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Consequently, word boundaries are not marked by spaces.  
The text is not proof-read.

## Revisions:

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

# Text

// nyayavarttikatatparyaparisuddhih //

matah sarasvati punah punarasa natva

baddhañjalih kimapi vijñāpayamyavaihi /

vakcetasormama tatha bhava savadhana

vacaspatervacasi na skhalato yathaite //

visvaradhya ityatra visvasabdena samsaricetanavargo vivaksitah,  
tasyaiva tadaradhakatvat / visvesana ityatra samihitaphalasadah,  
tasya bhagavadekadhinatvat / visvakrdityatropadanasadah, tasyaiva  
tatkrtyavyatvat / visvasamharakarityatra yavadanityanivahah,  
tasyaiva tadvinasyatvat / visvasaktirityatra yavatkaryastomah,  
tasyaiva tacchaktivisayatvat / visvajñatetyatra  
yavañjñeyaprapañcah, tasyaiva pajñānavisayatvat /  
visvavyapiyatra yavanmurtimadravyarasih, tasyaiva  
visesatastadvpyatvat / itarasya tu taddvara / visvamurtirityatra  
yavatkarakagramah, tasyaiva saksat tatprayatnadhistheyataya  
asmadadisarirasamanatvat / ata eva na tatra sarirantarapeksa,  
saksatprayantanadhistheyesu hi sa syat dandadivat /  
na tu saksatprayatnadhistheyesu sariravat /  
pinakiti tu visistasastradharadhamittaka namasamkortanena  
prarabdhavighnasya protsaranameva samihitamiti sucayati /  
hetuhetumadbhavana sadkottarabhyam yojana jyayasi /  
yathavasthitayojanayam tu arthapaunaruktyaprasarkta stutivameva  
samadhanamadyavaseyam iti //

namamityadi / dharmo nivartakah / vijñanam

sariradiviviktatmasaksatkarah / vairagyam ragabhavah /

aisvaryam bhutendriyajayah / tacchanipe, ata eva nidhaye

vagvisaddhinam / adharmahetuko hyavivekah / avivekahetukamavairagyam,

avairagyamulamanaisvaryam / tanmulasca vacasamavisuddhayah / tisrah

khalvetah / tatra prathama nirabhidhayata / dvitiya viparitamidheyata

/ trtiya nisprayojanamigheyata / ta etah katham

bhutendriyajayino mahamunerbhavisyanti? ajitabhutasya hi

vivaksostathavidhprayatnanispaternirabhidheya vak bhavati /

ajitendriyasya ca viparyasavipralipsahetuko viparitartho vacanasandarbhah

/

ajitamanasasca pramadonmadavato nisprayojanah /

etasca vacasamavisuddhih chalajatinigrahasthanesu sutrakara eva

prapañcayisyati /

so 'yam na tatheti bhavati vagvisuddhinam nidhih /

ata eva tayi

tattvadyavasayasamraksanaksamasampradayapravartakah //

evam paraparagurun natva sisya buddhisamadhanaya

samahitavaisistyam darsayati--grantheti / nanu tatparyatiketi

vadata pravrttipatavartham granthasamksepo darsitah, na ca

sisyanam kathantasamboghavidhuranam

raddhantamatraparigraha samksepato vivaksitah /

tathatve va upanisada eva santu /

santu va savamustinyayenacaryopadesah /

kimanenetyata aha--nirastakhiladusaneti /

nanvevam granthatatparyam vyakhyeyam, dusanani ca nirasyaniti

punarapi granthagauravamityata aha--granthavyakhyacchalenaveti //

nanu cirantare 'smin nibandhe mahajanaparigrhite bahavo

nibandhastathavidhah santiti krtamanene ityata aha-- icchamiti /

nanu yadi granthakarasampradayavicchedena te nibandhah, katham

kunibandhah? atha sampradayo vicchinnah, katham tavapiyam

vicchinnasampradaya tatparyatika sunibandha ityata

aha--atijaratnamiti /

uddiyotakarasampradayo hyamusam yauvanam /

tacca kalaparipakavasah galitamiva /

kim namatra trilocanaguroh

sakasadupadesarasayanamasaditamamusam punarnavibhavaya diyata

iti yujyate /

na ca kunibandhapankamagnanam taddatumucitamatastasmadutkrasya

svanibandhasthale sannivesanarupasamuddharanameva sampratamityarthah

//

tatra bhagavato 'ksapadasya munisu madhye pravartvam srutyadibhya eva

suprasiddham kimanena samkirtanena? na caitadatisayena

sampratamupayujyate / jagadupasamanidanasastrapranetrivam ca tasya

tatpranayanameva pratayadasti / tenapi kim pratitena?

svanibandhasya tadvisayatapi tadvyakhyadeva labhyata iti / kim

tayapi kathitaya? na casya nyayamahodadheruttanatapatibhasa

evagratah kartumucitah / tasmad bhavitavyamatra tatparyena /

tadaha--atheti / tadapaniyata iti / taditi digragadisamutthapitam

sastracchadakah kuhetusamtamasamapaneyatvena paramrsata

sastrasyaivayam nibandha iti darsitam / bhasyasya ca

tadvivaranarupasya sastrasarirarupataya na sastradadhikyam

manyate, mimamsaya iva vedat / ata eva natratyatikayah

vattikantena virodhah / etena sastrasya yo nibandho bhasyagranthah

sa kutarkikajñananivrttihetuh karisyata iti vyakhyanam

tikavirodhenopeksaniyam / nanu sutroktaprayojananuvadah punah

kimartham? na hidamanudya kiñcid vidheyam pratishedhyam vaha vidyate

ityata aha--sutreti / atha svanibandhasya prayojanavattapradarsanena kim

siddhyatityata aha--preksavaditi / nanu vyutpitsavo vyutpattimaghikrtya  
pravartante / ato vyutpadanapravrttau vyutpattirevamisam  
prayojanamiti kimaparena prayojanenetyata aha--vyutpadamatrasyeti /

dviividham hi prayojanam mukhyam gauna ca / tatra mukhyam  
purusartha eva / itarat tu tadangamiti / tatra mukhyarthinah  
tatsadhanamabhyarthayamanah tatra pravartanta iti tadapi prayojanamevati  
/ ato mukhye prayojane sati gaunam prayojanam,

tasmistvasati tadapi na syaditi nisprayojanataivavatisthate / na ca  
svatantryenaivasya mukhyam prayojanamastityato yasyedamanga tasya  
mukhyam prayojanamastiti darsite preksavan pravartito  
bhavativityabhisandhah varttikakrta ityarthah /  
ito 'pi tikakhandalakadantarbhavitaphalavatsannidhavaphalam  
tadangamiti nyayat /  
sastrangamevedam na bhasyangamiti mantavyam /  
na hi bhasyasya svatantryena mukhyam prayojanamasti yena varttikam  
tadangatamiyat /  
tasmad yathasruti sundaramiti //

nanu karmendriyaniamah sama iti suprasiddham santo danta ityadi  
upanisatsu, na casau purusarthah / ato na mukhyam prayojanamityata  
aha--atra ceti / nanu jagatah samayeti durghatam,  
asambhavitatvadasakyatvacca / na tavat kascit jagadupacikirsuh  
kvacit pravartate yato munerapi tathatvam sambhavayamah / pathanti  
ca--munerapi vanasthasyetyadi / na ca sakyametat, bubhuksunam  
pravartayitumasakyatvat / na ca jagadeva mumuksati /  
tasmadanusthataiva vyutpadyah  
sastrantaralabdhbrahmanatvadirupah sisayah / tasya ca rupani  
samadamadisampattih nityanityavivekah  
aihikamusmikabhagavairagyam mumuksuta ceti / yastu anadhikaryeva  
pravartate karmakanda iva brahmakande sa na phalabhag bhavati /  
tatraitat syat / na tavadupeyavisayeyamadhikaracinta, tasya  
purusaprayatnavisayatvat, isyamanatamatrasya canisadhat /  
kim nama upayavisaya, tasyaiva sastravisayatvat,  
purusapravrttavisayatvacca / iha capavarga iva tadarthataya  
tattvajñanamapyupeyameva, asiddhatvat / upayastu pramanam, na ca  
vedadhyayanavadanumanasya pratyaksasya copadanam sudradikam prati  
nisiddham, yena tatrapiyetyanadhikarah syat / tatha sati dhumadapi  
vahimadhigacchan pratyaksad va pratyavayi syat, adhiyana iva vedam /  
na catmagocare pratyaksanumane sudradervisesato nisiddhe snatasya  
candaladarsanamiva brahmanadeh prayascittanupadesat pratyuta  
striyo vaisyastatha sudra ye canye papayonayah /

ityadismrteradhikara evavasiyate / tasmad yatha sa eva visistah  
svargo vaidikayagadyanadhikrtenapi upayantarena  
traivarnikasusrusadina sadhyate, tathopayantenumanadina  
yadyatmadhigamah kriyate sudrenapi, tada kidrso dosah?

satyam, kim tvanumanamapyagamavirodhenanusandhiyamanamathaniscayakam,  
natu tadviruddhamapi / yadaha--yattu pratyaksagamaviruddham  
nyayabhasah sah iti / sa cagamavirodhadavirodhaniscayah  
tadarthaniscayadhinah / tatra canadhikrta evayam sudrati /  
tannirapeksastu anumanamatrasarano  
narasirahpavitryadivadanarthameva samasadayet /  
tasmadagamaikavakyataya pravrtte sastre tadadhikaryevadhikariti  
sudradayo 'nadhikrta iva / ato yavadadhikariparo 'yam jagacchabda iti  
kecit / tatraha--paramakaruniko hiti / santyeva hi kecit  
karunamrdumanaso yesam jagadeva mitram / anyatha bhutevo 'bhayam  
dattveti vidhivaiyarthyparasangah / niskaranameva  
paraduhkhaprahanecca karunyam / sa ca yathaikam duhkhitā  
pasyato bhavati, tatha jagadeva duhkhitā pasyatah kim na syat?  
bhavati cet--tatprahanopayapravrttau ka namanupapattih? nanu

karunardhrdayo 'pyam vyutpisumeva vyutpadayenna tu viparitam, na hi  
badhiresu gayano gayatityata aha--tatra yadi na kasciditi /  
na hi rogi mandabhagyataya carakadyupadese na pravartata iti tadarthata  
tasya nivartata ityarthah //

nanvanadhikrtavyutpadane pratyavayamatrakamapasyannayam  
kathamavadheyavacanah syat, pasyan va na pravarteta? karunikataya  
pasyannapi pravartate cet, pramadi syat / tatha ca paralokadabibhyato  
'sya vacane kah sraddhasyatityata aha--na ceti / yadyapi  
prahinamohatvadevasya papapunyayorutpattireva nasti, vaksyati hi  
na pravrttih pratisandhanaya hinaklesasyeti /

tathapi klesahanerduruhatvat pratyavayotpattimabhyupagamyā tadabhavaya  
tapahprabhava uktah / nanvevamapi praksalanaddhi pankasya  
duradasparsanam varam /

ityata aha--tatha ceti / na hi gah pankamagnah  
pankapralepabhayadanukampaparavasah samartha noddharanti / api  
tuddhrtya padkam praksalayantityarthah / nanu yadyanadhikrtah  
katham phalabhagi, tatha cet kathamadhikrta ityabhisandhayoktam  
prapañcayati--tapahprabhava eva hiti / yatha hi tesam  
tapahprabhavadevamvidhah papmano viliyante, tatha  
tapahprabhavadeva satyasamkalpataya anadhikarino 'pi phalabhagina  
iti na kascid virodhah / na ca phalapeksaya tesamanadhikarah /  
kim tarhi? karmapeksaya / anadhikrtena tu krtam karma vigunam  
sanna phalamya paryaptamityapi na, visistayajakasadgunyadeva  
tasya paripurnatvat / yajaka eva tvayajyam yajayan  
pratyavayamasadayet, rajñah pratigrhanniva vidvan / sa ca  
tivratadena tapasaiva viliyata ityarthah / tarhi mahajano yena gatah  
sa panthah /

iti nyayena vayamapyanadhikrtan vyutpadayama ityata aha--na ceti /  
nanu kutarkikanamajñanam nivartayata kimanena sastrasyopakrtam  
syadityaha--kutarkikairiti /

ajñānāmasamyagjñānam //

iha karmāmbhe prarabdhasyantarayavirahena parisamāpti kamayamāna  
abhistadevatā namaskarapurvakam prekṣavantah pravartante /  
drśyate ca tatra tatra bahusom vyabhicarah kṛtanamaskarasyāpi  
samihitasiddheh, viparitasyāpi samihitasiddhah,

viparitasyāpi samihitasiddheh / na catra vṛstikamah kariri  
nirvapet /

itivat prarabdhaparisamāptikamo devatā namaskuryaditi srutirasti, yena  
vyabhiṅga 'pi karmakārtrāsadhanavaigunyam kalpayamāh / tasmādar  
thakama iha vate prativasantam yaksam puṇyeditiva  
dāpramanikaprasiddhivijrmbhitametadityabhisandhaya kimu na kṛto  
vattikakṛta istadevatanamaskara ityata aha--avigiteti /  
pratyaksamivavigitasistacaro 'pi srutisadbhave pramaṇameva,  
nirmulasya ca sistacarasambhavat / apramaṇamulakasya ca  
pramaṇikavigānavirahanupapattē / tatha ca satyabhavaḥ  
karmakārtrāsadhanavaigunyamavalambate / asati ca bhavo  
janmāntariyasukṛtasampattim / anvayavyatirekabhavadarsanam  
tvagametarapramaṇagocaram kāryakāraṇabhavāmapakarotityarthah /  
yadyavam kīmanena na kṛta ityata aha--parameti / yadi kṛtāh tat  
kimindralupteṇa gatah, yena na drśyate ityata aha--na nivesita iti /  
atṛaiva drśtānto na khalviti /  
na khalvistadevatanamaskaravat tannivesanamāpi kvacidupayujyate  
ityarthah /  
nanvevambhūtam sistacaram śiṣya āpi grahāyitavyah /  
na ca tannivesanavyatirekeṇa te grahitāh syurityate  
aha--māngalyāntara vaditi //

tatreti / sāstre vyākhyatavye / nanu dandakāstrāsyānuvādo  
nāstityate uktam samkṣepate iti / nanvadisūtratvamasya  
suprasiddhameva, abhisambandhavakyaṭvat, tatkiṁmanena udīritenetyate  
aha--adigrahanēneti / nanu sāstrānīhśreyasāyorānena sambandho  
varṇyate, tātaḥ sambandhavakyaṁidamīti yuktam, abhistu kimarthamityate  
aha--abhimata iti / asti hi  
sāstrānīhśreyasāyorvacyavayakabhavalaksāno 'pi sambandhah, na  
cāsavīhabhīmtah, prekṣavatpravṛtṭyanāngatvat / na hi vacakad  
vacyapratitervacyasya nispattih, yato mumukṣurvācāke pravartatam /  
upāye tupeyārtho pravartate / tena hetuhetumadbhava eva vivakṣita  
ityarthah / nanu natra sāstram, tāsyā nīhśreyasāhetutvam va  
srūyate ityata aha--pramaṇaditi / rūdhapadatikrame kim  
tatpāryamityate aha--na hīti / yadyāpi śiṣyate anusīsyate  
pramaṇadikāmanēneti sāstramīti vyūtpattya atrāpi kāranata gāmyate,  
tathāpi sāśakāsambaddhavyaparavattaya, na tu  
śiṣyasambaddhavyaparavattaya / sa cēha vivakṣita / anyathā  
pramaṇadīni tattvato jñātavāpi tāvāna mucyate  
yavānnanusīsyaditi /

tadidamuktam--padarthatattvavagamakaranatayeti na svarupeneti ca /  
nanu hetutvakaranatve na visayabhedena bhavitumarhata ityata aha--teneti  
//

ubhayorapi hetuh sastram karanam ca / kim tu padarthatattve  
jñapakataya nihsreyase tadvyaparavatah karanatayetyarthah /  
tadidamuktam--tatha ceti / evam ca sati sastrasya nihsreyase karttavye  
padarthatattvajñanasya niruktibalena vyaparatve darsite  
vyaparavyaparinoḥ karyakaranabhavah / tatha vyaparavata  
sastrena vyaparavisayasya pramanadeh  
pratipadyapatipadakabhavah / tatha vyaparavisayena  
pramanadina vyaparasya tattvajñanasya visayavisayibhavah /  
tatha vyaparena tattvajñanena vyaparulasya nihsreyasasya  
karyakaranabhavah / tatha vyaparavisayaphalayorhetuhetumadbhavah  
sambandha sucito nantariyakatvat / na hyataddhetukastadvacaparo nama,  
napyatatkarma tadvacaparavisayah, napi  
tatphalananugunastadvacaparoh, tadvacaparavisayo veti pajcasu  
vaktavyesu upalaksanartham dvayamaha--sastrapramanaditi /  
enameva vyutpattilabhyam vyaparamabhipretya tattvasya jñanamiti karmani  
sasthi

bhasyakarena darsiteti na karanavyutpattirviruddha //

nanu sisyacaryasastratadvyakhyananamapi sambandhah kaiscit  
samanatantrikaih pradarsitah / te kasmanna pradarsyante ityata  
aha--tadidamabhidheyeti / na hrastityetavanmatrenaiva pradarsaniyam /  
kim nama? yavatyapatipadite preksavatpravrttirna syat, tavat  
pradarsyate / na ca sisyacaryadisambandhah  
preksavatpravrttyangam, tesam pravrttiphalatvat /  
pravrttyuttarakalam hi sisayah pratipadyah,  
pratipadakascacaryah, sastram vyakhyeyam, vyakhyata ca sa ityadi  
sidhyati /  
na ca sastracaryadinam svarupapatipadanamapyupayujyate,  
pramanantarasiddhatvat /  
tasmāt prayojanamabhidhayam tayoh sambandho 'bhidheyastaddvara  
sastrasya prayojanena sambandha ityetadarthatveme prathamāsutrasya  
nyayyamityarthah /  
nanu yasya mithyajñanam samsaram pratanoti tasyaiva tattvajñanam  
nihsreyasahetuh, atma ca tatha, tadanyesam tu  
sastrabhidheyānamapi na nihsreyasahetutvam /  
tatha ca na nihsreyasasambandhah ityata aha--yatpadartheti //

nanu pramanadipadarthatattvajñanasya yadi nihsreyasahetuta  
sastrapravrtteh purvameva pramanasiddha nisprayojanam sastre  
prayojanabhidhanam, manantarasiddhe upadesanapeksanat / atheta eva  
tanniscayo dusttaramitaretarasrayatvam / pravrtto hi prayojanam  
niscinuyat / niscitaprayojanasca pravarteta / na ca pravrtteh prageva  
munivacananniscinoti, prathamāsutra eva prayojananiscayena  
pravrttyanupapatteh / tatrapi ca pravrttyartham

prayojanantarabhidhane 'navastha / tadanisvaye 'pyadya pravrttiscet,  
uttarottarpravrttavapi tathatvaprasangah / tasmad  
prayojanadyabhidhanamanarthakamiti kecit / tadanupapannam / tridha hi  
pumsam cittavrttayah, anubhava iccha prayatnasceti / tatranubhavo  
necchamanuvidhatte, anistasyapyupalabdheh / iccha tu purusarthe  
svarasotthita, tatsadhane ca tathatvanumanotthapya / prayatnastu  
sadhanavisaya eva / tatra sadhanagocaravicchapravatnau / adya  
pravrttirityucyate, na tvanubhavah / phalagocara va iccha pravrttih,  
cena tayorapi prayojananiscayapeksa syat / na

hyupeksaniyam nisprayojanamiti nanubhuyate / napi sukham  
prayojanantarasunyakiti nesya / napi mumuksunanapeksite svarge  
yagadikam tatsadhanataya nanubhuyate / purusarthasadhane  
tvicchalaksana va prayatnalaksana va pravrttirna svarasasiddha  
/ na hi kascit ksudhi dukhaprahanam trptisauhityasukha va  
ananusamdhayannamattumicchati prayatate va / tasmad yatra yah  
pravartayitavyah sa tatsadhyamartham dasayitva, yatasca yo  
nivartayitavyah sa tatsadhyamanartham darsayitveti / uktam  
pracojanadikam / tattu srota katham sraddhasyati, asraddadhano va  
katham pravartsyatityavasisyate / tatraha--vinisciteti / yadyapi  
muneraptatvavadharane prayojananabhidhane 'pi prayojanasamanyaniscayo  
bhavatyeva prayojanavadidam sastramaptoktatvaditi , tathapi nasau  
pravrttyangam / na hi prayojanavadityeva pravartate / kim tarhi?  
asmadapeksitaprayojanavadidamiti krtva / sa ca prayojanaviseso  
vacanadevavasiyata iti sarthakametadabhidhanam /  
tadidamuktam--prayojanadi viniscitya /  
visesata iti sesah /  
viniscayasca sastropayakamevedam nihsreyasamityakaro na  
tvavasyambhaviprayojanakarah,  
krsyadavavagrahadivadatrapyantarayasambhavat /  
tadidam prayojanasya pravartakatvamuddesyataya, na tu  
pravrttivisayataya /  
tena nestabhyupayatavidhivirodhah //

nanu muneraptatvaniscaye kim tadvacane pravrttirnastyeva? tatha sati  
tasyaptatvaniscayo 'pi kathamityata

aha--aptatvaniscaye tvarthasamsayat / sastrasadhyatayeti sesah  
/ nanu samsayanasya katham preksavatah pravrttiritya aha--na  
khalviti / yadyapi ca sasyadhigamasya krsyadisadhyataya samsayo  
nasti, tathapi bhavisyattaya astyeva / tathapi

tamuddisyat preksavantah pravartante / yatha ca tatra  
sataikamsikah phalabhavah phalakotistutkata tathatrapa / na  
hindriyapatajo 'yam samsayah / kim nama?  
aptatvaviscayahetukapramanyasadkya samakrstah /  
vastutastu sutrat prayojanadiniscayakameva vijñanamityarthah / nanu  
samsayah prayojanadivakyabhava 'pi sulabhah, visesasmrtistu  
arthitvavisesat bhavisyatityaha--na ceti / yadvacanena hi yah

pravartate sa tadvacanadeva visesasmrtimapeksate, na svatantryena /  
na hi rogarto mamedam roganivrttisadhanam bhavenna veti yatra  
tatrocchrddkhalah svayamutpreksya pravartate / kim nama?  
anavadrhtaptatvasyapi vaidyasyaiva vacanat / anyatha tvayam  
prayojanabhidhanamanadhigacchan anarthamapyasanketa, kim  
nisprayojanamidam kakadantapariksagranthavat,  
utasakyasadhanaprayojanam  
mrtyuharahimamahidharottarasanusiddhasamjivanikathanavat,  
athanabhimataprayojanamaryavartanivasinam prati daksinatyasya  
matulakanyakaparinayaprakramopadesavat, athabhimatasyapi sakyasyapi  
prayojanasya laghiyasyupayantare satyapi gururayamupayah pipasum prati  
girvanataradginitirasamipakupakhananopadesavat / etasu  
canarthasambhavanasu na pravartate / na ca prayojanabhidhane  
'pyetasamavakasa, lokavyavaharocchedaprasangat / na hi kascid  
vaidyavacanadeva masadkya nivartate yatha

svayamutpreksyeti bhavah / tadanarthakam nisprayojanamityarthah /  
asakyanusthanatvamupayasyasiddhamityata aha--tatha hiti /  
iha dvidvidhah pramanasabdasyarthah--pramiyate 'neneti ca pramanam,  
pramitih pramanamiti /  
ca /  
tatra prathamamadhikrtyoktam--prameyadinam tattvajñanam  
pramanatattvajñanadhinamiti //

nanvidindrayadinamajñayamananameva svavisayaparcchedajanakatvam  
pasyannapi kathamevam bruyadityata aha--na hiti /  
pramanatvenajñayamanam pramanam svavisayam paricchinatti, na  
tvavadharayati / tacceha vivaksitamityarthah / kimiti navadharayati? na  
hindriyamajñayamanamaniscayakameva jñanam janayatityata  
aha--tavanmatrasyeti / yadyapi niscayakameva jñanamadhatte tathapi  
tathabhutasyaiva bhuyo bhuyah  
prameyaviraholabdhervisesanupalabdhesca  
samdehastadavaskandatityarthah / tatkim kvacidapyavadharanam  
nastyeva? tatha sati toyamevedamityadiko laukikah pratyayah, tatha  
purvapaksinah kvacidapi viniscayo nastyevetyadikascabhimano  
viruddhyetetyata aha--api tviti / yadi kvacit prameyatattvavadharanam  
paramarthah, tada pramanatattvavadharanadvarenaiva /  
paramarantarena tu bhavanna paramarthikamityarthah / bodhakatvam  
bodhajanakatvam bodhajanana vacchinna satteti yavat /  
avyabharitvamaviparitanubhavanakatvamaviparitanubhavanavacchi  
nna satteti yavat /  
evam copadhivayavacchinnayah sattaya upadhibhedad bhinnaya  
ivaikasminnarthe samavayah krtakatvanityatvayoriva na viruddhah /  
tenavyabharitvena jñayamaneneti sesah /  
pramanyavadharanam tarhi kkopayujyata ityata aha--tadeva hiti //  
pramanam hi pramakaranam / na ca karanatvadayah  
samanyavisesah santi / samanyasamkaraprasangat / kim nama?

sadhakatamatvameva karanatvam / tadvisesakastu kriyavisesa eva / sa  
catra pramalaksanah / prama caviparitopalabdhih / ato  
'viparitanubhavajanakatvalaksanamavyabharitvameva  
pramanyamityarthah / yadyevam tadavadharanapurvakameva  
prameyadyavadharanamastvityata aha--tacceti / pramakaranatvam hi  
nanavadharitayam pramayamavadharayitum sakyamityarthah / tarhi  
pramatvamevavadharyatam, na hi tadapyaupadhikam  
yenopadhyanaavadharane naivavadharyetetyata aha--tatha hiti /  
vijñānasya pramayah / pramanyam pramatvam / svato vetyasya  
svatmana va svagrahakena vetyarthah / tatra prathamam dusayati--na  
khalviti / dharmadharminorabhedapakse anatmasamvedanamityetadeva  
dusanam / anatmasamvedanata copapadayisyata iti hridayam /  
bhedapakse prageveti / yo hi yad grhnati sa taddharmamapi  
grhniyaditi sambhavyetapi / yastu dharminameva nakalayati, tasya  
dharmagrahanavartapi kva? yadyapi ca sabdagandhadayo  
vyomabhūmyadyagrahe 'pi grhyante, tathapi na taddharmatayetyarthah /  
svagrahakena veti dusayati--napiti / taddhi manasam va syat  
laidgikam va? ubhayamapi manaso jñatatalaksanat lingad va  
avisistat jayamanam kathamiva tadabhasavisistam  
grhniyat? visayavisesat tu tathatve apramanyasyapi svata eva  
grahanaprasangat, tatrapi visayavaisistacasya sattvat /  
pramayah prayikataya tadvasanayah samutkatatvadapramapi  
samutkatatvadapramapi prametyeva grhyate / tato  
badhakadhinamevapramanyamasamjitarajatatayamiva

suktikayam suktikatvamiti yadi tathapyasamjakasyapi  
yadyasamjakatvamavagatam katham na svato  
'pramanyagrahanaprasangah? tatrapi pramanyarope tu katham  
nanavastha? na ca krtrimam rupamaparibhuya grahanam  
grahanamityucyate, samsayenabhibhutatvat

mayalidgini jhatiti parivrajakabuddhivat /  
tasmāt jñānam grhyata evetyeva na /  
yadi tu daivad grhyate, tada jñānamityeva; na tu  
pramanamapramanam vetyarthah //

nanu yadi sviyat svata iti na nirvahati, vaksyamanena ca nyayena napi  
paratah, asti cayam pramanapramanapravibhagavyavaharo  
nihsankah / tatah svasamvedananaya evastu / tena hyayam nirvahet  
/ na hi tatra kiñcidanavasthadikam pasyama ityata aha--eteneti /  
svasamvedananayo hi na tavat pramanasiddhah / kadacit  
pramanavyavaharasausthavat svikriyetapi yadyayam tena nirvahet, na  
tvetadasti / yatha hi pramanam svatmanam grhnat pramanyamapi  
grhnati tatha tadabhasamapi tadabhasatva grhniyat / tatha ca  
sarvamithyajñānat apravrttiprasangastadavasthah / na ca tatrapi  
pramanyaropat pravrttih, svatmabhūtasypramanyasya  
svasavedanataya grahane samaropasambhavat /  
agrahane va svasamvedananayanupapatteh /

dharmadharminorbhedat svarupagrahane 'pi  
napramanyarupadharmagrahanamiti yadi, tada  
pramanyasyapyagrahanam syat /  
tasmāt svasamvedananaye 'pi svarupavedanamātram syat /  
na tu pramanyādivedanamityarthah //

parato veti dusayati--napiti / tadgocaram tadgocaragocaram  
madhyapadalopat / pratyaksike ca vahnijñane pratyaksikameva  
vahnijñananantaramiti yavat / tacca dvividham,  
samanendriyajamindriyantaram ca / evamanumane 'pi  
anumanajñananantaram tallingajam

lingantarajam ca / evam sabde 'pi sabdajñananantaram  
tadaptsabdajamaptantarāsbdaJam ceti samanajatiyasamvado  
darsitah / arthakriyetyadina karyalingakam tadgocaretyadina  
cakaryakaranalingakamanumanatrayam vijajiyasamvadarupam  
darsitam, upalaksanam caitat / aptopadesajamapi samvadakam  
jñanam bhavatyeva jñanam bhavatyeva / so 'yam pramanye niscetavye  
samvado yadyapi vyadhikaranastathapyarthatathatvamava  
dharayannarthavattvam pravartakasyapyavadharayatityetavata  
tathaiivopavarnitah /

dusayati--tacca sarvamiti / evam pramatvasya duradhigamatvamapadya  
tadayattavadharane pramananam pramanatve yojayati--yada ceti /  
nanu yadi pramanyavadharanenaivapravrttih, tada saiva  
sarvalaukiki svata ityadivikalpan phalgukarisyati / atha  
tadavadharanavyatirekenapi pravrttirapratyaha tada mavadhari  
pramanyam, kim naschinnamityata aha--tadevamiti / vaidikam  
vyavaharamadhikrtya cedam sastram pravrttam, na  
laukikamityabhisandhih / prakrte yojayati--tasmaditi / nanu nityayoge  
matubiti durghatam, pramanarthayorevanityatvat,  
parasparasamavayabhavaccetyata aha--nityata ceti / nanvavyabhicaro 'pi  
vyapyavyapakabhavalaksanah pramanaprāmeyayornastityata  
aha--iyameva ceti / so 'yamavisamvadado visamvadabhavo  
'vyabhicaralaksanam / avyabhicarasvarupam tu lakṣyabhutam  
bhutarthaparicchedakatvam, lakṣyalaksanayorabhinnasrayatvat /  
avyabhicarasvarupam tu lakṣyabhutam bhutarthaparicchedakatvam,  
lakṣyalaksanayorabhinnasrayatvat

samanadhikaranyamiti mantavyam / yadyapi desavasthabhede kalabhedo  
'pyarthasiddhastathapi yathakathañcit kalabhedamatram vivaksitamatrete  
jñāpanartham tadgrahanam / tatha hi durasthe sthanau  
purusarpatyayasya kalantare 'pi visamvado nasti yavat

na pratipatta nikatasthō bhavati / pratyetavya eva va yavanna  
nedisthah syat /

evam svapnavasthayam arthapratyayasya kalabhede 'pi tavanna visamvado  
yavanna jagaravasthanubhavah /  
na ca vacyamevam sati kim kalabhedagrahaneneti, desavasthayorabhede

'pi kalakramenapi kvacid visamvadadarsanad yatha  
sunipunanibhalanadapatajatasya kamaturakaminijñanasya bhede 'pi  
kvacit kalantare visamvadat tadupagrahah /  
tadanenendriyadinam kalakramabhavinah saha karibhedah  
sphutatarapratitihetavah sarva eva samgrhitah /  
yadyapi ca pramaravisayaveva visamvadavisamvadau  
sambhavavyabhicaralaksanau tathapyavisamvadasya  
dhruvavisayatvapatipadanartham svarupagrahanam sarvasya jñanasya  
dharminyavisamvadaditi //

pravrttisamarthyaditi vyadhikarano  
heturatastadarthamaha--samarthapravrttijanakatvaditi / yadyapi  
samarthapravrtti tvadityuktesamañjasam tathapi pravrttirasyeti  
sambandhe sasthi / sa ca pramanapravrttyorjanyajanakabhava eveti  
sa eva

darsitah / nanu na tavat pramanyasamarthapravrtti  
janakatvayoravinabhavah pratyaksena sakyagrahah,  
tayorevapratyaksatvat / pramanyam hi  
samarthapravrttijanakatvanumeyam / taccanvayavyatirekanumeyameveti /  
napyanumanenanvayagrahah / pramanyasya

kvacidapyasiddheh /  
siddhau va kimanumanena, anumanantarasiddhatve tvanavasthaivetyata  
aha--yadi punariti //

atra copeksajñananam paksatvenanupadananna bhagasiddhih /  
vyatireki ca sarvatra sapaksabhavamabhyupetya pravartata iti

nasadharananaikantikata /  
na ca vacyam etasyaivanumanasyarthavattvanavadharane katham  
pramananamarthavattvasiddhih? tadavadharane va katham  
kevalavyatirekitvamiti? dvididham hyanumanasyarthavattvam,  
avinabhavalaksanam pramajananalaksanam ca /  
tatra svavisayaparcchede kartavye avinabhavavadharanamevapeksate na  
pramakaranatvavadharanamityanavaghrtapramanyenaivanena  
pramananam pramanaphalatvalaksanam pramanyam sadhyata  
iti sarvam sundaram //

etenaitadapi nirastam yat pramanyanavadharane  
apramanyanavadharanamapi katham? pramanyaniscayena hi tat  
nisciyate / tadanavadharane tu vyatirekaniscayo 'pi katham, vipaksasya  
tathatvaniscayaditi? svarupato dharmatascanavadharitenaiva sata  
pramanena svavisayaniscayasiddheh / nanu nastyevasau vadi yah  
pramanyaniscaye 'pi vipratipadyeta / na hi pramanyam svikrtya  
tanniscaye vipratipattih, svikarasya niscayamulatvat / na  
casvikrtya, pramanasunyavipratipatteh sarvatra sulabhataya  
sarvavadavidhinisedhavyavaharavilopaprasangat / aniscite ca  
pramanye tadatadрупasamdeho 'pi kvacid durlabhah,  
visesasmrterabhavat tatpurvakatvacca sarvasamsayanam / napi

sarvatrapramanyasañjanam,  
pramanyagrahanopayanirakaranasyapramanye 'pi tulyatvat /  
vikalpanirmitamavicaramanoharam pramanyadikamadayapi nasya  
durvicarasya nirvahah / pramanyanabhyupagame  
vikalpanirmanasyapyasiddheh / na ca vikalpanirmite na  
samsayadivavaharah samasti / nahi vajivisanam veti kascit  
sandigdhe, napi naravisanamiti kasyacid viparyayah / tasmadasti  
pramanyadikam tanniscayasca / tadupayastu cintamarhati / evam  
canvayo 'styeva / tat katham kevalavyatirekyanumanam ityasadkya  
sampratipattiruttaram--anvayavyatireki veti /

kevalavyatirekivadastu anvayanabhyupagamena krta ityabhisandhih /  
anumanasyetyupalaksanam /  
svata iti ca taditarasyapi, svatah paratasca pramanyasiddheriti //

nanu samarthpravrttijanakatvadityetavataiva sadhyasiddheh  
pramanator'thapratipattavityasamarthavisesanam vayadhikarana  
cetyata aha--pravrttijanakatvam tviti /  
pramanyadyabhidhanadvara hi sastrasya nihsreyasena samgatih,  
na tu svarupena /  
tato yatha pramanaditattvajñanam sadhyataya prayojanam  
pratijñayate tatha pramanadyabhidheyatayapi pratijñeyam bhavati /  
yatha athato dharma vyakhyasyamah (vai.su.1.1.1) iti dharmasya  
vyakhyeyatvenaiva pratijña samanatantra na ca  
tadabhidheyatapatijñanamatra /  
tasmadabhidheyattvapratijñananna pramanadayah  
sastrenabhidhiyanta iti srotbuddhacanurodhenasadkya  
sutrakarahrdayanurodhena varttikamuttarayatisyadetaditi //

sisyakanksakramena hi sastramidam pravrttam,  
anapeksitabhidhane anavadheyatvaprasangat / na ca sisyakanksa  
kim vaksyati bhavaniti / kim tu nihsreyasam kuto 'dhigamyata iti /  
tatrottaram--pramanaditattvajñanannihsreyasadhigama iti / tatah  
kathamiti? tatah ke, kati, kimlaksanah pramanadayah iti /  
tatroddeavibhagalaksananiti / tatah kathamiti? tatra  
dvtiyadhyayaditi / etacca sarvamanubhavasiddham / natrapi  
vacanapeksa / uktaboddharam prati tu vyakhyataro bhavanti, yata  
evamayamaheti /

tadanubhavasiddhamapi pramanadyabhidhayakatvam yah kutascid  
vyamohanna pratipadyate tam prati vyakhyata sastrasya purusasreyo  
'bhidhayakatvadityahetyarthah //

nanu sreya 'bhidhanamatrenapi na pramanadyabhidhanam sidhyati / na  
hi pramanadipadartha eva sreya / atha svayameva  
vivarisyati--tatpadarthah pramanadaya iti / tathapi tacchastram  
sreya 'bhidhatta ityanene kim? atha sreya'sabdasya pramanadaya  
evarthah, tarhi sreya punah sukhamahitanivrttiriti kimityata  
aha--yadyapiti / yadyapi sastra punah purusah punah sreya

punariti pratipadam ghrhitva vivaranam praksayenetyantena  
sphutavabhasam / na ca purusa ragadimanta ityadavapi

vivaranatvasadka, prakrtenasambandhat /  
na hi ragadimantam prati sastram na sasadhanam sreya 'bhidhatte /  
na ca tam prati na tat sreya yena vitarago vivicya grhyatam /  
tathapi, tasmāt tat sastram purusasreya 'bhidhatta iti  
madhyapatitopasamhara eva vivaranavicchedabhramo ma  
bhudityetadarthamavacchinatti--upabhogāt praksayenetyanteneti //

nanu samuho vyuhavisista ityasamgatam, paryayatvadyata  
aha--vyuha iti / te khalvami samuhah  
pranetrpurusecchanurodhinah svarthanurodhino vetyata  
aha--eka-smrtiti / yadyapyekarthapratipadanavacchinna varnah

padamityetavadeva laksanam tathapyetadeva laksanam  
ksanabhadguranam kathamityetaduktam--ekasmrtisamarudha iti /  
samuhah padamiti varttike sesah / padasamuhah sutramiti varttikam  
/ taccanupapannam / vakyaviseso hi sutram / na ca vakyasamanyamapi  
padasamuhamatram, gaurasah puruso hastityaderapi  
vakyatvaprasangadityata aha--evam svartheti samuho veditavyah  
sutrateneti sesah /  
sutrasmuhah prakaranamiti varttikam /  
tatra cavantarasmuhabhede karanabhavat, sastrameva  
sutrasmuharupam prakaranamiti praptamityata aha--evam kvaciditi /  
tadyatha prayojanabhidheyasambandhapratipadanamekamarthamadhikrtya  
prathamadvitiasutrayoh samuhah prakaranam /  
evam pramanaprakaranam, prameyaprakaranam,  
nyayapurvangaprakaranam, nyayasrayaprakaranam,  
nyayasrayaprakaranam, nyayasvarupaprakaranam,  
nyayottarangaprakaranamityadyuhyam //

prakaranasmuhascahnikamiti varttikam / tadidam  
prakarananamavantaraikavakyatayamasatyam na sidhyatityata  
aha--prakarananamiti / asti hyamisam prakarananam  
saparikaranyayalaksakatvamekamiti / tatsamuha ahnikam /  
uttarasmiscahnike nyayanyayabhasavivekopayalaksanamekam / tatrapī  
kathaprakaranam, hetvabhasaprakaranam, chalaprakaranam,  
purusasaktilingaprakaranamityevam prathame  
laksanamadhyayarthah / dvitiye pramanapariksa / trtiye  
karanarupaprameyasatkapariksa / caturthe  
karyarupaprameyasatkapariksa / pañcame  
purusasaktilingavisesalaksanamiti /  
evam dvitiyadhyayadavahnikaprakaranasmagatistatraiva  
darsayisyamah /  
tadidamuktam--evam tatra tatra veditavyamiti /  
tatra tatretyahikadavitayarthah /  
nanu ca tatra ekaprakaro 'pi na darsitah, katham tatra tatra  
veditavyamityata aha--etasceti //

nanu sastrasya sasadhanapurusasreyo 'bhidhayakatvam pratijñaya  
sastrasvarupadarshanam kkopayujyata ityata aha--tadevamiti /  
sastrasvarupakhyanapurvakam tadarthakathanam sugamam  
bhavativityabhiprayah //

nanu pratitiddham pramanadinam sodasatvam kimityanudyata  
ityatastannirakaraniyam asadkamaha--nanviti /

samanyavisesah sadharmyavisesah / yato 'syeti padasamuhasya  
sastrasya / padarthah padanam samuhinam arthah  
pramanadayah /

tasmat sastram vakyarupam purusasreyo vakyartharupamabhidhatte /  
samadhanamiti sesah / katham nihsreyasaya kalpanta ityapatatah  
/ paramarthato tesam kalpanikatve nihsreyasamapi kalpanikam /  
tatastadartham prayaso viphalah tasyayatnasiddhatvadityasayah /  
kalpanakosasyanantaprasaratvadanantatmana ityapatatah / parakarthato  
niratmana ityasayah / pratyaksanumaneti pramanadvayopanyasah  
svasiddhantaviruddho vattikakrta ityaha--pramanadaya iti /  
nopamanavisaya iti / yadyapyupamanasya  
samjñasamjñisambandhaparicchedaphalasya sabde pramane  
'stievopayogah, agrhitasamayasya sabdasyapramapakatvat / समयस्या चा  
prayasa upamanenakalanat / tathapi na tena te saksad  
visayikriyante pramanadaya ityarthah / nanu yadi saksadupamanasya  
prakrtanupayogadanabhidhanam, tarhi sabdo 'bhidhiyatam / sa hi  
saksadupayogityata aha--yadyapiti /  
tatrapityagamavisayaparamarsah / agamo hi yatra pravartate  
tadviseyameva pratyaksamanumanam va apeksate / te tu samule api na  
sviseyapravrttam pramanamapeksete / tato  
mulasamplutaviseyatvat te eva darsite ityarthah / vainayiketi  
visisto nayah sastram nyayasastram, tajjanyabuddhivirahina  
ityarthah / naitana viviñcate samaropitad rupaditi sesah /  
susrusadirectoryadigrahanena sravanadau patavam /  
samdigdhasyapi jijñasa na bhavatyevanabhimatapavargasyetyata  
uktam"--sisyasyeti / sisyataya mumuksutadisampattimupalaksayati /  
vipratipanno 'pi kathamarabhamano 'pyamumuksurgalite 'hankare na  
sapekso bhavativityato nisphalo jalpavitandarambha ityata aha--  
sisyamanasyeti / mohadapi moksamicchata ityarthah /  
jalpavitandabhyam vigalite 'hankare iti yojana /  
sapeksasya satah pratipadyateti vakyasesagre /  
kenacit pramareneti /  
prathamasutrapathaprakarenetyarthah //

navasamdigdhasyapi samdigdhikarane kimasya prayojanamityata  
aha--asamdigdho 'piti / tatha ca pramatanam

sapeksanamiti sesah / te 'bhi durlalitha sisya yadi  
moksadavapi indriyadyapeksante, tada katham pratipadya ityato  
vartikam purayati--kañciditi / drstaprayojanopayoginam

pratyaksopalabhyamanamityarthah /  
drstaprayojanopayoginamevanumeyam

jijñāsava ityuttaratrapi puraniyamityaha--evamuttaramapiti /  
nanvetavatapi jijñāsava ityuttaratrapi  
puraniyamityaha--evamuttaramapiti / nanvetavatapi sapekṣa anenaiva  
sastrena pratipadyah pratyaksanumanabhyam ceti

parasparavyahatamityata aha--ayamabhisandhiriti /  
paramapurusarthasadhanam tu jijñāsava iti sese nyayeneti sesah  
/ iha yadyapi sukham drstameva vidhayakapramanagocara eva  
ahitanivrttiradrstaiva nisedhakapramanagocara eveti  
yathasamkhyamapi sambhavati / tathapi sreyaḥ punah  
sukhamahitanivrttisceti ato na kiñcidadhikamuktam bhavatiti  
pramanavisesasambandhakathanameva param / na ca tenedanimasti  
prayojanam / na cabhimatasreyovisesanirdharane kartavye  
vidhinisedhagocaravopavarnanamupayujyata ityabhisandhayanyatha  
vyacaste--tatrapiti / tacchreyaḥ sukhamahitanivrttisceti  
tacchabdena dvayamapi sreyaḥ paramṛsyata ityarthah /  
yathasamkhyam sadkam nivarayati--na vyasajyeti / drstam  
sukhamityatra

drstadrstasabdayorarthamudaharanamukhena  
spastayati--srakcandaneti /  
aihikamityarthah /  
svargaditi amusmikamityarthah /  
uktamanyatrapiti disati--evamiti /  
ahitanivrttirapyaihiyamusmiki cetyarthah //

naivam vattike ruyata ityata aha--cakaralopaditi /  
cakarayorloparadityarthah / tena drstam sukhamadrstam ca /  
tatha

ahitanivrttisceti vattikarthah / tadayam samksepah  
drstam sreyaḥ / tacca sukhamahitanivrttisca /  
sukhamapyaihihamamusmikam ca / duhkhanivrttirapyaihiyamusmiki  
ceti / tatra sukhālaksanam sreyaḥ drstamadrstam va /  
naitacchastrasadhyam, tasya sragadiyagadisadhyatvat / atyantikasya ca  
tasyabhavat / ahitanivrttirapyantantiki drstadrstabhinna  
naitacchastrasadhya, tasyah  
prasaktakantakadihisadipariharasadhyatvat, tadaprasaktau  
tvasadhyatvat / ata

atyantikamahitanivrtti nirdharayitum  
punarbhinnattiyaha--ahitanivrtteriti / nanu yadi nivrttiriti nanu yadi  
nivrttih pragabhavo duhkhasya, sa kathamatyantikah?  
uttarantanavacchedo hi atyantikatvam /  
pragabhavasya ca tathatve pragityeva na syat /  
atha nivrttih pradhvamsah, sa ca sarva evatyantika iti kuto  
nivrtteratyantikavavyutpadanamityata aha--atyantikavamiti /

nivrttasya nivrttajatiasya punaranutpadah /  
tatraivatmaniti sesah //

nanvekavimsatiprabhedabhinnaduhksahanireva atyantiki  
duhkhanivrttih, tatkatham hanyeti vattikamityata aha--sa ceti /  
nivrttya nivrttisvarupena laksyate / atra ca karyasabdena  
duhkhamuktam / karanasabdena sarirendriyavisayabuddhayah /  
anusadgi sukham dukhenaikakaranatvat / atha sariradisū  
nivrttesvapi dukham kim na bhavet? ma bhud dukkham, sukham kim  
na bhavet? na

hyanyasminnatyantanivrtte anyanna bhavati / tatha  
canusadgasukhinivrttih kimupavarnyaya ityata aha--na hiti /  
karana vina bhavatkaryam karyatamava jahyat / ath  
sariradisvasatsu dukkhavat sukhamapi na bhavati, tasyapi tatkaryatvat  
/

bhavadva sariradisū satsveva bhavet /  
tatha ca dukkhamapi bhavet karanasadbhavadityarthah /  
atraivarthe vattikam yojanayati--tadidamuktamiti /  
anenaiva karanamavidyatsne, karyapravrttiranusadginau  
dharmadharmaviti tikavyakhyanam apahastitam, sariradinam  
dukkhatvamanubhavabaddhitamityata aha-- gauneti //

nuna ghranadisutre(1.1.12) pañcendriyani prasiddhani / na ca  
pradesantare 'pi sadyata aha--sasthamiti / tantrayuktyeti  
bhavah / nanu visaya apyanitaretarasadhanasadhyah pajcaiva vibhage  
pariksayam ca siddhah, na tu sadyata aha--tasyeti / yadyapi  
buddhisukhadukhanyapi manaso visayah, tathapi, tasyaiva visayatvena  
dukkhatvopacaro cadvisayikriyamanam dukkhamupajanayati /  
vaksyati hi--visaya bodhyatvaditi / na ca buddhirbudhyamana  
dukkhahetuh / vaksyati hi--buddhayastu saksaditi / sukhadukkhayostu  
dukkhahetutvameva nasti, sukhasya vijatiyarambhakatve 'pi  
ragamatrambhakatvat / dukkhasya tu vijatiyarambhakatvadeva /  
icchadvesaprayatnastu pratiyamana eva saksad dukkha janayanti /  
tatha hi, mumuksustavadicchami dvesmi yogabhyasadanyatra prayata iti  
pratityaiva dukkhi bhavati, ahitasadhanatvenecchadvesaprayatnanam  
tenavadharitatvat /  
anyo 'pisyamanalabhe bubhuksito 'smi pipasito 'smiti pratitya  
dukkhi bhavati /  
hitamevahitamupalabhya dvisato nivrttabhramasya hitameva dvesmi, dhid  
mamiti dukkham /  
evamanista evarthe istabuddhya prayatamanasya nivrtte bhrame  
tatha alasasya prayatnamupalabhyaiva dukkhamityetavataita eva manaso  
visayatvena nirdistah //

nanu jarakustadyupahatadehasyopalabhyamanameva sariram  
dukkhahetuh, tatrapi visayatvenaiva dukkhatvopacarah syadityata  
aha--yadyapiti / anyathasya dukkhahe tubhavo 'sadharaṇa iti sesah  
/ visayatvena puraridam na sadbhyo bhidyate /

asadharanendriyasambandhattu bhidyate / na tu svarupena,  
visayanamanantatvadityarthah / iha yadyapi anusadgo 'vinabhava  
iti vaksyati vattikakarrah, tadupapattaye ca  
samananimittatasamanadharatasamanopalabhyatah, tathapi na

tavanmatrenavinabhavo nirvahati / sadharananimittayamapi  
hyanyatarasadharananimittanivrttavekataranivrttau  
itaranavrttisambhavat / ata eva adharasyopalabdhisadhanasya ca samye  
'pyekatarasya karanabhavenabhava 'pyanyatarasabhdavenavinabhava  
ityasadkya sukhasya dukkhanusadgopapattaye  
dukkhahetvanusangamevaha--sadhaneti / ato na  
dvitiyasutravartikatikabhyam virodhah / sadhanaparatantryam  
karyatvat / akaryasya ca sukhasyabhavat / paratantryam ca  
damhkhahetuh / yadaha--

sarva paravasam dukkham /

iti /

ksayitvam ca sukhasya samavayikaranavattvat /  
tadapi dukkhahetuh, istaviyogo hi dukkham janayatiti /  
ksayitvam kame satiti tu vyakhyanam dukkhahetava iti  
bahuvacanaviruddham, atah svatantramevedam hetutrayam //

kama iccha / saca sukhatatsadhanayorvyapika / na hi sukha tatsadhanam  
va anicchatah sukham nama sukhasadhanam ca / tadapi sulabham  
durlabham ca / tatra durlabheccha dukkhaikaphalaiva /  
sulabhecchatvanisiddhasadhanagocara nisiddhasadhanagocara ca / tatra  
nisaddhasadhanagocarapi svarupatah  
karyatascadharmajanandvarenavasyam dukkhaphaleti /  
anisiddhasulabhasadhanagocarapi sarirapatave satsati va / tatra  
dukkhahetureva / sariradipatave 'pi savighna nirvighna ca / tatra  
savighna dukkhameva prasute / nirvighnapyanistasambhinnavisaya  
tadviparita ca / tatra prathama avasyam

dukkhahetuh / dvitiya tu viphalasaphala ca / tatra prathama  
dukkhahetureva / dvitiya tu savilambaphala avilambaphala ca / tatra  
prathama avasyameva dukkhahetuh / dvitiyapyanayatavisuddha  
tadviparita ca / tatra prathama dukkhahetureva / dvitiya tu visayasya  
pirinativirasatvad dukkhameva prasute, ativyamohad visayesveva  
magnasyecchantameva va, ubhayathapyanarthamulamiti /  
evam sukhanusaktah kamo 'pi dukkhaheturiti /  
iha yadyapi ragadvesamohapravrttayo 'pi  
dukkhatadanudgisadhanabhavadindriyadivat dukkhatvena  
parisamkhyatumucitastathapi na  
sarirendriyadivyatirekenamusamatmalabho dukkham prati vyaparo  
va, indriyadinam punardesapravrttyabhava 'pi dukkham prati  
vyaparo jivanmuktasyastyeva /  
pravrttiphalam tu dharmadharmau yadyapi sukhadukkhahetu,  
tathapyekavimsatividha dukkhamayasamsaranrtyasala

mulastambhatvadanayornatra parisamkhyanam /  
na hi bhavini janmantare sarirendriyavisayabuddhisukhaduhkhanyahatya  
vyapriyante yatha dharmadharmau //

etadevabhisamdhyaya karanarupadharmadharmocchedakramena  
karyarupaikavimsatividhaduhkhasyocchedovarttikakrta darsita iti  
tathaiiva vattikamavatarayati--uktaprakareti / iha  
cagamidharmadharmanivrttavupayastatsadhanapravrttiparityagah,  
utpannanivrttau tupabhoga iti

darsitam / tadubhayamapyanupapannam, vagbuddhisarirambham parityajya  
jivitumasaktayatvat / mrte 'pi sadiradyantarajralepasya dupaneyatvat,  
upabhagascasakyah, aniyatavipakasamayatvat,  
anantatvadanantaphalatvacca /  
bhogavasthayamapyanantakarmantarotpadanataya avaramat / atha  
kathañcidupabhoganutpadabhyamutpannanutpannayoh sakyah  
praksayah, tarhi sastravaiyarthypasangah, tata eva  
tatsiddherityasadkya varttikasyopaskurute--samsayaditi /  
samsayadityadipadena caturdasapi nyayaparikaratvena samgrhitah  
/ paramanyayetyanene mulamulibhavavyavasthitani catvaryapi pramanani  
/ nyayo margah iva nyayamargah, nihreyasabhumeḥ praptihetutvat /  
dvadasavidhetyatmadi prameyam / tadanena sastrasyavasarpayogau  
darsitau / tattvaparibhavanetyanenabhyasasya / tadevam purvoktena  
nyayena moksamanasya sastre pravrttih / tatah  
parikaraparijñanam / tato nyayamargaparisodhanam / tatastena  
dvadasavidhaprameyasadanam, tato 'bhyasah, tatah prasamkhyanam /  
tatah samuladosanusanganirmoksah /  
tato 'pravrttih /  
tata agaminordharmadharmayorasamcayah /  
ityevamanagatah pravaho nivaritah //

yadyapi ca yavacchariradibhavini pravrttistathapi  
dosanusangasahakarivirahannasau pravrttih

tatkaryasamarthatvaditi / utpannabhogamupapadayati--anaditi / yadyapi  
yathanadau bhavaparamparayam karmani pracyante tathapacicante 'pi  
/ na hyarambhe param bhavasyanadita / nanupabhoge karmarambho  
hyadhikarini sarire / tacca sarirakotimadhyapatitamekam sariram

kadacit kiñcit kvacideva / bhogastu nastyeva tacchariram yatra nasti,  
bhogasya tadayatatanatvat / tasmadayavyayaparyalocanaya parimitameva karma  
/ ata eva niyavipakasamayamapi / tasya ca kramabhavibhirapi kiyadbhiih

kaiscideva sarirairupabhogah praksayo 'pi na durupapadah /  
tathapyagamapramanyat kayayaugapadyasyapi prasamkhyanaphalataya  
siddhatvadanantamaniyatavipakasamayamapi cabhyupagamyaiva parihrtam /  
vibhutimata anekakalopabhogyamapyekada bhujyata ityatra  
samudrapanamudharanam /  
yogardhiprabhavasampanno vividhaphalabhogino vicitrasvabhavanekadaiva bahun  
kayan icchamatrenaiva nirmimita ityatra

dandakaranyasrstirudahanamiti //

iha kecid ahuh, duhkhanivrtti purusartha eva svarupato na bhavati  
sopadhivvat / sukham duhkhabhave satyeva bhavati  
sukhasadhanantaravat duhkhabhavo 'pi mrtyate / na nu sa eva purusasya  
samihita iti / taduktam,

varam vrndavane 'ranye krostatvamabhivañchitum /

na tu vaisesiki muktim gautamo gantumicchati //

iti / tadanupapannam, viparyasasyapi sambhavat, bhojanadisukhe satyeva hi  
bubhuksadidukham nivartata iti duhkhanivrttyarthameva  
bhojanadisukham mrgyate / na punastadeva tasya samihitamiti kim na  
kalpayate / kvacid duhkhabhave 'pi sukhasyesyamanatva diti cet--na,  
duhkhanivrtterapi kvacit sukhabhave 'pisyamanatvadeva /  
duhkhanivrttau satyam sukham eva bhavisyatityabhisandhistavadastiti  
cet-na, sukhavasthaya niyamato dukhaviraho  
bhavisyatityabhisandhestatrapī sambhavat / tasmad yadyapi  
dukhahanau sukham, sukhe ca dukhahanirniyata, tathapi

parasparanirapeksameva purusarthatvamanayoricchayoh  
apyasamkirnavisayatvat //

anyastvaha--bhavatyeva hi dukhahanih purusarthah, kim  
tvanubhuyamanataya / na hi visadijanyamohavasthaya  
duhkhanivrttiriti tadartham preksavanta pravartante / tasmad  
mokse dukhahanerananubhuyamanatvanna purusarthatvamiti / taduktam,

duhkhabhavo 'pi navedyah purusarthatayesyate /

na hi murcchadyavasthartham pravrtto drsyate sudhih //

iti / tadapyanupapannam, putradiviyogajanyadukhahanimicchato kesañcid  
visasastrodunadhanadavapi pravrttidarsanat / preksavanto naivam  
kurvantiti cet--na, purusarthatvavirodhat / na hi paradaresu  
sastranisedhadkusanivaritah preksavanto na pravartanta iti / na  
tatra kamah purusarthah, api tvalpiyah sukham mahananartha iti  
nivrttih / tatha visadavapi pravrttasya  
sastrarahitatvadalpiananartha nivartate / mahiyan pravartata iti na te  
pravartanta iti / iyameva hi preksa yat purusarthatve 'pi  
lokasastravirodhaparamarsah, na tu apurusarthatvadeva  
svarupenesyamanatamatranibandhanatvat purusarthatayah / ataeva  
na yatra lokasastravirodhah, tatra vyadhyadiparipiditah  
prayagavataprapatanasanadinapi deham tyajantah preksavanto  
drsyante / na hi kascid duhkhanivrttimanubhavisyamiti tatsadhane  
pravartate, api tu dukkha hasyamiti / api ca  
duhkhanivrtteranubhuyamanatamatram vivaksitam,

duhkhanivrttisattavadhirva? adyascet, tusyatu durjanah carame  
janmanymanubhuyata eva samadhiprabhavat / atyantiki  
duhkhanivrttiranagata vartamanapyaciramanubhuyata eva / dvitiye tu

prasaktakantakadihetukadahkhanivrtterapurusarthatvaprasangah,  
sarvadanubhuyamanatvat / tathatve va  
visayantarasamcarabhavaprasangat, nivrtteh sarvada  
tadavasthyaditi / tasmad sarvadanubhuyamanapi yatha  
kantakadijanyaduhkhanivrttih purusarthataya purusam  
prajoyayati, tatha sastrarthabhutapi / tadidam  
duhkhanivrtterapurusarthatvamanubhuyamanatayaiva  
capurusarthatvamiti paksadvayamatirvalamityetadityupeksya  
trtiyam sankate--syadetaditi / taduktam,

asatyani durantani samavyayaphalani ca /

asakyani ca vastuni narabheta vicaksanah /

iti / siddhantavarttikamuddipayati--yadyapiti / tadanena  
madhuvisasamprktannabhojanadrstantena  
samavyayaphalatvamapavargasya nirakrtam / yatha hyatranarthasya  
bhuyastvamarthasya tu ksudratvam, na tathapavarge 'piti /

etenaitadapi nirastam yaduktam, yatha duhkhasabalam  
samsarasukhamanadeyam, tatha sukhasabalataya duhkhamapyupadeyam  
kim na syat? drsyante hi sukharthino yagadiduhkhamanubhavanta iti /

yasya duhkhamupadeyam heyam tasya kimucyatham /

heyahinasya ka muktih kena vapyupadisyate //

iti / yastu ghanataraduhkhatimiranirantarata samsarakantarata  
sukhakhadyotikasudhotamanasvapi bibheti tam prati ayam  
nirastatamaskataya sugamo marga upadisyata iti /  
tadidamuktam--tena ma bhudatadityadi /  
nanvevam sati nasya sarvarthata /  
tatha ca jagatah samayetyanena virodha ityata aha--avivekinamapiti /  
yadyapi kasyacidapravrttavapi na sarvarthata asya hiyata iti  
prapañcitamadhistat, tathapi heyam heyatvenagrhnanto mandah  
karunikenagrahayitavya ityarthah //

nanu sastrena tattvajñanad vairagyam, vairagyacca sastre  
pravrttiriti duruttaramitaretarasrayatvamityata aha--sastre  
pravrttiti / dukkhadudvijato bhogavaimukhyamatramiha vairagyam  
vivaksitam, na tu ragabhava evetyarthah /  
istanistapraptiparihararthataya  
dvaividhyasadkamanayati--aikarupyam dvairupyam ceti / nanu  
purusabhede 'pi pravrtteh dvaividhyameva / na hi kascit sukham  
praptumiva duhkhamapyaptum pravartate /  
napi kascit dukkhanayeva sukkhanayapityata aha--purusabhedo  
ragavairagyabhyamiti /  
nanu sukhasya heyatvameva kuta ityata aha--praptavyasyeti /  
avivekinam tu pravrttirdvirupetyuktam /  
varttikakrta iti sesah //

prakrtamupasamharannevaprakrtopanipatasadkamapyapanetum  
vrttavartisyamane anukirtayati--tadaneneti / tadavayavam  
vivaritumuktatparyasphoranarthamiti sesah / alaukikatvat /  
lokasyasmadadernityaparoksatvat / ayuktam apramanikam /  
vipratisiddham mitho vyapakaviruddham / pravrttyai  
niskampapravrttyai / kim tarhi? pramanamiti / grhitamityanuvartate  
/ rajatajñanamidam suklabhasvararupavad dravyam rajatamityevam  
jñanamityarthah / paricchinati uktamarthamalambya paricchittirupam  
jayata ityarthah / suktikajñanamapiti / idam suklabhasvararupam  
suktikadravyam na rajatamiti jñanamityarthah / yadyevam  
kathamanyorbadyabdhakabhava ityata aha--kevalamiti /  
rajatasamaropapavadabhyamiti /

samaropapavadasvabhavatayetyarthah //

tadevam paricchedadvarena paricchedakamunniyata iti paricchedasyaiva  
samanyavisesayoh paricchedatvaparicchedatve darsite / na caikasyaiva  
jñanasya viruddhadharmasamsargah / jatya hi buddhiranubhavah  
smrtisca / tatra smutirapramaiva / anubhavastu svarupanubhavo  
'svarupanubhavasca / so 'yam visayakrto visesah / nanavisaya  
caika buddhirbhavatyeva / tatasca saiva buddhih svarupavasthitenarthena  
nirupyamana prama / asvarupavasthitena nirupyamana tvaprameti  
tathabhutavacchinnanubhavatvameva pramanatvam / atathabhutena  
tvavacchinnamapramanatvamiti bhavati apramanasyapi  
samanyaparicchedakatvamiti / racita bhumi / kimetavatetyaha --asti  
tavadasadharanam karanamasamarthayah  
pravrttestathai vonniyamanam / tasya ca vyaparo viparitarthapariccheda  
evasadharanah / taccavambhutavyaparopakaranamapramanamiti  
vyavahniyate /  
evam ca pravrttisamarthyasamarthyasamdehe 'pi yadi  
tajjanakamapramanamasamarthaiva sa /  
atha na tadapramanam, tajjanya pravrttirapi  
nasamarthetyapramananniyatah samarthapravrttivyatirekah /  
pramanam catrobhayavyatirekagrahakam viruddhakaryatvam lingam /  
prakrtakaryasya tadvyatirekagrahi ca pratyaksamadyavaseyamiti  
nā•pram•á†•darthavyabhic•riá†or'thavyabhic•rij±•navy•p•r•dityarthaá,  
//

siddho vyatirekah, ki cata ityata aha--tatha ceti /

arthavattvamarthavyabhicaritvam,

arthavyabhicaryanubhavajanakatvamityarthah / nanu tasya ityatra

kathamantaratvena prakrtamasamartham vihaya vyavahitvenaprakrtapi

samarthaiva pravrtti / paramrsyata ityata aha--asamartha tviti /

purvaparakantam yogyameva prakrtamucyate, na tvanantaroktamityarthah /

nanvanuditasyanuvadah kkopayujyata ityata aha--sampratiti / purvam

vyakhyatumidanimakseptumityarthah / aksepasamadhanayoh

sphutavabhasitve 'pi samgrahavivaranayoh paunaruktyam

pariharannaha--akshipatiti /

samdehadapi pravrttestatra tatra darsanat  
nirucchvasamaksepamujjivayati--na tavaditi / amumevartham  
bhasyena samvadati--seyamiti / ukta bhasyakuteti sesah / kimato  
yadyevamityata aha--na ceti / arthaviniscaya uktrarupah  
sreyohetutanumanasahita iti yavat / pramanyavadharanam  
sreyohetutalingaparamarsaprasavocitamantarenetyarthah /  
evamrupata ca

pramanyavadharanasya vyaptismaranasahityameveti tasyapi bijam  
samuccinoti--sreyohetutanumananimittavyaptigrahanam ceti / tabhyam  
vineti / svarupaniscayasreyohetutanumanabhyam vinetyarthah /  
vyaptigrahananantarye 'pi tatphalasyaivanumanasya yogyataya  
prakrantatvat / imameva vartikartham parisodhayan  
sphutayati--tadidamuktamiti / niscayanumane na  
pramanyavadharananumanabijabhutavyaptigrahanabhyam vina /  
te ca na pravrttya vina / pravrttisca na niscayanumanabhyam  
vinetyaksepasamksapah /  
iha ca dvidha pravrttih, aihikaphala amusmikaphala ca /  
tatramusmikaphala pramanyavadharanapurvikaiva /  
aihkaphala tu apeksitopayatajñanamatradhina arthaniscayamapi  
napeksate, prageva pramanasrupajñanam /  
kutastaram tadviniscayam? yatrapi pravrtteh prageva  
pramanatattvaviniscayah, tatrapiyasau svahetubaladayato na  
pravrttim prati prayojakah, anyathaikantikavijayaniscaye  
pramanyaksepaka eva vijigisuh kathayam na pravarteta //

na hi jalpato vitandayato va avasyamaikantiko vijayah /  
tasmadarthaniscaye 'pi pravrttiryubhayavadisiddham hrdisidhaya  
siddhantamupakramate--tatra bruma iti / drstarthesviti  
adrstarthagamadivyudasah, tatra pravrtteh  
phalabhisambandhaniscayat /  
anabhyasadasapannesvityabhyasadasapannapitrvacanadivyudasah / te  
hi pramanataya pravrtteh pragava nisciyante / abhyasasviparito  
vivaksitah / tena svatmanyabhyase 'pi pravrttisamarthyadeva  
tanniscayo viparitabhyasavirahat / sa ca  
visayagocarastannantariyakarthagocaro va tajjatiyatvavadharanopayo  
yatra svarupato 'pi nasti tatra pravrttisamarthyadeva tadgocarasya  
pramanyavadharanam, yatha vaidyavacanadanarthanivrtti  
sambhavayato 'samstutapradesasthitesu mulesu / yatra tu  
svarupabhyaso 'styeva tadgatam tu sreyahsadhanamabhyastam, tatra  
pravrttisamarthyena tatsadhanatvagrahinah pramanyam / yatha  
angih pakadisamartha iti sambhavitaptatvasya vacanadupalabhya svayam  
pacatah /  
yatrapi sreyahsadhanatve 'bhyasah svarupe tvanabhyasastatrapi  
svarupagocarasyaiva pramanyam pravrttisamarthyadavasiyate /  
yatha agnih pakadisamartha eveti niscitavato 'parisilitavanavahnau /  
sarvatraivarthabhuyastvam, viparyaye tvanarthamandyam sambhavayatah  
pravrttih /

svarupasreyahsadhanatvaniscaye 'pi phalasaddeha ivetyaha--no khalviti

//

tadami samsayana apipravartamanah phala iva  
svarupasreyahsadhanatvayoriti sesah / pramanasya  
svrupagrahinah sreyahsadhanatvagrahinascetyarthah / tattvam  
pramanatvam, arthavyabhicaripramasadhanatvamiti yavat /  
viniscityarthavyabhicaripramaviniscayadvareneti sesah /  
tajjatiyasyanyasyaitavataiva samarthatve abhyasadasapannasyeti  
drstarthapramanasamgrahartham / pravrttisamarthyat prageva  
samarthayah pravrtteh purvameveti /  
tenayamarthah, yadyapi drstarthesu abhyasadasapannesvapi  
pravrttisamarthyamasti, tenapi ca pramanyamavadharayitum tatra  
sakyate, tathapi tajjatiyatvalaksanenaiva lidgena pravrtteh  
pragevavadharite pramanye tatpramaturuttarakalam pramitsaiva nasti  
/

tannibandhanatvacca anumana pravrtteh /  
yadi punah pramitsanapeksameva samarthpravrttijanakatvam  
paramrsyate, tada ka ksatih? tenapyanumiyatam pramanyam /  
pramanasamplavasyapi vyavasthapanaditi //

nanu kimidam tajjatiyatvam? na tavat pramanajatiyatvam,  
sadyavisistatvaprasangat / napi  
samarthpravrttijanakajatiyatvam / taddhi samarthpravrttisambandho va  
syat? tadupahito va niyatapragabhavah? na tavadadyah, pravrtteh  
prageveti vacanat / napyuttarah, tasyatindriyasya lidgam vina  
pratyetumasakyatvat / lidgam ca tasya pramanyaikaniyatasya yadyasti  
tada pramanyameva tenanumiyatam, kim tajjatiyatvanumanena?  
pramanyaniyatasya tu tasyanumanena kim? napi pratyaksasiddha eva  
kasciddharmastajjatiyatvam / pratyaksatve tu  
tasyanabhyasadasapananagocare 'pipramane pratitiprasangat / tatha  
ca

tatrapi pravrtteh prageva pramanyavadharanam syat, vyapterapi  
prageva pratitvat /  
na hyayam kvacidapi tajjatiyatvena pramanyam nanumitavat /  
tatra nastyeva tajjatiyatvam, kim pratyaksena pratiyatamiti cet--na,  
abhyasadasapannesu tajjatiyatvena pramanye 'numiyamane  
pravrttisamarthy anumitapramanyasya sadhanavikalataya  
drstantabhasatvaprasangat /  
tasmata tajjatiyatvamatiriktam na pasyama iti //

satyam, tathapi jñanasya visyanibandhanatvat tattadvisayopadhaya eva  
te te jñanopadhyastairupadhibhirupadhiyamanam jñanameva  
tajjatiyam tasya bhavastattvam bhavati / te copadhyah pratibhedam  
svasamjñabhira bhidhatumasakya iti tajjatiyatvamityanaya  
vacobhadgya darsitah / ata evatra vipsa drastavya

tattajjatiyatvamiti / tatha hi, anubhavastavat svarupaprakaravalambate

/ tatra dharmisvarupenopadhiyamano 'nubhavah pramaiveti tena  
rupenanubhute tasmin pramatvamevanubhutam bhavativityagre  
sphutibhavisyati / prakaravisayastvanubhava ubhayatha / kascit  
svrupaparakarenopadhiyate, kascidasvarupaparakarenapityatah  
kvacit samsayah / tatra svarupaparakarenopahitamanubhava vivektum  
visistah prakaropadhayo bhavanti / te ca niyamena  
vibhramavisayavirodhitaya nirdharitasvabhavabheda gunadaya eva /  
tadidam samanyatastavallaksanasahacaritalaksyavisayajñanatvameva  
jñanagatam tajjatiyatvamiti pratyakse gatih / yada tvapratyakse  
laksye laksanena jñanam janyate tadanumanam taditi  
tasyanyathaiva gatirbhavisyatiti / tatra dravye gandhavati  
prthivijñanamityadi samanyatah / karacaranadimati sarirajñanam  
ityadi visesatah / gunesu ketakyadau saurabhajñanam, sadkhadau  
svetajñanamityadi / karmani tu avatulena tisthata  
tivravegasamskrtena calajjaladivacchavilokanadivirahina yad  
dravyam calativityupalabhyate tat tatheti / evam tesu tesu visesesu  
te te visesa vyabhicaravirodhino na pratipadamanukramitum sakyante /  
tadevam tattadupadhivisistatattadvisayanubhavatvameva  
tajjatiyatvamiti mantavyam /  
tadevambhutasya jñanasya visayanantariyakatvenopadhyabhyasa  
evabhyasadasapannatvam /  
yatra tu sa evartho bhuyo bhuyo 'bhyastah, tatra samvadakatvameva  
tajjatiyatvam /  
evam tavad bahyapratyaksam samarthitam //

pratyaksasamananyayataya agamasya pramanyam samarthayati--evam  
ceti / atrapi tajjatiyatvamaptapranetrkatvam /  
abhyasadasapannatvam punaretasya bhuyodarsanena mantrayurvede  
tajjatiyatvaya pramanyavinabhavasiddhah /  
mantrayurvedasyanabhyasadasapannatvam tadasiddhah nivedayisyate  
sutrakarena dvitiyadhyaye / yatha ca pramanyam  
pravrttisamarthyenavadharyate anabhyasadasapannesu  
tathapramanyamapi pravrttiviparyayena / yatha ca pravrtteh  
pragevabhyasadasapannesu

tajjatiyataya pramanyamavadharyate, tathapramanyamapiti mantavyam  
/ upadhivirodhasca tajjatiyatvam / tadabhyasa evabhyasadasapannatvam /  
yatha candramasi candradvayajñanam /  
sadhke pitajñanam /  
gude tiktajñanamityadi /  
tasmat sandigdhe pravrttisamarthyamavadharaniyamiti //

syadetat / samarthya punarasyah phalenabhisambandhah / atha  
phalajñanasyaiva pramanyam kathamavadharaniyamityatra  
kesañcinmatamaha--na ceti / na punarudanyopasamamapi pariksyata iti  
udanyopasamanamapityarthah / tadetadanupapannam / phalajñanam hi  
phalasya siddhavasthasya sadhananarhataya nisprayojanibhutatvad va na  
pariksyet tattajjatiyajñanasya sarvasvavasthasu arthavyabhicaritaya

nihsankatvad veti? na tavadadyah, phalasya siddhavasthatve tadvat  
tatsadhanibhutasypa nisprayojanibhutatvadapariksyatvaprasangat  
/ uttarottarulabhisamadhanena tatsadhanam pariksyata iti ceta?

phale 'pyevamastu / siddha eva hi phale pariksite tatsadhanasya  
tathatvasiddhavuttarottarulabhisandhih syat / napi dvitiyah,  
phalajñanasyapi bhuyo bhuyah spapnadyavasthasu vyabhicara darsanat  
/

svasthavasthasya phalajñanam na vyabhicaratiti cet--evam tarhi  
piriksitimeva phalajñanam syat /  
tatha hi yat svasthavasthasya phalajñanam tadavyabhicariti  
vyaptisiddhau yatraiva tathabhutajñanatvam pasyati,  
tatraivavyabhicaramavadharayatityanenabhiprayenaha--vayam tviti /  
asyapyabhyasadasapannatvam pramanyavinamutalidgopalambhastatha  
tadjjatiyatvam punah svasthavasthasya phalajñanatvameva /  
etenecchadvesaprayatnajñanam vyakhyatam //

nanu yadvijñana drstantayitavyam tasyapi pramanyam katham  
sadhaniyam? evam tattatsadhanasyapi drstantaparamparayah  
kathamityata aha--na ceti /  
phalajñanasyetyupalaksanam /  
tadjjatiyatvena lidgena pramanye sadhiyatavye yadyad  
drstantikriyate tasya tasyeti mantavyam //

yadyavam, pravrttisamarthyamanavakasameva, na hyasti tadvijñanam yat  
sarvathaivapurvavisayam /  
tatha ca pramanator'thapratipattipravrttisamarthyayoh  
kathamaditvamaha--varttikakara ityata aha--etesu ca madhya iti /  
sadkitavyabhicaram tadjjatiyatvaparamarsaditi sesah /  
yadyapi phalam na pravrttivyastathapi tatsadhanagocarayah  
tatsamtanagocaraya eva va pravrtteh  
tadjjatiyaphalantarasambandhastannantariyakavijjatiyaphalasambandho  
va svasya narantarasya va pravrttisamarthyam phalajñanasya  
drastavyam //

tadevam samananyayataya  
rupadibahyarthapratyaksapramanyasamarthananantaram  
sabdrapramanyam samarthyata dubhayopapattaye samananyayatayaiva  
antarapratyaksajñanesu madhye phalajñanapramanyam samarthitam /  
samananyayatayaivecchadvesaprayatnagocarasyapi

jñanasya pramanyasamarthanam sucitamityanamvyavasayo 'vasisyate  
/

tasya canumanasamananyayataya anumanapramanyasamarthananantaram  
samarthanam karisyata ityabhiprayavanaha--anumanasyeti /  
dvidha hi vyabhicarasadka karanatah svarupatasca /  
sa ca vyaptipaksadharmatagrahakaireva pramanairapaniyata iti bhavati  
nirastasamastavyabhicarasankamanumitijñanam /  
tasyaivambhutasya svata eva pramanyam nisciyata iti sesah //

nanu pramanatvavise 'pi kathamanumitereva svatah, na  
pratyaksaderityata aha--anumeyeti / anumitijñanam hyarthasya  
tathatvam vyavacchindadevotpadyate vahnimanevayamiti / tatha  
canuvyavasananuvyavasiyamanamidam  
svasvarthavadharanatmakamevavasiyate / na  
caviparitarthakatvamanubhavyanadhyavasyata  
avadharanatmakatvamasyavasiyam bhavati / tatha ca tad avasyamavaseyam  
/ tadeva ca pramanyam / kadacidevambhutanuvyavasaye 'pi  
viparyayatvasadka tadavaskandatityavasiyate / sa ca  
lingasamutthatvadeva nasti / na hi visesadarsanagrastotpattau  
sadhkavakasa / tadetadaha--na hiti / lingakaram vijñanam  
niscitavyabhicaramiti sesah / pratyaksasabdajñane tu  
nayogavyavacchedatmake, api  
tvavopananarasadharanavisayamatravabhasini /  
tatha canuvyavasayenapi tathaivanubhuyete /  
na tvavadharanatmakatayeti na tayoh svatah pramanyagrahah /  
atha daivadayogavyavacchedatmake evotpadyete anuvyavasiyete ca, tada ca  
niyamakamantarbhavyaiva /  
tadabhava tvavisesadavadharanatmakatvam paribhuya  
tadatadruhasadharanamevavatistheta ityasayavan  
niyamakabhavamevaha--pratyaksajñanam tviti //

dhumadiyuktadhmadhvajadijñane hi yadyapyarthasyapyarthenavyabhicaroh  
'sti, yadyapi carthadapi tathabhutadeva tajñanam jayate,  
tathapyavyabhicaroh va, tadgrahoh va? praktanah tatrakiscitkara eva,  
indriyapatamatradeva yugapadubhayorapyekajñanavabhasitaya  
paramarsakalanapeksanat / aparamrstasya caniyamakatvat /  
tadidamuktam--api tu sattamatrenavasthitaditi / avyabhicarino 'piti  
sesah /  
etena sadkamatramapaniyate jñanantarairiti yaduktam kascit  
tannirastam /  
sadka hi samsaya evabhidhiyate /  
sa ca tattvanirnayavyatirekenapanetumasakya eveti tattvanirnayopayo  
'nusartavyah /  
tatha ca jñanasvarupagrahinah kaunthye pratyaksadyantarabhava  
canumanamevopaya iti tadaha--pravrttisamarthyamiti //

syadetat, yadi pratyaksasabdajñanayoh paratah pramanyam, tat  
kimidanivanuvyavasyasyapi parata eva? tatha ca lidgam niscitameva  
niscayakamityanena nyayena  
lingantaraparamparajñanamanavasthamavatarayatityata  
aha--jñanagateti / atrapi saiva yuktih / atadruhasavyudasenaiva  
svavisayamalambyaivotpattestathaivanubhava / utpatterevarabhya  
visayavisesagrahanagrastatvacca na sadkavakasa /  
visesacanuvyavasyatvameva / na hyajanannapi kascit  
janamityanuvyavasyati / na ca suktikakare jñane rajatam janamiti  
syaditi tadidamuktam--tadrsasyeti / upalaksanam caitat /  
sabahyabhyantaram dharmi matragocaramapi pratyaksam svata eva

pramanam, vibhramasyapi niralambanasye kvacidanupapatteriti / uktuyuktim  
hrdi nidhayatidisati--eteneti / upamanamupamitirityarthah /  
vyakhyatam / svato 'vadharya pramanyatayeti sesah / na  
hyatidesavakyarthajñanasadrsyajñanayoh pramanye nisvite  
upamitirabhasibhavati /  
yadyapi canumanopamananuvyavasayadharmijñananamapi pramanyam  
parato 'pi sakyagrahameva, santi hi tatrapī yathayogam  
lingasadrsyajñanasamutthatvadini tajjatiyatvalingani tathapi  
kosthagatya svata eva pramanyagraho 'tra na svayamiti sa eva  
darsitah /  
vipratipannam prati tu parata eva sadhaniyam taditi paramarthah /  
atah svata evetyavadharanam nayogavyavacchede napyanyayogavyavacchede  
/  
kim tarhi? atyantayogavyavaccheda iti //

nanvetavatapi vijñanakarananamindriyadinam pramanyasya kutah  
siddhih? na hi phalayatharthatvamevamisam pramanyamityata  
aha--sevedanasya ceti / nanvindriyadayo yadyarthavyamicarinah  
kathamarthadhiyamavyabhicarini janayeyuh, tathatve va rasabho 'pi  
vahnadhiyamavyabhicarini janacet, avisesadityata aha--na ceti /  
yathardrendhanam dahanavyamicaryapi dahanasambandhat

dahanavyabhicarinam dhumam janayanna niyogaparyanuyogavarhati  
karanasvabhavyat, tathendriyadyapyarthavyabhicarinam  
tathavidhasahakaryupabrmhitam tenarthena sambandhat  
tadarthavyabhicari jñanam janayedityarthah / tadetatpramanyam  
navasyam sarvatravadharyate, tada srayasyaiva samvedanasya  
sarvatranavadharanat / tatha sati canavasthaya visayasamcaro na  
syat / tasmāt tivasamvegitaya yattu samvedanamavasyam  
samvedaniyam, yatra yatra caparo visasatah

samanyato va vipratipadyate jñānate va tatra tatra  
pramanyamuktenapayenavadharaniyamityato  
nanavasthetyasayavanupasamharavyajenoktamartham samkalayya  
aha--tasmādathasamdehaditi //

nanvarthanisvayenapi pravartamano na hi tatsadhanatamanumaya  
pravartitumarhati arthitvabhavat, na hi tatsadhanatvanumanam  
vyaptigrahanam vina / na ca so 'pi pravrtti vineti  
tadavasthamevetaretarasrayatvamityata aha--arthasyeti / yadyapi  
pramanyaniscayavadapeksitopayatvaniscayenapi tatra tatra pravartate  
tathapyapeksitopayatam paksikimapyurarikrtya pravrttih / na  
ca tatsamsayastasyamapyanupalabdhayamanyatrapī syat / atah  
punarapyupalabdhirayateti /

ato 'naditamadayaiva parihrtam / arthapratipattiriti varttike  
yadyapyarthasabdo 'peksitopayamevaha tasyaiva pravrttavisayatvat,  
aryamanatvacca, tathapi  
dharmimatrapratipatty anumeyapratipattyorbhinnakalatvadapeksitatvacca

tathaiva vyacaste--arthapratipattiriti //

nanu pramanasya prayojanavattvamaksiptam va samadhiyeta  
jijñāsitam va jñāpyeta? na tavadadyah / na hyasti puruso yah  
pramanam nisprayojanamiti bruyat, tanmulatvat  
sarvapurusarthasiddheh / yasya tu purusartha nasti sa nirucchvasa  
eva siriyeta / napi dvitiyah, tasya samsayadivat  
sutrathanantarameva jñāpayitumucitatvadityata aha--tatedamiti /  
neyam pramanaprayojanajijñāsa / kim nama? sastrarthaubhutasya  
paramanyasya nihsreyasam prati gurupayatve manyamanena laghiyati  
pravrttyupayam vidyamane sastrarambha evaksipyate / sa ca  
samadhatumarabdha ityarthah / dasanam dukkhasamjñābhavanam  
mumuksutadadhrayartham / atmano yathatmyam  
sakalopadhivinirmuktatvam / tasya bhavanam dhyanam / adigrahanena tu  
tadupayabhutah pravrttayo  
yamaniyamasanapranayamadharanalaksana grhyante /  
atmatattvasaksatkara iti samadhih / vairagyam

parama vasikarah / paripakah savasanaklesanirmoksah / etena  
sadgopadgo yogo darsitah / sadkamukva  
bhasyamuttarayati--tatedamupanisthata iti tathapi nyayasya  
gurupayatve na parihrtam, nyayanirnotarthasyapi  
pravrttyapeksanat / pravrttasya nyayanapeksanadityata  
aha--etaduktam bhavatiti / nanu ubhayorapi tulyatve kuto visesat  
pramaneva vyutpadyate na pravrttiparityata aha--tathapiti /  
sravanamanananididhyasanasaksatkaralaksanaya pravrtteh  
svarupatah phalatasca pramanantarbhutatvat tadvyutpadanameva  
pravrttivyutpadanam /  
na ca pravrttivyutpadanena pramanam vyutpaditam bhavati /  
na hi pravrtteh phalam pramanam tatsvarupam vetyarthah /  
nanu sastrarthasya prayojanavyutpadanavasare pramanamarthavaditi  
kutah? na hi pramanam sastrarthah, api tu nyaya ityata  
aha--samanyabhidhanam ceti //

tadanena prabandhena  
nisprayojanatvasakyaprayojanatvanabhimataprayojanatvopayagauravasadka  
h parihrtah / tat kimaparamavasisyate yadartham  
lokavrttamanudyata ityatah prathama tatparyamanusmarayanneva  
varttikamavatarayati--pramanyeti / apramanenetyatrapi yadyapi  
vañmanasavisamvadah nisedhavidhyupaya eva hi pramanam /  
tasmannisedhopayatam janato 'pyapramanena nisedhamiti vacanam  
manovisamvadyava / tathapi  
vyamohadapyupapatterevambhutabhiprayasthairye 'pi nasmakam kacit  
ksatirityetavata anujñāivattaram dattam--vadmanasayorvisamvada  
iti / pramanyagrahe pramanenetyevam vaktum na sakyate /  
tatah pramanenetyevam vadato 'vasyam pramanyam manasi  
viparivartate /  
tatha cagrhitapramanyeneti vacanam manovisamvadityarthah /

lokavrttamabadhito vyavahara ityarthah //

nanu pramanena khalvayam jñatetyadi, bhasyam lokavrttanuvado  
'stu /

pramanata ityadi punah kathamityata

aha--karanapradarsanadvareneti /

na hi lokavrttam svarupenopayujyate /

kim tarhi? tasyavasyabhyupeyataya tadupayo 'pyavasyabhyupeya  
ityanenabhisandhina sopayameva tadanudyata ityarthah //

agamibhasye heyadinam sphutatvat tasyedanimaksarartho

vyakriyata iti ma sadkistha ityaha--asyaiveti / varttikasambaddho

granthor'thapanianityakaro varttikagranthastasya / tadrsa eva

bhasyagato bhasyasambaddho granthastasyetyarthah / amidheyenam

paurvaparyaniyamaya gunapradhanabhava jijñasyamane abhidhanarupasya

sastrasya kah prastava ityata aha--sastrasabda iti / evam tarhi

heyadinam sastrartharupataya na prthakkotitvam / tatha

caikakotikataya kimapeksya gunapradhanabhavacintetyata aha--atra ceti

/

katham punaranena pramanadicaturvargo 'tra labhyate iti

varttikamanuktopalabhbho ma bhudityata aha--teneti / tanmulatvad

itarasiddheriti / siddhih pratitirnispatisca / tatra heyopayayoh

pratitireva /

adhigantavyasya tu pratitirnispatisca / yadyapi ca hanasyapi

pramanarupasya pratitirastyeva, tathapi pramanadeveti taditaretuyuktam

/ nispatistu hanasyajñanadeva yasmat kim tajñanena? jñanat tu

yasmat tasya pramanayattatvameveti bhavah /

pramatradicaturvarge tu pramatrprameyayoh siddhih pratitireva /

pramayasca nispatirapiti /

tadidamuktam--pramayasca tatkaryatvaditi /

nanu pramatradinamapi prayojanavattvadarthavadityanena kim

pramanasyadhikyamahitamityata aha--atisayane matuciti //

nanvasya caturvargadvayasya nihsreyasadhigamam prati vikalpah,

samuccayo va? ubhayamapyanupapannamabhinnatvat tatha hi ya evarthah

pramata prameyam pramitiriti sa eva heyo 'dhigantavya iti ya evartho

hanopayaviti sa eva pramanamiti / samsayadinamapi

nyayaparikarataya nyayasaratvat tasya ca pramanatvaditi / tasmad

abhinnatvat na vacanabhadgibhedamatrena vikalpah / napi samuccayah /

na hi bhavati taruna va vrksena vedam sadhaniyam

taruvrksabhyam vetyata aha--vivaksabhedenati /

tadanupapatterityata anena nimittabhedamabhipraiti / tenayamarthah

yadyapyubhayatrapī sodasaiva padarthah samgrhitah, tathapi

yatha pramantvena pramanam jñeyam tatha hanatvenapi / anyatha

hanantaramanusriyeta / nirarthakam ca pramanamsyat / pramanatve

cajñate hanata na nirvahet / yatha ca svarupena samsayadayo

jñeyah pramanaparikarataya tatha hanopayatayapi /

anyathopayantaramanusriyeta / nirarthakascaite syuh / parikaratve  
cajñate upayata na nirvahet / yatha ca sariradayo dasa prameyataya  
jñeyah tatha heyatayapi, anyatha aheyah syuh / heyantaram  
canusriyeta / prameyatve cajñate heyata na nirvahet / yatha  
capavargah prameyataya jñeyah, tatha adhigantavyatayapi / anyatha  
adhigamyantaramanusriyeta / anupadeyasca syat / prameyataya cajñate  
'dhigantavyata na nirvaheta / yatha catma prameyataya adhigantavyah,  
tatha pramatrtayapi / anyatha pramatrantaramanusriyeta, anavastha ca  
syat / prameyatve cajñate sopadhinirupadhirupataya

