

Input by Motoi Ono

Revisions:

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

Text

explanatory remarks

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

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

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

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

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

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

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

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

1. august. 1997 / tsukuba motoi ono

note: this database is quite a tentative one, and i must admit that there are a lot of errors and defects in this version. i would appreciate it very much if

the user would point out any errors in this version so that we can make a better new version in the future.

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00104 namo buddhaya. 00105 paroksa-artha-pratipatter anumana-asrayatvat tad-vyutpadana-

00106 artham samksepa idam arabhyate.

00108 paksa-dharmas tad-amsena vyapto hetus tridha eva sah /

00109 avinabhava-niyamad hetvabhasas tato apare //

00110 pakso dharmi, avayave samudaya-upacarat. prayojana-abhavad 00111

anupacara iti cet, na, sarva-dharmi-dharma-pratishedha-arthatvad 00112

upacarasya. evam hi caksusatva-adi-parihrtam bhavati. 00113

dharma-vacanena api dharmasya parasrayatvad dharmy-asraya- 00114 siddhau

dharmi-grahanat pratyasatteh sadhya-dharmi-siddhir iti 00115 cet, na,

drstanta-dharmino api pratyasatteh. tad-amsa-vyaptya 00116

drstanta-dharmini sattva-siddher dharmi-vacanat sadhya-dharmi- 00117

parigraha. siddhe api punar-vacanam niyama-artham asankyeta. 00118

sajatiya eva sattvam iti siddhe api tad-abhave vyatireke 00119

sadhya-abhave asattva-vacana-vat tad-amsa-vyapti-vacanat siddhe 00120

api drstanta-dharmini sattve dharmi-vacanam tatra eva bhava- 00121

niyama-artham asankyeta. tasmad samarthya artha-gatav apy 00201

upacara-matrat samana-nirdesat pratipatti-gauravam ca parihrtam

00202 bhavati. pakasya dharmatve tad-visesana-apeksasya anyatra

ananuvrtter 00203 asadharanata iti cet, na, ayogavyavacchedena

visesanad 00204 yatha caitro dhanurdhara iti na anyayogavyavacchedena

yatha 00205 partho dhanurdhara iti. 00206 tad-amsas tad-dharmah. 00207

vyaptir vyapakasya tatra bhava eva vyapyasya va 00208 tatra eva bhavah.

00209 etena anvayo vyatireko va paksa-dharmas ca yathasvam 00210

pramanena niscita uktah, sarvatra hetau sadhya-dharma-abhave 00211

vyapti-asiddher vyapaka-nivrttau va vyatireka-abhavat

anvaya-vyatirekabhyam 00212 niscitabhyam tad-amsa-vyaptir

niscita. 00213 tatra paksa-dharmasya sadhya-dharmini pratyaksato

anumanato 00214 va prasiddhir niscayah, yatha pradese dhumasya sabde

00215 va krtakatvasya. sadhumam hi pradesam arthantara-vivikta-rupam

00216 asadharana-atmana drstavatah pratyaksena

yatha-drsta-bheda-visayam 00217 smartam linga-vijñanam

utpadyate. 00218 tatra yad adyam asadharana-visayam darsanam tad

00219 eva pramanam. 00220 tasmin tathabhute drste sati sa yena yena

asadharanas 00221 tad-asadharanatam tato bhedom abhilapanty

atad-vyavrtti-visaya 00222 smrtir utpanna pratyaksa-balena

yathadrsta-akara-grahanam na 00223 pramanam, prag

asadharanam drstva asadharana ity abhilapato 00224

apurva-artha-adhigama-abhavad arthakriya-sadhanasya darsanad 00225

adrstasya punas tat-sadhana-svabhavasya vikalpena apratipattes 00301

ca anumana-vat. arthakriya-arthi hi sarvah pramanam apramanam

00302 va anvesate preksavan, na ca samanyam kamcid arthakriyam

00303 upakalpayati svalaksana-pratipatter urdhvam
tat-samarthya-utpanna- 00304 vikalpa-vijñana-grahyam yatha nilam
drstva nilam iti 00305 jñane. tad eva hi nila-svalaksanam
tathavidha-sadhya-arthakriyakari, 00306 tac ca tena atmana drstam
eva pratyaksena. na ca 00307
tat-svalaksana-grahana-uttarakalabhavi-nila-vikalpasya visayena
nila- 00308 artha-sadhya-arthakriya kriyate. tasmad
anadhigata-artha-visayam 00309 pramanam ity apy anadhigate
svalaksana iti visesaniyam. 00310 adhigate tu svalaksane
tat-samarthya-janma vikalpas tad-anukari 00311 karyatas tad-visayatvat
smrtir eva na pramanam, anadhigata- 00312 vastu-rupa-anadhigateh,
vastv-adhistanatvat pramana-vyavasthayah, 00313
arthakriya-yogya-visayatvat tad-arthinam pravrtteh, 00314
arthakriya-yogya-laksanam hi vastu; tato api vikalpad vastuny 00315 eva
tad-adhyavasayena pravrtteh, pravrttau vikalpasya pratyaksena 00316
abhinna-yogaksematvat. 00317 purva-pratyaksa-ksanena upayoga-abhedad
uttaresu kasyacid 00318 apramanya-prasanga iti cet, na,
ksana-visesa-sadhya-atha-vañchayam 00319
nana-yogaksematvat. sadharane hi karye na tesam
samarthya-bhedah, 00320
aparapara-dhuma-pramita-samnirsta-agnisv iva agni-matra-sadhye
00401 arthe. etena dharma-dharmi-linga-adi-vikalpasya
pramana-prstha- 00402 bhavinah pramanyam pratyuktam. 00403
anvaya-niscayo api svabhavahetau sadhya-dharmasya vastutas 00404
tad-bhavataya sadhana-dharma-bhava-matra-anubandha- 00405 siddhih. sa
sadhya-viparyaye hetor badhaka-pramana-vrttih. 00406 yatha yat sat
tat ksanikam eva, aksanikatve arthakriya-virodhat 00407
tal-laksanam vastutvam hiyate. karyaahetau karyakaranabhava-
00408 siddhih, yatha idam asya upalambha upalabdhi-laksana-praptam
00409 prag anupalabdham upalabhyate, satsv apy anyesu hetusv 00410 asya
abhava na bhavati iti yas tad-bhave bhavas tad-abhave 00411 abhavas ca
pratyaksa-anupalambha-sadhanah karyakaranabhavas 00412 tasya
siddhih. karyakaranabhava eva hy arthantarasya evam 00413 syat yatra
dhumas tatra avasyam agnih, agner bhava 00414 eva hi bhavo dhumasya
tat-karyatvam. anupalabdhav apy 00415 anvaya-niscayo asad-vyavaharasya
upalabdhi-laksana-prapta-anupalabdhi- 00416 matre vrtti-sadhanam
nimitta-antara-abhava-upadarsanat. 00417 vyatireka-niscayo api
karya-svabhavahetoh karyakarana- 00418 vyapyavyapakabhava-siddhau
drsya-visayabhyam karana-vyapaka- 00419 anupalabdhibhyam
sadhya-abhave hetv-abhava-siddhir uddista- 00420 visayasya abhavasya
upadarsane, anyatha anupalabdhi-laksana-praptasya 00421 kvacid
abhava-asiddheh. anuddista-visayam sadhya-abhave 00422
abhava-khyapanam apratibandha-matra-siddhau sidhyati iti na tatra 00501
vyatireka-sadhane anupalabdhyor drsya-visayata apeksyate. vyatireka-
00502 niscayo anupalabdhav upalabdhi-laksana-praptat sato anupalambha-
00503 bhava-darsanam. 00504 etal-laksanas tridha eva so hetus
triprakara eva, svabhavah 00505 karyam anupalabdhis ca iti yatha anitye

