapyad eva tv anubhutapurvaniyamad vyapakavisistah parvatadir avagamyate. ata upapanno visistaikadesalabha iti. yat tu jñatasambandhasyaikadesasyety atra sasthya visesapratipadanam uktam. tad ayuktam vyapakad api sasthyutpatteh. bhavati hi krtakatvam anityataya hetur iti vyavaharah. vyapika canityata krtakatvasya. tasmad avisesitopadane 'pi vyakhyanatas sambandhavisesad (eka)desavisesalabho nanupapannah. bhavati hi vyakhyanato visesapratipattir na tu sandehad alaksanam iti suktam pramata jñatasambandha iti.

{3,5} vyakhyanantaram aha -- ekadesiti. ekadesau hi naikadesinam antarena syatam iti aksiptasyaikadesino yuktam anyapadarthatvam. nanv evam jñatasambandhasyaikadesino ya ekadesas tasyaikadesasya darsanad ity ucyamane sa eva darsanopasarjanatvad ekadesasyaikadesinah sambandhas sambandhivisesapeksasya va samasadosah prasajyate. bhaved etad evam. yady ekadesavyatirekajanita sasthi syat. iyam tv ekadesadarsanavyatirekajanita sasthi tad api paramparaya vajapeyasya yupa itivadekadesino bhavaty eva. kah punar atraikadesi jñatasambandhah paksas sapakso va. na tavat paksah jñayamanasambandhatvat. na ca sapaksah siddhatvenananumeyatvat. naisa dosah. vyaptir hi na sakrddarsananirgrahya. bhuyobhis tu darsanaih purvapurvavagatasakaladesakalaviviktadhumavanmatrasyagnimattaya vyaptir avadharita. na punar atrayam idanim va dhumavan agniman iti. atah paksaikadesino 'pi samanyato dhumavattaupadhikasambandho jñata iti sa eva jñatasambandhah. samanyato grhite 'pi desadibhedena pratyaksapratyabhijñanavannanumanapratyabhijñanam anupapannam iti na prameyabhavah. ekadesyaikadesau casrayasrayinav abhimatau. na punar avayavavayavinav iti drastavyam iti || 1 ||
karmadharayasamaso vayam ity aha -- karmadharayeti. ayam arthah --

jñatas casau sambandhas ceti karmadharayo 'yam. atra ca pakse sambandhini gamye gamake caikadesata. katham sambandhyadharasya sambandhasya sambandhinav ekadesau. na hi bhudharadharasya dhumasyaikadeso girih. adheyam eva tu dhumas tadekadesataya manyate. ucyate. bhavatyadharamse 'py ekadesavacoyuktih. yatha avayavyadharesv avayavesu ca samuhisv iti niravadyam || 2 ||

dvayam vanyapadartha ity aha -- dvayam veti. sambandhagarahanakale parasparasambandham upalabdham vyapyavyapakadvayam jñatasambandham ucyate, tasya ca sa mudayinav ekadesau. yatha caitad evam tatha prag evoktam iti. kim{3,6}punah karmadharayapakse dvayanyapadarthatve va prameyam. na tavat sambandhasamudayav eva. tayoh purvam evavagatatvat. adhuna ca dharmadharmivibhagenanavagamat. na canya ekadesi. tasyanupadanat. na caikadesabhyam aksepah. sambandhasamudayanirakanksatvat. na ca svatantraikadesadarsanat svatantraikadesantare jñanam anumanam, siddhatvat. vaksyati hi na dharmamatram, siddhatvad iti. atrabhidhiyate -- ayam atrartho jñatasya sambandhasya jñatasambandhasya va dvayasya kvacid ekadesadarsanat tatraivaikadesantare buddhir anumanam iti. kuta etat. asannikrstagrahanat. na hi svatantraikadeso 'sannikrstah. kvacid eva parvatadav ekadeso 'sannikrsto bhavati. tatranavagatapurvatvad iti kim anupapannam iti.

kah punar atra sambandho 'numanangam isyate. avinabhavas tadatmyatadutpattinimittaka iti kecit. evam hi tair uktam.

karyakaranabhavad va svabhavad va niyamakat |

avinabhavaniyamo 'darsanan na na darsanat ||

iti. na hi vipaksasapaksayor adarsanad darsanad vavinabhavasiddhih. tenaniyatasyapi tatra vrtteh sambhavat. kiñcidvipaksavyavrttya ca sarvavipaksavyavrttyasiddheh. sarvavipaksanam ca yugapad grahitum asakteh. kin tu agnyadau sati dhumader bhavad asati cabhavat tadayattasvabhavo dhumadir iti vidite tadavinabhavas siddhyati. tatkaryasya tam antarenatmalabhabhavat. tad atragnau darsanam itaratradarsanam tadutpattau hetuh. tato 'vinabhavasiddhih. tadatmye 'pi tatsiddhih tam vina bhavatas tadatmyanupapatteh.

nanv evamvidhanvayavirahino gandhan na ruparasadayo 'numiyeran. na ca khalu tasya rupam atma. na ca karanam iti katham tatas tatsiddhih. sruyatam yatha siddhyati. rasad eva hi svahetav agnav iva dhumad anumiyamane samasamagrikendhanavikaravadrupavagatir iti nanupapattih. yathahuh --

ekasamagryadhinasya rupader rasato gatih |

hetudharmanumanena dhumendhanavikaravat ||

{3,7}iti. nanu yuktendhanavikare tasya dhumasya caikagnikaranatvad

avagatih. na tu ruparasav ekakaranakau. karanarasa hi karye rasam arabhante. karanarupani ca karye rupam. tat kutas samanakaranata. naikakaranatayaikasamagryadhinatvam. kin tu rasad rasahetur anumiyamanah pravrttirupajananasaktirupopadanakaranasahakrto 'numiyate. tathavidhasyaiva karanatvat pravrttisaktina ca karanena rupam janyata iti rupasiddhih. tad idam anupapannam yat tavat karyam karanena vina na bhavatiti tatas tajjñanam uktam. tad ayuktam. katham hi karanena vina karyam eva na bhavati ity etad evavaseyam. tad vina bhavato nityam sattvam asattvam va syat. tatas ca karyataiva hiyeta. uktam hi taih --

nityam sattvam asattvam va hetor anyanapeksanat |

apeksato hi bhavanam kadacitkatvasambhavah ||

iti. apeksatah kadacitkatvam anapeksam tu sadasad va syat. gaganasasavisanavad iti cet. yady evam anyo 'yam karyakaranabhavat svabhavaniyamah yadanapeksam tannityam sadasad va bhavatiti. yac ca rasad rupavagatir ekasamagryadhinatvad ity uktam. tad apy ayuktam. yady api pravrttisaktirupopadanakaranasahakrto rasahetur avagatah svakaryad, rupam tu kuto 'avagamyate. pravrttisamarthyat karanad iti cet. nanu nado rupasya karyam natmeti katham tadavagame hetuh. pravrttisakteh karanasya karyavyabhicarad iti cet. na. tarhi karyatadatmanor evavinabhavah karane 'pi (?bhavad/bhavet). bhavatv iti cet. na. agner api dhumanumanaprasangat. astv iti cet. atantram tarhi karyatvam anumane. syan matam. na pravrttisamarthyat karanad rupanumanam. api tarhi rupavadrupakaranasahakarina rasakaranena raso janyate. sahakarikaranam api savisesanam karanam eveti rasad itaretaranugrhitam karanacakram anubhasyata iti. tan na. karyakaranayor ayaugapadyad rupakaranasya tadvattanupapattih. parisesyad (?dusyad) rupam eva sahakariti vacyam. tatra ca vrtha tatkarananumanaparisramah. rupam sahakarity api nanirnitaruparasavinabhavo 'nubhavitum utsahate. prag eva tu tannirnaye vrtharupataddhetvos sahakaritvakalpana.{3,8}api canubhavaviruddham evedam. na khalu rasam upalabhya taddhetvanumanamukhena rupavagatir laukikanam. api tarhi ruparasayos sahityaniyamat sahasaiva rasad rupam anumiyate. api ca karyakaranabhutayor eva bahulam anumanavyavaharo drsyate ity anadrtyam karyatvam avyabhicare. tadatmyam api meyabhavaprasangad dheyam eva. kim hi vrksatmani simsapatve vidite meyam avasisyate. nirbhagatvat. aikatmye 'pi vastunah kalpaniko bheda iti cet, na tavannirbhagam vastu, bhagavagrahanam desadibhede 'py abadhitanam samyaktvat. kalpanikabhedasrayatvac canumanasya vastavam aikatmyam anangam. vrksavyavaharo 'numiyata iti ced katham anatmavyavaharas simsapatvad anumiyate. tadatmye vrksavadananumanaprasangat. vyavaharayogyatayam apy evam eveti yat kiñcid etat. evam eva

vaisesikadisamayasiddha api karyakaranabhavadayas sambandhaprakarah pratyukta veditavyah. te 'pi hy aniyatananumanotpattikaranam. astu tarhi niyamo vanumanangam. na. pramanabhavad anavagateh. na tavadapatajam pratyaksam asyavadharanaksamam. iksate khalv ayam vispharitaksas sahasa mahanase dhumam agnina sahitam. na tu janati niyato 'yam aneneti. duradhigamo hi sarvabhavanam svabhavaniyamah. na tam unnetum utsahante jhat iti mahanto 'pi. na hi nirvikalpakagocare vikalpah pramanam. tatpurassaratvat tasya. syad etat. desadibhedesv avyabhicarat svabhavaniyamo 'vadharyata iti. kenavadharyate sarvadarsananam anvayamatre vyaparat.

atha purvapurvajñanajanitabhavanasacivam antimam anenayam niyata iti bhavaty alocanajñanam. tato vikalpah pravartisyanta iti. naitad evam. indriyavyaparasapeksam hi pratyaksam. na ca sahabhavadarsanad anyatra bahir indriyavyaparah. na ca bahir visayavedane tannirapeksam antahkaranam pravartate. api ca nirupitarupa api bhava desadibhedesv anyathabhavanto 'nubhuyanta iti na svabhavaniyamam pratyasrayitum ucitam pramanikanam. tadahuh --

desakaladirupanam bhedad bhinnasu saktisu |

bhavanam anumanena prasiddhir atidurlabha ||

{3,9}iti tasmad vaktavyo 'numanangabhutas sambandhah. ata aha -- sambandha iti. vyaptir hi sahityaniyamam apadisati. taddarsino hy ekadesadarsanad ekadesantare buddhir utpadyate, atas samanyavacano 'pi sambandhasabda uparitanasamabhivyaharad atranumanalaksanagranthe visesaparo bhavati. upari casyavadharane pramanam vaksyata iti || 3 ||

yadi jñatasambandhasyanumanam sa tarhi sambandho dvyasraya ity ubhayanumane lingam syad ata aha -- vyapyeti || 4 ||

atra karanam aha -- yo yasyeti dvayena. sah -- samanyunadesakalo hi vyapyo bhavati. purvam tavad yatrobhayor api dharmayor vyapyavyapakatvam. yatha parastad udaharisyate. uttaras tu yatha dhumadih, sa hi prayenagnidesakalavartti bhavati. saty api cagnavabhavams tato desakalabhyam nyuno bhavati. yavantav agner desakalau tavantau nasyeti nyunatvam. ata eva casav agner vyapako na bhavati. sakalatadiyadesakalavyapteh. vyapakas tu samadhikadesakalah. atrapi purvokta eva purvah. uttaras tu yathagner eva dhumasya. sa hi tasya desakalau tavad vyapnoty eva. asaty api dhume bhavan desakalabhyam adhiko 'py abhidhiyate. yatas canayor idrsam svarupam nanyatha vyapyavyapakatatmakata, tena karanena vyapya eva grhite vyapakasya grahanam bhavati yad asau tam vinapi na bhavaty eva. na hy asav agnir iva dhumasyagner desakalav atikramyapi bhavati. yena tam vinapi bhavas tam na gamayet. agnis tv anevamvidha iti nasau dhumasya gamako bhavati. nanu cayam viseso{3,10} jñatasambandhasabdan navagamyate. sa hi sambandhajñanamatram

angataya darsayati, na vyapyatam iti kuto visesalabhah. uktam atra laukikalaksananuvadenapariksapratipadanartham idam bhasyam. loke ca vyapyaikadesadarsina eva vyapakajñanam anumanam iti siddham. na hy anyatheti capakrsya purvena yojayitva teneti tadupajivanena vyakhyeyam iti || 6 ||

nanu vyapakad api vyapyasamvittir drsta. anityatvad iva krtakatvasya. bhavati hi bhavanam anityatvat krtakatvanumanam. vyapakam canityatvam krtakatvasya. ato vyapakam gamyam vyapyam gamakam ity avyapakam ata aha -- vyapakatveti. ayam abhiprayah. satyam vyapakasya gamakatvam. na tu vyapakatvagrhitasya. tena hi rupena grhito 'sau vyapyad desakaladhikye 'pi na virudhyate. na cadhikadesakalah pratipadako bhavati. tam vinapi bhavad ity uktam eva. nanu vyapyatapi tasyasti. astu nama, vastutas tat tu rupam na grhitam iti katham gamakatvam. avagate tu tadrupye tenaiva gamakatvam na vyapakataya. ato vyapyataivanumanangam na vyapakateti suktam iti || 7 ||

vyapyatvam angam na vyapakatvam ity etad evasankirnodaharanena darsayati -- vispasteti. yatra vyapyavyapakabhavo na sankiryate, tatra vispastam evaitad upalaksitam. yatha vyapyam gamakam vyapakam gamyam iti. govisanitvayor hi vyapyam gotvam vyapakam visanitvam anumapayati na tu visanita gotvam. vyapika hi sa. mitau -- anumane. govisanitvayor ayam gamyagamakaviveko drsta ity arthah || 8 ||

{3,11} evam asankare gamyagamakavivekad yatrapi vyaptisankaro bhavati tatrapi vyapyatvam eva gamakatve karanam iti niskrsyata ity aha -- teneti || 9 ||

nanu vyaptir anumanangam ity uktam. kasya punar iyam samyoginas samavayinas sambandhisambandhino va. na hy atra vyavastham upalabhamahe. sarvesam apy anumapakatvat. tad yadi samyogi vyapyah. rasad rupanumanam na syat. atha samavayi dhumad agnyanumanam, sambandhisambandhinas ca pitror brahmanatvat putrasya brahmanatvanumanam ityadi darsayitavyam. api ca vyaptir ity anvayo 'bhidhiyate. upaslesa iti yavat. na casau bhumau pratisthitenagnina gaganagatasya dhumagrasya sambhavati. na ca bhumistham sankucchayam divi vartamanah rksodayo 'nveti. vyaptis ca kasyacit kenacid bhavanti desato va syat kalato va. purvasmin kalpe bhavinas savitur udayasyadyatanarkasyaivodayat astau yamanatikramyanumanam na syat. parasmin dhumad agnyanumanam ityadi paryanuyoktavyam. ata aha -- teneti dvayena. yena khalv api vivaksitavantaravibhagam vyapyatamatram anumanangam tena karanena yasyaiva samyogadinam anyatamasya, yenaiva tesam anyatamena, yadrsi upaslestenetarena va vyapyata pragavagata, saivanumane karanam bhavati. na hy upasleso vyaptih. uktam hi -- sambandhaniyamo 'sav iti. sa canupaslistenapi bhavati. yo hi yasmin sati bhavati, asati ca na bhavati, tena niyamyata ity ucyate. kim

atropaslesena. na catra desadinam anyatamavivaksa. yavati hi dese kale va vartamanasya yasya vyapyata nirupitapurva, yavaddesakalabhavina vyapakena tasya vyapakamsasya tavaty eva desadau vartamanasya sa vyapyamsas tadrg eva, gaganadivarttidharmyantare drstantadharmyapeksaya sadhyadharmini drstas san pratipadako bhavati.{3,12} niyamo hy anumanangam. sa ca sarvesam avisista eva kim avantaravibhagena. dese yavatity anatiduram adhirudhasya dhumader durataravarttino 'pi nadipurasya vyaptim darsayati. sankucchayayas ca nitanta(dura)vartina rksodayena. yavati kala iti ca bhavinas savitur udayanumanadav api vyaptim darsayatiti || 11 ||

nanv asyam vyaptau na kiñcit pramanam astity uktam ata aha -- bhuyodarsaneti. katham punarbhuyodarsanagamya vyaptih. kim hi tatra pratyekam eva bhuyamsi darsanani pramanam ahosvid darsanasanghatah purvatanadarsanahitasamskarasacivam antimam pramantaram va bhuyodarsanaprabhavam. tatra na tavat pratyekasandarsanasamadhigamya vyaptir ity avasitam eva. no khalv asya sahasagnidhumav agnisarane vilokayamanasyagnina vyapto dhuma iti matir avirasti. na cananubhutam avikalpakena savikalpakenapi visayikriyate. na canekadarsanarabdho darsanasamudayah kascid asti, tasya darsanatirekenabhavat. niruddhanagatapratyutpannanam casamhanyamanatvat. purastananekadarsanahitasamskarasahayam antimam tu darsanam katarat pramanam iti cintaniyam. na tavat pratyaksam. tad dhi dvedha vibhaktam. alocanajñanam tatprabhavam ca vikalpasambhinnam. na tavat purvam vyapter avadharane samartham apratisandhanat. vyaptes cayam anena pratibaddha iti pratisandhanatmakatvat. na ca tadanapeksam uttaram atmanam labhate. yac cedam samskaranam sacivyam, idam api na caturasram. samskarah khalu yadvasturupopalambhasambhavitatmano bhavanti, tatraiva smrtimatram adadhati. na punararthantaragrahanaya kalpante. pratyakse ca vyaptipramane katham atadvisayanam vyaptisiddhih. bhavati hi yathayatham drstanumitasrutebhyah karmaphalebhyah pumvisesesu vaidikakarmanumanam. na ca tattatkarmaniyamas tasya tasya pasvadeh phalasyaparoksam iksyate atindriyatvat. yac cedam adhvare{3,13}vitate vaidikad angat pradhanac capurvanumanam, tad api na syat. vyaptyavadharane pramanabhavat. meghabhavac ca vrstyabhavanumanam ityadi darsayitavyam. ato na tavat pratyaksa vyaptih. na canumaniki. pramanabhavad eva tadadhinatmalabhasya tasyanupapatteh. sabdas tv anagatotpadyabhavavisayo na siddhavyaptiklptaye prabhavati. upamanam api pramanantaraprasiddhavastusadrsyamatravisayam na vastunas sattam praminoti. arthapattir apy anyathanupapadyamanarthavisaya darsanaprabhava. na ca sahitavadharitayor asatyam vyaptau kiñcidanupapannam nama.

nanu karyata nopapadyate. katham hi karyam asati karane bhavati. bhuyodarsanasamadhigamyam ca karyatvam iti

bhuyodarsanaprasutakaryatvavagamanyathanupapattipramanika karanavyaptisiddhih. katham idanim akaryakaranabhutesu vyaptis setsyati. bhuyamsi darsanany evasatyam vyaptau nopapadyanta iti cet, kim hi tesam vyaptim antarena na sambhavati svarupam, tavac ca karanasamagrikam hi vas siddham. svagocaraprakasanam api svata eva visayasyapi svapramanaparicchinnasya na kiñcidanupapannam pasyamah. na casau pramanantarena pratihanyate. yannopapadyeta. na ca bhavasvarupa vyaptir abhavena pramiyata iti sampratam. tatrasav abhavapramanika na syad eva.

syan matam -- keyam anya dhumasyagnina vyaptir anagninivrtteh. sa cabhavarupatvad abhavena pramiyata iti yuktam eva. tan na. vasturupatvat. vasturupo hi svabhavo dhumadeh kenacin niyatah. itaraya vyavartate khalv ayam sasavisanabhavad apiti sasavisanenapi niyamyeta. katham asata niyamyata iti cet. ko dosah. vyavrttir hi niyamah, sa castiti kim sasavisanasya sattvasattvabhyam. yadi matam vipaksavyavrttir niyama iti. ko yam vipakso nama. yo hi yena niyamyate tasya tatparipanthi vipaksah. vyapyate ca sasavisanena tadabhavan nivrtto dhuma ity anagnir iva tadabhavo 'pi vipaksa eva. api casesavipaksanam upalabdhyayogyatvan na tebhyo nivrttir abhavena sakyate 'vagantum. yogyapramanabhavo{3,14}hy abhave pramanam iti vaksyate. ato na kiñcid vyaptau pramanam. manasam iti cet. na. bahirasvatantryat. tatraitat syad -- yady apy bahirindriyany atitanagatadibhir bhavabhedair vyaptim grahitum asamarthani, manas tu sakalatitadivisayaparicchedasadharanam pratibaddhasamarthyam kvacid iti tadbalabhavina pratyaksena vyaptir grahisyata iti. tac ca naivam, bahirasvatantryan manasah. no khalv api bahirvisayabodhe manassvatantram iti varnitam. tatha hi. manasas sardham ity atra. svatantre hi bahirisyamane manasi sarvas sarvadarsi syat. samskarato vyavastheti cet. na. smrtihetutvat. tatraitat syat -- yady api kevalam asvatantram mano bahirvisayavadharane, tathapi purvapurvanubhavajanitasamskarasanatham bahir api vartisyate caksuradyanugrhitam iva rupadau. ato navyavastha. tac ca naivam. smrtihetutvat. smrtimatrahetavo hi purvanubhavaprabhavitas samskara notsahante manaso bahiravagrahe 'nugraham adhatum. smrtivisayantaranam api grahanaprasangat. asti hi tatrapi smrtihetus samskarah. sa ced grahane kvacin manasas sahayi bhavatiti kim na smrtivisayantarany api grahayatiti yat kiñcid etat.

yas tu vadati -- sahityam agnidhumayos sambandhah. sa ca prathamasamadhigamasamaya eva samviditah. anavacchinnadesakalas cagnidhumayos sambandho bhasate. na hidanim atra va tayos sambandha iti bhavati matih. api tarhi sannihitavartamanayor evedantaya pratibhasamanayor desakalau sambandhas ca tayor visesanam imau sambaddhav iti. nedanim atra va sambandha iti. tad evam anavacchinnarupah svabhavika eva sambandhah siddho bhavati.

svabhavikatve ca na vyabhicarasankopapattimati. kim idanim anangabhutam eva bhuyodarsanam. nanangam. angam tv aupadhikasankanirakaranena. vahnir hi dhumena samyuktas samvedito 'pi kadacid vidhumo drsyate. tatrardrendhanadir upadhir anupravisati. na tu svabhaviko 'gner dhumena sambandha iti nisciyate. taddarsanac ca dhume 'pi bhavati sanka. kadacid aupadhikah pavakenasyapi sambandha iti. sa bhuyodarsanena nivartyate. bahuso 'pi drsyamanasya dhumasya nagnisambandhe kascid upadhir upalabhyate. prayatnenapi canvisto na drsta upadhir nastiti nisciyate. tad evam{3,15}dhumamatranubandhyagnir iti siddham bhavati. tatas canaupadhikasya na vyabhicarasanketi. sa vaktavyah kim idanim sahityamatram anumanangam tanniyamo va. yadi sahityamatram tat tarhi prathamadarsana eva samadhigatam iti punardhumadarsino 'viditavyapter apy anumanam syat. atha tanniyamah, tasyaivedam pramanam anusriyate kutas sidhyatiti. na hi prathamadarsino 'yam anena niyata iti matir avirbhavanti drsyate. anavacchinnadesakalatayavagatas sambandhah svabhaviko bhavati, tato niyama iti cet. sa tarhi tathavidhah prathamam evavagata iti bhuyor darsanam napekseta. tatha drstasyapy agner dhumasambandho vyabhicarati. taddarsanac ca dhume 'pi vyabhicarasanka jayate. tannirakaranayasakrddarsanapekseti cet. yady anavacchinnasyapi desatah kalato va kadacit kasyacid viyogo drsyate. kas tarhi itaratrapi samasvasah. nanv iyam asanka bhuyodarsanena nirakriyata ity uktam. katham nirakriyate. yada sataso 'pi dhumavan agnir avagato vidhumo drsyate. na catra pratiniyamah iyadbhir darsanair avyabhicarah sidhyati iti.

nanu dhumasyapy agnisambandhe na kascid upadhir upalabhyate agner iva dhumasambandhe. atah katham asau saty api dhume na bhavisyati. na. desader evopadhitvena sankyamanatvat. agnau dhumasambandhavyabhicaram upalabhyasankate -- kadacid dhumasyapy agnisambandhe desakaladyupadhih syad iti. drstam hi kvacid dese kharjuranam pindakharjuraphalatvam. vrscikadamsanasya ca maranakaranatvam. taddesantare na bhavati. tadvat dhumo 'pi jatu jayetantarenapi hutasanam kvacid iti sankamana na tasya niyamam agninadhyavasyanti satamsenapi. vipaksad vyavrttis sankyamana anumanodayam pratibadhnatiti katarac cedam pramanam, anaupadhiko 'gnir dhumamatranubandhiti. na tavat pratyaksam. sahityamatropaksinatvat. nanumanam. tasyasatyam vyaptavasambhavat. vyaptisiddhyartham caparaparanumanakalpanayam anavasthapatat. pramanantarani nirakrtapurvany eva. ato vyakhyeyam anumanangasambandhavadharane pramanam, tad vyakhyayate.

{3,16} idam tavat pramanabhavavadi vaktavyah. kim khalu vyaptigocaram jñanam na jayata eva, sandigdham va jayate, viparyeti va. tredha hi pariksakair apramanyam vibhaktam. prakarantarasambhavat. na tavadadyah paksah. samvidvyavaharavirodhat. drsyate hi bahulam dhumam agnav

upalabhamano 'yam anena niyata ity avadharanapurassaram tato 'gnim anumaya tadanurupam vyavaharamanah. tannasatyam vyaptisamvittav upapadyeta. vyavaharadarsanad eva samsayaviparyayau nirakaryau. tabhyam evamvidhavyavaharasambhavat. ato na tavad apramanyam. pramanyam tu sodha vibhajyate. tad yathayogyam kasyacit kasyañcit vyaptisamvittau vyavasthapayamah. yathaiva tavad dhumasyagnina vyaptau pratyaksasya. na hiha pramanantarani sambhavantiti varnitam eva.

nanu prathamadarsane 'navagamat pratyaksasambhavo 'py ukta eva. ata eva bhuyodarsanavagamyatvam. nanu tany api vikalpya dusitani pratyekasahityayor asambhavat. satyam. na pratyekam vyaptir avagamyate. na ca darsanani samhanyante. pracinanekadarsanajanitasamskarasahaye carame darsane cetasi cakasti dhumasya vahniniyatasvabhavatvam, ratnatattvam eva pariksamanasya, sabdatattvam iva vyakaranasmrtisamskrtasya, brahmanatam eva matapitrsambandhasmaranasahakrtasya, tailad viviktam iva vilinajyam rasagandhasahakrtendriyasya. na hy etat sarvam apatan na pratibhatam iti parastad api bhasamanam anyatha bhavati. na ca pramanantaratvam apadayati. nanuktam na smrter anyatra samskara vyapriyanta iti. kena va samskaranam smrter anyatra vyapara upeyate. smarayanta eva tu te purvapurvavagatam agnisambandham dhumasya vyaptisamvidam janayitum abhipravrttasyendriyasya sahayibhavanti. antaralikasmrtivyavahitam api cendriyasambandhanusari pratyaksam iti varnitam. indriyasambandhaphalaparoksav abhasanusarat. na ca yat sahasa na pratibhati tatpasad api pratibhasamanam pratyaksatam jahati. yathodahrtesv eva tavat brahmanasvam.

nanu na tavad apatajam pratyaksam vyaptau pramanam iti bhanitam. tatpurvakam ca savikalpakam iti katham tasyapi pramanyam. asti va brahmanadipratyakse{3,17}nirvikalpakavasthayam vrddhadav iva narantaraviviktakarapratibhasah. yena parastat savikalpakam pravartate. yatha tu tatra pindamatradarsinah smrtayonisambandhasya brahmano 'yam iti pratyaksam jayate, evam ihapi bahuso 'gnidhumadarsino 'ntime darsane nirvikalpakavrttadhumasvalaksanasyagnina niyato 'yam iti dhumasvabhavagocaram pratyaksam, etavad eva savikalpakasya nirvikalpakapurvatvam, yat tajjanmapurvika pravrttih, samjñadismaranartham hi tat prathamam arthyate. tac ceha vyaktidarsana eva purvasamskarodbodhat siddham iti navasyamanayos samanavisayata. ata eva tailaviviktavilinajyabodhe tailam idam iti viparyasyato gandhasahakrtendriyasya (sa)vikalpakapratyaksatvasiddhih. na hi tatrasankirna ghrtakara samvid asit. tailam idam iti viparyayat. atah parastad eva sahakarivasat nirvikalpakopadarsitavyaktivisayam ghrtam idam iti savikalpakam pratyaksam avirasti. evam ihapiti na dosah. kim punar iha savikalpakena visayikriyate. niyato 'yam aneneti niyamah. asya hi bahulam dhumam agnav upalabhamanasyanagnau ca vyatirekam ante bhavati

vimarsah -- api syad vyapto 'yam aneneti. katham aparatha jangaladibhedabhinnanekadesaparityagena sayamadibhedabhinnanekakalapariharena ca trnadarugomayendhanadisamavadhanavisesam pratyanadrto 'gnim evanudhavatyanagnau ca na bhavati. tatah param ca yathagnir dhumabhasvaratvadiparityagenapi (?du/ku)kulalatadau vartamanosnatvam ajahat tanniyato bhavati. evam agnina dhuma ity aparoksaniscayo jayate. yat tu desantaradau vyabhicara iti, tan na tavad drstapurvam napi srutam iti nasankam adhirohati. evam api tu sankamanasya sarvapramanesv anasvasah kvacid vyabhicaradarsanat. yat tv avadharito 'pi svabhavaniyamo desantaradav anyatha bhavati vrscikader iti. tan na. avantarajatibhedat. na hi yad yena niyatam avagatam abadhitam ca tadanyatha bhavati. avantarajatibhedat tu saktisadasadbhavakrta karyavyavastheti na kvacid vyabhicarah.

nanu anumanam eva kim nesyate. yad aupadhikam tad vyabhicarati. agnir iva dhumam. na ca tatha dhumo 'gnim ity anaupadhika iti. bhavatv evam.{3,18}avyavastha tupasthita. arthapattis tarhi bhavatu. idam eva cagnau darsanam anagnau cadarsanam anupapadyamanam agnina niyamam pratipadayati. kim atra nopapadyate. darsanam tavat tatra bhavatity etavataivopapannam, na hi yad ekatra bhavati tenanyatra na bhavitavyam. anyatra bhavato 'darsanam anupapannam iti cet. na. viprakrstanam anyesam apy asannikarsad adarsanopapatteh. sannihitesv anagnisv adarsanam anupapannam iti ced abhavad upapatteh. tesu hy asau nastv eva, katham upala(?bhyate/bhyeta). tatra satapy anyatrapi na bhavitavyam eveti kim atra pramanam. ato darsanadarsanasahakrtendriyasyaiva vastusvabhavavadharanam aparoksam jayata ity evam samarthaniyam. nanv etad eva na vidmah. kidrso 'sau vastunah svabhavo 'vadharyata iti. uktam asakrd dhumo 'gnina niyata iti. etad uktam bhavati -- yada yatra dhumas tada tatragnir iti.

nanu sannihitavartamanadesakalamatrasambandho 'stu pratyaksah. anagatadisambandhas tu katham, atiprasango hi tatha (sati) syat. na. sannihitarupamatropalambhat. rupam eva tu tadrsam dhumadinam yad evam unniyate, sthiram iva rupam kudyadinam. asti hi tesu vidhyudadivilaksanakalantarasthayirupaprakasah. sannihitavantarasambandho na pratyaksa iti tadrupam apratyaksam bhavati. apratyakse hi tasmin nedam rajatam iti purvanubhutarajatabadho na syad, bhinnavisayatvat. svakale hi purvavijñanena rajatam visayikrtam na bhavisyadbadhakajñanaksana iti katham tatraprasaktam badhyate. kalantarasambandho 'pi tena rupena purvajñanavadharitam bhavisyajjñanakalam api vyapnotiti bhavati samanavisayatam asadya badhah.

nanu yad vastuno rupam tatparanapeksam avagamyate, agner ivosnatvam. na ca dhumasyagrhitapratisambandhina tadrupam avagamyata iti katham vasturupatvam. maivam. sambandho hy asau, katham anavagate pratisambandhiny

avasiyate. yathaha --

niyamo nama sambandhah svamatenocyate 'dhuna |

iti. ato yad etad agnina dhumasya niyatatvam bhavatmakam idam tatpratyaksenavagamyata iti kim anupapannam. yatha canagninivrttir na niyamah tatha varnitam eva. vipaksavyavrttya tu vidhirupa eva niyamah pariksakair vyakhyaya parebhyah pratipadyate.{3,19}nanu niyamyatvam api karmakarakatvam, tac ca saktirupam katham pratyaksam. na. karakantarapratyaksavad upapatteh. karakantarasaktayo 'pi hi na pratyaksah, ato 'saty eva saktipratyaksatve karakam pratyaksam esitavyam. evam ihapi niyamyah pratyakso bhavisyatiti kim anupapannam. atas siddham tavat pratyaksatvam. agamikesu carthesu tasya tasya phalasya tena tena vedavedyena karmana samanvayat, karmantaranvayasya canavagamad anenaiva karmanedam phalam vyaptam iti sastrad avagamyate. niyatasadhyatvavagamat. meghabhavavrstyabhavayos ca svatantrabhavapratityasambhavad bhavayor eva kathañcid vyaptisamvedanam. meghabhavo nama nabhasa evavasthavisesah. jaladharanirodhanirmuktasya nirvatastimitamaharnavapratikasam akasasya vapus samlaksyate. vrstyabhava iti ca prthivya eva nibidakathorapanduradibhavah. tac ca rupam ubhayasyapi pratyaksasamadhigamyam eveti tad eva tatra vyaptipramanam. evam anyatrapi darsayitavyam iti. bhavatu tavad anyad vyakhyasyama iti samadhigatam tavad vyaptes svarupam pramanam ca. idam tu cintaniyam. kasya kena vyaptir iti. na hy ekatra viditav agnidhumavisesau pradesantare drsyete. yat tayor ekasyaikenanvayavyatirekasamadhigamya vyaptir bhavet, ato vacyam vyapter adhikaranam. ata aha -- samanyeti. satyam na visesayor vyaptih, samanyatmanor eva tu kasyacid dharmino dharmayos tattadbhedaparityagena vyaptir avagamyate dhumakrtir agnyakrtya niyateti. ato na kascid dosa iti. idam tu prayikam, sthayinos tu visesayor api kvacid vyaptir bhavaty evety aha -- kvacid iti || 12 ||

atraivodaharanam aha -- krttikodayam iti. yatra hi krttikodayam drstva rohinyasattih kathyate -- anantaram udesyati rohiniti, tasminn anumane visesasyaiva visesena vyaptih. na hi tayos samanyam asti. vyaktibhede pramanabhavat. pratyabhijñayate hi saiveyam krttika, saiveyam rohiniti. katham anya bhavisyati. atas siddham visesayor evatra vyaptir iti.

yadi tarhi vyaptir anumanangam, asti khalv asau himsatvasyadharmatvena bahyahimsasv ity atah kratav api himsatvad adharmatvam anumiyate. tatra{3,20}daiksapasuhimsadinam adharmatvam prasajyetety ata aha -- vyaptes ceti dvayena. ayam abhiprayah -- satyam apatad bhavati bhramah, yatha kila himsatvamatranubandhyadharmatvam iti. na tv etad evam. nirjñatena hy adharmatvena himsatvam vyapyate. na ca sastradrte tajjñanopayas sambhavati. na ca himsatvamatram anarthasadhanam iti sastram asti. visesahimsaya vihitatvat.

vidhyavaruddhavisaye ca pratisedhanavakasat. pratisedham antarena canarthasadhanatvajñanopayabhavat. atah parihrtyapavadavisayam utsargo 'bhinivisata iti himsantarani na himsyad iti pratisedho 'valambate. evam ca yady api bahyahimsasu himsatvadharmatvayos sahityam avagatam, tathapi na himsatvam adharmatvaprayojakam. kin tu nisiddhatvam. asaty api himsatve nisiddhatvamatrena surapanadav adharmatvasiddheh. ato ya evasmin saty evasya bhavitum saktir asti ity anena rupena nirupyate. vyapyatayavagamyata iti yavat. sa eva dharmah prayojaka ity ucyate. paraprayuktavyaptyupajivinas tu himsatvadayah, na tair adharmatvadivyapakamso 'vadharayitum sakyate. na hi bahyahimsa himsety evadharmah, kin tu nisiddheti. ato na kvacid vihitanam daiksapasvadihimsanam adharmatvam iti || 14 ||

ye tv evamjatiyakan apy aprayojakan hetun prayuñjate, te sulabhaih pratihetvadidosais ciram bhramyanti. sakyate hi pratihetur darsayitum, daiksapasuhimsa dharmah vihitatvad agnihotradivad iti. prayojake hi hetav evamjatiyaka dosa naspadam labhante. aprayojake tu sulabha eva. tad etad aha -- ye tv iti. visrabdham iti kriyavisesanam. yatha visvaso bhavati tatha prayuñjata ity arthah || 15 ||

{3,21} pratihetvadidosair bhramyantity uktam tan eva dosanupanyasyati -- tesv iti. pratihetus tavad asmabhir ukta eva. agamavirodho 'py evamvadinam apadyata eva, agamaikapramanatvad dharmadharmayoh. kvacid istavighatah kvacid alaukikavivada iti || 16 ||

agamavirodhodaharanam tavad aha -- nisiddhatveneti. idam canagataveksananyayena prag evasmabhir vyakhyatam iti || 17 ||

istavirodhodaharanam aha -- hetudvayeti. badhakaranadosadhinam hi sarvatra mithyabuddhinam mithyatvam, na ca jñanatvenotpattimattvena va prayujyate, satyamithyatvasadharanatvad anayoh. jñanatvad eva tanmithyatvam sadhayato bauddhasyestavighatakari hetuh, dharmadharmisvarupasvavisesayor api pratiksepat. sarvalokaprasiddhaprthivyadyapalapac calokikavivado 'py atraiva darsayitavyah, na hi sarvavijñanani mithyety evamvidham vivadam laukikas sahante. sahasaiva hy evamvidhavivadasravinam udvego jayate. yatha -- acandras sasityadau. ato 'yam alaukiko vivadah. tatha coktam --

sarvalokaprasiddhya ca paksabadho 'tra te dhruvam |
iti || 18 ||

aparam apy agamavirodhasyodaharanam darsayati -- traivarniketi. santi khalu svargakamo yajetety evam vihitani somadini karmani. tesu kim{3,22}caturnam varnanam adhikarah, utapasudranam trayanam iti samsaye caturnam iti praptam, catvaro 'pi hi varnah svargam kamayanta iti svargakamapadenabhidhiyante. svargakamas catradhikaritaya jñayata iti prapte uktam --

apasudranam adhikara iti. vidyagnisadhya hi te kratavah. anagnir avidvams cantimo varnah. katham asau vaitanike karmany adhikriyate. nanu srutyarthavagatadhikarasamarthyad eva sudrasyapy agnividyayor aksepo bhavisyati. na. avidhanat. traivarnikasyaiva astavarsam brahmanam upanayita vasante brahmano 'grinad adhita ity evamadibhir agnividye vihite. na caniyamenaiva te sudrasyapi bhavisyata iti sakyate vaktum. ko hi pratilabdhavidyagnisambandhas traivarnikadhikarasampaditasu kamasrutisu niyatakalavayovastham upanayanamadhanam va jadhanyavarnasyopakalpayitum utsahate. atas traivarnikatvaprayuktam eva yagadinam svargahetutvam. na manusyatvamatrena sudrasamavayina prayujyate. tad yadi kascid anumanakusalah prayunkte sudrakrto yagah svargahetuh manusyakrtatvat traivarnikacaritayagavad iti. tasyagamavirodhah. nanv agamavirodha udahrta eva, kim punas tadudaharanena. ucyate. purvam adharmatvanumanasya vaidikahimsavisayasya saksadagamavirodho varnitah, vyaktam eva daiksapasuhimsa vidhiyamanatvad arthasadhanam ity etad avagamyate, katham asav adharmo bhavisyatiti, codanalaksanasyarthasya dharmatvat. iha tu sudrakrtasya yagadeh svargahetuta na saksadagamena pratiksipyate. kin tu traivarnikadhikaralabhad arthad itaranirasa iti visesah || 19 ||

aprayojakodaharanacchalenedanim paropalambhanartham udaharanantarani darsayati -- krteti dvayena. prayatnanantarajñanasadrsah pratyayanavasthanadayo 'bhimatah tais sabdagocarais tasya vinasita na prayujyate. krtakatvadiprayukta hy asau. na ca krtakatvam eva prayatnanantaradarsanena sadhayitum sakyam. akasadibhir vyabhicarat. yadi tarhi savayavatvaprayukta vinasita,{3,23}kim idanim nasvarani bhuvanani bhuvanasannivesas ca mahimahidharodadhiprabhrtayah. satyam. sarvam eva savayavam vinasadharmakam, mahimahidharadayo 'pi samasaditasvavayavasamyogavibhagavisesa bhagaso nasyanty eva. niranvayam tu vinasam na kasyacid abhyupagacchamah. evam mahabhumer apy avapodvapabhedan naso darsayitavyah. tatha yad api vaisesikair jatimattvad aindriyakatvac ca sabdanityatvam anumitam, tad apy ayuktam. etad dhi jatimattvadi vastusanmatranibandhanam eva nityanityasadharanam, nanenanityata sadhyate. kim idam vastusanmatranibandhanam iti, paramarthasannibandhanam ity uktam bhavati. paramarthasanta eva ghatakasatmadaya indriyavisaya jatimantas ca, na bhrantisamviditah sasavisanadaya iveti || 21 ||

evam aprayojakasyasadhakatvam uktam upasamharati -- tasmad iti. ayam arthah -- ya eva nisiddhatvadir artho yasyadharmatvades sadhanasaktiyuktatvenavagatah. asmin saty amuna bhavitavyam itidrsya saktyavadharyata iti yavat. niyamyasaktir eva hi sadhanasaktir ity akhyayate, niyatavagato hi niyamakam saknoti (gamayitum) nanya iti, (sa) niyamya eva gamako na prasanganvito himsatvadhih. nisiddhatvenanvetum abhipravrttenadharmatvena prasangad dhi

himsatvam apy anvitam iti prasanganvitam himsatvam nadharmatvasya gamakam bhavatiti || 22 ||

evam tavat sarvaprakaro 'numanangabhutas sambandhapadartho vyakhyatah. idanim ekadesadarsanad ekadesantare buddhir iti vyakhyeyam. tatra caitad eva tavad vaktavyam. svatantraikadesadarsanat tathavidhaikadesantare jñanam anumanam ity apadyeta. tac cayuktam. smaranam hi tat, katham anumanam bhavet.{3,24}athaikadesadarsanad ekadesantaravisista ekadesyanumanasya visaya isyate. tan na. anupattatvat. na hy atraikadesi kenacicchabdenopattah. atas tadanupadanan nyunam laksanam ity asankyaha -- upatta iti. yady api svasabdena naikadesyupattas tathapy ekadesasabdabhyam evarthad aksipyata iti na nyunatvadosa iti || 23 ||

arthaksepe karanam aha -- aparartha iti. na hi dhumadisvarupamatram apararthibhutam ekadesapadaspadam bhavati. na ca parasparapeksayaikadesavacoyuktir upapadyate. na hy agnyaikadeso dhuma iti kasyacit pratipattir asti. na cagrhite 'gnau tadekadesataya dhumo 'vagantum sakyate. grhite ca tasminn anumeyabhavah. ata ekadesatvanupapattyaiva tadasrayah kascid ekadesy avagamyata iti siddham iti || 23 ||

nanv aksipyatam ekadesasabdabhyam ekadesi. tad ekatvam tu kuto vagamyate. atah kvacid eva dhumam drstva kvacid ekadesyantare 'numanam na syat. aikadhikaranyam tv ekadesayor na sidhyati, anupadanad ity ata aha -- sa eveti. purvaprakrtam ekadesavan iti vivaksitaikasankhyam ekadesinam pratyavamrsati sa eveti. sa khalv eka evaikadesi gamyagamakarupah ubhayatmakatvat. tasya hi tau nama vaksyamanatmanau stah, yaddvirupatvam arhati. nanv ekatvam naikadesino 'nupattam labhyata ity uktam. na. jñatasambandhasyety ekavacanenaivopadanat. ekadesini hy anyapada(?rthaikasyai/rthe e)katvam ekavacanenopattam, pramatrpakse 'pi prathamoccaritenaikadesasabdena svasraya ekadesiny aksipte dvitiyapeksaksane 'pi sa eva buddhau viparivartamanas tadasrayatvenavagamyate nanyah. tatparityage karanabhavat, tatha vyutpattidarsanac ca. yatha devadattasyaikatra kare kankanam anguliyakam karantara iti na bhinnah karasrayo 'vagamyate. api tarhi devadatta eka eva. atas siddham eka evaikadesi gamyagamakarupa iti || 24 ||

{3,25} ubhayatma san gamyagamaka ity uktam. tav evobhayatmanau darsayati -- asiddheneti. yadi hy asav ekadesyasiddha eva syat siddho va, tada na dvirupatam labhate. sa tu dhumavadadina rupena pratyaksasiddho 'gnimadadina casiddha iti dvyatmakatvad ubhayopapattir iti. aha -- astv arthad upatta ekadesi. sa caiko gamyo gamaka iti. sa tu katham pramatrbhir upadatavya iti. na ca tadupadanaprakarah kascid bhasyakarenopattah. atah punar api nyunatvam ity ata aha -- atta iti. tatra nama visesopadanam asriyate, yatra visesavivaksa. na tv iha viseso vivaksitah. sa hy ekadesi pramatrvivaksavasena prthagabhinno vaikadesasabdabhyam upatto bhavatu.

ubhayathanumanavyavaharadarsanad iti || 25 ||

tam evobhayatha vyavaharam darsayati -- anitya iti. nigadavyakhyato granthah || 26 ||

ekadesi gamyo gamako bhedabhedabhyam upatta iti darsitam. kiyati punar anumanasya vyapara iti bhavati samsayah. bhavati hi visistarthapratitav api visesanamatraparyavasayi pramanam. yatha sabdah. sa khalv akrtivisistayam vyaktau dhiyam adadhati, atha canvayavyatirekabhyam akrtimatraparyavasayiti nisciyate. tad ihapi yadi tadvad eva visesanamatraparyavasayi pramanam isyate, tatas siddhasadhyatvam. siddham hi sambandhajñanakale 'gnimatram. kim tadanumanena. yadi tu dvikhandadandyadisabdavadvisistam evanumanam gocarayatitisyate. tatra sambandhagrahanabhavad a(na)numeyatvam. na hy agnimadvisesena parvatadinanvito dhumo drstah. na ca samastagnimatsadharanam{3,26}samanyam kiñcit samasti. tadbhave 'pi punar api siddhasadhyataiva. ata evahuh --

anumabhangapanke 'smin nimagna vadidantinah |

visese 'nugamabhavas samanye siddhasadhyata ||

ity ata aha -- ekadeseti. ayam abhiprayah -- dandyadisabdavad visistavisayam evanumanam. na ca sambandhagrahanabhavah. sakalopadhiparityagena dhumavanmatrasyagnimattaya sambandhavagamad ity uktam asmabhih. asaty api samanye kenacid ekenopadhinanantanam api bhavanam sambandho grhyata eva. yady api dhumavan agniman iti samanyato 'vagatam, tathapy ayam asav iti visesarupena pratyabhijñanat pramanavisayatvam apy upapannam ity uktam eveti. kasmat punarvisesanamatraparyavasayy eva pramanam nesyate, ata aha -- na hiti || 27 ||

asambhavam eva darsayati -- na dharmeti. dharmamatram hi sambandhagrahanakale siddham iti bhavataivoktam iti. evam eva dharmimatranumane svatantrobhayanumane va siddhasadhyata darsayitavyety aha -- tatheti || 28 ||

dharmadharmyubhayesv evanumeyesu yathasankhyam dusanantarany aha -- ekadesasyeti || 29 ||

{3,27} etad eva vivrnoti -- anityatvadaya iti. paksaikadeso hi lingam bahvati. na canityatvakhyasya dharmasya svatantrapaksikrtasya krtakatvam dharma iti katham apaksadharmo lingam bhavisyati. evam dhvanimatre 'pi svatantre paksikrte na krtakatvasya tenanugamas sakyo darsayitum. na hi yatra yatra krtakatvam tatra tatra dhvanir iti niyamas sambhavati. tathobhayasya dhvanyanityatvatmakasyobhayena paksadharmatvanugamatmakena na sambandha ity anagatam sambandhasabdam purvaparabhyam sambandhya tantrena vyakhya kartavyeti. samadhigatam tavad dharmadharmyubhayesam vyastasamastanam na sadhyatvam iti || 30 ||

atha kasmad dharmadharmisambandha eva sadhyo na bhavatity ata aha -- sambandha iti. mitav iti sadhanavakyam apadisati. na khalu pariksakas sadhanavakye sambandhavacina kenacin namna sasthya va sambandha upadiyate. na hy evam prayujyate, agniparvatayor asti sambandhah dhumavattvad iti. napi parvatasyagnir iti. desam eva tv agnyadina visistam anumimana drsyante. yad evam prayuñjate, agniman parvata iti. sambandho 'pi nanumiyata ity atitena sambandha iti. na param pratijñayam nopadiyate, udaharane 'pi na tenanugamo lingasya nirdisyate. na hi bhavati darsanam, yatra yatra dhumas tatra tatragnisambandha iti. bhavati tu yo yo dhumavan sa so gniman iti desa eva nidarsanam, tad etad aha -- na capiti. iheti mitim pratyavamrsati. etad uktam bhavati -- na sadhanavakye sambandhas sadhyatayopadiyate napi drstantataya nirdisyate na cayathapratibhasam pariksakanam vaktum ucitam iti || 31 ||

{3,28} api cayam sambandhas sadhyamanas sanmatrataya va sadhyate, kenacid va dharmena visistah. na tavad vastusattamatram anumanasya visayah. na ca parvatadivat siddhasadhyarupam akaradvayam sambandho vahati, yenanumanasya visayo bhavet. tasman na kathañcit sambandhas sadhya ity aha -- na ceti. nanv asati sambandhe visista eva sadhayitum na sakyate. nasti nama sa prakarah, yadasambandhyamana evagnina parvatas tadvisisto bhavatity ata aha -- tasmad iti vyantena. na(nu) satyam asati sambandhe visisto na bhavati, na tv etavata sambandhasadhyata sidhyati, visistasadhyatvanyathanupapattyaiva tv arthagrhita matubarthasya sambandhasya sadhyata na punah svatantrasyeti. atraiva drstantam aha -- yatheti. dandyadisabda hi dandadivisistam evabhidadhanas sambandham apy arthad upadadate, na tv abhidadhati. tadvad ihapi parvato 'gniman iti sadhyamane 'rthagrhito 'gnisambandhah, na punas sa eva sadhyate. yatha dandyadisabdato visistarthapratitau satyam sambandho nantariyako bhavati, evam atrapi visiste sadhyamane nunispadi bhavatity arthah.

idam tu cintaniyam. katham dandyadisabda visistavacana iti. matvarthiyapratyayanta hi te. sa casyasmin nastiti sambandhe smaryate, atas sambandha evatra pratyayarthah. sa ca pradhanah. prakrtipratyayau pratyayartham saha brutah pradhanyena iti smrteh. idam hi bhedenaivobhayor abhidhane pradhanyapratipadanartham vacanam. pradhanam ca sabdarthah. atas sambandhavacana eva dandyadisabda iti yuktam. api ca nagrhitavisesana visesyate buddhir utpadyata iti visistabhidhitsayam avasyam bhavi prathamataram visesanabhidhanam apatati tata eva visistavagahasiddher na tadyavacchabdasyabhidhanasaktir upakalpayitum{3,29}sakyate. ata evakrtivisistavyaktyabhidhanam akrtyadhikarane nirakarisyate. kiñ ca -- krttaddhitasamasesu sambandhabhidhanam tvatalbhyam iti smarati. katham ca tabhyam taddhitavrttau sambandho 'bhidhiyate. yadi taddhitabhidheyo na syat. abhidheyaniskarse hi tayoh smaranam, yasya gunasya hi bhavad dravye sabdanivesah, tadabhidhane tvatalav

iti. tad yadi dandapurusasambandho dandisabdasyabhidheyah, tatha sati tanniskarse danditvam danditeti tvatalor anusasanam upapadyate. yatha gosabdabhidheyam samanyam gotvam iti tv apratyayena niskrsyate. atas sambandha eva dandyadisabdanam abhidheya iti sampratam katham ucyate nantariyakas sambandha iti.

atrabhidhiyate -- na tavat smrtyanusarena sambandhavacyatvam adhyavasatum sakyate. sabdanusasanamatram hi tad asyasty asminn (5.2.94) iti, na punararthanusasanam. api ca vrttivigrahayor anyathanyatha gunapradhanabhavo drsyate. yatha citragur iti citrabhir gobhir visisto devadattadir eva vrttau pradhanatayavagamyate. vigrahe tu citra gavo yasyeti gavam eva devadattadir visesanataya gunabhutah. tas ca pradhanam. vede 'pi rathantarasama soma iti. tad yady api smrtikarena ta(d a)syeti vigrahe sambandhah pradhanataya sasthya nirdistah, tathapi gomadaditaddhitavrttau tadvan eva pradhanam bhavati, tatha pratiteh. gomacchabdo hi purusapradhano bhasate na sambandhapradhanah. paniner api bhagavatas sambandhabhidhanadvarena visistavacyataiva pratipadayitum abhimata. vrttau vigrhyamanayam avarjaniya eva sasthiprayogah. tavata ca tadarthah pradhanataya vacyatvena nirdista iti bhrantir upajayate. ato na tavat smrtyanusarena sambandhasya vacyata.