heyopadeyate na nirvahecatam /  
yatha ca buddhirbuddhitvena tatha tabhdedah pramititayapi /  
anyatha pramityantaramanusriyeta, nisphalam va pramanam syat /  
prameyatve cajñate heyata na nirvahediti /  
tasmata eva pramanadayah ubhayatha jñayantamiti  
vivaksitvobhayacaturvargopadanam krtamityarthah //

yadapyuktam kaiscit--heyahanopayadhigantavyesveva catursu  
purusarthah parisamapyate / yatha loke heyah kankarah /  
hanamupanat / tadupayastu padukakrdatih adhigantavyo  
duhkhabhava / sastre ca heyo rogah / cikitsa hanam /  
tadupayo nidanjñanam /  
adhigantavyamarogyamityatascatursu vaktavyesu  
sodasapadarthavarnanam kopyayujyata iti tadapi nirastam,  
caturvargasyaiva vivaksabhedat sodasadha bhedenabhidhanat /  
vivaksabhedasya copapatti pratipadam bhasyakara eva darsayisyati /  
etadavagamyayaiva yenadhikam coditam tanmatamapakaroti--eteneti //

vyakhyayate avayavasa iti visesane kriyayastatparyam / na tu  
visesye ityarthah / etadevattaratra sphutayati--tatrasyavayavesviti  
/ kasmata pramanaditi nabhihitam? evam hyasamdigdhaiva pañcami  
syadityarthah / asyeti prakrtapañcamiparamarse lingasamgati  
rityata aha--asyeti / pañcamyah taseh prayogam darsayitva  
pañcamivyatirekena taseh aksepasamadhane asamgate ityaksepam  
vyakhyayavatarayati--vacanavyaptyarthamiti / nanu pramanabhyam  
pramanairiti bhavatam samplavah, pramaneneti tu kathamityata  
aha--yatra dvayoditi / visayaikatamatra samplavah, na tu  
karananam samuccayah / tatha sati phalabhedo na syat /  
napi samuccitanam karanatvam /  
tatha sati vyaparabhedo na syaditi jñapanarthamityarthah /  
ata eveti /  
evakarah sadhakatamantaram vyavacchindan tasya vyaparam phalam ca  
vyavacchinatti, na tvasya svavyaparulayoritaretaranairapeksyam  
darsayati, tasya samplave 'pi sambhavadityarthah //

kasmata punah karanartho gamyate? prakrtipratyayayoh  
katarasmadityarthah / ayamasayah / yadi trtiyaya  
karanatvamabhidhiyate kim prakrtisthena lyutpratyayena? atha tenaiva,  
kim trtiyayeti? jñapakasya karakatvasadka ma bhudityata

aha--arthamarthadhigatimiti / nanu hetukaranabhavo  
'vagamyatamityetadartham vibhaktivyaptirasthiyate pramanamiti,  
pratipadikadeva saksatkaranatvamarthato hetutvam gamyata iti kim  
vibhaktivyapyetyata aha--atra ceti / na ca vacyam karanabhavenapi  
pramanaphalayostadatmyam pratisheddhum sakyam, tat ki  
tannantariyakahetutabhavamidhanartham pañcamyeti,  
sadhakatvamatrasyaiva samarthyam tamabarthasyasamarthatvat / tatra  
vipratipattesca / kasmaditi  
prasnarthamabhipretyaha--pramanapratipadiketi / tadevamanuvadakatvam  
samarthayata lyuttrtiyayoh paunaruktyam samahitam / na

canuvadakatvam sabdabhyasasya prayojanavattavyatirekena  
sidhyatityatah prayojanam darsayati--pramakarakantarebhya iti /  
laukike tu prayoge samkhyabhidhanadvibhakteh sarthakatvam  
drastavyamiti / visistavisayatvena samplavaksepo 'samgata  
eva, agnyadivisiste parvatadau pratyaksanumanayoh  
samplavadityata aha--visisto bhinna iti /  
visayatvasamanyabhiprayamekavacanam /  
arthasamarthyasamuttham pratyaksam yato 'tor'thagocaram /  
tat kim hetutvameva visayalaksanam? netyaha--sa eva cartha iti /  
kimato cadyevamityata aha--na ca samanyamiti //

nanu ca samvyavaharikam svalaksanamapyevamevetyata  
aha--svalaksanamiti / desakalananutgam vicarasahamityarthah /  
nanu yadyapi pratyaksam na samanyarupamavagahate tathapi  
yadyanumanamapi svalaksanamavagaheta tata eva tavatapi samplavah  
syadityata aha--na ceti / nanu bhavatvanumanam samanyamatranityatam,  
pratyaksamapi hyatra pravartsyati / bhavisyati ca samanyamapi  
sattvadakaradhayakamato 'pi samplavasiddhirityata aha--na ceti /  
bhavitumarhati paramarthasaditi sesah /  
vicarasahatvadyabhiprayah /  
tat kim samanyasyasattvat svalaksane ca  
pratibandhagrahasambhavadanumanam nirvisayamevetyata aha--tadidamiti  
/  
tat kimanumanamapramanameva aparamarthagocaratvat? yadyevam katham  
tadanyadullikhyanyatra pravartayati /  
katham ca tadavisamvadakam? katham ca badhitakaram pramanataya  
vyavahiyata ityata aha--tasmaditi //

nanu pramanantarena saha samplavo bhavisyatyanayorityata aha--na  
ceti / nanvasti sabdadikamityata aha--pramanasyeti / nanu  
nantarbhavatyevasvalaksananavisayatvad visayapratibaddhatvaccetyata  
aha--anantarbhaveti ceti / nanu  
svalaksanasamanyalaksanayorvyavasthayamapi  
pratyaksanumanayorvisayantare samplavo bhavisyatyanayoh / asti hi  
visayantaram tadvadityaha--na ceti / na hyasata samanyena  
paramarthasat svalaksanam tadvad bhavitumarhati, sadasatoh  
sambandhabhavadityarthah / so 'yam gahanah pantha ityasayavan

aha--yatha caitaditi / visesa ityatra yadi karmakarakam na ca

tatastadvannamaparo 'stityata aha--visesa iti  
samlavamamrsyamana idamaha mimamsaha iti sesah /  
adhigatam  
carthamityadivarttikasyadhigatatvdivarttikadadhikarthatam  
vivaksatraha--syadetadityadi / adhigater'the pramanantarasya na  
tavadarthadhigamam pratyupayogah, tasya pragave  
pramanantarasiddhatvat /  
napyanttarottaravyavaharapravahanirvaha prati, tasyapi  
tajjanyasamskaraprabhavasmtisamtati siddhatvat /  
na ca vacyam smrtisamtatiradhigatisamtatirva astu  
vyavaharapravartini na kascidvisesa iti,  
smrtivadupadarsithamatravisayataya tasamapramatvena  
tatsadhanasyapramanatvaprasmgat /  
tasam ca tata eva smrtitvaprasmgat /  
smrtisamtatescavyambhavitaya tata eva  
vyavaharisiddhavadhigatisamtatikalpanayam  
kalpanagauravaprasmgadyasayavan  
pistapesanamevopasamharati--adhigatamiti //

nanu anyatheti varttike yadi karanagatamanyaprakaravivaksitam  
tada karanagataprakarabhede 'pi na kascid visayagato visesah  
pistapesanapariharopayogi darsitah syat / atha visayagata eva  
pramarabhado darsitah, tada anadhigatarthagantrtaya kutah  
samlavah? na ca visayabhede 'pi pramanabheda kascit  
phalaprakarabheda prakrtopayogavanastityata aha--ayamabhisandhiriti /  
pistapesane nisphalatvam va syat, avisistaphalatvam va,  
anapeksitaphalatvam va, adhigate 'pyarthe kimityadhigatisadhanamadhigati  
karotiti prasnamatram va, sadhanasambhava eva veti /

tatra sadhanasambhavam dusayati--na hiti / svakaranapratibandhe hi  
pramanam na syat / na ca visayadhigamah pramakaranavirodhi,  
yena tasmin, satceva pramakaranamakaranam bhavet / tasmadaloicya  
svayameva nivaraterat yadi cetayeran, na caitadastityarthah /  
prasnamatram dusayati--napiti / anapeksitaphalatvamutthapya  
nirakaroti--pramaturiti / nisphalatvam nirakaroti--tasmaditi /  
pratyutpannakaranasamagrijanitatvam  
tatkalikasadharanakaranavisistasamagrijanitatvam /  
etenanubhavatvam darsitam / smrterhyasadharanam karanam  
samskarah, atmantahkaranadinam jñanantarasadharanyat /  
sa ca cirakalotpanno na pratyutpannah /  
yattu pratyutpannamudbodhapanama sahakari na tadadharanam /  
anubhavya tu catustayasannikarsadyasadharanam /  
tacca pratyutpannam pratyagramutpannam /  
tathabhuta buddhirabadhiteti sesah //

avisastaphalatvamabhyupetya parabhiprayam nirakaroti--tajjanakaniti  
/ prathamapramanaphalato 'pyavisistaphalataya yadyanarthakyam,

dvitiyavat prathamapramanasyapi dvitiyavisistaphalataya  
anarthakyam syat / anapeksatvat sarthakamiti

cet? evam tarhi dvitiyasyapi svaphale 'napeksatvameva / tatphalam  
pramarupameva na bhavati / grhitamatragocaratvat smrtivadityapi na

yuktam, yatharthanubhavatvanisedhe sadhye kalatitvat /  
anadhikarthatve ca siddhasadhanat, sadhyasamatvacca / vyavaharanisedhe  
ca tannimittavirahopadhikatvat, badhitatvacca / pramavyavaharanimittam  
ca vaksyama ityarthah / eve tarhi varttikarthah ka ityata aha--sa eva  
ceti / nanu phalasyapi saksatkarasaksatkararupah prakarabhedo  
'styeva, sa evanena kim na pradarsyata ityata aha--yadyapiti /  
adigrahanena karanagato 'pindriyalingadirupah prakarabhedah  
samgrhitah /

karanabhedasamplavanirasarthameva hi parah pratyavasthitah /  
sa katham tenaiva pratibodhaniyah? parapatibodhasca prakrtah /  
tadidamuktam--prakrtanupayogaditi //

evam siddham pramanam hrdis krtva samplavavyavasthe vicarite /  
samprati pramanasvarupam nirupyata ityaha--vibhaktyarthamiti /  
avadharanamiti / yadi niscayo 'bhimatah syat tasya navasyam  
samsayapurvakatvamiti sandigdhasya prasna upapannah syadata  
aha--avadharyata iti / tatha ca vicarasya pariksaya avasyam  
samsayapurvakatvadagre

sandigdhasya prasno yukta iti bhavah / samdehakaranatvana  
vipratipattimaha--keciditi /  
pramanam hi karanavisesah /  
karanam ca sadhakatamam /  
na ca sadhyasiddhau tajjatiyasya sadhakatamatvamasti, chinne vrkse  
parasoriva /  
tasmad yathaivacchinnavisayataya vyapriyamanah parasuh chedanam  
tatha pramite visaye vyapriyamanamindriyadikam pramanamiti  
momamsakah //

matantaramaha--visayasrupyamiti / phalam tavat  
pramanasyarthapratitireva pramarupatvat / na hi pramanasyarthe  
pramatiriktamapi kiñcit kartavyamasti / praptirapi pravrttireva /  
pravrttirapi pravrttiyogyarthopalambhanameva / tasmad  
pramanasyarthapramityatiriktam na / kiñcit phalamiti, yadaha--tadeva  
pratyaksajñanam pramanaphalamarthapratitirupatvaditi /  
pramanamapi tadeva yadartham vyavasthapayati / arthamapi tadeva  
vyavasthapayati yadarthapratitim tadiyahata niyamayati /

tathatvenaniyatayam tu tasyam na kasyacit sa pratitih / sarvasya  
veti narthena niyata pratitih syat / aniyarthapratitijanakam ca  
katham pramana nama? na cendriyadibhirjñanakaranairjñanam  
tadiyahata niyamate / na hi caksusa janitatvadeva nilasya  
nilavijñanam, pitajñanasyapi tathatprasangat / api tu  
nilakaratvadeva nilajñanam nilasya /

tasmadarthakara evabuddhigato buddhim tadiyata vyavasthapanarthamapi  
tatha vyavasthapayati / tatascarthavyavasthapanahetutvat sa eva  
pramanam yadaha--arthasarupyamasya pramanam,  
tadvasenarthapratitisiddheriti / arthapratitisiddheh  
arthapratitivyavasthiteh, tatha carthavyavasthiteriti yavat / na  
cabhinnatmani karanaphalabhavo virudhyate, tatra karanabhavasyaiva  
virodhat / sa hi vyaparavyaparibhavo va, gamyagamakabhavo va  
svikriyate eva / vrksadibhih samyujuamana eva hi parasuh  
samyogena vyaparena karanamiti vyavahniyate loke /  
na ca samyogo nama vigrahavananyah samyujuamanat parasorasti /  
gamyagamakabhavo 'pi svaprakase vijñane bahye ca vrkse sisapaya  
gamyamane drsta eva /  
na hi simsapatah kascidanyo vrkso na vrksad va simsapa  
/

vaikalpika tu vyavahare yathatra vyavrttibhedastatha  
akaratadvatorapiti na kascid visesa iti saurantikah //

matantaramaha--vijñanasyaiveti / arthaprakasane hi yasya vyaparastadeva  
pramanam / prakasanam ca caitanyarupam tasyaiva yascetayate / na  
cendriyadini karananyapi tatha, jadarupatvat /  
na hi jñananiriktah kasciccetano nama /  
tasmad vijñanameva cetanataya darsanavyaparam /  
tatha ca pramanam /  
vyaparavyaparinoscabheda evam samyujuamanaparasuvaditi  
nirakaravadino vaibhasikadayah //

matantaramaha--upalabdhi / vrddhah pramanavrddhah / etena  
purvesam balatvam sucayati / bhavaprasnavyakhyanena  
bhavitrprasno vyakhyata iti tu sahetyasyahrtya kecid vyacaksate /  
kecit tu bhavaprasnavyakhya boddhavya anena bhavitrprasno vyakhyata  
iti / anye tu bhavaprasnavyakhyanena hetuna bhavitrprasno vyakhyato  
bhavaprasnam vyakhyatum bhavitrprasno vyakhyatah, tadantarena  
tadanupapatteriti / lipipramado 'yamiti sampradayavidah / vyabhicaro  
visamvadah / anarthavattvam viparitarthatvam / ato na  
sadyavisistata / nanu sthanurva puruso  
vetyatropadarsitayorantarah prapyata eva, tat katham visamvadakatvam?  
katham carthavattvamitya aha--no khalviti / yato na prapyate, ata eva  
narthakriyasupayujyate,

aprapteranupayogacca nastityarthah /  
yadyapyanubhavabhiprayenopalabdhou vyakhyayamanayam smrtihetau  
nasti prasangah /

smrterananubhavatvat, tathapi--

buddhirupalabdhirjñanamityanarthantaram /

iti sutrayopalabdhisabdo jñanaparyayah svikrtah / asti ca  
smrterapi jñanatvamityanenabhiprayenoktam--na hyasaviti / atitarthe  
paramparaya tatkaryatayapi sabdalingaderarthasambandho 'sti, anagate tu

so 'pi nastityata asadkitam jñapakatayeti /

samskarasyapiti /

tasyapi taramparaya arthakaryatvamarthajñapakatvam ca saksat  
samanamityarthah /

smrtirupopalabdhihetoh smrtirupajñanahetorityarthah /  
pariharati--naivamiti //

nanu na smrti / prametyatraiva vivada ityata aha--loketi / anena

pramasabdapravrttinimittgrahakam pramanamapalaksayati / tatha hi,  
na tavad asya smrtitvameva pravrttinamittam,

anubhavyapramatvaprasangat / napi tadekarthamasavetam

jñanatvadikam tannimittam, yena smrtirapi prama syat, viparyayasyapi

tathatvaprasangat / napi pramatvam nama samanyavisesah samasti

jñanagatasya samanyavisesasya manomatragrahyatvat / pramatvasya

canumeyataya prageva pratipaditvat / kim ca yadi pramatvam

samanyavisesah syat, tada tadabhavavati tadviruddhasamanyavati va

viparyayajñane na samaveyat / tatha ca viparyayajñanam dharminyapi na

pramanam syat / evam ca tat niralambanamapadyeta / samanyam ca

samanyantarena saha paraparabhavena ekasyam vyaktau samaviset /

tatranubhatvam va param pramatvam va? adye smrti katham prama?

dvitiye tvanubhavah pramatvam na vyabhicaret / tatha ca viparyayo 'pi

dattajalañjalih syat / saksatkaritve ca yadi param tada

asaksatkaravatyo 'numitiprabhrtayo na pramah syuh / athaparam,

viparyayabuddhirna saksatkaravati syat apramatvaditi / tasmāt na

pramanatvam samanyavisesah / yatharthatvamayatamiti cet--na,

smaramityatrapī praminomiti buddhivyapadesaprasangat / ista

evayamiti cet--na, risvaretarecchamatrena

laukikaprayogaprayogayorniyantumasyatvat / tenaivayam pramanasabdo

yatharthatjñanamatre niyatah krta iti cet--na,

maharsibhistadabhiyuktaih smrtiphalasya pramanatvenaparisamkhyat /

uktesvantarbhavadaparisamkhyanamiti cet--na,

pratyaksasyasaksatkariphalatvanupapatteh /

lingasabdadesca sattamatrena pratityasadhanatvaditi //

kim ca smrteryatharthyamapi krtah? na hi yadsor'thah smaryate

yada tadr̥sa evasau tada, purvavasthaya vartamane nivrttatvat /

anavrttau hi purvataiva na syat / na ca nivrttapurvavasthatayaiva

tamartham smrtiralambate, purvavasthanivrtterananubhutvat /

ananubhute carthe ananubhutam samskarabhavat / nanu

samanavisayatvepi smrtyanubhavayoranubhavo yathartha, na tr smrtiriti

krta etat? anubhavakale tasyarthasya tadavasthyat, smrtikale

tvatadavasthyat / nanu purvam tavattadavastha evasavasit, etavataiva

jñanamastu yathartha / na, pramarakte 'pi syamatapratyasya

yatharthatvaprasangat / nanvatitah syama iti pratyayah tatra

yathartha eva / satyam, tadvisayasya tadanimeva tadavasthatvat / na tu

smaryamanarthah tadani tadavasthah / tasmāt smrtirayatharthaiva /

yathanubhava tu bhavet / tatranubhavasya yatharthatvat tadekavisaya

smrtirapi yathorthetyucyate / ata evanubhavyayatharthatve smrtih  
avapiritapyayatharthaiva / yatha rajjum bhujangataya anubhuya  
vidrutasya tathaiva smrtih / tasmāt smrteryatharthyam  
yacitakamandanaprayam, najanikam / idameva paratantryapadavacyam  
kaiscinniruktikunthairanyathapapluta iti / tasmadubhayathapi  
smrteranyasyanubhavatvaikaniyatam yatharthatvameva pramapadasya  
pravrttinimittam loko 'vadhavitavan /  
kathamanyatha tatraiva pramasabdām prayudkte nanyatreti yadyapi,  
tathapi dharminyapi smrteh pramanyam mabhudityasayavan  
praguktayuktikam lokaprayogamavasritavan /  
tadidamuktam--lokasceti /  
evam tavadyathartho 'nubhavah prama /  
tatsadhanam ca pramanamiti  
svalaksanamasadkitativyaptinirakaranenadustamiti samahitam  
//

na caitanmimamsakasyapyanabhimatam / na hi tenapyatravyaptyativyapti  
prasamjayitum sakyete / na hyasti sambhavo mimamsakasyapi  
yatharthanubhavo na ca prameti / tallaksane tvasmakam kuto  
vipratipattirityata aha--anadhigatarthagantrtvam ceti / upalaksanam  
caitat / nityapadarthesu anadhigatatvam nama nastyeva / yadi neha  
janmani janmantare 'pyadhigamat / yadi na  
pratyaksenanumanopadesabhyamapi anityesvapi prayasah  
upalabdhanamevopalambhacca / anyatha ca pratyabhijñanam  
dattajalañjali syat / tatasca svarupato 'pyanadhigatatvam bahvakulayet  
/ prakarato 'pi bhuyo

bhuyastammadisvanubhuyamanesu na kascid gunaprakarah  
pratiksanalabdhanmapavargah paribhavyate /  
karmakrto 'pyasutaravinasi  
na pratiksanamapurvah /  
na ca catuhpañcaksanavasthayinyapi tasminnekamevajñanam  
janayitvendriyadikamudasinam anagatakarmadijanma pratiksate /  
tatasca sarvajjanmantaropalambhadanye taduttarakalapratyaya dharaya  
vicchedena va bhavanto na pramanam syurityarthah //

sankate--naceti / yadyapi svarupasya prakarasya va tathavidhasya  
tadavasthyam, tathapi pratyaksajñanadharayam vartamana evarthah  
parisphurati / na ca kramabhavinameka eva vartamanah kalo visayah,  
nanapramatrvajñanayaugapadyaprasangat /  
pratyabhijñananupapattisca, jñananekatte 'pi ekakalavasthanakalanat  
/ tasmāt purvapurvajñanairanakalita eva vartamanor'tha  
uttarottarairavasiyata ityanadhigatarthatvameva tatrapityarthah /  
pariharati--parameti / na tavat pratiksanaavartamanatvam saugatavad  
vastunah eva svarupotpadah / napi samkhyavad vasturupasthairye 'pi  
parinatibheda eva mimamsakaih svikriyate / napi dharmabheda eva  
kascit

pratiksanaapurvo vartamanatvaparanama samasti /

na ca tairabhyupetaḥ /  
na ca kalah pratyaksagocarah, nāpi bhinnasvabhavaḥ /  
tasmāt kalakalabhedaka upadhaya eva kalabhedah /  
tatpratksameva kalabhedapratyaksamiti paramarthah //

tatra na tavat pratiyamanastammadisamsrsta upadhayah  
sambhavantityuktam / jñātatayasca nirakarisyamanatvat,  
dharavahanabuddhisu tadabhasanacca /  
pratiyamanetarasamsrstastupadhayah tajjñānasamsargino va  
syuranyatha va? na tavat stambhadisu taditarasamsarginah  
ksanabhadgurah kecanavasyam tajjñānasamsargabhajo bhavanti /  
kvacid bhavantiyapiti cet, tatraiva taddhiyam pramanata syat / yatra tu  
tadekajñānasamsargina upadhayo na santi tatra  
dharavahikabuddhinamapramanatvameva syat / tathavidha eva ca  
vicaravisayatvenabhipreta jñānantaragocara  
visayantarasamsargina upadhayo bhavisyantiti cet--evam tarhi  
dharavahanabuddhayo na syureva iti labhaya gato mulamāpi haritavat / na  
khalu pramanantarena indriyantarena tenaiva va  
taddharmiparityagaddharmyantare anubhuyamane  
vivaksitaikavisayabuddhidharasambhavaḥ /  
ista evayamartham iti cet--na, apurvapurvopadhyupanipataniyame  
pramanabhavat /  
anupanipatinam ca jñānantarenasyanakalanat /  
ata eva ghato 'yam ghato 'yamiti buddhisahasrasyāpi na visayakrtam  
visesamupalabhamāhe /  
anupalabhyamanasya tu visayatvakalpanayam sarvasarvajñātapattiriti //

tasmāt stambhadireva pragabhavanivrttipradhvamsabhavanutpattirupo  
vartamanah / tadavacchinnah kalo 'pi vartamanah / saca tathavidho  
'nekajñānasadharana eva / na caitavata jñānayaugapadyapattih,  
suksmakalapeksaya kramasambhavat / na ca  
suksmopadhinamapratitiscdato 'sambhava eva,  
karyakramenaivonniyamanatvat / nāpi pratyabhijñānanupapattih /  
purvajñānavisayanusamdhanameva hi pratyabhijñānam /  
tacca jñānakramadevopapannam /  
tasmāt kalatadupadhipratyaksatve 'pi na sarvatra  
suksmopadhisamsargah, nāpi tatpratitih /  
tadidamuktam--paramasuksmānamiti //

etenaitannirastam--siddhe sadhakatamatvabhavaditi / na hi sadhakatamasya  
tathatvam sadhakatamantarapeksaya, kim tu  
pradhanakriyakarakantarapeksaya / anyatha yatra karananam  
samuccayastatra parasarapeksaya anatisayitatvadakaranatvapattih  
karananam samuccayah kvacidāpi na syat / itarakarapeksaya tu  
dharavahikabuddhisvāpi pramanasyatisayitvamastyeva / yattu chinne  
kutharasyakaranatvamiti, tacchida laksanaphalabhavat / na ca  
chinne chidantarabhavavan / na ca jñāte 'pi jñānantarasambhavo  
yenatrapyaphalatvadevakaranatvam bhavet, dharavahikajñānotpatteh

/ tasmad yo 'nadhigatarthabodhanam pramanamicchati, tasya  
dharavahikabuddhayo 'pramah prasajyerannityarthah / sankate--na ceti  
/ pravrttim praptim ca janayadeva vijñanam prama, tadarthameva  
pramananusaranat / adyam ca tatha / tatastadeva prama /  
dvitiyadinam ca na pravrttipraptihetutvam / ato naitani  
pramarupani / tatastajjanakanyapi na pramananiti tadetadisyata  
evetyarthah / pariharati--nahiti / na hyapravartayadeva vijñanamartham  
prapayati / napi hathadeva pravartayati /  
kim tvarthopadrstirupataya /  
sa ca sarvasamanetyarthah /  
tadidamuktam--pradarsanam ceti /  
nanu tathapi prathamadevapeksitasiddhah purusasya kim  
dvitiyadinetyata aha--puruseti //

syadetat / vadivipratipattayo varttikakrta na nirakrta / napi  
visesavidhanasya sesapratishedhavisayavaditi nyayo navirodhat /  
na hyanadhigatarthagantari sarupyevarthavyavasthapayitari saktau va  
atmanatmaprakasayitryamupalabdhihetutvam virudhayate ityata  
aha--upalabdhi /

vyapakasyavyapakaviruddhatvadanadhigatarthagantustena rupena  
pramanatvamevarthannisiddhamityarthah / sarupyasakti  
nirakaroti--hetviti / tadiyataya hyarthaprititim  
vyavasthapayannakarah pramanamiti kor'thah? na tavat tadiyataya  
niyatam pratitam janayan, svatmani kriyavirodhat / napi jñapayan,  
svatmimutapratitim prati jñanantarajanakatvat / napi niscayakan,  
akaratadvatorekatvena vyavrttyoscaikaniscayagocaratvena  
nisceyaniscayakatvaniyamanupapatteh / nilamaham janamiti  
hyakaraniscayah / na cato 'parah tadiyataniscayo nama /  
nilamidamityakaravyavasayah prarthamam, atha nilamaham  
janamityarthakarmakapratityanuvyavasaya iti cet--tat kim  
buddhavaniscitayamevakaro niscitah? na caitat sambhavati,  
samanyaniscaye visesaniscayat / nisrviyata eva, param na  
tadiyatayeti cet--atha keyamarthakaradanya tadiyata nama?  
tadudbhavatvamiti cet--nanvevamanumititim bhavayannakarah pramanam /  
omiti cet--hanta, hatam tarhi pamarapratyaksamatiriktamarthamanumapayata  
akarena vyavasthapitatvat / api ca ya kriya yatkarana phalatvena  
vivaksita, janayadeva tam tatkaranamiti lokasiddham / na hi  
chidamajanayanto 'pi caksuradayastanniscayakatamatrena chedanataya  
vayavahniyante / api tu aniscayayanto 'pi janayanta eva kutharadayah /  
tadatrapi pramam janayadevaniscayakamapi pramanamiti vyavahniyatam /  
na tu tamajanayanniscayako 'pyakarah, evam ca loke 'nukulata /  
anyatha tu piribhasam kurvata loko 'pratipaditah syat /  
na ca janyajanakayostadatmyagandho 'piti //

etena saktih pramanamiti pratyuktam, sakteh sakayanisthatvat /  
sakayam ca karyamucyate / prakasanam catmabhutatvat na tasyah

karyamiti / tadidamuktam--hetuhetumadbhavasyeti / nanu yadi pramana  
siddham, kim tatra pramatradina kartavyam? na hi siddhena siddhameva  
sadyate / na canyatra caritarthasyanyatra karakatvamasti / athasiddham,  
katham pramanam? na hyasiddham karakam nama / napyakarakam  
karanam / napyakaranam pramanamityata aha--ayamartha iti /  
karanibhutasya parasoh samyogasya vyaparibhurasyeti sesah /  
parinativisesah saharisamavadhanam / karanam vyaparyotpadya

va phalartham kartavyantarabhavat kartuscarithata /  
karanasya tu phalena vina aparyavasananamacaritarthatetyarthah //

atha prameyasya katham pramane caritarthatvam? na hi pramatrvat  
tenapi pramakaranamutpadyate vyaparyate vetyata aha--prameyasya tviti /  
ayamasayah / sarvatra hi  
karmakarakakaranaphalatadvyaparayorvisayataya vyavatisthate / tatra  
phalavisayatvamasya na karmatvam prati prayojakam, asattvenakarakasyapi  
phalavisayatvat, yadaha---kevalamityadi / karanavyaparavisayatvat  
tu karmatvam, na hyasti sambhavah karma ca, na ca karanavyaparavisaya  
iti / tatra karanasya vyaparavisayatvabhavat vyapara eva na  
nirvahediti tannirvaha evasya caritarthatvamiti /  
tadidamuktam--tatrapindriyasambandhamatra iti / na ca karanamapi  
kartrvyaparavisayastavanmatrenaiva  
carithamadhikavyaparavattvat / napi karmavyaparavisayah karanam  
/ napi phalavisayah, taduddesena karmanah kartra avyaparitvat /  
phalasya tannirupanadhinirupanatvat, yena karmavadasya  
caritarthatvam kalpyeta /  
tasmad /  
kartrkarmanoscarithatve 'pyacarithameva karanamiti /  
samavayitvavisayatvakrtam samnipatyopakarakabhanti prayogamyam  
nirakaroti--tat siddhametaditi //

yadyapyanumedyatitadyahetureva, tathapi samanyanisedho  
visesaprakaramapyasrayetetyetavataiva drstantatvam / tasmad

tadeva phalahetuh / samnipatyeti sesah / kathañcidityi / anahatya  
ityarthah / tadanena karakantare 'caritarthasya hetutvameva  
karanatvamiti karanalaksanam darsayata kartrvyaparagocarah  
karanamityapi karanalaksanam sucitam / tathaiva tikakrta  
vyakhyatam / etacca yadvaniti varttike sphutibhavisyati / akarana  
pramanotpattih prasajyeta kartuh karane caritarthatvaditi kim kena  
samgatamityata aha--nakarana iti /  
vastusaddhipradhanakriyasambandhanibandhanaprabhrtayah karakasabda  
ityasayavatah codyam yadityadina  
buddhisiddhpradhanakriyasambandhanibandhanapravrttayah karakasabda  
ityasayavatah samadhanam--na pacakasabdadivadyadina iti  
tikayam viksiptasya varttikatatparyasya samksepa /  
tulyavaditi tulaya sammitamiva na nyunam natiriktam vetyarthah /  
tadanena prapajcena pramam pramatrprameyayorakaranatvameva  
darsitamati bhramo ma bhudityupasamharavyajenaha--tatpramanamiti /

satyapi copalabdhisadhanatve saksaditi sesah /

sampratyayo jhatitisphtapratyayah /

atra hetuh---satisayatveti //

sadhakatamartha prcchatiti--na tavat sadhakanam

phalakrtavatisayanatisayau, tasyaikasya sarvan pratyavisesat / napi

vyaparakrtau, parasparavyaparavilaksanavyaparavattamatrasya

sarvasadharanyat / phalanugunatvam tu

vyaparasyavisistamevetyasayavaniti hridayasesah /

yadyapyayogavyavaccheda evatisayah, tathapi tulyatve

satyapyatisayanatisayau tasyaiva cintyete / na tu vaidharmyamatramatisaya

ityabhisamdhanyayogavyavacchedo 'pi darsitah

ayoganyayogavyavacchedabhyamiti / amum carthamanantarameva

vibhavayisyati / nanu yatha kartradau sati phalam navasyakam, tatha

karane 'pi sati kadacinna bhavet, karakatvavisesat / drsyate ca /

na hi parasau sati chida bhavetyevetyata aha--pramatrprameye hiti /

upaksinavrntini iti vyaparavatah karakatvamabhipraiti / tena

parasurapi vyaparavaneva san karanam /

tathabhutena ca phalasyayogavyavaccheda eva, na tu vyaparavatapi

kartradina, tadvyaparena karanavyaparasya sampadanavilambanat /

vyaparavatastu karanasya nanyat sampadaniyamastityarthah /

tadidamuktam--pramanavyapare sati tu bhavatyeveti /

tadanena vyaparavatah phalavyabhicaritvam sadhakatamatvamiti darsitam

//

kalpantaram--yadvaniti / paratantreneti / paravyaparyenasriyate

apeksata ityarthah / etadeva purvamuktamiti smarayati--kartradhinam

ceti / yadyapi kartrvyaparyatvam karanatvamiti na vyabhicaratyeva,

tathapi paramparavyaparyenapi karmana vyabhiyaro ma

bhudityasadya prakrte 'vadharanam sambhavapracuryat krtam /

agamivarttikasya kalpantaratvam nivarayati--asyaiveti / kalpantaramiti

/ purvakalpavivaranena paunaruktyabhiya kalpantaram grhitam

kathañcit

samarthayati--purveneti / karmanah svatantryamasambhavi, tato

visesanisedho 'nupapanna ityata aha--akatrtvamiti /

kalpantaram--samyogavaditi / atrapi karakantarebhyah caramavyaparam

karanamiti laksanam / kalpantaram--pratipatteriti / atrapyanantaram

phalam karanamiti laksanam, vikalpasamuccayabhavat--co 'vadharane

/ asmin pakse sa etatisaya ityarthah / kalpantaram--asadharaneti /

sarvakaranesvasadharanatvopapadanupayogat prakrte pramane

ghatayati--catatra iti / atrapi pramavivaksitajatibhedavyapadesakam

pramanamiti laksanam / pramam prati karanana

sadharanatvasadharanatve nirupyamane purusavisayasya

sadharanyasya kimayatamityata aha--asesa iti /

kalpantaram--pramakaraneti / atrapi

vivaksitapramajatibhedaupayikatvena

pramityasamavayikaranavisesakam pramanamiti laksanam //

svarupat karyatah karturarvak prak kartrkaryayoh /

pramajateh pramahetuvisesanmanalaksanam //

iti samgrahasloka //

tadebhirnimittaih karanavyavahare vyavasthapyamane yadi  
karmadivyavaharanimittasamavesat tadvyavaharo 'pi bhavati, bhavatu  
tasyesyamanatvat / ebhirnimittaistu karmadivyavaharo nesyate / sa tu  
nastyeva / tatha hi--sarvatra karmavyavaharah  
karanavyaparavisayatvadibhih, karanavyavaharasca  
kartrvyaparavisayatvadibhih / tesam ca nimittanam bheda eveti  
natiprasamgah /

tatparyato vyacaste--vakye 'sphutatvadityarthah / evam ca  
satyagre arthyata iti vyutpattirapi tatparyaparayatayaiveti manatavyam / kasmad  
punariti / na hi pramanavisayasya  
pramanasyarthavattvamavyutpadaniyameveti sadkabijam /  
tatparyantaramiti / kathañcid bhagasiddhatapariharasya phalasyaikatvat  
/ tat kim pravrttisamarthyabhavadapramanameva tadityata aha--na  
ceti /

katham tarhi tatpramanyamavaseyamityata aha--tisyapiti /  
na tavat sarvo visayah sarvatra sarvasya sarvadopakسانیyah,  
nirmanavaiyarthyparasangat /

tatha canupeksaniyatadasayam pravrttisamarthyena tadvisayasya  
jñanasya pramanyamavadharya grhitena  
tajjatiyatvenopeksaniyatadasayamapi pramanyam sugrahameva /  
yatrapyahatya pravrttirna bhuta  
tatrapyasambhavadvadhasamvadtvam  
pratyaksikamanumanikamaupadesikam va  
tajjatiyatvamavaseyamityaksararthah //

sadkanivartane manda ityata aha--ayamabhisandhiriti / saksat  
janakatvam grhitva vyadhikaranatvasadka ma bhudityavasyam  
darsaniyam / tacca pramanasya  
pratitijanakatvakathanamantarenasakyamityarthah / kathamayamartho  
varttikallabhyate ityata aha--pramanasya visesa iti / etavatapi  
kimuktamityata aha--etaduktam bhavatiti / nanu tavayamasayo na tu  
varttikakrta ityata aha--tadidamuktamiti / tadidamaparam anarthasutram /  
na hi pratipattipravrttisamarthyayoh

pratipadyapratipadakabhava ityata aha--ayamartha iti / nanu  
arthagrahanena sarvasamgraho 'yukta eva kimityasadkyate?

tathavidhasadkayamanavasthanadityata aha--ekadesiti / vyaghata iti  
/ yadyapyapavargasya sukhaduhkhataddhetubhavo nasti, ata eva  
tathatvenaryamanatayarthapadena sarvasamgraho 'pyasakyah, tathapi  
tadabhyupagame vyaghata eva sphuta iti sa evoktah / sa ca  
sastravatarena yadi hyapavargah sukhaduhkhataddhetutaya heyah

svikrtah, tarhi sastramapi viparitaprayojanatvadanarambhaniyam /  
sastrapramanayostu samanyato yadyapi dukhahetutvam, tathapi  
vivaksitaparamapurusarthavisayayostaddhetutaya dukhahetutam  
paribhuyopadeyatvameva / anyatha punarapi sa eva vyaghatah /  
itaraddheyam tavat pramanena hiyate /  
pramanam tu pramanantarena heyam sadanavastham savakasayati  
/  
tatasca saiva pramanavyaktih tenaiva pramanena hatavya /  
taccasakyam //

navasakyatvenaheyatve sukhataddhetutvenopadeyetvamapi kathamityata aha--na  
casmaditi / tasmadubhayathapi svatmani kriyavirodhena  
paramapurusarthahetutvena ca pramanam na sakayahanam / na caive  
satyahanirevasya syat, svocchedakakaranavasenopadeyasya  
purusaprayatnenasakyahanasyapi sukhavaducchedadityarthah /  
adhikaradanuvrtte rityanupapannam, adivakyaadvadityata  
aha--pravrttisamarthyeti / adhikaro yogyata / sa catra prakrtatvat  
pravrtti pratityarthah / iha hi prakarane samarthpravrttijanakatvam  
heturabhipretah / sa ca sukhaduhkhataddheturuparthavisayaya eva  
pratipatterasti /  
tator'thasabdena visayo 'bhidhiyamanah tathavidha eva vaktavyo 'tah  
prakaranavisesaniyama evadhikara ityarthah /  
ekadesyupalambhe purvahetubhih saha hetvantarasya samuccayam  
darsayannaha--na kevalamiti /  
asakyatvadapim samvidi hetvorasiddheriti sesah /  
nanu asamvedyamanayah samvidah pramanasadbhave  
kathamasamvedyatvam, tadabhava va katham sattvavyavahara ityata aha--na  
tavaditi //

anavasthaprasangalaksanam tarkam darsayata tadviparyaye  
manasameva pratyaksam pramanamadarsitam bhavati /  
ajñatoparatajñanavyavahare

tu kalantare tadvisayam smaranameva nimittam / evam ca  
samanyakarena jijñasanurodhat jajñanamastyeva, ajñatasya  
vidhinisedhavyavaharavisayatvat, tatasca samanyakarena  
siddhamadaya vicarana / yadi jñanavisayam jñanamavasyam  
jñayeta, avasyam va vijñasyeta tada jñanaparamparalaksana  
anastha syat / sa

canupalambhavadhitetyarthah /  
tadidamuktam--kasyasciditi /  
bhasyagrantheneti vadata na kevalamarthavirodhah granthavirodhascetyapi  
pratipaditam drastavyam //

catustayasyomayatvavirodham pariharannaha--karyakaranabhyamiti /  
nanvarthasabdasya prayojanavattave 'pi virodhavyadhikaranatve tadavasthe  
evetyata aha--candanaditi / parisamkhyatum niyantumiti vadata  
gananiyartho 'nabhyupagamena parihrtah / atha kimabhipretyaprastutameva

bhasyakrto idam prastuyata ityata aha--evam kileti / na  
pramanaprayojanam bhavitumarhantiti pramanasya bhutarthatvadita  
bhavah / tatha ca pramanadinam sakyajñanatve 'pi  
tadvyutpadakam sastramanarambhaniyameva,  
paramarthikaprayojanavirahaditi nigarvah / tatredamupatisthate  
nirakaranabhasyamiti sesah /  
sarvasadharananiladivaidharmyena hi kalpanikatvam  
karyakaranabhavasya vyutpadayata niladi paramarthikameva  
svikartavyam /

tadaparamarthikatve tvabhimatasiddhireva na syat / na ca  
karyakaranabhavasyaparamarthikatve niladi paramarthikam  
bhavitumarhati, nityatvaprangat /  
tasmad yo niladi paramarthikamicchati, tena karyakaranabhavo 'pi  
paramarthika eva estavyah /  
na cobhayamapi /  
tatha ca tatrapī tulyametā /  
idam tvavasisyate--kathamekamanekam parasparaviruddham karyam  
kuryat? tatsvabhavatvaditi yadi tadotpatterarabhya kuryadavisesat  
tatraha--nivedayisyate hiti //

na jatya janmaprabhrtisahakarinarapeksatayetyarthah / jatideseti /  
svabhavaniamika jatih / avyavasthayeti  
sahakarivyavasthavaicitryenetyarthah / pramanarthah  
sukhaduhkhalaksanah / aniyatah candanat sukhameva kankad  
dukhameveti niyamarahitah, aniyata hetukatvat /  
aniyatacandanadisahakarikaranakatvadityarthah / pranabhrditi  
sahakarivaicitryasucanaya / ata evodaharanam--aniyatakalamiti / yatha  
aniyatakaletyupalaksanam, desovasthasahakarinaṃapi aniyamo  
drastavyah / etaduktam bhavati, yatha kesucit  
kaladesavasthasahakarisu satsu meghah salilamudvamanti, kesucit tu  
satsu ta eva salilam pibanti, tatha candanadayo 'pi kesucit satsu  
sukhamupajanayanti kesucicca dukkhamiti / vistih  
dandakrstah karmakarah / nanvarthavati ca pramane  
pramatradinyarthavanti bhavanti jñayanta

ityabhipretam, na tu jayanta iti / na caivamasti,  
pramityavyabhicarenaivetaresamavyabhicaravadhanadityata  
aha--yadpiti /

na ca vacyam, vaidiki pratipattirarthavyabhicarini  
aptopadesajapatipettitvaditi sakayata eveti /  
na hyaptopadeso 'vyabhicarinimevarthadhiyamadhata ityanavadharya  
sakyamidam /

na cavyabhicaripratipattijanakatvadanyadeva  
pramananamarthavattvamityuktameveti /  
tathapi loke tavadevamastiti cet? ata aha--adrstartheti //

yadyapi tatsamavayah pramasamavayah pramatrtvamiti prakrttopayogi

syadeva, tathapi varttikakrta prasnopalaksanabhyam  
khatantryamupakrantam--samanyanyayena viseso 'pi labhyata  
ityabhisandhayatastathaivavyacastai--karakamidhaneneti /  
pradhanyena dhatupratyayabhidhiyamanavyaparasambandha eva  
tatsamavayah / pradhanyam ca  
karakantarattairascinyamatramabhipretam / tena pacatityadau  
sarvatratirascina pakadivvyaparavato devadattadereva kartrtvam  
siddham bhavati / pacayatityadau tu prayojyavyaparapratitavapi  
tasyanyatirascinatvat na tadvatah kartrtvam / kim nama?  
prayojakasyaiva, tadvyaparasyatirascinatvat / evam tarhi,  
svavyapare hi kartrtvam sarvatraivasti karake /

iti nyayena karanadivvyavaharavilopaprasanga ityata aha--pradhanyeneti  
/  
svavyaparapeksaya na karanadivvyavaharah, kim tu  
pradhanakriyapeksayetyabhiprayah //

nanu ca karakasadyatvavise 'pi (karanadivvyavaharah)  
pradhanakriyapeksaya ityetadeva kuta ityata aha-- avantareti /  
avantareti / asti hi kañcit kriyamuddesya pravartamanam  
kakanamavantaravyaparayogah / , na tvavantaravyapararthameva  
tesam pravrttityarthah / nanu na sarvo vyaparah pradhanakriya  
va purusamasrayate, tat kathamaha--purusa itityata aha--purusa iti  
prakrtapeksam / tadetad vaiyakaranam laksanam /  
taccanupapannam, sabdaprayogamatrasavyavasthapakatvat /  
vyavasthahetosca laksanatvat / abhidhanayogyatalaksanamiti  
cet--na, tasya eva vicaryamanatvat / vivaksamatramiti cet--na, tasya  
api nimittamantarenavyavasthiterityasayavanaha--laksanantaramiti /  
purusa iti vartate / tatha ca tatprayoktrtvamityatra tasya prayokteti  
vighrasadka ma bhudityasayavanaha---tasya cetanasyeti / etena sa  
casau prayokta ceti va tasya cetanasya

prayoktrtvam dharma iti va vighraha ityarthah /  
atra ca savrakarananiti svetaraparaspavisadrsanekakarakamiprayam  
/  
tenadrstamanadhitisthato 'pi kulalasva kartrtvamaksatameveti //

etavataiva laksane parisamapte itaraprayojyatvamityanena cetanaprayukti  
prati svatantryamitaresam vyavacchindata parasparaprayojanakatvamapi  
vyavacchinnam / cetanasypati tani vyaparayata eva kartrtvamityuktam /  
tatha ca yatha karyam kartradhinam tatha  
karakantaradhinamityubhayavyaptat karyadekatarapaye 'pyanyatarapaya  
iti darsitam / ato laksanasya nativyapakatvam / acetanesu tu  
kartrvyavaharah kathamityavasisyate tatraha--acetanasya tviti /  
svabhavikam mukhyam / tattvam hi pramanavyapyatvam  
pramanavyaparavisayatvamiti vadatah karanavyaparavisayah  
karmeti karmalaksana sammatam / tatra laksane 'vantaravyaparo  
grahyah / prakrte ca pradhanavyaparah pramitilaksana iti

vibhagah / viniyojyate /  
anena varttikasthasya viniyogasya visayanisthatvam darsayata  
yogyatapi visayagataiva drastavyetyapi darsitam /  
tena viniyogaya yogyata visayagataivetyarthah /  
jñānaparam caitat /  
tenayamarthah viniyogo varthagatastadyogyatajñānam va caturvargasya  
paryavasānamiti //

pañceti / rupam samjñā samskaro vedana vijñānamiti / tatra  
ruparasagandhasparsasabdah rupaskandhah / savikalpakam vijñānam  
samjñāskandhah / samanantarapratyayah samskaraskandhah /  
sukhaduhkhe vedanaskandhah / nirvikalpakam jñānam  
vijñānaskandhah / jiveti / jivascetanah / taditaro 'jivah /  
astravantiyāstravah / srotamsindriyani / srotobhiriva tairayam  
jivo dharmadharmabhyamapuryata ityarthah / samvaranam  
samvarah, jivajivavisayo 'bhedabhimānah /  
tena samvrttohyayam jivo 'sarvajñā iti /  
nirjaranam nirjarah tapascaranam, nigadakatakabhyamivayam  
baddho 'svatanatro jiva ityarthah /  
moksah sakalavarānavigama ityarthah /  
sarvatra niyamo 'pramanikah //

nanu na vidhayakapramānanivrttimargenasattvamityata aha--taditi /  
pramānavisayatvena  
sadasatorekatvamavilaksanavyavaharavisayatvamabhimatameva, tato nirdala  
sadyatya aha--sarvasamarthyeti /

arthakriyasamartham hi sallaksanam / taced bhavadabhimate abhave  
'pyasti so 'pi sadyavaharavisayah prasakta iti

tikarthah /  
na ca vāyamityadina abhāvāsya samarthyamadgikrtam, na tu samarthyena  
sadyavaharah, ananusamhitasamarthyasyapi sadyavaharavisayatvat /  
api tvastinastiprativisayatvena /  
na hyasti sambhāvah saditi vyavahniyate, na castipratyayavisaya iti /  
asaditi va vyavahniyate na ca nastipratyayavisayah iti  
prakāranarthah //

syadetat / prameyavilaksanyavat pramānavilaksanyenapi  
saksatkaradivat pratibhedo ghatate / tatah sadantara eveyam  
nastiti pratiti / kadacid bhavedityasadyaha---sampratiti /  
abadhite prasiddhatare vipratipattirna kañcit ksativahatityarthah /  
nanu nisidhyatam bhavāntaram / tathapyabhavidhau kimayatam? na hi  
nilanisadhe pitadividhiravasyamityata aha--nilapitau hiti / nanu  
sarvasadkanirakaranapatiyasi pratyakse 'pi pravrtte  
kutastarkasyavakarsah? tatah kimatropapattyetyata aha--yadi kasciditi  
/

santyeva hi kecid vadino ye vipaksadandamapasyantah  
pratyaksaparikalitamāpahnūtya sadakamutthapayanti, tan samkhyadin

prati ayam prakara ityarthah /  
purvavad vyakhyeyam /  
tulyopalambhayogyatatarkantarbhavenetyarthah /  
nanvabhavet tatpratyaksatayam ca bahuvipratipattibijamastityaha--sarva  
caitaditi //

nanu yadyasadbhedah prakrtanupayoginah, tada anupayogadeva nocyanta  
ityucyatam / athopayoginastada avasyam vaktavya eva / paratantryena  
pratibhasanat nocyanta iti kkopayujyata ityata aha--nisedhyeti /  
pratipadanaya hi te vaktavyah /  
tacca pratiyogyadhikaranapratipadanadevarthato bhutamiti kim  
tadarthaprayasenetyarthah /  
tadidamuktam gamyanta iti nakta ityartha iti /  
nanu yadyupayapratipadanenaiva pratipadita iti noktah, tarhi  
prameyadayo 'pi pramanapratipadanenaiva pratipadita iti kim  
tatkathanenapi? atha pratita api prayojanavisesadabhyarhitataya  
pratipadyante, hanatasadbheda api upayuktastatha kim netyata aha--atha  
veti //

nanu bhavaprapañcavadabhavaprapañce 'pyuddisto veditavya iti  
pratijñater'the caturvarganantarbhavaditi heturbhagasiddho  
viruddhascetyata aha-nihisreyaseti / tena  
nihisreyasanapayogyabhavaprapañcadhikaranataya caturvarganantarbhavo  
hetuh / tadadhikaranataya tathabhuta eva bhavaprapañco  
drstanto nocyata iti sadhyam / nihisreyasopayogi tuddisto  
veditavyah,

catuvargantarbhavat / upayuktabhavaprapañcavaditi varttikartha  
ityarthah / ata evoddisto veditavya iti anupalabdhibadhitam manyamana  
uttaragranthamavatarayati--atheti / karananupalabdhyā sarva  
evanupalabdhiprabheda upalaksitah / apavarga eva mardhabhisiktah  
pradhanataya rajakalpah / etadapyupalaksanam / artho 'pi  
satruputradhyabhavadih, pravrttirapyahimsadih, pretyabhavo 'pi  
purvasariraparityagadih,

phalamapyutpannarogapradhvamsadyasadbheda iti mantavyam / samsayasya  
jñānarupatvadasadrupata na sambhavatiti  
tamulladghyatidisati--evam prayojaneti / tatha hi  
sandhyavandanaprayascittadavahitanivrttireva prayojanam /  
drstanto 'pi kascidabhavarupo yatha susuptyavasthanamapavarge  
drstantayisyati / siddhanto 'pi nairatmyadih paresam /  
asmakam ca yatha bhabhavastamah [vai. su. 5.2.19] ityevamadih /  
sarvesamapavargo dukkhabhava iti /  
avayavatarkanirnayavadajalpavindastu sadbheda eva / hetvabhasa  
dvividhah / yatha, anityah sabdah sattarahitatvata,  
caksusatvadityevamadih / chalam jatayasca sadbheda eva /  
nigrahasathanesu vipratipattividhah sadbhedah / apratipattividha  
asadbhedah / tadidamuktam--evam tatra tatrohaniyamiti / nanu bhasye  
asadbhedakathanavartapi nastityata aha--atrete /

parasparaviruddhayorabhidhananabhidhanayoh paramarthikatvam na  
sambhavati / tat kataradatra paramarthikamityata aha--dvitiye tu kalpe  
paramarthikam iti /  
sutrasya saprapañca tatparyam--pramanata ityadiprapañca, sacca khalu  
sadasadha vyudhamupadeksyata iti tatparyam /  
tasya tatparyamiti /  
tasam khalvasamityavatarabhasyasya, na tu sutra pathasya /  
avayavartham vyacikhyasunetyanenaiva tatparyasya sphoritatvat //

// avataranabhasyadivyakhyanam //

dvandvasvarupamaha tattatparyabhidhanayeti sesah /  
dvigvavyayibhavau prayogamatranirakrtatvat nopanyastau /  
sambhavitaprayogan bahuvrihikarmadharayatatpurusan  
nirakaroti--bahuvrihiti asambhavadarthasambhavat /  
sasthisamasa iti sambhavitatapurusalaksanaparam / iti hi  
ityadi hitarthah / tenarthanirdesam samupadaya samsaye 'pi  
bahuvacanam drastavyam / tatrapi  
sadharmyavidharmyavipratipattijanyanam samsayanam  
parasparanirapeksanameva nyayapravartakatvamiti tatparyam /  
drstante 'pi visesalakshanakaranavasare dvivacanameva /  
tasyapi parasparanirapeksodaharanasampratipattih prayojanam / evam

siddhantanamapi svaprayojane parasparanapeksatvemeva / tacca  
bahuvacanasamanarthena samkhyavacanena pratipaditam /  
avayavanam tu yadyapyekasmin vakyarthe pratipadayitavye mithah  
sapeksatvam, tathapi parasparasampratyayitamarthamabhidhadhatameveti  
bahuvacanaprayojanam /  
hetvabhasesvapi bahuvacanasya svavyapare  
parasparanirapeksatvapratipadanameva tatparyam /  
tatha chalajatinigrahasthanesvapi /  
yatra tu nirdeso nasti tatra laksane yathavacanam vigrahah,  
samanyamatrasyaiva prayojakatvaditi bhavah //

karakasyartharupatvanna tasyabhidheyamastityata aha--karakarthah  
pradhanakriyeti /  
arthasabdah pradhanakriyavacano na kvacid drsta itya  
aha--yaduddeseneti /  
kakanamavivaksetyetaiva susthe pradhanakriyaya avivaksa  
kimarthamityata aha--karakagrahaneti //

nanu kakanamavivaksa sesalaksana tada syad yadi tatra  
karakatvam sambhavet, tadeva tu nastityata aha--yadyapiti / atra  
codayati saisikyam sasthyam / sasthi canarthika  
nisprayojana / avyatireke tadanupapatteh sasthyarthasya  
sambandhasyanupapatteh / ekadesitve bijam--aniyamavaditi /  
tasyasvatantratvat pramanadayo gamyanta iti kim kena samgatamata  
aha--bhavasyeti / na pramanadimatramucyate tattvasabdena atha ca  
narthantaram tattvamiti parasparavyahatamityata ekadesinam

kiñciduddipayati--abhede 'pititi / anaropitarupena svarupatah  
pratiyantam pramanadaya ityetadarthamanatiriktarthamapi  
tattvagrahanam krtamityarthah /  
drstantamasiddham mattva sopapatti vyacaste--dvitvaikatvayoriti  
/

vyavaharagativastugatyoh samanayogaksematvam manyamano  
hyabhavamapahnotum na saknotyeva, abhavavyavaharagateh  
sarvavadisiddhatvat /  
yastu vastunirapekso 'pi vyavaharo 'stiti manyate, tanmatamavasista  
ityasayavanaha--ksanabhangabhadgeti /  
nivedaisyate vattikakrteti sesah //

yatharthajñanotpatti prati svarupalaksana saktiraropahitattvameva  
sahakarilaksanadosavirahindriyadih //

nanu drstanihsreyasadusane kim tatparyam? na hi tadasmanna  
siddhyatityata aha--etaduktam bhavatiti / adrstameva  
nihsreyasamabhipratam sastraphalatveneti sesah / anyatha  
atmadiprameyavisesapratipadanam na kuryat,  
tattattvajñanamantarenapi drstanih- sreyasasiddheriti bhavah /  
apramanikam darsanabhadvadi darsanaphalaikonneyam pramana  
katham

tadabhava 'pyastiti bhavah / agamanumanayoh sahaakarita  
paksadya1panakatvena / tatratmalaksanadharmisiddhavagamah,

ayamatma [brha 4.4.3], apahatapapma [chandogya 1.2.9], ajaro 'marah  
[brha 4.4.25], sa esa neti netyadi [brha 3.9.26] / anumanam cecchadi  
[sutra-1.1.10] samuttham / janmabhavarupalingasiddhau tu,

asariram vava santam

[chandogya 8.12.1] ityadyagamah / anumanam tu pravrttyabhavah /  
pravrttyabhava 'pi,

yastvatmatireva syadatmatrptasca manavah /

atmanyeva ca santustastasya karyam na vidyate //

[gita 3.1.7] ityevamadi / anumanam tu dosabhavah / dosabhava  
'pi,

raso 'pyasya param drstva nivartate /

[gita 2.49] ityevamadi / anumanam tu mithyajñanabhavah / atrapi

bhidyate hrdayagranthischidyante sarvasamsayah /

[mundaka 2.2.8] ityadi / anumanam tu tattvajñanasadbhavah /  
atmatattvajñane 'pi

atma va are drstavyah /

[brha 4.5.8] ityevamadi / anumanam tupayabhyasaprakarsa ityevamadi

/ upalaksanam tvagamanumanagrahanam / pratyaksamapi  
drastavyam, evam sariradivapyuhyam, anumanamevatrarthe  
pramanamiti vipratipannam pratipipadayisatamiti sesah  
upanisadapi

tameva viditvatimrtyumeti /

[sveta 3.8] ityadinam pramanyat / santananumanasya ca  
prthagupadesacca prameyasya pramanadibhyah prathamasutre  
etadvivaranadvacavacchetturagranthamevavatarayati--yadi ceti /  
vihitatvadadyena sutreneti / srutyarthabhyamiti sesah / tadyata  
prabandhena varttikakrta kim krtamityata aha--tadaneneti //

uttaravarttikavisayibhuta bhasyam tavad vyacasta--atha kimiti /  
nanu dvitiyasutrartho natroditah, tat katham tatranudyata ityata  
aha-- nihsreyaseti / atra ca hetvadyanuvadatrarthikam  
nastyevetyanasankaniyam, tikakrta siddhavadutthapitvat /  
kvacillipyabhavasya lekhakadosenapyupapatteh /  
anyatha bhasyatatparyarthanuvadakratvat /  
vyacasta iti tu yad vyakhyatam, tadabhiprayam tena  
taccaitaduttarasutrenanudyate ityasyanuvadanantaramavyakhyane 'pi na  
dosah /  
evam cartham dvitiyasutra ityadina purvameva vyakhyatratvat tu  
nehedam vyakhyatamityarthah //

nanu dvesah kiheya eva na va pravrttiheturityata  
aha--upalaksanamiti / nanu  
hanapadamatyantikapadasamabhivyaharadapavarge vartate, tat katham  
tattvajñanamityucyata ityata aha--hiyate hiti /  
karanavyutpattimasrityanena tattvajñanam vivaksitam /  
bhavavyutpattya tvatyantikapadasamabhivyaharadapavarga ityarthah /  
tattvajñanapadasya vyutpattisamdehamapanayannevaha-- tasya pramanasyeti  
/

etenadivakyavirodhah parihrtah /  
arthapadaniti bhasyagatasyarthapadasya tvanyathartho bhavisyatiti  
yaduktam tadaha--purusarthasthananiti /  
tatparyamityarthah /  
varttikasyeti sesah //

prasthanam prakara itthambhavah tatha cethambhutadvadanviksikya  
iti yadyapyabhimatameva, tathapi nirupapattika itthambhavah syadityata  
aha--prasthanam vyaparah / tadanena bhasyagatasya prasthanapadasya  
prakrtyartho 'bhihitah, pratyarthastu samsayadibhih padarthaih  
prthak prasthapyate iti vadata bhasyakarenaiva darsitah /  
tadetaduktam bhavati, nyavyutpadane vyaparavattaya hi iyamanviksiki  
vidyantarad bhidyate / sa ca samsayadyadgopangavyutpadanenaiva  
vyutpadito bhavati /

tato 'syah samsayadayo 'pi visayabhutah tanantarena

nirvisayataya vidyaiva na syat / visayantaravattaya vidyantameva va  
syaditi / atreva sankate--na ca vacyamiti / na hyanya vidyah svam  
svamartham pratipadayantyo 'pi kathametadityasraddhamalamapanetumisate  
vinainamanviksimityasayavan pariharati--etasya eveti /  
varttikantaravisayam bhasyam darsayati--sa  
cacamityadibhasyamiti / nirdalam desyam dipayati jñanamiti /  
upalabdho 'nirnotasceti vyaghato 'nupapanna eva  
upalabdhernirnayaparyayatvasyanantameva nirakrtatvat / napi  
pramanapravrttivyaya upalabdho bhavannirnota eva bhavedityata  
aksepturabhiprayantaram darsayati--pañcarupa iti / yatha  
pratyaksamagama va ajñate 'pyavatarati, tatha asandigdhe 'pi /  
anumanam tu yatha najñate tatha asamdigdhe 'pi tasmadasyanyaiva  
ritirityarthah / samanavisayatvam ekavisayatvam /  
samamanadhikaranyam na samarthayasa iti, na tadatmyamiti bhavah /  
parasparasamanenadhikaranena sambandhamatra samanadhikaranyam / na  
tu tadatmyamityabhipretya pariharam vivrnoti--samanya  
visesayoriti /  
samdigdhe pravartave ityasya yogyataparitam darsayati-asamdigdha iti /  
samsayanarhasca prakaradvayena, sarvatha ajñato visesato va  
nirnatah, tadviparitastu samdigdhah samsayarhah /  
tatra nyayah pravartata iti tatparyam /  
ata eva vyatirekapradhanamupalaksanatayaikam  
vidhamudaharati--nahiti //

nanu kim punah prayojanamiti prasne yena prayuktah pravartata  
ityuttaram vaiyatyadityata aha--sphutatamevaitaditi / nanu vayam  
nviti svabhimatapradasanamekadesimate aparitosam sucayitum, na  
caparitosabijamupalabhamaha ityatastadvijam prasnapurvakameva tavad  
darsayati--tatreti / sarvesameva kamyatvat dharmadinamiti / tatha ca  
dharmadivisayastatsadhanavisayo va kamastatrapa pravartaka  
ityarthah / na ca tadvisayatvenapi dharmadinamupadanam,  
srakcandanadinamapyupadanaprasangaditi / sarakah panam / nanu  
tathapi naitesam prayojanatvaksatirityata aha--dharmamoksayoriti /  
upalaksana caitat / kakarthayorapi viraktan pratyaprayojakatvamiti  
drastavyam / tenaitaduktam bhavati, na hi dharmadisu  
dharmatvadikameva pravrttim prati prayojakam / kim nama?  
isyamanatvam / anyatha avisesena sarvasya sarvatra  
pravrttiprasangaditi / nanu yathasrute ko doso yena visayena  
visayinam pratyayamupalaksayatiti vyakhyetyata aha--asatyoriti /  
satyorveti saptami / uttaravrttikam grahitumetat / yathasrutam  
dusayati--tathapiti / iha phalajñanamanyatra pravartavat tatsadhana eva  
pravartayatiti ato natiprasanga ityevam yadyapi sankitumucitam,  
tathapi

tatsadhanatvenajñane pravrttireva nasti ityatastajñanamantarbhavya  
asankate--tatsadhanatvajñanaditi / samanadhikaranyena  
ekavisayataya, sampratipatteravirodhatah

karyakaranabhavasiddherityarthah / evam tarhi

sukhaduhkhaptihanibhyamiti varttikamasangatameva kimityata  
aha--etaduktam bhavatiti / vivaksitu prasthalikarotiteneti /

pravrttavisayatayesyamanatvamupadeyata,  
svarupenesyamanatvamuddesyata, ubhayorapi jñanam prayojayatiti  
ubhayamapi prayojanam /  
iyamstu viseso yadupadeyajñanam saksat pravartamyati /  
etadeva ca tasya saksatpravartakatvam yat saksat  
prayatnajananasamarthamiccham prasute /  
saivadya pravrtturityucyate /  
uddesyajñanam tu tadvisayamiccham janayat  
tathabhutatatsadhanajñanajanadvarena ityarthah //

nyayapariksasabdayorekarthatvamapasyata aksepa ityaha--nyayeti /  
nanu parikhsasabdasya vicaranarthatve prayojanapeksitvam kadacid  
yujiyate, sa cet nyayarthatasya ca vyutpattibalena pramanamatramarthah,  
tasya ca na prayojanapakseti sarvam  
samakulamityaksepavataratikarthah / nanvetavatapi codyam  
tadavasthamevetyata samadhanam vibhajate--pratyaksaditi / nanu  
avayavairthasya parikhsanamadhigatiryadi nyayah, tarhi kim tasya  
phalamityata aha--arthasya

lingasyeti / atha yadi parikhsaparanama nyayo nanumeyavisayah,  
kutastadadhigamo bhavisyatityata aha--parikhsitam tviti / atha yatha  
pramanamulairavayavairlidgam pratipadyate tathanumeyameva kim  
netyata aha--na tviti / nanu samdigdhatvavisesa 'pi kuta etadityata  
aha--tasyeti / parikhsanaspadatvallingapratipadanamantarena  
tadapeksina pratyahatya pratipadayitumasakyatvadityarthah / na tarhi  
pramanairiti / tatha carthasya lingasya parikhsadhigatirna  
pramanphalam syat / atha pramanaireva, nisphalastarhi avayava  
ityasayah / na saksadityadina lingadhigatavavayavanam  
svatantryam nirakurvata adhigaterapramanaphalatvamapastam,  
avantaravyaparativam cavedayata avayavanamanarthakyamapastamiti /  
pramanatvavisesai'pi tasyaiva vipratipannapurapratipadakatvam  
nanyasyetyatrapeti hetum parah prakhsyatityatastathaivaha--samasteti /  
tadayam vartikarthah so  
'yamitthambhutasamastapramanopakaranatma yatastasmada  
vipratipannapurapratipadakah tatasrva parama iti

vyavahriyata ityarthah /

nanu naviruddhatvamevasritatvamasritasyapi aviruddhatvad  
viruddhasyapyasritatvat, ata eva navinabhavo 'pyanayoh,  
tatkathamaha--asritatvamityavirodhiti? na caiva tatprakrtamityata  
aha--pajcavayave iti /

nyayamulaphalayorekavisayatvam vastutah, taccavirodhe sati nirvahati  
nanyatheti /

tadetadbhasyakarenarthatah kathintam varttikakarenaksaraireva  
vivrtamityarthah /  
yadyapi agnisabdastejovisesavacanah  
suryalokadavagnivyavaharadarsanat, tathapi tejamatre 'pi kvacit  
prayujyaje /  
tadabhiprayena paramanuna bhagasiddhatapi ma  
bhudityasayavanaha"--agniravayaviti //

nanu viruddharthampariccheda eva pramanavirodhah, sa catra  
pratyaksena sphutatara eveti kimartha prasnah kah punarityata  
aha--idamatreti / tata eva rupatrayasampattereva /  
tadanumanamabhasamiti vyavahartavyamiti sesah / na ca  
rupatrayasampannamevedam, sadhyasiddhiprasangaditi / atra  
sangate--atheti / nanu yadi rupatrayasampattireva avinabhavah tada  
katham badhaya saha sambhavah? ihaiva sambhavadityata  
aha--badhayamiti / paksadharmatvam  
svikrtyanaikantikativyupadanam / ato na ca sapaksetyadisadka na  
niravakasa bhavati / yatedam tatedamityakarena paksasyapi  
sadhanavatah sadharmyavattapratitih sarvopasamharah / ayam ca  
yatra nedam sadhyamasti tatrapyetat  
sadhanamabhimatamastityetavanmatrenaiva bhajyate / esa ca  
vyabhicaraprakarah pakse 'pi na nivarayitum sakya ityarthah / na  
badhasya svatantryena dusanatvam vyabhicarat  
paksadharmatavirahini tadabhavat / yatra ca badhasambhavastatra  
tayorevanyatravagatasvatantryayorvidyamanatvadanumanamabhasatam  
gatam, vyabhicaradyutthapanena tu viroghah caritartha iti

purvapaksarthamh //

anumanavisaye prayoga iti yathasrute varttike  
parabhimatamapaksadharmatvameva  
sphutamapakasyaivanumanavisayatvat, ato 'nyatha  
vyacikhyasurbhumimaracayati--vaksyate hiti /  
atiprasangadativyapterityanumanadhikare vaksyate hiti yojana /  
kimato yadyevamityata aha--sa ceti / ardrendhanamekopadhirekavyabhicarat,

adhyayanamubhayopadhirubhayavyabhicarat /  
so 'yamityadina nastityantena pratyaksasyakaro darsitah /  
yadyabhavisyaditi tarkasya /  
nastyevati phalabhutasya nisrvayasya //

nanu krtakasya tejaso baddhau viparivartanatte yo yah krtakah sarvo  
'nusna iti sarvopasamharo na sambhavatyeva / aparispurati ca tasmin  
na taram / na hi yadyatra na sphurati tadapi tasya visaya ityata  
aha--samanyena yo yah krtaka iti / anakarena so 'pi buddhau  
viparivartata eva, na tu visesakarena  
vyaptigrahanavisayatamagniragadityata aha--na tu nirvimajya visesato  
jñatva tejo 'vayavini eva sambandho 'vadharita ityarthah / atha  
samanyakarenapi tejo 'vayavinah kimityavakaso deyo yavata

prthivyadaveva vyaptiravadharyatamityata aha--na hiti / na hi  
samanyakarena vyaptaugrhyamanayam pratyaksabadhat prageva  
tejo 'vayaviparityage kacidupapattirasti, anyatradarsanat / tatha ca na  
kevalam sa eva na drstah, prthivyadayo 'pi kecinna drsta  
eveti te 'pi parityajyah / evam ca grhitva grhitva  
vyaptirgrahitavya / adrstesu vyabhicarasankaya na  
vetyubhayathapi sarvanumanocchedaprasanga ityarthah / svayameva parah  
paksam grhnavityabhisandhina sukumaraprakaramaha--na tavaditi /  
na hi vyaptyanapavade vyabhicaravakasa samastiti hrdayam / tarhi  
tadapavade satyeva  
heteranaikantikavmastvityasayavanasankate--pratyakseneti / iha  
vyapterapavadah paksatamaparibhuya, tatparibhave va? tatradyam  
tavah dusayati--neti / pravrttanumanapratirodhe vyapterapavada iti  
kutah? tatpratirodham tu viparitapratyaksam na cet karoti, ko 'parah  
karisyatityasayah / nanu yadi pakse 'pi vyabhicarah sambhavati,  
sa nodbhavya iti kasyayam danda ityata aha--anyatheti / na na  
paksadharmatamaparibhuya pratyaksena vyabhicarah sakyagrahah, na  
hyasti sambhavah samdigdhasadhyadharmah dharmo tadvirahena  
nirnotasceti sunyahrdyam prati tu pratibandirityarthah /  
pratyaksena paksadharmataparibhavad vyabhicaro  
bhavisyatityasangate--pratyakseneti / nirakaroti--tarhiti / yatha  
hi sadhyaviparitapravrttireva sadhyanivrttih, tatha  
viparitapramanapravrttireva sadhananivrttih / anyatha  
viparitapramanapravrttavapi yadi sadhakam na nivartate tada  
tadayattam sadhyamapi na nivarteta, tadanivrttau tu na  
paksatvaksatiriti na vyabhicaravakasa

ityarthah //

siddhamartham varttike samarpayati--tadidamuktamiti / nanu yadi  
namanumananivrtteh purvamapaksadharmatvam vyabhicaro  
boddharayitum na sakyastathapi taduttarakalam tavacchakyata eva,  
tatastaveva stam, krtamapahrtavisayatvenetyata aha--evam ceti /  
yavaddhi pratyaksavirodhenanumanam na dusyate, tavah  
vyabhicaradyavakaso nastyeva / tatah savakasavetau

pratyaksavirodhamupajivatah /

tena ced dositamanumanam, kimabhyam? na hi mrto 'pi maryata iti  
siddhantasamksepa //

nanvasravanah sabda ityevam bruvanah katham  
sabdasattvamabhipreyat, yavatendriyantaragrahyameva kimiti namipraiti?  
atha tatra virodho 'sti, tat kim svarupapalape sa nasti?  
tasmadabhiprayah parasya niyantum na sakyata ityata aha--na hiti /  
indriyantaravyaparavyabhicarat tadagrahyatvaviniscayapakse  
svarupapalapa evabhipretah / tatraivedamudaharanamityarthah /  
balitapurvapaksadalanadalagnakam varttikam nivesayitum  
pithamaracayati--savisesane hiti / visistavidhanapi  
ityupalaksanam visistanisedho 'pi drastavaya iti / agatih

pramanantaradalabhah / lauhityavisistamusnisam

vidhiyate / jirnataamalavattavisistam vasah pratisidhyate / na  
samasitasravanapadasravanam srutih /  
visesanavisesyabhavavasthitapadasamuho vakyam, tayoh  
samarthyat / etaduktam bhavati, samase na  
uttarapadarthanisedharthah,

tatraivasya samarthyam vacakatvam yatah /  
asamasapakse 'pi samanadhikaranayorvisesanavisesyayormadhye  
visenanenaiva na sambadhyate, tatraivasya samarthyamanvayayogyata  
yatah /  
tadihobhayathapi sadketabaladanvayayogyatabalad va na nah sabdapadena  
sambandha iti //

syadetat / sruyamanasya nah sravanapadenaivastu sambandhah,  
sabdandisehastvarthadapadyata ityata aha--napiti /

sruyamano hyartho yena vina nopapadyate sa tenaksipyamanor'thad  
apadyata ityucyate / na copapadako virodhi nama / sa hyanupapadaka  
evetyarthah / virodha meva dyotayati--sravanatveti / nanu  
kalpitenapyadhikaranena nisedhanirupanamupapadyate, tasya

tucchatvat / tatha ca nasattvadhikaranatvayorvirodha ityata aha--na ceti  
/ evam vyavasthite varttikartha

dyotayati--na ca sravanatvamiti /  
sabdastrotrayoh sambandha sabdagrahanopayabhutah //

nanu yadi sambandhah, katham varttikakaro vrtturityahetyata  
aha--vrttiriti / nanu na saksad vede narasirah

kapalasaucam sruyate / pratyuta,

rudro ha va mahavratam cacara / sa eva narasirsamampasamdadhara  
iti viparitaiva srutih / atah kathamagamavirodha ityata  
aha--manvadimiriti / yadyapyasminnarthe na saksat srutih pratiyate,  
tathapi tanmula smrtireva sphutatara pramanam / rudro havetyadi  
tvarthavadamatram narmedhadau prasastyapratipadanartham, nasya  
sucitayam pramanam bhavatityarthah /

nanupadarsitamagamam drstvapi kutah prchatityata  
aha--nasmakamiti / atra vastuti sabdetarapramanagocare  
agamantaranamapramanyadityarthah / kutah punarasya  
nirghrnasya kapalasaucabhimana ityata aha--avigita hiti / na  
hyagamadeva dharmadiviniscayo 'pi tvavigitad vyavaharadapi /  
sa casmakamapyasti /

na ca vacyam sarvatrici vyavaharah pramanam /  
yatha kanyaparinayanavidhau purandhrinamacarah /  
pradesikastvayamityasadkyodaharanam  
krtam--daksinatyanamiveti //

upahase bijamaha--srutismutiti / ahnenavukadikriya amnayamula  
avigitavedarthanusthatrvyavaharatvadagnihotrdivaditi prayogah /  
atha sreyo hetutaivasyah kuto navasiyata ityata aha--na khalviti /  
yadyapi sakyata evaitadapatatah, tathapi  
nirmulatvasadkalakadkitatvenanusthanaparyantatam na yayat /  
ato mulanumanameva sadhiya ityarthah / na vedanumane mulam  
lingamityarthah / kimuktam bhavati sucityanena punaruktatam  
pariharannaha--api ceti / atha trayividvesaditi / na ca vacyam, yavati  
vivadastavanevarthah paksah / gomayadestu  
sucitvamubhayavadisiddhamatastavadeva drstantayisyata iti /  
tasyapi sucitvam nagamapramanyamanabhyupagamyam sakyamabhyupagantumiti  
codayati--atheti / vyutthitabhisandheh prasna ityarthah /  
abhisandhimaha--na khalviti / nanvekasminnanumanadvayasamaveso  
virodhascarastyeva tat kathamabhavadityata aha--ayamabhisandhiriti /  
na hi purvapravrttena yadeva tadeva badhyate, aniyamaprasangat, ata  
uktam--tabdalabhaviti /  
svasiddhyartham svasrayasiddhyartham svasyapakasiddhyartham ca  
tadapeksamityarthah /  
svavyapakasadhakena badhitamudaharati--evamiti /  
svasadhakena badhitam tu yathaikasantatipatitani jñanani  
ekapratipattrvirahe 'pi pratisandhanayogyani karyakaranabhavadityapi  
drastavyam //

na hyatra karyakaranabhava ekapratipatrabhava siddhyati / kva tarhi  
samaveso yadabhisandhayaha--samavesabhavadityata aha--tasmaditi /  
samastarupopapattih samarthyam / samavesapakse 'vasyamantata  
ekatarasyanyatararupahanya bhavitavyam / anyatha tadekam  
vastubhayatmakamanubhayatmakam va syat / tasmad

vastutastulyabalayorviruddhayoh samaveso nasti /  
samavistayosca na vastavi tulyabalatetyarthah //

tat kimidanim satpratipaksata nastyevyata aha--na hiti / evametad  
vastutah satpratipaksata nastyeva, kim  
tvagrhyamanavisesavasthayam pramanutpadakatvam  
parasparapratiksepna / atah sa eva dosatvenopanibaddho  
muninetyarthah / etadeva varttikamukhena darsayati--kasmad punariti /  
anumanayoruktarupayoranvayavyatirekasampannayorapi samavesadarsanat  
yathasrutavarttikamasamgatamityata aha--iheti / abadhitavisayena  
saha pratyaksadinamapi samaveso nasti / tatastebhyo na

kascidanumanasya visesa uktah syat /  
atastadrupapariharenopalaksanam //

nanu yatha agrhyamanavisesavasthayamanumanayoh  
satpratipaksatvam tatha pratyaksanumanayorapyastu tatah kva  
badhyabdhakabhavah? atha visesena grhite pratyaksamanumanasya  
badhakamisyate, anumanamapyevamisyatam / tatha ca  
parasparanirapeksayoranumanayorapi badhyabdhakabhavo 'stvityasayavan

codyabhiprayamaha--pratyaksamapiti / pariharabhiprayamaha--tulyabalau  
hiti / pratyaksam hi nanumanasyanyathasiddhyananyathasiddhi  
pratiksate / kim tu svayamananyathasiddham sadanumanamaskandatyeva,  
yathosnatvagrahinananyathasiddhena  
pratyaksenanusnatvanumanamanaupadhikataya badhakajñanat  
purvamananyathasiddhamapyaskanditam / tadetadanayorhenadhikabalatvam /  
anumanam tu svayamananyathasiddhamapi  
satpratipaksanumanasyanyathasiddhim pratiksate / na  
hyananyathasiddham tattvena badhitum sakyate avisesat /  
tadetadanayostulyabalatvam / na cananyathasiddhenapyanyathasiddham  
badhyatamiti yuktam, tasyanyathasiddhatvenaiva dusitatvat / na ca yatra  
pratyaksamananyathasiddham tatranumanenavasyamanyathasiddhena  
bhavitavyam, ubhayorananyasiddhau vastu

dustaram vyasanamasadayet, tatastadapi tenaiva paribhutam, kim tatra  
pratyaksabadhayeti vacyam / tadanyathasiddheh  
pratyaksabadhotthapyatvaditi visesah / tasmad yavat  
pratyaksasyananyathasiddhatvam navadharyate, tavatkalameva tatra

nirnyanudayah satpratipaksarupatam pratirupayati /  
taduttarakalam tu kim varakamanumanamityarthah /  
tadidamuktam-- pratyaksamananyathasiddhamiti /  
upadarsitaprakaradanyena prakarena vyavasthapayitumasakyam ityarthah  
/

anyaprakaravyavasthapanam ca visayasekocamatrena na badhakam vina  
bhrantatvenapi /  
tatha satyatiprasamgaditi //

athopamanetyadi codyam sambhavayati gosadrsa iti / nanu  
nopamanaviruddhamiti vipratipattireva  
sampratipattirnagarikalokasampradayenetyata aha--na  
bhavatityanusajyate /  
yodyavarttikasthamiti sesah /  
anyathasiddhapratyaksagasamutthapitamupamanamanumanena yadi vadhyate  
satpratipaksyate va, tada tathabhutau pratyaksagamavevabadhitau  
satpratipaksitau va syatam /  
tatha ca sati sarvam samakulamapadyeta /  
tasamad yatha tabhyamanumanapanudyate tatha  
tadutthapitaphalasarirenopamanenapiti tiko pabrmhitasya  
varttikasyarthah //

prayojanasvarupeti bhrantasyaksepa iti vivaranaphalam  
prayojanavyakhyanganamiti / vadajalpau saprayojanavityadibhasye  
yadyapi prayojanamangataya sruyate tathapyadgi pratyetyavyam /  
tenayamartho bhasyasya, prayojanam tavad vadajalpau vyapnoti,  
vitandam tu vyapnoti na veti cintyata iti vivaranarthah /

nanu vadajalpayoh prayojanavattvasiddhau vitandayastaccintyetapi,  
tayoreva tu prayojanavattvam kena bhasyena pratipaditamityata

aha--tatra sabdarthamiti /  
vaksyati hi prthagupadista upalaksanartham, upalaksitena  
vyavaharastattvajñanartham bhavisyatiti /  
sa ca vyavaharo hetvabhasebhyo hetovivecanalaksano  
'vantaraprayojanamapi asadharanatayeha tatra sabdena bhasyakarasya  
vivaksitamatastadeva varttikakrta vyakhyatamityarthah /  
nanu tathapi tatra nyaye vivecayitavye iti yuktam , na hi nyayabhasa eva  
viveka pradhanamityata aha--nyayamasa iti tu sannidhanaditi //

tadanena vicaravisayo vivicya darsitah /  
pariksapurvarupam samsayam darsayituntatkaranataya  
vyakhyatrvi pratipattimaha--pratipakseti //

pariksaya<sup>3</sup> pryojanamaha--tatra yaditi / purvapaksahh---tatra  
keciditi / siddhantah---parapakasadhaneti / yadyapi  
parapaksadusanenapi pryojanena vitandayah saprayojanatva  
siddhacati,

yamarthamadhikrtya pravartate tatpryojanam /

iti vacanat, yadi ca parapaksadusanamapi nadhikuryat tada  
vaitandika eva na syat / tathapyetadeva svayam  
kiñcidapyanabhyupagacchato na syadityatah parisesyadapi  
svapakasiddhim abhisamadhanasyaiva pravrttiriyuktetyasayah / nanu

nastyevasau vadi yah kiñcidapi nabhyupagacchet, antato  
narthasyaivabhyupagamat / tadanabhayupagame tu kiñcidapi

nabhyupagacchamityetadapi na bruyat / tasmāt  
kimanenasadubhavanenetyata aha--nastiko hiti / nastiko madhyamikadih  
/ anena hi parapakso namyupagamyate na punah parapaksapratishedho

'bhyupagamyata ityarthah / tadidamuktam  
parapaksapratishedhamatraprayuktah pravartata iti / tatha hi nedam  
jagadasti, badhyamanatvat / napi nasti, pratiyamanatvat / napi  
sadasadrupam, virodhat / napyanubhayarupam, virodhadevapraticeteti /  
nanu na hi yadeva pratyeti, tadevabhyupagacchati / tatha sati  
prativadivacanarthah pratitascadabhyupagatah syadita matanujña  
nigrahasathanam / apratitascadajñanam nigrahasathanam ityayatamityata  
aha--pratipattirabhyupagamah / iha vivaksita iti sesah /  
tathapyabhyupagamavisayatvadeva na paksastasya jñapyatvadityata  
aha--yadyapiti /

tannantariyakatvaditi abhyupagamanantariyakatvat /  
jñapyatayah paksasabdena siddhanto 'tra vivaksita ityarthah /  
asiddhviruddhatvadidoso vadyuktasadhanavisaya iti sesah //

adrstantasyapi sadhanavikaladeh  
pratyaksavisayatvadityativyaptih / agamadivisyasyapi  
vyaptigrahanagocarasya drstantatvadityavyaptih / nanu  
tathapyativyaptirevetyata aha--atra ceti / sammugdham vartikam  
vivecayati--yattesu tesviti / atha laksanasutravyaghata eva

kasmanna bhavati, yavata tadapi pratyaksapratyaksasadharanamityata

aha--na tudaharaneti /

sadharanam visesavisayatayapi sakyam vyakhyatumityarthah //

tat kimidani bhasyamalagnamevetyata aha--tasmaditi / nanvanumanat ko

'paro nyayo yenanumanasrayatamuktvapi nyayasrayatam

drstantasya prthagaha bhasyakarah, vartikakaro 'pi

tathaivanumanyata ityata

aha--nyayasya pañcavayavatmakasyeti / tathapyasrayatvam

samyogasamavayabhyam drstantasya na ghatate,

vakyasyakasasrayatvadityatta uktam--mulamiti /

tathapyanumanasrayatvam drstantasyasamgatam lingasya

paksasrayatvat

tajjñanasya camasrayatvat / ata uktam--anumanam nimittatvamaheti /

purvapratyaksadrstamiti yathasrutam bahvakulayatityata

aha--drstanteti / evam ca satyanumananimittatvat paksasyapi

prthagabhidhanam syaditi na codyam / siddhantabhidhanenaiva

gatarthatvaditi / nanu sabde drstantapeksa nastyeva,

agnistomena yajeta svargakamah

ityadau tamantarenaiva vakyarthatpratiterityata

aha--sambandhagrahanavisaya iti /

sambandhagrahanavisayatamatrena drstantatvam

vivaksitvedamuktam, na

punarvyaptilaksanasambandhavisasagrahanavisayatayetyabhiprayah

/

yattu tatpramanye tadvisayagocaranumanabhiprayena

drstantapeksa agamasyapyastiti kaiscid vyakhyatam tat

purvam jñatam cartham parasma acasta iti vadata

vartikakrtaiva apastam /

atastadupeksitavaniti //

atrarthamyupagamayorgunapradhanabhavasya

vivaksatantratvadarthatbhuyupagamo 'bhyupagamyamano varthah

siddhantah / tena sutrabhasyavarttikatikasau mitho na virodhah /

idamitthambhutasabdayorvisesanavisesyamavabhramam

nivarayati--idamititi / na tu

purusavisesa vyavasthapayatiti / vyavasthasabdo na purusavisesa

abhyupagamaniyamamaha--kim tarhyanabhyupagamasamuccayam nirakurvan

svarupaniyamamityarthah / nanu vadadipravrttyartham

pratitantrasiddhanta evopayujyate, tat kimaparairityata aha--tatheti / nanu

yata eva sarvatantrasiddhanta na vipratipativisayah, ata eva na

vadadipravrttiheturityata aha--tatha

hiti / yadyapi svarupena sarvatantrasiddhanto na

vadadipravrttyangam, tathapi pratitantradisiddhantotthapanadvara

nyayasrayataya copayujyeta ityarthah / etenaiva  
pratitantrasiddhantaprayojanam chalatah prakatikrtam /  
kimasrayasrva nyayah syat? asati sarvatantrasiddhanta iti sesah /  
adhikaranasiddhantaprayojanamaha--tatheti / sadhyasamanyavyaptam  
sadhanasamanyamiti sadhanavisesat sadhyavisesah katham  
gamyeteti yojana /  
ayamarthah /  
adhikaranasiddhantena hi phalena visayena va paksadharmata  
phalavati visayavati va syat /  
tadabhava tu sa nisphala nirvisaya va, tatha ca vyaptirapi  
samanyavisaya sati kevala samanyamatramupaniya pakse katham  
vyavasthapayet? avyavasthapyā ca katham krtartha syat? tatha  
canumanamatram ucchidyeta /  
evam ca kva nyayah? kva va vadayata iti? tasmadadhikaranasiddhanto  
'pi paksadharmataphalavisayataya avasyam vyutpadaniyo yena  
vyaptirapi tatsahaya sati phalavati syaditi //

mukhyamartha grhitva sankate--nanviti / bhaktya ca vrttya  
pariharati--avayava iveti / bhaktimaha--yatha hiti,  
kriyodaharanam--someneti, somapadasya karmanamadheyatvat /  
dhatvarthamatravivaksaya ca karakapadat prthagamidhanam,

vastutastu somasyapi karakatvameva / godohaneneti karakodaharanam, apah  
pranayanasya vakyantarapratvat /  
pratipadikarthodaharanam--yasyeti vratyasabdasyarthavato  
'dhatvapratyayarupatvat /  
tathapi na samuho vyutpadita ityata aha--tadaneneti /  
nanu visesapratyayahetavo 'vakyabhuta api santiti anenabhiprayena  
prcchati--ka iti /  
pratyayasya pradhanyam nirakurvanneva  
pratyayapadopanaprayojanamaha--na ca taditi /  
visenasiddhim pariharannahapratitisceti //

athanubhava eva kasmanna bhavati? na hyantypadam nanubhuyata eva /  
tatha sati smaryetapi kathamityata aha--na hiti /  
tathapyevambhutasyapi tadasya smrtiranubhutimantarena na syadityata  
aha--sambhavanti tviti / astu tarhi tadanubhava  
evarthapratityangamityata aha--na caita iti / tadanenanubhava  
evarthapratyayanangamiti nirastam / anubhavasmrtisamuccayam  
nirakaroti--na ca purveti / smrtyunabhavayostu syat sahabhava  
ityanusañjaniam / etacca upantyanubhavantarale  
smrtyabhyupagamena drastavyam /  
yadi tu varnanam nirantarotpadavatam nirantara evanubhavastada  
vinasyadavinasyadavasthayoh upantyanubhavayoreva sahabhava  
sanganiyah, nirakaraniyascoktayuktya /  
ato na prthagasadkitah tikakrta /  
karanasamuccayavasād visayasamuccayavatah pratyayasya  
svarupasamuccayam parasvikrtam sankate--na ca purveti /

nirakaroti--sambandheti //

yadyapi sahakari labhadaparah samskarasyodbodho nama nasti, tathapi  
na yah kascit pratyayah tasya sahakari, sarvada sarvasamskarodvodhe  
sarvasmrtiprasangat / napi sadketavisesasmarane  
padaikadesavarnanubhavastatsamskarasya sahakari, tatha  
satyatiprasangat / tasmad padatvena pratisandhanameva  
samayasmrtihetusamskarasya

sahakarityupagantavyam / tatha caikapraghattakenapi vicitrajñanena  
visayikrto varnah khandasah padabhavena pratisandheyah,

arthasambaddhatvena smartavya iti kuto 'nubhavavakarsah ityarthah /  
prakriya ta, antyavarnanubhavasyotpadah,

tatsamskarapadatvapratibandhanayorutpadyamanatetyekah kalah /  
atha tayorutpadah, sa eva padapratibandhanotpadatma  
samayasamskarodbodhah sambandhasmaranasyotpadyamanata  
samskarodbodhad vicitrapratyayasya vinyasyattetyekah kalah /  
atha sambandhasmaranotpadah vicitrapratyayasya vinyasah  
padatvanusandhanasya vinyasyattetyekah kalah /  
na ca itadadrstam kalpanamityaha--ata eveti //

nanvekapraghattakena vicitrapratyaya evanusamghanatma bhavisyati,  
karisyati ca samayasmrtim tathavidham / athapi

purvasmrtirasesapadavagahinyekaiva svikartavya ityata aha--evam  
ceti / anubhutam hi pratisandhiyate, na tam prathamata eva, tatha ca  
purvavarnanamunabhutatvena padatvanusandhanasambhava 'pi  
antya varnasyananubhutataya nantyapadapratibandhanasambhava /  
na canubhavanusandhanayorekakalata, karyakaranabhavat /  
tasmad tadanantameva padatvanusandhanamiti susthuktam, yada  
padarthapratyayane 'nubhavo na karanamiti tadaupayikasmrtyutpattau tu  
karanameveti /  
avadharanadityatradisabdena tasam smaranam vivaksitam /  
prakaranadayastu yogyatavisesatvat tatraivantarbhuta iti tata eva  
vakyarthapratiterupapattah, anupapattau tvasiddhirlaksanasya dosa  
ityasayah //

nanu kramanubhutanamapyekasmrtisamarohah sambhavatyeva, kim tu  
padani kramenapi nanubhutanityata uktam--nirantareti,  
nirantarasmrtibhirvisayikrtani tata ekasmrtisankalitanityarthah  
/ nairantaryam ca smrtinam sannikarsad boddhavyam / nanvetavatapi  
asiddhameva laksanam / na hyevambhutamapyantypadam  
visesapratipattiheturityasayavanaha--syadetaditi / nanu pratyekam  
vyabhicare hi parasparanugraha syat / na ca  
padakadambakapratibandhanavat tadarthasmrtirapi tathavidham  
vakyarthapratyayotpatti prati vyabhicaratityata aha--etaduktam bhavatiti  
/ ayamasayah, na tavat tadartha eva vakyarthe pramanam,  
sarvadatapratitiprasangat / napi ta eva smrtah,

prakarantarenapi smrtanam tathabhavaprasangat / napi ta eva  
padaih smaritah, padanam padarthasmaranamotropayoge purvavat  
pratitiprasangat / vakyarthapratityupayoge tu tesam katham na  
taddhetutvam / tathapi gunapradhanabhavavinagimanayam ko heturiti

cet? asadharanakaranatvam padanam /  
tadarthanam tu atitanagatadirupataya karanatvameva nasti, kuto  
'sadharanatm? ata eva na smrtistesam vyaparah, kim tu  
karanibhutanam padanameva /  
tatha ca vyaparavyabhicaramadaya nirvyaparavasthaya  
vyabhicaravatamakaranatvabhuyupagamo bahuvyakulayatiti //

pratisandhiyamana iti varttikanirakaraniyamativyapakatvam  
darsayati--yaditi / nispattribhedam darsayitum punah

siddhirvyakhyanamamanuvadati--vastava iti / na hi pratijñavacanam  
nisvayakam visistasyeti sesah / hetuvacanadivaiyarthyat

vaiyarthyparasangat / sadhanasya nyayah pravrttiprakarah / sa ca  
nanupalabdha ityadibhasye darsitah / tasyatipato 'bhava eva /

tameva vyutpadayet pradhanatayeti sesah / tasya ca nyayavisesasya  
atmadivisayasetyarthah / alaukikopacaratvat  
prayojanamaha--agamopacarasyeti / arthasamvadeneti karane tritiya /  
agamavirodhasanganivrttiranugraha / drdhabhumisca samskara  
agamaikavisayatvat / saprayojanasca bhavati nihsreyasena prayojanena  
prayojanavamsca jñato bhavatityarthah / kutah?