kasmimscit sadhye sattvam 00506 agnimati pradese dhumo abhave ca
upalabdhi-laksana-praptasya anupalabdhir 00507 ity atra eva trividhe
avinabhava-niyamat. paksa-dharmasya 00508 yathokta vyaptir
avinabhava; sa trividhad hetor 00509 anyatra na asti ity atra eva niyata
ucyate. 00510 tatra sadhana-dharma-bhava-matra-anvayini sadhya-dharme 00511
svabhavo hetuh. aparapara-vyavrtti-bhedena dharma-bhede api 00512
vastuto lingi-svabhava eva hetu-svabhava anvaya-vyabhicara-abhaval 00513
laksane tan-matra-anvayena visesanam para-mata-apeksam. 00514
pare hy arthantara-nimittam atad-bhava-matra-anvayinam api 00515 dharmam
svabhavam icchanti. visesanena tathavidhasya atat- 00516 svabhavatam
tasmin sadhye hetor vyabhicaram ca aha, yatha 00517 hetumati vinase
krtakatvasya. 00518 tasya dvidha prayogah; sadharmyena vaidharmyena
ca, 00519 yatha yat sat tat sarvam ksanikam yatha ghata-adayah
sams 00520 ca sabda iti, tatha ksanikatva-abhave sattva-abhavah,
sams ca 00521 sabda ity anvaya-vyatirekabhyam sarva-upasamharena
vyapti-pradarsana 00522 laksanau sadharmya-vaidharmya-prayogau. 00523
atra samarthyad eva pratijña-arthasya pratiter na pratijñayah 00524
prayogah. apradarsite prameye arthe katham tat-pratitir iti cet. 00601
svayam pratipattau prameyasya ka upadarsayita. pradesa-stham 00602
dhumam upalabdhavatas tasya agnina vyapteh smarane tat-samarthyad
00603 eva agnir atra iti pratitir bhavati. na ca tatra kascid 00604 agnir
atra ity asmai nivedayati. na api prag eva pratipadyate 00605 kimcit,
pramanam antarena evam pratiter nimitta-abhavat. 00606 pratitau
lingasya vaiyarthiyam. svayam eva akasmad 00607 agnir atra iti prameyam
vyavasthapyā pascāt tat-pratipattaye 00608 lingam anusarati iti ko ayam
pratipatteh kramah. parena api 00609 tad ucyamanam plavata eva,
upayoga-abhavat. visaya-upadarsanam 00610 upayoga iti cet, tena eva tavād
darsitena ko arthah. yadi 00611 pratitir anyatha na syat, sarvam
sobheta. tasmad esah svayam 00612 pratitau vina api kenacid
visaya-upasthapakena pratiyan asman 00613 karyino drstva
parvabrahmana iva vyaktam mulyam mrgayate. 00614 asmād-vacanād api
svayam siddham eva lingam anusrtya 00615 pratyeti iti ko anayor
avasthayor visesah. drsta ca paksa-dharma- 00616
sambandha-vacana-matrad pratijña-vacanam antarena api pratitir 00617 iti
kas tasya upayogah. sva-niscaya-vad anyesam api niscaya-utpadanaya
00618 ca sadhanam ucyate, tatra svayam ayam prameyasya upadarsanam 00619
antarena api pratipadya param pratipadayan apurvam 00620 artha-kramam
asrayata iti kim atra karanam. tasman na prameya- 00621 vacanena kimcit
prayojanam, anyatha api pratipatter 00622 utpatteh. 00623 etena
upanaya-nigamana-adikam api pratyuktam, etavata eva 00624 sadhya-pratiter
bhavat. dindika-ragam parityajya-aksini- 00625 nimilya
cintaya tavat kim iyata pratitih syan na va. bhava 00701 kim
prapañca-malaya, iti iyan eva sadhana-vakye prayogo 00702 jyayan. 00703
atra paksa-dharma-sambandha-vacanayoh krama-niyamo api na 00704 kascit,
sarvatha gamakatvat. 00705 sambandha-vacane api kevalah prayogo bhinnah,
ubhayatha api 00706 dharma-bhede tatha api tad-bhavasya eva khyapanat. na
hy 00707 atat-svabhavasya bhava ekantena anyabhavah krtakatvasya bhava

00708 prayatnanantariyakatva-vat, na apy atat-svabhavasya nivrttav akaryasya 00709 tasya nivrttir yatha anayor eva dharmayor nivrttih. tasmad 00710 anvaya-vyatirekayor yatha-laksanam eko api prayukto dvitiyam 00711 aksipati iti na ekatra sadhana-vakye dvayoh prayoga isyate, 00712 vaiarthyat, tat-svabhavataya anvaya-siddhau tad-abhave abhava-siddheh, 00713 tad-abhave abhava-siddhau ca anvayasya api siddheh. 00714 tad-abhava eva abhava-khyatir yatha syan na anyatra viruddhe 00715 va iti niyama-khyapana-artho api vyatireka-prayogo na yukta, 00716 anya-viruddhayor api vipaksatvat. 00717 katham idam avagamyate sad avasyam nasvara-svabhavam iti 00718 yena anvaya-vyatireka-sambhava iti cet, vinasa-hetv-ayogat. svabhavata 00719 eva nasvara bhavah; na esam nispannam anyato 00720 vinasa-utpattih, tasya asamarthyat; na hi vinasa-hetur bhava-svabhavam 00721 eva karoti, tasya nivrtteh. na api bhava-antaram eva, 00722 bhava-antara-karane bhava tad-avasthe na kimcit karoti iti tatha-upalabdhy- 00801 adi-prasangah. na api bhava-antaram asya avaranam, tad-avasthe 00802 tasminn avaranasya apy ayogat. na api vinasa-hetuna bhava-abhavah 00803 kriyate, abhavasya vidhina upagame vyatireka-avyatireka- 00804 vikalpa-anatikramat. bhava-pratisedha-ekarupatve bhavam na 00805 karoti iti syat, evam ca akartur aheturvam iti na vinasa-hetuh 00806 kascit. 00807 vaiarthyac ca. yadi svabhavato nasvarah svatmany anavasthayi- 00808 bhavah, tasya na kimcin nasa-karanaih, tat-svabhavataya 00809 eva svayam nasat. yo hi yat svabhavah sa sva-hetur 00810 eva utpadyamanas tadrso bhavati, na punas tad-bhave hetv-antaram 00811 apeksate, prakasa-drava-usna-kathina-adi-dravya-vat. na hi prakasa-adayas 00812 tad-atmana utpanna punah prakasa-adi-bhave hetv-antaram 00813 apeksante, tad-atmanas tadatmya-abhave nairatmya-prasangat. 00814 tadvad asthiti-dharma cet svabhavato nispanno na punas 00815 tad-atmatayam hetv-antaram apeksate. 00816 bija-adi-vad anekanta iti cet, syad etat: bija-adinam ankura-adi- 00817 janana-svabhavanam api salila-adi-hetv-antara-apeksanat kevala na 00818 janayanti, tadvad bhavo api vinase syad iti. na tat-svabhavasya 00819 janana-ajanakasya ca atat-svabhavatvat. ata eva 00820 tayor avasthayor vastu-bhedo nisceyah, bhavanam svabhava 00821 anyathatva-abhavat tat-svabhavasya pascad iva prag api 00822 janana-prasangat. tasmad yo antyo avastha-visesah sa eva ankura-adi- 00901 janana-svabhavah. purva-bhavinah tv avastha-visesah karanasya 00902 karanani iti na anekantah, ksanikesu bhavesv aparapara-utpatter 00903 aikya-abhavat. 00904 te antyah samarthah kim na janayanti iti, janayanty 00905 eva, na atra anyathabhavah svabhavasya avaiparityat. tesu sarvesu 00906 saharisuh samartha-svabhavesu ko aparasya upayoga iti cet, na vai 00907 bhavanam kacit preksa-purva-karita yato ayam eko api samarthah 00908 kim asmabhir ity apare nivartheran. nirabhipraya-vyapara 00909 hi sva-hetu-parinama-upanidhi-dharmas tat-praktes tathabhavanto 00910 na upalambham arhanti. samarthah kim na aparaparam janayanti 00911 iti cet, na, tatra eva samarthyat. tasya eva ekasya janane 00912 samartha na

