

The Mimamsaslokavart[t]ika with the Commentary Kasika of
Sucaritamisra.

Trivandrum 1926, 1929, 1943. (Trivandrum Sanskrit Series, 90, 99, 150)

Provided by Helmut Krasser, Wien

{n,n} = {part,page}

Revisions:

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

Text

part i

01 pratijñāsutra

{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
'vadrte 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
vighradipañcakam 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.
gurbanugamanadayo '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 jijñāsavo 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 gunanupekshya 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
avisayaparivangajam 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
avarjanijatayapannam 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 asmdrsanam 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 cirantanibandhanani 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
jjñāsakarmabhuto dharmā ity
acaksanenapur SARHajñānasyanistatvat 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 anyaparayataya 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
sastrambhe 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 tantrakarasya tantraprayojane
bhramyatiti sambhavyate. ata evasambhavadbhramavipralambhatvad
rsinam astakadismaranani srutimulaniti smrtiyadhikarane
vaksyate. sarvapurusavacanavisvase[1] punas tad api
bhajyeteti[2]yuktam prayojanabhidhanam iti || 12 ||

_____notes_____

[1] nanasva [2] su

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

upayabhutanyasrita. na hy asyastair yathavadavijñatair
arthah[5]sakyairnirayah. 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
jijñāsavo yadi nama na janiran mandasraddhaya va pravartamana na
samyag vidyuh, tathapi tebhyo 'jñatadurjñatebhyo 'narthapaptis 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 -- vidyantaesv iti. nanu tatha
vidyantaranabhijñe 'pi dusyaty eva. tatha hi -- vyakarananabhijñe
'pi tavad yajñe 'pasabdham 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
paninineva{ 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 anakadha 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 sisayah. tasmad saha prayojanena asya sambandho vacya iti
codayati -- siddhartham iti || 17 ||

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

nanu yadi nama sutrakarena prayojanad bhedenam sambandho nopattah,
vyakhyatrbhis tu vyajyatam. kathite hi vyaktam sambandhe srotarah
pravartante. ata eva sastrantaresv api sambandhah
sphutam[10] upadarsitah. tatha hi sisypasnanantaram kanabhujā
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 aksipyā sambandho
vaksyate athavarthavat ityadineti na prthak sambandho 'bhidhanyah
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,
sutrakarenai vathasabdā
prayuñjanenadhyayanakriyanantaryalaksanasya
sastrasambandhasyoktatvat. yatha athato dharmam vyakhyasyamah iti
sisypasnanantaram sastram pranayama iti kasyapenoktam iti.
tam pratyaha -- na capiti. adhyayanajñānecchakriyayor hy
anantaryalaksanam sambandham athasabdo vadati. te ca kriye
sastrad[12]barhirbhute. sannantasamanyamatrena
jjñāsamimamsayor 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 dharmā ityadīkan
sisyenodiritan pañca{1,9} prasnanapeksyaha -- athato dharmam
vyakhyasyamah iti. guruparvakramatmakas ca sambandho yatthehaiva 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
pravrttinvrttyor visesa upalabhyate sastravisaye va jñana iti
vidhinisedhayoh karye pravrttinvrtti. tabhyam te laksayatiti
|| 23-24 ||

yato 'yam sambandho nisprayojanah, tasmad ye sutravvyakhyanangam
sambandham abhidhantsanti, 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 copayo peyalaksana 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 veditva
bahvabhiprayam apy ekam vakyam prayuñjana drsyante. yatha sveto
dhavati alambusanam yateti. vaidike tv ayam niyama ekam ekartham iti.
yathasabdham hi tatrarthe sampratyayah, pramanantarabhavat. tad
uktam -

bahvabhiprayam apy ekam purusas tu prayuñjate |

{1,10}iti. nanu ca sannidhanat prathamasutragatathasabdadusanam
evasya bhasyasyartho yuktah katham
sarvasastragatasutravvyakhyanangatvam ata aha -- adita iti. evam hi
manyate -- sarvadau prayuktam idam vakyam. atah
sutrasmudayasyaivedamad imam sthanam iti na sthanato
visesalabhah. pratyuta sutresv iti
bahuvacanasamrthyasvarupalinganurodhena sarvasutravvisayatvam eva
spastam prakasata iti. nanu tatra loke 'yam athasabda
ityadibhasyaikavakyatapanasya 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.
tadekavakyatapanasyathasabdadusanam evartha iti || 26 ||

_____notes_____ [13] stam avagamyate [14] gbhu

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

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

_____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 pascad sutrani darsitani. tad iha sarvatra varttikarah padavinayasavisesena 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. dandavisesanatyopattatvadistakakutasya. tadvad ihapi padavisesani sutrani na paramarsarhaniti. ata aha -- adhyaharasyeti. ayam arthah -- yatradyaharadayah 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 niyatapurvaparyaprakrtipratyayatmake 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 abhidhadhatoktam evam
vedavakyanyevaibhir vicaryante iti. tasyarthah --
sadharanavyakhyayaiva sutranam vyakhyatatvan na punas tani
vyakhyeyani. vedavakyany eva taih pariññatarthair vyakhataavyaniti.
tad ayuktam. uktam hi --

sadharani visista ca sutravakhyahya dvidha krta |

iti. ato visistavyakhyayapi sutranam sprsyamanatvat katham
vedavakyany evetyavadharanopapattir ity ata aha -- evasabda iti.
yatnagauravapariharartha 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 ||

_____notes_____

[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 purvagrathan evayam alpantaram
corayatiti vadadbbhir asuyakaih susrusunam utsahabhango yujyeta.
atah prayo janavan eva paropalambha iti || 33 ||

_____notes_____

[23] darsitah ta (kha)

kva punarbhavadasenalaukikarthagrahanam krtam yad evam upalabhyate.
ata aha -- athata iti. sabdarthav iha lokyate iti vrddhavyavaharo
loka. 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, tatrap i kevalatas[24]sabdavedaniyam evanantaryam.
bhavadasena cuktam --

_____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 -- gunavattaragranthanirmanes 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
suturesu bhasyam kartum abhipravrttas tany upeksitavan iti. imam
dosam vyakhyapratyakhyanena pariharati. na vayam anabhijñah, na
caitani sutrany anarthakani, codanarthaparatantvan na
vyakhyeyanity upeksitaniti || 37 ||

_____notes_____

[29] rah prapatsyanti kim (kha)

kim punas codanarthaparatantvatve karanam ata aha -- prayasa iti.
kim punah sutresu na prayasyate. ata aha -- phalavattveti tavyontena.
phalavanti hi vedavakyani, phalavatkratupramitipratyasatteh. aphilani
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
vyakhyayam 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 tadanabhijñō
vedartham jñatum iste, tadupayatvat tasya. ata aha --
padarthanam iti. evam hi manyate -- satyam
vedarthajñānopayabhutani sutrani. {1,16} na tu tany
avyakhyatadurjñātarthani.[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 sutravayakhya pratyakhyayate ity
avadharanayatnagauravapariharayor ubhayor upapattir iti.
paksantarabhidhitasayedanim imam api paksam dusayati --
padacchedaditi. yatah padacchedadi na karoti, tasman nayam abhinavo
bhasyakarah sutrartham vijanita iti bhavadasatantropajivibhir
evaitat pratyakhyapitam bubhutsujanotsaham apahantum iti || 40 ||
paramarthas 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
sakalāsavitṛ•diviĀ>eá¹£aa¹‡aviĀ>ia¹£á¹-aikapradhĀ•nabhĀ«tanirvĀ•paprakĀ•Ā>anaá
prayojanam. sarvani ca devasya tv etyadini[32]nirvapamity[33]ato
vibhaktani santi sakanksaniti devasya tvety upakramya
nirvapamityantam ekam vakyam iti sthite{1,17}
avayavaprayojanabhidhitasaya 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 nanavakyaatvam
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
ekavakyaata vibhage sakanksatvad apadyate. tasmin sideti
vibhaktam[35]sat sakanksam tadvrttasya
purvapraktaparamarsatmanas tena vinanupapatteh. saty api ca
vibhaktasakanksatve prayojanabhedad vakyabhedah. dve hi tatra
prayojane. purvasya sadanakaranam uttarasya purodasapratisthapanam.
evam ubhayoh prayojanam ukhvanta upasamhrtam tasmāt 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]pratiñāyam[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 daiksapasvativad
 anumiyate. tatra hi dravyadevatasambandhanyathanupapattir yagavagame
 hetuh. iha tu na dravyam devatasamyuktam upalabhamaha,
 dravyamatrasruteh. ato drstartha evayam vatsasamskara
 alambhah. sa hy alabhyamano gam prastavayisyatiti
 bahvevañjatiyakam bhasyakarena vyakhyatam ity uhaniyam. atah
 sutravakhyapratyakhyane sakalam evamadi bhasyakarasya viruddham
 apadyata iti. yat tu pratyakhyane karanam uktam upayabhutani
 vedarthañjane sutrani, atah kim ebhir vyakhyataih, upeya eva tu
 vedartha ebhah karanabhutair vyakhyatavya iti. tad dusayati -- na
 ceti. yata eva ca tany upayabhutani, ata eva sutaram vyakhyeyani. na
 hy upayanabhijñā upeyam avadharayutum alam. nanu ca tany api
 vyakhyayamanani sadhyani bhavyeh. 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 upayanabhijñāsyopeyavadharana nasti. upayantarad eva tu
 viditavedarthasya kim sutravakhyaya. ata aha -- nanyata iti. ye hy
 anyata eva viditavedarthas tesam arthe naitani sutrani jaiminina
 pranitani, bhasyakarena ca vyakhyatani. anyato 'nabhijñāms tu
 prati sutrani pranitani bhasyakarena ca vyakhyatani. na ca te
 'vyakhyatam eva sutrartham unnayanti. na canirnitassutrārtha
 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 samupanipatananti tannirasaya tatra vyakhyanam pravartata
iti, tat sutresv api samanam iti tadvyakhyapratyakhyanam ayuktam ity
aha -- vakyartha iti || 44 ||

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

tad evam asya pratyakhyanapakasya[43]drstavyakhyaviruddhatvat,
purvayos ca sarvavyakhyopalambhayoh phalgutvad anatiprayojanatvad,
madhyamasyopalambhasya visesato daurjanyapadanad,
nyayabhasaprapta vedavakyananyathakarananirakaranena mahaphala
anuktadurjñana ca parisamkhyavasya bhasyasyartha ity aha -- asyeti
|| 46 ||

_____notes_____

[43] du (ka)

parisamkhyavisayam tavad aha -- vaidikam ity arthe'ntena.
vedavakyavyakhyanarthani hi sutrani. tad imani prayena
yathasrutagrhitany api vedavakyanirnyasamarthanyayakalapam
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
prasiddharthagrahanam adhyaharadivarjanam ca tad
vedavirodhe.[44]virodhe tu sutramadhyaharadibhir vyakhyeyam, vaidikam
eva vakyam yathasrutam neyam itidam atopadisyata iti. atha kim
sarvadaiva vedavakyam yathasrutam neyam, nety aha -- virodha iti.
yatra hi vedavakyayor evanyonyam virodho bhavati, tatra tayor
ekamadhyaharadibhir niyata eva. yathopakramavagatadatsrutivirodhad
upasamharastha pratigrhitrutih datrgocara darsita. evam
hy uktam yavato 'svan pratigrhniyad[45]iti pratigrahayed iti.
idam tu viparinamodaharanam. adhyaharadayas tu vedavakye
vistarabhayan na prapañcita iti || 47-48 ||

_____notes_____

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

nanu cobhayatra praptau parisamkhyā bhavati. yathoktam -

tatra canyatram ca praptau parisamkhyeti kiryate

iti. na ceḥa 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 ityadi bhasyena parisāñcaste. evam hi bhrantah srotaro { 1,21 } manviran -- na sutraih saha vedavakyanam kascid visesah. yatha hi vedo dharma 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 'nyataradanyayam iti sthite, gunatvat sutram anyatha karyam iti praguktam ata aha -- asambhavad iti. vicitrasaya hi jijñāsavah. 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 yukta. anyathaikasrutyanurodhena bahusrutivinasa evapadyata iti. tad evamalocanabhedad vikalpa iti || 51 ||

_____notes_____

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

athava samasamarthyayor ubhayor vikalpo bhavati. iha punarvedarthanirupanavasthayam sutrani prathamam upanipatanti. tany anupajata virodhini tavat 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. nyayam iti parisamkhyayah prayojanam sucayati. asatyam hi parisankhyayam nyayabhasena nyayya[51]codanabadhah prasajyeta. katham punarnyayya codana. ucyate. gunabhutani sutrani pradhanabhutani { 1,22 } vedavakyanam, 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
mukhyanugrahanyasyapavadakah. 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
prasadyatraiva bhasyam yojayati - teneti. vedavirodhagrahanam
upalaksanartham nyayavirodham apy upalaksyati. 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 pradhanarthavattahavirnasase sad 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 lopahakaranam
eva syad iti || 54 ||

_____notes_____

[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 trivrtta 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 vivaksitarthakhyanaksumam. 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.
asvapatigrahestivakyagatadyavicarapurvapaksatidesah krtah.
tatra yavato 'svan pratigrhniyat tavato varunams
catuskapalan nirvaped ity udahrtya vicaritam[67]kim laukika
'svapatigraha{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
asvapatigrahad 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 -- danapatigrahakarmabhedat. iha ca yavato 'svan
pratigrhniyat 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.
asvapatigrahestivakyagatapurvottarapadasamarthyam. tatra hi
prajapatir varunayasvam anayad iti dataram sankirtyante
pratigrhniyat 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
yathasvapatigrahesty[72]adyapurvapakse[73]'bhihitam.[74]kutah,
dosasruteh. evam hi srutyate. indriyena va esa viryena
?vrdhyate yah somam vamatiti. sa cayam indriyaviryasamrddhivigamo
laukike rasayanartham pite vante[75]sambhavati na vaidike. { 1,26}
sarvapraktivikrtisomesu panamatrena somapratipatteh siddhatvad
iti purvapaksite prativihitam - dosat tu vaidike syat (3.4.39) iti.
rasayanartham hi vamanayaiva panam. vamanena hi suddhakayasya
samyagaharaparinaraparamparaya sthairyam bhavati. somapratipattis tu
samyagjarananta iti mamevangabhimatiga iti mantravarnanad
avagatam. atas tatraiva vamanena panavyapadi jatayam
tannibarhanarthas caruh. tad idam sutratrayavyavadhane 'pi
sutre neti 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 alabdavya 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 trivrtta 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 sambhavatityanupadeyagunaparadvam 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 evottareduh
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 ||

_____notes_____

[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 laukikavidikasarvakarmarthatvena
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 laukikavidikasarvakarmarthatvena
purvapaksam grhitva nirdesad vaidikanam syad ity atra
yathanirdistavidikakarmarthatvasya pratipaditvat. 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 prakrtiyartheti varnita, evam agnayo
'pi[85]te ca prakrtiyartha eveti. atrottaram agnayas ca svakalatvad iti.
asyarthah -- agnayah prakrtivikrtiyarthah. kutah svakalatvat. na
hi te prakrtim vikrtim varabhyamnatam, anarabhyamnanat ato
'grhyamanavisesatvad ubhayartha eveti yuktam. yac cagninam
sambandhe homahavissrapanadi dvarabhutam tat
prakrtivikrtiyarubhayor 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 jñātam 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 abhyudayestivakyasadsasabdantaravihitayor 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 'gnisabdastajjatiyam 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 vrter ista tu gaunata ||

iti. tad ihautpattikasutre hy autpattikasabda utpattau bhava ity anaya vyutpattya sabdarthasambandhanam trayanam anityatabhidhanad vivaksitanityatvaviparitavacana iti vivaksitasambhavana 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
 sambandhavesavacanas 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
 samidhyamanavatisamidhdhavatyor madhya iti. tatra
 yathavagatakramanurodhenagantunamante nivesa iti prapte, uktam
 samidhyamanavatisamidhdhavatyor madhya iti. kutah. evam hy aha iyam
 samidhyamanavati asau samiddhavati yadantara taddhayeti dhayyanam
 samidheninam antaratvena{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 sasisu samiddhavatya juhotentente (?)
 bhavatah. te ca samahrte tristubha samasankhye iti
 sankhyasamanyat tristubante bhavati. evam api tristubho 'nte
 darsanat 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 darsanat iti
 viseso darsitah. punas ca darsanac ca visesasya tathabhyudaye iti
 lingam upadistam. atra cabhyudayasabdenabhyudayasadhanatvad
 dvadasaho laksyate. tatra hi diksakramapare vacane adhvaryur
 grahapatim diksayingitve[88]tyadike ardhino diksayingiti trtiyino
 diksayingiti yadibhih samakhyabhir rtvijam(?rdha/rdhya)dibhih
 sambandho 'nuditah. sa cayam jyotistomavikaratvad dvadasahasya
 prakrtau bhagavaisamyam antarenanupapadyamano vaisamyam 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
 upadadhatitvad gunakalpa ity uktam ity adosa iti || 58 ||

_____notes_____

[88] tva brahmanam diksayingitity evamadi (kha)

yas tubhayaprapter mandatvat parisamkhyam api nanumanyate, tam
pratyarthanantaram aha -- sutrakareti. bhasyakaro ho
sisyanatmanam ca sutrakaraprasamsaya prarocayati.[89]anena khalu
sutrakarena prasiddhair eva padaih padartha abhihitah, na tu
gunavrdhyadivat 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 evārtha 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
apannenasabdadusanam 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
vyakhyayam. idam tv athata iti padadvayam
bhavadasenantaryarthataya 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
vedavakhyani vyakhyayante. yadyatra sutran{1,32} upreksyeran
nirvisayam eva bhasyam syad iti yuktaiva sutravakhyety 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. prasiddharthagrahanam 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 --

navyakhayatadurjñanatvad athasabdo vyakhyayate. kin tv
athasabdavyakhyanamisenanyad eva bhasyakarasya vivaksitam. tac
caitadathasabdarthe kathite codyapariharakramena sakyate darsayitum.
tathahi vedadhyayanantaropanipatinah 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
jijñāsadhikarabhavat suktam anyarthatve [92] prasiddhir badhyate iti ||
67 ||

_____notes_____

[92] rthe pra (ka)

atra bhasyam anyasyapi karmano 'nantaram dharmajijñāsa prapnotiti.
tadaksipyā samadadhāti -- visisteti. ayam [93] abhiprayah -- yady
api vedarthavicaratmakavisistalingavijñānad visisto
vedadhyayanatmako lingi vijñāyate anantaravrttah, tathapi
sutrena saksadanupadanad idam coditam iti || [68] ||

_____notes_____

[93] m arthah ya

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

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

na ca yatkiñcitkriyanantaryartham upadesah tasyavarjanīyatvena
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 jijñāsa [95] nkyā pariharati sa (kha)

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

aparam api prag api ca vedadhyayanad iti bhasyam. tadaksipati --
anyasyapiti. yadaiva naitad evam ityadina vedadhyayanam atantrikrtam
tadaivadhhyayanat pragurdhvam vanyasyapi karmano 'nantaram
dharmajijñasa prapnoty eveti vyartham prag iti punarvacanam iti.
atra[96]pariharabhasyam tadsim 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
vidadhiti, tadanantaryavidhanad anyasyapi snanasahadharmacarini
samyogadikarmano 'nantaram dharmajijñasa prapnoti.
athaitadbhayadanantaryam asriyate tato yo 'dhitya jijñasate tam
pratyanantaryamatravidhanad anadhityavedasya 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 vedartha 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 tadsim ity
etad evottaram iti vaksyamah || 81 ||

_____notes_____

[100] [?]navalo (ka)

pariharabhāsyam idānim samarthayate -- buddhavakyāditi. tat tu vedādhyāyanam iti vaksyamanalocanena vedādhyāyanam vṛttim ity uktam. tadanakalāyā vaksyamanalocanena naitad evam iti paricoditam tadrsim ity anena{1,36}pravartisyamanānekavidhavedarthavicaratmika dharmajijñāseyam iti jijñāsasvarupopavarnanena parihrtam. atah paricodanapariharatvenapunaruktatvam iti. evañ ca vaksyamanalocanena codyottarataya bhāsyam vyakhyāyalocanaparcodanayam api etad evottaram iti yojayati -- prag iti. yat tavad ubhayapratipadanena vakyābhedaḥprasañjanam kṛtam, tadanantaryamatraparatvena parihriyate tatparatve 'dhyāyanavidhanasambhavat. prag apiti ca codyam parisisyate. tasyāpi tadrsim ity anenapakriyā, jijñāsasamarthyena purvavṛttavedādhyāyanalabhat. nahiyam anupattavedena sakya kartum. ata eva yaduktamadhyāyanat prag eva dharmajijñāsa yukteti, tad apy anena parihrtam bhavati. tadrsiyam ānekavidhavicarayāt ta ya vicarasiddhamādhyāyanam antarena kartum asakya. vicārya tv adhiyāno vicāryānekaśālasādhyatvad adhyāyanakālatipatad vṛatyatam apadyeta. na caivam anādhitavedas tadartham yavadavadharayitum alam ity avicāritopattavedādhyāyanapurvakatvam dharmajijñāsayah. yat tuktam avicāritopadane 'buddhipurvakam upadanam iti. kena vaktam buddhipurvakam upadanam iti. hitāsinah pitradaya evainam[101]kumaram anakalitaparalaukikakālyanam pravartayanti. api ca[102]sajātīyanāharaharaviratapravṛttasvādhyāyādhyāyananupalabhamāna h samanyato jānāti nunam asmat karmanah ko 'py abhyudaya esam bhavita katham aparatha sramyadbhir hitakamāih pitradibhir ami pravartyanta iti. evam viditavato 'ham apy[103]anutisthan sreyah prapsyamiti cintayatah svayam api pravṛttir upapadyata eveti || 82 ||

_____notes_____

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

atraparam api ca naiva vāyam iha vedādhyāyanat purvam dharmajijñāsayah pratishedham sismah iti bhāsyam, tasyartham aha -- naiveti. ye ete purvakalpite vacobhāngi tayor eko 'py artho nanena sūtrenā vivaksyate[104]kin tu vedādhyāyanam. anantaram ubhayam upanipatati,[105]yadārtho vicārayitavyah yac cādhyāyā snayad iti{1,37}smṛtīvacānabalena guru[106]kulasakasad apavartanam. tatasamavṛttah katham namā vedartham vicārayed ity evam artham idam sūtram ity apicetyadikenoktam iti || 83 ||

_____notes_____

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

idam ca bhāsyam nyunam manyamanāih[107][108]kāiscid adhyāhrtya vyakhyātam,[109]tatas tam upanyasyati -- anantaryam iti. asya hi sūtrasya gurukulavasavasanānivrṛtīparatvad adhyāyanam anantaryam cobhayam api na vivaksitam. bhāsyam tu

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

_____notes_____

[107] nah [108] kecil [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. pratyutadhyayanantaryayor eva
srutya vidhanam upalabhyate. tatas tad eva yuktam ata aha -- na varyata
iti. anadhitavedasya sarvakriyasvasaktasyanadhikarad dharmajijñasa
daiivad eva varita, kim tannivrttyarthenadhyayanavidhanena. anantaryam
api na manvadivadadrstartham upadisyate. nacadrstarthopadesi
jaiminir ity uktam. ato drstarthadhyayanantaryabalena
gurukulavasavasananivrttir laksanayasriyata iti || 85 ||

_____notes_____

[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
drstarthatvaprakater laksanartho laksanaya visayikrto
'rthah snanabhavo vidhiyate. yathasrutabhasyasvarasabhangas
caivam sati na bhavisyatiti || 86 ||

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

_____notes_____

[115] pratita bha

nanu satyam virodhinor ekenavaruddhe param nivartate. virodha eva tu
kutah. adhyayanantaram 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 adhyayanantaram snayad itimam amnayam
atikramet. tac cayuktam. smrtyanurodhena
pratyaksasrutavedabadhprasangad,
mulamulibalabalaviparyayaprasangac ca. ato
balavaddharmajijñasanurodhena durbalasanabadho yukta iti.

_____notes_____

[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 visvajidativat
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 ityadhyayananispatyarthah. atas
canyaparativat svadhyayaksaranam avivaksitah pratiyamano 'py
arthah. na cavivaksito 'rtho vicaram prayunkte. atah
svadhyayadhyayanamatrenacaryakaniyoganispaty 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 manavakarthat 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 --

_____notes_____

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

upaniya tu yah sisya vedam adhyapayed dvijah |

sakalpam sarahasyam ca tam acaryam pracaksate ||

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

_____notes_____

[120] ra smartam ka (ka)

[121] bhavayed i (kha)

upaniya dadad vedam acaryah sa udahrtah |

iti smrteh. evam tu sandrstikam eva sisypadhyayavad,
nalaukikam acaryakam. api capravrttapravartanam hi vidher arthah.
svayam eva cacaryake dhanayan yasasyan va pravartata iti kim
tadvidhanena. atah sunyahridayair vyavahrtam evedam
acaryakaranavidhiprayuktam adhyayanam iti. kathañ caisa
vrataniyamaditikartavyatavato 'dhyayanavidheh prayojakah. adhyapanam
hy adhyayanam antarenanupapadyamanam laukikena
rupenadhyayanamatram prayunktam. ato 'nanyaparvat
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 evopanayanavasvabhavalocanaya 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 dvtiyasamyogad upaniyamanadvijakumarangam upanayanam
avagacchamah. tasya ca tam adhyapayed ityadhyayanasangbandhad 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
tadvarenadhyayanaprayuktih 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]ananyaparadvat asya. { 1,42 }na hidam
adhyapanasvarupavidhanaparam, antarenapi vidhanam vrttyartham eva tu
tatra pravrtteh. adhyayanavidhis casrutadhikaro 'dhikarinam
apeksate. na hi jñāyate kena svadhyayo 'dhyetavya iti. ato
'peksitavidhibalad adhyayanadhikrtapuruspadesa 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 arthaparativam vihanti,[126]svadhyayadhyayanavarupamatrena cacaryakaniyogani[127]spatter abhidhavyaparasyananyaparativat. ato narthavivaksayam kiñcit karanam asti. astu va acaryakaranavidhyaupayikatvena vidhyantaranam arthavivaksa, tathapi na mimamsanarambhena purvapaksavarjana 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 arthaparativam sabdanam apalapitam na bhavati. na caikavidhyanurodhena krtsnasvadhyayapramanyaprasangah. bhuyovirodhe hy alpamanyayyam iti vaksyati vipratissiddhadharmasamavaye bhuyasam syat sadharmatvam (12.2.22) iti. tyajed ekam kulasyarthe iti nyayavido vadantiti navivaksitarthataya purvapakso yukta.

_____ notes _____

[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 nyayam. yatkartka hi ya kriya sa tadarthaiveti yukta, tatha[128]darsanat. nanu prathamabhavi prayojakavidhyadhikaranupavesas caramabhavyarthajñanad baliyan. ato nadhyetrarthatamadhyayanasyapadayitum utsahamahe. kim hi. prathamavagatacaryakaranavidhyarthatve pascadbhavinyantaragata karisyati. naivam. prag apy adhikarantarasambandhanavagamad asravanat. anyaprayuktaya canusthanopapattau visvajidativat 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. yukta caitad[129]yat kratvapeksitam arthajñanam prayojanataya sambadhyata iti.

evam ca paraprayuktav apy arthaparativavighatad 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 evadhyayanavidhivicharo vacyah. sa ucyate. svadhyayo 'dhyetavyah, svadhyayam adhiyita iti{ 1,44}ca vidhir atra sruyate. phalavadvyaparagocaratvam ca svabhavikam sarvavidhinam ity apurusarthatmano 'dhyayanad uttiryā purusarthatmakam phalam abhilasati. adhyayanam api sadhyatvadinam sadhanatve niksipyate. tad ayam artho jayate adhyayanena kim api purusabhilasitam kuryad iti. na ca tadupattam ityamnanasamarthyad visvajidadivat svarga eva sakaladhyetrjanasamihitam phalam kalpyate. nanu ca dvitiyantasvadhayapadasamabhivyahrtam 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 tadarthyē 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 yukta. humphadadinam canarthakanam adhyayanad avyapakam arthajñanam. tesam adrstartham adhyayanam bhavatiti cet. tadarhdhajaratiyam ekasyaiva vidher drstadrstarthatvakalpanat. ata[132]ekarupenadrstarthataiva yukta. nanu ca ratriatravadarthavadikam 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 ratriatranyayenarthavadagatam 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
pascad sandigdham prayojanavantam vedartham vicarayatu ma va.
sarvatha tavadadhyaya[135]navidhyartho nispanna iti na[136]kathañcid
vedavirodham upalabhamah.

_____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 yukta. saktavo hi bhutabhavyupayogarahita na
samskaram arhanti. na ca tatha svadhyayah, bhavyupayogitvat. iha hy
adhyayanantaram 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
phalavatkarmanavabodhanam phalam, angavakyanam tu
sannipatyopakarakarad
upakarakadrstadrstarthetikartavyataprakasanam.
arthavadanam ca vidhyapeksitavisayaprasastyapratipadanam.
udbhidadinam ca[140]namnam gunaphalavidhanam. upanisadam tu
samparayikaphalopabhogocitanakartprtipadanadvarena
sakalavedapramanyapratipadanam ity uhaniam. mantranam ca
kesañcidanusthiyamanapadarthaprakasanam. yesam tu na
drstam prayojanam tesam kratupurusarthadrstakalpana.
na ca tadadrstarthatvenanyatrapi drsyamanaprayojanaparityago
yukta. 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 purvottarapakasamksepa[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

vyavahitamusmikadrstasvargaphalalakalpana yuktetyadhitena
svadhyayenartham janiyad iti karanibhutasya
vedasyanugrahakapeksayam, {1,46}
yogyatvenetikartavyatamsopanipatini mimamsadhyayanantaram
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 ktvapatyayenocyate, 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
gurugehadanavrtyasyaplavanamatram adhitya snayad iti prayajadivat
pradhanam adrstartham vidhiyate. athava mantradyupetam
adhyayanasya pradhanakarmanah proksanadivadrstartham
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 avadhivam 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 virodhyantarativrttya vyapta. atah snanenasnananiyamanivrttilaksana yuktaiva. tatsahacaritas ca gurukulavasada ity itannivrttya tesam api nivrttir laksyata iti. nanu yuktam virodhinoh sahasambhavat snanenasnananivrttir laksyata iti. gurukulavasadiharmanivrttau (?kr/ku)to hetuh. yac casnanadiniyamasahacarito gurukulavasadis tannivrttya nivartyata ity uktam tad ayuktam. pramanantaragocare hi visaye tad yuktam. yatha loke bhojanakale kevalasthalaparimarjanopadesa sthala(di)ni parimrjyantam iti bhavati tatsahacaritanikhilabhajanopakaranasankhasuktikadiparimarjanopadesah . srutismrtyos tu yavadupattamatravisayatvat saharitadigrahanam anyayyam. ucyate -- syad evam yadi srutimuleyam adhitya snayad iti smrtih{1,48}syat. iyam tu nyayamula. nyayas ca sakalabrahmacaridharmanivrttau samanah. kah punar asau. srutyam. brahmacaridharma hi gurukulavasadayo 'dhyayanangam adhyayanamaptam 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 dharmajijnaseti[150]dharmajijnasakramavacano 'thasabdo 'dhyayanantaropanipatismartasnanabhavalaksanartha 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 smrtyanurodhenadhyayanantaram 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 smrtyanurodhenantaram 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

vedabdhah. na ca tany apy avicaritavedartha yathavad anusthatum
iste. na caviduso 'dhikaro 'sti. vaksyati hi -- na cavidvan vihito
'stiti. tadavasyam anurudhyapi smrtim kiyaty apy adhvani gatva punas
tadbado vaktavyah. tad varam adhitavedatvena
vicarayogyatvanmanavakasyadhyayanantaram[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
janatityadhyayanantaram[155]eva dharmajijñasa yukteti. idam
cottaravi[156]bhavad uktam. paramarthatas tv adhyayanavidhyarthasampadanaya
pavrto 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 juhota 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. homartha hi
pakah. sa homad uttaram[160]anusthito 'narthakah syat. homas ca
havaniyadrte na sidhyet. tasmad adau srapanam tato homa iti. tadvad
ihapi yady apy adhyayanantaryarupaktvasrutya 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 adhyayanasnayoh 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]virodhanusarivad 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 dharmajijñanasya na [168] na ba
tasmad 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]jata 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 vihithah
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.
tadasangartham 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
gurukulavasavasabhadhanartha 'thasabda iti vyakhyatam gurukulan
ma{1,52} samavartista katham vedavakyani vicarayed ityadina
bhasyena. na ca tatra hetur ukta iti
smrtidrstarthatapasranganena manasi viparivartamano 'bhihitah.
athasabdo hy anantaryaparatve 'drstarthah syad iti tatpariharaya
gurukulan ma samavartistety evamaparo vyakhya[175]yata iti. yad va
gurukulavasavanivrttimatram badhyate na krtasnsmrtyartha iti,
tatrayam hetur ity aha -- tanmatrasyeti || 106 ||

_____notes_____

[175] khyata (kha)

etad eva vivrnoti -- smrtipraptam iti. idanim adhite vede 'dhitya
snayad iti smrtipraptam madhvadisevanam pratishedhayan sutrakaro
'drstarthopadesi syat tesam dharmajijnāsayam 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 -- nivrttyeti. 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
kriyamatanantaryasyadrstarthatvad 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]yogyo 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 vedadhyayanananantaryam upadisaityuktam, 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 atasutritadvitiecchopadane bhasyakarasya
prayojanam, dharmam jijñasetety evam hi vacaniyam ata aha --
sutrteccheti. evam hi manyate -- yatha sisyo balah presanayam
ayogyatvad dharmajñane pravartayitum sutrakarenadhyesito

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

_____notes_____

[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 tadartheye caturthisamaso bhavati,
tatra prakrtya vikrtih samasyamana drsta. yatha
yupaya[189]daru yupadarv iti. apraktivikarayos tu na samasah yatha
randhanaya sthali, avahananayolukhalam iti.
tatha[190]praktivikrtigrahanam kartavyam iti[191]tadartheyasamase
varttikakarenoktam. na ca samarthyapradarsanartham tat. ato
'praktivikarayor api yatra samarthyam tatra samaso bhavaty eva. ato
dharmajijñasapade 'pi samarthyasya vidyamanatvad yuktas tadartheyasamasa
iti vacaniyam. samarthyasyaiva prakrtivikarabhavam
antarenanupapatteh. vighravakarthabhidhanasaktir hi samarthyam. na
ca yatha randhanaya sthaliti sruyamana caturthi
bahyanimitta[192]bhutaya arandhanaprakrter api sthalyas tadartheyam
abhidyotayati tatha[193]randhanasthaliti samasah, mandatvat
tadartheyasya. prakrter eva tu darvader yupadivikrtibhavapatter
vyaktam tadartheyam iti yupaya darv iti vigrhya kathitam
yupadarusamasad api sujñanam. ata eva samasavidhau
tadartheyagrahanam prakrtivikrtigocaram vyakhyatam tatraiva
tadartheyasya spa[194]statvat. aha ca --

_____notes_____

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

bahyasya hi[195]nimittasya tadartheyam naiva tadrsam |

_____notes_____

[195] ca (kha)

yadrsam prakrteh spastam vikaram prati drsyate ||
iti. tatha ca napraktivikrtyos tadartheyasamaso drstacarah.
asvahasadisusasthisamasasrayanat.
vaiyakaranakhyayam tu saty api samase 'lugvidhanad vibhaktih
sruyate iti yuktam eva vrttavigrahayor aikyartham asaty api
praktivikrtibhave. 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
vigrhñatiti. nanu dharmaya jijñaseti vighravacanam tat katham
vyakhyeyam ata aha - dharmayeti. nedam vighravacanam, kin tu
sasthyarthavisesapradarsanam iti || 119 ||

atha codayati -- prapnotiti. tadarthyaruparthavivaksyam hi caturthy
eva prapnoti. sambandhasamanyavivaksyam tu tadarthyavacanam katham
iti || 120 ||

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

atraparam dharmajijñāsasvarupapradarsanartham 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} purusarthasyapapaslokastravanader 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
pratyyayah. na hi nisedhasya svagato visesah kascid astity
asankyaha -- prasiddha iti. satyam. nabhavyasya svagato visesah,
tathapi nisedhyatantratvad nisedhasya tadatisayat so 'py atisete iti.
tad iha prasiddhe jñānecchamatrasyaivabhavah, na jñānasya aprasiddhe
tu na jñānam na ceccheti dvayanisedhad atisayo yuktah. asakyatvan
nesyate na jñāyate 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 ||

kidsrah punardharme samsayah kinnimitto va, ata aha --
svrupadisv iti. purvam tavad dharmasya svarupadisu madhye
pramanasvarupabhyam dvedha{1,58} vipratipadyate. vipratipattih
kriyate iti bhava[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 dharm[197]uta
caityavandanaditi. tad atradyasyadhyayasya prathamapade nirnayah
karya ity aha -- padaneti. 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 juhutityadinam carthabhedabhavad
bhedasamsayah sabdantaradhikaranadibhir ity esa dik. atah
sandigdhaprayojanavattvat[202]param api sastram pranetavyam iti || 128
||

_____notes_____

[200] rginam ca [201] pradarsanena [202] tvad apa (kha)
ity upadhyayasucaritamisrakrtau kasikatikayam
prathamasutram samaptam ||02codanasutra
{1,59} codanalaksano 'rtho dharmah iti sastrarambhasutram. tad
vyacaste -- dharmah iti. ayam abhiprayah -- prathamasutre hi
visesa[203]dharmajijñasa pratijñata, tadabhiprayena ko dharmah iti
prstam. visesas ca pramanavisesat sidhyati.
pasandagame hi pramane caityavandanadayah kriyavisesa
dharmah bhavanti. vedagame tu yagadayah. tad iha samanyatah
siddhadharmodesena pramanavisesas codana vidhiyate. tatas ca
dharmavisesasiddhih. yas tu samanyatma dharmasya pritisadhanatvam,
so 'vivadasiddha eva sarvavadinam. na hiha kecid vivadante yah
pritisadhanam dharmah iti. tatha ca nrgunavadino yato
'bhyudayanihsreyasasiddhih sa dharmah ity ahuh. subha
cittavasane 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 svarupavisesa
'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
sutoryate iti || 1 ||

_____notes_____

[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 bhavati{ 1,60} pramanavidhav arthad svarupasiddhir
ukta. svarupavidhav api pramanam arthad 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
niyujiyate. 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, tadrहितasya
bhavasyanusthanayogyatvat. tatpuranam cedam anenetham 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]jatah kim atraksetre klesenata aha -- codaneti. ayam
abhiprayah -- codanalaksana iti samasapadam. samasas ca sati
samarthyeh bhavati. visesanavisesyarthavacanam ca padanam
samarthyam. na ca vyavacchedadrite { 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 pratijñāsutra eva
sambhavanaprasiddhyartham avadharanadvaye yuktilesam asprasad iti || 4
||

_____notes_____

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

tatra pramanam etety avadharanayam tavad yuktilesam aha --
sambhavyata iti. evamvidhesv atindriyev apy arthesu sabdasya
pramanyam sambhavyate. atah pratijñāyam 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.
arthagocarajñājananasaktir 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 jñājananena[215]pramanyam. tat
pauruseyesu sabdesu vandhyasuto yatityadisū. tad dosad
apodyetapi. apauruseye tu[216]sabde pundosabhavat
svayamadustatvac ca pramanataivanapodita setsyatiti || 6 ||

_____notes_____

[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. antarikam 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 sabdavisessavacina 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 dharmasyendriyadigocaravvam apakrtam. tad ayuktam, dravyadir hi dharmah. sa caindriyika eveti pratyaksasutre vaksyate, ata aha -- dravyeti. ayam arthah -- satyam dravyadayo dharmah. na tu svarupena kin tu sreysadhana[224]tarupena. ato na tadaindriyikam iti na dharmasyendriyagocaravvapattih. 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
anaindriyatvam dharmasyopasamharati tasmad iti || 14 ||

_____notes_____

[225] natvatma (kha)

{1,67} atra bhasyakarena nanyat kiñ ca nendriyam itindriyamatram
asaktam dharmā 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.
kudyadivvyavahitas 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 abhidadhāti 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]rathyapurusa vakyam upamanam codanayah.
apauruseyi hi sa. purusasraya hi sabde dosasanka. atah
katham atathabhavasanka.

_____notes_____

[232] sanugunara (kha)

atra kecid ahuh -- sabdasaktinirupanadvarena pratijñaksepartham
idam bhasyam. atra kila codanasutrena karyarupo vedartha iti
pratijñatam[66]tad aneksipyate. 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 apagatasakalalakaladhmatadidosam
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 asamiksita paramarthikarthasadbhavo 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 ap Janetum idam bhasyam vipratissiddham idam
abhidhiyate braviti ca vitatham ca ityadi. tasya cayam arthah -- artham
avabodhayati arthasamsparśi ceti citram. na hi
pratyayapratyayakabhavad anyah sabdarthayor asti sambandhah. sa
cedam artham avabodhayati, katham arthasamsparśi syat. syad etat.
badhakajñanasamadhigamyam arthasamsparśitvam. uktam cedam saty api
badhakajñane laukikesu vakyesu sabdad eva jñanam utpadyate
angulyadivakyebhya iti. maivam. anabhijño bhavan
badhyabdhakabhavasya. 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
narthasamsparśi sabda iti suktam arthavisesapratijñanam
codanalaksano 'rtho dharmā 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 karyarthatapatijñanam punar asabaram
ajaiminiyam ceti. na hi codanasutre tadsah padarthanam anvayo
drsyate. na ca padarthanvayanirapekso vakyartho yuktah. katham ca
pramana[240]laksane karyarthatapatijñanam sangacchate. nanu ca
pramanyam eva karyarthatam vina na sambhavatiti
pramanalaksananugunaiva karyarthatapatijña. 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 pramanantarassiddho '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
tadrsavisayavisesa sambhavantiti pramanam anuvadikurvanti iti.
tan na. na hi pramanantarassambhavanaya 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. abadhithartham 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 pramanantarapratikseptartham 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 avagamyanam vyaghatasamvidam
upajanayati. na ceha parasparaviruddhasadasattvavagamah, nissvabhatvad
abhavasya bhavatsiddhante. nanv asti tavan nastiti sabdaprayogah. ma
bhuj jñanam atah sa nabhassumanassattam pranotsyati. na,
arthanibandhanatvac chabdana virodhasya. na ca nastiti kacid asyartho
drsyate. na canarthakah sabdo 'rthantaram virunaddhi. nanu nayam

anarthakah, viviktam hi kusumena gaganam eva tasyarthah.
viviktam{1,69}ity avacyam anadhikarthatvat. gaganam tu
gaganapadapaveditam 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]ity 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 aracyati tat
pauruseyam. yatra tu kramaracanayam asvatantrah purusah yathaiva
purvapurvadyetrbhir 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 abhavad. nacarvacina eva kale kenacid
vedah sandrbdha iti kartsmaranam asti. nacasmayamano 'pi
jirnakupadivad asit karteti yuktam vaktum. tatra hi prayojanabhad
upapadyetapi kartur asmaranam. adrstarthanirmitesu vedesu
pratyayitatanirmatrsmaranam antarena ke sraddadhiran. vaksyati ca

--

[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
karyaparativam anena prakarena varnyate, sarvam hi padajatam
karyaparam na bhutadisvarupe pramanam iti katham anadyanantam
vijñanam anandam brahmopanisadbhyah setsyati.[249]kasmims ca
karyarthe pramanam upanisadam. nanu tasam api
pratipattikartavyataparativam 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
pramanantarad. samsarino hi na tavat
karyakaranasanghatatiriktam saccidanandam brahmaparoksam
iksante. te hi deham evatmanam manyamanah dukkhinam anityam
jadam ca purusam jananti. ye
punarapavartitanikhilÄ•nÄ•dyavidyÄ•nubandhopadarÄ•itaÄ•arÄ•rendriyÄ•diprapaÄ•cÄ•
h samutkhatasakalamitimatrmeyamanavibhagam aparispandam anandam
phalabhutam brahmadhirudhah, te kim kena[251]pasyeyuh. ato na
kathañcidatmasvarupam sidhyet. tasmad upapattito granthatas ca na
karyarthata pratijñatum sakyate.

[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
pratyyayah. 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 tadbade '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
tadarthasamsparsitaparihararahasyam. 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 vaktrjñanaparyavasnam,
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.

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

tad ihapi sarvam sabdam arthavisayam eva. kiñcid eva tu dosavasād viparyetiti yuktam vaktum. api ca yadi pumgiram arthe na pramanyam, kutas tarhi visista vaktrdhir anumasyate. na hy anasaditarthavisesaparivṅgah svarasena samvido[254]'py anumiyante. tadavasyamasam visesam anumitsata arthavisesaparirambho vaktavyah. na canarudho buddhav artho vaktrbuddhim visinasti. yad apy eke manyante -- pumvakyesu tavat kvacid vyabhicaradarsanād 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 anumoti. srotus tu vimarsamatram iti. tad ayuktam. katham hi srota buddhavanarudham evanvayavisesam vaktrjñanavisesanataya kalpayati. talvadivaparād evaptasya pratityanvayamayam vakyam racayatityanvaya?dhiyam anumotiti 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 nirupitaptabhavo 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]darsanabhava samsayena pratibaddham na pramanam, uttarakalam captapramananusarini nirnaye 'nuvada iti kada pramanam bhavisyati. svakala iti brumah. svakale ca tenotpattimata samsayatmana casav arthah paricchinnah. etavac ca pramanam pramanyam. atah katham apramanam bhavisyati. yadi param sanketavyabhicaranivrttyartham aptatvena dosabhavammatram 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 apurvarthaparicchadat.[258] param tu sankanirakaranat. uktam ca varttikakṛta --

_____notes_____

[254] do vyatibhidhyante (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. tasmāt 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]khilakaladhmatadidosā 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
angirte sabdad arthabodhe yat tadarthasamsparitasiddhyartham
uktam badhite 'py arthe sabdaniba[260]ndhanam eva jñanam utpadyate iti.
tatra kah pariharah sabdad arthabadhpariharena. tad asmabhih
parijihirsitam. kim atra duspariharam. na hi badhitavisaya api
dvicandradinmohalatacakrapitasankhapratibimbdivibhrama na
punaravirbhavanti. yavaddosabhavino hi te punar api
caksusaivopajanyante. tad ihapi yavad ayogyavayapadasannidhanam
ayatharthajñanodaya iti kim anupapannam. tasmann etav aksepapariharav
iti.