agamarthajñanasyeti /  
nirudhatvat prasiddhatvadityarthah /  
tat khalu hetuvacanamanumanapratipadakam  
paramrsyamanalingapratipadakam yadi syat, tada  
visayatayamanena paramrsyamanena lidgenanugrahitavyam /  
na ca tasya paramrsyamanam linga visaya iti bhavah //

nanu yadeva drsyamanam lidgam hetuvacanasya visayah,  
tadevanumitibhavakamityata aha--na ca lingadarsanamatramiti /  
drsyamanalingamatramiti / api tu sambandhasmrtisahakariti  
paramrsyamanam lingamityarthah / tadidamuktam--tasmanna  
lingavacanamanumanapratipadakamiti / dvitiyadasanavisayalidgam  
pratipadakam na paramrsyamanam lidgam pratipadakamityarthah /  
vyakhyanam granthanurodhadasphutamityasayavanaha--etaduktam  
bhavatiti / evam ca tatpratipadakasya tadvisayapratipadakasyetyarthah  
/ lingaparamarsastavadanumanam / tasya ca

vyaptismrtisahakaritanumitau, dvitiyalingadarsanasyapi  
vyaptismrtisahakarita paramarsajñanajanana evetyubhayorapi  
sambandhasmrtisahakaritasamyadanumanatvam /  
tatastadviseyalingasyapi, tatastadanugrhitasya  
tadvacanasyapityarthah /

kimasyopacarasya phalamityata aha--evam ceti //

nanu pratyaksavisayasya smrtitah punarupadarsanaditi vaktavye kuto  
viparitamabhihitamityata aha--yatreti / yadyapi purvapratyaksavisayo  
drstantah, tathapyudaharanakale tayasmrtyarudha eva  
vyapriyata ityetavata tathaiivoktamityarthah /

na kevalam pratyaksena sahaikavisayatvamupacare bijam, api tu  
samanavyaparativamapityaha--punarupadarsanat panuh smaranat /  
pratyaksamapi hi vipratipatti paribhuya vyaptivisayataya  
drstantam smarayati--tadvacanamapiti /  
aparamapi bijamaha--mulabhuteti //

nanu yatha sabdatadarthayorupanaye vartapi nasti, tat kathamaha---yatha  
tatheti? ata aha---upanayo hiti /  
yadyapi nigamane 'pi pramanavisesasamaveso 'styeva, tathapi  
jatyabhiprayenayam vivaksitah, na ca tatra catustavijatiyam  
pramanamastityatastadvyakhyanat purvameva paramatvopapadanaya  
samastapramanavinivesanamaha---so 'yamiti //

mulasamavayabhavadaupacarikah samavayo bhavisyatityata  
uktam--pramananam veti / adhyaropo vinivesanam va bhrantirva na  
sambhavatityata aha--adhyaropa iti / samarthyahiti / dharmah  
karanatvalaksanah / tadanena kim punah samarthyamiti prcchato  
'bhisandhih darsitah / uttarabhisandhimaha--iha tviti /  
samarthyakanksayoh parasparavyapterakanksaiva  
samarthyasabdeneha vivaksitetyarthah / tadevarupayoh  
samavayasamarthyayoh pradarsanena phalam darsayati--tadatreti /  
prayojanabhede 'pyakanksavirahitvat vakyaikavakyatvam na bhavati  
/ yatha---

bhago vam vibhajatu, pusa vam vibhajata, aryama vam vibhajatu  
ityadi /  
ata uktam vibhajyamaneti /  
akadksayamapi prayojananakatve vakyaikavakyatvam na bhavati //  
yatha---

syonam te sadanam krnomi ghutasya dharaya susevam kalpayami  
ityadi / ata uktamekam prayojanamiti / tadenena,

arthaikatvadekam vakyam sakadksam cedvibhage syat

iti jaiminiya vakyaikavakyatalaksanamabhimatam / nanu yadi  
vipratipannah vakyenaiva parah pratibodhayitum sakyate, atha vakye  
tadarthe va vipratipadyamanah kenopayena bodhaniyah? vakyantarena  
cedanavasthetyata aha--yadyapiti /  
ananyathasiddhapratyaksagamagocarabhiprayametadityarthah / vikalpah  
anuvadavisesah / tasya prayojanam vidhih pratisedho va? atra  
caksepavasare pratisadha eva, visesapratipadakatvamiti vadata  
tattvavyavasthasrayatvam vivrtam, tatra tattvam visesah /

tasya pratipattirvyavastha /  
taddhetutvam asrayatvam /  
tatra visesah ka ityata uktama--dharmavisisto dharmoti /  
vakyaddhi sadhanadharmavisisto dharmo saksat pratiyate  
sadhyaupadharmavisistastu taddvaretyubhayamapi vivaksitva  
sammugdhamuktamiti //

nanu pramanantaratve 'pi tarkasya pramanapadena samgraha eva  
samanyena visesasya samkalanat, tat kimityaha--na

pramanantaramiti? ata aha--pramanapadena hiti drsto hi  
samanyasabdenapi kasyacidasamgrahah kutascit  
karanadityabhisandhih / ata eva pramanantaratvasadkayam  
samgrhitebhyo visesebhyo 'nyatvamuktva prameyam  
drstantatvenopattam / anisrvayakatvat / svatantryeneti sesah  
/ kim tu pramanavisayavibhagahetutayeti / yasya

pramanasyeyamitikartavyata tadiyavisaye tadapeksatvadityarthah /  
etaduktam bhavati, tarko hi pramarupam va pramanam syat  
lingadarsanavat, apramarupam va indriyadivat / na tavadadyah,  
tasyaharyaroparupatvat / ata eva na tatkaranasyasi  
pramanyamapramaphalatvat / napi dvitiyah,  
svavisayavyapyavisaryaye hyasya pramanyamasadrikatam / tena ca  
nasya niyamakah sambandhah /  
asambaddhasya gamakatve 'tiprasangah /  
tadviparyayasya tu tena saha svabhavikah sambandho 'sti /  
tena tatsamvalitasya pravrttestaditikartavyatatvameva /  
na hi viparyayaparyavasitam kvacidapi krtartham prasangamiksamahe  
//

nanvevam tarhi pramanasyapi kevalasya na kvacidapi krtarthatvam /  
tatha ca sati prasangatadviparyayapinda eva pramanyam paryavasyet /  
evametad, setikartavyatakasyaiva sarvatra karanatvat /  
itikartavyatatadvadbhavalpanayam tvayam vibhagah / tadidam  
vaksyati--tasya prasangarupataya paratantryena  
svayamasadhakatvaditi / prasamjaniasya  
pramanaviruddhatvenanistatvamayuktatvam / sadhaniasya  
pramanaviruddhatvenestatvam yuktatvam, tenayamartho varttikasya,  
yadyevam nabhavisyat tadaivam yuktatvamahasyat, idam  
cayuktatvamupadasyatetyata aha--itikareneti / tatah

prasangarupavyutpadanasaya varttikena avirodhah / bhasyam tu  
prasange sphutameva / nanu bhavatiti pramanavyaparad pageva yadi  
niscitam, tada tarkah pramanameva syadityata aha-- sambhavatiti /  
sambhavana cehavirodhamatram, na tu samsayah,

ayuktamsasyapi samsayaspadatvat / anujña ceyameva yat  
pravartamanapramananukulatvenavasthanam / tadaha--etaduktam  
bhavatiti / anujanam  
tadviruddhadharmavyudasarupenavirodhayannityarthah / anugrhnati

savyaparikarotityarthah / tadvisayapramananukulyena tarkasyapi  
tadvisayatvamiti bhrantimasadkya nirakaroti--na ceti / paratantryena  
viparyayaparatantratayetyarthah / aroparupatamupadarsamanneva  
svavisayadvarapyasya pramanyam niracaste--asti hiti / na  
prasadgo heturna prasajyamano

heturlingamasiddhatvadityarthah / nanu na hi yadeva vidyate tadeva  
drsyata ityasti niyama ityata aha--tena saheti /  
tasmāt nastiti phaladvarena tarkasyanugrahyam pramanam darsitam  
/

tenanujñayamanam pramanam pravartate phalam sadhayati /  
phalamaha-kevalamevedamiti /  
kaivalyasvarupavipratipattestad vivrnoti--neheti //

tadevamabhavavisaye pratyakse 'pi tarkam darsayata  
anupalabdihilingakanumanasya sadhyo 'bhava iti saugatamatamapastam /  
anupalabdherapi nisedharupataya anumanantarasadhyatayam  
anavasthanat, asiddhayascagamakatvat, pratyaksatastatsiddhau  
tvanumananavakasat, vyavaharasyapi vikalpanugatavyaparāt  
pratyaksata eva saddhitvat / anyatha  
vidhivyavahararthamapyupalabdihilingakamanumanamastheyam / evam ca  
punarapyanavasthaiva / na hi lingamapyavyavahniyamanamevanumitim  
bhavayet / tasmād vidhivyavaharavannisedhavyavaharo 'pi pratyaksasiddha  
eva / vipratipannam prati tu pariksakaistarkah sahayatvenopaneya iti  
ramaniyam / agamasahayam tarkamaha--evam sARGETI / yajetyatra  
samanapadopattatvad bhavyatvacca dhatvarthah sadhyo bhavatu, bhavatu,  
va purusarthatvat svarga iti samsaye tarkasyavatarah / yadi sadhyo  
dhatvarthah syat, tadopadesturaptatvam vidhescestopayatvam  
vakyasya tadabhidhayakatvam preksavata ca pravrttirna syat / asti  
caitat sarvam pramanatah siddhamityarthah /  
anujñayamanam pramanamaha--samanapadeti /  
na hi yagabhavanayah svargaphalatve dhatvarthasyatphalatve  
samanapadopattattvabhavyatvayoh kascid vidodhah /  
tasmāt tadavirodhena svargaphalatvam yuktam /  
dhatvarthasya ca sadhyatvam viruddhataya ayuktamityarthah //

nanu pramananugrahaya yuktatvayuktatve vivecayati tarko na tu niscinoti  
iti kuto visesadityata aha--na ceti / kriyatipattiriti, kriyatipattih  
pratyayopasthapite ghatasattvadhatvarthasadhyatve eva  
kriyatipattisabdena vivaksite, na hyevambhutapratyayavisayo ghato  
va sadhyataya dhatvartho vastityarthah / kimato yadyevamityata  
aha--yadasrayeti / yasminnasraye tulyopalambhayogyatvena dukhatvena va  
anistaprasamjakena hetuna upapannastarko  
yuktayuktavisayaviscayasadhanam

bhavisyati sa eva nastityarthah /  
tadanena prasajyamanasyasrayasiddhisadhanasiddhi dirsite, purvam tu  
svarupasiddhirdarsita /  
tasmadaropatvanna svavisaye pramanam svavisayavyapyaviparyaye

niyamakabhavacca /  
niyatasambaddhasvavisaye viparyayapeksitve tu paratantryat na  
pramanamityarthah /  
tarhi kvasyopayoga ityata aha--nisrayaya tviti //

nanu tarkapramanayorabhimatam bhedam mimamsaya vedadabhedavado  
virunaddhityata aha--pramaneti / atha yathasruta eva

varttikarthah kasmanna bhavatyata aha--itikarttavyatatvam  
cetyadina / nikayavisistabhih rityasya vyakhyanasya

sarirendriyanam sukrasonitaderaharadibhutakaryatvat,  
tatkaryatvacca buddhivedanayornimittantare pramanam nastiti  
tatparyam /

vicitranimittatve sadhye bhedavatvaditi hetuh  
svarupabhiprayenanaikantikah syat svarupabhedavatamapi  
ghatadinamavicitranimittatvadatah prakrabhiprayena  
vyacaste---vicitratvadityartha iti /  
vaicitryenotpadadityarthah //

nanu nimittavaicitryamatraprasadhane siddhasadhanam, na hi nimittam  
kiscid vicitram astityetavataiva dharmadharmasiddhih,  
dharmadharmalaksanavicitranimittasadhanena tu nanvayo na vyatireka  
ityata aha--pramanamuktveti / nimittasya vaicitrye janmano  
vaivitryagrasangah nimittasyavaicitrye janmano 'vaicitryaprasangah /  
yagadinameva nimittatve niranvayapradhvastat karyotpattiprasangah /  
nimittasya nityatve karyasya sadatanatvaprasangah /  
anekadravyatve 'bhyudayasadharanatvaprasangah /  
sadharanaikadravyatve 'pi eva dosah /  
emistarkaih paksadharmatamupajivya pravrttairanugrhyamanam  
samanyavyaptibalapravrttam vaicitryanumanam visesavirodham  
paribhuyabhimatam visesam sadhayatityarthah //

nanu jatya kim phalanirnayo nastyeva, yena kalavisesam prcchati  
kada punarityato 'bhiprayamaha--syadetaditi /

nanu nirnayopadanaprayojane vaktavye nirnitaprayojanasya tarkasya  
punaravrttau kim tatparyamityata aha--samkalayyeti /

samkalanaya ubhayoravinabhavo vivaksita ityarthah //

svasiddhantanurupam sadhanam dupanam cahaturiti  
svadhyaparasadhyayoryathasamkhyam / nanu yadyapi sarvatra jalpe  
nirnayavasanatvameva nasti kvacidanirnaye 'pi purusaparadhatah  
kathavicchedat, tathapi yatra nirnayavasanatvamasti, na tato  
jalpadanyataradhikarananirnayavasanatvena vado vyavacchetum sakyate  
/ na ca sarvavadavyaptih, nirnayasya vadaphalatvat / phalasya  
copayavyapakatvadityata aha--vade hiti / nirnaya vasanata hi  
tadyogyata abhipreta /  
sa ca vivadamanayoh tattvabubhutsutaya tamuddhisya pravrttih /  
tadidamuktam, tatvabubhutsorvadinorvade 'dhikaraditi /

tadayamarthah, tattvanirnayamuddhisya tayoh  
sadhanadusanavacanasamdarbho vada iti /  
evam ca navyaptirna va atiprasangah //

jalpah punah kidrsa ityata aha--jalpe tviti /  
purusasaktityuddesyamaha / tadayamarthah, bhavatu nama kvacita jalpato  
'pi tattvanirnayah /  
tathapi nasavaddesyo na ca sraddheyah /  
svasaktiparasaktikhyapanamatramuddesyamiti /  
tasmadanyataranirnayavasanasatveneti /  
nirnayavasanaabhiprayenetyarthah //

nanu jalpavitandayorvadavisesatve katham samanyavisesayoh  
parisamkhyasamabhivyaharah, katham ca parasparaviruddhayoh  
samanyavisesabhavo 'pityata aha--visisyete iti /  
aparamapi bhedahetumaha--vadat jalpavitandayoriti sesah /  
purvam vadavyakhyanasare bhede  
heturuddesyavisesabhisandhiruktah tadapeksaya aparamapiti /  
yau tau vadajalpayoh prayoktatau tavekatravijigisaya anyatra  
vijigisaya visesitau vadajalpau parasparato vyavacchindate ityarthah  
//

dusayitum ekadesivyakhyanam tanmatena vyacaste iti yojyam /  
ubhayathapyanaikantikadvaditi / yadyapi vyabhicaradarsane 'pi  
avinabhavo na sidhyati prthagabhidhanasya purusecchadhinatvat, vade  
codaniyatvasya canudbhavane tattvapatipattivyaghatahetutvaprakrtatvat,  
tathapi vyabhicarasya sphutatvat sa eva darsitah / tasmad vade  
codaniya bhavisyantitanena prthagabhidhanaprayojanamamatram  
pratipaditam / hetutvam punaravivarksitameva tarkikammanyenaikadesina  
aropitamityarthah / nanvevamrupaprayojanalabho 'pi katham? na hi  
prthagabhidhanamatramatrapramanayitum sakyamityata  
aha--samanyeneti / samanyo 'bhihitam visesato 'bhidadhata  
sutrakrta prayojanavisesah sucitah / sa eva bhasyakrta  
darsita ityarthah / atha yadyetadeva vivaksitamasya sutrakrtah, tada  
kimiti na kvacit sastrapradese svayameva darsitavanityata  
aha--etavaneveti / atha bhasyakarena kathamidamunnitamityata  
aha--tatreti / kimevamapiti / kimanena pratipaditena phalamityarthah /  
nanvagre vade codaniyatvameva pratipadayati, iha tu  
vidyaprasthanabhedajñapanarthatvam varnayati / tat kuto na virodha  
ityata aha--vadajalpavitanda ityadi / atraivarthe sucakam  
varttikamaha--ata eveti / ayamarthah / yadi vidyasabdenasya vadadayo  
na vivaksitah kathamagre vadavyaparam darsayitva  
jalpavitandayoh sarvanyeva nigrahashtanani vyaparatenaha? tad  
yadayameva brute nunamayamasyartho vivaksita iti / tadayam  
tatparyasamsapamh, na tavadaññatasvarupa  
vadaññatavyaparaphalabheda vadadayascetanenadhistatum sakyante  
/ na canadhithibhyah phalasiddhih / tasmad svarupavad  
vyaparaphalabheda apyamisam pratipadaniya bhavanti / ata eva

caturthe phalamapi darsayisyati

sutrakarah //

prayujyeran sambhavyeranniti / na tu tesamasti sambhavati prayoga iti /  
nanu laksanena padarthasvarupam na vyavasthapyate, api tu  
vyavasthitam jñapyate, tat kuto laksanatantvamyata aha--laksyata  
iti laksanamiti / nanu yadi prthagabhidhanenaiva vade codaniyatvam  
pratipadyate, katham nyunadhikapasiddhantanam prthagabhidhane  
tatra codaniyatvapatipattih? athanyathapi tesam tad gamyata eva  
tada hetvabhasesvapi sa eva prakaro 'sta, krtam  
prthagabhidhanenetyata aha--hetvabhasanam ceti / ayamasyah / na  
hi hetvabhasah prthagabhihita ityeva vade codaniyatvam tesam  
gamyate / api tu vadasya tattvapatipitsukathatvat, hetvabhasanam  
canudbhavane tattvapatipativyaghatat tattvabubhutsuna  
avasyamudbhavaniyaste / anyatha vado vadatvam jahyat /  
hetvabhasanam canudbhavanam tattvapatipativyaghatakamiti /  
ayameva ca nyayo visesatah prthagabhidhanena sucitah  
sutrakarena / sa ca nyunadisu

samana iti / evam ca vyavasthite vartikakrto 'pi prasno naprastavika  
ityaha--tatra prechatiti / nanu yadi  
jalpavitandayostattvapatipadanarthamavatah kim  
apratibhadyudbhavanena? atha na tadarthatvam tayoh, kim  
tadavatarena? na canyarthatve tayoretacchastravyutpadyatvamityata  
aha--sahankaro hiti / ahankrtasya tasya

tattvapatipatterayogadahankarasatanamevanayostattvapatipadanarthatva  
m, taccapatibhadyudbhavanam vina na syaditi tattvam  
pratipipadayisata kartavyamevedamityarthah //

nanuc chaladinam parijñanam na saksannihsreyasa upayujyate  
atmadivat / napi tadvyavasthanadvara pramanavat /  
napi nyayangataya samsayadivat /  
na ca parijñanameva phalam, apurusarthatvadityata aha--parijñanasya ca  
phalamuktamiti /  
tattvapatipatyupayabhutakathatrayaparikarasuddhidvara tatparijñanam  
nihsreyasopayogityarthah /  
svayam ca sukarah prayoga iti granthasya pratyaksasiddhatvat kimuktam  
bhavatiti tatsvarupaprasno 'samgata ityatah purayati--anena  
bhasyenetih //

bhasye prayojanantarabhidhanam na sutrakrdabhihitaprayojanavirodhi,  
kim tu tadanugunam evetyasayavan sautram  
prayojanamanuvadati--sutrakareneti / anugunatvam tu  
vyaptipradarsanena / na hyasti sambhavah,  
purusarthascapramanahetukasceti /

tenayamartho bhasyasya, yatah sarvam  
preksavatprayojanamaviksikivyutpadyapramanamulam, ato

nihśreyasasya paramapurūsarthaśya tanmūlatayam viparyayasadkaiva  
nasti, atanmūlatve purūsarthatvahaniprasamgāditi / tadidamuktam  
nastyeva taditi / nanu na

tavaditarasu pramanavyavaharo nasyeva,  
taditaravyavaharasyapyucchedaprasamgat, pramanavyavahara sadbhave tu  
kimanviksikya tatra prakasayitavyam? tatpramanaireva  
prakasitattvādityata aha--yadyapiti /  
vyutpaditena pramanadina tatra vyavaharastadvyutpattistvita eva, na tu  
tata ityarthah //

nanu pranetrōtrapramanopajivanamanviksikyamapi samanamoto na  
vidyantarad viśesa ityata aha--na tu pramanāditi /  
pramanopajivane samane 'pi yathaitadvyutpadyamupajivanti tah,  
naivam tadvyutpadyamiyamapityarthah / nanu upajivakatasamye 'pi  
parasparopajivyopajivakabhavah kva nama dr̥ṣṭa ityata aha--yatheti  
/ pratyaksadyapi hi svapramanyavyavasthitaye pramanantaramapeksate  
/ anumanamapi svotpattaye / tathapi pratyaksadyevapeksyanumanam  
svaviśayu pravartate / na tupajivakanumanamapeksya pratyaksadi,  
anumanantaram tu svapramanyavyutpadakamapeksate / tadapi na tadaiva,  
kim tu prageva ityabhiprayena  
vyutpadyasajatiyapeksanirakaranayoktam--na  
pratyaksadiviśayamapi tadanimeveti / pratyaksadirupo viśayah  
pratyaksadiviśaya iti / vidyopakaranam pramanadi / tasya  
grahanam pramanadigrakasitamarthamitara vidyāh pratipadyante iti  
varttikena / etaduktam bhavati, varttike pramanadigrahanam  
bhāsyoktavidyaprakasakatvanirvahaya / na tu svatantryena / ato na  
virodhah / tadevam svarupenapeksam darsayitva viśayagata  
apeksa bhāsyakṛta darsita--upaya iti / tadvarttikam yojayitum  
vyacasta--sampratiti /

nanu vidyantarānam sabdatmakataya pramanatvat tasya ca  
svapratipadye 'napeksatvat, kim tatanviksiki karisyatityata  
aha--na hiti /  
pramanasya satah svapratipadye pramanantarapeksa nasti, na tu  
svetikartavyatabhutatarkapeksapi /  
sa canviksilabhya ityarthah //

atha tarkamanapeksamanasya kim syādityata aha--ma bhūditi /  
adigrāhanena

yajamanah prastarah

ityadi grahyam / tarkasca samsayamantarena navataratityupasamhare  
so 'pi darsitah / yadyapi satarkapramanapravrttireva parikṣa,  
tathapiha gobalivardanyayena pramanasya svapadopattatvat  
prayojanajijñāsataraka eva vivaksitah / pramanasya nivasah  
pravattih / tasya dvaramavirodhah / arthatattvam padarthatattvam  
vakyarthatattvam va, avadharya pramanantaradarthavadadeva va /

tatra trayi vidhinisedharupa nivesaniyetyarthah /  
evam ca dandanityam yatha yamo raja kubero va rajatyadi,  
varttayam maghe parikarsita bhumih suvarnamayam phalamadhatta  
ityadi tarkanapeksaya viphalayate /  
tasmāt tatrapī tadapeksa astityatidisati--evamīti /  
visayamīti sesa ityatrapī vidheyataya nisedhyatayeti sesah //

idanim vyaparagatamapeksamaha bhāsyamatena--apī ceti / dravyasya  
yatha

dadhna juhōti

ityadi / gunasya yatha

arunaya somam krīnati

ityadi / karmano yatha

vrihinavahanti

ityadi / dandanityamapī yatha dravyasya

svamyamatya-

ityadi / gunasya yatha

samabheda-

ityadi / karmano yatha

sastrasikṣa gajavajivahanam

ityadi / varttayamapī dravyasya yatha

yathartu bijam samgrhniyat /

ityadi / gunasya yatha

bhumim plavayecchosayet /

ityadi / karmano yatha

syānantaram nīnīśannanokahamabhīmantrayet /

ityadi / visayam darsayitva samsayamaha--tatra kīmiti /

samsayakaranam ca vidhipadasamabhivyaharastatpadasya /

vidhipadasamabhivyahrtasvapado hyadhikari na vidhivisayah /

tathabhutameva cagnihotram tadvisayah / atah sadhye samsayah

kim vidhipadasamabhivyahrtapatvadagnihotrādivadvidhivisayo bhavatu

svargo 'dhikarivad va neti purvapaksamadarsyanneva

tatranistaprasamgamaha--tatra yaditi / na ca syenadisadhyaya

himsaya vihitatvenarthatvameva bhavatu ka ksatirīti vacyam / vidhirhi

pravartakah svajñanena icchamantara krtva prayatyanotpadakam itī

yavat / sa ca prayatno na sadhyavisayah kartum sakyate / upayo hi

prayatnavisayo na tu phalam / tasmāt prayatnavisayatvat

sadhanetikartavyate eva vidhiyete na tu sadhyam, tadavisayatvat / na hi

jñāpakatvamātram vidhitvam, api tvicchaprayatnavisayajñāpakatvamīti /  
tasmāt syenadisadhya himsa anarthabhūtaivarthah syād yadi  
vidhivisayah syādīti sadhuktam /  
siddhante pramanamadarsyanneva sadhyapadasamabhivyaharastarhi  
kvopayujyate ityasadkamaṇayati--atha sadhyamsamīti /  
istabhyupayata hi nestamapratītya pratyētum sakya /  
na capravṛttaiva sa pravartayati /  
atastam viśestumīstasyānuvado 'yamītyarthah //

tat kimidanimavīhitamītyetavataivānarthah? netyaha--na himsyādīti /  
nanu bhavatvevam tavat tathāpyānvīksīkyā kimayātāmīyāta  
aha--tadīheti / viśayāntaramaha--evamīti / yathā abhīkhyayah  
prayojakatvam ksīrahomasthane tadvinīvesanād rasadisamīyat,  
vajīnasyāprayojakatvamavarjanīyotpattīkatvat / adīgrahanēna  
śesabhāgahomavīlopadāyo grhyante / sarva vidyā itī vidyāsabdena  
taddharman lakṣayātīti na bhāsyavyakhyāvīrodhah / varttikakarastu  
dharmanam vidyaparātantryam vīvakṣannīti śesah /  
śankaraprasaṅga itī phalasya / tathā ca vidyāntarūlenāivāsya  
phalavattvam na

pūnārasadhāranam phalāmāsya astītyarthah / aśankāryam  
darsayītum tasameva tavādasadhāranam  
phalāmaha--vidyāntarānīti / etāsya āśadhāranam phalāmaha--īha  
tvīti / anyātrasyah pratīpadītopayogāvīrodho ma  
bhūditāsāyāvātōktam--pramānādī

yadyapī śadhāranāmīti /  
etenāitaduktam bhavātī, vidyāntarūlanyapī yadānvīksīkyāmāyātante  
śeyāmusmāsīddhīrasyah /  
yattu pradhānamāsya phalam tādāśamkīrnameva  
vidyāntāresvasambhavādīti //

vādādināmīti atādguṇāsamvījñāno bahuvrīhīh, vādāsya  
parābhībhavārtthamāpravṛtthē / jalpadāyo hī madādīhetavah  
parābhībhavopayātvat dravyāsarīrasampattīvadīti prayogah / tatrāsya  
vīruddhatvam tavādaha--tatra jalpādīnāmīti / ayāmasayah / na tavat  
pratīpadyāsya jalpavītanādayorādīhīkārāh / kim tu pratīpānāsya  
tattvāpratīpattīpālānārttham duravāliptāpratīpādānārttham ca  
tāyorādīhīkārāh / parāhāngarāsātānam ca madāmānādīvīruddhāmēva,  
tesam dośavīśesātvat /

āhadkārāsātānāsya ca tānnīrodhārūpatvat /  
na ca parābhībhavopayābhūtasābdavācyātāmātrēnānumānam,  
vādādināmāpī vīśānītvāprasāmgādīti //

syādetat / parābhībhavopayātvenā hetūnā madāmānādīhetūtvam mā  
śāītsīti, ānvāyāvāyātīrēkabhyāmēva tu sīddhācatvīyātā  
aha--madāmānādīhetūtvam ca hetūrasīddhā itī / śatī ca tattvāvidām na  
śambhavāntīti vādātā yathāśrutāsya

parabhibhavopayatvasyanaikantikavamapi sucitam /  
ato jalpaditattvajñanavatamapi yadi manadayo drsyante, na te  
taddhetukah, kim tu balavanmithyajñanahetuka eveti  
sanakadyudharanaphalamiti /  
etacca sphutamityabhiprayenaha--upasamharatiti //1 //

// parisuddhih //

apratitasvarupasya prayojanamisambandhasya pariksa na yujyate,  
rirasrayatvat / prathamasantam tuddesapamevetyata aha--tadevamiti /  
abhidheyasambandhaprayojanaparadeva tasmaduddeso 'pyavagatah / sa  
capeksitatvad grhita ityarthah / etena pariksavisayo darsitah  
/ ucitam darsyanneva tadatikrame hetumaha--tesamiti / aitena chalatanah  
sambandhapariksayah prayojanamapi

darsitam / abhidhanasya dvaividhyam-ubhayakotisamsparshah /  
samicinamityadyanurodhena yatha varttikadityadavarthah kramo  
grahyah / tasmadamidhanasamanyat abhidhanasadharyamatrat  
nirnyakarहितah drsyamanaditi yavat / ubhayatha darsanacceti /  
tatsahacaritobhayakotidarsanajasamskarabhuvah smaranaditi yavat /  
etacca sutrakarasyaptatvavadharanat pragiti mantavyam / yadyapi

catra vacana eva saksat samsayam darsayati, tathapi taddvara  
artha eva drastavya iti / sambandhini ca prayojane  
tattvajñanakaryataya pariksyamane sambandha eva  
karyakaranabhavalaksanah paroksito bhavatiti tadeva  
pariksyataya nirdisyate--tat khalu vai nihsreyasamiti / vastutastu  
sambandhapariksaiveyamityato na pratijñasamsayapariksanam  
vaiyadhikaranyamiti /  
tatreti /  
sutre vyakhyatavye /  
utsutreneti /  
purvapaksam vina siddhantasutrasyavatarabhavat ityasayah //

nanu jivanmuktipakse tadvatamavasthanam na syaditi  
codyamanamanavakasamityata aha--tadatyanteti / nanu ma bhut

tattvajñananantarameva nihsreyasam, ka no hanih /  
na hyevam pratijñatamasmabhirityata aha--tatha satiti /  
yadyapi saksadevam na pratijñatam, tathapi  
tattvajñananisreyasayoh karyakaranabhavah sutrakrta  
darsitah, sa cananantaryaniyama eva syat, nato 'nyatheti purvapaksi  
manyata ityarthah /  
tadidamuktam--mithyete //

nanu tathapi, tadatyantavimokso 'pavargah / [1.1.22] ityatavadeva  
nihsreyasamiti kena pratijñanam yavata jivanmuktirapi  
rihsreyasam bhavatyevetyata aha--na canyaditi / abhisandhau bijam  
tattvajñanasotyotpannasyapavarge

kartavye 'peksaniyabhavah / bhava va tadevapavargasadhanam, na

tattvajñanamiti / tadidakukta varttikakṛta--satyapi tattvajñane

yasyabhavannapavṛjyate so 'nyor'thah iti sphutam varttikamiti  
tikarthah /

sutrasamutthatam siddhantavarttikasya darsayitum

sutramavatarayati--atredamiti /

yathasrutam varttikam na purvapaksacchadakam na hyaparamapi

nihsreyasam sastriyat tattvajñanat saksadbhavatiti, yasmacca

saksadbhavati na tacchastriyamityato bhumimaracayati--catasro hiti /

sa canviksikyamayatate ayatta bhavati /

tatparikaropayogamaha--anviksiki ceti //

nanu sravanasya tavadakanksotthapanenopayogo,

mananasyapyevamevetyavadharanena, tat kimaparamavasisyate yadartham

pratipattyantropasanam? na hi niscayatiriktam kasyacit pramanasya

phalamityata aha--na cayamiti / ayamasayah / na hi niscayo mohah

aupadesikenanumanikena va tattvaniscayena nirakartum paryate,

tadupayanusthanena tu tayorupyogah / tasmad ye vedantino

vakyarthajñanadeva muktimicchanti, te prastavyah, kim bhavatam

vastusantamupayopeyabhavasambandhamabhyupagamyā pravṛtṭih,

savṛtisantam va? adye 'dvaitasiddhantaksatih,

karyakaranabhavasya bhedadhisthanataya tayoh paramarthikatve

bhedasyapi paramarthikatvaprasmagat, dvitiye tu kimavisesena

pravṛtṭih, yathasamvṛtivyavastham va? adye bhogino

'pyapavṛjyeran / dvitiye tu na sabdadanumanikad va

tattvajñanadaidriyakavyamohavigamah / kim tarhi, saksatkaradeva

drsta iti tathaiva tadarthinah pravṛtṭiryukta / na ca vacyam

vakyadevatmasaksatkarodaya iti, tasya kevalasya samarthyanupalambhat

/ yadi tu svasamviditasvarupataya kim tatra

dhyanaadikamapurvamadhasrutityucyate, tada sruterapi vaiphalyamanenaiva

nyayena / yadapi bhautadasakanadisamtaranamudahrtam, tatrapi na

kevalenaiva vakyena saksatkarah kim tu caksuradinaiva / ihapi

manasa sahakṛtena bhavisyatiti cet--na, anekadha srutasruterapi

satyapi ca patiyasi manasi brahmasaksatkarabhavat / tat kasya

hotoh? bhautanamiva svasarire caksusasya drdhatarabhyasasya

mumuksormanasasyatmanyabhavat /

tasmat tadarthamabhyasa eva saranam /

tadidamuktam lokasiddhamiti /

lokasiddhah karyakaranabhavastattviko bhavatu ma va bhavatu sarvasya

purusarthapavṛttasya tavat sa eva saranam /

tadanadare tu purusartho 'pi nadaraniyastulyayogaksematvaditi //

yadi nama catasrah pratipattaya atmadau prameye, prakṛte tu

kimayatamityata aha--atheti / etaduktam bhavati--yadi

srautamanumanikam va tattvajñanamadaya purvapaksah, tada

anabhyupagama evottaram / na hi tasya

saksannihsreyasahetutvamacaksmah / kim tarhi? paramparaya saiva

catasro hityadina darsita / tasmat saksatkaramadaya

purvapaksah /  
tasya hi saksadeva nihsreyasahetuta abhyupagamyate /  
tatrabhayanodyapariharartham  
nihsreyasadvedidhyapratipadanamupasthapyata iti bhavah /  
atha idyucyata ityantena purvapaksah /  
purvah purvo heturuttara uttarastadvaniti //

nanu saksatkaravamsca dehadimasceti durghatamidam / na hi  
sravanaderiva pare nihsreyase kartavye saksatkarasyapi kiñcit  
kartavyantaramastityata aha--na caivamiti / codyasambhavanaya  
drstantah--na ca prayascitteneveti / na tavat  
prayascittasyadhikarapattih phalam,  
agamamantarenadrstakarmanam phalavisesakalpanayam  
pramanabhavat sruyamanaphalaparityagaprasamgacca / balavati  
badhake sati nedamanistamiti cet--na, ananyathasiddhasyagamasya  
badhakasahasrenapyapanetumasakyatvat / sakyatve va  
surapayetvanumanamapi durnivaramiti haitukanam dattah svahastah  
syat / ata eva na prayascittacaranaduhkhameva brahmahatyadinam  
phalam, tatphalatvenasruteh, prayascittavidhivaiphalyaprasamgacca  
avisesadhanacca /  
aniccheto 'pi karmabaladeva tatsiddhesca /  
tasmadattaphalanyeva karmani prayascittena ksiyanta ityeva sadhu /  
tatha tadvadeva tattvasaksatkaro 'pi karisyatityarthah //

atra cagamabalapravrta agamenaiiva bodhayitum yujyanta  
ityasayavanaha,

nabhuktam ksiyate

[]iti / nanu

jñanagnih sarvakarmani...bhasmasat kurute tatha /

[gita 4.37] ityevam vipakse 'pi smrtirasti / tat katham nirnayo  
bhavisyatityata aha--antyasukheti / syadapyevam yadi  
nabhuktamityadismrteranugrahako nyayo na syat, asti ca tatha / tatha  
ca prayogah, vivadadhyasitani karmani

bhogadeva ksiyante acirnaprayascittakarmatvadarabdhasarirakarmavat  
/ na catragamavirordhah,  
tasyagamantaravirodhenanirnayakatvadityarthah / na  
cotsargasiddhayah smrterasati badhake 'nyathamavo yujyata  
ityasayavanaha--autsargikasyeti / nanu,

midyate hridayagranthischidyante sarvasamsayah /

ksiyante casya karmani tasmin drste paravare //

[mundaka. 2.2.8] iti srutau paripanthinyam kathamucyate 'sati badhaka  
iti, katham ca tadvirodhena smrternirnayakatvamanumananugraho  
'pityata aha--ksiyanta iti / na hiyam srutiradattaphalanameva

karmanam tattvajñanat ksayamaha, kim tu ksayamatram /  
taccopabhogenapi bhavannakiñcid virunaddhiti bhavah /

dehesupabhogo dehopabhogah / api ca viparitapi srutirvidyata  
ityaha--tavadeveti / asya tattvasaksatkaravatah tavadeva ciram  
vilambah / yavanna vimoksa upattakarmaraseh sakasat phalopayogena  
/ atha tasmin sati sampatsyate kaivalyenetyarthah /

bhogena tvitare ksapayitva

[]iti vakyasesat //

nanu bhogena praksayo 'nupapanna eva, karmaraseranantataya  
aniyatavipakalataya cetyata aha--yogarddhiti / uktam adivakye /  
sankate--na ceti / ayamasayah--yadi tavat karmanamevayam mahima,  
yadekadaiva nanavidhadehadyavantaravyaparaistaistairupabhogah  
sadhya, kim yogaprabhavaparikalpanaya? atha naisa mahima nesam,  
tathapi kva yogaprabhavasyopayogah? na hisvaro 'pi karmanam  
svabhavam viparyasayitumarhati /  
tasmad svapratibhaya kalpaniyamet /  
evam ced varamadattaphalanyeva yogaprabhavat ksiyanta iti kalpyatam  
laghavayeti /  
pariharati--drstanusareneti /  
pramananusarena //

yatha hyupabhogadeva karmanam ksayah, dehadisu satsveva  
copabhogah, labdhavrttibhireva karmabhirdehadisambhavah, sahaakarilabha  
eva tesam vrtilabhah, te ca sahaakarinah kvacitphaloneyah  
yatha yugapadanekendriyopagrahe, kvacidagamagamyah yatha  
vasudevasaubhariprabhrtinam kayaugapadya iti sarvatra  
pramanamasti, naivamanupabhuktakarmaksaye / yatha ca mahapralaye  
sarvakarmanamekadaiva vrttinirodha agamapramanyadasthiyate, tatha  
yogarddhikale 'pi sarvesam vrtilabha astheya  
agamapramanyadeveti na kiñcit svapratibhamatrena kalpitamityarthah  
tadsasca muniraparanihsreyasavanityarthah / kimato yadyevamityata  
aha--iti na vataputriyamiti /

atha param nihsreyasam kidrsamityata aha--param tviti /  
ityupapannam nihsreyasadvaividhyamiti / purvapaksanirakaranayeti  
sesah / na sukhaduhkhataya manute  
ragadvesaprasavahetutvabhavadityarthah /  
na hyasti sambhavo na tatra trsyati tacca tasya sukhu  
yadrsamajñaninah trsnajanakam, na tad dvesti tacca tasya  
duhkhamiti yadrsamajñanino dvesajanakamityarthah /  
uktam tatparyamakarsarthikartum samarthitameva  
sankate--syadetaditi /  
upabhogaprayatna astheyo moksaya tvaramanenapi kayavyuhadaviti  
sesah /  
yastu ta tvarate yada bhavita karmaksayastada bhavita mokso 'pi kim  
tvaraya? prapta tavannirapaya bhumiriti samarthitahrdayah, tasya tu

nihsreyasadvayayaugapadyasadkapi nastiti bhavah //

nanvetavataiva sarvam sustham kimuttaraprabandhenetyata  
aha--tadevamarthagatimiti / mithyajñānadosapravrttinam  
pravaharupanamiti boddhavyam / pravrttiscatra karanarupa  
grahya, karyarupaya anucchedat /  
janmaduhkhayoh pravaharupayorucchedakramo nasti /  
kutah? purvopattasyeti /  
mulanucchedadityarthah /  
agamivarttikavirodham pariharannaha--idam ceti //

yadyapi duhkhadinamekarthasamavayalaksano 'pi yogah sambhavati  
tathapi sariraderjanmanah sa nasti / karyakaranabhavastu tasyapi  
sa eva grahya ityaha--yogyatayeti / karanasya hi purvavartitvam yujyata  
ityata aha--atra

ceti / uttarasyanantaram ca purvameva syat, na ca purvam karyamityata  
aha--tadanantaravrttam ceti / avyavahitamavyavadhanam

tenadau patho 'vyavahitadipathah / mithyajñāne karane  
tatkarya dosah avyavadhanenaiva adau pathita iti sesah /  
yathaitat tathanyatrapityata aha--evamiti / tenayamarthah /  
duhkhadinam karyakaranabhavah / tesamevottarottarapaye

tadanantarabhavadapavargam iti / dusayati--na hiti / apavarga  
ekor'thamh /

uttarottarapaye tadanantarabhavaditi ca padadvayam /  
kesamiti duhkhadinamiti ca padam kim bhavatiti sakadksam /  
tasmadekavakyatvalaksanayogadekamevedam vakyamityarthah /  
yadapi vakyabhedenā prayojanadhikyamabhihitam, tadapi  
nastityaha--ekaniivrttyeti //

visvatomukhatve 'pyasamdigdhatvam  
prakarananuvrttyadibhiritvavirodhah / saravat prayojanavat /  
anavadyam sistanamaduhkhapratitikaram / prakrtatvenastobhamiti  
vyacaste--astobhamiti / yathavyakhyate vipratipadyamanam  
laksanantarena bodhayati--tatha hyahuriti / laghavam vakyesu  
padakrtam, padesu svalpatvamaksarakrtamityapaunaruktyam / etacca  
karyakaranabhavasya yogavibhagenabhidhiyamanatvamabhyupagamyoktam /  
vastutastu tenapyasau sucaniya eva / na hi yogavibhagasya etatsamarthyam /  
api tvarthadhikyasucanamatram / etacca vibhage 'pi labhyata  
ityaha--itaretaretyadi / nanu sutre mithyajñānamatrameva sruyate, tat  
kathamaha tatrattmadavityata aha--yadyani sameti / bhasyavisayatam  
varttikasya darsayati--tadeteneti / na khalu yatha kunde badaram  
samyogena pate va sauklyam samavayenetyarthah / nanu na tavat  
sattamatrena sarupyam bhrantavupayujyate  
japakusumadisannidhanaparibhutasitimni  
sphathikadavanupalabhyamanavisesasmarane 'pi  
rajatadiviparyasabhavat / tasmadupalabhyamanameva sarupyam  
taddheturityastheyam /

tadapyasamgatam, sarupyasya bhedadhistanataya tatpratibhasane  
bhedasyapi pratibhanabhedaropanavakasat /  
tasmad sadasatoh sarupyabhavadityasadkaiveyamanupapannetyata  
aha--sarvatra hiti /  
na hidamane, sadrsamiti krtva sarupyagrahanamiti brumah /  
kim tarhi? rajatadau yo dharmascakacikyadih upalabdhapurvah sa eva  
tajjatiyo va purovartinyupalabhyate yadi tada bhranti, nato  
'nyathetyarthah //

anvayam darsayitva vyatirekamaha--na hiti / yadyapi hastimasakadavapi  
yatha kathañcit sarupyamastyeva, tathapi  
vyavacchedakadharmananabhibhutam sarupyamihabhipratam /  
vyavacchedakanabhibhutatvam ca tatra nastityatah sarvatmana va  
sarupyamekadesena vetyevamadi parastam veditavyam /  
sankate--asadrse 'piti / idamatra vivaksitam, sarupyam  
hyaropyasyaropavisayena cintyate, anyatha va? anantare 'tiprasamgah  
/ prathame tu na tavata pitaguni suklagunini sadkhe aropyate,  
pitam ciravilvamidamiti pratyayanudayat / napi suklagune  
pitagunah, suklagunasyapratibhasanat / napi  
suklatvasamanyadhare rupasvalaksane pitagunah,  
caksusapratitau suklatvasamanyanavabhase tadadharasya  
rupasvalaksanasya bhasanayogat / bhasane 'pi va  
dravyatvasamanadhikaranam na syat / napi pitatvam samanyam  
suklatvasamanyadhare / taddhi tadatmataya va aropyet,  
tatsamsargitaya va? adye suklatvasamanyadhara vyaktih  
pitatvasamanyatmana prathamana na desakalanyata syat / vyaktirhi  
desakalanyata na samanyam / sa caprathitaiva / na ca  
pitatvasamanyameva suklagunavyaktirupenaropyata iti sampratam /  
tatha sati pitatvam na pratiyeta / napi suklatvasamanyameva  
pitatvasamanyatadatmataya aropyeta, tatha sati suklatvena suklatvam  
pratiyeta / na hi tasyanyat kiñcid rupamasti, yena pratitipathamavataret /  
sarvatha apratitam ca naropavisaya ityasamgatirevasya kalpasya,  
samsargitaya tu samanye aropyamane suklagunasya suklatvenaiva  
pratitih syat /  
na ca pitimapratitervinayataratamyam syat, samanyasyaikaikapratvat /  
tasmad pitaguna sankhe samaropyata iti vacyam /  
tatha ca gunaguninoḥ kva sadrsyavartapityarthah //

samadhatte--na tatrapiti, na hyatra pitaguna aropyo 'pi tu  
pitagunasca sadkhasca aropavisayau, samsrstasvabhavatvam  
tvaropyam / tatha ca samsrstasvabhavabhyam  
gunagunibhyamanayoh asamsrstasvabhavayoh sarupyamiha  
prayojakam / upadarsitam ca taditi kimaprayojakena gunisarupyena  
gunasarupyena va, sata asata vetyarthah / asambandhagraho  
vaiyadhikaranagraho visayina visayamupalaksayati / tena  
vyadhikaranagrahanavisayikrtatvam sarupyam tayoh, yatha  
pitimacirabilvayoh tathaiva pitimasadkhayorityuktam bhavati /  
ekendriyopanasambandhidvayavisayam

sarupyamupapadyandriyadvayopanitasambandhidvayavisayam  
sarupyamupapadayati--evam tvagindriyeti / na caivam sati

tadatmyabhrame 'pi bhedagraha eva sarupyamastu, krtam  
cakacikyadineti vacyam, tadantarena samskaranudbodhat, tena ca

vina rajataropaniyamanupapatteh / iha tu  
samsrstatvanubhavajanitasamskarodbodho yavanmatrena  
tavadevopayuktam, samsargasya ca samsrjyamanaveva visayah / tau  
canubhuyamanaveveti, kim tadupanayakasadrasyantarapeksayeti  
sarvamavadatam /

nanvayamanubhavakramo 'nubhavabadhita evetyata aha--atisighratayeti //

nanu sadrsyam ced bhrantibijamupapaditam, tarhi sarvam  
sarvatraropyet, asti hi kenacit kasyacit kathañcit sarupyamityata  
aha--neti / evam dvicandreti / tathavidhapeksabuddhivisayatvam  
dvicandrabhrame, bhedamatrarope tu nanadigdesavayavasambandhah /  
pracyam praticibhrame daksinottaranyatve sati diktvameva /  
evamanyatrapī alatacakrabhrame madhyasambandhe sati sarvadiksambandhah  
/ adigrahanadagacchati gativibhrame vibhagavaiparityam / asthulesu  
kesesu sthulavibhrame

tavaddesacchadakatvam / apsu dandasya vakratabhrame  
tarangavakrimadandayorasamsargagraha ityevam neyam / sarvatra ca  
tattvagrahah

samplavata iti //

ihatmano dukkhahetutvena sarirendriyadivad heyatvameva  
baudhairapaditam / yatha hi, indriyadina vina natma dukkham  
janayitumalam, evam nendriyadikamapi tamantarena / na hi nirasrayam  
dukkha nama / ata atmapi heyah / taduktam dharmakirtina---

na tairvina dukkhaheturatma cet te 'pi tadsah /

nirdesam dvayamapyevam vairagyam ca dvayostatah //

[pra.va.1.227] iti taccaitadasadhiyah tatha hi, na tavadatmano hanam  
rogadivadvinasalaksanam, nityatvat /  
napi dandasukadastadgulivad viprayogadilaksanam, napi  
sutamaranadivat pratipattinirodhalaksanam, svasamvedanatvaditi  
vedantinah //

vayam tu brumah---taddhi tada syat, yadi jñatasya sato dukkham  
pratyatmano hetutvam sutamaranaderiva / na tvetadasti / kim nama?  
sattamatrena / tasmadatmano heyatvavyutpadanam  
vaiyatyamatravijrmbhitametāt / atmadrstestu heyatvavyutpadanam  
manak sadalamityasadkya nirakaroti--na tviti / abhyarhitatamam  
upakaryatamam / sattvam atma / yadyapi  
ragadinivrttiheturnairatmadarsanamiti gudajihvika, vastutastu na  
tavannityatmabhavadarsanamatram ragadinivrttihetuh,

carvakadinameva vitaragatvapasamgat /  
ahankaranivrttiheturairatmyadarsanam, tata eva ragadinivrttiriti  
cet? sapi kim sariradau, cetane va? adye siddhasadhanam,  
sariradavahankarasya mithyatvat /  
tanmulatvacca ragadvesayoh, tannivrttau tayorapi nivrttiriti ko  
nama nabhyupaiti /  
na ca sariradavahankaranivrtternityatmadarsanam virodhi, kim  
tvanukulameva, na hi suktikato rajatam bhedenavyavasthapayatastasya  
rajatabuddhihnavartate /  
atha cetanavisayaivahankaranivrtti ragadinapanayatiti  
vivaksitam? hantaivam svakare 'pidantavyavaharinam  
prthagjananam vitaragatvapasamgah /  
na hi te sariradiviviktam ahamiti pratiyanti //

atha bahyabhyantaravisayatayahankaranivrttirabhipreta? sapi kim  
sarvatha jñanabhavadeva, cetanasyapidantaspadatvadeva va, tasminneva  
nastitvadhyaropad va? na tavadadyah, adrstitvapasamgat / na  
caitat prayatnasatenapi sidhyati / yatha yatha drstinirodhaya  
prayatnah, tatha tatha drsteh pratyapatteh / na  
cadrstereva ragadayo vinivartante, yugasahastramapi suptasya  
punarjagaravasthayam ragadidarsanat, napi dvitiyah, ahamabhava  
satidamo 'pyabhavat, atmani sati parasamjñeti tvayaivoktam yatah /  
napi trtityah, grahanagrahanayorubhayorapi asambhavat / yadi  
hyahamaspadam cetano grhitah, katham nastitadhyaropah? na  
grhitascet kutra nastitadhyaropah? na ca prathamam grahah

pascadaropa iti tvaya vaktum sakyate / na caparispharati nisedhye  
nisedhasambhavah / svapratipasthajñanamatreneti cet--na,  
jñanasya svapratisthatadhrauvye 'pi ragadidarsanat /  
tattabdahirupaplavavirahe satiti cet? tarhi bahirupaplavavirahe  
svatmapratistham jñanam  
ragadinivrttiheturityevambhutayatdrsty kimaparaddham, yena  
tam nirasya nairatmyadrstirupadiyate? audasinyadrstireva  
nairatmyadrstiriti cet? kimidamaudasinyam? sunyatvamiti cet? evam  
tarhi svatmadrstirapi drstirna  
syadityadrstivapasamgah / analambanataya  
nihsambandhitvamaudasinyamiti cet? tarhi niratmiyatadrstim  
vadan kuto nairatmyadrstim supta iva pralapasiti / evam  
pretyabhavabhavajñanasyeti paramam nidanamiti anusajyate / tatha ca  
ityapi gudajihvika / vastutastu nasti karma, nasti karmaphalam, nasti  
pretyabhava iti /

yavajjivet sukham jivennasti mrtyoragocarah

iti nyayamalambamanena pranivadhaddattadanadaveva ghatitavyam /  
sadhiascaivamasya kaivalyamiti / na ca

santanamadaya pretyabhavadidrstirupapatsyata iti vacyam, tada hi  
tamadaya sopapadyeta, yadi taddrstiranarthannivartayet

arthacca pravartayet pravrttinvrtti ca saiva drstih karoti ya  
ragadvesau prasute, tanmulatvat tayoh /  
tatha ca tadrasi samtanadrstirapi heyaiva /  
na tadrasi cennastikatvameva nirvahayet /  
tadidamuktam--so 'yam vrsicabhiyeti /  
tasmad yah paralokartho tasya paralokinamatmanamadgikrtyaiva svarge  
'paparge va prayatnah, yastu nityamatmanam nabhyupaiti tasya  
carvakasya iva svargapavargaveva na stah, kutastadartha  
pravrttirityasayavanaha--seyamiti //

yattuktam--atmanamabhyarhitam pasyanniti so 'yam kasya prasangah?  
kim sarvaduhkhopasamamupakaramapasyatah, pasyato

va? adyascedevamet / na hyevambhutasya  
nairatmyadrstirabhyupapadyate / na hyatmocchedameva  
kascidupakaravena manute, api tu duhkham jihasamana atmanam  
jahati, atmanamanapahaya duhkhasya hatumasakyatvaditi  
manyamanastasmad duhkhamajihasatah sukham copadatumaticchato  
nairatmyadrsterasambhava eva / tatha ca tathabhutasya  
nairatmyadarsino nityatmadarsino va tulyah samsarah /  
dvitiyastu kalpo 'samgata eva /  
na hi sarvaduhkhocchedam evopakaram pasyati sukhaya tadupakaraya ca  
ghatata iti /  
sarvaduhkhocchedasca sukham ceti vipratisiddhametat /  
evam sarvaduhkhocchedamicchati param capakarotityetadapyasamgatam, na  
hi parapakarah sarvaduhkhocchedanidanamiti hrđi  
nidhayaha--abhyarhitata ceti //

samanyadharmo 'hankaraspadatvam / ahamiti kartrpadavisayatvam, anena  
tatpravrttinimittasya kartrtvasyaikadesamupalaksayati /  
tenayamarthah, itarakarakaprayoktrtvam bahyakarakaprayojyatam ca  
drstva bhedagrahe sati sariradau kartrtvamaropyatmatvena  
viparyasyatiti tadidamuktam--tam khalviti / evam siddham krtva  
viparyayam anyathakhyatirupamiti sesah / samprati sandihano  
visesata iti sesah / nanu sthanavevayam mama corapratyayo  
vrtta ityagapalanganam prasiddhamiti tadatra samsaya eva  
nastityata aha--pariksakanamiti / pratipattuh pratyayat  
pratyetavyat / avyatirekat abhedadityarthah / nanvidam rajatamityatra  
dvayam pratibhati, jñānasyatma, purovarti dravyam ca / tatra  
purovartino rajatatve pratisiddhe, arthadapadyate jñānasyeti,  
tadanyesam tu pratipattyanarohadeva navakarsah / tat kathamucyate  
vanigvithyadaviti, ata aha--antaratvam tvasyanupalabdha-caram  
katasyam? yaddhi yasya kadacidavagatam, tadanyatra pratisedhe  
parisesyat tatra gamyate, na tu pratipathamavatirnayoranyataratra  
pratisedhe parisesyaditaratrasambhavitamapi, tatha sati nedam  
rajatamiti suktikayam rajatatvapratishedhe tadekajñānasamsargino  
bhutakaderapi rajatatvam vidadhyat / na caivam / tat kasya hetoh? tasya  
rajatatvam kadacidapi nopalabdha-caram / yatah, tatha

svatmano 'pi rajatatmatvam na kasyacidupalabdihigocarah kadacit svapne  
'pi / atha drstameva satyarajatajñane rajatakaratvamatmana  
ityasayah? so 'yam svapnayate, tatrapi hi purovartini rajate  
anubhuyamane svatmano rajatakaratvam

kasya pramanasya gocara iti / tadanena svakarasya bahyatve  
sadhakapramanabhavo darsitah / badhakamapi sucitam / yatha hi  
nedam rajatamiti badhakabalena purovartino rajatatvapratishedhah, tatha  
naham rajatamityapi badhakam sphutameva / ayameva bhrama iti cet?  
evam tarhi na rajatatvamaropyate bahye, kim tu tasminnevahamaspade  
bahyatvamaropyate ityasayah / tatha sati badhakapratyayena  
tadevapaneyam, tasmiscapanite 'ham rajatamiti syat /  
evam ca satidam rajatamiti kor'thah? naham rajatamiti /  
nedam rajatamiti kor'thah? aham rajatamiti /  
tatasca yathedam nedamaham nahamityanayorvirodhat samuccayabhimano 'pi  
nasti, tatha nedam rajatam naham rajatamityanayorapi virodhat  
samuccayabhimano 'pi na syat /  
asti ca, tasmadubhayorapi rajatatvapratishedho 'nyasya rajatatvam  
vyavasthapayatiti pasanarekheyam na  
duruttarapamsupuranamatrenapanetum sakyate //

samarthyatisayah svabhavatisayah / atisayastu  
visayajanyajñanapeksaya / santamiveti satyajñanabhiprayam  
svarupabhiprayam va / visayasamarthyamiti samarthyam karanatvam,  
tabhdavasiddheh / ata eveti krtva vedantyekadesinah api

nirakarabauddhamatanumatirdarsita / sadasattvena grhnatiti na  
vikalpitamatinirdalatvat / pravrttyaupayiko hyarthah prakrte  
prakasate, na tu sadasattvena grhitva pravrttirupapadyate / asadeva  
rajatam prakasate / purovartibhedagrahacca sukto

pravrttiranyatretyadi nasadkitam, prabhakarapakkena  
tulyayogaksematvadapohe nirakarisyamatvacca //

anirvacaniyakhyatimanubhavavirodhena nirakaroti---na ceti / ta thahi  
kimidam anirvacaniyatvam, kim niruktiviraha eva,  
ahosvinniruktinimittaviraha eva? na tavadadyah, idam rajatam nedam  
rajatamiti

nirukteranubhuyamanatvat / napi dvitiyah, niruktinimittam jñanam  
va syat visayo va? na tavadadyasya virahah, khyateh  
svayamavabhyupagamat / napi dvitiyah, visayo 'pi kim bhavarupo  
'bhavarupo va? adye asatkhyatyabhyupagamaprasangah / dvitiye tu  
satkhyatireva / ubhau na sta iti cet? atha bhavabhavasabdena  
lokapratitisiddhavevobhavabhipretau, viparitau va? adye tavad

yathabhayorvidhinnasti, tatha pratishedho 'pi, parasparavidhinisedhayovi  
dhnisedhanantariyakatvat / dvitiye tu na kacit ksatih / na  
hyalaukikavisayasahasranivrttavapi  
satyajñanavisayanivrttistanniruktinivrttirveti /

athapi nihsvabhavatvamanirvacaniyatvam? atrapi  
nisahpratisedharthatvena svabhavasabdasyapi  
bhavabhavayoranyatararthatve purvavat prasamgah /  
pratityagocaravvam nihsvabhavatvamiti cet? atra tu svavacanavirodhah,  
pratityagocarasca pratiyate ceti /  
yad yatha pratiyate tat tatha neti cet? atra na vipratipadyamahe /  
tasmāt  
akarasadanirvacaniyakhyativadibhirapyanyathakhyatiravasyabhyupagantav  
yet i //

nanu yadyathasatprakasate prapañco 'pi tarhi tathaivastu jatyadikam  
cetyata aha---yah punariti /  
asaccet? asatteyaiva prakaseta, na pravrttigocarah syat /  
sattaya cet? nunam sadrsyamapyapeksyam /  
na ca tadasti /  
asadsrasyapi sattaya prakasane catiprasanga ityarthah //

samvidviruddham vicaryasamvidviruddham /  
sarvasarvajñātapattiratanagatabhijñātapattiscetyapi drastavyam /  
pratibhasamanam yudallikhadvijñanam jayata ityarthah /  
autsargikakaryanukulasahakaryabhiprayena syamakavijam udahrtam /  
tatpratirodhikaranantarasahityabhiprayena krtajabijamiti /  
vivadadhyasite vibhrame pravrttikaranamagraho va syat, idamiti  
jñanam va, rajatamiti jñanasahitam va, bhedagrahasahitam va  
ubhayamiti? tatradye na tavadityadi dupanam / dvitiye tu hanta bhoh  
ityadi / trtiye tu nanu rajatavijñanam ityadi /  
caturthe tu samyapadane sati jñanadharmo va agraho visesanam,  
vastudharmo va? adye samyam nasti, ubhayajñanasyagrhitabhedasya  
bhrantihetutvenanabhayupagamat /  
dvitiye tu visayadharmanamajñatanam pravrttavakiñcitkaratvam /  
jñaptau punarastyeva /  
tatra drstantamaha--maivam jñanahetunamityadi //

athava drsyakaranasamye 'pyadrsyahetuvisesavasat  
bhrantisambhavah, karyonneyatvat samagryah /  
tadidamuktam--maivamityadi / mamapyevamiti cet---na, tasya  
karanavisesasya svatantryenapravartakatvat / tadidamuktam--cetaneti  
/ jñanadvareneti cet--na, tasya pavrttinivrttisadharanyat /  
tadidamuktam--buddhipurvakatve tviti / ato na samyam /  
tatsiddhamityadiprayogo vipratipannam prati / niyamena niscayeneti  
samanyajñanasya visesapravartakatvavyudasavadyotanartham / na ca  
phalajñanenaikantikativam tasyapravartakatvadeva /  
tatsadhanajñanam tu pravartakam / tacca tadvisayameveti /  
karyatvabodhastu pravartaka iti nirakarisyate / anavabhasamanatvaditi  
hetupakse 'siddhatvam siddhasadhanam va dusanam /  
pratyaksopavarnane tu suktikatvenanalambanatvamasmakamapyanumatam /  
sitabhasvarataya tvanavabhasamanatvamanubhavaviruddhamiti paramarthah /  
dosavattvaditi hetupakse 'naikantikodbhavanam

drstantamatrodbhavane tuvetrabijadiah /  
nedam rajatamiti upalaksanam /  
suktiriyamityadyapi drastavyam //

anasvasastu yatharthatvajñanam va syat,  
yatharthatvayatharthatvasandeho va? adyah pramanyopayakathanenaiva  
nirastah /  
dvitiyastu visesopalabdhaih pragisyata evetyaha--yatha ceti //

nanu kramavyatikramo 'nadam pratipadayitumuktah /  
anaditapratipadanam punah kimarthamityata aha--anaditvaceti /  
tasyapi badhyatvagrasangaditi / tatha ca  
sartyagathyajñanayoravisesaprasamga iti bhavah / purvajñanasya  
mithyatvamadarsayat iti / tadupadarsitaprakarsahanataya  
jayamanamityarthah / tajjanitam pravrttim vighatayaditi  
taducitavyapadesabhiprayam, viparitamabhiprayam kurvadityarthah /  
phalamasyapaharatiti visyadarabhya phalaparyantamityarthah / ayameva  
visyapaharo yattadvisyadhiksepasya svabhavasya samutpadah / sa  
ca tatphalaprahapratiksepaparyanta iti samudayarthah /  
parasparabhavadharminoriti / yayardharminoryau dharmau

parasparabhavavantavupalabdhou tayorityarthah / badhyatve heturiti /  
heturvyatirekalingalaksanamiti yavat /

tattvavisayabuddhidharamiti dhyanam ityarthah /  
anugatekam svarupam samanasantajiyavyacchedako dharmo  
laksanamiti yavat //2 //

// parisuddhih //

sarvatra tasya sulabhatvaditi / svabhavikam tu sastrasya traividhyam  
nastyeva tasya purusayattatvadityapi drastavyam / prayojanasyeti /  
avantarasyetyarthah / caturupobhavatiti pratitivyaya iti sesah /  
arthaviparyayakirtatena vyaghataditi /  
pratyaksapramananuvadah /  
ato na sadhyavisistatvam vyadhikaranatvam va? avadyamane  
sasavisanadavalaksanam, vidyamane tvanupayogini  
gangavalukadavalaksanam /  
atah samanadharmadarsanat asati nibhage samsayah, tannivrttyartho  
vibhagarambhah //

nanu sadanupayogisamsayanucchede kim syat? kathamanupayuktam taditi  
jjñāsaya anivrttih? api

carthapattyadinamupayogavatamapi parairudghusyamananamapi  
laksanakaranat syat sandehah-- kim laksanakaranadasanti,  
anupayogini veti? tatraivantarbhutani va? atastadapanuttaye vibhagah  
//

tatha bauidhapeksaya  
mimamsakanamadhikapramanalaksanabhidhanam vinaiva

pramananam adhikyat /  
samkhyasya tu tadapeksayaiva adhikpramanalaksanabhidhanam  
satyadhikye /  
tad ihapi samkhyapeksaya adhikabhidhane bhavati sandehah, kim  
satyadhikye athasatiti? tadapanodanaya vibhagavacanam /  
ata evadhikyamasadkya vibhagapariksamavartayat sutrakarah /  
purvapaparagranthasamgatiscatra sphutetyetadapi mantavyam //

sakteranabhyupagame pramanabhavo mulam, asatpratipaksebhyo  
drstakaranebhya eva karyotpattavarthapatteh ksinatvat /  
pratipaksata ca mantradinam sahariviraharupatvat / tadvirahasya ca  
vyatirekamukhena saharitvavadharanat / trayo hi

bhava bhavanti karyanukelah, tatpratikulastadudasinasca /  
tatanukula dahanadeh pavanadayah / tatpratikula api

dvividhah svarupatah saharitasca / svarupato jalavasekadayah /  
sahakarito mantradiprayoktarah / te hi mantradin

prayuñjanastadvirahalaksanam saharinam virundhanti /  
udasinastu tatraiva rasabhadayah /  
tatanukulatvamanvavyatirekarmyam / pratikulatvam ca tadanvaye  
karyavyatirekagarmyam / tacca tadviparyaryanvaye paryavasyati /

udasinatvam ca vyabhicaragarmyam /  
evam ca sati yatra yada yasya yathanukulatve pratikulatve va  
pramanamasti, tatra tada tasya tathaiva svikartavyam /  
kimadhikasamarthyakalpanaya? sarvasca paresam vimarsasambhavo  
'tindriyasamarthyehi 'pi samana ityarthapattim  
upeksyanyadevatindriyasaktisvikarabijamasadkya  
vimrsati--syadetaditi //

svarupasya pratyaksatve sakalyasya ca karyaikavyadgyatve  
'numeyamatindriyam samarthyam avasisyata iti purvapaksarthah /  
karyasambandhitam karyopalaksitatamityarthah / yadaha--  
karyopahitam rupamiti /  
nanvanyakaryenopadhanam tatkaryenaiva va? adye ahatureva hetuh  
syat /

dvitiye tvitaretarasrayatvam, tasya tatkaranatve siddhe sati  
tatkaryatvam siddham syat /  
tatkaryatve sati ca tadupalaksitam karanatvam bhavedityata  
aha--idameva casya tadupaladhanam yat tatkaryotpadat  
purvamavasyambhavah /  
yudatpadat purva yasyavasyambhavah tat karanamitarat  
karyamityarthah //

nanvevamrupam karanatvam tajjatiyasya samamanyato 'numiyeta  
prativyakti va? na tavat prativyakti, taduttarakaryabhava 'pi kasañcid  
vinasadarsanat / tajjatiyasya tu prageva samanyato 'vadharitam /  
tadiha smaryata ityasadyaha--na ca tajjatiyasyeti / yatha yo yo

dhumah so 'gnimaniti samanyato 'vadharane 'pi esa dhumo 'gnimaniti  
navadharitam /  
tathedamudakam pipasopasamananimittamityanavadhrtabhevavadharyata  
ityarthah /  
na ca kvacit karyamakrtvaiva vinaste vyabhicarah, sati  
sahakariskalye kuryaditi sadhyatvat, tasya ca  
sahakaryasakalyaprayuktakaryabhavavattvarupasya tatrapi bhavaditi /  
tasmad ya nobhayaprayatnaprasavahetuh sopeksabuddhih trtiyeti  
visayabhedad buddhibhedah /  
sa ca sukhaheturdukhaheturataddhetusceti trividha iti suvyaktamityarthah  
//

anumanapadam vyutpadayata bhasyakrta prasamgat  
laksanamapyabhihitamiti tikakrd api smrtiyadivvyacchedyam  
darsayati--tatha cetyadina / yato bhasye laksanamapyuktam, ato  
varttike tadaksepo nanuktopalambha  
ityaha--tadetadbhasyamanubhasyeti / phalavatah pramanatvat,  
tadvisesatvaccanumanasya naphalatvam yujyate /  
kathañcit phalantarasambhave 'pyetasya pratyaksaphalam  
lingaparamarsah, suprasiddhamanumanamanena vyapyata ityapi  
purvapakse drastavyam /  
evam ca sati tatretyadinobhasamadhanasamgatih /  
samadhanantaramaheti /  
kasminnaksepa ityata aha--purvoktamiti //

nanu hanadivisayam pramanyamucyamanamanumanasya svagocaram  
pratyevoktam bhavati, hanadaveva tasya vyaparanubandhat /  
ata asadkaiveyamanupapanna kimatra samadhanenetyasadkya  
vyaparanubandhitaya hanadirasya gocarah, pratipatyanubandhitaya tu  
vahinajñanasya vahinareva visayah, tadabhiprayena ca  
sadbhasamadhane ityabhiprayavanaha--yadpiti /  
vijñane yat prakasate yena vijñanam nirupyat ityarthah //

na ca svavisayadanyad visayantaramasya sambhavati, atiprasamgaditi  
bhavah /  
purvapaksina iti sesah /  
autpattika iti svabhavapratibaddhah /  
nanu heyadibuddhayah kena visesena dvitivanumanasya phalam, na tu  
dvitiyasya pratyaksasyetyaha--paroksarthavagahitayeti //

nanu samipyasya sadrsyasya manam mitih samjñasamjñiparicchede  
pramanamityukte kuto vyaghatavakasa ityata  
aha--anumanasabdavadityadi //

nanu svavisayaparcicchittau tavat svarupatah pramanam, vyaparavatah  
karanavisesasya pramanatvat /  
napi vakyarthapratipattirasyah phalam, tadanam tasya  
vinastatvat /  
naca smrtirupaya api sabdapravrttestatphalatvam,

anupayuktasamayanamasmariyamanapadarthanam sabdasmrane 'pi  
tadabhavadityata aha--yat khalu caitreti //

nanu svavisayaparcicchittau pradhanyamanumanaderapi, tat kutah  
pratyaksasya pradhanatvad iti ekadesi vaktityata aha--pratyaksapara  
hiti /

prayena pratyaksamatrapurvakamiti saksat, paramparaya tu  
sarvamevanumanam tathetyarthah /  
upamanam tu pratyaksapurvakamapi sabdapurvakameveti /  
sabdapurvakatve satyeva pratyaksapurvakatvam tasya, kevala tu  
pratyaksapurvakata anumanamatra evetyarthah //

nanvevam sati sabdanantaramupamanamabhidhiyatamityata  
aha--smaranasahakariteti / yadyapi sabdasyapi pramanasya vakyarupasya  
smrtisthasya padarthasmrti padarthasmrtisahakrtasyaiva  
vakarthabodhakatvam, tathapi na

kvacidapyanubhuyamanasya lidgam tvanubhuyamanamapi sabdasya  
visesabhidhane nyayasiddhe 'pyekadesyabhimataprayojanabhidhanam

tadakausalakhyapanaya yadyapi prathamamekadesimatam  
dusyatvenabhimatameva, tathapi dusanabhasena ta tad dusayitum  
sakyamiti siksayitum  
varttikakrtamanarañjyannevottaragranthamavatarayati--tadetadekadesimatam  
iti /

pratyaksam purva pradhanyadityeke /  
uktamupadayitum mahavisayatvaccadau sabdopadesa  
ityaparascedyacañcuh /  
tatra mahavisayatvamanaikantikamiti sabdasya mahavisayatvat  
adyatvamapadayata pratyaksasyanadyatvamicchata anya eva  
drstanta udaharaniyah /  
tatha ca citradau vipaksabhute pratyaksa'pi gatatvena  
mahavisayatvamanaikantikativamityarthah //

tadetat prasangavasthayam, svatantrasadhanapakse tu  
kalatyayapadistatvam / sabdacaramatayah pratyaksaprathamasya ca  
pratyaksasiddhatvadeva / vyatirekipakse ca viruddhatvamityapi  
drastavyam /

mahavisayatveti /  
purvamupadisyamanam pramanam dharmi, mahavisayatvaditi  
sadharano dharmah pratyaksam va sabdo veti samdehah /  
sagharanataya na heturiti bhava iti /  
pradhanyakhyapanam prayojanam yadi prathamam vina na siddhyet  
tadanumanasyapi pradhanyat prathamam syadityarthah //

navasati ca samplave ka no hanih? sati va kim bhevad yena  
bhasyakaro vicarayati smetyata aha--syadetaditi /  
vyavasthitavisayatvat pratyaksasyanumanavisaye pravrttistada na  
syata, yadyanumanamapi vyavasthitavisayam bhavedityata aha---na

canumanavisaye samanyarupa iti /  
ato na punaruktam /  
avyakhyane karanamiti kimiti na vyakhyatamiti  
sanganivrttikaranamityarthah /  
sandigdhenā hiti upadesapramanye taddvara vahnavapyuttarakalamiti  
mantavyam, ato vahinam pratyahita utpaditah pratyayo niscayo  
yasyetyanena na virodhah /  
abhyarhitatamam manyata ityekadesotkirtanena  
purvoktasamplavopapadanam smarayati //

nanu ca niscavaphalatvavisesē 'pi pratyaksata eva  
akaksanivrttiriti kuta etadityata aha--tavadayamiti /  
pratyaksaphalasaksatkarasyaivamsvabhavatvadityarthah //

nanvadgam visesanamityekor'thah, tat kuto vyapakatveneti  
vyakhyayate? kutasca purvacaryapradasitah panthah parihniyata  
ityata aha--tatta prakrtanupayogitayeti /  
nirupadhanalaksanam saksatkaranamakaksanivartanayogyam  
pratyaksadharmo 'numanadisu nasti, tena nanumanadiparicchinner'the  
akaksanivrttiriti hi prakrtam, na ca  
visistarthagrahakatvopadarsanenānumanadisu tadabhavo darsiti  
bhavati /  
visistarthagrahakatve 'pi pratyaksasya tabhdavadityarthah /  
vyavasthitanam pratyekamekatvaditi  
dvitiyasamsrstavisayatvadityarthah //