anyasya iti na aparapara-jananam. 00913 bhinna-svabhavabhyah
caksur-adibhyah saharibhya eka- 00914 karya-utpattau na
karana-bhedat karya-bhedah syad iti cet, 00915 na, yathasvam
svabhava-bhedena tad-visesa-upayogatas tad-upayoga- 00916
karya-svabhava-visesa-asankarat, yatha mrt-pinda-kulala 00917
sutra-adibhyo bhavato ghatasya mrt-pindad amrt-svabhavabhyo 00918
vrksa-adibhyo bhinnah svabhavah kulalat tasya eva mrd-atmanah
00919 satah samsthana-visesa-atmataya tad-anyebhyo bhinnah sutrat
00920 tasya eva mrt-samsthana-visesa-atmanas cakra-ader vibhaktah
svabhavo 00921 bhavati; tad evam na kulalan mrt-svabhavata, na 01001
mrdah samsthana-visesah; na ca tayoh sakti-visesa-visaya-
01002 bhedo api taj-janita-visesa-bhedasya karyasya svabhava-bhedah,
01003 mrt-samsthanayor aparaspara-atmataya
samsthana-mrd-rupabhyam 01004 tayor apratibhasana-prasangat.
01005 anyad eva samsthanam guno mrd-dravyat, tena bhinna- 01006
svabhavah kulala-mrt-pindayor upayoga-visaya iti cet, uktam 01007
atra. api ca yadi samsthanam bhinnam mrdah, kulalah kim 01008
na prthak karoti. gunasya dravya-paratantratvam iti na prthak 01009
karoti. tat-samsthana-adhara-atmakam yadi svabhavena tad dravyam
01010 tat-samsthanam va tad-adheya-atmakam, kim kulala-apeksaya
iti cet, 01011 na, tatah paraspara-sambandha-yogyata-pratilambhat; anyatha
01012 vastuna eva yogyata dharmata iti prag api mrt-pindasya
samsthana- 01013 visesa-sambandha-yogyatve sati
samsthana-visesena sambandha- 01014 prasangah. evam tarhi sa
yogyata mrd-dravyasya kulalad 01015 bhavati iti na anayoh
svabhava-bhedah, bhede hi prag-vat prasajyeta. 01016 asti tavad
eka-svabhavatve api kasyacid aneka-pratyaya-upadheya- 01017 visesata iti
na mrt-samsthanayor eka-svabhavatva-sadhanaya 01018 nirbandhah. 01019
tena saharinah pratyaya na eka-upayoga-visayah karya- 01020
svabhavasya ekatve api vastuta iti yatha iha karana-bhedo bhinna- 01021
visesa-upayogan na eka-karyas tatha caksur-adibhyo vijñana-utpattav
01022 unneyah. tatha hi samanantarapratyayad vijñanac 01101
caksurvijñanasya upalambha-atmata tasya eva upalambha-atmanah 01102
satas caksur-indriyad rupa-grahana-yogyata-pratiniammo visayat 01103
tat tulya-rupata ity abhinnatve api vastutah karyasya karananam
01104 bhinnebhyah svabhavabhyo bhinna eva visesa bhavanti iti na 01105
karana-bhede apy abhedas tat-karya-visesasya. ta eva ete karana-
01106 sakti-bheda yathasvam prativisista-karya-janane avyavadheya-
01107 saktitaya pratyupasthitah ksanikatvat samagri-karyasya
svabhava- 01108 sthity-asraya ity ucyante. tatha hi tat tebhayah
samastebhya 01109 upalambha-atmakam rupa-grahana-pratiniammo visaya-
01110 rupam ca iti prativisista-svabhavam ekam jatam. 01111
apratirodha-saktikesv anantara-karyesv anadheyavisesesu
ksanikesu 01112 pratyayesu parasparam kah saharara-atha iti cet,
na vai 01113 sarvatra atisaya-utpadanam saharakriya. kim tarhi.
bahunam yad 01114 eka-atha-karanam api, yatha antyasya
karana-kalapasya. tad 01115 eva mukhyam sahararitam sahararinam,

tasya eva antyasya 01116 karanatvat tatra ca ksana ekasya svabhavasya
avivekad visesasya 01117 kartum asakyatvat,
svabhava-antara-utpatti-laksanatvad visesa- 01118 utpatteh.
bhava-antara-utpattav antyam na syat, tatas ca na 01119 saksat
karanam syat. tasman na karanasya saharibhyo visesa- 01120
utpattih. te samarthah svabhavato antyah pratyayah 01121 saha
jayante ksanika yesam prag-pascad-prthag-bhavo na asti 01122
yebhyas ca anantaram karyam utpadyate, tatra eka-arthakriya 01123 eva
sahakaritvam. 01201 samarthah kuto jayata iti cet, sva-karanebhyah.
01202 tany enam apara-pratyaya-samnidhana kim janayanti, 01203 kadacid
anyatha api syuh, tatas ca eko api kvacid janayed iti 01204 cet,
aparapara-pratyaya-yogena pratiksanam bhinna-saktayah 01205
samskarah santanvanto yady api kutascit samyat sarupah 01206
pratiyante, tatha api bhinna eva esam svabhavah; tena kimcid 01207
eva kasyacit karanam. 01208 tatra yo avyavadhana-adi-deso
rupa-indriya-adi-kalapah sa vijñana- 01209 janane samartho hetuh. yas
tesam paraspara-upasarpna- 01210 ady-asrayah pratyaya-visesah
sa tad-hetu-janane samarthah. 01211 tesam ca na purvam na pascan na
prthag bhava iti samarthan 01212 api purva-apara-prthag-bhava-bhavino
dosa na upaliyante. tena yas 01213 tesam
paraspara-upasarpna-adi-hetuh sa samarthasya hetur iti tatra 01214 na
kadacid anyathabhavah. anena nyayena sarvatra hetu-phala- 01215
bhava-pratiniyamo boddhavyah pratiksanam anyanya-svabhava- 01216
bheda-anvayinisu bhava-saktisu, na tu sthira-eka-svabhavesu
bhavesu, 01217 svabhavasya anyathatva-asambhavat
samartha-asamartha-svabhavanam 01218 kriya-akriya-anupapatteh. 01219
anya-sahitah karoti na kevala iti cet, kim kevalasya karya- 01220 janane
samarthah svabhavo asamartho va samartha iti cet, kim 01221 na karoti,
akurvan katham samarthah. kuvinda-adayah pata-adi- 01222 kriyayam
samartha api na sarvada kurvanti iti cet, kridana-silo 01301
devanam priyo 01301 murkhah sukhaidhitah krtam api punah punah
01302 karayati, tatha hy etad bija-ady-upanyase nirlohitam. tasmāt
01303 svabhavasya anyathatva-asambhavat tad-dharmanas tathabhavo 01304
antya-avastha-vad anivaryah. 01305 antya-avasthayam prag asamarthasya
samarthya-utpattau 01306 samarthasya tat-svabhavatve apurva-utpattir eva
sa, atat-svabhavatve 01307 so akaraka eva, samarthya-akhyad bhavat
karya-utpatteh. 01308 api ca sa eva tavat sakala-sahakari-sahitah
karyam kasmāt 01309 karoti kurvan drstah, tena karoti iti
brumah. aho maha-samarthyam 01310 maha-prabhavasya darsanam
atat-svabhavan api bhavan 01311 svabhava-matrena nana-vyaparesu
niyujñanam. yadi nama 01312 kadacid kimcid kathamcit atra-bhavanto
darsana-patham atikramet, 01313 hanta-aprasava-dharmakam apeta-santanam
syad iti iyam 01314 cinta cittam dunoti. na vai vayam atat-svabhavanam
asmad-darsana- 01315 vasat karya-kriyam brumah. kim tarhi.
svabhavena eva te 01316 tat-karana-dharmah, tan pasyantah kevalam
janimahe ta ete 01317 karaka iti. satyam, idam apy asti, svabhavas
tesam karya-kriya- 01318 dharma, tena samasta-pratyayavatam akrtva