_____notes_____

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

anyatha varnaisyannaksepabhasyabhiprayam 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 yadrsatdrsarathyapuravakyaopamanam codananam.
tatsadarmyad 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, pramanantarapraptarthaprapanat. smrtivad iti || 22 ||

nanu ca nirapeksa evaptapuravakyamatrad 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 vakarthah. 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
drstarthapurupadesair 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
saiyam. 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 hrdis nidhayaha -- na syad iti. esa ca
prayogaparampara tarkikanam cittam anurañjayitum varttikakrta
praniteti veditavyam. sarvatra catra prayogathe 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 visayavisesa sadhv eva
manyante. evam hy ahuh -- dustasadhanaprayoge dustam evottaram
deyam iti. tac cayuktam, nigrasthanadvayapatteh. yo hi santam
dosam anuktva anyam asantam jalpati, tasya
paryanuyojoyopeksananiranuyojanuyogakhye dve nigrasthanane 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
paradhnam 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 jñanajatiyanubaddham
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. sarvavijñananubandhi svatahpramanyam

agantunapramanyenapodyata iti sadhite nirapavadam vedanam
pramanyam setsyatiti suktam eva sarvavacanam. esa catra mimamsa
-- kim pramanatvpramanatve 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 samsayadyapaksam 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 tasmad 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 samgiriyante. vayam api cavyaktan eva
vikaranupadanesu samgirmahe, 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 grhodaesv iva dipadibhih
 kulaladivyparair 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
 ghatakarrah 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 'paryanuyojoyah. 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 tatkarana gunadosabhyam
 suddham asuddham ca bhavati. tad yavadindriyadijñanakaranavasat
 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 tavat 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 sakyatmana santas tadutpattisaktir vopadanesv
astiti navayor visesa iti. tan na. mahanayam visesah yad
vikarasattam abhavo badhate, saktim tu suksmam arthapattih
sadhayatiti. te 'pi hi sakyatmana santo na yogyanupalabdhyā
nirakartum sakyanta iti cet, keyam sakyatmata. 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, nityavarana prasangat. mrdakara avrnotiti cet. ko
'yam mrdakarah. yadi tajjatih, soparistad apy anuvartata iti
nityavrtir eva[276]prapnoti. pracyo mrtpindasanivesa 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
apabhastam. saktir hi saktir eva, na karanam, tadvato dravyasya
karanatvat. karanavac ca karanasaktir api karyasiddhim
anudhavatiti pramanabalad upapatsyate. karakavyaparanarthakyam ca
duspariharam 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,
upalabdhivyogyatve 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 ekajñanajatyanyubandhini
pramanatvapramanatve bhavisyatah, viruddhadharmavesasya
bhedanibandhanatvat. ato yatha naikasyagneh sitosnatvam, evam na
jñanasya pramanatvapramana[279]tvam iti. so 'yam
prakrtapragtagocare 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
praganavadhratatathabhavam 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 vaksyate 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
sitosnasvabhavatoyatejodravvyavat
pramanapramanjñanavyaktibhedabhyupagamah, tadobhayor
vyadhikaranayoh kasya kena virodha iti. pariharati -- tathapiti. ayam
abhiprayah -- toyatejasor hi bhinnajatiyayoh svabhavabhedo yukta.
jñanavyaktayas tv ekajatiyah. tatra[284]na tavad asam
jatyandubandhi svabhavabhedo nyayyah. vyaktyanubandhi tu tatkarana
bhavatiti yuktam[285]vaktum. tadanapeksatve tu
pramanyapramanyayoh {1,85} kim kutra bhavisyatiti duradhigamam.
samanam hi dvayor api jñanatvam. svabhavike cobhayasmin na
bahyacihaapeksastiti[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 naikatrapī visvaso bhavet. vyavaharartham ca pramananusaranam, avivase 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 svataḥ 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 svadhyavasana 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. adisabdenarthapurusedinam
grahanam. indriyapurusedinas ca vyakhyata eva. arthasyapi
sthulatvadayo gunah sukmatvadayo 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
anyatamasyabhava 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 mithyatvahir 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, anasrayagunasambhavad, 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 sarvapramatnam 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. tadsasyaiva
 vyabharad asti parapekseti ced, na. evam api jñanasyanapeksatvad,
 vipralabdhapurvasyapi nirapeksam eva niscayatmakam jñanam utpadyate.
 pramata tu vipralambhakabuddhisadrasyat 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
 rogahartasakter 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 tatkaraye '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 karunikatvadisuv vede
 dosabhavamatrada eva pramanyam sidhyati. api ca karanam nama
 gunah pramanotpattau. naitavata pramanakarye 'py arthaniscaye
 tadapeksa yukta. atmalabhamatra eva hi bhavah karanam
 apeksante, na karyanisattau. 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 tribhiih. 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 tavajñanasvabhavad
eva siddhah. mithyatvasanka tu taddhetubhutadosajñanad
ayatnenaiiva 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 ||

[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 tavadvagamyate, 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 badhyabdhakabhavo
vyavasthapyate. yad dhi yadbaddha[311]kam avabhasate tat tasya badhakam
abhidhiyate. nacanagatottarabdhakarupena purvam avabhasata iti
nacanagatabdhenety atraiva vaksyati. uttarasya tu purvajñanabadham
antarenopattir eva na sambhavati. utpannam ca tat. atas tad eva purvasya
badhakam. tac ca svata eva pramanam iti na kacidanavastheti || 57 ||

[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. yatkarandhinatmalabham 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. sankha 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 prathamajñananmany 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
tricatorajñanajanmana 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
pramanetasadharanadharmadarsino 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 dosabhasiddher 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. kvacit canyathaiva jñatva vipralipsayanyatha vadati,
tatrapi tadadhinaiva sabde dosavagatih. sthanakaranadidosad va

kaladhatambukrtainikrtadidosadustah sabdo laksyate.
sarvatha paradhina eva sabde dosavagamah, na punar asurabhighandhavat
svabhavadustah sabda iti. sa idanim vaktradhino doso
gunavadvaktrprayukte va kvacit pauruseye vakye na bhavaty 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 sankrantivacoyuktur 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
pumvakyam 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 -- dosabhava iti. sanmatrataya guna
dosanutsarayanti.[321]ato 'santo dosa na jñata iti sahajam
pramanyam avatisthata iti || 67 ||

[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 ||

[322] stitya [323] ksa (ka)

yatah pumvakyesu api na gunapeksam pramanyam, ato na
sabdnam 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 baladivakyamidarsanena
yad vaptenapranitatvad ity atra. ato hetudosa eva viruddhasiddhadayo
'bhidhiyantam. kim svagostranuserina 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 ||

[324] ta iti (ka)

katham punaraptapranitatvam na dosaya, apto hi
pramanenartham pratipadya vakyam aracyati. tac ca
manantarasamvadam 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 tadabhava 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
pramanantaragocarathanam vedavakyanam ityabhiprayenaha --
anyasyapiti. tad api svata eva pramanam iti bhavah. nanv eka evartho
'nekebhya aptavakyebyho '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 copasarpam 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 kasthanibhedabhinnah pratyaksena
ca samunmi[331]litakhilaviseso[332]visadataramayam ity aparoksam
avasiyate ity adhikadhikavisayanam na samvadatah pramanam
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 pramanam
manyate, krtam tarhi pramanena. arthakriyartham eva hi tad arthyate.
sa cet sandehad eva jata, sa eva sadhiyan. tasyaiva
vyavaharupayikatvat. 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]tatrapī sabdaprayogo 'rthakriyety ucyate, tarhi nirvikalpake
apramanyaprasangah. tasmad avisamvadi pramanam iti manyamaha
eva. arthakriya[339]sthitit 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 srotaraja buddhir
indriyantarajanyabhir buddhibhir asamvadad apramanam apadyate ity
aha -- srotreti. yadi tv asyah srotarajñanantarasamvadad[340]eva
pramanyam isyate, tatha sati vede 'pi tattadvakyoccarananugamini
satakrto 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 ekendriyadhinañanasamvadat 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 anumantarapekṣayam anavasthety aha --
sarvasyeti || 81 ||

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

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

_____notes_____

[344] nadhyava

[345] yavaka (ga)

pariharati -- pramanam iti. ayam abhiprayah -- yatha
aviditasvarupasaktiny api caksuradindriyani paranapekṣany eva
krtakaryani karyanyathanupapattya pascad avasiyante, na
caitesam jñanam karyam pratyupayujyate, tasya nirapekṣair
evendriyaiḥ krtatvat. evam pramanam api pratyaksadi
pratyayantaragrahanat purvam svakarye visayaparicchede nirapekṣam
eva samsthitam atikrantam svarupenaiva kadacid grhyetapi yadi
jighrksyate. na tu tasya grahanam pramanya upayujyate.
yadsam hi rupam asya pratyayantarena[346]pi grahitavyam tenaiva
rupena tat prag apy asid eva. ghatapratyaksena hi ghato ghato
'yam iti niscita[347]karaḥ praveditaḥ. 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]nayarthaḥ
pratyayantaram iti vaksyati. samsthitam iti pramanaparyavasanaḥ
darsayati. karyantaraniḥ pattyā hi pramanam santisthate.
samsthitā canārthakam pratyayantaram iti || 83 ||

_____notes_____

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

yatas ca svarupena pratyayantaraiḥ pramanam avasiyate, tac ca
svarupam avagatapurvam eva, ato 'sya pramanasya pratyayantarena
jñāyamanatvam na pramanya{1,105}upayujyate. idam hi tasya
pramanyam yat svavisayaprakasaṇam, tac ca purvasmad eva
svasmallabdhā ity anārthakam pratyayantaram ity uktam evārtham
vyaktikartum aha -- teneti || 84 ||

apramane tu pratyā[349]yantaram arthavad iti yuktaiva tatra tadapekṣety
aha -- apramanam iti.[350]ayam arthah -- apramanam hi
svarupenārtham grhnati. yadsam hi jñānasya svarupam
tadsam evārthe 'dhyaropayatiti yavat. idam rajatam iti[351]hi
suktau rajatakaram apramanam tam api tadakarātaya grhnati. ata
eva ca tanmīthyā bhavati. tac caitanmīthyatvam 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. yadsam jñanam tathartha 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 arthatathabhavave 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 mithyete 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.
codanajanasandigdghaviparyasitajñanaviruddhas 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
duradhyavasana 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 --
pauptam iti. ayam abhiprayah -- mithya sata codanajñananumanam
na badhyate. tadabadhitenalabdhapratisthenanumanena mithya kriyate.
atas tanmithyatvad anumanapramanata, tatpramanyac ca tanmithyatvam
(!)ititeratarasrayam 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 indriyantarasarasvadabhavad rasajñanapramanye rasadinam
abhavo bhaved iti || 91 ||

_____notes_____

[356] sya si (ka)

{1,108} yadi tu sajatiyajñanantarasarasvadad 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 casmadiyah 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 parihrtto 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 ||

_____notes_____

[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 bhavayuh. 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 ||

_____notes_____

[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 kalpita. na ca tatkalanayam yuktir api sadhiyasi drsyata iti
sambandhparihare 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 ||

_____notes_____

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

tad asyaivambhutasya nityasya vedasya jñanam cotpadayatah
svrupaviparitatvam viparyayah samsayas ca bhasyakarenaiva
vyaktam[364]nirakrtav ity aha -- evambhutasyeti. ayam abhiprayah --
etavad eva hi pramanyam yadutpannam asandigdham abadhitam ca
pratrayantarena 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 ||

_____notes_____

[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 anupajatah api samsayaviparyayau
karanadosasankayapi na vede sankitavyav ity aha -- teneti || 100
||

_____notes_____

[367] varayisya

evam tavadaksiptam bhasyam upeksyaiva tadupoddhatabhutam
svatahpramanyam prasadhya vedah pramanam iti siddhantitam.
idanim yat tu bravitivityadibhasyam aksiptam, tasyabhiprayam
aha -- tatheti. ayam bhasyabhiprayah -- atathabhutapratijñaya
codananam apramanyam prasadyate. tac ca[368]trividham ity
uktam. {1,112}tad iha tavat samsayaviparyayalaksanam apramanyam
nastity anantaram eva vaksyamah. parisesyad
buddhyanutpattilaksanam evapramanyam asrityatathabhavah
pratijñata ity apatati. tatedam 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 ||

[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 mulasadbhava
pratipadyata ity aha -- indriyeti. tad ayam atra bhasyartha bhavati. yat
tu pauruseyavakyam nidarsitam, tatra vikalpya dusanam
abhidhiyate. dvedha hi pauruseyam vakyam pratyayitavakyam
apratyayitavakyam ca. pratyayitavakyam[371]ca dvidham
pramanamulam bhrantimulam ca. pratyayo 'sya samjata ity etasminn
arthe hi tarakadismrteritajantam pratyayitasabdham 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
sadyavikalah 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 asatyē mithyatvam iti || 102 ||

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

anye tu drastrvasatyavaditve pratyayitapadartha ity ahur ity aha --
drastrveti. 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 ||

[374] va yu (ka, kha)

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

{1,114} yady ekaikabhavamatre pratyudaharanam, tatah kim jatam ata aha -- apratyayiteti. asyarthah -- pratyayitapratyudaharane athapratyayitad ityucyamane pratyayitabhavamatrena pratyudaharanam deyam. tatra indriyakasyendriyavisayasyarthasya 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 ||

[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 samvijñā(yi?ni)kah. pratyabhijñāyamanavayavarthanvayaparityage 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

_____notes_____

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

satyam saksye bruvan saksi[378]lokan apnoti puskalan |

_____notes_____

[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
sadhustrtvam iti tasyaivendriyavisayam veti visesanam,
napratyayitavacasa, tad dhindriyavisayam apy apramanam eva. na cedam
avaitathyamatrapradarsanartham, apramanyanumanasya drstante
sadhyaivaikalyapradarsanarthatvat. 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
sadhyaivikalata pratipadyate. na ca drstantadusanad arthantaram
asya bhasyasya manoharam upalabhamahe. tad evam tavan na
samudayasaktya pratyayitasabdah sadhustrastari vartata ity uktam.
syad etat -- sañjatapratyaya eva pratyayitah. pratyaya eva tu na
samyaktvam vyabharati, sarvadhiam yatharthatvat ato yatharthavid eva
pratyayita iti. tan na. vaksyate hi vrttikaragranthavarttike
yatharthayatharthajñānavibhagah. 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, tadaivarthat 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 pratyayitvatvam ata aha -- apramanyeti. dosabhava evatra pratyayitvatvopanyasenopavarnitah, 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 -- uttaratrete. ubhayoh pratyayitendriyavisayavisesanayor vikalpena pratyudaharane darsayatiti || 109 ||

te eva pratyudaharane darsayati -- sakye 'piti.[386]asatyate 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 asambhavitasktir iti yavat. tada tadvakyam api mithyete kim punas tathavidhe 'rthe pratyayito vakyam pranayati. badham. yada bhramyati yatha srutivirodhabadhyasmrtisiddhante smrtinibandhanakarah,[388] yatha ca[389]drstarthasamvyavahara evaptah kutascid

bhramanimittat kam api samsargam aracyati 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 srutyate 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 bhavabhavatkasya jagatah purvo bhago bhavapramanair uttaro bhago 'bhavapramanenavagamyate iti sadbhiih 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. apratihata darsanasaktir 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 ||

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

nanv astu sadbhīh pramanāih satprameyavit sarvajñāh. ekenaiva tu caksusasarvagocaram jñanam janyata iti nirakaryam, ata aha -- ekeneti. ayam abhiprayah -- divyena caksusa sarvam buddho janatīti ye vadanti, te nunam svayam api caksusa rasadin pratipadyante. katham aparatha svabhavanīyamam jananto buddhacaksusah sarvagocaratam atīsthante. evam ca santu svayam eva sarvasamvidah. kim parapratyayasrayanenety upalabhamano 'titucchataya nayam pakso nirakaranam prayojayati darsayati. esa canirakaranacchalena nirakaranamarga eva vartīkakrta darsitah sisyan vyutpadayitum. itaratha tu kriyamano 'sangata eva bhaved iti || 112 ||

aha -- yady apy arvacinanam caksur na sarvagocaram, tathapi buddhacaksuh satīsayam divyam asit sarvagocaram iti kim anupapannam, ata aha -- yajjatiyair iti. asyarthah -- caksuradijatiyair hi pramanai rupadijatiyasya sambandhasya vartamanasya cadyatve darsanam upalabhyate, atah kalantare 'pi tathāivabhud iti yuktam. evam hi drstanusarīni kalpana krta bhavati. prayogas ca bhavati -- buddhacaksur natīadivīsayam, caksustvad asmadadicaksurvāt. acaksur va, atīadivīsayatvat sabdavad iti || 113 ||

nanv avagatam tavat pramatrbhedad dure duratāre ca caksuh prakasayati tat kashaprapraprakarsam sarvam prakasayīsyati. jñanasyapi yathottaram lokasāstrayor{1,120}atīsayo drstah. tat kvacid asraye samasādītapraprakarsam sarvagocaram bhavīsyati. bhavati catra satīsayam kashapraprapravagatam yathā vīyati parīmanam. satīsayam ca jñanam. atas tenapi kvacid asraye parīnisthātavyam. esa ca jñanasya parīnisthītīrya sarvavīsayata mahavīsayatāyaiva yathottaram atīsayagamād ity ata aha -- yatrapīti samarthīyamantēna. ayam abhiprayah -- satyam ca caksusah prakarso jñanasya ca, na tu svartham atīkrāmīya. unmīlītīcaksuso hi[396]pratīyātah yady api nīlapītādībhēdabhīnnam anekam api rupam prakasata itī nāīkatra rūpe caksur nīyāmīyate, nanadēsaparīmanarthaparīcchēdac ca na dēsaparīmanabhīyam. tathāpi tu na svartham atīkrāmīya caksusa kīñcītī prakasīyate ity astī nīyamah. kas casya svarthah, yēna sannīkrsīyate. yathā rūpī rūpam rūpāīkārthasamavayīnas ca. rūpīna tavād dravyēna samyujīyate bhautīkam hī tad itī pratyaksasūtīre vaksīyate. rūpatadēkarthasamavayībhīsh ca samyuktasamavayāt sannīkarsah. na caitāvata rasādīsu prasāngah, yogyatāsahītā praptīh sannīkarsa itī tatrāiva vaksīyate. yogyata ca karyādarsānanusare[397]nā yathakaryam avatīsthātē. ata evatīdurāvartīno 'pī bhava na caksusah svarthah. evam ajatātīvrttādāyah. tad etesv eva svarthesu caksuh prakarsam anubhavēt, na paravīsayē sabdādau. evam srotīre 'pī darsayītavyam. etāvams ca svarthē drsīyate

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
 abhyasavasat jñanam prakrsyata eva, isyate ca. sadbhih
 pramanaih samksiptah sarvajña ity uktam eva. vistarena tu sarve
 'rthah pratyaksam iksyante iti naisa jñanasya prakarsah
 sambhavati, pratyaksakarananam svavisayaprakasaparakarsaniyamat.
 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, sukmatvac 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. tasmāt 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 nesiyate iti manasapratyaksagocara bhavisyadadayo bhava bhavisyantiti. tan na. manaso bahirasvatantryat. itaratha tvandhadyabhavaprasangat. tasyapi manaso bhavat. katham tarhi

prathamajñānāprakāśayītiñāndriyavyāpāre{1,122}dviñāyakaśāśāopalabdhiā, na cen mano bahih svatantram. na, tatrapindriyavyaparaviramat tajjñānaviramopapatteh. 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 ekatrete. nanv avagatam pratibhasu manasah svatantryam. kesam. yady arvacinanam, na. tasam lingadyabhasajatvat. prayah saharicaritahdayaprasadodvegaprabhavita hi pratibha, na tv aikantikahetuka. ata evaniscayatmika buddhih. atha lokottaranam, na. tasam asmadipratibhasvabhavanativrtter 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. indriyantarambhavaiyarthiyat. tata eva tattadadrstavisesahitasamskarat sarvaprā[403]tītisiddheh. tad api[404]va vyartham, akarānasyaiva vatmano 'drstavisesad eva pratitikriyasiddheh. atha nādrstam anupayam[405]artham sadhayatiti mabhut sarirārambhavaiyarthiyam iti. evam tarhi na lingadyanapeksam api manah kvacid vartamanam upalabdham ity astu tad[406]api bahirbhayapeksam. ato na manasam api pratyaksam bhavisyad adau samartham iti[407]siddham, bhavanabalajam api sarvajñānirakaranaksetre nirakarisyamah, avagatavisayatvad bhavanayah. tatha sati ca bhavanavaiyarthiyad, adhikasya ca tato 'py asiddheh.[408]api ca bhavanabalajam aksajam va, na va. na tavadaksajam ity uktam. sarvaksasaktipariksasyanantaram evoktatvat. anaksajam tu na pratyaksam,[409]anvarthatvat pratyaksasabdasya. ata eva na bhavisyati pratyaksasya samarthiyam 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 samarthiyam ity arthah. api ca yogijñānagocaram sarvam abhyupayata katham yogina sarvam anubhuyata iti vacyam. yadatitady api vartamanataya yogibhir avasiyata iti, evam tarhy atasmims tadgraho[411]mithya yogijñānam. atha tu yathavasthitam eva sarvam yoginanubhuyata ity ucyate, evam tarhi natitadivisayasya pratyaksatopapattih. anumane 'pi prasangat. evañ ca vartamanavartamanavisayam jñānam pratyaksam[412]ity ardhavaisasam. syan matam - kalpanavirahah pratyaksatvam.

atitadivisayam api yoginas tad[413]rahitam. atah pratyaksam iti. tan
na. purvaparakalāsambandhasyavikalpena grahitum asakyatvat. ka ceyam
kalpana. yady abhilapini pratitih, srautram apratyaksam bhavet.
athabilapasamsargayogyapratibhasapratitih,
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 canyathasthitasanyathabhanad bhrantam eva
yogijñanam abhrantapadena vyavartitam katham pratyaksam. yatha hi
timiradidosā[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
bhavisyattvapatipadanenaiva sarvam darsitam ity anusandhatavyam.

_____notes_____

[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)

syam matam - sarvam eva pratyaksam asannihitavabhasam,
jñanarthayoh karyakaranabhavenayaugapadyat. ato nanena
yogijñanam dusyatiti. yady evam kim tarhi prakasate. jñanakara
evarthenahitah. etavad evarthasya grahyatvam
yajñanakararpanahetutvam. yady evam arthaikadeso 'pi navasiyate iti
dure sarvajñanam. { 1,124 } atha jñanakaravedana
evarthavedanadhyavasanan nartthahanih, katham anyavedane
'nyavedanadhyavasayah. avidyayeti cet. aho mahanubhavah sarvajñah,
yasyeyame tavati mahavisaya avidhya. varam ekadesadarsina evaisam
avidyapi tavat[418]alpiyasi. kiñ ca, idam sarvam kramenavasiyate
yugapad va, na tavat purvah kalpah. anantanam utpa[419]datam
purvaparakotivirahinam ca kramenanubhavitum asakyatvat. ata
eva[420]na yaugapadyam, anantanam ajatadivrttapratyutpannam
yaugapadyasambhavad. 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]niravasesabrahmandodaraparipurana 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.
 sadrsyanyathanupapadyamanarthadarsanasambhavad ca
 nopamanarthapatti. abhavo 'pi na sarvasya kasyacid evavagamyate,
 drsyadarsanatmako hy abhavah. na tu sarvam kadacana drsyam.
 sabdenapi vistarena sarvarthavadharanam asambhavaniyam
 evetyabhiprayenaha -- nanumanader iti || 115 ||

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[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
 nasmajjatiyah, svabhavaniyam. 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 nadarsanamatrada abhavah sidhyati satsv api viprakrstesu sambhavad anekantat. api ca vyapakanivrter vyapyanivrtya vyaptatvat tatha vyapyanivrter avadharyetapi. arthah pramanasya vyapakah. na ca pramanam arthanam vyapakam aheturvad 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 pramananivrtya sarvajñe samsayo 'pi darsayitum sakyate. nirakaranahetubaliyastvenabhavavagamad iti || 117 ||

syad etat -- nagamagamasyabhavah 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, srutyate 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 ||

_____notes_____

[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
nityagamagamyanirakaranam 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
dharmaatvam sidhyatiti, tad etad upanyasyati -- yo 'piti || 121 ||

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

_____notes_____

[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, buddhavakyaatvat
ksanikadivakyavad[428]eva. tani hy atindriye 'rthe 'pramanany eva.
ayam caika eva hetur viruddham arthadvayam na vyabhicaratitidam
evai[429]kavacanantaviruddhavyabhicari[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 ||

_____notes_____

[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 ||

_____notes_____

[432] si (ga)

api ca ya eva kascid vedabahyah pasando 'nena hetuna
pauruseyagamanam satyatvam sisadhayisati, tasyaiva sapratisadhano
'yam anyonyadrstantopadarsanena hetur bhavati 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 --
samkhyadiv ity. 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
anaikantikasanakanirakaranartha. 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 cirapravrta 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. smrtidraddhimna 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
yadrsatdrsapurusaavyavat 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 duhkhotaran 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 dhyanaastimitalocano jagadakhilam avikalpena
vilokayamano 'vatisthate, tadasyasmrtasabdadisambandhasya
vivaksaprayatnatalvadvivaparasambhavan 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. vayah hi vastusvabhavam anatikramanto yajjatiyo
yatah siddhah tatas tatsiddhim anujanimahe. granthasandarbhah ca
vivaksaprayatnavaviranalvadisamyogavibhagapurva[442]ka
evavagata iti na dhyanaastimitantahkaranayogisannidhanad 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 bhavayur iti bhavah || 140 ||

_____notes_____

[443] vani (ga)

anyaddarsanam - bodhasvabhavah puruso bhavantariyakarmarjitadehendriyadivasah{1,134}kvacid eva kiñcic ca janati. niravasesitatesakarmasayas tu vigalitanikhilakaranakalebaradiprapañcah kevalibhuto visvam eva sukmatitadibhedabhinnam 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 avadhira vedantan svagamapramanyasrayanena muktanam tathavidham jñanam isyate, tannasatyagam apramanye sidhyati. na casarvajñapranita agamah pramanam sambhavatiti sarvajñasiddhavagamapramanyam, tatsiddhau ca sarvajñasiddhir ititaretarasrayam bhavati. yadi tu kvacit tathavidhena jñanena vyaptam lingam upalabhya[445]te, evamanumanena jñanasiddhav itaretarasrayapariharo bhavet. na tu tasya jñanasya loke kascid drstanto bhavaty aha -- drstanta iti || 142 ||

_____notes_____

[445] bhyeta, e (ka)

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

vedah pradurbhavanti. te ca tenaparebhyah pratipadyante tair apy
anyebhya ity evam sisycaryaparamparaya 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. srucyate
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
tulyanyāyatayārthapratibhāsasyāpi [447] āā¹...kyamānatvāt [448] saāā¹...kānā
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
tavadanuccaritasabdarsanam 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
tavaccirataranubhutanam antarialikanekantarayaparamparatirohitana
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
cetihapuranaavedavada api jatismaranasadbhave pramanam. bhavati
hi gitasu vasudevavacanam -

_____notes_____

[449] yarthada [450] rbha [451] s ca pariñña [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]vadhrta vedabhyasadisamabhivyaharat
 parnamayyadiphalarthavadavadarthavada evayam na phalalakalpanayai
 prabhavati. tatha hi -- vedabhyasas tavad dharanartha eva,
 pratyaksam hi gunyamanam na bhrasyatiti. yo 'pi ca aharahah
 svadhyayo 'dhyetavyah iti visistetikartavyatayukto
 brahmajajñavidhih, so 'pi
 yavajjivadarsapurnamasagnihotravidhivadupattaduritaksayakarana
 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 phalarutir na phalalakalpanayam 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 -- bhavantarannubhutasmrttau 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 anantiyad
 anavadhrtaparimanesu duradhigamah karmaphalasambandhavivekah.
 tasmannagamasmarane kascid virodho drsyata iti kim
 tannirakaranena. atrocitate -- 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, svabhavaniamavisamvadat. visamvade va
 sakaladrstadrstavyavaharocchedaprasangat. yonijade[460]has tu
 satisaya api sangams caturo vedan smarantiti. naivam
 sambhavayamah, janmajaramaranavedanaparibhavo hi mahan
 samskaranasanidanam iti katham mahanayam granthasandarbhoh

matrayapy anyunanatiriktah kenacit smaryeta. kiñcid eva
bhavantariyakam api kecit smarante drsyante iti yathadarsanam astu
jatismarah, kalpyatam va
manavanumitajatismarasrutyananyathanupapattibalad visisto
yonijavigrahaparigraho bhrgvadinam rsinam
svargakamasrutyananyathanupattikalpitasadharanatisayadehendriyadi
parigrahavat. 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 svatantra 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
samsayopajanant. 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 granthasandarbhoh
nissesasamskaracchida maranenantarito 'nena smrtah. tad ayam
asman vipralabdrukama eva svayam nirmitam agamam
smrtam[465]apadisati. evam ca sankamana na

svatantryenagamapramanyam adhyavasyeyuh. asmakam tu
grahanasmaranayor ekabhavabhavitvan nayam doso bhavativity aha --
ekatrete || 149 ||

_____notes_____

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

athanekapurusasathatve 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
bhavati. 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 ||

_____notes_____

[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 nopalabhamah.
ubhayor apy adustakaranajatvat. atah kim atra
pratyaksasamvadenety aha -- sadhita iti. nirdosam ca tajjñānanjanma
cety arthah || 155 ||

{1,142} atraparam bhāsyam - nanv avidusam upadeso navakalpate
ityadi. tasyabhiprayam aha -- upadesa iti. arthapattir
iyam[471]bhāsyakarenokta. upadeso hi buddham anvaadinam
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 ||

_____notes_____

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

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

evam ubhayatha paricodanabhiprayam uktva pariharabhāsyabhiprayam aha
-- anyatheti. arthapattiyabhiprayena paricoditah upadeso hi vyamohad
api bhavati anyathapattipradarsanena tadbhāngah
kathyate. vyamohenapy upadesopapattau natindriyajñānam kalpayitum
sakyata iti. drsyate cadyatve 'pi {1,143} vyamugdhanam
anyathasāstrarthopadesah prabandharacana ca nibandhrnam iti. yada
punaranumanabhipraya paricodana, tadanumanadoso lingasya vyabhicaro
'nena kathyata ity aha -- lingasyeti. bala 'jñāh. tasyapy
upadesadarsanenaikantikah hetur iti || 158 ||

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

jñāpayitavyah, tatsamipe 'nadhyanat. ato vedasvarupam avidusam
na vedad jñātvopadesah 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
jñātvopadesa iti smṛtyadhikarane vaksyate. yatha vaksyati --

_____notes_____

[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 vipratissiddham ityadina siddhantitam. punas
ca pratyayitagrathenamse drstantasya sadhyavaikalyam amse ca
hetvantaradhinam vaitathyam ity anumanadusanam uktam. madhye ca
prasangiki katha pravṛtta. adhuna lokavedavakyayoh sa nama
visesah kathyate yena nirapeksam eva vedavakyam pramanam,
sapeksam pauruseyam kiñcic capramanam eva. evañ ca yat tv
athabhutapratijñayam antarnitam pratyayantarapeksam
sarvavakyanam pramanyam, varttikakṛta ca
pramanantaradrstam hityadina vivṛtam, 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. tatedam
ucyate -- pumvakyam api kim api
vaktrpramanavadharanasamutsaritatadiyanikhiladosasankam apy
arthe saksadanadhadh 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 vyaparata, itaratha anavasthanad
ity uktam. atah svabhavanirdosad vedavacaso jatam jñanam katham
apramanam bhavati. etac canagata evasmin varttikakrta sarvam
udgrahitam sabde dosodbhava ityadina. tad idam uktam na tu
vedavacanasyeti. tad ayam samkseparthah -- yeyam
pratyayantarasapekṣita sa tadadhinaniscayanam pumvakyam
tatha nama, apramanata ca vaktrpramanatantratvad arthaniscayasya
taddosad astu nama. vedavakyebhyas tu
svatantrapadarthasamarthyaprabhavitā vakarthabuddhir na jñānantaram
apekṣate, na capramanam iti || 159 ||

{1,145} imam evartham asya bhāsyasya vyakhyasyannaksepam tavad aha
-- anyatheti. yo 'yam vaktrjñānapurvakah pumvakyebhyo 'rthaniscaya
uktah, so 'yuktah. tajjñānavadharana eva pramanabhavat. na hy
avyabhicaritasvarthagocarajñanam pumvakyam, yatas tad avagamyate.
anapto hy anyatha vijānann anyatha vivaksati. vivaksadhina ca
vakanispattih. ato vivaksavasenanyathaiva vakyam nispadyate,
anyatha ca jñāyata iti naikantato vakyaj jñānanumanam iti || 160 ||

asta tavad vakyaj jñānanumanam, vivaksamatram api tato
'vagantum na sakyata ity aha -- bhrantasyeti. vivaksa hi
tavadyantam vakyanirmane sannihita. tasyam apy anyatha satyam
kadacid bhrantasyanyatha vakyaracana drsyate. ato yathavivaksam api
vakyam na pravartata eva. katham asatyam vivaksayam vakyaracāneti
ced, na. vivaksantarasa[479]mbhavat. katham anyavivaksa anyanirmane
hetur iti cet ko dosah. vivaksa hi prayatnadvarena vakanispattau
hetuh, nādrstena rūpena. sa ca vivaksantaraprayuktenaiva
krtah kutamscid vaigunyan na samyak parinispannah. tato
'saktijanyam anyad eva jatam. yatha kascit suske patisyamiti kardame
patati. sukṣmavivaksastitvam tu sukṣmadrsa eva pratipadyante.
vivaksa hi vaktum iccha. sa ced atmagunantaram, tarhi
sukhadivanmanasapratyaksavedyam katham ajñāyamanam astiti sakyate
vaktum. athabhilasatmakajñānarūpa, tathapi katham
vakyantaraprakāse 'nyavivaksastiti sakyate kalpayitum iti yat kiñcid
etat || 161 ||

_____notes_____

[479] sadbhavat (ka)

evam akṣiptam bhāsyam samadadhātī -- vaktrdhir iti. ayam
abhiprayah -- dvividho hi vakta apto 'naptas ca. tatra ya evam
avadharito bhavati {1,146} nayam anyathajñātam 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 jñānam
jatam vyavaharas ca pravrttah na ca visamvado drstah, tada
kalyanam eva. jatasankasyapi vaktur aptatvam

anusmrtya[481]tājñānapurassaram 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
tājñānanusaryarthaniscayo 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 ||

_____notes_____

[480] tatraita uktam [481] sr

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

_____notes_____

[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 ||

_____notes_____

[483] kyartha [484] te nu

itas captavakyam tājñānaparatantram 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 ||

_____notes_____

[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. tajjñanantaritvat vaktrjñanantaritvat. niscayajanane sabdasyety arthah. tavacchabdenatyantapramanyam nirakaroti. kiyatapi vilambanena pramanyam pratisthatiti. 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. prakartho hy evamsabdah. na ca nirakaram vijñanam anasritarthaparivange 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. aniscayajñanasambhavad. niscaya eva hi jñanam, tac ced asti katham niscayo nastiti sakyate vaktum. ato 'nupapannam idam arthajñanagamyaiiva vaktrdhis tatpramanye karanam iti. ata aha -- artha iti. yat tavad uktam anavagate 'rthe naivambhavo bhavati, tatrabhyupagamenavottaram. 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

niscayasarthajñanasamadhighamyapi saiva vaktrdih
purvajñanapramanye purvabhag bhavatiti[490]taya samutsaritayam
dosasankayam pramanyasyadhyavasana 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 samyagarthaparicchedasakter 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 pratyata ity aha -- tadbuddhiti. atah
siddham na vede pratyantarapeksa, na cayartharthatvam 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 idrgbuddhadvakyavad iti, tada
baudhabhiprayenedam ucyate. sadhyanasangi drstanta iti.
tanmate hi sabdo narthe pramanam. tatha hi padani tavadartham
smarayanti, na tu kvacic 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 buddhadvacasam 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 ||

_____notes_____

[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
samyammithyatvahetudosasadasadbhavayor uktimatram bhasyakarena
krtam iti jñanat parah purvapaksavadi nanu samanyato drstam
ityady abravat. 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. ananyatve 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. bahyarthapeksyaiva
capramanyavadino drstanto 'stu nama. tathapi dusanam ucyate
-- vyavadhane 'piti. yady api jñanavyavahite 'rthe 'pramanam eva
pumvakyam, tathapi tadvisayapramanyabhyupagamenaiiva brumah
sadharananaikantikoko hetur iti. satyesv apy aptavakyesu vakyatvasya
hetor drstatvad itidam atra
samanyatodrstanumanadusanam bhasyakarasya manasi
viparivartate. anenaivabhiprayena bhasyam api gamayitavyam iti
bhavah. nanv{1,152}atindriarthave saty api vakyatvad iti
visesayisyamah. pauruseyavacanam sarvam atindriartham
apramanam iti nanaikantikativam ata aha - atindriyeti. atindriye 'pi hi
yada kascid yadrcchaya adrstapurvarthe vakyam pranayati,
yathendro 'stity eko vadati, anyo nastiti. tatra dvayor anyatarena
niryogatah 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 anaikantikativam 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
vyakhyantaram 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. adustakaranajanyasya ca
jñanasya visamvadasambhavat. naitad evam iti pratyayaviparyaso
visamvadah katham adustakaranaje bhavisyati. anyatvan
mithyatvakaranasyeti bhasyagamaniketi{1,153}vyakhyantaram 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
vivrtoti -- vivakseti. vivaksa hi vaktus tatratharthagocaratan
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
sadhya na sambhavatiti vyakhyeyam. caturthe tu varttikastha vyakhyeti
|| 181 ||

_____notes_____

[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 kiñcid purusavakyad anyad drstam yatha vedavakyam.
kiñcid ananyad yatha tad eva. evam anyananyatvayor api
vikalpanat[498]satyamithyatvayor api vakyatvavisesa 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 vyakhyantaram 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 -- akartkatveti.
sadhayisyate hi vedanam[502]akartkatvam, ato nasiddho hetur iti.
evamadisatyatvanumanabhiprayenedam anyatvam uktavan bhasyakrd ity
aha -- evam iti. adisabdena sambandhaksepokta hetavo
'nusandhatavyah.

[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. pramanypramanyayoh
svaparashrayatvam 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 asandigdhaviparyastajñananajnamano
'visesan nityagamajanitayas ca samvido
dustakaranajanitavasambhavat. pauruseyagamavadibhis tv
atmatmanaiva baddhva samarpita iti na te paresam mithyatvam
sadhayatam agamavirodham udbhavayitum utsahante.
purusarayadosasankaya svagamanam[506]dusitatvat. sarvam
cedam bhasyoktam eva varttikakrta prag evodgrahitam
codanarthanyathabhavam ityadinety anusandhatavyam iti || 187 ||

[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 vedavakyaśravanad utpannam
jñanam vilokayamanah katham tadabhatmakam mithyatvamattha iti
|| 188 ||

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

evam tavadagamavirodho 'nena bhasyena ita vyakhyatam. idanim
asyaiva tatparyantaram darsayati -- yathaiyeti. ayam arthah -- etad
anena bhasyenyate pumvakyasadharmyad bhavan mithyatvam
sadhayati. tad yathaivaitan mithyatvam drstam, tathaiva
vedavakyenapi mithya bhavitavyam. 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 ||

_____notes_____

[509] kse 'pi dr (ka)

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

atra bhasyakarena evam tarhi sreyaskaro jijñāsītavyah iti
paricodanapurvam uktam ya eva sreyaskarah sa eva dharmasabdenocyate
iti. tatra kasyanena prakarena dharmatokteti na jñāyate. atas
tadvivekartham aha -- sreyah iti. sreyasabdo 'yam puruṣapritau
prasiddhah. tatkarānani 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 dharmikasabdāṃ laukika
upacaranti. tad evam upapadyate yadi yagadir dharmah, yo hi dharmam
carati sa dharmikah. ato yagader dharmatvam. ata eva hi taccharitari
dharmikapadaprayogo ghatate, nanyatheti. tad ayuktam. navasyam ayam
prayogo yagadinam eva dharmatam gamayati,
nrgunapurvadidharmatvenapy asyopapattē. 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. saktē {1,158} catindriyatvat. atas taddarsanena taccharitari
dharmikapadaprayogo na ghatate. tasmad yagadiyogad eva
dharmikatvasamakhyānam iti nisciyate. kim punar yagadinam
svarupam eva dharmah. yady evam purvaparavirodhah. purvena
tavadukatam tadrūpyena ca dharmatvam iti. aparena ca

phalasadhanarūpena tadanim[510]yena nasty asau |

_____notes_____

[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
saktiyam 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. gavadisabdat
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 -

_____notes_____

[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
dhrtisadhanane vartate. dhrtis ca prtiparyayah. ayam ca
yathopadistanugataprdsodaradimadhye 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 sreysadhanatvasya codanapramanakatvat.
kevalarudhyabhyupagamenai vopadhivayasyabhidhanam estavyam.
pratisadhanatvasya vihitatvasya ca pritisadhanane 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 yagadikartrsū dharmikasabdā upacaranto
dr̥syante. atas tadr̥pyamatrenaiva te dharmā iti nisciyante. atah
siddham abhyudayasadhanam vihitam dharmapadartha iti. yat tuktam
vigūṇe prayogabhavan na yagadir dharmā iti. tan na.
tathavidhasyabhyudayasadhanatvabhavat tasya cadharmatvat katham tatra
dharmasabdah prayujyate. phalakale tu dharmapadaprayogo
'bhyudayasadhanabhipraya eva. asti hi tat tadanīm api.
saktirupenadhriyamanam api svarupena. yatha capurvam na
dharmapadavacyam tatha vaksyata eveti || 192 ||

_____notes_____

[513] pritiḥ (ga)

evam tavallaukikaprayoganusarena[514]yagadayo dharmā ity uktam. api
ca yeyam pasvadisū dharmaphalatvaprāsiddhiḥ tayapi yagadinam eva
dharmatvam avagamyata ity aha -- pasvadīniti. ayam arthah --
pasvadīni tavad dharmaphalataya prasiddhani. ato yasyaiva
tani[515]phalāni sa eva dharmā iti bhavati matih. citradiphalataya
caitāni sastrad avagatanīti citradayo dharmā iti upasamharati --
tasmad iti. na kevalam loke. vede 'pi yagadisv eva
dharmapadaprasiddhir{1,160}iti darsayata bhāsyakarena darsitam
yajñena yajñam ayajanta devah. tani dharmanīti. tad darsayati --
dharmanīti. asyam api srutau yajñasamanadhikarāno dharmasabda iti
tadvacanō nisciyata iti. katham punar vilīngō visankhyas ca
dharmasabdah yajñasamanadhikaranataya nirdisyate.
tatsamanadhikarānye hi sa dharmā iti bhavet. ekasyaiva yajñasya
prakrtatvat, pullīngatvac ca tasya, ata aha -- līngeti.
samujjhitalīngasankhyaviseso dharmasabda evatra bhāsyakrta
darsitah. tadvrttasya prakrtagrahitvat, anyasya caprakarānan
nisciyate yajñasamanadhikarāno dharmasabda iti. līngasankhyayos ca
chandaso vyatyaya iti bhavah. adyas catra yajñasabdo
yajñasadhanalaksanarthah. itarah srutyārtha iti || 194 ||

_____notes_____

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

evam tavad bhāsyakaranusarena dharmapadartho vyakhyatah.
matantarānidānīm upanyasya nirasayati -- antahkarāneti na
dr̥sto'ntena. sankhya hy antahkarānasya manaso vrttivisesam
dharmam asritah. sakyas tu cittasyaiva cittantarena[516]bhavitam
subham vasanam. arhataḥ tu karyārambhakan suksman murtimatah
pudgalan dharmam ahuh. pudgalasabdah tv arhataḥ tesv eva
paribhasitah. vaisēkikas tv atmano visēgūṇa dharmā iti
pratipannah. mimamsakaikadesinas tv apurvajanmany eva dharmasabdā
upacaranti. varnitas ca tesam abhiprayah. apurvajanmanīti
capurvasabdanīrvacanām. na purvam janmasyety arthah. tad dhi na
karmanah purvam jayata eva, krte karmanī tannispattēh. etesu
sarvesu ca loke dharmasabdaprayogo na dr̥stah. 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 pitrlোকakamo bhavati
 sankalpad evasya pitarah samuttisthantiti. krdyogalaksana
 kartari sasthi atmakartrkatam sankalpasya darsayatiti na
 manovrtter dharmatvam. cittanam ca vasyavasakabhavanupapattih
 ksanikayugapadbhuvam vijñānavade 'bhidhasyata eva. tad upeksyaiva
 tavat prayogabhavan na cittavasana dharmā 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 anusthanavaiyartham.
 karyam tu napurvadyanyatamam atmasamavayinam gunabhedam
 upalabhamahē. 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
 trptiphalaruteh. 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
 putragamiphalarutyapodyate. atah siddham nantahkaranavrttyadayo
 dharmā iti. nanu sreyaśadhane tavad dharmapadaprayogo bhavadbhir
 apisyate. ete ca sreyaśadhana 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 ||

_____notes_____

[516] na su (ka)

{1,162} aha -- astv antahkaranavrttyadayo na
 sreyaśadhanatayavagamyaṅta iti na dharmā 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 dharmā ity eva nyayyam manyante, ata aha -- na
 ceti. ayam abhiprayah -- kim idam apurvam nama. yadi tavat
 karmasaktih phalāsaktir va, nasau sadhanam sadhyam va. sakter

akarakatvat, purusabhilasitaphalanusangikataya siddhatvac ca.
yadi vastvantaram evapurvam ucyate, tad apy ayuktam. tasya sadhyasadhanayor
anyatararupananupravesitaya pratyetur 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 ||

_____notes_____

[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 antaravyaparavat. na
cavantaravyaparavyavadhirakaranatam apadayati, kasthanam
jvalanadivaparavyavadhane tatprasangat. atah karmaiva saktam
phalasadhanam na saktir iti sastrad avagamyamane katham sakter
dharmapadavacyatetyabhiprayenaha -- tasmad iti || 199 ||

itas ca phalasadhanasaktir na dharmas ity aha -- saktaya iti. asyarthah
-- bhavasaktayah khalu sadharanasabdair eva
yogyatasaktisamarthyadibhir drstabhidhanah na visesato
bhavasabdair upakhyayante. dharmasabdah 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 dharmas ukto ma bhud ityevamartham

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

_____notes_____

[519] ti. tad ya (ga)

syad etad -- syenadayo 'tra bhāsyakarena pratyudāhrtah, te ca codanalakṣana eveti. tad ayuktam. yadi nama syenadayas codanalakṣanah, na tv arthapadena vyavartayitum sakyante. nisedhapramanakatvad anarthatvāsyā. tesam ca vidhivisayanam nisedhagocaratvad ity abhiprayenaha -- codaneti. tad iha yo 'nartho himsa nasau codanalakṣana, nisedhalakṣanatvat. ye ca codanalakṣanah syenadayah, na te 'nārtha ity ubhayatāhpasa rajjur iti || 202 ||

syad etad -- 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 vijñāyate. kevalo hi nisedho 'narthatvam apadayati, na vidhisahitah yathodāhṛta eva sodasini. na hy asav anarthah, anusthanavikalpamatrarthatvan nisedhasyā, ubhayathapi kratuphalasampado 'visesat.[520]ato yadi nama syeno nisidhyeta naivam apy abhicaravidhina vihito 'narthatvam pratipadyate. kevalanisedhagocara eva kalāñjabhaksanadayo 'narthah, pratyavayahetutvat.