// tatparyaparisuddhauprathamadhyaye

trisutri samapta //

// pramanaprakaranam //

// parisuddhih //

pratyaksadipravanavisesalaksananamiti svarupakathanartham /  
laksana hityadi, arthaksipteti ca

prakrtasvarupasamgatikathanartham /  
laksana hi jijñasupratipadanaya, sa canirjñatasamanyasya  
visese nasti /  
samanyajñanam ca tallaksanadhinamatastallaksanam /  
visesavibhagam ca krtva sisyaḥ jijñasamutthapya  
visesalaksanavataḥ /  
tatha ca samanyalaksanavibhagodesajñanasya jijñasadijananadvara  
visesalaksanajñanam prati hetutvat tadgocarayorapi  
hetuhetumabhdavam vivaksitvoktam--hetutveneti //

vyavacchedo nasyamidheya ityata aha--prayojanamiti  
samanajatiyamanumanadi pramanatvena, apratyaksena tu tadapi  
vijatiyameva / ato nasadharanyam laksanasya / visesakatvam  
laksanadharmah / tatprayojanamityasamgatam / atah karakat

phalabhutam kriyam niskrsya darsayati--visesakatvam  
visesa iti / vipaksavyavrttapratyaksapratipadanam ityarthah /  
kah punaranena laksanena pratipadayisyata ityata aha--yah khalviti  
/

na ca sarve vyamudhah, yena pratipadyapratipadakavyavastha na syat /  
na ca sarvatra vyamoho yenanavastha syat, na ca sarve vyamohahetavo  
yenapratipattih syat /  
na ca sarvapratipattih, yenasrayasiddhih syaditi bhavah //

nanu laksyamaprasiddhatvat katham dharmi? prasiddhatve va kim  
laksanena? kim casyabhidheyam, yadibhidhadhat tatparam syadityata  
aha--tasmaditi / nanu laksanam yadi prasiddham kim vidheyam,  
tasyaprasiddhatvat /  
vidheyam cet katham laksanam, tasyaprasiddhatvadityata  
aha--itastvavagatalaksana iti /  
pratipadyaprasiddhatvad vidheyatvamagnihotrdivat, na tu  
pratipadakaprasiddhatvat /  
pratipadyasca vidheh pratityaiva laksanam yagamiva pascad  
sadhya sadhayatityarthah /  
visesyajñanam savikalpakamityarthah //

nanvindriyarthasannikarsah pratyaksakaranameva na bhavati, satyapi  
tasmin paramanvadisū indriyasamyuktavyavaghayakasamyuktesu ca  
ghatadisū tadanupapatteh /  
ato 'siddhamidam laksanamityata aha--arthagrahaneneti //

nanu rupatvadisamanyam nastyeva, tat kimartham  
samyuktasamavetasamavayabhyupagama ityata aha--na ceti //

nanu sadrsyamarthantaram rocayamananamapi kuto vyaghatah, na hi  
tadviparitamihā kiñcidabhyupetamityata aha--tasamiti //

navasannikrstasyaiva sannikrstasrayasya va  
grahanamagrahanameva va bhavisyati, tat kuto vyaghata ityata  
aha--itaratheti / asannikrstasya hi grahane  
indriyaprapyakaritabhyupagamavyaghatah / sannikrstasrayasya tu  
grahane samyuktasamavayabhyupagamavyaghatah / agrahane ca  
tadabhyupagamavyaghatah, pramanabhavadityarthah /  
caturthasannikarsananubhavat kutastadvyaghata ityata aha--anubhuyante  
hiti /  
rupatvadyanubhavasya caturthasannikarsakaryataya  
tamabhyupagamamayastadanabhyupagamam vyahantityarthah /  
upahitapratyayayogat /  
tanmulasya copahitavyapadesasya tadabhāve 'nupapatterityarthah //

na ca rupatvadisamanyavisesavisistarupadyupalabdhimantarena  
pramanamasti parasparavyavrttesu caksuradisū  
visistopalabdhereva pramanatve parasparasrayatvam / na  
cā•viĀ>īá¹£á¹-opalabdhimĀ•tropanĀ«tamaviĀ>īá¹£á¹-amindriyamĀ•tramupadhirviá¹£á¹  
avyapadesē rasadisvapi rupadivvyapadesaprasadgad

ityasayavanaha--na cendriyaniti so 'yam  
caksusatvadyupadhini bandhanatvamimanah parasya  
rupadivypadesabheda iti sa

evodahrtya nirakrtah /  
paramarthatastu nilamadhuradivypadesabhede so 'pi nasti /  
tavatapyasmakamabhimatalabha iti /  
sabdavasiddhau tu tatparyam, tatah  
sadhara navacasopasamharati--tasmaditi //

nanu nendriyavisesanataya kasyacid grahanamasti, anyavisesanataya  
tadgrahane kimayatamindriyasannikasasyetyata aha--visesanabhavena  
ceti /

na ca visesanabhavapadenobhayasamgrahe samavayapadenapi  
catustayasamgraho 'stviti vacyam, visesanabhavasya suddhasya  
pratyaksanangasvena tadangaprastava visistasya sulabhatvat,  
samavayasya saphaddhasyapi pratyaksangatvena prastutataya tatpadasya  
tavanmatrabhidhanenaiva paryavasitatvaditi //

samavaye cabhave ca visesanavisesyabhavaditi varttikam /  
taccanupapannam, samavayasya tatpratyaksatayasvasiddhatvadityata  
aha--avayavetyadi //

nanvavayavasvavayavi cetyadyevapalabhyate, na tu tayoh sambandho  
'pityata aha--nanyatheti / evambhuta hi

pratipattih parasparasambaddhebhyo vyavartamana parasparasambaddhesu  
visramyatiti bhavah //

nanu samanadhikaranyam samanadhikaranena sambandha iti paryayau,  
tat kimanenoktam ityasayavan prcchati--kim

punariti / na hyatra kundamiva dravyamadhikaranatvena parispharati /  
napi badaraniva suklatvapataatve adheyatvena, api tu ya eva suklah  
sa eva pata ityabhedenai va pratitirityasayavanasadte--tadatmyamiti  
cediti / buddheh paunaruktyam purvapeksaya anyunanatiriktarthatvam  
/ yadi hi gunaguniorabheda eva syat tada tadvacakayorekarthatvat  
taruvrksasabdavat sahaprayogo na syat / patamanayetyukte yatmiñcit  
suklmanayet, tasyaiva patatvat /  
apatath pata itivadasuklah pata ityapi virudhyeti /  
andhasyapi pato 'yamitivat suklo 'yamityapi pratipattih syat /  
suklapratipattivad va patapratipattirapi na syat /  
maharajanadisamyukte suklatvavat pato 'pi tirohita iti na  
pratiyetyevamaditarkasahayam pratyaksameva  
patasuklatvayorbhedamakalayatiti parihararthah //

syadetat / ekantabhede hi sarvametat dusanam / vayam  
tvane kantavadinah / tatha hi bhedamadayapaunaruktyam, abhedamadaya  
ca samanadhikaranyamityata aha--na caikam vastviti /  
bhedabhedayoh parasparavirodhadityarthah /  
bhedo hi laukikapariksakaprasiddhah /

abhede tu samanadhikaranyapratipattih pramanamityaha parah /  
sa cabhedam nollikhatiti cintitamadhastadityato  
lokaprasiddhayorbhedabhedayorasamkirnataya virodha eva,  
laukikabhedabhedatiriktastu bhedabhedanama samavayo va syat,  
vajñmatram va, ubhayathapi na no  
darsanahanirityasayavanupasamharati--tasmaditi //

nanu yadyapi samanadhikaranyapratipattina tadatmyamullikhati, tathapi  
bhedasambandhabhyam vyavartamana abhedam va abhedasambandham va  
sadhayet /

tatha hi prayogah, patasuklatve na bhinne sambaddhe,  
samanadhikaranyat /  
ye punarbhinne sambaddhe na te samanadhikarane yatha dadhikunde /  
na ca tatheme /  
tasmanna tathetyasayavanasankate---sambandhe 'piti //

bhavedevam, yadi bhedasanbandhabhyamasya vyatirekah svabhavikah syat /  
kim tu raktah patah, agnirmanavaka itivat  
sabdavrttibhedopadhikah /  
sabdavrttibhedastu sadketopadhika ityaha---na sabdeti /  
samanadhikaranyaditi /  
ca heturyatha bhedasambandhabhyam vyavartate tatha  
abhedasambandhabhyamapityasadharanah /  
abhinnam ca tatsambandhi ceti sadhyam, na  
caivambhutambhayavadisampratipannam kiñcidasti yato  
vyavrtterasadharano hetuh syaditi cet na,  
ubhayavyavacchedaparyavasanasya manorathenapyasiddheh //

yo hyabhinnah sa katham sambaddhah, sambandhasya  
bhedadhisthanatvat /  
yah sambaddhah sa kathamabhinnah, tenaiva tasyasambandhat /  
bhinnno 'piti cet? tathapi bhedamadayaiva sambandho na punarabhedamadaya /  
tatha ca sambandho bhedenaiiva vyaptah /  
abhedastvasambandhenaiveti katham abhinne sambandhe iti pratijñā na  
vyahata? prakrabhedamadayeti cet---na, tasyabhavat, na hi dravyasya  
gunatvamapyasti, gunasya va dravyatvamapi, yenabhedah syat //

uktaparakarena ca bheda eva / sattvenabheda iti cet? kimidam sattvam  
satta va, svarupam va? svarupam tavad

guno guna eva, dravyam dravyameva / satta tu  
tabhyamasadharanabhyam sadharani bhinna kathamiva tayoh  
svabhavah? kenacidakarena tatheti cet? na  
vaidravyagunakarmasadharanadakaradasadharanamakaram  
sattayah pasyamo yena sa tatha syat / evam tesamapi  
dravyagunakarmanam parasparasadkirnat rupanna  
svabhavantaram pasyamah pratiyamanarupamevabhinnamityucyamane  
satta va na syat, tani va na syurityuktaprayam / tasmāt  
dravyagunayoh sattaiva

sadharanam svarupam svabhavo dharmo visesanamityarthah /  
dravyatvagunayordravyameva svabhavo dharmi visesyamityarthah  
visesyasyaikasyaiva visesanadvayadvarobhayasabdabuddhivisayatvad  
gunagunyanamevabhedam bhedabhedau va pare menire iti  
yadyupanibandhenaha--sabdanam tviti //

nanvekantabhinnanam kalato desato va vivekakhyatirupalabdha /  
sa gunagunibhyam vyavartamana svavyapyamaikantikam bhedamapi  
vyavartayatiti ata aha--ayutasiddhyeti /  
astyevasau, na tu sphutataro nirluthitagarbhataya /  
na ca tannivrttimatrena bhedanivrttih,  
lohadahanayorabhedaprasadgadityarthah //

syadetat / bhinnasammbandhyanubhave 'pi kutah sambandhanubhava ityata  
aha---na casaviti / na hyagrhyamane visesane  
visistapratipattih / na ca buddhya bodhyamanumiyate  
pratyaksocchedaprasadgadityarthah / yo visesanavisesyabhavah  
sarvah samndhantarapurvakam iti vyaptirihai va bhajyata iti parenapi  
svikaraniyameva / na hyasau samavayamabhavam va abhyupagacchan  
visesanatamasya na svikaroti / anyatha  
samavayabhavavisistapratitimeva na svikuryat / kim tu

sambandhantararahito visesanavisesyabhavah pratyaksadgam na  
bhavatiti kadacid bruyat / atastam samananyayena nivarayati--tat

kimatrete /

yatha vinaiva sambandhantarena tadvisistapratipattih, tatha tasya  
evaindriyaktvanantariyakah saksatkarah pratiyate, vipakse  
tvanavasthaprasangalaksanastarkah samana ityarthah //

na ca gunakarmasamanyesvapi visesanatvamatrenaiva grahanamastu,  
krtam samavayadineti vacyam / sabdasya svasrayavisesanasyapi  
samavayena grahanat / so 'pi trtiyo 'stviti cet---na,  
gandharasayoratathabhutayorapi samyuktasamavayena grahanat /  
so 'pi caturtho 'stviti cet---na, sabdarupatvayorapi pratiyamanatvat /  
visesanabhavenaiveti cet---na, dravyagunakarmasamanyanam  
sambandhabhave visesanabhavasyaivanupapatteh /  
sambandhasca prasadhitah /  
ato na samavayabhavavat pratyaksabadhah, napyanavastha,  
sambandhantarairapeksasambandha eva visranteh iti //

syadetat /

bhutralameva ghatabhavastacca samyogadeva pratiyate /  
atah kim tadarthena visesanabhavenetyata aha---na ceti /  
satyapi ghatadau bhutarasya bhavat /  
bhutalavyavaharavat ghatabhavavyavaharaprasadgaditi sesah //

na ca kevalyamiti /

kevalyam hi bhutaladharmo ghatadyavirodhi yudyucyeta na ghatadina  
saha sambhavet, tatha ca sa dosastadavastha eva, virodhi cet? sa

tavannobhayavadisiddhadravyadisvanyatamah, tesam ghatena saha  
sambhavat, abhavavyavaharakale 'pi ca kesañcidasambhavat,  
bhutaladharmanam ca tesam ghatainavinasadanavrtesca /  
tadatikritam tu dasamam dravyam, pañcavisatitamo va gunah,  
sastham va karma, samanyavisesasamavaya na sambhavantyeva,  
tasya dravyadyanyatamatvena tadavinabhavidharmapatteh /  
anapattau va tattvanupapatteh //

sa khalvayam saptamah padartha bhavet? tatrapyasau bhavanisedhakaro  
va syat, anyatha va? na tavadanyatha / tatha sati  
avirodhitvaprasamgat /  
nisedhakaro 'pi yadyanutpanno 'pi na nivartate, tada  
ghatadivavyavaharah kadacidapi na syat /  
utpanno va yadi nivarteta, tada vinasto 'pi ghatah  
kadacidupalabhyeta /  
atah padarthanam saptamo nisedharupo 'nutpannapradhvamsi ca  
utpannavinasi ca bhutaladidharmah kaivalyamabhava iti ekor'tha iti /  
tadidamuktam--na ghatabhavadanyo ghatabhava evetyarthah //

syadetat yadyapi jñeyarupam tattvantaram nasti, tathapi  
jñānarupam bhavisyati /  
visayasca tasya drsye pratiyogini bhutalamevetyata aha--na ceti, yatha  
bhutalapakse ghatavatyapi prasadgo bhavati, tatha  
bhutalajñānapakse ghatavabhdutalajñāne 'pi prasanga ityarthah //

nanu drsye pratiyoginityuktam ghatavabhdutalajñāne tu ghato na  
drsya kim tu drsyamana ityata aha---nahiti /  
na hi darsananarhe drsyata ityarthah /  
darsanarhe hi ghatah tatra yadi na nasti tada  
bhutalavadakamenapyupalabhyetaiva, bhutalamapi va nopalabhyeta,  
tulyayogaksematvat /  
tasmad bhutalopalabdhavapi tadanupalambhastadabhavamadayai vopapadyata iti  
/

yadyapyupalabhyabhavamadgikarayitum sakyate tarkagatya parah,  
tathapi svavacanavirodhamapyapasyantam prati kim  
tenapityasayavanaha---drsye 'nupalabhyamana iti //

anupalambho hyupalambhabhava va syat, drsye smaryamane  
bhulopalambha eva va, ghatopalambhe va smaryamane  
kevalatmopalambhah? na tavad dvitiatrtiyau, smaryamane  
drsyamane ghate bhutalopalambhe sati ghatavatyapi prasangasya

durnivaratvat /  
tasmadupalambhabhava evanupalambhah //

nanvnenaiiva sarvavyavaharopapatto kimupalabhyabhavenetyata  
aha--kimaparaddhamupalabhyabhaveneti / tatha hi yathopalambhanisedhakat  
pramanadupalambhabhavasiddhistathopalabhyanisedhakat  
pramanabaladevopalabhyabhavasiddhirapi bhavati /  
bhavati hi ghata nopalabhaitivat ghato nastiti pratitih /

na caikavisayatvamanayoh, nimitalocanasya hyupalambhabhavaniscaya  
upalabhyabhava ca sandeho jijñasa ca kathañcid bhutalaniscaye 'pi /  
na caitadekatraikada sambhavatityasayavanupasamharati---tasmaditi /  
asaditi sannisedha ityarthah //

sa ca drsyanupalabdharevavagamyate,  
aksavyaparasyadhikaranagrahanopaksinatvaditi kecit /  
tadanupapannam, andhasyapi tvagindriyopanite ghatadau  
rupavisesabhavapratitiprasadgat /  
asti hi tasyadhikaranasya grahanam, asti ca pratiyogismaranam, asti ca  
nile suklatvasya yogyasyabhavo 'nupalabdhisca //

adhikaranagrahakenendriyena grahyabhavavadino 'pi samanametaditi  
cet---na, pratiyogigrahakenendriyena

tadabhavo grhyate bhavayattatvat tasyeti siddhantamarmatvat / mamapi  
yadabhavo 'nupalabdhya bodhyah  
tadgrahakenendriyenadhikaranagrahane sa grhyata iti  
siddhantasaramiti cet---na, vayau tvagindriyopanite

rupabhavapratityanudayaprasadgat /  
na hi rupagrahakena ttradhikaranamupanitam /  
tatrapitavaccaksurindriyam sambaddhamiti cet? evam tarhi tasya  
nadhikaranagrahane vyaparaha, napi pratiyogismarane  
rupabhavapratitya ca niyamena apeksata ityayatam,  
ananyathasiddhamaindriyakatvamabhavasyetyanyathasiddhatvapralapam  
gajanimilanenavadhira vidhvadaha---indriyavyapare sati  
tatpratyayaditi /  
antaralikeva vyaparam vyavadhayakamiti bhrantam  
pratibodhayannaha---na ca pratiyogiti //

pratiyogismaranamityatra vakchalavadinamutthapya bodhayati---na ca  
sabdasmaranadinamiti / abhavajñanotpattavindriyarthasannikarso na  
karanam vyabharaditi vadinam utthapayati---nanu svarupeti /  
tadiyamiti /  
pramanantaram tu tena sambhavatityabhimanah parasyetyarthah /  
seyamanupalabdhih sattamatrainabhavam gamayeta, svajñanena va? na  
tavadyah, tadanim gehasya viprakrstasya vyavahitavena  
yogyanupalabdherasattvat /  
na dvitayah, anavasthaprasadgat, anupalabdherapyabhavarupataya  
anupalabdhyantarasadhaniyatvat //

yogyasya smaranabhavastavadastiti cet---na, abhave  
viparyayasamsayabhavaprasamgat / bhavati hi kadacit  
pratiyogyadhikaranayoh smarane 'pyasato 'pi sabhdavapratitih, sato  
'bhavapratyayah, kathamanyatha nastityukta jhatiti  
samjatavadhah praha, na hi na hi bhranto 'smi, drsta evasau  
tatra mayeti, astiti va prathamamukta pascannastiti / kimasinnaveti  
navadharayamiti veti / na hi pratiyoginamadhikaranam  
vanupalabdhamevanyathakaram smarati / na ca svarasasiddhasya

smaranasyanupalabhyamanasyaiva viparyayah sambhavati / iyati ca  
samagri yaduta pratiyogyadhikaranasmaranam tattasmaranam ceti /  
na va sadharanam pramakaranamadusayanta eva dosa  
viparyayahetavah, sarvatranasvasaprasadgat / tvayapyetat  
samarthaniyamiti cet---na, yogyasmaranasya maya lingavestatvat /  
lingaviparyayasamsayabhyam ca tallaidgikasamsayaviparyayah  
sulabhatvat / yada tu sunipunaikajñanagrahanayogyasya caitrasya  
gehasmaranai'pyasmaranalaksanam lingamavadharyate, tada  
lidgipratitiraviparita bhavatyeva / ata eva ksanam dhyatvetyaha /  
anyatha dhyanamapyanupapannam /  
asmaranamatrasya hi vyabhicaram upalabhya tadanadrtya  
visistasmaranam jñatukamasya pranidhanamupapadyate /  
tasmāt lingavenaiva asmaranamupayujyate /  
kim tu tadapi katham jñatavyamityavasisyate? tatraha---naitaditi /  
vyadhikaranatam parihartum prayogam darsayati---tatha hiti //

na cavacchedyavacchedakayorvaiyadhikaranyam dosah, visesana eva  
tanniyamat, atra tupalaksanatvat, vaiyadhikaranye  
'pyupalaksanatvavirodhat, na[?]atavanmatrenai'vopayogat /  
upalaksitam tu sadhyasamanadhikaranameva /  
ata evanutpannapadaviharasya acalacaksusa ityadi vyadhikaranameva  
darsayati sma varttikakarah /  
tikakaro 'pi tatha anumene, yato nanyathakrtavan /  
parairapi yadyada yajjananasamarthamiti vadabhdih svikrtamevaitat /  
tat kasya hetoh? tathaiva pratibandhasiddheh //

nanvindriyarthasannikarsavyabhicarastadavastha ityata aha---na ca yaditi /  
saksatkarini hi

pratitirasmadadinamindriyarthasannikarsam na vyabhicarati, iyam  
tvanumaniki paroksyavati tasmanna kvacid vyabhicarasadka /  
yadyanumanagamyo 'bhavah, katham pratyaksasya tatra pravrtti?  
anayorasadkirnavisayatvaditi tu kadacid bruyat /  
tacca samplavavyavasthapanayaiva samahitamityarthah //

na tarhi ityadi bhasyena kah sutravayavo vyakhyata iti  
sadmamapanayanneva varttikamavatarayati---sampratiti /

nanu laksanam tathapyadustamityata aha---pratyaksakaraneti /  
karanavadharanabhimaninascodyamityarthah /  
visayasamyogicaksuralokasceti vadata  
visayasamyogenaivalokavyaparo na  
tvagindriyadhistanasamyogenetyuktam //

etaccandhakaramadhyavartinapyalokamadhyavartivisayopalabdheralokamadhyav  
artinapi candhakaramadhyasthanupalabdherunneyam / nanu  
mahattvanekadravyavattvayoh  
parasparavinabhutayoragrhyamanavisesatvenobhayorapi  
caksasatvam prati karanatvat samuccaya eva / visese va ekasyaiva  
karanatvam, kuto vikalpah? parasparavyabhicarino hyarthakriyayam

vikalpasambhavo na tvime tatha / tasmaccaksusadravyalaksane kartavye  
'nayorvikalpopanyasah kartavyah /

ubhayopadane casamarthavisesanam laksanam bhavedityarthah /  
ata evagre satyapyevam laksanakatva ityaha uktasamagrisambhave 'pi  
caksuravayavino na pratyaksata, ata uktam varttikakrta  
upalabdhiphalah samskara iti / sa ca durnirupah / tathahi gunidharmo  
vasau syat, gunadharmo va syat? tatra gunidharmatve tabdale  
rupasparsayoravisesena grahanam, na tu kvacid grahanam agrahanam  
ca kvaciditi / tadekarthasamavetayorgrahanameveti cet---na, nisi  
nidaghasamaye tejah-sparsagrahe 'pi rupagrahat, candrataparupagrahe  
'pi sparsagrahat, gunadharmastvanityo na bhavatyeva, nityastu  
samanyarupo na samskarasabdavacyo napyupalabdhiphalah, tasya

svepalabdheranyatranimittatvadityata aha--dharmadharmanimitta  
ubhdavasamakhyata iti / rupadina svakaranavasadeva sa svabhavabhedo  
jayate kesañcit, yatrobhdavatvam nama samanyavisesah samavaiti /  
sa ca dharmadharmananyataya samskara ityucyate, upalabdhiphalasca  
bhavativityarthah / pratyaksalaksanataya tatkaranamuktam, na tu  
karanatayaiva / na ca karanam laksanamityekam /  
utpattivavasthapakam hi laksanamalaksanam va,  
karanasvarupavyavasthapakam tu karakamakarakam va laksanam /  
na caivamalokadayah, tesamativyapakataya avyapakataya ca  
pratyaksasvarupavyavasthapatvat /  
utpattivavasthapakah punarete bhavanti /  
tesamanyatamapaye 'pi pratyaksanupapatterityasayavan pariharam  
vyacaste---pratyaksalaksaneti //

nanu yadyapi svarupatah santanato va  
indriyabhedadindriyamanahsannikarsabhedo yathayatham sambhavati,  
tathapi vijñanabhedo vyaktikrto jatikrto va syat /  
purvasminnindriyarthasannikarsabhede 'pi dharavahikavijñanani  
bhidyante /  
uttaratra tu indriyarthasannikarsabhede pyabheda eva, sarvesam  
saksatkarijatiyatvaditi /  
tat ekadesipariharo garbhastravenaiva gata upanyasayogyo 'pi na  
bhavativityasayavanaha---yada hiti //

asti hi svarupajatikrtabhedatirikto visayakrto viseso buddhinam /  
sa cendriyarthasannikarsabhedadeva drstah,  
nendriyamanahsannikarsabhedat / yatra tu dharavahijñane  
nendriyarthasannikarso bhidyate, tatra jñanasyapi na visayakrto bheda  
ityarthah /  
tadidamuktam---kramavanti hastikasviyadivijñanani /  
nirakarane 'pyetadanurupamudaharati---yada iti /  
tasyaiva gosaksusa samyogena tatraiva gavi samavayena prathamam  
suklagunajñanam pascad gamanakarmajñanamiti bhede 'bhedaditi /  
samanamityarthah //

yadyapyaprasiddhatvamavyapadesakatvavyapakatvat tadabhidhanenaiva labdham,  
tathapyalokavisayasannikarso 'vyapadesakatve 'pi prasiddhah,  
indriyamanahsannikarsastvavyapadesako 'prasiddhasca ityetavata  
prakarantaravvam //

nanvanyataratindriyadharatvamindriyarthasannikarsasyapyasti,  
ubhayatindriyadharata tu atmamanahsannikarsasyapi nastityata  
aha--atma tu yadyapiti //

nanu visistakarmabhinirvartitatvena  
prasannandhanandhakrsnasaranam na kascidvisesah, na hi  
rupopabhoganarthinah krsnasare trsna tatkarmasambhavah /  
asambhave ca kathamasyotpattiriti? atah karye 'pi karmanah  
sahakaritamaha--etaduktam bhavatiti / karmaksayat ityupalaksanam,  
pratibandhat, saharivirahaccetyapi drastavyam / yadi hi  
rathadisamyoganam nabhovyapakatvam bhavet tada tatkaryasyapi  
sabdasya sarvatropadaprasadgeh /  
asamavayikaranapradesikatvanurodhena hi

vyapakagunah pradesavacchedena jayante /  
iha tu tadabhavadanavacchinnadesataiva syat /  
tatasca taddvarenopalamyamana rathadayastatsamyogasca na  
niyatadesataya pratiyerannityasayavanaha---ma bhutasarvatreti //

nanvakasapratyaksatapaksah kimiti nasadkita iti  
pariharatnaha--nasmakamiti / tvagadibhiriti tatra tvagudahanamuktam /  
rasanodaharanam tu tiktatvabhavavisisto madhurataro gudah /  
tatha ghranodaharanam putigrandhabhavavisista surabhitara  
kasturiketyato bahuvacanavirodhah / bauddhasiddhante ca  
gunaguninorabhedad gunimurtatvameva gunamurtatvam /  
gunagrahakamevendriyam gunigrahakam / gunabhava eva ca  
gunyabhavah / ato murtabhavavisistagrahe udaharaniye  
alpabhavavisistagrahamaheti //

nanu ma bhut sahintarena grahanam santara iti va grahanam  
hetvarthah, sarirendriyadhisthanasambandhasya grahanamartho  
bhavisyati / na hyayamanyathasiddhah, etasyaivottaropadhitvena  
prayojakatvadityata aha---indriyasambandho bhavatu ma veti /  
yaccharirasambddham tadavasyamindriyasambaddhamiti / yadindriyasambaddham  
tadavasyam sarirasambaddhamiti va na pramanamasti,

tayorvibhinnatvat, vibhinnasrayatvacca /  
na hyasti niyamo yat pradipena sambansate tadavasyam mallimayapi yad va  
mallimaya tadavasyam pradipenapi /  
tasmata tatra sadhakabadhakapramanabhavat sandeha evetyarthah /  
tasmata tadanyathasiddhirevetyasiddhivyavacchedartham  
sajalasejahpatadigrahina prapyakarina tvagindriyena  
viruddhamapi sahintarena grahanam drastavyam //  
avarananupapattirupasya tarkasyopaskurvanah prayogena

pramanamaha--prayogastviti //

iha dvividhah sambandhah praptilaksano yatha, alokadinam  
ghatadibhah / tadviparitasca yatha,  
abhidhanajñanadinamabhidhayajñeyadibhah / tatra svavisayam  
prapyeti siddhasadhanavyudasartham / janakatvadityukte  
sabdadibhiraprasavasvavisayapratipattyadijanakairanaikantikamatastadapra  
ptavajanakatvaditi / etavanmatrena tu sarvatha

ajanakairanaikantikamato janakatve satiti /  
yuktyantaram tarkantaram, durantikananuvidhanaprasangah /  
asyapi viparyayena prayogo drastavyah //

nanu praptatvavise  
suryamandalavanmeruprsthmadhyandinolkaprakasavapi  
grhniyat /  
athanubhdutabhibhutataya na surasadanadinam grahanam,  
ubhdutanabhibhutatvat suryamandalam grhyata iti, evam tarhi  
visaya eva sa kascit tadrso yo grhyate netara ityabhyupeyatam, kim  
vyabharipraptiparigrahegotyata aha--praptau tviti /  
visayamahatmyam hi praptisahakari, na tu svatantram /  
na hi sparsarasadayo grahanayogya ityapraptaireva tvagadibhirgrhyante,  
prapyakaritvad va tairanubhdutabhibhuta api te praptatvamatrena  
grhyanta ityarthah //

yadyapi ksanabhangaparinamanaye 'pi praptanameva parasparam  
kartrkaranakarmanam karyaajanam, na tvapraptanamapi, na hi  
parasparamapratyasidantah sahakaripratya bhavanatisayayanto  
drsyante /  
pratyasattistu nirantarotpada eva tesam /  
saiva ca svarupyogyata /  
tatha ca svarupayogyatamindriyarthayobruvata nirantarotpada eva  
vaktavyah, na punarvyavahitaviprkrstotpannam kvacidapi  
svarupayogyata nama /  
tasmāt praptau svarupatiriktayam vipratipadyeta, na tu nirantarotpade  
'pi tatrādhikaprāptih sadhanamarhatityasayavanaha---nisetsyete  
hiti //

evam nivaritabhimanaḥ paradarsane 'pi pramanamapasyan sandigdha iti  
//

nanu janakatve satiti nirnayahetum pasyan katham nama sandigdha ityata  
aha--ayamabhisandhiriti / adrsyamanapraptavayaskante 'pi  
drstatvadanaikantikasyabhimanyate para ityarthah /  
tvagadinam dandadinam ca praptanameva karyaajanakatvam  
pasyan kathamiva sarvatra vipratipadyata ityato  
vipratipattibijamaha---yogyatayaiveti /  
nanvayaskantasyapropyakaritve hetvantare 'pi kah pratikara ityata  
aha--ayaskantamaneriti /  
nanu tasya vrttibhedah anupalambhabadhita ityata uktam---caksusa iveti

/

tulyayogaksematvadityarthah //

vyavadhanaviprakarsau hi anirantarotpado va syadapraptirva,  
svarupayogyata va? tatranirantarotpadabhavo

nirantarotpadah syat / na ca krspasarasyarthena manerva lohena  
nirantarotpadah sambhavati / apraptyabhavastu praptireva, tatha ca  
kah pratikulo 'nukulamacarati? ayogyatabhavastu yogyataiva / sa ca  
bauddhanaye karanajatiyasya nirantarotpadanna bhidyata ityuktam /  
tasmāt sthīranaye karyam janayanti karanani parasparapraptim va  
vyabhicaranti,

praptirva svarupayogyatapravyuktam vyaptimupajivativyavasisyate /  
tatrāha---praptere veti //

nanu laksanantarena vyavasthite laksye kathamanyonyasrayatvamityata  
aha---agatirveti / taddhi laksyasapeksamanapeksam va? adye  
anyonyasrayatvadosadevagatih / uttaratra tu avagate laksye  
tatsapeksena laksanena kim gamayitavyamityagatirevetyarthah / asti  
hiti / yadi vijñānabhinnahetujatvat sukham vijñānajatīyam syat  
sukhabhinnahetujatvat tadapi sukhajatīyam bhavet / vijñānam na  
sukhabhinnahetujamiti cet? evam tarhi katham sukhamapi  
vijñānenabhinnahetujamityarthah / nanu jñānahetvanugamah sukhe  
'pyasti, na tu sukhahetvanugamo jñāne, ato yatkarānanugamo

yatra tajjatiyatvam tatrastu / yathadkuramatrakarananugame  
yavadkurasyapyadkurajatiyatvam / na tu sarvasya yavadkuratvam  
tatkarānanugamābhavadityasayavan asankate---avantareti / na  
hyasti niyamo yajjatiyakaryahetucakranagamo yatra tatra tajjatiyatvamiti  
/ bijjatiyakaryahetucakranugame 'pyadkurasya bijjatiyatvaditi  
samānyopasamhare 'naikantikātvam, visesopasamhare tu

sandigdhanāikantikātvamāha---na kiñciditi //

akasmikātvaprasangābhayaddhi karyābhēdopapattaye  
sakalakarānābhēdamanusaran prayasyati bhavan, sa ca karyābhēdah  
kiñcitkarānābhēdenaiva bijadkurādivat jñānasukhadāvāpyanakasmika  
ityarthah / tadidamuktam tadarthatvacceti / nanu  
ruparasagandhasparsanam hi upadanābhēdābhēdamātranuviddham  
tajjatiyatājjatiyatvam / na hyasti sambhavo rupadyupadanam  
carupadikam ceti / ato jñānopadanatve sukham jñānajatīyameva  
syat /

ajñānatve va na jñānopadanatvamiti yadi pratyavasthate  
tatrāha---na ceti /

yadi hyekajatiyopadanatāyāikajatiyatvam bhavet,  
avantarāikajatiyamapi kim na syat? tatha caikāsmat  
samānantarapratyāyādanekāvantarajatināyanutpadaprasangah /  
drsyate ca rupajñānad rupajñānam rasajñānadijatiyam ca /  
saksatkarinah saksatkarascasaksatkarascetyadi //

atha

vilaká¹faá¹‡Ä•nekasahakÄ•ripraveÄ•danekÄ•vÄ•ntarajÄ•tÄ•yakÄ•ryakaraá¹‡asvabhÄ  
vasya kasyanacidevotpadaniyama upapadya /

evamavantarajatibhedopapadanavadvivaksitaikajatiyopadanatve 'pi  
vilaksananekasahakaripravesad  
vivaksitanekajatiyakaryakaranasvabhavasya kasyacidevotpadaniyama  
upapatsyata ityarthah //

so 'yamekopadanakatve 'pyavantarajatibhedabhyupagamah paresam  
drstantarthamubhdavitah api cetyadyubhdavitam  
sandigdghavyavrttikatvam sphuthayitumato nasangatamiti / tadetat  
sakalam bauddhasiddhantabhyupagamenoktam / paramarthatastu yadupadanavat  
tatsajatiyam yadvyapakopadanavat tadgunajatiyamiti niyamah /  
atah paramaniyamah / tadyadi sattaya gunatvena va  
sukhajñanayorekajatiyatvam sadhyate, tada siddhasadhanam /  
anyatraniyame 'sadmudahanam aha---ata eveti /  
ekopadanatve 'pi rupadinam na vyaktikrto bhedah, napyavantara  
jatiktah napi gunataya pitharopadanatve 'pi karmano  
'gunatvat /  
atropadanamatrabalena yatha dravyagunakarmanamasatameva sattvam  
bahih, tatha antaramapi jñanasukhadinam /  
yatha ca tesabhavantarakaranabhedad dravyatvam prthivyadinam,  
guntvam rupadinam, karmatvamutksepanadinam,  
tathavantarakaranabhedad darsanasparsanasmaranadinam  
jñanatvam nirupadhyanutkulataradinam sukhatvamityadi /  
ekamavantarasadharanamittadibhedad yatha prthivya  
ghatadibhedo, rupasya sukladibhedah, utksepanasya ca  
patavadibhedastatha jñanasyapi darsanadibhedah sukhasyapi  
taratamyadibhedo bhavisyatityarthah //

syadetat, ajñanarupatayam punah kim pramanamityata  
upasamharavyajenaha---tasmaditi / yadyapi vijñanasukhadinam  
bhinnajatiyatvamanubhavasiddham / na hi candanamaham janamityatra  
sukham parisphurati tadaham sukhiti syat / napi sukhyahamityatra  
jñanam parisphurati tada janamiti syat, na caitadasti /  
jñanavisesah sukham tathavidhe ca sukhabuddhirbhavatyeveti  
cet---hanta bhostasya jñanavisesasya visayaviseso 'pyasti na va?  
nasti cet? nirvisayajñanam sukhamiti praptam / na caitad  
drstamistam sakayam va sadhayitum / asti cet? bahya  
abhyantaro va? na tavad bahyah kascid visayabhedo 'sti /  
yadeva hi ragavata gitamanubhuyate tadeva vitaragenapi /  
tadeva gitam, param ragavata anukulataya, vitaragena tu  
tadviparitatayeti cet? kimanukulatvamasya nirupadhikam, sopadhikam va?  
katham kañcit prati, sopadhikatve sa evocyatam /  
icchaivopadhiriti cet---na, itaretarasrayatvaprasadgat /  
isyamanatvadanukulatvam, tena cesyamanatvamiti //

tasmat tasya jñanavisesasya sukhatvenabhimatasyabhyantara eva

visayaviseso nisarganukulasvabhava estavyah, yaddhetutaya bahyo  
visayo 'nukulatayabhimatatvenesyamano bhavati sa evoktarupo  
visayah sukhamityucyate /  
tathapi mudhadhiyam vyavahartham  
samanasamanajatiyavyavacchedaka dharma jñanadinamuktah /  
tatrarthapranatvam  
jñanasyarthanirupanadhinanirupanatvamityarthah /  
tadapranatvamajñanalaksanam /  
tatrapyanukulavedaniyatvam sukhhalaksanam, pratikulavedaniyatvam  
duhkhasyetyevamadi samantantranusadena boddhavyamityarthah //  
nanvajñanatmakatve ghatadivadavasyasamvedyah sukhadayo na  
bhaveyuh / avasyasamvedyasca te / na hyasamvidite

sukhe pramanamanyadasti /  
tadetad jñanatmatve paramupapadyate svasamvedanatvadityata  
aha---tivrasamvegityeti /  
santi hi padarthah svakarmoparjitatvaviseso 'pi kecidadhyaksa eva,  
yatha svasariradayah /  
kecit tu paroksa eva, yatha tadantargatanadisamsthanadayah /  
evamajñanatvaviseso 'pi karanalabdhasvabhavabhedah kecit  
avasyasamvedyah sukhadayah kecidanyathetyarthah //

sagotramutthapayati---syadetaditi / tathapi jagaravasthayam  
tavadanubhavajanadvara sukhotpattavindriyarthasannikarsa upayujyate /  
anyatha sukhavadanubhavo 'pi tena vinaiva syat /  
na ca saksatkaranameva karanam, tatha sati vyaparina  
udasinah prasajyeran /  
vyaparavyavadhayakatvavadastvatrapi tulya ityata  
aha---indriyarthasannikarsasya tviti /  
jñanamatramavyaparibhutam tatra upayogadityarthah //

ayamasayah / bhavedevam yadindriyarthasannikarsasya jñanam  
vyaparah syat / sahi karyasavano vyaparyavyabhicari bhavati /  
jñanam punah karyavasanamapi indriyarthasannikarsam atipatatyeva  
svapnantike / anyatha tu vyaparakalpanayamaniyamaprasangah iti /  
pariharati---tadayuktamiti asiddherapratiteh / pramanabhavaditi  
sesah / nanu manasah atranubhava pramanamityata  
aha---tadjñanasyeti / kuto mithyatvavagatirityata aha---yatha hiti /  
alambnam tvasya viparyasasya yatha purvanubhuta smaranarha  
kaminityevam tajjanmapurvanubhutam smaranarham sukhameva /  
viparyasatvam punaretavataivasya yat vipakrstadesakalayoh  
kaminitajjanyasukhayoh sannikrstadesakalatayavabhasah / na  
punarakaminyasukhayoh kaminisukhatvena pratibhanam / tatha sati  
kaminitvasukhatvanisedhenanyasya kasyacit pratibhasanam badhakam  
bhavet / na ca vacyam yadi na svapnantike sukhamutpadyate na  
nasmai ghirahi sprhayediti, mohadasadhane 'pi pravrttidarsanat /  
sitapanuttaye guñjapuñja iva markatanam /

tadidamuktam---smaranaviparyasa iti /  
smarane prapte viparyasah smaranaviparyasah  
anubhavalaksanastadvisaya evetyarthah //

nanu sukhaduhkhotpadaprayojanau dharmadharmau yadasukhaduhkharupan  
dehadin utpadayatah tattadarthatayaiva, evam tayoh sarvotpattimatam  
nimittatvam nirvahati / idam tu svapnajñanam na sukhakupam,  
samkhasadhanamapi yadi na syat, na tarhi dharmanimittakam /  
napyadharmanimittakamaduhkhatvadataddhetukatvacca /  
tatascadrstanirapeksotpattirasya ca bahvakulayedityata  
aha---sukheti /  
sukhadyupabhogo hyadrstasya pradhanam prayojanam /  
na ca sukhadi svarupatah upabhogah, kim tu tadanubhavah /  
sa ca pratyutpannasukhadyanalambanatve 'pi purvotpannam alambya  
jayamanah sarvam samañjasayati /  
na ca sarvatraivamastu samagrivaicitryat,  
satyamithyapratyayavibhagavyavasthapanat //

na hyekadopalabdharajatavisayasamskaravasadarajate 'pi rajatapratyayah  
iti sarvadaivamevastviti vaktumucitam / yastu manyate svapne  
tavatsukhadikamanubhuyata ityavivadam / tatra tu badhakam bhavad  
dvirupam bhavet---asukhametaditi va, nasit sukhamiti va / na caitadasti  
/ jagaravasthayam tu nasit kaminiti yujyate badhakam sthiratvat /  
sahasapasaranasyapyasambhavat / tatkaryanam ca  
dasananakhaksatadinamananuvrtteh / caramadhatuvisargadinam  
canuvrttavapyatatkaryatvat / tatkaryatvena tadanuvrttavanyesamapi  
tatkaryanam anuvrttiprasadgat / nastidanim sukhamiti  
tvidanintarasukhasya badho na praktanasya, ksanikatvat tasya /  
tatkaryanam ca  
harsasrupulakadinamanuvartamananamupalambhadanyatha  
asutaravinasinam ksanantare 'darsanat  
tadanubhavanamapramanikatvameva syat /  
tasmatabadhitanubhavasiddhatvadasti svapnantike sukhamiti tam  
pratyaha---na casatiti / yadyapi svapnantikasukhasya  
jagaravasthayamahatya badhakam nasti, tathapi svapnantika eva  
tatkaranatvena pratitanam candanavanitadinamasti badhakam /  
karane ca badhite karyam badhitameva yatha  
svapnantikadrstapayodapatalabadhe

tadasrayo vidyududyotah /  
harsasruprabhrtayastu na sukhakaryah kim tu sukhajñanakarya iti  
na tavanmatrena tatsambhavopapattih /  
tasmad svapnantikodaharanabalena jñanamatrakaryato sukhasya  
sidhyatiti manorathadyudahrtya parihrtam //

caturdha khalu samsarinam sukhamutpadyate / kiñcidabhyasad yatha  
mrgayadisu ; kiñcidabhimanad yatha candanadisu ; kiñcita  
visayasambhogad yatha surabhimadhuragauragandharadisu ;  
kiñcinmanorathadisampratyayamatrad yatha

bhavisyatputradijanmadinamahotsavanucintanadisu / te cami  
svrupabhedavanto 'nubhuyante / na hi yatha manorathesu sukham tatha  
visayasambhoge / tatha sati tatparityagenanyopadanavaiyarthat /  
tavadeva hi bubhuksito modakan manorathayati

yavadami nasya paramarthatah sannidhiyante /  
atha manorathavyasanamapahaya tatraiva niyamatah pravartate,  
tadekajatiyatve sarvamasamañjasam syat /  
jatibhede tu karanabhedo 'vasyabhyupetavya ityarthah //

tadatrendriyarthasannikarsasya sattvamanuvidhatve sukhotpattiriti  
siddhantino vivaksitam / taccanyathasiddhamiti manvanah punah  
purvoktam smarayati---jñanamatrameveti / natra  
tatsattvanuvidhanamatram vivaksitam / kim nama? jatibhedah

karanabhedamaksipati /  
sa ca karanabhedo 'nuvihitabhavabhava eva sidhyatityatra vivaksitamiti  
pratipipadayisuruktam evanubhasate /  
na, visayasannidhana iti /  
tadidamuktam---tadrsasya sukhabhedasya anutpadaditi /  
yadrsa indriyarthasannikarsadutpadyata iti sesah //

sankate--visayeti / jñanabhede hi bhinnajatiyam sukham  
karanantaram bhinnamaksipet / iha tu jñanameva  
bhinnajatiyamityarthah / pariharati--hantesvarasyapiti / nanu  
visayasaksatkaro 'pistopalabdhilaksanah sukhahetuh / sa ca  
tadrso nastisvare tasya bubhuksavirahat , katham tasya  
sukhotpadaprasanga ityata aha--yogarddhisampannanamiti / nanu te  
'pyalampratyayavantah kathamiva sukhabhajo bhavyurityata  
aha--asatyamiti /

na hi te sarvadaiva pratipaksadharanavanto ma bhudamisam sarvada  
bhogavirahad dharmadharmapracayatadavasthyam /  
tasmad yada pratipaksadharana nasti tada  
visayasaksatkaramatradeva tesam sukham prasajyetetyarthah //

na ca vacyam, yadi bhavedevam kidrso dosa iti / kayavyuhe  
sarirendriyanirmanavaiyarthaprasadgat /  
istanistasaksatkarasya ekasminneva sarire manasaiva siddhatvat  
/ na cendriyanamarthanam ca parasparamasannikrstanameva  
sattamatraina kvacidatmadharmasamutpade samarthyamadhigatam, tasmad  
yogarddhimatam satyapi visayasaksatkare  
indriyarthasannikarsabhavat sukham  
nastityabhipretyopasamharati--tasmaditi /

tadayam pramanarthah, yogarddhinindriyani  
sukhaduhkhasamutpadaprayojanani, sukhaduhkhatabdodhanyatve  
satyanyatracaritarthatvat,

istanistopalabdhivat / na cayamasiddhah /  
anyatra hi caritarthatvam saksatkare sambhavyeta, sa tu

yogajadharmasahakrtena manasaiva janitah /  
te ca sukhaduhkhe sannikrstaivendriyairjanyete, bahyendriyajanyatve  
satyatmagharmatvat, asmadadivisayasaksatkaravaditi /  
so 'yam sannikarso yada nasti tada tesamapi na sukhadikamiti /  
tadidamuktam--sa ceti //

nanvindriyarthasannikarsajanma visayasaksatkarah sukhadihetuh,  
na ca tatha siddhanamasti, ato na tesam sukhopadaprasanga ityata  
aha--api ceti / na tavadindriyajanyajanyayoh saksatkarayoh  
kascidajanato visesah, kim tu  
indriyarthasannikarsarupakarasambandha eva visesah / sa ca yadi  
karye vivaksitah, katham na tasya karanata sukhadikam prati?  
avivaksitascet, siddhanamapi tadutpadaprasadgo durvarah,  
tulyayogaksematvat / tasmatacaramabhavinyyeva saksatkare sati  
kimindriyenetyahridayasyabhiprayah avasisyate / tatra catiprasanga  
ityarthah / atraivarthe vrddhasammatimaha--sragaditi / atra  
sragaditi karanacakrakathanam / yadutpadyata ityanukulapravedaniyam  
svarupam /  
anugrahaditi karyam /  
anugraho bhogaparanama sukhapratyayah /  
abhisvangah punah punah sukhapravahasyavicchedeccha /  
prasadah sukhavisayagrahanapatavamiti //

nanvavyapadesyavyavasayatmakapadayoh samgrahyam vyavacchedyam va  
na pasyamh pratyuta parasparaviruddhayoranayorekasmin pratyakse  
'samavesa evetyata aha--iha dvayiti /  
samgrhitapi svasabdenopatta kimiti cediti sadkasesah /  
uttaram--tatra vipratipatteh /  
yatastatra vipratipattistatastam niseddhumityarthah /  
vyapadisyate vyavacchidyate 'neneti vyapadesah, sa ca  
vyavacchittirvyavrttipratitirubhabhyam kriyata iti  
tadubhayamaha--visesanamiti //

tatra samanadhikaranam vyavacchedakam visesanam /  
vyadhikaranam tupalaksanam / yatha dandi devadatto  
jatabhistatasa iti / na tu sedava visesanam, ativyapakataya  
alaksanatvat / laksanavisesanametaditi cet? atha laksanam  
kim? svoparaktapratitijanakatvamiti cet? etadeva kimuktam syat  
avacchedakatvamanyadva? na tavadadyah,  
upalaksanasyavyavacchedakatvat / ata eva saditi visesanamiti  
cet--na, sato 'pi kasyacidupalaksanatvenestatvat / anyuttu  
samanadhikaranavyavacchedakatvannanyat / tasmatac sad va asad va  
samanadhikaranam vyavacchedakam visesanam  
viparitamupalaksanamiti / ata eva  
visesanamatramudaharannopalaksanam, tat kasya hotoh? tadeva  
vyadhikaranatayopalaksana

yatah / vyapadesyam visesyamiti yavaditi / vyavacchedyamiti  
yavadityarthah / evamuttaratrapi / namadheyantah namadheyatmana

ityarthah / etadeva vyatirekato darsayati--nastiti / namadheyena saha  
viyujyate vibhidyata ityarthah / tairityatra karanatabhramo ma  
bhudityetadarthamupetadenapurya vyacaste--artha hiti / tadayam  
samudayarthah / namadheyatmanor'thastatsamanadhikaranyena  
pratiyamanatvat / yat punaryadatmakam na bhavati na tat  
tatsamanadhikaranyena

pratiyate /  
yatha gorasvasamanadhikaranyena /  
pratiyante carthah sabdasamanadhikaranyena tasmad tadatmana iti  
//

nanu gavasvadinam samanadhikaranyavyavrthi  
kimabhedavyavrthteruta tatpratityorupayoptyabhavavyavrthteriti  
samdihyata ityata aha--na ceti /  
api ca yadi sabdarthayoh samanadhikaranye upayoptyabhava upadhih  
syat, upayatanivrttaveva tadapi nivarteta, na ca nivartata ityata  
aha--api ceti //

hetvantaramaha--kim ceti / utkarsah prasastyam / upakarso  
'prasastyam / na cedam vyavaharamatram / sabdanibandhano

hyutkarsapakarsavyavaharah tathabhutavastupratyayadeva bhavisyati  
/ yatha sadjadyutkarsapakarsavyavaharanibandhano  
mayuradyutkarsapakarsavyavahara iti drstantartham  
sadjadisvityuktam /  
anyatha namadheyatadatmyaprasadhanaprastave kimanena /  
ata eva siddhante samjñanivesanamityaha /  
prayogastu namadheyatmanor'tha tadutkarsapakarsanuvihayitvat /  
yat punaryadatmakam na bhavati na tat tadutkarsadyanuvihayi, yatha  
gaurasvasyeti //

nanu yadyarthapratyayo namadheyotkarsadyavidhatte tat tasyaiva  
tadatmyamastu, kimayatamarthasyetyata aha--pratyasyeti /  
saksadanabhidhane 'pi gunagunyaderapi yogyataya sapaksatvena  
tadgatasamanadhikaranyena virodha ubhdavayitum na sakyata iti  
tadupeksyanyatha sankate--astiti / asti hi suklabhasvaratvadibhih  
yuktikagatai rajatatvasya samanadhikaranyapratyayo natu tadatmyam  
parasparam dharminorityarthah / punaruktabhramo ma bhudityetadartham  
aha--uktamapi vyapadesamiti / vyakhyanasya caitat prayojanam,  
yaddhetvantarasucanam, tatha ca prayogah, rupadyarthavisayam  
jñanam rupadisabdavisayam, niyamatastena vyapadisyamanatvat, yat tu  
yadvisayam na bhavati, na tanniyamatastena vyapadisyate yatha  
rupavijñanam raseneti / anuviddhata samslesalaksanarthenaiva  
vijñanasya nasti, kutastaram tadatmanapi sabdena bhavisyatityata  
uktamiveti / yatha hyartho jñanantarnivista iva visayataya

parisphurati, tatha sabdo 'pityarthah /  
sabdyanuvyadhavadeva sabdasambhinnavisayamevetyarthah /  
na cedamapramanikam, yadavocat pramanamityadisesau /

sabdasyanubhavah, samskarah, smaranam, samuccaraneccha,  
prayatnah, sthanabhigatah, sabdabhivyaktiriti svatmanyeva  
kramavagamah /  
tadato bale 'pi prathamatah sabdamuccarayati esa eva krama unniyata  
ityarthah //

prathame pakse 'siddho hetuh aprasiddhavisesanasca paksah  
sabdabrahmana eva vajjisanayamanatvat /  
drsyatvadrasyatvalaksanaviruddhadharmadhyasasya bhedapadakatvat  
viparitapramanopapattiscetyapi drastavyam / dvitiye tu bhagasiddho  
heturityarthah / na hi avisade 'pi balamukadisabde pramanamasti /  
na hi bhavana va tajjanita smrtirva purvanubhutasya sattayam  
idanimanubhuyamanasambhede va pramanamasti /  
tatha sati vinasto ghatah smaryamanatvat sanneva syat /  
anubhuyamanam na bhutalam ghatasambhinnam bhavedevam  
cocchinnamaghatam bhutalamiti /  
tasmadabhyupetya viruddhadharmadhyasavado mantavyah //

nanu balenanubhuyamanam rupam tavad visadameva /  
tatasca tadatma rupasabdo 'pi kathamavisadah syat, katham  
capramaniko rupasya pramanikatvat, kevalamavyutpanno 'pi sabdena  
vyavaharediti prasajyeta, tadasambaddham /  
na hi sabdatmatapratyayam vyavaharangam acaksmahe, kim tu  
sambandhagrahanamityata aha--na ceti //

ayamapyabhyupagamavada eva / sabdo hi  
vaktrvaktravaruddhanabhobhagavacchinnataya srotrena pratiyate  
'pratiyamane 'pyarthe /  
artho 'pi purovartitaya caksusa pratiyate 'navagate 'pi sabde /  
tadayam balo yad rupam pasyati sa eva rupasabda iti  
lostaladdukadrstantamanuharatiti /  
so 'yam bhedapratyayo bhranata iti yadi sankate tatraha--na ceti /  
ayamapyabhyupagamavada eva, na hyasti bhrantatve 'sya pramanam //

syadetat, balamukadijñananam sabdasambhedastavat sandehika  
evastu, vyutpannam punah savikalpa dhiyah  
sabdasamanadhikaranyena jayamanah sabdatmakatvamarthasya  
vyavasthapayantu / tatha sati balamukadivijñananam

tadvisayatvat sabdasambhinnavisayatvamarthatah siddham  
bhavativityata aha--samanadhikaranyanirasayeti / sasnadimadrupasyeti  
/ na tu gakaradirupasyeti tatparyam /  
ayam sabdo gakaradyakaro na tu sasnadyakara iti tatparyam /  
nanu yo dittha iti ditthasabdamevocarayasi, na tvayam ditthasabda  
iti tameva nisedhasi ceti kimidamityata aha--autsargikam hiti /  
arthaparata hyasya svaparatanisedhenaivavirodhatah siddhyatityarthah  
/  
tat kim sarvatraivameva? netyata aha--kvacit punariti //

yatra tarhi asambhadena samketagrahe nityadipadani santi,

tatrasamketitavanna tavadarthaparah, svaparo 'pi yadi na syad  
vyarthah prayogah syadityata aha--yatrapiti /  
yatha hi gaurvahika ityatra gotvam gogunayogalaksakatvena  
vahikopadhirna tatsamavayat, tadatmyad va, tatha hi dittho  
'yamityatrapiti ditthasabdo vacyatvopalaksakataya pindopadhirna tu  
tatsamavayat tadatmyad veti /  
yatha catra vahike gauriti pratyayabhavah pramanam, tathatrapiti  
vrksavisaise dittho 'yamiti pratyayabhavah pramanamiti  
samudayarthah //

nanu sabdapurahsaratvanियामाद विकल्पस्या तदुपययाता वा तद्विषयत्वम्  
वा स्यात्, तत्पुराहसारतवणियामस्यतदुपययातद्विषयत्वणियामतो  
व्यवर्तते तत्रा यद्व्यर्थविकल्पस्तच्छब्दावपययातदा सिद्धम् नह  
समिहितम् /  
अथोपययातदा ज्ञातो 'ज्ञातो वा? अज्ञातत्वे  
निरविकल्पकत्वणुपपत्तिरेवा, तस्मात् शब्दा उपया भवान् ज्ञाता एवा  
वक्तव्याह /  
ना कासण्णित्ते ज्ञानमस्ति /  
तस्माद्व्यर्थतद्विषयत्वं शब्दार्थसंनिधानमेवा तत्संनिधि  
व्यर्थालोकात्तमेवा तदालोकनमित्यन्यच्छास्त्रेण स्विकृतव्यमित्यया  
आह--यत्त्विति //

ना तवत् शब्दात् पूर्वम् नियामतो भवति विकल्पस्या / किम् नामा?  
व्युत्पन्नस्या शब्दास्मरणपुराहसारत्वम् नियामत्वाद् द्रष्टव्यम् / ना  
कावताइवा गृह्यज्ञानस्या गृह्यशब्दाविसयत्वम् /  
तथा सति गृह्यभावज्ञानस्यैव गृह्यविसयता स्यात्,  
तत्स्मरणपुराहसारत्वम् /  
तस्माद् गृह्ये विकल्पव्यतिरिक्तं अनुपया विषयात्वाद् गृह्यशब्दात् किमिति  
नियामतात् स्मर्यता इत्यवस्यते /  
तत्रैव स्मरणपरिपत्तिं कथितेति /  
शब्दापुराहसरा शब्दास्मरणपुराहसरा इत्यर्थम् //

आत्रैवा वृद्धसंमतमिहा--यादहुरिति /  
प्रतिबंधविषयनिर्देशानाहकृतस्तत्संस्कारात् स्मृतिम्  
जानयति, धुमानुभवसाहकृता इवा महानासत्त्वद्वयानुभवप्रभवत्वात्  
संस्कारात् तस्मृतिम् /  
ना कावता नियमेवा शब्दास्मरणविषयविकल्पानुपयाव्यभवत्वात्,  
शब्दात्वात् वा विकल्पविसयत्वम् सिध्यति, येना  
तद्व्यतिरिक्तमित्यवस्यते /  
तथा सति वान्निर्माणधुमविकल्पानुपयाव्यभवत्वात्, वान्निर्माणे  
वा धुमविकल्पविसयता भवेदिति वार्तिकार्थम् //

स्यादेतत् / सर्वा एवा व्यवहारा स्वार्थात् परार्थात् वा विकल्पसद्व्ययं ना  
तदालोकनं कश्चिद्व्यर्थं साध्यव्ययं 'स्ति /

अतो निष्प्रयोजनमिदं कथमुत्पद्यता इत्यया आह--तस्मादिति /  
ना तवत् सर्वस्याव्यतिरिक्ततात् प्रयोजनं पितृकसुखं  
सकृत्कुर्यात् /  
ना का प्रयोजनपरिपत्तिमत्रेण तद्व्यतिरिक्तव्यवहारपरिपत्तिमिति

karyam nanumanyamahe /  
tadetat prayojanapratipattilaksanamalikamuttaram /  
tathapi sphutam savikalpakotpattirevasya prayojanam iti sadarsiteti //

namadheyasmaranayeti /  
namavacchinne vikalpe kartavye yato na visisyate visesena na  
grhyate, ato vaidharmyasya योग्यप्रामाण्यवत्तदार्थज्ञानं  
तद्वदेव भवति तत्समानातिशयेन भवति यथा /  
ato bhasyapaunaruktyam pariharato na sadhyavisisto heturiti //

vyapadesavyakhyaya bhasyakarena sucitam hetum  
sphutayati--nanviti /  
arthavyapadesakaram arthavyapadesavisayam /  
visayirupajñanasya tavadrupavisayatobhayavasisiddha /  
tasya ca tadvyapadesavisayata tada syat yadi  
rupatadvyapadesayorabhedah syadityarthah //

anyenanyasya vyapadese atiprasadgo vyavaharavilopasca  
vipralambhadyatra tannamadheyatvadeva niyama iti sphutam bhasya eva  
/ svarupenaiva visayenaiva va kimiti jñanam na vyapadisyata  
ityetad vivrnan pariharati--arthakarameveti /

atmanam prati tavat svarupenaiva jñanamajñanad vyavacchidyate,  
jñanantarāt tu visayenapityetat ko nama nabhyupaiti? parasya tu  
nityaparoksam parajñanam / ata eva tadvisayo 'pi tat katham  
svrupavisayabhyam paro bodhyatam? katham va abodhito vyavaharatam?  
tasmāt tajjñānavacakena jñanamarthavacakena caryamasau pratipadyah /  
na ca jñātena

vacakena vacyamadhigattumarhatityavarjanīyataya pratipadako  
vacakamuccarayati /  
nacaitavata arthasabdāyorbhedasiddhih /  
na hi pramanavyatirekena prameyamadhigantum na sakyate ityetavataiva  
tayorbhedah syaditi tadidamuktam--anyatha asakyatvaditi //

nanu kadacidarthajñanakale 'pi sabdo vyapriyata eva, yada  
prayojakavṛddhat prayojyavṛddhor'thamadhigacchatitya  
aha--pratiyamanataya visayatayetyarthah //

syadetat / utkarsapakarsadyanuvidhayitvam hetuh kidrgityata  
aha--tadaneneti / na tavat taratamatvaderutkarsanmayuraderiva  
gavaderapyutkarsah pratiyate /  
na hi gosabde karnajapite 'pabhraste va anīyan gauh kṛsa  
upahatakrīrvikṛto va pratiyate, viparite va viparītah /  
napi sadhutvadibhedavato gosabdasya prasastyamaprasastyam ca  
kiñcidasti /  
nandabhadretyadimangalajñānīvesasya  
tvāthamangalyadivyabhicarah sphutatara eva, abhadradavapi  
bhadradivyapadesat /  
tasmād vyavaharotkarsapakarsamatrena

nobhadasiddhiratiprasadgadyarthah //

asyaiva saksadavyapadesyapadat pratiyamanasyaiva /  
sabdhanuvyadharahitata sabdarthanuvyadharahitatopapattirityato 'sya  
nirakaranam sucitamiti purvoktena na virodhah //

nanu varttikatatparyavyakhyanamupakramya bhasyavyakhya  
akandakusmandapatanavrttantamanuharatityata  
aha--tadetabhdasyamiti /  
tadetad varttikam vyakhyatumayamasmakam bhasyavyakhyaparisrama  
ityarthah /  
sabdo hi yatkarayo yatkaranam yadgrahyo yatpramanam yadvirodhi  
yaddharma yadrupe yadvisayah, tadakaryastadakaranam  
tadagrahyastadapramanam tadavirodhyataddharmatadrupe  
'tadvisayor'thah pratyaksata evavasiyate /  
tadetadasyarthajñanasya visayabhedanuvidhayitvam  
sabdabhdedagrahakatvam /  
yadi punaresa pratitirbhedamullikhantyapyavadhiryate,  
tadoktadharmanamavirodhe dharmiparivartenapyupalambhah syuh //

tatrodahanartham kamscidaha--caksusam hiti /  
caksusam hi caksusaiva janyate, rupa eva niyatam rupeneva  
nirupyate; na sabde pravartate, na sabdenaiva nirupyata ityarthah /  
evamuttaratrapi / visayivisayaniamaprasadgamuktva  
karmakarananiamaprasangamaha--api ceti / nanu srotramevasya  
kadacinnastityata aha--asti hiti / kimatra pramanamata  
aha"--sabdajñanam ceti / nanu locanabhava 'pyagrahanamupapadyata  
ityata aha--asti hiti /  
kimatra pramanamata aha--rupajñanam ceti /  
upalaksanam caitat /  
arthasamanyasya sarvendriyagrahyatvat sabdasamanyamapi  
sarvendriyairgrhyeta, sabdasamanyasya va srotrendriyaikavedyatvat  
arthasamanyamapi srotrendriyaikavedyam bhavet /  
tatha cendriyantaram vaiarthyamityapi drastavyamiti //

itaretarabhavavattavyavaharabhavaprasangamaha--asabda iti /  
upalaksanam caitat / anutpanno vinasto  
'tyantasannityatrapyabhavatraye vivaksitaviparitamapadyata iti mantavyam  
/ itaretarabhavavyapadese virodhaprasangamaha--abhava iti /  
atrapyanutpado vinaso 'tyantabhava iti viruddham syaditi mantavyam /  
iha hyarthasabdenendriyagrahya evabhipretor'yamanatayeti vyakhyanat /  
indriyasya ca grahyah sa eva yastajjanyajñanavisayah / tadami  
caksuradisannikrsta apyanyavisayajñanapeksaya

atadatha eva / evam cendriyagatijñane kah pratyaksatayah  
prasangah?

na hi tadapeksaya dhatadayastadarthah / tasmadaprasakte  
'pyarthasabdasya padarthamatraparatvamabhyupagamyā parihare gatyantaram  
varttikakrta darsitam /

tacca duhkhabodhamiti vyacaste--naitaditi /  
naitadindriyarthasannikarsadupajayate sattamatravyavasthitat /  
indriyarthasannikarso hyajñayamana eva sattamatravyavasthitah  
pratyakse vivaksitah /  
anumane tu lingasya jñayamanatvameva vivaksitam, na tu sattetyarthah  
//

nanvanumane 'pi lidgasattaiva ki na vivaksitetyata aha--ata eveti /  
tatsmaranamatradeveti / matragrahanam sattamamipretya  
natvanumeyajñanam prati karanatamamipretya, dhumasyaiva  
jñayamanasya tatkarantvat /  
anyatha tatkalananuvidhanaprasadgat /  
catra hi visayanapeksam jñanameva karanam tatra na  
visyakalanuvidhanam /  
yatha abhavajñane pratiyogijñanajanye pratiyoginah /  
api ca lidganapeksasya lingajñanasya lidgijñanajanakatve  
pramanadinam gatidvayavado 'pi tatra tatra na syat //

tadayamarthah / indriyarthasannikarsat sattamatravyavasthitadutpadyate  
jñanam tatsadhakatamam pratyaksam / lidgat tu

pañcarupasampannadapi jñayamanadevasato 'pi yadutpadyate jñanam  
tadanumanamiti //

nanvindriyavisayesvityadhyaharastarhi sutre purvesam kim mulam  
ityata aha--imam ceti / na hyanumeyasyendriyena sannikarsaditi vadata  
hyevamuktam yasyendriyena sannikarsat tajjñanamutpadyate nasau tasya  
visayah, yastu visayo na tasyendriyena sannikarsat idam jayate /  
tasmadindriyarthasannikarsadupajatam vijñanam yadi  
tadarthavisayameva bhavati, tada tatpratyaksam / na caitat sutrat  
labhyate / tasmad varttikakrta eva krto 'yamadhyahara iti kescid  
buddham / sa

cayamasangato bodhah, adhyaharasyobhayathapyanupapatteh,  
tadvyavartyasyanyathaiva vyavartitavadaprasaktescatyarthah //

indriyarthasannikarsadutpannasya hi jñanasya  
vyabhicarasambhadavyabhicariti visesanam yadyapi nanupapannam,  
tathapyetadvyavarttyasya samanyalaksanenaiva vyavrttatvat  
nisprayojanamidam /  
avasyam ca tadanuvartaniyam /  
na hi yata ityadhyahrtapadena karanamatram paramrsyate  
tasyaprakrtatvat, kim tu pramakaranam /  
tatha cayamarthah, indriyarthasannikarsotpannam jñanam yatah  
pramanad bhavati tatpratyaksam /  
evam ca vyabhicarini kah prasanga ityata aha--yadyapiti //

nanvavyabhicaripadakaranam pramanapadanuvartanam veti kescid  
visesa ityata aha--anyatheti / avyabhicaripadam  
pramanaparamityarthah, pramanasyaivavyabhicaritvat / yadyapi tatra

tatpurvakamiti laksanapadaparyalocanayaiva vyabharinirasah,

na hyuktarupe dve pratyakse purvam yasya jñanasya  
tadvyabharinimapi pramam janayet / ata eva tadartham tatra  
samanyalaksananuvartanamamasameva /  
tathapyevambhutatpratyaksadvayanite samskare nirnaye ca  
anumanatvaprasangastadavastha eva /  
tasmāt tannivṛtyartham pramanapadam na kṛtam  
cedavyasamanuvartaniyamityarthah /  
yadyevam kimavyabharipadaprayojanamityata aha--tathapiti nopayujyate na  
ca sakyate parasparasrayaprasadgadyapi drastavyam /  
tathapi niyamo na sphutibhuta ityata aha--tatreti //

nanvanumanavadavyabharasiddhya phalasiddhirna pratyakse yatha, tatha  
sabde 'pi / tatastadavabodhanartha tatravyavyabharipadavataraprasanga  
ityata aha--sabdadau tviti / pratyakse  
phalavyabharanirnayenaivavyabharaniscaya

iti niyamo nanyatretyarthah / avyabharipadopadanam  
phalavisesanatayeti sesah /  
ayam ca niyamah svarupato 'pi phaladvaraiva pratyaksamunniate, na  
tvanyatheti /  
anumanadikam tu pratitam satphalaya kalpate, na tvanyatheti niyame sati  
syaditi /  
ayamapyarthakṣiptataya prageva darsito dvayiti /  
aparamapyutpattijñaptibhyam niyamadvayam slistamaha--athaveti //

karanamutpadakam pratyayakam ca ubhayam sadhayati---na hiti /  
upadhisadkanivṛtyartham tarkasahayatvopavarnanam //

agamasyapi ca vaktrṣrotrgatatvena pratyaksapekṣa utpattau jñaptau  
ca cato 'tah sammugdhamaha--evamiti / tathapyayamarthah  
kathamavyabharipadopadanamatrat labhyata ityata aha--na hiti /  
tadayam samksepaḥ /  
so 'yam sutrakarasyeha visesataḥ prayatno jñāpayati  
yadetasminnavyabharinanyatra vyabharasadkaiva nasti, ata ihaiva  
tadgrahaya visesato yatitavyamiti /  
yadyapi jñaptipakṣe laukikavacasam pravṛttisamarthyadina  
vyabharabhavagrahah, tathapi paralaukikagamavyabharaniscaya  
aptoktatvenaiva /  
tacca mulabhutatpratyaksasuddhereveti //

nanu bhasyavarttikayoh ka gatih? na hyayamarthastataḥ pratiyate /  
kim nama? vyabharivyavṛttimatramityata aha--tasmāt  
susthuktamiti / sa evarthah, kim tu niyamyataya, na tu  
vidheyatayetyasayah / uccavacamuccalata iti jalasadrṣya  
samkirtanam bhrantibijataya / upaghatadosannayanasyatapadina /  
etaduktam bhavati / upadarsitarthaprapakatvam vyabharah / na  
carthena kascidārtha upadarsito yamaprapayannartha vyabharret /  
anyartharthopadarsanasvabhavasya cotpattih, na

carthopadarsanasvabhavo na canyathotpannah / tasmadevambhuto  
vyabhicaro jñanasyaiva na carthasya / tadidamuktam--pratyayo bhranto  
jayata iti / vrddhasammatimaha--yathahuriti / andha iti  
yamyagdarsanopayarahitvatraparam /  
na pasyatityapi samyagjñanabhavamatropalaksanaparam /  
tena purusaparadhah sa bhavatiti /  
atradarsanam viparitadarsanam vetyaparadha ityarthah /  
yatha hi sthanuradrshyamanastathaiva purusatvenapi dasyamana iti  
tatparyam //

yadyani samsayo 'pi samanyalakshanuvrttyaiva  
nirastastasyapramanaphalatvat, tathapyavyabhicaripadam  
niyamajñapanarthamavasyam kartavyam / tena ca  
vyabhicarivyudasamukhenaiva niyamah pradarsayitavyah / samsayo 'pi  
vyabhicarijatiyah, atastenaivasya vyudasao yukta ityasayavan  
aha--avyabhicaripadenaiveti //

nanu vyabhicarivamevasya katham? viparyajñanam hi niscayakaram,  
ayam tu na tathetyata aha--no khalviti /  
na hi niscayatvam prayojakamatra, kim tu visamvadah /  
sa ca praptyayogah /  
na ca praptyogo dvirupasya vastunah, kvacit kadacit kenacid  
aprapterityarthah //

na ca vacyam bhranterabhranti praptyogitvadaniyatasya carthasya kvacidapi  
pramanagocaratvadasatkhyateranabhyupagamacca sarvamidamasamañjasamiti /  
no khalu dolayamanah sthanupurusavyatiriktah

kascidaniyato namarthah parisphurati yatrasamañjasam syat //

nanu sthanupurusavubhavapi yadyaropitau tadobhayopamardatmana  
badhakena bhavitavyam / athanyatadasyaropastada aparasya  
paramarthikatvattatpratipatterabadhyatvameva syat / yatha yuktau  
rajatamsasya mithyatve suklabhasvaratvadiniscayasya satyatvam, tatha  
ca sthanvamse niscayah purusamse tvekakotisannivesavaneva  
vibhrama iti samsayo dattajalañjalih prasaktah / tasmad  
ubhayasmaranamratmako 'yamiti syat / na syat, yatra  
tavadubhayoranubhayatmake pasanastambhadau  
samaropastatrobhayopamardatmaka eva badhaka iti kimatra vaktavyam?  
yatrapiyekataropastatrapipi naparamse niscayah,  
parasparapratiksepopasthitivyahatya aniscayatmakasyaiva  
jñanasyotpadat / yatra hi rajatatvarope 'pi suklatvadau  
niscayastatraropitananopitayormitho virodhabhavah /  
tasmadaropitanaropitatvavisesese 'pi yatraropitanaropitau  
parasparaviruddhau sa viparyayah /  
yatra tu parasparaviruddhau sa samsaya iti sarvamavadatam /  
yadyevam samsayo 'pi  
viparyayantarbhutastadapakaranenaivapakrtasca /

kimartham tarhi vyavasayatmakapadam sutrakarascakara? san va sa  
udarartha vyakhyatrbhiih kimityupeksitah? tathabhutor'vacinaih  
kathamunniyata ityata aha--tasmaditi //

syadetaditi / syat tadavabodhartham, yadi tatpratyaksam syat, na  
tvetaastityarthah / hetumaha--abhilapeti /  
abhidhanakarasamsargayogyabhidheyakaram hi tadityarthah /  
vipaksad vyatirekamaha--na ceti / abhidhanabhidheyasamsarge hi  
tadakarayoh samsarganiyamah / sa ca  
samyogasamavayakaryakaranabhavarupastavanna sambhavatityaha--na  
hyarthe sabdah santiti / samyogena samavayena karyataya veti  
sesah /  
tadatmano veti /  
na hityanusajyate /  
upapattimaha---tatha satiti /  
na ceti //

sa hi samvedanadharmo grahyakararupo va syat?  
tannirapeksagrahakakararupo va? na tavadadyah, arthasamsparsi  
yatah, arthasamsparsascasyatadvrttitvadatadutpattesceti purvaiva  
yuktirityasayah /  
napi dvitiyah, arthesu tanniyojanat /  
aryamanesu bahyesvarthesveva tasyamilapasya niyojanat /  
niyogato bahyasamanadhikaranyena pratiterityarthah //

etaduktam bhavati samvedanakaro hi  
jñatrtvadistatsamanadhikaranyena pratiyate /  
abhilapastu bahyasanniyuktastatsamanadhiranyenetyato na  
samvedanadharmah /  
tasmad visayatah svarupatasca yato 'sya  
nabhibhalapasamsargayogyatasambhavastasmadidamarthat  
sarupakadupajayamanam jñanam vikalparupamarthamevadarsayediti  
prasangah /  
namilapamarthasamsargitayeti sesah //

syadetat /  
svakaranadupajatasya karanamakaram va kascideva visayah /  
evam carthadupajatasypyaneko 'bhilapo 'pyasya visayo yadi syat ko  
dosa ityata aha---na hiti /  
rupaccaksuso visayadupajayamanam caksusam vijñanam  
nayanavisayarahasahitamatad rupamiti //

etaduktam bhavati / sakaravadasiddhau  
tavadanupaplutamakaramadadhadevartho visayah / na ca  
sabdamsargayogyata

arthasyasti yena tadakaram jñanam bhavet / na cendriyavijñanam  
sabdah svatantra evakaradhayako, vikalpakale tadabhavat / bhavet 'pi  
va svatantrah pratibhaseta narthasamsargitayetyuktam / nirakarapakse  
'pyatmanatmaprakasanasaktervijñanasya sa eva visayo yatrendriyam

niyatasamarthyam, anyathatiprasadgat /  
na ca caksurindriyantaravisaye samartham /  
na ca caksurvisayaiva sabdasamsargo 'stiti cintitamiti //

prasangamuktva viparyayarthamaha--tasmaditi /  
amilapasamsarganapeksamartham tatsamsarginamadarsayadadhyavasyad  
vikalpavasanothapitam narthasamarthyasamutthamiti bhavah //

viparyaye kim badhakamityata aha--aniyarthagrahi yatah,  
vikalpagatamarthakaram pratyaniyamakatvat tasyetyarthah //

etaduktam bhavati, yadi hi pratibhasamanor'thopi vikalpasya janako bhavet,  
tada tadakaram niyamayet, na tu niyamayati, tadasannidhavapi  
vikalpavasanasat tasya tathavidhakaropasthiteh /  
nanvindriyamasya janakamastu, na hi tasyakaraniyamakataya karakatvamityata  
aha--manasamiti /  
manomatraprabhavamityarthah //

indriyamapi hi jñānanajanakam bhavadakaraniyamakarthasannikarsenaiva,  
na tu tannirapeksam /  
na casya tathavidharthasannikarso 'stityuktamiti bhavah //

nanu vivadadhyasite vikalpe drsyatayai varthakarah parisphurati /  
na  
caivamubhayavadisiddharthasannidhinipeksavikalpesvaparoksatayarthah  
prakasate, tadviseso vikalpor'thasannidhisapeksah /  
tatha carthasya tadakaraniyamakatvat tajjanakatvamanicchatapyabhyupeyam  
/  
anyathotpreksavyaparadvad vikalpasya pravartakatvamapi na nirvahedyata  
aha--atmiyamiti //

utpreksa asadaropanam yato bhavatyavasyamato 'pyevamutpreksamaha  
iti vyaharah / tiraskaro 'nadyavasayah / darsanam  
saksatkaranam / puraskaro bhedagraho va, taddhetuka aropo va /  
tatsiddhamiti / prasagadyupanibandhena /  
yadi vivadadhyasita vikalpa arthasamarthyalabdhanmanah, tada na  
sabdakalpananugata ityarthah /  
tadanugatavamiti /  
sabdakalpananugatavam /  
tasyopalabdhirahilapanugatavam nirakurvati arthasamarthyajatvam  
virunaddhiti sesah //

asiddhviruddhayorasambhavadiha sambhavitataya  
purvoktasmaranapurahsaram  
sandigdhanantikativasadkamevapanayati--na ceti /  
artharupamanukuryadartharupasadrsakaram bhavedityarthah /  
tadatmyatadutpattibhyamasambaddharupanukare niyamakabhavat  
sarvarupanukarena sarvesam sarvajñatapatih /  
sadrupanukamatratvat tadvisayataya iti bhavah / na hi  
tadatmyatadutpattilaksanah sambandhah svarupenopapujyate / ki

nama? niyamakataya, tadatra sadketa eva niyamako yadi syat ko dosa  
ityasayavanasankate--sadketeti /  
tadeva drstam sat smarayedetanniyameneti sesah /  
kimetavapityata aha--tatraiva ceti /  
anugatanugamagocarah /  
ata eva samanyam desakalanugatam, tatraiva sadketasya sukaratvaditi  
bhavah //

kimetavatapityata aha--na ca tattat drstam saksatkr̥tam  
kim tu svalaksanam darsanagocarah / sarupakatvaditi sesah /  
sarupakatvamevasya kuta ityata aha--tadeva hiti /  
paramartha 'kr̥trimamanaropitam rupam tenastiti paramarthasat /  
etadeva kuta ityata aha--vijñānasya karanam /  
vijñānasyeti prakrtopayogat karanamarthakriyasamartham yata  
ityarthah //

nanu samanyamapi kim na darsanagocara ityata aha--na tu samanyamiti /  
kutah? sarvasamarthyarahitam hi tat / sarvah purusartha  
heyopadeyarupastasya samarthyam saktih, tadrहितam yasmat tat /  
na hi kiñcit purusaprayojanam samanyasadhyamasti /  
ator'thakriyayamasaktatvat na tat paramarthasat  
asattvannatadvijñānanajakam /  
ajanakatvanna sarupakam /  
asarupakatvanna darsanagocara ityarthah //

nanu samanyasya tavadarthakriyavirahad darsanagocaravm ma bhut,  
darsanagocarasyaiva tu vacyatastu / sadketo 'pi tatra kenapyupayena  
bhavisyati / tannirvicikitsameva  
tarhyarthakriyasamarthavasupratipadanabhiprayavantah  
prayojakavrddhah prayojyavrddhasca tathavidharthapratipattimantah  
sabde vyavahare upalabhyanta ityata aha--api ceti / na hyaupnyat  
atirikto vahnirnamasti bauddharaddhante / na  
cobhayavadisampratipattivisayah pratitamausnyam  
sitapanodanam karotityapi kadacit / akurvaddhi sarvatha apratitam na  
kuryadaropitam va / na ca vahnisabdāt sarvatha vahnerapratitih /  
tasmāt

sabdakalpanollikhitamavastveva vastvabhasamityabhiprayah //

jatyadin paramarthikanabhyupetyaha--tanneti / vivekena  
desabhedenyarthah / avacchedyavacchedakabhavena hi mitho yojana  
viseśanavisesyabhavah /  
sa ca viviktadesatpratitya vyaptah /  
sa cato nivarttamana svavyapyaṃ viseśanavisesyabhavamadaiva  
nivartate /  
tatasca jatyadinam parasparamasambandhanna svatanatresu tesu sabdo  
'pi sukarasadketeh /  
tatha ca na samsrstavedanamityarthah //

etena sabdasya vivekagrahasambhave 'pi tadyojana nirasto boddhavya /

ekamasamuditam / avibhagamanamsam / svalaksanam

trailokyavilaksanam /

tathatatheti /

gunakarmadisamuditatvena sadharanatvena vikalpyate /

na tu dasyata ityarthah //

api ca paramarthasadvastutrayavedane 'pi vivekeneti sesah //

nanu na hyekajñānavisayau samanakale 'dgulyau na karyakaranabhute

iti niyatapurvaparatve 'pi te sarvajñāikavijñānagocarau na tatheti

yuktam vaktum / yadyucyeta ko dosah? na hyupalabdhibhedabhedaprayukte

karanakaranatve / kim tarhi? yadanapeksam tat karanam

sapeksam ca karyamiti, tadatrapi samanam / ekajñānagocaratve 'pi

yadavacchedakam

tadvisesanam, avacchedyam ca visesyamiti / yattu naivam na tat

yathetyata aha--visesanam khalviti / nanyatheti / atiprasadgaditi

sesah / tarhi upakaro 'pi kascidastvityata aha--na caiketi / kimiti na

syadityata aha--tayloriti /

prasadgaditi sesah /

svarupatah paurvaparyaniyamah karyakaranabhavah /

jñāptitastu jñāpyajñāpakabhavah /

sa cayamekajñānagocarayorekakalayosca dvirupo 'pi niyato nasti

yasmadityarthah //

syadetat / yadyapyuktasvarupamupakaradvayam na sambhavati

tathapyadharadheyabhavo bhavet, sa hi samanakalayoreva

kundabadarayordrstah /

ksanabhangastu tvayapyupapadaniyo mayapibhañjaniya ityata aha--api

ceti /

yadyapi tirthikaih kundadhavasanna badarasyaiva

apatanadharmakasyotpadah svikriyate sthaimasraddhajadatvat, tathapi

gatinivrttilaksanam gurutvapatibandhakasamyogalaksanam va

sthitim taddharmabhuta vidadhadeva badarasya kundamadharataya

abhyupetam taih /

kim cato 'ta aha--tadvadihapiti /

etavatapi kimityata aha--na ca saktyantarairiti //

yadyapi badaravajjatyadinam dharmasya

kasyacidupajanapayarupamupakaram nabhyupagacchatyeva parah,

tathapyabhyupagamavado 'yam saugatasyeti mantavyam //

tatha ceti /

sannityanena hi vikalpena sattvopakarasartho visayikrtah na ca tato

'nyah kascid dravyatvadyupakarasartho 'sattvopakarasartho 'sti, yatra

dravyadivikalpah sarthakah syuh /

tasmadete dravyavatvadyupakarasarther'the sattvopakarasarthabhedini

pravartamanastadhikaranamarthamaspranto 'narthakah prasakta iti

samudayarthah //

bauddhasyatiparamarsakusalatam codyasya  
catitucchatamalaksyasmakameva matilaghavam  
sambhavayisyatityasadkya tadgrantham likhati--yadaheti /

ayam varttikarthah / yasya darsane nanopadherapyarthasya dhiih  
vikalpadhirgrahika bhedinno visistasya / nanopadhyupakaradgam  
ya saktistadekatmanastasya / sarvatmana sarvaih  
upadhibhirekasvabhavasyaivopakaryasya visesyasya grahe sati ko bhedo  
bhidyata iti bhedo visisyata iti yavat /  
aniscitah syat? api tu sarvopadhimirvisisto niscita eva  
syadityarthah /  
emasyopadheh upakarakasvabhave grahye grhyamane sati nopakara  
upakarakah svabhava upadhyantaranam tato 'pare bhinna vidyante ye  
tasminnekopakarakasvabhave drste 'pi na drstah syuh /  
kim nama? sa ervekasvabhavah sarvesamupakarakah tatasadgrahe  
tadekopadhivisistagrahe /  
sakalagrahah sakalopadhivisistagrahah prasakta ityarthah //

nanu varam vastusvabhavavadamasthayanupakaryanupakarakayorapi  
visesanavisesyabhavam spastadrstamupapadayitum  
saktah pare / upadhupadhimabhdedaccapaunaruktyam / na punah  
saugatah sattvadinamupadhinam vastutvanabhyupagamat / evam ca  
tvaccharastvayyeva nipatita ityata aha--asmakam tviti / yacca  
grhnanti samanyamatram, yaccadhyavasyanti santanam / na managapi  
samanyenapi rupena / gahante gocaranti / tasyalikataya  
vastudharmatvabhavadityarthah / tarhi kathamavisamvadakah  
pravartaka vetyata aha--paramaryeneti / tatah kimityata aha--ata iti /  
yatra visayadhina dhiih tatra

tadayattau visesavisesau, atra tu viparyayo visayasyaiva  
pratibhasasattaya buddhyadhinatvat /  
tadiha vikalpasya visayo visesyah /  
tattadvadvisesanavisistatayapi kim bhinno 'bhinno vetyatra vikalpa  
eva saksi, na vicara ityarthah //

nanu paramarthasannartho ma bhudvikalpasya visayah, janakastu  
bhavisyatityata aha--api ceti /  
na vikalpikamapiti /  
apirbhinnakramah /  
artho vikalpasya na gocaro janako 'pi netyarthah //

arthopayogah sannikarsah / na ca yadevetyadi / nyayaditi / vacyamiti  
sesah / no khalviti / smaranendriyayorekavisayasamarthyabhavat na  
parasparapeksatvam / tatasca sa evarthopayogi'visista ityarthah /

ekagocaratvamevanayoh kuto netyata aha--tadgocaratve ceti /  
ananubhutapurvanamapyarthanam caksusorvyaparamatrena

purvavasthasmaranaprasanga ityapi drastavyam / tena syat /  
tatha sati prasajyetetyarthah /

aksapaye 'pi netradhirityupalaksanam /  
vasanabhava smrtidhirityapi drastavyam /  
sahate pratiksata ityarthah //

siddhantamupakramate--atreti / gaurayamityadervikalpasya  
tavadabhilapasamsargayogyapratibhasavadarthasaksatkaro  
'pyanubhavasiddhah / asti cosyendriyarthanvayavyatirekanuvidhanam,  
tadanyathasiddham, tayoralocanamatra eva caritarthatvaditi cet? tat  
kimidanimalocanasyayam mahima vikalpopajananam prati? tatha sati  
tasmanna kadacit apyalocanam jayeta / vasanaparipakavirahanna tatheti  
cet? sa khalu vasanaparipako yadi niyamadindriyarthamadhyamadhisete  
katham na tadapeksa karyasya? kakataliyascet?  
sannidhisannihitesvapindriyarthesu kadacid visistad  
vasanaparipakat saksatkaravan vikalpa utpadyata / na vai  
saksatkavan vikalpah kascit, kim tu nirvikalpakabhedagrahat  
tadvanivavabhasata iti cet--na, pramanabhavat / na

hi vivadadhyasitavikalpagato darsanavyaparo 'yamaupadhika ityasti  
pratyaksam / napyanumanam / darsanavyaparata kalpanapodhatvena  
vyapta, taccato nivartamanam tamapi nivartayatiti cet--na,  
viparyayasyapi vaktum sukaratvat / tathahi

darsanavyaparativam kalpananugatavena vyaptam /  
tacca tadanugatavamalocannivartamanam svavyapyam  
darsanavyaparativamapi nivartayati /  
tatha ca vikalpasannidhyadaupadhiko darsanavyaparo 'yamalocanamiti  
kim na syat? anubhavastupadhisankaya tvayaivasaksikrtah /  
anagate vikalpe kathamiva taddharmo nirvikalpake pratibhaseteti cet--na,  
kalabhedasyobhayatrapitulyatvat /  
upadanopadeyabhavasca niyamahetuh samanah //

nanupadadharma upadeyamanugacchanti / na tupadeyadharma upadanamiti  
cet--na, vastuto 'vastudharmanamapratismkramat / abhimanike tu  
pratisamkrame 'niyamah /  
upadanapratyayabaladupadeyapratyayastathotpadyata iti cet? hanta yadi  
saksatkarah saksatkaravanutpadyate kathamasya  
tathatvamaupadhikam /  
tavanmatradevendriyadinirapeksadupajatamityetavataiva  
tadaupadhikamityucyata iti cet--na, samanantarapratyayasaksatkaramahimna  
saksatkarotpattavasaksatkaranutpadaprasadgat /  
na casaksatkarinah saksatkarah kadacidupapadyeta /  
sahakarivisesadevamapi syaditi cet? tarhi yadrsi karye  
yadrganvayavyatirekanuvidhanam drstam, tadrsasya tatra  
sahakaritvamastheyam /  
drstam cobhayavadisampratipannanirvikalpake saksatkaram  
pratindriyarthayoh samarthyam, na vikalpasya ityuktaprayam //

evam tavadarthamsaksatkaranam svabhavikam /  
tannantariyakataya indriyarthasamarthyasamutthatvamasya sthitam /

avisamvaditvamapyasyanopadhikam / tathahi, yadyasya paramarthiko  
visamvadah syat, tada pratiyamano 'pyaupadhiko 'yamavisamvada iti  
sambhavyeta, sa ca desakalakarakrtastavanna bhavati /  
ananugatamevanugatataya darsayatiti cet--na, asadharanasya  
svalaksanasya vikalpenasamsparshat / samsparshat va  
tadjanyatvaprasangah /  
ajanakasyaiva tu vastusato visayatve  
pratyaksatvamarthasamarthyasamutthatvena vyaptamiti suptapralapah /  
vikalpastavat sadharanam svarupamullikhanneva pravartayati /  
tacca sarvasamarthyarahitam /  
na carthakriyarthi tadasamartham drstva pravartate, tato  
'samarthameva samaropitasamarthyam vikalpyate //

tatha ca kathamasya viparitaroparupasya samvado nameti cet--na, yadi hi  
samarthyamevaropayet, asadharanamevollikhet /  
na hanyadasadharanadrupat samartham nama tava darsane /  
tasmad samarthamiva taddarsayati vikalpah /  
ivarthasca na tataropyah, vikalparthasya samarthenasadrshatvat //

navasamarthyavyavrttimatrameva samarthyam na tu tattvantaram, tasya  
ca na sadharanarupavirodhah / tatha caikatmyaprathanam na  
viruddhamiti cet--na, avirodhe sati samaropanupapatteh / na hi yad  
yatraviruddham sat prathate tat tataropitam nama /  
tasmad bhedagrahat pravrttih /  
na ca sa eva visamvadah /  
tatha ca satyalocanamapi visamvadi syat,  
kalpanalocanayorbhedanullekhat /  
etena svapratibhase 'narthe arthadhyavasayena pravrtteriti parastam //

anarthatvam hi vikalpadabhedo vikalpyasya syat, alocaniyad bhedo va? na  
tavat kalpanagocarasyalikasya kalpanaya abhedah sambhavati, yena  
bhedollikhanamaropah syat / alocaniyad bhede 'pi

nabhedapratheti naropah /  
svapratibhase 'nartha iti vacanat naisa dosah /  
sa khalvakaro vikalpadabhinno 'pi bhinna aropyata iti cet? yadi tavat  
vijñananayamalambyaitaducyate, tadalocanasyapyesaiva gatiriti  
tasyapyaroparupatvat /  
grahyakare 'pramanyam vikalpasyapi svatmani ca  
samvedanatvadubhayaorapi pramanyameveti na kascid visesah //

atha bahyamarthamadhikrtya prastuteyam katha? tathapi yadsakaro  
vikalpastadsakara eva bahyataya pratibhaseta? na casau  
sadharanakarah samasti / tato yedatat sadharanam rupamabhata  
tanna vikalpakaramabhinivisate

iti bahirevavatisthate /  
bahyatvavat sadharanatvamapyasyaropyata iti cet--na, asadharanyasya  
paramarthikasya kvacidapyanupalabdheraropayitumasakyatvat /  
asadullekhe tvalikalambanatvameva vikalpasyabhyupagatam syat /

tatra caropasambhavanaiva nastityuktam //

purvaparayorvikalpakarayorabhedanusandhanameva sadharanyamiti  
cet--na, akarinaṃ bhedaṃ pratitavakaramekatvena  
pratisandhatumasakyatvat, tayostadatmyamyupagamat /  
vikalpasyatmapyakaro bhinnobahyatayaropitah / tato vikalpatmanam  
bhedavasaye 'pi nakaranam bhedavasayah /  
tatastadekatyanusandhanamiti cet? hanta, yadyayamakaro vikalpatma  
tatheti pratiyeta, katham bahyatvenaropyeta?  
tadatmyapratitistubhayathapi syat, asvasamvedyatvad vikalpasya,  
svasamvedanatvena va, tato bhinnatvat tadatmyasya / adyah tavat  
saugatairanabhyupagamadeva duhstah / dvitiyastu sarvairevavagatah /  
avagatam na tu niscitamiti cet--na,  
niscayaniscayalakṣanaviruddhadharmasamsarṅgena bhedaṃ patteh /  
vyavrttyorbheda eva na tu vastuniti cet? atha keyam vyavrttirnama? na  
kisciditi cet? evamastu / tatha ca naropavartapi / tato  
nasyopadarsitarthavisamvadagandho 'pi / asadarthaprakasanameva  
visamvadanamiti cet? astam tavadevat, yathavisayamatramatra  
vivakṣitam, prakrtopayogat / evam caviparitarthatvat pramanyam /  
pramanasya satah saksatkaritvat pratyaksatvam /  
asmadadipratyaksatvacca indriyarthasamarthyasamutthatvam /  
evam sati sarva eva saugatenaprayujyamanah kalatyayapadistataya  
pratipaksahetavah padamadhyaropayitumasamarthah prageva  
vikalpasyapratyaksatam sadhayitum /  
tathapidamavasisyate, yadetavatapi na paramarthasad visayasya  
pramanyam sadhitam /  
tatra cavayorvivada iti tatraha--syadvirodha iti //

nanu paramarthasato 'bhilapasamsargayogyata asakyavyutpadanaiva  
ksanikatvat jagata ityata uktam--sthemabhajamiti /  
nanu sthairyasiddhāvapi jatyadinam durupapadatvat katham  
paramarthasato 'bhilapasamsargayogyatetyata uktam--jatyadimantam /  
tatha ceti //

yadyapyuktaruparthavyavasthapane sati kalatyayapadisto 'yam  
prasangahetuh, taddarsanecapaksadharmah, na hyasti sambhavo  
vikalpasyarthasamarthyasamutthatvam niscitamaniscitam ca tadarthasya  
paramarthasattvam, tathapi paro 'pi tannirakaranasiddhyaiva pratyavasthito  
na rajajñaya nirakaraniyah /  
tasmadapatatastatsandehe sandigdhavipaksavrttitvamevastvityarthah /  
etena viparyayo 'pi nirakrto boddhavyah //

namu santu jatyadayah paramarthabhutastathapi yadi te 'pi  
pindatmabhutah katham bhedena pratibhasaren? tatha  
apratibhasamanasca katham visesyataya visesyamavacchindyuh,  
anatmabhutascet katham samanadhikaranyamasnuvirannityata aha--na  
ceti /  
tathapi sabdo bhinnatma atadvrttih kathamavacchedakah syat, yadi  
tadgatastatatma va na pratiyeta /

evameva tvavacchede 'tiprasangah /  
avacchedapratitau tu bhrantirityasankate--na ceti //

abhedakalpanamavacchedakalpanam /  
tacca tadatmataya tatsamsargitaya va? uktametata iti na hi  
tadvrttitayaiva tatsamsarga iti niyamah, api tu tatasthenapi  
jñānaneva jñeyasya vacakena vacyasya na viruddha ityarthah //

nanu tatastho 'pyayamavacchedako na sattamatrena, api tu jñātah /  
na tu sabdajñāne tadanīm sravanasya vyaparāh, visayasya  
viprayogāt /

savyapare caksusi manasastatra vyasadgacca /  
tasmadyatha svpnavasthayamindriyoparame 'pi  
purvasamskarapatavanmanasaivaikena avidyamana apyārtha  
visayikriyante, tatha asabdavyavrttīvikalpajñānāvasanapatuna  
caksusaiva manasa va sabdo 'pi visayikriyata  
ityavidyamanaśabdālambanātvad bhrantirevetyata aha--na ca  
sabdārthayorīti /  
ekendriyagrahyatetyatra prasanga iti sesah //

ayamārtah, yadi mano 'bhīprayenaikendriyagrahyata prasajyate na  
kīñcidanīstam, tasya sarvaṅvisayatvat / atha

bahyendriyamabhipretya, tatrapī kim nama yojanātmake vikalpe, kim va  
jatyadiyojanātmake? tatra namno  
vīśanātvapakṣastavadānabhyupagameṅnaiva parīhrtah /  
upalaksanātvam tu tāsthasyaīvetī pratīpadītameva /  
taccendriyāntaropānītasyaīpi nīrvahātīti nāindriyake vikalpe  
nāmasphuranāṅmupayujyate /  
jatyadiyojanāyam tu śabdāsmāranāsyāīpi nāstyupayogaḥ, prageva  
tadgrahānāsyā, tasyānavacchedakātvāt /  
kevalam kīmīti nīyamātah śmāryate śabda ityavāsīsyate /  
tātredāmuktam--kīm tvīti //

tātkīmīdānīm śabdāsmāranāsyā na kāścīdāstyupayoga ityāta  
aha--īndriyājāīkālpoṭpādām pratī / vyavahāram pratī

tvāstyevopayoga ityārtah / śadketasāmāyēti /  
pūrvavāsthasmāranāgrahānāyōrānyātārōpalaksanāpāram / śabdāstu nā  
nīvesāyatātmanām grhītah śmrtō 'pīti sesah /  
caksusaīpi sa evāyam drīsyate, nā tu pūrvahrdāyāstah śabdo  
'pītyārtah /  
ētādevā vyākhyāyā ślōkāntārenā dradhāyātī--ānānēnā hītyādī /  
nā tu śabdānīvesānāmāpīti /  
śabdārūpāmāpī visāyamītyārtah //

yādyaīpi śāmjñā hītyādī ślōke sa tāsthasyētāvādevā prakrtōpayōgī,  
tāthāpānāgatām pratīvidhītsurāvayāvāntāram  
vyācāste--nārthēndriyēti / arthasahītamīndrāyāmārthēndriyam / yādyaīpi  
kṣānāmāngāpakṣe 'pī,

pratyekamasamarthesu yesu sambhavyate gunah /

samhatau hetuta tesam

iti nyayenatisayaparamparotpadena

purvavasthasmaranadisahakarimadhyamadhyasinam yadevendriyam tadeva

vikalpajanakam netaraditi nasti kascid virodhah / tathapi vikalpasya

sthiravisayatvat ksanikatvasvikare nirvisayatvamapadyeteti

nisphalah prayasah syaditi manyamanah sthairyamalambyaiva

pariharati--na ca janakatveti / syadetaditi / syadetatsahakaritvam

samskarasyendriyam prati, yadyanayorvisayabhedo na syadityarthah /

tatkimiti /

indriyasamskarayoh parasparadhipatyam visayabhedat kidrsanna

bhavati kim pratipattyanubandhino, vyaparanubandhino va? na

tavadadyah, tathavidhavisayabhede 'pi gandhajñanacaksusoh

parasparadhipatyena rupajñanotpattidarsanat /

dvitiyastvasiddhah, tasya karyenanuvidhiyamanatamatronneyatvat /

etacomamayapyubhayavadisiddhamityarthah //

nanu vyaparanubandhitaya samskarasya yadi purovarti visayah, tada

atitavasthasphuranam na syadeva / na hyanyavisayo vyaparah,

anyatra kriyetyabhyupagamah / tasmadatitavisayatvat kriyayah

vyaparanubandhitayapi samskarasya sa eva visayah, na tu purovarti /

evamindriyasyapi yadyatitavasthasyaiva vyaparavato visayah, tada

purovartivisayasphuranam na syat /

tasmat tasyapi vyaparavatah purovartyeva visaya iti vyaparato 'pi

kathamekavisayateti? samanantarapratyayastu pratipattito gandhavisayo 'pi

vyaparato rupavisayah /

rupavisayavyaparameva caksurapeksate /

na hi caksusyapi saharini gandhajñanad gamdhajñanam, api tu

rupajñanameveti //

naitatsadhiyah, saharibhedadeva vyaparabhedasyapi niyamat / na hi

caksuradisahakarivirahe 'pi gandhajñanasya

rupavisayavyaparaniyamah / tatha sati gandhajñanad

rasanadisahakarino 'pi rupajñanameva syat, na rasadijñanam / tasmat

kevalasya caksuso yadyapi rupameva vyaparavisayah, tathapi

purvavasthasamskarasahakarimatastadvaneva purovarti vyaparavisaya

iti na kascid virodhah /

purvavastha caksusa asannikrsta katham tadvyaparavisaya

iti /

avasistam tu sankate--nanvatiteti /

atra tatsambandhameva tadvyaparavisayatvam syat, sambandhasya

tadvyapakatvam va? adyam nirakaroti--tatkimiti /

dvitiyam sankate--navasambaddhamiti //

pradhanavyaparavisayata hyavantaravyaparavisayataya vyapta, sa

catitavasthato nivartamana tamapi nivartayati /

atha savikalpake janayitavye purvavasthasmaranamevavantaravyaparo na

tu visayasambandhah, tada laksanavirodho dusanamityarthah / ma  
bhuditi / indriyagocarah indriyasannikarsagocara ityarthah / na ceti /  
ayamasayah, na tavat sarvathaivatitavastha nendriyasannikrsta,  
samyuktavisesanatayah sambhavat / asyapi samyuktasamavayavat  
pratyaksajñanotpadakataya sannikarsapadena samgrahat / yadyapi  
samavayetarabhavarupadharmesu sambandhantaragarbha eva  
visesanavisasyabhavah, tathapi vidyamanadharmavisayaiva sa  
vyavasthitiriti na kascit sutravirodha iti yadyapi rahasyam, tathapi  
atitavasthayah sambandhanabhyupagame 'pi na  
kacillaksanaksatih / na hi yavatpratyetyavyagocara indriyasannikarsa

iti sutram /

kim tarhi? indriyarthasannikarsajanitam vijñanam pratyaksaphalam /  
tathavidhaphalavisayor'thah pratyaksah /  
tathavidhaphalasadhanam pratyaksam pramanamiti //

syadetat / karyamekamadhikrtyendriyasannikarsasamskarayoh  
parasparasahakarita, tadeva tvekamanayoh kuta ityasayavan codayati--nanu  
purvapareti / sucikatahanyayena pascaduktamapi prathamam  
vivrnoti--tatha hiti / yadyapi tadityullekho na sarvavikalpavyapi,  
tathapi pratisandhanajñane tavadasti / tasya ca pramanyam  
sthiravadibhiravasyabhyupetavyam / anyatha  
sarvamalunavisirnamapadyate / parenapi tadeva visesato  
nirakartavyam /

tannirakaranenaiva hi jatyadyabhava apratisandhanatmakasyapi  
vikalpasya pratyakhyanamayatnasiddhamityabhisandhih //

nanu viruddhadharmasamsargo 'pi syat, na ca bheda ityata  
aha--trailokyasyaikatvaprasadgat / tatha ca

bhedavyavaharasyakasmikatvaprasanga ityarthah / visayabhedasceti /  
yadyapi visayabhedavato 'pi sarvajñaviññanasyaikatvamaksatameva,  
tathapi ksanikanekakalina (?) nilalambanatvamava yadi  
pratisandhanasya paro 'bhyupagacchet, na tasya kacidistasiddhih /  
napyasmakamidamanistam kim tu tadaparisparahanameva vikalpe /  
tasmadaropitaikatvavisayatvamasya paramarthikaikatvavisayatvam va?  
tatra prathamam yadi paro 'bhyupagacchedanukulayedevasman tasmāt  
nanavasthavisistaparamarthikaikavisayatayastyekatvam  
parabhiprayagocarah /  
tacca visayabhedapadanenaiva nirasyata ityamisandhih //

atrocyata iti / yadyapi tadidamitijñanam

purvavasthayamapyaparoksameva / na hi tadityullekhadeva paroksatvam /  
tatha sati sabdalaidgikavikalpanam tadityullekhavirahinam  
aparoksatvaprasadgat / napidamaspadatvadeva saksatkara iti  
bauddhasyabhyupagamo 'pasiddhantaprasadgat / kim tu  
sannihitavisayamasannihitavisayam va yadeva lidgadinirapeksena  
indriyena vijñanam janyate, tadevaparoksarupam samutpadyate /  
anindriyajam tu paroksamiti vibhagah / tatra paroksamaparoksam

vanubhutavasthavisistavisayataya tadityullikhyate /  
sannihitavisayatayedamiti /  
so 'yam visayakrto visesah /  
tathapyabhyupagamavade 'pi na kascid virodha iti pratibandigraha iti  
mantavyam /  
tasmad visayabhedadavirodha iti tvaya samadhatavyamiti cet?  
nanvihapiti //

tat kimidanim vikalpavikalpaniyayoryatha bhedastathaiva  
tadidantaspadayorapiti? nanvevam sati dattah svahasto bauddhanamityata  
aha--sambandheti /  
visesane uttaratrapyevam, visesyam tvekameva /  
tatra caparoksatvamevasyetyasayah /  
yo 'piti /  
atrapinanadigdesasambandhah pratibandikartavyah //

nanu pratyabhijñanannakalasadiddhaikatvasiddhau  
parasparavinabhavabhangaprasangah, tacca  
lunapunarjatakadalikandadau vyabhicaradarsanadapramanameva / na  
ca kadalikandapratyabhijñanatah padmaragapratyabhijñanasya kañcid  
visesamupalabhamaha / nanu nanadigdesasambaddhasyapi tava  
kadacidekatvamupalabhyate, tat katham tasyapyekatvaniscayah? atha  
nanadigdesasamsargah svasrayam bhedayitva na nivartata iti  
nihsvabhavata vapadayet, anaikantiko va syat / ato nayam  
viruddhah /  
siddhastarhi samyogavavyadayah /  
tulyam caitat kalabhede 'pi /  
tatha hi yadi purvaparakalasambandho vastuni virudhyeta, vijñane 'pi  
virudhyeta /  
tatha ca vijñanamapyekamatitavartamanavisayam na syat //

evam ca buddhinam niyatarthataya pratisandhanagandho 'pi na syat /  
tatha ca mulabhavanniriham jagajjayeta / sarvajñasca  
dattajalañjali prasaktah / atitavartamanavisayatve 'pi naikam  
jñanamamatitam vartamanam ca svikriyata iti cet? atha kimidra ca  
vartamanatvam sattvam sadantarasambandho va? evam catitatvamapi  
nastatvam nastantarasambandho va / tatra  
sadantaranastantarasambandhah pratisandhane sarvajñavijñane  
castyeva nastanastavisayatvat / tadavisayatve

pratisandhanatvasarvajñatvanupapatteh / sattvanastatve parasparam  
virudhyete, te caikatra pratisandhane na sta iti cet? evam tarhi  
padragamanirapyutpatterarabhya svavayavavibhagaparyantam satsvarupah  
/ nasya nastatvasamsargah / sa eva tu sata kenacit  
samsrstah kenacidasata pratisandhanamiva sadasabhdyam  
visayabhyamiti / tannasti viruddhadharmasamsargah / tatah  
parimanabhedadayo viruddhadharmasamsarga vaktavyah / te yatra  
padmaragadau na santi tatrautsargikamekatvameveti samah  
samadhurityabhiprayena desamantarbhavyopasamharati--tasmaditi / na

canyasya sambandhinah kalasya bhedo viruddhadharmasamsargah anyasya  
padmaragamanerbhedam nanatvam / na cendriyeti / yadi vikalpajatiyam  
pratindriyarthasannikarso na karanam

vyabhicaraditi parasyabhiprayastadanujñāivottaram /  
na hi vayamapi vikalpamatram prati tasya karanatvam brumah, kim tu  
saksatkarivijñanam prati /  
na casau indriyarthasannikarsamantarenapi bhavatiti saram /  
nirvikalpakapratibandigrahastvimamartham sukhena grahayitum //

syadetat / vikalpasyobhayathasambhave hi  
samanyavyabhicaradvisesamadaya karyakaranatavadharanam syat  
/ na tu saksatkaradirasya viseso 'sti, aupadhikatvat tasyeti  
asadkya nirakaroti---na ca vikalpagata iti / vikalpagatah  
saksatkaralaksano dharmastavadanubhuyata ityavivadam,  
tasyaupadhikatvam na tavadanubhavikamityaha---sarva

eva hityadi / tasmad darsanavyapara vikalpa  
indriyarthasannikarsajanmana iti yojana / napyaupapattikam, upapatteh  
prageva nirakrtatvadityasayah / nanvindriyavisaya eva yadi sabdo  
'pi pravarteta, so 'pi saksatkarinameva vikalpamadadhyat,  
indriyamapicotpreksavyaparitam, visayavisesamantarena jñāne  
visesabhavat / tasmad sabdaikavisayataya pravartamano vikalpo  
nendriyavisayam sprati, tadasparse ca na svabhavikamasya  
saksatkaritvamityasanayavanasadkya nirakaroti---na ca sabdeti /

ekatrarthe indriyam karanam anyatra tannirapeksah  
sabdadirityarthah / tucchatayoepsaniyamapi sisyahitataya  
dusayati---na ca vahniti /  
vahnijñānadanajñānadiyarthah /  
sitadravyapagamah, tadapagame va tadanupalambhah,  
taddhetukaduhkhabhavo va sitapanoda ityucyate, sa  
cosnadravyopagamasadhyo na tu tadupalambhasadhyah /  
anyatha sannipatamudhasya svedane 'pi dosapagamo na syat,  
usnadravyanupalambhat /  
tuhinacalaguhamadhyavartini ca sarvajñe vadavanalasaksatkaravati  
tuhinacalavilayah syadityarthah //

yasyapityadivarttikartham dusayati---na caikeneti /  
upadhyah sattvadayastaih visistatvam tairvisesanaih  
sambandhah /  
ayamarthah /  
ekenaiva svabhavena tavadupakaroti sarvopadhinamiti paramarthah //

tatropakarakasyaikasvabhavataya  
upakaranamavacchedanamupakaryanam copadhinam tadaikatvam  
syat, yadyupakarasvabhavantarbhutatvam tesamabhyupeyeta, na  
caivamatisthamahe / tvayapyevameva samarthaniyam kim  
tvalikavisayatayeti visesah / sa esa nyayo yadi paramarthasatyapi  
syat, kidrso dosah? na kevalam kalpanike vyavahare tavedam

samarthanamapi tu paramarthike 'pityaha---api ceti / paramanusvabhava  
iti sasthatatpurusah / paramanavo jñanasya svabhava ityapi  
drastavyam / paramanusvabhavatve jñanasyapi nanatvapradsat /  
tatha caikekaparamanuniyame sthulapratibhaso bhranto 'pi na syat /  
jñanasvabhavatve 'pi ca

paramanunamapyekatvapradsadgamurtatvadipradsadgaceti sa eva dosa  
ityadyuttanam dusanamutsrjya anyamaha---tesam sarvan pratiti