yat tu prathamataram visesanam abhidheyam iti. satyam. na tv iha sambandho visesanam. dando hi dandino visesanam na sambandhah. sa ca prakrtya prathamam abhihita eva. ata eva nanekabhidhanasaktikalpanadosah. nirbhagasabdesu hi gavadisu visistapratitav api visesanamatram abhidhiyata iti yuktam. tatra hy ekasyaivobhayabhidhanasaktikalpanadoso bhavati. dandyadisabdas tu bhagavantah. tesu bhinnabhyam prakrtipratyayabhyambhinnau{3,30}visesanavisesyav abhidhiyete iti kim anupapannam. atah prakrtyabhihitaprathamataravagatadandavisistah puruso dandisabdenabhidhiyate. nanv asati sambandhe dando visestum eva naram na saknoti. satyam. na tv etavata sambandho vacyo bhavati. na hi prthivyam anavasthita gavo na tadvantam visimsantiti prthivy apy abhidhiyata iti yuktam abhidhatum. yata eva tv asati sambandhe visistavagatir anupapanna, ata eva sambandho 'py arthad antarbhavyate. na tv abhidhiyate. yat tu sambandhabhidhane tvatalor anusasanam asati sambandhavacyatve 'nupapannam iti, tad ayuktam. na hy abhidheyaniskarse gomadadisu bhavapratyayanusasanam, api tarhi abhidheyaniskarse hi yasya gunasya hi bhavad iti tv abhidheyaniskarsartham eva smaranam. itaratha tv anenaiva gatarthatvat krttaddhitasamasesv ity avacaniyam apadyeta. atah prak pratite ekanimittasambandhivisiste 'parasmin sambandhiny abhihite 'rthagrhitas sambandho nabhidheyapakse niksipyate. sarvayaugikanam api caisaiva dig darsayitavya. aha ca --

sarvatra yaugikais sabdair dravyam evabhidhiyate |

na hi sambandhavacyatvam sambhavaty atigauravat ||
iti. ato 'numeyantarasambhavad visesanavisesyabhutau
dharmadharminav evanumanasamadhigamyav iti || 32 -- 33 ||
upasamharati -- visesaneti gamyav ityantena. sa cayam
angangibhavah kaiscid vikalpenasritah. evam hi manyante.
sarvatha hi dharmamatre dharmini va svatantre pramiyamane
siddhasadhyatadidoso bhavati na visistapramayam. visistata tu
kadacit kasyacid yathabhiprayam bhavatu nama, na kiñcid dusyati.
sarvatha tavat dharmina eva parvatader agnyadidharmas taddharmenaiva
dhumadinavagantavyah. sa tu dharmo visesanabhuto
visesyabhuto{3,31} vavagantavya iti na kascid visesah. ubhayathapi
svatantranumanabhavad ity aha -- angety avadharyate 'ntena || 34 -- 35
||

atra dusanam aha -- atreti. ayam abhiprayah -- laukikani hi
pramanani laksanakarair api yathalokam evanugantavyani. na tu
viparitam. na hy agnih parvatavisista iti loko budhyate. api tu parvato
'gniman iti. tatha svayam anumanena pratipannam artham tenaiva param
pratipadayanto laukika dharmina visistam eva hetum prayuñjana
drsyante, yathagnyanumana eva dhumavattvad agniman iti. tac cedam agnau
desena visiste numiyamane nopapadyate. visesanataya hi
parvatavisisto 'gnir iti dharminy upatte dhumavattvad iti
hetudharmena tasya sambandho na sphutam prakasate.
dharmadharmitayavagatasya hetutvam. na ca gunabhavopatto dharmi
hetudharmasambandham arhati, gunanam parasparasambandhat. ato 'smat
pararthahetuprayogavisesad eva laukikanam idrsi pratipattir
unniyate. yat svayam api dharmavisistam eva dharminam budhyate na
viparitam iti || 36 ||

yadi tarhi dharmino hetudharmena sambandho na sphutah kena tarhi
prasajyata ity ata aha -- pradhanatvad iti. dhvanivisistam anityatvam
krtakatvad ity ucyamane 'nityatvakhyena dharmenaiva sadhyataya
pradhanabhutena krtakatvadihetus sambadhyeta na dhvanina gunabhutena.
sarvasya hy ekavakyagatasya pradhananvaya eva yuktah. pradhanasambandhe
ca hetor apaksadharmatvam. na hi krtakatvam{3,32}anityatvasya dharmah,
kim tarhi dhvaneh. ato dharmy eva dharmavisistah svayam
pramatrbhir avagamyate. tathaiva parasmai pratipadyata iti yuktam iti. yadi
tucyate, satyam pradhanataya dharmena hetos sambandho vakyad
avagamyate, lingabaliyastvena tu vakyam badhitva dharminaiva
sambandhah kalpayisyate. hetudharmasya hi dharminaiva sambandhayogyata
na dharmena, ato dharmasambandhabhavad dharminaiva sambandho
bhavisyatity ata aha -- tatreti. ayam abhiprayah -- satyam evam
dharmina sambandhah sidhyati. kim tvayam eva kleso
yadvakyasvarasabhango nama. ata evaha -- kalpyo 'sav iti.
anyathapratipannasyanyathakalpanaiva dosa iti bhavah || 37 ||

dhvaneh krtakatvad iti va punardharmyupadanena hetur
visesaniyah, na caivam prayoktarah prayuñjana drsyanta ity

abhiprayenaha -- dhvaner iti. yas tu vadati dharminy api visiste sadhye 'nvayopadarsanavelayam yatra yatra krtakatvam ity ukte dhvanir eva pradhanataya sambadhyeta nanityatvam gunabhutatvad iti tam pratyaha -- anvayasyeti. anvayopadarsanakale hi bhedenaiva dharmam upadadate. yatra yatra krtakatvam tatra tatranityatvam iti na tatra pradhanasambandhasanka. atah pratijñavasthayam dharmavisiste dharmini sadhyamane yo gunabhava asit. nasau drstantavakye dusyati. hetus tv avisista eva tarkikaih prayujyata ity uktam. tatravisesita eva prayukte bhavati pradhanabhutadharmasambandhasanketi. yas tu vadati sasthyantena dhvaninanityatvam visesyate dhvaner anityatvam iti. evam ca krtakatvad ity asyaviparinatavibhaktikena dhvaninaiva sambandhah sphuto bhavati. dharmasambandha eva yathavad vibhaktiviparinamena syat. sa canyayya iti sa vaktavyah. nirakrto 'yam pakso vartikakrtaiva --

sambandho 'py anupadanan namna sasthy api va mitau

iti. sasthinirdese hi sambandha eva sadhyo bhavet. tasya ca sadhyata nirakrtaiva. visistasadhyapaksa eva sthitva dharmivisistata adharmasyedanim{3,33}nirakriyate. kim atra sambandhasadhyatvam punar upaksipyate. tadalam anena balabhasiteneti || 38 ||

api ca agner desavisistatve sadhyamane vaksyamanasamastapaksaprakaranam asambhavo 'pity aha -- agner iti. dusanantarasamuccaye cakarah. etad iti vaksyamanalaksanapratinirdesa iti. tan eva paksaprakaran vaktum samksipya pratijanite -- visisteti || 39 ||

idanim vibhajya tan eva darsayati -- yo 'gnir itityantena. nigadavyakhyato granthah. vivekas tu paksanam pranihitair avagamyata iti. ihacadyayor dvayoh paksayos siddhasadhyata dosah. siddho hi kvacid agnih, drstapurvo 'pi purvadesadhikaranas siddha eva kim tat pra(sa)dhanena. paresu tu pañcasu paksesu pramanantaravirodha ity aha -- iha tv iti. siddhasadhyata suprakasaiva || 40 -- 42 ||

virodham prapañcayati -- vyaptir iti. yat tavat yo 'gnih so 'nena yukta ity uktam tad ayuktam. na hy anena desena sarvagnayo vyapyante desasyavaibhavat sarvagninam catrasannidhanat, tadbhavo hy atrabhavena virudhyata iti || 42 ||

{3,34} yo drsto 'nena so 'thaveti yad uktam tad dusayati -- napi purvasyeti. drstasyapy agner anena desena vyaptir na vidyata ity arthah. yo 'yam sa desamatrenety atra dusanam aha -- napiti desairantena. na hy esa purahsthito vahnih sarvair desair visesyate sarvatra tasyabhavad iti. purvena vapy ayam ity atra virodham aha -- purveneti. purvena desenasyagner visesyata nasty eva, purvadesasyatrabhavat, asya ca tatra. purvanubhutasya tv agner desamatrena sambandhah purahsthitavahneh

sarvadesasambandhanirakaranenaiva tulyanyayataya nirakrta iti na prthagupanyasya dusita iti || 43 ||

evam saptasu paksesu nirakrtesv astamah pakso 'vasisyate etad desavisisto va yo 'yam agnir iti tannirakaroti -- etad iti. ayam purahsthito 'gnir anena desena visista iti naitat sadhayitum sakyam. na hy apratyaksadeso vahnir ayam iti nirdestum sakyah, nitaram visistataya sadhayitum. yas tu vadati smrta eva vahnir anena visistah sadhyata iti, sa vaktavyah. svadesakalavartty eva smaranena visayikrtah katham asav anena desena visestum sakyah. tad evamvadina napi purvasyety api nalocitam. anavacchinnasmrtav api ca dharmo dharmino visesanam iti nedam yuktisadhyam. dharmanam dharmivisesanatayaiva sarvadavagater ity alam aneneti. desa eva tu purvavagato visesyatam arhatity abhiprayenaha -- agner iti || 44 -- 45 ||

yadi cagnir visesyo bhavet tatas tasyaivayam adyo jñanakalo bhavet, prasiddhasyaprasiddhena visesanat. iha tv adau parvata eva jñayate. katham asau pascat pratyesyamanasyagner visesanam bhavatity aha -- tajjñaneti. tadvrttenagnim nirdisati. agner jñanakale hi sa eva deso buddhah, nagnih, atah kasya{3,35}deso visesanam bhavati. pramitam hi vastvapramitena dharmena pramitsitam bhavati kidrgdharmo 'yam iti. tatha ca desa iti sa eva pramitsyate, pramiyate ca, na punaragnir iti. nanu deso 'pi pratyaksavagata eveti katham asav anumanasya visayo bhavisyatity ata aha -- desasyeti. svarupamatram eva hi desasya pratyaksenavagatam, anumanena tu pavakadivisistata tasyanumiyata iti na grhitagrahitvam iti. ato dharmy eva dharmavisistah prameyah na dharmo dharmi visista ity aha -- tasmad iti || 46 -- 47 ||

evam ca desa evagnivisistah prameyo 'vatisthate. sa hi dharmi, tadasrayatvad agneh. na tv agnih, atadasrayatvad desasyety aha -- sa desasyeti. anye tu purvavagatadhumam apy agnivisistam anumanasya prameyam manyante. tad api sadhv evety abhiprayenaha -- dhumasyanyais ca kalpiteti. sa prameyateti sambandhah. atra codayati -- nanv iti. visisto 'numanasya visaya ity uktam. nagrhitavisesananyayena lingam api sabdavad visesanamatraparyavasayy eva yuktam. sabdo hi visesanamatra eva vartata ity akrtyadhikarane vaksyata iti || 48 ||

pariharati -- naivam iti. karanam aha -- na hiti. anekasaktikalpanabhayena hi sabdasya visesanamatraparyavasanam istam. lingam tu purvavagatapratibandhabalena pratibandhakadhiyam upakalpayati. tad yavataiva pratibaddham avagatam tavaty eva pratibandhake dhiyam adadhati. sarvopadhiparityagenagnimanmatrena dhumavattvam pratibaddham avagatam ity agnimattvam evanumapayatiti na kascit dosa iti. na ca visesanamatram anumeyam siddhasadhyatvad ity uktam ity abhiprayenaha -{3,36}na ceti. visesyo 'pi parvatadisvarupenavadharitah so 'pi nanumeya ity aha -- visesya

iti || 49 ||

ato visistatvenaiva rupenajñanat tasyaivanumeyatvam ity aha -- visistatveneti. atra codayati -- nanv iti. dhumo 'py agnivisisto 'numiyata ity uktam, tad ayuktam. pratijñarthaikadesatvad iti || 50 ||

pariharati -- naitad iti. samanyavisesyatma hi dhumah, tatra visesatmana paksikrtasya samanyatmana hetutvam iti na paksaikadesateti. samadhigatam tavadanumanasya visisto visaya iti, svarupam eva kim asyeti na jñayate. tad yadi dhumatajjñanadinam anumanatvam isyate, tatah pramanaphalayor visayabhedah sa cayuktah. ata eva bhiksuna ekam eva jñanam pramanaphalarupam iti pratyaksam uktva tad evanumane 'py atidistam purvavat phalam asyeti. yadi tv anumeyajñanam eva pramanam isyate tato 'py atiriktaphalabhavah. ato vaktavyam anumanasya svarupam ity ata aha -- dhumatajjñaneti. yat tavat bhiksuna pramana(?phala)m eva phalam ity ekavisayatvalabhad asritam, tat pratyaksavad ihapi pratiseddhavyam. na hi sadhyasadhanayor abhedam laukika manyante. ko hi vrksacchidaya sardham parasor ekatvam atisthate. visayabhedapariharas tu pratyaksokta evehapy anusandhatavyah. yatha hindriyadipramanapakse yatra phalam nispadyate tadvisayavyaparat samanavisayatvam upapaditam. evam ihapi dhumadipramanapakse tadvyaparad eva puroditam visayaikatvam atidestavyam. ato dhumas tajjñanam va sambandhas tatsmaranam va pramanam astu, vivaksadhinatvat pramanaphalabhavasyeti. yat tu buddheh{3,37}pramana(?phala)tve phalabhava ity uktam. bhasyakaro hi buddhir eva pramanam iti darsayati yat karanam asannikrste 'rthe buddhir iti vadati. na ca phalabhavah, hanader eva phalatvat. na ca sajatiyam eva phalam iti rajajña. upayogad dhi sajatiyam asajatiyam va phalam bhavaty eva. astu va sajatiyam eva phalam hanadibuddhih phalam bhavisyati. upakaradismrtir vety abhiprayenaha -- prameyadhir iti || 52 ||

yadi bhasyakarah prameyadhiyah pramanyam manyate, katham tarhi dhumadipramanatvabhyupagamah ata aha -- pratyakseti. uktam asmabhir vivaksadhinam pramanatvam iti. tad yada dhumadinam eva prakrstasadhanatvam avagamyate, tada tad eva pramanam. bhasyakarenapi buddhir va janma vetyadina pratyaksaniyamam darsayata sarvatraivaniyamas tulyaya darsita eva. ato na dhumadipramanyabhyupagame bhasyavirodha iti || 52 ||

tac cedam anumanam dvedha bauddha vibhajante svartham parartham ceti. yadahuh --

anumanam dvidha svartham trirupal lingato 'rthadrk

parartham anumanam tu svadrstarthaprakasakam ||

iti. tad idam dvaividhyam anupapannam ity abhiprayenaha -- anumaneti. asyarthah -- gurusisyasahadhyayivirodhiprativadibhyah parebhyo

'numanagrhitasyarthasya tenaivanumanena pratipadanam vañchata yatha purvam asmabhih pratipaditah pakso visisto dharmi pramiyata iti sa vaktavyah. idam atrakutam. svayam anumanena grhitam artham param pratipadayitum sadhanavakyam eva prayujyate. paras tu tato vakyat trirupam lingam anusandhaya svayam eva sadhyam vastu{3,38}budhyate, tad asya svartham evanumanam. vaktur api svayam artham pratipannavatah svarthanumanam eva, katarad atra pararthanumanam iti na vidmah. vacanam parartham iti cet. na. ananumanatvat. vacanam parartham iti tu mrsyamahe. yad vadati darsanasya pararthatvad iti, na tu tadanumanam, atrirupalingajanitatvad anarthadrk ca. trirupal lingato 'rthadrganumanam iti vas siddhantah, atah katham vacanam anumanam. athanumanagocarikrtarthapratipadanasamarthavacanapararthyad anumanam parartham ity upacaryate, tatah pratyaksapratipannam apy artham bodhayad vacah parartham iti pratyaksam api parartham apadyeta. yadi tu svalaksanavisayatvat pratyaksasya tasya casabdagocaratvan na pratyaksam parartham ity ucyate. tad ayuktam. evam hi pratyaksagrhitarthaviparitabhidhayinam tadvirodhodbhavanavacanam na yujyate. yo hi pratyaksaviruddham artham pratijanite nagnir usna iti, sa vacanena tam pratyaksavisayam artham pratipadya nirakriyate. pratyaksavisaye tu sabdagocare tannopapadyeta, atah pratyaksavisayam api sabdo vadatity abhyupagantavyam. evam ca pratyaksavisayavacanapararthataya kah pratyaksapararthatam varayatiti dvaividhyanupapattih. ato yathoditah paksa eva vacya ity uktavan.

idam tu vaktavyam -- ko 'yam pakso nama, tad ucyate, pratijñarthah paksah. ka pratijña. sadhyasamarpakam vacanam. yadahuh -- sadhyanirdesah pratijñeti. atah sadhyah paksa ity acaksmaha iti vacyah paksa ity uktam. tadvacanam idanim upanyasyati -- tatreti. tatra pakse dharminam prathamam uddisya sadhyadharmo 'gnyadir vidhiyate. yo 'yam parvatah so 'gniman ity uktam bhavati. idam tu paksavacanam pratijñaparanamanam eke nanumanyante. vadanti ca kim anenanarthakena, antarenapi paksavacanam apeksitam sidhyaty eva. hetur hi sadhyasadhakah. na paksasya vacanam. na hy ayam agamiko 'rthah, hetuvacananarthakyaprasangat. aptanusarena paksavacanad arthaniscaye hetvabhidhanam anarthakam syat. vaktrgunadosavadharanapravana eva prativadi bhavet. hetvadhine tu nirnaye tacchaktir eva nirupayitum ucita, kim pratijñavacanena. hetos ca samarthyam sadhyanvayapradarsanenaiva siddham. ato yat krtakam tad anityam sabdas ca krtaka ity udaharanopanayamatrad eva sadhyasiddher anarthika pratijña. hetor eva tu trairupyam darsayitavyam. tac ca drstantadvayenopanayena ca kathyata iti krtam ativistarena.

{3,39} yadi tu vivadam avedayitum pratijñavacanam ity ucyate. tan na. avyapakatvat. yo hi manyate -- yada khalv ayam sabdo nitya iti pratijanite tadetaro 'nityavadi vyutthito bhavati tato jalpah pravartata

iti. tac ca naivam, avyapakatvat. nedam pratijñavacanasya vyapakam prayojanam. vade asambhavat. sisyavisayo hi sah. sa ca tattvam eva bodhayitavyah, ato hetusaktim eva pratipadya tattvam bodhyata iti yuktam, kim vivada adriyate, na hi tena saha vivaditavyam. jalpe syad iti ced, na. anyathasiddheh. tatraitat syat -- jalpe khalu vivadam ajihirsuh pratijñam pranayatiti, tac ca naivam. anyathasiddheh, asaty api hi paksavacane laksyata eva yatha dhvanim anityam anuminotiti, yat karanam, yat krtakam tad anityam yatha ghata ity uktva krtakatvam dhvaner upanayati sabdas ca krtaka iti. tato jalpah pravartisyata eva. vitanda tu yatha tatha vade darsite pravartata eva. na hi vaitandikasya kiñcit paranigrahad anyad sadhyam asti. yad asau pratijñavacanena kvacid arthe sadhyamane svaviparitasiddhim manvano jatodvego vivadet. atah pratijñavacanam kathatraye 'py anupayujyamanam upeksaniyam ity aksipanti.

atrabhidhiyate -- svadrstarthaprakasanam parartham anumanam iti bhavadbhir evoktam. svayam ca kutascid dhetuvisesat kiñcit kenacid dharmena visistam avagatam iti parasma api tathaiva kathyata iti yuktam. asatyam tu pratijñayam anasrayahetvadaya akasapatita iva bhaveyuh. nanu nayam paksavacanapurassaram ajñasit sadhyam iti katham parasmai tatha kathayati. maivam. yady api sabdo 'nitya iti svapratipattau noccaritam tathapi savikalpakatvad asya buddher asty evatra pramatur visisto vikalpah, uccaranam tu parartham iti tanmatram svapratipattau nasit. paras tu nanuccaritena sabdena pratipadayitum sakyata ity uccarya pratipadyata iti sabdoccaranamatram adhikam. yat tu vade 'nupayoga ity uktam, tan na, sutaram upayogat. jalpavitande hi vijigisamanayor dvayoh pravartata iti param bhramayitum pratijñavacanam na prayujyeta. avivade tu sisyo na vyamohaniya iti visadataram eva{3,40}pratijñavacanena sadhyata iti yuktam. na hi na sabdadaridryam, yad enam tattvam bubhutsamanam upasannam avisadavacanena pariklesayama. na caiva jalpe 'nupayoga iti. uktam idam asati hi pratijñavacane 'nasraya hetvadayo na pravarterann iti. gunabhuta hi te pradhanabhutasadhyapeksayam sambadhyante. tac ca nasati sadhyanirdesa upapadyate. nirdiste hi sadhye kuta ity apeksayam hetuh sambadhyate. tatah katham ayam avyapto 'sya sadhaka ity apeksite vyaptivacanam. itaratha tv aikarthyabhavad ekavakyataiva na samvarteta. tatha hi -- yat krtakam tad anityam ity ukte krtakatvam anityataya sambaddham ity anuditam. punas ca sabdah krtaka iti sabdasya krtakataya sambandho 'nuditah. parasparasambandhe tu na pramanam. asambaddham idam vakyadvayam ity asankyeta, krtakam tavad anityam sabdo 'pi krtaka iti svarupanuvadamatram ubhayor iti sanka jayeta, arthantaram vapadyeta. yatha canityatvadharma krtakas tatha sabdatmako 'piti, tad atra sarve krtakas sabdatmana iti sadhusampaditam apadyeta. atah pradhanavakyavayavapratijña yad apahnuyate tan nastikanam eva sarvapalapavadinam sobhate netaresam. sa hi sarvavyavaharanam sarah. yad ahuh --

saram tu vyavaharanam pratijña samudahrta |

taddhanau hiyate vadi tarams tam uttaro bhavet ||
iti sukto vadivacanaprakaro dharminam uddisya sadhyadharmo vidhiyata
iti || 53 --54 ||
nanv evam sadhyavisiste dharmini vidhiyamane
kevalasadhyanvayavagamad dharmantaravyudaso bhavet. tatas canityas
sabda ity ukte 'nitya evety avadharanad ambaragunatvadayo 'pi
taddharma na bhaveyuh. evam ca hetor api pratiksepat sadhyasiddhir api
durlabhaiva. asaty avadharane nityo 'pi syad iti nestasiddhah. atha
katham eko nityo 'nityas cety arthat pratipaksapratiksepah. satyam, ata
eva tannivrttyartham avadharane kriyamane itaranivrttir api bhaved
ata aha -- niyama iti. sadhyadharmavivaksapeksayaiva niyamah kalpyate,
na{3,41}punaravirodhino 'pi dharmantarat. ato 'gniman iti sadhyamane
'gnyabhavamatram eva nirakrtam bhavati, na punah dharmantaram. yatha
suklah pata ity ukte tadvirodhinas tadabhavasyaiva nivrttir bhavati,
navirodhinam suksmatvadidharmanam iti. atra casannikrste
'rtha ity ucyate tasya ko 'rthah. yady anavagatapurvam evartham anumanam
gocarayatiti, tan na. sambandhajñanakala eva hi
yavaddhumadibhavitayagnyadisambandho 'vagata eva. anyatha niyama
evavadharito na syat. na catra desakalasambandho 'dhika iti vaktavyam.
dhumasya hi desadisambandho bhasate nagneh.
dhumopalaksitasesadesasambandhasya sambandhasamadhigama evavasayat.
ata eva kaiscit smaranabhimananirasartham asannikrstapadam
vyakhyatam. smaranam hi sannikrstavamarsollikhitam eva prayaso
bhavati, sa iti hi tat pravartate. na caivam anumanam. ato nedam smaranam.
nanv asaty api tadullekhe smaranam utpadyata eva. yatha pramose. maivam.
grahanakaranabhasad dhi tatranubhavakarapravrttam api jñanam
smrtir ity asthitam. na hy asannihitarajatadyavabhasakaranatvam
indriyanam prapyakarinam sambhavati. smrtihetus tu
pracinanubhavaprabhavita bhavana samastiti smrtir eva
pramusitatadavamarsa sety asritam. idam tu
pratyutpannalingadikaranabalad utpadyamanam laingikajñanam
anubhavakarapravrttam na tadbhavad uttarayitum sakyam. anubhutis
ca nah pramanam. atah pramanam anumanam ity akhyayate. yady evam
astu tarhidam evasannikrstapadasya prayojanam. na.
phalabhavenapramanyaprasangat. adhikaparicchedaphalam pramanam
bhavati. paricchedamatrasya tu phalatve smrtav api prasangah. sapi hi
svagocaraparicchedatmikaiva jayate. syan matam -- anapeksam hi nah
pramanam. apeksate ca smaranam grahanam. ato na pramanam iti. tan
na. laingike prasangat. tad api hy ekadesadarsanadisapeksam eva.
svavisayagrahanapeksam smaranam nedam iti cen na. ihapi
tadapeksanat. laingikam api hi pracinagnijñanasapeksam eva. na
hy anavagatagner aviditasambandhasyagnir atreti matiravir asti. na ca
grahanam pramanam eveti rajajña. bhrantav api prasangat.
viparitavagraho 'pi grahanam eva. na ca pramanam. na casau nastiti
yatharthayatharthajñanavibhagam vyacaksanair asmabhir uktam eva.

api ca arthe 'nupalabdha iti sutrayata sutrakarena{3,42}sarvam anupalabdharthavisayam eva pramanam iti sutritam. etad api tadvyakhyanavasare varnitam eva. ato vyakhyeyam asannikrstarthagrahanam ata aha -- asannikrsteti. asyarthah -- dvedha hi sannikrstam bhavati tadrupapramitam viparitanirupitam va. tadubhayajihasayeyam asannikrstavag iti. kim punas tannirakaranam ata aha -- pramitasyeti. vyavaharartham hy apramitaparicchedaya pramanam apeksyate na vyasanena. sa ca sakrtpramanavyaparad eva siddha iti na pramanantarapekseti || 55 -- 56 ||

kim punah pramitasya pramanantarapeksa na jayeta. ata aha -- tadrupyeneti. varnitam idam - dvedha hi pramitam bhavati tadrupyena vaiparityeneti. tatra tavat tadrupyaparicchede na param pramanam phalavat. purvaparicchedad eva tadarthasiddheh. vaiparityaparicchede tu pramanantaram anavakasam eveti tadubhayanirakaranartham asannikrstagrahanam arthavat. nanv evam apramanam evanumanam sannikrstavisayatvad ity uktam eva. na. adhikaravisayatvat. yady api purvavagato dharmah smrtivisayah. dharmi ca girir anubhavasiddhah, tathapi visistam anumanena visayikriyata iti varnitam asakrt. nanv agnivisisto 'pi sambandhasamaya eva samviditah. evam hy anena vyaptigrahanakale 'vagatam dhumavanmatram agnimad iti. tad asya dhumavanmatra evapeksa. vidite tu tasminn agnimatta pramitapurvaivanubhuyate. satyam. kin tu dhumavan agnimattaya pramitapurvo 'pi sampratyanumanena pratyabhijñayate. pratyabhijñanam cedam pramanam eva pratyaksapratyabhijñanavat. purvam hi dhumavattvopalaksitena rupenagnimattaya deso nirjñatah. sampratyayam asav agniman iti visesato 'numanena pratyabhijñayata iti kim anupapannam. avasyam caivam abhyupagantavyam, anyatha katham agniman iti viditva vyavaharaya ghatate. esa hi paktukamo 'gnimattam anumayagnaye dhavatiti pasyamah.{3,43}tat kasya hetoh, na yadi purvanubhavad adya visesah, avagamat khalv ayam dhumavan agniman iti, na cagnaye dhavatiti. katham anasrayapratipanne 'gnau vyavaharatiti cet. na. prag api dhumavadasrayatvenavagamat. parvatamadhuna pratyaksena visesato 'vagamyagnaye vyavaharatiti cet. kim asyagnyarthinah parvatapratyaksena. tad ayam agnimattaya bodha eva purvabodhad vilaksano 'bhyupagantavyah. yat krto vyavaharavisesa ity agrhitavisayatvad anumanam pramanam iti vaktavyam. tad idam asannikrstagrahanenoktam. ye tu smrtyasankanirakaranam asya prayojanam ahuh, tesam badhitavisayam apy anumanam apadyeta. na hi tannirakaranam avayavantarena laksanagranthe krtam upalabhyate. ato 'sannikrstagrahanam evobhayavidhasannikrstarthanirakaranartham iti sadhvi vyakhyeti || 57 ||

vaiparityaparicchinne param anavakasam ity uktam. tatra karanam aha -- mula iti. vyaptismaranadi hy anumanasya mulam, tad yavad uttaram

tattadvyaparavyagrataya vilambate tavacchighrabhavina purvena visayapaharad viprakrstasadhanasyotpattir eva nirudhyata ity anantaram eva vaksyata iti. katham punar anumanam badhyate. tad api hi pramanam katham pramanantarena badhitum sakyate. badhe va na kvacid asvaso bhavet. abhaso badhyata iti cet, katham abhasatvam. yadi badhad evetarasrayam tarhy astu va jyesthapramanena pratyaksenanumanabadhah. na tu tato 'pi jaghanyair aparair badhyate, tat kasya hetoh ata aha -- pratyaksader iti syadantena. ayam abhiprayah -- na pramanam nama kvacit badhyate. avadharanatmakam hy evaitad iti jñanam pramanam. tad yatra kasyacid arthasya kenacid atmanavadharanam bhavati tatra tenotpannasyotpatsyamanasya va jñanasya badho 'bhidhiyeta. taddvividho hi badhah praptabadhas capraptabadhas ceti. praptabadho hi yatha -- suktikarajatajñane. tatra hi purvopamardanenaivottaram{3,44}atmanam labhata iti tat tasya badhakam. uttaram ca desadibhede 'py abadhitam svabhavatas ca pramanam purvam abhasikaroti. tad evam praptabadhe tavad yenottarenartho 'vadharitah. trividham apy apramanyam avadharitapadena vyudasyati. na hy ajñatas sandigdho viparyasto vartho 'vadharito bhavatiti trividham apy apramanyam yasya nastity uktam bhavati. tad evamatmana jñanena purvam abhasikrtam iti tatrabhasa eva badhyata iti natiprasangah. apraptabadhe tu yavat klistasadhanam anumanam svagocare samanyasastram va kvacid visesavisaye pravartitum arabhate tavat pratyaksenanumanena va siddhasarvangakenagamena va visesavisayena sighrajanmana yenaivartho 'vadharito bhavati tenaivottarasyotpattipratibandhalaksano badho bhavati. na hi balavata sighrabhavina pramanena niruddhamukham utpattum arhati. tad evamapraptabadhe param anutpannam eva praptisambhavanaya tu badhyata ity ucyate sruty eva lingam iti na kvacit pramanabadhah. yat tu jaghanyena mukhyabadho na yukta iti. tan na. na hi pratyaksadinam viniyogapramananam iva paradaurbalyaniyamah. yad eva tu sighrabhavi purvopamardena vatmanam labhate tad eva badhakam abhidadhmahe. itarac ca badhyam ata eva tenaiva tasya badham brumah. praptabadha iva pratyaksasya tenaivanumanena ca siddhangakena sadhyangakasya visesasastrena samanyasastrasya. atas sarvapramanaviruddham eva paksam abhidhasyamah. na canasvasah. abhasabadhat. svatah pramanena cavadharanatmana jñanenetarabhasikaranat. tad idam avadharitapadenoktam iti. nanu ca balavatapi navasyam durbalam badhyate. asati hi sambhave badhas sambhavati. ato visayavyavasthaya vikalpena samuccayena vobhayam upapadayisyate vinatyantikabadhasrayanena, ata aha -- vikalpader iti. natrokta vikalpadayas sambhavanti. na tavatparasparaviruddham rupadvayam ekatra samucciyate. na hi sravano 'sravanas ca nityo 'nityas ceti sambhavati. na ca vikalpah. vidhinisedhavisayatvat tasya siddhe vastuny asambhavat. na ca visayavyavastha, varnatmanam eva nityanityatvasadhanat. ato 'sambhavad eva badham abhidadhmaha iti. evam upapadito badha udaharanair darsayitavyah. tatra pratyaksabadham eva tavad darsayati agrahyateti. imam tu pratyaksabadham na budhyamahe.

svagocaraviparitartham hi pramanam{3,45} pratyaksena badhyata iti yuktam. na ca grahyata pratyaksavisaya grahyagrahanasambandhavisayatvat talah. tasya ca pratyaksagocaratvat. sabdo hi pratyaksah na grahyata. ata eva hy asravanatapakso 'pi na pratyaksena virudhyata iti vaksyate. atrocyate. satyam, nendriyavisayo grahyata, grahyas tu tadvisayah. tad iha grahyapalapasyaiva pratyaksavirodho darsitah. niralambananumanasyeti yavat. pratyayas tv agrahyapadad upapannas tasyaivabhavam abhidhatte. kas ca grahyasya bhavo 'nyad ato bhavat. iyam hi sasavisanasyagrahyata yan na bhavati. tadabhavad eva tatragrahyatabhidhanapratyayau. tad anena prakarena sabdabhavapaksasyaiva pratyaksavirodha upadista iti na kiñcid anupapannam iti || 58 -- 59 ||

anumanavirodhodaharanam aha -- tesam iti. tesam eva sabdadinam asravanatvadyanumanaviruddham yo hy asravanam anityam va sabdam paksam icchati tasyasau sighrabhavina viparyayanumanena badhyata iti. idam tu pratyaksavirodham anye manyante. tan nirakaroti -- na hiti. sabdo hi pratyaksah na tacchravanata grahyagrahakasambandho hi sabdasya sravanasya ca tvatalbhyam ucyate. krttaddhitasamasesu sambandhabhidhanam tvatalbhyam iti smrteh. sa ca na pratyaksena samadhigamyah. api ca atindriyam srotram, katham tatsambandhas sabdasya pratyakso bhavisyati. na hy aindriyanaindriyadharas sambandhah pratyakso bhavati vayuvanaspatyor iva. ato nayam pratyaksavirodha iti || 60 ||

kimpramanika tarhi sravanata. ata aha -- seti. abadhiradisu sabdopalabdher badhiradisu canupalabdher anvayavyatirekau drsyete. tatha hi srotropaghatamatrena caksuradimato badhirasya sabdabuddhir na drsyate. srotre ca drdhe caksuradisv asambhave 'pi sabdagrahanam drstam, ata abhyam anvayavyatirekabhyam idam sravanatvam gamyata iti. nanv evam katham anumanavirodhah, na hy{3,46}anvayavyatirekav anumanam, tatprabhavas tu manasahsravanatvavikalpah, ato manasapratyaksa evayam iti kascit bhramyati sa vaktavyah. na bahirvisayabodhe manah svatantram iti varnitam asakrt. yad yadiyanvayavyatirekav anuvidhatte tattatkaranakam iti sarvakaryesu samadhigatam, anuvidhatte ca sabdajñanam sravanam iti tattatkaranakam iti. idam eva ca sabdasya sravanatvam. yat tu jñanasya sravanajanyatvam ato 'numanam evedam. nanv anyatrapy anvayavyatirekanuvidhayinah katham tatkaranakatvam avagantavyam, yan na manasam pratyaksam asriyate, sruyatam. pasyamo hi vayam kumbhakaravyaparanantaram kumbhasambhavam udiksamanah karyakaranabhavam caksusaiva. idam hi kumbhasya tatkaryatvam ya tadanantarasambhutih. sa ca kumbhas tatsambhavas cobhayam caksusam eveti kim atra manasa. ato yad yasmin sati bhavati, asati ca na bhavati, tattatkaranakam iti pratyaksato viditavyapter anumanam upapannam eva. evam ca prayogah -- sravanapramanaprakasyas sabdah tasmin saty evopalabhyamanatvat. yad evam tattatprakasyam

santamasa iva ghatah pradipaprakasya iti. idam ca pratyaksapurvakarthapattipurvakam anumanam taya sravanatvasiddheh. idam ca siddhasarvamgatvad asravanatvanumanad balavat. yavad dhi gunatvasyasravanatvena vyaptir grahitum isyate, tavacchighrajanmana sravanatvanumanena vyaptisamvidam pratibandhata tasyotpattir eva nirudhyate. evam evanityatvanumanam api. yat krtakatvadihetukam tad apy asiddhivyabhicaradidosan na sighram upajayata iti siddhavayavais sighrajanmabhir nityatvanumanair badhyate. yatha desakaladibhinna gosabdabuddhayas samanavisayah gaur ity utpadyamanatvat sampratyutpannagosabdabuddhivad hy astanoccarito va gosabdo 'dyapy asti gosabdatvad, adyoccaritagosabdavad ityadibhir iti || 60 ||

sabdavirodhaprakaram idanim pratijanati -- tridheti. pratijñavirodhadayo hi sabdavirodhataya prasiddha iti te tathabhidhiyante. na tv ete sabdavirodhah. yatra hi kvacid arthe pratisthitena sabdena pratijñantaram badhyate, tatra sabdavirodho bhavati. na ca svavagvirodhe sabdasya kvacid arthe pratisthasti vyahatabhidhanat. purvasañjalpavirodhe 'pi purvaparanyayabalabalanusary eva nirnaya{3,47} iti na sabdavirodhah. na hi tatra sabdapramanato 'rthah nyayagamyatvat. loka prasiddhis tu na sabdo na pramanantaram. api atu pratyaksadyantargataiveti tadviruddhapaksapradarsanenaiva pradarsiteti na sabdavirodhe 'ntarbhavayitum ucita. na hy acandras sasiti paksas sabdena virudhyate. na hi candrasabdas sankayos sambandham sabdo vadati yenatadvacyapaksasya sabdavirodho bhavati sambandhavacyatve hitaretarasrayam bhavet. abhidhanat sambandhah sambandhac cabhidhanam iti. tasman naite sabdavirodhah. purvottarasabdasamarthyaparamarsena tv ekaparityagenetaraparigrahac chabdavirodhataya prasiddha iti tantrantaraprasiddhivibhagas tridha sabdavirodha ity ucyate. paramarthena tu vedarthavacanaviparitarthapratijñaiva sabdena virudhyate. tatra hi pratisthitam sabdasya pramanyam saknoti viparitapratijño varayitum. tac canantaram ihaiva vaksyama iti || 61 ||

tan eva trin prakaran darsayati -- pratijñeti. tatra pratijñavirodha evaikas tridha bhidyata ity aha -- yavad iti sardhena. ayam arthah -- pratijñavirodho hi svavagvirodhah. sa ca tredha bhidyate. uccaranadharmadharmibhedat. yavajjivam aham mauniti paksah pratijñayaiva badhyate. na hy anukta sati pratijña bhavati. uktimatrena ca maunam badhyate. atah pratijñasarirantargatenoktimatrena badhad bhavati pratijñaya badhah. sarvavakyamrsatvapaksas tu dharmoktya badhyate. sarvamrsatve hi pratijñavacanam api mrseti netaranmrsa bhavet. tadamrsatve va na sarvamithyatvam. tad iha pratijñantargatadharmasamsargasambhavaparamarsat paksabadha iti dharmoktivirodhabhidhanam. purvatra tv avisistamuktimatram eva maunam badhate ity uktimatrenety uktam. atmabadhanam iti.

dharmabadhanam ity arthah. dharma evayukta atmanam badhata iti yavat. vandhya me jananiti pakso dharmyuktya badhyate. jananitve hy uddistamatre na{3,48}vandhyatvam aspadam labhate. na ca gauno jananisabda ity api vaktavyam. aham yato jata iti visesanat. evam visesite pakse dharmyuktivirodha ity uktam bhavati. etac cabhyupagamavadenoktam. na tu srutismrtyatirekini jalpakavacanani gaunatvadibhis samikartum sakyante. sarvadusanocchedaprasangat. pramadajñanajany eva hi dusanani bhavanti. tesu kathañcit samadhiyamanesu na kiñcid dusanam nama bhaved iti || 62 -- 63 ||

purvasañjalpavirodham udaharati bauddhasyeti. anityas sabda iti bauddhenokte katham ksanikad agrhitasambandhad arthapratyaya ity anuyuktena tenaiva yada punar ucyate nityas tarhiti tada tasya purvabhyupagamavirodhah. yady api catra nyayabalabalanusari badhyabadhakabhavah, tathapy evamvidha purvaparaviruddha pratijñaivatmanam na labhata iti na nyayavataram apeksate. sambhavito hi pratijñayam artho nyayena sadhyate. asambhavite tu nayapeksa nasty eva, svarasabhanguratvat. atas sabdavirodha evainam antarbhavayati. sabdasandarbha eva hi tadrsah purvaparaviruddhah paksam vinasayatiti tesam abhipraya iti. sarvalokaprasiddhivirodhasyodaharanam aha -- candreti. atrapi mahajanaviparitarthas sabdasamsargah svarasad eva bhajyate na pramanam yavadapeksata iti sabdabadha udahrta iti || 64 ||

upamanavirodhodaharanam aha -- jñateti. yena hi nagare gavakaro drstah samprati caranye gavayakarah, tam prati gaur gavayasadrso na bhavatiti paksa upamanena virudhyata iti.{3,49}parokse gavi sadrsyam upameyam. pratyakse tu pratyaksam eva. ata eva jñatagogavayakaram iti kramo vivaksita iti || 65 ||

arthapattivirodham idanim vivaksan bhasyakaranusarenabhavapurvikayas tavadudaharanam aha -- geheti || 66 ||

pratyaksapurvikam udaharati -- agnav iti. adahaka iti. atacchaktiyukta ity arthah. anumanapurvikam udaharati -- sabde canabhidhayaka iti. sabdasravananantaram arthapratitim cestayanumaya tatra sabdah karanam ity unniyate. atas sarvakarakanam kriyavinabhavad abhidhabhidhano vyaparah, tadanupapattya carthapattya tacchaktisiddhir iti || 67 ||

tathendriyapalapapakso 'pi pratyaksapurvikayarthapattya virudhyata ity aha -- srotreti. yady api pratyaksapurvikodahrtaiva tathapi paksadosodbhavanacchalenendriyapalapapaksasyapy ayam dosa iti vivaksata punastadvirodho 'bhihitah. atraivadisabdenopamanapurvikaya virodho darsayitavyah -- yatha gavayopamitaya gos tajjñanagrahyasaktyapahnava iti. arthapattipurvikaya virodham udaharati -- sabdeti. arthabhidhananyathanupapattya hi vacakasaktim arthapattya pramaya punastadanupapattyarthapattyantarena sabdanityatvam avagamyata

iti || 67 ||

sabdapurvikarthapattivirodham udaharati -- srutarthapattibadha iti. kim punar arthapattih prapañcenodahriyate, tadvirodhapratipadanam hi yayakayacid ekayapi sidhyaty eva. tatha ca pramanantaravirodhesu prapañco na darsitah. arthapattivad va pramanantaravirodho 'pi prapañcena vacyah. satyam. sodha bhinnair eva sadbhir atra virodho vartikakarasya vivaksitah, tatpradarsanartham eva satpramanaprasutarthapattir udahrta. tenaiva tu margena pramanantaresv api prapañco darsayitavyah.{3,50}yatha tavat pratyaksabadha evanubhutismrtyanumanadibhih sasthavarjam sodha bhidyate. svedyamanasya vadino 'nusno vahnir iti pratijña anubhavasthenaiva pratyaksena virudhyate. anasannagnes tu saiva pratijña smrtisthena pratyaksena virudhyate, yada khalv ayam vadakale 'nusno vahnir iti pratijanati tadainam itarah smarayati kim na smarasi purvanubhutam agner usnatvam yad evam attheti, sa tat smrtva tatah pratyaksannivartata iti bhavati smrtapratyaksabadhah.

anumitapratyaksabadhas tu yatraptamukhe cestavisesadarsanena tadavagatatiktadir asanivaranam pratijñayate, mukhavairupyena hi tasya tiktanubhavo 'numiyate atas tadviparitapaksasyanumitapratyaksabadhah.

srutapratyaksabadhas tu yatra kenacid arthe kasmimscid apahnute saksibhir drsto 'yam artha iti saksipratyaksena badho 'bhidhiyate. na caisa sabdabadhah. na hy atra tair artho 'bhidhiyate. kin tu darsanam. atas taddarsananusary eva nirnayah. darsanam tu taih svasabdena pratyayyata iti sabdavagatapratyaksavirodha evayam.

upamanam tu pramanantaraprasiddhavastusadrsyamatravisayam ity anyatas siddhasya sadrsyam gocarayati. yatha datradipratyabhijñayam yadrsi svatmani cesta drsta tam paratrapi drstvopaminoti mamevasyapi datradipratyabhijña pratyaksam utpanna, katham anyatha purvedyur ardhakrtakarmasamapane paredyuh pravartate. iha ca cestaya tadanurupam paragocaram anumaya svajñanasadrsyam tatropamiyate. yady api catranumanavagatapratyaksabadha eva sakyo darsayitum, tathapi svajñanasadrsyapariccheda sakyam darsayitum iti tadavagatapratyaksabadho 'bhidhiyate. pratyaksasattaivopamanena pramiyate. arthapattyavagatapratyaksabadhas tv evam darsayitavyah. yada hi bahusu gacchatsu toyarthisu tatakam ekas tadaharanaya prasthito vilambate tada tadvilambananyathanupapattya tadiyam toyapratyaksam arthapattya pramiyate. tatra tadviparito nistoyatatakapakso 'rthapattisiddhena pratyaksena badhyate. abhavena tu bhavarupam pratyaksam navagamyata iti tadanavagatapratyaksavirodho nehodahriyate. sodha vibhaktam anumanabadhamatahparam anusandhasyamah -- dhumavagatavahnipratisedhe tavat pratyaksapurvanumanabadhah.

dhumanumitad eva bahner usnatve 'numite tadviparitapakso 'numitanumanena badhyate. yatra tu devasya tveti nirvapati{3,51}iti pratitaviniyogan mantrasese 'numite tadviparitah pakso grhyate, tatragamanumanabadhah.

nitye tu karmani pravrtte vrihinam apacare tatsadrsesu nivaresupamitesu vrihibhir yajeteti codana nivaravisayatvenanumiyate. vrihyavayava hi tadvisayataya jñatasambandhastam anumapayanti. na hi tasyah svarupena vrihayo visayabhutah, tadavayavas tu curnibhuta vrihisastrarthah. te ca nivaresv api santiti vrihyavayavasamanyopamitanivaragamini vrihicodananumiyate. tad ihatadgocaratvapaksasyopamanapurvakanumanabadhah.

arthapattipurvakanumanabadhas tu sravanatvapakse 'bhihita eva. yatra durad vrksabhavam viditva tacchayabhavo 'numiyate tatrabhavapurvakanumanena chayasadbhavapakso badhyate. pratyaksasabdabadhas tu tridha darsita eva. anyo 'pi srutismrtibhyam darsayitavyah. astakadinam adharmatvapaksas tu kartrsamanyanumitasabdaviruddhah smrtyadhikarane darsitah. sakyam hy astakadayah sabdamulah sastrastharyavartanivasikartrkatvad agnihotradivad ity anumatum. agamikasabdabadhas tu yatra sakhantaragatasrutivisayavivade smrtinibandhanakaranam vacanena srutisadbhavo nisciyate, tatra hy aptagamavagatanityagamavirodho viparitapaksasya sambhavati. upamitasabdavirodhas tu manvadismrtibhyo 'rthapattya vaidikam kim api mulam astiti kalpite smartavakyasadrsa eva mula upamite rthavadamulatvapaksa upamitasabdena badhyate. visvajidaphalatvapaksas tu srutarthapattisiddhasabdaviruddhah. abhavena tu sabdabhavo 'vagantum na sakyata iti sabdeyat tavadharane tasya vyaparah tatrabhavavadharitavidhikartsyne jyotistame prakrtetikartavyatapraptipakso badhyate. yatha vaksyati -- krtsnavidhanad apurvas soma iti. vrihyabhave tu nivaranam agrahyatapaksah pratyaksajopamanaviruddhah. anumanapurvakopamanabadhas tu yada hy adityasya desantarapraptya gatim anumaya samvatsaradimadhyantesu tasyas sadrsyam upamiyate. yadrsy ekatra samvatsaradau tanmadhye vante va suryagatih tadrsi vatsarantesv iti tatra gativaisadrsyapakso 'numanapurvakopamanena badhyate. putika na somasadrsa iti tu paksas sabdapurvakopamanaviruddhah. samaputikayor hi sadrsyam na pratyaksam. na{3,52}canumeyam. sabdenaiva tu somamsujatatvam putikanam pratipadayata karyakaranayor aucityena sarupyam pratipaditam iti sabdavagatakaryakaranaprabhavatvat putikanam somasadrsyopamanasya tadviparyayah sabdapurvakopamanaviruddho bhavati. jyotistomika hi dharmas satrahinesu na bhavantiti paksa upamanopamanena badhyate. jyotistomopamanena hi te dvadasaham gacchanti dvadasahopamanena ca satrahinav iti. yada tv atmendriyasadrsyavisistani parendriyany upamiyante tatra

tannisedho 'rthapattyupamanena badhyate. vedakaranastita sasasrngadyabhavasadrsi na bhavatiti pakso 'bhavapurvakopamanena badhyate. dvayor apy abhavenabhave 'vagate sadrsyam upamiyate. arthapattivirodhas tu sadvidho varnita eva. abhavavirodham tv anantaram eva vaksyamah || 68 ||

abhavavirodham idanim udaharati -- sasasrngaditi. ayam ca pratyaksabhavavirodhah. yada tv amum rasim suryo gato na veti cintyamane ganitakusalena ganitanumanabhavan na gata ity avagate bhranto gata iti vadati. tatranumanabhavavirodhah. caityavandanadidharmatvapaksas tu srutyadyagamabhavaviruddhah. purvavanto darvihoma iti tupamanabhavena virudhyate, na hi tesam kenacit karmana sadrsyam kathañcid avagamyata iti. palalakutakuñjarayos tu sadrsyastitapaksa upamanabhavena virudhyate. tatha sabde srotradesam anagacchati srotre ca sabdadesam dhvanyagamanamatrenaiva sabdasravanopapatter yo 'rthapatya sabdas sabdantaram arabhate tatah kramenantyah srotrena grhyate ity anyathanupapattya pratijanati tatpratijña arthapattyabhavena badhyate. abhavabhavas tv evam darsayitavyah -- yada hi kartrabhavena vedanam dosabhavo vagato bhavati tada dosavatpaksasyabhavabhavena badha iti || 69 ||

evam tavad dharmasambandhabadhah sodha prapañcitah. dharmadharmyubhayasvarupasvavisesabadhamatahparam vaksyama iti samksipya sukhagrahanartham srotrbuddhisamadhanartham{3,53}ca vrttavartisyamanayos sankirtanam karoti -- evam iti sardhena. srutyarthaksiptayor iti. svarupam tavat sarvatra srutyartha eva. tadviseso 'py arthaksiptah. dharmadharminor hi svarupam yena visesena vyaptam tam aksipati. tac canantaram eva vaksyata iti. srutyarthas caksiptas ceti vigraha iti || 70 ||

tatra dharmasvarupabadho varnita eveti tam akrtvaiva tadvisesanabadham udaharati -- trnaditi. yo hi trnadivikaradarsanad agnimaddhimam sadhayati tasyabhavena tavaddharmasvarupabadho bhavaty eva. tadvisesanam apy usnatvam arthaksiptam pratyaksavagatena saityena badhyate. na ca vacyam anusno 'pi vahnih prabhasu drsta iti katham arthaksipto visesa iti. prabhasv apy evam vahnir usna eva, abhibhutatvat tu sparso na grhyate, na punarusnatam jatu jahati, svabhaviki hi sa tasya. na ca hime 'py abhibhutatvad agrahanam iti vacyam. tadviparitasaityopalmbhat. hetupanyasas tu paksadosabhidhanavasare tadbijamatrapradarsanartham so 'yam abhavena dharmavisesabadha iti || 71 ||

dharminas tu dviprakaro 'pi badho 'nukta eveti ubhayatha tadbadhodaharanam aha -- adharma iti sardhena. himsa kiladharma iti samanyato 'vagatam. tad yada vihito 'dharmo daiksapasuhimsadir yad duhkham karotity anudya tadalpam iti sadhyate, tadapi vihitatvenadharmataiva badhyate tadviseso 'pi duhkhanimittatvam

yadarthaksiptam tad api tenaiva badhyate. na hi vihitam nama kim api duhkhasya nidanam bhavati. purusarthaikasadhanatvad vidheh. so 'yam{3,54}agamena dharmisvarupasvavisesabadhah. na catra srutyupatta eva svavisesa iti codaniyam. arthaksiptasyalpataya vidhanartham anuvadad iti || 73 ||

ubhayasyobhayavirodham udaharati -- ayathartheti. yada hi sarvajñanani mithyeti sadhyate tada dharmadharmigrahinor api jñanayor mithyatvat tadvisesanagrahinos ca mithyatvad bhavaty ubhayasyaivobhayabadha iti. ayam ca dharmoktyobhayabadha iti sabdabadha eva nivesaniya iti samadhigatam tavad ubhayoh svarupabadha iti || 74 ||

kau punas tadvisesav arthaksiptau badhyete. ata aha -- ksaniketi. badhyete iti viparinamya sambandho darsayitavya iti. tatra caikadesadarsanad ity ucyate. tatra ca darsanagrahanam atiricyate. ekadesad ity eva vaktavyam. tad dhi lingam na punardarsanam ato vyakhyeyam ekadesadarsanad ity ata aha -- darsanad iti. ayam arthah. naikadesas sattamatrena lingam. kin tu svapratipattau jñatah parapratipadane ca jñapitah. tad idam ubhayam upadatum darsanagrahanam. saknoti cobhayam upadatum, nijbhavabhavayor api nirdesasadharanyat. svapratipattau tavad ekadese drste buddhir anumanam ity arthah. pararthaprayoge tu nijantadarsanapadam ekadesam darsayitva ya buddhir jayate sanumanam ity uktam bhavati. tad idam tatroccaritadarsanapadam arthadvaye vyakhyeyam. anena ca yatraikadese vadiprativadinor akasyobhayor va samsayo 'dhirviparyayo va bhavati so 'siddhabhidhano hetvabhaso vyudasyate. na hy asau tadrsah parasmai darsayitum sakyate.{3,55}svayam va drsto bhavati. adhirajñanam ity arthah. tatra dvayaviparyastodaharanam aha -- saityad iti. vahnisabdayor dvayor api saityacaksusatve vadiprativadinor viparyad asiddha iti || 75 -- 76 ||

anyatarasiddhodaharanam aha -- krtakatveti. yada vaisesiko yajñikam prati sabdo 'nityah krtakatvat gunatvad veti hetum prayunkte, tadasau svarupena tasyasiddho bhavati. yada tu svayam evamprakaram hetum param prati vadati tada tasyasiddhih. yatha nityah sabdah dravyatvad akasavad iti. na hi vaisesikas sabdam dravyam abhyupagacchanti gunatvabhyupagamat. evamprakara iti. parasiddhaprakara ity arthah || 77 ||

sandigdhasiddham udaharati -- baspaditi syadantena. yada hi dhumo baspadibhavena sandihyate dvabhyam ekena va kimsvid ayam rajasamudgamo baspo va dhumo veti tada dvayor apy anyatarasa va sandigdhasiddho bhavati. evam tavat sandehaviparyayabhyam asiddhatodahrta. ajñanena tv aprasiddharthapadaprayoge darsayitavya. tridheti. vadiprativadyubhayais trayah prakara iti. evam tavat svarupato hetur asiddho bhavatity uktam ity aha -- evam iti || 78 ||

asrayasiddhatapy etair eva jñanadibhir vadiprativadyubhayapeksais tridha bhidyata ity aha -- eta eveti || 79 ||

nanu svarupasiddhya hetur dusyet asrayasiddhya tu kas tasya dosah ata aha -- jñate 'piti. ayam abhiprayah -- na svarupena hetur gamakah, api tu{3,56}paksadharmataya jñatah. na caprasiddhasrayas taddharmataya jñatum sakyate. saityacaksusatvayor api paksadharmatvasiddhyaivahetutvam. siddham hi svarupena jale saityam ruparupirupaikarthasamavayisu ca caksusatvam. sabda(dau) hi paksadharmataya tu tayor asiddhatvam iti taddharmarupabhiprayena svarupasiddhavacanam. ata asrayasiddhav api paksadharmatvasiddher ahetutvam yuktam eveti || 79 ||