_____notes_____

[520] t yadi (ka)

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

sakyata iti tadvisesanapeksa. tatra svrgaputradisrutisu 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 pravrttinvrttyoh. tasman na kiñcinnisiddhanam pratyavayakaratve pramanam pasyamah. kas tarhi dukkhahetuh. kim no viditena karanena. asti tavad dukkhahetuh 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 dukkhahetur ayam iti na pratipadyate. esa hy asambhavad dukkhahetum eva trividham ahasid iti nisedhasravi dukkhahetur 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. jañarthasyabhavarthibhutasavyavidhivisayatvat. atyantanutisthasitabhavavirodha[521]phala evatra nañ. esa catra vacanavyaktih yad dhanyat tan neti. vaksyati ca -- bhavarika 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 sadhyatayagnisomiyasauryadisū 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 dukkhani,
abhutva bhavanat. na vihitahetukani.[523]tesam
srutasrutane kavidhabhyudayahetutvat. na cavihitapratisiddhahetukani,
tesam api varjanayatvapatteh. ko[524]hi preksavan dukkhahetum na
pariharati. parisesyan nisiddhanam eva dukkhahetutvam astheyam.
katham tadapramanam abhidhiyate. parisesyam pramanam astu[525]na
sastram iti cet. evañjatiyakesv anumanasyapravrteh.
asrutaphalanam ca vihitanam api nityanam hetutvasambhavan na
parisesyalabhah. tasmāt sabdapramanam eva nisiddhanam
pratyavayakarātvam yathasmābhir uktam.

_____notes_____

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

{1,167}yas tu vadati -- brahmanahananadisū 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 ratisatre. tad ihadhikarihetvapeksayam
agrhyamane visese tad api hetutaya svikriyata iti. tad ayuktam.
agrhyamane visesa evam nama. na ceha tadagrahanam.
svapadavakyantaropattayor mahavisesat. ratisatre hi
phalantarasravanad arthavadopattapratishtabrahmavarcasadinam
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 ratisatre pratisthakama iti
viparinamasrayanam pratisthadinam sadhyatasiddhyartham,
na tu pratitistheyur iti vidhyasrayanam iti yat kiñcid etat. atah
siddham nisedhapramanakam anarthatvam iti || 203 ||

_____notes_____

[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 yujyate 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 upannam 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.

_____notes_____

[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
dadhyadidravayat. akarakatvat. akarakatvam camurtatvat. na
carunadigunavad dravyavacchedena karakatvam,
ekaikapadarthavacchedakatvenanupalakasyamanatvad 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 agnyadhanadibrahmanatarpanavasana
padarthajatam ekatra kartary upasamharan. na hy ekah karta
yugapadakhilam upapadayitum alam vidhivitanam. ato
vidhyabhyanuñamatrena vidhanaviniviyogasunyo 'pi kramah sastrartha
eva. evam syenadayo 'pi niyogavisayatayavagatas
codanalaksanah, na tu vidhiyante. yad dhi niyogasarthyad
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 aphasadhanatvad 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]jiti sarvam samañjasam eveti. ata aha -- syenader iti.
asyabhiprayah -- yat tavadaavidheya api kramavaccodanalaksanah
syenadaya iti. tad ayuktam, drstantasiddheh. na hi nah kramo na
vidhiyate. yatraiva hi vidher anyatah puruso na pravartate tadvidheyam.

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

_____notes_____

[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 avadhrtā 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 bhavati yuktam. na tv evam krama iti cet, kim

atrabhidhanena. {1,171} yad eva kiñcid kathañcid avagatam tad eva

vidhyananyathasiddhya tenaksipyate. virodhapariharas coktah. [536] api

ca vasatkartuh prathamabhaksah ityadav

ananyaparabhidhanavagatatvad [537] vidher navidheyata sidhyati. tatraiva hi

vidhiyate nanyatrete cet. tadardhajaratiyam. yat tu

kartavyata [538] buddhivisayo neti. tan na. vedam krtva vedim kuryad

iti sakramapadarthakartavyatavagamat. niskrsyakartavyata navasiyata

iti cet padartha va kim tadrहितah

kartavyatadhiya [539] gocarikriyante yadvidheyatayepyante. sarvatha nah

sakramapadarthavisayai vanusthanasamvit.

padarthavacchedadevarunadivannakaraktvam. yat tv

ekaikapadarthavacchedakataya navagamyata iti. [540] naitavata

akaraktvam sakyate vaktum. svabhavo hy ayam kramasya yan

nanasrayatvam dvitvadivat. na hi dvitvadayah samkhya ekaikatra na

samavayantiti navacchedika bhavanti. akaraktvam 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 apavrttvisayavat. kim punas

tesu ragadayo na pravartakah. aprityatmakatvad iti cet. samanam

idam sadhanesu. tany api bahvayasasadhyani dukkhatmakany 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 aheta. 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
bhratravyavahasya 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. tasmāt 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
bhasyakaranusarenaimsadvayagami vidhir avagamyate. tad iha
syenadyavidheyapakse badhyata iti. ayam caparah syenadinam
avidheyatve dosa ity aha -- ye ceti syuranta. 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 svabhavasadhya yagah
phalanga, tatha vaksyati jaiminih karmany api phalarthatvat
(3.1.4) iti. tathetikartavyatapi yat phalasadhanangam asav api
vidhimahimnaiva. sa vihita sati
purusarthatmakasadhya sambandhamihamana phalavatkratvangabhavam
anubhavatiti phalavatsannidhava phalam 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 upodhatam eva tavad bhasyakarabhiprayam aha -- pravrttau veti. pravartika nivartika cobhaya[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 purvagranto bhavet, arthasabdasyeyam {1,174} vyakhya codanalaksananarthanivrttyartho 'rthasabda ityevamatmika nopapadyate. anarthanam[547]pravartakavakyalaksita namacodanalaksanatvapatter iti bhavah. arthasabdasa hitasya[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 cobhaya 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 tadrsti{1,175}svarge 'pi
naranam trptih sambhavati yadrsti 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 vidhinishedhatmika 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. tatedam ucyate phalam arthanarthatmakatvena dvividham kratunam iti || 220 ||

phaladvavidhye karanam aha -- svargaditi himsadyantena. tatrobhayatmake phale svargadiphalam tavat jyotistomadinam anatikrantapratishedhenaivavapyate. tan na nisiddham iti yavat. syenadiphalam tu himsadyatikrantapratishedhenavapyate. 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 pratishedhatikramenavapyata ity ucyate, ata aha -- sastrantareti. ayam abhiprayah -- satyam syenacodanalaksanam tatphalam, tad uddisyata tadvidhanat. kvacit kiñcid vidhiyata iti vidheh svarupam, tatra vidheyam ivoddesyam api vidhir vigahata eva. yat tu na himsyad iti sastrantaram, tanniriksanena syenadiphalasya himsayah pratishedhatvam avagamyata iti || 221 ||

nanu vidhisprste pratishedho 'navakasah. saty api va pratishedhe 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
jatavidheyabhimana[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 ||

_____notes_____

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

atra pariharabhasyam - naiva syenadayah kartavyataya vijñayante
iti. tacchyenadikartavyatanisedhaparam ivopalabhyate. tac cayuktam.
syenavidhanasya 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
syenabhavanaparismapteh. 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 ||

_____notes_____

[552] ntahanir iti (ka)

atrobhayatranupayogatulyatam eva darsayati -- anarthasyapiti. na tavat
purvapaksavadinah sadhyatapatipadanam 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 abhicarapravrttapurusanutvadat. 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
pariyatvad 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 -- purvaparihute hi yajñe
tartiyasavaniyarbhavastotrakale sarvasvadaksinaparivrtto vipadyate
diksita. ato vidhikosthapravistaivasau himsa. anyatra
tirthebhyah iti ca tirthabahirbhutaiva himsa nisiddha. iyam tu
tirthamadhyagata vidhisprstaiveti nanarthah. syenaphalam tu
ciratipanne syene tajjanyapurvavicchinabhagyesu 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 pratishedho bhavet, ata aha -- amsadvaya iti.
sadhanopayamsadvayagamini {1,181} himsa pratididhyate 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 juhvati. asti
canarabhyavidhih yadahavaniye juhvatiti.[557] atra samsayah -- kim

jyautistaumike home vartmahavaniyayor vikalpah, uta
 badhyabdhakabhava 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,
 visesastram tu niscitavisayam. ato vaisamyam na vikalpah. ata
 eva samanyavacanah sabdo durbalah iti vaksyati. tasmad 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 dukkhitatvam
 upalabhyate. atah kartur api tato dukkhitvam 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 dukkhitvadarsanam, tena kartuh dukkhitvanumanam ayuktam. vyaptalingadarsanabhavat. na hi himsyamanasya dukkhita kartur bhavisyata dukkhena vyaptavagateti.

pratyaksadarsananusarena tu viparyaya eva tavadanumatam 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 dukkhatmakam, tadrgeva [560] kartur anumiyata iti, tad etad upanyasyati -- visaya iti || 235 ||

_____notes_____

[560] vaktur a (ka)

atra dusanam aha -- ya evam iti. evamvadino hetur anaikantikah. kriyavisesanam api gurvanganagamanadinam visayanurupaphaladayitvabhavat. dukkhaphalatvat tesam. visaye ca gurvanganadau tadatve prtidarsanat. surapanasyapi yadi peya suraiva visayah, na tasya dukkham adukkham veti visayanurupaphaladayitvam evam adinam asiddham iti vipaksair ebhir vyabharita 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 tadrgeva 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 sisadhayisitannarthaphalatvaviparitarthaphalatvasadhanad viruddho 'yam hetur ityabhiprayenaha {1,184} -- adukkheti. tatheti. vidhigamyaphalavaptau satyam agukhatmatety arthah. na hi dukkhatmake 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 pristir gam grhitavato bhavati. datus tu tam

patrasatkravatah 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
vaisamyapariharartham pakse 'pi sampradanam eva visayasabdasyartha
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
nanarthakaravtam sidhyati, priti phalasyanarthatvasambhavat. 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 ||

_____notes_____

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

purvam tavad ubhayatra sampradane visayasabdarthe dosa uktah.
karmavacanante 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 tadrstantenaiva 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
pidanugraha drsyete. ata evoktam parapidadivarjanad iti.
evamvidham drstantam asadya coditatvasya hetutvam sambhavatiti
viruddhavyabhicari hetur bhavati. bhavati ca prayogah --
daiksapasuhimsa arthah, vihitatvaj japadivad iti || 241 ||

_____notes_____

[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 hridayam
sabdayata iveti krosatety uktam. yadi bruyad gurvanganagaminno hi
brahmanam iva ghnato hridayakrosanam upalabhyate. himsa ca
visayanurupaphaladayitayanartha iti sthitam. ato
'narthaphalakarmanusthayinam eva hridayakrosanopagamyata[568]iti
gurudarabhigamino 'py adharmotpattir avagamyata iti. tatedam uttaram
krosata hridayenapiti. evam hi manyate -- visayanurupam cet
karmanam phalam, evam sati krosatapi hridayena gurvanganagami
visayasyanganaya mahantam upakaram janayatiti dharmiko bhavet.
hridayakrosanad 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 ||

_____notes_____

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

api ca anumanapradhanasyasya vadino 'napeksitanisedhasastrasya
hridayakrosane '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 hridayasya 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 hridayakrosat pidopalabhyata ity adharmatvam.
evañ cadharmatve pidopapattir ity ata aha -- pidata iti.
anapeksitasastrasya pragadharmajñānotpattinimittabhavat 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. sastrajñāsyai
sastranusaryudvego jayate. tadanabhijñāsyā tadabhavad apramanako
'dharmayoga iti || 247 ||

_____notes_____

[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 saktiyavapodvayayor 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 ||

_____notes_____

[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 ||

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

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

yat tuktam na vastusaktyavapodvayayoh 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
akartrakam 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 ||

_____notes_____

[573] vyavasthabhe (kha)

yadi tv avantarabhedam anangikrtya rupabhedamatrenaikaphalatvam
isyate, evam sati sarvalaukikavaidikakriyanam kriyatvad
ekaphalatvam syat. tatedam 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
vidheyam 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 srutyate. 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 ||

_____notes_____

[574] to va (ka)

api cangahimsanam purusarthatve siddhe kadacid anartha '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 ||

_____notes_____

[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 upakaratve yavan kleso bhaved na ca tavan apy astiti
|| 263 ||

_____notes_____

[576] nenaiva kra

samskaratve 'pi casyayam visesah yad ayam drstartha
evavaghatadivat. na tu[577]proksanadivadadrstarthah,
kratvapeksitaikadasavadananispattih. 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 ||

_____notes_____

[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 uddisyasadhanam
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 ||

_____notes_____

[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 dharmah ity ata aha -- phalata iti.
idrse karmani loke dharmasabdah prasiddha iti[582]|| 268 ||

_____notes_____

[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 dharmah ity evayam vaktavya iti. atrobhayaruparahitah syena ity
abhipretya sampradharanam avatarayati -- phalam iti. sthitam tavat
syenaphalam himsa. himsa ca na dharmah 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 dharmah ity lokenocyate, tatah syenadinam adharmatvena
varjanam, paramparayanarthanubandhitvat. yadi tv anadrtya
paramparayanarthanubandhitvam ahatya priti phalam laukika
dharmasabdenopacaranti codanasamadhigamyam, tatha sati syeno 'pi
tadrsatvad dharmo bhavet. karyakaryanapeksayeti. yad eva hi
pritimatanubandhi tat karyam iti vivekino budhyante, viparitam akaryam
ity bhavah. prasiddhivibhagakathanenaiva catra nirdharanam uktam.
yathaprasiddhi tavat dharmasabdo 'bhyupagantavya ity sthitam. prasiddhis
canistananubandhistasadhanavisayaiva dharmasabdasyeti
syenadivarjanam evavasiyata iti || 271 ||

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

'pi laukikanam sampradharaniyah kimvisaya iti. tad yadi
codanartho 'pi saksad vyavadhanena vapritihetur adharmā iti
prasiddhah, tatah syeno 'py adharmah. atha vedavihite nadharmasabdā
apritikare 'pi paramparaya lokah prayunkte, tato nadharmah. na ca
vedavihitagocarō 'dharmaśabdaprayogo laukikanam dr̥ṣṭa 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 dr̥ṣyamānam anarthatvam anumapayayati. tad etad upanyasya
dusayati -- yas tv iti. ayam cagamabaddho 'numane prapañcayisyata iti
|| 273 ||

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

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

_____notes_____

[583] dah ye [584] ta

vidhiyajñaj japayajño visisto dasabhir gunaih

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

_____notes_____

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

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

yajña hi bhutyai lokasya tasmad yajñe vadho 'vadhah ||

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

_____notes_____

[587] ti. a (ka)

atraparam bhāsyam - nanv asaktam idam sūtram imav arthav
abhivaditum codanalaksano dharmah nendriyadilaksanah, arthas
ca dharmo nanartha iti. bhidyeta hi tada vakyam iti. evam
vakyabhedaparicodanam krtva pariharabhāsyam -- ucyate. yatra
vakyad evartho 'vagamyate tatraivam. tat tu vaidikesu na sūtresu.
anyato 'vagate 'rthe sūtram evam artham ity avagantavyam iti. tadaksipati
-- sisyan iti. asyarthah -- anyatoviditavedarthebhyo jijñāsubhyah
sūtrani 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
sutrnam apy asaktih sisnyams 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 tava codanasutre pradarsyate
yad vakyabhedanapi 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 pratyavise
'pi vyakhyatnam 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 dharmo ity atra
tatparyam. aparasya cartho dharmo 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.
saktidvacanat. saktiduktasyaiva yogyatayobhayasambandhe saktibhedat. tad
iha dharmapadam va tantroccaritam ubhahyam sambadhyate. sidhyati
cobhayam codanalaksano dharmo 'rtho dharmo iti ca. madhyapadam
vadyantabhyam. evam api cestam sidhyati artho dharmah sa
codanalaksana iti. adyam eva vottarabhyam. codanalaksano 'rthah
sa eva ca dharmo iti. idam ekam eva vakyam trayanam anyatamasya
tantrenobhayasambandhad dvyartham ity avagantavyam. aha ca --

_____notes_____

[588] sambandhartha

codanalaksanadinam tantrenaikasya sangatau[589]

_____notes_____

[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

dharmā ity ekam sūtram, apāram codanalaksana itī. tena
codanalaksanavayavenanumitenanantarasūtrasthena dharmapadenaikam
nispadyate codanalaksano dharmā itī. tad idam uktam --
ekadesanumanad itī. nanv artho dharmā itī
codanalaksanacodanalaksanayor anyatarasya[590]nupadanat
tadapeksayam acodanalaksano 'py upatisthamanah kena varyate.
evam codanalaksano dharmā ity atrapy anarthaprasango
darsayitavyah. ata aha -- itaretareti. etav eva
codanalaksanarthasabdav itaretarasamipyat parasparam sūtradvaye
'pi visesanatvena vakyasesataya kalpyete. ato
nacodanalaksanarthavayavakalpaneti. anuvadatvena catra
codanalaksanarthavayavasambandho bhinnayoh sūtrayor darsayitavyah,
yad artho dharmā ity ekasūtrenoktam taccodanalaksana itī,
yaccodanalaksano dharmā ity atroktam tadartha itī || 279 ||

_____ notes _____

[590] ranu

apāram api athava arthasya satas codanalaksanasya dharmatvam ity
ekartham eveti bhāsyam. tadaksipati -- visistety evantena.
arthavisesanavisistacodanalaksananuvadena dharmavidhanam
darsitam. evam api visesanavisesyobhayaparātvena vakyam
bhidyata[591]eva, yathāikatvavisistagrahanuvadena sammargavidhau.
atah kena visesena[592]thaveti pariharantaram uktam itī. yatas
cayam apariharaḥ, tasmāt purvoktam eva padatrayatantratvam
vakyabhedaparicodanayam uttaram ity aha -- itity arthasabdāyorantena.
etac ca tantratrayam vyakhyatam eva. samjñasabdēna dharmapadam
ucyate.[593]tad dhi codanalaksanasyarthasyalaukiki samjñā
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 itī || 281 ||

_____ notes _____

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

atra codayati -- dharmā itī. ayam abhiprayah -- dve kilatra vacanavyakti.
codanalaksananuvadēna dharmavidhanam viparitam va. tatradye
tavat pakse codanalaksanatvāsyarthatvavyabhicarad yuktam eva
visesanam. yada tu samanyataḥ siddhadharmanuvadēna pramanam
anena kathyate, tada arthatvam praptam eva, arthasyaiva sreyassadhanasya
dharmatvaprasiddheh. sarve hi vadinah pritisadhanam dharmā ity
atravipratipannah, tadvisesesv eva vivadah. mimamsaka
histapurtayor dharmatvam icchanti. sanghattavandanadau
saugataḥ. samanyam tu pritisadhanam dharmasvarupam sarvavadinam
avivadasiddham eva.[596]esaiva ca prag api samanyasiddhir ukta. ata eva
ca visesa[597]siddhijjñāsayam pramanavisesavidhanam, tata

eva tatsiddheh. vedagame hi pramane yagadayo dharmah. buddhagame tu
caity avandanadayah. ko dharmah ity atrapi visesajijñāsayaiva
prasnah. vaksyati ca visesasya ca jijñāseti. 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 dharmah 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 ||

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

{1,200} yady esaivatra vacanavyaktih, katham tarhi bhasyakarah ubhayam ihetyadigranthenarthapadasya visesanatam darsayati. vispastam hi tatroktam tatanartho 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 dharmatapyeta. tad ihanartho dharma ukto ma bhud ityevamartham arthagrahanam iti vadata vacanavyaktivisesaparigrahartho 'rthasabda iti darsitam. aksiptabhasyasamadthane '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 bhasyakra darsitam. tatra carthasabdasyanuvadatvad[604]vakyabhedah suparihara eva. yad etad anarthanam himsadinam varjanam, idam dharmanuvadena pramanavidhanavacanavyakter evarthasamarthyakaritam phalam bhasyakarena kathyata ity artha iti || 286 ||

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

ity upadhyayasucaritamisrakrtau kasikatikayam

codanasutram samaptam

03 nimittasutra

{1,201} tasya nimittaparisthir iti sutram. tasyayam arthah -- tasya dharmasya yannimittam pramanam codanabhidhanam, tatparistih kartavyeti. paksiki ca paristipadarupasiddhih. tatha hi isu gatau ity asmad dhatoh iser aniccharthasya iti yuci vihite parer va iti ktinyucor vikalpah smaryate. tena yujvidhau paryesaneti bhavati. ktini tu paristhir 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 veditavedarthah 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 samastavaksyamanatantrarthasamkseparatijñanam. anena tu sukhagrahanartham adyadyarthapratijñanam. 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 niskrsyadyadyarthah 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

padarsanartham 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,
sabdarthasambandhavakyaracanapauruseyatvapatipadanena 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.
lokaprasiddhpramanavyavaharino hi mimamsakasya kim
tallaksanakaraneneti bhavah. dvyamsa hi purvapratijña codanaiva
pramanam pramanam eva codaneti tantrarthasamksepapratijñanam.
punas ca paristisutrena niskrsyadyalaksanavisayataya. na
canyataramsprasadhanenapi laksanabhidhanam upayujyate 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 sannikrstadhmo 'py aviditasmrtavyaptir anumimano
vahnim upala(?bhya/bha)te. ata
indriyaliá...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 ||

syam 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. abhimatpramanaparisamkhyanam 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 capit. 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.

lingasabdasadsadisambaddhesv 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 bhrantyadi bhavati, tatha purvam
evasmabhir vivrtam. adisabdena pramanasamsayayor upadanam iti ||
11 ||

nanu kenacit samprayogamatram na pratyaksakaranam abhipretam. api tarhi
grahyena. na ca bhrantya dayo grahyasamyuktanayanasya jayante. kim
tarhi. anyasamyuktendriyasyanyarthavisayah. na cedam
grahyavisesanam asmabhir eva kevalam asritam. api tu
vrttikarenapi pratyaksalaksanaparam sutram vyacaksanena.
tanmatam ca bhavadbhir uparistad vaksyate 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 cadrstamatrod bodhitasamskarakaranika smrtir
abhipreteti. tasmad anupattam evatra[612]samagram pratyaksalakshanam
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 laksanaparatham
pratyakhyayanabhimatavacanavyaktinirakaranapurassaram abhimatam
sutrasya vacobhangim aha -- teneti dvabhyam. etad uktam bhavati -- yad
evamlaksanakam tat pratyaksam iti naisa sutrarthah. kim

tarhi. yallokprasiddham 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. tadalaksanaparavte sutrasyanupapannam ata aha -- evam iti. ayam abhiprayah -- sabara api ye

lokprasiddhalaksananuvadenanimittatvam 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, evamdharma katvopattasatsamprayogajatvad vidyamanopalambhanatvam, pratyaksam yajjana iti ca pratyaksatvad evamdharma katvam uktam. idam hi tatrakutam pratyaksam sadevamdharmakam bhavatiti. idam tv iha vaktavyam. kim anaya prayogaprapañcaracanaya. vimatipadaspadam hi pratyaksam animittam 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 ||

_____notes_____

[615] hi (ga)

{1,211} idam tu vacyam -- anaikantikam satsamprayogajatvam vidyamanopalambhanatve. saty eva hi nadipurayanayanasanikkarse 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 suktinayanasanikkarse 'titanagatavyavahitarajatavagrahah. uktam ca bhavadbhir api bhavadasadusanavasare sakalapramanapramanajñanasadharanyam satsamprayogajatvasya. syan matam -- na tavadatitanagatagocaram anumanam satsamprayogena janyate, aviditasmrtyavyapter abhavat. asti hi tasyapi nadipurajaladacaksussannikarsah. na catitanagatavrstiparicayo bhavati. suktirajatavedane 'pi purovartidravayagrahana 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]nayanasanikkarsa eva hi samskarodbodhe karanam bhrantau. anumane ca lingasannikarso vyaptismarane. atah sakyam tadubhayam api paramparaya satsamprayogajam iti vaktum. avisesitam ceha satsamprayogajatvamatram hetur uktah. ato duspariharam anaikantikativam tadrsasya.

_____notes_____

[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 yavacchrutamatraparantratvad 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 bheda. 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 ||

_____notes_____

[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 anagatativrtyayor asamartham ityanumanenapi[622]tatha bhavitavyam. meghonnatinadipurabhyam anagatativrtyaya vrster ananumanaprasangad ata aha -- tad iti. ayam abhiprayah -- vyaptisamvedanadhinajanmatvad anumanasya nityaparoksena ca dharmena vyaptisamvedanasambhavad anumanodayabhavah. na ca vrstyadau prasangah. tesam drstapurvakatvena vyaptisamvedanopapatteh. adisabdena dharmasadrasyam upadatte. etac coparistat prapañcayisyata eveti || 22 ||

_____notes_____

[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 ||

_____notes_____

[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 evamdharma kam iti. sampurnam tu pratyaksasya svarupam anenabhidhiyatam ma va. na nas tatra tatparyam. atas canyaparvat 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 abhidhata avidyamano[626]bhavisyaddharmo bhavisyattvad eva na pratyaksenanubhuyata iti yo hetur antarnitah, tasyapi yogim uktatmanam grahyair arthantarair bhavisyadbhir vyabharita ma bhud ity etad artham api satsamprayogajatvasyopadanam. etad dhy{1,214}anenocyate -- sarvam eva pratyaksam saty evendriyasamprayoge jayate. ato na kiñcid bhavisyadvisayam iti nasti vyabharah. asiddhatavyabharite samahrtya ma bhutam iti dvivacanabhidhanam iti.

_____notes_____

[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 upanyaseti. 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 adhirudhasyajatativrttpratyutpannasuksmavyavahitaviprkrstad 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. tadsam 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.

_____notes_____

[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 pratikrtah. kah{1,215}punaratitanagatadivisayatve pratyaksasya tesam abhiprayah. srutyam. evam hi manyante -- yad vidyamanopalambhanam asmadadipratyaksam tena ma nama dharmo 'nubhuyatam.

bhavanabalabhuvā tu sakalatita[628]nagatadivisayena kim
nanubhuyate. tadasiddher anupapannam iti cet. na. anumanad upapatteh.
tatraitat syad -- na tasya bhavanabalabhuvah pratyaksasyasmadadav
adrstacarasya sadbhavē kiñcana pramanam astiti. tac ca na. evam
anumanad upapatteh. vijatīyantarayapariharena bhavyamanesu
bhavesu[629]prajñāprasadaḍ atisayo drsyate. tatha hi -- kim anyat.
iha khalu nitantaduradhigamam atmanam eva
nirdhutanikhilakayakaranoparagopaplavam
vigalitasakalamitimatrmeyamanavibhagodgrahamayam[630]jaham 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 tadbalaḥbhavo jñanasya
prakarsah. kas ca jñanasyaparāh prakarsah
sphutavikalpakaprakasat. yathahuh --

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

tasmad bhutam abhutam va yadyad evatibhavyate |

bhavanabalanispattaḥ tatsphutakalpādhīh phalam ||

iti. nanu jivanaya silpinam silpabhyaso yuktah. na tu
dhyānabhyāsasya kiñcinnibandhanam asti. katham nasti. karuna hi
dhyānabhyāse nibandhanam. kascit khalu bhavantariyat samskarat
karuniko bhavati. {1,216}sa karunam evabhinivisate. abhyāsatisayac
ca sa tasya prakarsakastham asadayati. sa
ksthapraptaprakarsakaruno dukkhottaran samsarino
drstva duram duyanamanasas cintayati katham etan uddhareyam
iti. tatah sa purusarthasadhanam anvicchan dhyānaya prayasyati. tatas
cirabhyasan nispannādhyāno dharmadharmav apy aparoksam iksate.
anyan matam - samsarino hindriyadhīnājñānajanmanah.
pragbhaviyaka[631]rmarjitadehendriya hi te. ato yuktam
yaddehendriyanuvidhayisamvedana bhavanti. yada punar ami
yogabhyasad eva praksinikhilajñānakarmasaya 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 ||

[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 tenendriyajana 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.

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

[634] je [635] grahina (ka)

yac ca bhavanabalam yogijñānanajanmani 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
jijñāsyate. 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
jijñāsa[637]te. tan na. {1,218}tato 'pi tadasiddheh.
bhavanabalapariniṣpannam api jñanam anasvasaniyartham eva,
abhutasyapi bhavyamanasyaparoksavat prakasat. tatha tair evoktam -
tasmad bhutam abhutam veti.

_____notes_____

[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 karya prakarsa 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.

_____notes_____

[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 sastrīyo
hetukramah, yena tadatikrame doso bhavati. ato vyaptibalena sakyam
anenasmadadipratyaksavad ubhayam sadhayitum iti yathestabhidhanam
iti || 29 ||

_____notes_____

[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 asmadinam apy utpadyate yatha
svo me bhrataganteti. prayena tv rsinam tajjñanam utpadyata
ity arsam ity ucyate. yathahuh -- arsam siddhadarsanam ca
dhardebhyah iti. tan nirakaroti laukikiti. ayam arthah -- yoginam
rsinam va pratibha narthaniscayaya prabhavati, pratibhatvad
asmadadipratibhavat. asmadinam 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 kvacid
pratyaksam jayata iti tasya bhavisyaty api dharme saktir anivarita
syat. tatas ca bhavisyattvasya hetor anaikantikativam[641]iti sadyadi
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
'stīti 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 bhaved. phalasadhanarupena caite dharma iti tadrupyena ca
dharmatvam ity atroktam. tac ca rupam anusthanakale nasti.
amumikaphalesv 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
pratyaksatvamatrenaimittata sadhayitum ity aha -- pratyaksatvad
iti || 35 ||

_____notes_____

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

evam sutratatparyam vyakhyayedanim avayavananusandhatte.
tatrapi{1,221} sacchabdham adau cintayati. atra bhiksunoक्तam
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 yogijnānasya 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 nimittasaptamyavatra labhyate. na hy asatsamprayogo
nimittam bhavati. ata aha -- sasamyeti. ayam abhiprayah -- satyam

avartamanah samprayogo naksaje jñane karanam. api tu tam api kecil 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 cavayavyakhyayam asriyamanayam lokasiddhalaksananuvadenapy animittatvavidhir na dusyatity aha -- evam iti || 39 ||

tatha yad api bauddhah 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 prapta jñane 'dhikasya ca |

iti. yadi caksussrotre visayam prapya grhñitah, yad idam dure sabdo dure 'rtha iti santaragrahanam yac ca sumahatam mahimahidharadinam adhisthanadhikaparimananam{1,223}grahanam tat kilobhayam api na syat, prapyakarisu tvagadiv 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 upalabdah. 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 suksmavyavahitaviprkrstadinam
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 prapyakaritv ucyate. tad etad etesam tavat prapyakarivadinam
sankhyanam matena samadadhata -- 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,
tatroddharanapuradanigrahanugrahadarsanat. 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 tasyaivadhara bhutasyadhisthanasya 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 yadadhisthanadesa samskarat
tadvartyevendriyamity 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 evadhistanadhikam
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
prakasayati. 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
paptisadharanyamatrenoktah, 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 praktir bhavisyati.
atmadharam antaram jñanam katham tena bahyendriyanarabdhum
sakyante. atha matam tattvantaram ahankara iti. tan na.
pramanabhavat. api ca tattvantaram api tat kapilair vibhuh
sangiryate. tatas tanmayanindriyanany api vibhuni bhavayuh. 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 praktir
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 sukmatvad
anupalaksyamananam vapi vate sitasparso 'vagamyate. na casau
vayoh. anusnasitasparsatvad vayoh. ato rupabhivyañjakam
caksus tajjasam. apyam rasanam abhivyañjakam ca rasasya. ghranam
parthivam gandhasya. vayaviyam tvagindriyam sparsasya. srotram
idanim kimpraktikam. tad api bhautikam indriyatvat. kim
punarbhutam tasya praktih. akasa iti vadamah. tatha hi --
dvididham karyam sarvabhutanam sariram indriyam ca.
akasasyapy avakasadanena sariropakarakatvat karyakaranatvam.
atas tasyapindriyena karyena bhavitavyam. tatrendriyantaranam
bhutantarapraktitvad akasam eva srotrasya praktir 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 prthivyadibhuta bhagah 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
sabdham prakasayatah prapyakaritvam eva. tejaso hi
visaranasvabhavasya caksuso nirgatasarthadesapraptir upapannaiva.
anubhutarupatvac ca tasya rupanupalambhah. ata evagnitejasah
prthvagrakalpana ca tasya karyadarsananusarena murtatvad
upapattimati. sarvatra ca yathakaryadarsanam yogyatanatha praptir
indriyarthayoh sambandha iti darsayitavyam. ato na kacid atiprasaktir
vaktavya yatha vaksyati -- praptimatram hi sambandhah iti. atah
siddham indriyani bhautikani prapyakarini ceti || 51 ||

[650] nam sann a (ga)

evam tavat satsamprayogasabdah vivrtah. padanvayam atah param
anusandhasyamah. atra kila purusasya samprayoga indriyanam
buddhijanmety ucyate. { 1,228 } tac cayuktam, vibhoh purusasya sarvabhavair
eva samprayogavyabhicarena visesanopadanavaiarthyat.
indriyanam ca bhautikanam acetanatvat. cetana hi buddhir iti
sarvalaukikah pariksakas ca manyante. na punarindriyavyaparo buddhir
iti. sankhya hindriyavrttau buddhisabdham 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 tatparyamanyaparvat
sutrasya. paramarthatas tu puruso 'tratmabhipretah ya atmavade
prasadhaisyate. na sariram, tasya bhautikatvenacetanatvad iti || 52
||

nanv evam api yannityam atmanam mimamsaka manyante, tan na sidhyet.
jñānanjanmani vikarapattya carnavadanityatvaprakasateh. jñānanjanmana tv
avikrtasya purvavasthayam ivapramatrtvaprasangah, ata aha --
vikriyeti. evam hi manyante -- na kiñcid vikarmatrena vastu nasyati,
tatpratyabhijñānat. 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 anariktam va, yady ariktam tad vacyam kidrsam
iti. na ca svamate janmasvarupam abhihitam. yadi
vaisesikoktasvakaranasamavayo janmabhidhiyate, tasya
nityatvenaksanadhinatvat pratyaksasabdabhidheyatvanupapattih.
anariktatve tu punaruktataiva dosah, ata aha -- buddhijanmeti. ayam
arthah -- nayam buddhijanmeti sasthanamasah. kin tu buddhis
casau janma ceti karmadharayah. janmasabdah 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. karakantaravaidharmyapratipadanena
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 jñānantarena 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.
pratiseddhavyabhyhanujñanat. yadi manyate buddher[653]anaticiranuvrttau
prakasasya gatvaratvad vidyutsampata iva na vyaktam bhavah
prakaseran, ato nasutaravinasini buddhir iti. tan na.
pratiseddhavyabhyhanujñanat. evam hi vidyutprakasajanite 'vyaktabodha
utpannamatrapavargitam buddher bruvano nisedhyam evasutaravinasam
abhyhanujanati.[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
||

_____notes_____

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

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

nanu pramanam nama karakavisesah. na cakurvāt 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 vyaparāh, 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 ||

_____notes_____

[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 jñānodayabhavat tad eva pramanam. sad api cendriyam asangatam arthena na jñānam janayatiti tadarthasangatih pramanam. sambaddham api cendriyam arthena manasanadhisthitam na pramanam iti tanmanassamyogah pramanam. sarvasmīn api ca satyasatyatmamanassamyoge jñānanudayat sa ca pramanam. athava sarvesam ekatarapaye 'pi na jñānam{1,232}jayata iti sarva eva samyogah pramanam. atmana va manaso yoga iti yojaniyam iti || 60 ||

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

vyabhicarad akaranam indriyadi jñānajanmaniti, 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 jñāpayati, 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 rasadibhah 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 yadindriyasamyogantaram anubhuyate
tatraiva tatsamprayogasya yogyatvam, netaratra, pramanabhavat. ata eva
jighrksitasuksmarupadigrahanaprasango 'pi parihartavya iti kim iti
nabhyupeyate, ata aha -- ma bhud iti. ayam abhiprayah -- yo hi
jñānam 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 bhavati 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 yadanekeer api sambaddham ekenaiva vyapadisyata iti.
bhavati hi dittheadavitthayor matur ditthamateti vyapadesa iti. aha --
astv anyatarasrayo vyapadesah. iha tu niyamenavaksena vyapadeso
drsyate narthena. matus tu davitthenapi kadacid vyapadeso bhavaty ata
aha -- athaveti. asadharanena hi vyapadeso bhavati.
jñānasyasadharanam 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 ||

_____notes_____

[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 vacakarहितam 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 tadaniam 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 visesanajñanadiv 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 ||

_____notes_____

[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 anuvadattvam 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 vijñānavade vaksyama iti. yac cedam uktam visayakarah pramanam iti. tan na, pramanabhavat. visayakaro{ 1,238 }namarthena jñanam adhityata iti na[660]nah pramanam, tadadhinajñānavaicitryanupapatteh. 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 anadivasanopaplavitane kaniladyakaram atmanam atmanaiva grhnati. tad asya svakarah pramanam, visayakarah prameyam, svasamvittih phalam iti. yadahuh --

yadabhasam prameyam tat pramanaphalate punah |

grahakarasamvittyostrayam 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]badhitakarasarasamvitsamvihito nantarvrttim anubhavitum arhatiti naivam api samanavisayatvam upapadayitum sakyam iti bhavah || 80 ||

_____notes_____

[661] va (ka)

astu va svasamvitter anyah svakarah. sa tu paricchinno va pramanam aparicchinno va. na tavadaparicchinna. aparicchinnyasya sattvayogat. paricchedas ca na tenaiva tasyety aparaparakaraka lpanayam 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 }vrttirodhena jñanena grahitum asakyatvad anyasya ca grahakasyanupalambhanad abhavah syad ity abhiprayenaha -- grahya iti. tad evam parapakse tritayam eva manameyaphalatmakam lupyata iti darsitam iti || 82 ||

nanu bhavatkse '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 ||

_____notes_____

[662] ka (ga)

iti. evam jñananam satam grahyantarabhavat samvedanatvam eva,
ata aha -- manasas ceti. ayam abhiprayah -- na sukhadisamvedanany api
vijñananantaravidham ativartante. tany apy antahkaranena
manasendriyena samyuktany atmaganantarbhutany 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 ||

_____notes_____

[663] ti (ka)

nanv atra bhasyakarena pratyaksam animittam, evamlaksanakam hi
tat ity uktam. ato yad evamlaksanalaksitam tannamanimittam
bhavatu. bauddhadilaksitam tu kim nimittam na bhavativity
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 --
sadhyaadhaneti. 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.
antaralikavisesanavisesyarthasmaranenendriyarthavyaparakhavyadh
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 ||

_____notes_____

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

arthapattir apy atindriyesu visayesu 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
saktiyarthapatter 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
sadsam 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 anumanavidhyamana 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 --
pratyaksadrstagogarany evanumanadini. tatha hi -- nagrhite
'gnau dhumasya tadvyaptir avadharayitum sakyata iti dhumadsrapi
nagnir anumiyata eva. yavannagare gaur na pratyaksenavasiyate, tavad
vane gavayam pasyatapi nopamatam sakyate. tad yadi dharmo 'pi
pratyaksenavasiyate, kadacit tatas tadvyaptalingadarsanad

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

yac canumitanumanam na pratyaksapurvakam ity uktam tad apy ayuktam. tatrapi hi yavad gatitadsadhanayoh 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 adrstasadsatvad asadharanavat. tathaiva va nanumiyate nopamiyate svayam anupalambhad gaganakusumavad ity uhaniam || 100 ||

aha -- astupamananumanayor animittatvam. arthapattis tu prayaso 'tindriarthavisaya drsteti tayaiva jagadvaicitryadarsanaprasutaya dharmo 'vagamsyate ity aha -- nanv iti. jagadvaicitryam eva darsayati -- sukhiti. isvaradaridradibhedena hi sukhiduhkhyadibhedabhinnam jagad upalabhyate. tad evam jagato vaicityam 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. karmasaktivaicityasiddhyartham avasyabhyupagamaniya ity aha -- karmasakter iti. avasyam hi phalavaicityasiddhyartham 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 ||

_____notes_____

[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
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_____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
jagadvaicitryarthapattivadnam ivanumanam evedam iti. te 'py
arthapattinirasenaiva nirasta ity aha -- yatheti. ayam arthah --
jagadvaicitryarthapattir iva samanyatodrstanumanam pravartata iti
yanumanasyopama krta, sarthapattinirakaranamatrenaiva nesya
nanumesyate nopamesyata iti tu ye vadanti, tesam upamayam abhagi
pratishedha 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.
vyavahartham 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 suksmasabdadbhave pramanam,
pratyayatvam eva. pratyaya hi te katham asabda bhavisyanti
asmadadipratyayavad eva. katham avyutpanna balah sabdenartham
yojayantiti ced, na. pragbhaviyasabdavasanasad upapatteh. asti hi
tesam bhavantariyasabdavasana. sadrstavasad abhivyakta
sati sabbdasmaranam upakalpayati. tatah suksmasabdambhinnam 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 pascad pariksaka
vibhajante. yadi tu nadav udiyate nirvikalpakam vijñanam ity ucyate,
tatah savikalpakam api katham atmanam labhate. tad dhi
sanketabalabhavisabdadismaranapurvakam. na cakasmad eva
tatsmaranam avirasti,
nirvikalpakodbodhitapracinabhavanabijajanman{1,249}astu vikalpa iti
yuktam yadatmanam labhata iti. yad api cavyavaharangatvam
nirvikalpakasyety uktam. tad ayuktam. na hi vyavahartham 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 suksmasabdadbhave pramanam asti. pratyayatvasyasmadadisvasamvedyavikalpakapratyayenanaikantikavat. katham ca tesam agrhitasambandhanam sabdasambhinnarthabodhah. yad uktam pragbhaviyavasanasad upapattir iti, tan na. tasyah prayena maranenocchedat. bhavantaranutubhutasmarane 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 dvitair 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 vidadhata 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 vidhah, ahosvidekavidhipurvako 'nyasya vyavacchedah, atha yugapadubhayam. na tavad vyavacchedapurvako vidhah 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
vedantavidbhiih. 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 ||

_____notes_____

[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 rupadiv 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 akrtiyadhikarane asadharanavisesa vyaktir iti
vyakhyanasare 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 ||

_____notes_____

[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 vicitrān 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 itarapratishedhad vina bhinnam vidhatum eva na sakyate. maivam. na hidam itarapratishedhad 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. pascad tu pratiyogyadismaranapurassaram bhavavikalpenasav adhyavasiyate. yo 'pi vidhivyavacchedayoh kramayaugapadyavikalpah, so 'py asadantha 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 prayojanavasat vastv asriyate. kin tu samvidvasena. sa cavisista visesesv iti visesah katham nasriyeran. api ca asatsu visesesu tad bhinnam svarupam eva na samvartate. yatha asatsu citravayavaniladisv 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 pascad 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 --

_____notes_____

[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 --
laksanakhyeayam iti. ayam arthah -- laksanakhyeayam idam
nirvikalpakasya rupam samanyavisesatmakam vastu nirvikalpakena
visayikriyata iti. tac ca nirvikalpakalakshanakarair 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 tadbalaabhinah 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
smrtyakrstasamastanamajatyadibalabhavas 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 ||

_____notes_____

[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 vyavahitvad
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 smrtimatrahettvan 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
indriyavyaparassattimatrena pratyakso bhaved iti, tan na.
anabhyupagamad evety aha -- yadi tv iti. ayam abhiprayah --
nendriyavyaparassattiraindri(?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

anumadinam 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 --
 tatparamaryeti. 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, tathatrapa 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. tadariktam 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 ||

_____ notes _____

[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 pratyaksasabdah upacaranti. alpam nirvikalpaka ty aha --
 animittaiveti || 131 ||

yadi tucyate satyam vrddhah prayuñjate. laksanakaras tu
 nirvikalpapakam 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 bhavadbhiih. 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 bhavadbhiih. 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 -- badhaketu || 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.
purvadrstharthavisayam 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 purvaginavinaso 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 jatv 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, sakyō '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 ||

_____notes_____

[684] tra

yadi tu jatyadibodhavidhanuvidhayinah sphatikadav api
carunadibodha bhaveyuh, kas tesam api pramanyam varayed ity
aha -[685]tatrapiti || 145 ||