/

paramanunamekajñanasvabhavatve va na te dvitiyena vidita syurityapi  
drastavyam /

yadyapi tadatmyabhava 'pi jñanajñeyayoh karyakaranabhavah  
sambandho visayavisayiniyamartham bauddhena svikrtastathapi  
karyakaranabhava 'pi ko niyanteti tulyo 'nuyogah /  
atah svabhavenaivottarayati---svabhava eveti //

bhavabhavayoh samavayatadvatorvisayavisayinosca vayamapi  
svabhavenaiva parasparopahitam sambandhamatisthamahe /  
dravyagunakarmajatitadvatam yadyapi  
svabhavenaivopadhyupadhimabhdavah, tathapi sambandho 'pyanubhuyamano  
vina badhakam nopeksitum ujjyate /  
yatha svabhavike visayavisayibhave karyakaranabhavastvaya  
nopeksitah, tasmadatiriktasambandhe ksanabhangasadhanam  
badhakamavasisyata ityarthah //

na tavadvistavyavahara eva nasti, tasya spastataya  
nihnotumasakyatvat tadabhava sarvavyavaharabhavapradsadgacca /  
tasmadasmaduktaprakarersyaya prakarantarenayamupapadaniyah /  
tatraha---bhinnajñanagocaratve 'piti / apisabchah  
codyabhasatulyatamatrena / nanvasti vyavaharo na tu vastavah, sa ca

yathakathañcidvasanadvarenapi nirvahet, yesam tvayam  
vastavah, tairarthadvaraivasya nirvahascintaniya  
inyasankate--tabhayamiti //

tvaduktameva vasanadvaramupadaya yeti vastava evayam vyavaharah  
syat, tada kidrso dosa ityasayavanaha--astu tavaditi / tathapi  
vastava evayamityatra kim pramanamityata aha---tatha satiti /  
asyendriyarthasannikarsajatve svabhavikam saksatkaritvameva  
pramanamityarthah / nirvikalpakopadhanam kalpeta vinapramanamiti  
sesah / yadi hi svakaranabalena notpatteravicarakatvam  
manasasyapyavicarakatvapradsanga

ityasayavana---hanteti / manasah sarvavisayatvam na tavad  
vyaparanubandhitaya parasya vivaksitam, indriyarthasannikarsasyapi  
samskarasahitasya tathabhavavyavasthapanat / tasmad  
pratipattyanubandhitaya va syat, sarvavasanaadharataya va? adyam  
dusayati--yadi purvakamiti / asmakam tu manah sarvavisayakamapi na  
pratipattyanubandhitaya asarvavisayamapratipattirupatvat iti bhavah /  
na ca sakalasamskaradharatayetyaha--acetanataya na vicarakam iti /

vicaraupayikasakalavasananadharatvadityarthah / tvadabhipretasya ca  
manasah sakalavasanadharakatvam nisetsyata  
ityanenabhiprayenaha--tasmadatmaiveti / sthitam jñanam  
jñanavasanetyarthah / atra hetuh--sa hi bauddheti / atra

pramanam--gamyata iti /  
atah smarane 'sya samarthyam /  
co hetau //

nanu yadyevambhutacetanadhisthitamindriyam, tarhi  
nirvikalpapotpattikala eva labdhasaskarasacivataya vikalpameva janayedityata  
aha--sa khalviti /  
pragalocyā udbuddhasamskarasamupajatasmr̥tisahayah pascad  
vikalpayatiti yojana /  
evam tarhindriyarthasannikarsadalocanam, samskarodbodhah, tatah  
smr̥tih, tatsahayasca vikalpayatiti na caksusah kascidupayoga  
ityata aha--caksuseti //

nanvevambhuta samagri militapi yadi caksurvyaparavirahe na  
vikalpikam dhiyam upajanayet, tatastasyapi karanatvam kalpyeta,  
natvetadastityata aha--gaurayamiti /  
etena saksatkaram prati tasyanvayavyatirekau sta iti darsitam /  
etadevabhipretyottaraslokamaha--yathaheti /  
saha cetanaya vartata iti sacetanah //

tathapi ka upakarah samarthita ityata aha--teneti /  
jñāpyajñāpakabhava ityupalaksanam, karyakaranabhavo 'pi na  
sarvatrastiti drastavyam / kvacittu dravyagunakarmanam astiti  
nodahrtah / tadarthalocananugatam smaranam yayoste  
viseśanavisesye tathokte tayoh /  
atadadhikaranavyavacchedapratitijananameva viseśanena  
viseśyasyopakara ityarthah /  
yadyapi svabhaviko viseśanavisesyabhavo nopakaramapeksata iti  
tatra tatra vaksyati /  
na copakaryopakarakabhavo 'pyupakarantarapratih, tatha  
satyanavasthapatat /  
tathapiha sambhavapracuryenabhidhiyata iti mantavyam //

nanu yadi svabhavikamanayorviseśanavisesyatvam, prathamatah  
svabhavagrhyamane kim na grhitam, na ca svabhavastadanim na  
grhita ityata aha--arthau hiti /  
na khalu rupaparamanusu sparsadiparamanavo 'pi svabhavatah  
sthita ityetavataiva pratipathamavataranti /  
samagryabhavanna tatheti cet? sa ihapi samana ityarthah /  
ata eva pramanam krt̥snavrt̥titi matva yadapaditam, tadapi  
nastityata aha--teneti //

svarupabhiprayena krt̥snavrt̥titvam pramanasyanumanyamahe eva,  
svabhavikasamastasambandhabhiprayena tu  
sarvajñetaradhiyamapramanyamapadayatiti upasamharam sthane

samkalayyaha---savikalpakam tviti / pascadapi jayamanamiti yojana  
alocanaditi sesah / tasmāt sarvam tulyam / ksanabhāḍge param  
vivado 'vasisyata ityasavyanaha---akramasyapiti / vivadadhyasita  
iti / saksatkarina ityarthah /  
tena taditaravyudasah /  
sidvasadhyatavyudasartham svagocara iti /  
pitah sadkha ityadina vyabhicaranivrttyartham avyabhicaritve  
satiti /  
atra ca krtah prayatnah //

na caitanmantavyamiti bhāsyamiti indriyarthasannikarsamantarenapi  
samsayotpattidarsanat atakarānataya prasanga evasya nasti /  
kuto 'nvaciyamane 'pi vyudasa iti purvah pakṣah /  
yadyapi na savah samsayah indriyarthasannikarsajastathapi  
saksatkaravanavasya tajjanyah /  
tasmād vyudaso 'nvaciyata iti prakaranarthah //

syadetadityadi / mana eva kevalamindrayanirapeksam  
bahirvyapriyamanam saksatkarisamsayadi janayati, drsto

hyasyanuvyavasiyamanajñānavisesane ghatadau vyaparāh,  
indriyavyaparavigame 'pi saudaminisampatadau  
sakrdupajatasarthaniscayasya samandhakare 'pyanuvyavasiyamanatvat,  
tasya canuvyavasyasya saksatkarijatiyatvat / tasmāt aprasanga eva  
punarapatita iti / manasa

hyanuvyavasiyamanajñānalaksanavisesyasannikrstena  
asannikrsto ghatadiravacchedakataya vyavasiyate / caksuseva  
ghatasannikrstena pragupalabdha tadavastha / samsayajñānam tu  
nordhvarthopalabdhivisayam, nāpi sthanupurusasmrtivisayam, kim  
tvanirdharitasthanupurusatvordhvapadarthavisayam / na ca  
tatsannikrstam manah / bahyena visesyenapyasannikrstam  
manah kathamiva jñānamutpadayet? utpadane

vandhabadhiraderapyutpadayet iti siddhantah //

tatpurvam vyavasayotpattau / svavisayapraṅgatisampattaya iti sesah /  
tatha ca samsayajñānotpade 'piti saḥkaritayeti sesah /  
avyapakatvenetyadi codayati parsvasthah / pariharati purvapaksi /  
punah parsvasthasya sadka ma bhuditi / ata aheti / purvapaksi /  
na ca sukhadau pramanantaramasti / pratyaksam vihayeti sesah /  
samvedanatve hi tesam svasamvedanata sadkaspadamapi syaditi  
sesah / nanvindriyasya vai sata iti vadato bhāsyakrto manasa  
indriyatvamistamevetyata aha---na ca taditi / manasa indriyatvabhyupagamo  
vatsyayaniye gautamiasutra viruddha ityarthah /

ma bhud vibhagaparamidam sutram, tathāpi sutrakarasya mana indriyam  
yadyabhimatamindriyaprakarana eva laksayedityata aha---tatra ceti /  
indriyatvena tatprakarana evabhighane prapṭe yadanyatra karoti  
tenadhikamasya kiñcid rupam vijñeyamiti sucaayati, na tvindriyatvameva na  
sahata ityarthah / darsayisyati hi vaticakara ityagamika phakkika

bhramanirasartham bhutabhuteti / sabdo 'tra dusto, na tvabhipraya  
iti / upalaksanam caitat / sagunanam  
caksuradinamindriyabhavo, manastu na sagunamindrayamityatrapī yo  
visesaguno yenendriyena grhyate tajjatiyena gunena saha vrttih  
sagunatvam / grahyavisesagunajatiyavirahasca manasa iti  
yadyabhipretam bhasyakṛta tadaitadapi vaidharmyameva, kim  
tvebhiraksaraitadapyabhidhatum na sakyate /  
vibhaktiviparinamena tu bhasyam sugamam /  
tatha hi, indriyabhutanamesam sagunatvam grahyairgunaih saha  
sambandhascaksuradinam /  
manasastvīndriyamutasyaiva na sagunatvam, na grahyena gunena saha  
sambandha iti /  
tasmadatrapi sabdadosah, na tvabhripayadosa iti mantavyam //  
nanvanabhimatanisedhena matasunnesyata iti sankate---na ceti /  
niracaste--abhavasyeti /

yavadanabhimatanisedhenabhimatalabhe gariyo gauravamapadyeta,  
tattannisedhyam anupaniya nisedhasya pratipadayitumasakyatvat /  
visesavidhau tu sesanisedho laghiyaniti bhavah //

satrakaravacanasya vivadaspadatvat katham tenaiva nirnaya ityata  
aheti purayati bhasyakara iti /  
sabdetyanena sabdendriyasamaharajamayamasavasva iti jñanam  
vyavacchedyamabhimatam varttikakṛta iti kesañcinmatamapanayati---na  
khalviti //

vacyatvena hi visesanataya grhitena nisesyanisthena  
bhavitvayamatah kevalavacyatvapṛstave 'pi tathavodahrtam /  
indriyavyatirekavyabhicaracca tadvyatireko na sadkitah / grhite  
hyasvatve tadasannikarse 'pi yo 'yam pindastvaya drsto  
'yamasavasva ityupadesat kevaladeva vacyatvapratitidarsanat /  
nasmadindriyasya sambandhisamarpana eva vyaparah /  
evamuttaratrapī tavyarthah sadketayiturabhiprayavisesah /  
yadyapi parabhiprayastadupahito vartho nendriyagocarah,  
tathapyabhyupagamyasankate---athayamapiti /  
idamaindriyakamidam atindriyamiti hi saksatkarasaksatkaronneyo  
'yamarthah //

tatra spastagrahanarupatvat  
saksatkaraparavyapadesaīndriyakametaditi yuktam syat, na  
tvasaksatkaradapi /  
tayosca ko 'tra manasa vedyata iti bhavaneva paribhavayatu /  
tatra saksatkaritvapakse pratyaksamevedamato na vyavacchedaniyam,  
asaksatkaritvapakse ca nedam aīndriyakamiti prathamapadeneva vyudastam /  
navyapadesyapadasyavakasa iti gathapathasyarthah //

kimartham tarhyavyavadesyapadam, kascasya varttikasyartha ityata  
aha---vyavasayatmakapadena tviti /  
ekapadaparigraham sphutam manvano 'pi dvipadaparigraham

vyacasta---dvipadeti //

uttaraprabandhopayogam darsayannaha--tadevamiti / laksanamidamanumanam  
/ tacca tadabhasad vivekena sugamam bhavati / sa ca tadabhasesu  
aviskrtesu bhavatityasayavatah ayamarambha ityarthah /  
tator'thadityatra hi pañcama hetutvamarthasya vijñanam pratidarsitam /  
tatparasca evakarah evam sambadhyate--sa vyapadesakor'tho hetureva  
yasya na punaraheturapi tadvijñanam pratyaksamiti /  
evam cayogavyavaccheda eva /  
tathapyanyayogavyavacchedo 'pi varttikakrta nirakartavya iti  
vyakhyayamubhayam darsitavan /  
yadi tata eva tabhdavati, narthantaradityavyapadesakadityato na virodhah  
//

nanvanumanavisesastavat kascidavyapadesakadevotpadyate / tato na tasya  
vyudasah krta ityata aha--tator'thadityatra hiti /  
pratyaksajateridam laksanam / tasyasca  
pratiyoginyanumanadijatireva, tatha ca tasya eva

jatervyavacchedo vivaksitah /  
sa caitavataiva siddha ityarthah //

yatraiva yajjatiya eva / tadayogastasya vyapadesakasya  
hetutvenayogastadapratyaksamiti / tena vyapadeso hi tadupadhikam  
nirupanami vivaksitam / na ca jñanam kartra karanena va  
nirupyate, api tu karmanavetyarthah / abhidhanaparyavasana  
sadbavyaparaparyavasana / tacchabdasya purvaprakranta evarthe  
sadketitvat, tadanabhidhane 'vacakatvaprasadgaditi bhavah /  
purvaprakrantasca vyapadesaka eva / sa cartha eveti visesyah  
prapyate, nantariyakatvadityarthah / naivam varttikamityata  
aha---abhyupetya tviti / anumanadivyudasartham hyayogavyavacchedah /  
sa

canyayogavyavacchede 'pi sidhyatityarthah //

nanvanyogavyavacchedo 'sakya eva, indriyaderavyapadesakasyapi  
tatkarantvadata aha--anyavyavacchede 'piti /  
indriyadayo hyavyapadesaka api vyapadesakadhipatyenaiva jñanajanaka  
ityavirodhitaya na te vyavacchedyah /  
lidgadayastu vyapadesakadhipatyanirapeksataya tadvirodhina iti ta  
evanye vyavacchettavya ityarthah //

nanu sarvam ca svavisayaditi varttikamasangatameva,  
smrtyanumitibhrantinam svavisayapanutpatterata  
aha--yatsamvrtitveneti / nanu bhrantijñanamapi na vyapadesakam  
antarena bhavati, tat kutascodyamatasmadapityata aha--purovartiti /  
atasmadapityatra yadyapi na srutyate, tathapi vyapadesakadapi na  
bhavatiti boddhavyamityarthah /  
tadidamuktam--yena visesarupena tasya vyapadisyate na tatastabhdavatiti  
/

tasmad yattata eva bhavati tato bhavatyevetyarthah /  
atatasca na tatascetyarthah //

nanu vyapadesakadanutpatterityavyapadesakadutpatteriti va  
codyamupakrabhyasakte rajatat notpadyata iti vakchalamatramityata  
aha--na hyatasmadaropitad rupaditi / ayamarthah / mithyajñananiraso  
hyanyayogavyavacchedena va, ayogavyavacchedena va? na tavadadyah,  
anyayogavyavacchedasya tatrapī bhavat / tada hi sa na syat /  
yadyavyapadesakasyaiva, vanigvithyam svatantrasya rajatasya hetutvam  
syat / na caitadasti / tadidamuktam--na hyatasmadaropitad  
tatrasatastanmithyajñanam bhavati / napi dvitīyah, vyapadesakasya  
hetutvadeva / rajatam vyapadesakam na heturiti cet? katham puna  
rajatam vyapadesakam svatantryena purovartyatmana va? na  
tavadadyah,

samanadhikaranyanupapatteh, svamithyatvaprasedgacca /  
purovartyatmana ca pratyantare tad bhavati vyapadesakam / sa ca  
purovartyatma heturevetyayogavyavaccheda eva / tadidamuktam--aropitam tu  
rajatamasya visayo drsyamanakaratayeti /  
ayam tvabhiprayah syat, yadsakarena vyapadesakor'thah  
tadsadutpannam jñanam pratyaksamiti /  
na tvayam laksanapadanamarthah /  
na cabhiprayavisuddhimatrena parah pratipadayitum sakyate,  
pratyabhijñasvasamvedanavyapakatvacca /  
etacca jaiminiye sphutibhavisyati //

tadetallaksanamabhiprayikamapyasmannaye kadacit sambhavyeta, tvannate  
tu viruddhamasiddham cedamuktam varttikakrta / tadetad  
vyutpadayati--yadyapyetaditi /  
vyapadesako hyartho vartamanataya sarvatra pratyaksasya visayah /  
sa ceddheturevaivamatitah syat /  
tatha ca pratyaksatve sadhye 'pratyaksatvameva sidhyatiti bhavati  
viruddhatvamityarthah /  
atha vartamana eva vyapadesakastada samanakalataya  
tator'thadityasiddhamaha--tatsamaneti //

yattu kenacit pralapitam--aparoksajñanavabhasitaiva vartamanateti, tat  
tucchamityupeksitavan /  
tatha hyaparoksaikasarvajñanavabhasitaya  
sarvesamarthanamekakalatvat savyetaragovisanavat  
karyakaranabhavavartai vocchidyeta /  
purvoktascanuyogastadavastha eveti //

bhinnakalam katham grahyam

ityadina karyakaranabhavavisesa eva grahyagrahakabhavah /  
sa ca bhinnakalayoreva bhavatiti svabhasaya samarthitam parena /  
na ca vayam bhinnakalayoh karyakaranabhavavisesam avajanimahe;  
kim tvatitasya vartamanatayavabhasanam tasya va satyatvam /  
na ca tadanena samarthitamityarthah //

nanu jñanakararpanaksamamiti vadataiva samarthitametat / anene hi na  
pratibhasamanatayartho grahya iti vyavahniyate / kim nama?  
akararpakatayeti darsitam / akara eva tvavabhasamamanataya grahyah,  
sa ca jñanatmabhutataya vartamana eveti na kascid virodha ityata  
aha--anahadkareti / vijñanad bhinnasya niladeranubhavo

yadi satyo, na jñanagatakaravedanam /  
asatyascenna pratayaksam pramanamiti seyamubhayatah pasa  
rajjurthyarthah //

api ca bhavatvakaravedanam, bhavatu varthasyakararpakatvam va ,  
tathapi

tator'thadvijñanam pratyaksam

ityasiddham laksanam /  
tatha hi pratibhasamanasyaiva jñanam vyapadisyate, na  
tvapratibhasamanasya /  
akarasca pratibhasane na tu janako 'pyarthah /  
tasmad vyapadesakona janakah, janakasca na vyapadesaka iti //

atra sankate---na ceti / pratibhasamanakaradvarartho vyapadesako  
janakascetyapi na cetyarthah / kutah?

bhaktatvaprasadgat /  
kimato yadyevamityata aha---na ca gaunamukhyeti /  
yatha hyavinabhavamantarbhavyaiva gadgasabdstire,  
laksyamanagunayogamantarbhavyasahasabdo manavake vartate, na tatha  
dhumapratyaksamagnau simhapratyaksam manavake,  
pramanantarocchedaprasadgadityarthah /  
tadidamuktam--bhinnaprasthanatvaditi //

etenaitadapi nirastam, yadahuh--pratyaksasiddhenakarena artho  
'numiyata iti phalatah pratyaksor'tha iti /  
anumiyata iti kor'thah? anumitau parisphuratiti, tacca bauddhanaye svapne  
'pi durlabham, anumiterapi svakaralikayorevanyatarasmin paryavasitatvat /  
yasca sarvathaiva jñanagocarah sa vyavahniyata iti kutah?  
tasmadakaravadapaksebahyor'tho heyah, tadabhyupagame va akaravada  
ityanenabhiprayenaha--tasmannirakaramiti //

sankata iti / na hi kiñcid vastubhutam vacyam nama saugatanam  
samasti, laksanavakyena tu vyavaharamatram prasadyate, sa  
catadvyavrttinistha ityarthah / jñanasya kalpanapodhasya  
pratyaksataya vyutpadyamanasya katham sarver'tha pratyaksataya  
prasajyeranniyata aha--na hiti / dignagasyativyapakataya alaksanam,  
kirstestvavyapakataya vikalpapratyaksanavarodhat, tasya ca  
pratyaksataya vyutpadanat, anistamatrasyatiprasañjakatvaditi  
siddhantah /

svadarsanasamadhitsaya varttikamiti darsayitum codayati--nanu yaditi /  
samanyanvitam, abhidhiyata iti varttikasesah /  
manusyatvajatimanityartha iti /

manusyasabdasya brahmano brahmanatvadijatimattaya avacyo 'pi  
manusyatvajatimattaya vacya evetyarthah //

paunaruktyam pariharannaha--athascakarneti //

nanu vyatyaye 'pi satsamprayoga iti syat, na tu tattacchabdasya  
prakrtataya visayah kascidastityaha--buddhyeti / yadyapi  
pratyaksajñanamapyanena laksanena svatmani pratyaksam na syadeva,  
tathapindriyarthasannikarsajanyatvamatram tavat tatrasyastiti  
kadacit paro bruyadityata aha--anumanaditi / etena  
tator'thadityasyabhiprayaseso dusitah,  
pratyabhijñanasvasamvedanayoravyapakatvaditi

// 4 //

atha tatpurvakam trividhamanumanam  
purvavacchesavatsamanyatodrsta ca //1.1.5 //  
// parisuddhih //

sutram pathati / vyakhyatumiti sesah /  
sutravataramatramasahamanam pratyaha---atreti / sadharmyena hi  
niyamavateti

sesah / upalaksanam caitat / vaidharmyenetyapi drastavyam /  
apramanyavidhanam pramanyanisedha eva / napratyaksam  
pramanamityanena hi visesanisedhena kanthatah  
anumanapramanyanisedhor'thatah pratyaksapramanyavidhisca  
vivaksitah / na caitadubhayamapi pramanam antarena sidhyati / na  
catra pratyaksameva prabhavatiti cintitamadivakye / napi sabdopamane,  
svapratyaye tayoranavakasat, parapratyaye 'pi dharmyasiddheh / siddhavapi  
parasyaptatvaniscayat /  
tasmadatindriyavidhinisedhayoranumanamanadgikrtyasakyatvadasakya  
pahnnavamanumanamityarthah /  
drstasadharmyam ca niyatamiti sesah /  
katham tenaiva tasyapramanyamiti vyaghatamatram vivaksitam?  
tenayamarthah--yadyanu manamapramanam, katham tenaiva  
vidhinisedhasiddhih? atha tena vidhinisedhasiddhih, katham  
tasyapramanyamiti? kim canumanamanadgikrtya parapratyayanaya  
sabdaprayogo 'pyayamasakyah--paravedanapratipatterava  
tadantarenasakyatvat /  
na cet parapratyayanam, nunamaunmattyamaviskaroti vakturityaha---api ceti  
//

sutre vibhago 'pyastiti vyavacchidyaha--laksanasutratatparyamaheti /  
syadetadativyapakamiti /  
atravyapakam cetyapi drastavyam, ata  
ubhayavyutpadanopasamharavirodhah /  
vigrahatrayapradarsanam vigrahatrayam drastavyamityarthah /  
vyaptismrtisahayad dvtiyalingadarsanadevanumitisiddheralam  
trtiyalingadarsanakalpanayeti yathasrutabhasyanusarinah tan  
risyati na ceti //

sa esa samskarodbodhamadhikamabhyupagacchato dosa uktah / yastu  
sahakarilabhadanyo na kascidudbodho nameti manyate, tam  
pratyaha--vinasyadavasthasyeti / na hi vyaptismaranamatradanumitih,  
napi lingadarsanamatrat / kim tarhi?

vyaptivisistalingadarsanat / na ca vyaptivisistam  
lingamekaikasyobhayasya va gocarah, kim tu svatantramubhayamubhayasya /  
na ca svatantrubhayajñane 'pi visistajñanam bhavati /  
tadidamuktam--parasparavartanabhijñataya  
svatantrasvasvavisayaparyavasitataya / mitho ghatanayogo  
visistapratyayayoga ityarthah / na ca  
svatantrametadubhayamekatmasamavayamatrenanumiti bhavayisyatiti  
vacyam / dvitiyalingadarsanam hi vasatugatya  
lingavisayamityetavataiva vyaptismrteh  
sahakarilingatvarupollekhitaya va? na tavadadyah, durad  
dhumavisayavastutvajñanasyapi prakarantarayatavyaptismrtim prati  
sahakaritvapasradgat / dvitiyastu dvitiyalingadarsane

nastyeva /  
tadidamuktam--vrttya salvayam ghatayet, vyaparena na rupato  
nobhajasamavayitamatenatiprasadgaditi //

tasmat lingatvollekhi trtiyam  
lingadarsanamastheyamittyaha--tasmaditi / iha  
tadatmyatadutpattisvarupadiniscaye pratibandhaniscayastada na syat yadi  
te eva pratibandhah, tabhyam samanopayo va pratibandhah, tayoreva  
va pratibandhaparyavasanasam, te eva va pratibandhaniscayopayah /  
tatropayatvam sahacaravasaye va, vyabhicarasadkanirase va,  
vyabhicarasadkapyupadhidarsanad va, upadhisankaya va, bhuyoh  
bhuyah sahacaritayoh apyulabdhayoh  
kayoscidarthayorvyabhicaranusandhanamatrena veti? tatra ca  
sahacaravasayah tavadindriyasannikarsadhinotpattih  
tadutpattyaniscaye 'pi vahnidhumayoh sidhyati, vyabhicarasadkapi  
darsanayogyopadhyadhina yogyanupalambhabadhadeva nirasta /  
atindriyastu upadhayah anyatra pramanaparidrsta sadkita  
api yatha nivartante, tatha vaksyamah /  
pramanapathanavatirnopadhisadka tu  
tadutpattiniscayamapyaskandatiti katham sa

tena nivartaniyetyaha--atrocyata iti /  
sahacaritayorvyabhicaradarsanamatenatrena tu vyabhicarasadka  
karyakaranayorapi samana, tadutpattilaksanavisesasiddhau vipakse  
badhakapramanavrtya sadganivrttiriti yadi, tadasmakamapi  
svabhavikasambandhasiddhau vipakse badhakapramanavrtyaiva  
sadkanivrttiriti samah samadhih / visesastu  
svabhavikasambandhasya vyapakatvam, avyapakatvam tu  
tadutpattyaderityaha--api ceti / tadidamuktam--sa ca yo va sa veti /  
na ca samanopayatvadubhayoranyataraniscaye nanyataraniscaya iti  
sampratam, pratibandhaniscaye 'pi hutasabhasmanoh

karyakaranabhavavadharanat /  
karyakaranabhavaniscaye 'pi dhamadhumayoh pratibandhavabodhat /  
yadanatitameva vahnimanumimata ityaha--api ca karyaditi /  
tayoreva pratibandhah paryavasyatiti paksam niracaste--api ca  
rasaditi //

yattu bhede sati vyapyavyapakabhava eva karyakaranabhava eva  
karyakaranabhava iti vyudapadi prajñakarena tat papadapi  
papiyah / tatha hi niyamakavirahe bhinnayoravyabhicarah  
sadbhavadkalkatvat duravadharana iti tamapanetum  
karyakaranabhavo 'nenopanitah, sa ced rupa eva katham  
tanniscayenaivavyabhicaraniscayah?

na caitat kirteranumatam yad rasena rupanumane  
'nyathabhyupayamaha--yadi ca sarvalokasiddhamativahya  
svayankrtalaksanairvyavaharah, tada bhede satityetadapi  
parihyatam / avyabhicaramatram tadutpattirityevastu /  
laghu caivam sati laksanam syat /  
tadatmano 'pi etadastiti cet? astu sisapapi vrksakaryam /  
katham tenaiva tatkartavyamiti cet? ko dosah? asiddham siddhena  
sadyate, natu tadeva siddhamasiddham ceti cet? hantaivamanagatamapi  
katham vyapakatamatrena karanamasiddhatvat? vartamanamapi katham  
vyapyatamatrena karyam siddhatvat? evam samanakale 'pi  
kathamavinabhavamatrena karyakaranabhute,  
asiddhavasthayamubhayorapyasadhakatvavisesat,  
siddhavasthayamubhayorapyasadyatvavisesat? tasmāt  
purvakalabhavaniamah karanatvam kascadbhavitaniyamah  
karyatvam /  
avinabhavastu niyamamatramityeva jyayah //

api ca rasarupayoh karyakaranabhavaniscayo vahnidhumayoriva  
pratyaksanupalambhasadhyo va syat, ksanabhangasiddhau puñjat  
puñjantarotpattiriti nyayena va? adyastavat ksanayorasakya eva,  
tayoreva pratyaksanarohat /  
tatra tasyaniscayatvat, santanayorapi duravabodhah /  
na hi vahneriva rupasya purvakalataniyamam dhumasyeva rasasya  
prascadbhavitaniyamam laukikah pratipadyante /  
ksanabhangasiddhinyayastu na laukika iti vastuto laukikanam rasato  
rupanumanam na syadityaha---laukikanam cedamiti //

api ca ityanena te eva pratibandha iti nirastam / tadatmyam tu  
gamyagamakabhava pratyuta viruddhamityaha--api ceti / na hi tadeva karma  
nisceyam, kartr ca svaniscayena niscayakam ca, niscitaniscitayoh  
parasparavirodhadityarthah /  
bhavatvabhede 'pi gamyagamakabhavah, tathapi na sisapatvena  
vrksatvanumanamanavasradusthatvat /  
na hyasti sambhavah samanyamaniscitam niscitastu visesa  
ityasadkya kenacit samarthitam utthapya dusayati---yatviti /  
bhinnayoreva vyavrttyorgamyagamakabhavah kim

tvabhinnadhyavaseyasambandhat tayorapi tadatmyam vyavahniyata iti /  
sa yadyabhinnadevadattasambandhat, chatrakundalayerapyabhedam  
vyavaharati ko varayita? kevalam  
pramāśāṅṅaprayojanayorvyāvāṅṅtirlaukikavirodhaṅṅcetyanenāṅṅbhiprāṅṅyeāṅṅopasaāṅṅ  
harati---tasmadita //

asyedam karyam karanamityekah sambandhah / svabhavikam  
sambandhamupasamhrtya tasya svarupamaha---tatha hiti / svabhaviko  
nirupadharityarthah / yadyapi vyabhicaravyabhicaravyapte  
aupadhikatvanaupadhikatve, tabhyam ca

vyabhicaravyabhicaraviti niyamah / tau hi na tavannirnimittau  
sarvatrikatvapasadgat, niyatavisayau copalabhyete / napyanimittau /  
sopadherapyavyabhicare nirupadherapi vyabhicare aniyamaprasadgat, ,  
tatha sati karyatmanorapi karanatmavyabhicarah prasajyeta /  
tasmadupadhavavasyam vyabhicaro 'nupadhau avasyamavyabhicarah /  
vyabhicare 'vasyamupadhiravyabhicare 'vasyamupadhyabhavah / tathapi  
yatra sphuto vyabhicarastatra nisphalamupadhyanusaranam tadarthatvat  
tasya / asphute tu vyabhicare tasyopayogah /  
na tupadhitadamavasiddhaye vyabhicaravyabhicaraparyesanamupayujyate /  
vyabhicaradisiddhau satyamupadhitadabhavapariksaya nisphalatvat /  
tasmadanyonyavyaptipradarsanamatrprayukto  
vyabhicaramudbhavyapyupadhimaha--yada tviti /  
yato na svabhaviko na nirupadhikah, tato na niyato  
navyabhicarityarthah //

atha dhumadinamapi vahnyadibhiih katham svabhavika ityata  
aha---svabhavikastviti / nanvasphute vyabhicare

saphalamupadhyanusaranam /  
tat kimatra nasau sphuta ityata aha---kvacidvyabhicarasyadarsanaditi /  
nanu kvacit kadacid vyabhicaro 'pi syadayogyatvacca na drsyetapityata  
aha---anupalabhyamanasyapi kalpananupatteh,  
anupalabhyamanavyabhicarakalpanadvaribhutopadhyabhavadityarthah /  
ato niyatah avyabhicarityarthah //

nanupadhyabhavah 'nupalabhyamanavyabhicarakalpananavakasah, sa eva  
tupadhyabhavah kutastya ityasankate---na ceti /  
pariharati---avasyamiti / upadhirhi pramanapadavimavatirna eva  
vaktavyah / anyatha sarvaiih pramanaih sarvada sarvatra sarvesam  
jatya kascit anupalabhyamano 'pi syadupadhiriti sadka tadutpattavapi  
brahmanapyapanetumasakya /  
nanapramanagocararthasaksatkaravatah sarvajñasyapi svabhavata  
evanupalabhyah kascidartho bhavet, bhavacca sarvapramanapodhamapi  
kadacidadvaitam, praktipurusa va, nihsvabhavata va jagatah,  
vedanam vapramanyam / tat katham caityavandanadavapi bhiksuh  
pravarteta? arthasandehat pravrttiriti cet? yatra pramanani paribhuya  
sadbhavasacī prasaratī kutastatrarthasambhavanapi? astam tavat  
paralokapravrttih, ihalokapravrttirapi na

syat ityaha---antata iti //

yadyapi visistaharanantaram bhuyo bhuyah pustidhatusamyadi  
dasyate, maranam tam rogadyanantameva, tathapi aharaviseso  
maranasyaiva hetuh kadacid bhavet, kathamanyathante  
tadantaramasyopalambhah / yattviiyantam kalam na maritavan

tanmantrapratibaddhavahnivat, kenacit pratibaddhatvat /  
sa eva pratibandhakah pustyadiheturityapi sambhavyeta /  
rogadikameva ca pustyadihetuh, tattu pustyadi kale  
adrasyatvadeva napalabhyate /  
na hi pustyadi karanaidrasyaireva bhavitavyamityapi kadacit syat,  
yatha capramanikopadhisadkya vyabhicaritvasankaya va  
anumananivrttih, tathapramanikanarthasankayaiva  
visistaharabhojanadinivrttityarthah /  
tasmadutpreksitarthaniscayavat tacchadkapi bandhyaiva, pramitasyaiva tu  
niscayavat sadkapi samihopayoginityaha---tasmaditi //

tadayam samksepa / vyabhicara eva pratibandhabhava / upadhereva  
vyabhicarasadka /  
pramananiscita evopadhitvena sankaniyah /  
sadhane sopadhih sadhye nirupadhireva upadhitvena nisceyah /  
ato 'nyascanyathatveneti /  
pramanaparidrstesveva kascidupadhirbhavisyatityata  
aha---prayatneneti //

ayam prayatnarthah / pratyaksopalabhyastavad yogyanupalabdhereva  
nirastah / pramanantaraparidrstanamapi vyapakanamupadhitve  
vahneh sarvatrikatvapasangah / avyapakanamapi nityanam upadhitve  
bahneh sadanuvrttiprasangah / anityastu trividhah  
ubhayavyabhicarinah, ubhayavyabhicarinah,  
anyataravyabhicarinasceti / tatra prathamadvitiya  
upadhilaksanabhavadeva nopadhayah / anyataravyabhicarinasca  
dvidividhah---dhumamatravvyabhicarino vahnimatravvyabhicarinasceti /  
purve laksanabhavadeva nopadhayah / vahnimatravvyabhicarino 'pi  
dvidividhah, vyapyamatrarupa ubhayarupasceti / purvavadeva purve /  
ubhayarupastu samagritah /  
napi pare vidyante /  
sa ca na kvacidupadhih, dhumasya vahnineva tayapi svabhavasambandhat  
/  
vahnijanasamagryam vahnerapyantarbhavacca /  
na ca krtakatvanusnatvayoh sambandhe tejojatiyataratvavadihapi  
sadhya dharmajatiyataratvamupadhih, tasya  
pramanabaddhaikamatranityatatvat //

ata eva upadhimapasyanto 'pi  
virodhipramanasadasadbhavaniscayavyagrataya muhurtam anumitau  
vilambamahe /  
tadevam sarvathopadhyanupalambhat tadabhavaniscayo yatha

dhumasambandhe tathanyatrapi drastavyah /  
tarkasca sarvasadkanirakaranapatiyan vijayata iti //

nanu pramanasiddhe vastuni svabhavo 'valambanam, na tu  
svabhavavalambanenaiva vastuvyavasthetyasayavan prcchati---kena punariti  
/ prathamadarsanenaiva vahnidhumayoh avyabhicaragrahanam,  
dvitiyadibhistu sadkamatramapaniyata iti kesañcinmatamapanayanneva  
prakrtam prapañcayati---yada tavaditi / atra caisa paramarthah / yo  
'yamupadhimadaya yena saha sambadhyate sa nirupadhyavasthayam  
tasyagamako yatha vahnirdhumasya / sopadhyavasthayamapyupaddeh,  
kevalasyaiva samarthy sa eva gamako na tupahitah /  
yathaharaparinatibhedasyaiva gamakatve maitratanyatvam /  
yatra tupadhih kevalo vyabhicari tatra sopadhirapi gamaka eva /  
yathardrendhanavan vahnirdhumasyeti /  
tat kasya hetoh? visistasya nirupadhitvaditi bhuyodarsanamiti /  
tajjanitasamskarasahitamindriyamityarthah //

agre caitadeva sphutikrtamityavirodhah / manibhedatattvavaditi /  
yatha maniryairyairvisesaih tattadvyavaharavisayo bhavati,  
dharayitrusca tattatphalabhedasampadakasconniyate, te te suksma  
visesah pariksakairbhuyobhirdarsanairunniyante, tathatrapiti /  
tatha

hi, prathamatastavad bhuyodarsanam kakataliyanyayavyudasaya /  
tatah satatyordhvagatyadivisesavasayaya / tata  
upadhisadkanirasaya / atra ca na varamsakhyaniyame 'bhyupayogah,  
mrdumadhyadhimatrabuddhibhedena pumsam vicitrasaktitvat /  
na caivam sati laksanasastravaiyartham,  
aniyatavaravisistatattvasaksatkaravadhiyogabhyasopadesavadihapi  
nirupadhisambandhabodhavadhinyamat /  
karyakaranabhavavagame 'pyayameva margo, na tu  
pañcapratyaksanupalambhah /  
anyato 'nagatasya tatasatastadanantaram upalambhe 'pi tato  
'nyasmadanutpatteh bhavamatrena niscetumasakyatvat ;  
kakataliyanyayenapi sambhavat /  
bhuyahpravrttau tu yadi na vyabhicaropalambhah, upadhyupalambho 'pi na  
syat, dvayopagame tu tanniyatah sambandha iti //

syadetat / dhumadinam maitratanyatvadinam ca  
bhuyodarsanatvavisesese 'pi kuto visesadekasya gamakatvamaparasya  
natyata aha---na ceti / yat tvatroktam, yatha hyanardendhane vahnau na  
dhuma iti vahnestatsambandhe tathavidhamindhanamupadhih / tatha yadi  
maitrajatasyapi kasyacid vivaksitaharaparinativirahena  
syamatopalapsyata sa

upadhirniracesyata //

na tvetadasti / tatha satyapi copadhivado vyarthah, vyabhicaradeva  
maitratanyasyahetutvaditi /

tadidamanavadharitopadhilaksanasya sadharmyavaidharmyabhyam  
pratyavasthanam na kiñcideva //

tatha hi nopahitasya niscita eva sadhyavyabhicarah,  
upadherlaksanam kim nama? sadhanavyapakatve sati  
sadhyavyapakatvam / tacca sadhyabhimatadhumasyamatve prati vyapakatvem  
ardrendhanannapanaparinatibhedayoravisistam, avisistam ca  
sadhanabhimatadahanamaitratanyatve prati tayoravyapakatvam / iyamstu  
visesah, vahnerdhumenevardrendhanenapi saksadeva vinabhava  
upalabhyate / maitratanyasya tu  
syamatvenevannapanaparinamenapyupadherevonniyata iti / nanu vajre  
lohalekhyatvam prati parthivatvahetoh ka upadhih?  
prasithilavayavatvam / tarhi tannivrttau paveriva sphatikadavapi  
lohalekhyatvanivrttiprasangah / na khalu nibidavayavatvena ubhayoh  
kascid visesah / na mrdadibhyo nibidavayavatve 'pi sphatikasya  
prasithilavayavatvadeva / na hyadbhyo medini nibideti na  
prasithilavayava / iyamstu visesah / yatha yatha  
saithilyapakarsastatha tatha lekhituh prayatnaprakarsah / yadi tu  
saithilyamaprayojakam tada mrtkasthanaprasangam  
prayatnaprakarso 'pi viphalah, parthivatvasya sarvatravisesat /  
sphatike kathamesa pratipattiriti cet? lohalekhyatvadeva /  
lohalekhyatvaprashilavayavatvayoh samavyaptikatvat /  
ata evanayorekatarapravrttinivrttyorevanyatarapravrttinivrtti, na tu  
parthivatvapravrttinivrttyoreva lohalekhyatvapravrttinivrtti, vajre  
'darsanat ; jaladau darsanacca /  
vahnavanusnatvasadhanasya tu krtakatvasya  
tadjatijetaratvalaksanamupadhih, sa ca badhaikaniyatavisaya iti  
natiprasanga ityuktam /  
tadetatsarvam hrđi nidhayaha---ityadaya iti //

yadyapi dvitiyalingadarsanasya smrtya saha vinasyadavasthasyaiva  
paramarsajanakatvam kvacit, tathapi yatra drstamatra eva  
vahninivrttau nivrtto dhumah kalantare jijnāsavasat  
paramrsyate, tatra dvayorapi  
lingadarsanayoratitativamityasayavatoktam---yadyapityadi //

yena ca paramarso nesya tena vakyasya caturtho 'vayava apanayo 'pi  
nesitavyah / paksadharmatapatipadanena tasyopayogah  
pararthanumane / svarthanumane tu sa dvitiyalinga  
darsanadevavagateti kim paramarseneti cet---na, paksadharmata hi  
vyaptya saha pratisamhitanumanopayogini, tadrđi copanayena  
pradarsyate, na tu dvitiyalingadarsanena /

tasya tu vyaptyanusandhanarahitam paksadharmatamatrameva gocarah /  
na ca tadanumanopayogi /  
tasmadupanayartho na dvitiyalingadarsanavisayah /  
tatah svarthanumane yadyasti tasyopayogah, nunam paramarso 'pi  
trtiyah svikartavyah /  
nasti cet, pararthanumane 'pi lingaparamarsaikarthah upanayo 'pi

nadaraniyah, tulyavisayatvadityasayavan samkalayyanayoh  
samanavisayatvamaha---sambandheti //

nanu vyaparanubandhitaya visayatvam, visayatve ca vyaparanubandha  
iti parasparasrayatvam /

atha vyaparanubandhitayaiva visayatvam?

tathapyasambaddhatvavisesat katham tasyaiva

vyaparanubandhitetyasadkya pariharati--na catiprasanga iti /

na dhumajñanasyagnih svatantrasya vyaparavisayo

yenambaddhatvavisesadatiprasangah syat, kim tu

jñeyavisesanasya, tasya ca jñayamanasya dhumasyagnina saha

niyamakah svabhavasambandha eva, ato natiprasangah ityarthah //

purvam laksyapadarthaprasnavasare anumiyate 'neneti karanartha  
ityuttaram dattam / idanimanumitih kasyañcidavasthayamanumanam

pramanam bhavena veti vijñasaprasne bhavah karanam vetyuttaram

/ ato na virodho 'satah, paunaruktyam va / atah tikakrd api

vyaparatenapramanyam purvapaksayitva phalantarahetutvena

pramanyam samarthayati sma / iha yadyapi

vijñanapramanayoranyataradhikarena samskaranirnayayorvyudasah,

vijñanadhikare hi tatpurvakam anubhavakaranamanamanamiti

sutrasambandhah / na caivambhatau samskaranirnayavisesau,

tayoranubhavam pratyahetutvat / pramanadhikara'pi phalatah sa

evarthah, tatpurvakam pramakaranamanamanamiti sutrasambandhat /

tathapi vivaksabhedat vikalpenobhayamubhayatra sambhantsyata iti

vivaksitva ekaikakanisthatayaikaikam darsitamiti tathaiva

vyakhyatavan / vastutastu ubhayamubhayatra sambaddham iti nigarvah /

vipaksavrttiriti varttike bahuvrihisamasasthito visesanataya

vyatireko niskrsya svapradhanataya tatpurusapadena pradarsito

vipaksavrttirvyatireka iti / ato na varttike

hetusamanadhikaranyavirodhah / vyatirekabhavam

vyatirekanirupanabhavam ityarthah / ihavastuno

vidhinisedhavyavaharavisayatvam laukikasamihanurodhad va,

suktirajatavadrajjusarpavacca pramananurodhad, va gandham prati

prthivivadudakavad va, vacanamatranurodhad va pradhanavat

sasavisanavacca, mudhaprasnanurodhad va dharmantaram prati

purvavadeva svavacanavirodhabhayad veti //

tatra prathamastavadavastunyasambhavi,

laukikapravrttinivrttyorvastumatravisayatvat dvitiyadisveva ca

paramparaya pravisatiti na

prthak nirakriyate /

dvityanirakaranaya

pramanikanisedhavyavahararitimaha---sadbhyamiti /

yadi tadviviktetarasvabhavo 'bhavo yadi comayathatiriktasvabhavah,

ubhayathapi nisedhyanisedhadhikaranabhyameva nirupyate, na tvekena

sata nisedhyena nisedhadhikaranena vetyarthah //

nanu sata eva kutascit pramanapratitannivartsyatityata  
aha---paksadanyasyeti / tadanenasatyadhikarane nivrttinirupanam  
pratisiddham, nivrttau tu mukataivociteti hrdayam / nivrttireva  
pratisiddheti / bhrantastu codayati---na nivartate cediti / nirupanam  
adayaiva pariharati---yasyeti / yatra khalu bhavah sarvathaiva na  
nirupitah tadadhikaranataya

tasyanyatropalabdhasyabhavo nirupyata iti drstam, yatha gavi  
drstasya srungasya sase /  
yatra tu srdgabhave 'pi gaganakamaladau nirupayitum na sakyate,  
tatra srngameva nirupyata ityalaukikamityarthah /  
punarbhrantah sankate--tat kimidanimiti /  
svavacanavirodhabhayamasankate--nanu ceti //

taduktam jñanasriya

dharmasya kasyacidavastuni manasiddha

badhavidhivyavahrtih kimihasti no va /

kkapyasti cet kathamiyanti na dhusanani

nastyeva cet svavacanapratirodhasiddhih //

iti /

yadyapi svavacanavirodhabhiyapi sarvathavicarasahor'thah svikartum na  
sakyate, vacanad vicaro gariyaniti nyayat, anyatha vikalpasabdau na  
vastugocaraviti svavacanavirodhadeva parihartavyam / tatha hi  
svalaksanasyasadharanyenasakyasamayagocarataya, sabdasya ca  
samayadhinapravrttikataya vikalpasya ca tadekavisayataya

na tayorvastugocaravamiti vicare,

sabdasya kacidapi vastuni manasiddha

badhavidhivyavahrtih kimahasti no va /

astyeva cet kathamiyanti na dusanani

nastyeva cet svavacanapratirodhasiddhih //

iti tulya vibhisika /

tathapi tattvam nirupayan pariharati---na vai tattvata iti //

nanu yadi naikataranisedho vidhirva tat kimubhayavidhih nisedho va?

tatha sati atitara durghatamapadyetetyata aha---no khalviti / nanu

sarvavyavaharabhajanamityapi nisedhavyavaharabhajanatvenaiva nirvahet,

anyatha punarapi svavacanapratirodha ityata aha---upayoge veti /

svavacanapratirodhabhayaddhi tada nisedhavyavaharagocaratvasvikarah

syad

yadi tatha sati bhayam nivarteta / na tvetadasti / no khalu

sakalavyavaharabhajanam ca tannisedhavyavaharabhajanam ceti

vacanam

parasparamavirodhi / vidhivyavaharamatrabhiprayenabhajanatvavyavahare  
kuto virodha iti cet? hanta ! sakalavidhinisedhavyavaharabhajanatvena  
kiñcid vyavahniyate na va? ubhayathapi svavacanavirodhah /  
ubhayathapyavastunaiva tena bhavitavyam, vastunah  
sarvavyavaharavirahanupapatteh /  
neti pakse sakalavidhinisedhavyavaharabhajanamityanenaiva vyavaharena  
virodhat, avyavahrtasya niseddhumasakyatvat /  
vyavahniyata iti pakse tu visayasvarupaparyalocanenaiva virodhat /  
na hi sarvavyavaharabhajanam ca vyavahniyate ceti ca //

api ca yadyavastuno nisedhavyavaharagocaravtm, vidhivyavaharavisayatapi  
kim na syat? pramanabhavasyobhayatrapitulyatvat /  
bandhyasutasyavaktrtve 'cetanatvadikameva pramanam, vaktrtve tu na  
kiñciditi---cet---na, tatrapisutatvasya vidyamanatvat, na hi  
bandhyayah suto na sutah / tatha sati svavacanavirodhat /  
vacanamatrametanna tu paramarthatah suta evasaviti cet?  
acetanasyapyevamrupatvat, cetanadanyat

svabhavantaram evacetanamityucyate / caitanyanivrttimatrameva  
vivaksitamihā, tacca sambhavatyeveti cet---na  
tatrapyasutatvanivrttimatrasyaiva vivaksitatvat /

asutatvanivrttimatrasya svarupatah krtijñaptyorasamarthyeh  
samarthamarthantaramavaseyam anantarbhavya kuto hetutvamiti

cet---na, acaitanye 'pyasya nyayasya samanatvat / vyavrttirupamapi ca  
tadeva gamakam yadasmadeva, yatha simsapatvam /  
bandhyasutastvasutadiva ghatadeh, sutadapi devadattadeh vyavartate,  
ato na heturiti cet? nanvacaitanyamapyasyaivam rupameva / na hi  
bandhyasutascetanadiva devadattaderacetanadapi kashaderna  
vyavartate / ato na heturiti / vaktrtvam vastvekaniyato dharmah sa  
kathamavastuni sadhyo virodhaditi cet? sa punarayam virodhah kutah  
pramanat siddhah, kim vaktrtvaviviktasyavastuno niyamenopalambhat,  
ahosvit vastuviviktasya vaktrtvasyanupalambhaditi? na tavadvastu  
kenacit pramanenopalambhagocarah / tathatve va navastu / napyuttarah  
samanatvat / na hyavaktrtvamapi vastuviviktam kasyacit pramanasya  
visayah / tadviviktavikalpanamatram tavadastiti cet?

tatsamsrstivikalpane 'pi ko varayita?

nanu vaktrtvam vacanam prati kartrtvam, tat kathamavastuni, tasya  
samarthyavirahalaksanatvaditi cet? athavaktrtvamapi katham tatra,  
tasya vacanetarakartrtvalaksanatvat /  
sarvasamarthyavirahe vacanasamarthyavirahe na viruddha iti cet? atha  
sarvasamarthyavirahe bandhyasutasya kutah pramanat siddhah?  
avastutvadeveti cet? nanvetadapi katham? sarvasamarthyavirahadeveti cet?  
soyam kevalairvacanairitastato nirdhanadhamarnika iva sadhun bhramayan  
parasparasrayadosamapi na pasyati //

kramayaugapadyavirahaditi cet na, tadvirahasiddhavapi

pramananuyogasyanuvrtteh / sutatve ca paramrsyamane  
tadavinabhutasakalavaktrtvadidharmaprasaktau kutah  
kramayaugapadyavirahasadhanasyavakasah? kutastaram  
cavastusadhanasya? kutastamam cavaktrtvadisadhananam? tatasca  
pramanameva sima vyavaharaniyamasya, tadatikrame tvaniyama  
evetyanenabhiprayenedamuktam / upayoge va nisedhavyavaharopayoge va /  
na nirupakhyo na vidhivyavaharavisayah / yasmin kiñcinnisidhyate  
pramanena, tasmin kiñcid vidhira'piti niyamadityarthah / tatra  
prasturuttare vaktavye na

viruddhamanarthakam va vaktumucitamityasayavanaha---kasatarhiti /  
uttaram---atheti /  
anuttaravisaye ahrdayairyadevottarikriyate, tadeva viruddhamityarthah //

na ca kevalamatrottaradah, prastapyahrdaya eva / na hyapratite  
devadattadau sa kim gauraksno veti vaiyatyam vina prasnah /  
tatrapi yadyeko 'pratitaparamarthavisaya evottaram dadati na gaura iti,  
aparo 'pi kim na dadyad gaura iti? na caivam sati kacidarthisiddhih,  
pramanabhavavirodhayorubhayatrapi tulyatvat /  
tadidamuktam---ahrdayavacamiti /  
nanvapatite vyaharabhava iti yuktam, kurmaromadayaistu pratiyanta eva /  
na hyete vikalpah kañcidarthabhedamanulikhanta evotpadyante /  
na ca pramanaspadameva vyavaharaspadamityasti niyama ityata aha---na  
catyanteti /  
yadyapi sarvathapatite vyavaharabhava iti vadato bauddhasyapi  
svavacanavirodha eva, tathapyayam virodhah pragevodbhavitapraya  
ityenamupeksya sadkamatram samarthitam //

tatha hi sasavisanamiti jñanamanyathakhyatih  
syadasatkhyatirva? na tavadadyaste rocate, tatha sati kiñcidaropyam  
kiñcidaropavisaya iti syat /  
tatha caropavisayastatraivastyaropaniyam tvanyatrete jitam  
naiyayikaih /  
napi dvitiyah, karananupapatteh /  
indriyasya jñanajanane svavisayadhipatyenaiva vyaparath,  
lingasabdabhasayorapyanyathakhyatijanakatvat /  
apahastitasvarthayoscasatkhyatijanakatve sasavisanasabdath  
kurmaromadivikalpanamapyutpattiprasangah, niyamakabhavat //

sa hi sadketo va syat, sabdasvabhavyam va? na tavadadyah,  
sadgetavisayapratiternirakrtatvat / ata eva  
pratiteritarasrayatvam / padasadketabalena tu pravrttau  
svarthaparityagat / tatha cananvitah padartha evanvitataya  
parisphurantiti viparitakhyatirevavartate / svarthaparityage tu  
punarapyaniyamah, asamayikarthapratyayanat / sabdasvabhavyat tu  
niyame vyutpannavadavyutpannasyapi tathavidhavalikalpodayaprasangah /  
vasanavisesaditi cet? athasadullekhinah pratyayasya vasanaiva  
karanamuta vasanapi? na tavadadyah,  
sasavisanadipratyayanam

sadatanatvaprasadgat / kadacid vasanayah, prabodhat kadaciditi  
cet---na, prabodho 'pi sahakaryantaram va, atisayaparamparapari-pako va?  
adye vasanaiveti paksanupapatti / dvtiyo 'pi  
yadarthantarapratyasattestada purvavat / svasantatimatradhinatve tu  
bahyavadavyaghatah, niladibuddhinamapi vasanaparipakadeva  
utpadat / vasanapiti pakse tu

tadanyo 'pi kascaddheturvaktavyah /  
sa vicaryamanah purvam nyayam nativartata iti //

na ca sasavisanadisabdanamasadarthaih saha sambandhavagamo 'pi /  
tatha hi parabuddhinamanullekhat tadvisayasyapyanullekha eva / na  
carthakriyaviseso 'pyasti yato visayavisesamunniya tatra sadketo  
grhyatam / na ca

sadketayitureva vacanat tadavagamah / tadvisayanam vacananam  
sarvesamevapratitavisayatvenagrhitasamayataya apratipadakatvat /  
na ca sasavisanasabdammucrarayatah kascidabhiprayo vrttah,  
tadvisayo 'sya vacya iti sugraha samaya iti vacyam / na hyevamakarah  
samayagraha / gam badhanetyukte apratitasabdarthasya  
abhiprayamatrapratitau samayagrahaprasadgat / na ca  
visantaravinakrtah kalpanamatravisayo 'sya vacya iti  
sampratam, ghatakurmaromadinapi tadarthatvaprasadgat / na ca sarve  
pratipattarah svavasanaya asadarthasabdasambandhapratipattibhaja iti  
sampratam / parasparavartanabhijnātaya apararthatvaprasadgat / na hi  
svayankrtam sadketamagrahayitva paro vyavaharayitum sakyate / na  
ca vyavaharopadesavantarena grahayitumapi / na ca gam badhanetivat  
sasavisanapadarthe vrddhavyavaharah / na cayamasavasca  
itivadupadesah /

na ca yatha gaustatha gavaya iti vadupalaksanatidesah /  
na ceha prabhinnakamalodare madhuni madhukarah pibatitivat  
prasiddhapadasamanadhikaranyam /  
tadamuh sasavisanadikalpana nasatkhyatirupah, tathatve  
karanabhavat bhukasvapnavadasavyavaharikatvaprasadgacca /  
tasmadanyathakhyatirupa eveti naitadanurodhenapyavastuno  
nisedhavyavaharagocaratvamityarthah //

bhavatu tathapi nasau siddhyupalambhayogityaha---kalpitagocarasceti /  
tatha hi ko 'yam vyatireko nama? yadyato vyatiricyate tasya tatrabhavo  
va, tadabhavasvabhavatvam va? tatra na tavat kramayaugapadyayoh  
sasavisane 'bhavah pramanagocarah,  
vrksarahitabhuhrtkatakavat kramayaugapadyarahitasya  
sasavisanasya pramanavisayatvat / napi  
kramayaugapadyabhavarupatvam sasavisanasya pramanikam,  
ghatabhavavat sasavisanasya pramana anupalambhat /

ghatabhavo 'pi na pramanagocara iti cet--na, tasya  
tadviviktetarasvabhavasyapi pramanata eva siddheh / asiddhau va  
tatrapyavyavahara eva / ghatastavat svabhavavirahasvabhavah

pramanasiddhah tadrupyena kadacidapyanupalambhat / etavataiva  
tadabhavo 'pi ghatavirahasvabhavah siddha iti cet---na, ghatabhavasya  
tadvirahasvabhavatvanabhyupagamat / na canyasya svabhave pramanagocare  
tadanyo 'pi siddhah syat, atiprasadgat / evambhutaveva  
ghatatadabhavau yadekasya paricchittirevaparasya vyavasthitiriti cet---na,  
ghatavad ghatabhavasypa pramanikatvanabhyupagame  
svabhavavadanabhyupagamat / pramanasiddhe hi vastuni  
svabhavavadalambanam / na tu svabhavavadalambanenaiva  
vastuparicchittiriti hi bhavatameva tatra tatra jayadundubhih / yaduktam  
vartikaladkare,

yaktiñcidatmabhimatam vidhaya

niruttarastatra krtah padena /

vastusvabhavairiti vacayamittham

tadottaram syad vijayi samastah //

tat kimidanim svabhavavirahasvabhavo ghatah pramananaiva  
siddhah? tava drstya evametat /  
ghato hi yadrktadrksvabhavastavat pramanapathamavatirnah  
tasya yadi paramarthatah abhavo 'pi kascit syat, paramarthatah so 'pi  
tadvirahasvabhava iti tathaiva pramanaveditah syat /  
na caitadabhyupagamyate bhavata /  
tasmad ghatavat tadabhavasyapi pramanikatvenaivanayoh  
parasparavirahalaksanavyatirekasiddhih /  
apramanikatve va anayorapi na tathabhava iti  
sasavisanadisvapiyameva gatih //

nanu kalpanikarupasampattirevastvanumanangamityata aha---tasyah  
sarvatra sulabhatvadita / dahanavattvadisadhane prameyatvadau  
sabdanityatvadisadhane caksusatvadau nityatvadisadhane  
krtakatvadavityarthah / nanu paksasapaksavipaksastavad  
vastvavastubhedena dvirupah / tatra ye kalpanopanitah, tatra  
kalpanika eva

paksadharmatvanvayavyatirekah / pramanopanitesu tu pramanika  
eveti vibhagah / tadiha kalpanikanniragneryadyapi  
prameyatvadervyavrttih kalpaniki siddha, tathapi pramanikat  
jalahnadadeh pramanikyevaisitavya, sa ca na siddheti kutastasya  
hetutvam? evam pramanikat sabde 'pi paksikrte pramanika eva  
hetusadbhavo / vaktavyah na casau caksusatvasyastiti so 'pi katham  
hetuh? evam krtakatvasyapi vastvekaniyatasya dharmasya vastava  
evanvayo vaktavyah / vastuno vipaksacca vastava eva vyatireko  
vaktavyah / na ca tasya tau stah / tat kathamasavapi heturiti / ?  
pralapitametat / na hi niyamakamantarena sampadam prati kalpana  
tvarate, vipadam prati tu vilambata iti sakyam vaktum / tatha ca  
niragnikamapi kurmaroma sadhumamiti kalpanamatrena vipaksavrttitvad  
dhumo nagni gamayet / vastavyam rupasampattau kimamena

kalpanikadoseneti cet? tarhi vastavyamasampattau kim kalpanikya  
tayeti samanam / virodhavirodhau visesa iti cet? kuta etat? ubhayorekatra  
vastvavastutvadanyatravastuvaditi cet? tat kim kalpaniko 'pi

dhumo vastubhuto yena kurmaromnastena saha virodhah syat?

kvacid vastubhuta iti cet? nirdhumatvamapi kvacid vastubhutamiti tenapi  
virodha eva /

tasmad yatha kalpaniki vipattirna dosaya, tatha kalpaniki  
sampattirapi na gunayeti tasyasca sarvatra sulabhatvaditi  
tikarthah /

etaccabhyupetyoktam---vastutastu na na nirupakhyam kasyacid vyavaharasya  
bhajanamiti //

nanu yadyavayorakusalataya svavacanavirodhah, atha prastuh  
kimuttaram vaktavyamityavasistamupasamharan pariharati---tasmaditi /  
yatra vacane sarvathaiva virodhasatratravacanameva sreya ityarthah /  
etena mukatahetuvikalpah pariharta boddhavya iti //

nanvekarupamavikalamidam katham gamakam? gamakatve va vyatirekavikalavad  
rupantaravikalamapi tatha kim na syadavisesadityasadkyaha---na  
caitavateti / rupantaravaikalyavanna

vyatirekavaikalyamavinabhavaksatimavahatityarthah /  
evam tarhi satyapi vipakse vyatireko na paryesaniya ityata  
aha---vipaksasambhave tviti /

vipakse sati tatra vrttisadka, tatastannivrttyartham tadupayogah  
/

vipaksabhava tu sadkaiva nasti, yathoktam prak /  
na hi tayabhyavaharane 'pyasamarthasya mumursoh  
saskulibhaksanam sankate cetana ityarthah //

svamate tviti /

asya tu kalpaniko 'pi vipaksah parenabhidhatum na sakyate,  
abhidhane sapaksatvapatteh asapaksatve 'nabhidhanaprasadgat,  
tatascabhidheyatve sadhye yah kasciddheturupadiyate, tasya kim  
vipakse vrttiravrttirveti prasne anenottarakovidena kim vaktavyam?  
mukibhuya tisthasostu na kascit pratimalla iti svayamevollapitamanena  
/

na tvevambhuto 'hetureva dosabhavat, arucimatrasya sarvatra  
sulabhatvaditi bhagasiddhinirakaranaya vyaptyeti vadatah //

purvavadyatisayane matupo vidhanam / atisayasca vyaptirevetyasayah  
/ tadidam uktam tikakrta---asti gandhavatvasya sadhyam na tu  
vyaptyeti / nanu sadhyasajatiye sesasabdasya na kacid vrtturityata  
aha---sadhyasyopayuktatvaditi / paunaruktyabhramamapakaroti---padani  
vibhajyati / na mantarbhavya vyakhyane samanyatodrstrapadamevam  
yojaniam, uktavisesarahitatvena vipaksa eva samanya ityucyate /  
tatradrstam / saptamyastasih / yogyadarsananivrttya ca  
drsyanivrttirvivaksita, tena vipakse asadityarthah / atah  
siddhavat

trirupasampattimabhyupetya rupadvayasampade cakaramavatarayati---tatha  
ceti //

tadevam tatpurvakamityanena lingaparamarso 'numanamiti laksanarthe  
vyakhyate, atha kim linkam, katividham veti jijñāsāyam  
trividhamityavacchedena vyakhyaya, kim laksanam iti jijñāsāyam  
purvavadyadyekavakyataya vyakhyanena paramarsavisayah samjñito  
vibhakto laksitasca /  
visayavisayinorabhedavivaksaya ca samanadhikaranyamiti mantavyam  
/

evam anyanyapiti /

tadyatha, manojñamattakasinisamdarsanena samsariraganumanam,  
satrudarsanena krodhanumanam, visayabhogena sukhanumanam, rogadina  
duhkhanumanam, avikalendriyasya योग्यविशयवदधानेना ज्ञानानुमानम्,  
sraddhavatam yathavidhi yagadyanusthanena dharmanumanam,  
nisiddhacaranenadharmanumanam, patvabhyasadarapratyayaih  
samskaranumanam, mithyapratyayena  
bhavisyatsamsarapravahanumanamityadhyatmam /  
bahye ca jvalantam trnarasimupalabhya bhavisyadbhasmanumanam,  
tathavidhavrstya bhavisyannadipuradijñanam,  
prakrantaravagatena vayuna tvaravata  
vrksadisamksobhanumanamityadi neyam //

duravabodhamiti / samanyatodrstasvarupasyaivavivecanadityarthah /  
udaharanadvarena tadvivecanam

bhavisyatityaha---sesavadudaharananatargatam ceti /  
sesavallaksanayoge 'pi tadudaharanantaravailaksanyenedameva  
samanyatodrstapadarthe bhavisyatityata aha---na caitavateti / na  
tavadasvakarnadisabdavadayam suryavrajyanumane vartate, anyatrapi  
vrddhaprayogat / nāpi sūtrakarasyaiva paribhāṣeyam,  
nisprayojanatvat /  
tasmadudaharanavailaksanyamatravivaksayedamucyate /  
tatha catiprasanga ityarthah /  
tasmad

bhasyakaravyakhyanaviruddhodaharanamatrakhyanamarocayamanah  
samanyatodrstapadam vyakhyayanyathodaharanamaheti yojana /  
ksayavrddhipratyayavisayatve satiti spastartham,  
pradmukhopalabhyatve parivrttya tatpratyayavisayatvaditi  
paryalocanayaivavinasasya praptatvat //

na hyupalabdhavinase upalabdham pratyabhijñayate  
bhrantavapyanupalabdhamevopalabdhatayeti / pradmukhopalabhyatve cetyasya  
tikaya sphoritasya pradmukhopalabdhasya pradmukhenanupalambhe  
satityarthah / narantarasya tatsamanadesasthasyeti mantavyam / anyatha  
martandamandalasyapi lokantaravartipurusapekṣaya  
pradmukhopalabhyata durvaretyasiddham visesanam syat / tadetat  
narapadena sucitam /

tadabhimukhadesasambandhaditi sisyahitataya  
vyabhicaraupayikapadaviharanajñapanaya /  
na hi yathatatha padaviharanamatramasya hetoh ksatimavahatiti /  
satyavinase iti ca drastavyam sati drastavyatva iti veti sesah  
//

iha yadyapi disah pratyaksatve sadhye 'dgulya nirdeso  
vyadhikaranah, tarunagaradisu evadgulya vyapadesat / disah  
samanadhikaranyam tvadgulivyapadesasya na  
tadadhikaranatasadhanamanyathasiddhatvat / tathapi yasyam disi ete  
taravah sa praciti tarvadibhedena apyadgulya vyapadeso 'stiti na  
vyadhikaranatvamahatyabhidhatum sakyata ityanenabhiprayena  
anyathasiddhimeva vartikarthamaha---anyathasiddhatyeti /  
upalaksanam caitat, calantim patakamupalabhyayam vayurvati  
adagulinirdesasyacaksuse vayavapi gatatvena vyabhicarasya api  
sambhavat / rupena sparsanumanamityadavadigrahanena rasena  
rupanumanam, gandhena rasanumanamityadi / vrksadarsane sandehe va  
na sisapadarsana niscayo va tato 'navasaraparahatamevanumanam /  
vrksasabdaprayogalaksanavyavaharanumanam tu na svartham,  
aviditasamayenasakyatvat ; viditasamayasya ca vyarthatvat / paro 'pi yadi  
vyutpanno, yadi viditasabdapravrttinimittah,

tada svayameva vyavaharet / viparitastu sisapatvamapi na pratiyat /  
avyutpannascet, samayagrahayitva vyavaharayitumasakya eva /  
na cayam samayagrahaprakarah /  
tatha sati sisapatvadayam vrkso vyavahartavyah iti  
sisapatvameva vrksasabdapravrttinimittamakalayet /  
na ca sisapatvadayam vrksasabdapravrttinimittavaniti  
vakyarthah, viditatannimittam prati vyarthatvat ; viparitam  
pratyapraddhivisesanatvapasradgat, samanyopakrame  
samayagrahanupapatteh ; purusecchamatradhinatvacaca samayasya  
paksadharmataya niyantumasakyatvat ; aviditasamayam prati  
canvayopakramasyayuktatvadityata aha---sruteneti /  
tadanena ye canye sadhyasamanakalah, te sarve  
samanyatodrstanumanasamgrahyatvena upalaksita iti //

svamatena vyakhyantaram, na tu tatparyantaramityarthah, purvam  
sadhya tadyasya vyaptyetyanenaikatatparyatvat /  
anenaivabhiprayenaha---atrapa yathasambhavamiti /  
nanantarbhavacakaranirapeksate casmin vyakhyane purvasmad  
viesah / samanyena karyam va karanam va anubhayatmakam va  
avinabhavitaya drstam niscitam samanyatodrstameva ca  
yojana /

tadidamuktam---asandigdhatamaheti /  
tatra tatpurvakamiti /  
svrupavipratipattinivrttih svalaksanasamarthyena  
nyunadhikasamkhyatvasadkanivrttih prathamam tatparyam /  
niyamajñapane tvasakyalaksanatvasadkanivrttistatparyamiti na

paunaruktyamiti vrttavartisyamananukirtana phalam //

yadyapi pratipannam pratymanasya na  
samsayaviparyayanivrttirajñatajñanam vopayogah,  
tathapyadhyavasitabhyanujñanam vastubalayataapeksite visaye  
'nupeksaniyameveti tasyapyanumanapratipadyesu ganana /  
tenadivakye pratipannah pratipadayiteti pratipanna eva pratipadayita, na  
tu pratipannah pratipadayitaiveti boddhavyam //

punah paunaruktyapariharartham vrttavartisyamane  
anukirtayati---purvam siddhavaditi / saksatkrtyanumityoh  
kriyayostulyata visayagata drastavya / tenayamarthah /  
vyaptigrahakapramanayogyo dharmo yatranumiyate tat purvavadanumanam /  
tadayogyastu yatra tat samanyatodrstimiti /  
dhumatvaikarthasamavayibhiriti / satatparyam visesanam / na hi  
samtatamurdhvagamanamatrenagniranumatam sakyate, dhulipataladau  
vyabhicarat / ekadravyatvadityasya sapakse rupadavanvayasya

spastatvat vipaksavyatireka evoktah / dvidvidhameva hiti / na  
tvatranvayabhidhanamatrena kevalavyatirekisadka kartavya /  
samanajatiyarambhakatvam sabdasya asiddhamatah  
sadhayati---karyatvaditi /  
karyatvam punarasyanupalabdihikaranabhava sati  
anupalabdhasyopalabhyamanatvad va pratyaksad veti /  
sarvatropalabhiprasadgadityasya viparyayena hetuh /  
prayogastvevam---avyapyavrttih sabdah, asrayapraptavapi  
kvacidanupalabhyamanatve sati kvacidupalabhyamanatvat samyogavaditi //

yadyapi caitavanmatrena gunatvam sidhyati, tathapi bhasyakariyo  
heturupeksitah syadityato 'vyapakatamatram prasadhyaiva prakrte  
lagayati---karneti /  
atrapī prayogah, sabdo vicitaranganyayena  
karnasaskulimantamakasadesamasadayati, prakarantarasambhave  
satyupalabhyamanatvaditi vyatireki /  
udaharanartham vivecayati---idam tviti /  
sadadyabhedah sattayogah, anityatvam, karanavattvam,  
samanyavisesavattvamiti /  
sadyadharminyasmadadibhīh kadacit  
pratyaksenanupalambhadiarthah //

abhiprayiko hyarthah paksadharmataya visayah / sa evabhiprayena  
vyapyate, yena vina pratijñator'tho nopapadyate / ubhayatha  
sambhavanayakekataratra badhakopapattavanyatarah  
pramanantaragocarah, tatra vidhayakapramanabhava  
kevalavyatirekino 'vatarah / tatha hi

ksityadikam sakartrkam karyatvadityatra sarvajñatvamantarena  
ksityadinam kartrtvameva nopapadyate,  
paramanvadrstadinamajñane tadadhisthananupapatteh /  
tadadhisthane va asarvajñatvanupapatteh / tasmāt

sarvajñatvamantarena pratijñatarthanupapattau tadabhiprayavyaptam /  
abhiprayikatvacca paksadharmatagocarah / icchadayah paratantra  
gunatvadityatra punaratma nabhiprayavyaptah / na hicchadinam  
ksityadiparatantryamasambhavit, api tu  
manasapratyaksavedyatvadibhah badhitam /  
dhumagatanilatveneva dhumasyapalalatvam /  
tasmadubhayathapi sambhavadatma naivabhiprayavyaptah,  
tadavyaptatvacca na paksadharmata tamankamaropayitumarhati, api  
tvicchasambaddhparamatramadayaiva nivartate /  
etaduttarakalam ksityadau badhite tadanyasiddhau  
vidhayakapramanabhavannisedhamukhena vyatireki pravartate /  
tamimam visesam hrđi nidhayoktam---badhakairapanite  
dravyastakagunatva iti //

nanu samanyatodrstad yadrupam siddham, na tat kevalavyatirekina  
sadhya / yadrsam ca tena sadhyam, tadsam

na kvacit siddham /  
tatha caprasiddhavisesanah paksah /  
na ca tathabhute sandeho 'pi karanabhavat /  
samanasamanadharmavipratipattinamanupalabdharavisayatvadityata  
aha---yadyapi cayamiti /  
svarupena asadharanarupenetyarthah //

na hi vakyarthasayapurvataya padarthanam  
visesanavisesyabhavo vihanyate / tatha sati, anvayinopyanutthanamiti  
pralinamanumanena / na ca dravyastakatiriktadipadartha evapurve,  
yenaprasiddhavisesanata syat paksasya / na caivam sati  
sasarnghadhanurdharadavapi prasangah, tatrap  
tadarthamatraprasiddheh sarvatra sulabhatvaditi vacyam /  
samanyatodrstupurvakatvaniyamasimayah durladghyatvat /  
anyatha samanyato 'pyasiddhah katham  
nispramanakasabdasarthyamatramasritya paramrsyeta /  
aparamrstasca katham pramanavyavaharamavatarayet / tadidam  
uktam---aduraviprakarsena paramrsta iti / visesasiddheh  
samanyasidbhiraduraviprakarsah, tadasiddhistu tadviparyaya  
ityarthah //

evam ca samsayo 'pyatra vadivipratipattereva sugamah,  
icchadinamubhayavadsiddhe samanyato 'dhikarane  
dravyastakatiriktanatikotyoreubhabhyam samutthapanat /  
athava pratyekotthitah samsayah samudaye visramyatiti nyayah /  
tatha hi gunatvam prthivyasrite gandhadau, tadatiriktasrite  
snehadau ca drstam, icchadisū ca drsyate /  
tat kimicchadayah prthivyasrita, uta tadatiriktasrita  
ityanenakarena sarvadravyesu bhavan sandehah samanadharmadarsanadeva  
dravyastakatadatiriktakotyoreva paryavasito bhavati /  
tadidamuktam---dharmini cetyadi //

vibhagavacanadevetyadibhasyavakravyakhyayah sadkaposane  
tatparyam / nanu sadasati tattvamityatra sadasacchabdabhyam  
bhavabhavavuktau / tadiha vartamanavartamanarthatvavyakhyanam  
tadviruddhamapi kuta upadiya ityata aha---pratyaksam hiti / atha  
tathaiva kim na syadityata aha---yadyapiti / na visesantvam  
svatantryena svatantryabhidhanenetyarthah / aho  
nyayopyastityasyaksararthena nah sambandhanupapatteh,  
tatparyarthenasambandhamaha---na sandeha

iti /

nyayabhavena hi tarkasya niscayaparyaptau sandehastadavastha  
ityasadkitam, atastannisedha evottaram yuktamiti /  
astyeva nyayah, sandehavirodhiniscayasamartho yata iti sesah /  
nimittatvam yadi visayatvam tannatmani drstante /  
athopadanatvam, na tatsadhye samavaya ityata aha---nimittatvam  
karanatvamiti //

nanu vyapakatvam paramamahatparimanayogah,  
sarvasamyogisamanadesata va / tadubhayamapi samavaye na  
sambhavatityata

aha---satyupalabdhit / upalabhyatetyucyamane ghataderapi  
vyapakatvaprasangah / ata uktam sarvatreti /  
desasyavacchedakatamatrena saptamya nirdeso vane sihanada itivat /  
tathapyasiddham laksanam, na hyatmadayah sarvatropalabhyante ityata  
uktam---satyupalabdhikarana iti / tathapi  
visayasyapyupalabdhikaranatvad yatra yatra ghatadiparamanvantah  
svopalabdhisamagrisahitah, tatra tatropalabhyanta eveti taireva  
vyabhicara ityata uktam---antareti / etacca  
dravyarupakaranantarabhiprayena drastavyam / anyatha yatra  
ghatadayo na santi, tatra tato 'nyasya tadupalabdhikaranasya  
tadindriyasamyogasyabhavadeva tesamanupalambhah, tatsadbhave tu  
sarvatropalambha eva ityetaadapyasadkyeta / tathapi  
paramanvadigunaireva  
yavadravyabhavibhirasrayadhinanirupanairvyabhicarah,  
tannivrttyarthamanekasambandhitve satiti drastavyam /  
etacca sarvatretyanena tikakrta sucitam /  
yadyapi ca sarvatrastitvam vyapakatvam, tathapi laksanamantarena tad  
duravabodhamiti tadevoktamiti /  
nyayetikartavyatabhutam tarkam prchati /  
kartra avyaparyamanasya karanasya svayam  
vyaparayogadityasayavaniti bhavah //

athoktamanavasthanaprasangamavatarayitum kimityanadharatvapasanga  
ucyate, yavata svatantra evayam prasangah kim

na syat? na hi karyasyanadharatvamasyestamevetyata aha---syadetaditi  
/ pascata turya samyukta iti sesah /  
na hyutpanno 'pyasamyukta eva turya prathameksane pata iti

kasyacinniscayah, atha ca pramanabaladista evayamarthah,  
tathotpanne 'pi prathame ksane tantusvasamaveta evesyata iti padau  
prasarya tisthato nedamuttaramityarthah /  
tasmadanavasthaprasadgavataranayaivedamuktamityaha---samavayasceti  
ti /

yadyapyupadhikathanenaiva vrttimattvasya praptidharmatvam nirakrtam,  
tathapi praptitvasyanaikantikavasucanaya  
punarapyanavasthaprasangamavatarayati---atheti /  
anavasthabhiya avasyamantatah kacit praptisca na ca vrttimatiti  
svikartavyam, tatasca tathaiva praptimattvamaikantikamityarthah //

athanavasthasvikare ko dosa ityasadkya nirakaroti---nanviyamiti /  
anaditayam hyadkurotpadanugunasamayasambhavina bijena janite  
'dkurena janite bije vartamanam bijatvam  
tasyadkurapurvakatamavagamayatiti yujyate, avikalasya hetoh  
pramanasya vidyamanatvat /  
idamprathamatayam tu karyotpadanugunasamaye  
bhavisyatpravahasyasattvat prathamasyanutpade tadasrayasya  
hetostasminnasatyasrayasiddhataya sarvasyagamakatve pramanabhava  
ityarthah //

abhyupetakanadaptatvasya sastravirodhascetyadi /  
karyamakrtakasambandhavaditi pratijñayam  
ghataderbhutaladinapyakrtaka eva sambandhah syat, sa canista  
iti pratijñam visinasti---svopadaneneti / svasamavayinetyarthah /  
karyamiti ca samavetatropalaksanaparam, anyatha jatya disu  
vipaksesu sambhave hetorvirodhah syat / athava pratijña  
yathasrutaiva, adharavattvadityatradharasabdena nasrayamatram  
vivaksitam, kim tvadhikaranam karakam /

tenadhikaranakarakavattvad ityarthah / na ca  
vacyam---karakavattvamatrenaiva paryaptau kimadhikaranagrahaneneti,  
pradhvamsena virodhaprasadgat / na karyasya karyah sambandha  
ityarthah / mithah sambadhyete / adharyadharabhavenavatisthete  
ityarthah / so 'pi samavaye nasti samavayantarabhavadityarthah /  
sannapyasau na karyamadharavat karoti, svasamavayenaiva  
tasyadharavattvat, tadabhava tvekarthasamavayo 'pi na syadityarthah /  
sahotpade karyamanadharam syat /  
sarvadeti sesah /  
samavayikaranabhava 'samavayikaranasadkapi nasti,  
tatpratyasannasvabhavatvat tasyetyabhiprayavata tadupeksya  
nimittamtradutpattirasadkya nirakrta //

nanu vidhiyamananisidhyamanavyatirekena jagati na svatantra nama / tat  
katham dharmatraividhiyamityata aha---atra ceti / vidhiyamano vartamana  
ityarthah / pratisidhyamanah avartamana ityarthah / tatra ye  
vartamanah, tesam kascit paratantra vrttimanityarthah / kascit  
svatantra vrttirahita ityarthah / pratisidhyamanastu paratantra na  
santi, asattvadeva iti / tadevam vidhiyamanah svatantra vidhiyamanah

paratantrah pratisidhyamanah svatantrasceti tisro vidha ityarthah /

tadevamavartamano gharmah pratisidhyamanatayaiva vyavahriyate, na casau  
pratyaksavisayah, kim tvanumanavisaya iti darsitam /  
taccanupapannamiti sadkavarttikartham aha---nanviti / asannityuddesyam  
/ tenayamarthah, asannavartamano na kevalam  
pratishedhavyavaharavisayah, kim tu vidhiyamano 'pi,  
vidhivyavaharavisayo 'pi / evamasau na kevalam anumanavisayah,  
pratyaksasca / kvacit pratyaksavisayascetyarthah / kketyata  
aha---yatheti / kathamasau vidhiyamana ityata aha---jayamana iti /  
kathamasau pratyaksavisaya ityata aha---visphariteti /  
kathamasavavartamana ityata aha---na casaviti /  
asattaya sattaya vanabhyupagamaditi sattaya jayamanataya virodhat,  
asattaya vidhivisayatayeti bhavah /  
katham nabhyupagamyate na hi sattasattabhyamanyah prakaro 'stityata  
aha---nisedhavisayataya tviti /  
vidhiyamanatapakse hi jayamanatabhyupagame ubhayathapi virodho, na tu  
pratisidhyamanatapakse 'pityarthah //

tasmat jayamane ghate na vidhayakapratyaksapravrttih, virodhat /  
nisedhakam tam pratyaksam pravartamanamapi tannisedhameva  
gocarayet, na tu nisedhyam ghatam / tatah siddho visayabheda iti  
saram / upapadaniya iti satkaryavadamapaniya /  
apare tviti /  
arthatirekamatram /  
arthapadatirekamatram /  
evamuttaratrapi //

nanu kenaitaduktam, yadubhayapadavyabhicara eva visesanasamaso  
bhavativityata aha---visesanamiti / nanu tathapyubhayorapi  
prthividravysabdayorubhayavacitvat katham visesapatipattirityata  
aha---na ceti / na hi bhavati prthivitvam dravyatvamityupalaksanam /  
prthivitvam dravyam, dravyatvam ca prthivityapi na bhavativityapi  
drastavyam /  
na ca nantariyakarthasabdayorapiyameva gativastviti vacyam,  
aniyamaprasadgat /  
nantariyakatvarthayorapi samanadhikaranyadarthatvanantarikayorapiti  
/  
tatastadvyavacchedartham punarapi prayatnantaramastheyam //

tasmanekarthatve 'pi visesapara evayam nantariyakasabda  
ityakamenapyabhyupeyam / tatha ca purvadusananivrttiriti / nanu  
aniyataprasarenasati nastiti sahitenestalabho yadyapi tathapi  
sarvatha sapaksavrttirasadharano 'pi nivartayitavyah, na hi  
paksavyapako vipakse ca nastyevaitavataiva tasya nirakaranam,  
tasyapyevambhutvat / tasmat tattulye sadbhava iti  
kartavyamevetyasadkyaha---prasaktamapratissiddhamanumatameveti /  
prasaktasya pratishedhadupadane tadviparitasya  
hanamarthayatamityarthah / na casambhavo 'pi prasakto, yenanisedhat

tasyapyupadane tadviparitanam sambhavyeta / prathame pade  
sambhavyasya vidheyatvena ivasambhavyasya nisedhyatvenanupadanaditi /  
samucciyamanetyadi vaicitryena hi nipatasambandhe  
vakyabhedaprasangah, athaikavakyatvamicchannavaicitryenaiva  
nipatasambandhamicchedityarthah /  
etadevanudyamanasamuccayamasadkyamanah sphutayati---na ceti /  
uditam hyanudyate, natvanuditam na cobhayatvavisistam haviruditam /  
kim tu havirmatram / tatha canuvadapakse ubhayatvamavivaksitam /  
ubhayatvavivaksyam tu nayamanuvadah, kim tu vada eva / tatha ca  
vakyabhedah / evam darstantike 'pi yadi  
sadhyaogavyacchedavisisto heturuditah, yuktamidanim  
yattathasavanudyate, na tvetadasti / hetumatram  
tvavisistamuddistam /  
visistasya tu tasyayameva prathamo vadavataharah /  
tadyadi yasyetyayamanuvado, nunamanumeye sadbhava evetyavivaksitam  
visesanam, vivaksite tasminnanenaiva vakyena visisto vadah  
kartavyah /  
pascadidamevavrtyanuvada iti vakyabheda ityarthah /  
so 'yam prayatnantariyasthanasabdasyarthah //

nanu yadyanudyamanamasakyam visestum, athartirapi katham havisa  
visesyata ityata aha---atra hi yadyapiti /  
ananyagatikatvat praptena havisa visesanamarteh /  
ubhayatvasya tu na purvaprapratvam, napi  
tadantarenartirasakypatipattih, sadhyaomavyavacchedah api  
hetoridrsa ityarthah /  
yadyevamubhayavacanam kimarthamityata aha---pratiyamanamapi  
ubhayatvamavivaksitam /  
visesanatayeti sesah //

ayam vakarthah /  
artivisesanataya havistavadupadatavyam, tasya  
cajyapurodasadyanekarupadvubhayatvamapyastiti prayikataya  
tadapyupattam /  
tenedam siddham bhavati, ekamanekam va haviryasyartimarcchedityadi /  
ubhayatvavivaksapakse tu naikaikahavirartau prayascittavidhih  
syaditi dosah //

na caivamastviti vacyam, vakyabhedaprasangasya tadavasthyaditi / na  
canumeye sadbhava eva, tattulya eva sadbhava iti  
vakyadvayamevedamubhayavidhayakamastu, ko dosa iti vacyam,  
trirupasampannasya heturupasyaikasyarthasyalabhaprasadgat /  
vakyabhede hyavasyamarthabheda iti nyayat / sankate---atheti /  
avantaravakyabhede 'pi mahavakyasyaikatvat, vivaksitaikarthapratilambha  
iti sadkathah //

atra naiyayikasamadhanamasadkya bauddhah svabhasaya  
nirakaroti---na ceti / yadyapi tattulya evetyanyayogavyavacchedasya

vipaksamatravisayatvam tada syad yadi visayantarasamkocah  
syat, sa ca tadekavakyatayeti parasparasrayadosah /  
anyathobhayorapi tattulyanyatvavisesa vipaksayogasya vyavacchedo na  
tvanumeyayogasyeti kutah? vihitatvat tasyeti cet? ata eva  
virodhadekavakyatvasangatirityucyate, yasmat tadekavakyatayameva  
satyam vipaksamatravisayatvamasya vaktum sakyate /  
sapi tasmin satyeveti duruttaradosapattih /  
tathapi bauddhanaye sabddham vyavaharamasritya samuccaya eva na  
nirvahet, krtamanaya virodhe  
suksmeksikayetyasayavanaha---anyapoheti /  
so 'yam sadharano 'pi nyayo 'prastutatvabhiya  
visesanisthatayavatarita iti //5 //