na upekṣa apattir iti. 01319 so akṣepa-kriya-dharma svabhavaḥ kim
tesam tada eva antya- 01320 avasthayaṃ utpanna ahoṣvit praḡ apy
asit. asit, apracyuta-utpanna- 01321 sthira-eka-svabhavanam kadacana
kasyacit svabhavaṣya abhava- 01401 virodhat. tat kim idanim mata ca
vandhya ca; ko va asya 01402 bhasitasya artho akṣepa-kriya-dharma ca
svabhavo na ca karoti iti. 01403 sahitas tat-svabhavo na kevala iti cet,
anyas tarhi kevalo 01404 anyas ca sahitas, svabhava-bhedo hi bhava-bhedasya
laksanam. 01405 na hi sa sahitye api pararupena karta; svarupam ca
asya praḡ 01406 api tad eva iti katham kadacit kriya-viramah. yasya api
bhavaḥ 01407 ksanikas tasya api kasmāt kevalo na karoti, yadi bhavet,
kuryad eva. 01408 katham na bhavati. ksanikatvat. uktam yadsasya
kriya. sa katham 01409 eka-ksana-bhavy anyatha bhavet. yas ca bhavati,
sa eva na 01410 bhavati iti na ayam prasangaḥ, kara-akaraka-yoh
svabhava-tad- 01411 hetor virodhat. 01412 yo api manyate
akṣepa-kriya-dharma eva sa tasya svabhavaḥ, 01413 na sa sahitayam
apeksate, karyam tu pratyaya-antara-apeksam 01414 iti sahitēbhya eva
jayate na kevalēbhya iti, tasya api 01415 katham sa kevalo api karoty eva
karyam ca tasman na utpadyate 01416 iti tad-avastho virodhah. na
kevalah karoty eva iti cet, katham 01417 idanim
akṣepa-kriya-svabhavaḥ. nanv etad eva paridipitam 01418 bhavati karoty
eva iti; karyam ca ayam kevalo api samarthah 01419 san param
apeksamanam katham upekṣeta. param anadr̥tya etad 01420 prasahya
kuryat, evam hy anena atmanah samarthyam darsitam 01421 bhavati.
karyam param apeksata iti tataḥ kevalad anutpattir 01501 ukta bhavati,
sa kevalo api samartha-svabhava iti tata utpattim 01502 bruse, ete ca
ekatra katham syatam. tad ayam irsya-salya-vitudyamana- 01503 marma
viklavam vikrosati ity upekṣam arhati. 01504 tasmad idam
eka-arthakriya-laksanam saharitvam ksanikanam 01505 eva
bhavanam, na tv aksanikanam prthagbhava-sambhavanam, 01506
prthak-kriya-sambhavana saharitva-niyama-ayogat. 01507 yatra tu
santana-upakarena bhava hetutam pratipadyante 01508 yatha
tandula-bija-adibhya odana-ankura-adi-janmani dahana-udaka- 01509
prthivy-adayah, tatra santana-asrayena visesa-utpadanam
pratyayanam 01510 sahakriya ucyate, na dravya-asrayena, ksanike
dravye visesa- 01511 anutpatteh; na hi tandula-adinam
dahana-adau kramena svabhava- 01512 atisaya-anutpattav
odana-adi-siddhiḥ prabhasvarad va apavaraka- 01513
pravista-indriyasya sva-upakaribhyah santana-visesa-anutpattav
artha- 01514 pratipatti-janma. 01515 akṣepa-karisu tv indriya-adisu na
visesa-utpattih parasparataḥ. 01516 tatra yathasvam pratyayaih
paraspara-upasarpāna-ady-asrayair ye 01517 yogya-adesa-ady-avastha
jataḥ, te saha svabhava-nispattya jñāna- 01518 hetutam
pratipadyanta iti tatra eka-arthakriya eva saharitvam. 01519 yatra
visesa-utpadanena saharinah pratyayas tatra hetu- 01520 santanah
pratyayan apeksata iti tataḥ svabhava-antara-pratilambha- 01521 ucyate.
tatra sva-rasato hetu-pratyayanam purva-ksana-nivṛttau 01522 tebhya
eva visista-ksana-utpadat kramena yavad atisayavato 01523

antya-karana-kalapat karyasya utpattih. 01601 saharinah
samutpanna-visesat karanat karya-utpattau visesasya 01602 eva
utpattir na yukta. avisistad visesa-utpattau karyasya api 01603
syat; paraspara-visesa-utpadan apeksino api saharinah
karyam 01604 kurviran. tena aksanikanam api
sahakary-anapeksanam karanata 01605 syat, apeksaniyebhyah
svabhava-atisaya-utpattis ca na syat. atha 01606 saharina
krta-visesa eva visesa-utpadav apy upatistheta; evam 01607
anavastha syat. na ca saharinah paraspara-karya-utpada-anuguna
01608 visesa-utpadane nityam yogya-avastha yena esam paraspara-
01609 krta-viseso nitya-anusaktah syat, tad-upaya-apayayoh
karya-vyakti- 01610 viraha-darsanat. tena adyo visesah saharibhyo
nirupakarasya 01611 na utpadyata iti cet, na asmakam punah punar vacane
kascid 01612 udvego bhavati; yady evam api lokasya nyaya-pratitir bhavati,
01613 hanta tarhy ucyatam. na visesa-utpadanad eva saharinam
01614 saharitvam yatas tad-abhavad visesa-janane saharino na
01615 syuh. kim tarhi. eka-arthakriyaya api. sa api bhavet parasparato
01616 visesa-rahitanam. atha bhavet, prthag api bhavet; tatha ca tad
01617 visesa-bhavi karyam api kevalad bhavet iti cet, pratiksanam
01618 aparaparaih pratyayair yatha bhava-santane visesa-utpattir
yogya- 01619 desata-ady-avastha-visesanam ca karya-karanam
tesam ca yata 01620 utpattih pratyekam ca samarthyeh api yatha
kevalanam akriya- 01701 kartr-visesasya prthagbhava-abhavad
karya-dvaividhyam ca saharini- 01702
sanjanita-visesa-parampara-utpatti-dharmakam anyac ca ankura-adi-
01703 vad aksepa-kari-indriya-vijnana-vac ca karya-karanayoh
svabhava- 01704 bhedad iti sarvam uktam. tatra saharibhyah
santana-upakara- 01705 apeksa-karya-karana-janmani saharinam
adyo visesah saharini- 01706 krta-visesa-janma na bhavati
anantara-karya-vat, tat-prabhrti ye 01707 visesas te taj-janmanah,
tasya tesam ca tat-prakrtitvad iti 01708 na anavastha. tatha yady
aksaniko api bhava adya-visesa-karana-vad 01709 ajanita-atisayah
karyam kuryat, karotu nama; so asya svabhavo 01710 yady
aksepa-kartr-dharma, prthagbhavasya sambhavad kevalo 01711 api tatha
syad ity uktam atat-svabhavas tu tada apy akaraka eva. 01712 tasmad
aksanikanam karananam na eka-arthakriyaya kascit 01713
saharitva-niyamo na api santana-upakarena iti na tasya kascit
saharini; 01714 tasmad kevalo api kuryat. prayas tu samghata-sthayi
bhava- 01715 santanah saharini-pratyayair upajanita-visesah
sva-karyam kurvan 01716 drstah, bija-adi-vat. sthirahetuvadino
pratyaya-apeksayam karakasya 01717 svabhava-antarasya utpattir iti
vyaktam; karyasya apeksa ity 01718 ucyate. karakasya svabhavasya prag
api bhavo akriya na yujyate. 01801 tasmad yo yad-atma sa satta-matrena
tadrso bhavati; 01802 na bhutva tad-bhave para-abhisamskaram
apeksate. svabhavato 01803 asthiti-dharmano bhavasya na kimcin
nasa-karanaih; sthiti-dharmano 01804 api bhavasya
nasa-karanaih kim, svabhavasya kenacid anyatha 01805 kartum