tam idanim asrayasiddhim udaharati -- sarvatreti asiddhantena. yada hi bauddham prati sarvatra karyopalambhad atmanas sarvagatatvam mimamsakas sadhayanti, tadanyatarasiddhasrayo hetur bhavati. bauddhasyatmano 'siddher iti. yas tu pramanagatim ajanano laukikah kascid atmani samsete, tasminn eva hetav ucyamane sandigdhasrayo hetur ity aha -- laukikader iti. atmani samsaya ity arthah. adisabdena satirthikanam api yesam atmani samsayah ta upadriyante. evam samsayaviparyayabhyam asrayasiddhir ukta. ajñanenapy asrayasiddhir aprasiddhapadaprayoge darsayitavya. yasya hi paksavacanas sabdo na prasiddhas tam pratyevamjatiyake hetav ucyamane 'jñanenasrayasiddhir iti || 80 ||

nanu yady anyatarasiddhya hetur dusyati, evam tarhy amurtatvad atma niskriya ityevamader api hetutvam na syat digambaranam atmano 'murtatvasiddheh. murtam hi te sariraparinamam atmanam manyante. akartrkatvan nityo veda iti ca bauddhanam tadasiddher ahetuh. sabdo 'nityah krtakatvad iti mimamsakanam asiddheh. tad eva hetur nama na kascit vyavatisthate. ata aha -- vanmatreti. ayam arthah -- nasiddho mameti vanmatrad dhetur asiddho bhavati. tatha sati na kascid anumanavyavaharah prakalpeta. dvabhyam tu vadiprativadibhyam asattvenavadharito{3,57}siddhobhavati, tasyaiva tathavidhasyasiddhatavacanam vadino dusanam bhavati nasiddha iti vakpravrttimatrad iti || 81 ||

nanu kim idam dvayor asiddho 'siddha iti, na hi vivadamanayor ekatrarthe sampratipattir bhavati, na hi janmasahasrenapi bauddho vedanam akartrkatvam manyate, mimamsako vapi kanthagataprano 'pi krtakatam sabdasya. tad evamadav ubhayasampratipater abhavan na hetubhavo 'vatisthate. ata aha -- itarad iti, ayam abhiprayah -- na dvayor asampratipattir ity etavataiva sadhanadusanayor anavaklptih. yadi vadina prayukte sadhane prativadina casiddhatva udbhavite vadina tatsadhanam sadhyate, tato bhavati sadhanam. yadi tu paramarthopapattyabhidhanena prativadina nirakriyate tatas tasya dusanam sidhyati. tatpramanatas siddhir evatropayujyate nobhayabhyupagamah. dvabhyam yo 'sattvato jñata ity api pramanasiddhyabhiprayenoktam, nabhyupagamamatrapeksaya. yad dhi pramanena sadhyate badhyate va tatra prayenobhayasampratipattir drsteti. asattvato jñatapeksayetaracchabdah. yad vadina sattvena

jñatam bhavati prativadina ca vaiparityena, tadvadina sadhyamanam sadhanam bhavati. etac ca jalpanyaye sthitvoktam. vade tu dvayor api sampratipattir bhavaty eveti. na caivam anyatarasiddhir adusanam, yavat tu yadi na sadhanam sadhayati, tavad anyatarasiddhya nigrhyate, sadhite tu tasmin dusanam parihrtam bhavatiti || 82 ||

darsitam tavadasannikrstaikadesasabdayor vyavartyam, jñatasambandhapadasyedanim vyavartya darsayati sandeheti vacanantena. sandehaviparitahetvor hi na sambandho jñato bhavati, na hi sadharanas samsayahetuh prameyatvam nityatvena jñatasambandham iti sakyate vaktum, dhatadisv anityatayapi jñatasambandhatvat napi krtakatvam nityataya, tesv evanityataya sambandhasamvitteh. atas tajjatiyam ubhayam na jñatasambandham iti jñatasambandhapadena vyudasyati. atra casannikrstapadat prabhuti pratilomyena vartikakrta laksanagranthe visesanopadanaphalam uktam u,{3,58} tat kasya hetoh. pratitikramanusarena. prabhata hi prathamam paksam pratyeti, tato hetum apeksate, tato drstantavacanam, ato 'satpaksanirakaranartham prayuktam asannikrstapadam eva tavad upavarnitam. tato hetupadam ekadesadarsanad iti, tato jñatasambandhasyeti drstantavacanam. drstante hi hetos sambandho jñayate. ata eva drstantadosa api sadhyahetuvikalatvadayo 'nena nirakriyante. tadvaikalye 'pi svayam sambandho jñatum parasmai pratipadayitum sakyata iti. kiyantah punas samsayahetavah, ata aha -- traya iti || 83 ||

tan eva trin prakaran darsayati -- sann iti. sadhyatadabhavayos san sadharano 'bhidhiyate. yatha prameyatvam nityanityatvayoh. dvabhyam sadhyatadabhavabhyam vyavrtto 'sadharanah ksiter eva gandhavattvam. vyavrttam hi tat sakalasajatiyavijatiyadravyantaragunakarmabhyah. dvau viruddharthasambandhav iti. yau viruddhavyabhicariti parair abhihitau, tau canantaram evodaharyav iti neha vyakhyayete iti || 84 ||

tatra sadharanam tavadudaharanaih prapañcayati -- prameyeti. ete ca dharmas sadhyatadabhavayos sadharana ity arthah || 85 ||

kesu punassadhyesu tesam sadharanyam ata aha -- nityeti nityesvantena. katham punarvaisamye yathasankhyam ata aha -- dviranityateti. anityata svasthane dvih pathitavya. ato yathasankhyopapattih. tad ayam arthah -- yada nityas sabdah prameyatvad iti prayujyate tada prameyatvam sadhyatadabhavayor drstam iti sadharanatvan naikantaya prabhavati. ato naikantikam ity ucyate. ata eva ca samsayahetuh. samsayo hi samanyapratyaksad visesapratyaksad visesasmrtes ca bhavati. yatha sthanupurusayor arohaparinahasamanyadarsanad{3,59}bhedakadharmanavadharanas ca visesasmrtyapeksah kimsvid ayam sthanur ahosvit purusa ity anavadharanajñanatmakas samsayo jayate. evam prameyatvam api nityanityayos samanyam viditavatastadvisesanasmaranapeksas tayor

evanirdharanatmakah pratyayas samsayaparanama jayata iti prameyatvam samsayahetuh. ayam ca krtsnobhayavyapisamsayahetuh. tathayatnotthas sabdah anityatvad ity ayam api sadharana eva. ayatnotthesu kesucid vidyudadisu gatatvad yatnotthesu ca sarvesu ghatadisu vrtteh. tad ayam sakalavipaksavyapi sapaksaikadesagata iti veditavyam. tatha yatnotthas sabdah anityatvad iti, yatnotthesu sarvesv evanityata drsta. tadabhave 'pi kvacin meghadau drsta, na vyomadau iti, sakalasapaksavyapi vipaksaikadesavarti cayam sadharana ity avasatavyam. ubhayaikadesagatas tu yatha nityas sabdah amurtatvad iti. amurtata hi na sarvanityavyapini vyomadisu bhavad anusu cabhavad anityam api na sarvam vyapnoti ghatakudyadisv abhavat karmadisu bhavat. sarvatra catra dvayavrttitvam eva hetos samsaye karanam avrttyamsas tu sann api na karanam ity atantram. ata eva sadharanasya caturdha vibhagam vadanti ye tesam asav anupayogy eva sadhanadusanayor ity upeksaniyam, na hi sadhanavacanakale tathavidham hetum parityajato vadinas sapaksavipaksayor avrttyamsah kvacid upayujyate. anvapi hi matraya vipakse vartamano hetur atyajya eva. dusanavadino 'pi vipaksavrttimatram vacaniyam iti kim tadavantaravisesasrayanena. varttikakarenapi sarvasadharanesu dvayavrttitvam eva samsayakaranam iti darsayitum udaharanaprapañco darsitah, na punas caturvidhyam abhipretya. yathaha --

na tv ekasyopayogo 'sti dusanodbhavanam prati |

tyajyate sadhane caivam sadharanyad visesatah || iti || 85 ||

prapañcitas sadharanah, asadharanam idanim samsayahetum udaharati -- nitya bhur iti. gandho hi prthivyah svasadharano gunah, na tam vihaya nityam anityam va bhavantaram asrayatity asadharana iti giyate.{3,60} aha -- astv asadharanam gandhavattvam, katham tu samsayahetuh, yuktam hi paksadvayav alambi sadharano dvayor anavasthadhiyam adadhano yatsamsayahetur iti, asadharanas tu dvabhyam vyavrtto naikatrapi dhiyam upajanayitum alam iti katham asya samsayahetubhavah, ata aha -- niscayeti. hetor hi niscayajanane 'nyayavyatirekav angam anyatarapiye 'pi na niscayaya hetuh paryapto bhavati. tad yatha sadharano 'nvayasanatho 'pi vinakrto vyatirekena na niscayaya prabhavati, evam evasadharano 'pi niscayasyaikenanvayanamnangena vikalas tam akurvan samsayahetutam pratipadyata iti || 86 ||

nanuktam sadharano dvayagami dvaye buddhim janayan samsayae hetur iti. asadharanas tu na kiñcid jñapayatiti nasav ekangavikalatamatrena samsayahetur iti yuktam ata aha -- sadharana iti dvayena. ayam abhiprayah -- sadharano 'pi nobhayatra buddhijananat samsayahetuh, kin tu viruddhobhayapratipadanamukhena, viruddhe hy ubhayasmin pratipadite tayor ekatra samavayasambhavad vyaghatad eva samsayo bhavati. tac casadharane 'py avisistam,

asadharano 'pi hy ubhayasmad vyavrttes tadabhavam gamayan
dvayabhavasambhavad eva samsayam janayati. na hi sambhavati nityam
anityam ca vastu na bhavatiti, dharmadvandvair eva hi nityanityatvadibhis
sarvam jagadavasthitam. ata ubhayabhavo virudhyate. na cobhayabhavah,
virodhad eva. nacanyataraparigraho 'visesat. tam imam sankatam
asadya pramanikas samsete. ayam catravayavarthah -- yatha
prameyatvadis sadharano drstas san buddhidvayanimittakah.
buddhidvayam samsaye nimittam asthastiti bahuvrihih, nimittasabdena
ca buddhidvayasya nimittamatratam kathayati. sadhyatadabhavavisayam
hi buddhidvayam nimittikrtya viruddhaikanavapter eva sadharanena
samsayo janyate. na hi parasparaviruddhabhyam nityanityatvabhyam
ekas sabdo vyadhyate, dharmibhedanibandhanau{3,61}hi viruddhadharmadhyaso
drstah. yatha nityam vyoma anityam karyadravyam iti. ato 'smat
pratiti???atad eva sadharanena samsayo janyate. sa cayam
asadharanasyapi samanah. so 'pi hi yatra nitye 'nitye va nasti
tadabhavam pratipadya tanmukhena dvayasattvavirodham apadayan
samsayakaranam bhavatiti. idam casadharanasya
samsayahetutvam nanumanyante. avyavasthaya hy ubhayasmin manasi
viparivartamane samsayo bhavati. na casadharanena kiñcid
buddhavadhiyate, tasya kenacid anvayabhavat. api ca parimitesv eva
bhavesu samsayo drstah. nivrttimukhena tu samsayajanane
sarvato nivrttenasadharanena sarvatomukhas samsayo janyeta. na ca
sarvavisayah samsayo drstacarah. tasya buddhav anarohat. na
ca kvacin nivrttimatrena sarvatrabhavas sakyate 'vagantum, yanmukhena
samsayo bhavet. na hy anuvrttav adrstayam vyavrttis
sidhyati. agnav anuvartamano hi dhumo drstavyatireko
'gniniyatasvabhavatvenavagato 'rthad adrsyamanebhyo 'nagnibhyo
vyatiricyata ity avagamyate. yas tu na kenacid anvitas tasya katham
anupalabdhiyogyat sarvato vyatirekah pratiyeta. tato nanena
prakarenasadharanasya samsayahetutvam. yadi tv
asadharanadharmano bhava nityanityabhavabhajo drsta iti
ksitim api taddharmikam upalabhya nitya va syad anitya veti samsayo
bhavatity ucyate. evam tarhy asadharanadharmatvad eva
bahusadharanat samsayo nasadharanat, anyo hy
asadharanadharmah anyatha ca bahusadharani tadvatta. tad yady asau
samsayakaranam jata kim jatam asadharanasya. hantaivam
sadharana eva samsayahetur abhyupagato bhavatiti siddham.
nasadharanasya samsayahetutvam. anyan matam -- anadhyavasayahetur
evayam iti. asti kilanadhyavasayo nama jñanasya prakarah. so 'nena
janyate. bhavati hi tadrgdharmadrsah kimbhutasyasya dharmo 'yam ity
anadhyavasitav abhasapratyayah. na caiva pramanam, aniscayatmakatvat.
na ca samsayah paksadvayasamsparsat. so 'yam evamvidhan
adhyavasayo 'sadharanena janyata iti. na tv etad ghatate. na hy
anadhyavasayo nama kascid jñanasya prakarah, yam ayam janayet.
adhyavasayabhavo 'nadhyavasayah. sa ca pragabhavarupatvan na
janyah. athanyamatravacano nañ agrahyanadivad isyate tato
'dhyavasayad anyas samsaya{3,62}eva tacchabdavacyo bhavet. na ca

taddhetur asadharana iti phanitam eva. athadharmadivad viparitavacano
nañ, evam sati viparyayavacyo 'nadhyavasayasabdo bhavet, na ca
viparitavagraho 'sadharanena janyata iti. yadi tu na me 'smin vastuny
adhyavasayo 'stity adhyavasayabhavavadharanam evanadhyavasayah, sa
tarhi pramanabhavenaivadhyavasayabhavo 'vagamyate. tatra hetor na
vyaparah. ato jijñasamatrahetur asadharana iti samarthaniyam.
bhavati hi taddarsinah kidrgdharmo 'yam ito dharmad bhavo bhaved iti
jijñasa. yady api casausuddhadharmidarsanad api kadacid bhavaty eva
tathapi dharmadvarenapi tavad bhavaty eveti na taddhetutvam anupapannam.
aha ca --

tenajñanam asiddhebhyo jijñasananyagaminah |

samanyat samsayo yuktas tatha sa pratisadhanat || iti.

yat tv ihasadharanasya samsayahetutvam uktam tatparamatam.
jñatasambandhapadasya hi vyavartaniyam atra darsayitum abhipretam, tat
samsayahetutve 'py asadharanasya ghatata eva. bhavatu tavad ayam
yasya kasyacid dhetuh. sarvatha jñatasambandhapadena vyudasyata iti
tatparyam. sakyas tu samsayahetum asadharanam manyante,
udaharanti ca sabdanityatve sadhye sravanatvam. yathoktam --

anaikantikam evainam sakyah prayena manvate |

ubhayasman nivrttatvad ubhayatranuvrttivat ||
iti. idam ca varttikakrtaiva pradesantare svayam upanyasya
yathoktadusanair dusitam eveti || 88 ||
kim punarudahrtanam svabhavikam eva samsayahetutvam nety aha
-- sandigdheti || 89 ||

karanam aha -- nirnayasyeti labdhvantena. kva drstam ata aha --
niskriyeti. amurtata hi nityatve sadhye
nityanityavyomakarmasadharani samsayahetur asit, saiva tu
niskriyatve sadhye labdhvanvayavyatirekau hetutam{3,63}pratipadyate.
vyaptam hy amurtatvam niskriyatvena. na hy amurtam gaganam atma
va parispandate. na caivam tadvatam rathadinam amurtatvam
drstam iti || 90 ||

asadharanasya nirnaye hetutvam darsayati -- ksityekadeseti.
gandhavisesadarsino hi viditavyapteh ksityekadesasiddhatve
bhavatyanumaniko nirnaya iti || 90 ||

dvau viruddharthasambandhav ekatraikadesini samsaye hetur ity uktam.
tatrodaharanam aha -- yatreti. yatra hi na saksatkarijñanavisayo
vayuh arupatvad ity ekas sadhayati. aparo 'pi sparsat tadviparyayam.
tatrasau viruddhavyabhicarita bhavatiti sakyair abhihitam. tatra
tulyabalobhayahetusannipatat samsayah. dvayor api sadhanayoh
prasiddhavayavatvavisesat. arupam hy arupisamavetam apratyaksam iti
kanada manyante. tatha ca vayuh. ato na pratyaksah. karmasvarupam
api rupaikarthasamavayac caksusam acaksate. evam sparso 'pi
vayoh prasiddha eva. prasiddhavyaptikas caparoksatvena. atas

tulyabalatvam. tatas ca samsayah, viruddhayor
ekatropanapatasambhavat, samuccayanupapatteh, siddhe ca vastuni
vikalpasambhavat badhyabadhakam avasyapi tulyakaksyatvat. ato
'navasthayobhayasmin pariplavamane bhavati samsayah. tadatmyat. tasya
balabalavisese tv anumanavirodho varnita eva. yatha sarvajño 'stiti
buddhavacanam samyak taduktatvad ksanabhangadivakyavad ity ekenokte
'parah prabraviti buddho 'sarvajña iti madvacanam samyak maduktatvat
yatha jyotir usna?apo drava iti. atra maduktatvam ubhayor api siddham.
buddhoktata tu na nah prasiddha, ato 'prasiddhangakatvat purvam
sadhanam balavata prasiddhangakena badhyate. yat tu
viruddhavyabhicariti dvayor ekavacanantam abhidhanam ta???????nyamahe.
viruddhavyabhicari samsaye hetur iti sakya vadanti. na??kasya
samsayahetutvam anyataraparicchedat. na ca samudayabhiprayam ekavacanam.
tasya viruddhatvavyabhicaripadanas padatvat. sa hy amsabhyam
vyabhicary eva. dvau tu viruddhavyabhicarinav iti vaktavyam. na tv
ekavacanena. yadi pratihetu{3,64}viruddham artham ekaiko na vyabhicaratiti
viruddhavyabhicarity ucyate. tad astu. na tv ekah samsaye hetur ity
uktam. ata eva vartikakarena dvau viruddharthasambandhau samsayahetu
iti dvivacanantenaiva namnam samsayahetubhavo darsitah. ihapi
viruddhavyabhicaritety etavad evoktam. na tu viruddhavyabhicari
samsayahetur iti. tad atra yogyatayanayor viruddhavyabhicariteti
vyakhyeyam. dvau viruddhavyabhicarinav iti yavad iti || 91 ||

imam ca viruddhavyabhicaritam samsayahetum
sadharanasadharanabhyam jatyantaram eke varnayanti. apare punas
samudayasyamsabhyam sadharanapaksaniksepam. anye tu samastam
idam militam ubhayam naikatrapy anugatam ity ananvayam asadharanam
evasthisata ity aha -- kecid iti. atra ca pradesantare vartikakrta
sadharanya evastha darsita. yadaha --

sadharanyan na naitasya bhedah kascana vidyate |

amsabhyam samudayo hi sadharanapade sthitah ||
iti. na ca vacyam dvayasyananvayad asadharana evayam iti. yadi hy
ekena dvayam prayujyeta tato bhaved apy evam, pratyekam anvitau
drstau dvabhyam prayuktau nananvitav iti sakyate vaktum. api
casadharanatve samsayahetubhavo nopapadyetam. tasya
nirakrtapurvatvat. atas sadharana evayam iti. vayam tu jatyantaram
eva sadhiyo manyamahe. yatha hi na dvayam ekena prayuktam iti
nasadharanatvam. evam sadharanatvam api na syad eva. kim khalv
atra sadharanam. ekaikasyaikaikena vyaptasyaikaikena prayogat, amsatas
sadharanasya ca samudayasyaprayogat. ata eva catra sadharanad
bhedena pratihetu viruddhayos samsayahetutvam uktam. itaratha tenaiva
gatatvan na prthagupadiyeta. samsayajananaprakaro 'pi catra bhidyata
eva. sadharano hy ubhayadrstas tu pratitimadadhanas
samsayahetur imau tv ekaikasyenobhayam upasthapayantau samsayahetu iti
vartikakarenapi sadharanapade sthita ity uktam, na sadharana eveti
|| 92 ||

{3,65} katham punar evamjatiyake visaye nirnayah, ata aha -- pratijñeti nirnayantena. paksabadhoktaih pratyaksadibhih pramanair yasya sadhanavakyavayavapratijña badhyate tatparajayenetarasya nirnayah karyah. yathehaiva tavat udaharane tvagindriyavyaparena vayavaparoksam anubhuyamane tenaivanubhavena paroksatapakso badhyate. na hi nas tvagindriyabhuvastoyapratyaksad vayupratyaksam visisyate. na hihanadhisthanam sparsamatram anubhuyate. api tu tadadhikaranam dravyam api. na hi prabalena marutabhihanyamanasya jalam va slisyatas samvid visisyate. ato 'ksasambandhaphalanusarat pratyakso vayur iti nisciyate. kvacic cagamena visayapaharo bhavati. yatha suci narasirahkapalam, pranyangatvat, sankhasuktisakalavad iti pasupatenokte 'nyo 'suciti sadhayati, pranyudbhutatvad uccaradivad iti. tatra purvapratijñaya agamena visayapaharad uttarenarthanirnayo bhavati. sucitaraviveke hy agama eva saranam. tasmin paripanthini na sucitvanumanam atmanam labhate. smaranti hi --

naram sprstvasthi sasneham savasa jalam aviset |

iti. rudro hi mahavratam cacara sa etacchavasirsam upadadhareti tv arthavadamatram na savasirodharanavidhih. atra ca pratyaksadiny eva yathasvam artham sadhayantiti sadhanapadenocyanta iti. katham punah pratyaksadiny eva pratijñabadhanayotsahante. tesv api samanyato darsanena badhasya sankyamanatvad ata aha -- badhavarjanad iti. na tavat tesu badho drsyate, kadacid badhasambhavana tu na tesam pramanyam utsarayatiti || 93 ||

atra bhiksuna paksadharmas tadamsena vyapto hetur ity ekavacanena vivaksitaikasankhya eka eva hetur iti darsitam. ata eva viruddhavyabhicarinor na hetutvam anekatvat tayor iti. na caitat ghatate. na hi pratihetu{3,66}viruddhayor anekatvam samsayahetutve hetuh, api tarhi parasparaviruddharthopaplavakatvam eva. viruddhau hi dvabhyam dvav arthav ekatropaplavitav iti tatra samserate, na tu hetvanekatvat. samsayahetvor api pratyekam avagatayor ubhayasamavesad eva kvacin nirnayo drstah. yatha urdhvatakakavattvayoh. kevala hy urdhvata sthanupurusasadharani nanyataranirnayaya prabhavati. kakanilayanasahakrta tu saiva sthanur ayam iti niscayayati. tad atraikasyaiva samsayahetutvam dvabhyam eva tu nirnaya ity aprayojakam samsayahetutve dvitvam, viruddhanekasadhyatvam eva samsayahetuh. yatha khalv eka eva sadharanas sapaksavipaksayor vartamanas samsayahetur bhavati. evam viruddharthasyapi hetudvayasyamsabhyam ubhayavrttir eva samsaye karanam iti na taddvitvena hetutvanirakaranam yuktam ity aha -- kvacid iti. nanu yuktam tavadurdhvataya sthanupurusasandeho bhavatiti, kakavattamatrena na samsayo drstapurvah. satyam. yas tu kakavattamatrena sthanum sisadhayisati tasyasau kevala samsayahetuh, urdhvatasanatha tu nirnayikety etavad eva vivaksitam ity adosa iti. api ca avirodhinoh pratyekam samhatayor api

kvacid arthe sadhye hetubhavo drsyate. yathaikasminn eva sabdasya jñanasyanumanatve nvayavyatirekajatvapratyaksanyapramanatvayoh, sakyate hi tabhyam aikaikasyena samastabhyam canumanatvam sadhayitum. dvitve ca hetvabhasatvakarane naikasmin sadhye 'nekahetavah prayujyeran. prayoktaras tv ekam eva sadhyam kiñcanyad itas ceti nanasadhanais sadhayanto drsyante. tasmad virodhanibandhana eva samsayah, na tu nanatvanibandhana ity abhiprayenaha -- pratyekam iti. purvam tu pratyekam samsayahetvor eva militayor nirnayahetutvam uktam. atra tu pratyekam gamakav api samhatau ca gamakav iti pratipaditam iti || 95 ||

tasmad viruddharthav eva bhinnau samsayahetutvena darsaniyau. yathasmabhir uktam na tu bhinnatamatrenety aha -- tasmad iti. vyakhyatastriprakaro{3,67}pi samsayahetuh viparitaprakaran pratijanati - sadha viruddhatam ahur iti. dharmadharmisvarupasvavisesobhayasvarupasvavisesaih satprakaram viruddhatam eke bruvata ity arthah. anye tubhayavirodhayoh pratyekapaksanatirekat caturvidhyam pratipanna ity aha -- caturdha veti. vayam tu istavighatamatrenaikam eva prakaram sangiramaha ity aha -- ekadhapi veti. purvoktapaksadvayanivrttav api vasabdah. api va sesabhajam syad iti paksabadha eva viruddhatve karanam kim avantarabhedopanyaseneti. trisv api ca prakaresu srutyarthopattasya pratijñatarthasya badhayam viruddhatam ahur ity aha -- srutyarthoktasyeti. dharmadharmyubhayasvarupam srutyuktam, tadvisesas tu prayenarthoktah. te ca svarupasvavisesah pratijñarthasabdenopadiyante. sarve hi te vaktur abhipretah. na tu dharmadivisesas saksat pratijñayam antargatah. tad asmin pratijñarthe hetuna badhyamane hetor viruddhata bhavatiti. tatpunar idam vipratisiddham iva manyamahe. katham hi pratijñarthe hetuna badhyamane hetur viruddho bhavati. sa hi pratijñartham virunaddhiti viroddheti vaktum ucitah, badhaka iti va. na cayam eva pratijñarthena badhyate yadviruddho bhavet prasiddhatvadasya. prasiddham hi ghatasya krtakatvam, na tadaprasiddhaya nityataya badhitum sakyam. ato badhaka ity evayam vaktavyah. vartikakrta tu paraprasiddhimatrena viruddha ity uktam iti veditavyam iti. tatra dharmasvarupabadhena tavad viruddhatam udaharati -- nityatve iti || 97 ||

dharmavisesabadhas tv evam prayukte bhavatity aha -- badha iti. tam eva prayogam darsayati -- arthavad iti padatrayena. svarupabhidhanavadino hy ahuh -- gaur ayam iti sabdakaravisisto 'rtho 'vagamyate. na ca visesanam anabhidhaya visisto 'bhidhatum sakyata iti svarupam eva tavad adau sabdo{3,68}bhidhatte tato visistam. api carthasabdo vyabhicarati, ajñatasambandhasya tadanavagateh. svarupam tu na kadacid vyabhicarati sambandhavadharanat prag api tadavagamat, avyabhicari ca sabdartha iti yuktam. atah svarupam tavadavasyabhidheyam sabdanam, tadabhidhanottarakalam tu visistabhidhanam api bhavatu nameti.

evam prasadhyante prayogam ahuh -- sabdasvarupam sambandhavadharanat pragarthavad vibhaktisambandhat, agrhitasambandho 'pi hi svadivibhaktiyuktan sabdanavagacchati. yada ca vibhaktiyogah tadarthavattvam drstam yatha sambandhagrahanat pascad iti.
katham punar evam prayujyamane dharmavisesabadho bhavaty ata aha -- svarupeneti casrita iti. yada hi svarupenarthenarthavattvam prathamam asrityarthavattamatravisistam sadhyate, tadarthad idam avagamyate -- svaruparthavattvam asya sisadhayisitam iti. evam ca bhavaty arthaksiptasya dharmavisesasya badha iti. katham punas svarupeneti casrite dharmaviseso badhyate. ata aha -- asvarupeti. vibhaktimattvam hi svarupatirekenarthantarenarthavattvam avinabhavabalena sabdasyavagamayati, sambandhagrahanat pascad arthantarasya darsanat. ato vyaptibalena tad eva vibhaktimattaya sadhyate. ato 'rthavattaya visesam svasvaruparthavattvam hetur ayam virunaddhiti bhavati dharmavisesabadha iti || 99 ||

dharmisvarupabadhodaharanam aha -- ihapratyayeti. yada hi samavayam dharminam krtva tasya dravyadivyatirekas sadhyate, ihapratyayahetutvam ca hetur ucyate ihayam ghata iti samyogo drstantah, tada dharmisvarupabadha ity abhiprayah || 100 ||

{3,69} katham punar atrodaharane dharmisvarupabadhah, ata aha -- atrapiti. atrapy udaharane dharmisvarupasya samavayatmano vaiparityapadanad dhetor viruddhata bhavati. ihapratyayahetutvam hy asamavayatmana eva drstam iti tadrupyam virundhyad iti dharmisvarupabadha iti || 101 ||

asminn eva ca dharmivisesabadho 'pi darsayitavya ity aha -- yac ceti. samavayo hi sattasamanyavadekarupa iti kanada manyante. so 'py asya visesah samyogavadbhedapatter badhyata iti bhavati dharmivisesaviruddho hetur iti || 102 ||

ubhayasvarupabadhayam udaharanam aha -- nityam atmastiteti. yada kascit sautrantikam pratyevam sadhayati -- atma nityah niravayatvat vyomavad iti, tada dharmadharmidvayasya badhanam bhavati. sautrantikasya hy avayavabhavo vyomnyabhavenaiva sambaddho 'bhimata ityatmano 'pi tadvadabhavam gamayet, avaranabhavamatram hi nabhah, na punas tattvantaram iti bauddha manyante. ato 'navayavatvad atmanah svarupasya taddharmasya ca nityatvasya badhad ubhayabadha iti || 103 ||

ubhayavisesabadhas tv evam sadhyamane bhavatity aha -- tadeti. yada hi pararthas caksuradayas sanghatatvat sayanadivad iti sadhyate, tadobhayavisesabadha ity arthah. katham punar atrobhayavisesabadhah, ata aha -- sayana iti. sayaniye{3,70}hi khatvadau mahabhutasamhatasariraparartheyena sanghatatvad iti hetur vyapto drsta iti samhatapararthyam eva sadhayet. atmanam ca prati pararthyam sadhayitum abhimatam, tan na sidhyet. so 'yam tavat pararthyasya dharmasya yo viseso 'bhimata atmapararthyam sa tavad badhyate. caksurader api dharmino yo visesa ahankarikatvam nama

so 'py anenaiva hetuna badhyate. samhatatmakatvam hi sayanadavanahankarikatvena vyaptam drstam, bhautika hi te, atas tannidarsanena caksuradayo 'pi bhautika bhaveyuh. ahankarikanindriyaniti kapilas sangirante, tesam cayam prayogah. tad ayam arthah -- samhatapararthyabhautikatvabhyam vyapto hetur yasmin sayane tatratmapararthyam asiddham iti dharmavisesabadhanam tavad bhavati. dharmivisesabadho 'pi bhautikavyaptya sutrito 'nantaram eva vivarisyata iti na kevalam atmapararthyam na sidhyati, asamhatarupatmapararthye ceste vyaptibalenatmano 'pi samhatata prapnotity aha -- asamhateti. anena canistantarapattir apaditeti veditavyam. etad uktam bhavati. nanena hetunasamhatarupatmarthata sidhyati. pratyuta samhatataivatmano bhaved iti || 106 ||

dharmivisesabadham vivrnoti -- anahankarikatvam iti. vyakhyatacaram cedam || 106 ||

evam tavad jñatasambandhapadavyavartaniyo viruddhah prapañcitah. idanim tadvyavartya eva drstantabhasa darsayitavyah. tair hi nanumanangasambandho jñapayitum sakyate. atas te 'pi jñatasambandhapadenaiva vyavartyante. idam casmabhih prag evoktam. anyatrapy aha --

jñatasambandhavaca ca trayo 'traniyatadayah |

hetudrstantayor dosa bhasyakarena varitah ||

{3,71}iti. atas tannirakaranartham drstantavacanam eva tavad avatarayati -- gamakasyeti. vyaptipradarsanaya dvividho drstantas tavad sadhanavakye darsayitavyah. sadhyah paksah tatsadharmyavaidharmyabhyam yo drstantah sa pratipadyata ity arthah || 107 ||

tatra sadharyyadrstantaprakaram aha -- tatreti. asyarthah -- udaharanasadharmyal lingasya prasadhakatvavacanam hetuh. yadahuh --

udaharanasadharmyat sadhyasadhanam hetuh |

iti. sadhyasya prajñapanavacanam iti yavat. tasya cartho lingam eva. tac coddisya sadhyopadanam sadharmyadrstanta isyate. yo yo dhumavan sa so 'gniman iti yavad iti. kim evam upadiyamane sidhyaty ata aha -- uddesya iti. uktam vyaptipradarsanaya drstantavacanam iti. evam copadiyamana uddesyo dhumadir vyapyataya kathito bhavati. itaras copadeyo 'gnyadir vyapakatayeti vyaptyanugunyat saphalam evam upadanam ity uddesyopadeyayor vyapyavyapakatvam bhavatity uktam || 108 ||

kidrsam tu tayos svarupam ata aha -- yadvrtteti. yadvrttatadvrttabhyam yattatparinispannanam yo ya ityadisabdanam upadanam, tad ayam artho bhavati. yadyad yadvrttena

samyuktam prathamam prayujyate pradhanam ca taduddesyam, tattadvrttayuktam ca pascat prayujyamanam sa so 'gnimaneveti caivakarena yuktam tadupadeyam. sarvesv eva ca grahavrihyadisammargavaghatadisuddesyopadeyesv ayam eva viveka iti veditavyam iti || 109 ||

{3,72} kim punar evam prayoganiyame prayojanam, vivaksaparatantra hi sabdah, te yatha tatha va prayukta yathabhiprayam vartisyanta eva. ata aha -- vadatiti. na vaktrabhiprayaparatantrah sabdah, svabhavikyaiva tu saktya kecid eva kvacid evarthe vartante, ato na vivaksanusarenestasiddhir bhavatiti vacya eva drstantavacanavinyasaprakara iti || 110 ||

yadi tarhi svatantras sabdah atathasthite 'py arthe sabdanusarinistasiddhir bhaved ata aha -- sadhyahetutvam iti. ayam abhiprayah -- narthasaktis sabdasaktim anurudhya pravartate, na ca sabdasaktir arthasaktim, ato na yatha vaktrabhipretarthanusarini sabdasaktih, evam na sabdanusarinyarthavyavastheti, arthadinam krtakatvanityatvadinam vyaptisaktyanurodhad eva sadhyahetubhavo bhavati na sabdanurodhad iti || 110 ||

vaktranapeksaya svasaktyaiva sabde 'rtham acaksane yattavad apadyate tad darsayati -- tatrajñanad iti sardhadvayena. yada hi drstantam vaktum anabhijño vakta sadhyahetvos sahabhavamatram vivaksati. yatha -- sabdo 'nityah krtakatvad iti prayoge, yatha ghate krtakatvanasitves ta iti. viparitavagrahena va na hetor vyapyatam vivaksati. satyam api vivaksayam kutascid bhramanimittat na vyaptiyogyam sabdam vadati. sahabhavamatram eva tu purvavad vadet, viparitam va bhrantah yatha nasita krtakatvena vyapteti, tada tavan na kevalam istam na sidhyati anistam eva tu vyaptiviparyayad apadyate. istasya{3,73}krtakatvasya hetutvam na syat. anistasyaiva tu nasitvasya bhaved ity evamjatiyakanistaprayoganivaranaya yukto drstantaprayoganiyama iti. etad evopasamharati -- tasmad iti. hetutvasammatah krtakatvadivyapyatvarupena vacya ity arthah || 113 ||
arthanam sabdatantratve yad bhavati tad darsayati -- yadetipadarahitadvayena. asyarthah -- yada hi vyaptisaktyanusarenaivarthanam sadhyahetutvam tada yady api vaktra na sahabhavamatram darsitam, kin tu samyag eva drstantavacanam, arthas tu na tadanurupavyapyavyapakabhavenavasthita iti drstantabhasata bhaved iti vaksyamanena sambandha iti. yatha -- nityo dhvanir amurtatvad iti prayoge karmavat paramanuvad ghatavad vyomavad iti drstantesu yathasankhyam paramarthatas sadhyahetubhayavyaptisunyataya. karma khalv anityam iti tat sadhyabhutaya nityataya sunyam, hetus tv amurtatvad iti tatra vidyata eva. paramanavas tu murta iti tesu hetusunyata, sadhyam tu

nityatvam tesu vidyata eva. ghate tu na sadhyam nityatvam napy amurtatvam hetur ity ubhayasunyata. vyomni tu drstante vyaptisunyatam uttaratra svayam eva vivarisyati. atraiva ca vyomavad iti drstante tadasadvadinam sautrantikam prati prayujyamane dharmyasiddhya drstantabhasata bhavatity aha -- tadasadvadinam iti || 116 ||

vyaptisunyatam vivrnoti -- tatsadbhave 'piti. yady api ca{3,74}vyomnah sadbhavo bhavet, tac ca hetusadhyadvayayuktam nityatvad amurtatvac ca. tathapi karmadisv amurtesu anityesv alocyamanesu hetor vyaptir nastiti idrsasyapi drstantasya varjanam eva. ayam api na sadhyasiddhaye samartho yata iti || 117 ||

vyakhyatah sabhasas sadharmyadrstantah. vaidharmyadrstantamatah param vyakhyasyati. tatraitad eva tavat prathamam vaktavyam. kim sarvadaiva sadharmyavad vaidharmyavacanam karyam na veti. tatra tavad vyatirekapradhanavadinas sarvada vacyam iti ye vadanti. tan pratyaha -- vyaptya sadharmya ukta iti. evam hi manyate -- vyaptiprajñapanaya hi drstantavacanam, sa cet sadharmyavacanena jñapita kim vaidharmyavacanena. sadharmyam cavasyam eva vacaniyam anvayaprajñapanaya, tatpradhanatvad anumanasya. vyatirekasyapi tanmukhenaiva siddheh. itaratha duradhigamatvat. ato yadi vyaptya sahitam sadharmyam uktam, alam vaidharmyavacaneneti. kada tarhi vaidharmyam vacyam ata aha -- sahabhavitvadrstyeti padatrayena. yada hi vaktra samyag eva drstanta ukte parah srota janati -- yatha hetusadhyayos sahityamatram anenoktam na vyaptir iti, tada sadhyabhave hetvabhavam jñapayitum vaidharmyenestasadhanam iti vaksyamanena sambandha iti. yada khalv abhyastavaidharmyas tam evapeksate na sadharmyadrstantam tada ca vaidharmyenestasadhanam ity aha -- tam va napeksate yadeti. yada va vakta susiksitavaidharmyas sadharmyam vaktum ajananas tena sadharmyadrstantena sahabhavamatram eva suddham vyaptihinam kathayati, tadapi paryanuyuktena tenaiva vaidharmyenestasadhanam karyam ity aha -- vakta veti || 119 ||

yada va bhranto viparitam anvayam darsayati, tadapi tatsamadhanecchaya purvaviparitajñanopamardanena vaidharmyenestasadhanam ity aha --{3,75}viparitanvayam iti. nanv anvayavaiparitye sa eva yathavat pratipadyatam kim vaidharmyavacanena. satyam evam apistam sidhyaty eva, kin tu bhrantair idam asmabhir uktam sadhyabhave hetvabhavo vivaksita iti vaidharmyenapi tavad istasadhanam bhavaty eveti. yat tu tatpurvam sahityamatram uktam tadvaidharmya evopayujyate tasyaivestam sadhayato 'nugrahe vartate ity aha -- sahityamatram iti || 120 ||

evam tavad vaidharmyavacanasyavasaro darsitah, tadvacanaprakaram idanim darsayati -- vyapyavyapakabhavo hiti || 121 ||

vaiparitye karanam aha -- dhumabhava iti. yada hi dhumabhavo 'gnibhavena vyapto bhavati tadanagnir agnyabhavas tato dhumat pracyutas

sannadhume dhumabhava eva bhavatity evam tavad vyapto bhavati. yo hi yasmin sati bhavati asati ca na bhavati sa tanniyatas tadvyapta ity ucyate. yatha dhumo 'gnav eva bhavannagnina vyapta iti siddho 'bhavayor vyaptiviparyaya iti || 122 ||

yata eva cabhavayor idrso vyapyavyapakabhavah ata eva bhavayor abhimatavyaptisiddhir ity aha -- tathanagnav iti. anagnav agnyabhave dhumabhavena vyapte dhumas tatra virodhivyapter alabdhavakaso 'gnav eva bhavatity evam tadvyapyata tasya sidhyati. tatheti. yatha bhavavyaptyapeksayabhavavyaptih evam abhavavyaptyapeksaya bhavavyaptir ity arthah. na caivam itaretarasrayata, bijankuravadanaditayopapatter iti || 123 ||

{3,76} kim punarabhavayor vyaptiviparyayasrayane prayojanam ata aha -- vyapakau tv iti. yada hi ya eva bhavo vyapakas tadabhava eva vyapakataya vaidharmyadrstanta ucyate tada tato vyapyad dhumader naiva vipaksasyanagnyadeh pracyutih kathita bhavet. tatkathanartham ca vaidharmyavacanam (sa) prayojanam bhavet. na hi yatra dhumas tatragnir itivat yatra dhumabhavas tatragnyabhava iti kathyamane vyapyad dhumad anagner vipaksasya nivrttir darsita bhavatiti. ato dhumenagnim sisadhayisata vaidharmyadrstantenagnidhumabhavayor vyaptiviparyayo vacya ity aha -- tasmad iti vacyo 'ntena. yatragnir nasti tatra dhumo nastity evam yadvrttatadvrttabhyam uddesyopadeyabhavo darsayitavya ity arthah. sa canagnir adhumena vyapta ucyamano nanyatha vacyah, kin tu sadharmyoktenaivoddesyopadeyaprakarenety aha -- na canyatheti. prakaras canantaram evokta iti || 124 -- 125 ||

anyathavacane dosam aha -- anagnyadhumasahitya iti. yathaiva sadharmyadrstante svasaktya sabdo 'rtham vadati narthasaktim anurudhyata iti sahityamatravacane vyaptiviparyaye va nestam sidhyatity uktam, evam ihapi bhavatiti bhavah || 126 ||

evam (?tadva/tava)d ihapy artho na sabdavasavartiti yatrartho drstantarupo dvabhyam hetusadhyabhavabhyam ekena va tayos sunyo bhavati tatrapi na prastutopakaro bhavati anyadvanistam prasajyata ity aha yatrapiti. samyak prayukte 'pi vakye 'rthasyatadayattatvannestasiddhir iti bhavah. atrodaharanam aha -{3,77}yad iti. nityo dhvanir amurtatvad ity atraiva prayoge yadaivam vaidharmyam ucyate yannityam na bhavati tadamurtam api na bhavati yatha paramanur iti tada sadhyabhavasunyo drstantah. paramanor nityataya tadabhavasya tatra darsayitum asakyatvat. buddhivad iti tu drstante hetvabhavasunyata. buddher amurtataya tadabhavasya vaktum asakyatvat. khavad iti tubhayabhavasunyata, nityamurte tasminn ubhayabhavo duradhigamo yata iti || 127 ||

evam sadharmyadrstantavadvyaptivaikalye 'py abhasata darsayitavya. tatsiddhyartham hi vipaksad dhetor vyatirekah kathyate. yasya tu vipaksaikadesad api vyatireko nasti, nasau sadhyena vyapto

bhavatity asatyam vyaptav anarthakam tadrsasya vaidharmyasya vacanam ity abhiprayenaha -- sadhyeneti || 128 ||

yatas caivañjatiyako na sadhyena vyapyate tena kvacid abhavayos sahitye drste 'pi na sarvatra gamyagamakabhavo bhavatity aha -- teneti. yady api yannityam na bhavati tadamurtam api na bhavati, yatha ghatah kudyam veti, kvacid abhavayos sahityam sakyate darsayitum. tathapi na sarva(h) sabdadi(h) nityataya visisto 'nena hetuna gamya isyate. kiñcid dhy amurtam nityam akasadi, kiñcid anityam karmaditi bhavah || 129 ||

kim iti nesyate ata aha -- sahadrstir iti.
vipaksaikadesanivrttya hi sahabhavamatram hetos sidhyati. na ca tanmatrasambandho 'numanangam. kim tarhi, vyaptih. na casav etavata sahityamatrena sidhyatiti. etad evodaharanena darsayati -- murtanityatvayukte 'piti. idam ca prag eva vyakhyatam iti || 130 ||

atra bauddha vadanti -- kim idam -

{3,78} vyaptya sadharmya ukte ca na vaidharmyam apeksyate |

ity ucyate, na hi satamsenapi hetor vipaksad vyatireke sankyamane gamakatvam astity asesavipakso 'numatur vyatirekam grahitum apeksitah. na casau duradhigamah, ekadesasthasyapi sarvadarsanasaukaryat. darsanam hi sarvavipaksanam duskaram, tadabhavas tu saukaryaprapta eva. na cayogyanupalambhan nedam adarsanam hetor vyatirekaya prabhavatiti vacyam. na hi no vipaksadarsanad avinabhavaniyamah. kin tu tadatmyatadutpattinibandhanah. vipaksadarsane tu hetoh paripanthinyavinabhavo grahitum asakyo bhavati. tac caikadesasthasyapi tavannasty eveti paripanthini vrttimatre darsanam vyapriyate. ato yadaivagnikaryo dhuma ity avagatam tadaiva tadayattatmalabho nasati tasmin bhavatiti jñayate. na canvayajñanam eva vyatirekabuddhau nibandhanam, asadharanesu tadasambhavat. na hi mahanasaparidrstayor agnidhumasvalaksanayos tatraiva niruddhayor anyatra darsanam asti, yenanvayo 'nubhuyeta. tat kuto 'nvayah kutastaram ca tannibandhano vyatirekah. na ca visesesu samanyam nama kiñcid anugatam svarupam asti, yanniyamyaniyamakatayavasiyeta, vikalpakaratvat tasya. ato visesa eva kecit kayacid vyavrttyopalaksitah kañcid visesam vipaksavyavrttimukhena gamayantiti tatpradarsanartham vaidharmyavacanam eva nyayyam iti. tan pratyaha -- aseseti yuktirantena. ayam abhiprayah -- yady api vyatireko 'numanangam. sa tu nadarsanamatrat sidhyati. taddesagamanad api ca tasyopapatteh. na ca karyatvavadharanad asati karane 'bhavah, tasyaivasati vyatireke duradhigamatvat. yad dhi yasmin sati bhavati asati ca na bhavati tattatkaryam. ato 'satyabhavo{3,79}vagantavyah. tatah karyata tadadhine(ti) tu tasminn itaretarasrayata. astu vadarsanamatrad vyatirekah, tasya ca saukaryam, naitavatanumam prati yuktir anangam. yuktir yogas sambandho 'nvaya ity anarthantaram. nanvayo 'nangam iti yavat. tanmukhenaiva sarvapramatrnam

anumanotpatteh. atas tatkathanartham sadharmyadrstanto 'pi vacya eva. nasav ekantena pratyakhyatum sakyate. idam canvaruhya vacanam. yathokta eva siddhantah samyak sadharmyaprayoge na vaidharmyam apeksaniyam iti. anvayasyaiva pradhanyat tam antarena vyatirekasiddheh. avagate hi dhumasyagnina sambandhe 'rthad anagninivrttis sidhyati. atas sa tavad vidhimukhena prathamam darsayitavyah, avasare tu vaidharmyam api kadacid ucyate. anangatvam iti tu pathatam iyam vyakhya -- idam hi lingasyanumayam angatvam yadanvayavyatirekau, tabhyam hi tadangam bhavati. ato yatha vyatireko 'ngatvam, evam anvayaparanama yuktir apiti. nanu linge 'pi sabdatmake pratity uttarakalabhavyanvayo 'nangam evata aha -- sabde 'bhidhasyata iti. sabde hy anumanad bhinne pratity uttarakalabhavini yuktir anangam iti vaksyate. yatha vaksyati --

nangam arthadhiyam esa bhaved anvayakalpana |
iti. anumane tu sarvatraivanvayah pratity angam iti. ye tu tavata nanangatvam anvayasyety adhyahrtyatraivarthe sabde yuktir vaksyate iti vyacaksate, tesam asrutanvayadhyahara eva tavadupalambhah. na canvayasyanumanangatve sabde yuktir vaksyate. atraiva jñatasambandhapadena tasyoktatvat. ata evanvayadhinatvam anumanasya ca sthitam iti vaksyati. tasmad yathoktaiva vyakhyeti || 132 ||
yat tu bhedanam evanumane gamyagamakatvam tesam canvayo na sambhavatity uktam, tatraha -- bodhaprasanga iti. na bhedanam anumanabodhe gamyagamakatayah prasangah. tesam sarvadesakalavyapter ekaikatra niruddhatvat. na capy{3,80}avinabhavenaparasya tathavidhasyaiva niyamas sakyate 'nubhavitum. na casati tasminnanumanangam sambhavatiti tesam anvayabhavo na dosayeti. yadi na bhedanam bodhaprasangah. kasya tarhi darsitam idam, na bhedanugatam ekam kim api paramarthikam rupam asti. tasya vikalpakaratvat. yady api ca vyaptisamayasamviditaruparopenaivadhunanumanam upajayate. tatha hi tasya nipunato nirupyamanasyasambhavad vibhrama evayam. yady evam asadruparopapravrttam anumanam apramanam eva. satyam. pratibandhabalena tu kiñcid eva svalaksanam kenapi vikalpakarena samanyatmana samadhigatam yad aparam vikalpakarollikhitam eva svalaksanam pratilambhayati tatpramanam ity akhyayate. avisamvado hi nah pramanye karanam arthakriyasthitis cavisamvadah. yadahuh -- pramanam avisamvadi jñanam arthakriyasthitih. avisamvada iti. bhavati canumane 'rthakriyasamarthavastulabho vastunirbhasapurassaro 'piti pramanam anumanam. yathoktam --

atasmims tadgrahad bhrantir avisamvadatah prama iti |

ato bhedanam eva gamyagamakatvam. te ca na bhajanam anvayasyeti yuktam evoktam ata aha -- astiti. asyarthah. bhaved evam yadi na bhedatiriktam kiñcit samanyam vastu bhavet. asti tu tad ity akrtigranthe sakalaparoktadosapariharenopapadayisyate. tasya canekadesakalavyapita gamyata iti nabhajanam anvayasya. na catasmims

tadgrahah, paramarthikatvat tasya. evam ca
yadanumanapramanyasiddhyartham paraih kim api kasam kusam
avalambyate, tad api mandaprayojanam eveti || 133 ||

anyan matam vyaptyapi sadharmyadrstanta ukte vaidharmyam api vacyam
iti, tattavad upanyasyati -- kecid iti padatrayena. kim punas
tadicchayam karanam ata aha -- vyavrttiniyamecchayeti || 134 ||

etad eva vivrnoti -- hetav iti. evam hi manyante. yada
hi{3,81}sadharmyadrstante yatra dhuma ity uddisya tatragnir eveti
saivakaram upadiyate, tada hetau sadhyenaivagninavadharite sarvato
'gner anyamatrad vyavrttih prapnoti, na caitat sambhavati.
sadhyadharmadhikaranader apy abhavaprasangad
apaksadharmatvapatteh. paksabhavaprasangac ca. atas sadhyabhava
eva vyavrttim niyantum sarvadaiva vaidharmyavacanam arthavat. sati hi
tasminn agnyabhave dhumo na bhavatityaveditam, bhavatiti || 135 ||

etad api dusayati -- tat tu mandaphalam iti. tad idam vaidharmyavacanam
evam kriyamanam mandaphalam ity arthah. katham mandaphalam ata aha
-- yasmad iti. kim nirupitam ata aha -- vyapakabhavamatram hiti.
agniman parvata iti paksavacane nirupitam idam, yatha niyamas
tadvipaksac ca kalpyate navirodhina iti. atas sadharmyadrstante 'pi
vyapyad dhumader vyapakabhavanivrtti matram eva darsayitavyam,
nanyamatranivrttir iti || 136 ||

etad eva drstantavacanenopapadayann upasamharati -- tasmad iti. tad
iha --

pratijñahetusadharmyadrstantakhyas trayo matah |

vakyasyavayavah prayo mimamsakamate satam ||

etac ca bhasyakarena svayam evopadarsitam |

drstantahetusadhyarthapadatrayanibandhanat ||
iti || 137 ||
atra bhasyam -- tat tu dvividham pratyaksato drstasambandham
samanyato drstasambandham ca. tatra pratyaksato
drstasambandham yatha --
dhumakrtidarsanad{3,82}agnyakrtivijñanam, samanyato
drstasambandham ca yatha -- devadattasya gatipurvikam
desantarapraptim upalabhyaditye 'pi gatismaranam iti. anena
prameyadvaividhyad anumanadvaividhyam uktam iti. atra kecin nitijñammanya
avadhrtasvalaksanam eva kvacid anumanena samanyato grhyata iti
manyante. tadbhramapanayaya bhasyakarenedam uktam -- tat tu dvividham,
adrstasvalaksanavisayam apy anumanam asti kriyadisv iti.
katham punar adrstasvalaksanena sambandhadarsanam, utpattimatah
phalasya darsanat. yady apy anavadhrtasvalaksanena vastuna
visesatas sambandho 'navagatah, samanyatas tu drsyate. sarvam hi
kadacitkam phalam kutascid agantukad utpattimato jayamanam
drstam, tantusamyogebhya iva patah. ato devadattasya

bhutapurvapurvottaradesavibhagasamyogau kadacid upalabhyagantukah ko 'pi hetur anumiyate. tad idam samanyato drstasambandham anumanam acaksate pratyaksanupalaksitapurvasvalaksanavisayatvat. agnyadisu tu pratyaksatah svalaksanavadharanat prak pratyaksato drstasambandham anumanam ahuh. na ca dravyam eva samyogavibhagayoh karanam iti vaktavyam. saty api tasminn abhavat. na ca dravyantaragama eva sakyate kalpayitum, tasya purvadravyapratyabhijñaya badhitatvat. na ca sadrsaparaparotpattivipralabdha bhedam na budhyanta iti sampratam, desadibhede 'pi tadbuddher aviparyayat. uktam ca vivaranakarena -- ksanabhangas tu pratyabhijñanan nirakriyata eva. ato drstakaranasambhavad adrstam kim api samyogavibhagayoh karanam anumiyate. tac ca karmety akhyayate. ata eva pradesantaresv api karmapratyaksam eveti. bhasyakaro darsayati -- yatha vaksyati na hi te pratyakse iti. apurvasadbhavapratipadanavasare ca na karmano rupam upalabhamaha iti. yadasrayam desantaram prapayati tatkarmety ucyata iti ca. vyaktam eva desantarapraptiphalonniyamanatvam eva karmano darsayatiti siddham kriyadinam samanyato drstanumanaikavisayatvam. evam ca prameyadvaividhyad anumanadvaividhyopapattir iti ye vadanti tan pratyaha -- dvaividhyam nopapannam iti. idam uktaprakaram dvaividhyam anupapannam iti bhavah. katham anupapannam ata aha -- yathaiveti padatrayena. yatha khalv agnidhumakrtyoh pratyaksayoh pratyaksadrstas sambandho, bhavati evam gatipraptyakrtyoh, tayor api pratyaksatvat.{3,83}pratyaksam eva hi vayam desantaram prapnuvantam devadattvam gacchatiti manyamahe. neyam jatyadivikalpanabhyah karmakalpana visisyate. tadvad evendriyanvayavyatirekanuvidhayitvad aparoksanirbhasac ca. nanu devadatte desasamyogavibhagatiriktam aparam karmanah kim api rupam aparoksam iksamahe. phaladarsanenaiva tadanumiyate. jater va vyaktito vya(tirikta)yah kim rupam anubhuyate, yad asau pratyaksavisayatayavasiyate. rupam eva sa vyakteh, kim asya rupantareneti cet, karma va kim arupam. idam api hi tato na bhidyata eva. agantukam tu kevalam. ato jatikalpanavat karmakalpanam api pratyaksapaksa eva niksipantah pañcadha savikalpakam pratyaksam vibhajamahe. aha ca --