// parisuddhih //

yathoddesam ca laksanaditi bhavapadam / laksanamaha  
ityanayormadhye itih puraniyah / atrapityapisabdah  
pratyaksalaksanopaksaya / nanu sadhyate 'neneti sadhanamityevastu,  
sambhavati cayamartho jñanasya karanatayam, tasya  
prasiddhasadharmanyasamutthatvadityata aha---tadetaditi / na  
samanyatiriktam sadrsyam, anasritasyanyasrayatve  
dravyatvaprasedgat, ananyasritasyapyayutasiddhobhayavyadgyatve  
samavayatvaprasedgat,  
gogavayadiyutasiddhanisthabhivaktyanupapattessa /  
yutasiddhabhivadyatve 'bhavatvaprasedgat,  
ayutasiddhavavyavayavadinisthabhivaktyanupapattessa /  
nityasyanekasrayatve jatitvaprasedgat ekasrayatve tasya nase  
anasrayasyavasthananupapattih nityatve pramanabhavaprasedgacca /  
samanyam hyekasrayanase 'pi asrayantare tadrupyenaiva

pratyabhijñanat nityamiti vyavasthapyate / idam tu na tatheti katham  
nityamiti jñatavyam?

pratyutanityaikaasrayatvadevanityatvamevanumiyate, nityaikavrttitve tu  
svarupasato visatvaprasedgat / sattasato gunatvapatte /  
anitiesu ca sadrsavyavaharanaprasedgat, anityasya tvanekasrayatve  
gunavato dravyatvaprasedgat ; nirgunatve gunatvaprasedgat /  
ekasrayatve samyogavibhagayoranapeksakaranasya karmatvaprasedgat /  
tadviparitasya tu gunatvaprasedgat / gunesu ca karmasu ca  
sadrsyavyavaharo na syat, tesam  
samavayikaranatvabhavenanityadharmayogat /  
asrayasadrsyena tadvyavaharopapattau visadrsasrayanam  
gunakarmanam tadvyavaharanupapattih,  
karanatrayavicaranupapattescetyarthah /  
sadharmyaprasiddhirapi drastavyeti /  
sutre sa ca karmadharayasamasrayena /  
ityaptavakyaditi vakyadarabhyam pratyaksaparyanteneti hrdayam //

prajñapaniyasya gavayasabdavacyatayeti vadata

atidesavakyasyakrtasamayasamjñasamabhivvyaharo darsitah / tathapi  
karanavyutpattya sadhanapadavyakhyanasya parityage na  
kacidupapattirdarsita, prajñapanapadasyapi  
karanavyutpattisambhavadata

aha--pindasya hiti / pratyaksat sadrsyat prajanan tena  
prajñapyata iti vadan sadrsyasyaiva prajñayamanasya  
karanatvamabhipraiti / tatha ca tena saha sadhyasadhanapadasya  
vyadhikaranatvadanyasya ca karanasyabhavat  
sadhyasadhanapadamanarthakamapadyeta, yadi bhavasadhanam na syat / na  
ca tajjñanamevatu karanamiti vacyam, avantaravyaparavirahinah  
karanatvayogat / asamicine 'pi sadrsyajñane  
tathabhavaprasadgacca / tadapi hi sadrsyajñanameva /  
pramananuvrttya tannivrttiryapi na vacyam, vrttaireva padaih  
samihitasiddhavanuvrtteranavakasat /  
sapi hi granthavaicitryamapadayanti padantaravrttireva /  
tathapi prajñanam prasiddhipadarthona tu prajñapanamityata  
aha---ityetadarthe /  
pramanasya vyaparo 'vyavadhanena phaloparakta pratisviki kriya /  
jñayamanasya sadrsyasya karanatvamaviskartum tasyanyatra  
acaritarthah phalanuguno vyaparo darsita iti tatparyar'thah //

tatrete / tatparyarthaksararthayoh / laksyapadam hi  
laksanavyavasthapakam na bhavati parasparasrayatvamagatirveti dosat  
/ nanu upasthapakamapityasayavanasadkya  
dvtiyapadopadanatatparyamaha--yadyapiti / nanvevam sati  
prathamaivastu, na ceyamasokavanika, tasyah prathamatvadeva prathamam  
buddhavupanipatat / na sadhyasadhanapadena phalavacina  
samanadhikaranyanupapatteh / astu tarhi tadapi karanasadhanam /  
evam yata ityadhyaharakastarstirapi na syat /  
satyamevaitat, kintu phalabhavenaiva hetunopamanasya pramanyamapaniyate  
parena /  
tasmad tadavabodhaya niskrsya phalamasya darsaniyamiti tathaiva  
sucidavan /  
etaccagre sphutamiti neha tikakrta darsitam //

bhasyavarttikayoh virodhamasadkyaha---vartikakareneti,  
trtiyasamasa ityupalaksanam arthasiddhah

karmadharayasamaso 'pi na nirasta iti drastavyam, aviruddhatvat /  
prasiddham sadharmyam yasyeti bahuvrihavapi karmadharayarthasya  
pravistatvat / evam prasiddhena sadharmyamityatra  
trtiyatapurusasya pravesad  
virodhantaramasadkyaha---bhasyakarena hiti / nayamartho  
bhasyaksarebhyah srutyata ityata aha---aksipreti /  
prascanniskrsyabhidhanam krtam, samayapratipatteh phalasya /  
tadaha---samakhyeti / tathapi kimayatam varttikavirodhasyetyata  
aha---etadeveti /

pratipadyatamayamityadisadkottarartha sutroktam  
karoti---prasiddhasadharmyadityatreti //

atropamanasya phale vipratipadyamanan prati sasadkam  
jarannaiyayikajayanta prabhrtinam pariharamaha--yadyapiti /  
samjñakarma samjñakaranam / manantaram sabdo va sabdartha va  
lingabhutah / tatra lingapakse, upalaksitah pratipaditah /  
sabdavadagatena gosadrsyena pratipadyamananah pinda  
samanasamanajatiyebhyo vyavacchinnah sakyamavaganatumiti sambandhah  
/ sabdapakse, tu gosadrsyenopalaksito visistah  
sabdavadagamyamananah pindah samanasamanajatiyebhyo  
vyavacchinnah saky'o 'vagantum, gunakarmadivat sadrsyasyapi  
samanasamanajitiyavyavacchedakatvaditi sugamam / gosadrso  
gavayasabdavacya iti tavadastu / atha gosadrsa eva ka  
ityasadkanivartanasamarthyamateh pariplavah /  
enamevartham kascidityadina darsitavan /  
tatreti /  
tarhi visistaiva pratipattirvakyadastu ityata aha---na ceti /  
pratyaksamatrad bhavisyatityata aha---na ceti //

etena vakyapratyaksasamaharo 'pi nirastah / sa hi pramanasamaharo  
va syat, phalasangamaharo va? adye 'pi pramanatve sati samaharah,  
samahrtayorva pramanyamiti? na tavat prathamah, phalanekatve sati  
samaharanupapatteh,

tasyaikaphalam prati parasparadhipatyarupatvat / napi dvitiyah,  
vakyapratyaksayorbhinnakalatvat / vakyatadarthayoh  
smrtidvaropanitavapi gavayapindasambaddhenapindriyadina  
tadgatasadrsyanupanaye samayaparcchedasiddheh / phalasangamahare tu  
tadantarbhava 'numanasabdayorapi pratyaksatvaprasangah / tat kim  
tatphalasya tatpramanabahirbhava eva, antarbhava va kiyati sima?  
tattadasadharanendriyadisahityam / asti tarhi sadrsyadijñanakale  
'pi vistaritasya caksuso vyaparah? na, tasmin sati

tasyanupayogat /  
upalabdhasadrsyavisistagavayapindasya vakyasmrtimatah  
kalantare 'pyanusandhanabalat samayaparcchedopapattiriti /  
tadetat jarannaiyayikamatamaskandati---nanviti /  
purve hi yatha gaustathetyeva vakyam gavayapadenapratitasamayenapi  
prayogamatropayogina sahitam sambandhapratipattihetuh,  
pratisambandhinastu sabdad vopalaksanad vopasthapanamityahuh /  
adhunikastu pratisambandhyupasthitih purvavadeva, samayaparcchedastu  
prayoganumanadityahuh //

avacakaprayogasya vakyanangatayeti tadvirahinasca  
sambandhyupalaksanaparyavasananaditi manyamana etadeva

prayogamaropya darsayanti---yo hiti / etenaiva pariplavo nirastah /  
yadi hi sambandho viditah, kah pariplavarthah? atha na vidita iti  
tatrakadksanuvrtterevamucyata iti cet--tadapyayuktam /

na hi visesanisthah samayah, tatha satyasakyagrahatvat, api tu  
kiñcit nimittikṛtya  
desakaladivisesavinakṛtavaktimatranisthah /  
tadeva nimittam navagatamiti cet? avagatireva tarhi samndhasya  
sambandhino 'navagamaditi kim pariḥṣtam pramatuh? na caisa  
paramarthah, sadrsyavisistapindopaksepe  
nimittasyapyupaksepāt /  
anyatha pindopaksepe 'pi nimittanupaksepe manodharmadisabdanam  
jatisabdatvam na syat, avacakatvameva va syat, tajjatiyanam  
nityaparoksatvaditi //

atrocyate abhinavanaiyayikaih, pañcadha hi vacyavacakabhavavyavastha /  
nimittopalaksanarahite sṛngagrahikaya caitramaitravāt / nirmimite  
'ntarbhūtopalaksane nirvacanikaya pacakadisabdavat / nirmimitta eva  
tatasthopalaksane paribhasanikaya akasadisabdavat / sanimite  
tatasthopalaksana evamprakarikaya pṛthivyadivat /  
vise savanimite nimittasamkocanikaya svargadivaditi / tatra  
prathamadvitīyayorasambhavitatvadiha viditavṛttantataya tritīyam  
prakaram nirasya pañcamascaturthamupayātīti caturtham  
vyavasthapayati---na tavaditi / aviditagavayasabdavṛttantasya tu yad  
bhavisyati, tadanantameva vaksyati / tadidamuktamiti / paramartha  
vastugatih / tatasca tathabhūta eva pinde sambandho grahyo,  
na tu sadrsyopalaksanopanite pindamatra ityarthah //

nanu nimittamapyavagatamityata aha---na cetī / na ca  
gosadrsyenopalaksyata itī upalaksanamanumapanam, smaranam va /  
ubhayamapyadrstasambandhe 'nupapannam / smaranamatrapeksaya  
dandapurūsodaharanam / etavadeva ca syat / yaduta

gavayasabdo va gavayatvam gamayet, yatha gauh tatha gavaya itī /  
sabdārtho vanumapayēt avyabhicarapakse / vyabhicarapakse tu  
smarayeditī / nanu sadrsyameva jatibhedamanantarbhavya pratyētum na  
sakyam, tasya

bhinnapradhanasamanyavyaktigunavayavakarmasamanyabahulyarupatvat /  
tasmāt sadrsyathatathadisabda eva tasya pratyayakah /  
kevalam prasiddhaprasiddhasandeho 'vasisyate /  
tatra hastitvadikam gosabdena nirastam /  
mahisatvadikam tu anucitavisayataya, anyathopamanasvikare  
'pyapratikarat //

tadayam gosadrsa ityasyarthah / goto bhinnajatiyah,  
tadgatagunavayavadisamanyabahulyavanitī / naitadapī sadhiyah,  
darpana iva candrah, candra iva mukham mukhamivaravindam, ado  
'ravindamivedamaravindamitī caturdha sadrsyagatau  
bhinnapradhanasamanyaniyamayogena tadanantarbhavyaiva  
sadrsyapratipattiyupapattēh / kvacid drstamiha smaryeta tavaditī  
cet? smaryatam tavadatravagatam, na tviha tadavagatamitī brumah /  
tasmād gosamanyenopalaksyamanah pindā kim tadvaneva

gavayasabdasya vacyo bhavatu? pacikriyayopalaksyamanah karteva  
pacakasabdasya, ahosvit tatasthameva gosadrasyam, tadupalaksita eva  
pinda akasavat tasya vacyo bhavet? kim vopalaksanam vihaya  
gandhapalaksitaprthivitvajatimaniva  
gosadrasyopalaksitajativisesavaneva pindo 'sya vacyo  
bhavisyatitaraniyatakotisamsayatiraskarena kotitrayavalambi  
sandeha eva jarannaiyayikairupaplutah sambandhapariccheda ityucyate,  
etasvavasyamanyatama kotirgavayapadartho bhavisyatiti  
nirdharanasambhavanam hrđi nidhaya / aitenā  
manodharmadipratibandigrahah pratyuktah /  
tatrapyanumanenonniyamananam manovyaktinam samanagunataya  
samanarthakriyakaritaya

samanajatiyatvanumanat /  
samanyanavagatau tu tatrapyasakya eva samayagrahah /  
samanyam va na tasya pravrttinimittamiti //

tadidamuktam--sarvathanupalabdheriti / yadyapi gavayatvavagame 'pi  
samjñāsamjñīsambandhanavagame tatra prayujyamanatvaditi  
heturasiddha eva / na hyasati vrtyantare tadvisayataya prayogah  
sangatimavijñāya jñatum sakayate, prageva pramanantarāt  
tadavagame tu kimanumanena sadhaniyam? ata eva pratyakse 'pi gavaye  
anumanamanavakasameva / tathapi sambandhyavagame  
gavayapadasamabhivyahrtam vakyameva sambandham bodhayisyati /  
avacakasyapi ca samabhivyahara upayoksyate upamanapaksa iva / tadapi  
hyatidesavakyam

vakyameveti matva tannirasartham sambandhina  
evapratipattirupapadita //

ata evaha---kuto vakyad veti / ata eva vakyasya vyaptiparatapi  
nirakṛta, sambandhino 'navagamat / na ca vyatireke tatparyam,  
samketayiturabhiprayopadhikatvat, satpratipaksatvacceṭi / yadyapi  
vinigamanayam hetvabhāve 'pi nopamanasya kacit ksatih, ubhayorapi  
vacyatve sambandhasya tadanimavadharanat, tathapi vastugati  
vivecayati---tathapi

kim ityadi tadanujanati ityantam karabhavrttantam /  
pariharati---sadhyaarmyagrahanam ceti /  
upalaksanapadaprayogascavantarabhedasamsucanaya teneyam  
sutrगतih /  
prasiddhasadharmyat sadhyasadhanamupamanam /  
sa ca prasiddho dharmah samanah pratiyogitaya tadupakṣipto  
'samanasceti /  
bahuvrihipakse tu prasiddhadharmana iti /  
sesam purvavat //

jaranmimamsakamatam gosadrasyam gavayastham pratyaksameveti  
vadata nirastam / sabaramatamasadkya niracaste--gosthamiti /  
jatyantaravarti jatyantarasyeti prayovadah / tathapi

gavavyaktyavacchinnasya na govyaktyavacchedo 'vagatah,  
tatropanamavatarisyatityata aha--tasmad yatheti /  
drstante tatparyam /  
prayogastvityadi /  
akrtasamayamajñasamanadhikaranavakyarthopadhanam  
pramanavailaksanyamiha drastavyam /  
visayasvarupavailaksanyayorasiddhatvadati //6 //

// parisuddhi //

iha sabde trividha vipratipattih---pramanyato, bhedato,  
laksanatasceti / tatra prathamah kalpo vacanavirodhadeva nirastah,  
tatpramanyamanabhyupagamyā vivaksitarthasya pratipadayitumasakyatvat  
; pratipadane va tata eva tatpramanyasiddheriti / bhedastu  
pariksaparvani nirupaniyah, lesatastvihapi /  
vyavartakadharmayogadeva bhedavyavaharo 'pi /  
laksanam ca tatha /  
tatah tadeva vivecaniyam /  
tatra vipratipadyamanam prati tu pariksavatara ityasayavan siddhavat  
sangatibhasyam vyakhyaya laksanamavatarayati---atheti //

tatra samayabalena samyakparoksanubhavasadhanam sabda iti eke / iha  
cadyena padenanumanam, dvitiyena sabdabhasah, trtiyena  
savikalpakapratyaksam, caturthena padarthasmaranam, pañcamena  
kartrkarmani nirasyete / apare tu

cestayamapi gatametadityativyapakam mattva sabdatvasamavaye  
satityahuh //

atra pracayanamayamasayah / yadi cesta na pramanam, aprasanga  
eva tasyah, kim sabdatvasamavaye satityanena nirvartaniyam?  
pramanam cet tasyah pratyaksadyanantarbhava  
pañcamapramanabhyupagamaprasangah / tasmad sabda eva  
cestayah pravesah samayabalapravrte / sabda eva tu  
sabdavyavaharo laukikah prayikatvat, caksuse  
jñanadarsanavyavaharavaditi / te 'pi sthuladrsvanah / cesta  
hyabhiprayasthasabdasmaranamatropayogini lipivat /  
sabda eva tu cestotpaditasmaranasamarudhah pramanam /  
arthena ca smrtiutpadanat sabdavisayam evasyah pramanyam,  
pramanaphalasya pramanatvat /  
na ca smtirasyah avantaravyaparah /  
yadi cestopadhanamantarenavagato 'pi sabdo nartham gamayedevamapi  
sambhavet, na caitadasti //

nanvevam sati cestaya edamukavyavaharanupapattih, na hyasau  
tatah sabdasmrtiman, agrhitasamayatvaditi cet? ---ata eva tam prati  
samayabalena sabdavadarthe 'pi cestayah kunthatvameva /  
vyavaharastu anvayavyatirekabhyam niyatavisayavinabhavagrahe  
pravrttinimittaupayikah, abhiprayanumanadeva edamukasya,  
karituragayoh

kasadkusabhighatadiva /  
atha krtasamayapi cetaiva kim na syat, avinabhavabhavat?  
smarayatu va padarthan, tathapi na pramanam //

dvidvidha hi sa samayapramarabhedat---krtyanvayini, jñāptyanvayini ca /  
tatra krtyanvayini prayojakabhiprayam smarayanti pravartayati, na tu  
kiñcit pramanayati sadkhadhvanivat / ato 'pranameva /  
jñāptyanvayini tu karakesu pratipadikarthapradhana, kriyasu  
vartamanarthapradhana / tatha ca gaurasvah purusa ityadipadairiva  
svatantresu padarthesu smaritesu parasparanvayayogah /  
padaikadesavibhaktivisesavat cetaikadesavisesat  
prakaranadivisesad va karakadismrtiniyama iti  
cet---cetaikadesavisesabhavat / na  
hyatitanagatavartamanapakadipratipadakam cetaikadesavisesam  
pasyamah / prakaranadayastu visayavisesa sabdan niyamayanti, na  
tu karakakalavisesesu pravartayanti / tathatve va gaurasvah  
puruso hastityadavapi karmatvadinyunniya vivaksitarthavasayah  
syat / na hi cestakalape prakaranadayah

karakavisesadinakseptumalam, na tu padakadambka ityasti niyamah /  
tatha ca  
kalasamkhyakarakavisesapratipadakavibhaktisamabhi vyaharavaiyarthypa  
asangah //

katham tarhi tato vyavaharavisesah? samsayapratibhayoranyatarasmad  
visesanupalambhe viduravartini samanadharmini sthanvarthina iveti /  
tasmadubhayathapi ceta na pramanam /  
atah kasya catursu pravesapravesau cintaniyau? etacca  
sambhavitapramanyam aitihyadyantarbhavayata  
cestapabhramsali pidhvanipadaikadesan savyavaharikanapyakirtayata  
sutrakrta sucitamapi mandamatayo na grhnantiti tadanukampaya  
laksanam vyacaksana eva kiñcidudbhavayati //

vakyajñanam tadarthajñanam veti /  
akadksayogyatasattimatpadakadambakam vakyam / tasya jñanam  
jñanamanam tadityarthah / yathasrutamuttaratra / kim tu tatrapi  
vakyameva pradhanam, asadharanatvadindriyadivat /  
sannidhitaratamyavivecane tu sarvasminnayam nyayah / hanadibuddhih  
paramarsalaksana, itarasya anumanaphalatvat / tadanena  
nirakadksayogyanasannani padani nirasyata cestadayo 'pi  
nirasta bhavantiti vijatiyavyudasah /  
svarthadvarakam cakadksadikamiti  
saá!fgatigrahapadapratisandhÄ•natadarthasmará!‡ayogyatÄ•dyanusandhÄ•naprakaraá  
adikamuktam bhavati /  
anenaivabhiprayenoktam---padarthasmrtyadayastviti /  
tadanena pratyaksadeh samanajatiyasya vyudasah /  
anaptavacasam captagrahanena nirakaranamiti  
samanyalaksanalabhah //

nanu nayamupadesasabdasyartha yathasruti cavyapakata  
siddharthasamgrahadivadyata aha---yadyapiti /  
na kevalam bhutarthasamgrahah sadhyarthamapi na kiñcit  
samgrhnatityaha---yadyapi ceti /  
nanu pravartakatvena vidherajñadhyesanayoh ko visesah,  
yenanyorupadesapadenasamgraha ityatastabhyam vidhervaidharmyam  
pratipadya tayorapi tato vaidharmyamuktam---te hiti /  
tat kimajñadhyesanasamgrahe 'pi prayatnah kartavyah?  
netyaha---tathapiti //

ayamasayah / yadyapi laksanaya te api samgrahitum sakyete  
parasthane prayoktrpadam praksipya, tathapi nastyasmakam  
tadasamgrahe 'pi kacit prayojanaksatih, svargapavargopayavisayasya  
sabdavisesasya laksanarambhat sastrasya tadadhikarena  
pravrtteh / samanyalaksane tvakrte visesalaksananavatara  
ityatah prathamam tathaiva vyakhyatam / vaksyati ca

dignaganirakaranaprastave / parapadamapahaya prayojanavanityeva  
vakarthapratipattih phalamiti ca laksanikapadaprayogasya  
cayamevopayogo yadubhayalaksanalabhah /  
prayojanamarthagatamasadharanam grahyam ca /  
sadharanam tu sabdasya svarthapratipadakatvam /  
tacca parasyaiva /  
tatah tadapeksaya pareti visesanamanarthakam syat //

nanu yadi upanisadah prayojanavatyah, nunam kañcidartham  
pratipadayantyah kvacit param pravartayeyuh pravrttyadkitatvat  
prayojanasadbhavyasya / na cet param pravartayeyuh katham  
paraprayojanavattyah pravrttivirahadkitatvat prayojanabhavyasyetyata  
aha---yadyapiti / na kvacidityadau saksaditi sesah /  
buddharsabhadinamanaptatve karako heturmayamohanimittatvam /  
jñapakastu pramanaviruddhasarvadharmaksanikanairatmyadivacanam /  
yathasrutam bhasyamavyapakam manvana aha---sudrdheneti /  
sudrdham parito nirastavibhramasankam pramanam prama /  
tathavadharita visayikrta iti /  
neyam nityanityavyaptimabhisandhaya //

nanu karanamadhitisthata evesvarasyapi kartrtvam / tatha ca  
sthanakaranadinamanvayavyatirekabhyam varnanipatti prati  
samarthyavagamat, tadadhisthanasunyataya tasya nagamakartrtvam  
bhavet / na ca sariramantarena tasya

sthanakaranadisambhavah, tesam  
talvadivivrtadirupatvadityasayavanasankate---tathapiti /  
bhasyamuttarayati---ata aha upadesteti //

na vayamasya bhagavatah  
karyavisesenanuvihitabhavabhavatayopakaranam sariram  
nirakurmah, tryanukadinispattaye  
dvyanukadivaccharivanvayavyatirekanuvidhayikaryanispataye

tadupagrahasyapisyamanatvat /

api tvayatanataya kartrvanirvahakataya vyapakataya ca tat tasya  
nesyate bhogabhavat, kartrtvasya nityatvat, karyasya kartra  
nirupadhisambandhat, sarirasyavyabharaccetyabhiprayavato  
vिवaranam---sthanakaraneti /

tadevam rupa aptah kutah pramanat niscetavyah,  
paracittavrttinamapratyaksatvat? kayavagvyaparayosca  
buddhipurvakam, anyathapi sambhavadityasadkya mleccha api  
hityadina bhasyatatparyam bruvanah tanniscayopayamapi lesato  
darsayati---hetudarsanasunya iti //

ayamasayah / dviividho hi puruso 'sarvajñah sarvajñasceti / tatra  
purvasya tavat sattvaprasadhakadeva pramanad  
ragadvesamohavirahasiddhavanaptatvam nirastam / uttarasyapi  
jñaneccchaprayatnasthanakaranapatavani tavadupadesamatrenaiva  
nisciyanta iti

tatra sarvesamavivada eva / jñanam tu yatharthamayathartham va  
syat / icchapi pratipadayisa vipralipsa va syaditi sandeho  
'vasisyate / tatrpyabhyasadasapanne 'yamartho 'syeti samanyato  
niscaye bhavatyeva tajjñanasya yatharthatvaniscayah,  
yathabhyasadasapannamidamaranyamamisam mlecchanamatah asminnete  
margamargavibhagajña iti panthanamevam niscayah / vipralipsa ca  
hetudarsanena vyapta hetau sati syat /

sa ca dvirupah, svopakarah paropakaro va? tatra tavat panthesu  
vimargena pratisthamanesu mlecchadinam na kascit svopakarah,  
svasya grhithatvat sariramatrasya ca karaniyantarabhavat, bhava  
va aparityagat /

napi dvitiyah, na hyanunmatta anapakarinamapakurvate /  
napi parapakaramatram purusarthah tatha sati sarvah  
sarvamapakuryadityevam vipralipsapi nivaryate /  
anabhyasadasapannavisaye tu pravrttisamarthyat  
pramanantarasamvadad va mohavipralipsayornivrttiriti //

mleccha apyapta bhavanti yatah pratitigocarah, tatah kah sandeho  
mahadhiyam aryanam ca tattvavadharana iti apisabdarthah /  
etena yad yena rupena na niscitam, na tat tena vyavahriyate, yatha  
rathyapurusah sarvajñatvena, na pratiyate cabhimatah purusa  
aptatveneti vyapakanupalabdherasiddhatvamuktam / paresam  
avyapakamaptalaksanam, yathasrutasyaryamlecchayoh abhavat /  
visesanantarapraksepe tvasmallaksanabhyupagama ityarthah /  
viparyastasyayam prasnah, viparyasasca pramanabhasamulah /  
atastamaha---astiti /

bhagasiddhatamasadkyaha---atra yavatiti /  
nanu paraprayogamadusayitva svatantryena prayogantaropadanam  
prakaranasamajatih, satpratipaksataya cet svargadinam  
pratyaksatvam kutah setsyatityata aha---yogaje tviti //

hetvabhava phalabhavat pramane 'sati na prama,

caksuradyukta visayam paratantram bahirmanah //

iti /

tasmadapatatastavat satpratipaksa evaite hetava ityata aha---asmakam  
tu sabhyañca iti //

ayamasayah, drsyate hi tavad bahirandriyoparame  
'pyasannihitadesakalarthasaksatkarah svapne / na ca vacyam  
smrtirevasau patiyasiti / na hi smarananubhavavibhage api saksi  
prastavyah / kim tarhi? idam smaramidamanubhavamiti pratitya  
svasaksiko 'yam arthah / na caropitam tatanubhavatvam--abadhanat,  
smrtitvanullekhanat anupalabdhasya svasiraschedaderavabhasanacca /  
smrtiviparyaso 'saviti cet? yadi smrtivisaye viparyasa ityarthah,  
tadanumanyamahe /  
atha smrtavevayamanubhavatvaviparyasa ityarthah, tada prageva  
nirastah /  
na ca sambhavatyapi, na hyanyenakarena vyavasayavisayibhuto  
'yamartho 'nyena jñanavacchedakatayanuvyavasiyate /  
tatha ca sa ghata ityutpannayam smrtau bhramyatastam  
ghatamanubhavamiti syat, na tvimam ghatam, na hyayam ghata iti  
smrterakarah /  
tasmadanubhava evasau svikartavyah //

asti ca svapnanubhavasyapi kasyacit satyatvam, samvadat / tacca  
kakataliyamapi na nirhetukam, sarvasvapnajñananamapi  
tathatvaprasadgat / hetuscatra dharma eva /  
sa ca karmajavad yogajo 'pi yogavidheravaseyah,  
karmayogavidhyostulyogaksematvat /  
tasmad yoginamanubhavo dharmajatvat prama, saksatkaripramatvat  
pratyaksaphalam /  
dharmajanakabhavanaprabhavastu na prameti vibhaga iti /  
tatsamagrirahitatvadityasiddho heturiti suktam //

asmakam tu sabhyañca iti bahavasceti anvacaye cakah /  
yadyapi casmakam paramasarvajñasiddhavavantarasarvajñe na sidhyatyapi  
na kacit prakrtahanih, tathapi tatsadbhave api pramanasadbhavat so  
'pi nopeksamarhatiti //

iha dignagena bhavasadhanatvakarmasadhanatvabhyamupadesapadam vikalpya  
dusitam karanasadhanatvapaksastvasmadamito 'pi kuta upeksita ityata  
aha---anyasmadanyasyeti / arthena hi saksat pratibandhah  
pratyaksasyaiva, paramparapratibandho 'numanasya /  
tadasya sabdasya vijñanasya saksadarthapratibandhe  
pratyaksatvaprasangah, paramparapratibandhe tvanumanatvapattih /  
apratibandhe tvapramanyameva ityasambhava eva  
karanavyutpattipaksasyeti manyata ityarthah /  
atra bhavavyutpattipakse aptatvaniscayah sabdaphalam, taddvara  
vakyarthaniscayo va /  
nanvaptatvena niscitanam kimaparamavisamvaditvamavasisyate,

yannisceyamityata aha---upadestadrstttanamityartha iti //

arthasya saksatkarah pratyaksatvamiti varnayojana /  
tenayamarthah / aptopadesah tasminnevapte niscayam kurvan

sabdah pramanam, atha va apte niscayam krtva tatsahayo  
vakyarthaniscayam janayannityubhayam dusayatityaha--imamiti /  
anumanatkarunabhyasahetudarsanasunyatvadeh  
karmasadhanatvapaksamutthapayati--dvitiamiti /  
atrapyupadarsithapraptniscayah, taddvara arthatathatvaniscayo  
va sabdasya phalam / tatra prathamam darsayati---yasmaditi / dvitiam  
darsiyati---evam ceti / upadisyamanor'thah praptah, praptatvena  
niscito yasmaditi va / tathatvena niscita iti va sutrayojana,  
ubhayamapi

dusayatityaha---dusayatiti //

nanvarthapraptya arthatathatvam nisciyamanam lingabhutayaiva  
nisciyate /  
tat kathamaha pratyeksenetyata aha---aptya hiti /  
aptiniscaye 'pi sabdasya vyaparo nastiti  
darsayitumarthatathatvaniscayo 'pi pratyaksenetyuktam, mulabhutatvat  
tasyeyarthah //

nanu sabdopalabdhasyarthasya kvacidanumanemapi pratipattirastityata  
uktam--prayeneti / atra cobhayorapi  
paksayoraptoktatvapavrttisamarthyahetupradhanayoh sabdasya  
pramanyaniscayah phalamiti sadkitumucitamapi na sadkitam,  
pramanyaniscayavinabhutatvat arthaniscayatattathatvaniscayayoh,  
tasya tayorevantarbhutatvaditi manyamaneneti /  
tamimamiti /  
naptatvasahayo naptatvaniscayasahaya ityarthah /  
praptya /  
praptniscayenetyarthah //

nanvanabhyupagatebhyah paksebhyo na kañcidabhyupagatasya visesam  
pasyama ityata aha---etaduktam bhavatiti / naptatvahetukam  
naptatvaniscayahetukam / avisamvaditvam avisamvaditvaniscayah /  
anena sutrenagamarthataya agamaphalataya pratipadyate /  
napyarthatathatvamarthatathatvaniscaya iti neyam /  
upalaksanataya ca vidhadvayamudahrtam /  
yatha tu purvapakse vyakhyatam, tathatraprati drastavyam /  
kim tarhi phalamasyetyata aha--kim tviti /  
anenollekhenanuvyavasayena ya pratipattirvisayikriyate setyarthah //

yadyevam tarhi kkaptoktatvaniscaya upayujyata ityata aha---apatvam  
ceti / aptoktatvam cetyarthah / nanu pramanyamarthavyabhicarah /  
sa khalu kathamarthamapratyayya pratyayayitum sakyet? tatasca  
punaraptoktatvenarthaniscaya ayata ityata aha---na ca yata iti /  
prameyamiti svatantryeneti sesah / avacchedakataya tu tasyapi

sphuranamisyata eva,

manasaiva /  
ghatasyetarthah //

tadayam samksepa / bhutarthopadesakatvam hi pramanyam /  
tadeva prameyamanupadarsayata sabdasya na syat /  
tathanaptoktatvenapi hetuna kim nisciyeta? tatha ca  
kasyavacchedakataya artho 'pi parisphuret? tasmad yatha  
sattamatravasthitairadustairindriyaih pratyaksam janyate,  
jatadustatvaistu pramanataya nisciyate, tatha  
sattamatravasthitenaptena pramanam sabdo janyate /  
jñataptatvena tupadestra tathatvena nisciyata iti pratyaksavat  
svavisaye vyavastheti jñanamatramanumapayet /  
avyutpannamiva vyutpannamapiti sesah //

ayamasayah / asti tavad vakyadarthavisesavasaya ityavivadam / na  
cayam laidgikah, vacanamatrasyanaiikantikavat, aptoktatvasya  
pragevasiddheh / na ca vacanasya lingatvapakse sadhyamapyasti / tatha  
hi, na tavat tadatmyatatprapti sambhavatah / napi tadutpattih,  
aptavacsamapyatitanagatagocaranam paramparayapyarthadanutpatteh  
/ tasmadarthajñapakatvameva sabdanamarthavattvam / na ca tadevanumeyam,  
tasya svatantryena bhavadbhiranabhyupagamat / abhyupagame va  
vivadavicchedat /  
na ca lingasya svatmano laidgikajñananakanakatvamevanumeyam, tasya  
lidgantaravisayatvat /  
tasmad vacanamatralingapakse yad vacanam tad  
buddhipurvakamityudaharaniyam /  
buddhistu kiñcidullikhanti jayata iti  
svabhavadevollekhyamatrapratilambhah, na tu tatrapati  
bhutabhutavibhago, na tu taram prakaravibhagah /  
tasmad jñanamatramanumapayediti suktam //

kimato yadyevamityata aha---tatha ceti / vyavaharanubhavabhyam  
vyavasthapitapi nanurodhita syat /  
vyutpattiprayasavaiyarthyparasangascetyarthah / nanu  
jñanavisesadevarthavisesah setsyatityata aha---na ceti /  
jñanenarthah sadhayitavyah /  
tasya ca na kascid visesor'thahitakaradilaksanah samasti /  
sakaratve 'pyatitanagatadigocarasya tasyarthadanutpatteh /  
tasmadullekhyatayatha eva viseso vaktavyah /  
sa cet jñanasiddhavantarbhutah kimaparam tena sadhaniyam? na  
cedantarbhutah punarapyavisistameva jñanamityarthah //

syadetat / tajjñanasiddhyarnbhata evartho 'vacchedakataya sidhyatu /  
yadyapi vacanamatramarthavisesollekhi

jñanapurvakatam vyabhicarati, tathapi yah padakadambakaviseso  
yatpadarthajatam smarayati, sa tatsamsargajñanapurvaka ityasti  
niyamah / evam ca samayagrahasyapyupayoga iti cet---na, gaurasvah

purusa ityadipadakambakena vyabhicarat /  
visesanavisesyabhavenavasthitau na vyabhicaratiti cet? so 'yam  
visesanavisesyabhavo na tavat svarupatah, padanam parasparam  
svatantryat / napyarthatah, tasyanavagamat / avagame va kastato  
'parah padarthanam samsargo, yo jñanavacchedakataya  
anumatumistah? akanksadimattve satiti visesananna  
vyabhicara iti cet? atha keyamakanksa? na tavadavinabhavah  
svarupator'thatasca, tasya abhave 'pi

vakyarthapratipatteh /  
bhava 'pyapratiteh, vakyarthapratipadanena  
vinaparyavasananamakankseti cet? evam tarhi  
vakyarthavisesapratipadakam yat padakadambakam, tat  
tatsmaritarthasamsargajñanapurvakamiti prayogarthah /  
tatha ca prageva sadhyavisesasiddhaye hetuvisesasiddhimicchata  
vakyadeva vakyarthavisesapratyaya esitavya  
ityupasamharannaha---tasmaditi //

syadetat / tathapyasambaddhasya prakasakatve 'tiprasanga ityata  
aha---na ceti nanu na hi sambandha ityeva gamako 'tiprasadgat api  
tvavinabhava eva / sa ca sabdasyarthena nastityata aha---na cavineti /  
yat tvatroktam, caksurapi rupakaryatvadeva rupam prakasayatiti,  
tadayuktam / yadi hi tatkratatvadeva tad gamayet, rupamiva rasadinapi  
gamayet / avanabhavajñanam va apekseta / na hyavinabhavasyaisa  
mahima yadayam sattamatrenaiiva gamayati / tathatve va dhumadapi  
caksusa iva sattamatravasthitadevagnih pratiyeta / api ca  
jñanasamasamayo varthah prakasate, anantarasamayo va / tasmacca na  
caksuso janma, svakaranadevayamasya svabhavabhedalabho  
yadanatmanamapyakaranamapi karanatvavisesa 'pi va  
rupamevajñatameva satprakasayatiti  
rupolabdihilaksanakaryadarsanabalenaiva tadvyavasthapyate /  
tasyasakyapahnnavatvaditi cet? tarhi yasya yatra pratibandho nasti, na  
tasya tatra pramanyam, yatha dahane 'pratibaddhasya rasabhasyeti  
vyapakanupalabdhistvayaiavanaikantiki krta / kiasmabhiratra vaktavyam?  
kimnibandhanastarhi pramanavyavaharah sabde,  
yannibandhanascaksuradisū / tatraiva kim nibandhana iti cet? idam  
mahapandityam yat siddhamatrkayamapyadyapi sandehah /  
bhutarthanubhavajanananibandhano hi pramanavyavaharah sarvatreti balo  
'pyaha / tabdalenaiiva sabdasyapi tadanugunah sa

svabhavabhedah svakaranadayato vyavasthapyate /  
yatah tattatsadketopadhanasutramartham pratipadayatiti, tathapi  
samayasya purusayattatvat kimayam samvyavaharikasadketaneva  
sabdān prayudkte? kim va svayamidanimarthabhedesu sadketyeti  
sandeho na nivartata iti cet---na, ubhayathapyasambhavat /  
yadyasau pratipadakah katham svahrdyaguhaniksiptasamayaneva  
sabdānuccarayet? janatyeva hyayam naviditasamaya ete pratipadaka iti  
//

atha vipralambhakah, tathapi samayantarakarane ka upayogah,  
prasiddhasamayaireva vipralambhasambhavat /  
yatrapī hi guptasamayairvyavaharah, tatrapi na pratipadyam prati samayo  
gopyah, api tvavisvasthan pratiti hrti nighayaha---tasamaditi //7 //  
na dvidvidho drstadrstathatvat //1.1.8 //  
// parisuddhih //

svacchah svabhavasucayo 'tisayena gurvyo  
durbandhadurdharaduragrahadurvibhavyah /

tikagiṛo visadaparadaviṇṣo va  
yesam vase nanu vase jagadeva tesam //8 //  
// pramananibandhah samaptah //

// iti pramanalaksanaprakaranam //

// prameyaprakaranam //

// parisuddhih //

nanu yadi prameyameva mumuksuna pratipitsitam, tadulladghya kimiti  
prathamatah pramanamamihitamityata aha---tacceti / tarhi uktani  
pramananidanim pariksayantam kim prameyalaksanenetyata  
aha---laksanam ceti / tarhi prameyalaksanamevamidhiyatam / kim

pratyaksadilaksanenetyata aha---na ceti / nanu pramanam tavat  
prathamata eva vaktavyam /

taditarasya tadadhinatvaditi prageva samgamitametat / idanim tu  
pañcadasu prathamam kimabhidhiyatamiti jijñasa /  
abhidhiyamanasamgatiparyalocane ca  
samsayadinamanupayogadanabhidhanameva prasaktam, kutah  
purvaparahavasparadhetyata aha---apariksitam ceti / etena  
samsayadinamupayogam darsayata vaktavyata darsita / etasmad  
visesat pramanaprakaranat

apakarsah samsayadiprakananebhyasca utkarsah  
prameyaprakaranasyeti samudayarthah / arabhyatam tahi  
prameyalaksanam, kimantargaduna vibhagenetyata aha---tadiheti /  
prameyanantarikatvam prameyalambnaphalatvam / kim tadarthajatamiti  
bhasyakariyah prasnah slistah, ki laksanam katividham  
ceti / asminnarthe vibhagavat samanyalaksanamantarenapi  
visesalaksananavatat / tatra dvitiye---sutrathate nottaram /  
prathame tu sabdavyakhyaneneti bhasyagatih /  
tadatra dvitiyaprasnartho vibhagoddesasutramavatarayitumityanena  
darsitah /

prathamastu visistam prameyamadyapi na sidhyatiti tadartham prasna  
ityanena /

tatra varttikakarena tusabdasucitam samanyalaksanam grhitva  
vibhaganisthah prasna ityanena /  
tatra varttikakarena tusabdasucitam samanyalaksanam grhitva

vibhaganisthah prasnah krta ityaha---sa ca visesa iti //

nanvayameva ca sutrartha iti vibhaga evasya sutrasyartha iti gamyate /  
tatha ca na vivaksitavisesalabhah sutrat, evam ca  
prameyamatravibhago 'narthako 'satyascetyata aha---yesamiti /

prakrtopayogiprameyavisesalaksanakrodikrtanameva vibhago 'sya  
sutrasyartha iti varttikartha ityarthah / yesamityadina  
yathasamkhyam laksanadvayam / nasca tattvapadena sambandhah /  
saksaditi ca puraniam /  
apavargo mithyajñananivrttih, tadaditvat /  
samsaro ragadvesau, tadekadesatvaditi /  
paramanunamityupalaksanam, tenasariranindriya  
tadartharupanam dvyanukadinam tadgunakarmanamapiti //

nanu yada digadayo 'bhihita evarthata iti samadhanam, tada tadabhidhane  
ka upayoga ityapi samarthaniyamityata aha---kausalamatramiti //9 //  
// parisuddhih //

nanu pratyaksamapyatmani pramanameva, ahamiti vikalpasya  
parairapistatvat / na cayamavastukah samdigdhavastuko va,  
asabdatvadapratiksepacca / na cayam laidgikah,  
ananusamhitalingasyapi svapratyayat / napi smrtiriyam, ananubhute  
smaranayogat / anadivasanavasadanadirayamavastuko vikalpa ityapi na  
yuktam, niladivikalpesvapyevam vaktum sukaratvat / kadacitkatvena  
tatra vastukalpanamihapi samanam / arthakriyasthiteh  
sutraramanyasiddhervastusthitirityapi na yuktam,  
arthakriyasthitiniscasyapi vasanamadayopaplavayitum sakyatvat /  
ata eva pramanantarapravrterityapi gatam / tasmad  
vasanavadamatram vihaya agantukamapi kiñcit karanam vacyam /  
taccaptanaptasabdau va lingatadabhase va pratyaksatadabhase va?  
tatra yatha prathamamadhyamaprakarabhavat nilavikalpasyaramam  
kalpamalambate, tathahamitti vikalpo 'pi / tatrāyam,

pratyaksaprsthābhavitve saksadeva savastukah /

tadabhase tu mule 'sya paramaryat savastuta //

iti / na ca bahyapratyaksanivrttaveva nirmulatvam, buddhivikalpasyapi  
nirmulatvapasadgat / tatra svasamvedanam mulam, ihapi manasamiti na  
kascid visesah / tatkathamatmani pratyaksapratisedhakam  
bhasyamityata aha---ahamiti /

yadyapi savastuko 'yam tathapi sarirapratyayasamanadhikaranyat  
tadvastuka evayamityapi syat / ato na tadatirikte vastuni pramanayitum  
sakyate tavad yavad dehadibhyo bhinna atma pramanantarena na  
sadhya ityarthah /  
tadidamuktam---dragiti /  
ghatadijñānavaditi vyatirekidrstantah /  
yatha hi ghatadijñānam sariradipratyayavaiyadhikaranyat  
tadatirikte vastuni dragevapramanayitu sakyate, tatha nedamityarthah //

nanu yadi nama na drageva, vicarakramena tu pramanayisyate / tatha  
hi, nirupadhisarirabuddhitatsamudayalambanatvena aham  
pratyayasyatiprasadgat svasambandhini sariradavayamahampratyaya iti  
vacyam /

tatratmavyatirekena kah svartha iti cintaniyam / ananyatvam svatvam  
sarvabhavanam / tatha ca yada tenaiva tadanubhuyate tada pratyetuh  
pratyetyadvadananyatvadahamiti syat / ata eva ghatadayo na  
kadacidapyananyanubhavitka iti na kadacidapyahamaspadamiti cet? evam  
tarhi tvanmate 'pyayamahamiti pratyayah sariradavaroparupa eva, tatah  
pratyeturanyatvat / buddhau mukhya iti cet---na, tasyah  
kriyatvenanubhuyamanaya bhinnasya tatkarturaham chinadmitivadham  
janamityanubhavat niladipratyetyavyakaravat pratipattrakaro 'pi  
pratiterevayamatma tatha bhasata iti cet? tarhi  
pratyetyavyakarasamanayogaksematvena pratipatrakarasyapi siddham nah  
samihitam / astu svopadanamatramiti cet---na, tatpratibhasane  
tadgatarthakarasyapi pratibhasaprasadgat / akaramantarenakarino  
'navabhasanat / pravrttivyijñanasamtanadanya evayam  
buddhisamtanah pratipatta, yamalavyijñanamacaksata iti cet? evam  
tarhi pravrttivyijñanopadanamanadinidhanah siddho 'dhikah pratipatta  
/ sa kim samtanyamanajñanarupah, tadviparitarupo veti cinta  
parisisyate / tasyasca rangabhumih ksanabhangabhanga ityata  
aha---pareti / drdhataram visesanistham / smrtya saha  
purvaprapatyayayorekavisayatvamukajñanagocaratvam /  
purvanubhutatitkaryasmrititakaryanubhutinamekenanuvyavasayena

etena pratisandhanam pratyabhijñanam va syat,  
karyakaranavisesayorekasamtananiyamo va? adye tattvatah  
pratyabhijñanasiddham, abhimanato viruddham, avisistamanaikantikam /  
dvitiye 'pi virodha eveti nirastam / tadaha---tadaneneti / tadatra  
pratisandhane karyakaranabhavah parenopanyastah kimupadhitaya  
vipaksavyavrttisamdehamudbhavayitum? atha svadarsane  
pratisandhanavyavastham pratipadayitum? pratisandhanasya tu  
ksanabhangasadhanameva badhanamityasayah / tatra  
pratyabhijñanam pratisandhanamiti  
grhitvopadhilaksanamapaninisan  
karyakaranabhavapratibandhanayoh parasparena vyapti  
khandayati---na hi yatreti / punah bauddhah / na hi  
karyakaranabhavamatram pratisandhananibandhanamacaksmah / kim  
tarhi? sadrsyavisistamiti sankate---vastuta iti / tadidamuktam,  
sabhagesu iti / etadvyatirekavyabhicarena dusayati---tanneti /  
visisto 'pi karyakaranabhavo na pratisandhanam prati prayojako  
yatastannivrttavapi nedam nivartata ityarthah / na ca  
sadrsyamatramevastu tannibandhanamiti sampratam, bhedagrahe tasyapi  
vyabhicarat / tadagrahapaksastu vacya iti tamupeksyasmadabhipretam  
pratisandhanamadaya sankate---purvapareti /  
yatra kartari pratisandhanam tatravasyam pratisandhayanam  
buddhinam karyakaranabhavah /

yatra caisa evabhutah, tatravasyam kartpratisandhanamiti na  
vyabhicaratityarthah /  
dusayati---hanteti /  
nairatmyasaksatkarasatmibhava iti sarvajñopalaksanaparam //

tadayamarthah, sarvajñastavadubhayavadyavivadavisayah / sa  
kimatmanah purvaprapatyayanekakartrkataya pratisamdhatte na va?  
adye tatpratisandhanadeva pratisandhaturekatvam siddham / jñananam  
bhedasya dhiyamasthairyasya sarvaireva pratiteh / pratisandhatuh  
ksanikatayah sarvajñenapyapratiteh / atha na pratisandhatte, na  
tarhi karyakaranabhavanibandhanam kartaryapi pratisandhanam / na hyasti  
sambhavo yadanvaye 'pi yasyananvayastat tavanmatranibandhanamiti / saiva  
ca ityadi sotprasam / vyartha iti / svanibandhananuvrttau  
sattvadrsterdurapahnavatvat /  
avasyam ca tasya pratisamdhanena bhavitavyam /  
kathamanyathopadiset? avasyam copadesta svikartavyah /  
yadi paralaukiker'the vipralambhaka eva vaktara iti niscayah,  
sambhavanayapi preksavanto na pravarteran /  
tasmadubhayathapi pratisandhaturekatvam siddham //

atra sankate---athasadapiti / tatasca na kasakaranabhavo na tasya  
nibandhanam avyabhicarat / napyanupadesaprasangah, tannibandhanasya  
pratisandhanasya bhavat / napi dosavakasah, svarasavahinastasya  
taddhetutvat / asya tvaharyatvadityarthah / sankate---na ceti / so  
'yam karyakaranabhava satyeva drastavyah / upadesastu  
purvappratisandhanabalopanitakarunabhyasaparakarsadeva  
virodhappratisandhanabalena suptasyeva prabodha iti sadkarthah /

uttaram---pravrttiti / na ca sphatikavad visayoparagapariharena  
buddhisu bhedagraha iti yuktam, sphatikavadupadhipariharena  
buddhinam pratyetumasakyatvat / tathabhava buddhimatrena bhedagrahe  
parthivataya vrksat kastham kasthadadgarah, tato  
bhasmadibhedena na grhyeta / grhyate ca / tasmannimittavyavrttau  
pratisandhanam na syat, bhavad va nimittantaramaksipatityarthah /  
na copadesah pratisandhanamantarena samarthitah syat /  
sa hi vivaksayonih /  
sa ca sadketitasabdasmaranadiyonih /  
tadeva ca pratisandhanam //

nanvalayavijñanabhedagrahat pratisandhanam bhavisyatityata  
aha---alayeti / sa hyalayasantano 'hamaspadam pravrttivijñanadanya  
eva syat, tadantahpatikadacitkanekahampratyayarupo va? na  
tavadadyah, na hyahamamikaya parasparasvatranasantanadvayamanubhuyate  
/ satyapi va parasparamanupadanupadeyabhavanna  
parasparapratyakalitharthusandhanabandhah / tathatve va  
caitramaitradisvapi prasangah / ubhayorva ubhayopadanatve  
ekamapyanekasritamiti kimaparaddhamavayavisamyogadibhih? na  
calayavijñanopattam pravrttivijñanam na kiñcidupadatta ityapi

yuktam /

tatha sati nimittatamapi na yayat, upadanatvavyaptatvannimittatayah  
/

evam ca yadi jñanantaramupadadita, tada

apurvanantasantanapravrttiprasangah /

tasmannalayasantana anubhaviko na caupapattika ityarthah /

dvitiye tvaha---ahamiti //

ayamasayah / asya hi bhedagrahah svarupato va syat, visayato va?

svarupato 'pi purvahamiti pratyayamatrad va, pravrttivijñanebhyo 'pi

va? na tavadadyah, ahamityajñāsisam, ahamiti janami, ahamiti

jñāsyamityatitvadipratiterbhedaniscayamantarenanupapatteh /

kathañcid bhedagrahe 'pi tadarthasyaiva pratisandhanamucitam, na

pravrttivijñananam / na ca tebhyo 'pi bhedagraha iti cuktameva / napi

visayatah / sa hi svakaro va syat,

vastvantarameva va, alikam va? nadyah, pragdusanenaiva gatvat

/ na hyanena svakarah svatmano bhedenaropitah, api tu svatmavisaya

eva darsitah / tasya ca bhedo niscita iti / napi dvitiyah,

svayamanabhyupagamat / napi trtiyah, ahamiti vikalpasya

savastukatayah prageva prasadhanat / avastukatve 'pi na tatra

prakrttopayogibhedagrahasambhavah / sa hi vidyamana eva bhedo na

grhyate, avidyamana eva va, aropito va, aropitasattvo va? na

tavadadyah, alikasya ajñāyamanabhedasampattavanalikatvapasradgat /

napi dvitiyah, paramarthikasya bhedabhavasya

paramarthikabhedaparyavasayitvat / na ca paramarthata eva

nanavikalpollikhitamalikamekatmakam anatmakatvat / tathatve va kva

bhedagrahasyopayogah, ekatvadevaikatvenanusandhanat? napi trtiyah,

virodhaparahatatvat /

yadi hi tatra bhedaropah, katham tadagrahah? tadagrahe va katham

bhedaropah? na ca bhedarope 'bhedaropasyapyavakasah /

napi caturthah, atmasrayaprasamgat, paramarthikabhedaprasadgacca

/

ghatapatayoryo bhedah paramarthikah,

sasavisananaravisanayorva yo bhedah kalpanikah, sa iha na

grhyate ityabhedanusamdhanamiti cet---na, anyavisayabhedagrahe

anyatrabhedarope 'tiprasadgat /

catuskotivinirmuktavyapadesyabhedagrahe tvabhedarope

trailokyaikataropaprasangah //

tatra bhedagraho 'pyastiti cet? tarhi yathabhuto bhedah tatra grhyate,

tadagrahe evabhedaropa ityeva sadhu /

na caitadalikavisayatvapakse sambhavatiti sthiravastugocaravam eva

sattvabuddherjyayah /

ksanabhangastu nisetsyata iti bhavah /

tadidamuktarupam pratisandhanam nimittavattaya vyaptam nirnimittatve

niyamanupapatteh /

taccanekakartrtve nastiti vyapakanupalabdhya vipaksannivartamanam

nimittavatyekakartrkatve visramyatiti pratibandhasiddhih  
ityanenabhiprayenopasamharati---tasmaditi //

tadetatsarvam buddhinamupadanopadeyabhavamabhyupetyoktam / vastutastu  
tatraivayam vivadah / tatha hi vyavahitakala api pratyaya  
yadyekakartrkah, kva buddhinamupadanopadeyabhavah? sa cet, kva  
tesamekartrkata? sa hyekopadanataiva / na caikajatiyatve sati  
tadutpattih evopadanopadeyabhavah / sisyo padhyayabuddhyorapi  
tathabhavaprasangat / bhedagrahe satityapi na yuktam,  
samastopadhisvikarapariharena sisycaryabuddhyorapi bhedagrahat /  
sopadhibhedagrahasya prakrte 'pi bhavat / sarirabhedagrahasya  
janmantarenavyabhivacarat / anupalabdhapitrkena balena cati  
prasadgat / ghatakopalaksanayoratathabhavaprasadgacc /  
ekadharataniyama ityapi na yuktam, tasya vastavasya ksanikapakse  
visayasamayanam ksananamabhavat kalpanikasya  
tvatiprasamjakatvat / asti hi sarvesamabhimano yatraiva ghate

gandhah tatraiva ruparasasparsa iti, yatraiva sariram tatraiva  
jñanamiti / etena cabhrantasamataikavasayah prakrtivikriye / tato

hetuphalasyopadanopadeyalaksanamiti nirastam / kasthasya tu  
prakrterviktiradgara iti kuto niscitam bhavata? yavata  
vahnerevasau vikarah kim na syat, vahnisambandhe kasthadeva  
tadutpatteriti cet---na, kasthasambandhe vahnereva tadutpattirityevam  
kim na syat? parthivam parthivopadanakameveti niscayaditi cet? kuta  
etat? sabhagesu ksanesu tatha darsanaditi cet? tadapi kutah?  
abhrantasamataikavasayaditi cet---na, nilaparamanusu  
parasparapratyasannesu nirantaram

jñayamanesu parasparopadanatvapasamgat / asti hi tesam  
tadutpattau satyam mamata abhimanikaikatvavasayasca /  
paramarthikastu na kvacidapi / astu pinditanam  
ruparasaparamanunam sarvesa sarvopadanatvamityapi na yuktam,  
anekavrtteh ekasya svayamanabhyupagamat, saprasidhanam  
samanadesatvabhavacca / etena bhrantasammataikavasaya iti  
pathantaramapastam, laukikanam bhrantasammatestatrapi tulyatvat /  
pariksakanam tu prakrte 'pyasattvat / tasmad  
karyakaranabhavamatramavasisyate / sa ca nopadhiratiprasamgat /  
kiñcideva svakaranasamagrivasadutpadyate jñanam yat kamscideva  
karanasantanikan pratyayan pratyaveksate nanyat /  
naparanityetadapyasadiyah, niyamakamantarena  
sisyasyapyupadhyacittapratyaveksakajñanotpadaprasadgat / tatra  
tesamanabhisamskarakatvat naivamiti cet?  
karanatvajñanatvavisesse 'pyetadeva kutah? vicitra hi  
karananam saktih / tat

kimatinirbandhena? yatra yatha karyam drsyate tatra tatha kalpyata iti  
cet? tat kimidanim kimbhutasya kutra samarthyamityanuyogo 'nuttara eva  
/ evam tarhi sarvatra jñapakajanakesvanasvasat niriham jagat

jayeta / ksanabhangasadhanabadhitatvat pratisandhanahetorevam  
kalpyata iti cet? athanenaitat kim na badhayate? tasya nirdesatvaditi  
cet? asya tarhi dosantaram vacaniyam /  
agrhyamanavisesatvadastubhayoh satpratipaksatvamiti cet?  
nanvidamapi te vyasanam nivartayisyamo ma tvarista

ityupasamharasesah //

yadi hi sarvajñasya cetaso 'smadadicittamalambanapratyayatvenodahniate  
vaisadrsyad dandaghatavanna pratisamdhatta ityapi pariharedata  
uktam---yogicittamapiti / tasyapi yogicittena pratisandhanam syaditi  
viparyayo hetuviparyasasyapi sambhavat / tasyapi yogicittena  
pratisandhanam syaditi viparyayo hetuviparyasasyapi sambhavat /  
saharthe va trtita / ihanubhavo va kalantarabhavinim smrtim  
janayati, jajjanito va samskarah? so 'pyatindriyo 'dhyaksasiddho va?  
atindriyo 'pi tatkalasthayi, samtanyamano va? adhyaksasiddho 'pi  
taduttarabuddhidhararupo va, tadanyo va, tadviseso va? viseso  
'pyanubhavaprasavatvammatram va, anubhavitrsantanavaijatyam ceti?  
tatra prathamam dusayati---na hyajateti / adhyaksasiddhastu  
taduttarabuddhidhararupat, anyastavadanupalabdhibadhitah,  
tairanabhyupagatasca / anubhavaprabhavatamatralaksanastu viseso  
'visesa eva / na hi karmakarakaropanitam eva bijam  
ksitimasadyadkuram kurute / na tu tathabhutamapi pramadapatitam,  
tatha niladyanubhavasantanah pitadyanubhavana vopaniyatam,

niladyanubhavanaiva veti na kascit svarupakrto visesah / evam  
cananubhute 'pi smaranaprasadgo na canubhute 'piti vaijatyam tu  
viseso bhavet / yatha ksiravasekadamlatvam parihrtya  
madhuryamadayanuvartamanamalaki kalantare api phale  
madhuryamunmilayati, laksarasavasekad dhavalatam parihrtya  
raktatamupadayanuvartamanam karpasabijam kusumesu raktatam, na  
caivam prakrte sambhavati / javakusumadyupadhanat tadrupatam  
parihrtya dhavalimanamupadayaiva samtanyamanasya sphatikasyeva  
jñanasyapi visayoparagam parihrtya  
cidrupatamatramupadayanuvrtteh / sarvakaratvameva  
sarvavijñananam kim tu kascidakara h

sphutah, anye tvapatava iti tu svadarsanasraddha, yato  
viruddhadharmadhyasadapi na bhiih / nirakarapakse 'pi yavanartha  
buddhervisayastatra sphutaiva sa / yatra tvasphuta nasau tasya  
visayah / tathatve va visayetaravyavastha na syat /  
tasmadatindriyah samskarah parisisyate / sa cet  
kalantarasthayi, nunam tadupadanamapi tathaiva sthayi / na  
hyupadananivrttavapi upadeyamavatisthata ityasayavanaha---iti  
purvotpanna iti / samtanyamana evatindriyah samskaro  
bhavisyatityasayavanasankate---punah para ityadi /  
prthaksamskarasantano hi na tavat parabhyupeto napyupapannah,  
alayasya prageva pratishedhat / tato 'pyadhikatve tatraiva  
smrtyadiphalaprasadgat / tasmad pravrttisantane phalanavakasat

anyatra samskare 'nyatra phale 'tiprasadgat / tasmad pravrttisantane  
phalanavakasat anyatra samskare 'nyatra phale 'tiprasadgat / tasmad  
pravrttisantane phalanavakasat anyatra samskare 'nyatra

phale 'tiprasadgat /

tasmad yatranubhavastatra samskarah, yatra ca sa tatra  
smrtyadiphalamiti paramupapadyate //

evam ca ksanabhangasadhanam pratirodhakamavasisyate /  
tatraha---upapadayisyate hiti / etena yo yah samskarah kvacit  
santana ahitah, sa tatraiva phaladanayogyo nanyatretyadi nirastam,  
atiriktasya samskarasyasrayasiddhatvat, visesalaksanasya ca  
svrupasiddhatvat, avisistottarakaryapravahalaksanasya ca  
viruddhatvaditi / anityatvasya hetorvisesavyavartakatvokirtanam  
gunatvasiddhyupayogat / ata eva netaretarasrayatvasanka,

anityatvena paratantryam sadhayitva tena gunatvaprasadhanat /  
gunatvam tu yadartham sadhitam, tat tatsadhakenaiva sadhitamiti  
vaiyarthyamavasisyate /  
tadupasamharati---tasmaditi /  
nanu yadi vaiyarthyamasya hrdis nihitameva varttikakrta, tat  
kimathamamumeva hetumupanyastavanityata aha, tadapi purvamuktam, na tu  
prasadhitam /  
na casiddham sadhanam nameti krtva iti garbhasosah //

ayamarthah / yatha anityatvam dravyaparatantryavinabhutam, tatha  
gunatvamapi / yatha ca tadicchadisuh, tatha gunatvamapiti / na  
tavadanayoh sadhanatvam prati kascid visesah /  
kevalamanumanakalabhavo vivaksitah / so 'pi nasti, ekahetusiddhe 'pi  
hetvantarajijnasum prati bhavat / ananusamhitanityatvamapi  
tallaksanayogana gunatvavyavaharinam prati ca /

drisyate hicchadinam samanyavatamacalanatmakanam  
gunantarayogah / atra vipratipattau tvanityatvaderupanyasah /  
tadayamaperarthah /  
anityatvena paratantryamapi sadhayati, tatsadhakam gunatvamapiti /  
uttaraprabandhopayogamaha---na caitaditi /  
dravyaparatantryena visesiteneti sesah /  
tadetad visesanam kutah siddhamityata aha---yadyapiti //

ayamasayah / pratyaksagrahanayogyastavadasyavayavah  
pratyaksanupalambhenaiva nirastah / atindriyesvanumanam  
pramanam, tacca dividham samavyaptikamasamavyaptikam ceti / tatra  
yadyapi dvitiyasya nivrttau na sadhyanivrttih, tathapi prathamasya  
nivrttavavasyam nivarteta / tatha hi,  
kvacidupalabhyamanasparsavattaya duvyasyarambhakatvam kalpyeta /  
arambhake sati ca tat karyadravyam savayavam vyavasthapyeta, vayuvat /  
na ceha kvacidupalabhyamanasparsavattastiti narambhasambhavah,  
tadabhava na savayavatvamakasavat /  
tadidamuktam---tadavayavakalpanayam pramanabhaveneti / na

tavadanviti / vyapakamityarthah, visesanisadhasya  
sesabhyanjñavisayatvat / kuta itya aha---tatra tatreti / tatha  
satyeva hicchadinam sarvatrikatvamupapadyate yata ityarthah /  
tadupapadayati--kvaciditi / anyatarat sariradi / kvacit svabhavatah  
karyadravyotpatterarabhya tatkaranasamyogadeh / atha gatereva kim na  
tam tamapnotityata aha---gatalpanayam pramanabhavat /  
gatalpanapramanam hi murtih / taya aparidrsyamanapi gatih  
kalpyate manasi paramanusu ca /  
tadabhavascatmani /  
tatha hi, na paramanvasraya icchadayah, anityatve  
satyasmadadipratyaksatvat, sabdavat /  
niravayavadravyasritatvam ca sadhayata savayasritatvam prageva  
nirastam /  
ato 'murtatvanna gatisambhavo murtergatya samavyaptikatvaditi  
purvavanneyam //

nanu naitadekamapi varttikasthamityata aha---tadetadadigrahaneti /  
nanu tathapi kimanaya kastasrstya, yavata  
gunatvamanyathapyamisam sadhayitum sakyam? tatha hi icchadayo  
guna anityatve satyekendriyagrahyajatimattvat, rupadivadityadina  
ityata aha---tadanayeti //10 //

// parisuddhih //

yasya krte 'pavargo mrgyate sa tavallaksitah / athedani  
purusasyapeksitatamatvat apavargo laksayitumucitah / tat kimantarale  
sariradilaksanamityata aha---atmanamityadi /  
apavargasyabhavarupatvat pratiyogyadhinanirupanataya  
dukhhadapakarsah / tasyapi hetvadhinotpattikataya taddheturupebhya  
indriyadihyo 'pakarsah / tesamapi sariramasritya tathabhavat  
sariradapakarsa iti samgatisamksepa /  
saksat sariramasrityeti /  
indriyanam manasah amsator'thadeh paramparaya tu  
sarirasritatvam /  
buddherdesanamarthadyamsasya ca /  
asminnevarthe bhasyam ityaha---tadavatarayeti //

atra hi cestayah sariravyabhicarapakse arthendriyasamuccayo  
'nupapannah, sambhave vyabhicare ca visesanasyarthavattvat /  
samuccayapakse vyabhicaradarsinah katham cestasraya iti prasno  
'nupapannah, pratyekavyabhicare satyeva hi samuccayasambhavat / ato  
vikalpam grhitva bhasyamutthapayati---atrete / yadyapi cesta  
kavyaparastathapi tasyaiva laksyatvaditaretarasrayabhiya  
vyaparamatram vaktavyamityaha---cesta vyapara iti / prayuktasya  
iti satatparyam padam / ato vyacaste---prayuktasyotpaditaprayatnasyeti  
/ tena karanadvara cestaniruktih /  
prayatnavadatmasamyogasamavayikaranantyavayavikriya cesta /  
phaladvara tu hitahitapraptipariharaphaleti / tadidamubhayam  
vivaksatoktam---api tu visisto vyapara iti / tena phaladvaraniruktau

vyabhicarodaharanam / daruyantradikaranadvaraniruktau tu  
pranakhyo vayuh / manahkaracaranadayastu antyavayavipadenaiva  
nirastah / tatrobhayavyabhicaramudbhavayan daruyantradityaha /  
dvayamapi pariharati---murtantareti / atra ca sparsavaddravyaparimanam  
murtiriti paralaksanabhiprayena murtisabdah prayuktah / tena ca  
sparsavaddravyantaraprayoge satityarthah / prayogasca kriyaupayiko  
gunah / sa ca daruyantradau nodanadih / prane tu prayatnah /  
tena yadyapi sarirasya prayojakam mano 'styeva, tathapi na tat sparsavat  
/ yadyapi ca sarirenapi tatra prayatyate, tathapi na tat tato 'nyat /  
tadidam anyaragrahanaphalam / ato nasiddham visesanamiti / etacca  
yathasrutam bhasyavarttikano rodhena visesanam /  
agamivarttikaparyalocanayam tu cestasabda  
evayamevambhuter'thavisese vartata iti na nyunam  
sutralmasankaniyam /

pasanetyadi /  
na ca tasyapi pranitvenocchvasanihsvasanumanat  
nayanodaradyavayavasamkocavikalaksana cestastiti vacyam,  
ucchvasanihsvasavakasabhavat antyavayavino niskriyatvacca /  
api ca mrtasariravyaptipariharaya योग्यातावा सारणाम् /  
na codaharanamadaraniamiti //

nanu yadyapindriyani sarire na samavayanti, tathapi samyujyante /  
tavataiva asrayartha upapanna ityato varttikakarasya  
bhavamaviskaroti---samyogitaya tviti / yadyapi golakasyabhidhate 'pi  
caksurupahanyate tadanugrahe canugrhyate, tathapi visesanupadanat  
sarvendriyabhiprayametad drastavyam / na hi golakamatrasypadhate  
'nugrahe va tvagadinyupahanyante anugrhyante va /

yatha jarayauvanadina sariropaghatanugrahabhyam sarvani  
vikalayante patuni va sampadyanta iti / tadetat  
bhasyavarttikakarabhyamevanugrhyante upahanyanta iti  
bahuvacanaprayogena spastam darsitamityupeksitavan / na  
svarupena sariram asrayanta iti / avyaptyativyapti vihayeti  
sesah / nanu sukhadyupalabdhihetutvamarthanam karyopahitam rupam,  
na tu tadeva karyamityata aha---prayojanam tadadhikarena tatra  
pravrtteriti / tadayam laksanarthah / yadavacchinne atmani artha  
bhogam janayanti tacchariram / tena natmana vyabhicarah / na

hyatmatmanaivavacchidyate / napi manasa, tasya sariranavacchedena  
pravrtterabhavat / napindriyaih, tadavacchedena tatra bhogotpattau  
bahirapi bhogaprasangaditi / tadetat tasya bhogadhisthanamiti vadata  
bhasyakrta eva prak darsitam sphutamiti

neha vitanyate / codayatiti / arthagatim samarthya sabdagataviti  
sesah / cestadayah samanyasabda iti varttike bahuvacanam  
drstantabrahmanadisabdantarbhavena /  
asrayasabdavrttibhedavivaksaya vetyato mandasankatvadupeksitam  
/ asesabrahmanabhogjanasyasakyatvadityanupapattivarnanam

sampatayatamasya paksasyagre varnaniyatvat / ata eva tadupekasya  
prakrtopayuktam vivrnoti---viseseneti /  
bubhuksitatvadina sannidhiyamanamityanena sambandhah /  
atranayoh prakaranadityadipadasamgrhitayormadhya ityarthah /  
pramanasambhavo 'nupapattirbadha ityarthah /  
yasyapi pramanena sariratvam badhitam bhavati, tatrapi  
vyaparasrayatvam gatamiti //

atha samavayabhiprayeneti / atra hindriyasraya iti  
sasthitatpuruso bahuvrihirva / tatra samavayabhiprayenobhayam  
dusayati---tathapiti / upalaksanam caitat /  
sarirasyendriyevityapi drastavyam / prathamapakse murtanam  
samanadesatapasadgat, ekasya dravyasya anarambhakatvat, prthivya  
abadidravyanarambhakatvacca / dvitiyapakse tu vijatyanam  
anarambhakatvat / srotramanasordravyanarambhakatvadityarthah /  
indriyavisesam grhnati---ghranasyeti / slistam vakyam /  
atrayamanuyogah / sariravayavantarena ghranasya samavayo va  
samyogo va? prathame 'pi dvayi gatih, ghranasya va sariravayave  
samavayah, tasya va ghrana iti / tadetadanuyogadvayamabhipretyaha---na  
tasyeti / sariravayavasamavayikaranatvena sarire 'samavayat / na hi  
karanam karyakarye samavaitityarthah iti  
sasthatatpurusapakse / bahuvrihipakse 'pi sarirasyasamavayat  
/ na hi karanakarane karyam samavaitityarthah / ghranasya  
sariravayave samavaya iti tu na sambhavatyeva,  
murtayorekasrayatvanupapatterityatra tika sphuta /  
samyogapaksam grhnati---atha tadadharamiti / tatra  
samyuktamityarthah / atrapi dvayigatih, arambhakataya  
anarambhakataya va / tatra prathamam dusayati---tathapiti /  
arabhyamanam hi dravyamaindriyakairevavayavairarabhyate yatha  
ghatah / atindriyaireva va yatha dvyanukadikam / na tu misrairiti  
vyaptih, tamupobdalayitumapratyaksatvaprasanga uktah / anarambhe tu  
samyogidravyamatra syat kesadivat / tatha ca na tatra  
sarirasamavayasambhava iti kimanena sadkitenapityupeksitavan / etena  
sarirasamavetametaditi nirastam,  
atindriyadravyasyaindriyakenanarambhat, ekadravyasya ca  
dravyasyabhavat / alparimanasya mahatanarambhat /  
sariravyapakatve ca tasya sarvatra gandhopalabdhiprasadgat / api ceti /  
yadyarthasabdo rupadimatravacanah, tadaivam dusanam /  
yada tvindriyavisayavacanah, tada vayaviyasariravyaptih /  
yoginastadapi tatheti yadi tadendriyaparamanubhireva vyabhicarah,  
tesamapi tathabhaditi /  
tadetatsarvam sabdagatimupekasya carcitam /  
paramarthatastu yadi dvandvanantaram bahuvrihih ka  
lingasangatarthasangatisca? atha prathamata eva bahuvrihih  
kkaikapadyamiti? //11 //

// parisuddhih //

indriyasyeti / kenacidupadhina sariradinameva phalatvamiti  
svabhavikarupapratityadhinatvaccaupadhikarupapratiteh tebhya  
phalasyapakarsah / sariradinameva dharmah pretyabhavo  
dharminirupanadhinatvacca dharmasya tebhya  
pretyabhavasyapakarsah / arthadinam dosantanam  
sariramasritya duhkhahetutvavisesa 'pi paramparaya  
sarirasriyatvadindriyanam tu saksat  
tathabhavadebhyastesamapakarsah / manasastvevamrupatve satyapi  
bahyendriyavaidharmyajñapanarthatvat buddhikramanumeyatvacca buddheh  
sakasadapakarsah / tadidamuktam---upanayakatveneti /  
saksacchariramasritya pratiniyatavisayadyupanayadvara  
duhkhahetutvenetyarthah / sarirasamyuktam saditi sesah /  
ato nobhayavadharane bhagasiddhamasiddham veti dosah /  
sarpamanipradipadinam tu samskarapadenaiva nirasah /  
etavamstu viseso yadañjanadinamindriyasamskarakatvam /  
pradipadinam tu visayasamskarakatvamiti //

nanu bhasyakrd aha---bhogasadhananiti, tatkathametat tena  
sucitamityata aha---saksaditi / yadyapi bhujyeta

iti bhogau sukhaduhkhe iti saksadeva bhogasadhanatvam sarvesam  
sambhavati, tathapi bhogo buddhiriti tatra tatra bhasyadarsanat  
tadanusarena vyacaste---parampariyena ceti //

yatha ca samanyalaksanamantarena na visesalaksanavasarah,  
tatha vibhagamantarenapiti so 'pi vaktavyah syat /  
tadetadevamlaksanakamindriyam bahyamabhyantaram  
cetindriprakaranat mano 'nyatra nayata sutrakrta eva sucitam /

bahyamapi pañcadheti / gandharasarupasparsasabda iti  
pratiniyatarthavibhagam kurvata sutrakrta eva darsitam / yadi  
hyaparamapi bahyam indriyam syat, katham pañcaiva pratiniyata visaya  
iti tadeva vyavacchedyam darsyanneva manak smarayati,

rasanadi pratiniyatavisayam, mana adi sarvavisayamiti ca /  
adigrahanena atmasarire / na tvatmadiprameyoddesasutre  
samanyenendriyamatramuddistam / iha tu ghranetyadyucyate / tat  
katham tato na visesa ityata aha---pramanadyudyeseneti /  
uddesavisesena /

atha vibhagasutratve 'pi laksanasutram kim na syat? na hyanayoh  
kascid virodha ityata aha---laksanam hiti /  
jñātam coddisyate vidhivisayataya anudyata ityarthah /  
ajñātam ca vidhiyate jñāpyata ityarthah //

parathanumane virodhamuktva svarthanumane 'pyaha---napi  
laksyalaksanatve iti / laksyasya paksarupataya sadhyatvat,  
laksanasya ca lingarupataya siddhatvadityarthah / tathapi  
kathamebhya eva padebhyo vivaksitobhayalabha ityata aha---atra ceti /  
kvacit kvacit samanyavisesa iti / jatirupe sadharmyarupe cetyarthah  
/ tena srotrapadamapyavayavartham nimittikrtya nabhaso

visistadrstopagrhitakarnasaskulyavacchinnatve vartata iti /  
tarhi yoga evastvityata aha---avayavarthayoge 'piti /  
tathapyubhayabhidhayakatvavisesa katham  
laksya--laksanapadavyavasthetyata aha---tatha ceti / nanu  
kevalenavayavarthena laksane ativyaptih, ghranatvadisahitena tu  
itaretarasrayatvamityata aha---na ceti / samanyalaksanayuktasyeti /  
yavata vyabhicaro nivartate tavadupalaksanaparam, na tu samuccitam  
padam nirucyate tvakpadam tvanavayavam  
vrddhiksayavaddravyasahajavaranamatre vartata ityabhiprayavata  
bhasyakrta laksanam tadbijam ca darsitam / tathapi na  
prakrtasiddhih / na hyevamapi laksya-laksanavyavastha sidhyatityata  
aha---nirvacanagrahaneneti / kriyatvaditi karyatvad ityarthah /  
samyogadharatvaditi grahyasya mrgamadadigandhasya tatra samavayat  
mrgamadadinam svavayavasamavayena samavetasamavayabhavat /  
svatantryena grahe visesanatvabhavat apraptasya cagrahanat /  
itarasannikarsatrayasya samyogagarbhatvat samyogah siddha  
evetyupakramah / atha ko niyamarthah? kim yajjatiyam yadindriyam  
tattajjatiyasyaiva gunavisesam grhnati? atha yajjatiyam  
yadindriyam tajjatiyasya tenaiva gunaviseso grhyate ityata aha---na  
caivamiti / yadyapi prathamamapyavadharanam ghranasravasoh  
sambhavati, tathapi rasanadisu vyabhicarat tadupeksyottaram  
grahitavyamityarthah /

tathapi bhutebhya iti sutrapadasya kim tatparyam ityata aha---anena  
khalviti / yadyapi visesasiddhireva sesam nisedhati, tathapi  
viparyaye badhakam vaktavyamityata aha---nirakaranahetumaheti / na  
tvekapraktikatvamaha samkhyo na tvekasvabhavyamindriyamityata  
aha---slistam padamiti / ekah pakayah /  
sarvasadharana iti sesah /  
evamuttaratrapi /  
stokabhryasvanihsesatvena iti, prarabdhapakapeksaya /  
tatha ca laksyahaniriti---na hyasti sambhavo nirhetuko vyavahara iti  
bhavah //12 //

// parisuddhih //

indriyaprakrtitvam bahyendriyaprakrtitvamiti //13 //

// parisuddhih //

pravrtterdesapakarse manasa pravrttyapakarse vaksyate /  
buddhermano 'pakarse coktam / visayanirupaniyatvaccarthebhyo  
buddhedapakarsah / tator'thalaksanameva  
kramapraptamityaha---kramapraptamiti /  
sutre vibhagabhagasyapi vidyamanatvat /  
slistam tu sabdarthamaha---yesamiti /  
yesam uktalaksanayogasta hame vibhajyanta ityarthah /  
yesam mithyajñanavisayikrtanam  
nimittanuvyañjanasamjñanavisayikrtanam samsarahetutvam ta  
hame laksyanta ityarthah //

tatra cadye pade vibhagapare / tatastadartha iti laksanapadam cet,  
laksyapadam nasti / laksyapadam cet, laksanam nasti ityata

aha---atra ceti / arthanimittanuvyañjanasamjñavisayataya  
samsarahetava ityarthah / ke te? ya indriyanamartha visaya  
ityarthah / agamino varttikasya bhasyena virodham  
parijihirsuraha---na sasthiti / ghranadayah sabda iti  
sesah /

vyadhikaranabahuvrihau na kevalam laksanabhavah  
prayojanabhavascetyaha---na ceti /  
tadartha iti laksanamavyapakam syaditi /  
yadi vayvadayah paramarthator'tha iti sesah /  
adigrahanena vayvadisamgrahe laksanavibhagayorvyaghata  
ityarthah //

etesam cetyadi / tadyatha, dantausthamityanuragah /  
asthimamsamiti vairagyam / syameti harsah / pakajamidam  
mamsaparthivarupamiti madhyastham / mukhamoda iti pramodah /  
aupadhiko 'yamasya, sahajastu putiriti vaimukhyam / aho

madhuramidam etanmukhavarjitam tambulamiti pravrttih /  
ucchistamidamiti nivrttih / preyasisparsa ityutsavah /  
parthivadravyamatrasparsa iti na kiñcit / bahukesityanuragah /  
majjadhatumala hame bahavah smasane taraviva sarire samyukta  
ityudvegah / pinastanityanandah / sphidnirvisesau  
palalapindavityalampratyayah / mrtasariradacetanat  
prthagiyamiti harsah / cetanadatmanah prthagiyam  
sahajasavabhutacetanadaprthagbhavastu bhranta ityaratih /  
divyamalyabharanavasanavatiti pritih / parthivam parthivena  
samyuktamiti viratih / hasatiti harsah / asthimamsavibhaga iti  
visadah / mama priya parapara veti harsavisadau /  
sarirapeksaya paraparabhavo na madapeksayeti na kiñcit / nrtyamiti  
ratih / satpratyayasatpratyayakarmasantano mayasarira iveti viratih /  
gamyajatiyeti striti cotsahah /  
tvadmamsasonitasnayvasthimajjasukramutrapurisasamudayo 'yam  
candalisadharana ityalambuddhah / vakrabhruh rjuromaraji  
gabhiranabhirunnatapayodhara prthunitamba krsamadyeti snehah /  
annapanaparinatiriyam bhedomamsadyapacayapacayasamsthanabhedavati

acirasthayinini nirveda iti nimattasamjñaya saha asubhasamjñeti /  
anuvyañjanasamjñayapi saha drastavyeti //

asti tavadiha darsanasparsanabhyamekarthanusandhanam /  
tadidamekaikavisayam va, samudayavisayam va,

tadatiriktavastuvisayam va, vastvanurodhakaravisayam va,  
atikavisayam veti?

na tavadadyah, na hi bhavati yadeva rupam sa eva sparsa iti /  
na ca rupam dvindriyagrahyam, andhasyapi

nilapitadiprayatyayaprasadgat /

na caikameva vastu karanabhedadanyatha prathata iti yuktam,  
anatmakatvapasradgat, bhedabhedavyavasthanupapattesca //

napi dvitiyah, sa hyekadesataya va, ekakalataya va, ekakaryataya  
va, ekakaranataya veti / na

tavadupadanalaksanaikadesasambhavah, tayoh pratiniyatopadanat  
/ sambhave va tadeva dravyamiti paryavasitam vivadena /

napyadhikaranibhuta bhutaladyadharataya tatsambhavah / tatha hi  
caksusopalabhyamane bhutale rupavisesese ghato 'pi

caksusaivopalabhyamano rupavisesastadadhara iti sakyate niscetum,  
tayoradharottarabhavena ekajñanasamsargitvat / tadadhikaranah

sparsadayo 'piti tu kasya pramanasya visayah? na hi

sparsadayascaksuse cetasi cakasati, tvaco 'yam vyapara ityapi na

yuktam, tayapi bhutale ghatasparsayorevadaradheyabhavapratiteh /  
na ca samudayayorevadaradheyabhavanubhavah,

parasparasrayapasradgat ekadharataya samudayanusandhanam,

tadanusandhane caikadharatanubhava iti / anavasthaprasadgacca,

bhulatasyapi hi samudayatvam kinkrtamityanuyoganivrtteh / ata eva

naikakalatayapi, tayorekakatayam pramanabhavat / bhava va

rasabhakarabhayorapyekakataya samudayatvapasradgat /

bhedagrahastvatrasambhavita eva /

ata eva naikakaryatayapi upadeyalaksanasyaikasya karyasyabhavat /

ata evaikodakaranakriyetyadyapi na yuktam,

rupadyatiriktasyodakasyanabhyupagamat /

ekaikasyanekaharyatve pramanabhavat, samudayasya casiddheh /

ata eva naikakaranatayapi, nimittamantarena samudayavyavahare

'tiprasadgat //

trtiye tu na vivadah //

napi caturthah / sa hi vijñananayamasritya va syat, dvicandradivad

visamvadad va, sthairyavadbhahkad veti? adye rupadisu kah

paksapatah? praptherarthakriyasthitesca na dvitio 'pi / te dve api

rupadinameveti cet? na tesam kim tu tasyaivetyeva kim na syat?