asakyatvat. anyathatva-pratipattau va tat-svabhava eva 01806 na syad iti
purva eva vikalpah, tatra ca uktam. yas ca parasmad 01807
anyathabhavah so aparah svabhavah yas ca aparah sa katham 01808
tasya, svabhava-bheda-laksanatvad bhava-bhedasya. tatha ca purvako
01809 bhavo acyuti-dharme sthita iti na tasya anyathabhavah. 01810 etena
kathina-adinam tamra-adinam agny-adibhyo drava-adi- 01811
svabhava-antara-utpattih pratyukta. tatra api purvakasya
sva-rasa-nirodhitvad 01812 vinase agny-ader upadanac ca apara eva
drava-adi-svabhava- 01813 utpannah. 01814 sa svayam sthiti-dharma eva,
vinsa-hetv-asambhave avasthanat. 01815 tasya parasmad vinasah, na ca
vinsaso nama aparah svabhavah, 01816 bhava-cyutir eva vinaso iti cet,
na idam uttaram vikalpa- 01817 dvayam atikramati. kim nityo bhavah
svabhavena aho vid anityo iti 01818 vikalpe pran nityo bhutva pascad
anityo bhavati iti bruvanah 01819 praktanasya nitya-abhimatasya sarvada
nitya-anitya-svabhava-bhedam 01820 bhava-dvayam ca svayam ca nasam
anasam ca praha iti 01821 purvasmin vinaso-hetur asamarthah. na
pran nityo bhutva pascad 01822 anityo bhavati. kim tarhi. pascad api
nityo eva, eka-svabhavatvat. 01823 sa tarhi bhavah svabhavena nasam
anavisan katham nasto 01901 nama, tat-svabhava-vinasayor
aparapara-rupatvat. 01902 tasmad saty asya vinase vinaso-svabhavena
anena bhavitavyam. 01903 tatha api vyartho vinaso-hetur ity uktam. tena
svabhavato 01904 nasvare anasvare va bhava na vinaso-hetur upayogah.
01905 tasmad vinase anapekso bhavas tad-bhava-niyata iti yah 01906 san
sa vinaso, nasvarataya nivrttau ca sattva-nivrttir ity 01907
anvaya-vyatireka-siddhah. 01908 svabhavato nasvaratve api kascid
atat-svabhavo api syat, na 01909 hi sarvah sarvasya svabhava iti na
anvaya-vyatireka-siddhir iti cet, 01910 na, aksanikatve
avastutva-prasangat. saktir hi bhava-laksanam, 01911
sarva-sakti-viraho bhava-laksanam. na ca aksanya kvacit kacid 01912
saktih, kramayaugapadyabhyam arthakriya-virahat. tasmad yat 01913 sat
tat ksanicam eva iti vyapti-siddhah. 01914 arthantare gamye karye
karyam hetuh, avyabhicarat. 01915 karyakaranabhavena yadi
lingasya gamakatvam, sarvatha 01916 gamyagamakabhavah. sarvatha
janyajanakabhavad iti cet, 01917 na, tad-abhave bhavatah
tadupatti-niyama-abhavat. tasmad 01918 karyam svabhavair yavadbhir
avinabhavi karane, tesam 01919 hetuh, tat-karyatva-niyamat, tair
eva ca dharmair ye tair 01920 vina na bhavanti. amsena
janyajanakatva-prasanga iti cet, na, 01921 taj-janya-visesa-grahane
abhimatatval linga-visesa-upadhinam ca samanyanam. 02001
avisista-samanya-vivaksayam vyabhicaran na isyate. 02002
kasyacit kadacit kutascit bhava api sarvas tadrsas tathavidha- 02003
janma iti kuto avasitam. tatha ca na anvaya-vyatirekav iti cet, 02004 na,
atat-bhavinah tasya sakrd api tato abhavat. paraspada-apeksaya 02005
janya-janaka-svabhava-laksane karya-karane. tatra yadi 02006 dhumo
agny-adi-samagrya anyato api bhavet, tasya taj-janyah 02007 svabhavo na
bhavati iti sakrd api tato na bhaved arthantara-vat, 02008 na api samagri
tam janayet, ataj-janana-svabhavatvat samagry-antara- 02009 vat. na ca

dhumasya tad-ataj-janya-svabhavo yuktah, 02010 eka-svabhavatvat.
dhuma-adhuma-janana-svabhavad bhavato dhuma- 02011 adhuma-svabhavah
syat, karya-svabhavanam karana-svabhava-krtatvad 02012
akarana-apeksane ca ahetutva-prasangat. tasmad yo 02013
dhuma-jananah, so agny-adi-samagri-visesah yo agny-ady-samagri-
02014 visesa-janitah so dhuma iti karya-karanayor evam
svabhava-niyamat 02015 tad vijatiyad utpattir na bhavati. tat karyam
karanam 02016 na vyabharati. tena siddhe karyakaranabhava karyasya
02017 karanena vyaptih siddha bhavati. 02018 nanu vijatiyad api
kimcid bhavad drstam, tad yatha 02019 gomaya-adeh
saluka-adih. na vijatiyad utpattih. tathavidham 02020 eva hi
tadrsam adi-nimittam iti na karana-bhedah. prabandhena 02101
vrttau tu sarad bhavati. asti ca gomaya-itara-janman-svabhava- 02102 bhedo
rupasya abhede api, na hy akara-tulyata eva bhavanam 02103 tattve
nimittam, abhinna-akaranam api kesamcid anyato visesaj 02104
jati-bheda-darsanat. anyatha hi vilaksanaya api samagrya 02105
avilaksana-karya-utpattau ca karana-bheda-abhedabhyam karya-bheda-
02106 abhedav ity ahetukau visvasya bheda-abhedau syatam. tatha 02107 hi
na bhedad bheda ity abhedad api na abhedah, tad-vyatiriktas 02108 ca na
kascid bhava-svabhava ity ahetukatvad bhavanam nityam 02109 sattvam
asattvam va syat, apeksyasya abhavat. apeksaya hi 02110 bhavah
kadacitka bhavanti vyavasthavams ca sadhyesu 02111 sadhana-niyogo
na syat. karana-sakti-pratinnyame hi kimcid eva 02112 kasyacit
sadhanaya upadiyeta, na aparam, tasya eva tatra sakter 02113 anyasya ca
asakteh, tayos taj-janana-itara-svabhavatvena bheda. 02114
taj-janana-svabhava-vilaksanad api tasya utpattau na taj-janana- 02115
sakti-niyame iti yat-yatah-kutascit syat, taj-janana- 02116 sakti-samye
tu tad eva iti na karyam drstam karanam vyabharati. 02118
upalabdhi-laksana-praptasya anupalabdhir abhava-hetur abhava- 02119
vyavahara-hetur va. 02120 atra upalabdher upalabhamana-dharmatve
taj-jñanam upalabdhih. 02121 tasmad anya-upalabdhir anupalabdhih,
vivaksita-upalabdher 02122 anyatvad abhaksya-asparsaniya-vat
paryudasa-vrttya. upalabhyamana- 02123 dharmatve
sva-visaya-vijñana-janana-yogyata-laksano visaya- 02201 svabhava
upalabdhih, yogyataya bhava-rupatvat. tasmad anya-upalabdhi- 02202
yogyata eva anupalabdhih purvavat. yatra yasminn upalabhyamane 02203
nyamena yasya upalabdhir bhavati yogyataya avisesat, 02204 sa
tat-samsrstah, eka-jñana-samsargat. tayoh sator na eka-rupa-
02205 niyata pratipattih, asambhavat. tasmad
avisista-yogyata-rupayor 02206 eka-jñana-samsarginoh
paraspara-apeksam eva anyatvam iha abhipretam, 02207 pratyasatter
asrayanat. sa kevalah tad-apeksaya 02208 tad-anya iti taj-jñanam
tat-svabhavo va jñatr-jñeya-dharma- 02209 laksana-anupalabdhih.
sa abhavam pratiyogino abhava-vyavaharam 02210 va sadhayati. 02211
katham anyabhas tad-abhavah, yena abhava-rupa-anupalabdhir 02212
abhava-vyavaharam sadhayed iti cet, uktam atra yatha paryudasa- 02213
vrttya apeksato abhavo anupalabdhis ca anupalabdhih. na pratishedha-