na hi drstipatham praptam devadattam nirupayan |

pathan kavyam svasamjñoktam paroksam iva budhyate ||

iti. phalanumeye tu karmanyadityavad devadattavat pratitiprasangah. na caisa devadattam iva calantam spandamanam adityam api pasyatiti drsyate. sthiram hi sarvada tanmandalam avalokyate. samyogavibhagau tu tasyapi pratiyete eveti tulya(?va/tva)t tabhyam ubhayatrapy anumanikah pratyayo bhavet. api ca vibhagopakrame samyogavasane ca karmani tata unniyamane gacchatiti vartamananirbhasah pratyayo na bhavet, atitam hi tat, tada katham

vartamanakarabuddhigocaro bhavati. jalapravahaniscalesu matsyesu nirantarotpadyamanajalavayavasamyogavibhagavagamad anumaniki gatisamvid upajayeta. sthanau ca syenaviyukte syena iva karmanumiyeta. tatas ca so 'pi gacchatiti buddhivisayatam apadyeta. yadi matam na vibhagamatrat karmanumanam, api tarhi vibhagapurvakat samyogad iti. evam tarhi yadaikah syenaviyuktah sthanur anyena samyujyate tatra prasangah. calitvavasthite ca devadatte. yadi tucyate yo 'yam utpatatah syenasya desantarasamyogah tasya sthanusamavetena karmana nispattyasambhavan na tatra karmanumanam iti. kalpyatam tarhi syene 'pi karma, sthanau tu prasangan ativrttir eva. niyatam hi pratibaddhadrsah smrtapratibandhasya pratibandhakavijñanam. asti ca sthanau karanapratibaddhaphaladarsanam iti nanumanodayas sakyate{3,84}niroddhum. syenasamavayinaiva karmana sthanav api samyogavibhagopapattau na tadgatakarmanumanam iti cet tan na. na hi prayojananusariny anumanavyavastha. vyaptam hi lingam yatra yatra drsyate tatra tatra vyapakam upasthapayati. arthapattir hy anyathopapattya parihriyate nanumanam. yadi tv avicchinnotpattayas samyogavibhagah kriyanumane karanam, evam tarhi na kacid gatir anumiyeta, bhavisyatsamyogavibhaganam pramanagocaratvat. prathamam ca katipayanam evavagateh. atha svadesasamyogavibhagahetukam kriyanumanam. na ca sthanoh syeno desa ity ucyate. evam api matsyesu prasanganativrttir eva, tesam hi jalam svadesa eva. paroksavyomavadinam ca vihangame gacchatiti kriyapratyayanupapattih, vyomasamyogavibhagayor apratyaksatvat tabhyam tadanumananupapatteh. na ca viyadvitatalokavayavasamyogavibhagavagamanibandhano vihangame calatiti pratyayah, santamase 'pi bhavat. na ca tamo nama kiñcid vastv asti bhavatsiddhante, bhaso 'bhavamatratvat tasya. atas tatsamyogavibhagahetuko 'pi na kriyavasayas sakyate samadhatum iti na pratyakse karmani dvaividhyopapattih. ya tu na hi te pratyakse ity apratyaksatokta, tam tatraivanyatha vyakhyasyamah. rupasabdavibhagam iti ca vadata sutrakarena pratyaksam eva karmety asthitam. apurvadhikarane ca na karmano rupam upalabhamaha iti vacanam yathacoditavitatapurvaparibhutabhivyaktavasthitakarmarupanupalabdhyabh iprayam eva. itaratha hy upalabdhimatrapratisedhe sasasrngadivannityabhava eva karmano bhavet. na hi tatra pratyaksopalabdhimatram eva pratisiddham. yadasrayam desantaram prapayatiti ca na phalanumeyatvabhiprayam. kim tarhi. asrayasya desantaraprapakatvarupena na svarupatah karmastity apurvatmana karmano 'vasthanam darsayati. ihapi devadattasya gatipurvikam desantarapraptim upalabhyeti vadan devadatte pratyaksatam eva gater darsayati. anyatha tu devadattadityayor ubhayor api karmano 'numeyatvat kena visesenaditye gatyanumanam samanyato drstatayodahriyate. devadatte 'pi hi samanyato drstad eva gatisiddhih. ato naivamvidham granthato yuktito va ghatata iti suktam anupapannam iti. pratiyoginor hi parasparam asankare dvaividhyam bhavati. iha tu

yat{3,85}pratyaksadrstasambandhasya pratiyogitayopattam samanyato drstasambandham tatrapi gatipraptyakrtyoh pratyaksadrsta eva sambandha iti na pratiyoginor asankara iti || 138 ||

yadi tu drstante pratyaksatayam api paksikrtad ity agater apratyaksatvat na pratyaksadrstas sambandha ity ucyate. tad etad asankate tavat -- aditye 'nupalabdhis ced iti. idanim dusayati -- neti. karanam aha -- dese 'py adhunatana iti. dese 'py adhunatane -- samprati pramiyamane, apratyaksatopalabdhir evety arthah. yadi tv agnidhumakrtyoh kvacin mahanasadau apratyaksopalabdhir isyate sa tarhi devadatte 'pi gateh pratyaksatvad astity aha -- kvacid iti || 139 ||

evam tavat pratyaksato drstata samanyato drstataya sankiryate ity uktam. idanim samanyato drstatapi pratyaksato drstabhimatagnyakrtyanumane sankiryata ity aha -- yaditi padatrayena. yadi hi devadattadidharmyantarapeksaivaditye gatyanumanasya samanyato drstatesyate, sa tarhi mahanasadidharmyantarapeksayagnidhumayor api gamyagamakatvenavasthitayoh prapnoty eva. samanyato hy avivaksitadesadibhedam idam avagatam dhumavan agniman iti, yatha desantarapraptyadhikaranam gatyadhikaranam iti. atah pratiyogitvarahitam evedam ubhayam iti dvaividhyanupapattir ity aksepah. evam aksioya samadadhati -- tasmad evam pracaksata iti. yathoktadvaividhyasambhavad evam vaksyamanaprakarena dvaividhyam varnaniyam iti bhavah || 140 ||

tatra pratyaksasambandham tavad udaharati -- pratyakseti yudhyate 'ntena. yada hi yayor evagnidhumavisesayoh, gomayendhano yam agnih -- gomayam indhanam asyeti{3,86}bahuvrihih, tajjanyo 'yam dhumavisesa iti ca prak pratyaksena matim krtva punas ca kiyata vilambanenanyatra kvacid gatva gatas san taddesasthena tenaiva dhumavisesena tam evagnivisesam budhyate, tada tatpratyaksadrstasambandham anumanam bhavatity arthah. anena ca visesadrstam eva pratyaksadrstasabdenocyata iti vyakhyatam. pratyaksasabdena hi viseso laksyate. pratyaksena hy ayam evamvidho 'vantaraviseso gomayendhanatajjanyatvadirupas sakyate 'vagantum. na pramanantarena. taddvarena tv anumanasyapi tadrso viseso visayo bhavatiti yuktaiva pratyaksasabdena visesalaksana. visesadrstam ca samanyato drstasya bhavati pratiyogiti dvaividhyopapattir iti bhavah. nanu visesadrstam nama (na) pramanabhedah. na cedam pramanam, grhitavisayatvat. taddesasthitenaiva hi dhumena tasminn eva dese sa eva gomayendhanajanyagnir anumiyate. ato desabhedabhavad apramanyam eva, ata aha -- tasyeti padatrayena. tasyaivamvidhasya pratyaksadrstasya sandihyamanasadbhavavastubodhat pramanata bhavati. yady api desabhedo nasti. kalabhedat tu samsayanasya samsayocchedadvarena pramanyam avihatam iti. etac ca vindhyavasinapi

visesadrstatvenodahrtam ity aha -- visesadrstam iti ||
143 ||

yadi visesadrstodaharanam idam katham tarhi bhasye
akrtigrahanam. evam hi visesa eva darsayitavyo bhavet. ata aha --
akrtyor eveti. ayam arthah -- kenacid
gomayendhanatvadinayantaravisesenopadarsitayor{3,87}akrtyor evatra
hetusadhyatvam. evam hy atra pratyayah. sa evayam adya
yavadanuvartamano gomayendhanavikarasya dhumasyakaro drsyate. ata eva
tadindhanayonir agnir anuvartata ity ato nanupapannam akrtigrahanam iti
|| 144 ||

yady evam avivaksitavantaravisesam agnidhumantaram eva samanyato
drstodaharanataya vacyam. kim adityodaharanena. ata aha --
agnidhumantaratve ceti. yatha hy agnidhumakrtyos
trnadarugomayenthanadijanma suvyakto visesah
sarvapramatrsvasamvedyo bhavati, naivam gatipraptyakrtyoh. atah
praptyakrtimatrad gatyakrtimatranumanam aditya ekantatas
samanyato drstasambandham iti yuktam evadityodaharanam iti || 145
||

kim punas samanyatas sambandhagrahane pramanam. na hy agrhitayos
sambandhinos sambandhagrahanam asti. na ca samanyayoh
pratyaksagrahanam sambhavati. tasya svalaksanaikavisayatvat.
nanumanam anavasthapatat. ata aha -- pratyaksavisayatvam iti. bhaved
anavastha, yady anumanena samanyagrahanam isyate. tasya tu
savikalpakasiddhau pratyaksavisayatvam upapadyanta upasamhrtam
pratyaksatvam atas siddham samanyasyeti. nanu vastv eva na samanyam
kiñcid asti nama. tasya bhinnabhinnasyanirupanad ata aha --
vastutvam ceti. vastutvam apy akrtigranthe vistarena
pratipadayisyate. pratyaksavisayatapratipadanena ca pratyakse 'pi
prasadhitaprayam eva. atra ca asti samanyavastusv ity anvayopapadanaya
samanyasya vastutvam upanyastam eva. ayam tu hetukathanarthah
punarupanyasa iti. yas tu haituko na hetum antarena pramanantarasiddhav
adriyate. tam prati hetunaivobhayam upapadayisyama ity aha -- atreti ||
146 ||

{3,88} tatra vastutvaprasadhanartham tavad hetum aha -- dhumad
agnyanumanasyeti. bauddha hy avastusamanyalambanam anumanam acaksate.
samanyasya vikalpakaramatrabhyupagamat. ata eva bhrantir
evanumanam, sambandhabalena svalaksanarupam upasthapayatiti
pramanam ity ahuh. tan eva pratidam ucyate -- vastv alambanam
anumanam abhavanyapramanatvat yatha svarthe srotradibuddhih. ya
hi svavisaye srotradibhir indriyair buddhir janyate, sa vastv
alambanaiva. yena ca yadindriyam sannikrsyate sa tasya svarthah
prapyakaritvad indriyanam. tad iha
mrgatrsnadijñananirakaranartham svarthavisesanam.
avisesenopadane tu nabhavanyapramanatvasya vastvalambanataya
vyaptih kathita bhavet. bhrantinam ubhayavikalatvat. na hi tah

pramanam. na ca vastv alambanah. anyasamprayuktendriyasya hi ta anyavisaya jayante. idrsam eva jñanam avastvalambanam, na punaratyantasadartham. evam vastvalambanatve 'numanasya sadhite arthat samanyam vastv ity uktam bhavati. idam cavastvalambanatvam anumanasyarthapadam prayuñjanena bhasyakarena nirakrtam. anarthavisayam anumanam iti bauddha manyante. yadvad iti(?) svapratibhase 'narthe 'rthadhyavasayena pravartamana bhrantir apy arthasambandhena pravrttes tadavyabhicarat pramanam anumanam iti, tesam idam uttaram arthas samanyam anumanasya visayo bahya eva. na vikalpakaramatram ity akrtigranthe vistarena pratipadayisyata iti || 147 ||

evamarthad vastutvam prasadhyahratya prasadhayati -- samanyasya ca vastutvam iti. samanyam vastu abhavanyaprameyatvad asadharanavastuvad iti vaksyamanena sambandha iti. pratyaksavisayatam idanim prayogena darsayati -- pratyakseti padatrayena. yadabhavanyaprameyam tat pratyaksena grhyata eva. yatha saugatanam evasadharanam vastv iti || 148 ||

{3,89} bauddhanam eva tu samanyam anumanaikavisayam manvananam anavastha prasajyata ity aha -- samanyam iti pañcabhih. nigadavyakhyato granthah || 149 -- 153 ||

yadi tucyate lingabhutasamanyagrahanartham anumanapeksayam anavastha bhavati, na tadgrahanartham anumanam apeksyate, dhumadisvalaksanadarsanaprabhavavikalpavedyatvat tasya. na casav apramanam, arthakriyasamarthavastupratilambhat. na ca pramanam anarthavisayatvat. ato 'nirvacaniyavikalpasiddhatvat lingasya nanavastha bhavatity asankyaha -- atheti. ayam abhiprayah -- na tavat pramanam apramanam ca jñanam sambhavati. viruddhasvabhavayor ekatra pratisedhe 'nyatarapatter apariharyatvat. apramanasya ca prameyavyavasthapanasakter avasyam pramanam eva tajjñanam abhyupagantavyam. pratyaksanumananabhyupagamac ca pramanantaram evapadyeta.{3,90}pramanantaram ca sad yatha tallingasamvedane pramanam isyate, evam linginy api prapnoti. evam ca vaksyamanaprasango bhavet. pramanad apramanad veti vadannanirdharitobhayarupatam vikalpasya darsayatiti || 154 ||

astu tarhi lingino 'pi tathaivavagamah, ko dosah, ata aha -- evam apiti. ayam abhiprayah -- anavastham api prasañjayatam asmakam anumanocchedapadanam abhimatam. pramanantarabhyupagame 'pi canumanocchedo bhavaty eva. tad eva hi pramanam tada sarvasya lingalingisamanyasyavabodhakam bhaved iti || 155 ||

yadi tv ekarupabhyupagame 'pramanatvam eva lingajñanasyesyate, tato 'pramanavagatal lingal lingijñanam api mithya bhavet. baspad iva dhumasamviditad agnijñanam. evam ca nanumanam iti. sa evanumanasya nityocchedam ity abhiprayenaha -- apramanavabuddhad iti || 156 ||

atra codayati -- nanv iti. yatha hy apramanam eva sambandhasmaranam

pramanakaranam isyate tatha lingajñanam api bhavisyatity arthah || 157 ||

pariharati -- tatreti. smrtir hi purvajñanad bhavanti tadupasthapanadvarenanumayam upayujyate. tac ca pramanam eveti tadanusari nirnayo yukta iti || 158 ||

{3,91} na caisa prakaro lingagatau sambhavatity aha -- na tv iti. na hy atra prag api lingavagame pramanam kiñcid upapadyate, yat pramanajñanenopasthapyata iti. na ca lingajñanam api smrtir eveti vacyam. purvapramanabhavad evety aha -- tadabhavad iti || 159 ||

nanu nirvikalpakagrhitadhumadisvalaksanapariprapakataya lingajñanam api smrtir eva. ato 'trapi nirvikalpakapramanantarato nirnayo yukta eva. ata aha -- smartam iti. yatha samprati sambandhajñanam grhitaprapakataya smaranam, evam etad api lingajñanam nirvikalpakagrhitaprapakataya tadabhedena smartam iti yo vadati tasya vandhyasute 'pi smaranasaktir anivarita. grhitavisaya hi smrtir iti sthitih. na ca lingasamanyajñanam nirvikalpakagrhitasvalaksanalambanam iti katham smrtih. yad atra prakasate tan na grhitam, yac ca grhitam tan na prakasata iti na smrtitvam. agrhitagocarayam tu smrtau vandhyasute 'pi smaranaprasanga iti || 160 ||

nanv anumanena lingasamanyajñane 'navastha bhavati, yadi samanyatmakam eva lingam tadgrahanartham isyate, tasyanumanavedyatvat. asadharana evarthatma samanyajñane lingam bhavisyati, sa ca pratyaksa eveti nanavastha. ata aha -- na ceti. kim na karanam ata aha -- yasmad iti. drstavinabhavam lingam bhavati. na casya tena samanyenavinabhavah kathañcid desatah kalato va drstah. asadharanasya bhavantaresv anusyutyasambhavad ekatra drstasya ca tatraiva niruddhatvad iti || 161 ||

{3,92} sambandhadarsanabhyupagame va krtakatvadivat samanyarupatapattir ity aha -- syad veti. atra karanam aha -- na hiti || 162 ||

itas casadharano 'rthatma na lingam ity aha -- na ceti. dhumadir hi dhumo 'yam ityadivikalpaspadikrto 'gnyader lingam iti drstam. asadharanas tu kenacid rupenapy avyapadesyah katham linga bhaved iti. lingatvam nopapadyata iti vaksyamanena sambandha iti. nanu tirascam asaty eva sabdollekhe 'sadharanarupadarsinam evanumanam drstamato navyapadesyatvad alingatvam ata aha -- vikalpeti padatrayena. ayam abhiprayah -- ma nama tirascam sabdollekho bhavet, arthavikalpas tu tesam api purvaparanusandhanatmako 'sty eva. ato yuktam eva tesam anumane 'vyapadesyasyapi lingatvam. asadharanas tu purvaparanusandhanad vinarthavikalparahito 'piti katham lingam. na hi so 'yam ity anarudho buddhau dhumo 'gner lingam bhavati. na caivam asadharane sambhavati,

purvaparanusandhanagocaratvat tasyeti || 163 ||

asmanmate 'pi ye 'sadharanatmano dhumadayo visesa vikalpyante te 'py anvayabhavad alingam, kim anga punarnirvikalpakaikagocaro 'sadharano 'rthatma ity aha -- kalpyanta iti. anvayabhavad evasadharanajñanam api lingisamanyajñane na lingam ity aha -- etasmad eveti || 164 ||

yadi tv anvayasiddhyartham asadharanasya samanyarupatesyate, tato lingasamanyagrahana ivanavasthaprasangat tasyapy anavadharanam ity aha -{3,93}samanyeti. yadi tu kasmimscid evasadharane samanyena jñatasambandhe nyadarsinapi samanyam anumiyate. evam tarhi sarva eva sarvasya pratyayako bhavet. avisesad ity aha -- kvacid veti || 165 ||

evam tavan na lingavadharane pramanam astity uktam. idanim anvayagrahanakale lingijñane 'pi na kiñcit pramanam astity aha -- sambandhanubhava iti. nagrhite lingini tatsambaddham lingam sakyate 'vagantum. na canumanapravrtteh prak tasmin samanyatmani bhavanah kiñcit pramanam asty asmakam iva pratyaksam, ato linginy apy avagamyamane 'navasthaprasanga ity abhiprayah || 166 ||

nanv anadikalinavasanamatranibandhana evayam lingalingisamvyavaharah, kim ihatinirbandhena. kacid eva hi vasanodbhuta kiñcil lingakaram vikalpam avirbhavayanti kiñcid evanumanasamvyavaharam pravartayati. yathahuh -- sa evayam anumananumeyavyavaharo buddhyarudhena dharmadharminyayena, na bahissadasattvam apeksata iti, ata aha -- na capiti. na vasanamatranirmitam lingajñanam. vasana hi purvanubhavahitas samskarah. nasau lingasamanyasya sasavisanadivadatyantasatas sambhavatiti katham vasanamatrallingajñanasya sambhava iti. tannibandhane ca lingajñana isyamane tadvad eva lingijñanopapatter anarthakam trirupal lingato 'rthadrganumanam ity anumanapramanyasrayanam ity aha -- lingijñanam ceti || 167 ||

{3,94} nanv iyam anavastha meghabhavena vrstyabhavanumane bhavato 'pi samanaiva, abhavasyanupalabdhilingatvat. sajatiyalingantarapeksayam anavasthapadyate. ata aha -- yatreti. yatra hi vrstyabhave meghabhavo lingam nasav anumeyah, abhavakhyapramanantaragamyatvat. ato natra tulyajatiyapeksanibandhano 'navasthadoso jayata iti || 168 ||

pratyaksasamanyavadinam tu na nah kacid anavasthety aha -- pratyaksavagatad iti. atah pratyaksad ity arthah || 169 ||

anumitanumane tarhy anavastha, ata aha -- yatrapiti. pratyaksa hi desantarapraptir maulikam mule bhavam lingam, tena gatim anumayaditye gatisadhane 'numiyamane nanavasthety abhiprayah || 170 ||

nanv anityas sabdah krtakatvat, krtakatvam ca tatra darsanad ity evam karmanantarabhavitaya krtakatve sadhyamane karmano 'pi

hetvantarad anumane 'navastha bhaved ata aha -- lingatvam iti.

krtakatvanumane hi karmaike tatra darsanad |

iti karakavyaparanantarabhavitvam lingam uktam. tatra ca karakavisista kriya tadvisistam va karakam anantarabhavitam visimsallingam apatati. ubhayam{3,95}ca tatpratyaksam. kriyayas tavat pratyaksatvam anantaram eva sadhitam. karakam api tadvat pratyaksam eva. saktis tu paroksa. sa ca na tavad iha lingam. na canumeya. atah kriyakarakayor ubhayor api pratyaksatvan na duragamanam. anumeyakarmavadinam api hi phalavadhyavasthanan nanavastha, nitaram asmakam iti || 171 ||

evam tavadanumanasyasati samanyasya vastutve pratyaksatve ca dausthityam uktam idanim sarvam eva pramanajatam samanyasya dausthitye dusthitam apadyeta tesam api samanyasrayatvat. na ca tadapramanam vaksyamananyayad ity abhiprayenaha -- evam iti || 172 ||

ato 'vasyam pramanantaranam pratyaksapurvakatvam estavyam samanyasya ca pratyaksatvam, itaratha tv anavastha prapnotity upasamharati -- tasmad iti || 173 ||

evam tavat samanyasya pratyaksatvam vastuna copapadita idanim visesa eva pratyaksena grhyanta iti ye vadanti, tan pratyaha -- pratyakseti. viseso hi yadi tavadavayavi dravyam abhimatah, sa cavayavavastvantarapeksas samanyamso 'smabhih kirtyata iti katham pratyaksa iti || 174 ||

yadi tv avayavirupadaya eva visesa isyante, tad apy ayuktam. te 'pi hi svavisesaniladyapeksaya samanyam evety aha -- rupadayo hiti.{3,96}yadi tu niladaya eva visesa iti matam. tan na. tesam apy avantaraniladyapeksaya samanyarupatvad ity aha -- svavisesan iti || 175 ||

yadi tv ekabhramaradidravyanilimaiva visesa isyate, tan na. tasyapi paksadisvavayavasritanilavisesapeksaya samanyarupatvat. paksanilimapi tadavayavanilapeksaya samanyam eva. evam ca aparamanubhyah prasango darsayitavya ity aha -- te capiti. nirbhaga hi paramanava iti tadrupam asadharanam eveti. tebhyas tu prak dvyanukarupam api dvayos sadharanam ity aha -- dvyanukasyapiti || 176 ||

nanv astu paramanurupam eva visesah, sa eva nah pratyakso bhavisyaty ata aha -- na cantyeneti. vyavahararthaṁ hi pramanam anusriyate, na vyasanitaya. na cantyena visesena vyavaharah kasyacid astiti kim tatpratyaksatayeti. nanupeksaphalam api pramanam bhavaty eva, ata aha -- na ceti. na nah paramanunam rupam sthule vartamananam tantunam iva pate pratyaksam vibhaktanam veti na kathañcid visesavisayata pratyaksasyeti || 177 ||

nanu paramanava eva bhinnas sañcita grhyante na karyadravyam ekam. atah katham tatsavayavesu samanyam ity ucyate. sañcita eva cananyavrttitaya visesasadharanadipadavacya iti te pratyaksa bhavisyanti. ma namaikaikatah paramanur aksagocaro bhaved ata aha -- bhedeneti. eko hi sarvada sarvesam ca bhavah prakasate na paramanubhedah. na ca bhedenagrhyamano 'bhedo grhyata iti sampratam. samvidvirodhad iti bhavah. nanv ayam eva bhedavagraho{3,97}yo 'yam abhinnaprakasah, kim bhedagrahanenata aha -- na ca bhinneti. nabhinnakarabuddhibodhyo bhedah, bhedabhedavivekanupapatter iti bhavah || 178 ||

nanv asaty apy ekasmin samudayalambano 'yam abhinnavabhaso bhavisyatity ata aha -- samudaya iti. ye hi samanyam eva sarvajagatsamviditam apalapanti kutas tesam samudayo namarthantaram, yadalambano 'bhinnapratibhaso bhavisyati. api ca sarvada sarve caikam dravyam avabudhyante katham tad anyatha bhavisyatity aha -- na ca sarvadeti || 179 ||

kiñcayam samudayo 'pi naikajatya vinopapadyeta. na hi nanajatiyesu vrksaghatalostesu kasyacit samudayabuddhir asti. atas samudaye 'pisyamane 'nutvasamanyam abhyupagantavyam apadyeta bhavatam ity aha -- na ceti. hetau cah|| 180 ||

nanu nanekavayavavrttyanusandhanena vina tatsamanyarupam dravyam abhyupagantum sakyam. na caindriyakam jñanam eta(?v i/va)ti samartham avikalpakatvat tasya. ata aha -- samanyam itiiti. yady apy anekanugamaklptes tannanavayavavyasangi dravyam samanyam ity evam vikalpya na grhyate. tathapi tadekarupam tavannirvikalpakenapi grhyata eveti napahnotum sakyata iti vyasajyavrttyavayavisamanyanyayena prativyaktivartino 'pi gotvadisamanyasyaindriyakatvam darsayitavyam. tad api samanyam ity anena rupenagrahyam vastutas samanyam eva grhyate. sabdadismaranottarakalam tv anekanugamavamarsat samanyam iti vikalpya grhyate. idam ca savikalpakasiddhav uktam eva. ato naivam vacyam -- astvavayavisamanyasya svalaksanaparanamna indriyair grahanam, na tu prativyaktinivesina iti || 181 ||

{3,98} ubhayatrapi pratyayavisesad ity aha -- vyasajyeti. tadanenaitadapaditam -- kim idam mudhaiva samanyasya pratyaksata nesyate, visesam api hi pratyaksam icchadbhir balat samanyam eva pratyaksam asrayaniyam, sarvasya hi sunipunam nirupyamanasya rupades samanyarupatvad, dravyasya ca nanavayavasadharanasya tadrupyat, svatantram paramanusañcayamatrasya canupalambhad dravyapalape ca pratyaksavirodhat. ato 'vayavisamanyam tatsamavetani ca gotvadisamanyani sarvany eva pratyaksani na visesa eveti tatparyam. evamparatvad eva ca pradesantarasiddhasamanyavayavisamanyapratyaksatapratipadanena na punaruktata codaniyeti || 182 ||

nanu bhavadbhir mimamsakais tavadavasyam abhyupagantavyah paramanavah. atas tesam evobhayasiddhanam param ekakarabuddhijananasaktimatram evopakalpitam. kim dharmikalpanaya. laghiyasi hi tatkalpanato dharmakalpana. ata aha -- mimamsakais ceti. ayam abhiprayah. yad dhi pramanenopaniyate, tad asmabhir isyate, na ca sthulam hitva paramanava evaksajayam buddhau bhasante, yattanupetya sthulam avajanimahe. tadanugunyena tu yady anavo vya(?pa/pa)dyante, bhavantu, na tadbalena mulabhutam sthulam apalapitum utsahamaha iti || 183 ||

pratyaksam tu sthulam adrsyaih paramanubhih nihnuvanasya saso 'pi tadvisanadhiya nihnotavyah prapta ity aha -- samuharupam iti || 184 ||

{3,99} kim idanim sasavisanakalpah paramanavah. nety aha -- samuheti. na hy atra kalpanalaghavena pratyaksasiddho dharmi parityagam arhati. siddhe ca tasmims tadanugunah paramanava iti kena nesyate. siddhyupayas tu tesam anyo nastiti paramanavo navasyam isyanta ity uktam bhavati || 185 ||

ato yad eva vastu samanyavisesayor aparoksam grhyate, tat tathaivaparoksatayaivabhyupagantavyam, na tu visesa eva pratyakso na samanyam iti vacyam ity upasamharati -- tasmad iti || 186 ||

astu vasadharanam eva pratyaksam, tathapi na samanyasya pratyaksam apahnotum sakyate. gotvadisamanyanam api sattadiparasamanyapeksayasadharanatvat. ato yady asadharanam pratyaksam ity agraho bhavatam evam api na gotvadisamanyam apratyaksam iti pratyaksasamarthyasiddhatvan na sakyam apahnotum ity aha -- sattaditi || 187 ||

yadi tucyate pratyaksena grhyamanam api samanyam na samanyollekhena grhyata iti (na) pratyaksam iti, tad etad asankate -- samanyeti. pariharati -- kim veti. evam hy asadharanam api na pratyaksam bhavet. tatrapi nirvikalpakavasthayam{3,100}paravyavrttyakalpanad asadharanollekho nasty eveti. yadi tu tadrupyenavikalpitam api svarupena vikalpako 'vabudhyata iti tatpratyaksam. evam tarhi dvyakaram eva sammugdham vastu lokah pratipadyata iti pariksakair ubhayathapi tat sakyata eva vaktum iti siddham dvyakaram eva vastu pratyaksena grhyata iti. siddham ca samanyatas sambandhadarsanam ity abhiprayenaha -- yadvastu lokah pratipadyate 'smin dvidhapi tat sakyata eva vaktum iti. asminn iti pratyaksajñana ity arthah || 188 ||

ity upadhyayasucaritamisrakrtau kasikatikayam

anumanaparicchedah samaptah ||

006 sabdapariccheda

atha sabdaparicchedah

atra pratyaksanumanayor apariksyatva ukte sastrasyapy apariksyatapratipadanartham bhasyam -- sastram sabdavijñanad asannikrste 'rthe vijñanam iti. nanu vrttikaramate na pariksitavyam nimittam iti pratijñaya{3,101}pratyaksadini hi prasiddhani pramanani tadantargatam ca sastram ity ukteh pratyaksavyabhicarena pariksam asankya tadavyabhicara ukte 'nantaram eva sastrasyapariksa pratipadyata iti yuktam, tad dhi prakrtam, kim anumanena vyavadhiyate. satyam evam. ayam tu tantrantaranusarena krama asritah. tatha hi napratyaksam pramanam iti lokayatika manyante. te hi vaisesikadyasritapratyaksanantaranumanapramanyapratipadanena pratibodhyante. evam hi vaisesikah pathanti -- dvividham pramanam alocitadhyavasanam analocitanugamanam ceti. tathanye 'pi pratyaksam anumanam ca dve eva pramane iti. yathaksapadiyair api pratyaksanantaram anumanam laksitam -- tatpurvakam trividham anumanam iti. tenehapi tavat pratyaksanantaram anumanam varnitam. tato mahavisayataya prakrtatvena purusarthaupayikatvena ca sastram. tadanantaram ca yatra kvacana vacye bahunam prasiddham ity upamanam uktam. nyayavistare hi prasiddhasadharmyat sadhyasadhanam upamanam ity uktam. tatah parasaryamatenarthapattir ukta. taduttarakalam eva tanmatanusarina krtakotinoktatvat. abhavapramanasya tu bhavapramanabhava evatmeti taduttarah prastavah. kim punas tantrantaranusarasya prayojanam. ucyate. prasiddhatvena hy apariksa pratipadyate. tantrantaresv evam imani pramanani prasiddhaniti prasiddhiprabalyam kathitam bhavati. vyutthitas ca tena tena saksina pratipadita bhavanti.

atra ca sabdavijñanad ity ucyate, tat katham vigrhyate. kim sabdad vijñanam sabdasya va vijñanam iti. purvatra samasanupapattih. bhayena hi pañcami samasyate. uttaratra tu savikalpakapratyakse 'pi sastratvaprasangah, sabdavijñanad eva hi gaur ity evamadayo 'sannikrstarthavikalpa bhavanti. atrocyate. sasthisamasa evayam. na ca savikalpake prasangah, na hi tacchabdapramanad utpadyate, api tu sabdasahayad indriyat. yathaiva hi gandhasahakrtam indriyam tailad vilinam ghrtam vivinakti. evam sabdasahakrtam jatyadin. tatha caksasambandhaphalam aparoksavabhasita. ta(?tra/c ca) savikalpake 'stity uktam pratyaksante. ato yad eva sabdasaktivimarsottham vijñanam asannikrstarthagocaram tacchabdam. ata eva na padarthamatrajñanam sabdam. na hi tadasannikrstarthagocaram.{3,102}vaksyati hi -- smarakan na vimrsyata iti. kim nama tarhi sabdam, vakyarthajñanam iti vadamah. na (nu) tatpadarthajñanad utpadyate, na sabdajñanat. na. avantaravyaparatvat padarthapratipadanasya sabdanam, paka iva kasthanam jvalanasya. vaksyati hi --

pake jvaleva kasthanam padarthapratipadanam |

iti. ato na kiñcid anupapannam iti.

idam tu vaktavyam kim idam samanyalaksanavasare visesalaksanam praniyate sabdaviseso hi sastram. tad yadi vaktavyam, evam api samanyalaksanam uktva (?vaksyate/laksyeta). yat punaratitvaritenaiva samanyalaksanavasare viseso laksyate tadasampratam. na hiha pratyaksadinam caksusatvadayo visesa laksyante. tatah pratyaksadisu samanyato vaktum arabdhesu madhye sabdamatrasyaiva laksanam vaktum yuktam, na sastrasyeti. tad etad aha -- pratyaksadisv iti || 1 ||

dusanantaram aha -- samanyeti. nirjñatasamanyalaksano hi tadvisesam bodhayitum sakyo netarah. na hy alaksite dravye tadvisesah prthivyadayo laksayitum sakyanta iti || 2 ||

evam tavat sastram iti laksyanirdeso 'nupapanna ity uktam. sabdavijñanad ityadi laksanam api laksyavisese na sangacchata ity aha -- yac coktam iti || 3 ||

kidrk tarhi sastralaksanam ata aha -- pravrttir iti.{3,103}pravrttinivrttyupadesakam hi nityam vedavakyam anityam dharmasastradikam sastram ucyate na sabdamatram iti || 4 ||

nanu svarupamatrabhidhayinam api ksepisthadivakyanam sastratvam isyate, kim ucyate pravrttinivrttyangam sastram iti. ata aha -- svarupeti. tadangatveneti. vidhayakavakyaikadesatvenety arthah. asti hi tatrapi vayavyam svetam alabheta bhutikama iti vidhyuddesah. tenaikavakyabhuto vayur vai ksepisthety evamadih. ato yuktam tasyapi sastratvam iti || 5 ||

nanv arthavada na tavat saksat kriyam pratipadayanti. napi tadamsam. trayo 'pi hi tadamsah sadhyam sadhanam iti kartavyata ceti. na caisam anyatamam amibhir abhidhiyate. ato 'kriyarthanam ekavakyatam eva na manyamahe. ata aha -- bhavanayam iti sastram ityantena. ayam abhiprayah -- yady api na kriyam gamayati, na ca kriyasambaddham kiñcit sadhanadi, tathapi vidhina sabdabhavanaparanamadheyena sahaisam ekavakyata. vidhir hi purusam pravartayitum visayaprasastyajñanam apeksate. tac carthavadas saknuvanti kartum iti tat kurvatam esam asti pravrttinivrttyor upayogah. atas samastayam tryamsapurnayam eva bhavanayam mahavakyad eva sarthavadakat purusah pravartate nivartate va na vidhyuddesamatrad iti sarthavadakam eva vakyam sastram iti. etac carthavadadhikarane prapañcayisyamah. darsitam ca kiñcid vidhivivarane ity alam anenatiparispandeneti. yata eva sarthavadakat pravrttinivrttijñanam, ata eva vidhivacinah pratyayamatrasya padamatrasya va yajetety evamadikasya vidhisrutav api na sastratvam. yatra hi tryamsabhavanavacanam apy avantaravakyam anapeksitarthavadakam na pravrttau samartham, katham iva tatra padapratyayayos saktir bhavisyatiti duradhigamam ity aha -- na padadyata iti || 6 ||

{3,104} evam laksyalaksananupapattya dusitam bhasyam

upapadayati -- aparikseti. ayam abhiprayah -- vedavyakhya hi prakrta, ato yad eva tadupayogi tad eva vacyam ity atikramyapi samanyaprakramam visesam eva laksitavan. na hiha laksanakaranam eva svarupena vivaksitam. apariksac chalena hi laksanani praniyante. tatrapi yad eva prakrtopayogisastralaksanam tad eva krtam. svatantro vedah apurusatantratvad iti || 7 ||

yadi svatantropayogitvanirapeksani na jalpati, tatah kim ata aha -- tatreti. yada hy ayam jalpaka iva nanupayuktam bhasata iti sthitam, tatra yadi lokavakyasthitam sabdalaksanam kathayet tad asya vedam vyacikhyasor anupayuktam syad iti || 8 ||

nanu yady anupayuktam na laksaniyam, kim iti tarhi pratyaksadi laksyate na hi tesam vedopayogo drsyate ata aha -- pratyaksaditi. ayam abhiprayah -- vedasvarupavadharana eva tavanmahanupakarah pratyaksasya, na hi tadantarena purah -- prathamam eva svadhyayagrahanakale varnamatrady avadharayitum sakyate, tada canavadhrtam sastrarthajñanavelayam asmrtatvan nopayujyetaiva. atah purastat parastac ca varnamatraditah krte pratyaksadyupayogam matva tallaksanam krtam. anumanam api pratikaviniyuktamantrasesanumana upayujyate. yatha devasya tveti nirvapatiti. upamanam api sauryadikarmanam prakrtivisesopamane. arthapattir apy asrutavakyaikadesakalpanayam. abhavo 'pi padavakyeyattavadharane dravyadevatadyabhavena ca karmanam avyaktacodanatvavadharana upayujyata iti dvayor adisabdayor artha iti || 9 ||

{3,105} na caivañjatiyakah kascid upayogo gamanayetyadivakyasthasya sabdalaksanasyastiti tadupeksyaiva sastragatam eva laksanam pranitam ity aha -- yat tv iti || 10 ||

yat punar alaksite samanye na viseso laksayitum sakyata ity uktam tatpariharati -- visesas ceti. samanyalaksane hi viseso na sidhyati, vyabhicarat. visesas tu samanyavyabhicariti tasmin laksite tadantargatam samanyam sukham eva laksitam bhavet. yada hi vidhayakavijñanad asannikrste 'rthe vijñanam sastram ity uktam tadarthad vidhayakavisesarahitac chabdamatrajñanac chabdam iti sakyam avagantum iti na prthag ucyata iti || 11 ||

nanu nedam visesalaksanam visesopadanabhavad ity uktam. ata aha -- samanyeti. navasyam upattam eva visesanam bhavati, kin tu adhikaralabhyam api, yathagneyadisu vaksyate, ta(dva)d ihapi codanalaksanadhikarac chabdavijñanad ity ukte 'pi vidhayakavisesanam pratyesyata iti. nanu yadi prakrtopayogi vaktavyam, evam tarhi codanalaksanam eva vacyam, kim sastralaksanenata aha -- codaneti. paryaya eta iti bhavah || 12 ||

ayam cadhikarato visesalabho jaiminer apy anumatas codanasabdam avisesitam dvitiye sutre prayuñjanasyety aha -- yatha ceti. evam

hi manyate -- yady api codanasabdah pravartakavakyamatravacanah, tathapi prathamasutre 'thasabdena{3,106}vedadhyayananantaryasyopattatvat tadadhikarad eva codanasabdo vaidikyam eva codanayam avatisthate, evam ihapi sastralaksane codanapramanyadhikarat sabdavijñanarthajñanasabdau visistasabdarthaparau, vidhayake sabdasabdo vidheye carthasabda iti || 13 ||

yad api vrttikaramatopanyasavasare pratyaksadini hi prasiddhani pramanani tadantargatam ca sastram iti bhasyakarenoktam tatrapi visesasastrapariksapratijñanam prakrtopayogitvabhiprayenaiveti darsayati -- pratyaksaditi. idam tu cintaniyam. yadi vidhayakasabdajanitam vijñanam sastram, kim idanim angani mimamsa karmanusasanani ca na sastrani, laukikani ca gamanayetyadivakyani sastrani. yady evam mahan lokavirodhah. na hi laukika gamanayetyadisu sastrasabdam upacaranti. svavacanavirodhas ca. yato gamanayetyadivakyastham sabdalaksanam iti hi vadanti. mimamsadisu vedavat tato 'pi va satisayam sastrasabdopacaram upalabhamahe. api cayam sastrasabdo rudho va syad yaugiko va, sarvatha ca vedangadisu vartitum arhati, asti hi tesu yathayatham arthanusasanam, rudhis ca satisayeti varnitam. atrabhidhiyate. yogarudhir iyam pankajadivat, ato na tavadgamanayetyadisv atiprasajyate. saty api yoge laukikanam tesv aprayogat. purusarthopadesan eva laukikas sastram iti manyante. tatha canganiti tesam sastratvam. nanu vidhayakam sastram iti sastralaksanam, na ca tani kañcid vidadhati. maivam. sarvesam evanusthanopadesaparatvat. vyakarane hi yatsadhubhir bhaseta tad ebhir ity upadisyate. mimamsayam api pratyadhikaranam nyayavyutpadanenanusthanopadesa eva sarvatra. ato yacchastram tatpravrttivrttyupadesakam eveti niyamah, na punas tadupadesakam sastram eveti laukiki prasiddhir iha bhasyakarenanudita, na punas tannirapeksam sastralaksanam pranitam. ato{3,107}yadasannikrstarthagocaram purusasreyovidhayakam vakyam loke sastram iti prasiddham tacchastram. yat punar asannikrstarthagocaram vidhayakam avidhayakam va tacchabdam iti vivekah. pratyaksavac catrapi sabdatajjñanadisu vivaksatah pramanavikalpa darsayitavyah. navasyam jñanam eva pramanam ity abhinivestavyam. purvapramane cottaram vakyarthajñanam phalam tatpramanye ca hanadibuddhir iti viveka iti || 14 ||

idam ca sastram anumanad abhinnam iti pramanadvayavadino manyante, tannirakartukamas tesam matam upanyasyati -- tatreti. idam ca pratijñamatram eva tesam uktam, tadiyabhedahetupanyasas tu paroktabhedahetunirasavasare karisyata iti. kim punar abhedopanyasanirasayoh prayasyate, nanv ayam sankhyadibhir eva bhedavadibhir abhedo nirakrta eva, ata aha -- bheda iti. na tais samyagbhedakaranam uktam ity arthah || 15 ||

tan eva taduktan bhedahetun nirakartum upanyasyati -- purvasamskarety

uktantena. evam hi tair uktam -- sabde hi purvasamskarayukto 'ntyo varno, vakyam, adyo 'pi va varnah, sarve va pratyekam, sahita va, tesam eva kramah padanam va vakyatvajatir eva vavayavi va nirdhutanikhilavarnadivibhagah sphoto va padany eva va samhatyartham abhidadhati. ete ca padesv api vikalpa darsayitavyah. tatha vivaksaprayatnadayas ca sabdanispattihetava iti. sarvam idam dhumadau na drstam iti tadvaidharmyad a(na)numanatvam iti. atra dusanam aha -- tatreti. bauddhena sabdam anumanad abhinnam anvayavyatirekabhyam utpatteh, dhumad agnyanumanavad ity ukte, yad etad dhumadivaidharmyena pratyavasthanam, iyam vaidharmyasama nama jatih, vikalpasama va. ka punarjatih. sadharmyavaidharmyabhyam pratyavasthanam jatih. vadina hi prayukte prayoge prasango jayate, sa jayata iti jatir ity ucyate, sa ca prasangah sadharmyavaidharmyabhyam pratyavasthanam.{3,108}yatrodaharanasadharmyena vadina hetur uktah, tatra yada prativadino vaidharmyena pratyavasthanam bhavati. yatha -- kriyavan atma kriyahetugunayogat lostavad iti vadinokte, prativadino vaidharmyena pratyavasthanam bhavati -- yatha kriyavad dravyam avibhu drstam, yatha lostam, na tathatma, tasman niskriya iti. seyam vaidharmyasama jatir ity ucyate. tatha dharmantaravikalpat. yada prativadina sadhya(dha)rmasyapi vikalpa apadyate, asau vikalpasama nama jatir ucyate. yathasminn eva prayoge prativadi vadati, kriyahetugunayuktam kiñcid avibhu drstam yatha lostam, kiñcid vibhu yathatma, evam kiñcit kriyavad bhavisyati kiñcid akriyavad iti. evam ihapi parenabhedasadhane ukte dhumadivaidharmyamatrena pratyavasthane vaidharmyasama nama jatir apadyate. dhumad agnyanumanam hi vakyavikalpadirahitam. na ca tatha sabdam. ato nanumanam iti. tatha vikalpasamapy evam darsayitavya. anvayavyatirekajam eva kiñcid vakyavikalpad imad drstam yatha sabdam, kiñcic ca na, dhumadinagnijñanam. evam kiñcid anumanam bhavisyati, kiñcid ananumanam iti. jatidvayapra(tipadanat pra)tyuttaram ca sadhakam iti na vacaniyam iti || 16 ||

katham punar iyam jatih, evam hi sadhanam idam -- sabdam anumanad bhinnam tadvaidharmyat pratyaksavad iti, ata aha -- dhumeti. na tavat trailaksanyapa(rityagena) vaidharmyam tair uktam. kiñcid visesanamatrena tu vaidharmyam avisistam arthatmakanam anumananam iti tesam apy anumanad bhedo bhavet, na casav asti, na hi dhumadinam ... ... vailaksanyam ity ananumanata bhavati. trailaksanyaparityagad anityatvam krtakatve hetur iti. trailaksanyaparityagapratipadane (?py a/hy a)numanad bhedas sidhyatiti || 17 ||

{3,109} vailaksanyamatrena tu bhedam vadato vailaksanyavacanasya jatitaivapadyetety aha -- trailaksanyeti || 18 ||

yad api cedam aparam sabdanumanayor vailaksanyam uktam -- dhumadayo hi svabhavikenaiva pratibandhena pratibandhakabuddhim anumane janayanti,

sabdat tu yathestaviniyuktad evarthapratyayo drsyate, ato bheda iti, tatrapy aha -- yatheti. ayam abhiprayah -- atrapi yadi kiñcid vaidharmyamatrena bheda ucyate, ato jatir eva. athayam prayogah -- sabdam anumanad bhinnam yathestaviniyogenarthapratipadanad aksavad. aksam hi caksuradi yatraiva vyaparyate, tad eva pratipadayatiti. tad ayuktam. tatrapi svabhavikyaivatmasaktya rupadipratipadanat. atha svagocare yathestaviniyogena pratipadanam hetur ucyate, ato lingam api pararthaprayoge yam eva prati prayujyate tam eva pratipadayatiti samanam. atha yathestaviniyogas sanketo 'bhidhiyate, tato 'yam artho bhavati, yatraiva sanketyate tam eva gamayatiti, tato drstantabhavah, na hi sabdad anyat sanketanuvidhanenartham bodhayati. athavitahetur ayam. anumanam hi yathestaviniyogananuvidhayipratipadanam, na cedam tatha, ato bhinnam iti. tan na. vyatirekamatrasyagamakatvad anvayavyatireki hi hetur isyate. na cayam hetur anumanad abhedena vyaptah kvacid avagatah, sabdatirekinah kasyacid yathestaviniyogenapratipadanat. athasti hastasanketadinam yathasamayam pratipadanam ity ucyate. tat tarhi pramanantaram anumanam va. na tavat pramanantaram, tallaksanabhavat. ato vyaptibalena jñayamanam anumanam eva tat. evam ca sati tenaiva vyabhicara iti nanumanad vyavrttir hetos sidhyati. tad idam uktam vyabhicaro 'ngavrttibhir iti. anganam hastadinam akuñcanaprasaranadya vrttayo 'ngavrttaya iti || 19 ||

{3,110} etad eva vivrnoti -- hasteti. hastadyangasritavrttaya evarthavisesajñanangataya hastasamjñety ucyante. katham punar idam anumam, na hi hastadisannivesas sankhyavisesadibhir arthair vyaptah. tair vinapi kadacid bhavat. kin tu angulyadisannivesat sanketakalabhavisabdasmaranenartham pratipadyamanah sabdad eva pratipadyante. tan na. antarenapi sabdasanke(?ta/tam) vyavahara evavyutpannasyangulyadisannivesadarsinas tadarthavagateh. na catra vyabhicarah. na hi yadrse sannivese vyaptir avagata tadrsasya vyabhicaro drsyate. tad idam tena dharmyantaresv esety atra varnitam. ato 'numanam evedam. tad idam uktam - te tallingam iti sthitir iti. sarvam cedam anvaruhya varttikakarena dusanam dattam. na hi yathestaviniyogena sabdad arthapratitir bhavati. gavadisabda hi nijasaktyanusarenaiva svartham prativedayanti. yadrcchasabdas tu hastasamjñaditulyaste sanketanusarenartham bodhayanto 'numanam eveti kim tadbhedapratipadaneneti || 20 ||

idam aparam bhedakaranam, sabdad dhi purusapekso 'rthaniscayah, lingam tu svamahimnaivartham niscayayati, atas tadvailaksanyad bheda iti. ayam api avitahetuh. evam ca vaktavyam -- na purusopakso 'numane 'rthaniscayah, na ca tatha sabda ity ato bhidyata iti. etad api dusayati -- puruseti. vyatirekahetur vyatirekapuraskarenaivartham sadhayati, pranadaya ivanatmakad dehad vyavrttam atmanam. purusapeksita tv anumane 'py arthaniscayangam angavrttisu drsta. yadrso hi sanketo

yadarthapratipadane purusaih krtah, tam eva parapurusapeksaya budhyante. ato 'trapi vyabhicariteti. api cavyapakatvad asiddho hetur ity aha -- padeti. padani hi svamahimnaivartham pratipadayanti na purusapeksaya.{3,111} vedavakyany api na svarthapratipadanaya purusam apeksante, svarupavadharanamatra eva tesam aptapekseti || 21 ||

nanu nagrhitasambandham padam pratyayakam bhavati. na ca purusanapeksa sambandhavagatir asti. vedavakyany api nagrhite padapadarthasambandhe svartham pratipadayanti. ato 'yam padapadarthasambandhah purusapeksa eveti navyapakatvam. ata aha -- sambandheti. ayam abhiprayah -- arthapratipadane tavadanapeksam eva padam vaidikani ca vakyani. sambandhanubhavas ca yatheha purusapeksas tathanyatrapy anumane 'sau vilaksano drsyata eveti. vailaksanyam eva darsayati -- etasminn iti anyo 'ntena. etasminn iti. hastasamjñadau purusapeksah, pauruseyo hi samayah. agnidhumayos tu desapeksah. candrodayasamudravrddhyos tu kalapeksah. adisabdenavasthapeksitam darsayati. tad anenaitad uktam bhavati -- anumane 'py anekaprakaras sambandhavagamo desadyapeksaya bhedat. evam ihapi purusapekso bhavisyati. anumane 'pi tadapeksas sambandhabodho drsta iti. api ca paroktabhedahetuniraso 'pi tair na krta ity aha -- ukta ceti || 22 ||

tam evabhedahetum upanyasyati -- aptavadeti. ayam arthah -- yatha dhumadisu bhedahanena samanyadharmayor vyaptir avadharyate, evam sabde 'py aptavadavisamvadasamanyayor vyaptir avagata. (?aptavadavisamvadeti). evam ca viditva vede 'pisvaraptavadatvad avisamvado 'numiyate, ato 'numanam evedam. yavat tv avisamvado nanumiyate tavadarthagocaram jñanam utpannam apy aniscayakatvad apramanam eva. samanyasabdah pratyekam abhisambadhyate. lyablope pañcami.{3,112}tad ayam anvayo bhavati -- yady apy aptavadavisamvadavisesanam bhedan na sambandho 'vagantum sakyate, tathapi tayos samanyapratityanumanata sakyate vaktum, samanyayor vyaptisambhavad iti || 23 ||

nanv idam asti bhedakaranam, anumanam sambandhavadharanadhinam, sabdas tv apurvadayas sambandhajñananapeksa eva svartham pratipadayantiti, ato bhidyate ity ata aha -- na ceti. gavadayas tavat viditasambandha evartham pratipadayantiti tesam durvaram anumanatvam, yadi tv apurvadidrstantena tesam api bhedo 'bhidhiyate. tan na. saknoti hi vaktum itaro 'pi tesam anumanatvam sambandhadhinabodhakatvad dhumadivad iti. api capurvasabda api nasvadisabdebhyo visisyante, padatvenabhedad ity aha -- na ceti || 24 ||

kim ato yady evam ata aha -- na ceti. yatah khalv etani padani, na ca padam ajñatasambandham prakasakam asti. ato 'mibhir api viditasambandhair evartho vedaniyah, padatvat. katham punah pramanantaradrstapurvenapurvasvargadina sambandho

'nubhavitum sakyate. na sakyetapi, yadi pramanantaragocarata bhavet. apurvam tu srutakarmaphalasambandhadyanyathanupapattipramanakam. svargas ca niratisayanandasvabhavo vaidikavakyasesebhyo 'vagamyata iti tathavagatayos sambandhagrahanopapattir iti. ato yat parair uktam sabdo nanumanam sambandhanapeksatvad aksavad iti taddhetor asiddhya dusitam ity aha -- sambandheti || 25 ||

bhedakaranantaram upanyasya dusayati -- tulyeti. sabdah pratyasattya tajjñanam arthas ca taddhis ceti vigrahah. ayam apy avitahetur darsayitavyah. tannirakaranam cadhyasanirakanoktam anusandhatavyam. atas tulyakaratvam asiddham iti || 26 ||