_____notes_____

[685] a (ga)

evam jatyadinam abhedam pratipadyedanim aikantikabhedavadinah
kanadan pratyaha -- na capiti. evam hi manyante -- bhinnayor eva
jatyaditadvatoḥ 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 ||

_____notes_____

[686] tvam na sambhava [687] yadi yu (ka) [688] thapr

kim punar[689]anistam apaditam. nanv isyata eva jatitadvator
asambaddhayor eva kiyam 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
prthaggamattvam 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 upalabhamah. 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 aprthagatimattvac 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 bhavayur ity aha - sannam iti
|| 147 ||

_____notes_____

[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 dharmebyo 'tirikto 'ngulibhya
ivangustho drsyate. na casya vyavasthapane pratyaksam
prakramate. tasyendriyajivatindriyanam pañcanam pañcasu
rupadisupaksinatvat. sasthanya ca manasah svatantryena
bahirvisayavyavasthapane 'samarthyat. yathahuh --

ksinani caksuradini rupadisv eva pañcasu |

na sasthan 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 ||

_____notes_____

[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 mithyety || 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 -

_____notes_____

[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
anaikantikadvad 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 durvale ca srotre rupam upalabhyate. evam
balavati {1,267} srotre durvale ca caksusy api sabdah srutyate. seyam
caksus srotrayor visavyavastha naksaitkatve ghatata iti || 159 ||

nanv iyam vyavasthanupapannaiva, sarvatraiva prasangat. yadi
hindriyantaram indriyantarisaye 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
ity 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 ||

_____notes_____

[692] nah kva (ka)

evam karyavyavasthaya vyavasthasankarau pratipadyedanim aksaitkatve
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
sakalariravyapina ekasyaiva vayaviyasya tvagindriyasya
rupadiprakasanasaktikalpanam tadatyantaparidrstantam apramanakam
ity bhavah. indriyam bhaved iti. indriyasthanane saktih kalpaniyataya
nipated ity arthah || 163 ||

evam dardhyadaurbalyabhedena karyavyavastham

pratipadyaksanekatvam samarthitam. idanim vyavasthanasrayane dosam aha -- srnyad iti. yadi nendriyani vyavasthitavisayani bhaveyuh, badhiro 'pi caksusman sabdam srnyat. caksuso 'pi tadvisayavyaparāt. ato naikatra sankaradarsanena sarvatra tatkālpana 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, tatrāpy ayam eva dosah badhirah sabdam srnyad iti. tasyāpi manaso bhavāt. ayam ca vartamanasya ca jñānad ity anena yo bahirvisayavedane manasah sankaro darsitah tasya vyatireka iti || 164 ||

_____notes_____

[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 āpi karane{1,269} smrtih syad, evam eva vartamanopalabdhir āpi bhavet. ayam ca srotrader upaghatē '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 abhavāt. evam ihapy asti tadanyad jñanakaranam yasminn avyapriyamane na jñanam utpadyate vyapriyamane ca bhavati. tac ca mana ity ucyate. āpi ca srotradibhih sabdadyupalabdhikale yadi mano na vyapriyate, katham uttarakalam smaranam upapadyeta. mano hi smrtiutpattau karanam. tad yadi sabdadyupalabdhivelayam mano vyaprtam bhavati, tatah purvam asav artho manasa prakasita iti parastad āpi smaryata ity upapannam bhavati. bahyendriyamatrakaranake tu purvajñane tesam smrtisamavaye vyaparabhavat smrtir na syāt. na hy akarānika jñānotpattih sambhavati. ato 'sti bahirvisayabodhe manovyaparāh. sukhadisamvedanam casattve manaso nopapadyeteti. āpi casattve manaso yad idam purvanubhutanam sarvesam asmaranam tannopapadyate. kiñcid eva tu kadacit kascit smarātiti drsyate. tad evam upapadyate yady asti kiñcid antahkaranam, tadatmasamyogavisesena hi tada smrtir vyavasthate. na ca samskarodbodhanudbodhakrta vyavastha. anugrahako hi karanam 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 anyanirapeksha 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 samksipyā 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 dharmā iti pararupanirupanabhavan na
savikalpakajñānam mithyatvam ity uktam. idanim asabdarupanam
eva bhavanam savikalpakajñānesu sabdakarena nirupyamanatvad
asti pararupyam iti ye vadanti, tesam matam upanyasyati -- nanv iti.
ayam arthah -- yady api jatyadirupo dharmi, tathapi tesam eva
sabdātiriktanam abhavat tadrupena vastuni nirupyamane
sabdātmanaiva nirupanam apadyate. tatas casabdātmanam
sabdātmana nirupane punar api pararupyam apannam iti
mrgatrsnadijñānavad 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 acaksmaheti. 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 asankirnavabhavam 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 savikalpakajñanaprimeyam artham budhyamanas trigocarasya jñanasya vaktrsvarupatam adhyavasyati. yadrsam vaktra pratipannam tadrg eva pratipadyata iti yavat. evam purvapurvavaktranusarenottarottaesam 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 tadvarenaiva jñanavadharanan nirakrtam veditavyam. vikalpapariharas tv akrtigranthe vaksyate. sunyadau tu bahyarthasambhavo niralambanavada iti || 184 ||

_____notes_____

[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
sadhharano 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.
sabdadsyat tarhi samsayo bhavisyatity ata aha -- rupabheda
iti. ayam abhiprayah -- na varnatiriktah padasphoto 'stity
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 vastugocaravivisesat
samanadhikaranyam prapnotity aha -- vastumatra iti. iha
vastutvabhuyupagamam anapadyaiva varttikakrta dosabahulyad
atiprasango 'bhihita iti || 196 ||

abhyupagamyapy asadharanopasamharam vyaktyanantyan
nilopalapadaprayogo na syat, drsyate casav iti dusanantaram aha
-- na ceti || 197 ||

na canekani lotpalavyaktisadharani nilotpalatvajatir bhavadbhir
isyate yatra sabdo vartetety aha -- na ceti. na kevalam nesyaite,
yuktis ca tadabhyupagame na bhavatity aha -- sabdarthayor iti. dvau hy
atra nilotpalasabdav adhyasyete. atah srutasabdabhaganugatau dvav eva
sabdadhya sarupav 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 vacyam 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 ||

pravrttinvrttyupadesesu kuryad na kuryad ity evamadisū 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 sabdadhyaṣe 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 pratibimbambhavad ity aha -- durastheti || 210 ||

{1,280} nanu yad idam uktam durasthatvac chabdenanurago na sambhavatiti. tad ayuktam. vaibhavana sabdasya sarvatra sannidhanad ata aha -- sabdetai || 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
abhava rupadipañcakam na pratiyata iti tad asad bhavati. tad etad aha
-- sabdabhyupayaka iti dvayena. iha copayapeksatvenasattvam
nirakrtam, na hi dipendriyadinam ity atra hetor anaikantikativam 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 tadaniam api
sabdakarativam na tadatmata. ato natadakaram tadakarataya gamyata
iti kuto bhrantih. sabdasambandhamatrena cedam sabdakaratvam
ucyate. na tu sabdatmakataya, nityam yadi ca gotvadity atra
sabdmatmakativam 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. parikshasvarupam darsayati -- kin nv
iti || 220 ||

nirnayam aha -- sadasadbhavayor iti. tadakarativam asti nasti ceti
nopapadyate, vidyamanasya tu saktiyasaktibhedad upalambhanupalambhau
yuktau. saktisadasadbhavav api tadadharabhedad upapannav eveti
vidyamanaiva tadakarata asaktair nanubhuyata iti nirnaya iti || 221 ||

atraiva drstantam aha -- yatheti. rupasya grahane grahitrbhedat
saktasaktativam 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 tatratacakaram 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 niyogavasat 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
matenabhyupagamenavottaram aha -- tatreti || 225 ||

{1,284} svamatena pariharam aha -- yada tv iti. satyam atadrupa evasau
pindah parastad api na sabdakarenavasiyate. kin tu tadavasthaiva
samjñā, yadrso 'sav arthah purvam avagatas tadsasyaiva 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
sarvasabdaparcchedya[703]tasaktir arthasya. yatra hi ditthadavitthayor
anyatamah sabdo niyujyate sa eva tam gamayati. sabdo 'pi
sarvakarthavijñānasamartha 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 tadaniam 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 tenendriarthasambandha ity anena gatarthatvam tatra smarann api svadharmena vikalpayannarah pratyaksavan iti pratijñatam kevalam, na tupapaditam. atra sabdadhyasanirasaparyantena sandarbhena svadharmavikalpah prasadhithah. idanim tu smarann apity asyarthah prapañcyate. tena tad grahanakavyam. 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 purvagrhitah 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 yadindriyasambandharthagocaroh 'vagamyate tadindriyajanaiva 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 kalanumanasambhavad. svamsaparyavasanasya ca vijñanavade nirakarisyanamatvad 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 indriyavyaparauvidhanac 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 durasuksmasadrasyadivisayadosad
vyamudhasya namuko 'yam iti visadataram avabhaso bhavati, naitavata
kusalasya suksmasadrasyadivivekacaturasyapi vibhramena bhavitavyam
iti yuktam iti || 238 ||

atraiva drstantam aha -- yatha sadjaditi dvayena.
tatsamskrte. sadjadyabhyasasamskrte arthah || 240 ||

{1,288} yatha sadjadisv akusalasyapi viviktakarabodho bhavati vina
sadjadisabdaprayogam, evam gotvadyaviditasmrtaśabdair 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 tavannirvikalpam na tu tad evety aha -- teneti
|| 245 ||

{1,289} ato yat kalpanapi svasamvittav ista narthe vikalpanad iti
baudhair uktam tat paradharmavikalpe 'numanyamahe na
svadharmajatyadivikalpanesv ity aha -- tasmad iti || 246 ||

ato lingalingisamanyayos tatsambandhasya ca
savikalpakapratyaksavedyatvad upapannam anumadinam
pratyaksapurvakatvam ity aha -- pratyaksatvam iti ||

kim punah prayasyata savikalpakasya pratyaksatvam sadhyate.
nirvikalpakadvarenapi bauddhadinam ivanumanadivvyavaharo
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 tatrapa durad gomahisadisamsaye sabdavisasadina
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 --
bhavagocaranikhilapramanabhava 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 lokaprasiddhiih svatantra
pramanam astheya. api ca sakalasabdarthavadharanam eva
tadayattam, tam antarena pramanantarasambhavat. ato nisiddhe 'pi
pratyaksadau nabhava(nka). na ca codanaivety avadharanopapattir
iti || 1 ||

{2,2} prasiddhim eva darsayati -- dharmiketi hyantena. anugrahakarini hi
laukika dharmikasabdham prayuñjana drsyante. pidakarini
cadha(rmikasabdham). 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 aksipyā samadadhāti -- nirmuletityantena. ayam arthah --
prasiddhir hi prajñanam. tac ca (jñā)nadrādhima. na ca nirmulam
jñanam atmanam labhate prag eva jñānadrādhima. tad evam
nirmulayah prasiddher abhavat kutah sa pravrtteti pramanair
anvisyata iti. nanu ca karyadrādhimna mulam kalpayisyate,
smrtidrādhimneva srutir ata aha -- pratyaksaditi. satyam. samula
prasiddhiih 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 prasiddhiih pramanam, yadi vyavasthitaiva
prasiddhiih syat. sa tv avyavasthita. tatha hi -- samsaramocaka nama
nastika bahyahimsam eva dharmam ahuh. anye tu tapah
(?pra/pra)japatyādi pidatmakatvat parapīdavat adharma.....stu
vidhinisedhapramanakau tadviparitau dharmadharmāu sangirante(?) tad
evam mleccaryanam parasparaviganan na lokaprasiddhatvam
dharmadharmayor upapadyata ity aha -- samsareti sardhena || 6 ||

nanv anumanabhasasankarena pramanam apramanibhavati. na hi

pratyaksabhasankarat pratyaksam apramanam bhavati. atha tatra
karanadosadasadbhavanibandhanah 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
prasanantaram upadeso hi bhavatiti sautram upadesapadam vyakhyatam,
tatra na jñayate kenasya sambandha iti योग्यपदान्वयाम दarsayati --
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
sambandhautpattikatvapatipadanena 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. anubhutih 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 parokсах. 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 -)
 sarvasyete. 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. anubhutih grahanam iti ced,
 yady api so 'nubhutih anumanadisu smrtitvaprasangah. ato
 'avasyam grhitagrhitagocaratvam eva grahanasmaranayor bhedah.
 kim idanim dharavahikasamvido na pramanam. na hi kaktam.
 atrocyate. tatrapy uttarottarakalakalitabhavapratyakalanad upapannam
 evadhikagantrtaya pramanyam. na ca vaisesikadivat paroksam
 kalam acakmahe. pratyaksam eva hivartamanakalasambandhan
 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
 vyaktanupalaksitottarottarasuksmaksanabhedabhinnakabhavavi....kapa
 roksanirbhasavabhasodayat upapanna pratyaksata pramanata ca.
 atah pramanantaranupalabdhasvagocarapratyakalanad upapannam
 upadesapramanyam iti suktam arthe 'nupalabdha iti. atra bhasyam
 upadesa iti visistasya sabdasyocaranam 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. sreya
 sadhanam hi dharmah. sa ca sreya sah 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. pratishedhad eva nañas tatsiddheh.

ragadipraktakartavyatanuvadena nañ 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
vyavahitakartrvisevanatvopayuktasvargadibhavyasambandham 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.....tamavakyartha 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
pravrttavisayavyaparaphalavatta(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. kankapratyaksena
hi kantakesu pravartyamano jahasann 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 समयasamvidam?) mrtsalilapracchannam hi bijam
aviditasvarupasamarthyam api svakaryam ankuram arabhamanam
drstam. evam eva sabdavyaparo vidhir ity api nirasaniyam.

syam 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
pravrttihetutvapatilabdhapravartanaparanama vidhir iti pratibruyad
enam. sa khalu vyaparabhedo 'bhidheyo va syad anabhidheyo va syat.
anabhidheye asabda.....syabhavanasamabhi vyaharanupapattih. kiñ ca
sarvasabdanam evanumanena svarthagocarav 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 upalabhamaha pramanabhavat.
abhidhiyata eva linadibhir atmiam abhidhanam iti cet.
.....sarvasabdebhyah pravrttiprasangah sakyate varayitum. na ca
karyonneyam abhidhanam abhidhiyata iti sampratam. ananyalabhyam hi
sabdabhidheyam upagaman dhirah. kiñ ca yadi
vyaparasarvarupabhidhanam sapravartakatvaprasangah.
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
kalantarapricchinnah. 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 niyoktrvyaparrah. na ca vede niyoktasti
apauruseyatvat. sabdasya caniyoktrvan 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 'vagrantum. udiyate khalv api
linadisravinam karyasamvit. na ceyam analambana, na ca
svamsalambaneti vijñānavade varnitam. ato nirvisaya
samvidatmanam alabhamana svavisayabhutam karyam upakalpaya. na ca
pratibhamatram idam iti vacyam. aniyatanimitta hi pratipattih pratibha.
na ceyam aniyatanimitta, sabdanimitatvat tadanantaram utpatteh. katham
ananyagocare karyatmani vyutpattih. tadabhava va sabdat pratipattih
kalpyatam. linadinam sakaletarasabdavilaksanah ko 'pi mahima,
yadaviditasama(?ya/ya a)pi svartham gamayanti. athava
sarvasyakumaramasthaviram ca karyavagatih pravrttihatitv ity
prasiddhah. {2,10}tadanyam api linadisabdasravananantaram
cestavisistam upalabhyakalayati nunam itah sakasad asya
karyasamvidasit katham aparatha pravartata iti. nanv evam kriyam eva
karyataya ajñāsīt ity ity parasyapi tadgocaram eva karyadhiyam unnayati.
na. vartamanapadesesu saty api kriyajñāne pravrttyadarsanat,
kriyatmanah karyasya vyabhicarat pravrttavahetutvat. etad eva phale
'pi darsayitavyam. ato nirmuktakhilaphaladivikalpam
avyabhicaritpravrttisambandham karyamatram linadibhyah
prayojyavrddhenavagatam ity vyutpadyamano janati. na hi karyavagatir
bhavati pravrttis ca neti sambhavati. atah karyam eva karyavidhir ity
acaryah pratipedire. nanu ca presanadayo linarthah. na,
svasantane pravrttihatitv tesaṃ anupalabdheh. vede ca vyabhicarat.
(nanu tar)histabhyupayata linadinam artho bhavisyati. sarvo hi
samihitopayam akalayya tatra tatra pravartata iti param api cestamanam
upalabhya janati nunam istomavyaparrah
sabdasravananantaram cayam cestata iti
sabdenestabhyupayata pratipadita bhavati. sa eva vidhīh.
pravartanarupo hi sah. pravrttihatitv dharmam ca pravadanti
atah presanadhyesanabhyanujñātiriktam apravrttapravartanam
niyojyarthakarmagocaram lokavedasadharanam
codanopadesaparyayapadavacyam linadinam artho vidhir ity yuktam. hi
.....tya jaimininoktam upadesa ity. bhasyakarena ca upadesa ity
visistasya sabdasyocaranam ity 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 pravrttihatutvat. 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 svabhavasadhya 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 sadhyavivrdhir iyam
na tu svargo 'pi svatantrataya sadhyah. nirapeksam ca sadhyadvayam
ekatra virudhyate, nanugunam. yathaha -- niyogasiddhau sarvam
tadanugunam iti. kena nesyaate. tasmad avirodha iti. tad asat. kim hi
svargasiddhim antarena niyogasya na sidhyati. na hi nityadhikaresu
niyogah sadhyantaram akanksati. kamadhikarah kamyaparyanta
iti cet, ko hetuh. kamsadhyatvagavatih. 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.

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 sarvakhayasadharani svargadiphaladharmika
yagadidhatvarthakaranika
svavakyaprakarananyaprakarananarabhyavadasmrtilocacaraprapratatta
d iti kartavyatavati tatra tatra sidhyati. sabdatmika tu
linadisabdanam prayojakanam
prayojyapurusakarmikabhidhasambandhajñanakaranikarthavadoditaprasa
styeti kartavyatavati vivecaniyam. katham punarabhidha sabdatmika.
sabdavyaparo hi sah. na. vyaparataadvator anatibhedad upapatteh.
dravyam{2,14}eva hi purvavasthatah pracyutam param avastham
apraptam purvaparihutam vyaparasabdavacyam. katham
linadinam abhidha purusakarmika. na hi te purusam abhidadhati
bhavanavacanatvat. satyam. bhavanaiva tair abhidhiyamana na
svarupamatrena vartamanapadesavad abhidhiyate. kin tu kuryad (iti)
pravrttivyataya. na ca sabdasaktayo 'nuyoktum arhanti. tatha hi --
linadisravananantaram prayojyavrddham cestamanam upalabhya
tatah pravrttihetupratyayah prayojyasyavagamyata iti tavat
sarvavadsiddham avivadam. pravrttihetusvarupe tu bahudha vivadah.
tatra kriyaphaladinam vyabharad apravrttihetutvat,
pramanantaragocare tu pravrttihetau vyutpattiasambhavat,
karmaphalasambandhanupapattes ca sakaletaraprakasambhavad
avivadasiddham abhidheyapratyayabalonnnyamasvarupam 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
tathatvapasangah. 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 vyutpattiyasambhava 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 abhishito lina. sa ca
 narte vaparar 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. aparyanuyojoyatvad 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 vyatibhidhyante. 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
 pravrttavisayatayavagata phalavattaya nisciyate, svasantane
 phalavatah pravrttavisayatayavagateh. tatha cavagatanusthiyata
 iti vidhisaktim upakrantam avasidantim uttabhnati phalavatta, na tu
 saiva vidhir iti. ata evapuruserthesu sagaram tared ity evamadisu
 vidhyavagatih. tatha tatra na syad itaratha tatra na syat

apurusarthatvat(?). linvyaparasa tu tatrapy avisistah,
nirvahikayas tu phalavattayah pramanabhavad na{2,16}nirvahati.
tadabhasas 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 'vagata na samanyavivaksa
yukteti. bhittva tu vakyam samanyavivaksayam kleso bhavatiti.
aparam api vrttikaramatena paristisutrayakhyanartham
bhasyam na pariksitavyam nimittam iti. tad ayuktam. sutre nañ
'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 vyabhicarat iti. tad ayuktam, na hi pratyaksam
vyabhicarati api tarhi tadabhasam. na cabhasavyabhicare
pramanavyabhicarapricodana yujyate. ata aha -- sankarad iti.
pratyaksatadabhasayor aksajatvena sadrsyan mohad
abhasavyabhicare 'pi pratyaksavyabhicaram codayatiti || 17 ||

tad eva prapañcayati -- pramaneti.
vaksyamanaparamarthikapratyaksalaksanajñanad vyabhicarat
pariksa karyeti codayati. etat paricodanottarataya 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 dosavasada
anyakarenavabhasata iti bhavati tadgocarajñanam ayathartham. tad idam
ayuktam. na hi sukta rajatam iti bhasate. kim tarhi idam iti
suktirajatasadharanatmana purovarti dravyam grhyate. anantaram ca
sadsadarsanodbodhitapracinarajatanubhavaprabhavitabhavanabijajanma
dosavasala luptatadavamarsa rajatam iti smrtir udeti. tad ete dve eva
grahanasmaranatmake vijñane. tadgocarayos ca dosavasada eva
bhedakadharmanavadharanam. bhedagrahanada eva vibhramavyavaharah, na
punar anyasyanyathabhasanat. idam iha bhasata iti pratitaksikam.
atah katham rajataruparupitasya suktir alambanam. idam eva hy
alambanasyalambanatvam yadatmakarajñanajananam. {2,18} ato
natadakarasya tadalambanam iti jñanam eva sakaram iti balada apatitam.
na khalu rajatam iti sukter akaraha. rajatam tu nasannihitam
aksajajñanalambanam iti yuktam. ato bahyarahitam niralambanam eva
jñanam iti balada apannam. evañ ca mudhaiva
niralambananumanapratyakhyanaprayasaha. api ca dosanibandhano
vibhramaha. dosasa ca svakarye saktivighatahetavaha. ato yuktam
tadvasena bhedakadharmanavadharanam, na punar anyasyanyatha bhanam.
api ca evam ayam viparitakhyativadi vaktavyaha rajatadhiyah
suktigocarayah kim nibandhanam iti. na tavada indriyam
prapyakaritvad, asannihitarajatapraptyasambhavat. anyapraptau
canyaprakasane 'tiprasangat. pramanantaram tv asambhavada
anupanyasaniyam. ato grahanakaranabhavat smrtir iyam iti
nisciyate. asti hi smrteha karanam
purvanubhavaprabhavitobhayavadisiddha bhavana. nanv asati tatparamarse
smaranam api nopapannam. na nopapannam. anubhutavisayam hi jñanam
smrtih. na tad iti paramarsaha. tasmad idam rajatam iti
grahanasmaranayor ubhayor api yatharthatvad
yatharthayatharthajñanavibhago durbhanaha.

atra vadama -- 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 agraha. grahanabhava
iti cet. abhavo nama na kascid ayusmatam yo bhrantir ity ucyate. nanu
smaranam eva smaramity ullekhasunyam agrahanam acaksmaha na
tattvantaram. evam tarhi rajatam iti smrtir bhrantih. na ca tad yuktam.
mithya bhrantir iti paryayau, na smrtir mithya,
yathavasthitharthisayatvat. purvanubhutadesakalagraho bhrantir iti
cet. na. anyanavabhaso 'vabhasantaram mithyakaroti,
sarvamithyatvapasangat. na hy ekasmin bhasamane sarvam bhasate. ato
yady api rajatasya desakalau na smaryete, rajatam tu yathavasthitam
smrtya visayikrtam iti na bhrantih. atha sapekshatvat smrter

apramanyam, ato bhrantir iti cet. yady evam sarvasmrtinam
 bhrantitvapatah, avisesat. na ca smaran bhramyatity ucyate. atha
 matam - grhyamanasmaryamanayor vivekagraho bhrantir iti, uktam
 asmabhiih 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 upalabhamaha. 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
 tadvadbhavetadvyavaharah. na hi gava sadrsam gavayam janan gaur
 ayam iti vyavaharati. vyavaharavisamvade ca bhrantihetav atadarthino
 vyavaharabhad bhrantiyabhavah. tasyapi sabdaprayogo 'stiti ced, na.
 nirvikalpapakabhrautadadarsanat. svatantrasmrtam ca rajatam
 aprasaktam katham suktau nisidhyate nedam iti. praptipurvako hi
 pratishedho 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, prasaktatadrupyaniwaranena. 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
 pratishedhya, 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
anyagocarasyanyakaravm. atah sannihitam
asannihitarajatakarenavalambate dustakaranajam jñanam ity
ubhayalambanasya jñanalambanatvam. atmendriyamanorthasannikarso hi
jñanasya hetuh. so 'satsu dosesu samyagjñanahetuh, satsu tu
viparitajñanahetur iti sukto yatharthayarthajñanavibhaga iti.
kim punah pratyaksasya laksanam yena tad yathartham ata aha --
yadabhasam iti. yadakaram jñanam tenendriyanam samprayoge yat
purusasya buddhijanma tat pratyaksam isyate. katham tadayartham
bhavisyatiti || 19 ||

nanu laksanaparavte sutrasyatiprasaktir ukta. na capy etena sutrena
pratyaksam laksyata iti vadata katham idanim laksanaparavaya
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 indriyasamprayogajatvamratram
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 - arthapattiyeti. 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 --
badhaketiti. 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. tatrapī 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 tatrasy
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 buddhiih supariniscita
katham viparyasisyatiti bahyarthasadbhavah pratipaditah. tasya
prakrtavedarthavicaropayogam darsayati -- pramanatveti caturbhiih.
sarvo hy ayam mimamsaprapaṅco bahyarthasraya eva. yatha
tavaccodanaiva dharme pramanam, yogipratyaksabuddhagamadyapramanam
iti codanasutre pratijñatam, tadasati bahye codanapadarthe
duhsthitam eva. pramanatvopanyasenaiva
tatparikaraprathamapadoktasambandhautpattikatvasabdanityatvavakyarthapratip
attimulasadbhavapauruseyavedavakyaracanadiparigraha.
apramanatvopanyasena ca
pratyaksasutranirdistanyapramanatvakaranopadanam iti
darsayitavyam. tatha yad api codanasutra eva srutyarthena ca
punyapaparanamnor 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
punyapapadayor aspadam. asubhebhyo nivartanam tu na sukhaya na
dukhayety 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
sadhyaadhanasambandhavidhividheyastutuvihitasmrtirupartha
arthavadapadagocara bahyartham vina sidhyanti. audumbaradhikarane hi
audumbaro yupo bhavaty urjoparudhya ity atra vidhyabhavan na

phalapadasmbandhah sidhyaty audumbaratvasyete 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 -- vidheyenam stutirupenarthanarthavadah
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 pravrttivyayaprasastyajñanam apeksate. arthavadas ca
svadhyayavidhyadhyapitas tadbaleनावप्रयोजनसंपदो ना पार्यावस्यन्ति.
tatraiva kim kartavyam ity apeksite tacchaktinirupanayam
aksaragrahanadikramena kathañcit prarocanayam buddhav
utpannayam tatkiyartham 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 viniyujymano drsyate. yatha prathamamantrah uru
prathasveti purodasam prathayatiti. yadi cayam arthaparah,
lingenaiva tatra viniyoge siddhe viniyogarthakyam. 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. tatra saktike
viniyogasambhavad tacchaktiniriksanyam
kratvapeksitananyasadhitavihitasmrtiprayojana nisciyante. yathahuh
--

anusthane padarthanam avasyambhavini smrtih |

ananyasadhanananyakaryair mantrair niyamyate ||

iti. yat tu viniyogarthakyam uktam, tan na. arthavadarthatvad
vakyasya. prathanam hi tatra srutyate. 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 pravrttivisesakaravm. 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 ubbhida
yageneti vyaktam eva samanadhikaranyam. gunavidhau tu
yagasyodbhittvabhavad ubbhidvata 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 ubbhedanam prakasanam anena karmana kriyate
iti yogad ubbhicchabdena 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
sabdamulatvadasabdham 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 tatkālpanaiva 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 pratyaksasrutya viruddhabhyah srutyamanam.
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 juhotti hiranyamatreyaya dadatiti
yagahomadanabhavananam sabdabhedad eva bhedo vaksyate. tatha ca
samidho yajatiyevamadinam pañcanam prayajanam asaty api
sabdabhede 'bhyasanarthakyaprasangad bhedo darsitah. tisra ahutir
juhottiti 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 vajinaganad bhedah. kundapayinamayane masam agnihotram
juhottiti naiyamikagnihotrat prakaranantarena kaundapayinahomasya
bhedah. tad evam sodha karmabhedo dvitiye. anyadupodhdhatadina.

tritiye tu pararthyalaksanasya sesatvasya sodhaiva
viniyogasiddhir ukta. yatha tavadarunimnah tritiasrutya
kriyagabhava samanyato 'vagata arunaya krinatiti
kriyavisesalabho vakyat. lingaviniyogas tu --
yathaprakaranamnanasamarthyavadhrtasamanyangabhavasya
bahirmantrasya samarthyaparanamno lingad barhirlavane viniyogah.
prakaranaviniyogas tu -- istiprakaranamnatanam prayajadinam
sadhya kanksinam upakarakanksinya taya saha sambandhah.
ubhayakanksalaksanam eva hi prakaranam acaksmah.
kramaviniyogas tu -- prakrtopakaranirakanksayam vikrtau
sannidhisamamnatanam anganam. na hi tatra prakaranaviniyogah
sambhavati. ubhayagamini hy akanksa prakaranam. anakanksa
ceha vikrtih prakrtopakaradvaraparipraptapadarthaparisvakta
vaikrtam eva tv anganam sannihitasamamnam anarthakam ma bhud
iti tatsannidhipathad eva tesam tatra viniyogo nisciyate.
samakhyaviniyogas tu -- adhvaryavasamakhyatesu padarthesv adhvaryor
anenami kartavya iti.

caturthe 'pi srutyadibhir evavadhrtangangibhavanam
dadhyananam iksadinam prayojyaprayojakatve vaksyete. yad dhi
srutyadibhir yacchesatayavagamyate tat tena{2,29}prayujyate 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)varata ity arthat
pakottarakalam eva nisciyate. tad idam lingam evartha iti
namamatrabhinna, 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
tathaiivavagamad anusthane kramapeksayam sa eva kramo nisciyate.
pratitahanapratitopadanayor anupapatteh. ayam api pathaparanamna
sthanenaiva kramaniyamah. sthanat kramaniyamo yatha -- sadyaske
karmani saha pasunalabhate ity agnisomiyasavaniyanubandhyanam
savaniyasthanane 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
dvtiyadisū 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 anumata bhavati. tatra ca
vaisamyakaranabhavat sarvesam sadrsam evangavyavadhanam.
prathamapadarthakartranusthite tadaivangantarasthanaya
tenaiva pradhanena codyamane kartari
prayogavacanapramanakayaugapadyabalena pasvantarair akrsyamane
tatpadarthamatrasya pasvantaresv anusthanam sa pasuh
pratiksate. tadante ca dvtiyapadarthanusthanaya 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
prativacanatvavagamat. tad eva hi dravyam apitikaram na
svargasabdenopacaranto drsyante iti prityanvayavyatirekanuvidhayitvat
svargapadam tadvacanam iti nisciyate. na ca sarvasyestatama priti
anyanispattaye bhavati 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 bhavayuh. 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. pascate tv
ekabhavanapariग्रहitanam anganam pradhananam
carunaikahayanivat parasparanvayasiddhih. bhidhyante ca
sabdantaradibhih pratiprakaranam apurvabhavaneti kuto
dharmanankarah. seyam srutyadipramanakavinnyogaparamarsad eva
vyavastha sidhyati. yada hy apurvabhavananvayagarbho vinyogo
dharmanam na yagasamanyoddeseneti siddham bhavati, tada vyavastha
sidhyati. tatsiddhya casrutetikartavyatakesu sauryadisu
vidhyantapeksayam samanyatidesasiddhau
pratyaksavacananamavyaktacodanatastavayavadravyadevatasamanyabahulyena
visesatidesasiddhih. yathestau samanam itarat syeneneti
syenavaisesikanam vacaniko 'tidesah. masam agnihotram
juhottiti kundapayinamayane homanamna nityagnihotratharmatidesah.
ekahahinasatranam avyaktacodanacoditavena somasadrasyat
taddharmatidesah ityadi darsayitavyam. sarvas cayam atidesah
srutya vinyoganusarenaiva sesanam sidhyatiti
tatpramanaganakarita eva. uho 'pi sodha vibhaktah.
prakrtopadesanusarenaiva mantradinam sidhyatiti so 'pi
srutyadipramanaka eva. so 'pi hy apurvartho dharmavinnyoga iti siddhe
setsyati. ata{2,32}evapurvaprayuktir adye sadhita. badho 'pi
srutyadipramananusarenaiva. tatpapi prakrtasastratidesat
sarvanusthanena purvapaksite upakarapradhanatvad atidesasya
tadabhava 'nyato va tallabhe pratishedhena va badho vaksyate. yatha
krsnalacarav avaghatasya, khalevalisarabhyam yupabarhisor
ityadi darsayitavyam. etad api prakrtav
evopakaraparyantasrutyadivinnyoga iti nirniyate. (?sidhyati) etavams
tu visesah -- prakrtau padarthaparigrahapurassaryupakarakalpana,
prakrtasiddheh. vikrtau tu prakrtiparikalpito pakarasandarsanena
tatparigrahapurassaram padarthaparigraha. sa eva hi vidhinapeksyate. 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 tatpapi sa eva pramanaganah.
prasanggalaksane 'pi pasvarthanusthitanam
prayajadisesanam pasutantramadhyapatipurodasopakarakatvam
desaditantranibandhanam eveti purvavat pramanaganah. ata eva
bhasyakarena prathamasure 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

dvai vidhyānupapattē. atah sarvam idam bahyarthasiddhāv asatyam
ayuktam apadyetēti tadupapadanāya dharmarthibhir mimamsakair
lokaprasiddhāih pratyaksadibhih pramanāih
purvottarapakṣavibhagenarthasya sadasadbhavayor yatnāh karyāh.
purvapakṣavisuddha hi buddhih siddhantakari bhavati. ato
'numanenaivarthapahnāvapurvapakṣam kṛtvā pratyaksena
tatsadbhavasiddhanto darsayitavyāh. sarvas cāyam prayasāh
sakalalaukikavaidikakriyam{2,33}prati tatsiddhyartham iti yavat. anyatha
sarvarthakriyanam ucchedo bhavet. atah prayoṇavād
bahyarthapratipadanam. akriyāgasya tu pratipaditasyāpy anartha(tva)m
eveti kriyam pratiti yuktam eveti || 4 ||

atra codayati -- yadeti. jñānamatrapakṣe hi bauddhanam iva sarvo 'yam
pramanādivyavaharāh sidhyaty eva. te hi vadanti --

dve satye samupasritya bauddhanam 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. satyābhedanupapattēh. yāh
khalv ayam satyābhedo bauddhair asritāh samvrtisatyam
paramarthasatyam iti, nayam upapadyate. samvrteh satyatvābhavat.
mithyāparyāyo hi samvrtisābdāh. katham tasya
satyasābdasābhivyaharāh. na hy ayam aksasābda iva
vibhitakādinam samvrtiparamarthayoh sadharanāh
satyasābdāh. atah satyābhedanupapattir iti. virodham eva vyanakti --
satyam ced iti || 6 ||

virodhad eva ca mrsarthaparamarthayoh samanyam api satyatvam
nabhyupagantum sakyam. samanānam bhavāh samanyam. kutas tasya
virodhinor avakāśāh. na hi bhavati dharmadharmayor dharmatvam
adharmatvam va samanyam ity aha -- satyatvam iti virodhadantena.
anyamatrayor api tatparamarsābhavad durupagāmāh samanyam
vrksasimhayor iva vrksatvam. kim punarvirodhinos tat syad ity aha
-{2,34}na hiti. atra caksadivat sadharanasābdāta purvam
satyasābdasya nirakṛta iha gavādivat samanyasābdātetēti vivecaniyam iti
|| 7 ||

ato lokam vañcayitum mithyāparyāyo 'pi samvrtisābdo

bauddhavidagdhair anudvegakarātāya mithyatva eva vivakṣite

svanastikyāparijihirsāya prayukto lalayam iva vaktrasavasābda ity

aha -- tulyarthatva iti samvrtirantena. vaksyāmanenetikāranena

sābandha iti. kalpanāvacoyuktir api svanastikyāpariharartham eva tair

asritety aha -- kalpaneti ceti. kalpanāmatrakālpitena bahyena

sarvalaukikavyavaharā ity api nirvastuke jagatyā bhinnāsya cinmatrāsya

kalpanāya 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 mithyete. na tu
satyadvayakalpanatmanam labhate. tantrena tadvrttasya
purvaprabhyam sambandhah. paramarthata iti ca nastiti purvena
sambadhyata iti || 10 ||

api ca svapnavagata apy arthah kecicchokaharsadivyavaharahetavo
drsyante. atas te 'pi samvrtā 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 -- yadrechikatvad iti. na hi svapnasukham me
bhavatiti vidvamsah prayasyanti. yadrechikam hi svapnasukham
aganitasamparayikaihikanimittam, na tat prayasyato bhavatiti buddhva
vidvadbhis tusnim udasinair evasyeta, na kvacit prayatnah kriyete
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} punastadupekyaiva bahyarthapalapo
nirakriyate, tatra karanam vaktavyam ata aha -- tatreti trayena.
asyarthah -- yogacara hi jñanamatram arthasunyam paramarthikam
manyante. madhyamikas tu jñeyabhad akarmakajñananutpatter
jñanasyapy abhavam icchanti. tatra dvayor api vadinor 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 tatra sabdo
vakyopanyasarthah. dvitīyas tu purvoktadarsanabhedaparamarsarthah.
tatra matabhede ity arthah || 16 ||

nanu bahyarthapahnava dvidhaiva bauddhair asritah pramanatah
prameyatas ca. tatha hi -- evam tair uktam - na tavadanavo
'tindriyah pramanavisayah. na tatsamuhah, tasya tadatirekino
'bhavat. navayavi. tasyavayavyatirekenanupalambhat. 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 bahyarthapahnava bauddhair asritah, tathapi pramanasrita
eva mulabhutavad iha vicaryate. pramanamula hi prameyasthitih. tad
yadi pramanam anugunam, kim vastuvikalpaih. na tadbale
tadanupapattim parihrtiyartha vyavasthapyate. atha tu {2,37} pramanam
evartham pratyacaste, kim prameyavikalpaih krtakarair iti. iha
sabare tantre. idanim asminn avasare. pramanastha eva bahyapahnava
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 purvottarapaksave(?dav e/da
e)va pratyaksasaktinirupanena nirnaye krite 'numanasyopanyaso
'navasara eva syad iti || 18 ||

anumanabhasyam idanim prakrtasangatidarsanartham avatarayati --
tatreti ityantena. sangatim aha -- asyeti durlabha ityantena. ayam arthah
-- yat sutrakarena tatsamyogajam pratyaksam uktam
tadaksepēnaiva sangacchate. kalpaniko hy ayam
indriyarthasamprayogah, indriyader abhavad. kalpanikas ca
sakalamithyajñanasadharana iti tadatadyogajatvavibhago na yukta iti
sutraktaksepa iti || 21 ||

{2,38} svoktaksepēna va sangatir ity aha -- mithyatvam iti. yad
etadvrttikaragranthanta uktam - yasya ca dustam karanam yatra
ca mithyeti pratyayah sa evasamicinapratyayah nanyah iti
tadanaksipyate. sarvamithyatve visesanopadanavaiyartham 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
vibhaktapratishedhe drstah. yathedam devebhya idam brahmanebhya
iti vibhakte bhavati vacanam sarvam evedam brahmanebhya iti. tatra
vibhagapratishedhapara 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 baudhair 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, tasmāt 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 pratijñārtha upaniyate, tadaiva tad
atra hetur iti pradarsitam bhavaty eva. sadhyanvitasyaiva paksasthasya
hetutvad iti. kah punar ayam upanayah. sadhanavakyavayavavisesah.
pañcavayavam hi sadhanavakyam pratijñā hetur udaharanam upanayo
nigamanam ceti. tatra sadhyanirdesah pratijñā. 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
pratijñāyam 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 anutpattidharmakatvapratishedhenotpattidharmakatvam
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 navyavrto vipaksad dhatur bhavatiti vaidharmyadarsanena hetor
vyatireko darsayitavyah. na catra tatha darsitah,
sadharmyamatravacanat. ata aha -- vipakseti. niralambanatve hi
sadhyanane salambanatvam vipaksah. na ca sarvanalambanatvavadinah
tad astiti kim tadvyatirekapradarsaneti. 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
nanenasiddhavyavenanalambananumanam paranudyate,
sapratisadhanam va bhavati. tasyobhayaprasiddhavyavatvat. asya ca
tadviparitatvat. ato{2,41}jatyuttaram evedam bhasyakarena dattam ity
aksipati -- jagrajñana iti dvayena. vaidharmyavikalpasamayoh ca
svarupam sabde vaksyamah. saty eva pratyayatve
supariniscitasupariniscitadharmantaravikalpanat
sadhya dharmavikalpapadanena vikalpasamata. tatha sadharmye vadina
prayukte niralambananam svapnajñananam asupariniscitavadarsanat
sadhyesu jagrajñanesu supariniscitavena vaidharmyat
pratyavasthanena vaidharmyasamata. prapañcas tu pascad bhavisyatity
uktam iti || 28 --29 ||

evam aksiptam bhasyam ekena[704]matena samadadhata -- dustatvad
iti. evam hi manyante -- dustasadhanaprayoge dustam evottaram
deyam iti, evam hi tada vadi pratibodhito bhavati yatha bhavan
madiyah dusanam dustam manyate tathaham api[705]tvatsadhanam,
ato 'sau svasadhanan nivartate iti. idam tu samarthanam nopapadyate.
nigrahasathanadvayaprasakteh.

paryanuyojoyopeksananiranuyojanuyogatmakani grahasathanadvayam
evamvadinah svasadhanadusanavagamo bhavati. param eva tu
dustadusanaprayogenopalabhate. atah pasupatottaratulyam
ekajatiyakam varjaniam 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 ayogyavayapadasannikarsad
 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. vyaptibhngat.
 samvidann eva hi vyaptim abadhitena pratyaksena
 sarvadesakaladibhavina na pratyayatvaprakhyuktam mithyatvam, api tu
 purvoktahetudvayaprayuktam iti niscinoti. tad idam uktam -- anyatas tu
 svapnapratyayasya mithyabhavo visamvadad avagamyate iti || 30 ||

_____notes_____

[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 pratyaksatvadirodhah. ata aha --
 saksyama iti dvayena. ayam abhiprayah -- sunyavade hi pratyaksasya
 svamsagocaravvam 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 vadinah 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 pratishedham arhati netara iti. grhitamatrabadhe tu

bahavah sadhanadosa bhasyakarentarnitah. tan
pratipadayisyan paksabhavam tavad aha -- grhiteti. yadi
grhitamatram mithyety ucyate, tada yo 'yam niralambanah pratyaya
iti svapakсах 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 -- vaktrsrotor ity. pañcadha svavagvirodhah.
abhidhoccanadharmadharmyubhayoktibhih. tad idam ubhayoktya
svavagvirodhah. dvayor api visesanavisesyayor
niralambanatvapratyayayor yad vaktuh srotus ca jñanam jayate, tad api
pratyayatvad analambanam iti pakso na sidhyatiti, tatsalambanatve
canaikantikativan 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 vastutvasyetyeti. yadi tucyate - yady api niralambanatvam nama na kiñcit
paramarthato 'sti. tathapi tatsattvam kalpayitvanumanavyavaharah
kriyate pratimayam iva devatatvam aradhanadivvyavahara 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 ||