02214 matram, tasya sadhana-asiddher abhava-vyavahara-asiddhi- 02215
prasangat. tasya asamsrsta-rupasya bhava-siddhir eva aparasya
abhava- 02216 siddhir ity anyabhavo api tad-abhava iti vyapadesyate. 02217
anyabhava-laksano bhavah svayam pramana-siddhas tad-abhava- 02218
vyavaharam sadhayet tat-siddhi-siddho va tad-abhava iti 02219 na kascid
visesah, yena anupalabdhya abhava-vyavahara-siddher virodhah 02301
syat. sa eva anyabhavas tad-visaya ca upalabdhis tad-abhavasya 02302
kim na sadhanam, kim punar anyabhavasya siddhir eva 02303
tad-abhava-siddhir iti cet, aprthak-siddhih sambandha-abhavac ca. 02304
anyabhavas tavan na sadhanam. 02305 yat-siddhau yasya na siddhih, tat
tasya lingam bhavati, dhuma- 02306 agni-vat. anyabhava-siddhya eva
tad-abhavah prasidhyati, tasya 02307 tad-anya-asamsrsta-rupasya
tattva-vyavasthapakena pramanena eva anya- 02308 vyavaccheda-siddheh.
02309 sambandha-abhavac ca. tac ca tasya lingam yadi syat, tasya 02310
tena kascit sambandho bhavet, yatha krtakatva-anityatvayor eka-artha- 02311
samavayo dhumasya linginas ca eka-artha-samavayo va adharadheyabhavo
02312 va janyajanakabhavo va. na evam kascid bhava-abhavayoh 02313
sambandhah, yena asya sadhanam syat. 02314 asti visayavisayibhavah
sabda-artha-sambandha-vad iti cet, sabda- 02315 arthayos
tat-pratipadana-abhipraye sati tat-prayogat tena saha 02316
karya-karana-laksano avinabhava-laksano va sambandhah syat.
02317 ayam ca atra na sambhavati iti katham visayavisayibhavah
syat. 02318 siddhe hi tayoh sadhyasadhanabhava tan-mukhena
visayavisayibhavah 02319 syat; sa eva asati sambandhe na sidhyati;
tad-asiddhau 02320 visayavisayibhavo api na. anyatha itaretara-asrayam
idam syat. 02321 anyabhavac ca abhava-siddhav asamudayas ca sadhyah
02322 syat. tatha ca ghata-abhavas tad-anyabhavad iti ghatasya
sarvatra 02323 sarvada ca abhavah syat. na,
pradesa-adi-dharmy-abhava-sadhanad iti 02401 cet;
pradesa-adi-dharmi-visesana-bhuto abhavah sadhyate, na tu 02402
kevalah; tato na asamudayasya sadhyata. na ca linga-linginor 02403
asambandho anyabhavasya pradesa-adina dharmina sambandhad 02404 iti
manyate. na, pradesa-ader eva anyabhavatvat. yatra eva hi 02405 pradese
yan na asti ity ucyate sa eva tena asamsrsto anyabhavah. 02406
tad-darsanad eva asya ghato na asti iti vikalpa iti katham tasya eva
02407 lingalingibhavah. 02408 na ca atra
samanya-visesa-bhava-kalpna sambhavati, yena 02409 samanyam hetur
bhavet viseso dharmi iti, tad-visesa-pratipatter eva 02410
tad-abhavasya pratites tasya ca anyatra anya-abhavad.
pratiñārthaikadesatvac 02411 ca na hetutvam. na ca yatra
pradesa-matram 02412 tatra ghata-abhavah. tadrse kevale pradese
abhava eva iti cet, 02413 nanu tasya eva kevala iti ghata-viraha iti. sa ca
lingabhuta- 02414 pradesa-pratipattav eva siddhah. kasya idanim tal
lingam. anvayasya 02415 anugamanam ca nirarthakam. tasmad anyabhavo na
sadhanam 02416 abhavasya. 02417 asti virodhah sambandhah, tato
anyabhavad abhavasya 02418 siddhir iti cet, kena kasya virodhah.
anyabhavena pratiyoginah. 02419 kim nu vai pratiyogi pramatum isto,

yena linga-linginor virodhah 02420 sambandhah syat. abhavas tu
pratiyogino ghatasya anyabhavena aviruddhah, 02421 saha-avasthanat.
tasmin prameye linga-linginoh katham 02422 virodhah. tasmāt
sambandha-abhavaḥ. atra apy asamudaya-sadhyatvam 02423 tad-avastham.
02424 nanv anyabhava-tadbhavayor asati sambandhe anyabhava- 02425 gatya api
tad-abhava-gatir na syad iti cet, na vai kutascit sambandhad 02501
anyabhavas tad-abhava-gamaka istah, kim tv anyabhava- 02502 eva
tad-abhavaḥ, yathoktam prak. tasya anya-asamsrsta-rupasya
kevalasya 02503 ekatma-vyavasthitasya tadatmana paricchedasya eva
anya-vyavacchedatvat 02504 tasya kaivalyam aparasya vaikalyam iti
tad-anyabhava 02505 eva tad-abhavaḥ, tad-anya-pratipattir eva ca
tad-apratipattir 02506 iti. anyatha tasya paricchedena tato anyasya
avyavacchede 02507 tat-pariccheda eva na syat, tad-atadrupayor avivekat. ya
esa 02508 vyavaharah kasyacid darsanat kvacit
prapti-parihara-arthah, sa 02509 na syat. na hy ayam analam pasyann api
kevalam analam 02510 eva pasyati, yena salila-arthi na pravarteta. 02511
anupalambhena salila-abhavaḥ pratiyata iti cet, ko ayam anupalambho 02512
nama. yadi salila-upalambha-abhava iti, katham so abhavaḥ 02513 kasyacit
pratipattih pratipatti-hetur va; tasya api katham 02514 pratipattih.
tasya tato va anyasya kasyacid apy apratipattav 02515 apy abhava-pratipattau
satyam svapa-mada-murcha-vyavadhana- 02516
prsthibhava-ady-avasthasv apy abhavaḥ kim na pratiyate. bhuyo
api 02517 vicaritam pramanaviniscaye. tasmad ayam analam pasyann apy
02518 analo ayam na salilam ity anadhyavasyan na tisthen na api 02519
pratiṣṭheta iti dustaram vyasanam pratipannah syat. 02520 tata eva
ekasya darsanad anya-abhava-gatir bhavati iti cet, 02521 katham ekam
drstam anyan na asti iti pratyayayati. kevalasya 02601 darsanad iti
cet, idam eva asmabhir abhihitam, kasmāt tava atra 02602 parusam iva
abhati. tasmāt tira-adarsina eva sakunina paryata 02603 api
pratyagantavyam ity alam avidyamana-pratiṣṭhanaya disah 02604
pratipattya. 02605 yady eka-paricchedad eva anya-vyavacchedah sidhyati,
sarvasya 02606 anyasya avisesena tatra abhava-siddhir bhavet, na
tulya-yogya-avasthasya 02607 eva; upalabdhi-laksana-praptasya anupalabdhir
abhava-sadhani 02608 iti visesanam ca na vaktavyam,
anupalabdhi-laksana-praptanam 02609 api tatra vyavacchedat.
ekatma-paricchedat tad-anya-atma- 02610 vyavacchedah,
tad-atma-niyata-pratibhasa-jñānat na hi tadatma 02611 tad-anyasya atma
bhavati. anya-atmano avyavacchede pravrtti- 02612 nivrttyor abhava iti
purvah prasangah. tam ca desa-kala-svabhava- 02613
avastha-niyatam tadatmana upalambhamana buddhis tathatva- 02614
pracyutim asya vyavacchinatti. evam hi sa taya paricchinno 02615 yady
anyathabhavo vyavacchinno bhavati tathatvam ca 02616 tasya eva bhavati na
anyasya ity anyathabhutad vyavacchindaty 02617 eva tat paricchinatti. evam
ekasya pramanasya vrttih sarva- 02618 bhavan dvairasye
vyavasthapayati, tasya anvaya-vyatireka-buddhi- 02619 hetutvena eva
saphalyat. 02620 tad-vyatirikṭasya asesasya vyavacchedena
vyapti-sadhanad eva 02621 prakara-antara-abhavaḥ sidhyati, tasya