{3,113} api ca vivaksanivrtter anaikantiko hetur ity aha -- pratibimbesv iti. ekanto nirnayah, so 'sya karyam, tannastity anekanta iti. katham anekantah, ata aha -- bimbam iti. yadrsam hi darpane bimbam upalabhyate tadrsam eva mukhadi budhyate, ato 'sty atrapi gamyagamakayos sadrsyam iti pratibimbesu vartamano hetur anaikantiko bhavatiti. nanu nedam anumanam, adarsatejasa hi pratihatena nayanena tejasa prakasitam pratyaksam eva mukham avagamyata iti sabdadhikarane vaksyate. ata aha -- na ceti. ayam abhiprayah -- yada hy ayam pratyaksesv angulyadisv adarsavartina pratibimbena tadrktve viditavyaptir bhavati, tada mukham apy adarsagatam bimbanurupam anuminoti. itaratha tv angulisannikarso 'py anyarupam anyadrktaya bodhayatiti sambhavayet. ato na tadrktvam niscinuyad iti || 27 ||

astu vedam pratyaksam, kim iti suksmeksikaya, visadataram evanumanam upadarsayamah, yatra gamyagamakayos sadrsyam avagamyata ity aha -- pratyaksateti. gatanam ity anumanavisayasiddhyartham apratyaksatam darsayatiti || 28 ||

yad apidam uktam -- sabde hi sakrduktam eva vakyam sahasa nanarthan pratibhasayati viruddhanaviruddhams ca, codanalaksano 'rtho dharmah, sveto dhavatiti ca yatha, naivam anumane. dhumo hi yenaiva viditavyaptis tatraikatraive dhiyam adadhati. atas sabdanumanayor bhedah. prayogas ca bhavati -- sabdo 'numanad bhinnah, ekada nanarthapratibhasad aksavad iti. avitahetur va, lingam ekam eva{3,114}prakasayati, yatha dhumadi, na ca tatha sabdah, ato bhidyata iti. tadupanyasya dusayati -- ekavakyad iti. anenapi prakarena na bhinnatety artha iti || 29 ||

kim iti na bhinnata, ata aha -- lingasyapiti. anaikantiko hetur iti bhavah. hetur hi dhumo 'gnitvam usnatvam dahakatvam indhanavikaratvam ca ekadaiva pratipadayati. tatha viruddhah -- nityas sabdah krtakatvad iti, vivaksanusarena tavannityatvam pratipadayati, vyaptibalena canityatvam ato 'naikantiko hetur iti. nanu na viruddho 'nekam artham pratipadayati, vyaptibalena hi lingam pratipadakam bhavati. atah krtakatvam anityatvena vyaptam iti tad eva gamayati, viruddharthavyaptis tv ekasya virodhad eva na sambhavatiti. tat

tavad asankate -- virodhad iti. uttaram aha -- syad iti. vivaksitarthapratipadane hi sabdasya saktir avagata, atas so 'py ekadaikam artham pratipadayati, arthantare tv asav api virodhad anagamaka eveti || 30 ||

bhuyasam caikarthanam vakyanam nanena hetuna bhedas sidhyatity aha -- yatra ceti. na kevalam viruddham anekam sabdo na pratipadayati, kin tu aviruddham api. uktam idam - vivaksite sabdah pramanam iti. sakrduccaritac ca vakyad ekaiva vaktrgamini vivaksonniyata iti. tadanusarenartho 'py eka eva buddho bhavati. ato na kvacid anekarthapratipadanam ity asiddho hetur ity aha -- sakrd iti || 31 ||

nanv asti tavadanekarthapratibhanam sabdat, pramanam tv ekatra bhavatu nama, etavata ca siddham anumanad vaidharmyata aha -- yas tv iti. yatha hi{3,115}nyayyavacanavyaktiparicayat purvam sabdad anekarthah pariplavante, tatha linge 'pi dhumadav asphutavidite 'nekarthapratibhanam drstam eva. bhavati hi durad dhumo 'yam ahosvid dhulisantana iti samsayanasyagnivatavartayor anavasthito vitarka iti || 32 ||

tatha sabde drstantanabhidhanam api dhumadau vyabhicaran na bhedahetur ity aha -- drstanteti. katham vyabhicarah, ata aha -- prasiddhatvad iti || 33 ||

nanv aprasiddhe tavad asti drstantapeksa, sabde tu tad api nastity ata aha -- anabhyasta iti. apeksam eva darsayati -- atreti. yatra hy aprasiddhapadarthagocaras samsayo bhavati, tatra yavad ayam sabdo 'musminn arthe vrddhair acarita iti cirena pranidhaya na budhyate, na tavat tam artham niscinuyad iti. tad evam tavad bhedavadibhir na bhedahetavas samyagukta iti darsitam || 34 ||

bauddhoktabhedahetuniraso 'pi tair na krta ity aha -- parokta iti. tan evabhedahetun upanyasyati -- sabdanumanayor iti sardhadvayena. asyarthah -- yatha dhumad agnyanumanam anvayavyatirekajam, ekasya ca dhumasya pratyaksadarsanat,{3,116} sambandhapurvakam ca bhavati, evam sabdad api jñanam jayamanam evam jayate. pratyaksac ca tadanyat pramanam, pratyaksadrstam cartham bodhayati, samanyavisayam ca sabdam, traikalyasrayam ca. ato na bhidyate. idam ca sadhanavakyasyarthakathanam. sadhanaprayogas tv evam darsayitavyah -- sabdam jñanam anumanam anvayavyatirekajatvat agnyanumanavad iti. ekapratyaksadarsanotpatteh, tadvad eva sambandhapurvakatvam (?va/ca) hetuh. tav eva sadhyadrstantau. na ca vacyam anvayavyatirekajatvat sambandhapurvakatvam na bhidyate, anvayavyatirekatmakatvad anumanasambandhasyeti. purvam hi sambandhavisesajatvam hetur uktah idanim tv avivaksitavisesam sambandhasamanyapurvakatvam iti. evam uttaresv api trisu purvavatsadhyadrstantayojana karya. caturthe tv agnyanumanam pradarsanamatram. bhavisyadvrttavr(?ttya/stya)numane api darsayitavye iti || 35 - 37 ||

mimamsakaikadesinam bhedahetum idanim dusayitum upanyasyati -- kaiscid iti. visayantaram eva darsayati -- purvabhyam iti. ayam abhiprayah -- yadyadaparicchinne pravartate tat tato bhidyate, anumanam iva pratyaksat. sastram ca purvadvayaparicchinne 'rthe pravartate. tatas tabhyam bhidyate. kim punah pratyaksad bhedapratipadanena prayojanam, na hi tadabhedah kaiscid asritah, yan nirakriyate. ucyate. asty eva kesañcid vibhramah, srotravyaparasrayaj jayamanam idam sabdam srotrapratyaksam eva, tadanvayavyatirekanuvidhanat. ata eva badhirasya na bhavatiti. tad anena pratyaksato bhedapratipadanena nirakriyate. evam hi manyate -- vidyamanopalambhanam pratyaksam iti darsitam. idam tu sabdam trikalarthavisayam atah katham pratyakso 'ntarbhavisyati. badhiras tu sabdasravanad artham na janati, narthasravanat. prayogas ca bhavati -- sabdam pratyaksad bhinnam, tadaparicchinnavisayatvad anumanavad iti || 38 ||

{3,117} tad imam pratyaksato bhedam abhyupetyanumanad bhedakaranam nirakaroti -- tatrapiti. evam hi manyate -- yady anumanaparicchinnavisayataya bhedobhidhiyate, tarhi pumvakyanam anagamatvam, pramanantaraparicchinnavisayavat, vedavakyany eva tu manantaravisayarthani bhidyante ity avyapako hetur iti. kim punar idam anistam apaditam, nanv isyata eva pumvacasam anagamatvam, agamo hi sastram, aprapte sastram arthavad iti vaksyati. imani punah pramanantarapraptavisayapratipadakanity anuvadavakyany eva. ata eva sastram eva vedavakyam bhinnataya paksikrtam sastram arthe pravartata iti. tadbhedasyaivopayogad iti bhavah. tad etad aha -- tatheti. atra dusanam aha -- pratyaya iti. evam ayam pumvacanapramanyavadi vaktavyah. kim asti tebhyo 'rthapratyayo na va, na tavan nasti, sarvalokavyavaharocchedaprasangat. satas tu nanimittotpattis sambhavatiti vimittam vacyam. na ca sabdad anyannimittam asyopapadyata iti jatam asandigdham avadhitam ca jñanantarena pramanam eva pumvacanajanitam jñanam iti nasyanagamatvabhyupagamo yukta iti. itaras tv anumanantarbhavabhiprayenaha -- vaktrbuddher iti. ayam abhiprayah -- visamvadabhuyisthani hi pumvacanani, tannaitani srutamatrany evartham niscayayanti. na caniscito 'rtho jñato bhavati, niscayasyaiva jñanatvat. atah pranniscayotpatter jñanabhava eveti kim nimittaprayatnena. yada tu vaktaivam avadharitavyaptir bhavati -- na cayam anavagatam bravititi, tada tadvakyad eva jñanakaryat karanabhutam jñanam anumaya jñanasyarthavyabhicarenartho nisciyate. tasyam cavasthayam jñanalingavagatatvad arthasya vakyam anuvadakam eva. ato nagama iti. siddhantavadi tv aha -- kuto nvasav iti. ayam abhiprayah -- avagata hi buddhir artham niscayayati. na casyah kiñcid avagame karanam astiti vaksyama iti || 39 ||

{3,118} atah svayam evanavagata narthasya lingam ity aha -- neti. nanuktam karyat sabdad anumasyate, ata aha -- na sabda iti. yatha nobhayam ubhayatra lingam, tatha darsayati -- visesa iti. anumanam

hi vyaptibalena bhavati, iha ca vakyasamanyam jñanasamanyena vyaptam avagatam iti tatas tat sidhyed, jñanamatrac carthamatram, na ceha tatha, jñanarthavisesayor anumitsitatvat. tayos ca sambandhagrahanabhavenananumeyatvat. nanu yatrapto vakyam prayunkte tad eva jñatva prayunkta iti vijñanavisesenaiva sambandho 'vagatah. atas sa evanumasyate. yady evam, avagatas tarhi prag eva vakyad arthah, na hy anyatha yatra prayunkta iti sakyate vaktum. api cavidite prathamam arthe katham jñanam anumatavyam. kim ajñasid ayam vakta kiñcid iti, ahosvid imam artham iti, napratipannam idama sakyate pratinirdestum. na carthoparagam antarena jñanasya visesas sambhavati yo 'numiyate. na cakarmakam jñanamatram anumiyate. na ca tato 'rthavisesas sidhyati. na caniscitam jñanam, samsayatmano vijñanavidhaya darsitatvat. na caivam pumvakyebhyas sandehah. ya tu kvacid vyabhicarad apramanyasanka sa aptatvadina nirakriyata ity uktam. yadi tv evam jñanavisesavagatir ucyate, ya evam avadharito bhavati -- nayam ananvitarthani padani prayunkte, na canavagatanvayani, tan nunam amisam anenanvayo jñata iti. kim idanim viditapadapadarthasangatih srota pumvakyad artham na budhyata eva. yady evam anuttara guravah. jata tu buddhir asandigdhaviparyasta ca na vedavakyajanitaya dhiyo visisyeta. sankamatram tu kathañcid vede 'pi vakyatvadina bhavatiti na tavata tadapramanyam. tabhyam iti. buddhisabdabhyam ity arthah || 40 ||

ato vaktrabhiprayavagatau pratyaksadipramanasambhavat tadanavagame{3,119}carthanumananupapattes srotur apraptapurvam artham prapayanti purusoktir vedavadagama evety aha -- teneti || 41 ||

yad api cedam ucyate. vedas tavad bhinnavisayataya pramanantaram eveti, tad api manorathamatram evety aha -- na capiti. na sakyate vaktum ity abhiprayah. kim iti na sakyate. ata aha -- lingam iti. yada purvoktair hetubhir avisesena sarvam eva sabdam anumanad abhinnam ity uktam, tada katham tadgocarasyananumeyatvam bhavisyatiti bhavah || 42 ||

nanv arthatmana tavallingenananumitapurvam artham vedo bodhayatiti pramanantaram bhavisyatity ata aha -- na ceti. dhumavattvakrtakatvadinam hi saty apy avantarabhede yathaiva trailaksanyaparityagenanumanatvam evam ihapi syat. yadi tu tad eva nastity ucyate, tat tarhi vacaniyam, kim avantarabhedopanyaseneti || 43 ||

anye tu praksinasaktayo 'bhedam evasrityaikadesinah pratyavasthitah, tad darsayati -- evam sthita iti. ayam hi tesam abhiprayah -- codanapramanyam hi pratijñatam, tac canumanatve 'pi vedavacasas sidhyaty eva. yathaiva hi sabdamadhyad vedah pramanam. evam anumanebhyo vedonumanam iti kim atiprayatnato bhedapratipadaneneti. nanu bhavisyatvad dharmo nanumiyate ity uktam bhasyakarena. ato 'numanatvabhyupagame tadvirodho bhaved ata aha -- bhavisyatiti. artharupalingabhiprayena tannirakrtam ity arthah || 44 ||

{3,120} etad api dusayati -- samjñeti. yadi pascanmanasamanyad anumanatvam tad astu, na ca tadabhyupagame dosa ity arthah. laksanaikatvena tv abheda iste 'numanalaksanabhavat pramanantaranabhyupagamac capramanyam eva vedavacasam apadyata ity aha -- laksaneneti || 46 ||

nanuktam laksanaikatvam aptavadavisamvadasamanyad ity atraha -- aptavadeti. pumvakyanam anena prakarenanumanatvat pramanyam siddhyati na vedavacasam iti bhavah || 47 ||

kim iti na siddhyati. ata aha -- vede tv iti. aptanarabhavat tavannaptavadatvenavisamvadad anumanam. na catindriyair arthair vedanam sambandhanubhavas sidhyatity apramanam eva bhaveyuh. naptasandrbdha veda iti vedadhikarane vaksyatiti || 48 ||

nanu pramanantarasangatarthani vedaikadesabhutani ksepisthadivakyani drstva itarany apy agnihotradivakyani vedatvat satyarthany anumasyante. ato 'sti laksanenanumanatvam ity aha -- nanv iti || 49 ||

{3,121} etad api dusayati -- nadityeti. adityayupavakye vartamano vedatvahetur anaikantika iti. nanu nedam vakyam asatyartham, adityasabdo hi sarupyad gauno yupe vartata iti tatsiddhisutre vaksyate, ata aha -- tadvad iti. karmaphalasambandhavakyany api tadvad eva gaunani bhaveyur iti. api ca prak svamahimna vedapramanyabalenapramanyanumanani pratyuktani. anumanatvabhyupagame tulyabalataya tany api durvaraprasarananity aha -- nata iti || 50 ||

ato laksanabhedenaiva sabdasya pramanantaratve isyamane vedah pramanam bhavanti. lokavedayos ca samam eva pramanata siddhety aha -- tasmad iti || 51 ||

laksanam api yatha parair asritam -- aptopadesas sabda iti, tathapy aptabhavan na pramanyam vedasyeti tannasrayaniyam ity aha -- teneti vedantena. loke 'pi naptatvam pramanye karanam ity aha -- loka iti || 52 ||

karanam aha -- purastad iti. aptatvena hy apavadasankanirakaranamatram. pramanyam tu sarvasamvidam sahajam eveti svatahpramanyavade varnitam iti. kim tarhy agamalaksanam ata aha -- tasmad iti. nirdosasabdajanitam vijñanam pramanam iti || 53 ||

{3,122} ekañjatiyakasya sabdasya canumanena pramanyam eva samam, na laksanam ity aha -- anumaneneti || 53 ||

svamatenedanim padasyanumanad bhedam vadisyams tatpratipadane karanam aha -- pada iti. yady api padasya padarthe pramanatvan na tadbhedapratipadanam upayujyate, tathapi paraih padany udahrtya vicarah krta iti tadbhedam eva pratipadayamah. atreti. pada ity arthah || 54 ||

tad idanim bhedakaranam aha -- visaya iti. visayabhedam eva darsayati -- samanyeti. akrtyadhikarane hi padasya samanyavisayatvam sthapayisyata iti || 55 ||

anumanam tu dharmavisistadharmivisayam ity anumanaparicchede sadhitam ity aha -- dharmiti. lingam asyastiti lingi. tasya visistasya prasadhakam lingam astiti. nanv anumane vyaptibalena dharmasamanyam anumiyata ity ata aha -- na tavad iti. yavat tadanumanam tadvisayam visistavisayam na bhavati tavadanumanam eva na bhavati, na dharmama(?tram/travisayam) siddhatvad ity uktam iti || 56 ||

nanu padam api visistagocaram drstam yatha -- ko raja yatiti prste parah pratibraviti, pañcalaraja iti. tada kevalad eva pañcalarajapadat kriyavisistah puruso 'vagamyate, ata aha -- samanyad iti. yad eva{3,123}kiñcit sabde samanyad atiriktam avagamyate sa vakyasyaiva visayah. vakyam eva hi tadanusaktayatipadam pañcalarajo yatiti. nanv astu srutasyanusangah, asrute 'pi padantare padad ekasmad visistabodho drstah, yatha -- dvaram ity ukte vivriyatam iti, atra katham ata aha -- samarthyad iti. karakam hi kriyaya viditavyaptikam, vyaptisamarthyad eva kriyapadam anumapayati. anumitakriyapadad vakyad eva tatrapi visistarthapratyaya iti || 57 ||

atra codayati -- sankhyeti. pariharati -- na tavad iti. yatra hi sankhyadayo 'vagamyante tatra katham ata aha -- yatrapiti. sambhavavyabhicarabhyam hi visesanam arthavad bhavati. akrtis tu na tavad ekatvam vyabhicarati, dvitvadayas tv ekatvan na sambhavantiti tadaksiptaya vyakter eva visesanam sankhyadaya iti || 58 ||

tad evam tavad anurañjanena vyakter visesanam ity uktam, tadarthyena tu kriyam bhavanam sankhyadayo visimsanti. tatra hi srutyadibhir viniyujyante. yatha pasor ekatve 'runadisu ca vaksyata ity aha -- padantareti. padantaratvenatyantaviprakrstavisesanatam darsayatiti || 58 ||

yat tarhi vakyarthavrttivisistavisayam gomadadipadam tadanumanam bhavisyaty ata aha -- vakyartha iti. yady api tavad idam visistarthagocaram, tathapi nanumanatvam. siddho hi dharmi kenacid dharmenasiddhena visistas sadhyamanah pakso bhavati. iha tu padoccaranat pran na kiñcit pratipannam. uccaritre tu pade visistah pratipanna eveti kim sadhyam iti. siddhatvam eva{3,124}darsayati -- tavan iti. na tavadagrhitasambandhas sabdad visistam pratyeti. grhitasambandhas tu pratipadyamano vyutpattikalavagatan na kiñcid adhikam pratyetiti katham anumanam bhavatiti || 60 ||

api catra bhinnayor eva prakrtipratyayatmanoh padabhagayor bhinnav

evarthau pratipannau visesanavisesyabhavam anubhavata iti siddham vaisamyam ity aha -- bhedabuddher iti. idam tu pacakadisabdesu yuktam vaktum, tatra hi (dhatuna) pakah pratyayena ca kartrmatram upattam. arthas tu visistapratyayah. gomadadau tu tadasyastiti visista evarthe taddhitah smaryata iti kuto vaisamyam, uktam atra tavan eva hiti vyutpattikalavagatad anadhikavisayatvam, idam tu pacakadisabdartha(?m e/e)voktam iti. kiñcanumane svatantragrhita eva parvatadir visesyah svatantrasmrtenagnyadina visesanena visisto 'vagamyate. sabdenobhayoh svatantragrahanam astity aha -- visesaneti. grahanam upalaksanartham, smaranam cetyarthah || 61 ||

vaisamyantaram aha -- visesyeti || 61 ||

atra codayati -- atheti. atrapi sabdasyaiva prathamavagatasyarthavisistatvena sadhyatvan na kramavyatikramo bhavisyatiti || 62 ||

atra dusanam aha -- pratijñartheti. pratijñarthah paksah, sa ca dharmavisisto dharmi, visistapeksaya dharmyekadesa ucyate. sa eva hetuh prasajyate. sabdo hi dharmitayopattah sa eva hetur iti. nanu yada durad dhumasyadharaviseso na laksyate tada dhumo 'gnimattaya sadhyate, hetus ca bhavati. tadvad ihapi bhavisyaty ata aha -- paksa iti. dhumaviseso hi samprati{3,125}drsyamanah paksah purvavagatas sapaksah tadanugatam ca samanyam hetur iti paksasapaksahetuvibhagopapattir iti || 63 ||

nanv ihapi sabdavisesam paksikrtya sabdatvam hetum vaksyamah, ata aha -- sabdatvam iti. arthaviseso hy anumitsitah, na casya sabdatvam gamakam anaikantikatvad iti. nanv avantarasamanyam tarhi gosabdatvam hetur bhavisyaty ata aha -- gosabdatvam iti. ato 'traikaiva vyaktir arthena visesya hetutaya cabhidhatavyeti dusparihara m pratijñarthaikadesatvam ity abhiprayenaha -- vyaktir iti || 64 ||

nanu vyañjakabhedabhinnaikaiva vyaktih paksikarisyate ity aha -- bhaved iti. pariharati -- na tv iti. naupadhiko bhedo vastu bhinatti, tatpratyayanapayad iti bhavah. api ca visistata sambandhe sati bhavati, tad iha kidrso 'rthasabdayos sambandha ity aha -- katham veti. na tavat sabdadese 'rtho drsyate, mukhe hi sabdah, bhumavarthah. napi sabdakale, kalau krtayugarthasyabhavad ity aha -- na tavad iti || 65 ||

atharthapratitya visistas sabdas sadhyate, asti hi sa sabdakala iti tad etad asankate tatpratitir iti. etad api dusayati -- param iti. pratitya visiste 'numiyamane sa tavat purvasiddha grahitavya. sa cet jñata kim aparam anumiyata iti. nanu sampratyupalabhyamanam drutadivisesam paksikrtya tasya pratyayanasaktivisistata sadhyate, sapaksam ca{3,126}vyutpattikalavagatavisesam, ubhayanugatam gosabdasamanyam hetum karisyamah, na

pratijñarthaikadesata bhavisyaty ata aha -- na pratyayaneti ayam abhiprayah -- na drutadivisesanam desadinibandhano 'rthena sambandho vidyate. pratyayanasaktivisistata capi tesam na sambhavatiti || 66 ||

kim iti na sambhavaty ata aha -- visesanam iti. yatha paksikrtasya mahato dhumasyaikadese 'dhastadagnir astiti tadvisisto dhumas sadhyo bhavati. naivam drutadivisesanam pratyayanasaktiyogah. tesam vyabhicarenapratyayakatvad iti. yat tu tesam samanyam gosabdas sa pratyayanasaktivisistah, tatra ca pakse sa eva pakso hetus cety uktam evety aha samanyasyeti || 67 ||

ato 'rthavisistas sabdo nanumeya ity upasamharann aha -- tasmad iti || 67 ||

evam tavat sabdo na paksa ity uktam. yadi tv artham paksikrtya sabdo hetur ity ucyate. tad apy ayuktam. apaksadharmatvad ity aha -- katham ceti. katham ca nirupyata iti bhavah || 68 ||

kim iti na nirupyate 'ta aha -- na kriyeti. kasyañcit kriyayam kartrtaya sambaddham kiñcit kasyacit sambandhi bhavati, kriyakarakasambandhapurvakatvat sesasambandhanam svasvamyadinam iti. tatra svasvamisambandhas tavat kriyakarakasambandhapurvaka ity aha -- rajeti. prathamam hi bharanakriyayam kartrkarmabhavam apannau rajapurusau svasvamisambandham anubhavata iti || 69 ||

{3,127} evam avayavavayavisambandho 'pi kriyagarbha ity aha -- vrksa iti. vrkso 'vayavi hy avayavesu tisthatiti pratitih. kadacit tv avayava eva sakhadayas tasminn iti prititih. tad evam sthitikriyakartrbhavanibandhano 'vayavavayavisambandha iti. evam samyogo 'pi kriyagarbha evety aha -- desa iti. agnimaddese bhavane karta bhavan dhumo 'gnimato desasya samyogi bhavatiti || [70] ||

evam karyakaranabhavadayo 'pi sambandhah kriyakarakasambandhapurvaka ity aha -- karyeti. kinvam hi suraya bijam suratmake pariname kartrbhavatsurayah karanam ity ucyate. tatha samuhasamuhisambandho 'pi. senakaryam pratipaksajayam amsena kurvan hasti senayas sambandhitayocyata iti. sabdarthayos tu na kascid evam akaras sambandhasyavagamyate. na canirupitakaras sambandho 'stiti sakyate vaktum ity aha -- na ceti || [71] ||

na ca sambandham antarena paksasya dharma iti vigrahagata sasthi paksadharma iti ca tatpurusasamaso va ghatata ity aha -- na castiti. vrttivigrahav api nopapannav iti. upasamharati -- tasmad iti || 72 ||

anye tu sabdo 'rthavisaya ity evam taddharmatam ahuh. yathanupalabdhir abhave prameya iti vaksyate. tad etad upanyasyati -- nivrtta iti || 73 ||

{3,128} etad api nopapannam ity aha -- tair apiti. na kenapi prakarena visayavisayibhavo ghatata ity arthah. yatha na ghatate tad etad

aha -- na tad iti || 74 ||

sarvaprakarasambhavat parisesyena tadvisayabuddhijanakataya tadvisayata vaktavya, evam ca tadvisayabuddhijanakatvasya vacyavacakabhavam antarenanupapattes tadabhyupagamah karyah. tatsiddhau ca na pratityangam paksadharmata. na capaksadharmajanita pratitir anumanam ity aha -- tasmad iti dvayena || 75 -- 76 ||

yadi tu paksadharmataiva tadvisayabuddhijanane hetur isyate. tatas tadvyatirekena paksadharmataya evanupapatter itaretarasrayatvam ato neyam api kalpana ghatata ity aha -- gamakatvad iti || 77 ||

itas ca na paksadharmatety aha -- na ceti. anavagatavacyavacakasambandhah svarupatirekena na sabdam kasyacid dharmataya jananti. yena paksadharmabuddhis sabde bhaved iti || 78 ||

{3,129} svarupamatravijñanam tu na dhumadau paksadharmatayam hetuh, api tu dharmisambandhah. na casav astity abhiprayenaha -- na ceti. nanv atrapy arthena dharmina prathamam vyutpattikale sambandho 'vagata eva, aha -- na capiti || 79 ||

purvasambandhanirapeksa evayam avyutpannasambandhasyapi paksadharmasambandho bhasate, na catra tathety aha -- dhumavan iti matirantena. yata eva tannirapekso 'yam paksadharmasambandhah, ata eva taduttarasmat sapaksasattvalaksanad bhidyate, anyatha tadabheda eva syad ity aha -- teneti. trini hetor laksanani paksadharmata sapakse satta vipaksad vyavrttih. tatra ca paksadharmataya uttaram sapaksasambandham uttaralaksanam apadisatiti || 80 ||

sabde tv evam nastity aha -- na tv atreti. purvasambandhapeksaya ceyam avagamyamanarthapratityuttarakalam avagamyate. ato na tadangam ity aha -- na ceti || [81] ||

itas ca na paksadharmatety aha -- na ca dharmiti. arthad anyas tavad dharmi na pramiyata iti bhavah || 82 ||

yas tv asav artho dharmitaya kalpaniyah, yaddharmatayavagatas sabdah{3,130}paksadharmo bhavati, parastad api sa tavan eva pramatavyah. tad yadi paksadharmatvam avagantum asau prathamam evavagamyate, tato grhite tasmin kim parabhavina paksadharmadijñanena ato nanumanatety aha -- yas ceti dvayena || 83 -- 84 ||

anvayam idanim dusayati -- anvaya iti. katham na nirupyate, ata aha -- vyapareneti || 85 ||

etad eva darsayati -- yatreti. iha tv evam nastity aha -- na tv iti || 86 ||

katham nety ata aha -- na tavad iti. idam ca purvam evoktam iti. nanu vaibhavac chabdasya nityatvac carthasya sabdarthayos sakyate 'nvayo darsayitum ity aha -- bhaved iti. pariharati -- sarvarthesv iti || 87 ||

kim ato yady evam ata aha -- teneti || 88 ||

prakarantarena sambandham asankate -- athaivam iti || 89 ||

{3,131} etad api dusayati -- naivam iti. karanam aha -- drsto hiti (asma)bhirantena. kva drstah, ata aha -- avyutpanneti || 90 ||

nanu dvitiyadiprayoge sabdarthapratyayayor anvayo grahisyata ity asankate -- dvitiyaditi. etad api dusayati -- satakrtva iti. satakrtvah prayoge 'py ajijñasur na sambandham budhyate. aviditasambandhas ca nartham pratyetiti || 91 ||

nanu jñatasambandhasya tavan na sabdajñanam arthajñanam vyabhicarati. tasyaiva canumanatvam isyata ity aha -- nanv iti. pariharati -- yady evam iti. yadi jñatasambandhasyanvayah, anya eva tarhi sambandhas sabdarthayor abhyupagamyata iti || 92 ||

tatah kim ata aha -- nangam iti. yadi nangam, kim jatam ata aha -- anvayeti. asaty anvaye jñanam nanumanam iti bhavah || 93 ||

anvayas tu purvavagatapratitisamarthyanusarenaiva jayamano narthapratitau karanam ity aha -- jñata iti || 94 ||

{3,132} upasamharati -- tasmad iti. anumane tu nanvayat purvam gamakatvasiddhir ity aha -- na ceti || 95 ||

vyatirekam idanim dusayati -- vyatireka iti. na hy anavagate 'rthe tajjñanena vina sabdajñanam bhavatiti vyatirekas sakyate 'vagantum. avagatas ced arthah kim vyatirekasrayaneneti || 96 ||

kim idanim anupayoginav anvayavyatirekau sabde nety aha -- sambandham iti. saktini(skarse ta)yor vyaparo vacyavacakarupas sabdarthayoh sambandha iti || 97 ||

evam ca trailaksanyaparityagenananumanatvam prasadhya prayogena darsayati -- tasmad iti. sabdo nanumanam trairupyarahitatvat pratyaksavat. tadrgvisayavarjanat. tadvad eva tadrk. visayavarjanam ca samanyavisayatvam hityadina varnitam eveti || 98 ||

idam ca padasyanumanad bhedapratipadanam praudhipradarsanartham asmabhih krtam. na tu padam pramanam ity aha -- satiti || 99 ||

{3,133} yatha na pramanam tatha darsayati -- padam iti. tan eva caturah prakaranaha -- pratyaksa iti || 100 ||

esv arthesu prayuktasya yatha na pramanyam tathaha -- tatreti || 101 ||

adrstapurve tu samprati pratyakse 'nutpattilaksanam evapramanyam ity aha -- adrstapurva iti. sambandhajñanam eva va tada jayata ity aha -- sambandheti. na ca sambandha eva padasya prameya iti vacyam, tasyarthapattiprameyatvad ity abhiprayenaha -- sambandha iti. tadarthas tu pratyaksad avagata ity aha -- yo 'rtha iti || 102 ||

ananubhutapurve parokse ca jñananutpattir evety aha -- paroksa iti. anubhute tu parokse smrtir ity aha -- paroksa iti || 103 ||

nanu smrtim eva janayat pramanam bhavisyaty ata aha -- pramita iti. pramitavisaya hi smrtih, sannikrstarthagocaram ca pramanam iti sthitir iti. katham punah pramitavisayam na pramanam ata aha -- paricchedeti. paricchedaphalam hi pramanam. na ca smrtya kiñcit paricchidyate, purvavijñanamatropasthapakatvad iti || 104 ||

{3,134} atra codayati -- tadatviketi. yady api purvam asav artho 'vagatah, tathapi tadanim sattam bodhayanti pratyabhijñanavat smrtih pramanam kim iti na bhavatiti || 105 ||

pariharati -- yavan iti. utpadyate smrtir anyada, na tu pratyabhijñanavat tadanim vastunas sattam niscayayati, purvajñananusaritvad iti || 106 ||

nanu purvasamskaramatraja hi smrtih, idam tu pratyutpannakaranakam padat padarthajñanam grahanam eva, katham smrtir ucyate. ata aha -- padam iti. ma bhut smaranam, grahanam apidam anadhikavisayam evadhikapratibhasabhavat, ato na padam smarakebhyas sadrsadrstadibhyo visisyata ity apramanam iti. nanu kriyakarakayor anyataroccarane 'vasyam anyatarasyanyataravyatisango buddhau bhavati. atah katham ucyate nadhikyam avagamyata ity ata aha -- yadadhikyam iti. padantarasyaivasau prasado na padasyaikasyaivety arthah || 107 ||

idam casmabhis sauhrdamatrena sisyebhyah kathyate na padam pramanam iti. na tu tatpramanatve vakyartho nagamartho bhavati. tena hi pramanenapi bhavatavasyam padarthe bhavitavyam. atah pramanantaranadhigatam artham gamayadvakyam pramanam eva. evam anumanantargatatve 'pi padasya na kacit ksatih, vakyarthasyananumeyatvad ity aha -- pramanam iti || 108 ||

{3,135}aha vakyarthajñanasyaiva katham ananumanatvam, tad apy alocitanugamanam anumanam evata aha -- vakyartha iti. agrhitasambandha eva padarthah vakyartham gamayanti. ato na vakyarthajñanam anumanam. evañ ca darsayitavyam vakyarthabuddhir anumanad bhinna sambandhanubhavadrte jayamanatvad aksabuddhivad iti || 109 ||

katham punar apratibaddham arthantarasya pratipadakam, evam hy atiprasangah. ato 'siddho hetur ata aha -- vakyeti. ye ca paraih padarthabuddher anumanad abhedahetava uktah, te tavad bahavo vakyarthabuddhavasiddha ity aha -- sarvesam iti. vakyarthabuddhir hi na tavad anvayavyatirekaja. napi sambandhapurvika. naiva pratyaksadarsanaprabhava. padad avagatanam padarthanam tatkaranatvat. samanyavisayatvam apy asiddham visistavisayatvat. pratyaksanyapramanatvatadadrstarthabodhane tupamanadini

prasadhya naikantikikarye. tadadrstarthabodhanam canumanabhasair apy anaikantikam. evam trikalavisayam apy anumanabhasenaiva. evam eva padarthabuddhav api darsayitavyam. anvayavyatirekajatvam tu tatrapy asiddham eva. uktam hi sabdasaktinirdharane tayor vyaparo na buddhijanmaniti. sambandhapurvakatvam tu yady avisesitam tat pratyaksenaivanaikantikam, tad api hindriyarthasambandhapurvakam eva. athanumanangasambandhapurvakatvam, tadasiddham, vyaptir hi tadangam. na ca padat padarthajñane vyaptih karanam. samanyavisayatvam cabhasenaivanaikantikam eva pratyaksadarsana(prabhavatva)pratyaksanyapramanatvatadadrstarth abodhanani tupamanadibhir apiti || 110 ||

yata evaivam vakyarthabuddhis saharthair adrstesv api vakyesu padarthamatravido jayate. ato 'syah sphutataram anumanad bhedam pasyantas saugatas tato 'vatiryagamasyanumanavyatirekat bibhyatah padabhedavicaranayam eva klistah. evam hi{3,136}manyante. astu tavatpadam apy anumanad abhinnam. etavatapiha sabdanumanayor aikyam iti vak pravartata eveti sopahasam aha -- vakyesv iti || 111 ||

ity upadhyayasucaritamisrakrtau kasikatikayam

sabdaparicchedah samaptah ||

007 upamanapariccheda

athopamanaparicchedah

upamanam api sadrsyam asannikrste 'rthe buddhim utpadayati. yatha gavayadarsanam gosmaranasyeti bhasyam. asyayam tatparyarthah -- upamanam api na pariksaniyam, evam laksanakatvenavyabhicarad iti. avayavarthas tv ekatra drsyamanam sadrsyam pratiyogyantare drsyamanapratiyogisadrsyavisistatayasannikrste 'rthe yam buddhim utpadayati etatsadrsyavisisto 'sav iti, sopamanam iti yattadoradhyaharah. na ca vacyam visayavisesanupadanat katham sadrsyavisistavisaya buddhir avagamyata iti, prasiddhapramananuvadena hy atrapariksa pratipadyate. loke ca sadrsyavisistavisayaiva{3,137}buddhir upamanam iti prasiddham. ato na dosah. drsyamanavisesanam ekadesadarsanad itivad anupattam iti ced na. udaharane upadanat. evam hy aha -- yatha gavayadarsanam gosmaranasyeti. asyarthah -- drsyate 'sminn iti darsanam, adhikarane lyut. gavayo darsanam asyeti gavayadarsanam. sadrsyam anyapadarthah. etad uktam bhavati -- gavaye drsyamanam sadrsyam iti. atrodaharananusarena laksanavakye 'pi drsyamanam eva sadrsyam abhimatam iti gamyate. gosmaranasyeti ca nandigrahi(pa 3.1.134)tyadina kartari lyuh. gam smaratah pramatuh. yatha gavaye drsyamanam sadrsyam etatsadrsa gaur iti buddhim utpadayatiti. sangatis tu prasiddhibahulyat sabdanantaram upamanam iti prag evoktam. atra codayati -- prasiddhapramananuvadenatrapariksa pratipadyate. ato yatha

naiyayikoktam upamanam pramanam asriyate, evam tad uktam evopamanalaksanam asrayitum ucitam. evam hi tair uktam - prasiddhasadharmyat sadhyasadhanam upamanam iti. asyarthah -- prasiddhena gavadina sadharmyat sadhyasyaprasiddhasya gavayadeh kañcid anabhijñam prati sadhanam prajñapanam yadrso gaus tadrso gavaya iti vakyam, tajjanita va buddhir upamanam iti. tad etatpariharena laksanantarapranayane karanam vacyam ity ata aha -- kidrg iti dvayena. satyam naiyayikair idam uktam. na tu yuktam. anantaroktagamabahirbhavat. sabdavijñanad dhidam asannikrste 'rthe vijñanam. ato 'nyathaiva sabare tantre upamanam varnitam iti || 1 -- 2 ||

naiyayikagamalaksananusarenapy asyagamatvam avagamyata ity aha -- puruseti. evam hi naiyayikanam sabdalaksanam aptopadesas sabda iti. atrapi captapurusapratyayenaivaparidrste gavayadau sadrsyena sampratyayo bhavati. nanapta(?d dhi/d vi)samvadat. ata aptasyaivedam vacanam avyabhicariti matva tadbalabhavi niscayo jayate, tesam apy agama eveti || 3 ||

{3,138} nanu sabare 'pi sadrsadarsanat sadrsantare jñanam upamanam iti varnitam. etad api smaranabahirbhavad apramanam eva. yatha hi kiñcid dhyayatah smaranam bhavati, evam sadrsadarsino 'pi sadrsantare smaranam, ato na dhyanadijanmana smrtya sahasyah kascid visesah. ato 'pramanam ity aha -- sadrsad iti. naiyayikalaksanam tavadagamabahirbhavi. sabaram tv apramanam eva sangrhatiti || 4 ||

nanu smrtisambhinnam api desadibhedena jayamanam pratyabhijñanam pramanam drstam. evam ihapi gam nagare drstavato vane gavayadarsinas tadbhanam pramanam bhavaty ata aha -- desakaladiti. na khalu desadibhedas sanmatrataya pramanye karanam, api tarhi prameyataya, na ceha desantaradivisisto gauh pramiyate, api tu nagaravagatas sampraty api tatstha eva smaryata iti || 5 ||

naiyayikaikadesinam matam upanyasyati -- sruteti. yena kilatidesavakyam srutam yadrso gaus tadrso gavaya iti, tasya srutatidesavakyasya vanam praptasya yat svayam asau gosadrso gavaya iti sadrsyanurañjitam gavayajñanam idam upamanam iti || 6 ||

{3,139} etad api dusayati -- pratyaksa iti. gavayas tavadindriyasannikarsat pratyaksena pratiyate. gosadrsyam apy atidesavakyad avagatam smaryata iti nopameyam astiti. atra codayati -- nanv iti. ayam abhiprayah -- gosadrsyavisisto hy atra gavayo 'vagamyate. na ca tatpratyaksam, gor apratyaksatvat. tadvisisto gavaya upamanasya visayah. na hy asau pratyaksenavasiyate, gavayamatravisayatvat tasya. na cagamad avagatah smaryate, samanyavisayatvad agamasya. iha cayam asav iti visesapratibhanad iti || 7 ||

etad api vikalpya dusayati -- purveti sardhena. idam atra vikalpaniyam --

atidesavakyad avagatat kiñcid adhikam avagamyate na va, yadi nety aha, tatah smaranad avisista sangatir iyam apramanam. yatha padat padarthajñanam pratyutpannakaranajatvenasmaranam apy anadhikavisayatvad apramanam, evam ihapy atidesavakyavagatagosadrsyavisistagavayajñanam. yadi tu samanyavagatad visesavagame 'sti visesa ity ucyate, sa tarhi pratyaksad eva labhyata iti na pramanantaravakasa iti || 8 ||

nanuktam asannihite gavi tatsadrsyasyapratyaksatvan na tadvisisto gavayah pratyaksenavagantum sakyata iti savakasam pramanantaram ity ata aha -- yavad dhiti. yavadindriyavyaparanantaram aparoksam bhasate tan nah pratyaksam. tatha ca sadrsyavisisto gavaya iti katham apratyakso bhavisyati. pratijati krtsnaparisamaptam eva jatibat sadrsyam ity apratyakse 'pi gavi tatsadrsyavisistagavayapratyaksam upapadyata eveti bhavah || 9 ||

{3,140} na ca sabdadismaranasambhedad apramanata, grhyamanasmaryamanayor vivekasya savikalpakasiddhau phanitatvad ity aha -- smaryamanasyeti. viveke sati napramanatety arthah. srutatidesavakyavisesanopadanasyapi na phalam upalabhyata ity aha -- sruteti || 10 ||

katham nopayujyate -- ye 'piti. gosadrsyavisistagavayadarsanam ced upamanam abhimatam tadasrutatadvakyanam api nagare gam drstavatam vane gavayam pasyatam asty eveti mandam visesanaphalam iti || 11 ||

nanv asrutatidesavakyanam ayam asau gavaya iti samjñanusandhanam nasti, itaresam astity ayam asti visesa ity aha -- atheti. pariharati -- na nameti. yadupamanasya prameyam abhimatam tattavatte 'pi jananti. samjñitvam ma namanusandhiyatam iti || 12 ||

syan matam -- samjñasamjñisambandha evopamanasya visayah. yathoktam nyayavistare samakhyasambandhapratipattir upamanartha iti. vivrtam ca -- yatha gaur iva gavaya ity ukte gava samanartham indriyasannikarsad upalabhamano 'sya gavayasabdas samjñeti samjñasamjñisambandham pratipadyata iti. na casrutatidesavakyasya sabdam avidusas samakhyasambandhapratipattis sambhavatiti{3,141}phalavadvisesanam ata aha -- na ceti. karanam aha -- sadrsyeti. atidesavakyad eva gosadrsyena gavayasabdavacye 'rthe 'vadharite vyaktirupenanavagato 'pi sabdarthasambandho 'vagata eva. etad dhi tadavagatam gosadrsam vastu gavayasabdavacyam iti. etavac ca sambandhasya svarupam, atas suktam visesananarthakyam iti || 13 ||

nanu jñatasyapi sambandhasya pratyabhijñane pramanyam avihatam evata aha -- na ceti. atra karanam aha -- saktyor iti. vacyavacakasaktiniyamo hi sabdarthayos sambandhah. sa catindriyatvan neha pratyabhijñayate. purvavagata evanyunanatiriktah smaryate. kim idanim atindriye naiva pratyabhijñanam asti, yady evam anumanena katham

purvanubhutam agnyadi pratyabhijñayate. aha ca -- grhite 'pi desadibhedabhinne punah pramapratyabhijñanumanat syat pratyaksavad avadharite 'piti. ihapi ca vaksyati --

yena nama pramanena grahanam buddhikarmanoh |

iti. satyam. na brumah paroksam na pratyabhijñayata iti, yad etad ayam asau gosadrsyavisisto gavaya itindriyajam aparoksavabhasam pratyabhijñanam --

asya sabdarthasambandhas saktirupo na gocarah |

gosadrsyena vijñatapurvo gavaya eva tu ||
iti. ata eva na casyeti sambandhasya pratyabhijñanavisayatvam nirakaroti. gavayas tv iha gosadrsyenavagata purvah pratyabhijñayata iti na kiñcid anupapannam iti || 14 ||
athocyeta (?vr/pratya)ksad vyavartayitum visesanopadanam. srutasabdollikhitam idam gavayajñanam ato na pratyaksasya visaya ityupamanasya bhavisyatity ata aha -- sabdeti. sabdanuviddhabodhe 'pi{3,142}hindriyasambandhanusari jñanam na sabdasaktiparamarsajam eveti pratyaksam eveti varnitam ity ato naikatrapi laksane upamanasya prameyam adhikam pasyama iti vacyam asyapurvam prameyam ity upasamharati -- tasmad iti || 15 ||

yadi tucyate -- pratiyogisapeksam sadrsyagrahanam ato na pratyaksam, arthendriyasamarthyamatrajam hi pratyaksam jñanam, na tatpurvam aparam vanusandhatte. atah pratyakse 'pi dharmini paroksam eva sadrsyam iti na tadvisistasya pratyaksatvam iti savakasam upamanam ity ata aha -- vyavasayeti. bauddhanam ayam siddhantah -- yadavikalpakam apatajam pratyaksam iti. naiyayikas tu vyavasayatmakapratyaksavadinah. ato jatyadivatsadrsyam api tesam kim na pratyaksena pramiyata iti || 16 ||

nirvikalpakavadinam api nedam pramanantaram, pratyaksabhasatvad ity aha -- pratyakseti. evam tavat sadrsyasya vastvantaratvam angikrtya tatpratyaksatayopamanasya visayabhavenapramanyam uktam. idanim bauddhamatena sadrsyapalapam aha -- prameyeti. nirvikalpakapratyaksavadinam api sadrsyaprameyabhavad upamanasya pramanata nabhipreta. atas tesu spardhamanesu katham upamanam pramanam. ayam ca tesam abhiprayah -- sadrsyam hi na tavadasrayebhyo bhinnam anupalambhat. abhede casrayat tanmatrapatat. katham casrayesu vartate. na tavat kartsnyena bhedaprasangat, na hy ekam atra kartsnyena vrttam anyatrapi tathaiva vartata iti sampratam. na ca bhagasah, tadabhavat. kiñcedam sadrsyam na tavad dravyagunakarmanam anyatamam, padarthapanditais tesv anupasamkhyatatvat. na hi navasu dravyesu caturvimsatyam gunesu pañcasu va karmasu sadrsyam antargatam pasyamah. na ca samanyam eva sadrsyam, tad dhi tadbuddhau karanam, tadvadbuddhivedyam ca sadrsyam, tatsadrsye ca gotvadav api tathatvaprasangah.{3,143}avayavasamanyani sadrsyam iti ced. na.

tesv apy aikaikasyena sadrsyabuddher upajananat.[729]bhuyamsi
sadrsyam iti ced. na. bhuyassv apy ekatra samahrtesu
pratiyogya(?nyatara)napeksesu sadrsyabuddher upajananat.[730]santi
khalu tany ekatra samahrtani vastuni, na ca sadrsyabuddhya
grhyante, na hy anapeksitapratiyogibhedam sadrso 'yam iti gam
janati. pratiyogyapeksaya samanyani sadrsyam iti cet. kim idanim
apeksikam sadrsyam. badham. yady evam apeksaya tadabhivyajyate
janyate va. na tavaj janyate dvitvam ivapeksabuddhya, sahajasiddhatvat.
abhivyañjakani tv alokendriyadini santiti kim anyad apeksate. yadi
cavayavasamanyani sadrsyam, yamayos tu tadabhavad
abhavaprasangah. tatrapi tadabhyupagame tannase samanyanasat
siddhantahanih. citradau ca parinamikanam avayavanam
karasirarprabhrtinam abhavat samanyabhave sadrsyabhavah.
evam eva gandhadisv api prasango darsayitavyah. avayavanam
karnadinam avayavantarabhavad asadrsyam. atha matam, satyam
navayavasamanyani sadrsyam. kin tu tattvantaram evedam
dravyajatigunakarmabhyo vyatiriktam gunabhedo va. yathaha guruh --
na samanyam sadrsyam. kim tarhi. tad eva tat, gotvader ekatvad iti.
evam copapanno bhavati sadrsasambhavanam eva tatra vidhyarthah
syenacic codanarthah. syenavyaktijatyos
svabhÄ•vanirmitapaká¹£atvagrasamÄ•á¹ƒsalohitÄ•sthiÅ›iraá¹›pá¹›á¹£á¹-hapÄ•dodarÄ
dyavayavarabdhavayavisamavayitvenestakabhir asakyasampadanatvat.
yadi cavayavasamanyani sadrsyam isyante tatas tesam ihabhavat
sadrsyam api dussampadanam iti so 'narabhyo 'rthah pratijñato bhavet
syenacitam cinviteti. evam canavayavesv api gandhadisu
sadrsyasamvidupapatsyata iti. tac ca naivam. tattvantare hi sadrsye
gam anapeksyapi gavayam sadrsam iti janiyuh. tatra hi
tanniravasesam eva sadrsyam parisamaptam iti kim anyad apeksyate.
katham anapeksite gavi tatsadrsyavisisto 'vagamyata iti cet kas
tasya gava sambandhah. samavaya iti cet, so 'pi tarhi gavayavad
gosadrsataya jñatavyah. api ca samavetam nama tatsadrsyam
gavayagatasadrsyagrahane 'pi kim ity apeksyate. na hi gotvam
sabaleye samavetam iti{3,144}bahuleye tadbodhe 'pi tadapeksa
drsta. tathedam gavi gavayasadrsyam iti na tadapeksahetur
upalabhyata iti. api capeksatam nama gauh, durad gam upalabdhavato
()viditavayavasamanyavibhagasyapi gosadrsagavayajñanam bhavet.
avayavasamanyany api tadbodhe 'py apeksyanta iti cet. vaktavyo
'peksarthah. yadi matam, abhivyañjakani tasyavayavasamanyaniti,
tani tarhi gavayavartini tasyabhivyañjakani, santi ca tani gave(?vi) iti
kim gogatatadvedanena, ato gavyavagate 'navagatesu cavayavasamanyesu
gosadrsyajñanam jayeta. jatyor hi tatsadrsyam, avagate ca te iti
kim anyad apeksyate. yac cedam avayavasamanyanam bahulye
sadrsatvam, idam ca na syad arthantaratve sadrsyasya sarvatra
tavattvat. syan matam vyañjakani tani tasya. bhavati
cabhivyañjakaprakarse 'bhivyangyabuddhiprakarsah. yatha ghatadau
tadvad ihapi bhavisyatiti. tan na. na hi buddhimatram atra prakrsyate.
api tarhi vastv eva satisayam upalabhamahe. ata eva mukhyapacare

sadrsopaditsaya susadrsam pratinidhiyate. na mandasadrsam ity etad api yat kiñcit. atah kalpanamatrakalpitam dvicandralatacakradivad bhrantikaranam sadrsyam na pramanikam iti. prameyabhavad api nopamanangam anyad va sadrsye pramanam ity apeksa iti || 17 ||

_____notes_____

[729] rupajananapatat iti bhavyam. [730] rupajananapatat iti bhavyam.

atra samadhim aha -- sadrsyasyeti. ayam abhiprayah -- nedam kalpanamatrakalpitam, mithyatvahetudvayasambhavat. dvicandradipratyaya hi kutascid dosad utpannah kaladibhedesu badhyante. sadrsyam tu jatyadivadabadhitabuddhivedyam katham anyatha bhavisyati. yatha casadharanapratyaksavadinam tatsatyam evam sadrsyam apiti kim apahnuyate. tad idam avagatam asamsayitam abadhitam ca desantaradisv apity asti tavat sadrsyam, pramanabalena yatha tadupapadyate tatha kalpaniyam. na hi drste 'nupapannam nama kiñcid astiti.

tatra yat tavad uktam kim asya svarupam iti. tatrottaram aha -- bhuyovayaveti. asyarthah -- bhuyobhir avayavasamanyair yo jatyantarasya yogah{3,145}tat sadrsyam. jatyantaravayavasamanyagrahanam upalaksanartham, vyaktisadrsyam api yamadisu drstam eva. evam avayavasamanyair vinapi gunakarmadisamanyayogenapi sadrsyam drstam eva, yatha citradisu. etena yad uktam citradau katham sadrsyam iti tat parihrtam. evam agnav api samsthanaparimanasamanyam darsayitavyam. yamayos tv avayavasamanyabhyupagame yan upapattir ukta, asau pariharisyata eva. gunanam tv asaty apy avayavasamanye 'vayavagunasamanyam evavayavigunanam sadrsyam iti darsayitavyam. karmanam ca sauryadinam dravyadevatadidharmasamanyam eva sadrsyam, avayavasamanyasyopalaksanarthatvad iti. tattvantaravadinam cedam asrayaparatantryad gunantargatam evastheyam. na pañcamam alaukikatvat. jatidravyagunakriyah padartha iti lokasiddham. ato 'sya gunasya sato gunakarmanor anupapanna eva samavayah. atha dravyasamavetam eva gunakarmani api sadrsataya bodhayati, ekarthasamavayat. yathavayavasamavetam samanyam gogavayajatyor asamavetam api te sadrsataya bodhayati, ekarthasamavetasamavayad ity ucyate. na. dravyasamavaye pramana bhavat, avayavasamanyani hi karnadini vyaktisamavetani pratyaksani. sadrsyam tu sadrsabuddhya grahitavyam. na ca gandhadisadrsam dravyam iti pratyayo 'sti. atah katham tadvartina sadrsyena gandhadini sadrsani bhaveyuh. ato 'vayavasamanyam eva sadrsyam iti. nanv ekatraiva bhuyasam avayavasamanyanam upalambhat sadrsyabodhaprasaktir ity uktam, parihrtam idam jatyantarasyeti vadata. jatyantarasamavayinam jatyantare samavayat sadrsyam, na svarupamatram, na ca bhuyastvam. etac coparistad vivarisyata eva. ato jatyantaragrahanam apeksitavyam. yat tu na tena tajjanyata iti. satyam.