_____notes_____

[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 abhavaparcicchede vaksyate. yady
api cabhavo na vastusabdavacyah lokavirodhat, tathapi nasau
nissvabhavah. prakhyayate hy asau svasamvedyena bhavati rekina
rupena. ato 'rthakriyaya eva ghatisyata iti na kiñcid anupapannam iti
|| 40 ||

kiñ cedam api catra vikalpaniyam - yo 'yam dharmino nirdesakah
pratyayasabdah sa kim bhaved kartari karane va vyutpadyate, karmani
va. purvoktesu tavat kalpesu virodhah, akarmakapratyayasambhavat. na
hi pratitir asti pratyetyam nastiti sambhavati. tadanavastabdhasya
(?kr/ta)drupasyaprakasat. evam eva kartrkaranayor api vacyam. yadi
jñanam evarthaprakase tajjanmani va kartrtvenopacaryate karanatvena
va vivaksadhinatvat karakanam, tathapi tayoh pratyayena
karmakarakena vinanupapattih. so 'yam svavagvirodhah. pratyaya ity
uktamatra eva tatsvabhavaparamarsat pratyetyabhavah pratisidhyate
mata me vandhyetivanmatrtvena vandhyatvam. ato na pratyaye paksikrte
niralambanatvam sadhayitum sakyam. karmavyutpattau siddhasadhanam eva.
tad etat sarvam aha -- tatheti ||

siddhasadhanam vivrnoti -- pratyayasyeti. 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
vivaksavasat jñane bhavatah, tatha sabda iti. ata eva vaksyati --
sabdhanam karanatvam va kartrtvam va nirupitam |

iti. kiñ cedam sabdayor analambanatvam anyad ato 'bhidheyabhavat.
tadabhava ca paksabhavah prasajyata ity aha -- kartrtva iti || 43 ||

bhavadisu virodhah syad iti yad uktam tad vivrnoti -- pratyayena
ceti. kartradibhavo hi na pratyayabhedam antarena sambhavati. atas
tatpravrntinimite 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 yadrs'o '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
desakalantaravasthitabhyalambanabhyupagamat. 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 nabhyupetabaddha
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. tatrap
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 indriyapratam 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
indriyapratam 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
desantaradisv. kin tu iha nastiti yatrendriyena na prapyate, idam
astity api yad eva yatrendriyena prapyate tad ucyate. iha ghato 'stity
pratitih na punar ghato 'stity || 55 ||

na caisa vibhago bauddhasya sambhavatity aha -- bhavata iti. na ca
bauddhasyendriyadini santi yat praptyapratinibandhanam
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
paryudasapratishedhabhyam. 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 kalpanamatrakalpita 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 abhinna itidam atra nah sadhyam, tatra kim
nanavikalpaih. ata aha -- grahakad iti. na tavanniralambanah
pratyaya ity ayam arthah grahakad grahyam abhinna ity. evam saty api
yad dvisaktikatvam jñanasyestam grahyagrahakasaktikam jñanam
iti tad virudhyate, grahyapalapat. yady api na baudhair
asrayatirekini saktir isyate, tathapi saktibhedadvarena
dvyatmakatvam eva darsayatiti drastavyam iti || 62 ||

yadi tu sarvaprakasambhavan niralambanabuddhyutpattimatram eva
prasadyate, 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
anaikantikavaprasangat. 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
caitradisvarupaparyalocanayalambanapratih kena varayitum sakyam. 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 kartrve karanatve va pratyayatve sabdo
'pi pratyayasabdavacya iti, tad yadi tathaiva pratyayasabdo 'py atra
pratitakartrkaranatvatmana pratyayatvenopadiyate,
tatsamvittyalambanatvam caitradinam varyate, caitradayah
pratyayasabdasmvittyalambana 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
sadhya 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 bheda antarena. na ca bheda sabdarthagatabhedam
bodhayantya dhiya vina (?na) sambhavati. tad atra sadhanam prayuñjanena
bhinnau sabdarthav abhyupagantavyau. tatha sati prasnikah sabhya
grhnanti ca savayavam sadhanavakyam prthak ca
paksaheturstantan vadiprativadinau ceti. yavad idam
navasthapyate na tavad vyutthita pratipadanaya sadhanasya prayogo
bhavati. etac ca sarvam abhyupetya niralambanatve sadhyamane bhavati
purvabhyupagatavirodha iti || 69 -- 71 ||

aptatamatvabhimatubuddhabhiprayaviruddho 'py ayam paksa ity aha --
dharmeti bhedontena. yavad dhi dharmadharmau bhinnau paramarthau na
sidhyatah sisya 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 sutravisesa sphutam
eva tair bahyartha 'bhimatay adasritya saurantikena
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, tath paksadipratyayair eva hetor
anaikantikativam 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 ||

_____notes_____

[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 sarvapurvassiddhih, 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 viruddhavyabhicaritam 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 viruddhavyabhicaritam iti viveko
darsayitavyah. (svarthikas tv iti?) yadi tu svapnadibadhabuddhir api
mithyetya bruyat, tatas tesam abadhivatvad asatyatve
drstantabhava ity aha -- sapiti || 79 -- 80 ||

kiñca bhinnam jñanamatram ksanikam iti ya buddhayah tah
samyan mithya va, satyatve tavadanaikantikativam ity aha -- vijñaneti.
tanmithyatvabhyupagame{2,57}tu savisesanapaksikrtajñanabhavat
paksabadha ity aha -- tanmithyetya || 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 mithyaivetya jñanastitvadipakso
durlabhah. ato yuktam moksayatnasya vaiphalyam ity aha -- vikalpeti
sarthena. atra ca nirvikalpakasatyatve stambhadidhiyam api

tathavidhanam satyatvapatter na baharthabhavah sidhyatiti
vaktavyam. tadupekasyaivottaravibhavat 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 ityadipratyanam kascidviseso
drsyate. {2,58} sarvasya savikalpakatvena mithyabhyupagamat. ato
grhyamanavisesesu tirthakarapradesu yo 'yam
sankhyadisiddhantaparivarjanena bauddhasiddhanta ekasmin paksapatah,
tatra na kasciddhetur upalabhyate. na ca kalpanaspadatva[710]visese 'pi
arthasadasadbhavakrtam indriyasannidhyaviprakrtakrtam va
samyammithyatvam sambhavati. sarvakalpananam asadarthatvat.
sarvabahyapalape casya vibhagasya durlabhatvat. tad etad aha -- sarvam
ceti dvayena || 86 ||

_____notes_____

[710] tva (kha)

api ca buddhinam mithyatvam mrgatrsnadijñanesu badhakena
vyaptam upalabdham. na ca jagradbuddhaya badhyante. ato vyapanivrttya
vyapanivrttir ity abhiprayenaha -- mrsatvam iti || 87 ||

vinapi badhakam mrsatvabhyupagame
ksanabhangadipratyayamithyatvad avyavasthety aha -- badhad iti. api
ca samyan mithyety ca pratiyogisapeksam. kiñcid dhi
samyagapeksyetaranmithya bhavati, mithya ca kiñcid apeksya param
satyam. tava tu sarvamithyatvabhyupagame kimkrtah
samyammithyatvavibhagah. asmakam tu jagrajñanam eva satyam
pratiyogy apeksya svapnadijñanam mithya bhavatiti yuktam, tad etad
aha -- pratiti || 88 ||

na kevalam svapnadijñananam pratiyogyabhavan mithyatvam na
sidhyati, jagrajñananam api sobhanabhidhanasatyapratiyogyabhavan
mithyatvam na sidhyatity aha -- na ceti || 89 ||

{2,59} jagrajñanapratiyogyapeksaya svamate svapnadidhiyam
mithyatvam uktam. tatraivopapattim aha -- svapneti.
svapnadipratyayavidharmano hi jagratpratyanah. sarvalokaprasiddha hi
te. svapnas tu kasyacid eva nidrakrantantahkaranasya bhavati. ato yatha
tadbadhake pratyaye sarvalaukike svapnadipratiyogitvam evam anyesam api
jagratstambhadijñananam tatpratiyogitvam, tadapekasya ca
svapnadidhiyam mithyatvam iti || 90 ||

atra codayati -- yoginam iti. satyam pratiyogisapeksam mithyatvam,
jagradbuddhinam api bhavanabalanispannapratiyogijñanapeksaya
mithyatvam bhavisyati. satya hi sa viganikhilakalmasasya
sphutavikalpaprakasa jayate. ato yuktam tadapekasya
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 kasyacijagradbuddhiparipanthinam pratyayam
upalabhamashe. 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 ||

_____notes_____

[711] nu (ka)

buddhoktajñanamatrakapsavidharmavidhavisayopadarsanena 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
nirmuktakhilanaladivibhagam avayanti yogina ity adrstantah, tad
etad aha - idrktveti. bhavati catra (prayogah.) yoginas
tvaduktaviparitabuddhimantah, boddhrtvad adyatanaboddhrtvad 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.
pratiyogitabadyatve prag eva vyakhyate iti || 96 ||

_____notes_____

[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 anaikantikativam 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 pratiyoginam
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 dheter 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 tasyobhayaiddho 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 ubhayaiddho
hetur nastiti. bhinnabhinnam hi pratyayatvam tavasiddham,
atyantabhinnam ca na nah kiñcid astiti siddham nobhayaiddho 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 pariplate paksas
tattulyaparanama sapaksas ca. purvatra hetor anvayabhavah.
paratrapaksadharmatvam. purvam tu visesasyaiva hetutve sadhyabhedat
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 hetvadivvyavaharo 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 nesyaate, ata aha -- sarvatreti. asti hi sarvajñanesv eva
desantaradistham alambanam. yad eva hi kvacid dese kale va
drstam tad eva desantaradau pratyayata ity etad evanalambanatvam.
na tu sarvatha grahyabhava iti. nanu yad eva kvacid dese kale
vananubhutapurvam, tad api svapnajñane prakasate. atah katham
tasya desantaradisthabhyalambanatvam 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.
bahyendriyajnanam vibhramanam idanim bahyam alambanam
darsayati -- alateti dhiyo'ntena. alatacakrajñane
sighrabhramanadusitam alatam evalambanam. gandharvanagaravibhrame tu
sannivesavisesavasthitany abhrany eva duratvat
purvavagatagrhakarenalambyante. tad iha purvadrstagrany
abhrani ca tatsannivesavisesabhrañjyalambanam. tad iha dviprakaro
visayadoso vibhrame karanam. mrgatoyajñane
purvanubhutatoyamusaram ca suryarasmitaptam evalambanam. ubhayam
hi vigahya bhrantir atmanam labhate, tadanyatarapaye hy abhavad. iha
cantahkaranavisayadosabhyam vibhramah.
pipasadusitantahkaranasya hi suryarasmitaptamusaram
toyasadsam tadvadabhati. sasavisanabuddhes tu manasad eva
kutascid bhramanimittaj{2,65}jayamanaya. gavadidravyantaratgam
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
svatanthro '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 pratyetur 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
 arthakriyantaesv asamartham drstam, jñanam tu janayaty eva.
 bhutabhavisyantyor api vrstyor anumanodaye karana[713]bhavat.
 pratyaksam tv indriyasannikarsanuvidhayi. na
 catravartamanenendriyam sannikrsyata iti bhavati vartamanavisayam.
 dosasahayebhyah tv indriyebhyah
 pracinanubhavanitasamskaravasnavartamanam 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 atitasmrane, anagata(va) bodhe tu katham. tatrapi
 agrhitapurvasya sambandhagrahanenanumatam 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 ||

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[713] na (kha)

nanv evam api na tavad yathapratibhasam bhavadbhir artho 'bhyupagatah.
 sannihito hi pratibhasavisayah. na casau tathesyate.
 pratibhasavisamvadvastvabhyupagame 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 acaksmāhe. nasad grahyam. tad evam mithyocyate iti. abhavalambanasya tarhi jñanasya kim alambanam, na tavad bhavah, virodhat. nabhavah, tasya bhavad viviktasyasvatantirasyanirbhasat. ato balad analambanam evapatitam ata aha -- abhaveti || 117 ||

atra karanam aha -- bhaveti. satyam na svatanthro 'bhavo 'vasiyate, bhavadharmo hy asau katham svatanthro '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 sahabhavammatram, na ca viparitanvayah, tada

kim vaidharmyavacaneneti sadhanabhasyavyakhyanasare 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 -- bhavate pratijñate vidhirupenabhavo
vipakso bhavati. tadabhavate 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 sadhyavitahetusamvido durlabhatvat. ato
vipaksavyavrttimukhenaiiva 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 ||

_____notes_____

[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 vidhirupapratijñā paramrsyate.
hisabdo hetau. yasmad avastuvipakse prayogah sambhavati, tasmāt
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 sakyamidarsanatvat.
bhavo hi tatra nidarsayitum asakyah. vinasakhyakriyasamanyam
canityatvam iti vidhirupapratijñā 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 sakyō vaktum.
seyam ubhayatah pasā rajjuh. vaidharmyavacane vastutvapatah. avacane
vacyavacanam iti. tad etad aha -- yas ceti cidantena || 125 ||

_____notes_____

[716] syam nira (kha)

yadi tarhi sarvathaiva vaidharmyam vacyam sarvajñānisedhe ka varta.
tatrapi hy avastuni sadhye vastvatmanah sarvajñāvipaksad 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} anaikantikasanirakaranam 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
pratijñahetursta(?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. sisyaivisyayo hi vahah. vyutthitam tu
sisyamanam artham pratipadayitum jalpavitande. tayoh
svapaksasthapanahinam vacanam vitanda. tad atra traye 'pi
sunnyavadino '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 ||

_____notes_____

[717] casiddhau pa (ka)

nanubhayaiddho hetur iti bhavadvrdhair api bhasitam tat parityaktam, ata aha -- dvayor iti. nayam adrstaya vrddhopadeso drstanusarena parasiddhapratishedhapatvam evasya nisciyate ity aha -- pratyasya(anti)ti. svasiddhair hetvadibhih parah sadhyam vakta tu svayam asiddham katham saknoty ata aha -- vaded iti || 135 ||

{2,74} pratyaksaparidrsta 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 tajjñānakananusaranam ucitam, natranumana ity aha -- yatreti || 137 ||

atrapī 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(tsmrti)ti. 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 icchasya aha -- yac ceti || 141 ||

tasmāt svayamsiddhenapi parasiddhena sadhyarthapratipattir na sahasapadam 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
svapratipattiprakanaphalam eva sadhanavacanam yenaivam uktam.
paranumanam tu svadrstharthaprakasanam 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 veditapurvam 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 tvasiddha 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.
nigadavyakhyana sloka iti || 153 ||

hetupratijñavirodhakhyam api nigrahasathanam apadyate ity aha --
vispastas ceti. aksapadena hetupratijñavirodho[719]nigrahasathanam
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 vaidharmyenasusiksitaish |

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 cuktam - vaidharmyavacanam api nedam samañjasamabhavaniamasya viparitatvat hetvabhava hy atra sarvatve sadhyabhavasyaniamasya pradarsanam krtam. sadhyabhava 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 baudhair 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 avagatiksana arabhya. atah prag apy asatah katham sadhanatvam iti || 156 ||

{2,79} prak sadhanatvabhuyupagame va paramarthastitvam apadyata ity aha -- sadhaneti. karanam aha -- siddhir iti || 159 ||

kim iti na yujyeta, ata aha -- na drsteti. natyantam asatah sadhanatvam drstam sasavisana vad 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 naikantikiko 'satyatvam hetur ata aha -- ye 'piti.
vipaksavrttir hi hetur anaikantikiko 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. samvrtatmaka 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 jñānasya mithyatvad ity aha -- paramartheni. 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 cavityam 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 vidyaprtir 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 samyāñco bhavitum arhanti. tasya ca

purvottarakarmanirodhanutpadabhyam vicalitabhogabhogayatanasya
kaivalyam moksam acakṣmahe, na prapañcavilayam. ekam evadvitiam
ityadivedantas tv arthavadantaravad visayavairagyapratipadanaparātaya
kathañcid gamayitavyah. sa esa neti netitikanena spastam eva
bahirvisayasadbhavam upadarsayati. esa ity aparoksanirdistasya
brahmano visayavivekamatram kathayati na tadabhavam. srutyadisu
cavidyavado brahmanah prasamsarthah. apasavo 'nye gosvebhyaḥ
itivat pasvantareshv apasuvadah. ato na kvacidaparamarthasya
paramarthopayata. astu va nityanirdosavedantasiddham aprapañcam
brahma. na tu kṣanikasamvedanapravahatmakam dvaitam kutascit
pramanad avagacchama ity alambanenapi || 166 ||
pratyavasthanantaram idanim bauddhasyopanyasyati -- nanv iti. evam hi
manyante -- yady api bahyo hetvadir artho nasti, tathapi
buddhyarudhenaiiva hetvadinanumananumeyavyavaharah setsyati.
anadivasanopaplavita hi hetvadivikalpavibhaga bhavanti hetur ayam
drstanto 'yam ityadayah. vikalpa iti savikalpikam buddhim
acakṣmahe. ato vasanabhedad buddhibhedah, tadbhedad dhettvadibhedah ity
uktam bhavati. avasyabhyupagama(?niyama/niya)s cayam bhavadbhir api.
buddhinibandhanam dharmyadibhedah. na hy anityah sabdah krtakatvad
iti{2,82}parasparam dharmino va bhinnayor hetusadhyayor avagatir asti.
ato jñānabhedanibandhana evatra bhinnatvavyavaharah. sarvatraiva ca
jñānam eva bhedanibandhanam. suduram api gatva yuktibhir anusamhito bhedo
jñāna eva paryavasyati. ato 'stu tannibandhana eva sarvatra bhedah.
desadibhedad api hi bhedam bruvanah tadbhedam paryanuyukto
jñānabhedam evalambate. tavadapi vyavaharasiddhau kim
prakāntarena bhedo 'nusriyate iti. atrapy agnidhumadau
krtakanityatvavilaksanah sphuto bhedavagraho bhavati. tatrapi na
jatibhedo nibandhanam iti vacyam. so 'pi cagnidhumasabdānirmita eva. na hi
samvrtikalpanad anyena prakarena jatibhedam upalabhamāhe. atah
sabdabhede 'rthavikalpavilasita evagnitvadaya iti. idam ca
bahyanirakaranaparātayanasthayoktam. na sabdabhedo 'pi vijñānabhedad
vina sambhavati. so 'pi jñānamatraprabhāvita evabhyupetya
bahyahettvadivikalpavibhagartham ukta iti || 167 ||

ayam evasmediyatāntrakānam 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
sabdānibandhanah tajjanitabuddhinibandhanam va bhedo drsta iti
duruktam idam aparesam buddhyarudhenanumananumeyavyavahara iti ||
169 ||

api ca astu buddhisabdabhedanibandhanam hetvadibhedah, tayor eva tu katham
akasmad udbhavah. na hy akarānika karyotpattih sambhavati. na ca
sunye jagati{2,83}tayoh karanam utpreksitam api sakyata ity aha --
nirvastuka iti. yas cayam sabdabhedo hetvadibhedahettutayopavarnitah,

so 'pi tadabhavad anupapanna ity aha -- sabdeti || 170 ||

kiñ ca yady avidyamana eva buddhimatrakalpitaḥ 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
anupalabhyamanabhedasyanadivasanopaplavitanyladyakarakalusitatvam
eva bhedakaranam iti bauddhair asritam, ato duruttaram itaretarasrayam
ity || 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 acakmahe. 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 bahiratyantanto 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. vyapanibandhano 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 -- vinyasyad 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
tadabhinnyavasthavato 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. bhavati rekino
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

sadrupajñānanajanakatvam eva vasaneti. tad ayuktam. yadi hi purvajñānam 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 anurupajanānam. na hi niranvayavinastasya kiñcid anurupam sambhavati, dharmanvayo hi anurupyam. na purvadarmanvaya uttarajñāne '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 vilaksanyad vasana na syat. tato 'pi parastad gojñānam nirbijam na sambhaved iti. pradarsanartham ca gohastijñāna ukte sarvam eva vilaksanad vilaksanajñānam na syad ity aha -- sarvam iti || 191 ||

evam tavad anurupyavasanapakso nirakrtah. idanim punar api jñānatiriktavasanapaksam evopasankramya dusanantaram aha -- bahyeti. bahyarthavadinam hi purvajñānanajita atmastha vasanah kiñcid eva sadrsadarsanadyapeksya labdhodbodhah karyam janayanti krameneti yuktam. jñānamatradivasinas tu na kiñcid vasananam karyajanane 'nugrahakam asti yad apeksaya vilambante. ato yugapad eva sarvah sarvam karyam arabherann iti na kramena janani drsyeran. ekadaiva visvajñānam 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 jñānakramo bhaved api. na tv etat sarvam astiti karyakramanupapattir iti || 192 ||

kiñcaita vasanah kvacid asrita na va. yady asritah, jñānatiriktasya {2,89} kasyacidabhavat tadasrita vacyah. tatraikajñānanase sakalatadadharavasanavinasah. karanavinasad eva karyarambha iti vah siddhantah, prakarantarakaranatvayogat. vinyasyad eva hi karanam karyam janayati 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
jñanavasana yor 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 vijatiyakaranopanipatah
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 pratyabhiññanat. tad ihavasthatadvator
abhedavivaksayam purvajñanahitasamskarah puman eva vasana
bhavet. bhedavivaksayam tu tadadhara iti || 199 ||

yattvanurupyavasana pakse 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 baudhair vastuto varniteti nedam
sambhavayamah. asatim eva tu yuktyanupetam yuktisunyam
vasanam vikalpya visayesv astham{2,91}nivartayitum
arthanirakaranam uktam ekam evadvitiam 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 buddhah. atas tadbhinnam artharupam
nama na kiñcid astiti pasyamah iti. tatra yah sunyo yena ca
sunnyah tadubhayanupadanat sunyas tv iti pratijñavacanam
asangartham. 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
dusanapariharedanim pratyavatisthate.
bahyarthagrahijñanasrayanena hi pratyaksadivirodho 'bhihitah.
tatedam 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
anadikalinasanopaplavitanihilaniladyakaraprakasah. natra
kenacid bahyam avasthapyeta, yena tadapalape pratyaksadivirodho bhavet.
atah sa evayam pakso dusanapariharena punar anupranitah.
tad etat prag apy uktam -

pratyaksabadhane cokte pascac tacchaktyaveksanat |
iti || 1 ||
{2,92} atra purvapaksam vivaksan samvitpariksam tavad
avatarayati -- yat tavad iti. yad yadsam 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 udभवति. 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. tadiyah
bahyarthasiddhav eva parikso payujyata ity avataryata iti || 4 ||

sa punar iyam anasraya samvicchaktiparikseti nastikaikadesinah
pratyavatisthante. {2,93} te hi grahyavaidhuryaduhritatah samvido
'pi na santiti varnayambabhuvuh. atah sunye samsare kim kutra
pravartitum saktam asaktam veti pariksyate. ata aha -- tatreti. ayam
abhiprayah -- nayam ubhayapalapah sakyo vaktum.
sarvapratinamaviganasiddhatvan niladyakarapratibhasasya. idam tu
cintaniyam sarvasamvidam evaupadhiko nilima svabhaviko bahyasyeti.
tucche tu samsare nirbijapratibhaso navakalpate. atah
pariksaniyam idam kim jñanam
evanadivasanopaplavitaniadyakaram atmagocaram evedam prakasate,
paramarthasantam va bahyam artham pratipadayitum samartham iti. yadi
tat tavad upasthapayati, atas tadbala bhava 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 avivadassiddham bhavati yan na pariksyeta.
sukmah 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 anyatarasiddhyaivarthat
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 nepariksyaniropanam 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 svagostranusarena svayam alocayati -- kim
iti syadantena. idanim purvapaksam grhnati -- jñanam
akaravad iti. katham punar idam iti vispaste paraprakase
pratyagatmany akaravattvam abhidhiyata iti siddhantabhiprayena
prechati -- 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
tenaviditapratibha/sambandham na tat tavad anumapayati, atiprasangat.
na ca nityaparoksjñanavadinah 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 jñatavm 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 dvididham samyagjñanam pratyaksam anumanam ceti.
pramanasya sato 'traiva sabdader antarbhavat pramane eveti ca. astu
va pramanantaram. kayanupapattiyartho jñanam gamayati. sa hi
svakaranasamagrato 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, anyarthaprakasasambhavat. 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 tabhiih nilapitadivicitrajñanahetutvad
vicitrabhiih atmanurupena tasya svacchasya jñanatmana upaplavat.
upaplavo bhrantijñanam, kim uktam bhavati. yadrsi vasana
tadsam 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. vibhaktakaravasanavasat eva ca vibhaktapratibhaso
varnaniyah. evam ca vasanavasat 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 --

avibhaktō 'pi buddhyatma viparyasitadarsanaih |

grahyagrahakasamvittibhedavan iva laksyate ||

iti. aha -- santu tavat 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
viprkrstata nilader akarasyapadyeta. {2,100}tatas ca tena
tatprakasayoga ity abhiprayenaha -- teneti. anena ca samvedanad iti
baudhokto 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 baudhoktam 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
tatsiddhah. 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.

avayavyavaranam navayavina iti ced, na. abhede tadanupapatteh. bhede
va tadavarane 'py anavrtatvat pragvad asya darsanaprasangah.
kasmac ca bhinno 'vayavajñanadhinaññanah, 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 --

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[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 uktevavabhasinah |

arthagrahah katham satyam na jane 'ham apidrsam ||

iti. siddhah satsv api hetvantaesu 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 jñatavabhyupagamat. 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 mayatkranto '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 --
nanutpannam eva buddhau artho jñata ity ucyate iti
chadmanaiarthabhyupagamo darsitah. varttikakarenapi
tathaivanuvihitam. ato na dosa iti || 29 ||

itas ca jñananuvidhayarthah. tatha hi bhavanti vaktarah -- nilo
'yam arthah tadrupanubhavad iti. jñananirapekse tv arthaniscaye
naitad upadyate. 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
parayattaprakasariyate. tad iha svaprakasa samvit. tadgocarau
matrmeyau. samvidgocaravavisese 'pi natmanah karmabhavah,
gantrvadupapatteh. yatha khalu samane 'pi
triyaphalasalamyogavibhagabhaghitve gramadeh karmabhavo, na gantuh.

evam pramanaphalasangamvittisambandhavisese 'py atmanah kartrta.
 tat kasya hetoh. parasamavayikriyaphalabhagita hi karmata.
 savayavanam gantavyanam ca dehe[722]gatisamavayad atmani
 jñanasamavayat. tatasau 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 anyataratranypadaprayogah. 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. tasmad pratyaksabuddhivadinyam 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 sahopalambhaniyam trayasyabhedapattir ity aha --
 vivekabuddhyabhavac ceti. trayanam vivekabuddhyabhad ekasyaiva

jñānasyakaravattaya bodhah prasajyata iti vaksyamanena
sambandhah. jñānagrahanam upalaksanartham. ekam eva tattvam
akaravad bhaved iti vivaksitam. yo hi meyamatrpramasu sahopalambham
atisthate tasyanyataraviktanyatarabuddhyabhavad abheda eva
trayasyapadyeta, {2,107} bhede niyamayogat. bhinnanam hi ghatadinam
aniyatah sahopalambhah. te hi sahabhavana vivekena copalabhyante. ato
'niyamavyapto bhedo narhati vyapakaviruddhopalabdhou bhavitum dhuma
ivagnina vyapto 'nagnau. bhinnavabhasad bheda iti ced, na. anekantat.
tatraitat syad, ekadapi hi tritayam anubhuyamanam bhinnam evavabhasate
ghatakudyadivadato bhidyata iti. tan na. anaikantikativad
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 pascajjñānam tajjñānatavasat |

iti. tan pratyaha -- seti ta ityantena. ayam abhiprayah -- idam
tavadvivadam sakaram vastu drsyata iti. sakaradarsanam cedam
apratyakse samvedane nopapadyate, visayah sanmatrataya na prakasate
yatah. tatha sati nityaprakasapatteh. ato visayopalambhasattayaiva
visayaprakasa, 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 jñānasyakaravattaya bodhah
nasti tattvato bheda iti || 32 ||

aha -- yady upalambhasiddhav upalabhyo 'pi na sidhyati,
astupalambhasiddhih. upalambhantarena tu siddha upalabhyam
sadhayisyati. evam api sahopalambhaniyamasiddhir ity
upalambhasiddhipurvakativad upalabhyasiddheh. upalabhyasiddhipurassari

tupalambhasiddhīh pratikṣipta, siddher asiddhau sadhyasiddheh.
siddhisiddhipurvika tu sadhyasiddhīh kim nesyaṭe. ato 'siddha
evayam hetur ata aha -- na hiti. asyarthah -- neyam idrṣi kalpana
sambhavati yadanakara samvidadav anubhuyate tatas ca pascāt 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 sarvasiddhīh. kvacid va
svaprakāse 'nye 'pi tatha syur avisesat. atah svatmanam
visayakaram ca yugapajjñānam upalabhata iti siddhah
sahopalambhaniyamah. ekavyapare kramayogat. ekah khalv ayam
samvidah svatmani visayakare ca vyaparāh, prakasatma nayam
kramabhavi na sambhavatiti || 33 ||

nanu ma bhud anakaraya buddher upalambhah. sapi tv akaravaty
evopalapsyate arthas ca. tasmād dvayor akaravattvam bhavisyati. tatas
copalabhyata iti kim anupapannam ata aha -- akareti. asyarthah -- yo
'yam jñānarthayor akaravattvabhedah yady ayam jñānatah syat,
tatha(?si/sa)ti jñātvā bhasitum api sakyeta. {2,109} nilapitabhedavat.
na caivam bhasitum sakyam idrṣo jñānakara idrṣo 'rthakara
iti, niladyakaramatrajñānad iti. evam hi sarvam samañjasam
bhavati. yadi buddhigrahanat praḡ eva sakaro 'rthah sidhyati, tato hi
tatsiddhyanathanupapattya jñānam api kadacit sidhyed iti sidhyati
dvaitam. atra punaragrhitayam buddhav artho (?nu/na) sidhyatiti
sakarasya ca darsanād ity atra sadhitam. ato na kathañcid dvaitasiddhir
ity abhiprayenaha -- praḡ iti || 34 ||

anyanmatam - satyam akaravad jñānam, kin tu arthenayam akaro jñāna
adhiyate. ayam evarthajñānayoh grahyagrahakabhavah, yad arthasya
jñāne svakarasamarpanam. katham aparatha ksanikatvad atito
'samāsamayabhavyartho jñānalambanam bhavet. yathahuh --

bhinnakalam katham grahyam iti ced grahyatam viduh |

hetutvam eva yuktijñā jñānakararpanaksamam ||

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 karyanispatih 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 prasiddhapatibimbodaharanena 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 asamudho drsyate. sarvasya vivekadarsanat. {2,111} ato na sammohakalpana yuktety aha -- asamudhasyeti. 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 samsargadharmah akaro bhavet. ghatakasadv 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
samsargadharmakaralpana. 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 cakarasyam 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 upalabhamah. 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.
atyantaparidrstupurvena 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 visadsad visadsasyotpattih. 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 catyantananubhutasvasiras
chedadivisaye visayakarabhavad anakaras tadvadinam jñanam
apadyata ity aha -- smrtiti || 51 ||

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[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 cirantanabuddhamatena vasanabhedo varnita
iti veditavyam iti. evañ ca jagradbuddhisv api vasanahetuka
evakarapratibhaso yukta asrayitum, kim ardhajaratiyenety
abhiprayenaha -- ititi || 52 ||

{2,115} kiñ ca, anvayavyatirekabhyam jñanakarakalpanaiva
sadhiasiti 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 narthasamsargadharmā iti. yadi tv avasyam
samsargiko 'yam akaro vaktavyah, paramas tu svabhavanirakaranam
jñānam vasanasamsarganibandhanatvenakarasya
samsargavakpravrttir ity aha -- tasmad iti || 54 ||

pratyudhah samsargadharmapakṣah. anyanmatam - niladir akaro
bhasate. na cayam jñānarthayor 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 jñānam bahirarthah. nanayoh sannikarso 'stīti
nedam ubhayam ekam akaram upajivitum utsahate. maniyugalam tu sannihitam
eko laksarago 'nurañjayatīti 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 -- arthajñānayor akarabhedam
nopalabhamahe iti. tad etad aha -- dvayor iti || 55 ||

{2,116} anyad darsanam - vibhaktakaram evedam ubhayam
atyantasusadsratvena tv akaraviveko na lakṣyate nilotpālavāna iva
kadambakanam iti. etad upanyasya dusayati -- evam iti. sadrsyad
avibhaktata na syad ity anvaya iti. karanam aha -- bheda iti.
nirjñatabhedayor hindivarakadambayoh sadrsyad avivekabhidhanam
yuktam. prthagavanagatapurvasya tv arthasya khapuspatulyasya sadrsyad
aviveka iti mahan ayam aviveka iti. sarve caite
bahyarthavadibaudhaikadesipakṣa upanyasya dusita iti veditavyam iti
|| 56 ||

itas ca jñānasyakara 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 jñānasyaiva vaktavyah. atah sarvatraiva tathavadharanam
yuktam ity abhiprayah || 57 ||

kiñca yad etad viruddhanekalingatvam ekasya naksatram taraka tisyo
dara ityadisū tadarthakarātve nopapadyate viruddhadharmadhyasasya
bhedanibandhanatvenarthabhedapatteh. bhinnany eva tu
vicitravasananibandhanani vicitrarthajñānani jayanta iti yuktam. tad
etad aha -- naksatram iti || 58 ||

yathāikasyam eva pramadatanau yeyam parivratkamukasunam kunapam
kaminibhakṣa iti kalpana bhavati, sapy ekatmatvad
ekasyarthasyarthavadīnam nopapadyata{2,117} ity aha -- parivrad iti.
atra narthanibandhanety anusañjanīyam iti. idam caparam
bahyarthavadīnam nopapadyata ity aha -- dirgheti. ekaiva hi
pradesinyangusthamadhyamangulyapekṣaya

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 anekakaravtmam 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
anekakaravta 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 baudhair isyata eveti || 61 ||

atah siddham tavad bhasamana akaro jñanasyaiva na tv
artha(?ksepah/peksah) arthanirapeksam eva tu svarupena
yadsam 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 vijñananatratve 'rthakalpana sakyate
kartum. arthenanaropitakara dhir eva svatmany evopayoksyate.
svatmanam eva prakasayati na tv arthavisaya. yady evam
sarvasamvidam anarthakatvat kimkrta 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
baudhair isyate. api tarhi pralinagrahyagrahakodgraham cinmatram eva
svayamprakasam iti. uktam hi --

{2,119} grahyagrahakavaidhuryat svayam saiva prakasate |

iti. baudhagandhimimamsakair apy uktam - samvittayaiva hi samvit
samvedyate na tu samvedyataya nasyah karmabhavo vidyate iti.
drstantabhavavacanam api casamartham. na hidanim anumanato
baudhasya 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 baudhair
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
prakasatepadartha ghatah prakasata itivat. syad etat.
kartpratinirdeso 'yam natah karmabhavo 'vasiyata iti. naivam. evam
api prakasatepadarthasya kartrbhavo vacyah. nasav asati
prakasabhede sidhyati, advitiasya 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 samvidantarasisiddha va. na tavat purvah kalpah. aprasiddha hy asati na samvid vyavaharaya ghatata ity uktam. samvidantaradhinayam tu siddhav avyavasthapata ity uktam. satyam. na samvidantaradhinasisiddhih samvit samvedyam sadhayati. svarupasaty eva tu. katham adhivisaya satiti ced, na dhivisayabhavah satta. kin tu samanyam utpattyuttarakalabhavi tadvatam. ato mrtsalilapracchannabijadivadaviditasvarupasamarthyaiiva samvid visayam vyavasthapayati. sa ca vyavasthitah satyam jijñāsayam samvidam samvidantaradhanena sadhayati. nanv iyam visayasamarthyena samvitsiddhih pratyukta vastvantaram prakalpyam syat ity atra yatha na pratyucyate tathanantaram eva vaksyamah yavajijñāsitañānad 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 pratiridhati 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 jñanajanapanopalabdheh. 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. svarupasatyaiiva 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 sprasati sucyagram va vidhyati. karmakartaro hi taddharmabhedasrayanenavobhayatha 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, asambandhavisat. 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, jñanajñatayor 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. tatikarmata hi sety uktam eva.
 tatikarmabhavas carthasya na tatpratitau sambhavati. kin tarhi. tadutpattau.
 tad ayam utpattyai va 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 akasmasd
 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 abhavad. asti khalv asya nanarthaih
 sannikrsyamananam indriyanam asadharano vyaparah. kiñcid

eva tu kadacijjñātam 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
karyadarsanavasana manasa samyuktam ity avagatam tad eva kiñcij
jñāpayati. netarat tadindriyamanoyogahetukatvena yujyate jñātatvasyeti
tadyogo na hetutvena kalpyate. atmany api manoyukte kasya hetoh kiñcid eva
jñātam naparam. yenendriyam sannikrasyate caksuradi
tadatmamanoyogaj jñātam bhavatiti ced, na. uktavyabhicaratvat.
caksussannikrstam api hi kiñcid eva kadacijjñātam bhavati
naparam, tadasati visese navakalpate.

api ca jñānakarmata jñātatvam cetana jñānam iti canarthantaram iti
lokasiddham. tad yady atmamanoyogas cetana, tasyobhayasadharanyad
manas caitanyaprasango{2,123}varnitah. na jñānam cetana, api tu
samvedanam iti cet. asti vanayor visesah. nanv evam nilam janati
samvettiti ca saha prayujyeta, arthabhedanaparyayatvad iti
natmamanassamyogo jñānam. ato na tatprabhavitam bhavanam
jñātatvam. so 'yam ahetukah prapyakarmabhavo 'rthasya jñātatmajanyo
navakalpate. hetvabhavena karyabhavapratibaddhena tadanumanat. seyam
pratyaksadinam anumavirodhanupapattih. tani hy artham
prapayanti. hetvabhavanumanam ca tatpraptim pratiksipati. seyam
anupapattir jñānakalpanaya samadhiyate. asti kascidatmasamavayi
jñānasamvedanadipadaparyayavacyo janatidhatupadanah kriyabhedo
yasminn arthanam prapyakarmateti. nanu jñānam gunah
gunakander pathat na tu kriya. atah katham tasyarthah
karmety ucyate. na hi vibhor atmanah spandasamavayah sambhavati. na
caparispondatmika kriya, pañcanam api karmanam spandatmakatvat.
na. dhatvarthamatrasya kriyatvat. vaksyati ca -- kriya
dhatvarthamatram syat iti. budhyata ityadibhyas ca sabdebhyah
kriyapratyaya evopajayamano drsyate purvaparibhavavagateh. ato
yuktaiva jñānakarmata visayanam jñānakaravadinam. api
cavasyam apraptapurvasya niladeh praptir vaktavya. anyatha
pragivottarakalam apy apratibhasamane visyakare andhyam eva jagato
bhavet. bhasate visyakaro 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 visyakaro 'pi bhasamanah katham
aparamarthiko bhavet. tadviparyastatve va katham samvitsvarupam
aviparyastam bhavet. ubhayatrapa 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 desantarapaptir bhavati asaty api gatiñane. 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 svasamvedyetye eke. anye tu hanadivvyavaharayogyataivarthasya
paptir 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
dvaitasiddhah. sarvasamvidam tv anarthakye visayakarapratyabhijña
niribandhanaiva 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 pramanyparasangat. badhyate
svapnajñanam[726]anantaram, ato na pramanam iti cet, jagrajñanam 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 anaikantikatham

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.
grahakanantyparasangat. 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
baudhair 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 paratrete
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
sadhharano 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
upapannaivatmakartkratmani 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
apratismhite puruse svaparavedyayor atisayah sidhyati. ato visaya na
boddharyanavabhasamane bhasante. nasau tesu. ata eva visayavedanoparame
jadakasadivatmano '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, dukkhoparamasyapi
purusenarthyamanatvat. samsarino hi dukkhenodvigna atyantaya
taducchedam abhisandadhana grhebhyah pravrajanto drsyante. na nu
sukham apy atmano vaishesiko gunah. tasyocchedad apurusarthatvam api
bhavet. maivam. sukham api samsarino nanavidhanekadukkhaskankulam
naticiram anuvartata iti mahantas tad api dukkhapaksa 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, jñatrgocaravat. 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 anusandadhata aham
idam adarsam iti. tat tu jñanagocaratve 'nupapannam. anyo hi tada yah
purvedyur drstavān, anyas cayam yo 'dya pasyati, ksanikatvaj
jñanam. atah --

buddhindriyasarirebhyo bhinnō '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, napaśasya, yat tasya jñanam utpannam.
evam api bhaved etad yady asatyam boddhrvittau visaya na vidita
bhavyuh. tadvittir eva va visayavedanam bhavet. na tv evam,
kevalavisayavagrahat. anyagocarajñanasyanyavisayatvasambhavat.
evam casatyam visayavittau puruso na prakasata ity api duruktam.
evam hy uparataranagramasya 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 advitiam iti. na.
vyatiriktagrahyanisedhat. anyatha hy atmabhedo 'pi na sidhyet. na casau
nesyate, muktetaravibhagapatteh. api ca arthavagrahanivrtyartha
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 dvitiam janiyad iti. tasmaj
janatipadaprayogad avagacchamah yad asti mokse 'pi karmabhavah
purusasyeti. janater akarmakasyaprayogat. iyams tu visesah yad
ayam bhutendriyavaso visayoparat
tacchayabhedan{2,130}pratipadyamano 'vibhaktajñanasaktir abhasate.
nijaiva tv asya citisaktih. sa asati visayoparaga
atmagocaraivavatisthate. katham akaranka jñanotpattir iti ced,
maivam. tadanim api manaso bhavat. nityam hi tadatmavad upeyate. aha ca

--

pratyaharadikam yogam abhyasyan vihitakriyah |

manahkaranakenatma pratyaksena pratyate ||

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
dukhoparatir 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 sukhitvapasangah. 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 kartkaranakriyam iti || 71 ||

syad etat. jñanasamvittir eveyam idam nilam iti.
pararupanirupanakaravtasya 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 kaskan na kalpyate. (na casati badhake
paragocaravtasya bhrantir iti yujyate kalpayitum. vasana ca
pracinañjanamatmasrayah samskaro 'bhidhiyate. nasav asti
nastikanam, nairatmyasiddhantat. napi jñanam adharo
vasanayah, ksanikatvat. napi samanantarapratyayo vasana, tasya
tathatvenaprasiddheh. asav api svagocaravtasya param paragocaravtaya
darsayitum saknoti. atadrupavtasya tadrupyanyasiddhyatayat.
itarathanubhavarupatapi tasya na syat. anubhavaratam hy uttarasya
samanantarapratyayo vitanute. tat kasya hetoh.
svarupanurupakaryarambhasthiteh. ata eva natmagocaravtasya idam iti
parasamvedanotpattyupapattih. paratrahmanakalpana tu bhrantih,
jñatrgocaravtasya ahankarasyety uktam eva. na tv iha bahyalambanatve
jñanasya kiñcid anupapannam yenatmagocaravtasya 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
anyataragrahanadrstantenatarasyagrahanam apaditam. idanim
samahrtyobhayor ucyata iti prayogabheda iti || 78 ||

etac ca grahyamatrasya grahanam grahakarहितam 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 'rthasakaravte hetutayopanyasyeta.
sarvasya jñanakaratvenabhyupagamat. ato bahirdesas tatsambandhas ca
baudham 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 asmī. jñanam tv etadgocaram purvam jatam
smaramiti. yatha casya buddher agrahane hetutvam
tatphalabhiprayena parastad vaksyati phalatvad granthavarnane ity
atra. tasmad api kevalam grahakasmaranad
grahyakaraviviktagrahaobodhah 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 -- grahakeriti.
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 योग्यता सा तदा ग्रह्यते netara iti kim anupapannam. grahyamsas ca grahakamsasadbhavat grahanayogyah, na grahakamsah, tadatiriktagrahaantarabhavat. 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 -- grahakeriti || 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. grahyabhava grahakabhavat tadabhava grahyabhavad ity aha -- na syad iti || 88 ||

{2,136} evam tavad grahaantaravarjanad 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 sukmatvad 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 campakadidravayam 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

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 abhavatmatapatih. 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,
tatrodभवabhibhavabhidhanam yujyate. rupadinam parasparabhedena
tatrodभवabhibhavopapattēh. 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 tatrāpy abheda evodbhavadvivastha 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 pratyabhijñānad aupadhikabhedasrayanam
adarsabhedasrayanena. na tv iha tatheti varam parinamavada eva.
tatra ca naikasyodbhavadvivastha loke drsyate. yas tv ayam akasmiko
rupasya sparsatmana parinamah punas tasyaiva rupaatmana, 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 svabhad 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
-- karanam 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
avayavavislesatmakanityatvasambhad 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 bheda.
atah siddham abhinnasyodbhavadaya iti. na siddham. atyantabhinnata hi
nasmabhih kasyacid isyate, sarvasya sadadyatmanabheda. 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
kulaladivaparrah. taddhetus ca kulaladih. jighrksa ca
grahanakaranam. atas tadasamvittavabhede 'pi sabdan na grahanam
krtakatvadinam. atyantabhede tu grahanadivavastha na sidhyet. na
casav asmabhir isyata iti || 106 ||

na cayam dharmadharmikrto bhedo jñane sambhavati. advitiatvat tasya.
napi kriyahetvaditulyam apeksaniyantaram asti yatkrta
grahanagrahanavyavastha{2,143}bhavet. jñanatiriktavastvantarabhavad
ity aha -- jñana iti. anyatranapeksety asahamanah pratyavatisthate
-- paraspareneti. ayam abhiprayah apeksartha eva tavad
duspratipadah. abhinne tattve kim kenapeksyate. upetyapi brumah.
ya eva kascid apeksisyate grahako va grahyo va, sa eva sannihitah.
atyantabheda 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
baudhair 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 baudhair abhimatah. evam hi
nirdisanti ghatajñanam janamiti. tad iha purvena
visayakarena grahakakarena ca rusito dvitijñanasya
grahakakarah pracito nirbhasate. tadadyasya dvirupatve ghatate. tv
adyam grahyakaramatram va grahakakaramatram va bhavet, tato
dvitiyady api tadgocaram tadakaram eva bhavet. tatradyasya
grahyamtratve dvitiyam api jñanam ghata ity evotpadyate. tatra
sabdtrayena nirdeso nopapadyeta ghatajñanam janamiti. na hy
anaturanam anarthako nama nirdeso bhavati. evam ca
trtiyadjñanesu 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 ity 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 -- grahaketī || 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 akaravrdhaya
purvapurvebhyo bhinnata sidhyati. itaratha tu purvasya
kevalagrahyakaratve svakarasamarpanena visayabhavad uttaram api
tatsadrsam ghatatmakam eva bhaved ity ayuktam. evam
kevalagrahakakaratve purvasyottarasyapi tadrupyan na vilaksanyam
sidhyet.