tad-anythingaya vyapty-abhave 02622 tena tad-artha-avyavacchedat punar bhavasya apariccheda-prasangat. 02623 tasmad kvacit pramanam pravrttam tat paricchinati 02624 tad-anything vyavacchinatti tritiya-prakara-antara-abhavam ca 02701 sucayati iti eka-pramana-vyapara esah. tatha hi kvacit pramanam 02702 pravrttam tad eva tad-anythingasmad vyavacchinatti, 02703 tasya eva paricchadat, tad-anything eva ca tasmad vyavacchinatti, 02704 tatra aparicchadat. atas tad eva pramanam prakara-antara-abhavam 02705 sadhayati, tasmin drsyamane adrstasya tad-anythingvena sarvasya 02706 vyavasthapanad atad-anythingasya eva ca tattvena vyavasthapanat. 02707 etena krama-akrama-adayo apy anyonya-vyavaccheda-rupa vyakhyatah. 02709 tad evam ekasya upalambhat tasya tad-anything-atmano vyavacchedah, 02710 na tad-desa-kalayoh sarvasya anythingasya bhavasya vyavacchedah. 02711 tasmad atadatma ca syat tad-desa-kalas ca, rasa-rupa-adi- 02712 vat. tasmad yathoktad eva anupalambhat kvacit kadacit 02713 kasyacid abhava-siddhih. 02714 anyabhava-visaya-upalabdhir api tad-abhavasya sadhika ista eva, 02715 na tu lingatvena, tatra apy abhavasya prthak sadhyatve 02716 sambandha-abhavasya tulyatvat. linga-avirbhava-kala eva tad-abhava- 02717 siddheh. na hy anyabhavam pratipadya tat-pratipatter anvaya- 02718 vyatirekau prasadhya tad-abhavam pratipadyate. kim tarhi. 02719 tad-anything pratipadyamana eva tad-abhavam pratipadyate, 02720 darsana-anantaram vyavadhanena vina idam asti idam tu na asti iti 02721 vyavasthapanat, drstanta-asiddheh. tac ca tasya lingam yad 02722 yasya anvayi vyatireki ca. na hy evam sakyam darsayitum yatra anything- 02723 bhava-upalabdhis tatra tad-abhava iti, tad-eka-upalabdheh kvacid apy 02724 abhavat. samanyena pradarsane drstante api pramana-antara-abhavat 02725 sa eva tad-anythingabhava-upalabdhih sadhya-dharmasya sadhika iti 02726 drstanta-anavasthitvad apratipattih. 02801 tasman na kutascil lingad abhava-siddhih. so anyabhavah 02802 pratyaksa-laksanena anupalambhena siddho mudha-pratipattav 02803 abhava-vyavaharam sadhayed ity alam prasangena. 02804 sa iyam tridha anupalabdhih. siddhe karyakaranabhava 02805 bhavasya karanasya anupalabdhir vyapyavyapakabhava-siddhau 02806 siddha-abhavasya vyapakasya anupalabdhih svabhava-anupalabdhis ca. 02807 tatra karana-vyapakayor api svabhavasya asad-vyavahara-siddhir 02808 anyabhava-siddher eva. sa tatra asiddhah karya-vyapyayor abhavam 02809 abhava-vyavaharam va sadhayati. svabhava-anupalabdhyau tv anupalabdhyau 02810 lingabhutaya abhava-vyavahara eva sadhyate. 02811 yadi karana-vyapakau tad-anythingabhava-siddhi-rupaya anupalabdhyau 02812 siddha-asad-vyavaharav anything abhavam abhava-vyavaharam 02813 ca sadhayatah sa ca anupalabdhis tayor upalabdhilaksana- 02814 praptav eva asad-vyavaharasya sadhika, katham tayoh parokse 02815 arthe prayogah. na eva prayogah pramanataya, lingasya aniscayat. 02816 kevalam karana-vyapakayoh siddha-sambandhayor yady abhavah 02817 parasya avasyam abhava-niscaya iti darsana-artham ete prayujyete. 02818 ity esa paksa-dharmo anvaya-vyatirekavan iti tad-amsena 02819 vyaptas

tri-laksanas trirupa eva hetur gamakah, sva-sadhya- 02820
dharma-avyabhicarat. 02821 sad-laksano hetur ity apare. trini ca
etany abadhita-visayatvam 02901 vivaksita-eka-samkhyatvam
jñatatvam ca iti. 02902 tatra abadhita-visayatvam tavat prthag
laksanam na bhavati, 02903 badha-avinabhavayor virodhat. avinabhavo
hi saty eva sadhya- 02904 dharme bhavo hetoh. sa hetus tal-laksano
dharmini syat, atra 02905 ca sadhya-dharmah katham na bhavet.
pratyaksa-anumane hi 02906 sadhya-dharmah badhamane tam dharmino
niskasayatah, 02907 tasmin saty eva hetur bhavams tam tatra eva
dharminy avasthapayati 02908 iti param bata bhavanam asvasthyam.
anyatra 02909 sadhya-dharmena avinabhavi hetur na dharminy eva iti cet,
tat 02910 kim ayam tapasvi sandham udvahya putram mrgyate. yasya
02911 dharminy asaty api sadhya-dharme bhavas tam upadarsya 02912 katham
sa dharmi sadhya-dharmavan ity ucyate. ata eva badha 02913 bhava uktah;
syad etat: yata eva hetur anyatha api bhavet, ata 02914 eva pramanabhyam
abadhita-dharma dharmi ity ucyate iti tat 02915 kim idanim hetoh
samarthyam abadhaya eva sadhya-siddheh. 02916 yadi sadhya-abhavo
badhaka-pramana-vrttau niyatah. abadhayam 02917 sadhya-siddhir
iti vyartha hetuh; badhayam api, sadhana-samarthyah 02918 abhavad.
aniyame na ca badhakam pramanam syat sadhya-abhavasya 02919 ca
sambhava iti na samarthyam abadhayah. 02920 na badhaya abhavo
abadha. kim tarhi. badhaya anupalabdhih. 02921 sa ca purusasya
kvacid badha-asambhave api syad iti sa 02922 hetu-prayogasya visayah.
kim nu vai hetur badha-upalabdher api 02923 bibheti, na punar badhayah,
yena badham anadrtya apy anupalabdhou 02924 prayoktavya istah. sa
tarhi hetuh paramarthena 03001 badha kim asti na asti ity anapeksya
badha-anupalabdhou prayoktavyah 03002 kim artham prayujyate.
sadhya-siddhy-artham. sa kim 03003 kvacit satyam api badhayam
sadyam sadhayet, yena asya abhava 03004 niscayam prati yatno na
kriyate hetus ca prayujyate. tatha 03005 ca abadhita-visayatvam
hetu-laksanam na bhavati, badhayam 03006 api satyam asya
samarthyat; tatha ca anabhyupagamye samsayitasya 03007 pravrtty-ayogad
yatha anupalabdhou badha-sadbhava-sambhave 03008 apy abhyupagamy
prayujyate, tatha badha-upalabdhou api 03009 prayujyatam, abhyupagame
visesa-abhavad. 03010 na badhayam satyam samarthyam iti cet, yady
evam 03011 prayuktasya apy asamarthyah-praptir ity
anirnita-badha-sambhavah 03012 prayogam na arhati. badha-anupalambhe
samarthyam iti cet, kim 03013 upalambho badham vyapnoti, yata evam
hetor badha-sambhava- 03014 krtam asamarthyam na sambhavet. atha
tan-nivrttau badha 03015 nivartate, tatha api badha-anupalambhad eva
sadhya-siddher vyartha 03016 hetuh, anupalambhe badhaya asambhavat.
upalambhasya nivrttav 03017 api badhaya anivrttau tad-avastham hetor
asamarthyam 03018 ity aprayogah. tasmad sva-sadhya-bhava-abhavabhyam
anyatha api 03019 bhavan hetur dharmini kimcin na bhavayati na
vibhavayati ity 03020 upaksepo na samarthah. tan na badha-avinabhavau
sahavasthitau; 03021 tena abadha rupa-antaram na bhavati. 03022 tan nama
tasmad visesana-antaram laksana-antara-upadana-artham 03023 va