abhivyajyate tu tat. yathoktam --

samanyani ca bhuyamsi gunavayavakarmanam |

bhinnapradhanasamanyavyaktam sadrsyam ucyate ||

iti. yad dhi yasyopalabdhau nimittam, tattadabhivyañjakam. ata ekaikatrapi svarupamatrena samanyani gamyanta eva. jatyantarasamavayatmana{3,146}tu tani sadrsyam, samavayatma ca napratisamhite jatyantare 'bhivyakto bhavatiti yuktaiva tadapeksa. na ca yadarthantarapeksapratibhasam tadavastu bhavati. na hi devadattasya pitrtvam putrapeksaya pratiyata iti, tad avastu. atah apeksikany evañjatiyakani na calayitum sakyante. ata evavayavasamanyapracayapracayayos susadrsadibodhopapattih. atah siddham jativyaktyantaravacchinnani gunavayavadisamanyani sadrsyam iti || 18 ||

nanu padmadalaksiyamanganeti padmavayavena dalenanganayas caksur upamiyate, yadi cavayavasamanyam sadrsyam, na tad iha sambhavati, svayam evavayavatvat, na hi caksusas caksuradyavayavantaram asti. ata aha -- sadrseti. navasyam mahavayavino yo 'vayavas tatsamanyam sadrsyam. avayavasamanyani tu sadrsyam ity uktam. tac cavayavanam api caksuradinam svavayavasamanyabhumna sambhavaty eveti yukto 'nganadinam sadrsavayavabodha ity aha || 19 ||

astu tavad avayavesv avantaravayavasamanyayogat sadrsyam, vinapi tu tani tatra tatra sadrsabodho drstah. sa katham upapadyate ata aha -- evam iti. nedam avayavasamanyagrahanam tantram. yad eva tu kiñcid gunadisamanyam sadrsadhiyam upajanayati tad eva sadrsyam ato natraikarupyam eva. vicitrata tu sadrsyasya yathadarsanam angikartavyam. tad yatha -- jatisadrsyam agnir vai brahmana iti, agnisadrsa ity arthah. kim anayos sadrsyam, ekasmad brahmano mukhaj jatir utpattir ity arthah. idam ca tadsiddhisutre vaksyate. kutah punar anayos samanabhijananatvam avagamyate. sruteh. evam hy aha -- prajapatir mukhatas trivrtam chandasam niramimita agnim devatanam brahmanam manusyanam iti. loke ca samanabhijananayor darsayitavyam. gunasamanyam tu citradau suprakasam eva loke, vede ca adityo yupa iti.{3,147}dravyasadrsyam samalankaradharinor loke, vede ca lohitosnisa rtvijah pracarantiti. kriyasadrsyam adhyayanadisamanyal loke, vede ca yajñavihangamayor nipatyadanasamanyat. evam hy aha -- yatha vai syeno nipatyadatte, evam ayam dvisantam bhratrvyam nipatyadatte iti. saktisadrsyam tu bhimo malla iti loke, vede ca somaputikayoh. avagamyate hi putikanam somasaktir arthavadat. tatkaryatvenavagamat. karyasya ca karananuvidhayisaktikatvat. uktam ca -- somasya yo 'msah parapatat sa putiko 'bhavad iti. svadharmasadrsyam kecit trisikhah kecit pañcasikha iti loke trisikhadinam anyonyasadrsyam, vede ca vasisthatryadinam narasamso dvitiyah prayaja iti. dharmaniyama eva hi tatra sadrsyam,

prakrtivikrtikarmanos ca dharmasamanyam eva sadrsyam ity uktam eva. ete ca jatyadaya ekaikaso dvisastrisas samastasas ca samana bhavantas sadrsyasya vicitratam apadayantiti || 20 ||

nanu yatra sadrsyam samavaiti tatsadrsabuddhya grhyate. yadi cavayavasamanyani sadrsyam, tani tarhy avayavesu samavayantiti tesv eva sadrsadhiyam janayeyuh. atha tesam bhuyasta, sa cavayavasamanyesv iti tany eva sadrsani syuh. katham jatyantare sadrsabuddhir ata aha -- na dharma iti. satyam. ata eva hetor na dharmakhyavayavasamanyani tadbhuyasta va sadrsyam, tesu sadrsyabuddhyanutpatteh. yad eva hi tesam bhuyas taya yuktam jatyantaram gavayadi vyaktyantaram vagneyasauryadi, tad eva sadrsabuddhya grhyate. ato jatyantarasamavaya eva tesam sadrsyam. svarupatas tv ekaikasastani samanyani pradhanasamanyavadekatvabuddhinibandhanam eva. pinditani tu jatyantarasamavayopahitani sadrsyam, ayam ca bhuyo 'vayavasamanyety asyaiva prapañca iti || 21 ||

{3,148} atra codayati -- yamayor iti. jatyantarasyeti yavacchrutagrahinah paricodanam idam -- yadi jatyantarasya bhuyo 'vayavasamanyayogatas sadrsyam katham yamayor vyaktisadrsyam iti. itaras tu -- pradarsanamatram jatyantarasyeti keyam atraivastha, tad ayam arbhako varaka ity apahasati -- drstatvad iti. yatraiva sadrsyam drsyate jatau vyaktau va, tatraiva tadasrayaniyam. kim ekatraivastham badhnasiti. syad etat. ekasvabhava hi bhava jatyadayah. tad idam sadrsyam api tathaiva yuktam. yadi tavadalpavrttisvabhavam vyaktyor eva yuktam, atha bahuvrttisvabhavam tato jatyor eva. ardhavaisasam tv avastutam apadayatiti, ata aha -- kvacid dhiti. pratityavisamvadad ubhayopapattir iti bhavah || 22 ||

nanu samanyani sadrsyam, tani ca vyaktinasena nasyeyuh. ato nityam samanyam iti siddhantahanir ata aha -- samanyaniti. etani tavannasini bhavantu, samanyantarani gotvadini nityany eveti na kascil lokavirodha iti || 23 ||

kah punas samanyantaresu visesah, ata aha -- ananteti. ananto hi gotvadinam asrayah. tadekasya nase 'py asrayantare pratyabhijñanannaikantiko nasa iti. nityasamanyavado 'pi na nas sarvatrika ity aha -- teneti || 24 ||

{3,149} athavavayavasamanyanam api natyantiko naso 'stity aha -- samanyasyeti. karanam aha -- sarvasyeti || 25 ||

yady asti tatrapi sadrsyadhiya bhavitavyam ata aha -- tesam iti. bhuyas taya tesam sadrsyam atiriktam bhavati, na tv ekaikaso na santiti. na kevalam samanyam anasvaram iti desantaradisv asrayasadbhavah kalpyate. api tu pratyakse 'pi kvacid arthe tany upalabhyanta evety aha -- taniti || 26 ||

nanv aksyadinam svavayavasamanyabhumna sadrsyam uktam,

tadavayavanam tu katham sadrsyam bhavisyaty ata aha -- sadrseti. yatha mahavayavino ye 'vayavah svavayavasamanyais sadrsa bhavanti, evam yatra namavayavesv api sadrsavayavatvam avagamyate te 'py avantaravayavasamanyais sadrsa bhavantiti na kascad dosa iti || 27 ||

tavac caivam darsayitavyam yavannirbhaga bhaga ity aha -- evam iti. tatah param paramanutvam eva kevalam samanyam ity aha -- tata iti || 28 ||

nanu yadi samanyani sadrsyam gotvadau prasangah, tattvabhedad ity ata aha -- pradhananam iti. ayam abhiprayah -- samvinnistha hi no{3,150}vastuvyavasthitayah, ato yatsadrsabuddhim utpadayati tatsadrsyam. pradhanavayavinam tu yatra gotvadisamanyam ekam pratiyate, tatra sa eveti pratibhaso bhavati, na sa iveti. atah pradhanasamanyam na sadrsabuddher hetur iti na sadrsyam. tadbhede pradhanasamanyabhede gogavayayos sadrsyabuddhir bhavati, na ca tayor itaretarasadrsyabuddhih. ato yatra gotvadisamanyam vartate na tatra sadrsabuddhih. yatra sadrsabuddhir na tatra tadvartata iti tadvartiny avayavasamanyany eva pinditani sadrsabuddher hetutvat sadrsyam iti siddham. evam ca yannibandhanakarena sadrsyasya tattvantaratve karanam uktam gotvadav api prasanga iti, tat pratyuktam iti || 29 ||

citradav avayavasamanyabhavat sadrsyanupapattir iti codayati -- citradav iti. pariharati -- tatrapiti. parinamikavayavasamavetasamanyabhave 'pi prthivyamse sukladayo varnavisesah parimanas ca tais sadrsyam upapaditam iti. kim punar idam jatisadrsyam vyaktisadrsyam va. nedam ubhayam api sambhavati, ubhayabhavat. na hi citradau naratvadijatayas tadvyaktayo va sambhavanti. svabhavanirmitapanyadyavayavasamavayitvad vyakteh, tatsamavayitvac ca jateh. ucyate. vyaktir evatra sadrsi. yady api catra naratvam nasti, dravyatvam tv astiti tadvyaktis sadrsataya pratiyate. prayena cakrtisadrsyam eva tatravagamyate. kusalas tu citrakaro vyaktisadrsyam unmilayatiti || 30 ||

nanu pinditany evavayavasamanyani sadrsyam. evam gunasamanyany api militani sadrsyam ity uktam. citradau tu rupamatram eva samanam na gandhadayah. ata aha -- rupeti. rupadinam madhye kasyacid ekasyapi{3,151}tulyataya sadrsyam bhavaty eva. uktam asakrt yatha darsanam tadasriyata iti. tad iha citradau varnasamanyam eva. kusumadigandhavisesanam gandhasamanyam, ksirasarkaradau rasasamanyam sadrsyam. avasyam sarvagunasamanyasamavayo nanusartavya iti || 31 ||

pariharantaram aha -- prthivyadisv iti. evam hi satkaryavadino vadanti -- natyantam asatkartum sakyam, gaganakusumavat, ato 'satah karyatvam nivrttam sattam gamayati. ato naradyavayavasamanyany api natyantam asanti jayante. kin tu santy eva svakaranesu prthivyadisu bhutesu parinamad abhivyajyante. sa ca tesam

parinamikyabhivyaktir yathadarsanam evavadharayitavya. yatha ca tani panyadimatsu devadattadisu drsyante, evam citradibhagesv ititi tatra kim iti nabhyupagamyante. ato 'vayavasamanyany eva citradav api sadrsyam iti || 32 ||

praksattve karanam aha -- na hiti. idam ca prag evoktam iti. yat tu sadrsyam bhinnam abhinnam veti vikalpyavastutvam apaditam, tatrottaram aha -- dharmanam iti. sarvadharmanam eva jatyadinam na dharmino nanatvam, atha cavantarasthitir api dharmadharmikrtasty eva. evam sadrsye 'pi. ato nanena tadapalapitum sakyate. sarvatranaikanta eva pratity avisamvadat samarthaniya iti || 33 ||

tad evam sadrsyasya vastutve siddhe caksusa sambaddhasya sator dvayor dharminor yugapadiksamanasyaikatra va pratyaksatvam siddham ity aha -- vastutve iti || 34 ||

{3,152} vrttiparicodanayam uttaram aha -- samanyavad iti. karanam aha -- pratiyogiti. jatyadivadupapattir iti || 35 ||

pratyekam krtsnasamavaye casannihite 'pi gotve smrtisthe gavayasthasya sannihitasya sadrsyasyendriyagocarata siddhety upasamharann aha -- tatreti || 36 ||

svamatenedanim upamanasya prameyam darsayati -- tasmad iti. yatha vivaksam visesanavisesyabhava iti || 37 ||

nanu gauh smaryate sadrsyam ca pratyaksena gamyata iti na prameyam upamanasya pasyamah. ata aha -- pratyakseneti || 38 ||

atra drstantam aha -- pratyakse iti || 39 ||

ka punar atra vyabhicarasanka, yannirakaranartham laksanapranayanam, ata aha -- yatra tv iti || 40 ||

{3,153} abhasetaraviveke karanam aha -- badhaketi. atrodaharanam aha -- yatheti || 41 ||

katham punas tadabhasatvam ata aha -- samipastha iti. badhakam hi tatra jñanam utpadyata iti bhavah. neti pratyayabhave tu paramarthasadrsyam ity aha -- na badhyata iti || 42 ||

sarvam evalocitanugamanam anumanam iti manyamana ye 'syanumanantarbhavam icchanti tan pratyaha -- na ceti. paksadharmadyasambhavam eva darsayati -- prag iti. dhumadir hi prameyasya parvatader dharmatayanumanotpatteh pragavagatah paksadharmo bhavati. iha ca gauh prameyah. na copamanotpatteh prak taddharmataya sadrsyam grhyate. atas tavan na paksadharmah. gavayasrngitvadinam tu paksadharmatoparistannirakarisyata iti || 43 ||

gavayagatam api sadrsyam apaksadharmatvan na sadrsyavisistanam gavam anumapakam ity aha -- gavaya iti. gogatam ca pratijñarthaikadesatvan lingam ity aha -- pratijñartheti

|| 44 ||

{3,154} gavayo 'py apaksadharmatvan na sadrsyavisistasya gor lingam ity aha -- gavayas ceti. anvayo 'pi tasya sadrsyavisistena gava navasyam viditapurva ity aha -- sadrsyam iti. dvedhapy upamanasya prameyam sadrsyavisisto va gaus tad va govisistam, ubhayasyapi gavayanvayo na drstapurva iti || 45 ||

nanu yugapad ubhayam pasyatam sadrsyagavayayos sambandho 'vagata evata aha -- ekasminn iti. satyam avagatam, na tu sarvenety uktam asmabhih. yadi canvayo jñanangam syat, ekasyapy agrhitanvayasya jñanam na syad iti || [46] ||

yadi tu srngitvader gava sambandho 'vagatah, atas tadgavaye grhyamanam gavi lingam bhavisyatity ucyate. tan na. tesam avayavabhutanam gavayavayavijñanavyaparam pratyupaksinatvad ity asankaya sahaha -- srngitvader iti || 47 ||

yadi tu gavayajñanam pratyanupaksinani svarupenaiva srngitvadini lingam isyante, tatas tebhyah purvavagatasambandhanusarena nissadrsyam eva gosmaranam syad ity aha -- yaditi. katham nissadrsyam ity ata aha -- na gaur iti || 48 ||

ayam tu pratitikrama ity aha -- sadrseti. srngadipratyayat{3,155}paravartinam sadrsyapratyayam apeksya gosadrsyavisistagavayapratyayad eva punas tatsadrsyavisistagojñanam upajayate, na punah srngadipratyayamatrad iti || 49 ||

nanu srngadayo 'pi parasparasadrsa eveti katham tebhyo nissadrsya pratitir ucyate. ata aha -- sadrseti. yadi gavayadinam sadrsavayavatvam avagamyate, na tarhi te sadrsataya pramiyante. kin tv avayava eva parasparam sadrsataya. ato na sadrsyavisistagopramitau srngitvadinam lingatvam. nissadrsyam tu tebhyo gosmaranamatram syad iti. api canumane yad ekadesataya dhumadir avagamyate prameyam apy agnyadi tadekadesatayaiva. iha tu srngitvadayo gavayaikadesataya pramiyante. na ca tadekadeso gaur apy anumiyata ity aha -- na ceti || 50 ||

yadi tu kascid vaiyatyad evam evanumasyata iti bruyat, tam pratyaha -- ittham iti. bhrantir iyam abhavavirodhad iti. nagarasthagojñanam avisesitam sadrsyena smrtir evety aha -- nagarastham iti. visayatatsthyad jñane 'pi tatsthyavyapadesah tadadhinatvat tasyeti || 51 ||

kah punar upamanasya vedartha upayogah. yadi prakrtanam dharmanam vikrtau praptir ucyate, tan na. anumanad eva tatsiddheh. prakrtam lingam dharmais sambaddham kiñcid vikrtau drstam tesam anumapakam bhavisyati. jaiminer apy etad evabhimatam iti laksyate. yad evam aha -- yasya lingam arthasamyogad iti. atra hi vyaktam eva laingikim dharmapraptim apadisati. ata aha --

bhinneti.{3,156}ayam bhavah -- pratibandhadarsino hi pratibandhakajñanam anumanam. na ceha sauryadivakyanam agneyadividhyantena pratibandho 'vagatah. na ca dravyadevatayoh. na karmanah. atah katham tajjñanam anumanam iti. pramanantarad evopamanat prakrtavidhyantapraptir adhyavasatavya. vaikrtani hi pradhanany asrutavidhyantani na tam antarena paryavasyanti. yat kiñcid vidhyantapeksam dravyadevatadisadrsyadarsanotthapitopamanaparyavasthapitagneyavidhyantani itikartavyatam apadya krtarthani bhavanti. yathehaiva tavat sauryagneyayor ekadevatatvena taddhitadevatanirdesenausadhadravyakataya ca sadrsyad upamanenagneyadharmas saurya unniyante. ayam cavayavarthah -- iyam upama(numa)nad bhinnokta agnyadiyutam itikartavyatajatam sadrsyamatrat katham nu pratyayayodity evam upayujyate. itaratha sauryadivakyais saha tasyadarsanan nanumanam sambhavatity apraptir eva syat. agnyadiyutam iti. agnyadina devatayagneyadikarma laksayati. agneyadina karmana yuktam itikartavyatamatram ity uktam bhavatiti || 52 ||

prayojanantaram aha -- pratinidhir apiti. darsapurnamasayoh prakrantayor vrihyapacare yat tatsadrsa nivarah pratinidhiyante, tad apy upamanasya phalam iti. idam aparam prayojanam ity aha -- pratikrtir iti yuktam antena. mukhyapacare gaune sastrartha asrayitavye yatratigaunair jaghanyair dvitradisamanyaih pratikrtih sadrsyam bodhyate, tatra susadrsalabhe yanmandasadrsam, mithya bhavati, tad apy upamanasya phalam iti. katham punarmandasadrsam mithya,{3,157}susadrsalabhe 'pi hy alpaya matraya tatsadrsam avagamyata eva. ato 'stu tatralpam namavayavasamanyam ata aha -- matir iti. na kevalam vastutas tayos susadrsalpasadrsayoh (?striva/tivra)mandratvamatir (?apiti/api tu) tathaiva -- mukhyarusenaiva susadrse drak sighram utpadyate. ivasabdo 'lankare. ato mandasadrsasya matraya sadrsyabodhe 'py anupadanalaksano bodho bhavisyatity asti hanopadanayor upamanopayogah || 53 -- 54 ||

ity upadhyayasucaritamisrakrtau kasikatikayam

upamanaparicchehah samaptah |

008 arthapattipariccheda

atharthapattiparicchedah

atra bhasyam. arthapattir api drstah sruto vartho 'nyatha nopapadyata ity arthakalpana. yatha jivato devadattasya grhabhavadarsanena bahirbhavasyadrstasya parikalpana iti. asyarthah -- arthapattir api na pariksitavya, evamlaksanakatvenavyabhicarad iti. kim punar anenarthapatter laksanam uktam. artho 'nyathanupapadyamano yadarthantaram kalpayati sarthapattih. yatha jivato devadattasya grhabhavo bahirbhavena vina nopapadyamano yad bahirbhavam kalpayati sarthapattir ity uktam.

yady evam keyam anyathanupapattir nama. yadi tavad anena vinasya sadbhavo nopapadyata iti, tad idam karyatah karananumanam upanyastam, na pramanantaram. atha jñatasambandhasyanumanam, arthapattau na sambandhajñanam apeksata ity ucyate, tad ayuktam. na hy ajñate sambandhe 'nena vina nopapadyata iti sakyate vaktum.{3,158}yad eva hy asyedam karyam ityadina rupena jñatasambandhaniyamah, tad eva svakaranena vina nopapadyata iti sakyam avasatum, dhuma ivagnina vina. ato 'vinabhavasambandhabalottham evedam jñanam iti sabdantarenoktam. syad etat. drstasvalaksanavisayam anumanam agnyadisu drstam, adrstasvalaksanavisayarthapattis saktyadisupajayata iti. tan na. drstam adrstam va jñatasambandham avagamyate 'nyathanupapattya, karyasamanyam hi karanasamanyena vinanupapadyamanam yat tat kalpayati tad api sambandhajñanena jayamanam katham anumanad bhidyate. adrstasvalaksanavisayata canumanasya kriyanumane varnitaiva. atah pramanantaramrgatrsnikaiveyam. satyam, yadi yad yena vina nopapadyate tad tadgamakam syat. iha tu yan nopapadyate tad eva gamyam. kim idanim bahirbhavo grhamavena vina nopapadyate. badham. na hi grhe 'pi bhavan devadatto bahir api bhavati, tad asya bahirbhavo grhabhavadarsanenaivopapadyate. nanu bhasyakaro drstah sruto vetyadi vadan gamakasyanyathanupapadyamanatam darsayati. na gamyasya. agranthajño devanam priyah. drstah sruto vartho 'rthakalpaneti hi sambandhah. kim uktam bhavati, arthantarasya pramanam iti. anyatha nopapadyata iti tarhi kena sambadhyate, pramityeti vadamah. anyathanupapadyamanatam apadayannarthantarasya gamaka iti. kasyarthantarasya. yadi bahirbhavasya, nasyanupapattim grhabhava apadayati, na hi grhabhavadarsino bahirbhavo nopapadyata iti budhyante laukikah, kin tu caitro bahir astiti. api ca gamyavisesanam anyathanupapattim acaksanair gamakasya kim anyathanupapattir nesyata eva yady evam katham tato bahirbhavasiddhih. atha so 'pi nopapadyate, tato 'vinabhavabalenaiva jñanam iti punaranumanatvam. kim artham canyatha nopapadyata iti gamakaparityagenasruyamanaya pratitya yojyate.

athocyate -- arthantarasya caitrasambandhino vidyamanatvasyanyathanupapattim apadayan grhabhavo bahirbhavam kalpayatiti. samsayapadanam canyathanupapadyamanatvapadanam, yena hi prayena grhe nivasams caitro drstah sa grhabhavadarsanenaiva caitrasya sadbhava eva samsete. pratite 'pi hi vastuni{3,159}purvapratipannarupantarabhavavagamas samsayam apadayati. devadattasya vidyamanata grhasambandhavagateti tadabhavadarsanad bhavati vidyamanatve samsayah -- kim asti caitro na veti. ayam ca samsayo 'nupapattir ity akhyayate. tam imam vidyamanatvasya samsayarupam anupapattim apadayan grhabhavo bahirbhavakalpanaya samsayam utsarayams caitrasya vidyamanatvam upapadayati. tad iha grhabhavo vidyamanatvasyarthantarasya samsayapadanadvarena bahirbhavenanavagatasambandho 'pi tam

gamayati. vidyamanatvam eva va grhabhavapaditanupapattikam svopapadanaya bahirbhavam kalpayatiti dvedha darsanam. ata eva canumanad bhedah. na hy anumane dhumadih kasyacit samsayarupam anupapattim apadayams tadapaditanupapattikam va kiñcid agnyadikam gamayati. kin tu asandigdhad eva dhumad agnir anumiyate. yatha canumane niscitarupam lingam gamakam. tatheha sandigdham iti darsanabalad abhyupagantavyam.

tad etad asampratam. tatha hi -- yat tavad uktam grhabhavas samsayam apadayatiti. tad ayuktam. katham hi tena vidyamanatve samsaya apadyate. grhe caitro drstah katham iha na bhavatiti ced, na tavad evam sarve pratiyanti, yenapi hi sa tatra drstah, so 'pi tam jivantam tatrasantam avagamya sahasa bahirbhavam kalpayatiti. api ca -- yadi vastudharmavisamvadat sandehah, na tarhi bahirbhavakalpanayam nimittam pasyamah. yatha hi mrtajanisyamanayoh grhabhavo na bahirbhavam sucayati, evam sandigdhasadbhavasyapi. yavad dhi caitrasya vidyamanata na nisciyate, na tavad grhabhavamatradarsanena bahis caitro 'vasthapayitum sakyate. samsayanirakaranartham api catra pramanantaram arthaniyam. na bahirbhavah. nirakrte tu samsaye niscitasadbhavo grhabhavadarsanena bahir astiti gamyate. atha niscitasadbhavasyaiva sthitiprakare sandehah katham astiti. sa tarhi caitram apasyato 'pi bhavatiti kim grhabhavadarsanena. na casau bahirbhavakalpanabijam. ato bahirbhavakalpanapratyanikam eva samsayapadanam, yat tatsiddhaye dvaram asritam. sadhu sampaditam. ato na vidmah kidrso laksanartha iti.

{3,160} ata aha -- pramaneti. anyatha nopapadyata ity anyathanupapadyamanatam apadayan gamayatiti vyacaksmahe. api tarhi drstasrutavisesanam evedam. ya eva kascit pramanasatkavijñato 'rtho 'nyathanupapadyamanataya grhitah, sa eva svopapadanayanyam artham kalpayati tadvisaya kalpanabuddhir arthapattir iti. nanv evam avinabhavabalottha buddhir anumanam ity apaditam. maivam. na hy anyatha nopapadyata ity avinabhavam acaste. sa hy anena vina na bhavatity ukte gamyate. kim namanenocyate, drstah srutah kalpanam antarena nopapadyata iti. ka punar asyanupapattih, na hi drste 'nupapannam nama. drstam api pramanantaravirodhad yat pratihanyate sanupapattih. drsto hi grhe caitrabhavo 'bhavena. anumaniki ca tasya jivatah kvacit satta. sanirdharitadesavisesataya grham api vyapnoti. so 'yam abhavanumanayor virodho 'nupapattir akhyayate. samsayo 'pi catra pramanantaravipratipattir evanavasthitobhayabhanavastulaksanah. athavayam anadhyavasaya evaikasmin buddhim upasamhartum yuktivisesad asaknuvatah. ato nehanyatarad upadatum hatum va sakyam pramanatvavisesat. tad iha sankate pramaniko 'numanasya visayam kalpayati -- bahir astiti, na himsyad iti samanyasastrasyeva vihitavarjitam himsam. evam cobhayam upapaditam bhavati abhavo 'numanam ceti. sarvatra caivam eva

darsayitavyam. trairupyarahitatvam casya uttaratra vaksyamah.

atra ca drsta ity ucyate, tatra na vidmah, kim iha caksurmatrena drsto 'bhipretah, uta pratyaksamatradrstah. purvasmin pakse srotradipurvikarthapattir na syat, uttarasminn anumanadipurvika. atha pramitamatraparigrahartho drstasabdah, sruto veti tarhi kim bhedenopadiyate, sabdavagatam api hi pramitam eva. athocyate nedam arthantaravivaksaya srutagrahanam, kin tarhi, abhidhanantaram evedam upalabdher vacakam. upalabdhimatravivaksaya{3,161}hi drstasrutasabdam upacaranto laukika drsyante. na drsto na srutah kascit svayam dattapaharaka iti. yatha etad evabhipretya tikakarenoktam drstah sruto veti laukikam abhidhanam iti. sabdim upalabdhim pramanantarebhyo bhedena laukika upadadana drsyanta ity uktam bhavati. idam api nopapannam. katham hi laksanagranthe sunipuno bhasyakaro 'bhiprayantaram antarena srutapadam prayunkta ity utpreksitum api sakyam iti vacyam ubhayopadanaprayojanam ata aha -- drsta iti. satyam. pañcabhir api pratyaksadibhir drsto drsto bhavati. upalabdhiparyaya eva drstasabda iti yavat. tathapy asmad drstad bhedena yacchrutodbhavarthapattir upadiyate, tad asyah pramanagrahitaya purvasya drstarthapatter vailaksanyam darsayitum. tac coparistad vaksyate. prathamarthapattyapeksaya ca pañcabhir ity uktam iti pramanasatkapurvikarthapattyudaharanavasare || 2 ||

idanim pratyaksapurvikam eva tavanmukhyatayodaharati -- tatreti vahnerantena. ka punar iyam saktih. neyam atindriyedantaya nirdestum sakyate. nanu yadbhavabhavanibandhanau karyabhavabhavau iyam saktih, idrsi ca pratyaksavedyaiva. tatha hi -- vahnisamyoganantaram daho drsyate asati ca na drsyata iti tatsamyoga eva saktir iti giyate, na tattvantaram. sa ca pratyaksa iti kim arthapattya. na. vyabhicarat. yatha khalu svarupamatram agner vyabhicarati, evam samyogo 'pi. bhavati hi kadacid ausadhadisannikarse samyujyate vagnir atha ca na dahatiti. tad iharthapattya tattvantaram saktirupam kalpyate. kayanupapattya, pramanantaravirodhena. tatha hi -- pratyaksena daho 'vasthapyate. hetvabhavena ca pratiksipyate. sa hi karyabhavena viditapratibandhas tam gamayati. tatha hi -- na svarupam agneh karanam, na tatsamyogo vyabhicarat, nanyat kiñcit. na cakasmad eva bhavatiti sampratam. evam hi kadacin na syat, apeksa hi kadacid bhave nibandhanam, anapeksam tu nityam sadasad va bhavet. atah karyadarsanadarsanabalad agneh svarupad vyatiriktam kiñcid rupam unniyate,{3,162}yadbhavabhavanibandhanau karyabhavabhavav iti. svarupamatrayatte tu karyabhave tadabhedat sadapattir iti. svarupamatram apratibandham agner dahasya karanam ausadhadinam tu pratibandhrteti cet, kah pratibandharthah. svarupam tavadavinastam. tad eva pratyabhijanimah. na hi bijasyopari ta(?na/da)nite pradipe kiñcid rupapacayam upalabhamahe. na ca

tenankuro janyate. atha vastvantarasannidhau samagryantaram eva jatam, atah purvasamagrikaryam notpadyata iti cen naivam. na hi mantradisannikarse purvasamagrinaso drsyate. na ca tat karyam upalabhyate. atha mantradirahitam eva karanam karyasya janakam. na tu tatra tena kiñcit kriyata ity ucyate. tan na. na hy akiñcitkarasya sannidhih karyam pratibadhnati. anyad api hi tatrodasinam sannihitam bhavati. na ca karyam na jayate. na ca mantradisannidhav arthantaram eva jatam purvakarananaseneti matir avirasti. sakala hi samagri pratyabhijñayate. asti ca tatra karanam ity uktam. na ca mantradipragabhava eva va tadvisista va samagri janiketi yuktam. abhavasya bhavantarasiddhau vyaparadarsanat. vihitakarane 'pi tatkale 'nyakriya pratyavayahetur na(?ka/ka)ranam. yadaha --

svakale yad akurvas tu karoty anyad acetanah |

pratyavayo 'sya tenaiva nabhavena sa janyate ||

iti. yadi tu --

karmanah pragabhavas ca vihitakaranesu yah |

sa canarthakaratvena vastutvan napaniyate ||

iti darsanat mantradipragabhavah karanam isyate. tathapi parastat karyadarsanam nopapadyata iti. mantradipradhvamso 'pi karanam iti cet, sa tarhi pran nasid iti pranmantradiprayogat karyam na jayeta. na hi ksitijalabijanam anyatamapaye 'py ankuro jayamano drsyate. api ca saty eva pracyamantradisannidhane tadviparitamantradyagame karyabhavam iksamana na tadabhavasya karanabhavam avasthapayamah. na hi vihitakaranakaranakah pratyavayah saty api vihitakarane drstah. bhavati catra prayogah -- yadyadabhavakaranakam tattadbhave na bhavati vihitabhavabhavya iva pratyavayo{3,163}vihitabhavena. na caivam mantradibhave karyam iti. evam cakiñcitkaro mantradibhavo na kadacit karyam pratibadhniyat. atah karanasakter eva pratibandhako mantrah, na tadabhavah karanam. balavattaropanipatapahrtasaktis tu so 'pi na kiñcit pratibadhnati. na ca yad balavadruddham atmanam naiva vindati, avirodhe 'pi tenatma na labdhavyah. kadacana mabhut srautaparipanthiviniyogabhave 'pi laingikaviniyogabhava iti. ato 'sti kascid atisayah karananam, yannasatirodhanabhyam karyam narabhanta iti siddham pratyaksavagatad dahad dahanasaktikalpanam. anumeyatvam tu sakter uparistannirakarisyata iti. anumanapurvikarthapattim udaharati anumitad iti. desantarapraptya surye yanam anumiyate, tato 'rthapattya tacchaktih. atrapi pramanantaravirodha evanupapattih. gamanam hi praninam visistapadadisadhanakam avagatam. ayam canumitatadvidharmagamanasadhano 'pi tathaiva na gantum arhatiti vitarkah. so 'yam saktikalpanaya nivaryate. asti nama sa kacid asya saktih, yaya gantrantaravidharmagamano vipatanipatayos samam upasarpatiti || 3 ||

srutarthapattis tu bhinnavisaya drstarthapattibhyo vivicya pascad evabhidhasyata ity aha -- sruteti. upamanapurvikam darsayati -- gavayeti. gavayasadrso gaur ity upamite sadrsajñanagrahyasaktir arthapattya kalpyate. idrsi ca tatranupapattir bhavati -- katham gavi susadrsajñanam janyate, yadi hi janayet prathamadarsane 'pi kim na janayet, santi hi tadapi gavi gavayavayavasamanyani, tad evam jatam api gavyupamanam anupattyavasidati. saktikalpanayopapadyate. astinama ko 'pi gor atisayo yah pratiyogidarsanapratilabdhabhivyaktir gavayasadrsim dhiyam upajanayati. yac cedam samane pasutve gaur eva gavayasadrsa ity upamiyate tad api tasya saktivisesabhyupagamad vina nopapadyata iti || 4 ||

arthapattipurvikam udaharati -- abhidhaneti. sabdad anantaram arthapratipattim drstva tasya tatkaranatvam avasiyate. na ca vyaparam antarena{3,164}karanatvam upapadyata iti sabdasamavayi vyaparo 'numiyate. sa cabhidheti prasiddham. tatsiddhyartham ca sabde vacakasamarthyam arthapattya pramiyate. abhidhayakatve hy anumite bhavaty anupapattih, nayam asyabhidhayakah. prag iva sambandhajñanad grhitasambandhah pratyayaka iti ced na. tadabhavat. na hy asyarthena samyogadinam anyatamas sambandho drsyate. tad asyanupapattau saktikalpanopapadika bhavati. asti khalv anayor vacyavacakasaktirupas sambandhah. yadagrahan nartho 'vagamyata iti. evam ca saktikalpanottarakalam sakter api nityatvam antarenanupapatter arthapattyantarena sabdasya nityata pratiyata iti || 5 ||

etad eva vivrnoti -- abhidheti sardhena. etac ca svayam jaimininaiva sabdadhikarane 'bhidhasyata ity aha -- darsanasyeti || 6 -- 7 ||

abhavapurvika tu bhasyakarena svayam udahrteti na prthagudahriyata ity aha -- pramanabhaveti sardhena. asyarthah -- yatha jivati devadatte grhabhavadarsanena bahirbhavasyadrstasya parikalpana iti bhasye ya. caitrasya bahirbhavasiddhir darsita tam eva prakrtabhyo 'nyam abhavapurvikam arthapattim bhasyakara udaharat udahrtavan iti. prapañcas tv arthapattyudaharananam paksadosabhidhanavasare jñatradinastitayam ityadinanumane varnita ity aha -- paksadosesv iti || 8 -- 9 ||

{3,165} idanim arthapatter anumanad bhede veditavye bhasyoktatvad abhavapurvikaya eva bhedam tavad aha -- abhaveti. yeyam abhavapramanena grhe nastity anena rupenavagatac caitrad bahirbhavasucanatmikarthapattih sapi paksadharmadinam anangatvac chabdavadupamanavadanumanad bhidyata iti || 10 ||

paksadharmadyanangatvam eva darsayati -- bahirdeseti. iha hi bahirdesavisistas caitrah paksas tadvisisto va bahirdesah. na cobhayasyapi grhagato 'bhavo dharma ity (asya) paksadharmatvam katham, na kathañcid ity arthah || 11 ||

nabhavamatram avisesitam caitrasya bahirbhave lingam. na casya grham visesanam bhavati, paratantram hi visesanam, yatha

nilimotpaladravyasya. evam ihapi dravyabhutam grham eva tatparatantrenabhavena visesyata iti yuktam, vyapakatvac cabhavo grhasya visesanam, sakyate hi tena caitradhisthitaikadesavyatiriktajagadvyapina grham vyaptum. alpam tu grham na mahavisayam abhavam vyaptum saknoti. ato yatha vyapyasya dhumasyagnivisistatvam avagamyate, anenapi prakarena grham evabhavavisistam bahirbhavasya lingam ity apatati. tac ca tadabhavavisistagrham na kathañcic caitrabahirdesabhyam sambadhyate. abhavasya tavat kathañcid asti caitranvayah. caitrabhava iti hi sa pratiyate. grham tu na kathañcic caitrasambaddham avagamyate ity apaksadharma ity aha -- tadabhaveti. itas ca grhabhavo na paksadharma ity aha -- grhabhaveti. grhite hi pakse taddharmapratyayo bhavati. na ca caitrabahirdesau grhe 'sattaya gamyete iti || 12 ||

{3,166} grham eva tu tatra pratyaksavagatam iti taddharmapratitir evabhave bhavatity aha -- gamyate tu grham iti. na hi tatra grha eva caitro 'numiyate, abhavavirodhad ity abhiprayenaha -- tatreti. adarsanam hi caitrasambaddham avagatam iti tallingam bhavisyatity ata aha -- na catreti. na ca darsanabhavo bahirbhave lingam, etadabhave 'bhidhasyata iti || 13 ||

ato grhe 'darsanam api na hetur ity aha -- teneti. kiñ ca grhabhavavadharanopaksine 'darsane bahirbhavamatir bhavati, katham asau taddhetuka bhaviyisyatity abhiprayenaha -- adarsanad iti. abhiprayam vivrnoti -- nasav iti. adarsanavadharitasya caitrabhavasyaivanyatranupayuktasya hetutvam sambhavati. taccapaksadharmataya nirakrtam ity aha -- caitrabhavasyeti || 14 -- 15 ||

evam tavat paksadharmata nirakrta pakso 'py atranumanat purvam nopalaksyata ity aha -- purvam na ceti || 16 ||

{3,167} atra codayati -- naditi. atra hy apratipanna evoparidese pakse 'taddharmah puro lingam tadvad ihapi bhavisyatiti || 17 ||

pariharati -- vrstimad iti. evam tv anumiyamane lokavirodhah. na hy evam laukika budhyante. ata aha -- yad veti. drstasya nadipurasya karanabhavanupapattyoparistad vrstih kalpyate. idam api canvarudhenoktam, paramarthena tu vyaptibalottham idam anumanam eva. na capaksadharmatadosah. uparidesasya purasambaddhadesasambandhat, asambaddho hi na hetur bhavisyatiti || 18 ||

itas ca grhabhavo na bahirbhave lingam ity aha -- jivatas ceti. niscitarupam hi lingam anumane gamakam. iha ca yo 'yam jivato grhabhavah sa pramanantaravirodhan niscetum eva na sakyate. evam hi tatra bhavati vitarkah. jivata hi kvacid bhavitavyam, katham iha na syat. evam canadhyavasayad apratisthito grhabhavo 'siddhatvad alingam. siddhis tu nanantarbhavya bahirbhavam asya bhavati, tadantarbhave ca parastat prameyabhava iti bhavah || 19 ||

anumane tv anapeksitaprameyam eva dhumadilingasya svarupam siddham avagamyata ity aha -- agnimatteti || 20 ||

yadi tv ihapi hetor anapeksatvasiddhyartham grhabhavamatram avisesitam jivanena hetur isyate tato naikantika ity aha -- geheti || 21 ||

{3,168} katham ca vidyamanatvavisisto grhabhavo bahirbhavam sadhayati katham ca suddho nety ubhayatra karanam aha -- vidyamanatveti dvayena.
vidyamanatvavisesanavisistagrhabhavabuddhau hi yavad vidyamanatvasya visayo navasthapyate tavadabhavah pratyetum eva na sakyate, tad yada bhavapratipaksenabhavena grham avaruddham tada tatra tavac caitrasya bhavo bhavitum na prabhavatity asrayapeksaya parisesyad bahir eva bhavatiti. suddhabhavapratitau tv asrayapeksaiva nastiti kim bahirbhavakalpanayeti || 22 -- 23 ||

nanu ca niscitasadbhavasya caitrasya grhabhavo bahirbhavam antarbhavya siddhyet. sandigdhasadbhavasya tv anapeksitabahirbhava eva tam gamayisyatity ata aha -- siddha iti. yadi caitrasadbhave sandehah, na tarhi tadbahirbhavavagatih prasidhyet. asandigdha eva tu sadbhavavijñane 'bhavena gehad utkalita -- utsarita tatsatta bahirbhavati niyamena, itaratha tatrapi sandeha eva bhavet. etena grhabhavapaditasandeham vidyamanatvam eva bahirbhavam kalpayatiti yair uktam tannirakrtam iti veditavyam. idam ca prayevoktam asmabhir iti || 24 ||

atah siddham jivananirapeksasyabhavasya vyabhicarah avyabhicarinas ca prameyanupravesadvaranaiva samarthanam iti dhumad ivailaksanyan na lingatvam ity aha -- teneti || 25 ||

{3,169} evam anumanad bhedam prasadhitum upasamharati -- tasmad iti. anumanad bahirbhutam idam pramanam sthitam iti || 26 ||

tad evam grhabhavasya prameyanupravesanasiddhau yadi tallingam isyate tato duruttaram itaretarasrayatvam apadyata ity aha -- pakseti dvayena || 27 -- 28 ||

nanv evam arthapattav api prameyanupravesita, katham hi pramanantarapaditanupapattir anavasthito grhabhavo bahirbhavam gamayisyaty ata aha -- anyatheti. dvedha hy anupapannam -- kiñcid anupapannam eva yan na kathañcid upapadayitum sakyam, kiñcic casati kalpane 'nupapannam. tatra yad ekantam anupapannam tadupeksyata eva. yat tu kalpite kasmimscid upapadyate anyatha nopapadyate tadupapattir anyakalpanayavasiyate. evam eva hi sarvalaukikapariksaka budhyante. na ca viparyayo desantaradisu drstah. atah pramanam evedam. yatha canumane niscitarupam lingam gamakam, evam ihapi kenacit pramanenavagatam pramanantarenotthapitavitarkam. na catranyataratrapi pramanye samsayah, kin tu niscitapramanyayor eva dvayos samarthanapeksamatram katham idam ubhayam upapadyatam iti. sodasina iva grahanagrahanasastrayoh. na

tatraikaparityagenetarad upapadayitum sakyate. ato yatha tatra katham idam ubhayam upapadyatam ity apeksite prayogabhedenobhayam upapadyate, evam ihapi pramanapratipannam ubhayam niscitasadbhavam arthantaraparikalpanaya{3,170}samarthyate. tadrupyenaiva pratibhanat. vilaksanani hi pramanani vilaksanasamagrikani. ata eva parasparato bhidyante. apramanyakaranani ca samsayaviparyayavajñanam va, tac carthapattav api nastiti katham apramanata. katham ajñatasambandhat pratitih pramanam iti cet. na sambandhah pramanye karanam, api tu badhavirahah. sa cehapy avisista iti na kascid doso 'rthapattav asmakam pratibhatiti || 29 ||

nanu grhabhavo nantarena bahirbhavam upapadyate ato nantariyakah, nantariyakac ca yadarthantarajñanam tadanumanam, ato 'numanam evedam bahirbhavajñanam ata aha -- avineti. ayam abhiprayah -- nantariyakarthadarsanam tadvido 'numanam iti kecit pathanti, tesam api tadvido nantariyakatavida eva nantariyakadarsanam anumanam abhipretam, na ceha nantarena bahirbhavam grhabhavo bhavatiti pragavagatam, tadaiva hy arthapattya bahirbhavam parikalpyayamanena vina na bhavatity avinabhavita kalpyate. atas sa svarupasaty api na purvam avagateti na jñanotpattau karanam iti || 30 ||

nanv avagatasambandhasya tarhy anumanam syad ata aha -- grhabhaveti tantena. na tavanniyamena sarvair eva dvayos sahityam avagatam, aviditasahityasya tavat siddham pramanantaram ity abhiprayah. yenapi tayos sahityam avagatam tasyapi nagrhitayos tayos sahityagrahah sambhavati, na ca tayor ekagrahane 'paradarsanam arthapattya vina sambhavati. anyathanupapattyaiva tv ekena grhabhavena{3,171}bahirbhavena va tayor ekah pratyetavyah. evam cakalpyamane nyatarasya sambandhino 'grhitatvat sahityapratitir eva na syat, atas sahityartham arthapattir arthaniyeti siddham pramanantaram ity abhiprayenaha -- pramanam ceti pratiyate 'ntena. abhiprayam vivrnoti -- teneti || 31 -- 33 ||

nanu ca navasyam arthapattyaivanyataras sambandhi grahitavyah, sakyate hi grhadvaravasthitenabhavapratyaksabhyam ubhayam viditva sambandho 'nubhavitum, tatha viditasambandhac ca grhabhavad bahirbhavanumanam ity asankate tavat -- grhadvariti || 34 ||

atrottaram aha -- tadapiti. ayam abhiprayah -- sidhyaty evam grhabhavad bahirbhavanumanam, na punar evam eva sarvesam avagatih, agrhitasambandhanam api pratitibhavat. eso 'pi ca prakaro naikatra bhavena sarvatrabhavavagame sambhavati, na hi jagadabhavenaikatra bhavo 'nvitas sakyo 'vagantum. jagadabhavasya pratyetum asakyatvad ity abhiprayah. nanv evam tadavagatam yadayam ekatra bhavati tada paratra tatsamipe na bhavatiti. evam ca viditavyapter ekadesabhane sarvatrabhavanumanam bhavisyati. ata aha -- na ceti. na hy ekadesanastitaya trailokyabhavena hetor vyaptis sidhyatiti || 35 ||

kim punar jagadabhavena sambandho navagamyate, tasyanavagater iti ced, nanv anupalabdhir abhavavagame karanam, yatha caikatra san devadatto desantare{3,172}nupalabhyamano nastiti nisciyate. evam ekatra san sarvatra nopalabhyata iti sarvatraiva nastiti sakyam avagantum. na hi darsanavadadarsanam api prayatnam apeksate, darsanam hi karyam svakaranam arthendriyasannikarsadyapeksamanam ekatra sato na sarvatra sambhavati, darsanabhavas tu na kiñcid apeksata iti codayati -- nanv atreti. atrety ekadesam paramrsati. atra khalv ekadese 'nupalabdhito 'vidyamanatvam avagamyate. tac ca sarvatrapi samanam iti || 36 ||

atra pariharam aha -- naitayeti. kim iti na pratiyate ata aha -- taddeseti. upalabdhiyogyasya hy anupalabdhir abhavam vyavasthapayati, durasthesu tvayogyatvad eva satsv apy anupalabdhis sambhavatiti nabhavaniscaya iti || 37 ||

yadi tu sarvagramanagarasaritkantaradidesah prapta bhaveyuh, evam caitrasya tesv abhavas sakyavagamah, na cedam sakyakaranam ity abhiprayenaha -- gatva gatveti || 38 ||

atra codayati -- nanu ceti. ayam abhiprayah -- na tavad vipaksad avyavrtto hetur gamakah, na ca sarve vipaksa gatvopalabdhum sakyante, ato 'vasyam ekadesasthasyaivanupalabdhya vipaksad hetor vyatireko grahitavyah. tadvad ihapi bhavisyatiti. dhumadayas ca te vyatirekinas ceti dhumadivyatirekinah. agnyadyabhave ye vyatirekino dhumadayas tesam agnyadyabhavadesagamanad vyatireko na sidhyatiti || 39 ||

{3,173} pariharati -- yasyeti. vyatirekapradhanavadino hi bauddhasyasati vipaksad vyatirekagrahane na hetur gamako bhavati, vastvantarabhavo hi tasya prameyah, agnyader vastuno 'nyasyanagnyader abhava iti yavat. sa hi sarvanagnivyatirekam antarena na sambhavati, mama tu sahacarino hetur gamakah, anvayamatraniyamena. sa ca vipaksadarsanamatrena dvitrair eva darsanaih sidhyatiti || 40 ||

nanv anvayavadino 'py ajatativrttapratyutpannanantadesavartivahnisahacaritadhumadarsanam durlabham eva. atha katipayagnisahityadarsanadevasahitavagata api vahnayo 'numiyante, evam tarhihapi caitrabhavasya jagadvartina ekadesabhavena sambandha upapadyata eva. atrapi hy ekatra caitre bhavati katipayesu tadabhavo drsta eva, tavata ca sarvatrabhavo 'numasyata ity aha -- nanv evam iti || 41 ||

atra pariharam aha -- sahitya iti. ayam abhiprayah -- na hi no vyaktivisayam anumanam, api tarhy akrtivisayam, akrtyos ca prativyaktikrtsnasamavayat sulabham eva sahityadarsanam, sakrddarsanenaiva hy akrtyos sahityam avagamyate. ata eva dvitradidarsanam api vyabhicarasankayam niyamartham abhyarthyate. avagate hi sahitye bhavati sanka -- kim ayam aupadhikas samsargo dhumasyagnina saha ahosvit sahaja eveti, tatrasakrddarsane

'nvayavyabhicarad upadhyantarapravesakaranabhavat svabhaviko 'syagninanvaya iti bhavati matih. agnes tu prathamam avagatasambandhasyapi dhumena darsanantare vyabhicaradarsanadarderndhanadir upadhir anupravisati. na ca desadibhede vyabhicarasanka, sakrddarsanavadharitasahacaryayor hi dvayor apy agnes tavad vyabhicaro drsto{3,174}dvitradidarsanenaiva, tad yadi dhumo 'py agnim vyabhicaret, asyapi hi dvitricaturair eva darsanair vyabhicaro drsyeta, na ca drsyate. ato 'gnyanvitasvabhavo 'yam iti nisciyate. yasya tv evam apy anasvasah. tasya sarvapramanesv eva kvacid vyabhicaradarsanad anasvasah syat. vipaksavyatireko 'pi caivam arthad eva siddho bhavati. sa hi prathamam anvicchato vipaksadesanam anantatvad durlabho bhavati. svabhavaniyame tu jñate svabhavasyavyabhicarat sulabho vyatirekah. na hi svabhavikam usnatvam antarena kvacit kadacid agnir bhavatiti kascid asankate. mitadesatvad iti. parimitadesatvad ity arthah || 42 ||

ekadesabhavajagadabhavayos tu naivam sahityajñanam bhavatity aha -- iheti. eko hy atra sarvatrabhavas sahabhavyanantadesavarti, na tv agnidhumakrtivat parimitadesah, ato 'tra durgraham sahityam iti || 43 ||

atra codayati -- nanv iti. anumanena desantarabhavas caitrasya pratiyate. evam hy anumasyate. paroksas sarvabhumayas caitrabhavasambandhah, tadakrantadesavyatirekitvat sthitacaitradesasamipavad iti || 44 ||

pariharati -- viruddheti. katham hi viruddhavyabhicaritvam ata aha -- tadvad iti. tadvac caitravad desantaram iti. ato 'rthapattyaiva sarvatrabhavo 'vagantavyah, nanya gatir asti || 45 ||

tatha tu tam grhitva sahityagrahanapurassaram yady anumanam isyate tadarthapattipurvakam, etavata ca siddham arthapatteh pramanyam ity abhiprayenaha --{3,175}purusasyety atrantena. yas tu vadati -- svatmanas tavad ekatra satas sarvatrabhavena sambandho drstah, ato 'nyasyapy anuminotiti. sa vaktavyah svatmana eva sarvatrasatta katham avagamyate, yady abhavena, kasyeti vaktavyam, na tavat pratyaksasya nivrttya duradesesv abhavas sakyate 'vagantum, duratvad eva tesam anupalabdhiyogyatvan na svatmano 'bhavas tesu sakyate 'vagantum. atha tatra sato durasthatvam eva na syat, atas sahaiva desantare svasariram upalabdhiyogyam bhavati, yogyatvac copalabhyeta, ato 'nupalambhan nastiti nisciyate. yady evam pramanantaram idam, yo hi yatra bhavati tasya sahaivadharenatmopalabdhiyogyo bhavati, na ceha tatha, ato na desantaresv astiti. evam canumanena desantarabhavo grahitavyah. na pratyaksabhavena. tatra ca viruddhavyabhicaritoktaiva -- desantarani vimatipadani caitravanti caitravaddesasamipavyatiriktadesatvac caitravad desavad iti. yatra ca pratihetuna sandehah kriyate tatra balavatanyena yadupabrmhitam pratyaksadina bhavati tadvijayate, na ceharthapatter anyat pramanam sarvatrabhave samartham. sa hy evam pravartate, yad etad ekatra

kartsnyena caitrasyopalambhanam tan nopapadyate, yadi desantare caitro bhavet, dvedha hi bhavah pradesika vibhavas ca, vibhavo 'pi dvedha, sarvavyapinah svasrayavyapinas ca. purve gaganadayah. uttare jatyadayah. yad dhi sarvasamyogibhir anagatair agatam sambadhyate, tadvibhutaya prasiddham, taya catmakasadaya iti vibhava ity ucyante. na tavadakasavac caitrah, ekatra parisamapto hi parimandalas so 'vagamyate. na ca yathavayavi svavayavesu vartate tatha desantare vartitum arhati. yadi hi tasyanyatra bhaga bhaveyuh iha krtsno nopalabhyeta. bhavanvantarale vicchedad anyo bhavet. na ca jativad vartitum arhati. jatir hy amurta, saikatra pinde samaveta pindantare samavaiti. asya tu kuto 'nyatra samavayah. na hidam samanyam. samyogo 'sya desantarena sambandhah. sa ca nagatasya sambhavati. gatva hy ayam desantaraih samyujyamano drsyate. ata eva na vibhuh.{3,176} ato 'sya na kathañcid ekatra sato 'nyatra sattvam upapadyata ity anyatrabhavam antarbhavya krtsnabodhas samarthyate, ka punar atranupapattih, natra krtsnabodhasya kenacit pratighato drsyate. bhavanumanenaiva kevalam tu durbale pratighatahetau tadbadhenaivarthapattir atmanam labhate. durbalam ceha bhavanumanam pratihetuviruddhatvat. yatra tu tulyabalam ubhayam ekatropanipatitam bhavati, tatrarthantarakalpanayopapattir iti na kiñcid anupapannam iti. evam tavad abhavapurvikaya arthapatter anumanad bheda uktah pratyaksapurvikaya bhedam idanim darsayitum tatpratijñam tavad aha -- yatra ceti. yatrapi dahadikaryadarsanad agnyadeh karanasya saktir astiti kalpyate tatrapy arthapattir eva prathama. yadi tu pascadanumanam bhavati bhavatu. bhasyodahrtatvac cabhavapurvikaya eva prathamam anumanad bhedo varnita iti || 46 -- 47 ||

atranumanavadinam lingam upanyasyati -- karyasyeti. evam hi manyante -- dvividham anumanam drstasvalaksanavisayam adrstasvalaksanavisayam ca. tatra tavat drstasvalaksanavisayam dhumadinagnyanumanam, adrstasvalaksanavisayam ca samyogavibhagadibhya iva kriyadyanumanam. karyam hi karanena samanyato jñatasambandham iti tatas tatpratitir anumanam evedam iti. etad api dusayati -- na sambandheti. yena hy ekada bijad ankuro drstah so 'nyada tathavidhad eva punar anupalabhamanah svabhavanumanena janayitavyo 'nenankura ity anumimana evatrasankate katham ankuro na jayata iti, tatah kalpayati -- asti kascid bijasamavayi saktibhedo yadvasat prak karyam asid adya ca nastiti. tac cedam anapeksitasambandhasyaiva puratanedanintanankuradarsanadarsanavicarad eva jñanam jayamanam katham anumanam iti. api ca sambandhagrahanadhinam eva sarvam anumanam na tadagrhitayos sambandhinos sambhavati. na ceha tayor atindriya saktih{3,177}pramanantarena sakyate 'nubhavitum, ata eva ca na tadvato 'pi grahanam sambhavati, atah katham agrhitasambandhat karyac chaktitadvatos siddhir iti. tad etad aha -- drstveti. nanv avagatam tavat karyasamanyam karanasamanyena vyaptam iti, atas

tad anumasyate. satyam, kin tu saktikalpanaya vina karanakhyaiva na nivartate. ankuro hi bijabhavabhavi vyabhicaritabhavantaras ca bijakaranaka ity avagatah saty api tu bije 'jayamanas tad api vyabhicaratiti karanavagatir evavasidati, tam saktikalpanayottabhnati. klptayam ca saktau karanasambandhinyam arthapattya yadi sambandho 'vagamyate tad astu siddhantavacchaktisiddhav arthapattih pramanam iti. anumanalaksanad vinarthapattir jayamana pramanantaram ity upasamharati -- arthapatter iti || 49 ||

vrttyantarodahrtam udaharana dusayati -- anumanad iti. jayo hi parajayena viditavyaptir iti tam ekatra ghatake nakule drstva pratipaksasya parajayo 'vagamyate. parajayadarsanena pratipaksasya jaya iti. nedam arthapattav udaharyam iti || 50 ||

srutarthapattir abhidhasyata ity uktam, tam idanim udaharati -- pina iti || 51 ||

asyas ca visayam pratyasti vivadah. tam ekanirdharanartham upanyasyati -- tam artheti kalpayantyantena. sarve cagamabahirbhutam atisthanta ity aha -- agamac ceti ||52 ||