nirakaratvapakse 'pi tulyataiva prasajyate |

nirakaratvasamanyat pracinottarasamvidoh ||

ity abhiprayenaha -- paresv iti. evam tavad
uttarottaravijñānavisesad ity etat prapañcitam. smaranac
canumanikity etad idanim prapañcayati -- grahyeti. idam ca prag eva
vyakhyatam iti || 114 ||

akarapracaye tavat pariharam aha -- neti. ayam arthah --
nottarottaravijñānesu pracayanvita akara drsyante,
niladyakaramatrapratibhanat. sarvada hi no visaya evedam iti bahir
nirbhasate. kadacid eva tudbhutajijñāsasyanakarajñānapratibhanam
iti varnitamasakrt. ato na jñānarudham akaradvayam drsyata iti
samvitpramanakam aham nilam ity anavagateh. kas tarhi ghatam
janamiti janatyarthah. navasyam visayabodhesu janatih
pravartate. ghato 'yam ity eva pratiteh. yada tu jñānam eva
jijñāsitam bhavati tadarthasya jñātatavasena jñānam api pratiyeta.
tatra cayam janatiprayogah. na vaitavata jñānam eva dvyakaram
bhavati, vidite bahirvisayakare prthag evedam anakarajñānam iti. yady
anakarasyaiva jñānasya samvedanam, kathan tarhi nilakaram
pitakaram jñānam iti vyapadeso 'ta aha -- visayeti. ayam
abhiprayah -- na tavaj jñānam akaravattaya drsyate,
bahirakaratvedanad ity uktam. yas tu nilakaram jñānam iti
vyapadesah, na tenakaravatta jñānasya sidhyati. visayo hi
niladivyapadesabhajanam. tadvyapadesenaiva ca jñānam 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 jñānam iti, svayam
anakaravattat samvidam iti || 115 ||

yat tu nirakaratvapakse sarvasamvidam tulyataiva prasajyata ity
uktam, tad ayuktam. anakaravattat 'pi grahyabhedapramanakatvad bhedasya,
grahya hi visayah samvittau pramanam. te ca bhinna drsyamana
bhinna eva samvittir avasthapayantiti. atas tadbhedasiddhaye
tatsamavetakantarabhyupagamo 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 anakaravattat samvidam. yadi nirasvabhavatvam, tannesyate
visayavasonniyamanaprakasasvabhavatvat. atha niladyakaravirahah,
na. akasakalatmadikkarmasu tadabhaye 'pi bhedabhyupagamat. ato yatha
niladyakara eva bhava akaravattvenabhinna api parasparena bhinna
bhasante, evam anakaravattvenabhinnany api jñānani
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 jñānam
samvedyate. ghato hi tatra smaryate. tatsmarananyathanupapattya ca

tatkarānabhutam jñānam arthapattya kalpyate. nunam maya ghato
jñātaḥ, katham anyatha smaryate. tatraiva carthapattivedye[727]jñāne
'jñāsisam iti padaprayogah, na tu jñānam api purvam grhitam iti
|| 118 ||

_____notes_____

[727] dye jñāsi (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 jñānam iti vah paksah. na casmin pakse 'numanena
grahanasadhanam yuktam. yadi hi dvyakaram jñānam utpannam bhavet,
tathaiva prakaseta. ato naisa dvyakaropalabdhir anumaniki
pratyaksajñānapakse syat. na ca pratyaksena dvyakaram jñānam
kaiscid upalabhyata iti na dvyakarata jñānasyeti || 120 ||

yadi tv ekakara eva jñāne 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. jñānam hi tatrabhinnam
amsau ca parasparam bhinnav eva. ato yathaindravayavadigrahaḥ
parasparam bhinna api jyotisto(?ma/manga)tvena na bhidyanta iti
mimamsaka manyante, evam jñānasyapi svatmanabhede 'py amsayoh
parasparam bhedan na grahanasankaraparicodanavakasa iti
nirakrtasvapaksasya bauddhasya pratyavasthanam iti. siddhantavadi tu
-- na tavad ayam ekantavadi bauddho bhinnabhinnatvam abhyupetya
grahyagrahakayor bhedom abhidhata iti sambhavati, tan nunam aikantika
evanena grahyagrahakayor bhedo 'bhihita iti manvana aha -- siddha iti.
itarah svabhiprayam aviskartum parapaksanisidham tavad aha --
neti. karanam aha -- jñānatvad abhedataḥ. ayam arthah -- naivam api
bhavatpaksasiddhiḥ, jñānatvenamsayor abhedad ity uktam eveti || 122
||

itara idanim siddhantahanim apadayams tam evamvadinam

nigrhñati -- bhinneti. sankhya hi prakrtivikarayor atyantabhedam
anicchanto vikaratmana prakrtau bhedom tadatmana ca vikaranam
abhedam sangirante. tad yatha sankhyamatena bhinnabhinnatmakam
vastu parikalpyate, tatha katham tvaya bhrantacittena buddhasasanam
uktva bhinnabhinnatvam ekasya jñanatmanah parikalpitam. asmakam tv
anekantavadinam upanno 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
bhedom 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
'nususyate, 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 saurantikavaibhasikayoh 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.
sadrstrarupam 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 kalpaniyantarabhadra ajñanakara buddhir evajñanataya
kalpaniyapanneya 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
vrksartha vrksapohena pratyetur sakyata iti || 140 ||

{2,153} api ca yasav ajñananirbhasa buddhir ajñanataya kalpita,
tasya jñanatvam na bhavet. na hi yadrumam yadapohena pratiyate
tatraiva tad bhavati. vrksatvasyavrksesv apohyesu ghatadiv
abhavad ity aha -- apohya iti || 141 ||

evañ ca tasyajñanatvabhimatasya jñanatvabhadra 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, tadabhadra buddher
apy avisistam. atah katham asau bahyabhadralambanam 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. svarupaviparitasagrahyatvad 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 jñanamatratre '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. ubhayaśiddham hi grahakasya jñanatvam grahyasya tv asmakam
śiddham iti. evam tavad jñanam grahakam artho grahya iti sadhitam.
atha va kim no 'nena vyasanena. tattvabhedo hi no dvaitanugunataya
sadhyaḥ. sa tavat śiddhaḥ. śiddhe 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 paksakṣatih.
śiddhatvad dvaitasyety abhiprayenaha -- grahaka iti. bhasyakarena
tv atitabuddher grahyatvanirakaranartham ksanikatvam karanam
uktam yenaivam aha -- arthavisaya hi pratyaksabuddhiḥ, 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, sahabhavinor 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, sahanmanor anyonyanirapeksatvat. tad idam
aha -- anyonyeti. katham nirapeksam ata aha -- kriyete. yadi hi
jñanayoh kascit kriyakarakasambandho bhavet, evam apeksa bhavet. na
casau sahotpattau sambhavati. svakararpanena hetutvam nirakrtam
eveti. nanu tavapy arthajñanayoh karyakaranabhava
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, tat karma
bhavati. buddhis ca janmani kartri. na tavan nirvisaya{2,156}akartrka
cotpattih sambhavati. tad anena kriyakarakasambandhenasti
jñanarthayoh karyakaranabhavah. tad etad arthasya buddher utpattau
karmakarakatvam etad evasya jñanakaranatvam. atreti.
mimamsakasiddhanta ity arthah. na caisa prakaro bauddhamate
sambhavati, yugapajjanmanor janayor janmana evabhavad jñanatiriktasya
yaugapadye canyataroktav anyatarasya karanatvasambhavat 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
purvadhnam, tato duruttaram itaretarasrayam iti || 152 ||

nanv atrapi tadbhavabhavitaiva karyakaranabhava 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 karyakaranabhava
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
tatkarana 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
tatkarana 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 nirantararam uparyuparibhavana 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 tajjyamanam 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
tadvasanavasat uttarenalambyate smrti eva purvajñanam iti. bhavaty
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 --
purvajñanahitavasanasena jayamanam uttaram smrtirupam eva
bhavet. smrti ca sa ity atitatvanuviddha eva svagocar 'nubhuyate. na
ceha tathanubhuyate, pratyutpannavad idam iti samvedanat. atah katham
asamvedyam eva tadrupyam pramanavad bhavisyati. etac ca
jñanatiriktavasanaabhyupagamenoktam. 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 canadharaiiva saktir
atmanam labheta. {2,159} bhanitas cayam vasanabhango
niralambananumananirakaranavasara ity alam aneneti. atra codayati --
svapne na syad iti. yad uktam bhavatitatvanuviddhasmrtyanubhuyata
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 canyakaravastugocar 'nyakaro
yukta eveti nanena pramanajñananam tulyatvam avagantum sakyata
iti. kidrsah punah svapne viparyayah. tad darsayati -- tatrete ||
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 jagrajñanesu 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. janmantaranuvrttavat iti. na ca
yogipratyaksenanaikantikavm, tannirakaranad iti. tasminneva
sadhya 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 saurantikan 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 bhavaty 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 bhavaty abhiprayenaha -- grahyeti.
grahyaikasvabhavam hi jñanam jadatmakam artha eva
sabdantarenopapadito bhavatiti || 164 ||

api ca sakyarpane nottaragrahyatesyate. na ca grahyamatratmano
'samcetasya sakyarpanam sambhavati. ananubhuyamanasya
smrtibijadhananupapatter ity abhiprayenaha -- sveti.
sakyarpanabhavam eva prayogena darsayati -- yatheti.
notpadyavinastad drstasamviditac chaktyarpanam,
drdhatvenajñanad eva patutaram ananubhavad iti yavat. pathanti hi
vastudharmo hy esah yadanubhava patiyan smrtibijamadhatte iti.
yadanevamvidham na tena sakyarpanam, 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.
ubhayakaratham dusanam aha -- dvyakarata nirastaveti. 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 sthithi || 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 -- grahaket. 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 kascid 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 bhedom prayogenedanim darsayati --
tasmad iti. yata eva na kathañcid jñanasya svagocaratvam, tasmad. yad
rupasya grahakam tat tu ato grahyad bhinnam, tatsamvittav
asamvitteh. yan na tatsamvittau samvedyate tat tato bhinnam,
rasadigrahakavat. tatsamvittav asamvittis ca prag eva sadhite
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 bhedom prasadyedanim 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 bhedom 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 grahyatvapratishedhaprayogo 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 tadbala bhavini
jñanakalpana sakyate varayitum. pramanavanti subahuny apy
adrstani kalpaniyanany 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 ubhayaiddhatvam,
tad etad aha -- tasmad iti. adisabdena saktimatrasya bheda iti yad
uktam tadupadatta iti. uktadosapariharaprapañcam atah
paramarabhamanah yat tavad uktam upayatvad jñanam eva prathamam
avagantavyam upayadhinassiddhitvad 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 pramanasadbhava, purvam api tv
apratibandhasya kasmad agrahanam ata aha -- na ceti. na hy apratibandham
ity eva vastupalabhyate. apratibandhasyapy anupalambhanat.
karanasamagrivisesasamavadhanasampaditam hi bhavanam
grahanam. tadapratibandhanam api tadabhava 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
pariharta 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 avagamyā punas
tajjñatavasena 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 siddhvat tatrapī 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 tatrapī ca smrtir ity, 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 tatrapī 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, svasamvittipratishedhat. ato varam
pramanabaladayatah samvitpravahah, na punah
svasamvittikalpanety abhiprayenaha -- smaranam iti. purvam ca
ghatau grhita ity atra yady evam syad, evam sati tatrapī 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 bhidyera. 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 jijñāsitesu, na tu bauddhasyety viparitaprasango
'bhihitah. etac ca prathamajñanasya svasamvittim abhyupetyocyate. pran
nirakrto 'py ayam jñanavisayatvapaksa idanim
dusanantarabhidhitasya 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
sakarativprasango 'visesat. ato yo 'yam ghatavisayasya
smrtivijñanasya prasmrtaghatavijñanavisayasya ca
smrtivijñanasya visesah, sa vijñanavisayatve buddhinam na
bhavet. atah kacid vijñanavisaya kacidarthavisayeti
sakanakarabhedasiddhir 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
kathañcinnaiikatmye grahyagrahakabhavah sambhavatity uktam. tada kim
kurmo 'sambandham asannihitam ca grahyam anujanimo na khalu
duradesa(?ndi/di)vartabhyo hridayam 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 tadabhava 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

jñāsyate 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 jñatadipadair abhidhiyate. atah siddham visayatvenapi
pratyasattisambandhau sta iti || 200 ||

yo 'pi mithyajñānesv arthakarasambhava uktah, tam anubhasya
pariharati -- artheti. ayam arthah -- yo 'yam dvicandradibodhesv
arthakarasambhava uktah, so 'yuktah. tatha hi. samyagjñānesu
tavannarthakarasambhavah. kesucit tu mithyajñānesu
desanyathatvamatrena kalanyathatvamatrena varthakarasambhavo
'smabhih krtah niralambanavade varnita iti yavat. ato na kvacid
arthakarasambhavah tat punar idam pratibhasviparitam 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 jñānavalambanam iti.
uktapariharatvat. uktam hi pratyaksadharmo vartamanasannihitavisayata
jñānantaranam{2,173} neti niralambana eva, tad etad aha --
pratyaksad iti. yat tavallaingikam atitadigocaram jñānam tat
pratyutpannalīngadījanakam asatisv eva vasanasu bhavati. yat tv
anyajjagratsmṛti jñānam svapnajñānam va, tad bhavantisu
vasanasu bhavati pratyutpannakaranantarabhavad iti || 202 ||

ye hy atyantananubhuta artha anubhuyante, tatra
vasanadikaranantarasambhavan nasti jñānakaratvad anya gatir ata
aha -- ya iti. ayam abhiprayah -- tavapi tathavidhanubhave kim
karanam, bauddho 'pi vasanam eva jñānakaranam manyate. na
catyantananubhutapurve 'rthe vasana sambhavati,
arthajñānahitasamskarabhidhanatvad vasanasabdasya. syad etat. na
jñānanjanma samskaro vasana. kin tu jñānam eva kiñcid
anavagatapurvarthasamvedanakaryonneyasaktibhedam iti. tan na. loke
tathanavagamat. jñānayanir eva samskaro vasaneti laukika manyante, na
jñānam eva. api ca, samanantarajñānam atadakaram, tat katham
tadakaram dhiyam upajanayitum alam

tadatadrupino bhavas tadatadrupahetujah |
iti vah siddhantah. yadi tvayam api karyakaranabhavo nesyaate, astu
tarhi kadacitkam apy anapeksam eva jñānam. kim
samanantarapratyayadhinavyasanena. ato 'vasyasrayaniya kacijñānad
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 'nubhavyasya 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 nisadyate. 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 atyantasambhavanijñanarthah svasiras chedadayah, te
'sambhavadvasanah katham avasiyante. atas tatra jñana(kara)kalpanaiva
sadhivasi 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. prthivyadisukmany eva hi sthularambhe karanam. etena
kalpananibandhanatvam pradhananibandhanatvam ca nirakaroti. na tavat
kalpananibandhanatvam abadhitatvat. na pradhananibandhanatvam
apramanakatvat. drsyate tu suksmataradikramena prthivyadinam
eva karyadravyesv arambhatatvam{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 kiñcijñanam atmanam
labhate. kiñcid dhi prthivyadidravayagocaram, 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 satiayam 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 linganeekatvam 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 rupairanganat. vaksyamanany eva drstani rupani lingam iti yavad iti. kim punar drstam rupam yenatmana stritvadinisyanate ata aha -- samstyanaprasavasthanair (iti.) sattvarajastamasam gunanam yathottaram upacayah samstyanaprasavasthanani. te ca gunah pranyapranisadbhavasadhara eva sarvesu tadrupapratyabhijñanat. {2,177} sukhadukhamohadibhedavanto hi sarve bhavah asrayataya janakatvena ca praninah asrayatayapraninah janakataya ramaniyadibhavavyavasthita hi visaya aprarthino 'pi sukhayanti dukhayanti 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. badhviraho 'py ata eveti siddham
nanarthakas tarakadisv 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
narsvamahisagovaradibhedabhinnanekapraniganasadharanam {2,1
78} stritvadibhedabhinnam vividham avantarakaram apranimyo
vyavrttam yamanandasadha(?na/na)stanavadanadisannivesavisesa
darsayanti. na ca te apraniv 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
'praniv 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 vaksrugadisv stritvadimatiravir asti.
na tu praniv iva tesv apy anusyuta akaro drsyate. atah
sabdasamvyavaharamatrasiddhyartham apranisu linganusasanam.
kim punarlinganam vacakam. na tavat 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
 tadvacanapadantarasamabhivvyaharasiddhyartham. te tu svabhavatah
 svarthamatram abhidadhati. gunavada eva smartrnam atyantam
 nirudhataya linge 'pi vacakabhrantim eva janayati. esa ca
 nirbhagapadesu sthithi vaksruvadis. sabhagesu tu
 tarakadisabdesu pratyayabhagah stritvam abhidhaya prakrtyarthe
 tadasambhavad gaunya vrttya tatsamabhivvyaharam labhate.
 gunavadasamadhanam cuktam eva. ye 'pi naksatram ityadis
 pratyayavikaravisesas tesv apiyam eva sthithi. vikaranam
 napumsakalinge 'nusanadambhavadinam, 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
 samabhivvyahriyate. asva ityadav api pratyayavikarad eva
 lingavisesavagatih. pratipadikavacya eva stritvadayah pratyayena
 dyotyante iti nanujñayate. pratyayopajanapayayor eva lingavagateh
 sadasadbhavadarsanat. prakrtes
 canvayavyatirekanirdharitasvarthamatravacanatvat. atah striyam
 abhidheyayam (?dhatva/ta)dayah ity etad eva sampratam.
 varttikakarena ca stritvad anyatra drstam syad iti vadata
 pranisu drstam lingam abhidadhatam sabdanam gaunyaiva
 vrttyapranivacipraktisamabhivvyaharo '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 parivrajadinam
 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
 saharivivasanasadasadbhavo nibandhanam. parivrajadinam 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
 jatyandubandhipisitasanabhyasatisayahitavasanasanathah
 prthulanitambor usthalaprastanasalinim kabalayitum abhilasanti
 kaminim iti vasanavyavasthanusarini samvidvyavasthaikavisaya
 parivrajadinam iti || 215 ||

aha -- kim aparaddham asmabhir vasananibandhanam

niladyakaropaplavam vijñane vadadbhiih. 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 ekagocarō '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 kilanekakaratomakam bhasate, tasmad
anakaram eva vastu jñanakara evayam iti. evam hi
pratitibhedadarsanad anakarakalpanaivasrayitum 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, bheda 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 yematmana
samvida vyavasthapyate tat tenaiva rupenabhyupetavyam ity aha --
tatha hiti. kiñcaikatve 'pi vastuno nasmakam ekantavadah yenaivam
upalabhyemahi katham ekam anakaram 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 grahitnam ghatatvadyakara nirbhasante
tatra katham. na hi ta apeksikah, svabhavikatvabhyupagamat. uktam
ca ghatatvaparshivadravyeti. 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 prapyavendriyaih
prakasyata ity uktam. prapyakarita copapadita yadi krtam na
nirvahati kamam, tathapi nanalambanam jñanam, savidvirodhat.
aprapyakaritam 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
'nyenothapitasankah svayam va jatavicikitsah
pramanatathatvaniscayapurassaram arthatatvatvam 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 jñananubhavaikalpanam 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. ayarthartham
jñanam hi vadanto na pariksaka eva bhavyuh. 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 nanutpadyamanaiwasau jñayate jñāpayati
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 nigrasthanam 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
sadhiasity 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 jñatatadipadadasyabhavad 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 avagamya 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
samamayam ubhayam upalabhyata ity asriyate, tato buddher anakaraya
boddhum asakyatvad ekakaropalambhac ca ekam eva sakaram bhavet
sahopalambhaniyamac cabhedah parokto napakartum sakyate.
tatrathanasa evapadyeta. na hy abhyupagamamatrenarthah sidhyatity
etan matanirakaranam bhasyakarenopadisyata iti || 233 ||

aparam api -- nanutpannam eva buddhav artho jñata ity ucyate
nanutpannam. atah purvam buddhir utpadyate pascad jñato 'rtha iti
bhasyam, tadaksipati -- nanv ititi. paricodana hi
namanistapadanena bhavati. na cedam anistam mimamsakasya yad
utpannam 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.
utpannam tv asau jñatah sahaiva jñanenaatkranta iti yavat.
ksanikatvena hi dharmenasau yuktah katham adya
yavadavastha(?pya/sya)te. ayam cartho jñata iti
nistharthabhutakalasyanena 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 samadadhata -- atrapiti. ayam arthah --
yathotpadyamanaivasav ity atra na purvapaksina svasiddhantasthitya
purvapaksitam, evam ihapi na bauddhah svasiddhantam uktavan
yadutpannam buddhav arthasya jñatam 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 nanutpannam
buddhav itidrsam prcchati sma. srutam maya prag vo
mimamsakanam buddhyutpattih sammata. tat kim ity evam yan na prag
buddham iti || 236 ||

purvapaksavadyabhiprayam eva vivrnoti -- sahetya adarsanamantena.
iyam kilasya bauddhasya mrstasa sahaiva jñanasyotpattyupalambhau,
utpannanupalabdhasyasambhavanivyatvat. tad ihaitavad eva vimatipadam
kim no buddheh utpattyupalambhav arthavitteh pragurdhvam va ahosvit
sahavarthavitte. esa ca mimamsakah pascadarthavitter
jñanasyavabodham aha. tan nunam etasya jñanam pascad evotpadyate.
katham aparatha prakasasvabhavyagrahanam. tad enam itah
paksabhasad vyavartayamiti prak tavadutpatter apakarsanam
karoti. na hidam sakyate vaktum{2,187}yadanutpannam eva buddhav
artho jñato bhavati, 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 nanutpannam ityadibhasyaksepapariharau varnita.
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 pragupalabdhou prasaysyate. evam api hi dhiranakaiva 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 buddhyabhavah tatparyam, kin tu nasaty
arthe buddhih sidhyatity evam param idam. varam ekarupatve buddhir
apahnuta yad asau pratyaksarthasamarthyasamadhigamya. yadadhina buddhir
na tasyaiva pratyaksasiddhasarthasya 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. buddhaya 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 pratyaksaprimeyam bhavisyatiti. na hi mrgajalajñane usaram jalatvena jñayamanam pratyaksaprimeyam isyate, bhrantivisyatvat. tasyas capratyaksatvat. arthas tu nityam svarupena samvedyamanah pratyaksa iti yuktam avyapadesyam ca nah pratyaksam iti pararupavyapadesyam iti bhasyārtha 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 kathañcijñanam eva pratyaksaprimeyam 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 nijasaktyanusarivvat 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. nigadavyakhyana granthav iti || 250 ||

yadi tu samarthyaniamam asrityarthanam tantvadinam karyavyavasthocyata iti, tajjñananam api jñanantararambhe na dandavaritam ity aha -- artheti || 251 ||

ato dosapariharasamyē nanyatarah sakyō '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 bhavyankurakaraparcayah. 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 kiñicichunyam 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, tadariktasyanirupanat.
avayavinas ca
vrttikalpatiriktadiparicodanaduriktanirupanatvat. ato
bahyasyanvadeh grahyasyasambhavad eva parisesyasiddham
atmalambanatvam sarvasamvidam iti prameyasraya ca sunyata yair
ucyate, tair api vadibhir yathoktad antarasya grahyasyasambhavad
svatmani vrttivorodhad 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 pratyaksavyabhicarivam 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 pratyaksavyabharitve pratipadite
vyabharikaranaprabhavatvena tavad vyabharasanka pratyukta. yadi
param svarupasrayo vyabharas sambhavati. so 'pi
vaksyamanalaksanakesu nasankaniya eva. na hi
pratibuddhadrsah pratibandhakasamvidviditavyabharah.
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 pramanam{3,2}svrupam upadarsayitum
laksanani pranitani.
lokaprasiddhaprama(na)vya[728]bhicaritvanmimamsakanam. kin tu
sankitavyabharapaditapariksapratyakhyanartham lokaprasiddham
eva svarupam upadarsyate. ato na pramanalaksane sangatih
pratyaksadilaksanasyasankitavyeti || 1 ||

_____notes_____

[728] vyavahari

idanim laksanabhasyavyakhyanasare prathamya
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 svasabdah
avagata tadvantam antarenatmanam alabhamanopasthapayati svasrayam iti
nanupadanadosah. naitad evam. gamyamanasyavisesanat. na khalu
dhumasabdarthavinabhadhavad 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
jñatasambandhasyety 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 rajapurusa sobhana iti. ata upapannam
jñatasambandhasyaikadesadarsanad iti. nopapannam. uktam hi gurunaiwa
-- 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 padantaranavayat. iha ca
darsanopasarjanatvad anvayayogyatvam uktam. athocyeta ekavakyatayam
ayam dosah ekadesadarsanad ekadesantare buddhir anumanam. atah
pariyavasite vakye kasyeikadesasyety akanksayam vakyagatam
ekadesasyeti padam jñatasambandhasyety 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 srutyate. 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 cavyabharina
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
pramanam svarupam upavarnyate. lokaprasiddham eva tv
apariksapatipadanartham svarupam anudyate, loke hi
niyamaikadesadarsana eva niyamakaikadesajñanam anumanam iti prasiddham
iti. asty api hi visesane visistaikadeso labhyate. api
casannikrste 'rtha iti vadati. na ca vyapakadrsas sahcaryamatrat
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
sambandhavisasad (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 aksiptyasyaikadesino 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

purvapurvavagatasakaladesakalaviviktadhuvanmatrasyagnimattaya
vyaptir avadharita. na punar atrayam idanim va dhumavan agniman
iti. atah paksaikadesino 'pi samanyato dhumavattaupadhikasambandho
jñata iti sa eva jñatasambandhah. samanyato grhite 'pi
desadibhedena pratyaksapratyabhiññanavannanumanapratyabhiññanam
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 dharmadharmivbhagenanavagamat. 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. tatanavagatapurvadvad iti kim anupapannam iti.

kah punar atra sambandho 'numanangam isyate. avinabhavas tadatmyatadutpattinimittaka iti kecit. evam hi tair uktam.

karyakaranabhavad va svabhavad va niyamakat |

avinabhavanियामो '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 itaradarsanam 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 bhavati 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 bhavati. 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). bhavtv iti cet. na. agner api
dhumanumanaprasangat. astv iti cet. atantram tarhi karyatvam anumane.
syam 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 saharakriti vacyam. tatra ca
vrtha tatkarananumanaparishramah. rupam saharakriti api
nanirnitaruparasavinabhavo 'nubhavitum utsahate. prag eva tu
tannirnaye vrtharupadaddhetvos saharakritvakalpana. {3,8} api
canubhavaviruddham evedam. na khalu rasam upalabhya taddhetvanumanamukhena
rupavagatir laukikanam. api tarhi ruparasayos sahityaniyamatah 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 cet katham anatmavyavaharas
simsapatvad anumiyate. tadatmye vrksavadananumanaprasangat.
vyavaharayogyatayam apy evam eveti yat kiñcid etat. evam eva

vaisesikadisamayassiddha 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 svabhavaniamah. na tam unnetum utsahante
jhat iti mahanto 'pi. na hi nirvikalpakagocare vikalpah pramanam.
tatpurassaratvat tasya. syad etat. desadibhedesv avyabhicarat
svabhavaniamamo 'vadharyata iti. kenavadharyate sarvadarsananam
anvayamatre vyaparate.

atha purvapurvajñananajanitabhavanasacivam antimam anenayam niyata iti
bhavaty alocanajñanam. tato vikalpah pravartisyanta iti. naitad evam.
indriyavyaparasapeksham hi pratyaksam. na ca sahabhavadarsanad
anyatra bahir indriyavyaparah. na ca bahir visayavedane tannirapeksham
antahkaranam pravartate. api ca nirupitarupa api bhava
desadibhedesv anyathabhavanto 'nubhuyanta iti na svabhavaniamam
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 sahitanyamam apadisati. taddarsino hy
ekadesadarsanad ekadesantare buddhir utpadyate, atas samanyavacano 'pi
sambandhasabda uparitanasambhivvyaharad 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 yatrobhayaor 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 navagamyaate. sa hi sambandhajñanamatram

angataya darsayati, na vyapyatam iti kuto visesalabhah. uktam atra
laukikalaksananuvadenaparikspratipadanartham idam bhasyam.
loke ca vyapyakadesadarsina 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 upalabhamah.
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 tadrge eva,
gaganadivarttidharmanyantare drstantadharmyapeksaya sadhyadharmini
drstas san pratipadako bhavati. {3,12} niyamo hy anumanangam. sa ca
sarvesam avisista eva kim avantaravibhagena. dese yavatity
anatuduram adhirudhasya dhumader durataravarttino 'pi nadipurasya
vyaptim darsayati. sankucchayayas ca nitanta(dura)varcina
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
pratyekasandarsanasamadhigamyā 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. niruddhanagatapratyutpannam
casamhanyamanatvat. purastananekadarsanahitasamskarasahayam
antimam tu darsanam katarat pramanam iti cintaniyam. na tavat
pratyaksam. tad dhi dvedha vibhaktam. alocanajñanam tatprabhavam ca
vikalpasambhinam. na tavat purvam vyapter avadharane samartham
apratibandhanat. vyaptas 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 ikhyate 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 anagatopadyabhavavisayo na
siddhavyaptiklptaye prabhavati. upamanam api
pramanantaraprasiddhavastusadrshyamatravisayam 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, tava ca
karanasamagrikam hi vas siddham. svagocaraprakasanam api svata eva
visayasyapi svapramanaparcchinnasya na kiñcidanupapannam
pasyamah. na casau pramanantarena pratihanyate. yannopapadyeta. na
ca bhavasvarupa vyaptir abhavana pramiyata iti sampratam. tatra sav
abhavapramanika na syad eva.

syam matam -- keyam anya dhumasyagnina vyaptir anagninivrtteh. sa
cabhavarupatvad abhavana 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 abhavana sakyate 'vagantum.
yogyapramanabhavo{3,14}hy abhave pramanam iti vaksyate. ato na
kiñcid vyaptau pramanam. manasam iti cet. na. bahirasvatantryat.
tatra itat syad -- yady apy bahirindriyany atitanagatadibhir
bhavabhedair vyaptim grahitum asamarthani, manas tu
sakalatitadivisayaparcchedasadharanam pratibaddhasamarthyam
kvacid iti tadbala bhavina pratyaksena vyaptir grahisyata iti. tac ca
naivam, bahirasvatantryan manasah. no khalv api bahirvisayabodhe
manassvatantram iti varnitam. tatha hi. manasas sardham ity atra. svatantra
hi bahirisyamane manasi sarvas sarvadarsi syat. samskarato
vyavastheti cet. na. smrtihetutvat. tatra itat syat -- yady api kevalam
asvatantram mano bahirvisayavadharane, tathapi
purvapuranubhavajanitasamskarasanatham bahir api vartisyate
caksuradyanugrhitam iva rupadau. ato navyavastha. tac ca naivam.
smrtihetutvat. smrtimatraheta vo hi purvanubhavaprabhavitah
samskara notsahante manaso bahiravagrahe 'nugraham adhatum.
smrtivisayantarana m api grahanaprasangat. asti hi tatra pi
smrtihetus samskara h. sa ced grahane kvacin manasas sahayi
bhavati kim na smrtivisayantarany api grahayati yat kiñcid
etat.

yas tu vadati -- sahyam 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 sankā. 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 kadacid kasyacid viyogo
drsyate. kas tarhi itaratri 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 dhume '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
vyaptavasambhavad. 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.
prakarantarasambhavad. 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
carama 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
pramanantaravvam 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 tatra sankirna ghrtakara samvid asit. tailam idam iti
viparyayat. atah parastad eva saharivasat
nirvikalpakopadarsitavyakti visayam 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
janggaladibhedabhinnanekadesaparityagena
sayamadibhedabhinnanekakalapariharena ca
trnadarugomayendhanadisamavadhanavisesam pratyandarto 'gnim
evanudhavatyagnau 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
tavada drstapurvam napi srutam iti nasankam adhirohati. evam
api tu sankamanasya sarvapramanesv anasvasah kvacid
vyabhicaradarsanat. yat tv avadharito 'pi svabhavaniyamo desantaradav
anyatha bhavati vrschikader 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. bhavativ
evam. {3,18}avyavastha tupasthita. arthapattis tarhi bhavatu. idam eva
cagnau darsanam anagnau cadarsanam anupapadyamanam agnina niyamam
pratipadayati. kim atra nopapadyate. darsanam tavat tatra bhavati
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 anyatrapa 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 tadsam 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 purvanubhutarajatabdho
na syad, bhinnavisayatvat. svakale hi purvavijñanena rajatam
visayikrtam na bhavisyadbadhakajñanaksana iti katham
tatrprasaktam badhyate. kalantarasambandho 'pi tena rupena
purvajñanavadharitam bhavisyajñanakalam api vyapnotiti bhavati
samanavisayatam asadya badhah.

nanu yad vastuno rupam tatparanapeksam avagamyate, agner ivosnatvam.
na ca dhumasyagrhitaprisambandhina 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 canagnivrttir 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 evavasthaviseseh.
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 himsatvamatanubandhyadharmatvam 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 parihrtypavadavisayam
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
pratihatvadosais ciram bhramyanti. sakyate hi pratihetur
darsayitum, daiksapasuhimsa dharmah vihitatvad agnihotrdivad 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} pratihatvadosair 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 sarvavijñananani mithyety evamvidham vivadam
laukikas sahante. sahasaiva hy evamvidhavivadasravinam udvego jayate.
yatha -- acandras sasityadau. ato 'yam alaukiko vivadah. tatha cuktam
--

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} ceturnam varnanam adhikarah, utapasudranam
trayanam iti samsaye ceturnam 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 agnividyaor
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 niyatalavayovastham
upanayanamadhanam va jadhanyavarnasyopakalpayitum utsahate. atas
traivarnikatvaprasyuktam eva yagadinam svargahetutvam. na
manusyatvatrena sudrasamavayina prayujyate. tad yadi kascid
anumanakusalah prayunkte sudrakrto yagah svargahetuh
manusyakrtatvat traivarnikacaritayagavad iti. tasyagamavirodhah.
nanv agamavirodha udahrta eva, kim punas tadudaharanena. ucyate.
purvam adhartmatvanumanasya vaidikahimsavisayasya
saksadagamavirodho varnitah, vyaktam eva daiksapasuhimsa
vidhiyamanatvad arthasadhanam ity etad avagamyate, katham asav adharmo
bhavisyatiti, codanalaksanasyarthasya dharmatvat. iha tu
sudrakrtasya yagadeh svargahetuta na saksadagamena
pratiksiyate. 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 savayavatvaprasyukta
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 vaishesikair
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
sakyavadharyata iti yavat. niyamyasaktir eva hi sadhanasaktir ity
akhyayate, niyatavagato hi niyamakam saknoti (gamayitum) nanya iti,
(sa) niyamy eva gamako na prasanganvito himsatvadhah.
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
tadanupadanam 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 cagrहित 'gnau tadekadesataya dhuma
'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.
kasmad punarvisesanamatraparyavasayy eva pramanam nesyate, ata
aha -- na hiti || 27 ||

asambhavam eva darsayati -- na dharmeti. dharmamatram hi
sambandhagrahanakale siddham iti bhavataivoktam iti. evam eva
dharmimatranumane svatantrabhayanumane 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 dharmata iti katham apaksadharmo lingam bhavisyati. evam
dhvanimatre 'pi svatantr paksikrte na krtakatvasya tenanugamas
saky 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 pratyavamsati. 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 anumantasya 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 arthagrhitam matubarthasya sambandhasya sadhyata na punah svatantrasyeti. atraiva drstantam aha -- yatheti. dandyadisabda hi dandadivisistam evabhidhanas sambandham apy arthad upadadate, na tv abhidhadhati. 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 pratyarthah. sa ca pradhanah. prakrtipratyayau pratyartham saha brutah pradhanyena iti smrteh. idam hi bhedenavobhayor abhidhane pradhanyapratipadanartham vacanam. pradhanam ca sabdarthah. atas sambandhavacana eva dandyadisabda iti yuktam. api ca nagrhitavisesana visesyate buddhir utpadyata iti visistabhidhitasayam avasyam bhavi prathamataranam visesanabhidhanam apatati tata eva visistavagahasiddher na tadyavacchabdasyabhidhanasaktir upakalpayitum {3,29} sakyate. ata evakrtivisistavyaktyabhidhanam akrtiyadhikarane 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 vrttivilgrahayor
anyathanyatha gunapradhanabhavo drsyate. yatha citragur iti
citrabhir gobhir visisto devadattadir eva vrttau
pradhanatayavagamyate. vighrahe tu citra gavo yasyeti gavam eva
devadattadir visesanataya gunabhutah. tas ca pradhanam. vede 'pi
rathantarasma soma iti. tad yady api smrtikarena ta(d a)syeti vighrahe
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 vighryamanayam 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 gavadis
visistapratitav api visesanamatram abhidhiyata iti yuktam. tatra
hy ekasyaivobhayabhidhanasaktikalpanadoso bhavati. dandyadisabdas
tu bhagavantah. tesu bhinnabhyam
prakrtipratyayabhyambhinnau{3,30}visesanavisesyav abhidhiyete
iti kim anupapannam. atah
prakrtyabhihitapathamataravagatadandavisistah 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 abhidheyanskarse
gomadadis bhavapratyayanusasanam, api tarhi abhidheyanskarse hi
yasya gunasya hi bhavad iti tv abhidheyanskarsartham eva smaranam.
itaratha tv anenaiva gatarthatvat krttaddhitasamasesv ity avacaniyam
apadyeta. atah prak pratite ekanimittasambandhivisiste 'parasmin
sambandhiny abhihite 'rthagrhitas sambandho nabhidheyapakse niksipyate.
sarvayaugikanam api caisava 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 bhedenaiiva 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
pradhanabhutatdharmanasambandhasanketi. yas tu vadati sasthanena
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. sasthanirdese 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 -- visistet || 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
atrabhavana virudhyata iti || 42 ||

{3,34} yo drsto 'nena so 'thaveti yad uktam tad dusayati -- napi
purvasyete. 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 visesy bhavet tatas tasyaivayam adyo jñanakalo bhavet,
prasiddhasyaprasiddhena visesanat. iha tv adau parvata eva jñayate.
katham asau pascad 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 akrtiyadhikarane vaksyata iti || 48
||

pariharati -- naivam iti. karanam aha -- na hiti.
anekasaktikalpanabhayena hi sabdasya visesanamatraparyavasananam
istam. lingam tu purvavagatapatibandhabalena 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. visesy '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. pratijñārthaikadesatvad 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
pratiseddavyam. na hi sadhyasadhanayor abhedam laukika manyante. ko hi
vrksacchidaya sardham parasor ekatvam atisthate.
visayabhedapariharas tu pratyaksokta evehapy anusandhatavyah. yatha
hindriyadi pramanapakse yatra phalam nispadyate
tadvisayavyaparad 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 mrsyamaha. yad vadati
darsanasya pararthatvad iti, na tu tadanumanam, atrirupalingajanitvad
anarthadrk ca. trirupal lingato 'rthadrganumanam iti vas
siddhantah, atah katham vacanam anumanam.
athanumanagocariktarthapratipadanasamarthavacanapararthyad
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 anenarthakena,
antarenapi paksavacanam apeksitam sidhyaty eva. hetur hi
sadhyasadhakah. na paksasya vacanam. na hy ayam agamiko 'rthah,
hetuvacanarthakyaprasangat. 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. hetur 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 tadetarō 'nityavadi vyutthito bhavati tato jalpah pravartata

iti. tac ca naivam, avyapakatvat. nedam pratijñavacanasya vyapakam
prayojanam. vade asambhavad. sisya-visaya 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 -- svadrstharthaprakasanam 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
sabdocaranamatram 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 canityatvadharmā
krtakas tatha sabdatmako 'piti, tad atra sarve krtakas sabdatmana
iti sadhusampaditam apadyeta. atah pradhanavakyavayavapratijñā yad
apahnuyate tan nastikanam eva sarvapalapavadinam sobhate
netaresam. sa hi sarvavyavaharanam sarah. yad ahuh --

saram tu vyavaharanam pratijñā 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 dharmantararat. ato 'gniman iti sadhyamane
'gnyabhavamatram eva nirakrtam bhavati, na punah dharmantaram. yatha
suklah pata ity ukte tadvirodhinas tadabhavasyaiva nivrttir bhavati,
navirodhinam sukmatvadidharmanam 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 smaranabhimananirartham 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 tatanubhavakarapavrttam api jñanam
smrtir ity asthitam. na hy asannihitarajatadyavabhasakaranatvam
indriyanam prapyakaranam sambhavati. smrtihetus tu
pracinanubhavaprabhavita bhavana samastiti smrtir eva
pramusitatadavamarsa sety asritam. idam tu
pratyutpannalngadikaranabalad utpadyamanam laingikajñanam
anubhavakarapavrttam na tadbhavad uttarayitum sakyam. anubhuti
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 rajajñā. bhrantav api prasangat.
viparitavagraho 'pi grahanam eva. na ca pramanam. na casau nastiti
yatharthayatharthajñānavibhagam vyacaksanair asmabhir uktam eva.

api ca arthe 'nupalabdha iti sutrayata sutrakarena{3,42}sarvam
anupalabdharthavisayam eva pramanam iti sutritam. etad api
tadvyakhyanasare varnitam eva. ato vyakhyeyam
asannikrstarthagrahanam ata aha -- asannikrsteti. asyarthah
-- dvedha hi sannikrstam bhavati tadrupapramitam
viparitanirupitam va. tadubhayajihhasayeyam asannikrstavag iti.
kim punas tannirakaranam ata aha -- pramitasyeti. vyavahartham 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 anubhasiddhah, 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. sampratrayam 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 smrtiyasankanirakaranam 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 vipakrstasadhanasyotpattir 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. taddvididho 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 yenottarenartha 'vadharitah. trividham apy
apramanyam avadharitapadena vyudasyati. na hy ajñatas sandigdho
viparyasto vartho 'vadharito bhavati 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 tenaivottarasotyotpattipratibandhalaksano
badho bhavati. na hi balavata sighrabhavina pramanena niruddhamukham
utpattum arhati. tad evampraptabadhe 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
sadhyanakasya 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 asambhavad. na ca visayavyavastha, varnatmanam eva
nityanityatvasadhanat. ato 'sambhavad eva badham abhidadhmahe. evam
upapadito badha udaharanair darsayitavyah. tatra pratyaksabadham eva
tavat 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. tadabhad eva
tatragrahyatabhidhanapratyayau. tad anena prakarena
sabdabhavapakasyaiva pratyaksavirodha upadista iti na kiñcid
anupapannam iti || 58 -- 59 ||

anumanavirodhodaharanam aha -- tesam iti. tesam eva sabdadinam
asravanatvadyanumanaviruddham yo hy asravanam anityam va
sabdham paksam icchati tasyasau sigrabhavina viparyayanumanena
badhyata iti. idam tu pratyaksavirodham anye manyante. tan nirakaroti --
na hiti. sabdo hi pratyaksah na tacchravanata
grahyagrahakasambandho hi sabdasya sravanasya ca tvatalbhyam ucyate.
krttaddhitasamesu 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. abadhiradisū
sabdopalabdher badhiradisū 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 tadanantasambhutih. sa ca kumbhas tatsambhavas cobhayam
caksusam eveti kim atra manasa. ato yad yasmin sati bhavati, asati ca na
bhavati, tattatkaranakam iti pratyaksato veditavyapter 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
asiddhivyabharadidosan na sikhram 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 candrasabdasya sankayos sambandham sabdo vadati
yenatadvacyapaksasya sabdavirodho bhavati sambandhavacyatve
hitaretarasrayam bhavet. abhidhanat sambandhah sambandhac
cabhidhanam iti. tasman naite sabdavirodhah.
purvottarasabdasarthyaparamarsena tv ekaparityagenetaraparigrahac
chabdavirodhataya prasiddha iti tantrantaraprasiddhivibhagas tridha
sabdavirodha ity ucyate. paramarthena tu
vedarthavacanaviparitarthapratijñaiiva 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
dharmoktavirodhabhidhanam. purvatra tv avisistamuktimatram eva
maunam badhate ity uktimatrenety uktam. atmabadhanam iti.

dharmabadhanam ity arthah. dharmā evayukta atmanam badhata iti yavat.
vandhya me janāniti pakso dharmyuktya badhyate. janānītvē hy
uddīstamatre na{3,48}vandhyatvam aspadam labhate. na ca gauno
janānīśabda ity api vaktavyam. aham yato jāta itī visēsanat. evam
visēsite pakṣe dharmyuktivirodhā ity uktam bhavati. etac
cabhyupagamavadenoktam. na tu śrutismṛtyatirekīni jalpakavacanāni
gaunatvadibhis samikartum sakyante. sarvadusanocchedaprasangat.
pramadajñānājanīyā eva hi dusanāni bhavanti. tesu kathāñcit
samādhiyāmanesu na kiñcid dusanam nama bhaved itī || 62 -- 63 ||

purvasañjalpavīrodham udāharati bauddhasyēti. anītyas śabda itī
bauddhenokte katham kśanīkad agrhitasambandhad arthapratyayā ity
anuyuktena tenaiva yadā punar ucyate nītyas tarhīti tadā tasyā
purvabhyupagamavīrodhah. yady api catra nyayabalabalanūsari
badhyabadhakabhavah, tathapy evamvidhā purvaparavīruddhā
pratījñāivatmanam na labhata itī na nyayavataram apēksate.
sambhavitō hi pratījñāyam arthō nyayēna sadhyate. asambhavitē tu
nyayapēksā nāsty eva, svarasabhanguratvat. atas śabdavīrodhā evainam
antarbhavayati. śabdāsāndarbha eva hi tadrsah purvaparavīruddhah
pakṣam vīnasayati tēsam abhiprayā itī.
sarvalokaprasiddhivīrodhasyodāharanam aha -- candrēti. atrapi
mahajānaviparītarthas śabdāsamsargah svarasad eva bhajyate na
pramanam yavadapēksata itī śabdabaddhā udāhṛta itī || 64 ||

upamanavīrodhodāharanam aha -- jñātēti. yēna hi nagarē gavakaro
drstah samprati caranyē gavayakarāh, tam prati gaur
gavayasadrso na bhavati pakṣa upamanēna vīrudhyata itī. {3,49}parokṣe
gavi sadrsyam upameyam. pratyakṣe tu pratyakṣam eva. ata eva
jñātagogavayakaram itī kramō vivakṣita itī || 65 ||

arthapattivīrodham idānim vivakṣan
bhāsyakāranūsārenabhavapurvikayas tavādudāharanam aha --
gehetī || 66 ||

pratyakṣapurvikam udāharati -- agnav itī. adāhaka itī. ataccaktiyukta
ity arthah. anumānapurvikam udāharati -- śabde canābhīdhayaka itī.
śabdāsārvānanāntaram arthapratītim cestāyanūmayā tatra śabdah
kāranam ity unniyate. atas sarvakāranam kriyavīnābhavad
abhīdhābhīdhāno vyaparāh, tādānupapattya carthapattya
tacchaktisiddhīr itī || 67 ||

tathēndriyāpalāpapakso 'pi pratyakṣapurvikayarthapattya vīrudhyata
ity aha -- srotēti. yady api pratyakṣapurvikodāhṛtaiva tathapi
pakṣadosodbhāvanācchalēndriyāpalāpapakṣasyapy ayam doṣa itī
vivakṣata punastadvīrodhō 'bhīhitah. atrāivādīśabdenopamanapurvikayā
vīrodhō darsayitavyah -- yathā gavayopamītaya gos
tājñānāgrahyasaktyāpāhnavā itī. arthapattīpurvikayā vīrodham udāharati
-- śabdetī. arthābhīdhanānyathanupapattya hi vacakāsaktim arthapattya
pramāyā punastādānupapattiyarthapattiyāntārēna śabdānīyatvam avagamyata

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
tadviparitapakasyanumitapratyaksabadhah.