bhabet, yasya bhava api yasya anyasya abhavah. tad yatha 03024
paksadharmatvam sapakse ca bhava iti. na ca etad badhaya avinabhava
03101 sati sambhavati iti na sadhya-viparyaya-avibhavinor hetu-viruddhaya
03102 visaye badha sambhavati iti na tad-abhavah prthag 03103 anayor
laksana-antaravena vacyah. tasmad hetoh prayoge 03104 pratijñaya
dosanam sambhavo na asti. na api kevala pratijña 03105 prayujyata
iti na pratijña-dosa vacyah. 03106 etena eka-samkhyā-vivaksa api
pratyukta. katham. eko hi sva- 03107 sadhya-bhava eva bhavat
tad-avyabhicari. tatra eva tasmad anyas 03108 tad-badhakasya eva bhavat
tad-viruddha ity atra badhaya 03109 samanam. 03110 api ca kim vastuto
asambhavat-pratihetuh sa samyag-jñāna- 03111 viparyaya-hetur ahośvid
apradarsita-pratihetuh kim ca atah. 03112 yady asambhavat-pratihetuh,
asakya-niscayatvad alaksanam 03113 etat. hetv-abhavo va. na hy
aniscita-atmanah pratipadaka-dharmasya 03114 tal-laksanatvam bhavati
yatha sandigdha-paksadharmatvasya, 03115 na api sandigdha-laksano hetur
bhavati iti na kascid hetur 03116 bhavet. tulya-laksane hi drstah
pratiyogi-sambhavo adrsta- 03117 pratiyogisv api sankam
utpadayati, visesa-abhavat; sati va 03118 visese hetor laksanam;
tato hi hetur ekantena nirasta-pratipaksah 03119 sva-sadhyam
niscayati ity atal-laksano na hetuh syat. tatha ca 03120
vyartha-eka-samkhyā-vivaksa. ato viruddhavyabhicarino laksanam
03121 hiyeta svalaksana-yuktayor hetvor ekatra dharmini virodhena
upanipate 03122 viruddhavyabhicari iti. na ca tasya visesasya
svarupam 03123 nirdisyate, yat pratitya pratiyoginah
sambhava-asambhavav 03124 utpasyamah. tasman na asty eva visesa iti
sarvatra sankaya 03201 bhavitavyam; drsta-pratihetor api hetoh
prag itarena na kascid 03202 viseso laksyate. na ca
sambhavat-pratihetunam api sarvada 03203 tasya upalabdhih; atisayavati
tu prajña-utpreksini drsta. tena aniscayah 03204
sambhava-asambhavayor iti laksanasya aniscitatvan na 03205 kascid
hetuh syat. 03206 atha apradarsita-pratihetuh, yatha aha: yada tarhi
sabdattvam 03207 nityam abhyupagacchati, tada ayam hetur eva syat, yady
atra anityatva 03208 hetum krtakatva-adi kascin na darsayed iti. idam
aprakasyam 03209 apy asamvaraniyam api iti kasthataram vyasanam
ayatam 03210 katham nirvodhum sakyeta. sa tavad ayam hetur
vastuni 03211 sva-sadhya-tattva-praktini krtva tat-pramanakan
purusan abhyudaya 03212 nihsreyasabhyam samyojayitva punah
pratibhavata 03213 purusena hetv-antara-nidarsanena
utkilita-sadhana-samarthyas tani 03214 vastuni tams ca purusan
tadbhava-sampadah pracyavya- 03215 bhrasta-rajya iva raja
tapovanam gacchati iti kim atra brumah. 03216
purusa-pratibhakrtam ca sadhanatvam. tat kim vastutah 03217
sadhanam asadhanam va. sa ca hetuh svabhavatas tad-dharma-bhavi 03218
yadi katham anyatha kriyeta, vastunam svabhava-anyathabhavasya 03219
ubhayor ca viruddha-svabhavayor abhavat. atad-dharma-bhavi 03220 ca
katham anyada api sadhanam kasyacit. 03221 tasmad svabhavatah
sva-sadhya-avinabhavinor ukta-laksanayoh 03222 karya-svabhavayos

tal-laksanasya pratihetor asambhavad alaksanam 03301
eka-samkhya-vivaksa, vyavacchedya-abhavat. 03302 jñanam punar
alinga-dharmatve katham linga-laksanam 03303 bhavisyati.
kim-rupal lingad artho jñatavya iti cintayam pratipattur 03304
avisamvadakasya rupam abhidhiyate, yasya darsanad 03305 ayam
sadhana-asadhane pravibhajya tasya ista-artha-samnidhana 03306
pratyayat pravrttim avalambate. tatha yad asya atma-rupam tal 03307
laksanam, na tu pararupam. pratipatti-janmany upayoga-matrat 03308
tal-laksanatve atiprasangah. evam prameya-purusa-adinam api
03309 tal-laksanatvam bhavet, na hi tesv asatsu lingini jñanam
bhavati. 03310 niscita-grahanam tarhi na kartavyam. na na kartavyam, 03311
tasya anya-arthatvat. sapaksa-vipaksayor darsana-adarsanabhyam
gamakam 03312 hetum icchatam na eva samartho hetur bhavati, sator api
03313 darsana-adarsanayor agamatva-darsanat. tena bhava-abhavabhyam
03314 gamaka iti jñapana-artham niscita-grahanam. tena pararupam
03315 laksanam na bhavati, tena lingasya
rupa-visesa-anabhidhanat, tau 03316 hi bhava-abhavau
tad-bhava-sadhaka-vrtya boddhavyau, upaya-antara- 03317 abhavat. tena,
yady api bhava-abhava-vacana-matrena tat-sadhana- 03318 pramanam
aksipyate, tayoh pratipadanaya niscita-sabdah 03319 prayukto
laksane, anyatha jñana-satta-nibandhanatvaj jñeya- 03320
satta-vyavasthayas tayor eva satta-prasiddher iti sarvatra 03401
satta-vyavastha eva tat-sadhanam pramanam akarsati. pararthatvac
03402 ca sastra-pranayanasya. trirupam lingam samvadakam 03403
arthasya iti tad rupam ye na vidanti, na tesam tatah pravrttir iti
03404 para-upalaksanatvad yady api jñanam siddham, tatha api tav eva
03405 bhava-abhavau kecid darsana-adarsana-matrena vyavasthapayanti iti
03406 tan-nisedha-artho niscita-sabda uktah, sator api bhava-abhavayor
03407 anvaya-vyatirekayoh sattayam samsayat. tasmad yatah satta-
03408 prasadhaka-pramanad anayor niscayas tad-adhina iti
jñapana-artham 03409 asmabhir grahanam krtam. 03410 yato api
bhava-abhava-vacana-matrena tat-sadhana-pramana-aksepa-siddhih,
03411 prthag ato jñanam laksanam na bhavati, tena eva arthasya
avagatatvad 03412 upanaya-artha-vat paksadharmatvat. anvaya-vyatirekayor
03413 api tarhi na prthaktvam, ekasya prayogad ubhaya-gater 03414 iti cet,
na, hetoh sapaksa-asapaksayor bhava-abhavayor aparaspara- 03415
aksepat; ekam vakyam ubhayam gamayati ity ucyate, 03416 na eko artho
dvitiyasya. nanu tatra eva bhavo tad-abhave 03417 ca abhava iti vakye
paraspara-aksepa iti cet, vacanam etad ekasya 03418 api niyama-khyapakasya
dvitiya-aksepa-nantariyakatvat samarthayad 03419 ubhayam aksipati na
punah kevalau bhava-abhavav aksipatah; 03420 niyamavantau ca na
kevalau, niyamasya ubhaya-rupatvat. 03421 tasmad tatra eva bhava iti na
bhava eva ucyate, itarena api na abhava 03501 eva, yena bhavo abhavo va
dvitiyam aksipet. na evam jñanam 03502 para-upalaksanat
trailaksanyad vyatirekitam iti na laksana-antaram. 03503 tasman na
hetuh sad-laksanah. 03504 hetubindur
acarya-dharmakirti-krtah samaptah.