{3,178} agamabhedabhyupagame 'bhiprayam aha -- prayasa iti. phalapurvavidhyantadisiddhau bhuyanasya vede upayogah, sarvo 'nagamatve 'vaidikah syad iti || 53 ||

agamikatve py avantaravipratipattim upanyasyati -- vacanasyeti [|| 54 ||]

atra niskarsam darsayati -- na tavad iti. karanam aha -- na hiti. vakyam tavad avacakam, prag evanekesam arthanam iti || 55 ||

yady avacakam katham vakyad arthapratitir ata aha -- padartheti. etac ca tadbhutadhikarane vaksyata iti. nanu ratryadivakyartho yadi divavakyenanabhihitah padarthanvayarupenaiva svarthavad gamayisyate. ata aha -- na ratryaditi. na hi divavakye ratryadipadarthas santi, kutas tatra tesam anvaya iti || 56 ||

nanu divadipadarthanvayad eva ratryadivakyarthah pratyesyate, ata aha -- na divaditi || 57 ||

{3,179} na hy anekarthateti yad uktam tad vivrnoti -- anyartheti. ato vakyantarasyaivayam artho na divavakyasyety aha -- tasmad iti || 58 ||

evam tavan na mulagamasyayam arthah, yena tu vakyantarena buddhisthenayam artho 'vagamyate, tasyaiva pratyaksadisu madhye pramanam nirdharaniyam ity aha -- tasyeti || 59 ||

tatra pratyaksam tavan na tatsiddhau pramanam ity aha -- na hiti. anumanam api tena sambaddhasya divavakyasyadarsanan na sambhavatity aha -- nanumanam iti || 60 ||

aviditasambandhe tu divavakye linga isyamane 'vyavasthety aha -- yadi tv iti || 61 ||

yadi tucyate sambandham eva divavakyasya ratrivakyena grhitva tatas tadanumasyata iti, sidhyaty evam, na tu srutarthapattivedyani sarvani lokavedavakyani sarvaih pratipadakavakyais sambaddhany avagatani. atah katham tebhyas tany anumiyanta ity aha -- na ceti || 62 ||

{3,180} itas ca nanumanam ity aha -- na ceti. kenacid dhi samanyatmana jñatasambandhena visistam kiñcid anumiyate na vastusattamatram. na ca visistah, ajñatasambandhatvat iha tu tadubhayam viparitam iti || 63 ||

yatas catra vakyasvarupam eva prameyam atah parvatadir iva purvasiddhah svatantro 'sambaddhah kenacid agnyadineva svatantrena kenacid visesito dharmi dharmavisisto nastity aha -- purvasiddha iti || 64 ||

atha srutam eva vakyam dharmitayopadayasrutavakyavisistata sadhyate tatas tadaprasiddher aprasiddhavisesanah paksa ity aha -- atheti || 65 ||

api ca srute vakye 'srutavakyavisiste sadhyamane na tavat kiñcil lingam upalabhyate, na calingakam anumanam bhavati, tad yadi tad eva punarlingam isyate tatah pratijñarthaikadesitvam, yatha pade paksikrte rthavisiste sadhyamane 'bhihitam ity aha -- kiñ ceti || 66 ||

dharmadharmibhavo 'pi divavakyaratrivakyayos sabdarthayor iva nirakarya ity aha -- tadvad eveti. yatha tatrarthe dharminy apratipanne na padam taddharma ity uktam, evam ihapi napratipanne ratrivakye taddharmataya{3,181}divavakyam pratiyate. atha tu paksadharmatapratipattyartham tat prathamam avagatam ity ucyate tato 'numeyabhava ity abhiprayah. abhiprayam vivrnoti -- nagrhita iti || 67 ||

api ca tatraiva pade varnitam -- na kriyakarakasambandhadrte sambandho bhavatiti. ato yatha padasya na kascit kriyanibandhano 'rthasambandho 'stiti na taddharma ity uktam, evam divavakyasyapi ratrivakyadharmata nirakaryety aha -- kriyeti. na catra visayavisayibhavarupo 'pi dvayor vakyayos sabdarthayor iva sambandho bhavati, ucyate hi sabdenarthah, na tu vakyam vakyantarasya vacakam ity aha -- avacaketi. pade tv arthapratitijanakatvena tadvisayatam angikrtyanumeyabhavo darsitah. iha tu vakyasyavacakatvat tadvisayatvam eva pratyetum na sakyate iti visesah || 68 ||

yadi tucyate pratiyate tavad divavakyad ratrivakyam, atas tasyapi tadvacakatvam ity asti visayavisayilaksanas sambandha iti, tatraikam vakyam anekartham abhyupagatam bhavet, svartham hi tatpratipadayati ratrivakyam api, na caivam nyayyam ity abhiprayenaha -- pratiter iti. athocyeta -- mabhud vacakataya tadvisayatvam, tena tu tadvakyam anumiyate, atas tallingam anumanavisayataya lingam eva divavakyam taddharmatayabhidhiyata iti. yat tavadanumanavisayabhavad utthitam

taddharmatvam tadanumanasya purvasiddhatvan nisphalam ity aha -- anumeti || 69 ||

evam tavad divavakyam alingam ity uktam, tadgatapadarthanam apy evam eva lingata nirakaryety aha -- padarthair iti. nanv agrhitasambandha eva padartha{3,182}yatha vakyartham gamayanti, evam ratrivakyam api kim na gamayanti, ata aha -- samanyeti. kriyasamanyam karakasamanyam va pratipannam alabdhetaretaravyatisangam anyatha na sidhyatiti tam visesam gamayati, yas casau visesah sa eva tu vakyartha ity ucyate iti || 70 ||

na caisa prakaro ratrivakyapratipadane sambhavatity aha -- na tv iti. anyo 'pi taddesakaladisambandho na ratrivakyena divavakyasya tatpadarthanam vastity aha -- na capiti || 71 ||

syad etat, yady api divavakyam na ratrivakyasya vacakam, tathapi kalpayisyamah, tatas ca tatpratyesyata iti. tad idam asankate tavat -- athaitadvacity anyadantena. atra dusanam aha -- tathaiveti. atra tavad evam vakyantarakalpanayam pramanam eva nastiti tadanadrtya tavadanavastham apadayati, yad api kalpitam vakyam tad api na ratrivakyam avagamayitum saktam. na ca tadasambaddham eva tasya gamakam iti yuktam. punar api vakyantarakalpanayam sa eva dosah. evam yad eva kiñcid vakyam kalpayitum isyate tad eva nasambaddham gamakam ity anavasthapata iti || 72 ||

atha tv antimam asambaddham eva gamakam iti kalpyate, tad varam prathamasyaiva tathavidhasya gamakatvam kalpitum, kim vakyantarakalpanaya. na ca tad yuktam ity abhiprayenaha -- tatas ceti. evam tavat paksadharmatvadyasambhavena ratrivakyasyanumeyatvam nirastam, anvayavyatirekayor api padavat pratisedho darsayitavya ity aha -- anvayeti. na hi saty eva ratrivakye divavakyam{3,183}nasatity anvayavyatirekau stah, taddesatatkaladisambandhasyabhavat. na ca jñananvayo 'saty api ratrivakyajñane vyutpannasya divavakyajñanad, vijñanottarakalabhavinos canvayavyatirekayos tadanupayogad ityadipadavaddarsayitavyam ity abhiprayah || 73 ||

evam tavat pratyaksanumanagamair na ratrivakyam pratiyata ity uktam, upamanam api tatra na pramanam iti darsayati -- srutavakyeti tvamantena. divavakyavac ca tadarthenapi na ratrivakyam upamiyata ity aha -- arthasyeti || 74 ||

yatha ca ratrivakyasya divavakyatadarthabhyam upamanam nirastam evam ratrivakyarthasyapi tabhyam nirasaniyam ity aha -- upamanatveti syadantena. upasamharati -- tasmad iti || 75 ||

atah pramanantarabhavad arthapattir eva ratrivakyavagame saranam ity aha -- ata iti. pratyaksadrstam pinatvam bhojanapratisedhena pratihanyate, pinatvena divabhojanam, atah parasparapratighatad divavakyasya svarthapratipadanam

evanupapadyamanam ratrivakyam anupravesayati, atah tadratrivakyam kalpyata iti || 76 ||

tam arthavisayam iti yad uktam tad idanim dusayitum upanyasyati -- etadarthad vineti. ayam abhiprayah -- pinatvam hi bhojanapratisedho va parasparena pratihanyate tayos carthakalpanayaivatmalabhah. pinasya hi diva nisiddhe{3,184}bhojane ratribhojanenaiva pinatvam upapadyate, na ratrivakyenato 'rthakalpanaiva yukteti. api ca, yatha parair abhidhiyamano 'pi padarthanupapattya gamyamano vakyartha agamartho bhavati. evam vakyarthanupapattigamyo 'py arthah kim nagame 'ntarbhavatity aha -- vakyartheti || 77 ||

prathamaparicodanam tavat pariharati -- savikalpaketi. savikalpako hi srutarthapattibodhah savikalpakajñanani ca sabdapurassarani. atas sabdaparyavasitayam arthapattau sabdad eva sidhyannartho narthapatter visaya iti. nanv evam sarvapramanavikalpesu samanam idam, indriyalingabhyam api sabdapurassaram evagnih pratiyate, tatas tayor api sabdaparyavasayitaiva bhavet atas tatra smrtistha eva sabdo 'pratyayakah, tad ihapi samanam. yatha hi karmendriyam arthenaiva sannikrstam iti tam eva prakasayati lingam carthena sambaddham iti tam gamayati, na sabdam, evam ihapy anupapadyamano 'rtho 'rthenaivopapadyate na sabdena. tatha ca drstarthapattayo 'rthavisaya eva. atrocyate. satyam arthadvarikaiva vakyasyanupapattih. arthantarena copapattih. kin tu tadvakyam anupapannam vakyantaram evakanksati, yatha padam padantaram. na hi pacatity ukte odanapratyaksenakanksa nivartate, kim tarhi, odanam iti padena, evam vakyam apy anupapadyamanatayavagatam vakyantaram evakanksati, na tu tam artham svarupena. ata eva nirvapamantre 'tidesad vikrtim gate prakrtadevataya abhavat tatpadanivrttau tasya sthane suryayeti padam uhyate. chedanamantre tv isetvety atra chinadmiti padam adhyahriyate. hrdayasyagre 'vadyati atha jihvaya atha vaksasa ity atravadyatipadanusangah. na cartha evanusajyate anusango vakyasamaptis sarvesu tulyayogitvad iti vacanat. pratyaksadisu tu na sabdena rupenarthopeksyate sabdollekhenapi grhyamanah, kin nv artharupenaiva, tam artham vikalpayan sabdas tv astu nama sanmatrataya. yadi tu tatrapi sabdo 'peksyate tirascam arthavikalpo na syat, sa ca nasti, drsyate hi tesam api hitahitapraptiparihararthah prayatnah. trvita hi gavastatakani gacchanti, varsatapabhibhutas{3,185}ca tatpratikaraksabham desam. ato 'sabdajñanam apy anumanadivikalpadarsanan na tatra sabdapeksastiti nisciyate. srutarthapattibodhas tu tirascam nasty eva, sabdavyutpattijo hy asau, na ca tesam asav astiti pratyakse 'pi varnitam. anyesam apy avyutpannasabdanam srutarthapattibodho na drsyate. kim punas tirascam. ato 'nvayavyatirekabhyam avagamyate 'sti sabdapeksa srutarthapattau. anumanadisu tu samskarodbodhenavarjaniyatayas tu nama sabdasmrtih, na tu sabdapeksa. ato 'tra vakyasyanupapannasya vakyantaram evarthavadupapadakam na tv arthamatram sabdamatram va. ata

evagrhitasambandhasyartham avidusas srute 'py upapadake vakye nanupapannavakyarthajñane 'nupapattis samyati, pratipannarthasyapy asayakalpana. ato na srutavakyasya nyunatabuddhir nivartate. atas siddham srutarthapattau sabdakalpaneti. paraparicodanayam uttaram aha -- labdhaprayojana iti. yavad dhy akrtarthas sabdas tavad bodho 'vagamyate, sa tadartho bhavati. prayojanavacano hy arthasabdah. ata eva vakyartha agamartho bahvati. yavad dhi padartha nanyonyanvayam anubhavanti tavadaprayojanakam jayate, jate tu kriyakarakasamsarge labdhaprayojanam vakyam iti tatah paramarthantaram avagamyamanam nagamikam bhavati. na hi prayojanatvavagatarthanupapattya yad avagamyate tatprayojanam bhavati. prayojanopapadakam tu tat. padarthanupapattau prayojanam eva nasadyata iti yuktam vakyarthasya purvavagatasyagamarthatvam. kah punarvisesah, sarvatha tavadagamartho 'sau, kalpitasya srutasya veti na visesam upalabhamahe. ucyate. srutagamarthatve yadi pramadat tannaso bhavati tato yajurvedadivihitanasanimittam prayascittam, itaratha tv avijñatanasanimittam iti visesah. tada ca rgvedadivihitanase pratyekam mahavyahrtibhir homam vidhaya yady avijñato bhur bhuvas svas svaheti mahavyahrtis samahrtya prayascittam samupadisati. srutarthapattivedya eva hi vedo 'vijñata ity ucyate, sa hy rgadinam nanyatamatvena jñayata iti || 78 ||

atra codayati -- nanu ceti. na tavad divavakyaratrivakyayos sambandho 'sti, sann api va na viditah, na caviditasambandhanyadarsane{3,186}nyakalpana yukta, atiprasangat. pratibaddhasvabhavam hi pratibandhabalad eva pratibandhakam upasthapayati, apratibandhena tv anyakalpanayam na pratiniyame karanam asti. ato 'pramanam evedam ratrivakyajñanam iti || 79 ||

pariharati -- sambandhasyeti. pramanatvam pramakaranatvam ity arthah. karanasadhanas ca pramanasabda iti. akaranatvam eva pramanye sambandhasya darsayati -- pratyaksasyeti || 80 ||

nanv indriyarthasannikarsajam eva pratyaksam ato nakaranam pramanye sambandha iti codayati -- astiti cedantena. pariharati -- nanapeksanad iti. anapeksatvam eva darsayati -- na hiti. nirupito hi sambandhah pramanotpattau karanam anumane, na ceha tatheti || 81 ||

pratyaksottarakalam tu nirupanam na pramanangam ity aha -- yenapiti || 82 ||

api caprapyakarindriyavadipakse svarupasattvam api sambandhasya nasty eva, ato yatha te pratyaksajñanasya pramanatam icchanti, evam ihapi bhavisyatity ata aha -- aprapyeti || 83 ||

tenanadrtyaiva sambaddham utpannam asandigdham aviparitam ca desadibhede 'pi jñanam pramanam ity asrayaniyam ity aha -- tasmad iti. jayata ittyanutpattilaksanam apramanyam nirasyati, abhanguram iti samsayaviparyayav iti || 84 ||

{3,187} api carthapattir apramanam ity alaukiko vivada iti. na hi taya pravartamananam pravrttih pratihanyate. pravrttisamarthyam ca pramanyam. anumanad bhedabhedayor asti vivadah, tatra casmabhih krto nirnaya ity aha -- na capiti || 85 ||

yady evam anumane 'pi sambandho nangam evapadyetata aha -- rta iti. tatra hi buddhir evasati sambandhajñane na jayata iti tadutpattau karanam asriyata eva. pramanyam tu tatrapi badhavirahad eveti || 86 ||

vedopayogam arthapatter darsayati -- smrtyeti. bhuyan khalu vedabhagah srutarthapattipramanakah sa tam antarena na sidhyet, yathaiva hi pathenabhivyakta srutir atmanam labhate, evam srutarthapattipramanaka hi. yadaha --

yathaiva pathah pratiprattyupayas tathaiva samarthyam api srutinam |

tenaiva caikam na samamananti sahasrabhagam tu samamaneyuh || iti.

yatha tavadastakadivisayam manvadismrtim upalabhya tanmulakarananvicchayam asambhavatsu bhramavipralipsanubhavapumvakyantaresu smrtes svamulakaranam antarenanupapattya srutir eva mulataya kalpyate. tatha lingadibhih svaviniyojika srutir upakalpyate -- yatha tavat prakaranamnate mantre svadhyayavidhyadhyapite prayojanam antarenanupapadyamane kratvapeksaya ca samanyatah kratupakaravagatau visesapeksayam mantrasaktiniriksaya yacchaknuyad ity upabandhena sakyarthavisaya{3,188}mantrasya viniyojika srutir upakalpyate. yatha bahirmantre 'nena luniyad iti so 'yam laingiko viniyogah vakyena tu yatha -- tasminn eva mantre damity etat padam lavane saktam iti tad eva linge viniyujyate, padantarani tu tatsamabhivyaharatmana vakyenaiva. prakaranaviniyogas tu darsapurnamasaprakaranamnatanam samidadinam, te hi prayojanakanksah, kratus copakarasakanksah, tad evam ubhayakanksayam ebhih kratum upakuryad iti srutih kalpyata iti. sthanaviniyogas tu yatha -- darsapurnamasayor evopamsuyajakramadhitasya dabdhir namasiti mantrasya. tasya canenopamsuyajam upakuryad iti srutih kalpyata iti. samakhyaviniyogas tu yatha -- adhvaryasamakhyatesu padarthesu gunabhutam kartaram apeksamanesu samakhyaya kartrniyamah kriyate. bhavati catra srutih, adhvaryur etan kuryad iti. asrutaphaletikartavyatakesu ca karmasu visvajitsauryadisu puranasamartha srutih kalpyate visvajita yajeta svargakama iti, sauryam carum nirvaped brahmavarcasakama iti, agneyavad itikartavyateti. bhuyan evañjatiyakah srutarthapatter vedopayogah. na cayam anumanad eva sidhyati. na hy atranupapadyamanasya kalpaniyena sambandhah kenacid drstah. na canapeksitasambandham anumanam bhavati, ato 'rthapattir evatra saranam. sambandhadrg iti. buddhav aupacariko drgbhava iti. yadi narthapattih pramanam asriyate sarvam idam

asamañjasam syad ity aha -- tat sarvam iti. yadi tu laksanato bhinnapi pascadanumanasamanyad anumanasabdena vaktum isyate tad astu, siddham nah pramanantaram ity aha -- evam iti.

ity upadhyayasucaritamisrakrtau kasikatikayam

arthapattiparicchedah samaptah ||

{3,189} atra bhasyam -- abhavo 'pi pramanabhavo nastity asyarthasyasannikrstasyeti. kim punar anena laksyate. na tavat pramanam. na hi pramanabhavena pramanam laksyata iti yuktam. purvoktapramanabhavo laksanam iti cet. evam tarhi sarvesam pramananam samanam idam, sarvany api hi pramananitaretarabhavarupani sakyante pramanabhava iti vaditum. na ca sarvapramanasadharanam kiñcid ekam laksanam asti, yadabhavena sastham laksyate. api ca -- pramanam nama kasyacit prameyasya vyavasthapakam bhavati. tad anena kim vyavasthapyata iti na vidmah. nanuktam nastity asyarthasyasannikrstasyeti. kim uktam bhavati. pratyaksadyavisayo nastity ayam artho 'bhavasya prameyam iti. tad ayuktam. nastiti nedam iha pramiyata ity arthah. na capramiyamanasya prameyateti sakyate 'vagantum. kasya ca pramanasya prameyam idam, yadi pramanabhavasya. tan na. pramanabhavo hi pramiter anutpattih. sa ca pramanam ity alaukikam iva pratibhati. yadi matam -- asti tavan nastiti buddhih sarvalaukikapariksakanam avivadasiddha, na ca buddher analambanatvam svamsalambanatvam veti vijñanavade varnitam eva. ato 'sya eva buddher dradhimnah prameyam upakalpyate. so 'bhavasya visayah. tad idam nastiti vijñanam pramanam ghatadyabhavah prameyam iti manyante. ata eva pragabhavadibhedena caturdhabhavam vibhajante. na hy avastuno vibhagas sambhavati. yadi tu nabhavas tattvantaram isyate, kas tarhi ksire dadhyabhavah. yam pragabhava ity acaksate. atas caisa dadhni ksirabhavah, yah pradhvamsabhava ity ucyata iti. api ca -- iha ghato nastiti dhiyah kim alambanam iti vaktavyam. yadi bhutalam eva, tan na. ghatavaty api prasangat. kevalam eva bhutalam alambanam iti cet. kah kevalarthah. yadi bhutalam eva, sa eva prasangah. atha bhavantaravisekah sa tarhi tattvantaram iti siddhah prameyabhedah, tadbhedac ca pramanabhedah. na hi tat pratyaksena sakyate 'nubhavitum. aksadhinatvat pratyaksasya, aksanam ca bhavarupanam bhavenaiva sannikarsah, nabhavena. asaty api ca tadvyapare nastiti buddher utpattir drsta, yatha svarupamatradrste grhadau desantaragamane kasyacid abhavam{3,190}pratyanuyuktena tadaiva tadabhavo 'vasiyate. tad evam asaty apindriyasannikarse jayamanam nastiti vijñanam naindriyakam. na casya kiñcil lingam janakam asti. anupalabdhir lingam iti cet. na. avijñanat. na hy avijñatarupam lingam linginam anumapayati. na cajñatasambandham. na ca tathanupalabdhir jñata satyabhavam prakasayati. tasya apy abhavarupatvenaparasajatiyapeksayam anavasthapatat. atah pramanantaram evedam bhavanam

asankarasidhyartham astheyam. asti ca mimamsakanam prasiddhih - sastham kiledam pramanam iti. atas tallaksanartho 'yam grantha iti. tad ayuktam. na hy anena pramanam (?va/la)ksyeta. granthato hi pramanabhava evavasiyate na pramanam, nastity apy ukte prameyabhavam eva laukikah pratibudhyante na prameyam kiñcit. ato na tavat granthanugunam pramanantaram, na ca yuktya sangacchate, siddhasya hi jñanasya pramanam apramanam veti vicarana yukta. na ca bhutalopalambhad anyan nastiti vijñanam asti. tad eva hi dvedha prakasate. anyasahitam asahitam ca tat. yada ghatadisahitam tad upalabhyate tada ghato 'stiti vyavaharah pravartate. tanmatrabodhe tu nastiti. na ca vacyam satsv api suksmesu bhavesu tanmatrabodho drstah. atas tatrapi nastiti prakasata iti. tad eva hi dvedha prakasate. dvedha hi tanmatrabodhah, drsyate pratiyoginy adrsye va. tatra ya drsye pratiyogini tanmatrabuddhih saiva ghatader nastitvam. yesam apy abhavah prameyas tesam api drsyadarsanad eva nastity abhavo nisciyate. ato yeyam sarvavadisiddha tanmatrabuddhih saiva nastiti vyapadisyate. yac cabhavasya karanam isyate tattanmatrabuddher evobhayavadisiddhayah karanam asriyatam. ato yatraiva prak samsrstabuddhir asit tatraiva vilaksanakaranopanipate tanmatrabuddhir eva jayate na punarghatadyabhavah. (avasyam) caitad evabhyupagantavyam. anyatha hi nabhavo grhitum sakyate, pramanabhavo hi tatra pramanam, na cagrhitena sa pratipadayitum sakyate. asti hi susuptasyapi pramana ... (?tah/bhavah). na ca nastiti niscayah. ato nagrhitam adarsanam abhavam niscayayati, tadgrahitir api cabhavarupatvad aparenadarsanenety evam anavasthapatah. yadi ca sanmatram evadarsanam niscayayati, tato nivrtte 'py adarsane prak devadatto{3,191}nasid iti pratipattir na syat. bhavati hi kadacid etat. yo yatra na drstas tasmin punardrsyamana evasaty apy adarsane pracinabhavajñanam tad asaty adarsane na syat. atah pracinadarsanavimarsajam eva tajjñanam iti vacyam. evam ca grhyamanam eva tadabhavam prakasayati. grahane canavasthaprasangah. tanmatrasamvid eva tv adarsanam ity asriyamane na kiñcid dusyati. svaprakasa hi sa phalabhuta na prakasantaram apeksate. atas tanmatranubhava eva svaprakaso bhavah. yada casau ghatadyadarsanarupataya vimrsyate tada tadabhavatvenapadisyate. ato na prameyantaram abhavah. na ca nastiti jñanam pramanam, ubhayor abhavat. jñanabhava evayam jñanabhramah, alokadarsane 'ndhakaradarsanabhramavad iti na vidmah kim atra laksyate iti. atraha -- kim atra na jñayate, yathoktam bhavata granthatas tavat pramanabhava evavasiyate, kecit kilabhavam nama pramanam atisthante, tannirakaranartha evayam bhasyakarasya prayatnah. katham anena nirakriyate. sruyatam. yad eke vadanti -- nastity asyarthasya asannikrstasyeti, pratyaksadyavisayasyabhavah pramanam iti, tan na, pramanabhavo hy asau -- pramanam na bhavatity arthah. apramanatve cokto hetuh. etad api nopapadyate. yadi granthanugunyenayam artho vyakhyasyate tato

vispastah pradesantare bhasyavirodhah, evam hi citraparihare bhasyakaro vaksyati -- syad evam yadi pañcaiva pramananyabhavisyann iti. tatra sphutam eva hi sat pramanani darsayati. na ca tadvyavaharabhiprayam, na hi pramanagata samkhya vyavaharam bhinattiti sampratam. ihapi capramanye na bhasyakarena kascid dhetur uktah. na ca pratijñamatrena pratipaksanirakaranam bhavatiti sampratam. tasmad vyakhyeyam etat. atraha -- pramaneti. ayam arthah. pramanalaksanam evedam. yat tuktam tadabhavena katham tallaksyate iti. satyam. na pramanamatravivaksaya pramanasabdah api tu samanyavacano 'pi pramanasabdo 'dhikarad visese 'vatisthate. pramanabhava iti kim uktam bhavati, purvoktapramanapañcakabhava iti. asti ca pañcanam bhavopadhanam ekam, sarvani hi bhavapramanani, ato bhavapramanabhavo{3,192}bhavapramanam iti. sa coparisthad dvedha vyakarisyate -- atmano 'parinamo va nastiti va bhavajñanam iti. asti va bhutalamatropalambhad anyan nastiti vijñanam. badham. ko 'sya visayah. caturdha vyudhah prameyabhavah. asati hi tasmin karyakaranadinam itaretarasankaro vartikakrta darsita eva. yas cayam padaviharadivyavaharah kantakadyabhavavadharanapurassarah so 'py abhavasyasati prameyatve na syat. yadi bhutalamatram atropalabhyate na kantakadivivekah, satsv api tesupalabhyata iti nasiti dhiya grhyeta. budhyapalapas tu samvidviruddha eva. na hi bhavabhavayoh prakaso visisyate. yat tuktam tanmatradhir eva ghato nastiti vyapadisyata iti. tatra na vidmah kim matrasabdena vyavacchidyata iti. yadi na kiñcid vyavartayati, anarthakas tarhi. atha vyavartayati. asti tarhi vyavrttir visayah, itaratha sadatva eva vyavartayatiti vyavaharo bhavet. ayam eva samsrstadhiyas tanmatradhiyo visesah. yad asau viviktavisaya. visayantaravivekas cabhavah. buddhir eva visayah na tato 'nya iti cet. sa tarhi samsargopalambhe 'py astiti nastiti prakaseta. api ca yady atra pratisidhyate tat tatra nastity ucyate. na ceha ghato nastiti buddhih pratisidhyate, buddhigocare hi nastiti sabde buddher evabhavah syat. athocyate ghato nastity ayam arthah -- bhutalamatram upalabhyata iti. na tavad evam laukika budhyante. api caivam suksmasya vastunas sadasadbhavau prati jijñasa na syat, yady abhavo nama na kascid asti, tarhi vastuny upalabdhe ko 'yam aparas samsayas suksmesu kesakitadisu, tanmatropalambho hi bhavantaranam abhavah, sa ca jñata evasamsayitavyas ca, samvidah svaprakasatvat kim aparam anvisyate. drsye pratiyogini tanmatrabodho 'bhavo nadrsya iti cet, kim pu(na)radrsyataya, yada buddher abhavo natiricyate. yadi tattvantaram abhavo bhavet, tada tadavadharane drsyadarsanam upayujyate. atmendriyamano 'rthasannikarso hi jñanajananakaranam, tad yada satsv apy avigunesv indriyadisu jijñasito 'py arthah prayatnenanvisto na drsyate tada tadabhavad adarsanam iti kalpyate. tad evam{3,193}drsyatvasiddhyartha yukta suksmajijñasa. tanmatropalambhe svabhave 'drstartham eva drsyavisesanam

apadyeta. yac coktam -- yadabhavasya karanam tattanmatradhiya eva kalpanalaghavad astv iti. tad ayuktam. na hi kalpanalaghavam bhavatiti pramanavagatam upeksitum sakyam. na ca yadabhavasya karanam tattanmatradhiya iti yuktam. mudgarapraharadir hy abhavasya karanam. na ca tena tanmatrabodho janyate. bhutaladivasturupaprakaso hindriyadikaranakah, nasau ghatader utsaranam praharanam vapeksate. yat tu nanirupitam adarsanam abhavam niscayayati, susupte prasangad iti. tad ayuktam. na hy agrhite vastuni nirasrayo 'bhavah prakasate, kvacid dhi kasyacid abhavah pratibhati na svatantrah. ata evaha -- vasturupe na jayata iti. na ca susuptasya kiñcit prakasate. kva cabhavah paricchindyat. api ca yogyapramananutpattir abhavam niscayayati, na ca susuptasya pramanayogyo 'rthah, yo na prakasata iti katham abhavaniscayo jayate, ato nadarsanam agrhitam iti susuptasyabhavo na prakasate, kin tu yogyadarsanam etan na bhavatiti. yac capi nivrtte 'py adarsane prannastitvam vyapadisyate samprati drsyamanasyapiti. tan na. tatra hi samanopalambhayogyesu bahusu smaryamanesu yad eko na smaryate, tena smrtinivrttya phalatah pratyaksanivrttya tadabhavah pratiyate smrty eva bhavantaranam. tadanintano 'bhavah smrtinivrttis ca tadanim asty eva. na cavagamyate. vastvabhavam eva tu pracinam avagamayatiti nanavastha. ato nastiti jñanam pramanam, abhavas ca pragabhavadibhedabhinnah prameyam iti sampratam. tad ayam artho bhavati. yatra pañca pramanani sambhavatpratipattini yathayatham patader vastunas sattam bodhayitum na jayante, tasmin visaye 'bhavasya pramanata sambhavati, tad anena pramanasabdo 'dhikarat pramanapañcake prayukta iti darsitam. vasturupe na jayata iti ca svatantrabhavamatrajñanam na pramanam iti darsayati. laukikapramanalaksanakathanac ca yatraiva pramananam saktisambhavas tatraiva tesam anutpadah pramanam abhavo 'bhavavadharane. tadrsenaiva hi laukika nastiti budhyanta iti. bhasyasyapy ayam arthah -- abhavo 'pi na pariksaniyah. avyabhicarat. pramanabhavo hy asannikrste 'rthe 'bhavakhye nastity anena rupena prakasamane yam buddhim utpadayati sabhavaprama(?nah).{3,194}na caivañjatiyakasya vyabhicaras sambhavatiti. vyavahitam api cakanksavasat yam buddhim utpadayatiti sambandhaniyam.

yena yasyabhisambandho durasthenapi tena tat |
iti nyayat || 1 ||
yatra vastusadbhavabodhartham yogyapramananudayas tatrabhavah pramanam ity uktam, kim punas tatranena pramiyate, abhavas tavat svapramanair eva yathasvam avagamyate, ata aha -- vastvasankara iti || 1 ||

vastvasankaram eva vivrnoti -- ksire dadhiti sardhadvayena. yo 'yam karyakaranadina parasparavivekas caturdha darsitah sa vastvasankara ity akhyayate. so 'bhavena pramiyate. sasasrngadirupeneti. tena rupenalocyamanah

sasamurdhnyavayava abhavah, svarupena tu bhava eveti || 2 -- 4 ||

asati tv abhavapramanye sarvas sarvena sankiryata ity aha -- ksira iti dvayena. evam iti. yatha ksire dadhi evam dadhni ksiram ity arthah. sase srngam ity atah prabhrtyatyantabhavasiddhau dosaprasañjanam. abhavapramananasrayane hi na sasadisu srngadinam atyantiko 'bhavas sidhyati. paripanthinas ca bhutacaitanyavadino na nirakartum sakyante. mahabhutanam ca vayvadinam{3,195}atyantiko gandhadyabhavo na sidhyet. yathottaram hi catvari mahabhutanyekaikagunarahitaniti sthitir iti || 5 -- 6 ||

sarvatra sankare dosam aha -- na ceti. yo 'yam karanadivibhagena laukikanam vyavaharo drsyate, sarvasankare na syat, ksiramanayeti niyukto yat ksiram evanayati na dadhi, dadhyanayane na ksiram, idam asati karyakaranadinam itaretaraviveke na sidhyatiti || 7 ||

nanu nabhavo nama tattvantaram upalabhyate, bhutalam hi svapramanad avagacchamah, ghatam casati pramane na pasyamah, na tu ghatabhavo namaparah kascit buddhau bhavati. ghato nastity api ghato na pramiyata ity arthah, na tu ghatabhavah pramiyata iti. atas sarvopakhyavirahalaksana evabhavo na kiñcit tattvantaram ata aha -- na ceti. yat tavat bhavapramanair nopalabhyata iti. satyam. ata evabhavah pramanantaram. ghato nastity api nayam arthah ghato na pramiyate iti, sann api hi ghato na pramiyata ity ucyate. ata eva ghato 'sti na veti prsto nirnitabhavo na nastiti vyapadisati, kin tu anupalabdhimatram. ato 'bhavapramitir evayam ghato nastiti. yas cayam caturdha bhedo varnitah so 'pi sarvopakhyavirahalaksane 'bhave na sidhyati. prayogas ca bhavati -- vastu abhavah, caturdha bhedad, dravyadivad iti. yad apy ahuh -- nabhavo nama kiñcit tattvam, pratyarthaniyatena hy atmana niladayah parasparam bhidyante, naivam abhavasya bhavat kiñcid bhedakam.{3,196}ato na vyavrttam upalabhamaha iti katham tattvantaram avasthapayamah. tadvyavaharas tu nastiti vikalpasabdaprayogatma bhavasraya eva kathañcid upapadaniyah, na tv ekakarapratiniyatad anyasamsargino(?r a)bhavad anyo 'bhava iti. tad apy ekadesinirakaranenaiva nirakrtam. api ca, avisayo nastiti vikalpah katham samvedyata iti vaktavyam. sabdasamsprstam hi rupam vikalpasya visayah, na ceha tad asti. na catma vikalpasyabhilapasamsargayogyah, asadharanatvat. ata evatmani nirvikalpakatvat kalpana svasamvittim pratyaksam aha. yadaha nainam iyam abhilapena samsrjati. tatha vrtter atmani virodhat iti. yadi matam - jatyadivadabhavavikalpa api samaropitavisaya eva, nanenabhavavikalpo dusyatiti. tan na. samaropitam hi yat kiñcij jatiyakam tatprativikalpam anyad anyac ca, katham ekasabdalambanam bhavet. kalpitakarabhedanadhyavasayad ekatvadhyavasaya iti cet. kasya tarhi, na hi nairatmyavadinam ekah kascid asti pratisandhata, yah purvaparayor aropitaikatvadhyavasayad ekasabdam prayuñjita.

vikalpas tu ksanikah svavisaye niyata nanyonyasya visayam abhinivisanta iti katham pratisandadhiran. asati ca viparyaye samaropitavisayatvabhidhanam alikam eva. tadavasyam nastity ekasabdopaslistam upeyatayasrayaniyam bhavavadabhavakhyam api kiñcid avasthitam rupam. ata eva kim punas tattvam ity apeksite satas tu sadbhavo 'satas tv asadbhava iti dvedhaiva tattvavidbhis tattvam asritam. api ca -- asaty abhave kasya hetor ahatasya ghatasyanupalambhah, vinastatvad iti cet. ko vinasah. yadi na kiñcit, pragvadupalambhaprasangah. na hy apracyutapracyarthakriyarupasyanupalambhe ghatasya kiñcit karanam adhuna pasyamo yady asya vinaso nama kim api tattvantaram nasriyata iti siddham tattvantaram iti. etac canupakhyeyatvam abhavasya nirakartum uktam -- na tv abhavo vastu, lokavirodhat. yatha hy acandras sasiti lokaviruddham, evam abhavo vastv iti. satta hi vastutvam, na casav abhave samavaiti, sadasadvivekabhavaprasangat. ato 'vastu. karyakaranad abhave vastutvavadah, na mukhyataya. abhavo hy arthakriyasamartha eva, jñanajananadarsanat. vihitakarane ca pragabhavasyaiva kriyantaravisesanataya pratyavayahetutvat. evam uttaratrapi vastutaprasadhanam veditavyam iti. itas cabhavo{3,197} vastv ity aha -- karyadinam iti. vastv eva sadasadatmakam iti siddhantah. tatra katham vasturupasyaivabhavasya nissvabhavatvam. kim idanim bhavabhavayor abheda eva, neti vadamah, bhedo 'pi hy anayor dharmadharmitaya kiyan apy asty eva rupadinam iva. kah punar anayos sambandhah, samyogas samavayo va, na tavat samyogah, dravyadharmatvat tasya. na ca samavayah, bhavabhavaprasangat. abhavasamavaye hi bhavo na syad eva. nabhavasamavayad asattvam, na hi ghato 'bhavasamavayad asan bhavati. asati samavayanupapatteh. kin tu praharad eva ghatasyabhavah. yat tv anahatam anapasaram ca bhavantaram abhavarupenavagamyate tat katham asad bhavisyati. atas svahetor eva jayamano nityo va sarvo 'sankirnasvabhava eva jayata iti siddham asya jatyadivad bhavadharmatvam. tatas ca vastutvam iti || 8 ||

itas ca vastu abhava ity aha -- yad veti vastvantena. abhava iti samanyatmana pragabhavadibhedena ca vyavrttyatmana grhyamano 'bhavas samanyavisesatmakah, tatas ca vastuvisayaprayogarthah -- abhavo vastu, samanyavisesatmakatvat gavadivad iti. tasminn eva sadhye hetvantaram aha -- prameyatvad iti || 9 ||

nanv ayam asiddho hetuh, aupacariko hi samanyavisesabhavo 'bhave. ekasabdavacyam samanyarupam drstam gavadi, nanasabdavacyam ca visesarupam savaleyadi. ato 'trapy aupacarikas samanyavisesabhavo vivekajñasya. asati tu viveke ekasabdanibandhanabhrama evayam -- abhavas samanyavisesatmeti. ata aha -- na ceti. sati hi badhake bhrantir upacaro va kalpyate, na ceha tatheti bhava iti || 10 ||

{3,198} evam tavat nastity asyarthasyasannikrstasya iti yad uktam bhasye tad vivrtam. idanim pramanabhavasabdam

vyacaste -- pratyaksader anutpattir iti. anutpattir eva keti ced ata aha -- satmana iti. atmano hi jñanatmakah parinamah. tad yada atma bhutaladau na ghatadijñanatmana parinamati sa tasya pratyaksadyanutpattih svarupavasthanam pramanabhava ity akhyayate, tatpramanye ca nastiti jñanam phalam. nastity eva va bhavajñanam pratyaksadyanutpattir ity ucyate, atas tad eva pramanam, (?na/ha)nadibuddhih phalam iti vivekah || 11 ||

nanu yadi dvyatmakam vastu, tarhi sakrd eva tatha pratibhatam iti kim pramanantarenata aha -- svarupeti. svarupena tadvastu gavadi sadrupam asvadirupena casadrupam. tad asminn eva dvirupe kiñcid eva kadacit pratiyate na tu sarvatmakam eva grhitavyam iti niyama iti || 12 ||

kim punah karanam dvyatmakasyaikam eva rupam grhyate naparam kiñcid ata aha -- yasya yatreti. udbhutam hi grhyate nanudbhutam, agner iva ratrau rupam na sparsah, jighrksitam va prayena. ato yad eva sadasator udbhutam bhavati tenaiva buddhivyapadesau bhavatah. cetyate 'nubhava iti kim idam, na hy anubhavas cetyate, sa eva cetana, visayas tu cetyate. satyam. visayapraptyanyathanupapattyanubhavo 'pi cety ata eva. tad anena prakarena visayaprakasam eva darsayatity adosa iti || 13 ||

{3,199} udbhutajighrksitaikagrahane cetaras tadanugunatayaiva lino bhutvavatisthate. samanyavisesayor ivaikagrahane 'nyatara ity aha -- tasyeti. idam canvaruhyavacanenasmabhir uktam. asty eva tu bhavabhavapratitav anyataranugama ity aha -- ubhayor iti || 14 ||

ubhayanugamam eva darsayati -- ayam eveti dvayena. ayam eveti. bhavantarenasankirna ity arthah. na hy apratisamhite bhavantarabhave sankirnasvabhavo na niscetum sakyate. nastity api pratisedhyapratisedhadharabhavopasthambhanavarjitam na kiñcit jñanam jayate. kiñcic chabdena bhavasyabhavanugamasunyam api jñanam asty eva, na tv evam abhavasyeti darsayati || 15 -- 16 ||

darsitam tavat sadasadatmakam vastv iti. kadacit kiñcid anubhuyata iti ca. ubhayor amsayor idanim pramanavibhagam darsayati -- pratyaksaditi || 17 ||

katham punar idam avagamyate, vispharitaksasya hi sahasa neha ghato 'sti, aghatam va bhutalam ity abhavavisistam bhutalajñanam jayamanam upalabhyate(?){3,200}dandipratyaksavat, tadabhavasyapratyaksatve navakalpate. na hy apratyaksa eva visesane visistah pratyakso bhavati, danda iva dandi. na ca nasty eva visista dhir iti vaktavyam, anasrayabhavasamvittyabhavat. api catma bhavasyabhavah, sa katham svatantro 'nubhuyate. na hi rupadayo bhavadharmah svatantra evavasiyante. svatantrabhavavadas tu svatantryam eva, sadasadatmake vastuniti hi darsayati. bhavamso 'bhavamsa iti ca vispastam tadabhavavisistam grahanam ity aha. kiñcasya svatantrye pramanam, na hy ayam kadacid api

tathavasiyate. kim idanim abhavo navasiyata eva, svatantro vavasiyate. na tavat purvah kalpah, tadavagame pramanantarabhavat nityasamvittiprasangat. na ca samyogapratisedhe svatantrabhavavasayo 'sti, pratiyogisamyogapratisedhatmaiva hy abhavah, sa cadharatantra eveti samyuktavisesanatvalaksanaya pratyasattya satindriyasannikarse aindriyajñanagocara eva. ekam kidam visistam jñanam. tadasyabhavah pramanam indriyam va, yady abhavah sa tarhi bhavam api gocarayet. na caitad istam. atas saty upalabhyamane tadaiva yan nopalabhyate tan nastiti sata eva prakasakam asato 'piti na pramanavibhagam pasyamah. ata aha -- na tavad iti. tavacchabdo lingapeksaya. tac coparisthan nirakarisyata iti. atra karanam aha -- bhavamseti. yogyata hi karyadarsanasamadhigamya, sa cendriyanam bhavatmakagrahana evopalabhyate nabhave 'pi. vinapi tu tena tadgrahanad iti vaksyamah. atra tu yogyatasahita praptir indriyarthayos sambandha ity abhiprayah. yat tv ekajñanasamsarginor ekapramanatvam iti. tan na. ekasya api buddher nanakaranatvadarsanat. ekam hidam bhavanendriyasabhaharajam pratyabhijñanam iti vaksyamah. ekajñanapratibhasinor api ca grhyamanasmaryamanayor viveka uktah. vivikta eva te hy artha iti. na hi smrtyupasthapitanam avisisto dittho na pratyakso bhavati. nama capratyaksam smaryamanatvat, tasyagrhite hi visesane visisto navagamyate napratyakse. evam ihapi pramanabhavopanitabhavavisiste saty upalabhyamane na kiñcid anupapannam. dandiny api sabde tavad dandapadopanitavisesanavisista eva pratyayartho na dando 'pi. pratyaksam tu yogyatayobhayatra pravartatam nama, na caivam ubhayatraksanam yogyata. abhavajñane tadanapeksaya{3,201} vaksyamanatvat. kim idanim anumane 'pi pratyaksanumanasamaharajo visistabodhah. na. anumanasyanvayadhinajanmatvat. visistenaiva canvayanugamat. dhumavan agniman iti hi vyaptir avagata. uktam ca --

naivam na hy atra lingasya saktyanantatvakalpana |

iti. atrapi cayam agniman iti visesabodhe 'sty eva pratyaksapeksa. ayam evabhavasya pratitiprakarah, yatpramanantaraprapitasrayam visinastiti na kiñcid anupapannam. yac ca samyuktavisesanataya indriyasannikarso 'bhavasyety uktam, tad ayuktam. asambaddhasya visesanatvanupapatter atiprasakteh. itaratha visesanartham arthitenaiva sannikarsopapattau vrthaiva samyuktavisesanarthatvasrayanam ity alamaneneti || 18 ||

abhiprayam ajananas codayati -- nanv iti. praptimatram hy arthendriyayos sannikarsah. asti ca bhavad abhinnasyabhavasya bhavavad evendriyapraptir iti. atra ca yogyataya uddhatanenaivottaram deyam, tadupeksyaiva tavadatyantabhedam evayam aha, tad etam eva tavannirakaro(?si/mi)ty abhiprayenaha -- na hiti. yadi bhavabhavayor ekantam abheda eva syat tato bhavendriyasannikarse tadabhinnasyabhavasyapi syat, na tv evam asti. abhavasyapi rupadivadatyantabhedabhavad iti || 19 ||

rupaditulyatam evabhavasya darsayati -- dharmayor iti. bhavabhavatmanor dharmayor dharmyabhede 'pi sthite bhedo 'pista ity arthah. bhede karanam aha -- udbhaveti. bhavabhavayor apy u(?dbhava/dbhuta)bhibhutayor grahanagrahanavyavastha drsyate. na caitad ekatve kalpite. na hy ekam eva tattvam udbhutam abhibhutam ceti pratiyata iti || 20 ||

{3,202} idam canayor vivekakaranam ity aha -- idam eveti. aksanapeksata cabhavadhiyo vaksyata iti || 21 ||

ayam ca grahakabhedanibandhano bhedo rupadinam iti kaiscid isyate. so 'nayor api sakyate 'vagantum ity aha -- rupader iti. evam hi kecid vadanti -- yatha hy ekam eva mukham maratakapadmaragadyupadhibhedad bhinnam iva pratibhati, yatha caika eva puruso 'peksabhedat putradibhedabhinna iva grhyate, yathaikam eva tattvam srotradyupadhibhedad bhinnam iva pratibhati, evam ihapi bhavabhavayor aupadhiko bhedo bhavisyatiti. nanv evam aupadhike bhede tattvikam ekatvam prapnoti. bhavatv asmin mate, tathapi rupadivyavastha sidhyaty eveti || 22 ||

idam canvaruhyavacanenasmabhir uktam, na hi rupadinam grahakabhedanibandhano bhedah, kin tu buddhibhedanibandhana eva, mukham hi pramanantarad ekarupam avagatam tadupadhibhedad bhidyata iti yuktam. na tv ekatve rupadinam kiñcit pramanam asti, nityam eva vailaksanyat. ayam ca buddhibhedo bhedahetur bhavabhavayor api samana evety abhiprayenaha -- buddhimatreti. kah punar ayam bhavabhavatmako dharmi, yaddharmau bhavabhavau, naikam rupadisamudayad bhinnam upalabhyate, vrttyadivikalpaksamatvat. ato desadyabhinnanam rupadinam samudayo dharmi, na tattvantaram ata aha -- na ceti. natra vana iva badhika buddhir astiti bhavah. idam ca savikalpakasiddhav uktam apy abhavasrayasamarthanartham atroktam ity apunaruktateti || 23 ||

{3,203} evam tavadabhavasya bhavad bhedabhedau darsitau. tav eva rupadidrstantena dradhayati -- sadgunadravyeti. na hi rupadayas sadadirupena na bhidyanta iti svarupapeksayapi tesam bhedas sakyate varayitum, tatha va bheda iti na sadadyatmanabhedah pratiksipyate. evam abhavo 'pi bhavadharmataya tato bhinno 'pi svarupapeksayabhinna isyate. dravyarupeneti. rupadayo dravyad abhinnah, tac cabhinnam iti tadrupenaisam abheda ity arthah || 24 ||

svarupapeksaya rupadivad bhedanasrayane bhavabhavayor anyataratra na buddhes sadasadrupata bhaved ity aha -- yaditi || 25 ||

asti tv asav indriyasambandhasambandhahetuko buddhibheda ity aha -- satsambandha iti. etena, yad ahuh -- na bhavad bhedakam abhavasya rupam upalabhamaha iti, tannirakrtam. sadasadrupavivekad iti. yad indriyena samyujyate bhutalam tad astiti pratiyate, yan na sambadhyate ghatadi tannastiti pratiyata iti || 26 ||

nanv indriyavyaparanantaram eveha ghato nastiti jñanam utpadyate, tat kuto 'yam viveko nendriyenabhavabuddhir janyata iti. na hy asati tadvyapare bhavabuddhivadabhavabuddhir api jayamana drsyate. yady api bhavad abhavo bhidyate, tathapi tasya rupadivatsamyuktasamavayena va tadvisesanataya vendriyasannikarso{3,204}sty eva. atas tajjñanam aindriyakam bhaved ata aha -- grhitveti. ayam abhiprayah -- nanasrayo 'bhavah sakyate grahitum ity asrayagrahanartham evatrendriyapeksa nabhavagrahanaya, yatha nasmrte pratiyoginy abhavo grhyata iti tatsmaranartham pracinajñanajanmanas samskarasyodbodho 'py apeksitah, evam asrayagrahanartham indriyam. na ca praptimatram aindriyakajñanajanmani karanam. api tu yogyatasahita praptir iti pratyakse varnitam. na cendriyanam abhavajñanajananayogyata, tesv asatsv api tadbhavad iti vaksyate. manasam iti ko 'rthah. kim sukhadijñanavanmanasa janyata iti. yady evam tathapi pratyaksataiva. na cantar iva bahirmanasas svatantryam asti. satyam. sarvapramanasadharanas tu manaso vyaparo 'tra kathitah. kevalatmamanassannikarsad eva bahyendriyanapeksam pramanabhavenabhavajñanam janyata ity uktam bhavati. grhitva smrtveti ca dharmadharminor abhedat samanakartrkatvabhidhanam iti || 27 ||

katham punar idam avagamyate bhavagrahanam indriyapeksam nabhavagrahanam iti. samano hi tadbhavabhavah. ata aha -- svarupeti. yo hi grhasvarupam evavadharya kvacidgatah prcchyate -- tatra caitro 'sti na veti, tadasau prstas tatra nastitam tadaiva pratipadyate. yadi tv indriyadhinam abhavajñanam bhavet nasati tadvyapare jayeta. na ca purvavagatabhavasmaranam eveti vacyam. na hy asati pratiyogismarane bhavo drsyate. na casrayagrahanakale pratiyogismaranam asti. bahunam eva hi prstenabhavah kathyate. na ca tavatam smaranam tatrasid iti cintayitum sakyate. yadi tucyate samanyenabhavo 'vagatah, samprati visesena smaryata iti, tad ayuktam. na hy abhavatvam nama samanyam asti, visesanam eva smrtiviparivarttinam evabhavo 'vasiyate. na ca samanyato 'vagato visesena smaryata iti, yuktam. purvanubhavahitabhavanabija hi sa smrtih, nalpam avyatirekam gocarayitum utsahate. atas tadanim eva pratiyogismaranapurassaram indriyanapeksam abhavajñanam jayata iti manoharam idam. tad idam uktam tadaiva pratipadyata iti. idam ca pratyaksaphalasmrtinivrttya phalatah pratyaksanavrttir ity uktam eveti || 28 ||

{3,205} evam tavadaksajatvam abhavadhiyo nirakrttam. idanim laingikatvam nirakaroti -- na capy atreti. atra codayati -- bhavamseti.

pariharati -- tadanim iti matirantena. dvav atra bhavau pratisedhyah pratisedhadharas ca, tatra na tavat pratisedhyo lingam, avagatam hi lingam bhavati. na ca tada ghato grhyate, na hi tasmin grhyamane tadabhavo grahitum sakyate. tad iha pratijñahetvor virodhah. sati

bhave tadabhavo na pratijñatum sakyate. satyam tu pratijñayam nasato 'drstasya lingatvam. ato nabhave jighrksitejighrksitapratisedhyabhavo lingam iti || 29 -- 30 ||

astu tarhi pratisedhadharabhavo lingam ata aha -- na caisa iti. esa iti paropasthitam aparoksam bhavam nirdisati. yatharthe paksikrte padam ataddharmataya na hetur ity uktam, evam eso 'pi bhutalabhavo na ghatadyabhavadharma iti. api canvayadhinatmalabham anumanajñanam, na ca bhutalabhavasya sarvair abhavais sambandho jñayate. tat katham tatas te pratyesyanta ity aha -- saheti || 31 ||

astu tavad abhavanvayah kvacid bhutaladau bhave, sadbhavo 'pi yasya ghatadeh kadacit jñatah tasyapi tatrabhavo 'vagamyata ity aha -- kvacid iti || 32 ||

{3,206} na kevalam yady atra kadacid drstam tanmatrasya tatrabhavo 'vagamyate, yasyapi tu yatrabhavo na drstapurvas tasyapi tatrabhavo 'vagamyata ity aha -- yatreti || 33 ||

yadi tu yena kenacid ekenabhavena grhitasambandhad bhavad abhavantaranumanam isyate, tato 'tiprasaktir ity aha -- kasyacid iti || 34 ||

na caivam astiti vyatirekena darsayati -- grhite 'pi ca bhavamse naivabhave 'nyavastunah. sarvasya matir ityantena. anaikantikas cayam bhavo 'bhavantarair api sambandhat. ato 'naikantikatvad asya ghatader abhavam gamayitum alingatvam ity aha -- evam vyabhicarad alingateti || 35 ||

api ca sambandhagrahanam sambandhigrahanadhinam. tad ihabhavakhye sambandhini grahitavye kim pramanam iti vaktavyam ity aha -- sambandha iti || 36 ||

na taval lingam aviditasambandham tadavadharane pramanam, itaretarasrayam hi tatha syad ity abhiprayenaha -- tadanim iti. ato 'vasyam tadgrahane pramanantaram arthaniyam ity aha -- tatreti || 37 ||