badhakaditi cet? sa yadi kramayaugapadyavirodhah, ksanikam tavadastu

/ raktaraktadvirodhascet? paramanurupam tavadastu /

sambandhabhava iti cet? asambaddham tavadastu / katham tadvat

pratiyeteti cet? taih saha tathotpadaditi pariharo 'stu, bhavatameva

yatha sariram cetanavaditi / rupadibhireva samastarthakriyasiddheh

kim tadatiriktavastukalpanayeti cet---na, tavanmatrenaiva

samastarthakriyasiddheh kim rupadikalpanayetyasyapi vacatavacaso

'vakasapasradgat / pratiyamanatvaditi cet?

tulyam //

etenaivalikavisayata nirasta / abhedasadhanani pramanani

badhakamiti tu cintyata ityasayavan

paryanuyogarthamaha---svasamvedaneneti / atra para aha anakalitasamaya

iti sesah / anurañjanadikaya tviti / atadrupasya  
svarupasamkrantih anurañjanam / yatha niladravyasamparkad dhavalo 'pi  
nilo maharajanasamparkadrakta iti /

atra niladayo dravyavyapadesam vihaya rupavyapadesameva labhante,  
nilarupah pato raktarupah pata iti / adisabdena gandhadinam  
vasanadikah vasanadikah kriyah samgrhitah /  
sabdagatidusanametaditi vibhavayannirakaranam

vivrnoti---tatharthasyeti / arthagatirapi tridha / utpadamatram va,  
trailokyavilaksanotpado va, sabhagasantanabhedotpado veti / tatra  
dvayam dusayatityaha---dusanantaramiti /  
trtiyamutthapayatityaha---sankata iti / drstisrstivisaye  
hi kasmiscid ghata iti vyavaharah / sa cedanaya vacobhadgyatiriktah  
samarhitah, siddham nah samihitamityaha---anyatva iti / ananyatve  
vyarthabhidhanamiti / tatha sati hi rupaparamanavah  
sparsaparamanavascetyeva / te ca kathamapyutpadyantam, na kadacidapi  
dvindriyagrahyah / samudayasca durupapadah / tatha ca  
drstisrstivisayo naikah samarthitah syat / ato  
nisprayanamuttarabhidhanamityarthah / sankata ityadi / yadyapi  
ksanikaparamanurupe dravye na kascid vicaravirodhah, tathapi  
sthiravavyabhivaharaya sadka / so 'pi hyasmakam prasadhya iti /  
ata evaha---ekanekevicasahatvaditi /  
asanta iti upalaksanam /  
bahyananurodhijñanakararupa ityapi drastavyam /  
bijamiti //

atra prayogah, ye ghatadipratyaya na satyah, ta  
evambhutasamyakpratyayapurvaka mithyapratyayatvat,  
taimirikakesapratyayavaditi / atra copadhimudbhavayati---yastviti / yadyapi  
hi adimanadiriti vibhago 'nupapanna eva / tatha hi keyamanadita?  
kimevamrupamithyajñanapravahavicchedah, kim va  
purvamapyevambhutasya vibhramasya kadapi

bhavah? na tavadadyo 'sambhavat / dvitiye tu  
taimirikakesajñanamapyanadyeva / anadau samsare viplutasya  
kesajñanasyabhutacaratanupapattah / tatha canadita nopadhih /  
tasyam satyamapi kesajñanasya satyajñananimittapeksanat /

na ca viparyaye badhakabhavad vibhramasca syat / satyapratyayanukari  
ceti sankaya bhavitavyamiti vacyam /  
ananyathasiddhanvyavayakirekanuvadhanasiddhakaranabhavaparihare  
mithyapratyayanamakasmikatvaprasadgat / satyapratyayanukare  
ghatadipratyayanampravartakatvaprasadgacca / tatha hi  
mithyapratyaya apyabhimanika paksikam va pramanyamupadayaiva  
pravartayeyah / vibhramatvaniscaye tvapravrtteh / na ca  
pramananukare pramanyabhimanasamsayah / na ca  
pramanabhedagrahamatrena tattvabhimanasambhavah,  
visadrsarthagocaratve tasyabhavat / sadrsarthagocaratve tu

satyapratyayanukaro 'kamenapi svikartavya iti / tathapi  
ghatadipratyayanam satyatve kim nibandhana bauddhasyersyeti  
jijñāsum pratibubodhayisurahetyaha---tam pratiti / avayavina iti  
dravyamatropalaksanaparam / yadyasmaditi varttikam yattadorvyatyasena  
sugamamevetyupeksitavan / vyaktyabhiprayenanaikantikatte  
dahanayogolakamudaharanam / varttikoktam tu vyaghatasphoranaya /  
jatyabhiprayena buddhitadvisayavudaharyau / asti hi visayagrahe  
buddhijatiyagraho na cabhedobahyasthitau satyam  
gunagunivadarambhat / dvidvidhanuh sabdatmako 'sabdatmakasca /  
tatranantaro 'stadravyaka iti / kavadikaraharaparyantah  
kamadhatavah / dhyanaahara rupadhatavah / anandahara  
arupadhatava iti vibhagah / sa hiti / yatastvayaiivoktam,

pararupam svarupena dhiya samvriyate yaya /

ekarthapratibhasinya tamahuh samvrtim kila //

ityarthah / udbhavanaprakarasamkalanartham purvoktaikadesam  
smarayitva paramatamavatarayati---tadevamiti / tadatranaikantikatte  
hetvabhaso nigrasthanam /  
tadabhyupetapramanyagamavyaghatenapasiddhantah /  
tacchabdaparyalocanaya nisprayojanatvenaparthakam,  
pratijñāpadayorvyaghatena virodha iti /

anusasanikam vacanabhedamadaya virodha udbhavitah / tato na  
paribhasikena vyabhicarasadkasamanarthanam prakrtinamiti  
prakrte 'bhyupagamavadah / utpannataddhitayah  
prakrteradhikarthatvat, sparthikasya pratyayasya  
nirakarisyamanatvat / nanvapa ityapi toyagatameva  
bahutvasamkhyamacastam, ko dosa ityata aha---ityekasyamapiti /  
yadyupanibandhena yadi toyaparamanavapyapa iti  
sistaprayogastadaivam neyam / vastutastu  
yathaikavacanattoyamanusasanabaladasadhustathaikasamkhyavacchinne  
pathasyapiti na kascid virodhah / dara ityatra tvesaiva  
yuktirityarthah / kradata ityanadare sasthi / bhavata iti  
puraniyam /

sannagarityadisū tu sugamameva, samahare samasanusananat /  
sa ca samahriyamanarthatirikta evabhyupagamyate 'smabhih //

yadi yathalokavyavaharamadriyase, kimiti savikalpakam pratyaksam  
pariharasi? kutasca na sabdadini pramanani

prthagevabhyupagacchasyaha---anyatheti /  
varttikoktodaharananurodhenahnikam pratyaha---na ca nilasyeti /  
vastutastu pitasadkhavibhrame ayam api na pitasyaiva  
sadkhasyotpadamicchati, purusantarenapi tathopalambhaprasadgat /  
tato

dhavalimni pratite 'pi tadasrayam sadkhadravvyamabhipretyetyeva /  
toyaviraha ityadi / na caitad vaidharmyamamatram,

upastambhakasyavinirbhagenavavasthananiyam / yatha hemni parthivo  
bhagah / taile payasi sarpisi ca pathasiyah / na ca samyogimatram  
yuse jalam / tadasamyoge yusatvanivrtteriti tairvyapadesah /  
tairvisanaistasya vyavacchedyasya vyavacchedah / sa catranubhaviko  
vivaksitah / sa hyevam pravartate, candano 'yam surabhih, tiktah,  
suklah, sitah iti / tadatmyabhramanirasartham tu sabdo  
vyapadesakatayopattah, candanasya suklam rupamityadi /  
etaccagambhiramiti matva yathasrutamevopadaya tatparyamaha---asti  
hiti / na kevalam hetusvarupalocanena pratijñalocanapati  
candanasyopalambhabhyupagamo 'vasiyate parasya / na hyanupalabdhasyaiva  
rupadyabhedam sadhayati / tatha satyaprasiddhavisesyah paksah  
syat / svatantryena va sattve sadhye asrayasiddho heturiti trtiye  
vyutpadaniyamiti ihopeksitavaniti / ekantato vyapadesam  
vyavartayitumiti prayogantarasucanaya / tatha hi, ayam caksurgocarah  
candano rasadibhyo bhidyate, tadanupalambhe 'pyetasyopalabhyamanatvat /  
yadyasminnanupalabhyamane 'pyupalabhyate tat tato bhidyate, yatha  
rupadibhyah sabdah /  
tatha cayam candanah /  
tasmāt tatheti /  
spamatrattu vyavacchedah sandigdha tatra vyapadeso heturiti //

prayogantaramaheti / vailaksanyasya  
hetorvyaktyapeksayanaikantikativat, jatyapeksaya asiddhatvat,  
visayavailaksanyasya ca sadhyatvat /  
tadahitakaralaksanasyanabhyupagamadityasayavaniti sesah / atra  
ca hetutaya vyapti pradhanikrtya sasthyanto heturuktah /  
pañcāmyantasca sadhyah / parvato 'yamagniman / kasmāt? dhumavattvat /  
kim karanam? dhumavato 'gnimattvaditivat / granthagauravabhiya tu  
yathasrutam vyacaste---ghatapratyayasyeti / visayo ghata eva /  
nimittam ghatatvam / taddhi nimittikrtya ghatapratyayo ghate vartate  
/ ghatapratyayastvanubhavah smaranam ca / tadiyam  
prayogaparisuddhih / ghatadisvekadipratyaya  
uktanimittavyatiriktapravrttinimittadhinajanmanah, uktanimittam  
antarenapi jayamanatvat / tesveva ghatadisu niladisu  
niladipratyayavaditi / atra yadi ghatamanatarenapi  
jayamanatvadityetavanmatram kriyeta tadaikaghataparityage  
ghatantare jayamanaghatapratyayena vyabhicarah, tathabhutasyapi  
nimittantarapeksatvat / tannimittam antarenetyetavanmatre tu  
ghatanirvikalpakena vyabhicarah, tasya tannimittanirapeksasyapi  
nimittantarapeksanat / tatpratyayamantarenetyetavanmatre 'pi  
tenaiva vyabhicarah / prathamadvitiiyapadopadane 'pi  
tatsmarananuvyavasayavibhramairvyabhicarah /  
tatpratyayavisayanimitavyatirekenapi tesam janma / na ca  
pravrttinimittantarapeksa / dvitiiyatrityayorapi nirvikalpakena  
vyabhicarah / prathamatrityayorapi ghatantarapratyayena vyabhicara  
iti samastopadanam / ato yannyunam tatpurayati---bhaja ityatrapiti /  
tadetadghatadi pratyayavailaksanyamekadipratyayanamiti /

sthanurdravyamityevam sadhu / na ca jatisamkarah, tatra  
khadirajaterabhasat / tadgunayogat tu tadvyavaharo manavake  
simhavyavaharavat tadavayavarabdhatvat tadiyatavyavaharah ksirasya  
dadhivivat / sarpenantyavayavina ekenanarambhat tadavayavanam  
karyavastabdhatvat sarpakundalakam samsthaneva sphutam /  
pratimaya iti / sariralaksanabhavat na tatra mukhyah  
sarirasabdah, tadekarthasamavesamsthane aupacarika iha prayujyate,  
tatsadrsyat /  
rahoh sira ityatra tu samsthane sirah sabdopacaramatram /  
suvarnasyadguriyakamityatra jatisankaprasadgat  
samsthanevadguriyakam, rajataderapyadguriyakadarsanaditi  
sphutam /  
silaputrakasyetyatroktayukti smarayannaha---evamiti /  
vyatirekopadesaviveko yadi syat tada buddhisarirabhyamevanaikantikam  
syadata aha---atadatmyeti //14 //

// parisuddhih //

arthakathanapurvakam sangativarttikamavatarayati---atmadinamiti /  
karanatve 'pi manaso 'pakarse tuktam /

sarvajaninenapi samayena gosabdavad yadyarthantare 'pyete pravarteran tada  
ko virodha ityata aha---tatra sarvajaninah saknotiti /  
svabhidheyadvareneti sesah / tenayamarthah / etesam  
sabdanam vyavahriyamananam yadekam pravrttinimittam

tadyogad itarebhyo buddhirbhidyata iti / tadidamuktam  
sutrakrta---ityanarthantaramiti / tenaitannirastam /  
grhitasamayairebhirbrddhih samanasantatoyebhyo vyavartaniya /  
tathabhutayam ca tasyametesam samayo grahya ityanyonyasrayatvam  
/ vyavahare tu sadhye

atmasrayatvamiti / tarhi buddhirjñanamityevastu  
kimanekasabdoccaranenetyasadkya paramatamapakartrm  
ityaha---bhasyakara eveti sphutamiti---upapattisarthyaditi  
bhasyavayavayam vyacaste---paryayeti / tatropapattipadarthah  
paryayasabdabhidhanamityanene vyakhyatah / sesena  
samarthyapadarthah / tenayamarthah,  
paryayasabdabhidhanalaksanaya upapatteh samarthyam  
anekarthatvapratishedhaksepatvam / tasmaditi /

tadetannirakaranam sucitam / yadupapattisadhyam tam prcchati  
varttikakarah---ka punarupapattiratreti /  
nirvikalpakavyaparanindriyani / savikalpakavyaparam manah /  
adhikarabhimanyavaparo 'hankarah / krtyadhyavasayavyapara  
buddhih / nirvyapara eva kalpitabuddhivyaparah purusa iti /  
tenayamarthah, akaranam akaryasca purusah / adikaranam  
prakrtih / adikaryam buddhih / tato 'hankaradisarga iti /  
purusah kutasthacaitanyarupah / itaradacetanamiti sakhyah / tatra  
buddhiramsatrayavati, purusoparago visayoparago

vyaparavesascetyamsah / bhavati hi mayedam kartavyamiti / mayeti  
hi cetanoparago darpanasyeva mukhoparago bhedagrahadatattvikah /  
idamiti visayoparagah indriyapranalikaya parinatibhedo  
darpanasyeva malasambandhah paramarthikah / tadubhayayatto  
vyaparaveso 'piti / tatraivamrupavyaparalaksana buddhiih /  
visayoparalaksanam jñanam / tena saha yah  
purusoparagasyatattvikasya sambandho darpanapratibimbitasya mukhasyeva  
tadgatamalinimna sopalabdhiriti tesam rahasyam /  
tadutthapayati---buddhiih kileti / sa ca na tavad buddheh, tasya  
acaitanyaditi / yadyapyacetana eva bhramyatiti samkhyabhyupagamo  
yathahuh,

yogascittavrttinirodhah /

iti, tastu

pramanasamsayaviparyayasvapnasmrtayah /

iti, tathapi vyaptya pratyavasthanam / yatra hi  
cetanacetanayorasamsargagrahe samsargabhramah, tadatmyabhramo va,  
tatra cetanasyaiva, yatha darpanacaitrayoh sarirasaririnorva / na  
hi tatra darpanasya sarirasya va bhrama iti / api ca buddhiratmanam  
cetayamana bhramyet, purusena va cetyamana /  
nobhayamapi praguktayuktereva /  
na ca svatah parato va aprakasamanaiva buddhirbhramyatiti yuktam /  
na hyadrsyamana eva darpanah timire maitrasannidhanamatrena  
tatpratibimbamudgrahayati /  
tasmadubhayathapi buddheh sahajam  
caitanyamapannamityupasamharavyajenaha---tasmad krpaneti //15 //

// parisuddhiih //

vaidharmyadindriyaprakaranadapasaritasya buddhikramonneyataya  
pravrttihatutaya ca tayoh madhyer'thadavasaro manasa  
ityaha---kramapraptamiti //

yasmadityadivarttikam vakyabhedena  
sutrakaroktasvoktahetupapadakabhasyavyakhyanamityaha---anindriyeti /  
yadyapi nimittantaramityanenaivakaso 'pi vyavacchidyate, avyapityanenaiva  
va, sahakarityanenaivatmadi, upadanatiriktasyaiva  
sahakaritvapraseddheh, tathapi yathavivaksam gobalivardanyayena  
vyavastha / indriyam pradhanikrtya va atmani sahakarivada iti / nanu  
mano vibhu sarvada sparsarahitadravyatvat,  
visesagunasunyadravyatvat, nityatve satyanarambhakadravyatvat,  
jñanasamavayikaranasamyogadharatvat ityadeh /  
tatkathamucyate---avyapiti / naitadevam, savesamesamapatatah  
svrupasiddhatvat / tatha hi yada sukhadyupalabdhinam kriyatvena  
karanataya mano 'numitam, tada na dravyatvasiddhiih, adravyasyapi  
karanatvat / athasameva saksatkaritaya indriyataya tadanumatavyam,  
tathapi sariravavyasyopadhitvam, tada tavanmatre vrttilabhah /

taddose ca vrttinirodhah srotravat prasajyeta / tatah  
sariramatramupadhirabhidheyah / tatha ca tadavacchedena vrtilabhe  
sirasi me vedana, pade me sukhamityadyavyapyavrttitvaprativirodhah  
/ asamavayikarananurodhena vibhukaryanam desaniyamat /  
sariratadavayavavayavaparamanuparyantopadhikalpanayam ca  
kalpanagauravaprasangah, niyamanupapattisceti / tato 'nyavaikam  
suksmamatindriyam upadhitvena kalpaniyam / tathapi tasyaivendriyatve  
svabhavike adhikakalpanayam pramanabhavat  
dharmigrahakapramanabadhah / atha jñanakramenendriyasahakaritaya  
tadanumanam tada sutarameva praguktadosah / yadi tu manaso vaibhave  
'pi adrstavasat krama upapadyate, tada manaso  
'siddherasrayasiddhireva vaibhavahetunamiti / atha yatradrstasya  
drstakaranopaharenopayogah, tatra tatpurnatayam  
karyamutpadyata eva, anyatha antyatanusamyogebhyo 'pi kadacitpato na  
jayeta / jato 'pi va kadacinnirgunah

syat / balavata kulalena drdhadandanunnamapi cakram na bhramyet /  
yatra tu drstanusamharena adrstasya vyaparah tatra  
tadvegonyat karyanudayo yatha paramanukarmanah / tadihapi yadi  
visayendriyatmasamavadhanam eva jñanahetuh, tatsadbhave sadaiva  
karyam syat / na hyetadatikramapyadrstasyopaharaniyamasti / na  
ca sadaiva jñanodayah / tato 'tiriktamapeksaniyamasti / tacca yadyapi  
sarvanyevendriyani vyapnoti, tathapi karanadharmatvena kriyakramah  
samgacchate / akalpate tu tasmin nayam nyayah,  
pratipatturakaranatvat caksuradinamanekatvat /  
tasmadantahkaranamastiti cet? nanvevamapi yugapajjñanani ma bhuvan /  
yugapajjñanam tu kena varyate? bhavatyeva samuhalambanamekam  
jñanamiti cet---na, ekendriyagrahyesviva nanendriyagrahyesvapi  
prasadgat / tesvapi bhavatyeveti cet---na, vyangakale  
jñanakramena vivadavisaye kramanumanat / bubhutsavisesena  
vyasadge kriyakrama iti cet---naivam, na hyesa bubhutsaya mahima,  
yadabubhutsite visaye jñanasamagryam satyamapi na jñanamapi tu tatra  
samskaravisesadhayakah pratyayah syat / yadi tvabubhutsite  
samagrimeva sa nirundhyat / tatha ca ghatayonmilitam caksuh  
patam na darsayet / tasmad bubhutsapindriyantaradakrsya  
bubhutsitarthagrahinindriye mano nivesayanti yugapat  
jñananutpattavupayujyate, na tu svarupata iti yuktamutpasyamah /  
tasmad susthuktam---avyapiti / gandhadikriyanyatve satiti  
varttikam yathasrutam dravyakarmadijñanenanaikantikamato  
vyacaste---caksuradibhya iti / nanu smrtyadisū samskaradayah  
/ santi / tato naite karanantarakalpanayam prabhavantityata aha---atra  
ceti / indriyajanmanah sarirasamyuktadravyarupakaranajanmana  
ityarthah / nanvindriyatvenaiva mano 'pi janakam smrtyadinam  
tathatve saksatkaritvaprasadgaditi / athetyadivarttike  
pratibhasamanavyadhikaranatamupadaya codyam / ekadesisamadhanam ca  
/  
vyaptirvyadhikaranayorasakyagraheti vastugatimupadaya samadhanam

sphutamityaha---sautramiti //16 //

// parisuddhih //

pretyabhavadutkarse sati pravrttermano 'pakarse hetumaha---manaso  
'piti //

pravrtteh vikalpasamuccayamyamavyapakataya nedam  
samanyalaksanam / na ca tadantarena visesalaksanavakasa  
ityasadkya sutravakyam bhinatti---arambhah pravrttih /  
janmahetuh sthiratnavisesagunajanakah prayatna arambhah / na  
caivam dayadyavyaptih / tatrapi tadartham prayatnasya vidyamanatvat  
/ yadi tvayatamanasyaivecchamatram jñanamatram dvesamatram va  
pravrttih

syat, pravartamanam prati prayojakatvamamisam nivarteta /  
tatascottarasutravyaghata iti / atra yadyapi  
vagityadiyathasrutavisesalaksanavasare dayadyasamgraha iti  
vuddhipadam mano 'bhiprayena vyakhyatam bhasyakrta, tathapi  
visistadevatadyanucintanadyasamgraha ityata aha---sa ca dvividheti /  
jñatum jñapayitum va prayatnah ubhayathapi jñanahetuh, tena  
vaggocarō 'pi prayatnah samgrhitah / kartum karayitum va  
prayatnah ubhayathapi kriyahetuh / tena steyahimsadau  
ajñanadigocarō 'pi prayatnah samgrhitah / etena yat siddham  
tadaha---tatreti / tadartham prayatno jñanam janayan  
jñapakahetuvisayo bhavatiti jñapakaikadesena vacopalaksayata  
svasamavetajñanamatraheturityapi bhramo nirastah /  
kayanimitteti kayo nimittam visayataya yasyah sa tathokta /  
danasteyadyartha yah khalu prayatnah sa kayavisayo bhavati /  
evam manonimittam dayadrohadyartham yah khalu prayatnah, sa  
manovisayo bhavatiti neyam /  
anyatha nastyevasau purusavyaparo yatra kayamanasi na nimittamiti //17  
//

pravarttanalaksana dosah //18 //

// parisuddhih //

pretyabhavadutkarse sati dosanam pravrttyapakarse  
hetumaha---prayojyeta / purusam pravartayatah utkarupaprayatnayoginam  
kuruta ityarthah / anantaryadanayorabhidhanam moho 'pi pravartayatiti  
drastavyam / mohaikarthasamavayo mohasamskaraikarthasamavavayah /  
mohantarena va / etadevaha---tavaddhi ayamiti / tasyartha iti /  
bhasyasya iti bhava iti codakasya / atra ca samavayo yadyapi na  
vyaparah tathapi mohadeh pravartakasya  
svasrayasamavetaragadvesamohajanavanantaravyaparasya  
pravartakatvamityaduraviprakarsena sambandhasambandhinoretad  
drastavyam / tena phalagocarau moharagau mohadvaisau va  
tatsadhanavisayau moharagau mohadvesau va janayantau  
purusam pravartayatah /  
tatah phalavisaya ragadvesamohah pravartakah,

sadhanavisayastu tadekarhasamavayinah pravartana iti vastugatih /  
vyaparo 'pi ca karyanuguna iti krtva ragadayah pravartayanti  
pravrttihetutvad dosa ityucyatante //18 //  
punarutpattih pretyabhavah //19 //  
// parisuddhii //

sariradinam dosaparyantanam parityagapurvakah  
praptilaksano dharmah pretyabhava iti tadanantamevasyavasara  
ityaha---uddesakrameti //

nanu purvasariradiparityagaditi sutre nastyeva / na cotpattimatram  
pretyabhavah, ekasminnapi janmani tathavyavaharaprasadgat / na ca  
punahsabdasyamarthah, tasyabhyasamatrarthatvat / ata uktam  
varttikakrta punariti / tad vyacaste---punarityabhyasamaheti /  
abhyasam vadanveva nantariyakataya purvasariradiparityagam  
pratipadayatityarthah / tathapi kim vakrokteh prayojanamityata  
aha---tatha ceti / nanu dvitiyasutre duhkhadinam  
karyakaranabhava samsara ityuktam, iha tu punarutpattiriti, tat kuto  
na virodha ityasayavato varttikakrta aksepah, kah punariti /  
duhkhandinam karyakaranabhava sati  
purvadehadiparityagadanyadehadipraptilaksanah pretyabhavah /  
tatastesam tathabhutpravahavicchede pretyabhavaparanama samsaro  
vicchidyeta iti tulyapravrttinimittatvat sa eva tatra samsara uktaityayo  
na virodha ityasayavatah pariharo duhkhadinamiti /  
tadetatsmaranamatre, vyacastai, tadetadvarttikajatamiti /  
seyamuktarupa punarutpattiryadyacetanasya manasah samsarah kimiti  
nivartaniyah? athatmanastadasakyaniivrttih, muktasyapi  
samsaridehadiparityagat  
tadiyaparadehadipraptisambhavadityasayavata varttikakrta  
sadkitam---so 'yamiti /  
neyam bhogenavisesita punarutpattih samsara ityasayavata  
parihrtam---yaditi /  
tatrashputam padam sphutayati---kriyamiti //19 //

pravrttidosajanitor'thah phalam //20 //  
// parisuddhii //

sadkamapanayanveva sangati karoti---yadyapiti /  
samanyena jñata hi visistataya jñatum sakyante /  
tatah samanyarupena laksitanam visistalaksanavasarah /  
ubhayoscakarayornirvedopayogadubhayopadanamityarthah //

atra ca sutre padadvayamatiriktam / tatra prathamopayogamaha---atra ceti /  
yadyapi svarupato 'pi pravrtteh karyabhutau dharmadharmau prati  
dosanamatisayenopayogo, vaksyati ca, dosatusavanaddha hi  
karmatandula ityadi, tathapi pravrttiphale dosanamupayogo  
darsaniyah sutre prakrtatvat / na ca dharmadharmayoh  
phalavyavaharah / tato vyaparadvaramupadayopayogamaha---api tviti /  
tadeva dvaram sphorayati---dosasalileti / ato dharmadharmasrutya na

laksanabhramah kartavyah / svarupatastu pravrtti prati  
dosanam saharitvam sutrakara eva caturthe vaksyatiti / tat  
kim nirdesasya sukhaduhkhe na sta ityupattakarmapracayasya  
tadavasthyamadattaphalasyaiva va vinasa ityata aha---na castiti /  
na brumo nirdesasya upabhoga eva nasti /  
api tu yadrsah samsarahetustadrso nasti /  
dosantarajanako hi tadrso ityarthah /  
arthapadasyopayomaha---sutra iti //20 //

// parisuddhih //

mukhyam duhkhamadhikrtya sangatirukta /  
gaunabhiprayenaha---nanukta iti //

nanu laksanasabdo yadi svarupavacanah syat, gaunaduhkhavyaptih  
syat avrttau vakyabhedah / tata ekavakyatvam rocayannayamaha---atra  
ceti / evam casiddhih / tam pariharati---saiva hiti / mukhya  
svarupato, gauni vidheyaduhkhopadhinibandhana / na  
caivamitaretarasrayaprasangah / duhkhataya tadvisayatvam tathatve  
ca duhkhatvamiti lokasuprasiddhena badhanabuddhivisayatvena heyatayah  
prasadhanat / yo hi duhkham taddhetum va sariradi tadanusaktam  
va sukham janano 'pi sukhatsnapanariplutamati na hatumicchati,  
tam pratyucyate sariradiduhkhantam duhkham heyamityarthah,  
badhanalaksanatvat, yattu na heyam na tadevam,  
yathatmasvarupapavargaviti / vasi jitavidyah / yadyapi ragabhavo  
vairagyam tathapi susuptyadau tasya bhava moksanupayuktataya  
atyantiko vivaksitah / sa ca

karanayogyatanivrttya sidhyati / tatah saiva darsita /  
upanatesvapi visayesvaudasinyam kim tadupeksabuddhih  
prabalatattvasatsatkarasamunmulitaniravasesamavidyasamskare  
heyopadeyapaksavyavacchedavati buddhirityarthah / sariradisukta  
uktarupa eva grahya ityarthah / nanvabhavaphalatvam dharmasya  
duhkhabhavasukhavadino nanistam / napidamadrstamityata

aha---yadyapiti / yatha ca kalotkarsah sukhasyagamikah, tatha  
svarupotkarso 'pyanubhavika agamikasceti drastavyam / na  
candhakaravat pratiyogyutkarsadutkarsopapattiriti vacyam /  
dharmaphalam hi duhkhabhavo bhavan pradhvamso vaktavyah,  
pragabhavaderasadhyatvat / tasya ca kalenanavaccheda eva / na ca  
tajjatiyavadhisadbhavaniamamo 'ndhakaravadeva / na hi  
brahmalokopabhoganantaramevavasyam duhkkena bhavitavyamityasti  
niyamakam / yatha ca visistasalisupadina kulmasapindikaya  
codarapurane krte duhkhanivrttistulya, tathendrabrahmapadayorapiti  
na kascit svarupato visesah syat, api ca svargarthi yagadikam  
krtva kadacillabdhavrtteradharmannarakaduhkhamanubhuya  
svargamanubhavati / kadacit tu manusyadehapatantarameva ityaniamamah /  
so 'yam na syat, duhkhapradhvamsaphalatvad dharmasya / na  
canutpannasya pradhvamsah tasmad dharmam caritva avasyamakamayamano

'pi prathamatastavannarakadiduhkhamanubhavet / tatastadabhavamiti  
krtam dharmena,

praksalanaddhi pankasya duradasparsanam varam /  
iti nyayat //21 //  
// parisuddhih //

sariradisu pratiyogisu laksitesu tannivrttirupasyapavargasya  
lakshanavasara ityaha---krameti //

yadyapi mano na jayate, tathapi karmopagrahamantarena  
tasyakiñcitkaratvat sa eva tasya janmeti jayamanah sarva ityuktam /  
atra ca pratiyoginam sariradinamadhyatmikativat tatpradhvamso  
'pyadhyatmika eva / tadvisistasya jivanmuktyuttarakale  
duhkhasyatyanatabhavo moksa iti nakasadigatena  
duhkhasyatyantabhavena vyabhicarah / parinamo hi  
purvadharminivrttau dharmyantarotpada va syat, vainasikanamiva /  
purvadharmanivrttau dharmantarotpada va syat samkhyanamiva /  
tadetat taksadvayam vikalpayati---sarvatmana veti / purvasminniti /  
astam tavatkautasthyam parinaminiyatapi na syadityarthah /  
ekadeseti / yadi dharmadharminorekantenabhedo yadi va bhedabhedah,  
ubhayathapi na kutasthanityata / ekantabhedena tu katham

brahmaivedam sarvamiti

srutivacanamadriyata ityarthah / savayavatvaditi samsatvat /  
svatmibhutupajanapayadharmavattvaditi yavat / ghatadivaditi / yatha  
ghatadayo brahmadharma anityah, tatha tadabhinnavabhavam  
brahmapyanityam syadityarthah / na ca vacyam parinaminiyameva  
brahmasatu / anekantavadasya nirakrtatvat / satkaryavadasya  
nirakarisyamanatvat / na caikantabhinna evayam brahmadharmaprapañco  
'stu iti vacyam, vyaktad vyaktasya nispatih  
pratyaksapramanyadityupadanadicintayah karisyamanatvat,  
paramanunam nityatavyavasthapanacca / tatkaryatamatratve tu  
siddhasadhanaditi / nityamityadi bhasyam na yathasrutam  
paramatotthapanamityata aha---asyartha iti / ityarthah iti /  
paresamabhimata iti / atma nityasukhavan karanantarani  
parityajyasriyate tattajjatiyanityagunavat, yatha varnatkena  
sadenasriyamanamakasa nityasabdavaditi mimamsanaye /  
satkaryanaye tu, atma nityasukhavan / tenasriyamanatvat /  
yadyenasriyate tattena nityena tadvat, yatha patena tantava ityutthapya  
dusayatityaha---atra ceti / anaikantikatham dradhayitumatiprasadgo  
'vataritah / nanu sukhatatsamvedanena brahmayano bhinno brahma  
canuditanastamitarupam suddhabuddhasvabhavam svata eva siddham /  
kastatra pramanaprasnavakasah? sarvesameva pramanamanubhava  
eva sima / kutascabhivyaktyadicinta?  
muktasamsaravasthayoravisesasca prasañjito 'pi nanista ityata  
aha---ayamabhisandhiriti / visayasukhasamvedane evatma tadatirikto va?  
adyam dusayati---sukhamiti /

uktopapatti smarayitva aparamaha---na hiti /  
nanu sukhasamvedanayorudayavyayau na tattvikau /  
na ca kalpito viruddhadharmadhyaso bhedahetuh sphatikasyapi  
javatopicchadisannidhanapaditarunimanilimadina  
bhedaprasadgadyasadya pariharati---na catmaiveti /  
na hyasti sambhavah sphatikah svarupena purvaparakalaikataya  
sphuranneva nilidivvyavrttatma niladyatmanaropyata iti bhavah //

syadetat, svasamvedanamatmasvabhavamapyanadyavidyavasadanatmataya  
sphurat tattadvisayoparagena bhinnamiva sphuratyatmanyekataya  
pratisandhiyamane 'pi yatha gaganasavitreakatvenanubhuyamanasyapi  
pratibimbambuni taradgabhedadityata

aha---na caitadasatiti / ayamarthah, na tavat sa eva tasminneva  
tadanimeva bhranto 'bhrantasceti sambhavati / tasmadavidyaya  
durghatatvam namaladkara eveti padaprasarikaya pratyavastheyam /  
seyam bhedajñane badhakamalambya syat / tacca nastiti vaksyamah /  
pratibimbe tu suvyakta eva bhrama iti / dvitiam dusayati---na  
cagantuketi / nanvatmani nityam caitanyamiti ka evamaha? ki tvatmaiva  
nityacaitanyasvabhava ityata aha---na catmaiveti / na ca  
sukhenahamasvapsamityastyeva smaranamiti vacyam / ghatamaham  
janamiti tadajñasisamitivat sukhenaham svapimiti  
tadajñasisamityevamapi smaranaprasadgat, tarhi kimidam  
sukhamahamasvapsamiti dukkhabhavanumanamatram supto 'ham na  
kiñcidajñasisamiti jñanabhavanumanavat / atha kena lidgena  
smaranarhasamaranena / ko dharmi? atma anubhuyamanah smaryamano  
va pratyabhijñayamanah / tathapi susuptavastha ya

nanubhuta ata eva na smrta, kathamiva tacchabdena paramrsyata iti  
cet---na, purvaparavasthayorekatvapratyabhijñanena madhyavasthaya api  
samanyenopanayanat / yatha pragupalabdah pascadupalabhyamano ghato  
madhyavasthayam nayam jñata iti jñanabhavavisisto 'numiyata  
iti na kiñcidanupapannam, stamatmano jñanasukhe bhinne na tu mithastatha  
ca sukhatmakam jñanamatmani jñanantarena yadi nanubhuyata /  
evametat, svayamapi na prakasata iti tvasiddhamityata aha---sukham ceti /  
tadevamatmani sukham nityam bhinnam bhinnanaiva jñanena  
prakasyamanamastheyam tatra bhasyavartike ityaha---tadevamiti /  
nanu vaisayikasukhajñane kartavye sukhatiriktam kimatmamanahsamyogo  
'peksate, yena tatrapi visayamatrapeksayam manasaiva  
rupadyupalabdhiprasadgo na syat, atha bahirmanahsapeksam  
nanvantariti pariharah, sa ihapiti /  
ato varttikam sphorayati---samsaravasthayamiti //

apaditaprayasavaiyarthypariharam parasya varttikakrto hrdistham  
sphutikaroti siddhantavarttikam samgamayitum---nanu tvanmata iti /  
yatha hi sastrena pravartamanah pravartayitvayah, tatha sa eva  
sakyasadhane / na ca nityam sakyam / taddhi na nirvartyam nityatvat /  
napi vikaryamaparinitvat / napi prapyam / na hi tasya  
sambandhalaksana praptirapratismkramatvat napi

tadatmyalaksana, tasyah prageva siddhyasiddhyorubhayathapi  
asakyatvat / napi jñanalaksana, nityanityavikalpena tasya  
apyapasitatvat / napi visayatvalaksana, anatirekat / tathatve  
cotpannataya vinase punarasambandhat /  
satpadarthatirekasyasiddheh /  
bhavatve 'vasyam tadantarbhavat /  
abhavatve pratiyogyanupapatteh /  
napi samskaryam tat, anadheyatvatisayatvaditi //

tasmāt nityam sukhamasakyatvat na prayojanam / prayojanam tu  
duhkhabhavaḥ, tasya nirvartyatvaditi vastugatih /

atrahuh---nanu sasadhanam dukkhamapi na paramarthikamasti / tatah  
kasyabhavaḥ sakyah / yathavidyopadarsanam tu pravrttiḥ sukhe 'pi  
samaneti, tatraha---dharmadharmaviti / tadidam purvoktam hr̥di  
nidhayoktam---sakyau bhogena ksetumiti / na kevalamiyam  
nityasukhadrstirmoksanupayogini, pratyuta virodhinityaha---anyatha  
tviti / tasmanmanagapyasya avakaso na datavyah paraih,  
apitvavidyanivrttimatre prayatitavyam sakyatvat,  
aviruddhatvaccetyarthah / tasmadupapannanavadyavadinah  
paramesvarasyopadeso nasakyaprayojano na viparitaprayojano na  
viparitaprayojano va bhavitumarhatiti bhaktatvamevanandasrutinam  
nyayyamityaha---tasmaditi / nityam sukham bhavatyasti / yadyapi  
kiñcinnarabhate nopadatte tathapi nimittataya kiñcitkurvan san  
bhavisyatiti cet? naivam, tikarthanavabodhat / nimittata hi  
upadanatayavyapta /  
anyatha rupaderapyanupadanasyapi kiñcitpratinimittatamupagamya  
nivrttau sarvasantanānivrttiprasadgat /  
evamastviti cet? atra tikayottaram,  
tadevamasmadabhipretapavargalaksane sampratipannavapi  
labhahanyoradhikavadinau nirastau, samkhyadayastu naivamiti  
notthapitah /  
te hi prakare param vivadante /  
sa ca tatra tatra cintaniyah //22 //

// iti pramayalaksanaprakaranam //

// nyayapurvadgalaksanaprakaranam //

// parisuddhiḥ //

sarvesam pramanadhinatvat prameyasya tu bubhutsitatamatvat  
tabhyam samsayadinamapakarsah / sangepange ca nyaye  
vyutpadye purvangataya prakaranantarebhyah  
samsayadiprakanasyotkarsah / tatrapi sandigdhe prayojanadicinta  
/ na ca prayojanamanusandhaya samsaya iti samsayasya  
prathamamevamlaksanakrame 'pi nyayah /  
uddesyalaksanayorekavakyatvadityabhisandhina bhasyam  
ityaha---samsayeti /

ata eva dvitiya patham vyacaste---kvacidity //

nanu samsayasamanyalaksanam ceditam, vimarsah samsaya  
ityetavadevastu / visesalaksanani cet?nakte samanyalaksane  
tesamavasarah / vimarsasamsayapadayoscanyatarat anarthakamityata  
aha---atra ceti / laksanam laksanavakyam / vimarsa ityanena ca  
visayatah svarupatasca samanyalaksanadvayam sucitam / tatra  
prathamamaha---ekasminniti / virodhicatorarthavamarsa iti tu  
parisamkhyanamarthakam / sthanurva puruso vetyatra dravyadeh  
anantasyavamarsat / pradhanyena cet? dvayasyaiva / na hyayam  
nisedhah pradhana iti / dvitiyamaha---kimsviditi / kimityupakrame /  
sviditi paksantare / tena kimidamavam utasvidevamityarthah /  
anuvartaniyamavartaniyamarthanurodhat / samsayapadasannidhasca  
vimarsapadam vivaksitamarthamaheti tatsahitamevoktavaniti  
parasparanisedhavadubhayavidhipradhana ekah /  
parasparavidhimadubhayanisedhapradhano 'parah /  
parasparaviraharupavidhinisedhapradhano 'nya iti yathasamkhyam  
visistah samsayo laksya ityaha---atra visista iti /  
laksyapadam laksyapadartha iti / gunagatam samsayo laksya  
ityaha---atra visista iti / laksyapadam laksyapadartha iti /  
gunagatam sadrsyamavantarasamanyavisesa eva /  
yastulyarohaparinahavimaviti pratyayo bhavati, tameva  
vyaktikaranamukhena darsayati---samkhyaparimaneti /  
mahattvadirghatvasamanyadharmayoga iti /  
mahattvadirghatvasamanyamatradharmayoga ityarthah / iha vartikakarena  
samanadharmopapatterityadau sattamatrena samsayahetutaya  
upalabdherasrutya ca purvapaksayitva samadhanatrayamabhihitam  
tadvivecayati---yadyapiti / prathame 'nupapattisabdah sattavacakah  
tatparasca / upalabdhistu visesapeksa ityanenaksipyate / dvitiye  
tupapattisabdo 'yamanekartha 'pihopalabdhi vacaka upattah / tritiye tu  
sattavacana eva laksanayopalabधिpara iti / tatra visesapeksa iti  
padam tada samanyajñanamaksipet, yadi visesajñanam nisedhet  
/ na tvetadastityata aha---viseseti /  
vakyasamarthyadanvayayogyatasamarthyat / yadyapi  
visesapeksasabdah saksad visesopalabधि na nisedhati,  
tathapi laksanaya tatparah / sa ca mukhye badhakat, vivaksite  
sambandhat avacakopadane prayojanatt pravartate / tatra mukhye  
badhakamaha---na ceti / prayojananuyogapariharaya  
laukikalaksanatvam sucayan drstantapurvakam  
sambandhamaha---yatheti / yatha hi gadgatirayoh  
samyogamantarbhavyavinabhavastatha  
agrhyamanasmaranabubhutsayorekavisayataya samsayamantarakrtva  
paurvaparyaniyamenavinabhava eva sambandha  
ityarthah, saukaryavisesat / tatprayojanamapyabhidhatum sakyate /  
visesamapeksata iti hi visesapeksah samsaya uktah / tatha ca  
visese jijñāsajanaka ityukte phalamasya darsitam bhavati /  
tadidamuktam---tasyah samsaye sati bhavaditi / etena phaladvarakamapi

samanyalaksanamanugantavyam / dvitiye tu vinigamanayam  
pramanabhavascodyam / tadutthapya varttikenottarayati---syadetaditi  
/ trtiye prayojanabhascodyam, tad varttikamukhenaiva pariharati---na  
ceyamalaukiki laksanetyadi yena prayojanamanurudhyeteti sesah / nanu  
krtakatvam paricchedasya hetuh, na vyavacchedasyetyata aha---api  
tvanityatvasyeti / nanu tathapi vivaksitatajjatiyavrttitve  
satyanyavrttireva dharmah samanasabdavacya iti kuto niyama ityata  
aha---samano hiti /  
atrottaraparasya yavannavatarastavat pariharah /  
tasmistvavatirne prasaktireva nasti /  
yadi hi samano dharmo vyavacchedaheturiti kutah  
sadhakabadhakapramanabhavah, tasyaiva tadabhavarupatvat /  
sa cet kathamasau vyavacchedahetuh? na copalabdhyadipadam taditarasya  
sadhakabadhakatvam pratiksipati //

nanu tasyeti visesalaksanamastiti, tasmad tasminnasatyapi na  
vaktavyasyavakasa iti darsayitumiyam yuktirukteti / paunaruktyam  
pariharannaha---vimarsapurvakamiti / purvam hi  
karanakaranayorgunadosau na cintitau, idanim tau cintyete  
ityapaunaruktyam / ata eva pragaha---yojayatiti /  
idanimaha---avadharayatiti / yatha saptame rasa iti / tatha hi saptamo  
rasah samsayajñane dharmitaya visayah syad, dharmataya va? na  
kadacilloka evam sandigdhe yadayam saptamo rasah sthanurva puruso  
veti, dravyam va guno veti / napyevam sandigdhe ayamupalabhyamanah  
padarthah saptamo va raso dasamam va dravyamiti? saptamo rasah  
kimasti nasti veti sandeho bhavatyeveti cet na, ananubhute smaranabhavat  
/ asmrtasya ca samsayavisayatvat / naudoleti /  
sadsadarsane 'pyasmaranam tu patvabhyasadarapratyayabhavat /  
yatha hi tathavidhapratyayajanyah samskarah, tatha tadudbodhyo 'piti  
/  
dve dvitveneti /  
samuditayoranantarya vivaksitamityarthah //

anekadharmapadam laksanaya asadharanam  
dharmamaha---tatraikadesivyakhyadusanavyajane mukhye badhakamaha  
varttikakrt ityata aha---aneketi na sarvatra dravyadau samyogajatvamato  
visesayati---karyadravya ityadi / ato mukhye

badhakam drstava jaghanyam vrttim alambya bhasyakrta  
sutram vyakhyatamiti darsayanniva varttikam  
avatarayati---bhasyakrdvyakhyayeti / punah prcchati / yadi  
laksanikamidam padam kah sambandha ityasayavaniti sesah /

avadhyavadhimadbhavah sambandhah iti samkalayya  
varttikarthamaha---etaduktam bhavatiti dharmapadasamanadhikaranyena  
visesasabdasya bhavasadhanatvam nivartayatityaha---etaduktam  
bhavatiti dharmapadasamanadhikaranyena visesasabdasya  
bhavasadhanatvam nivartayatityaha---adhyahrteti / yadyevamalagnakam

tarhi bhasyam tasyanekasyetyata aha---sambandhasamanyeti /  
bijantaram sambandhantaram /  
purvam hi vibhagajatvadina svasraya eva sabdastadviparitebhyo  
vyavartata ityuktam /  
idanim tu svasrayacchabdantara eveti na nivartyata ityabhisandhih /  
ato nivartyanivartakabhavah sambandho bhavatiti bijantaramiti /  
tasyanekasya dharmo nivartakataya yah sa evaneka ityucyate iti  
vyakhyatamityarthah //

nanvevam sati kim laksanaya yavata mukhya evanekasabdo 'stu /  
tatha hi purvam anekasya dharmo 'nekadharmah saksat  
samavayadvrttya cet samanapadenaiva gatatha iti matva dusitah /  
nivartakataya tvanekasya sambhavatyevetyata aha---na tvatreti /  
kutah? darsayisyatiti /  
yadi sambandhivacana evanekasabdah syanna dharmasabdena  
samanadhikaranah syat /  
tatha ca bahuvriheralabhe dharmi na labhyetetyarthah //

evam bhasyanugatam varttikamupasamhrtya svatantram  
varttikamutthapya laksananurodhena tavad vyacaste---prakareti /  
ekamekajatiyam / aneka naikajatiyam, bhinnajatiyam ityarthah / tena  
visesanavisesyayorvisistabuddhihetutvenabhedamupacarya  
visaisyavacano 'yam anekasabdo visesane dharme prayuktah  
ityasayavanaha---bhedabhedapratyayaheturityartha iti / ata evopasamhare  
vaksyati---tatpratyayaheturupacarenaneka iti / taditarebhya iti /  
dravyagunakarmabhyo na tu sabdetarebhya eva, tadvyatirekasya samsayam  
pratyanyupayogat / imamevartha varttikena samvadati---tadidamaheti /  
yadyapyasadharane dharme vivaksite ekapratyayaheturiti mandaprayojanam,  
tatha pyasadharanat samsayo bhavan tajjatiyatayameva paryavasyati  
/

na tu tadvyaktitayam tajjatoya api hi vidharmano drsyante /  
na tu ta evetyetat sucayitumanekavyaktinisthata darsita /  
ata ekavacanam samarthayati---jatyeti //

idanimudaharananurodhena vyacaste---sadayiriti / atreti  
vyakhyane, anurupam udaharanamahetyarthah / udaharanaparatham  
sphutayitumasadharanavasare sadharanamapi sadadi  
kimityupanyastamiti sankam nivarayati---dravyatvadikotiti / sat  
sattavat / anityam pradhvamsayoti /  
dravyavat samavayikaranataya dravyamasyasti /  
karyam pragabhavavat /  
karanam nimittetaratayapi samanyavisesavat avantarasamanyavaditi  
/

yattadvocama, parasparavidhimadubhayanisedhpradhanah samsayo  
laksyo dvitiyalaksana iti, tat siddhantaprasangena  
nisedhamupakramya vidhiparyavasana darsayati---dravyakarmabhyam  
vyavartamanah kim guna ityadi //

nanu codyamevaitadanupapannam / na hi vibhagaje vibhage pramanamasti /

yaugapadyenaiva vibhagasahasrasyapi samanadesasya jayamanatvadityata  
aha---ayamamisandhiriti / yadyapi vamsadalayorvibhaganantaram  
samyoganasah, tato dravyanasah, tato dravyanasavisistam  
kalam svatantram va avayavamapeksya dalayorvartamano vibhaga  
akasadidesad vibhagam karotiti vaisesikah,  
tathapyaprakrtatvat samyoganasadravyanasakramo nopanyastah /  
prakrtasya hi karmano vibhagadvayajanakatvam kramena va syad,  
yaugapadyena va / na tavadadyah, karmano vibhagarambhe 'napeksaya  
avilambakaritvaniscayat / apeksayam va, adyamapi vibhagam  
anantameva na kuryat / uttarasamyoge kartavye  
purvasamyogapradhvamsapekseti vilambah /  
agantukabhavamabhisandhaya tu nairapeksyamuktam / na dvitiyah, yada  
akasadidesad vibhagam karoti karma ta tadavayavantaraditi  
sthitiriti vaisesikah / tadetad yathasrutamubhayamapyanupapannam /  
adye vibhage hi kartavye karmano nirapeksatvat sa eva kalah /  
dvitiye tu kartavye prathamantarakala eva nairapeksyam /  
ato na kalatipata ityevamapyupapatteh /  
yadetyadisthitistu vikatskamalakudmalesveva bhagnepyato  
'sarthamaha---avayavakriya hiti /  
karyaikaryeti---pratyasattisucanam //

nanu bhavatvevam tavaduktavyapteranavadharanam, tathapi ya kriya  
dravyanarambhakasamyogapratidvandvinam vibhagamarabhate, nasau  
dravyarambhakasamyogapratidvandvinamapi / tathatve va yatah kutascit  
karmano yugapadubhayavibhagopapattau calatyevavayave  
sarvadravyanasaprasangah, na caivam / tasmad  
yadanarambhakasamyogapratidvandvijanakam  
tannarambhakasamyogapratidvandvijanakam karmeti

siddhe viparyayo 'pi siddha iti tatraha---kriyavailaksaranyatviti /  
ayamarthah / vibhagasya tavadvailaksaranyamavasyamabhyupetavyam,  
anyatha niyamanupapatteh / tadanurodhat karmano 'pi jatikrtam  
sahakarikrtam va vilaksanyamavasyam svikartavyam / tadetasya  
vailaksanyam  
arambhakanarambhakasamyogapratidvandvivibhagadvayajanakataya ekatra,  
anyatra tvanarambhakasamyogapratidvandvivibhagamatrajanakataya  
paryavasyati,  
ahosvidarambhakasamyogapratidvandvivibhagamatrajanakatayaikatra, anyatra  
tvnarambhakasamyogamatrapratidvandvivibhagajanakatayeti na niyantum  
sakyate / anarambhakasamyogapratidvandvinamapi vibhagam

karisyati, ko virodhah? yathanarambhakottarasamyogajanakatve satyeva  
kutascit visesadarambhakottarasamyogajanakatvamapi karmanah,  
anyatha tatrapiyanyaiva disa karanamatrasamyogapurvakah  
karanakaranasamyogah kalpaniyah syuh /  
yatha ca tatra krame pramanam nasti tathehapiti /  
yadekantavibhagamekamavayavadvayamatravartinam, anya tu  
vibhagadvayamavayavadvayavartinamavayavanavayavartinam ceti /

yatha caitadvailaksnyam tatha vamevamasatu  
yadekanarambhakasamyogapratidvandvinamanya tu  
arambhakanarambhakapratidvandvinam janayatityarthah //

tasmat karanamatravibhagapurvake karanakaranavibhage  
pramanam nastiti nabhyupagamyata ityetavanmatravyaktikaranaphalo  
'yamanamyupagama ityaha---tasmaditi / karanakaranavibhagapurvakastu  
karyakaryavibhagah pramanika ityabhyupagamyata ityaha---yastviti /  
karyaikarthasamavayastarumadhikrtya kvacit pathah /  
karyakaranaikarthasamavayah / so 'ngulimadhikrtyeti / sa iti /  
asadharanibhutanimittajatiyasamavayikaranajanya iti  
pratijñarthah adyasabdatvaditi hetvarthah / yadyapi  
vibhagapeksavibhagasamavayikaranam asadharanam sabde tadeva  
vaktumucitam, tathapi karanamatravibhagajavibhagamabhyupetyoktam  
varttikakrteti tathaivaha---tadevamiti, etadapi vyabhicarya  
samarthayati---tadapiti / yadyapyevamapi vibhagajatvaditi heturadosa eva,  
na hi vibhagad dravyasya janma sambhavati,

kamano va / sa hi dravyanarambhakasamaveto 'karanameva,  
arambhakasamavetastu samyoganasadvara vinasaka eva, karmano 'pi  
karanam vibhago bhavanna tavadadyasya tasminnasati  
vibhagasyaivanupapatteh / taduttarasypati purvakarmanivrttau janma /  
yada tu tannivrttiruttarasamyogat, tada vibhagasyapiti  
kathamuttarakarmajanma vibhagat? tasmadasandigdavyaptikam  
vibhagajatvam sabdasya gunatve pramanameva /  
na ca tadavantaravisesamadayasadharanyam dosah /  
tatha sati dhumo 'pyagamakah syat /  
tathapi bhasyoktodaharanavyutpadanamatramidamiti mantavyam //

nanu tulyajatiyesvityadivivaksitaviparitapadikeyam yuktirityata  
aha---yadyapiti / purvaiva yuktiriyam  
bhasyakaragauravaduktetyarthah / purvasmaranena prakarantaravm  
sphutayan varttikamavatarayati---purvamiti / samano hi dharmah pakse  
vartamanah sapaksavipaksadharmabhyamekajatiyah,  
tadrupapratishedhascayamaneka iti / tatha ca pakse vartamanasya  
sapaksavipaksadharmabhyam vijatiyatvamuktam bhavati / yasca  
paksagah sapaksavipaksadharmabhyam vijatiyo dharmah, so  
'sadharana eveti bhavatyabhidheyavinabhutatvat laksanavisayah  
/

tadidamuktam---laksanayaiyeti /  
varttikam yojayati---samaneti /  
samanasabdena pratiyogitaya buddhavasamane 'pyusthapite  
samsayakaranatve ca tasya pramanasiddhe tasmin vaktavye  
yadanekapadamupadatte sutrakarastena janimo nunamayamevartho 'naya  
vacobhangya anena darsita iti yojanarthah /  
etena sarvesuktaprakaresu sutrakarasya sampratipattirdarsita  
bhavati //

prchatityadina laksanaprakaranam prayojanam

darsitamityanugantavyam / pratyabhiññanam tavadvyaktivisayakam  
nastyeva gakaradaviti dvitiye vyutpadaniyam / yadapyasti tadapyasya  
visayah kim vyaktirutajatiriti visayatah sandihyate / yadapi  
vyaktirevasya visayah, tadapi pramanamapramanam veti sandeha  
ityabhiprayavan sammugdhamaha

sadrsyenapi sambhavati, svayam sandigdham saditi / yadyapi  
gavadivvyaktaya iva gotvadyupadhana iti jatimatrapadarthavadi na  
svikarotyeva, tathapi svasiddhantadardhyena paro  
'pyevamangikarayatavyah / anyathabhidheyasyavinabhavapratitireva  
katham vyaktibhih? tadabhava ca katham laksanapiti? katham  
netyadi / na ca vacyam sabdasya tathabhavasandehe 'pi ghatadau  
niscitatvena vyaptigraho yadi syat ko dosa iti / sarvopasamharena hi  
vyaptiniscaye yatkrtakam tadavasyamanityamiti krtakatvam sabde  
niscayameva kuryat / satpratipaksataya sabde sadhyasiddhim na karoti /  
apratihatataya tu buddhyadau karotiti cet---na, pratipaksasadhane  
vyaptisaddusayati satyapi sadhyasiddheravirodhat /

virodhe 'dustadapi na sadhyasiddhiriti sarvanumanocchadaprasangah /  
imam carthamanantameva vaksyate /  
vyaptidose tu sarvopasamharabhavat katham tadbale na buddhyadau  
sadhyasiddhiriti sandigdhatattvam sabdam vihaya vyaptiriti cet? evam  
tarhi sabdadanyatve sati krtakatvaditi vacyam /  
tatha ca yadi daivat sabdo 'pyanitya eva vastutah, tada  
asamarthhavisenanatvapattiriti sandigdhasamarthhavisenanatvamiti /  
tasmad susthuktam sandigdhe nityanityabhava sabde krtakatvam  
gatamiti nanityatvena svabhavatah pratibaddhamiti //

pratyayabhedabhedivam karanativratvaditaratamyena  
tivrativrataradivam pratyekam satpratipaksatvam ityekaikasyanvayato  
vyatirekato vobhayakotyanyupanayakataya na samsayahetutvam / napi  
niscayahetutvamasatpratipaksatvarupavaikalyadityarthah /

militayostvasadharanatvamiti / tatha ca tenaiva rupena  
samsayakaranatvam nanyathetyarthah / anunasikatvadayo hi  
samanyavisesah pratyaksa bhavantah pratyaksavyaktivrttaya eva  
bhavitumarhanti /  
na canyendriyena vyaktiranyena jatirupalabdhigocarah /  
tatha canunasikatvadisamanyasrayabhutaya eva vyakteh  
sravanatve 'pyanityatvamubhayavadisiddham /  
kevalam sa vyaktirakasaraya va, anyasraya veti vipratipattih /  
seyamastam tavat //

nanu tathapi naiyayikanam mate sabdasraya evanunasikatvadayo  
dharma, na ca paksenaitra vyabhicarah /  
na, avarnatmakenapi taddharmasalinanaikantikapatte /  
tasyapi paksatvamiti cet---na, taddarsane 'naikantiko 'yamiti  
virodhamukhenapyudbhavanat, vastutah sabdadharmatve ca  
kalatyayapadesadosat /

aprayojakasca rupadayo nityascaksuradyekaikendriyagrahyatvat  
rupatvadivadityanena samanayogapeksamatvaditi //

vipratipatterityadi / asya ca laksibhutasya samsayasya  
parasparaviraharupavidhinisedhapradhanyat / astyatma  
nastyatmetyudharanam tu bhasyakrtaiva darsitam sphutamiti na  
prapañcitam vartikatikakarabhyam / udaharanamatram caitat / na  
nvidameva adaranyam /  
atmano 'nupalabdharatve smrtyanarudhasya samsyanaspadatvat /  
upalabdharatve va sarvathapahnayogot /  
etacca trtiye prapañcaniyamitihoeksitam, sabdo nitya ityeke /  
netyapare ityadi tudharanyam //

karanabhedeneti / laksanabhedarupena trividham, vidhipradhanam  
nisedhapradhanam nisedhavidhipradhanamiti / na canabhyasadasapanna  
iti / anabhyasadasapannopalabdhou hi pramanottarabhavaniscaye  
buddhitvasamanyopalabdheh satyatvasatyatvasamdeha iti yadyabhimatam,  
prathamapadenaiva gatamet / tatastaddvaraker'the samdeha iha vivaksita  
iti yadi, so 'pi svarupato desakalatah prakarato vati?  
adyastavadvirodhadevasamgatah / na hidamidam na veti sambhavati /  
nidradyupaplavabhavaniscayena tadekakaranakotivyudasat dvitiyo 'pi  
nirastah / upaplavasamdehe tvadhyatmika eva samsayah /  
trtiye tvaha---na nago va nago veti /  
evamayogyeti /  
etavamstu viseso yat sthanurva puruso vetyatropalabdhyanupalabdhii  
anutpadadevavyavasthite /  
prakrte tudharane jatameva jalajñanamapramanyasankaya na  
vyavasthitamiti //

evamayogyeti / yadi visesasmrtisahitaya ayogyanupalabdheh  
dharminamanantarbhavya samsayah syat sa  
tavannatyantanupalabdhakotyullekhi, tatra smrterabhavat /  
napyupalabdhakotyullekhi /  
na hi bhavati paramanurasti naveti astyeva yatah /  
iheti cet? tarhi desakaladivisesam dharminamupadayopapadyate /  
tatha ca sa upalabdha sannanvayato vyatirekato vipratipattito va  
visesau smarayet, na svarupata iti purvanupravesa ityarthah //

tadidamuktam---na samsayo vina samanadharmadidarsanamiti /  
samagribhedena bhede traividhyam visayakrtamiti / api  
tvanekevidhah, pratyekam karananam visavyavastham  
pratyahetutvadityarthah //23 //  
// parisuddhih //

purvangatvaviseso 'pi samsaye sati prayojananusamadhanat tatah  
prayojanasyapakarsa ityuktamr / prayojanamanusamvaya  
ca tatsadhanibhutanyayamanusandhitsato drstantanusaranamiti  
drstantadasyotkarsa uddese /  
saiva samgatirihapiti aha---uddeseti //

arthasabdasya laksane 'kiñcitkaratvadadhikyam  
manvanastatparyamaha---atreti / arthapadam bhasyakarena anudyapi  
na vivrtamityata aha---sasadhanaviti / nanvevam  
satyuttarabhasyavirodhah, tadaptihanopayamanutisthatityatra  
tacchabdenarthasya paramarsat / sukhaduhkhaptihanopayamiti ca  
prakrtasamgaterityata aha---na ceti / atra ca tikayam yadyapi  
tathapiti tadacatustayamadhyaharanti / lokyata ityadi / tatha ca  
pramanikatvadeva prayojanam na vaktavyamiti vakyarthah /  
nanvevam sati pramanamapi na vyutpadyam /  
tacca tvaya vyutpaditamityata aha---na ca pramanamidrsamiti /  
yatha ceti /  
tatha ca pramanopapannam na vacyamiti vadatah svacaritavirodha  
ityarthah //

kathamasaya prayuktau sadhanatvam sato 'sato va? asato 'pi  
svajñanadvare vyaparantarena va? kva ca prayojayati, svatmanyeva va  
svasadhane va? katham ca vyapakam svarupena, karmavidyadvare veti  
parikasadhyamityarthah / na brumah prayojanam nyayasya  
angamupakarakam, kim tu prayojanavan nyayastadgatacintangikarotiti  
/ yavad vakyam na samapyate tavadeva / nanu cintapi nangam / na hi  
nyayannirnayascanirnyasca / na ca nirnayadanyat prayojanam  
nyayasya / tasmāt kimanena cintiteneti  
sankamapanetumaha---mukhyamityadi / gaunam prayojanam mukhyasyaiva  
prayojanasya krte upadiyate / mukhyamapi yadyanyopakararthamupadiyeta,  
mukhyatameva jahyat / etadeva hi mukhyasya mukhyatvam, yadananyarthataya  
purusapeksitatvam / na ca nirnaya evamityarthah /  
vakyasesamaha---prayojanavamstviti / mukhyaprayojanavaneva nyayo  
gaunaprayojananirnayakaranatayopadeyo yatah, atastadgatam  
mukhyaprayojanagatam cintamabhisandhanamangikaroti angataya  
apeksate / etaduktam bhavati, yadyapi na prayojanam nyayasyangam  
sadhyaivat, tathapi tadabhisandhanamangam tadantarena  
nyayasyapravrtteh / nisphalasyapi ca svayam  
phalavanyayapravartakataya tatsannidheh / yatha svargasya  
yaganangasyapi abhisandhanam svayamaphalamapi yagapravrttim prati  
karanataya samnidhiyamanamangamiti /  
etadevopasamharavyajenaha---tasmaditi /  
anye tu, kim tu mukhyamityavacchidya vyacaksate, pradhanamuddesyamiti  
yavaditi /  
tadapyevamevottaratra neyamiti /  
aksararthastu varttikasya ya khalu nisprayojana cinta  
prayojanabhisandhanasunyah samsayo nasau nyayasya pravartaka iti  
sphutatvannoktah //14 //

laukikapariksakanam yasminnarthe buddhisabhyam sa  
drstantah //15 //  
// parisuddhih //

samsaye prayojane ca sati kva punaretat sadhyasambaddham

sadhanamupalabheya, yadupadayaitatsadhayeyamiti jijñāsakramanurodhena  
prayojananantaram drstantasyoddesah /  
saiva catrapi samgatirityaha---krameti //

na ca samanyalaksanamantarena visesalaksanavatara iti  
tatsucakam sutram tathaiva vyacaste---sadhyaśadharṃyaditi /  
atranvayavyatirekavati prakaradvaye 'pi  
sadhyaśadhanayoravinabhavasiddhireva phalam pratiyate / tatha  
cavinabhavavisayataya ayyate yah, sor'tho drstanta iti  
samanyalaksanalabhah / visese tu tika sphutaiva /  
nanvevamrupor'tha iti kuta etadityata aha---udaharaneti /  
ksiraniravadavivecitani samvyavaharikani pramanani nisargah /  
tadbhavo naisargikah / khalitailavad vivecitani durniruparthagocarani  
pramanani vinayah / sa eva vainayikah / tamaha---sastreti /  
sarupyavyutpattiyartha iti varttike  
sarupyagrahanamavinabhavamatropalaksanaparamityabhisamdhayaha---  
drstantasya prayojanamaheti /  
na khalviti /  
api tu vastuṣṭhita eva jñāpyata iti sesah /  
tadetacchalena samanyalaksanamaviskrtam //25 //

// iti nyayapurvangalaksanaprakaranam //

// nyayasrayasiddhantalaksanaprakaranam //

// parisuddhih //

evam nyayapurvangaprakaranam samarthyā parikalitasamarthyam  
sadhanam yatropaneyam sa siddhantaparanama nyayasrayo  
'vasarapratpatvaducyata iti / atha siddhanta iti bhāsyam sphutartham  
/ sutramapathitva vyakhyanam tu kuta ityata aha---atreti /  
bhāsyakarasya ritiriyam, svapratibhaya svatantrasutravivaranam  
bhāsyamiti laksanaditi bhavah /

samsthitirithambhavavyavastheti bhāsyam drstva idamiti  
samanyabhyupagame siddhantabhramah syat, ato vyacaste, bhāsyē  
ceti //  
arthabhyupagamo 'bhyupagato varthah siddhantah,  
visesanavisesyabhavam prati kamacaraditi ca prathama sutra  
evoktam, ato na granthacatustayasyapi mitho virodhah //26 //  
// parisuddhih //

nanu yadi tantram pramanamabhimatam, katham vyatirekamaha---yo 'tho na  
sastrita ityata aha---asastrito 'pramanika iti /  
nanvevam bauddhasiddhanta na siddhantah syurapramanikatvat, tatha  
ya vyatikrame 'pi tesam napasiddhanto bhavedityata aha---abhimānikam  
ceti /  
etaccagrato varttikakara eva tatpratyayadabhyupagama iti vadan  
sphutikarisyatiti //27 //

// parisuddhih //

nanu sadrsatantrasiddho 'syarthah kvacidabhyupagamyamanah siddhanto  
yatha prabhakare niyogo vakyarthah, nyaye upamanam pramanamityata  
aha---samanasabda ekaparyayah / yatha taruvrksasabdau  
samanarthaviti / tathapyanekasambandhapeksaya ekamapi

samanasabdavacyam bhavatyata aha---naiyayikanam hiti /  
vyatirekapradhanam

caitat /

ekatra kutracit siddho na sarvatrasiddha ityarthah /  
etavatyeva laksane siddhe paratantrasiddhapadamimartham sphutayitum /  
anyatha sarvatantrasiddho 'pi samanatantrasiddha eveti bhramah syaditi  
//29 //

yatsiddhavanyaprakaranasiddhih so 'dhikaranasiddhantah //30 //  
// parisuddhih //

evam vacanikasiddhantadvayam laksayitva

tallingatvadabhiprayasyabhiprayikasiddhantadvayopakrame  
nyayapradhanatvadasya sastrasya nyayanusadginam  
tavadaha---yatsiddhavyadi sutram //30 //

etacca bhusanaprabhrtayo dvidha vyacaksate / yasyarthasya  
sarvajñatvadervisesasya siddhau ksityadeh sakartrkatvasya  
pratikriyamanasya siddhih sa sarvajñatvadirviseso

'dhikaranasiddhantah / atha va yasya sakartrkatvadeh

siddhavantarbhuta anye 'bhiprayaprakantah sarvajñatvadayo 'pi  
vivesah sidhyanti so 'dhikaranasiddhanta iti / tadatra paksadvaye

'pi phalato na kascid vivesa iti manvanah slistam bhasyam

vyacaste, sadhyasya va hetarveti / prathamapakse sadhyavisesasya

hetuvisesasya vetyarthah / dvitiye tu sugamam / yatsiddhavyatra

nimittavisayabhavapratibhasanad vyakhyatrvipratipattesca saptamyarthe

sandehah, tamapakaroti---visayasaptamiti / upapattimaha---dvayoriti /

idanimekam vyakhyanamupadaya sphutabhasyanusarena

tavadaha---teneti / nanu ca pakso va heturva kanthata eva

niyatatantrabhyupagamat pratitantrasiddhantanna bhidyata ityata

aha---anena rupeneti / yadyapi svarupato 'sya vacanika evabhyupagamah,

tathapyane rupe abhiprayika evetyatata bhidyata ityarthah /

udaharati---paksastavaditi / nanu pratitameva karttmattvam

ksityaderaparyavasyat sarvajñatvadivisesamaksipati / tato na

vyakhyatavisayasaptamyudahanamidamityata aha---atrete /

nanvetadantarbhavamantarena kimupalabdhimatpurvakatvameva pratyetum na

sakyata ityata aha---nanyatheti / na hi yatha

tarnaparnatvadisamdehe 'pi vahniniscayasambhavah, tatha

paramanvadyadrstantabhijñanabhijñatvasamdehe

tatprayoktrtvaviniscayasambhavah,

jñanacirkirsaikavisayaprayatnavattvameva hi prayoktrtvam

kartrtvamiti vocyate / tacca jñanam

dvyanukadyadrstaparyantapakskarane yadi sarvavisayam na

sidhyet, na sidhyedeveti / tasmad yatha gangayam ghosa ityatra

tiralaksanamantarena gangapadartho na ghosapadarthamanveti

yatha sakartrkapadartho 'pi

tatkaranaparamanvadyabhijñamanupasthapyā na  
ksityadipadarthamanvetiti pratityaparyavasanaevetyarthah /  
na caivam kevalavyatirekividhvamsah, abhiprayavyaptasya  
tadvisayatvadityuktam, vaksyate ceti /  
tadevam prathamam vyakhyanam bhasyanusarena samarthya dvitiye  
varttikam sphutamityaha---tadetaditi /  
sarvavarodharya sadhyanusangihetvanusangyavarodhartham /  
etadeva sphutayati---heturidrsa iti //30 //

// parisuddhih //

varttikakariyabhyupagamasiddhantodaharane samanyalaksanam  
yojayati---pramanadhikarano yata iti /  
nanu bhasyamata eva sutram sphutarthamityata aha---sutram  
caivamiti /  
indriyatvenasutritasyapi manasa indriyatvam pariksitam  
sutrakamrta //

jñaturjñanasadhanopapatteh samjñabhedamatram //

iti //

atra hi yatha rupadijñanavisesasadhanani caksuradinyupapadyante,  
tatha sukhadijñanasadhanam mano 'pyupapadyate / manahparihare va  
sarvendriyavilopah prasajyata ityabhihite punah sutrakarena  
rupadijñanam caksuradisadhanamasatu nihsadhanameva tu  
sukhadijñanamityasankya sutritam---

niyamasca niranumanah

iti / tadidamasutritasya visesasya pariksanamabhyupagamadevopapadyate  
/ yadi hyanabhimata evayamartho 'sya, katham pariksyam  
vyavasthapayedityarthah /  
idam ca svabhimatonnayanaprakaraviskaranam sutrakrtah  
sisyahitayatetyato laksanarthamaha---so 'yamiti  
uktarthanusanginah arthasyabhyupagamo 'bhyupagamasiddhanta  
ityarthah /  
nanu bhasyakarabhimatasyabhyupagamasiddhantasya tallaksanayoge  
kimayuktatvena?ayoge ca tadevocyatam /  
tathapi kimayuktatvenetyata aha---pramanatantreti /  
tamimam vibhagalaksanaprapañcam sarva evayam paksa iti  
purvapaksavarttikavivaranavyajena samkalayyaha---sarvatantretyadi  
//31 //

// iti nyayasrayasiddhantalaksanaprakaranam //

// nyayalaksanaprakaranam //

// parisuddhih //

evam ca yatra nyayalaksanam karanamupaneyam, tatprakaranam

samarthya, upaneyanyayaprakaranam arabhyata iti sphutartham  
bhasyam---athavayava iti /  
atah siddhvat sutram pratyaharati---prati---vah //32 //

ekavakyata visistaikarthadharupakaryasambandhah /  
visistascartho 'tra prakrtatvat samastarupopapannam lingam /  
samsayah kathasu vipratipattija eva / sa canuvidhayastheyagato,  
yathayogam vicaryavastugocarastajjñanagocarasceti vicaramatre tu  
sarvahetukah, svaparanisthasca / prayojanam kathasu pratitijayau /  
anyatra prakrtopayogino 'jñatasya jñanam jñapanam ca / jijñasa  
kathasu anuvidheyastheyanam / anyatra svagata sakyapraptih sarvatra  
padapadarthavakyapramanatadabhasapatavam / samsayavyudasam tu  
samyagityabhidhayaikapaksaparigraham kecit manyante / sa cadau  
vipratipattya pascata pratijñaya gatartha iti matva tarkabhiprayena  
vyacaste---yadi sabdo nityah syaditi / vyudasyate hi tena  
samsayah phalatah svarupatasca /  
tadaha---pramanabhyanujñanadvareneti / samsayo hi dve koti  
parisprasya vartamanam jijñasamapi tathabhutameva janayati /  
nyayastu srotriyavadviruddhadharmasamkaramanicchan kulabadhumiva  
ekakotiniyatameva jijñasamanurudhyate / tadevam tavantara  
vartamanastarka ekasyam kotau pramanabadhitam kañcidarthamaharan  
tadgatamiccham vicchidya dvitiyakotau niyamayati / seyam jñeyeccha  
niyataikakotika pramanabhyanujñetyucyate / enam ca janayata  
tarkena samsayaphalam prabaleccha tadaiva vyudasyate / tadvarena  
pramanam pravartayata samsayasvarupamapiti /  
tadetannyayapravrterutpatyangapañcakamutpattimatrena, na tu  
jñaptimapeksate /  
ato naitasya jñapakacinta kriyate /  
utpatticintaivopayogitvat tatra tatra krta, karisyate ca /  
pratijñadyarthastu jñata eva  
nyayamupakurvantastatphalasiddhavupayujyante /  
astesam jñapakacinta kriyata iti //32 //

// parisuddhi //

parigrhyate 'neneti svikriyata ityarthah /  
tena sadhyataya svikriyamanasyarthasya vacanam pratijñeti  
sutrarthah //

apohya bhedah siddhanto jijñasa sadhanarhata /

karmadharmasca lokasca prastavasca niyamakah //

iti atiprasangasamadhivartikasya prapañcasamksepa / na hi  
vyangyamityadi / yatha ca neyam bhrantih tatha dvitiye  
nivedayisyate / tadaloketi, candrasabdo 'yam sasivacakah  
prayojyavrddham prati asati vrttyantare tatpratyayanakatvat /  
tatpratyayanakascayam svapratyayena tadgocaravyavaharahetutvaditi /  
hetudoso 'siddhatvadireveti / asiddhatvadyarthatvamityarthah /  
evamuttaratra yastu naivamvidho na vacyo na laksya ityarthah / nanu

tathapi vacyavallaksayo 'pi

paksa eveti darsayitumistagrahanam bhavisyatityata aha---na ca  
kvacidapiti /

bhavedevam yadi vidhadvayam syat, na tvetadastityarthah /  
etaccanvitabhidhananirakaranena drastavyam /  
na tvasakyatvasadacaratve avadhira sastranapeksamabhyupagacchanto  
drsyante /  
na ca samanyalaksanayogah //

tantradhikaranabhyupagamasamsthitih

ityasya kathadhikaranabhyupagamasamsthitirityevamapyavirodhat / tasmad  
yathabhasyameva jyaya ityata aha---yastavaditi / etena varttikakariyo  
'bhyupagamasiddhantastavaducita iti darsayata chalatah  
pañcamasiddhantapatirdasita / na hyayametesvantarbhavati  
satirthyanam / paran prati tu dosamaha---yastviti / yadi hi  
pramanikrtasastraviruddho 'pyartho 'bhyupagamyamanah  
siddhantatamupayayat, na vadino kadacidapyapasiddhantena nigraho bhavet  
/ yatra yatra pramadike 'pyarthe sastravirodhasodyeta tatra  
tatrabhyupagamasiddhanto 'yam mametyevamapi nistarat paravrttya ca  
tenaiva niranuyojanuyogena nigrahe kathasamaptau  
tadvyutpadanaprayasapyabhavat / na caivamastviti vacyam /  
sastrapramanyabhyupagamatadviruddharthabhyupagamayorvirodhasya  
durvaratvat / sastrapramanyabhyupagame tadasamanarthasya  
svavacanasya

pramanyabhyupagamavirodhat /  
tadanugunasya pramanyabhyupagame tadvyahatabhidhayinah  
punarapasiddhantapatat /  
tasmad na hi sastrasraya vada bhavantiti svapnavilapah ityarthah  
//33 //

// parisuddhih //

iha pratijñarthah sarvathaiva kathasu nopayujyate, arthopalabdhyā yukto  
'pyanyathaiva labdhah? adye vipratipattimapi na vibhavayet /  
avibhavayamsca tam kathamiva prativadet? aprativadasca vacanam  
katham kathasariratamiyat? tatha ca kathakah katham nigrhyeta,  
nigrhniyat veti na sampratitirnaca vijayo  
gardabhiksiramathanavadanarthakah prayasah / napi dvitiyah, sa hi  
vivadad va avayavantarad va? vivadadapi vyavahitad va,  
avayavantaraikavakyatapannad va? avayavantaradapi saksad va,  
aksepato veti? na tavadadyah, asatteh  
abhavadekavakyatvanapatteh / apatta va  
antaralikasadhanangavacanena nigrhyeta / anigrahe va parah  
paryanuyojoyopeksanamasadayet / dvitiye tvavivada eva / vayamapi hi  
parabhyupetapaksaviparitam kotimupaniya tatsiddhaye  
'vayavantaramabhidhadhyaditi brumah / na  
hyevambhutakotyupadarsanavyatirekena pratijñayah srngamasti /

napi trtiyah, na hi hetvadibhih caturbhih pratijñartho  
'bhidhiyata iti vaksyamah / napi caturthah, sa hyapeksakale va,  
anyada veti / tatra prathamamurarikatyaaha---tathahiti / yad bubhutsante  
yadeti sesah / pratipannavivadavisaya hi tannirnayahelum

sadhanamanububhutsamahe / na tu tannirnayahetubhutasadhanavabodhavanato  
vivadavisayam nirnayasya nirneyarupamantarena  
nirupayitumasakyatvat / tadanirupane tatsadhanasyapi  
tathatvenasakyanirupanatvat / anirupitasya caisitumasakyatvat /  
tatha ca tasyaiva prathamabhidhane prapte 'nyasyabhidhananavakasat  
aksepanyapi kuto 'vakasa iti? nanvapeksitanabhidhane 'pyapeksitam  
kurvanah kathamavavadheyavacano nametyata aha---yatha ceti /  
yatrapeksitamanyathapi sakyasampadanam, tatrapi tadanabhidhane  
viparitabuddhih kimangah yatra vacanenaivapeksitasiddhirityarthah  
anyadeti paksamupasthapayati / yat krtakamityadi / dusayanti---na  
parasparasrayaprasangaditi / yo hi yena yat sadhayitum udyatah sa  
tatsamagrimapratikulayanveva tatha kartumarhati /  
yathakalamapeksitamidhanam ca vakyasamagri, tadanadare  
tudaharaniyodaharanakramaniyamamapi nadriyeta,  
pratipadyapeksaniyamanurodhena tatra tatheti cet? tadihapi samanam /  
tatha ca tatkalatikramenaksepo 'pi nopayogi, siromundanantaram  
naksatrapariksavat / upayogo va parasparasrayaprasangah  
ayaksaradhanasadhyadhanena yaksaradhanavadityarthah / katha tarhi,  
mantrayurvedapramanyavacca tatpramanyam /

ityadau pratijñamanabhidhayaiva udaharanadyupadanamityata aha---na  
ceti / tathapi hetvabhidhanena kim tatsvarupasyopanayenaiva  
saksadabhidhanadityata aha---anityah sabda iti tvapeksita ukta iti  
/ tatrapyakanksaiva vijayate / na hyanityah sabda ityukte  
krtakatvanityatvavyaptau va krtakatvasya va sabdadharmisambandhe  
sroturakanksa kim nama kuta etatpratipattavyamiti syat / iyam  
capeksasadhanatvabhivyañjakavibhaktiyantebhyah  
krtakatvadityadipadebhya eva nivartata ityarthah / ata eva  
gamakatvadetasya margasya sarvasastrakara evamevopadadate / saugato 'pi  
hi

manu tu dvididham meyadvaididhyat //

asanto 'ksanikah tasyam kramakramavirodhatah //

iti pratyaksaram pratijñahetu upadaya vyavaharati /  
kathayam tu paravañcanartham tavupeksate /  
sastram tadviti cet /  
atha sastre kimanarthakamabhidhiyate? tatrasti va pratijñadeh kiñcit  
prayojanamiti? adye, sadhu paravyutpadakatvamasya nirarthakam pralapatah  
/

dvitiye tu sabdoccaranasya narthagaterapyadhikam prayojanam nama,  
prathamopakrame vivaranasankaya apyabhavaditi //

nanu samanyalaksanamantarena na visesalaksanavasara ityata  
aha---srutyarthabhyamiti / sadhyate nisciyate 'neneti / natvevam sati  
lingamuktam syat / tatha ca katham vakyavayava ityata  
aha---yadyapiti / nanvalamupalaksanena yavata vacanameva sadhanamastu,  
sadhyate pratipadyate tenapi hi svartha ityata aha---yadi tviti / evam  
hi sadhyasadhanam sadhyapratipadakam vacanamityarthah / tatha ca  
pratijñaiiva hetuh syat / atha sadhyapadam vihaya sadhanam  
pratipadakam vacanamityarthah, tatraha---atheti /  
tadetadarthantaravivaksayam dusanamuktam / yadi tvevam kriyeya  
lingapratipadanadvarena sadhyasadhanam niscayakam vacanamiti /  
tada asrutadhyaharah / udaharanasadharmanyaditisahitasya  
tvavyaptiralabho va samanyalaksanasyeti drastavyam / evam ca  
vyakhyane

vacanapadamasutrasthameva tikakrta svayamupaniyavirodhativyapti  
kutah sankite iti sankā nivartate / nanu tathapyupanaye prasanga  
ityata aha---upanayadapiti / sadhyasadhanavacanamityatra hi  
sadhanatvavisistarthavacanam ityartho gamyate / na copanayah /  
kosthagatya tathabhutarthagocarō 'pi tathabhutamabhidhatte,  
sadhanatvabhivyañjakavibhaktivisesasunyatvat / ata eva kuta  
ityakanksa / tathacayam krtaka ityasmanna nivartate, api tu  
krtakatvadityasmadeva / tarhi kimbhutamupanayat pratiyata ityata  
aha---kim tviti / svanistham sadhanatvadidharmarahitam / kutah?  
pratipadikarthapradhanataya /  
tatparataya tavanmatrabhidhayakavibhaktimatah prayuktatvaditi  
sesah /  
etaduktam bhavati, na hi hetuvadupanayo 'pi kuta ityakanksaya  
pravartate, api tudaharanena vyaptau pradarsitayam /  
bhavatu tavadetat, tathapi prakrto vivadavisayah kim  
vyaptadharmavisisto na vetyapeksayam sa ca tatha cayam  
krtaka ityanenaiva param nivartyate, na tu krtakatvadityanena /  
tasmanna hetupanayayorarthato rupatah prayojanato va samkara  
ityarthah //

nanu ca vacanalaksanayam yadyapi jñāner'the va na prasangah,  
tathapi sadhyasadhanamiti krtakatvamatra heturityadau vacana eva  
prasangah / etasyapi tathabhutarthapratipadakatvadityata  
aha---nyayavakyeti / anakanksaupayikata

darsita / na ca kuta ityakanksayam sadhyasadhanamiti va  
krtakatvam heturiti va vacanamaupayikam / ato naivambhutesu  
prasanga ityarthah / tena visesaparatvena heturiti laksyanirdeso  
nanupapanna iti sesah / visistavidhanasyeti / na kvacit pradeso  
sadharmanyam hetulaksanatvena vihitam, yeneha savisesanataya  
visesanamatropasamkranto vidhih syat / napyatra  
visesanasunyasyaiva sadharmanyasyopadanam yena tavanmatragocarō  
vidhirbhavet, parasparasvatantrobhayarthatve vakyabhedacca /  
tasmāt ananyagatikataya lohitosnisavad visistavidhirevayam /

tatha ca alohitosnisavadanudaharanasadharmyasyarthasiddhah  
pratisedha ityarthah /  
paksantaramaheti /  
abhyupagamasyapyavisistasadharmyamatravidhone 'pi na dosa iti  
bhavah //

nanu yadyavisistavidhanenaiva prakrtasiddhah,  
kimudahanagrahanena? na cet kimavisistavidhanenetyata  
aha---sadharmyadityata iti / parisamkhyā  
atiprasaktinivartanamapakarisyati / tadudahanapradarsanena  
parisamkhyayakam hetvabhasalakṣanam / parisamkhyā  
parivarjanabuddhih / viśesato jñātanam tesa svavakye  
parivarjanadimukhena bhavativityetadarthamarthalabdhamapi  
kathoktyabhidhiyate / tallakṣanamityarthah / na vidhayakam na  
sarvathaivalabdavidhayakamityarthah / sugamo dignagabhangah /  
hetavudahartavye pratijñoktiḥ kimarthamityata aha---atreti / udahrte  
hetau lakṣanam yojayitum hetvarthe ca vivecayitavye prasangat  
pratijñartham vivecayitumiti bhavah / tathapi pradhvamsasya  
nanatvat jatyaderupasamgrahakasya va bhavat katham  
vyaptyadisiddhiḥ? upalaksyabhedamatrena ca tatsiddhau  
kundaḥlavata devadattena sadhyo vyavaharo dandavatapi sadhyetetyata  
aha---virodhiti / yatha hyabhavamatrasya  
bhavapratiyogitayaivaupadhikasamanyasambandhadekavyavaharahetutvam  
tatha tadviśesasyapi purvaparetarerasrayantarabhavapratiyogitaya  
tattadvyavaharavirodha ityarthah / na caivam labdhotpattinīti / sarvatra  
hi dhatvarthoparakta bhavana akhyatarthah / bhavana ca  
karakavyaparāh / utpadyate ghata ityatra tu ghato na karakamasattvat  
/ tatasca akarakasyaiva karakairatyantasannidhestathopacaro va  
karakanameva karyasabdopacaro va /  
ubhayathapi vyaparavesasamaya evakhyataprayogo na tu  
dhatvarthamatravesasamaye /  
na hi pakve dhatvarthamatramupadaya pacyata iti prayujyate lokaiḥ /  
tat kasya hetoh? vyaparavesabhavat /  
tathehapiti //34 //