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 pramanantaraprasiddhavastusadrasyamatravisayam 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
svajñanasadrasyam tatropamiyate. yady api
catranumanavagatapratyaksabadha eva sakyō darsayitum, tathapi
svajñanasadrasyaparcchede 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 --
dhumavagatavahnipratishedhe 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 tatsadrse
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
ihatadgocaravapakasyopamanapurvakomanumanabadhah.

arthapattipurvakomanumanabadhas tu sravanatvapakse 'bhihita eva. yatra
durad vrksabhavam viditva tacchayabhavo 'numiyate
tatrabhavapurvakomanumanena chayasadbhavapakso badhyate.
pratyaksasabdabadhas tu tridha darsita eva. anyo 'pi
srutismrtibhyam darsayitavyah. astakadinam adharmatvapaksas
tu kartrsamanyanumitasabdaviruddhah smrtiyadhikarane darsitah.
sakyam hy astakadayah sabdamulah
sastrastharyavartanivasikartrkatvad agnihotradivad ity anumatum.
agamikasabdabadhas tu yatra sakhantaragatasrutivisayavivade
smrtinibandhanakaranam vacanena srutisadbhavo nisciyate, tatra hy
aptagamavagatanityagamavirodho viparitapakasya sambhavati.
upamitasabdavirodhas tu manvadismrtibhyo 'rthapattya vaidikam kim api
mulam astiti kalpite smartavakyasadrse eva mula upamite
rthavadamulatvapaksa upamitasabdena badhyate. visvajidaphalatvapaksas
tu srutarthapattisiddhasabdaviruddhah. abhavana tu sabdabhavo
'vagantum na sakyata iti sabdeyat tavadharane tasya vyaparah
tatrabhavavadharitavidhikartsyne jyotistame
prakrtetikartavyatapraptipakso badhyate. yatha vaksyati --
krtsnavidhanad apurvas soma iti. vrihyabhavo tu nivaranam
agrahyatapakshah pratyaksajopamanaviruddhah.
anumanapurvakopamanabadhas tu yada hy adityasya desantarapratya
gatim anumaya samvatsaradimadhyantesu tasyas sadrsyam upamiyate.
yadrsy ekatra samvatsaradau tanmadhye vante va suryagatih
tadrsi vatsarantesv iti tatra gativaisadrsyapakso
'numanapurvakopamanena badhyate. putika na somasadrse 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 'rthapattupamanena badhyate. vedakaranastita
sasasrngadyabhavasadrasi na bhavatiti pakso
'bhavapurvakopamanena badhyate. dvayor apy abhavenabhava 'vagate
sadrasyam 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. tatanumanabhavavirodhah.
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 kramenanyah srotrena grhyate ity
anyathanupapattya pratijanati tatpratijña arthapattiyabhavena 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
samksipyā 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 vighraha 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 abhava dharmavisesabadha iti
|| 71 ||

dharminas tu dviprakaro 'pi badho 'nukta eveti ubhayatha
tadbodhadharanam aha -- adharma iti sardhena. himsa kiladharmā iti
samanyato 'vagamam. tad yada vihito 'dharmo daiksapasuhimsadir yad
duhkham karotity anudya tadalpam iti sadhyate, tadapi
vihitatvenadharmataiva badhyate tadviseso 'pi dukkhanimittatvam

yadarthakṣiptam 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. arthakṣiptasyalpataya vidhanartham
anuvada itī || 73 ||

ubhayasyobhayavirodham udaharati -- ayathartheti. yada hi sarvajñanani
mithyeti sadhyate tada dharmadharmigrāhinor api jñanayor mithyatvat
tadvisesanagrāhinos ca mithyatvad bhavaty ubhayasyaivobhayabadha
iti. ayam ca dharmoktyobhayabadha iti sabdabadha eva nivesaniya iti
samadhigatam tavad ubhayoh svarupabadha itī || 74 ||

kau punas tadvisesav arthakṣiptau badhyete. ata aha -- ksaniketi.
badhyete itī viparinamya sambandho darsayitavya itī. tatra
caikadesadarsanad ity ucyate. tatra ca darsanagrāhanam atiricyate.
ekadesad ity eva vaktavyam. tad dhi lingam na punardarsanam ato
vyakhyeyam ekadesadarsanad ity ata aha -- darsanad itī. ayam arthah.
naikadesas sattamatrena lingam. kin tu svapratipattau jñatah
parapratipadane ca jñāpitah. tad idam ubhayam upadatum
darsanagrāhanam. saknoti cobhayam upadatum, nijbhavabhavayor api
nirdesasadharanyat. svapratipattau tavad ekadesa drste buddhir
anumanam ity arthah. pararthaprayoge tu nijantadarsanapadam ekadesam
darsayitva ya buddhir jayate sanumanam ity uktam bhavati. tad idam
tatroccaritadarsanapadam arthadvaye vyakhyeyam. anena ca yatraikadesa
vadiprativadinor akasyobhayor va samsayo 'dhirviparyayo va bhavati so
'siddhabhidhano hetvabhaso vyudasyate. na hy asau tadsah parasmai
darsayitum sakyate. {3,55}svayam va drsto bhavati. adhirajñanam
ity arthah. tatra dvayaviparyastodaharanam aha -- saityad itī.
vahnisabdayor dvayor api saityacaksusatve vadiprativadinor viparyad
asiddha itī || 75 -- 76 ||

anyatarasiddhodaharanam aha -- krtakatveti. yada vaisesiko
yajñīkam 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 itī. na hi vaisesikas sabdam
dravyam abhyupagacchanti gunatvabhyupagamat. evamprakara itī.
parasiddhaprakara ity arthah || 77 ||

sandigdhasiddham udaharati -- baspaditi syadantena. yada hi dhūmo
baspadibhavena sandihyate dvabhyam ekena va kimsvid ayam
rajasamudgamo baspo va dhūmo veti tada dvayor apy anyatarasa va
sandigdhasiddho bhavati. evam tavat sandehaviparyayabhyam
asiddhatodahrta. ajñanena tv aprasiddharthapadaprayoge darsayitavya.
tridheti. vadiprativadyubhayais trayah prakara itī. evam tavat
svarupato hetur asiddho bhavatity uktam ity aha -- evam itī || 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 sariraparinaranam atmanam
manyante. akartkatvan nityo veda iti ca bauddhanam tadasiddher
ahetuh. sabdo 'nityah krtakatvad iti mimamsakanam asiddheh. tad
eva hetur nama na kascit vyavasthate. 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
akartkatvam 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, dhatadiv 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
sadyahetuvikalatvadayo '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
sakalajasajatiyavijatiyadravyantaragunakarmabhyah. dvau
viruddharthasambandhav iti. yau viruddhavyabhariti 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 vidyudadisv
gatatvad yatnotthesu ca sarvesu ghatadisv vrtteh. tad ayam
sakalavipaksavyapi sapaksaikadesagata iti veditavyam. tatha yatnotthas
sabdah anityatvad iti, yatnotthesu sarvesv evanityata drsta.
tadabhava 'pi kvacin meghadau drsta, na vyomadau iti,
sakalavipaksavyapi 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 abhavad
karmadisv bhavad. 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
buddhijanana 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
 dvayabhasambhavad 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
 buddhavadihyate, 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
 prakrenasadharanasya samsayahetutvam. yadi tv
 asadharanadharmah bhava nityanityabhavabhajo drsta iti
 ksitim api taddharmikam upalabhya nitya va syad anitya veti samsayo
 bhavati 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 kimbhutasasyasya 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.
 adhyavasayahetavo '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 'nadhavasayasabdo bhavet, na ca
viparitavagraho 'sadharanena janyata iti. yadi tu na me 'smin vastuny
adhyavasayo 'stity adhyavasayabhavavadharanam evanadhavasayah, 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 samsayaheturvam uktam tatparamatam.
jñatasambandhapadasya hi vyavartaniyam atra darsayitum abhipretam, tat
samsayaheturve 'py asadharanasya ghatata eva. bhavatu tavad ayam
yasya kasyacid dhethuh. sarvatha jñatasambandhapadena vyudasyata iti
tatparyam. sakyas tu samsayahetum asadharanam manyante,
udaharanti ca sabdanityatve sadhye sravanatvam. yathoktam --

anaikantikam evainam sakyah prayena manvate |

ubhayaśman nivr̥ttatvad ubhayatranuvr̥ttivat ||

iti. idam ca varttikakr̥taiva pradesantare svayam upanyasya

yathoktadusanair dusitam eveti || 88 ||

kim punarudahr̥tanam svabhavikam eva samsayaheturvam nety aha

-- sandigdheti || 89 ||

karanam aha -- nirnayasyeti labdhvantena. kva dr̥stam 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 parisandate. na caivam tadvatam rathadinam amurtatvam

dr̥stam iti || 90 ||

asadharanasya nirnaye hetutvam darsayati -- ksityekadeseti.

gandhavisasadarsino hi viditavyapteh ksityekadesasiddhatve

bhavatyanumaniko nirnaya iti || 90 ||

dvau viruddharthasambandhav ekatraikadesini samsaye hetur ity uktam.

tatrodahanam 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
balabalavisesse tv anumanavirodho varnita eva. yatha sarvajño 'stīti
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 sanya vadanti. na??kasya
samsayahetutvam anyatarapricchedat. na ca samudayabhiprayam ekavacanam.
tasya viruddhatvavyabharipadanam padatvat. sa hy amsabhyam
vyabhicary eva. dvau tu viruddhavyabharinav iti vaktavyam. na tv
ekavacanena. yadi pratihetu{3,64}viruddham artham ekaiko na vyabharatiti
viruddhavyabharitī ucyate. tad astu. na tv eka samsaye hetur ity
uktam. ata eva vartikakarena dvau viruddharthasambandhau samsayahetu
iti dvivacanantenaiva namnam samsayahetubhavo darsitah. ihapi
viruddhavyabharitety etavad evoktam. na tu viruddhavyabharī
samsayahetur iti. tad atra yogyatayanayor viruddhavyabharitī
vyakhyeyam. dvau viruddhavyabharinav iti yavad iti || 91 ||

imam ca viruddhavyabharitam 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
bhedenam pratihetu viruddhayor samsayahetutvam uktam. itaratha tenaiva
gatatvan na prthagupadiyeta. samsayajanaprakaro 'pi catra bhidyata
eva. sadharano hy ubhayadrstas tu pratitmadadhanas
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 sadhanavakyavayavapratijñā badhyate
tatparajayenatarasya nirnayah karyah. yathehaiva tavat udaharane
tvagindriyavyaparena vayavaparoksam anubhuyamane tenaivanubhavana
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
'ksasambandhaphalanasarat pratyakso vayur iti nisciyate. kvacic
cagamena visayapaharo bhavati. yatha suci narasirahkapalam,
pranyangatvat, sankhasuktisakalavad iti pasupatenokte 'nyo
'suciti sadhayati, pranyudbhutatvad uccaradivad iti. tatra
purvapratijñāya agamena visayapaharad uttarenarthanirnyayo
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 pratijñābadhanayotsahante. 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
viruddhavyabhicarinar 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 nirnyayo drstah. yatha urdhvatakakavattvayoh. kevala
hy urdhvata sthanupurusasadharani nanyataranirnayaya
prabhavati. kakanilayanasahakrta tu saiva sthanur ayam iti
niscayayati. tad atraikasyaiva samsayahetutvam dvabhyam eva tu
nirnyaya 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 avirodhihoh 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 bhavati. 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
sambandhavadhanat prag api tadavagamat, avyabhicari ca sabdartha
iti yuktam. atah svarupam tavadavasyabhidheyam sabdanam,
tadabhidhanottarakalam tu visistabhidhanam api bhavatu nameti.

evam prasadyante prayogam ahuh -- sabdasvarupam
sambandhavadhanat pragarthavad vibhaktisambandhat, agrhitasambandho
'pi hi svadivibhaktiyuktan sabdanavagacchati. yada ca vibhaktiyogah
tadarthavattvam drstam yatha sambandhagrahanat pascad iti.
katham punar evam prayujyamate dharmavisesabadho bhavaty ata aha --
svarupeneti casrita iti. yada hi svarupenarthanarthavattvam
prathamam asrityarthavattmatravistam 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 ||

dharmisvarupabaddhadharanam aha -- ihapratyayeti. yada hi samavayam
dharminam krtva tasya dravyadiviyatirekas sadhyate,
ihapratyayahetutvam ca hetur ucyate ihayam ghata iti samyogo
drstantah, tada dharmisvarupabaddha ity abhiprayah || 100 ||

{3,69} katham punar atrodaharane dharmisvarupabaddhah, ata aha --
atrapiti. atrapy udaharane dharmisvarupasya samavayatmano
vaiparityapadanad dhetor viruddhata bhavati. ihapratyayahetutvam hy
asamavayatmana eva drstam iti tadrupyam virundhyad iti
dharmisvarupabaddha 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 ||

ubhayasvarupabaddhayam udaharanam aha -- nityam atmastiteti. yada
kascit saurantikam pratyevam sadhayati -- atma nityah niravayatvat
vyomavad iti, tada dharmadharmidvayasya badhanam bhavati. saurantikasya
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 ubhayabaddha iti || 103 ||

ubhayavisesabaddhas tv evam sadhyamane bhavatity aha -- tadeti. yada
hi pararthas caksuradayas sanghatatvat sayanadivad iti sadhyate,
tadubhayavisesabaddha ity arthah. katham punar
atrobhayavisesabaddhah, ata aha -- sayana iti. sayaniye {3,70} hi
khatvadau mahabhutasamhatasariraparthyena sanghatatvad iti
hetur vyapto drsta iti samhataparthyam eva sadhayet. atmanam
ca prati parathyam sadhayitum abhimatam, tan na sidhyet. so 'yam tavat
parathyasya dharmasya yo viseso 'bhimata atmaparathyam sa tavat
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
dharmivisesabadhanam tavad bhavati. dharmivisesabadho 'pi
bhautikavyaptya sutrito 'nantaram eva vivarisyata iti na kevalam
atmapararthyam na sidhyati, asamhatarupatmapararthyeste
vyaptibalenatmano 'pi samhatata prapnotity aha -- asamhateti. anena
canistantarapatir apaditeti veditavyam. etad uktam bhavati. nanena
hetunasamhatarupatmarthata sidhyati. pratyuta samhatataivatmano
bhaved iti || 106 ||

dharmivisesabadham vivrnoti -- anahankarikatvam iti.
vyakhyatacaram cedam || 106 ||

evam tavad jñatasambandhapadavyavartaniyo viruddhah prapañcītah.
idanīm tadvyavartya eva drstantabhasa darsayitavyah. tair
hi nanumanangasambandho jñāpayitum 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 sadharyadrstantaprakaram aha -- tatreti. asyarthah --
udaharanasadharmyal lingasya prasadhakatvavacanam hetuh. yadahuh
--

udaharanasadharmyat sadhyasadhanam hetuh |

iti. sadhyasya prajñapanavacanam iti yavat. tasya cartho lingam eva. tac
coddisyā sadhyopadanam sadharmyadrstanta isyate. yo yo
dhumavan sa so 'gniman iti yavad iti. kim evam upadiyamane sidhyaty ata
aha -- uddesyā iti. uktam vyaptipradarsanaya drstantavacanam iti.
evam copadiyamana uddesyō dhumadir vyapyataya kathito bhavati.
itaras copadeyo 'gnyadir vyapakatayeti vyaptyanugunyat saphalam evam
upadanam ity uddesyopadeyayor vyapyavyapakatvam bhavatity uktam || 108
||

kidsam tu tayos svarupam ata aha -- yadvrtteti.
yadvrttatadvrttabhyam yattatparinispānanam yo ya
ityadisabdanam upadanam, tad ayam artho bhavati. yadyad yadvrttena

samyuktam prathamam prayujyate pradhanam ca taduddesyam,
tattadvrttayuktam ca pascad 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,
svabhavikyai va tu saktya kecid eva kvacid evarthe vartante, ato na
vivaksanusarenestasiddhir bhavatiti vacya eva
drstantavacanavinyasaprakara iti || 110 ||

yadi tarhi svatantras sabdah atathasthite 'py arthe
sabdhanusarinistasiddhir bhaved ata aha -- sadhyahetutvam iti. ayam
abhiprayah -- narthasaktis sabdasaktim anurudhya pravartate, na ca
sabdasaktir arthasaktim, ato na yatha vaktrabhipretarthanusarini
sabdasaktih, evam na sabdhanusarinnyarthavyavastheti, arthadinam
krtakatvanityatvadinam vyaptisaktyanurodhad eva sadhyahetubhavo
bhavati na sabdanurodhad iti || 110 ||

vaktranapeksaya svasaktyai va sabde 'rtham acaksane yattavad
apadyate tad darsayati -- tatrajñānad iti sardhadvayena. yada hi
drstantam vaktum anabhiñño 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. anistasyai va 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 bhavaty 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. tatra itad 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
jñāpita 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
sadhyabhava hetvabhavam jñāpayitum 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 sahabhavammatram eva suddham vyaptihinam
kathayati, tadapi paryanuyuktena tenaiva vaidharmyenestasadhanam
karyam ity aha -- vakta veti || 119 ||

yada va bhranto viparitam anvayam darsayati, tadapi
tatsamadhanecchaya purvaviparitajñānopamardanena
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 sadhyabhava hetvabhavo vivaksita iti vaidharmyena pi tavat
istasadhanam bhavaty eveti. yat tu tatpurvam sahityamatram uktam
tadvaidharmya evopayujyate tasyaivestam sadhayato 'nugrahe vartate ity
aha -- sahityamatram iti || 120 ||

evam tavat vaidharmyavacanasyavasaro darsitah, tadvacanaprakaram
idanim darsayati -- vyapyavyapakabhavo hiti || 121 ||

vaiparitye karanam aha -- dhumabhava iti. yada hi dhumabhavo
'gnibhavana vyapto bhavati tadanagnir agnyabhavas tato dhumat pracyutas

sannadhume dhumabhava eva bhavati 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 agnyabhava dhumabhavena vyapte dhumas tatra virodhivyapter alabdhavakaso 'gnav eva bhavati 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. yathaiiva sadharmyadrstante svasaktya sabdo 'rtham vadati narthasaktim anurudhyata iti sahityamatravacane vyaptiviparyaye va nestam sidhyatity uktam, evam ihapi bhavatiti bhavah || 126 ||

evam (?tadv/tava)d ihapy artho na sabdavasavartiti yatrartho drstantarupo dvabhyam hetusadhyabhavabhyam ekena va tayos sunyo bhavati tatrapa 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 sadharmyadrstantavadvyaptivaikalpe 'py abhasata darsayitavya. tatsiddhyartham hi vipaksad dhetor vyatirekah kathyate. yasya tu vipaksaikadesad api vyatireko nasti, nasau sadhyena vyapto

bhavatity asatyam vyaptav anarthakam tadsasya 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 sahitiam 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 nesyaate ata aha -- sahadrstir iti.
vipaksaikadesanivrttya hi sahabhavammatram hetos sidhyati. na ca
tanmatrasambandho 'numanangam. kim tarhi, vyaptih. na casav
etavata sahitiamatrena 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
sarvadarśanasaukaryat. darsanam hi sarvavipaksanam duskaram,
tadabhas tu saukaryaprapta eva. na cayogyanupalambhan nedam adarsanam
hetor vyatirekaya prabhavatiti vacyam. na hi no vipaksadarsanad
avinabhavaniamah. 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, yanniyamiyamakatayavasiyeta,
vikalpakarvat tasya. ato visesa eva kecit kayacid
vyavrttyopalaksitah kañcid visesam vipaksavyavrttimukhena
gamayantiti tatpradarsanartham vaidharmyavacanam eva nyayyam iti. tan
pratyaha -- aseti yuktirantena. ayam abhiprayah -- yady api vyatireko
'numanangam. sa tu nadarsanammatrat 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
vadarsanammatrad vyatirekah, tasya ca saukaryam, naitavatanumam
prati yuktir anangam. yuktir yogas sambandho 'nvaya ity anarthantaram.
nanvayo 'nangam iti yavat. tanmukhenaiva sarvapramatram

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
yadvayavyatirekau, 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
vyaptisamayasaividitaruparopenaivadhunanumanam 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 arthakriyasthithi. 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 tatagnir eveti
saivakaram upadiyate, tada hetau sadhyenaivagninavadharite sarvato
'gner anyamatrad vyavrttih prapnoti, na caitat sambhavati.
sadhyardharmadhikaranader apy abhavaprasangad
apaksadharmatvapatteh. paksabhavaprasangac ca. atas sadhyabhava
eva vyavrttim niyantum sarvadaiva vaidharmyavacanam arthavat. sati hi
tasminn agnyabhava dhumo na bhavatyaveditam, 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 dvididham pratyaksato drstasambandham
samanyato drstasambandham ca. tatra pratyaksato
drstasambandham yatha --
dhumakrtidarsanad{3,82}agnyakrtivijñanam, samanyato
drstasambandham ca yatha -- devadattasya gatipurvikam
desantarapaptim upalabhyaditye 'pi gatismaranam iti. anena
prameyadvaividhyad anumanadvaividhyam uktam iti. atra kecin nitijñamnya
avadhrtasvalaksanam eva kvacid anumanena samanyato grhyata iti
manyante. tadbhramapanayaya bhasyakarenedam uktam -- tat tu dvididham,
adrstasvalaksanavisayam apy anumanam asti kriyadivv 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

bhutaupurvapurvottaradesavibhagasamyogau 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
sadsaparaparotpattivipralabdha bhedom 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 tat karmety
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 ukta prakaram 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 pratyayete 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

vartamanakarabuddhigocarō bhavati. jalapravahaniscalesu matsyesu
nirantarotpadyamanajalavayavasamyogavibhagavagamad anumānīki
gatisamvid upajayeta. sthānau ca syēnaviyukte syēna iva
karmanumiyeta. tatas ca so 'pi gacchatīti buddhivīsayatam apadyeta.
yadi matam na vibhagamātrat karmanumanam, api tarhi vibhagapurvakat
samyogad itī. evam tarhi yadaikah syēnaviyuktah sthānur anyēna
samyujyate tatra prasāngah. calitvavasthite ca devadatte. yadi tucyate
yo 'yam utpatatah syēnasya desantarāsamyogah tasya sthānusamavētena
karmanā nispattiyasambhavan na tatra karmanumanam itī. kalpyatam
tarhi syēne 'pi karma, sthānau tu prasāngan ativr̥ttir eva. niyatam
hi pratibaddhārsah smrtapratibandhasya pratibandhakavijñānam. asti ca
sthānau karanapratibaddhaphaladarsanam itī nanumanodayas
sakyate{3,84}niroddhum. syēnasamavayinaiva karmanā sthānav api
samyogavibhagopapattau na tadgatakarmānumanam itī cet tan na. na hi
prayōjanānūsarīny anumānavyavastha. vyaptam hi lingam yatra yatra
dr̥syate tatra tatra vyapakam upasthapayati. arthapattir hy
anyathopapattya parihriyate nanumanam. yadi tv avicchinnotpattayas
samyogavibhagah kriyānumāne karanam, evam tarhi na kacid gatir
anumiyeta, bhavīsīyatsamyogavibhaganam pramanāgocarātvat.
prathamam ca katīpayanam evavagatēh. atha
svadesāsamyogavibhagahetukam kriyānumanam. na ca sthānoḥ syēno
desa ity ucyate. evam api matsyesu prasānganāivr̥ttir eva, tesam
hi jalām svadesa eva. paroksavyōmavadinam ca vihangame gacchatīti
kriyāpratyāyanupapattih, vyomasamyogavibhagayor apratyaksatvat
tabhyam tadānūmanānupapattēh. na ca
viyadvītatalokavayavasamyogavibhagavagamānibandhāno vihangame calatīti
pratyayah, santamase 'pi bhavat. na ca tamō nama kiñcid vastv asti
bhavātsiddhante, bhaso 'bhavamatratvat tasya. atas
tatsamyogavibhagahetuko 'pi na kriyāvasayas sakyate samadhatum itī na
pratyakṣe karmanī dvaividhyopapattih. ya tu na hi te pratyakṣe ity
apratyaksatokta, tam tatraivanyatha vyakhyāsyamah.
rupasabdavibhagam itī ca vadata sutrakarena pratyaksam eva karmety
asthitam. apurvadhikarāne ca na karmanō rupam upalabhamaha itī
vacanam
yathacoditavitatapurvapariḥṭabhiḥvyaktavasthitakarmarūpanupalabdhyabh
iprayam eva. itaratha hy upalabdhitratpratisiddhe
sasārṅgādivannityabhava eva karmanō bhavet. na hi tatra
pratyaksopalabdhitratam eva pratisiddham. yadāsrāyam desantaram
prapayati ca na phalanūmeyatvābhiprayam. kim tarhi. asrāyasya
desantaraprapakatvarūpena na svarūpatāh karmastity apurvātmanā
karmanō 'vasthānam darsayati. ihapi devadattasya gatīpurvikam
desantarapratītim upalabhyeti vadān devadatte pratyaksatam eva gater
darsayati. anyatha tu devadattadītyayor ubhayor api karmanō 'numeyatvat
kena vīsēnadītye gātīyānūmanam samānyato dr̥statayodahriyate.
devadatte 'pi hi samānyato dr̥stad eva gatisiddhiḥ. ato
naivamvidham grānthato yuktīto va ghatata itī sūktam anupapannam itī.
pratyōginor hi parāspāram āsankare dvaividhyam bhavati. iha tu

yat{3,85}pratyaksadrstasambandhasya pratyogitayopattam samanyato
drstasambandham tatrapati gatipraptakrtyoh pratyaksadrsta
eva sambandha iti na pratyoginor 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
gaty anumantasya samanyato drstasetyate, sa tarhi
mahanasadidharmyantarapeksayagnidhumayor api
gamyagamakatvenavasthitayoh prapnoty eva. samanyato hy
avivaksitadesadibhedam idam avagatam dhumavan agniman iti, yatha
desantarapratyadhikaranam gatyadhikaranam iti. atah
pratyogitvarahitam evedam ubhayam iti dvaividhyanupapattir ity aksepah.
evam aksioya samadadhata -- tasmad evam pracaksata iti.
yathoktadvaividhyasambhavad evam vaksyamanaprakarena dvaividhyam
varnaniyam iti bhavah || 140 ||

tatra pratyaksasambandham tavat udaharati -- pratyakseti yudhyate
'ntena. yada hi yavor 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 bhavati arthah. anena ca visesadrstam eva
pratyaksadrstasabdenocyata iti vyakhyatam. pratyaksasabdena hi
viseso laksyate. pratyaksena hy ayam evamvidho 'vantaraviseso
gomayendhanatajjanyatvadirupas sakyate 'vagamtum. na pramanantarena.
taddvarena tv anumantasyapi tadrso viseso visayo bhavati
yuktaiva pratyaksasabdena visesalaksana. visesadrstam ca
samanyato drstasya bhavati pratyogiti dvaividhyopapattir iti
bhavah. nanu visesadrstam nama (na) pramanabhedah. na
cedam pramanam, grhitavisayatvat. taddesasthitenaiiva hi dhumena
tasminn eva dese sa eva gomayendhanajanyagnir anumiyate. ato
desabhedabhavad apramanyam eva, ata aha -- tasyeti padatrayena.
tasyaivamvidhasya pratyaksadrstasya
sandihamanasadbhavavastubodhat pramanata bhavati. yady api desabhedo
nasti. kalabhedat tu samsayanasya samsayocchedadvarena
pramanyam avihatam iti. etac ca vindhyavasini

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
sarvaprmatrsvasamvedyo 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. pratyaksavisayatapatipadanena ca pratyakse 'pi
prasadhita prayam 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 hetunai vibhayam upapadayisyama ity aha -- atreti ||
146 ||

{3,88} tatra vastutvapradsadhanartham 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
mrgatrsnadijnānanirakaranartham 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 ||

evamarthatd vastutvam prasadyahratya 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 anumaikavisayam 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 bhavaty asankyaha -- atheti. ayam abhiprayah -- na
tavat pramanam apramanam ca jñanam sambhavati.
viruddhasvabhavayor ekatra pratishedhe '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 tathaiivavagamah, 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 nirvikalpakagrhitadhumadisvalaksanapariprakataya
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
nirvikalpakagrhitavalaksanalambanam 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 krtakatvativat
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 punarnirvikalpakaikagocarō
'sadharano 'rthatma ity aha -- kalpyanta iti. anvayabhavad
evasadharanjñanam 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 avagamyanmane 'navasthaprasanga ity abhiprayah || 166 ||

nanv anadikalinavasamatranibandhana 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 sasavisanadivadyantasatas
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, abhavasyanupalabdihilingatvat.
sajatiyalingantarapeksayam anavasthapadyate. ata aha -- yatreti.
yatra hi vrstyabhavo 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 -- yatrāpiti. 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
upamharati -- 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. tebhya tu
prak dvyanukarupam api dvayos sadharanam ity aha --
dvyanukasyapiti || 176 ||

nanv astu paramanurupam eva visesah, sa eva nah pratyakso
bhavisyaty ata aha -- na cantyenet. vyavahartham 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 visesasadhanadipadavacya iti te pratyaksa
bhavisyanti. ma namaikaikatah paramanur aksagocarobhaved 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 naikajatyavina 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 ititi. 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 nanavayavasadhanasya
tadrupyat, svatantram paramanusañcayamatrasya canupalambhad
dravyapalape ca pratyaksavirodhat. ato 'vayavisamanyam tatsamavetani
ca gotvadisamanyani sarvany eva pratyaksani na visesa eveti
tatparyam. evamparatvad eva ca
pradesantarasiddhasamanyavayavisamanyapratyaksatapatipadanena na
punaruktata codaniyeti || 182 ||

nanu bhavadbhir mimamsakais tavadavasyam abhyupagantavyah
paramanavah. atas tesam evobhayasiddhanam param
ekakarabuddhijananasaktimatram evopakalpita. 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. tadanugunya tu yady anavo
vya(?pa/pa)dyante, bhavantu, na tadbale na 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 nesya.
siddhyupayas tu tesam anyo nastiti paramanavo navasyam isyanta ity
uktam bhavati || 185 ||

ato yad eva vastu samanyavisesayor aparoksam grhyate, tat
tathavaparoksatayaivabhyupagantavyam, na tu visesa eva pratyakso na
samanyam iti vacyam ity upasamharati -- tasmad iti || 186 ||

astu vasadharanam eva pratyaksam, tathapi na samanyasya
pratyaksam apahnotum sakyate. gotvadisamanyam 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

anumanaparcchedah samaptah ||

006 sabdaparccheda

atha sabdaparcchedah

atra pratyaksanumanayor apariksyatva ukte sastrasyapy
apariksyatapatipadanartham bhasyam -- sastram sabdaviĵṇānad
asannikrste 'rthe viĵṇānam 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 vyavadihyate. satyam evam. ayam tu
tantrantaranusarena krama asritah. tatha hi napratyaksam
pramanam iti lokayatika manyante. te hi
vaisesikadyasritapratyaksanantaranumanapramanyapatipadanena
pratibodhyante. evam hi vaisesikah pathanti -- dvididham
pramanam alocitadhyavasānam analocitanugamanam ceti. tathānye '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 sabdaviĵṇānad ity ucyate, tat katham vigrhyate. kim sabdad
viĵṇānam sabdasya va viĵṇānam iti. purvatra samasanupapattih.
bhayena hi pañcami samasyate. uttaratra tu savikalpakapratyakse 'pi
sastratvapasangah, sabdaviĵṇānad eva hi gaur ity evamadayo
'sannikrstarthavikalpa bhavanti. atrocyate. sasthisamasa
evayam. na ca savikalpake prasangah, na hi tacchabdapramanad
utpadyate, api tu sabdasahayad indriyat. yathaiiva 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 viĵṇānam asannikrstarthagocaram
tacchabdām. ata eva na padarthamatrajñānam sabdam. na hi
tadasannikrstarthagocaram. {3,102}vaksyati hi -- smarakan na
vimrsyata iti. kim nama tarhi sabdam, vakyarthajñānam iti
vadamah. na (nu) tatpadarthajñānad utpadyate, na sabdajñānat. na.
avantaravyaparvat padarthapatipadanasya sabdanam, paka iva
kasthanam jvalanasya. vaksyati hi --

pake jvaleva kasthanam padarthapatipadanam |

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 pratyaksadisv 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.
sabdavijñanam ityadi laksanam api laksyaviseso na sangacchata
ity aha -- yac cuktam iti || 3 ||

kidrk tarhi sastralaksanam ata aha -- pravrttir
iti. {3,103} pravrttinvrttyupadesakam hi nityam vedavakyam anityam
dharmasastradikam sastram ucyate na sabdamatram iti || 4 ||

nanu svarupamatrabhidhayinam api ksepisthadvakyam
sastratvam isyate, kim ucyate pravrttinvrttyangam sastram iti.
ata aha -- svarupeti. tadangatveneti. vidhayakavakyaikadesatvenety
arthah. asti hi tatrapi vayavyam svetam alabheta bhutikama iti
vidhyuddesah. tenaikavakyaabhuto 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 sahasam ekavakyata. vidhir hi purusam
pravartayitum visayaprasastyajñanam apeksate. tac carthavadas
saknuvanti kartum iti tat kurvatam esam asti pravrttinvrttyor
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 anenatiparispendeneti. yata eva sarthavadakat
pravrttinvrttijñanam, 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
prakrttopayogisastralaksanam tad eva krtam. svatantro vedah
apurusantratvad 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 varnamatradya 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
padavakye yattavadharane dravyadevatadyabhavena ca karmanam
avyaktacodanatvavadharana upayujyata iti dvayor adisabdayor artha iti ||
9 ||

{3,105} na caivañjatiyakah kascid upayogo gamanayetyadivakyasthasya
sabdalaksanasyastiti tadupeksyaiva sastragam 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 tadarthat 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, yathagneyadisuvaksyate, ta(dva)d ihapi
codanalaksanadhikarac chabdavijñanad ity ukte 'pi
vidhayakavisesanam pratyesyata iti. nanu yadi prakrttopayogi
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 prathamasure 'thasabdena{3,106}vedadhyayanantaryasyopattatvat
tadadhikarad eva codanasabdo vaidikyam eva codanayam avatisthate,
evam ihapi sastralaksane codanapramanyadhikarat
sabdavijñanarthajñanasabdau visistasabdarthaparau, vidhayake
sabdasaabdo vidheye carthasabda iti || 13 ||

yad api vrttikaramatopanyasavasare pratyaksadini hi prasiddhani
pramanani tadantargatam ca sastram iti bhasyakarenoktam
tatrapī visesastrapariksapratijñanam
prakrtopayogitvabhiprayenaiveti darsayati -- pratyaksaditi. idam
tu cintaniyam. yadi vidhayakasabdajanitam vijñanam sastram, kim
idanīm angani mimamsa karmanusasanani ca na sastrani,
laukikani ca gamanayetyadivakyani sastrani. yady evam mahan
lokavirodhah. na hi laukika gamanayetyadisū sastrasabdām upacaranti.
svavacanavirodhas ca. yato gamanayetyadivakyastham sabdalaksanam
iti hi vadanti. mimamsadisū vedavat tato 'pi va satisayam
sastrasabdopacaram upalabhamahe. api cayam sastrasabdo rudho va
syad yaugiko va, sarvatha ca vedangadisū vartitum arhati, asti hi
tesū yathayatham arthanusasanam, rudhis ca satisayeti varnitam.
atrabhidhiyate. yogarudhir iyam pankajadivat, ato na
tavadgamanayetyadisū atiprasajyate. saty api yoge laukikanam tesū
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 upadisyaite. mimamsayam api pratyadhikaranam
nyayavyutpadanenusthanopadesa eva sarvatra. ato yacchastram
tatpravrttivrtyupadesakam 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 tacchabdām iti
vivekah. pratyaksavac catrapī sabdatajjñanadisū vivaksatah
pramanavikalpa darsayitavyah. navasyam jñanam eva pramanam ity
abhinivestavyam. purvapramane cottaram vakyarthajñanam phalam
tatpramanye ca hanadibuddhir iti viveka iti || 14 ||

idam ca sastram anumanaḍ abhinnaḁ iti pramaḁadvayavadino manyante,
tannirakartukamas tesam matam upanyasyati -- tatreti. idam ca
pratijñamatram eva tesam uktam, tadyabhedahetupanyasas 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

sabdat tu yathestaviniyuktad evarthapratyayo drsyate, ato bheda iti, tatrasya aha -- yatheti. ayam abhiprayah -- atrapi yadi kiñcid vaidharmyamatreṇa bheda ucyate, ato jatir eva. athayam prayogah -- sabdam anumanaḥ bhinnam yathestaviniyogenarthapratipadanat aksavad. aksam hi caksuradi yatraiva vyaparyate, tad eva pratipadayatiti. tad ayuktam. tatrapi svabhavikyaiivatmasaktya 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. vyatikramatrasya gamakatvad anvayavyatikrame hi hetur isyate. na cayam hetur anumanaḥ 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 vivrṇoti -- hasteti. hastadyangasritavrttaya evarthavisesajñanangataya hastasamjñety ucyante. katham punar idam anumam, na hi hastadisannivesas sankhyavisesadibhir arthair vyaptah. tair vinapi kadacid bhavat. kin tu angulyadisannivesat sanketakalabhavisabdasmāranenartham 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. yadrchhasabdah 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. vyatikrahatur vyatikrapuraskarenaivartham sadhayati, pranadaya ivanatkamad dehad vyavrttam atmanam. purusapekṣita 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 nagrhtasambandham 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. candrodayasamudravrdhdyos tu kalaapeksah.
adisabdenavasthapeksitam darsayati. tad anenaitad uktam bhavati --
anumane 'py anekaprakaras sambandhavagamo desadyapeksaya bheda. 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 bheda na sambandho 'vagamtum
sakyate, tathapi tayos samanyapratityanumanata sakyate vaktum,
samanyayor vyaptisambhavad iti || 23 ||

nanv idam asti bhedakaranam, anumanam sambandhavadharanadhinam,
sabdah 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, padatvenabhedahetuniraso 'pi tair na krta 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 sakyatapi, 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 vighrahah. ayam apy
avitahetur darsayitavyah. tannirakaranam cadhyasanirakanoktam
anusandhatavyam. atas tulyakarativam asiddham iti || 26 ||

{3,113} api ca vivaksanivrtter anaikantiko hetur ity aha --
pratibimbeshv iti. ekanto nirmayah, so 'sya karyam, tannastity
anekanta iti. katham anekantah, ata aha -- bimbam iti. yadrsam hi
darpane bimbam upalabhyate tadsam eva mukhadi budhyate, ato 'sty
atrapī gamyagamakayos sadrsyam iti pratibimbeshu vartamano hetur
anaikantiko bhavati. nanu nedam anumanam, adarsatejasa hi pratihatena
nayanena tejas prakasitam pratyaksam eva mukham avagamyata iti
sabdadhikarane vaksyate. ata aha -- na ceti. ayam abhiprayah -- yada
hy ayam pratyakseshv angulyadishv adarsavartina pratibimbena
tadrktve viditavyaptir bhavati, tada mukham apy adarsagatam
bimbanurupam anumanti. itaratha tv angulisannikarso 'py anyarupam
anyadrktaya bodhayatiti sambhavayet. ato na tadrktvam niscinuyad
iti || 27 ||

astu vedam pratyaksam, kim iti suksmekshikaya, visadataram
evanumanam upadarsayamah, yatra gamyagamakayos sadrsyam avagamyata
ity aha -- pratyaksateti. gatanam ity anumavisayasiddhyartham
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 sambhavati. 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.
sagrduccarita ca vakyad ekaiva vaktrogamini vivaksonniyata iti.
tadanusarenartha '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
sambandhavisajasatvam hetur uktah idanim tv avivaksitavisesam
sambandhasamanyapurvakatvam iti. evam uttaresv api trisu
purvavatsadhyadrstantayojana karya. caturthe tv agnyanumanam
pradarsanamatram. bhavisyadvrttavr(?titya/stya)numane api
darsayitavye iti || 35 - 37 ||

mimamsakaikadesinam bhedahetum idanim dusayitum upanyasyati --
kaiscid iti. visyantaram eva darsayati -- purvabhyam iti. ayam
abhiprayah -- yadyadaparcichinne pravartate tat tato bhidyate, anumanam iva
pratyaksat. sastram ca purvadvyaparicchinne 'rthe pravartate. tatas
tabhyam bhidyate. kim punah pratyaksad bhedapratipadanena
prayojanam, na hi tadabhedah kaiscid asritah, yan nirakriyate. ucyate.
asty eva kesañcid vibhramah, srotravyaparasarayaj jayamanam idam
sabdham 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, tadaparcichinnavisayatvad anumanavad iti || 38 ||

{3,117} tad imam pratyaksato bhedam abhyupetyanumanad bhedakaranam
nirakaroti -- tatrapiti. evam hi manyate -- yady
anumanaparcichinnavisayataya bhedobhidhiyate, tarhi pumvakyanam
anagamatvam, pramanantaraparcichinnavisayavat, 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
pramanantarapratyavisayapratipadakanity 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
jñānantarena pramanam eva pumvacanajanitam jñānam iti
nasyanagamatvabhyupagamo yukta iti. itaras tv
anumanantarbhavabhiprayenaha -- vaktrbuddher iti. ayam abhiprayah
-- visamvadabhuyisthani hi pumvacanani, tannaitani
srutamatrany evartham niscayayanti. na caniscito 'rtho jñāto
bhavati, niscayasyaiva jñānatvat. atah pranniscayotpatter
jñānabhava eveti kim nimittaprayatnena. yada tu vaktavim
avadharitavyaptir bhavati -- na cayam anavagatam bravititi, tada
tadvakyad eva jñānakaryat karanabhutam jñānam anumaya
jñānasyarthavyabhicarenartha nisciyate. tasyam cavasthayam
jñānalingavagatatvad 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 yatrpto 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 ajñāsīd ayam
vakta kiñcid iti, ahośvid imam artham iti, napratipannam idama sakyate
pratīrdestum. 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 vyabharad 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
idanīm 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 bhavatīti 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 anumad abhinna ity uktam,
tada katham tadgocarasyananumeyatvam bhavisyatīti bhavah || 42 ||

nanv arthatmana tavallingenananumitapurvam artham vedo bodhayatīti
pramanantaram bhavisyatīty ata aha -- na ceti.
dhumavattvakrtakatvadinam hi saty apy avantarabhede yathaiva
trailaksanyaparityagenanumanatvam evam ihapi syat. yadi tu tad eva
nastīty 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 -- bhavisyatīti.
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
tavannaptavadatvenavisamvadam anumanam. na catindriyair arthair
vedanam sambandhanubhavas sidhyatity apramanam eva bhavyuh.
naptasandrbdha veda iti vedadhikarane vaksyatiti || 48 ||

nanu pramanantarasangatarthani vedaikadesabhutani
ksepisthadvakyani drstva itarany apy agnihotradvakyani
vedatvat satyarthany anumasyante. ato 'sti laksanenumanatvam 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 bhavyur
iti. api ca prak svamahimna vedapramanyabalenapramanyanumanani
pratyuktani. anumanatvabhyupagame tulyabalataya tany api
durvaraprasaranany aha -- nata iti || 50 ||

ato laksanabhedenaiiva 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. nirdosasabdjanitam
vijñanam pramanam iti || 53 ||

{3,122} ekañjatiyakasya sabdasya canumanena pramanyam eva samam, na
laksanam ity aha -- anumaneneti || 53 ||

svamatenedanim padasyanumanad bhedom 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. akrtiyadhikarane hi padasya
samanyavisayatvam sthapayisyata iti || 55 ||

anumanam tu dharmavisistadharmivisayam ity anumanaparcichede
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 tatrapī visistarhapatyaya iti || 57
||

atra codayati -- sankhyeti. pariharati -- na tavad iti. yatra hi
sankhyadayo 'vagamyante tatra katham ata aha -- yatrapiti.
sambhavavyabharabhyam hi visesanam arthavad bhavati. akrtis tu
na tavad ekatvam vyabharati, dvitvadayas tv ekatvan na sambhavanti
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 'runadisū ca vaksyata
ity aha -- padantareti.
padantaratenatyantaviprkrstavisesanatam darsayatiti || 58
||

yat tarhi vakyarthavrttīvisistavisayam gomadadipadam
tadanumanam bhavisyaty ata aha -- vakyartha iti. yady api tavad idam
visistarthagocaram, tathapi nanumanatvam. siddho hi dharmi kenacid
dharmanasiddhena visistas sadhyamanah pakso bhavati. iha tu
padocaranat 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 pratyeti katham anumanam
bhavatiti || 60 ||

api catra bhinnayor eva prakrtipratyayatmanoh padabhogayor bhinnav

evarthau pratipannau visesanavisesyabhavam anubhavata iti siddham
vaisamyam ity aha -- bhedabuddher iti. idam tu pacakadisabdesu
yuktam vaktum, tatra hi (dhatuna) pakah pratyayena ca kartmatram
upattam. arthas tu visistapratyayah. gomadadau tu tadasyastiti
visista evarthe taddhitah smaryata iti kuto vaisamyam, uktam atra
tavan eva hiti vyutpattikalavagatad anadhikavisayatvam, idam tu
pacakadisabdarnya(?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 anaikantikadvad iti. nanv avantarasamanyam
tarhi gosabdatvam hetur bhavisyaty ata aha -- gosabdatvam iti. ato
'traikaiva vyaktir arthena visesya hetutaya cabhidhatavyeti
duspariharam pratijñarthaikadesatvam ity abhiprayenaha -- vyaktir
iti || 64 ||

nanu vyañjakabhedabhinnakaiva 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

pratijñārthaikadesata 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
rajapurussau 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 canirupitakarassambandho 'stiti
sakyate vaktum ity aha -- na ceti || [71] ||

na ca sambandham antarena paksasya dharma iti vigrahagata sasthi
paksadharmata 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 --
nivrta ity || 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 arthana 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
taduttarasmad 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
vaibhavad 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 -- satakrva iti.
satakrvah prayoge 'py ajijñasur na sambandham budhyate.
aviditasambandhas ca nartham pratyetiti || 91 ||

nanu jñatasambandhasya tavan na sabdajñanam arthajñanam vyabharati.
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 purvavagatapatitisamarthyanusarenaiva 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 bhavati vyatirekas sakyate 'vagantum.
avagatas ced arthah kim vyatirekasrayaneti || 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 traipurahitvat
pratyaksavat. tadrghvisayarjanat. tadvad eva tadrk.
visayarjanam 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, tasyarthapattiprimeyatvad 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 sthiti ity aha. katham punah pramitavisayam na pramanam ata aha --
paricchedeti. paricchedaphalam hi pramanam. na ca smrtya kiñcit
paricchidyate, purvavijñanamotropasthapakatvad iti || 104 ||