{3,207} atredanim anupalabdhilingavadino bauddhasya pratyavasthanam aha -- pratyaksader iti. dvedha hi hetavo bauddhair vibhajyante -- karyam svabhava iti, anupalabdhis caikajñanasamsarginor ekopalabdhir eva, tasyas ca svarupam jñeyarupam ca prakasate iti jñanajñeyasvabhava. na hy asau svarupam iva jñeyasattam api vyabhicarati. tasyas ca svasadhyena nastiti vikalpasabdatmakavyavaharena tadyogyataya va tadatmyam eva pratibandhah. na hy asau nastiti vyavaharam vyabhicarati simsapeva vrksatam. tad evam jñatapratibandhanupalabdhih yo nama bhramyan viviktadesopalabdhav api ghataya ghatate tam prati nastiti vyavaharam tadyogyatam vanumapayati. evam ca ghatadyabhavanupalabdhiprayogah -- yad drsyam hi sad yatra nopalabhyate tat tatra nasti. nopalabhyate copalabhyamane dese drsyo

ghata iti. etad api dusayati -- na visesanasambandhas tasya iti. ya evanupalabdhyanumatum isyate ghatabhavo nastiti vyavaharas tadyogyata va naikenapi visesenanupalabdhes sambandho 'vagatah, katham tato visesanumanam. bhutalopalabdhir hi sa, tasyas ca nanavidhanekaghatapatadivisaya nastiti vyavahara drsyanta iti katham visesena ghato nastiti vyavaharayet. ghatanupalabdhir asau, ato ghatabhavam tadvyavaharam va prasadhayatiti cet. kas tasya ghatena sambandhah. desopalabdhir hi sa, tavad eva tasya ghatanupalabdhitvam. tac ca sarvan pratyavisistam iti katham ekenaiva vyapadisyate na ced ghatabhavo nama kascit. kasmac ca saty api ghate ghato nastiti vyavaharo na pravartate. sadvyavaharavirodhad iti cet. katham ghatanupalabdhau sadvyavaharah. asti hi tadanim api desopalabdhih. viviktopalabdhir hi ghatanupalabdhih, nasau ghate satiti cet, ko vivekartha iti. nanv ayam abhava eva. tadabhave 'narthakam viviktavacanam, ato 'nupalabdher ayam api viseso dussadha eva, yadasati ghate nastiti vyavaharo na satiti. yac cedam ghatabhavam atilanghya nastiti vyavaharanumanam avasthitam tad api kena viseseneti na vidmah. so 'pi bhavatireki na kascid upalabhyate. yogyata tadanatirekini tasmin buddhe buddhaiveti na kiñcid anumeyam pasyamah. vartikakarena tv idam upeksyaiva tavad dusanantaram uktam iti || 38 ||

{3,208} abhavasamanyena tv anupalabdhes sambandhas sidhyaty eva, na tv abhavasamanye pramanam upajayata ity aha -- samanyeti. visesas tv anaikantikataya nanupalabdhya bodhayitum sakyanta ity aha -- vyabhicarad iti || 39 ||

api ca -- nanavagatarupam lingam anumane lingam bhavati, tad iyam pratyaksadyanutpattir abhavatvad aparena lingenavagantavya. evam hi vadanti, yavan kascit pratisedhah sa sarvo 'nupalabdher eveti. evam ca tatra tatra sadrsaparaparalinganusarenanavasthapata ity aha -- na ceti dvayena. etac copalabdhyabhavo 'nupalabdhir ity apadyoktam, viviktetarapadartho 'nupalabdhir iti tu pratyuktam iti || 40 -- 41 ||

evam yo 'py asau lingirupabhavah so 'pi sambandhagrahanartham avasyam prathamam avagantavyah. tadavagame 'pi tadrupaparalingabhyupagamad anavasthaiva. atah kvacid avasyam anumanabhavat pramanantaram abhyupagantavyam ity aha -- lingeti || 42 ||

yadi tu nastiti buddhir eva lingam ity ucyate tan na. phalam hi sa, pratyaksadyanutpadasya katham tallingam, tatsiddhyartham eva hi lingam isyate.{3,209}siddhayam tu buddhau kim lingena. tad etad aha -- neti. yadi sa phalam kim tarhi pramanam ata aha -- tasyaiveti. yasyaiva sa phalam tad eva pratyaksadyanutpatteh phalanantaryat pramanam iti || 43 ||

kiñ ca saugatasamayasiddhanumanalaksanagranthanusarenapi na pratyaksadyajanmano 'numanatvam ity aha -- trilaksaneti. evam hi te

pathanti. trirupal lingato 'rthadrganumanam iti. na canutpattir utpatteh pragabhavo buddheh kenacij janyate, prag eva trilaksanena hetuneti. nanu ca hetutayanupalabdhir anumanam isyate, na tv anumitir anumanam iti bhavasadhanataya. atah kim tannirasena. satyam, ahetutaya tavadanumanatvam nirakrtam eva. anena tu laksananantahpato varnyata iti || 44 ||

atra codayati -- (manam iti)pramanata hi bhavatmana vyapta pratyaksadisv avagata, tannivrttya nivartyata iti bhavah. itaras tu -- varnito 'smabhih pragbhavanam asankaras caturdha. na ca tadbodhasya bhavabodhavailaksanyam upalabhyate, badhavirahasamanyat. sa ca pramanye karanam na bhavasvarupata. sa tu pramanyam pratyaprayojikaiva kathamcit tesu sangata, ato nabhavatvenapramanyam bhavati. bhave tu prameye tadapramanam evety abhiprayenaha -- prameyam iti. anurupam evedam yadabhave 'bhavah pramanam ity aha -- meya iti || 45 ||

yatha bhavatmake meye 'bhavah pramanam nanurupam tatha tadabhave bhava ity aha -- bhavatmaka iti || 46 ||

{3,210} na bhavatmakam eva pramanam iti rajajña, yad eva tu paricchedaphalam tad eva tu pramanam, tac ca pratyaksadyajanmano 'pi samanam ity aha -- bhavatmakasyeti || [47] ||

syad etat -- vastuna eva pramanyadarsanan navastuno 'nupalabdheh pramanatvam iti. tatha ca sati bauddhanam api lingaprameyatve na syatam, te 'pi hi navastuno drste ity aha -- yaditi sardhena. anujñane dosam aha -- tatha satiti. na ca syad vyavaharo 'yam iti karanadivibhagenokto vyavahara ity arthah || 48 -- 49 ||

apaksadharmatvad api pratyaksadyanutpattir na lingam ity aha -- pramananam iti. nabhave paksikrte pratyaksadyanutpattis taddharmatayavagamyate. abhavena sambandhabhavad ity abhipraya iti. nanv abhavavisistam bhutalam sadhayisyamah, tac ca purvam avagatam iti taddharmo bhavisyatity ata aha -- yatreti. na hi bhutale pratyaksanutpattih, jñayamanatvat tasyeti || 50 ||

ghatasya tarhi dharmo bhavisyati tadgocare pratyaksadinam anutpatter ata aha -- ya iti. satyam. yatra pratyaksadini notpadyante taddharmata kathañcid bhaved api, na tv asav iha pramiyate. dharmadharmitvayor abhavat. na hi{3,211}taddharminam krtvabhavavisistata sadhyate tasyapratiteh. napi tadvisistam bhutaladi, tadanim tasya tatrabhavad iti || 51 ||

abhavasya tu sa dharmo bhavisyati tadvisayatvat tasyah. abhave hi prameye sa lingam bhavaty eva. kin tu nasañcetito 'bhavo visayo bhavisyati, jñate ca prameyabhava ity aha -- abhaveneti || 52 ||

anyas tu na kascid abhavenanutpattes sambandhaprakaro vidyate, yena taddharmatam anugamyanumanam bhavisyatity aha -- samyoga iti. itas capaksadharmatvam ity aha -- nagrhita iti. na hy agrhite parvate

dhumas taddharmatayavagamyate. atha tadvadabhavo 'pi prak pratiyata ity ucyate, siddham tarhi sadhyata iti || 53 ||

evam pratyaksanumanabhyam prasadhitam bhedam prayogena darsayati -- abhavasabdeti || 54 ||

prayogantaram aha -- abhavo 'piti bhavantena. atas siddham bhavatmakat pramanad anyatvam abhavasyety upasamharati -- tasmad iti || 55 ||

vedopayogam abhavasya darsayati -- karmaniti. yo 'yam sarvakarmanam phalasankarah parasparasankaras ca parasparam angangibhavabhavah, nasav abhavapramanyadrte{3,212}sidhyatiti. (?yatheti. yavat tavad yathavad iti.) iheti. vedam prati nirdesa iti || 56 ||

nanu ca vyasamatanusarinopamanatiriktam pramanadvayam upavarnitam, rsina ca sambhavaitihyayor api pramanatvam asritam, tatparityage karanam vaktavyam ata aha -- yuktiti. pramanasatkam eva hi yuktya sangacchate. agamanugatas ca. agamas ca mimamsatantram, ato yuktyagamabhyam iha sabare bhasye pramanasatkam eva pravivicya tarkitam. yat tu dvayam adhikam istam tad atraivantargatam iti || 57 ||

(?kah/kva) punas tasyantargatir ata aha -- iha bhavatiti. ya tavat sahasracchate matis sambhavakhyam pramanam isyate sanumanan na bhidyate. sahasrac chatam aviyutibhavad avinabhavad avagamyate. atas tavad anumanan na bhidyate. aitihyapramanam uktam tavad asatyam eva. nidhipraptyasurakanyavasikaranadi, draupadipañcabhartrketyadi, yadi tat satyam tadagamad (na) bhidyate. aptagamo hy asau. uktam ca -- purusoktir api srotur agamatvam prapadyate. iti. ato 'numanagamayor antarbhavan na sambhavaitihyayoh prthagupanyasas siddhah.

ity upadhyayasucaritamisrakrtau kasikatikayam

abhavaparicchedas samaptah ||

{3,213} bhasyapatho vicaryah, atra bhasyam -- nanu bhavantv anyani pramanani, sabdas tu na pramanam, kutah? animittam vidyamanopalambhanatvat iti. asyarthah -- yady api sarvapramanavyabhicaran na pramanasamanyabhavina dharmena sabdo 'pi na pramanam, visesena tv atmabhavina dharmenapramanam. tatha hi -- citraya pasavo bhavyanta iti citraya yajetety asyarthah. krtacitrasyapi yajamanasyanantaram avikalasakalendriyair api pasavo na drsyante. tan na nunam istih pasuphaleti bhavati matih. tad idam uktam animittam vidyamanopalambhanatvat iti. kim uktam bhavati -- upalambhanani hi caksuradini pasunam vidyante. na ca pasukamestyanantaram pasava upalabhyante. tasmad uktavisamvadad apramanam citracodaneti. sa punar ayam aksepo gatartha upalaksyate. codanasutre hi nanv atathabhutam ityadina bhasyakarenaksepapariharav uktau. atah punaruktam idam ity

asankyaha -- paraloka iti. asyarthah -- paralokaphala hi tatra svargakamo yajetety evamadicodana vedabahyabauddhadiparamatenaksiptah. idanim aihikaphalas citradicodana aksipyante. nanubhayim api codanam akseptum sakyata eva vakyatvadayo hetavah. ta eva tatra bhasyakarena yat kiñcana laukikam vacanam iti darsayatantarnitah. vartikakrtapi -- yadi va purusadhinapramanyah sarvacodana iti vivrtah. tasmad asad etat paralokaphala eva tatraksipta iti. yad api cedanim aihikaksepa ity uktam tad ayuktam, ihapi ca -- evam drstapacarasya vedasya svargady api phalam nastiti manyamaha iti sarvaksepah krtah. vartikakarenapi ca

evam saty agnihotradivakyesv api mrsarthata

iti vadata. tasmad ubhayatrapy ubhayaksepam eva nyayyam manyante. keyam vyavastha. atrocyate. satyam ubhayatrapy ubhayaksepah, tathapi hetubhedad apaunaruktyam. tatha hi -- tatra vakyatvadayah parair ukta aksepahetavah,{3,214}idana tu sabdasaktiparamarsadvarenabhyantara eva hetava upapatsyante. tatha cokam --

anantaryam anuktam cen na samarthyavabodhanat |

iti. samarthyam hi sarvakhyatanam artham bruvatam sahakari. tad yady api nestir anantaraphaleti srutih, tathapy arthasamarthyad etad avagamyate, katham aparatha yadasau vidyamanasit tada phalam na dattavati, kalantare punarasati katham dasyati iti. na ca pasavo 'nantaram asambhavadbhavanah, svargo hi nanaksiptavisistadehendriyadiparigraho bhavitum utsahate, ato mabhud anantaram, ami punah pasavah sambhavanti yajamanasyatraiveti svahetusamanantaram anupalabhyamana drstapratigrahadihetvantarah srutacitradiphalataya na saktyante 'vagantum. ayam eva tu sabdasaktiparamarso vartikakrta tarkikaprakriyam anuvidadhanena na va pasuphaletyadina sadhanaprayogair upadarsitah. tad evam aihikaphalasu citracodanasvaksiptasu tatsamanyaditarasu tathatvam iti punar apy agnihotradicodanaksepe 'vatisthate. sa cayam aihikaksepadvarenapinocyate. ata eva caihikaksepa ity uktam. etad uktam bhavati -- aihikaphalanam amusmikaphalanam cayam aihikaksepapuraskarenaivaksepah, yadamusmikasvargadi tanma nama karmanantaram upalabhyatam aihikaphalam tu pasvadi kim nopalabhyate, na cedam upalabhyate, tan na nunam tat phalam iti aihikaphalakarmacodanavyabhicarenanyasam api paralokaphalanam tatsamanyad aksepah. purvam tu tah paratah pramanyam asritya paroktair eva vakyatvadibhir hetubhir aksiptah. taduktam parair iti. pariharantaram aha -- sutreti. ayam abhiprayah -- codanasutre bhasyakrta sutrakarena vaksyamanaksepapariharavanagataveksanena pratijñasamarthanartham upavarnitau. idanim tu sutrakarena svayam evocyata iti tenedam eva sarvacodanaksepaksetram ity uktam iti || 1 ||

atra parihare purvokta evaksepahetur iti, tam upanyasyati -- citreti phalanityantena. ayam arthah -- citrapasuphalatvadivisayas codana dharminyah{3,215}mrseti sadhyo dharmah. adhikrtaih pravrttivogyair api pratyaksadibhir arthanavagateh. yadidrsam tanmrsa -- yatha vipralipsorvacah. adisabdenagnihotradivisaya api codanah paksikaroti. nanu vipralipsuvakyam atra drstantah. na ca tanniyamena pratyaksadyasangatartham asatyam ca. tasmad ubhayavikalo drstantah. ata aha -- tatreti. asaty arthe prayuktam eva naditiradivakyam iha drstantah. prayena caivañjatiyakam vipralipsur eva prayunkta iti vipralipsor ity uktam iti || 2 -- 3 ||

idanim aihikaksepa ity uktam vivrnoti -- na veti vadantena. citrestir dharmini, na pasuphaleti sadhyam, svakale pasvadanat, snanadivad iti. prayogantaram aha -- te 'piti. te pasavo na citrasadhyah, citrotpattav asadbhavat svargatrptisukhadivat. adisabdenatra bhojanajanya trptir abhipreta. etau ca prayogau nestih pasuphala, karmakale ca karmaphalena bhavitavyam iti bhasyoktau veditavyav iti. atranantaram yatkalam hi mardanam tatkalam eva mardanasukham iti bhasyakarenoktam, tad vaidharmyadrstantataya prayogadvaye yojayati -- vaidharmyeneti. citra na pasuphala pasavo na tatsadhya ity ubhayatrapi prayoge vaidharmyena sukhamardane bhavetam, idrsi catra vaidharmyaracana, yadyatsadhyam tattatsamakale prasute, mardanam iva sukham. yac ca yatsadhyam tat tadutpattau bhavaty eva sukham iva mardanotpattav iti || 4 -- 5 ||

nanuktivisamvadad apramanyam uktam. na ca kiñcid iha visamvadah, na hi krte karmani tavaty eva phalena bhavitavyam iti sabdo brute, kin tu asyedam{3,216}phalam iti. etavati ca paryavasanat. atah kalantare phalam dasyati. tad etad uktam -- kalantare phalam dasyatiti cet iti, tad etad aha -- anantaryam iti. pariharati -- na samarthyeti. saksadanuktasyanantaryasyapy atra samarthyenavabodhanam krtam, yadaiva hy asyedam phalam ity uktam tadaivam arthadevavagamyate anantaram anena bhavitavyam iti. katham namanyathasatkalantare phalam dasyatiti. nanv evam api samarthyalabhyamanantaryam anantaraphalanupalambhanena badhyatam, avisesapravrtta tu codana katham badhyate ata aha -- sabdeti. na hi samarthyam nama prthak pramanam, api tarhi sarvakhyatanam artham bruvatam saktis sahakariniti sabdaikadesa eva. atas sruvavadanam ivapy adravyesv arthad anantaram eva phalam nisciyata iti tadbodhe 'pi sabdabodho bhavaty eveti || 6 ||

itas canantaryam avagamyata ity aha -- kalantareti. yadi hy atra phalam dasyatiti lnsrosyat tada tatsamarthyena kalpana kacid apy abhavisyat. adya punar asyedam karmanah phalam iti paryavasite vacasi sarvakarmanam anantaraphalopalambhad vaidikasyapi citrades codyamanasyapi karmanas tatsvabhavyad anantaryam visesanatayavatisthata iti || 7 ||

atranantaram aparam bhasyam -- drstaviruddham api kiñcit
vaidikam vacanam sa esa yajñayudhi yajamano 'ñjasa svargam
lokam yatiti. tad yena visesenoktam tam aha -- atreti. atra hi
citradivakyesuktivisamvadad apramanyam uktam. uttaratra tu
yajñayudhivakye pratyaksadivirodha iti virodham abhidyotayati --
svargayana iti. yajamanasya niratisayanandatmanah svargad atiduram
apabhrasto bhasmibhavah pratyaksam
upalabhyate,{3,217}citradicodanasu tv anantaraphalanupalambhamatram na tu
viruddhopalambhah kascid astiti syad api kalantare phalakalpana,
bhasmibhutam tu sariram kalantare 'pi svargam lokam yasyatiti
na sambhavatiti purvasmad visesah || 8 ||

aparam api ca evamjatiyakam pramanaviruddham vacanam apramanam --
ambuni majjantyalabuni, gravanah plavanta iti yatha iti bhasyam,
tad vyacaste-- yajñeti vakyamantena. yajñayudhavaco dharmi,
mrseti sadhyo dharmah, pratyaksavirodhat, yatpratyaksaviruddham
tanmithya, yatha gravanah plavanta iti sila vakyam sadharmyena
yatheti darsayitavyam iti. vaidharmyadrstantam aha --
vaidharmyeneti. yadamithya na tatpratyaksaviruddham yathaptabhasitam
iti. purvam tu mardanasukhayor vaidharmye drstantatayopanyasac
chilavakyam api vaidharmyena bhasyakrtoktam iti bhrantim apanetum
sadharmyavaidharmyaviveko vartikakrta darsitah || 9 ||

nanu pratyaksavirodhad iti hetur asiddha eva, asti hi paralokaphalabhokta
cetanah karmanam karta, sa svargam lokam yasyatiti. tam
evabhipretya svargam lokam yasyatity uktam. atah ko virodho 'ta aha
-- sarirad iti. yadi hi sarirad anyas cetano bhavet, bhaved api, na
tasya yajñayudhair asti kascit sambandhaprakarah, sarirasyaiva tu
srukkapaladiyajñayudhais sambandhah, yadyajñayudhi yajamana iti
tadabhiprayena matvarthasamyogo ghatate. api ca sa esa ity
aparoksapratinirdesah, so 'pi sarirasyaiva pratyaksatvad upapanno
natmanah. tad etad api bhasyakarenoktam hi -- sarirakam
vyapadisati iti. kiñ ca yajamanasabdo hy atmanyasamañjasah, yagasya hi
karta yajamana ity ucyate, na ca
yathacoditavitatapurvaparibhutanekakarmaksanatmakakratukriyakartr
tvam atmanas sambhavati, vibhoh purvaparadesavibhagasam
yogaphalakarmanam asamavayat. tad etad aha -- na{3,218}ceti. abhyupagamya
catmanas sadbhavam idam asmabhir uktam, paramarthena tu
dehendriyavyatiriktatmasadbhavo 'pi pramanabhavad durlabha ity aha --
sadbhava iti. prapañcayisyate caitadatmavada itiha na pratanyata iti ||
10 ||

aparam ca -- na caisa yatiti vidhisabdah iti bhasyam.
tasyabhiprayam aha -- yaditi. asyarthah -- yadi hy atra
yajñayudhivakye vidhisabdo bhavet, tada citradinam
anantaraphaladarsanad bhedena virodhopanyasartham
yajñayudhivakyopadanam nopapadyate. atah
svakrtabhedopadanasamarthanartham vidhisabdanirakaranam iti || 11 ||

vidhisabde ko visesah, ata aha -- vidhiti. vidhisabde hi kalavisesanupadanad vidhisamarthyad eva kalantarabhavitam phalasya parikalpya syad api citradicodanasvivabhavavirodhapariharah. iha tu yatiti vartamanapadesan na pratyaksavirodhas sakyate parihartum ity adarsanad visesa iti || 12 ||

citradivakyabhiprayena cedam asmabhir uktam -- vidhisabde bhavisyattvam phalasya parikalpya virodhas sakyate parihartum iti. iha tu pratyaksena bhasmibhavopalambhan na kalantaraphalabhavitaya svargagamanam phalam iti sakyate kalpayitum. na hi vidhisahasrenapyasankaniyo 'rthah sakyah pratyayayitum. tad etad aha -- phalam ceti. kim tarhi vidhisabdatanirakaranasya phalam ata aha -- tatsamarthyeneti. cetanapravartanatmako hi vidhir antarena paralokaphalopabhoktaram{3,219}anupapadyamanah kalpayed api kayakaranasanghatatiriktam atmanam, tasya ca svargalokagamanam upacaryetapi sarire, tasya va pratyaksatvam atmani bhaktam ity evamadikalpananisedhartham vidhisabdanirakaranam iti || 13 ||

bhuyams cayam pramanantaraviruddho mantrarthavad atmako vedabhagah. yatha aditir dyauraditir antariksam yajamana ekakapalah ityevamadih. sa ca sarva evatra prayatnato mukhyataya mithyatvena aihikaksepe paksikaryah, tanmithyatvena canusangikam paresam mithyatvam bhavisyatity abhiprayenaha -- praya iti || 14 ||

tatsamanyad agnihotradicodanasvapyanasvasa iti bhasyam, tasyabhiprayam aha -- evam satiti. yada hi citradivakyadisv apramanyam samarthitam bhavati, tada vedavakyaikadesatayagnihotradivakyesv api mrsarthata sakyate 'numatum, atah krtsnasyaiva vedasyapramanyan na codanalaksanartho dharma ity aksepah ||

ity upadhyayasucaritamisrakrtau kasikatikayam

citraksepavadah samaptah |

018 atmavada

{3,220} atranantaram autpattikas tu sabdasyarthena sambandhas tasya jñanam iti bhasyakarena sambandhanityatadvarenaksepapariharo 'vataritah, so 'yuktah, paroktaksepahetvanantaram hi tasyaiva viruddhasidhyadidosodbhavanam ucitam. yat tu tam adusayitvaivanyad ucyate tadasangatam evata aha -- svapaksa iti. ayam abhiprayah -- yavad dhi sambandhautpattikatvenanapeksalaksanam codanayah svatahpramanyam na pratipadyate tavad dusite 'pi sadhane na codanalaksano dharma iti pratijña sidhyati. bhuyams canena kramenartho vaktum abhipretah sabdarthasambandhanirupanadih. anyatha kriyamanam tadakasapatitam ivapadyeta. tac caitat sabdasvarupanirupanavasare vaksyate. na cedam aksepena na sangacchate, dvedhapi pratyavasthanadarsanat. yathoktam --

dvedhapi pratyavasthanam parahetvavabadhanat |

atmiyasadhanoktya va tatratmiyam ihocyate iti |

na catra parasadhanadusanan na karisyate tatra hetor asiddhatvam iti citraparihare vaksyate. anena tu kramena tat kartavyam iti tavad ity uktam iti. tac ca svapaksasadhanam tarkikanam cittam anurañjayitum prayogadvarenaha -- amrseti. vaidikavaco dharmi, svarthe satyam iti sadhyo dharmah, svarthe vaktranapeksatvat, yat svarthe vaktaram napeksate tat satyam, yatha padat padarthagata buddhih. padam hi svabhavad eva svarthena sambaddham tatpratipadanaya vaktaram napeksata iti sambandhaparihare vaksyate. svartha iti tantrenobhayavisesanataya yojaniyam. yadi hy amrsa vaidikam vacanam ity etavad ucyate purvapaksarthasamyaktvapatad anistarthataprasadhanaprasangah. na hi svargakamo yagam kuryad ityadyarthe svargakamo yajeteti vakyam samyag isyate, sasthadyasiddhantavirodhat. yagena svargam kuryad iti hi tatra sthasyati. vaktranapeksatvad iti cavisisto hetur upatto 'siddha eva syat. asti hi vaidikavakyanam api svarupabhivyaktaye{3,221}vaktrapeksa, svarthe tu pratyayayitavye na vaktaram apeksante, apauruseyatvat. sabdarthasambandhanityatvac ca. pauruseyam pramanantarapramitagocaram aptavacanam api vaktuh pramanam apeksate. yathoktam, aptoktisu narapekseti || 1 ||

prayogantaram aha -- tatkrta ity evantena. vaidikavakyakrtah pratyayas samyag iti sadhyam, nityavakyodbhavatvat, yatha tadvakyasvarupavisaya buddhih. sapi hi vakyad udbhavati, nirvisayabudhyanutpatteh. vedavakyanityata ca vedadhikarane sthapayisyata iti. atraiva sadhye purvoktah -- nanyatvat iti bhasyavyakhyanavasara uktah -- dosavarjitaih karanaih janyamanatvat, anaptapranitoktijanyatvat, desadibhede 'pi badhavarjanat iti hetavo darsayitavya ity aha -- atreti || 2 ||

atra bhasyam -- syad etat, naiva sabdasyarthena sambandhah, kuto 'sya pauruseyata apauruseyata va iti. tasyabhiprayam aha -- nityan ity abravidantena. asyarthah -- sabdarthasambandhanam nityatvam asrityanapeksatvad iti sutrakarena yo hetuh svatah pramanyasidhyartham uktah, tena codananam apramanye nirakrte 'dhuna sambandhodbhavatvabhavena paro bauddhadir mithyatvam uktavan. evam ca tada vartikakarena vrttikaramatenatraiva svatah pramanyam vyutpadyam iti darsitam. tatha ca sutrakarena cocyata iti punaruktiparihare paratah pramanyoktair evaksepahetubhih purvapakso 'bhihitah. ihapi ca bhasyakarena bruta ity ucyate -- avabodhayati budhyamanasya nimittam bhavati, ityadi codanasutroktam eva svatah pramanyakaranam uktam iti || 3 ||

{3,222} etad eva vivrnoti -- sambandha iti vaksyate 'ntena. codanamidhyarthanirasartham hi sambandhasadbhavo nityata ca hetur uktah. tac ca dvayam api parair nesyate. tatra sambandhabhavas tavad

anenaiva bhasyenoktah. krtakatvam tu yadi prathamam asruto na pratyayayati, krtakas tarhi ity anena vaksyate. tad atra sambandhabhavenanapeksatvad iti hetor asiddhir ukta. na casati sambandhe paroktarthapratitir utpadyata iti darsitam. pratibandhabale hy arthantaradarsino 'py arthantare jñanam utpadyate. anadrtapratibandhas tu yat kiñcid vidvan sa sarvam janiyad ity atiprasajyata iti || 4 -- 5 ||

atra bhasyakarena karyakaranabhavadayas sambandhas sabdasyanupapanna ity uktva samslesasambandhabhava eva darsitah, tad etadvartikakaro darsayati -- asambhaveneti. nimittanaimittikasrayasrayibhavadayas sambandhas sabdarthayor atyantasambhavita eva, karyakaranabhavas tu bauddhagandhivaiyakaranair abhyupagata eva. te 'py ahuh --

arthas sabdas ca drsyante pratyaksa yady api sphutam |

abhidhanabhidheyau tu jñanakarau tathapi nah ||

iti. evam hi manyante -- na tavad varnas sabdah, pratyekam avacakatvat. ayugapadvartinam cavayavisamudayarambhanupapatteh. ata eva gosabdatvadijatyasambhavat bhutadivisesanam ca pratiprayogam anyatvenavacakatvad varnabuddhismrtisamskaranam caksaravat pratyakhyanat purvavarnajanitasamskarasahitantyavarnasyapi varnatvenapurvavarnavadavacakatvat purvapurvanikhilavarnapadopasaharakramena caramasya kasyacit sphotatmano 'navagrahad yugapadavasthitanekavarnakarajñanatmaiva sabdah. artho 'pi jativyaktyavayavavayavigunagunivyatirekavyatirekadivikalpadurikrtan irupano na bahyas sambhavatiti jñanatmakasabdavedananantarotpadyamanabahyajatyadinirbhasapratyayama tratmaiva.{3,223}sa cayam evambhuto 'rthas sabdena janyata eveti karyakaranabhavam eva sabdarthayos sambandham atisthante. tac cedam atiduram apabhrastam, evam ca saty aviditasvarupasaktinam apy arthasamvidupajayeta. drsta hi khalu mrtsalilapracchanna api vrihayo 'nkuradikaryam arabhamana aviditasvarupasaktayo 'piti suktam -- asambhavena sesanam iti. katham tu samslesah parisisyata iti, pratiter abhyupagamac ca. gaur ayam iti hi samanadhikaranyena sabdopaslistam artham avayanto laukika drsyante. abhyupagatas ca kaiscic chabdarthayos samslesa eva sambandhah. prapañcitas casav adhyasavada iti. laukikas ca prayena samslesam eva sambandham manyante iti sa eva sambandhah prasakto nirakarya ity aha -- tasminn iti prahantena. nisedham eva prayogena darsayati -- na sabda iti. samsleso hi yasya yena bhavati sa taddesa eva drsyate rañjur iva ghate, tadanantaradese va pradesiniva madhyamayah. na ca sabdarthayor anyataradese vanyataro drsyate. ato himavadvindhyayor iva nanayos sambandha iti || 6 -- 7 ||

artho va paksikarya ity aha -- evam iti. dvayam va parasparam

asambaddham itaretaradese tadanantaradese vadrsteh sadhyam ity aha -- dvayam iti. atra bhasyakarena syac cedarthena sambandhah ksuramodakasabdoccarane mukhasya patanapurane syatam, ity uktam. tasyabhiprayam aha -- ksurety uktamantena. asyarthah -- atra bhasyakarena sabdarthayos sambandhasiddhyartham taddesanantaradrster iti hetur antarnitah, tam ca gaur ayam iti samanadhikaranyapratitibhramad yo namasiddham manyate, sa evam pratibodhyate -- yadi sabdarthayor{3,224}upaslesalaksanas sambandho bhavet, artho 'pi sabdadesa eva syat, mukham ca tasya desa iti ksuramodakasabdoccarane mukhasya patanapurane syatam, na ca te stah, tasman modakadyarthakriyanupalambhac chabdadese taddesanantaradrster iti siddho hetuh. samanadhikaranyabuddhis tu sabdarthayor nasty eva. na hi nilimnevanuraktam utpalam sabdanuraktam artham upalabhamahe. gadisasnadimadrupa hi tayor buddhir udeti. atra siddhantabhasyam yo 'tra vyapadesyas sambandhah tad etan (tam ekam) na vyapadisati bhavan ityadi. tasyabhiprayam aha -- atheti hinatantena. atrayam abhiprayah -- pratyayyapratyayakasaktirupo hi nas sabdarthayos sambandho 'bhipretah, tad yadi samslesalaksanasambandhabhavas sadhyate, tada siddhasadhyatadosah. sambandhabhavamatre tu yaunadisambandhair anaikantikatvam. himavadvindhyayor api caikabhumyadisambandhat sadhyahino drstanta iti || 8 -- 10 ||

yadi tu vacyavacakasambandham evabhipretya na sabdo 'rthena sangata iti sadhyate tato laukikavirodha ity aha -- vacyeti. dusanantaram aha -- virodha iti. atra karanam aha -- na hiti parantena. ayam abhiprayah -- caturvidho hi purusah, pratipanno 'pratipannas sandigdho viparyastas ceti. tatra pratipannah pratipadayita, itare sapeksah pratipadyah, tatpratipadanartha ca pratijña, tad ya eva tesam anyatamah parah pratipadayitum abhipreto bhavati sa eva vacyavacakasambandhavarjitaih pratijñarthagocaraih padaih pratipadayitum asakyah, atah pratijñam prayuñjanair asritas sabdarthayor vacyavacakalaksanasambandha iti tannirakarane svavagvirodha iti. sa cayam abhidhaya svavagvirodhah. pañcadha hi tadvirodhah. uccaranabhidhadharmadharmyubhayoktibhir iti || 11 ||

{3,225} vacyavacakasambandhasvarupam idanim abhidyotayati -- abhidhaneti. asyarthah -- ekasyam abhidhanakriyayam sabdah karanam karta va, vivaksatah karakapravrtteh. arthas tu karmaiva. ato (?yad/a)nayoh karmakaranatvam (karma)kartrtvam va. nirupitah -- sambandha iti vaksyamanena sambandha iti. yad va -- ekasyam gavadyarthapratipattau sadhyamanayam ekena vaktropadiyamanavarunaikahayanivadvivaksitasahityau sabdarthau yanniyamyete so 'nayoh sambandha ity aha -- pratipattav iti. upadanad ity upadiyamanataya visesanavivaksam darsayati. upadeyasya hi visesanam vivaksitam bhavati pasor ivaikatvam - pasuna yajeteti. uddesyavisesanam tv avivaksitam bhavati, yatha grahavisesanam ekatvam, uddesya hi grahah, tesu

sammarjanavidhanat. iha carthapratipattav ekasyam upadeyau sabdarthau, pasur iva yage. ato vivaksitam anayoh sahityam visesanam ity arunaikahayanyor ivanayor niyamah sambandha iti. (?na tv e/n ve)vam arunaikahayanyoh sruyamanayoh sahityavivaksa yukta. samudaye hi tatra vakyam samapyate. (sabdarthau tu) naiva pratitikriya(yam visesa)nataya srutau, katham anayoh sahityavivaksa. na sruyamanata visesanavivaksahetuh. api tu arthasamvyavaharo 'pi hi. pakadau yadaudanadisthalyadi ... (kriya)vyavaharadarsanat anabhihitam apy artham janati tada sthalyadinam vivaksitam sahityam manyate, tatha manvanah svayam api paktukamas tat sarvam aharati. evam ihapi balah prayojyavrddhasya visistarthavyavaharadarsanena tadvisayam buddhim anumaya sabdanantarabhavitaya sabdakaranatam tavadavadharayati. vaktus casyam prayojyavrddhapratipattau darsanapararthyat pradhanabhutaya(m upa)diyamanayoh sabdarthayoh sahityam vivaksitam iti. evam ca viditva svayam api pararthaprayoge sahitau sabdarthau hrdayam avesitav upadaya sabdam coccarya parapratipattim bhavayatiti suktam sahityavivaksa varnasahityavivaksavad iti || 12 -- 13 ||

{3,226} nanv evam vadata sabdarthayoh kriyasambandha eva darsitah, na parasparasambandhah. tatha hi -- yat tavad uktam abhidhanakriyayam hi iti, anenabhidhanakriyasambandha eva karmakaranadirupenobhayor upavarnitah, na parasparasambandhah. pratipattav upadanad ity api pratipadyapratipadakataya pratipattikriyasambandhamatra eva darsitah, na parasparam, gunapradhanabhavam antarena sambandhayogat. vaksyati hi -- gunanam ca pararthatvad asambandhah samatvat iti. syad etat. kriyakarakasambandhapurvakatvat sarvasambandhanam kriyakarakasambandha eva darsita iti. astu tavat, taduttarakalabhavi tu ko 'nayoh sambandha iti vacyam eva. tad etat sarvam anubhasya pariharati -- tatreti tayorantena. asyarthah -- yady api karakanam pradhanarthatvan na parasparasambandhah, tathapi pratipattyabhidhanayor ya kacit kriya grhyate, tasyam ca kriyakarakasambandhottarakalabhavi parasparopakaryopakarakalaksanah sabdarthayor asti sambandhah ||

tat punar idam purvaparaviruddham pradesantaraviruddham ca. tatha hi -- atra tavad ekasyam kriyayam upakaryopakarakatvam sabdarthayoh sambandha ity uktam, pratipattav upadanat iti kriyanumanangatvam eva parasparaniyamatmako darsitah sambandhah. abhidhanakriyayam hi iti ca karmatvakaranatve sambandha ity uktam. pradesantare saktir eva sambandha iti vaksyati. kvacic ca sabdasaktiniyamam eva sambandham aha --

vacyavacakasaktyos ca niyamah phalalaksanah |

iti bruvanah. anyatrapy uktam --

{3,227} ekabhidhanimittatvam karmakartrtvayos ca yat |

yo va karanakarmatvaniyamo 'bhidhayaikaya ||

sa no 'rthasabdasambandhah

iti. ato vivecaniyam idam -- ko 'tra sambandhah sabdarthayor varttikakarasyabhimata iti.

atrocyate -- yathaikena krayakarmana parigrhitayor dravyagunayor itaretarakamksaparipuranena parasparopakaryopakarakalaksanah sambandhah. na hy anasritah krayakriyam abhinirvartayati. na dravyam gunavisesanavacchinnam utsahate krayakriyam nirvartayitum. na ca gunena svamahimna asrayabhutadravyamatram upadiyamanam api kraye grhyate, (svakiyago) dravyavarodhat. dravye(gunamatra)vacchedat tad gunamatram upadiyamanam api krayakriya na praticchati svakiyarunim agunavarodhat. so 'yam artho niyamah sampadyate. tad evam ihapy ekarthapratipattyabhidhanakriyasiddhyartham upadiyamanayor vivaksitasahityayoh sabdarthayoh kriyakarakasambandhottarakalabhavi yo yam upakaryopakarakabhavah, sa eva sambandhah.

kah punar anayoh parasparopakarah. sruyatam -- artho hi na pratipadakam antarena pratipadyo bhavati, sabdo na pratipadyam antarena pratipadakah. atah pratipadyapratipadakatayavatisthamanav anyonyasyopakaryopakarakau bhavatah. tac cedam rupam anayor niyatam ity atyantasannikarsamatrena niyame sambandhabhidhanam, na tu niyama eva sambandhah. saktisambandhavado 'pi cata eva. vacyavacakasaktyor eva hi satyor upakaryopakarakabhavo bhavati. na tu saktir eva sambandhah. tad atra pratyasatter abhedopacarena saktih sambandhah, niyamah sambandhah, kartrtvam karanatvam va sambandha ity evamadayah samullapah. vastutas tupakaryopakarakatvam eva sambandhah ||

katham punas tadrupam anayor niyatam ity ucyate. na hy anuccarite sabde parasparopakaryopakarakabhavah sabdarthayor asti. na ca tadanim tau na stah, nityatvat. tasmad asad etat. tan na. saktyatmana vidyamanatvat{3,228} anuccarite 'pi hi sabde 'sti pratipadakasaktih, arthe ca pratipadyasaktih, ata eva sambandho nitya ity ucyate. nanv evam api karahastadibhir anekaih sabdair ekatrarthe pratipadye anekarthavacane caikasmin gavadisabde katham avyabhicarah sakyate 'vagantum. atah prakaranadinam api padarthavadharanapoyatvad vrddhavyavahare hi balena kevalapadaprayogadavapoddharabhedenaitad avadharitam -- yada yadarthavivaksaya sabdah prayujyate sa tasyartha iti. vivaksa carthaprakaranadivasonneya. gamanaya dogdhum ity ukte arthad etad avagamyate sasnadimatyasya vivakseti. yotsyamity ukte arthadi(?mu)sau pratitir udeti. tad evam arthaprakaranadibhedabhinnam anyayanyaya ca saktyopahitam anyad anyac ca padam anyasyanyasya vacakam iti na padavyabhicarah. artho 'pi codbhutatatpadabhidhanayogyavasthabhedabhinno hastadir anyonyas ca karadipadanam vacya iti na padam vyabhicarati. api caikasyam kriyayam ayam niyama ity uktah. na caikasyam pratipattav abhidhane vopadiyamanayoh sabdarthayor anyonyavyabhicaro 'sti. tad idam uktam hi niyamyete yad ekasyam iti || 14 -- 15 ||

nanv evam ekakriyanimittako niyamah sabdarthayoh sambandha ity ucyamane 'numanangam avinabhava evasrito bhavet, atas tadbalena dhumadivagnijñanam sabdad arthajñanam upajayamanam anumanam syad ata aha -- na capiti. idam ca sabde prasadhitam ity aha -- sadhitam iti. nanu yady avinabhavo nopayujyate, kas tarhy upayujyate. uktam bhasyakarena -- samjñasamjñisambandhah iti. nanu cayam api sambandho 'nupayogy eva. tad etad asankate -- samjñeti. tadangam gamakatvangam ity arthah || 16 ||

katham anangam ata aha -- gamayantiti. vyavaharadarsanena{3,229}gamayanti esa samjña kalpyata iti. kim ato yady evam ata aha -- na caiseti. etad uktam bhavati. gamakatvam eva samjñatvam na tatsambandhantaram antareneti || 17 ||

yatas caivam ato dhumader iva gamakatvam sambandhantarapurvakam eva pascadapatitam ity aha -- tasmad iti. tattulyatve dosam aha -- sanangam iti. yathaivavinabhava eva dhumadau pratityangam na taduttarakalabhavi gamakatvam, evam tatrapi syad iti. dhumadivaisamyenedanim pariharam aha -- neyam iti || 18 ||

vaisamyam eva darsayati -- nirupita iti. tatra hi dhumadau mahanasadidese 'gnyavinabhavanirupanottarakalam tatkrtaivasau gamakateti. api ca dhume prathamam gamakatvam navagamyata ity aha -- gamakatveneti || 19 ||

sabde tu viparitam ity aha -- iheti sardhena || 20 ||

gamakatvenaiva sabde prathamam vyutpattir ity uktam tad vivrnoti -- kathayantiti trayena. ayam arthah -- tredha hi sabde vyutpattih, vrddopadesat tadvyavaharat padantarasamabhivyaharad va. sarvatra catra gamakataivadav avagamyate. tatha hi -- vrddhopadese tavad ayam asya vacyah ayam asya vacaka{3,230}iti gamyagamakabhava evavagamyate. yatrapi kvaciduccaritad vakyat prayojyavrddhasyarthavisayam kriyam drstva cestanumanena gavadyarthaboddhrtvam upakalpyate tatrapi yasmad atas sabdad anenayam artho vagatah, tasmad ayam asyartha iti gamakataiva sabdasyadav avagamyate. prasiddhapadantarasamabhivyahare 'pi iha sahakaratarau madhuram piko rautityevamadau viditasahakaradyartho 'viditapikadyarthas ca yo 'yam sahakaratarau rauti tasya pikasabdo gamaka iti gamakatvam evavagacchatiti siddham sarvatra gamakatvam na vyutpattir iti || 21 -- 23 ||

nanv akrtih sabdartha iti vas siddhantah. na ca tadvacyatvam anvayavyatirekav antarena sakyate 'vagantum. atas tatpradhanaiva sabdapratitir apadyeta. ata aha -- ittham iti. ayam arthah -- anvayavyatirekayor atra niskrstarthaniyamamatre vyaparah, vacakata tu nanajatyadisankirnarthavisaya siddhaiveti || 24 ||

nanv agopalam sabdarthavyavaharo drsyate. na ca te 'nvayavyatirekabhyam arthaniskarsam kurvanti. na ca tan pratyavacakas sabda iti yuktam vaktum. tulyavat pratiteh.

pikadyarthanirnayasya ca mlecchadinibandhanasya{3,231} vaksyamanatvad ata aha -- bahujatiti sardhena. ayam abhiprayah -- laukika hi hanopadanadivyavaharamatrarthinah, na ca tesam vyavaharah sabdoccaranaksanopajatasankirnarthabodhasadhya eveti, srautalaksanikadivivekam pratyanadrta iti || 25 -- 26 ||

tena tarhi kim artham viviñcate ata aha -- balabaladiti. sastrastha hy anirupitasaktayo na sastrartham anusthatum saknuvantiti tesam hanopadanopayogi sabdasaktiviveka iti te viviñcata iti || 26 ||

etad eva prapañcayati kaksyantariteti dvayena. asyarthah -- dvividham samanyam param aparam ca. param sattakhyam, aparani dravyatvadini. tani samanyany api santi. vyavrttibuddher api hetutvat visesasajñam api labhanta iti, tani samanyavisesasabdenapadisanti, tatra ca samanyavisesah samanyasabdasya svarthena kaksyayantarita bhavanti. yatha sacchabdasya sattamacaksanasya tadantarita dravyatvadayah samanyavisesah, tesu casau laksanabalena pravartamano durbalo jayate. svarthe tu srutya vartate iti sa tatra balavan. ka punar iyam laksana nama -- abhidheyavinabhavena pratitih. yathoktam --

abhidheyavinabhavapratitir laksanesyate |

iti. kriya kiyadvabhidheyavinabhavena laksyate kiyat svamahimna sabdenocyata iti sastrasthanam anusthanavisesartham viveko yuktah. sa?eca?laksana prayena nityasambandhad bhavatiti nityasambandhad ity uktam. sambandhamatram eva tu laksanaya bijam. aha -- kah punaranusthane srautalaksanikavivekasyopayogah. sruyatam -- loke tavad{3,232}brahmanebhyo dadhi diyatam takram kaundinyayeti brahmanasamanyastha brahmanasrutir laksanaya tadvisesam kaundinyam avataranti durbala bhavati ity avyavahitavisesasthaya kaundinyasrutya badhyate. vede 'py evam eva. yajussamanyastha upamsu yajusa iti srutis tadvisesasthaya uccairnigadena iti srutya badhyata ityevamadi darsayitavyam iti. samanyasabdenatra visesan visimsan na samanyatiriktah kecana visesa vidyanta iti darsayati. asti hi kesañcid darsanam - nitya dravyavrttayo 'ntya visesah. te ca vyavrttibuddher eva hetutvad visesa eveti. paramanukaranakam hi kanada dvyanukadikramena jagato nirmanam atisthante. na canutvena parasparam anatisayanair anubhir asankirnakarajagadutpadayitum sakyate. atah santi kecananusamavayino vesesa nama ye tan itaretarato vyavartayantiti sangirante. te ca nirdhutanikhilakalusyair aparoksam iksanta eveti. tan pratyucyate. na tavadaksadhinesu bhavesv avantarasamanyatiriktan visesaniksamahe. dravyatvena hi prthivyadayo gunakarmabhyo visisyante (?dravya/prthivi)tvena prthivi abadibhyo dravyantarebhyah, vrksatvena vrksah parthivantarebhyah, simsapatvena simsapa vrksantarebhya ity evam anun yavad iyam visesakatha vartayitavya. kim atra

visesantarena. anusu tv ekajatiyesv api karyavibhagad rupam eva vibhaktam anumasyamahe. no khalv avibhaktakaram purvavastu vibhaktakarakaryaghatanayotsahata iti. prthaktvakhyo va gunas tesam anyonyasya visesakatvad viseso bhavisyati. sa evanapeksitavisesantaro na sidhyatiti ceti. visesa va katham anapeksitavisesantarah setsyanti. apeksane va tadanantyam, ato manda evayam visesantarabhyupagamah. yoginas tu tan pasyantiti sraddhadhana budhyante vayam asraddhadhanah smah, ye yuktim prarthayamaha iti suktam samanyavisesesv iti || 27 -- 28 ||

{3,233} anvayavyatirekabhyam vakyajñas tu viviñcate ity uktam. tav anvayavyatirekau darsayati -- tatreti dvayena. tatra samanye gavadau gosabdasya bahulam prayogat tadvisesesu ca sabaleyadisu asatsv api bahuleyadisu prayo(?ga/ga)darsanat parasamanye ca sattadau saty api bhavantare 'prayogat sasnadibhis sahaikavayaviruparthasambandhigotvamatrasya gosabdo vacakam ity anvayavyatirekabhyam jñanam janyate. sasnadyekarthasambandhiti cavinabhavina cihnena gotvam upalaksayatiti. atas siddham gamyagamakabhava eva sabdarthayos sambandhah prathamam avagamyate na punaravinabhava iti || 29 -- 30 ||

upasamharati -- tasmad iti. nanu -- samjñasamjñisambandho bhasyakarenoktah, na ca gamakam samjñeti laukika manyante, na hy agner dhumah samjñety ucyate, ata aha -- abhidhayakateti. ayam abhiprayah -- asyarthasyayam gamaka iti jñate navyapriyamanasyavagatau karanatvam upapadyata iti tadvyaparo 'vasiyate, sabdavyaparas cabhidhety ucyate. ato 'trabhidhanakriyasambandhad gamakatvasyaiva viseso 'bhidhayakata sabde jñayate. abhidhayakataiva samjñatvam ity upapannas samjñasamjñisambandha iti. avinabhavita tu sambandhaniyamah, na sambandha ity aha -- sambandheti. idam ca niskrste 'rthe niyamyate ity atroktam asmabhih. tasmad iti padanusangenopasamhrtam iti{3,234}veditavyam. anvayavyatirekavinabhavasabdau paryayav iti narthabhedas sankitavya iti || 31 -- 32 ||

yadi pratyayakah iti bhasyakarena prayogo 'ntarnitah, tam aha -- sambandheti. devadattadayo hi yadrcchasabda yatraiva sanketyante tam eva pratipadayanti. na caisam kvacid api svabhaviki saktih. tad ayam prayogarthah -- gavadisabdo dharmi, nabhidhasakta iti sadhyam, upayantarapeksatvad iti hetuh. yadupayantarapeksam tan na svarupatas saktam, devadattadipadam iva sanketagrahanapeksam iti || 33 ||

atra bhasyakarena yadi pratyayakas sabdah prathamasrutah kim na pratyayati iti paricodya sarvatra no darsanam pramanam ityadina darsanabalena grhitasaktikah pratyayayatiti parihara uktah, taddarsayati -- yathaiveti. asyarthah -- gamakatvam eva tavat sabdasya kim abhyupagamyate, vyavaharadarsanabaleneti cet, samanam idam saktisamvedane 'pi. na hy aviditasaktayas sabdad artham avayanto

drsyanta iti || 34 ||

syad etat -- prakasakah pradipadayo 'viditasambandha api svartham prakasayanto drsyante, tadvidharma ca sadbah, ato na prakasaka iti. tac ca naivam, saktivailaksanyat. vicitrasaktayo 'pi hi bhavah. tatpradipah pratyaksaparikaratayagrhitasambandho 'pi prakasayatu nama. naitavata sabdenapi taddharmena bhavitavyam. ato 'yam aparyanuyogah. api ca vrihyadayo 'grhitasvarupa api karyam arabhanta eveti sabde taddharmah kim naropyate. karakahetavo hi vrihyadayah, sabdas tu jñapakahetuh. ato 'peksate svarupagrahanam iti cet. kena vedam ajñapitam jñapakena svarupagrahanam apeksitavyam na sambandhagrahanam iti, darsanabaleneti ceti, samanam idam sambandhagrahanapeksayam{3,235}api, darsanabalad eva hi lingasabdadayo jñapakavisesas sambandhagrahanam apeksante. na caksuradayah. sarvatra hi no darsanam pramanam. karakas caksuradaya iti nanumanyamahe, jñanakaranasyaiva jñapakatvat, tad etad aha -- svarupeti || 35 ||

nanu ca sambandhagrahanat prag apy abhidhane sabdas sakto na va. yadi saktah, kim sambandhagrahanapeksaya. na cet sambandhagrahanam eta hi tadagamanyayena karanam apadyeta, ata aha -- yatsadhakatameti. na tavat sambandhagrahanat purvam asaktam eva sabdam avagacchamah. na ca saktasyanugrahakapeksa svasaktim viha(?rati/nti)ti || 36 ||

kim punar na vihanty ata aha -- na hiti. yadi hy anugrahakapeksa svasaktim vihanyat sarvam eva laukikam vaidikam karanam karanatam jahyata. apeksate hi sarvam eva karanam itikartavyatajanitam anugraham iti || 37 ||

kiñ ca -- astu tavad itikartavyatapeksa karanabhavam na vihantiti, pratyuta tayapi naiva karanatvam nasti, pratikaranasvarupam tadapeksaniyamadity aha -- pratyatmeti. nanv evam ubhayasamavadhanam evantarena karyanispatteh katham karanetikartavyatavibhago darsayitavyah, ata aha -- bahyantareti nantena. yatkaryasiddhau sannihitam tatkaranam itarad bahyam itikartavyateti, bahyam api kvacid vivaksatah karakapravrtteh karanataya vivaksyata ity aha -- kvacit syad veti || 38 ||

{3,236} etad eva darsayati -- udvigna iti. jñanotpattav antarangam api caksur na karanataya manyate, kin tu kutascit taratamyavisesad bahyam eva pradipam karanataya vivaksatiti || 39 ||

sa cayam vivaksanibandhah karanabhavah kadacitkah. nityavrttau nityam tu karyasiddhau antarasya caksusah karanatvam avagamyata ity aha -- nityavrttav iti. andhanam drstir darsanam nastity arthah || 40 ||

nanv astu vijñanakaryasattivisesanat pradipadyapeksaya caksusah karanabhavah, atmamanassamyogas tu jñanotpattav atyantam asannah, atah katham tadapeksaya caksusah

karanatvam bhavisyatity ata aha -- sarireti. ayam abhiprayah -- nasattivisesa eva karanatve karanam, api tarhi bahyapradipadyapeksayasattih, abhyantaratmamanassamyogapeksaya tv asadharanyam, atmamanassamyogo hi rasadijñanasadharano navyabhicaritaya rupadarsanakaranam iti sakyate 'vagantum. caksusah punarasadharanatayaiva rupajñane karanatvam iti caksurupadibhedas tu ity atroktam iti || 41 ||

tad evam drstante vivaksasannikarsavisesakrtakaranetikartavyatavibhagam darsayitva prakrte yojayati -- tathaiveti. anena yattadagamanyayena sambandhagrahanam eva karanam apadyetety uktam tad api vivaksavisesavasenastv iti darsitam iti || 42 ||

aparam api -- yatha caksurdrastr na bahyena prakasena vina ityadi pariharabhasyam, tasyabhiprayam aha -- yatheti. caksur hi pradipadyupayantarapeksam{3,237}api rupaprakasane svabhavatas saktam ity anaikantiko hetuh. drstanto 'pi sadhyavikala ity aha -- devadatteti || 43 ||

yadrcchasabdanam api jñanasamarthyam vidyamanam eva niyogenabhivyajyata ity adhyasavade varnitam. atra ca yatha caksur iti bhasye caksusah karanabhavo darsitah. katham punas tulye 'pi caksuhpradipayor jñanakaranatve caksusah karanatvam ity atropapattim aha -- prakasa iti. idam ca nityavrttau ity atroktam apy adhuna bhasyasamarthanartham uktam ity apaunaruktyam iti || 44 ||

tad evam upapaditas samjñasamjñisambandhah krtakatvena bhasyakrtaksiptah -- yadi prathamasruto na pratyayayati krtakas tarhi iti, tad etadvartikakaro darsayati -- puruseti. evam catra prayogah -- yah samjñasamjñisambandhah sa krtakah, purusapeksatvat, rajjughatasamyogavad iti || 45 ||

aparam api[731]svabhavato hy asambandhav etau sabdarthau ityadi bhasyam, tasyabhiprayam aha -- bhinneti. ayam arthah -- yatha rajjusarpadisu bhinnadesakaladhisthanesu kiñcid desadi samam nasti, evam tayos sabdarthayoh. atas tadvad eva tav api svabhavato 'sambandhav iti. idrsi catra prayogaracanasabdarthau svabhavato 'sangatau, asamadesakalatvat, rajjvadivat. tav eva na samadesakalau, bhinnadesadyadhisthanopalambhat, tadvad eveti || 46 ||

_____notes_____

[731] svarupato 'sambandhav api tav artha abdau iti kasikamatrkayam pathah.

ity upadhyayasucaritamisrakrtau sambandhaksepas samaptah ||

— Sucaritamisra: Mimamsaslokavarttika (Academic edition — see source file header)