// parisuddhiḥ //

nanu na sapaksatabhavo 'tra sūtre srūyate, napyartha 'vadharanasya  
ca vyaptya / pakṣe sattvenopapatteraikantikam sapakṣe sattvam ma  
prasamksit / pakṣikam tu prasaktameva / tatha ca  
kevalavyatirekilabhe 'pi nanvavyatireki nirakrtah /

evam sapaksabhava 'pi pakṣavyapakasya  
vipakṣaikadesavrttestadavasthaiva prasaktirityaha---tathapiti /  
udahananenavetyavadharanasya pakṣavyaptiparasya  
sapaksabhavapradarsanaudasinyamaviskartumanityo  
murtatvadityudahrtam / vastutastu, nedam niratmakam  
jivacchiriram mamsadimayatvat ityasamkīnamudahanam  
drastavyam / etadvayamapi nirakarta vaidharmyameva codahaneneti

purvavadharanena paksavyaptau labdhayam vaidharmyamevetyanena  
sadharmyarupata nirakrtavayamarthah syat / paksasya vyapako  
dharmastaditaravaidharmyarupa eveti tatha cebhayorapi kah prasamgah?  
kevalamasadharanah prasajyate /

sa ca vipaksodaharaneneti visesayata sapaksabhavapradarsanena  
nirastah /

yadi hi sati sapakse anvayo vivaksitah tada tatha  
vaidharmyadityanarabhyameva, purvalaksanenaiva gatarthatvat /  
vyatirekascad vivaksito vipakseneti vyartham /  
tasmad vaidharmyavadhitaya upattam vipaksapadam  
sapaksabhavapratipattiphalamevetyarthah //

nanu tathapi vaidharmyadityatra tathasabdarnya udaharaneneti /  
udaharanam ca sapakso 'pi bhavatiti katham visesalabha  
ityasankya vyacaste---vipakseti / vyakhyanato  
visesapratipattirna hi sandehadalaksanamiti bhava iti tatra  
tatroktamityarthah / nanvavadharitakaryasvabhavor'thah  
kevalavyatirekisadhya 'nyathatiprasangaditi vaksyati,  
tathabhutascatra pranadyapeksaya prayatnah / tasmisca sadhye  
sidvasadhanam vyatirekyasambhavasca svasarire pranasya  
prayatnapurvakatvavadharanena svapaksanvayasyapi sambhavadityata  
aha---pranadineti / tathapyasmadayatte sabdaprayoge kiscityavacakam  
prayoksyamaha ityata aha---pranadikaranecchadikaranarahitamiti /  
parasarire paksapraviste hetusiddhyartham vipaksibhute ca  
ghatadau sadhyarahite hetuvyatirekasiddhyartham tathoktamityarthah /  
nanvicchadisamavayikaranavirahanisedhena tadvatvam sidhyet / tatha ca  
punarapi natmasiddhih / na ca kevalavyatireki tavanmatrasyanvayenaiva  
siddhityata aha---yasceti / anvayina hi tatkaranamatram siddham,  
anena tu tadeva prthivyadivilaksanam sidhyatiti na niravakaso  
vyatireki / na ca natmasiddhih tathabhutasya  
tasyaivatmasabdavacyatvadityarthah / grhitavinabhavo hityadina  
vyaptyasiddhirdarsita /

paksadharmatasiddhirapyanayaiva disohaniya /  
jijñāsītadharmavisistasya paksatvat, sandigdhasya ca jijñāsyaivat  
visesasmrane ca samsayat, anupalabdha care ca tadabhavaditi //

dvidha hi prakrtavyatirekigatih, karyam karyavatta ca / tatra  
karyamanumanalaksane darsitam / tad yatha, icchadayo  
dravyastakiriktadravyasritah, tadasritatve sati karyatvaditi  
/ iha tu karyavatta darsita nedam niratmakam jivacchariram  
necchadisamavayikaranibhutadravyavisesarahitamityarthah /  
icchadimattvat icchadirupakaryavattvadityarthah /  
tadetadubhayamatraivantarbhavya vyutpadayan prathamatastavat karyam  
pradhanikrtyaha---ayamarthaiti / icchadikaryah santastan gamayanti /  
te 'pyanityataya karya iti sesah / kim cata  
ityaha---aksanikatva iti / hetorvisesanasiddhim  
nirakaroti---sarirendriyeti / na sarirendriyamanahsvanyatamasminnete

samavayanti, manasaikapratyaksatvaditi nisedhe satityarthah /  
niscodyascaisa kevalavyatireki /  
evam prathamamupapadya  
tadiyaprasiddhavisasanatvasamsayanupapatti sadharananyayena  
nirakurvanneva dvitiyamupapadayati---tadasyeti /  
etacca tatraiva sphutikrtam /  
nanu yadi nama samanyata  
icchadisamavayikaranamatravavyavrttirghatadau pratipanna  
kimayatam nairatmyasyetyata aha---niratmakasabdenapiti //

evamarthagati parisodhya varttikam yojayitva dvitiyam  
pradhanikrtyaha---etaduktam bhavatiti / sankate---na

cetir / isvaranumana iva paksadharmatavalenaiva vivaksito visesah  
setsyatityarthah / nanvanvayina visesam sadhayata  
kevalavyatirekinah kim khanditam, yenayam tasmin  
sambhavatyevodaste, khandane va, atha tenaiva viparyayasyapi vaktum  
sukaratvadityata aha---rjumargeneti / vyaptirhi siddhimargah /  
tasyaparivarta eva rjutvam, parivartastam vakratetyarthah  
pariharati---karanamatrasyeti / uktamatra yathasminnarthe paksadharmata  
na prabhavati / abhiprayikoharthastadgocarah /  
sa cabhiprayena vyapyate, yatsiddhimanyarena sabdarthah pratyetum  
na sakyate /  
na ca dravyastakativakramapratitya tesam samavayikaranameva  
pratyetum na sakyate /  
na hicchadin prati prthivyah samavayikaranatve tesam tadvatta  
abhidhiyamana virudhyate /  
yatha dvyanukadikaranajñane tesam  
paridrstasamarthyakarakaprayoktrlaksanakartrpurvakatvam  
sabdopattamityarthah //

punah sankate---parisesaditi / asritatvam tavadetesamanvayina  
eva siddham / dravyastakasritatvanisedho 'pyanvayina eva sidhyati /  
tatkimaparamavasisyate yatkevalavyatirekina setsyatityarthah /  
uttaram---sa eveti / ayamarthah / purvasmad asritatvam siddham  
tadanyasmadapi dravyastakanasritatvam /  
tadatiriktarthasritatvasiddhistu naikasmadapi / tadabhava canayorapi  
varodha eva /

tasmadarthad astatiriktasritatvasiddhih sa carthastavannanvayah  
/

na hi dravyastakanasritatve sati yadasritam,  
tadatiriktadravyasritamityastyanvayah /  
vakroktikascanvayi, kevalavyatirekiprapañca e vivaksabhedat /  
tasmad vyatireka evarthah, tadvan pariseso vyatirekiti susthuktam  
//

idanim visesanasiddhaye pramanam sucayati---yadi hiti /  
viparyayena prayogah / sarirendriyani necchadisamavayikaranani  
bhutatvad ghatadivaditi / nanu yatra

dravyastakatrirkatdravyasrita iti pratijña, tatra yuktametat / yatra  
tu nedam niratmakamiti tatra niratmakasabdenapi ayamevartha ucyata iti  
vadata icchadisamavayikaranavirahanisedha eva pratijñarthah  
svikrtah / tatha ca

kathamastadravyatirikteccchadisamavayikaranavatta sarirasya  
ityasankamupasamharanneva pariharati---tasmaditi / atrapi  
prthivyadivilaksanecchadisamavayikaranavat jivacchariramiti  
pratijñarthah / tatsamavetecchadikaryavattvaditi hetvarthah / nanu

tathapi---bauddham prati siddhasadhanam bhavatyeva, so 'pi  
prthivyadyatiriktamevecchadinam upadanamicchatityata aha---na  
caisamiti /  
sthairye satiti sesah //

nanu tathapi ghatadibhyo niratmakebhya icchadivyatirekah kim  
tathabhutadravyavyavrttikrtah? kim va bhutanameva  
parinatibhedavyavrttikrta iti sandigdhopadhikatvadagamaka evetyata  
aha---yatha ceti / vyatirekamukhenapiti / yadi sadhyenasya  
kvacidapyanvayo nasti, tada viruddha evayamityarthah / na svabhavikamiti  
/ na vayamasyopeyamanvayam vyasedhamo 'pi tupayamityarthah / tathapi  
nasyanvayino bheda upeyabhutenapyanvayenanvayitvadityata  
aha---etavataiveti / nanu vastutah sadhyadharmavaneva dharmi  
sapaksah /

sa ca tathajñato vyavahriyate param /  
tatasca tadanvito 'pi heturanvayavyatirekyeva /  
ajñāistu tatha na vyavahriyata ityanyadetaditi sankate---na ca paksa  
eveti /  
vyavahareturanvayascintyate, na tu vyavaharya ityasayavan  
pariharati---jijñāsiteti //

nanu yadyasya sapaksavyatirekapratishedhah, katham nasadharanyam?  
tatpratishedhascet katham nanvayah? atha tatpratishedhe 'pi  
tavanmatramave nanvayah, evam tarhi sapaksavat pakse 'pi  
nairatmyapratishedhe 'pi natmasadbhava iti paraksepam parihrtya  
tadgrantham pathati sariradisviti /  
vipakse hi sati sata eva kasyacid vyatirekah pratita iti pramanena  
pratita iti pratipaditam /  
tasya ca pramanapratitasya vyatirekasya pakse 'pi satyeva nisedhah  
pramanena kriyata iti yukta nisedhalaksana vidhisiddhah /  
sapaksastu na kenacit pramanena pratita iti na  
tatanvayavyatirekatannisedhah paramarthatah kenacitpramanena  
sakyate pratyetum /  
tatkatham vidhinisedhayoranyataraprasaktirityarthah //

sapaksavyatireki cet sapaksavyatirekanisedhavanityarthah / anvayi  
sapaksanvayi / athaivamapi nanvayi, api tu vyatirekyeva / atha  
sapaksavyatirekanisedhasyapi  
vyatirekanisedhamatraparyavasayitayanvayaparyavasananaditi manyase, tada  
pakse 'pi nairatmyanisedhe 'pi tavanmatraparyavasayitaya na

satmakatvaparyavasanasamiti varttikarthah / tadetannirakrtam

avastuni paramarthikavidhinisedhanabhyupagamat / tathapi  
svavacanavirodhapratihatametadityata aha---etaccasmabhiriti / na tasya  
vyatirekavyabhicaro 'pi tasya vyatirekadharmataya tadabhava  
'nupapatterityarthah / pariharatityadi / vyabhicaravadavyabhicaro 'pi  
taddharma eva so 'pi katham tadabhava bhavedityarthah / tato  
vyavrttyabhaveneti vyavrttinirupanabhavenetyarthah /  
agamivarttika bhramanirasartham sphutamapi vyacaste---atra ceti /  
bhramam nivarayati---na punariti /  
nanvetavatyeva sutrarthe ko dosah syadityata aha---tatha satiti /  
sesamanumanalaksana iti sapakse siddha ityadi  
vrttipadantaradusanasesam //

sautrantiketi vaibhasikamatavyudasartham / tanmate  
nityasyapyakasaderakaryasyapi sambhavat / yadahuh

akasm dvau nirodhau ca trayametadasamskrtam

iti /

sadsaksana sabhagasantanalaksananirodhabhedena nirodhau dvau  
vinasau yayorapratismkhyapratismkhyanirodhaviti paribhasa //

atra dignagena

sapakse sannityadina

hetutadabhasan, tadudaharanartham

nityanityetyadina

sadhyavargam

prameyetyadina

sadhanavargam

sapakseh kham ghato buddhirviyadgaganamambaram //

tadidvyomni taditkumbhau paramanurviyat tatha //

iti sapaksavargam

kumbho viyat tadidvyomni ghatah kumbhastadiddhatau /

kumbho vayad ghato buddhirvipakso 'sya yathakramam //

iti vipaksavargam prapañcya

tatretyadina

heturnirdharitah /

tatra prapañcam vihaya yavanmatrena heturnirdharyate

tavadupanyasyati---atreti //35 //

sadhyasadharmyattaddharmabhavi drstanta udaharanam //36 //

// parisuddhih //

prayoge kim sautra eva kramo grahyah, kramantaram veti  
sandehamudaharanasya prayojanam darsayan nivarayati---hetaviti /  
yato navyapto napratitavyaptiko hetubhave vyavasthate  
sadhyaiddhvekagribhavati, ato vyapterbubhutsitatvat saiva  
pratipadayitum yujyata iti sesah /  
tathapyudaharanasya ko 'vasara ityata aha---na ceti //

pratitasamarthyam hi sadhanam sadhye upanayanti / na tupaniya  
pascata samarthyam jijñāsanta iti sarvalokasiddhamiti  
sangatisamksepah / tathapi samanyalakṣanavibhagau vīna  
navasaro viśesalakṣanasyetyata aha---sūtramīti /  
nanudaharanopalakṣanamaprakṛtamapi kasmadupadiyate? kasmacca  
vibhīyata lakṣanam prakṛtamapahīyata

ityata aha---drstanta iti /  
prakṛtalakṣanasiddhyarthamevopalakṣanabhīdhanamīti nobhāyadosa  
ityarthah / anenetyadina vyavacchedyasamanasamanajatiyapradarsanam  
sūcitasamanyalakṣanabhiprayam / tacca drstantavacanam  
udaharanamīti drastavyam / viśesalakṣanapakṣe  
tudaharanaviśeso lakṣyah / udaharanam  
sapakṣodaharanamītyarthah / sesam lakṣanam /  
tena hi samanajatiyad vipakṣodaharanad vijatiyacca  
pratijñāderidam vyavacchīdyata iti boddhavyam /  
viśesalakṣanam ca srautam /  
tadvyakhyānabhasyamānudyā vyacaste---sādhyeneti /  
tena tadrsena drstantena sadhanadharmaprayuktasādhyadharmavata  
upalakṣitam viśayataya tadviśayam vacanamudaharanam  
sapakṣodaharanamītyarthah //

yasmādityādivarttikam yadyapi ke 'pi nanumanyante, tathapi  
vakyasesabhūtenāpyanena bhavitavyamīti manyamanah tadantarbhavyaiva  
sankamutthapayati---yasmādīti / iyam caśanka  
tairagamivavarttikam drstvā  
sādhyenaivetyavadharanakṣepīketi buddham / tacca mandaprayojanam,  
hetulakṣanarīmatīdisātaiva tatprayojanasya darsitaprayatvat / ma  
bhuccavadharanasamarthane 'pi  
taddharmabhavīgrahananarthakyaśankasesasthīrīti matvā  
vyacaste---avadharaneti / tathapi śankānurūpam nōttaramīyata  
aha---sīyopādhyayeti / ayamarthah / sādhyenaiva

sādharmyamīti viśesyasamgata evakaro 'nyayogam vyavacchinatti, na tu  
sādharmyasyaprayojakatvamapi / na ca pakṣasapakṣabhyamānyena  
māitratānayatvaderyogah sandīgdho 'pi / na ca pakṣo 'pi vipakṣa īti  
tatra tatra darsītameva / sādharmyamevetyayamapi viśesanasamgata  
evakaro 'yogam vyavacchīndyat, na tu tasyaprayojakatvamapi / na  
hyaprayojakasyayogavyavacchedo virudhyate / prayojakatayam tu  
darsītayam tathabhūtasayogavyavaccheda prakṛtasiddhīh / evam ca  
sati prathamāvadharanam mandaprayojanamapi parasūcchedyatam ko va  
nakhacchedye sahisīyata īti nyāyena darsītam / aprayojake tudahartavye

anaikantikodaharanam dvayorapyubhayakotisparsavisesaditi /  
nanvevam sati hetulaksanam nyunamaprayojakavyudasanadityata  
aha--hetulaksane tviti /  
ubhayavikalapradarsanenasrayavikalamapi pradarsitaprayam /  
yatha, yat kramayaugapadyarahitam tadasat /  
yatha vajjisanamiti /  
evamarthadvarakamudaharanabhasacatustayam darsayitva  
sabdadvarakam dvayam darsayitum pithamaracayati---pañcamiti //36  
//

tadviparyayadva viparitam //37 //  
// parisuddhih //

savyakhyanam parivartitapadam / udaharanam vipaksodaharanam /  
yadyapyataddharmabhavitvat sadhyavaidharmyavan drstanta  
udaharanamiti vyatyayo yujyate, tathapyarjavanurodhad yathasruti  
vyacaste---satmakatayeti / ata eva padani vibhajya  
samkalitamarthamaha---etaduktam bhavatiti / atrapi  
sadhyasadhanobhayavyavrtta asrayavikalasceti /  
arthadvarakamabhasacatustayam vyudastam, yatha nityah sabdah  
sravanatvat / yat punarna nityam tadasravanam drstam,  
yathakasam, yatha dhvanih, yatha sabdatvam, yatha  
sasavisanamiti / sabdadvarakam ca dvayamanupadarsitavyavrttikam,  
viparyayopadarsitavyavrttikam ceti / yatha nedam niratmakam  
jivacchariramicchadimattvat, ghatavaditi / yat punaricchadimanna  
bhavati, tanniratmakam tha ghata iti ceti / sutrasthasceti / samuccaye  
svarupasamuccaye / na kevalam sadhyasadharmyat taddharmabhavi  
drstanta udaharanam, api tu tadviparyayad viparitam cetyarthah  
/ na punarvisayasamuccaye / ekasmin visaye  
nirapeksatvasapekstvabhyam vrttirvikalpasamuccayau / na caivamatra  
/ kutah vyatirekivisyatvad

vaidharmyodaharanasyeti /  
matreti puraniyam /  
upalaksanam caitat, anvayivisyatvat  
sadharmyodaharanamatrasyetyapi drastavyam /  
tathapyanvayavyatirekivisyataya samuccayavikalpau bhavisyatah, yatha  
bhasyakrdudaharanamityasankanirakaranavarttikam  
yojayitumaha---atreti /  
sarvatra hi anvayapurvikaiva vyatirekapratipattih,  
pratiyoginirupanamantarenabhavasyanirupanat //

iyamstu visesah kevalavyatirekini samanyato 'nvayavyatirekini tu  
visesato 'pi / yatha ca kevalavyatireki satyapi samanyanvaye na  
tenopasamhartum sakyah, tathoktam / anvayavyatirekina tu  
vyatirekopasamharena yavanarthah sadhyah,  
tavananvayopasamharenaiva siddhah ityadhikam tavat tadabhidhanam /  
punaruktam ca /

niyamavatoranvayavyatirekayorekatarasiddhavanyatarasiddherarthapannatvat /  
yadyevam, kevalavyatirekinyapi tarhi vyatirekasiddhavanvayasiddhih  
apyarthat / tatha ca na kevalavyatirekiti / satyam, sidhyatyanvayo na tu  
sapakse, kim tu paksa eveti visesah / sa copeyo nopaya ityuktam /  
nanvanvayavyatirekino 'pi paksadeva vyatirekapratyayo ma  
bhudityetadartham vipakse niyamo darsayitumucitah / na, tatra  
hetupasamharenaiva sankaya nivartitvat / nanvevam sati  
kevalanvayinyapi arthad vyatirekasiddhiprasangah / tatha ca na  
kevalanvayiti cet---na, avisesavidhitvat / yatra hi sapaksataditarau  
stah, tatra visesavidhau sesanisedho gamyate, yatha  
nityanityapratitau /  
anitya eva krtakatvamityukte arthad gamyate na nitya iti /  
na cabhidheyanabhidheyakotidvayasambhavo, yato 'bhidheya eva  
prameyatvamityukte gamyatam nanabhidheya iti /  
ata evanvayavyatirekini vyapyavyapakayoranyayogayogavyavacchedena  
vyaptinirupanam /  
kevalanvayini tu vyaptikriyamupadayatyantayogavyavacchedeneti  
naivakararthacodyavakasah //

nanvadhikapunaruktabhiya ma bhut samuccayo, vikalpastu bhavedityata  
aha---rjumargeneti / na hi  
kevalavyatirekinivanvayavyatirekinyapanvayad vyatireka visesah /  
kim nama? sa evarthah / tatha canvayam pratitya tannisedho  
vyatirekah pratyetavyah / upalabhya ca tannisedham sa evanvayah? so  
'yam prak yadi paksa eva pratipannah kimadhikam vyatirekena  
sadhitam? sapakse cet / sa eva pakse kim nopasamhrtah? na  
hyayamasadhako, napi prathamam buddhavupanipatito, napi na rjuriti,  
sapaksaddhi krkatikabhangena vipaksagamanam, vipaksacca  
tathaiva paksagamanamiti vakro margah / purvastu  
sapaksadabhimukhameva paksasamkrantirtrjuh / na ca  
vakrarucernedamanistamiti vacyam, asamvyavaharikatvaprangat /  
na hi ghatamanayeti vaktavye 'naghatam na manaisiriti vaktaro  
bhavanti /  
yatha svayamanvayamapratitya vyatirekapratipattih, tatha tamapratipadya  
tadabhavapratipadanamasakyamityavasyamanvayoktau tadevadhikam  
punaruktam ca /  
anuktau tu na vyatirekasyabhidhiyamanasyapi pratipattirityaparthakamiti /  
evamudaharanayorvisesavyavastham darsayata vasabdasya  
vyavasthitavibhasavacanatve 'pi sangatirityapi darsitam //37 //

udaharanapeksastathetyupasamharo na tatheti va sadhyasyopanayah  
//38 //  
// parisuddhih //

samgatim karoti---udaharananantaramiti / anantaryamevakuta ityata  
aha---paramarseti / etadeva kuta ityata aha---udaharaneti /  
visayabhutayorvyaptipaksadharmatayorniyatapaurvaparyapratipattitvena  
visayavisayinorapyudaharanopanayayoh paurvaparyaniyama ityarthah

/ nanu navasyam jñanakramaniyamam tadvacanakramaniyamo 'nurudhyate,  
viparyayenapyabhidhanadarsanadityata aha---svapratipattaviti /  
vyaptipaksadharmatajñane hi anumityupayogini / te ca yatha  
svasyotpadyete tatha parasyapyutpadaniye, svapratipattyanusarena  
paravabodhanat / svayam ca vyaptijñanadindriyadisahayat  
paksadharmatavagamo na tu viparyayah / tatah  
parasyapyudaharanavacanena vyaptijñanumutpadya  
tatsahacaritenopanayavacanena paksadharmatapratyaya utpadaniyah,  
kevalasya vyaptismaranasya

vyaptismaranasya tadanutpadakatvat /  
indriyadisthaniasya caparasya abhavat /  
tasmadarthasiddhah paurvaparyaniyama udaharanopanayayorityartha iti  
antatah phakvika vojyeta //

tathatvatathatvayoriti /  
tathatvenopasamharasyatathatvenopasamharasyetyarthah / hetoh  
upasamharah sadhyadharminiti sesah / atrapiti /  
yathasrutiyarthabhyamudaharanasutram ubhayamupalaksayati, tathedamapi  
sutram ityarthah / tatrartham tavadaha---udaharaneti / sadhyasya  
hetumattayeti prakrtam / srautam visesalakshanadvayamaha---tatheti  
/ udaharanatidesenaiva vasabdo 'pi sautro vyakhyatah /  
vyutpannavyutpannatayeti /  
yadyapi pañcarupyopapannalinganusandhanam vyutpannasyapi  
pratipattisadhanam niyatameva, tathapi pratisadhanam pratyaniyamah,  
samskarataratamyenodbodhakasyaniyamat, tena tasya durunneyatvat  
krtrrasadivadivad avyutpannam pratyanganatvacca /  
yavata yadrsa vopayena svayamarthah pratitah,  
tavattadrgupayapratipadanena para pratipadyah /  
tasya svatmanyevopayataya pramanasiddhatvadityarthah /  
etadeva na ca yathetyadina darsitam //

nanu vacanena svabodhasamkrantih pratipadanam, sacarthah  
pratipadyah svasabdena yah sabdantarenaksipto 'pi na /  
upanayarthastu hetunaivaksipta iti codyarthamaha---yadyapityadi /  
etavadatra syadupanayartham vyutpannah svayam va uheta, hetuvacanad  
va pratipadyeta, tadaksepato va niscinuyat? adyo vyutpannetyadina  
dusitah / dvitiyam dusayati---yatpara iti / trtiam  
dusayati---samarthyaditi / athaivam manvitha yadyapi krtakatvaditi  
sadhanaparam vacanam

tathapi dvidha hi tatparata sabdanam, upapannataya upapadaniyataya ca  
/ tatra prathama upapannataya svarthamavabodhayan  
tannantariyakamarthamaksipati, yatha jitam nakuleneti  
siddhavasthayam sarpaparajayam / dvitiyastu upapadaniyataya  
svartham pratipadayannapi katham tannantariyakamapyarthamaksipet,  
yatha sa eva nakulavijayah sadhaniyavasthayam /  
tathatve va pratijñaiiva sarvamaksipediti gatam hetunapi /  
tasmad sadhanatvenoddiste 'pi krtakatve tadrupyasyasiddhatvat na

tena vyapteraksepa iti nanarthakam udaharanam /  
nanvetat samanamupanaye 'pityasayavanaha---tadvidhasyapiti /  
etena nigamanam vyakhyatam // 38 //

// parisuddhih //

nanu yatha hetvanurodhena tadupasamhara upanaye dvividhah, tatha  
sadhyanurodhena tadupasamharo 'pi dvividha eva praptah / avasyam ca  
sadhyaena dvividhenaiva bhavyam, sadhananurodhat / na hyanvitad  
vyatirekah saksat sidhyati, vyatiriktad vanvayah,  
lingasyanyapohavisayatvanabhyupagamat /  
tasmāt pratijñānigamanayorāpi dvaividhyam praptamiti kuto nabhihitam  
iti sutrakṛta pratijñālakṣane sankitumucitamāpi granthalaghimne  
sukhapratipattaye va /  
iha sankabhāsyam---dvividhasyeti /  
tad vyacaste---sadharmyavaigharmyeti /  
hetvadinamavayavanam yesam yatsambandhi nigamanam tasya  
samanamekam lakṣanam //

na hi vidhinisedhayoh pratijñātayornisedhavidhyupasamhare  
pratijñāyah punarvacanamiti lakṣanam lagati, yēnatiprasangabhiya  
sutrakṛt tanniyamāyeditarthah / etena pratijñāpi vyakhyata / na  
hyanvayivyatirekinorhetvoh vyatiriktanvitapratijñāne sadhyanirdesa  
itilakṣanam lagati, tayostadasadhyatvat / tasmād vivaksito  
'pyayamartho na sutrito nyayalabhyatvat / ata eva tatra  
varttikam---anīyah sabdo, nedam niratmakamiti / tat kim  
kṛtakatvadityadika eva hetupadesah kartavyah? netyaha---tasmāditi /  
na ca vacyam tathāiva kim na syat, anupasamharatvāprasangat /  
tatha ca purvoktarupanusandhanaviparītaprasanganīvaranayoralabhe  
nigamananarthakyaṭ / sarvanamno mahima ca yat purvoktanusandhanam /  
upasamharasyaisa ca guṇo yad viparītakalpanavilopanam nama / na  
canayoranyatarapratītavāpi sadhyasiddhih / evam ca  
satyavasyakartavyataya tasmāditi kṛte kṛtakatvaditi mandaprayojanam,  
vīvaranamātrataya tu bhāsyakarenoktam, ye tu nīpunammanyah  
sarvanamna hetuvat pratijñābhīdhanamāpi manyante, tesam  
tathasabdah svarupavacano va syat, prakāravacano va? adye tasmāt sa  
ītyarthah syat / tatha ca nigamanabhaso 'yam  
lakṣanayogadarthayogacca / dvītiye tu tādṛsa ītyarthah syat /  
tathāpi na tenāiva tādṛsatvam, anyasadṛsyāparamarse tu na  
nigamanalakṣanayogah / atha yathoktāh tathētyarthah, tathāpi  
katham tathēti nīyasapeksatvādanupasamharatvam? gamyamanatvat  
avacane pratijñāyah punarvacanamiti lakṣanayogah /  
pratīpadanamātraparametāditi cet? nigamanarthakyaṭ / omīti cet? tatra  
vaksyama ityasayavanaha---anīyah sabda īti pratijñāyah  
punarvacanamiti / arambhōpasamharatayaiva canāyo rūpavīsese  
sadhyasiddhanīrdesata / patārambhōpasamharayoriva  
patārambhakastantava eva ēta īti / vacanamiti / ata eva na  
pāunarutkyāvīrodhāvītyaha---

yadyapiti / tadidamuktam, yasyaiva sadhyatvamasidityadi / na brumah  
siddhasya nirdeso nigamanamapi tu siddhataya nirdesa iti / tathaiva tatah  
pañcarupyapratiteh na hyupapadaniyataya nirdesah sadhanasya  
rupantarasampadamakseptumapyalamityuktam / tadetadabuddha yastu  
manyate ityadi tam pratyabhyupetyeti //39 //  
// iti nyayalaksanaprakaranam //

// nyayottarangalaksanaprakaranam //

// parisuddhih //

evam nyayasvarupaprakaranam samarthya  
taduttarangaprakanasyavakasah tatrapitikartavyatayatnatvat  
phalasyeti tarko 'vasaraprakta iti samgatibhasyamavatarya puranena  
tadarthamaha---uddeseti //

abhyanuññatavyo niyatajijñāsavisayikartavyah / viparyayasanketi /  
tatphalam jijñāsa grahya /  
ubhayakotisamasayaprabhavasamajijñāsamapaniya niyatavisayam  
janayata tarkena pramanavisayo 'bhyanuññato bhavati / tenayam  
sutrarthah, pramanabhyanuññavyaparena phalasiddhau  
vyapriyamana uhastarka iti / sa capaditasandehe sandehapanne ca  
pravartata iti jñapanarthamavijñātatattva ityuktam / karanepapattih  
pramanabhyanuñña / tasyasca tarkavyaparabhutayah  
svarupamuktamiti natiprasangah / evamvyaparascohah prasanga  
ityeveti tathaiva tikakrta uktam / sa caharyahetorutpadyata iti  
jñapanartham karanopapattita iti padam tadarthatayapi kvacid  
vyakhyatam / tadasya visayo 'vijñātatattvah /  
karanamaharyalingotthapyo vyaparah pramanabhyanuñña /  
phalam pramanaparatantrasya satah phalavatsannidhavaphalam  
tadangamiti nyayena tattvanirnayah / svarupamanistaprasangah /  
sa  
catmasrayetaretarasrayacakrakanavasthapramanabadhitharthaprasangab  
hedena pañcaavidhah / ete hi ekatra bhavanto 'nyataram abhyanujananti /  
etatsarvam pratipipadayisorvakyalaghave 'nadarah sutrakrtah /  
ata eva vivaranakaranam samkulaniva vacamsiti tadatra  
nipunena pratipattra bhavitavyam /  
tatha hi vyaparavyaparinaranistapattyetyadina bhedam  
vyutpadyabhedam vivaksannaha---taya pramanasyopapatyeti /  
tarkakarane karanopapattipadam samcarya  
tatkaryabhutatarkadabhedam vivaksannaha---na copapattireveti /  
prapañcitam caitat prathama sutra eva tikakrta iti krtam  
prapañceneti //40 //

// parisuddhih //

evam sadhanasampattau darsitayam so 'yam parikarabandhah  
kimavadhikah kimparsceti jijñāsayam nirnayo 'vasarapraktah /  
tatrarthavadharanam nirnaya iti vaktavye  
tarkaikavisayatapatipadanam bhasyakrtah kvopayujyata ityata

aha---naitaditi /

avyaptibhiyaivamuktam ityarthah //

mukhyatikrame bijamaha---atrete / yadyapi vadagatau laksaniyaviti  
prakrtanupayogi, tathapi yadiha sadhanopalambhasabdau vivrneti,  
vade ca paksapratipaksasabdau vivarisiyati, tena  
janimor'thasannidheh sabdarthasannidheh supratipadamiti mattva  
bhasyakarasya tadgatalaksanaivabhimateti hrdis nindhaya  
tadanurodhenoktam---vadasutragataviti / laksananibandhanam niyatam  
bandhanam niyamakamityarthah / nanu nayam kathanirnayo laksyate,  
tat kuto vadiprativadyupakrabhena codyamityata aha---atrete / vadeti  
kathopalaksanam / atha kathanirnayalaksanamevedam kim na syat?  
yena codyapariharavapi sangatau syatamityata aha---na tavaditi /  
sankayah sankitatvat na tathetyarthah / krtam tarhi  
pariharenetyata aha---abhyupetya tviti / ayamarthah, yadyapi  
pariksayam na vadiprativadinu stah, pccchopakramamatrena  
dvitivyopayogat, sambhave 'pi tayorvisayamatrakhyanaparyavasana,  
stheyasyava pariksatvat, tathapi purvapaksottarapaksam  
pratyakalitaniskarsabhedena catuspadavyavaharapradarsanat phalato na  
kascid visesah, ekavaktrkatve 'pi tavata eva vyaparakalapasya  
vicare 'pi vidyamanatvat / tasmad yadyapyanipunascodakastathapi  
codyam savakasameveti yathasrutameva abhyupetya pariharatiti / nanu  
katham sastre samsayanapekso nirnayo mimamsaya  
vaiyarthyparasangadityata aha---nahiti / sastrameva hi tatra vicaryate  
/ tatra ca samsayo na pratisidhyate, tannirnayasya  
parikasadhyatvat / tadarthanirnaye tu sastre kartavye kutah  
samsayah? sastrarthasya sarvathanupalabdharataya  
samsyanaspadatvadityarthah / atha kathanirnaye samsayah kim  
na syat? kathamanyatha caturthe bhasyakrd eva vadasya  
samsyavyudasam phalam vaksyatyata aha---niscitayoreveti /  
vadat purvam sandigdhavapi pravrttikale niscitavevabhimanat,  
nanyatha tayoh paksapratipaksaparigrahasambhava iti bhavah / nanu  
bhasyakarena codyopasamhare yo 'vatisthate tena nirnaya iti  
vadata tabhyamiti trtiya darsita / sa ca paksacca  
pratipaksaceti vadata varttikakrta avadhrita kaya sankayetyata

aha---nanviti / tat kim vadasamanayogaksemataya sastre 'pi  
paksapratipaksabhyameva nirnayah? na caitat sambhavatityata aha  
sastre tu nirnaya eveti / na vimarso napi  
paksapratipaksavityarthah / tadevaha---na tviti / yat taduktam  
varttike sphutibhavisyatiti, tadaha---arthagrahana iti /  
nanu catuhpancadikaksapi kvacit katha bhavati, tat katham  
kaksatraye niyama ityata aha---prathamam sadhanamiti /  
kaksahasramapyatraivantarbhavatiti /  
anantarbhave tvarthantaravaprasangah /  
na hi sadhanadusanataduddharabahirbhavah prakrtopayogityarthah

//41 //

// ityaudayana tatparyaparisuddhau prathamadhyaye prathamahnika //

// iti nyayottarangaprakaranam //

// prathamadhyaye dvitiyahnika //

// katalaksanaprakaranam //

// parisuddhi //

evam prathamahnike sangopango nyayastavallaksitah / sa ca  
parartha 'pi prcchopakramapratyoginyekavaktrke vicare vivicya  
pravarttanayah / tatra ca siddhiparatvam / nyayasya  
dusanopakramapratyogini tu nanapravaktrke kathanamni  
kriyavyatihare pravartyam vivecaniyah / tatra copalambhapatvam  
tasya / evam ca  
pravartanivivecaniyasiddhiparasanganyayalaksanam  
prathamahnikarthah / dvitiyahnikarthastu pravartanavivecana  
upalambhapatvadharthalaksanamiti yukta idanim tasyarambhah /  
tatrapivartanavivecaniyadvarena pravrttiprakaravacca kathayah  
prathamam kathaprakaranamarabhyate / yadyapi ca katha saksat  
noddista, tathapyasamgatibhita bhasyakarah  
tadupasamgrahenaiva vadadin vibhajate / anyatha hi  
vadadilaksanasya purvaprapakaranapravesat ahnikapravese  
sastrabahirbhavaprasangah / atha sutrakrtvaiva katha katham  
saksat noddista, vivaksitaphale ekanekatvanurodhena  
samanyavisesayoryathayathamuddesat? tad yatha catursu pramaiva  
vivaksitam phalanti pramanatvena, saiva dvadasavisayini  
vivaksiteti prameyatvena, hanameva vivaksitamiti sukham dukhatvena /  
iha tu tattvanirnayah, jalpe svasaktiparasaktikhyapanam,  
vitandayam parasaktimatraprakhyapanam ca phalani vivaksitani  
/ tani ca na kathamatrasadhyantivi visesata evoddesah / tatra  
yauvikam kathasabdmapadayanavasarausthataya bhasyam aksipyam  
varttikena samadhatte---tadayuktamityadina / nayam kathasabdo  
yogamatranurodhi, api tu satyeva tasmin rudhinyata iti /  
anavasaraustham pariharannaha---api tviti / nanu  
purvapaksottarapaksalabalanirupanam vicarah, sa ca na kathaya  
asrayah kim tu visaya ityata aha---vicaravisayeti /  
praudhagaudanaiyayikamate catasrah kathah / sa  
pratipaksasthapanahino vitanda / ityatra jalpavad vadasyapi  
paramarsat / purusabhiprayanurodhena  
caturthodahanasyapyupapatteriti sanatanih / eka evayam  
kathamarga iti bahyah / te dve api tisra eveti niyamayata nirakrte /  
tattvabubhutsukatha ca vitanda ceti vyahatam / na hi  
prathamasadhananivrttaveva tattvanirnayah, nihsadhanasya  
tasyanupapattih / napi pratipaksasadhanamanivartya prathamasya  
sadhanatvavasthitih, sankitapratipaksatvat / yadi tu  
pratipaksasadhanamanirupyai vijigisuvitandavat tavataiva  
vadinau krtinau, na tarhi tattvabubhutsu / evam ca yadi vijigisuh,

kathamapratibhadyanudbhavanam /  
na ca vijayatattvanirnayabhyam phalantaramavasisyate kathayah,  
yadartham vadavitanda /  
anutpannasya hi tattvanirnayasyotpadanam, utpannasya palanam, palitasya ca  
viniyogah /

sa ca svayamabhyasah, karunikataya paravyutpadanam /  
etacca sarvam kathatrayaparyavasitam, napyekakathanirvahyamiti //

nanvetavatapi na samanyalaksanam vibhavitamityata aha---tatha ceti  
/ nanapravaktrka mithah karmataya yuddhavadalinganavacca / etena  
vakyasamdrbhdhirmahavakyamuktam syat, mithah karmataya  
sakanksatvat, vijayadyanekaprayojanavattvaccti / vaktrosca  
prasabdena prakarso darsitah / sa ca katharupamahavakyanirvahakatvam  
/ tatha ca svasthah sarvañjanapratyayanapalapi matamatravalambi  
avahito 'kalahakarasceti kathadhikarino darsitah / viparyayena  
heya iti / vasatiti niruktibhangabhayadaha---arthabhidhaneti vadeti /  
anadhikarino hatumiti bhavah / te 'pi prakrtoktiko 'vipralambhako  
yathakalasphurtikah anaksepako yuktisiddhasampratyayi ceti pañca  
vade upadeyah viparyayena heyah / evam bhutasca visyadaya eva  
prayeneti ta evoktah / evam ca sati heyam vihaya yo yathabhutah  
sa tathabhutena vaktumarhati /  
tatha sati katha mahavakyasiddhau phalasiddheh /  
na hi yuyutsuriramsu pratipadya ciram asiddham sambhuya samihitam  
sadhayatah /  
yathoddesamiti /  
tattvapratipattihetutvad vadasyadavuddesah //

varttikamupavesayitum pithamaracayati---tadanavasayaditi / evamiti /  
atidesarthamaha---na vicaramiti / srutivyavacchedyataya vitandam  
tavad vyavacchinattiyadyapiti / tatparyavyavacchedyataya idanim  
jalpam vyavacchinatti---yadyapi ceti / pramanamulaih  
pramanamulabhimateairniyamenehi sesah / nabhiprayaniyamah  
sruyata ityata aha---yatha caitaditi / sadhane ca tarkasya  
pramanapeksa, upalambhe tu kevalo 'pi samarthah,  
pratitarkapratihatasyasadhanatvat / agaminam  
bhavasadhanatvasvikaramiva drstva praha---ubhayatheti /  
tadgataksepastu uddesa eva pramanatarkasabdasya  
sadhanopalambhasabdavat svavacakalaksanaya va,  
sabdavantarayaparayataya va sabdapratipaditayataya va  
samarthitaprayah / tatha siddhavadaha---yada tviti /  
aparadhapratipadanam hyupalambhah / na ca acetano 'paradhyati, napi  
pratipadyate, kim purusah / tadidamuktam---purusadharmopalambheti /  
karmakaranayorhi pradhanavyaparah, phalamekameva / taddvara ca  
visayah / prakrte karmakaranayorapi karmaiva / iyamstu visesah,  
yat karmatvadasayam sabdaderanityatvam dharmo karmakaranayorapi  
karmaiva / iyamstu visesah, yat karmatvadasayam  
sabdaderanityatvam dharmo jijñāsitataya, visayatvadasayam tu  
vastutayetyasayavan yathasrutavarttikānurodhena

vyacaste---dharmiti / anyatha tu visayah saktivisayah sakyam  
karyamiti yavadityevamapi sugamametat / atra hi jalpe  
nigrahasthanaviniviyogadityadibhasye na himsyat sarvabhutani / itivad  
vade sarvanigrahasthanapratisedhe agnisomiyam pasumalabheta itivat  
siddhantaviruddha ityadivisesavidhirityarthah / sphutah pratiyate  
/ vartikakarastu ragatah sarvapañcanakhabhaksanapraptivat  
upalambhagrahanat sarvanigrahasthanapraptau pañca pañcanakha  
bhaksyah itivat parisamkhyanarthamuttarapadarambha iti  
vyakhyatavan / tadetatikusalataya mithah avirodhayannaha---jalpa iti  
/ tathapi niyamathe ityasamgatam /  
paksikavyavacchedaphalo hi niyamah /  
na catrapratibhadi paksikam, upalambhapadena nirasankameva  
pratipaditvat ityata aha---niyamah parisamkhyeti /  
ayamarthah, yadyapi vidhiratyantamapraptau niyamah paksike sati /  
tatra canyatra ca praptau parisamkhyeti kirtyate //

iti bhedo darsitah, tathapyalpiyanayamiti manyamanena  
parisamkhyayamapi niyamapadam prayujyate, itaravyavacchedalaksanasya  
phalasyavisistatvaditi / iha vade caturdha nigrahasthanagatih /  
kiñcidasambhavanियameva yatha, hanih sannnyaso  
nirarthakamarthantaramavijñatarthamaparthakamiti satkam / kiñcit  
sambhavadapyanudbhavyameva yatha, pratijñantaram  
hetvantaramajñanamapratibha viksepo matanujña  
paryanuyojoyopeksanamiti saptakam / kiñcit tudbhavyamatram yatha,  
virodho 'praptakalam nyunamadhikam  
punaruktamayathanubhasanamapasiddhanta iti saptakam / kiñcicca  
kathavasaniyam yatha, hetvabhaso niranuyojanuyogasceti dvayamiti /  
tatra hanyadinamasaktisamguhanaprakaravat, tattvabubhutsutaya ca  
vade tadabhavat tesamasambhavah / sambhavatamanudbhavane  
hetumaha---na khalviti / kathamaparyavasayayatamapyudbhavane  
hetumaha---adhikam tviti / tattvapratipatteh saksad vyaghato  
viparitapratipattiryatha, hetvabhasanudbhavane  
niranuyojanuyoganudbhavane ca paramaryavyaghato vyangadina  
tatsamagripratirodhah / tatradhikanudbhavane prathamam yadi na syat,  
tathapi dvitiyah syadeva / tatha hi, virodhe yogyatavirahah /  
apraptakale akanksavirahah / nyune  
akanksitasamabhivyaharah / sa canasaktivisesah / adhike  
anakanksitasamabhivyaharah / punarukte 'pyevam /  
so 'pyakanksavirahavisesah /  
ayathanubhasane uktapratibandhanam /  
apasiddhante sammukhapramanabdhakrantiriti  
akanksayogyatasattimattaya pratisamhitam  
pramanantarapratihatam ca vakyam tattvapratipatterangam, nanyatha  
/  
tasmadetadarthamidamudbhavyamiti //

tadetat sarvamabhiprayam niyamayatah sutrakarasya sammatam  
sutradeva ca labhyate / varttikakrta tu

nyunadicatustayamudaharanartham darsitam, na tu niyamah krta  
iti vyajena darsayati---tatha ceti / nanu vyatisango vyatiharah / sa ca  
sadhanopalambhavanityetavataivokte gamyate / tatah  
pramanatarkagrahanamatiricyata ityata aha---purvasminniti /  
tathapyasmin pakse kimasya prayojanamityata  
aha---sadhanopalambhavesanaya ceti /  
anuidheyastheyasabhyapurusavati janata sabhetyucyate / tatranuvidheyasya  
yathasakti yathaniyamam sammanasammanavyañjakam karma / naitad  
vade / tatra hi tattvabubhutsutaya svayamavatattvajñah  
tattvajñāninamupasita / stheyanam tu  
vasthanakathavisesavyavasthapanam purvottaravadasthapanam  
vivadamanayorgunadosavadharanam bhagnaprativadiprabodhanam loke  
nispannakathaphalapatipadanam ca karmani / etadartham ca tatra  
prasnikipayogo yad vadinau karanagrahena evam kartumasaktau /  
na caivam vade /  
tatra tayoreva vitaragataya saktatvadityasayavanaha---na vade  
prasnikanamiti /  
tat kim parivarjanameva tatra tesam? netyaha---daivagatanam tviti /  
savadenapramadikakathabhasasankamapanetum natuktakarmani  
karayitumiti bhavah //1 //

yathoktopapannaschalajatinigrahasthanasadhanopalambho jalpah //1 //  
// parisuddhih //

ubhayasadhanavattvasadharmanyad vadanantaram jalpoddesasiddhih /  
tatsiddhau satyam samgatim aha---uddeseti / nanu  
jalpasyobhayasadhanavattvasambhavanna vitandavyavacchedah / tatha  
hi yadi purvasadhanam dusitam, nigrhitastarhi vadi, jitam  
dvitiyena / nivrta katha / na dusitam cet---uttarabhasavacanena  
cavacanena ca nigrhitastarhi dvitiyo, jitam prathamena, nivrta  
katheti nasti dvitiyasadhanavasara iti / naitadevam / yatha hi vade  
svasadhanasthitau parasadhananivrttau ca tattvanirnayo na viparyaye,  
tatha jalpe 'pi svasadhanasthitau parasadhananivrttau ca vijayo viparyaye  
bhangah / ubhayasthitinivrttyoh parisadeva vijayate / tadayam  
jalprapavrttikramah vadini sadhanamatram prayujya samksepato  
vistarato va abhasan uddhrtya virate sati  
ucyamanagrahyanigrahapraptau abhasabahiruktagrahyanigrahalabhe  
tadvacanarthamavagamyanudya dusayitva prativadisvapakse  
sthapanam prayuñjita / aprayuñjanastu dusitaparapakso 'pi  
navijayi / sladhyastu syadatmanamaraksan paraghativa virah /  
tasminnapyevam virate sati anukto cyamanagrahyanigrahalabhe  
tadvavacanamavagamyanudya dusanangam prati  
dusyabhasabahiruktagrahyanigrahalabheda prathamavadi  
sthapanamsam dusayet / adusayamsatu raksitasvapakso 'pi na  
vijayi / sladhyastu syat vañcitaraprahara iva tamapraharamanah /  
anukto cyamanagrahyabhasabahiruktagrahyanigrahalabhe tu tavataiva  
kathaviratirna sadhanavicaravakarsah / sarasandhanasamaya eva yo  
murcchitah tadvanavaranatatpraharananusthanavad viphalatvat /

tatranuktagrahyamapratibhadi / ucyamanagrahyamapraptakaladi /  
abhasabahiruktagrahyam pratijñavirodhadi /  
esvasatsu abhasacinta /  
tatah punah pratidusanoktau abhasabahihpratijñahanyadi /  
etacca pañcame prapañcaniyamiti //

yadyapi nigrahasathanapadenavisesat sarvapraptau siddhantaviruddhah  
pañcavayavopapanna iti padadvayatideso mandah, tathapi  
gorbalivardanyayenapi yathasrutabhasyopapattau krtam  
tadbhangeneti manyamano bhasyam vartikena  
samañjasayannaha---uktamatramityadi / yadyapyaparadhasamguhanartham  
pratijñahanipratijñantarapratijñasamnyasahetvantararthantarirarth  
akavijñarthaviksepapasiddhantanamupadanam sambhavati,  
tathapi na sarvanigrahopadanambhavah / api ca pramadaskhalite 'pi  
chaladibhireva pratyavasthatumucitam, nigrahasthanapeksaya  
tesamanudbhataparadhatvat / tasmadubbhavyatayaivamisam  
sarvesamavatah / tatha ca nayuktatvamityabhiprayavanaha---tat  
kimiti / sadhusadhanopadane ca vadina krta ityupalaksanam /  
parena sadhusadhanopadane ca krta ityapi drastavyam /  
nanu bhasyam dusayitva kimadhikamamihitam? tenapi  
tattvaraksanarthatvapatipadanadityata aha---tadanena prakareneti /  
prakare bhasyam asamgatam, na tu prayojane /  
tatastadapyevameva neyamiti /  
chaladivyuutpadanam prayojyatayeti sesah //2 //

sa pratipaksasthapanahino vitanda //3 //  
// parisuddhih //

nanu vitandayah pratipaksasthapanahinatvamasamgatam,  
ekasadhanatayam purusasakterapyanirupanat / tathatve va krtam  
jalpena prayasabahulena, antatah satpratipaksatayapi  
dvtiyasadhanapravesat / naitadevam, purusaktinirupanavisese  
'pi jalpe pratyaveksaparaghatobhayagocarasaktinirupanat,  
krtavidyaksatriyadvayayuddhavad / vitandayam tu  
dasarathadasananatanayatamasivamiyuddhavad, kakolukayuddhavad va /  
ekasya svapratyaveksasaktiraparasya paraghatanaipunam nirupyate /  
kathamayam visesa iti cet?  
vadinorabhiprayavasadanuvidheyastheyanyurodhat veti na kiñcidetat  
dvtiyasadhanapravesasatu dusanataya na pratisidhyate / api tu  
sthapanatvena /  
na cayam niyamah, asiddhatvadubbhavanenapi kathaparyavasanaditi,  
samakhyanirvacanasamarthyat eva gamyata iti /  
na caivamastviti vacyam, jalpe 'pi parapaksaghatasya  
gatatvenativyapakatvat /  
matragrahanat tu tannivrttiriti cet---na, tena sadhananivrtteh /  
tatra sadhanopalambhasamudaye dusanamatram  
vitandetyevamapyupapatteriti //3 //

// iti kathalaksanaprakaranam //

// hetvabhasalakshanaprakaranam //

// parisuddhi //

evam kathaprakaranam samarthimatam / tasyasca sariram sadhanam  
dusanam ca / tatra sadhanavadina prathamatastadabhasaparihare  
dusanavadinapi saduttaraparigrahe yatnavata bhavitavyam /  
saduttaralabhe hi asaduttaravatara iti siksartham hetvabhasah  
prathamam chaladibhya uddista iti saiva  
samgatirihapityaha---uddeseti / atra trisodasyam  
vyapakavyapakabhedena ya dvisodasi sa  
asiddhavisesanassiddhavisesyasa samarthavisesyasa  
samarthavisesyasandigdhdhavisesyasandigdhdhavisesyabhedena vivaksita  
dvanavatam satam bhavatiti /  
saivasiddhisandehayorvadiprativadisambandhadastavimsatam  
satam bhavet / saivanyatarasiddhya  
vyadhikaranasamarthasandigdhdhavisesyabheda dvavanatam  
satamaparam syat /  
saivomayānyatarārayāsidhdhaviāḥaviāḥyasaāfbandhādaparamāḥ  
avimsatam satam bhavet /  
saivasrayasiddhavisesyavyadhikaranasamarthasandigdhdhavisesyav  
isesyasambandhadaparam dvanavatam satam / saiva  
sandigdhdhavyadhikaranasamarthasandigdhdhavisesyasambandhadap  
aram dvanavatam satam / iyamevasrayasiddhipraksepaparam  
dvanavatam satam / saiva sandigdhdhatam  
parityajjanyathasiddhimupadayaparam dvanavatam satam /  
iyamevasrayasiddhipraksepaparam dvanavatam satam /  
saivanyathasiddhim vihaya viruddhatamupadayaparam dvanavatam  
satam / atraiva punarasrayasiddhim praksipyaparam dvanavatam  
satam iti / so 'yamasiddhviruddhanaikantikanam prapañcah /  
prakaranasamam prapañcayitum vastugatim tavadahetyaha---tanneti /  
antata iti /  
agrhyamanavisesyasayamityarthah /  
kalatyayapadistastuddesa eva prapañcāḥ iti //

atra catitakalo mandatamaprayogah, kalabhavat / yasya hyavasaro  
nasti, tasyarthakriya prati vicaratah sattvam nastiti /  
mandataraprayogastvasiddhah, sati svakale svayamevabhavat / yastu  
svayameva nasti, tasya desakalavasthavirodhasamarthanam  
navakasah / mandaprayogastu satpratipaksah, satoh  
kaladesavattvayoravasthabhavat / avasthabhave  
'virodhasamarthyayoranavakasat / savakasaprayogastu viruddhah,  
kaladesavasthasu satsu virodhat / yastvevam tasya kutah  
samarthyam? prayahprayogastu savyabhicarah,  
kaladesavasthavirodhesu satsu samarthyamatrabhavadiyanena hetuna  
savyabhicaradikramoddesah / yad va sugrahaḥ savyabhicarah,  
vicchedamatrasiddhau tatsiddheh, upadarsitaviparitagrahane tatsiddhih  
/ yatnagrahyo vireddhah /

atīyatnagrahyah prakaranasamah,  
taditarasamastarupasampannamanyadapaniya tatsiddheh /  
durgraho 'siddhah, asiddhasrayo 'pi kascit heturiti  
paramatanirakanavastambhena tatsiddheh /  
durgrahatarah kalatyayapadistah, badhakasyananyathasiddhya  
pramanyam vyavasthapyā tatsiddheriti /  
tadvivaksaya kramaniyama iti //4 //

// parisuddhih //

nanu vibhagasutre savyabhicara ityuddistam padamiha masyakaro  
laksanatvenaiva vyacaste / evam coddistam na laksitam,  
laksitam ca noddistamityata aha---atra ceti / tathapi laksane  
vaktavye padaniruktih kvopayujyate ityata aha---etaduktam bhavatiti /  
kim tvekasminnante yo niyata iti anvayato vyatirekato va sadhyenaiva  
sahacarito drsta ityarthah / tadviparyayadanaikantiko 'niyatah  
sadhyenaiva sahito na drstah / ubhayapaksagamiti yavaditi  
ubhayapaksaprasañjaka ityarthah / etena  
sadharanasadharananupasamharyah samgrhita iti sphutam /  
bodhabhasaprasañjitatativyaptimanena vyakhyanena vyudastamaha---na  
caivambhuta / etacca tatra tatra vaksyate / tadevamiti /  
anaikantikapadavat savyabhicarapadamapi vyakhyeyamityarthah /  
nanvetavataiva sarvam vyakhyatam, tat kimaparamavasisyate yadartham  
sarvo 'yamityadi vartikamityata aha---avagatam iti / na nu anyatra  
prameyaditi asamgatam / sadhyatadviparyayau hyantadvayam / na ca tadasya  
nasti / athayamarthah, na tatrayamanvayato vyatirekato va niyata iti /  
tathapi nayamevaiivambhuta,  
sarvesamevanaikantikanamevamrupatvat / tadasyaiva  
varjanamanupapannam / udaharanamatrarthatvanna dosa ityapi na yuktam,  
nityascanityascetyadisamgrahyakotavanaikantikasyapradarsanadityat  
a aha---prameyapadarthasya tviti / tadayam varttikarthah, kascid  
dharmah sarvasyaprameyatvadilaksanah, kascit kasyacideva  
nityatvadilaksanah / tatra sarvasya va kasyacid va yo dharmo  
hetutayopatta ubhavantau sadhyadharmatadviparyayau asritya prasajya  
pravartate dharmini so 'naikantika iti / vyatirekyavyatirekitaya  
dharmadvaividhyapradarsanenanaikantikasya visayavivecanam sucitam /  
vyatirekinyeva hi dharme sadhye 'naikantikah sambhavatprayogo na  
tvavyatirekini /  
na nu paryudasabhiprayenaiva prak vyakhyatam /  
tat katham tatpratishedha ityata aha---paryudasapaksa iti /  
tathapi nabrahmana iti prasajyapratishedhodaharanam /  
na hi goghatadavabrahmana iti vaktaro bhavanti, api tu  
ksatriyadavitaya---na punarityadi subodham //5 //

siddhantamabhyupetya tadvirodhi viruddhah //6 //

// parisuddhih //

sutre samanakartrkatvabhavat ktvapatyayanupapattya  
sabdadosamaha---na khalviti / arthadosamaha---na ca paksa iti /

upalaksana caitat / etasmin sati virodhapasiddhantau nigrahasthane  
 niravakase / tayoh satorayam va mimamsakabhimato visesavirodho  
 'pi viruddha syadityapi / abhyupagameti / siddhantasabdenatra pakso  
 vivaksito 'to na praktahanam napyapasiddhantavaiarthamityarthah /  
 visesaviruddhprasanganivarayati---viseseti / abhyupetya ityanena  
 pratijñayeti vivaksitam, na tvabhipretyeti / na ca visesah  
 pratijñayate 'pi tu abhipreyate na ca tathabhutena  
 virodhopalambhasambhavo 'siddhidasayamanupambhena siddhidasayam  
 sahopalambhenanavasara parahatvat / evambhutasyabhiprayagocaravmapi  
 kathamityapi na yuktam, svarthanumanasamaye prakrtopapadakataya  
 tatsiddheh anupapadakastu viseso na sidhyati /  
 ata eva nabhiprayagocarō 'pi /  
 tadapi katham sarvathanupalabdha carah sidhyatityapi na vacyam,  
 akanksadisampattau padarthanamivapurvarthapratipadane  
 vyaptipaksadharmatamahatmyasyapahnotumasakyatvat /  
 tasmad yayoreva parasparadharmipariharena niyamavatoh  
 sthithirupalabhyate, tayoreva virodho nanyathetyarthah /  
 anuktasca samgrhitas ceti vipratisiddhamityata ahar---idrsam  
 vyakhyanamiti //

syadetat, virodhe hi heturna syat sadhya va / adye 'siddha eva / dvitiye  
 tu kalatyayapadistah / kvedanim viruddhah? anyataraniscaye 'pi  
 sandigdhasiddha ityasaknkyoktam varttikakrta yasmadamyupagatam  
 badhata iti / nasiddhah, pakse niscitatvat / napi kalatitah,  
 pramanantarena balavata abadhanat, kim tvayameva sisadhayipitam  
 badhata iti varttikarthah sugama eva / dvitiam varttikamabhyupagatena  
 badhyate iti / tadapi yadyapi pratijñarthena tadbadhane 'siddhah syat,  
 tathapi virodhasyaiva yatrodhbatatvam, tatra tadullanghanena  
 prayatnasadhyamasiddhatvam nodbhavyameva, daivatatastatpratikare  
 niranuyojyanuyogapatteh, viruddhadvarenaivasiddherapi vyavasthapane  
 tadubbhavanasyavasyakatvaceti / sugamam / uttaravarttikanu rodhena tu  
 vyacaste---svarupena hetutvena vetyarthah /  
 atrodaharanabhasyamityadi / uktamityartha iti / antastikayam  
 bhasyasyeti sesah / virodhanigrahasathanadetasyamedamasankya  
 yatha parihtam varttikakrta, tadanurodhena vyakhyatam /  
 pratijñasritatvamiti / virodhavaibhavana codaharanani varttike /  
 vastutastu svamate manantarasiddhasyarthasyanyathavacanamapasiddhantah  
 / vakyamsayorekarthabhavabhavavisayatvena vyadhata virodhah /  
 viparyayavyaptatvena niscito viruddho hetvabhasah / sa ca vidhisadhane  
 svabhavanupalabdhirvyapakanupalabdhirvyapakaviruddhopalabdhiriti  
 trividhah / tadyatha dhumavanayam yogyasya satastadvattaya  
 anupalabhyamanatvat, niragnikatvat, jalasayatvaditi /  
 nisedhasadhane 'pi svabhavopalabdhirvyapyopalabdhiriti dvividhah /  
 tadyatha niragniko 'yam, tadvattayopalabhyamanatvat, dhumavattavaditi /  
 sarvascayam visesanadvarapi pratisandheyah /  
 yatha krsnagururaruprabhavavahnimanayam,  
 katukasurabhivipanduradhumavattvaditi samksepa // 6 //

yasmatprakaranacinta sa nirnyarthamapadistah prakaranasamah

// 7 //

// parisuddhih //

iha khalu hetvabhasanam tattyanusamhitanam yathasamkhyam  
samsayo vivaksitaviparitajñanam jijñasa ajñanam  
vyaptibadhasceti phalani / tatra phaladvarakam  
prakaranasamalaksanamupakramyateyasmadityadi / tadetad bhasyamukhane  
vyacaste---prakaraneti / yasmat prakriyamanarthajijñasamatram  
bhavati sa prakarasama iti samksepa / tathahi, pakse  
samabalabadhakasahapravrtterna tattvanirnayah, pratibalena  
pratiruddhatvat / napi tato 'nusandhanenapi sahasa vyaptibadho  
'nugrhyamanavisesataya samabalatvat / napyajñanameva pakse  
vidyamanatayaikakotiprasañjakatvat / napi viparitajñanam,  
tenavyapteh / napi sandehah kotidvayanupanayakatvat /  
tasmadekam kotimupanayan samabalena pratiruddhah kathamatra nirnayo  
bhavatviti jijñasam janayan prakaranasama itarebhyo bhidyata iti / tacca  
satpratipaksatvam siddhobhayahetukamasiddhobhayahetukam  
siddhasadhyobhayahetukam ca /  
prathamamarupadravyatvolabhyamanasparsadhisthanatvayoh /  
trtiyam sravanatvakrtakatvayoh / madhyamamihodaharisyate /  
tadanurodhena vyacaste---sa khalviti / yadyapi  
jijñasamatramatropayoti, tathapi samsayanuvrttinvrttyoh  
jijñasanuvrttinvrtti iti mattvoktam---tatra sandigdhe tadva  
jijñasate iti / nanu yata eva jijñasa katham tameva preksavan  
tattvanirnayaya prayoksyata ityata aha---vicitrabhisandhitayeti /  
purvasamayo duspratyayo jatu prayojyabuddhiriti hi  
sadhanottarabhasaprayoge hetava ityarthah / nanvekaikapaksaniyatataya  
kathamubhayapaksasamyamanupalabdherityata aha---seyamiti / nanu  
vyutpattimasritya cet prakaranasamapadam pravartate krtam tarhi  
yasmadityadilaksanantarenetyata aha---vyutpattiti / athaitadeva  
pravrttinimittam kim na syadityata aha---anyatheti / atra  
bhasyakarena savyabhicarat prakaranasamam bhedayata tasya  
samsayahetutvamasya ca prakaranapravrttihetutvamuktam / tacca  
sammugdham, paksapratipaksau prakaranam iti pragvyakhyanat,  
sutravirodhacca / na hi yasmat prakaranamiti sutramapi tu yasmat  
prakaranacinteti / ata aha---etaduktam bhavatiti / api tu  
satpratipaksatayaiva hetvabhasatvamiti / jijñasamatraheturaya  
nirnyanutpadakatvaditi bhavah / etena bhasye prakaranasabdo  
jijñasapara ityuktam / nanu nityadharmanupalabdhih kadacitki  
vivaksita, sadatani va? adya anaikantikyeva, akasadavapi  
kadacinnityadharmanupalabdheh / dvitiya tvasiddhaiva / na hi  
nityadharmopalabdhya sabde kadacidapi na bhavitavyam iti pramanamasti /  
tatha casiddhatvam vihaya kutah prakaranasamatvamudbhavayatityata  
aha---na ca tattvanupalabdhiriti / ayamarthah, yasyaivam  
visesagrahah, tasya tavadasiddha evayamityastu, yastupalambhabhavana  
sulabhamanupalabdhim matva visesamapratibandhaya pratibalena ca

pratibandhamupanyasyati, tam prati kimayamabhasatam yatu na va? na  
tavanna yati / tatha sati sadhayet / evam ca tato 'grhitavisesa  
dvitiyapi sadhayedeve / na caivam, na canabhasamasadhakamatiprasangat  
/ na ca tadanim dosantaramatra parisphurati, anyatra pratibalena  
pratibandhaditi / yatrapa yugapadanekadosaparisphuranam, tatrapa  
satpratipaksatvam apyudbhavya viramyate / na hi yavadasti tavadubbhavyam,  
anyatra sambhuya pratijñayam sarvatrodbhavananiyamaditi / yadyapi  
pratyaksavat tattvanupalabdhirapi na kevala, api tu  
samanadharmadarsanadisahitaiva samsayakaranam / tatha ca  
codyacuñcorabhimatabhramsah, tathapi tamupeksya svasiddhantavarodhena  
pariharati---na hyakarananamiti / nanubhayeti / ekasmin pakse  
ubhayapadam vihayaparasmim vyavrttidvareti padamadhyahrtya  
phakkikabodhah, api tu tattvanupalabdhirevasmadukta  
prakaranasamodahanamiti sesah / evam jijñāsahetutvabhavat  
prakaranasamalaksanayogitaya sariradanyatvam na  
tadudahanamityuktam / idanim samsayahetutaya  
anaikantikalakshanayogat /  
tadudahanamevedamityasayavanahetyaha---itasceti / kecit tu manyante,  
tattvanupalabdhireva param prakaranasamo hetvabhasastannirakaranam  
sucayati---evamanyanyapiti /  
nagrhyamanavisesadasayamanupalabdhioranyayorva dharmayoh kascit  
viseso grhyamanavisesadasayam tu yathanyasyanyatra  
hetvabhase 'ntarbhavah tathanupalabdherapiti sapi tyajya /  
na canupalabdhioratyantikamagrhyamanavisesatvam /  
ubhayoh siddhatve vastuna ubhayanubhayatmakatvaprasangat /  
ekasyasiddhatve va kathamagrhyamanavisesatvamatyantikamubhayorapi  
vastavyamasiddhau punarubhayanubhayatmakatvaprasangaditi // 7 //

sadhyavisistah sadhyatvatsadhyasamah // 7 //

// parisuddhih //

tasmat sadhyatvadasiddhateti / sadhyataya asiddhataya /  
sadhyenavisistah sadhyavisistah / sa casiddhata  
kasyacidityadi sugamam / tadevam sisyapratipattilaghavaya  
vakyagauravam / vastutastu asiddhah sadhyasama ityetavadeva  
laksanamuktam / asiddha ityasyapi paksadharmataya na niscita  
ityarthah / paramarsavisayah paksadharmata / sa ca svasadhyena  
nirupadhisambandhasya paksasambandhah / tathapi ca  
vyaptiniscayasahitena sambandhidvayaniscayena nisciyate /  
vyaptilingapaksesu tvekatamaniscaye 'pi neti / tatra  
paksaniscayadasrayasiddha / lingasyaivaniscayat svarupasiddhah  
/ vyapteraniscayadanyathasiddhah / etesam caniscayah sandehad  
va, abhavaniscayad veti na kascit phalam prati visesah / etena  
vyomapadmam sugandhi padmatvat ityadayo 'pi samgrhita bhavanti /  
anyatha yah pakse 'sanniti laksanenaitallabhyate / yatha hi, asati  
sapakse vipakse ca pratishedhah kartu na sakyate, tatha pakse 'piti  
/ satya eveti satyenabhyupagataya ityarthah / tasya nityatvabhavaditi  
/ tadasiddhamiti cet---na, kadacidupalambhalaksanenapi anityatvena

sadhyasiddheh tesam vyañjakavaicitrye 'pi  
vyaktyasrayasambandhinamupalambhamantarenanupalambhaniyamat /  
upalambhe va tattvanupapatte / sadopalambhaprasangacca /  
tejasabhibhutatvat na tatheti cet---na, asrayanabhibhave  
tesamanabhibhavat / tadabhibhave tu tesamupalambhe  
tadupalambhaprasangat / ata eva na bhabhavasya tadvyañjakatvam / tasmāt  
kadacidupalambha evasyah samanyavirupatam pratiksipatiti / napi  
karmeti / svasrayam pragdesad vibhajya desantaram prapayat karma  
tattayam vyavatisthate / nato 'nyatha,  
calanavyavaharasyanakasmikatvat, anyanimittabhavat /  
evambhutarthanvayavyatirekanuvidhanacca chayayastvasraya eva  
tavannopalabhyate, prageva tasya viprayojanasamprayojane ityarthah / na  
guno dravyasamavayaditi / dravyasamavetam hyadravyasamavetam va,  
asamavetameva va syat? ubhayathapi gunave vyaghatah, samanyavatah  
svatantrasya dravyatvapatteh / nihsamanyasya  
gunalaksanavyaghatat / samanyavanagunah ityadi hi tat /  
gunakarmanam nirgunataya gunasya tatra samavayavirodhena  
tatsamavaye samanyarupatvopapatterityarthah /  
dravyasamavayaditi /  
hetum sadhayati---na mana iti tesam visesagunavirahat  
samanyaguno 'yam bhavet /  
tatha casrayasahopalambhaniyame tadapratyaksatayam  
nyamadapratyaksatvapasanga ityarthah //

napyatmaguna iti / iyam hi bahyakaranapratyaksata  
idantasamanadhikaranyena vyapta / tadatmagunatamadaya  
nivartamanamanatmagunatayam visramyatityarthah / napi  
nabhonabhasvatoriti / caksusato hi gunanam rupidravyasamavayena  
vyapta / tacca rupitvam gaganapavanabhyam vyavartamanam  
caksusagunasambandhamapi vyavartayatityarthah / napi tejasah  
tadgunatvam hi pratitau tadavirodhitvena vyaptam, anyatha guninah  
svagunapratitiparipanthitve gunasya nityanupalambhaprasangat, sati  
samavaye upalambhavirodhat, asati samavaye casattvat / taccato  
nivartamanam tadgunatvamapi nivartayatityarthah /  
tatsahacaritagunantarapalabdhescti / ayamarthah, na tavat chaya  
tejaso rupametadrupasya suklabhasvaratvaniyamatr / na  
cendranilaprabharupavadasrayovidhanat / tasmāt gunantaramivedam  
tasyeti vacyam / tatha ca caksusopalabhyamanam na  
rupamanantarbhavyopalabdhum sakyate, caksusastathaiiva  
samarthyakalanaditi / ata eveti / ayamarthah, caksurmatragrahyataya  
tavacchaya na gunantaratvena sankaspadam, rupam tu sambhavyeta  
/ taccopalabhyamanam pathasa upalabhya saityadravatvadvivaptam,  
atadsastoyatvayogat / prthiviyastu upalabhyagandhadivivaptam,  
atathabhutasya prthivitvayogat / tacca saityagandhadisahacaryamato  
nivartamanamanupalambhena tadgunatvamapi nivartayatiti /  
api ceti /  
ataijasadravyarupagrahane hi bahyalokavyaptasyaiva caksusah

samarthyamadhigatam /  
na ca yatsahitasya yasya yatra samarthyam tadrहितena tena tatkaranam /  
tatha sati vahnirahitamapyardramindhanam dhumam vidadhyadityarthah //

virodhakastvadhika ityaha---tasmistviti / etena parthivam rupamaropitam  
tama iti nirastam, bahyalokasahakarivirahe caksusastatharope  
'pyasamarthyat tadeva hi dharmyantare va samaropyeta pittapitimavat,  
tatraiva va niyatadese 'vagamyamane aniyatadesatvamiti  
nediyasyaniyasyapi mahattvavat / ubhayathapi  
tatprathamamantarenanupapattirekatraropyatvadanyatrapavisayatvat  
tasyaiva / na calokamantarena rupagrahane caksusah  
samarthyamityuktam / na caropyaropavisayaprathane bhrantisambhavah /  
na cobhayoranyatarasminnavyaprtasyaivacaksuso bhrantijanakatvam, na  
cayamacaksusah pratyayah,  
tadanvayavyatirekayorananyathasiddhatvaditi / napi dravyamiti / na  
prthivyagandhatvat / na jalamarasatvat / na tejah anusnatvat / na  
vayurasparsatvat / nakasamasabdasamavayikaranatvat / na dikkalo  
paratvaparatvasamavayikaranasamyoganadharatvat / natma  
buddhyanadharatvat / na mano  
jñanasamavayikaranasamyoganadharatvadityarthah / napyanyaditi /  
nedamadravayam rupidravayam, asmadadipratyaksatvat /  
asmadadipratyaksam hindriyena vyaptam / tacca  
niyatavisayasamarthyena vyaptam / tacca vipaksannivartamanamindriyam  
nivartayat pratyaksatvamapi nivartayatityarthah / asparsatvaditi /  
nedamanekadravyam dravyamasparsatvat / asparsata hi  
dravyasyanarabhyataya vyapta / sa ca  
nisedhyadanekadravyannivartamana svavyapyam sparsarahitvat  
grhitva tadviparite visramyatityarthah /  
anarambhakatveneti /  
avidyamanamarabhbhakam yasya tat tathoktam /  
tasya bhavastatvattvamiti /  
etenasrayasiddhih pariharta //

yat tuktam, manasa dravyantaranarambhe vaiyarthyamupadhih, na  
punarasparsatvam, tat kim vaiyarthyanarambhakatvamunniyate,  
anarambhakat va vaiyarthyamiti? na tavadadyah,  
sarvotpattimatprayojanasyasmadadibhih pisitalocanairanakalanat / tasmad  
yadyarambhakasvabhavatvam manasastada kadacidarambhe prayojanamapi  
kiñcid bhavisyatiti / na cet tatsvabhavakatvam prayojanasahasrenapi  
narambhah / svabhavanuvidhayini hi prayojanani / na tu  
prayojananuvidhayinah svabhavah / pratyaksabadhastu tada syat yadi  
tama evapahnuyeta / dravyatve pratyaksasyajagarukatvat,  
nilimagunasalinah pratiteh / kathamevametaditi cetr---na, vastuto  
'sya nilatve 'caksusatvaprasangat / alokasahakarina eva  
caksusah tatra samarthyavadharanadityuktam /  
suklabhasvaravirodhitasamyat tu tatha vyavaharah / evam tarhi  
raktadivvyavaharo 'pi prasajyata iti cet---na, vyavahare hi sati  
nimittanusmaranat / na tu nimittamastityeva vyavaharah yatha

sasayoh savyavaharo gaudanam varnatvanimittavisese 'pi na  
kadvivavaharah / adrstadisamagrivisesanniyamo natrapi  
dandavaritah iti / tat kim na kiñcidevac chayetyata aha---tasmad  
bhabhava evac chayeti / na ca vacyam, so 'pi kathamalokamantarena  
pratiyogismaranadhikaranagrahanavirahe vidhimukhena caksuso  
visaya iti / yadgrahe hi yadapeksam caksustadabhavagrahe 'pi  
tadapeksameva / evam hi taditarasamagrahisakalyam syat /  
tadihapyalokabhavet tadalokapeksha syat, yadyaloke 'pi tadapeksa  
bhavet / na caitadasti / pratyuta virodha eva tasmin sati hi tadabhava eva na  
syat / kim tatsapeksena caksusa grhyeta diva ca pratiyoginah  
prabhamandalasya grahe eva pradesantare tadgrahanamiti na  
kiñcidanupapannam / anyadapi na ratrimapratibandhayandhakaragrahah /  
ratrijñanam ca na divasamapratibandhaya / tatha hi  
nirastaitadvipavartiravirasmijalah kalaviseso 'tra ratriityucyate /  
giridarivivaravartinastu yadi yogino na timiralokinah /  
timiradarsinascet---nunam smrtaloka iti / adhikaranam api  
drstamanumitam smrtam va ihedanimandhakara iti pratyayat /  
vidhimukhastu pratyayo 'siddhah / na hi naprayogamatrena vidhitvam,  
pralayavinasavasthanadisu vyabhicarat / nartantarbhavena  
vakyarthe padaprayogadadosa iti cet? ihapi matsaryamapaniya esaiva  
ritiranugamyatamiti susthupasamhrtam---tasmad bhabhava evac  
chayeti / desantarapratimattvaprayuktam hi gatimattvam / na tu  
desantaradarsanaprayuktam tacca prayojakamiha niscitavyavrtti /  
tatha hi svatantrayena desantarapratyau varakanuvidhananiyamam na  
syat /

prabhatulyatve tejahprabhasrayesu ratnavisesesuc chaya divase na  
syat /  
chayayaivabhibhave va bahalatame tamasi tesamaloko na syat /  
alokantarenaivabhibhave chayaya apyudbhavo na syaditi //

samkalayati---seyamiti / asiddhih anirupanam / na caitavateti /  
vacyamiti sesah / kutah? savyabhicaratvaditi / ayamarthah, yadyapi  
tatrapi svabhavikasambandhavirahadastyeva hetutvasiddhih, na hyasti  
sambhavah svabhavapratibaddhasca savyabhicaradisceti / tathapi na  
tavat svarupata asrayato va tatrassiddhirudbhavayitum sakyate,  
tayorniscitatvat / napyupadhita upadhyapeksaya  
vyabhicaraderlaghupratipattikatvat, upadhestu taddvaraiva pratipatteh /  
yadi ca tena dusayitum na sakyate taddvarapyapadhirevodbhavyeta / na  
caitadasti / vyabhicaradau hyudbhavite sutaram nivartate / upadhau tu  
kadacid vipratipadyate, tasya duruhatvaditi / astu tarhi savyabhicaravat  
aprayojako nama sastho hetvabhasah,  
tasyapyevamrupavisesasalitvadityata aha---anyathasiddhasya tviti /  
bhavedevam, yadyaupadhikatvam svabhavikasambandhavirahadanyatr / na  
tvetadasti / anupadhikatvam hi sambandhasya svabhavikatvam /  
aupadhikatvam ca tadvarahah / tasmad visesantarabhavat,  
sadhya samasamanalaksanavattvacca tatraiva tasyantarbhava ityarthah /  
bhasye gatimattvaditi sandigdha / varttike sati chaya gatimati

desantare darsanaditi visesanadvara asrayasiddhah / ayameva  
sattvam vihaya niscitopadhisahavrttiranyathasiddhah /  
tadetavanta evasiddhabheda iti bhramanirasarthamudaharati---ta eta iti /  
caksusatvaditi niscitasiddhah /  
asariratvaditi dharmita evasrayasiddhah /  
maitratanayatvaditi samndigdhopadhisahavrttiranyathasiddhah // 8 //

kalatyayapadistah kalatitah // 9 //  
// parisuddhih //

atra yathasrutabhasyavarttikadarsanat sarvamasamañjasamiti mattva  
svavyakhyam sthanantariyabhasyadyupanyasena  
samvadannaha---atretyadina / anusna ityadina  
pratisedhyavidheyadharmagrahakapramanabadho darsitah /  
dharmigrahakapramanabadhastu ghato vyapakah sattvadakasavaditi  
pratyaksena / paramanuh savayavo murtatvad ghatavadityanumanena  
/ meruh pasanamayah parvatatvad vindhyavadityagamena /  
hetugrahakapramanabadhastu, jalanilavisnau prthivito  
viparitasparsavatvat tejovaditi pratyaksena / mano  
vibhujñanasamavayikaranasamyogadharatvat atmavadityanumanena /  
brahmanasya rajasuyam karma, svargasadhanatvat  
agnistomavadityagamena / evam navavidho 'yamekavidhopamanabadhena  
samksepto dasavidha iti / nanu badho nama  
navinabhavabhangadaparah kascit / so 'pi na traिरुप्यapracyavadanya  
ityata aha---badheti / na hi badham  
avyavasthapyanaikantikavmapaksadharmatvam vavatarayitum sakyam /  
ato 'syavyasodbhavyatayavyasyabhyupagantavyah, anyatha virodhamapi  
nabhyupagacchet / virodhe hi hetorabhava svarupasiddhih / sadhyabhava  
'paksadharmata durnivara / atha virodhasyaiva prathamam  
buddhavupanipatat tadudbhavanamantarena  
paksadharmatvasyodbhavayitumasakyatvacca so 'vasyabhyupagantavyah /  
tadetat samanamanyatrapityuktamityarthah / yadyevam, bhasyamidanim  
kathamityata aha---evamiti / atha yadyayamartho bhasyakarasya  
vivaksitah, kimiti naitadanurupamudaharanamityata aha---atra ceti /  
tathapyaihikamudaharanamasangatamityata aha---paramatenaiyeti /  
athaitadudaharanam svamate pañcakotisu kvantarbhavisyatityata  
aha---sa punariti /  
tat kimiti nodbhavayambabhuva evamityata aha---sthulatayeti /  
varttikamidanim kathamityata aha---yasyapadisyamanasyetyadi /  
bhadantam pratyekadesinah pariharah---samikrte 'bhidhanaditi /  
tad vivrnoti---ayamartha iti // 9 //

// hetvabhasalakshanaprakaranam //

// chalaprakaranam //

// parisuddhih //

evam yatnenodbhavanipariharaniyahetvabhasavaprakaranam  
samarthitam /

atha sadhanavadi pramadi prativadi va  
saduttarasamadhanayoraparisphurtau tayorvijigisuh tadabhasamapi  
bruyaditi tadabhasavyutpadanavasarah /  
tatrapa jateh svapakavyaghatapadakatvena jaghanyatvat chalasya tu  
tatparyato dustatve 'pi vacanato 'dustattvadasphurtidasayamapi  
tadeva prayoktavayam /  
tasyapyasphurtau jatiriti visesajñapanartham jateh purvam  
chaloddesah /  
saiva laksane 'pi samgatiriti bhasyarthamaha---uddeseti //

nanvativyapakamidam laksanam /  
arthavaicitryopapattya vacanavighatasya jatavapi sambhavadityata  
aha---yatha vakturiti /  
iha vagvrttiviparyasena pratyavasthanam na tu tatreti bheda ityarthah  
/  
nanu vibhago nodahrtah tatkatham vibhage tudaharananiti  
bhasyamityata aha---vibhajyata iti // 10 //

// parisuddhih //

yadyevam katham vibhagasceti krtva vibhagasutrameva pathatityata  
aha---vibhajyate 'neneti /  
uktipurvakatvat tatparyasya  
tadanusamadhanapurvakatvadupacarasyoddesakamaniyamah /  
tadanurodhacca laksanakramaniyamah // 1.1 //

parisuddhih abhidhavrnttisamcaro yatra chale tadvakchalamiti  
laksanarthah, vaciti visayasaptami, bhramam nivarayati---vaci  
nimitta iti / nanvetat sarvacchalasadhanamityata aha---navakambala  
ityadi / tadidam vakchalamuttaradasayam navavidham / tadyatha  
bhuhhrdayam viryasali mahavayavattvadyatra  
dharmipadasamcarena na nakhaprasunañcitakarapallavo 'yam  
nityakarmakaradvadyatra sadhyapadasamcarena / ata garbhavati  
raktavilocanatvadyatrobhayapadasañcarena / tadetat pratijñasrayam  
trayam / adhyo 'yam navakambalatvadyatrasiddhatvodbhavanena / gajo  
'yam visanitvadyatra virodhodbhavanena / duraloko 'sau raja  
tejomayatvadyatranaiantikavodbhavanena / tadetat hetvasrayam trayam  
/ duvyam vayuh savayavatvat ambaravadyatra sadhanavikalatvena /  
asmadadidurasadah taraka gaganecaratvat patangavadyatra  
sadhyavikalatvena / pasuresa visanitvad govadyatrobhayavikalatvena  
/ tadetad drstantasra trayam / pratyuttaradasayam tu  
pratipaksasadhane navavidhameva / anyatra tu yavaddusanabhedam / tad  
yatha, anyathasiddho 'siddhasceti vyaghatah kathamapi siddhatvat /  
sadhyaviparyayavyapto 'yamiti, guna evanyatha sadhyabhedaprasangat /  
ambarenanaikantikamityasangatam, tasyapyanityatvat /  
nayam paksi kuto 'sya paksabadhasambhavanetyadi svayamuhyam /  
asya pratyavasthanamityadi bhasyam na purvasutravyakhyanam  
nottarasutraparam vetyata aha---tadetacchalamiti // 1.2 //

sambhavator'thasyatisamanyayogadasambhutarthakalpana samanyacchalam //

1.3 //

// parisuddhih //

yatra tatparyasamkrantistat samanyacchalamiti sutrarthah / tacca  
kvacit sambhavavidhivisesyesu / yatha  
sambhavadvidyacaranasampadayam brahmanatvat / anityah sabdah  
/ satam dvijatayo bhojita iti / kvacit tu hetutvoddesavisesanesu  
yatha brahmanadupajato 'yam brahmanatvat / anityam karyam  
dvijasatam bhojitamiti / tadetat sarvam vivaksitamapnoti catyeti  
cobhayasamanam cetyatisamanyamucyate / etannimittakam chalam  
samanyacchalamiti / bhasyanurodhat visesanistham  
vyacaste---sambhavata iti / tatradyamudaharanam sphutameva /  
dvitiyam tu, anityah sabdah krtakatvadityukte dhato 'pyanityah  
tarhi krtakatvat sabdah syat / trtियam tu, satam dvijatayo  
bhojita ityukte satasamkhyavacchinna api bhojitah sanakadayo na  
dvijataya iti /  
caturtham tu, brahmanajjato 'yam brahmanatvadityukte  
sambhavanavisayo 'yamabhihito na heturiti /  
pañcamam tu, anityam karyamanityatvadityukte sadhyavisisto  
heturiti /  
sastham tu, dvijasatam bhojitamityukte dvija bhojitah, na tu  
tadmata satasamkhyeti /  
evam pratyuttaradasayamapyetat sadvidhameveti // 1.3 //

dharmavikalpanirdeser'thasadbhavapratisedha upacaracchalam // 1.4 //

// parisuddhih //

upacaravrttivyatyayo yatra tadupacaracchalamiti laksanarthah /  
etadapyuttare najavidham / tad yatha, ayam manavakah simhah, ayam  
simho rajñah, ayam purusasimho rajasardulasyeti  
pratijñamaritya trayam / varsasu nausamcaryeyam  
bhumirgangatvat, ghosanam sukhavasatihetavaste desa  
gangatvat, sa pradeso dhanakasadivano gangatvaditi  
hetumasrityatrayam / ye dhvanihetavaste krosanti yatha mañcah, ye  
krosanti te dhvanihetavo yatha mañcah, ye krosanaprayojanavantaste  
krosanti yatha mañcah, iti drstantamasritya trayam / pratyuttare  
tu pratisadhane tavadeva / anyatra tu yavaddosabhedam / tadyatha,  
asariratvaditi heturayamasrayasiddha ityukte naivam,  
hetvasrayasyakasasya siddhatvat /  
na ca heturasiddhatvadina dusyate api tu lingameva /  
ato niranuyojanuyogo bhavata ityadi  
dharmavikalpanirdesasabdenabhidhanadharmo dvedhabhidhiyata iti  
varttikaikavakyatam apadayitum bhumim racayitva  
yathasrutabhasyamupeksya khandakhandam  
vyacaste---sabdasyeti /  
dyayapi neha sphutam tathapyekatra vastusadbhavah pratisidhyate /  
naiva krostaro mañca iti

pariksavarttikamanagamaveksyaha---varttikamate tviti // 1.4 //

vakchalamevopacaracchalam tadavisesat // 1.5 //

// parisuddhih //

samgatirhi dvedha bhavavati, antarbhavalaksana anantaryalaksana  
ca / tatra na tavat purva chalaparikhasutranam

laksanasyadhyayarthatvat /

adhyayanantarbhutasya cahnikaprakaranayoh antarbhavat,

pariksatvena dvitiyadavevantarbhavarhatvacca /

napyuttara sodhapyatra sambhavyate, smarakabhavena

prasangabhavat, taya vinaiva prakrtasiddheh, upodghatabhavat,

jatinigrahasthanalaksanavarodhenavasarabhavat, uttaraprabandham

prati akarantvena hetutvayogat, chalapariksaya

uttaratrayavaharenanirvahakatvat,

chalapariksajatyadilaksanasutranam

prakrtopayogyekakaryayogena tannibandhanaya api samgaterabhavadityata

aha---pariksaparvana iti /

prasangiki samgatih /

prasangasca pariksaparvasannidhanenopodvalita ityarthah //

prthaksutranat sadharmyasahitaya visesanupalabdhesca samsaya /

pariksitam satsu vivacitam sugraham supariharam chalam

bhavisyatiti pariksaprayojanam sphutikrtya

purvapaksamaha---yatha hiti /

laksanabhedadekatvamityarthah // 1.5 //

na tadarthantarabhavat // 1.6 //

// parisuddhih //

na tadarthantarabhavaditi siddhantasutram / tatra ca

bhasyam---anyarthantarakalpana, anyor'thasadbhavapratisedha iti /

tadetadavisadam, arthantarakalpanaya ubhayatrapī purvapakse

darsitatvat / arthasadbhavapratisedhastu yathakathañcit

sarvasadharanah anyatha vacanavidhatatvalaksanaksateh /

paramarthatastu na kvacidapi / varttikam tu ekatra dharmah

pratisidhyate 'nyatra dharmīti / etaccasiddham / na hyatra mañca eva

dharmīnah pratisidhyante / api tu kambaladharmasamkhyavat

mañcadharmah /

krosanamihapi pratisidhyata ityata aha---vidheyam vastviti /

atraivottarasankantaramapanayati---kim tviti /

tadetatsamadhanam prakrtodaharanapeksam drastavyam /

sarvavyapakam tu mukhyopacaravrttyanugatatvena anayorbhedakau niyatau

dharmaviti // 1.6 //

avisese va kiñcitsadharmyadekacchalaprasangah //17 //

// parisuddhih //

avi---ngah // 17 //

// iti chalaprakaranam //

// purusasaktilingadosasamanyalaksanaprakaranam //

// parisuddhih //

yadyapyasaduttarataya jateh chalaprakarana evantarbhavo yuktah,  
tathapi pratijñahanyadernigrahasthanasyapi tathabhavat tam  
samgatimupeksyarthadusanatvabhiprayena prayogasya  
samyaduttaraprakarana evantarbhavah /  
tatrantarbhutayasca jateh prthakkarane uddesa eva prayojanamuktam,  
pratijñahanyadyapeksaya canudbhataparadhataya  
paravyamohanahetutvat, parajayadasayam prayoktavyatvajñapanartham  
tasmat praguddesah /  
saiva samgatirihapityaha---uddeseti //

chalasya samyagdusanasya ca ityupalaksanam, pratijñahanyaderityapi  
drastavyam /  
na ca chale ityupalaksanam tathaiva, tathapi  
samyagdusanasyavyudasah, tasyapi hetuto vaidharmyena  
hetvabhasasadharmyena pratyavasthanarupatvadityata aha---na ceti /  
ayam ca matrasabdhartho jatinamavataram vade pratisedhata  
asaduttaratvakhyapanenaiva sutrakrta sucitah /  
bhasye jatipada vyutpadanaprayojanam darsayati---jalpe hiti //18 //  
vapatipattirapatipattisca nigrahasthanam //19 //  
// parisuddhih //

nigrahasthanenaiva samastakathamudranadarthato 'sya pascadabhidhanam /  
tat kimityatra samgatyanusaranenetyasayavan sutram  
pratyaharati---vipra---namiti // 19 //

yadyapi lokavyavaharakathavyavaharayoh purusasyaparadha eva  
nigrahasthanam / aparaddho hi nigraham sastim khalikaram prapnoti  
/ anyatra loke sariravidambana / kathayam  
tvaparadhamatrodभवानामात्रम / anyatra vadinoh kamacarah /  
aparadhasca kathayam vipratipattyapatipattibhagadvayaparyavasitam  
tatkalikamatattvajñanameva /  
tathapi tasya svarupenodbhavayitum---asakyatvat,  
nirarthakaparthakadisamanadhikaranyanupapattesca  
tadunnayanopayopalaksanataya sutram vyakhyatam /  
tena kathayam pravrttayam vadinoratattvajñanajñapika kriya  
nigrahasthanamiti sutrarthah /  
etacca pratijñahanyadisamanadhikaranyena  
prayuktanigrahasthanapadapadarthalocanaya /  
svarupena sakyodbhavanapatipadakavarttikadarsanacca sugamam,  
bhasye 'pyanantameva sphutibhavisyati //

syadetat, na pratipatterviritatvadanyat krtsitatvamityata  
aha---suksmeti / kathamasau nigrahasthanamiti / kathamasau svarupato  
'pratiyamanaiiva sattamatrena nigrahasthanam bhavisyati? na  
hyapatitameva paradaradharsanam nigrahaya paryaptamityarthah /  
vipratipadyamana iti / yato vipratipadyamanah praptaparajayo bhavati,  
atah parajayapratidvarena unnetum sakyate /

atha parajayapraptireva ka ityata uktam---nigrahasathanam  
pratijñahanyadi khalu spastam parajayapraptiriti bhasyam  
sphutamityarthah /  
yadyapyadhike vipratipattyapratipatti sambhavatastadasambhave  
nigrahasathanatvanupapatteh, tathapi vipratipannavastugocaratvena na tu  
tatreti  
tadanigrahasathanatvabhramanivaranarthamasamasakaranamityarthah /  
adhikam nametyupalaksanam, punaruktamapi drastavyam /  
dusyam va ityagamipaksapeksaya vasabdah // 19 //

// parisuddhih //

yathoddesamiti---yathoddesakramam bhavatu laksanam, na tu  
laksanakramanatikramena pariksa bhavisyati, prathamata eva  
vyatikramadityata aha---yathalaksanam yathasvarupamityartha iti /  
nanvevam sati prathamadvitiasutre tatparyantarenavastabdhatvanna  
trividhasastrapravrttyantarbhavini / arthya vrttya prathamasutrasya  
uddesantarbhave 'pi dvitiasutramalagnakam asamgatiadvitiasutra  
aha---tasmaditi / aupodghatikya samgatyā prathamoddesamangatameva  
dvitoyasutramarthah /  
srutya ca prayojanaparayateti na prakaranasamgatirityarthah /  
sesam subodhamiti /  
kirttyata iti kirtitam /  
tatha ca yathayogamabhisambandha iti sukhabodhamityarthah //

anabhyasajñeyacchrutivivaragarbhesu laghutah sukhagrahyanmandaih  
kusumasukumarat prathamatah /  
manah srimadvacaspativacanavinyasavisarat  
trasatyadyapyetanmuhuriva muhurnirvrtamapi // 20 //

// iti purusasaktilingadosasamanyalaksanaprakaranam //

// ityauddayanatatparyaparisuddhau prathamadhyayasya dvitiyahnikam  
samaptah prathamadhyayah //