{3,134} atra codayati -- tadatviketi. yady api purvam asav artho
'vagatah, tathapi tadanim sattam bodhayanti pratyabhijñanavat
smrtih pramanam kim iti na bhavati || 105 ||

pariharati -- yavan iti. utpadyate smrtir anyada, na tu
pratyabhijñanavat tadanim vastunas sattam niscayayati,
purvajñananusarivad 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 evadhikapratiabhasabhavat, 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 sisyebyah kathyate na padam
pramanam iti. na tu tatpramanatve vakyartho nagamartho bhavati. tena
hi pramanenapi bhavatavasyam padarthe bhavitavyam. atah
pramanantaradhigatam artham gamyadvakyam 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 sambandhanubhadrte 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. tadrstarthabodhanam
canumanabhasair apy anaikantikam. evam trikalavisayam apy
anumanabhasenaiva. evam eva padarthabuddhav api darsayitavyam.
anvayavyatirekajatvam tu tatrasy asiddham eva. uktam hi
sabdaskatinirdharane tayor vyaparo na buddhijanmaniti.
sambandhapurvakatvam tu yady avisesitam tat
pratyaksenaivanaikantikam, tad api hindriarthasambandhapurvakam eva.
athanumanangasambandhapurvakatvam, tadasiddham, vyaptir hi tadangam.
na ca padat padarthajñane vyaptih karanam. samanyavisayatvam
cabhasenaivanaikantikam eva
pratyaksadarsana(prabhavatva)pratyaksanyapramanatvatadrstarth
abodhanani tupamanadibhir apiti || 110 ||

yata evaivam vakyarthabuddhis saharthair adrstesv api vakyesu
padarthamatravidya jayate. ato 'syah sphutataram anumanad bhedam
pasyantas saugatas tato 'vatiryagamasyanumanavyatirekat bibhyatah
padabhedavicaranayam eva klistah. evam hi {3,136} manyante. astu
tadatpadam apy anumanad abhinna. etavatapiha sabdanumanayor aikyam
iti vak pravartata eveti sopahasam aha -- vakyesv iti || 111 ||

ity upadhyayasucaritamisrakrtau kasikatikayam

sabdaparinchedah samaptah ||

007 upamanaparincheda

athopamanaparinchedah

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 etadsadrsyavisisto '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.
sadrshyam anyapadarthah. etad uktam bhavati -- gavaye drsyamanam
sadrshyam 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 etadsadrsa gaur
iti buddhim utpadayati. 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. sabdaviññanad dhidam asannikrste
'rthe vijñanam. ato 'nyathaiva sabare tantre upamanam varnitam iti ||
1 -- 2 ||

naiyayikagamalaksananusarenapy asyagamatvam avagamyata ity aha --
puruṣeti. evam hi naiyayikanam sabdalaksanam aptopadesas
sabda iti. atrapi captapurusaṅgavyayenaivaparidrste gavayadau
sadrśyena sampratyayo bhavati. nanapta(?d dhi/d vi)samvadat. ata
aptasyaivedam vacanam avyabharitī matva tadbalaḥ bhavi 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 dhyanaḥ smaraṇa smṛtya
sahasya kascid viśeṣaḥ. ato 'pramanam ity aha -- sadrsad
iti. naiyayikalaksanam tavadagamabahirbhavi. sabaram tv
apramanam eva sangrhatī || 4 ||

nanu smṛtisambhinnam api desadibhedena jayamanam pratyabhijñanam
pramanam dr̥ṣtam. evam ihapi gam nagare dr̥ṣtavato vane
gavayadarsinas tadbhanam pramanam bhavaty ata aha --
desakaladīti. na khalu desadibhedas sanmatrataya pramaṇye
karanam, api tarhi prameyataya, na ceḥa desantaradivīsīsto gauḥ
pramīyate, api tu nagaravagatas sampraty api tatsṥha eva smāyate iti || 5 ||

naiyayikaikadesinam matam upanyasyati -- sruteti. yena
kilatidesavakyam srutam yadrso gaus tadrso gavaya iti, tasya
srutatidesavakyasya vanam praptasya yat svayam asau gosadrso gavaya
iti sadrsyanurañjītam gavayajñanam idam upamanam iti || 6 ||

{3,139} etad api dusayati -- pratyaksa iti. gavayas
tavadindriyasannikarsat pratyaksena pratiyate. gosadrśyam apy
atidesavakyad avagatam smāyate iti nopameyam astīti. atra codayati --
nanv iti. ayam abhiprayah -- gosadrśyavisīsto hy atra gavayo
'vagamyate. na ca tatpratyaksam, gor apratyaksatvat. tadvisīsto
gavaya upamanasya viśayah. na hy asau pratyaksenavāsīyate,
gavayamatravisayātvat tasya. na cagamad avagataḥ smāyate,
samanyavisayātavad agamasya. iha cāyam asav iti viśeṣapratibhaṇad
iti || 7 ||

etad api vikalpya dusayati -- purveti sardhena. idam atra vikalpanīyam --

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 krtsnaparismaptam 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 ||

syam matam -- samjñasamjñisambandha evopamanasya visayah.
yathoktam nyayavistare samakhyasambandhapratipattir upamanartha iti.
vivrtam ca -- yatha gaur iva gavaya ity ukte gava samanartham
indriyasannikarsad upalabhamano 'sya gavayasabdasya 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 visesanarthakyam iti || 13 ||

nanu jñatasyapi sambandhasya pratyabhijñane pramanyam avihatam evata
aha -- na ceti. atra karanam aha -- sakyor 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.

srutasabdolikhitam 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 sadrsyaprimeyabhavad 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
tathatvapasangah.{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 samahrtni 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 dvtivam ivapeksabuddhya, sahasiddhatvat.
 abhivyañjakani tv alokendriyadini santiti kim anyad apeksate. yadi
 cavayavasamanyani sadrsyam, yamayos tu tadabhavad
 abhavaprasangah. tatrapī tadabhyupagame tannase samanyanasat
 siddhantahanih. citradau ca parinamikanam avayavanam
 karasirarprabhrtinam abhavad samanyabhava sadrsyabhavah.
 evam eva gandhadisu 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
 svabhā•vanirmītapakā¹ḥatvagrāsamĀ•ā¹fśalohitĀ•sthiĀ>iraā¹>pā¹>ā¹ḥā¹-hapĀ•dodarĀ
 dyavayavarabdhavayavisamavayitvenestakabhir asakyasampadanatvat.
 yadi cavayavasamanyani sadrsyam isyante tatas tesam ihabhavad
 sadrsyam api dussampadanam iti so 'narabhyo 'rthah pratijñato bhavet
 syenacitam cinveti. 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 gogatadvedanena, 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

sadrso paditsaya susadrsam pratinidhiyate. na mandasadrso ity
etad api yat kiñcit. atah kalpanamatrakalpita
dvicandralatacakradivad bhrantikaranam sadrsyam na
pramanika ity. prameyabhavad api nopamanangam anyad va sadrsye
pramanam ity apeksa ity || 17 ||

_____notes_____

[729] rupajanapatat ity bhavyam. [730] rupajanapatat ity bhavyam.

atra samadhim aha -- sadrsyasyeti. ayam abhiprayah -- nedam
kalpanamatrakalpita, mithyatvahetudvayasambhavat. dvicandradipratyaya
hi kutascid dosad utpannah kaladibhedesu badhyante. sadrsyam
tu jatyadivadabaddhitabuddhivedyam katham anyatha bhavisyati. yatha
casadharanapratyaksavadinam tatsatyam evam sadrsyam apiti kim
apahnuyate. tad idam avagatam asamsayitam abadhitam ca
desantaradisy apity asti tavat sadrsyam, pramanabalena yatha
tadupapadyate tatha kalpaniyam. na hi drste 'nupapannam nama kiñcid
astiti.

tatra yat tavat uktam kim asya svarupam ity. tatrottaram aha --
bhuyovayaveti. asyarthah -- bhuyobhir avayavasamanyair yo jatyantaryaya
yogah {3,145} tat sadrsyam. jatyantarayavasamanyagrahanam
upalaksanartham, vyaktisadrso api yamadisu drstam eva. evam
avayavasamanyair vinapi gunakarmadisamanyayogenapi sadrsyam
drstam eva, yatha citradisu. etena yad uktam citradau katham
sadrso ity tat parihrtam. evam agnav api
samsthanaparimanasamanyam darsayitavyam. yamayos tv
avayavasamanyabhyupagame yan upapattir ukta, asau pariharisyata eva.
gunanam tv asaty apy avayavasamanye 'vayavagunasamanyam
evavayavigunanam sadrsyam ity darsayitavyam. karmanam ca
sauryadinam dravyadevatadidharmasamanyam eva sadrsyam,
avayavasamanyasyopalaksanarthatvad ity. tattvantaravadinam cedam
asrayaparatantryad gunantargatam evastheyam. na pañcamam
alaukikatvat. jatidravayagunakriyah padartha ity 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, ekarthasamavetasamavayat ity
ucyate. na. dravyasamavaye pramana bhavat, avayavasamanyani hi
karnadini vyaktisamavetani pratyaksani. sadrsyam tu
sadrso buddhya grahitavyam. na ca gandhadisadrso dravyam ity
pratyayo 'sti. atah katham tadvartina sadrsyena gandhadini
sadrso bhavayuh. ato 'vayavasamanyam eva sadrsyam ity. nanv
ekatraiva bhuyasam avayavasamanyanam upalambhat
sadrso bodhprasaktir ity uktam, parihrtam idam jatyantaryasyeti
vadata. jatyantarasamavayinam jatyantare samavayat sadrsyam, na
svarupamatram, na ca bhuyastvam. etac coparistad vivarisyata eva. ato
jatyantaragrahanam apeksitavyam. yat tu na tena tajjanyata ity. satyam.

abhivyajyate tu tat. yathoktam --

samanyani ca bhuyamsi gunavayavakarmanam |

bhinnapradhanasamanyavyaktam sadrsyam ucyate ||

iti. yad dhi yasyopalabdhou nimittam, tattadabhivyañjakam. ata ekaikatrapī 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 jativyakyantaravacchinnani 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 samanabhijanantvam avagamyate. sruteh. evam hy aha -- prajapatir mukhatas trivrtam chandasam niramimita agnim devatanam brahmanam manusyanam iti. loke ca samanabhijananyor 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 karananividhayisaktikatvat. 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 dharmasamanyam ity. 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 apadayantiti, 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 tatrapati 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 svavayavasamanyabhūmna 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
itaretarasadrasyabuddhih. ato yatra gotvadisamanyam vartate na tatra
sadrabuddhih. 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 prthiviyamse 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 -- prthivyadisu 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
sdrsyam iti || 32 ||

praksattve karanam aha -- na hiti. idam ca prag evoktam iti. yat tu
sdrsyam bhinnam abhinnam veti vikalpyavastutvam apaditam,
tatrottaram aha -- dharmanam iti. sarvadharmanam eva jatyadinam
na dharmino nanatvam, atha cavantarasthitir api dharmadharmikrtasty
eva. evam sdrsyate 'pi. ato nanena tadapalapitum sakyate.
sarvatranaikanta eva pratity avisamvadat samarthaniya iti || 33 ||

tad evam sdrsyasya 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 sdrsyasyendriyagocarata siddhety upasamharann aha --
tatreti || 36 ||

svamatenedanim upamanasya prameyam darsayati -- tasmad iti. yatha
vivaksam visesanavisesyabhava iti || 37 ||

nanu gauh smaryate sdrsyam 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 -- badhakeri. atrodaharanam aha
-- yatheti || 41 ||

katham punas tadabhasatvam ata aha -- samipastha iti. badhakam hi
tatra jñanam utpadyata iti bhavah. neti pratyayabhava tu
paramarthasdrsyam 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 sdrsyam grhyate. atas tavan na paksadharmah.
gavayasrngitvadinam tu paksadharmatoparistannirakarisyata
iti || 43 ||

gavayagatam api sdrsyam apaksadharmatvan na
sdrsyavisistanam 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
agrhitavayasya 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 pratyupaksinani svarupenaiva
srngitvadini lingam isyante, tatas tebhya
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 vaiyatya 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
dravyadevatadisadrsyadarsanotthapitopamanaparyavasthapitagneyavidhyan
tani itikartavyatam apadya krtarthani bhavanti. yathehaiva tavat
sauryagneyayor ekadevatatvena taddhitadevatanirdesenausadhravyakataya
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 yatratisaunair 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

upamanaparcichehah samaptah |

008 arthapattipariccheda

atharthapattiparicchedah

atra bhasyam. arthapattir api drstah sruto vartho 'nyatha
nopapadyata ity arthakalpana. yatha jivato devadattasya
grhabhavadarshanena bahirbhavasyadrstasya parikalpana iti.
asyarthah -- arthapattir api na pariksityavya,
evamlaksanakatvenavyabharad 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
agnyadisū 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 gamakaparityagenasruyanaya 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} purvapatipannarupantarabhavavagamas 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 dhumadiah 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 sahaha bahirbhavam kalpayatiti. api ca -- yadi vastudharmavisamvadat sandehah, na tarhi bahirbhavakalpanayam nimittam pasyamah. yatha hi mrtajanisyamanayoh grhabhavo na bahirbhavam sucayati, evam sandigdhasadbhavyasapi. yavad dhi caitrasya vidyamanata na nisciyate, na tavad grhabhavamatradarsanena bahis caitro 'vasthapayitum sakyate. samsayanirakaranartham api catra pramanantaram arthaniyam. na bahirbhavah. nirakrte tu samsaye niscitasadbhavo grhabhavadarshanena bahir astiti gamyate. atha niscitasadbhavyasiva sthitiprakare sandehah katham astiti. sa tarhi caitram apasyato 'pi bhavatiti kim grhabhavadarshanena. 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 bhavacity 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 vihitarjitam 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 drstasrutasabdham 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 'bhipayantaram 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 --
vahnismyogantaram daho drsyate asati ca na drsyata iti
tatsamyoga eva saktir iti giyate, na tattvantaram. sa ca pratyaksa iti
kim arthapattyā. na. vyabhicarat. yatha khalu svarupamatram agner
vyabhicarati, evam samyogo 'pi. bhavati hi kadacid
ausadhadisannikarse samyujyate vagnir atha ca na dahatiti. tad
iharthapattyā tattvantaram saktirupam kalpyate. kayanupapattyā,
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 karyabhavave 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 purvakarananaseti matir avirasti. sakala hi
samagri pratyabhijñayate. asti ca tatra karanam ity uktam. na ca
mantradipragabhava eva va tadvisista va samagri janiketi yuktam.
abhavasya bhavantarasisiddhau 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 canarthakaravena vastutvan napaniyate ||

iti darsanat mantradipragabhavah karanam isyate. tathapi parastat
karyadarsanam nopapadyata iti. mantradipradhvamsa '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
tadviparitamantadyagame 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 pratibadhnayat. atah karanasakter eva pratibandhako
mantrah, na tadabhavah karanam. balavattaropanipatapahrtsaktis tu
so 'pi na kiñcit pratibadhnati. na ca yad balavadruddham atmanam naiva
vindati, avirodhe 'pi tenatma na labdhavyah. kadacana mabhut
srautaparipanthiviniyogabhava 'pi laingikaviniyogabhava iti. ato 'sti
kascid atisayah karananam, yannasatirodhanabhyam karyam
narabhanta iti siddham pratyaksavagatat 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 upasarpititi || 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
susadsajñanam 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 pratiyogidarsanapratilabdhabhivvyaktir gavayasadrsm
dhiyam upajanayati. yac cedam samane pasutve gaur eva gavayasadrso ity
upamiyate tad api tasya saktivisesabhyupagamad vina nopapadyata iti ||
4 ||

arthapattipurvikam udaharati -- abhidhaneti. sabdad anantaram
arthapratipattim drstva tasya tatkarantvam 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
bahirbhavasucanatkarthapattih 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
caitrانvayah. caitrabhava iti hi sa pratiyate. grham tu na kathañcic
caitrasambaddham avagamyate ity apaksadharmam ity aha -- tadabhaveti. itas
ca grhabhavo na paksadharmam 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
evabhava 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 bahirbhava lingam, etadabhava
'bhidhasyata iti || 13 ||

ato grhe 'darsanam api na hetur ity aha -- teneti. kiñ ca
grhabhavavadharanopak sine '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 bahirbhava 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,
tadantarbhava ca parastat prameyabhava iti bhavah || 19 ||

anumane tv anapeksitaprimeyam 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 pratyetur eva na
sakyate, tad yada bhavapratipaksenabhavena grham avaruddham tada
tatra tava 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 anumad bhedam prasadhithum 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
pramanantarapaditanupattir 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 tadupeksyate eva. yat
tu kalpate 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 pramanantarenottapitavitarkam. 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 badhvirahah. 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 --
nantariyarthadarsanam 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 sahyam avagatam,
aviditasahityasya tavat siddham pramanantaram ity abhiprayah.
yenapi tayos sahyam avagatam tasyapi nagrhitayos tayos
sahityagrahah sambhavati, na ca tayor ekagrahane 'paradarsanam
arthapattya vina sambhavati. anyathanupapattyaiva tv ekena
grhabhavana{3,171}bahirbhavana va tayor ekah pratyetyayah. evam
cakalpyamane nyatarasya sambandhino 'grhithatvat sahyapratitir eva na
syat, atas sahyartham arthapattir arthaniyeti siddham
pramanantaram ity abhiprayenaha -- pramanam ceti pratyate
'ntena. abhiprayam vivrnoti -- teneti || 31 -- 33 ||

nanu ca navasyam arthapattyaivanyataras sambandhi grahitavyah, sakyate
hi grhadvaravasthitenabhavapratyaksabhyam ubhayam veditva
sambandho 'nubhavitum, tatha veditasambandhac 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
bhavana sarvatrabhavavagame sambhavati, na hi jagadabhavenaikatra bhavo
'nvas saky'o 'vagantum. jagadabhavasya pratyetyum asakyatvad ity
abhiprayah. nanv evam tadavagatam yadayam ekatra bhavati tada paratra
tatsamipe na bhavatiti. evam ca veditavyapter ekadesabhane
sarvatrabhavanumanam bhavisyati. ata aha -- na ceti. na hy
ekadesanastitaya trailokyabhavana 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 sarvatrapī samanam iti || 36
||

atra pariharam aha -- naitayeti. kim iti na pratiyate ata aha --
taddeseti. upalabdhivyogasya hy anupalabdhir abhavam vyavasthapayati,
durasthesu tvayogyatvad eva satsv apy anupalabdhis sambhavatiti
nabhavaniscaya iti || 37 ||

yadi tu sarvagramanagarasaritkantaradidesah prapta bhavayuh, 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 ekadesasthasyaiva nupalabdhya vipaksad hetor
vyatireko grahitavyah. tadvad ihapi bhavisyatiti. dhumadayas ca te
vyatirekinas ceti dhumadivyatirekinah. agnyadyabhava ye
vyatirekino dhumadayas tesam agnyadyabhavadasagamanad vyatireko na
sidhyatiti || 39 ||

{3,173} pariharati -- yasyeti. vyatirekapradhanavadino hi bauddhasyasati
vipaksad vyatirekagrahane na hetur gamako bhavati, vastvantarabhavo hi
tasya prameyah, agnyader vastuno 'nyasyanagnyader bhava iti yavat. sa
hi sarvanagnivyatirekam antarena na sambhavati, mama tu saharino hetur
gamakah, anvayamatraniamena. sa ca vipaksadarsanamatre na dvitair
eva darsanaih sidhyatiti || 40 ||

nanv anvayavadino 'py
ajatativrttapratyutpannantadesavartivahnisahacaritadhumadarsanam
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, akrtiyos ca
prativyaktikrtsnasamavayat sulabham eva sahityadarsanam,
sakarddarsanenaiva hy akrtiyos sahityam avagamyate. ata eva
dvitradidarsanam api vyabhicarasankayam niyamartham abhyarthate.
avagate hi sahitye bhavati sankā -- kim ayam aupadhikas samsargo
dhumasyagnina saha ahosvit sahaja eveti, tatra sakrddarsane

'nvayavyabhicarad upadhyantarapravesakaranabhavat svabhaviko
'syagninanvaya iti bhavati matih. agnes tu prathamam avagatasambandhasyapi
dhumena darsanantare vyabhicaradarsanadarderdhanadir 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 sarvabhūmayas
caitrabhavasambandhah, tadakrantadesavyatirekitvat
sthitacaitradesasamipavad iti || 44 ||

pariharati -- viruddheti. katham hi viruddhavyabhicaritam ata aha --
tadvad iti. tadvac caitravad desantaram iti. ato 'rthapattyaiva
sarvatrabhavo 'vagantavyah, nanya gatih 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 sarvatrabhavana sambandho
drstah, ato 'nyasyapy anuminotiti. sa vaktavyah svatmana eva
sarvatrasatta katham avagamyate, yady abhavana, kasyeti vaktavyam, na tavat
pratyaksasya nivrtya duradesesv abhavas sakyate 'vagantum,
duratvad eva tesam anupalabdhivyogyan na svatmano 'bhavas tesu
sakyate 'vagantum. atha tatra sato durasthatvam eva na syat, atas sahaiva
desantare svasariram upalabdhivyogyan bhavati, vyogyanvac copalabhyeta,
ato 'nupalambhan nastiti nisciyate. yady evam pramanantaram idam, yo
hi yatra bhavati tasya sahaivadharenatmopalabdhivyogyan bhavati, na ceha
tatha, ato na desantaresv astiti. evam canumanena desantarabhavo
grahitavyah. na pratyaksabhavana. tatra ca viruddhavyabhicaritoktaiva
-- desantarani vimatipadani caitravanti
caitravaddesasamipavyatiriktadesatvac caitravad desavad iti. yatra ca
pratihatuna 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 bhavayuh 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 samyujiyama drsyate. ata eva na vibhuh. {3,176}
 ato 'sya na kathañcid ekatra sato 'nyatra sattvam upapadyata ity
 anyatrabhavam antarbhavya krtsnabodhas samarthate, ka punar
 atranupapattih, natra krtsnabodhasya kenacit pratighato drsyate.
 bhavanumanenaiva kevalam tu durbale pratighatahetau
 tadbahenaivarthapattir 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 bhedom 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
 -- dvididham 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 vyabharitabhavantarasa ca
bijakaranaka ity avagatah saty api tu bibe 'jayamanas tad api
vyabharatiti 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 ||

vrtyantarodahrtam 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 bhuyansya 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 evaneke sam arthanam iti || 55 ||

yady avacakam katham vakyad arthapratitir ata aha -- padartheti. etac
ca tadbhutadhikarane vaksyata iti. nanu ratryadivakyartho yadi
divavakye nanabhiihitah 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 divavakyaasyety aha -- tasmad iti || 58 ||

evam tavan na mulagamasyayam arthah, yena tu vakyantarena
buddhisthenayam artho 'vagamyate, tasyaiva pratyaksadisya madhye
pramanam nirdharaniyam ity aha -- tasyeti || 59 ||

tatra pratyaksam tavan na tatsiddhau pramanam ity aha -- na hiti.
anumanam api tena sambaddhasya divavakyaasyadarsanan 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
sadhya te 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 tatarthe dharminy apratipanne
na padam taddharma ity uktam, evam ihapi napratipanne ratrivakye
taddharmataya {3,181} divavakyam pratiyate. atha tu
paksadharmatapatratipattiyartham tat prathamam avagatam ity ucyate tato
'numeyabhava ity abhiprayah. abhiprayam vivrnoti -- nagrhita
iti || 67 ||

api ca tatraiva pade varnitam -- na kriyakarakasambandhadrte sambandho
bhavati. 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 pratishedho darsayitavya ity aha --
anvayeti. na hi saty eva ratrivakye divavakyam{3,183}nasatity
anvayavyatirekau stah, taddesatkaladisambandhasyabhavat. 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 pramanantarabhad arthapattir eva ratrivakyavagame
saranam ity aha -- ata iti. pratyaksadrstam pinatvam
bhojanapratishedhena 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 bhojanapratishedho 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 ||

prathamaparcodanam tavat pariharati -- savikalpaketi. savikalpako hi srutarthapattibodhah savikalpakajñanani ca sabdapurassarani. atas sabdaparyavasitayam arthapattau sabdad eva sidhyannartha 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 praktadevataya 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 samskarodbodhenavarjanivyatayas 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 bhavati. 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 upalabhamah. 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 divavakyarativakyayos 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 rativakyajñanam 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 ittyanotpattilaksanam 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 badhvirahad 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 pratipratyupayas 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 svavinijojika srutir upakalpyate -- yatha tavat prakaranamnate mantre svadhyayavidhyadhyapite prayojanam antarenanupapadyamane kratvapeksaya ca samanyatah kratupakaravagatau visesapeksayam mantrasaktiniriksayam yacchaknuyad ity upabandhena sakarthavisaya{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 viniyujiyate, padantarani tu tatsamabhivyaharatmana vakyenaiva. prakaranaviniyogas tu darsapurnamasaprakaranamnatanam samidadinam, te hi prayojanakanksah, kratu 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 sasthan 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 buddhah sarvalaukikapariksakanam
avivadasiddha, na ca buddher analambanatvam svamsalambanatvam veti
vijñānavade varnitam eva. ato 'sya eva buddher dradhimnah prameyam
upakalpyate. so 'bhavasya visayah. tad idam nastiti vijñānam
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
svarupamatrdrste grhadau desantaragamane kasyacid
abhavam {3,190} pratyanyuktena tadaiva tadabhavo 'vasiyate. tad evam asaty
apindriyasannikarse jayamanam nastiti vijñānam naindriyakam. na
casya kiñcil lingam janakam asti. anupalabdhir lingam iti cet. na.
avijñānat. na hy avijñātarupam lingam linginam anumapayati. na
cajñātasambandham. na ca tathanupalabdhir jñāta 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 'stity 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 bhavati 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 samkhyā
 vyavaharam bhinattiti sampratam. ihapi capramanye na
 bhasyakarena kascid dhetur uktah. na ca pratijñamatrena
 pratipaksanirakaranam bhavattiti 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
 kankadyabhavavadharanapurassarah so 'py abhavasyasati
 prameyatve na syat. yadi bhutalamatram atropalabhyate na
 kankadivivekah, 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. visyantaravivekas 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 buddhiih 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 jñanajanakanakaranam, 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 svabhava 'drstartham eva drsyavisesanam

apadyeta. yac cuktam -- 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 योग्यप्रामानानुपत्तिर अभवाम निसचययति, na ca susuptasya pramanayogyo 'rthah, yo na prakasata iti katham abhavaniscayo jayate, ato nadarsanam agrhitam iti susuptasyabhavo na prakasate, kin tu योग्यदार्शनम एतन् ना भवति. यच् चपि निवृत्ते 'प्य दार्शने प्रान्नास्तित्वम व्यपदिस्यते समप्रति द्रस्यमानस्यपिति. तन् ना. तत्रा हि समानपालम्भयोग्येषु बहसु स्मर्यमानेषु यद् एको ना स्मर्यते, तेना स्मृतिनिवृत्त्या फलताह प्रत्यक्सनिवृत्त्या तद् अभवह प्रतियते स्मृते एव भवन्तरानम. तदानिन्तानो 'bhavah स्मृतिनिवृत्तिस च तदानिन्तानि अस्त्य एव. ना चवगम्यते. 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. tadsenaiva 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 योग्यप्रामानानुदयस तत्राभवह प्रामानम इत्युक्तम्, किम् पुनस् तत्रानेना प्रामियते, अभवस तवत् स्वप्रामानैर एव यथास्वम् अवगम्यते, अता अहा -- 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 prabhrtiyantabhavasiddhau
dosaprasañjanam. abhavapramanasrayane hi na sasadis
srngadinam atyantiko 'bhavas sidhyati. paripanthinas ca
bhutacaitanyavadino na nirakartum sakyante. mahabhutanam ca
vayvadinam {3,195} atyantiko gandhadyabhavo na sidhyet. yathottaram hi
catvari mahabhutanayekaikagunarahitaniti sthiti ity || 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 niritabhavo na nastiti vyapadisati,
kin tu anupalabdhimatram. ato 'bhavapramitir evayam ghato nastiti.
yas cayam caturdha bhedo varnitah so 'pi
sarvopakhyavirahalaksane 'bhavo 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 upadaniyah, 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 vrter 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 ekatvadyavasaya iti cet. kasya
tarhi, na hi nairatmyavadinam ekah kascid asti pratisandhata, yah
purvaparayor aropitaikatvadyavasayad ekasabdham 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 tattvaiddhis 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 abhavya 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,
 jñānajanadarsanat. vihitakarane ca pragabhavyaiva
 kriyantaravisesanataya pratyavayahetutvat. evam uttaratrapī
 vastutaprasadhanam veditavyam iti. itas cabhavo{3,197} vastv ity aha --
 karyadinam iti. vastv eva sadasadatmakam iti siddhantah. tatra katham
 vasturupasyaivabhavya 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. bhavasamavaye 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
 jatyadiavad 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 gavadiavad iti. tasminn eva
 sadhye hetvantaram aha -- prameyatvad iti || 9 ||

nanv ayam asiddho hetuh, aupacariko hi samanyavisesabhavo 'bhava.
 ekasabdavacyam samanyarupam drstam gavadi,
 nanasabdavacyam ca visesarupam savaleyadi. ato 'trapy
 aupacarikas samanyavisesabhavo vivekajñāsyā. asati tu viveke
 ekasabdanibandhanabhrama evayam -- bhavas 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 pramanabhavasabdā

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)nadibuddhah 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
bhutvavastithate. samanyavisesayor ivaikagrahane 'nyatara ity aha
-- tasyeti. idam canvaruhyavacanenasmbhir 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
bhavantarabhava 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 svatanthro 'nubhuyate. na hi
rupadayo bhavadharmah svatantra evavasiyante. svatantrabhavavadas
tu svatantryam eva, sadasadatmake vastuniti hi darsayati. bhavamso
'bhavamso iti ca vispastam tadabhavavisistam grahanam ity
aha. kiñcasya svatantrye pramanam, na hy ayam kadacid api

tathavasīyate. kim idanim abhavo navasīyata eva, svatanthro vavasīyate.
na tavat purvah kalpah, tadavagame pramanantarabhavat
nityasamvittiprasangat. na ca samyogapratisedhe
svatantrabhavavasayo 'sti, pratiyogisamyogapratisedhatmaiva hy
abhavah, sa cadharatantra eveti samyuktavisesanatvalaksanaya
pratyasattya satindriyasannikarse aindriyajñānagocara eva. ekam
kidam visistam jñanam. tadasyabhavah pramanam indriyam
va, yady abhavah sa tarhi bhavam api gocarayet. na ca itad 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 smrtiyupasthapitanam avisisto
dittho na pratyakso bhavati. nama capratyaksam smaryamanatvat,
tasyagrhye 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 saktyanantavakalpana |
iti. atrapi cayam agniman iti visesabodhe 'sty eva pratyaksapeksa.
ayam evabhavasya pratitiprakah, yatpramanantaraprapitasrayam
visinastiti na kiñcid anupapannam. yac ca samyuktavisesanataya
indriyasannikarso 'bhavasyety uktam, tad ayuktam. asambaddhasya
visesanatvanupapatter atiprasakteh. itaratha visesanartham
arthitenaiva sannikarsopapattau vrthaiiva
samyuktavisesanarthatvasrayanam ity alamaneneti || 18 ||
abhiprayam ajananas codayati -- nanv iti. praptimatram hy
arthendriyayos sannikarsah. asti ca bhavad abhinnasyabhavasya bhavavad
evendriyapratir 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)bhishhutayor grahanagrahanavyavastha drsyate. na
caitad ekatve kalpate. na hy ekam eva tattvam udbhutam abhishhutam 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 canvaruhyavacanenasmbhir 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 abhavasrayasamarthantham atroktam ity
apunaruktateti || 23 ||

{3,203} evam tavadabhavasya bhavad bhedabhedau darsitau. tav eva
rupadidrstantena dradhayati -- sadgunadravyeti. na hi rupadayas
sadayarupena 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 pracinajñananajanmanas
 samskarasyodbodho 'py apeksitah, evam asrayagrahanartham indriyam.
 na ca praptimatram aindriyakajñananajanmani karanam. api tu
 योग्यतासहिता प्रपत्तिरिति प्रत्यक्षे वर्यनितम्. ना चन्द्रियानाम
 अभवाज्ज्ञानानयोग्यता, तेषु असत्सु अपि तद्भवत् इति वक्ष्यते.
 मनसामिति को र्थाह. किमसुखदियज्ञानवानमनसा जयन्ता इति. यद्य
 एवमथपि प्रत्यक्षताया. ना चान्तरे इवाहोर्मानससु स्वतन्त्र्या
 अस्ति. सत्यम्. सर्वप्रमानसधरानसु तु मनसो व्यपारो 'त्रा
 कथितः. केवलतममनससन्निकारस्यैवाहोर्न्द्रियानपेक्षसु
 प्रमानाभवेनाभवाज्ज्ञानम् जयन्ता इत्युक्तम् भवति. ग्रहित्वा
 स्मर्यते च धर्मधर्मिनोर्अभेदात् समानकार्त्तव्यभिधानम् इति ||
 27 ||

katham punar idam avagamyate bhavagrahanam indriyapeksam
 nabhavagrahanam iti. samano hi tadbhavabhavah. ata aha -- svarupeti.
 yo hi grhasvarupam evavadharya kvacidgatah prcchyate -- tatra ca itro
 '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 tatasid 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. purvanubhava hitabhavanabija hi sa
 smrtih, nalpam avyati rekam gocarayitum utsahate. atas tadanam 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 tavadaksajitvam abhavadhiyo nirakrttam. idanim
 laingikatvam nirakaroti -- na capy atreti. atra codayati --
 bhavamseti.

pariharati -- tadanam iti matirantena. dvav atra bhavau pratishedhyah
 pratishedhadharas ca, tatra na tavat pratishedhyo 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
jighrksitejighrksitapratishedhyabhavo lingam iti || 29 -- 30 ||

astu tarhi pratishedhadharabhavo 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. anaikantikasya
bhavo 'bhavantarair api sambandhat. ato 'naikantikavad 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 -- tadanam iti. ato
'vasyam tadgrahane pramanantaram arthaniyam ity aha -- tatreti || 37
||

{3,207} atredanim anupalabdihilingavadino 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 jñatapatibandhanupalabdhih yo nama bhramyan
viviktadesopalabdhav api ghataya ghatate tam prati nastiti
vyavaharam tadyogyatam vanumapayati. evam ca
ghatadyabhavanupalabhiprayogah -- yad drsyam hi sad yatra
nopalabhyate tat tatra nasti. nopalabhyate copalabhyamane dese drsyo

ghata iti. etad api dusayati -- na visenasambandhas tasya iti. ya
evanupalabdhy anumatum isyate ghatabhavo nastiti vyavaharas
tadyogyata va naikenapi visesenupalabdhes 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 ghatanupalabdhou sadvyavaharah. asti hi tadaniam api
desopalabdhih. viviktopalabdhir hi ghatanupalabdhih, nasau ghate
satiti cet, ko vivekartha iti. nanv ayam abhava eva. tadabhava 'narthakam
viviktavacanam, ato 'nupalabdher ayam api viseso dussadha eva, yadasati
ghate nastiti vyavaharo na satiti. yac cedam ghatabhavam
atilinghya nastiti vyavaharanumanam avasthitam tad api kena
viseseneti na vidmah. so 'pi bhavati reki na kascid upalabhyate.
yogyata tadanati reki 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 nanupalabdhy 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 pratishedhah sa sarvo 'nupalabdher eveti. evam
ca tatra tatra sadrsaparaparinganusarenanavasthapata 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
tadrupaparingabhyupagamad anavasthai va. 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 saugatasamayasisiddhanumanalaksanagranthanusarenapi 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. bhava tu prameye tadapramanam evety
abhiprayenaha -- prameyam iti. anurupam evedam yadabhava 'bhavah
pramanam ity aha -- meya iti || 45 ||

yatha bhavatmake meye 'bhavah pramanam nanurupam tatha
tadabhava 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 --
pramanam iti. nabhave paksikrte pratyaksadyanutpattis
taddharmatayavagamyate. abhavana 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, tadanam 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 anugamyamanam 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 bhedom 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. aitihiyapramanam uktam tavad asatyam eva. nidhipraptiyasurakanyavasikaranadi, 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

abhavaparcchedas 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 evamadiconana
vedabahyabuddhadiparamatenaksiptah. idanim aihikaphalas
citradiconana 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 agnihotrdivakyesv api mrsarthata

iti vadata. tasmad ubhayatrapy ubhayaksepam eva nyayyam manyante.
keyam vyavastha. atrocyate. satyam ubhayatrapy ubhayaksepah, tathapi
hetubhedada 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
nanaksiptavisistadehendriyadi parigraho bhavitum utsahate, ato
mabhud anantaram, ami punah pasavah sambhavanti yajamanasyatraiveti
svahetusamanantaram anupalabhyamana drstapratigrahadihetvantarah
srutacitradiphalataya na sakyante 'vagantum. ayam eva tu
sabdasaktiparamarso vartikakrta tarkikaprakriyam anuvidadhanena na
va pasuphaletyadina sadhanaprayogair upadarsitah. tad evam
aihikaphalasu citracodanasvaksiptasu tatsamanyaditarasu tathatvam
iti punar apy agnihotradiconanaksepe '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 -- citrapasuphalatvadisayas codana dharminyah{3,215}mrseti sadhyo dharmah. adhikrtaih pravrttivogyair api pratyaksadibhir arthanavagateh. yadidrsam tanmrsa -- yatha vipralipsorvacah. adisabdenagnihotravisaya api codanah paksikaroti. nanu vipralipsuvakyam atra drstantah. na ca tanniyamena pratyaksadyasangartham 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 -- vaidharmyenetī. citra na pasuphala pasavo na tatsadhya ity ubhayatrapi prayoge vaidharmyena sukhamardane bhavetam, idrsi catra vaidharmyacara, 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 paryavasana. 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, avisesapravrta tu codana katham badhyate ata aha -- sabdeti. na hi samarthyam nama prthak pramanam, api tarhi sarvakhyatanam artham bruvatam saktis saharinīti 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 Insrosyat 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
citradivakyeesuktivisamvada apramanyam uktam. uttaratra tu
yajñayudhivakye pratyaksadivirodha iti virodham abhidhyotayati --
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
yathacoditavitatapurvaparihutanekakarmaksanatmakakratukriyakartr
tvam atmanas sambhavati, vibhoh purvaparadesavibhagasam
yogaphalakarmanam asamavayat. tad etad aha -- na{3,218}ceti. abhyupagamyā
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 bhedenā virodhopanyasartham
yajñayudhivakyopadanam nopapadyate. atah
svakrtabhedopadanā samarthanartham 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 ||

citrdivakyabhiprayena 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 vedavakyaikadesatayagnihotradivakyasv api mrsarthata sakyate 'numatum, atah krtsnasyaiva vedasyapramanyan na codanalaksanartho dharmah ity aksepah ||

ity upadhyayasucaritamiskrttau 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 dharmah iti pratijña sidhyati. bhuyams canena kramenartho vaktum abhipretah sabdarthasambandhanirupanadih. anyatha kriyamanam tadakasapatitam ivapadyeta. tac caitat sabdasvarupanirupanavasare vaksyate. na cedam aksepah na sangacchate, dvedhapi pratyavasthanadarsanat. yathoktam --

dvedhapi pratyavasthanam parahetvavabadhanat |

atmiyasadhanoktya va tatratiyam 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, aptoktisv 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 bhasyavyakhyanasara 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 abravidentena. 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
sambandhabhavanapeksatvad 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 etadvaratikakaro 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 yugapadavasthitanevakarnakarajñanatmaiva
sabdah. artho 'pi
jativyakyavayavayavayavigunagunivyatirekavyatirekadivikalpadurikrtan
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 kaisic 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 sabdadese 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 upalabhamah. gadisanadimadrupa hi tayor buddhir udeti. atra siddhantabhasyam yo 'tra vyapadesyas sambandhah tad etan (tam ekam) na vyapadisati bhavan ityadi. tasyabhiprayam aha -- atheti hinatantena. atrayam abhiprayah -- pratyayapratyayakasaktirupo hi nas sabdarthayos sambandho 'bhipretah, tad yadi samslesalaksanasambandhabhavas sadhyate, tada siddhasadhyatadosah. sambandhabhavamatre tu yaunadisambandhair anaikantikativam. himavadvindhyayor api caikabhummyadisambandhat 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. uccaranabhidhadharmadarmyubhayoktibhir iti || 11 ||

{3,225} vacyavacakasambandhasvarupam idanim abhidhyotayati -- 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 darsanaparathyat
 pradhanabhutaya(m upa)diyamanayoh sabdarthayoh sahityam
 vivaksitam iti. evam ca viditva svayam api pararthaprayoge sahita
 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
 pratipadyapatipadakataya 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 karanam
 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
 parasparaniyatmakam 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 'rthasabdāsambandhah

iti. ato vivecaniyam idam -- ko 'tra sambandhah sabdarthayor
varttikakarasyabhimata iti.

atrocyate -- yathāikena krayakarmana parigrhitayor dravyagunayor
itaretarakamsaparipuranena 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 parasparopakarāh. 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, kartṛtvam 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 tadanīm 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
'vaganam. atah prakaranadinam api padarthavadharanapoyatvad
vrddhavyavahare hi balena kevalapadaprayogadavapoddharabhedanaitad
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
codbhutatatpadabhidhanayogyavasthabhedabhinnno hastadir anyonyas ca
karadipadanam vacya ity 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 tadbale
dhumadivagnijñanam sabdad arthajñanam upajayamanam anumanam
syad ata aha -- na capiti. idam ca sabde prasadhita ity aha --
sadhita iti. nanu yady avinabhavo nopayujyate, kas tarhy upayujyate.
uktam bhasyakarena -- samjñasamjñisambandhah iti. nanu cayam
api sambandho 'nupayogy eva. tad etad asankate -- samjñeti. tadangam
gamakatvagam 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. yathavavinabhava 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,
vrddhopadesat tadvyavaharat padantarasmabdhivyaharad va. sarvatra
catra gamakataivadav avagamyate. tatha hi -- vrddhopadese tavad ayam
asya vacyah ayam asya vacaka {3,230} iti gamyagamakabhava evavagamyate.
yatrapi kvaciduccaritat vakyat prayojyavrddhasarthavisayam
kriyam drstva cestanumanena gavadyarthabodhdhrtvam
upakalpyate tatrapi yasmad atas sabdad anenayam artho vagatah, tasmad
ayam asyartho ity gamakataiva sabdasyadav avagamyate.
prasiddhapadantarasmabdhivyahare 'pi iha saharatarau 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 tatpradhanai
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 mleccadinibandhanasya{3,231} vaksyamanatvad
ata aha -- bahujatiti sardhena. ayam abhiprayah -- laukika hi
hanopadanadivya vaharamatrarthinah, 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 -- dvididham
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 durvalo 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
visea vidyanta iti darsayati. asti hi kesañcid darsanam - nitya
dravyavrttayo 'ntya visesah. te ca vyavrttibuddher eva hetutvad
visea 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 vrksantarebhyah 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 visesakadvad viseso bhavisyati. sa
evanapeksitavisesantaro na sidhyatiti ceti. visesa va katham
anapeksitavisesantaroh 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 vakyajñās 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 upalaksayati. atas siddham
gamyagamakabhava eva sabdarthayos sambandhah prathamam avagamyate na
punaravinabhava iti || 29 -- 30 ||

upasamharati -- tasmad iti. nanu -- samjñāsamjñīsambandho
bhasyakarenoktah, na ca gamakam samjñēti laukika manyante, na hy
agner dhumah samjñēty ucyate, ata aha -- abhidhayakateti. ayam
abhiprayah -- asyarthasyayam gamaka iti jñate
navyapriyamanasyavagatau karanatvam upapadyata iti tadvyaparo
'vasiyate, sabdavyaparoh cabhidhety ucyate. ato
'trabhidhanakriyasambandhad gamakatvasyaiva viseso 'bhidhayakata
sabde jñayate. abhidhayakataiva samjñatvam ity upapannas
samjñāsamjñīsambandha 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 prathamasarutah kim na
pratyayati iti paricodya sarvatra no darsanam pramanam ityadina
darsanabalena grhitasaktikah pratyayayati pariha ukta,
taddarsayati -- yathaiveti. asyarthah -- gamakatvam eva tavat sabdasya
kim abhyupagamate, 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 pratyaksaparikatayagrhitasambandho '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 karantikartavyatavibhago 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
vivaksasannikarsavisesakrtakarantikartavyatavibhagam
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 ||

yadrecchasabdanam 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 bhinnadesakaladhithanesu kiñcid desadi samam
nasti, evam tayos sabdarthayoh. atas tadvad eva tav api svabhavato
'sambandhav iti. idrsi catra prayogaracanasabdarthau svabhavato
'sangatau, asamadesakalatvat, rajjvativat. tav eva na samadesakalau,
bhinnadesadyadhithanopalambhat, tadvad eveti || 46 ||

_____notes_____

[731] svarupato 'sambandhav api tav artha abdau iti
kasikamatrkayam pathah.

ity upadhyayasucaritamisrakrttau sambandhaksepas samaptah ||