

# Ratnakīrtinibandhāvali

By Ratnakīrti

A SARIT edition

Creation of e-text from the Ratnakīrtinibandhāvali's second edition (1975, see ): Jeson Woo  
Conversion to TEI xml file, various corrections: Patrick Mc Allister  
Maintenance of file for SARIT: Patrick Mc Allister

## Edition Statement

The following remarks were at the beginning of the original word file:

### Explanatory Remarks

1. This is a database of Ratnakīrti's works. It includes the whole work in the Ratnakīrtinibandhāvaliḥ.
2. The list of the works is as follows:
  - 1) Sarvajñasiddhiḥ
  - 2) Īśvarasādhanadūṣaṇam
  - 3) Apohasiddhiḥ
  - 4) Kṣaṇabhaṅgasiddhiḥ-Anvayātmikā
  - 5) Kṣaṇabhaṅgasiddhiḥ-Vyatirekātmikā
  - 6) Pramāṇāntarbhāvaprakaraṇam
  - 7) Vyāptinirṇayaḥ
  - 8) Sthirasiddhidūṣaṇam
  - 9) Citrādvaitaprakāśavādaḥ
  - 10) Santānāntaradūṣaṇam
3. The texts used for this database are as follows:
  - 1), 2), 3), 4), 6), 7), 9) and 10): Ratnakīrtinibandhāvaliḥ, ed. A. Thakur, Patna: Kashi Prasad Jayaswal Research Institute, 2nd ed. 1975.
  - 5): An Eleventh-Century Buddhist Logic of Existence, A. C. Senape Mcdermott, Dordrecht-Holland: D. Reidel Publishing Company, 1967.
  - 8): La Réfutation Bouddhique de la Permanence des Choses (Sthirasiddhidūṣaṇa) et la Preuve de la Momentanéité des Choses (Kṣaṇabhaṅgasiddhi), K. Mimaki, Paris: Institut de Civilisation Indienne, 1976.
4. I give the page and the line numbers in two different ways.
  - 4.1 The numbers in each individual database but 5) and 8) correspond to the page and the line numbers in Thakur's second edition. For instance, [30.10] indicates the page 30 and the line 10 in the edition. The numbers in 5) and 8) respectively correspond to those which appear in Macdermott's and Mimaki's editions. Therefore, their numbers indicate the page and the line numbers in Thakur's first edition.
  - 4.2 The whole number in the database of Ratnakīrtinibandhāvaliḥ corresponds to the page and the line numbers in Thakur's second edition.
5. I have made a critical edition of the Kṣaṇabhaṅgasiddhi-Anvayātmikā on the basis of three previous editions and the manuscript from the Nepal National Library. I have also improved its some parts with the Pathna manuscript, Jñānaśrimitra's Kṣaṇabhaṅgādhyāya and other Naiyāika's works, such as the Nyāyabhūṣaṇa and the Tātparyaṭīkā. However, I have made the database of other works without a thorough investigation of them. I have intended to use it as a reference for reading the Anvayātmikā. Thus, I must admit that there are lots of errors and misspellings in this version. I would appreciate it if the user would point out any mistake in this database so that I can improve it.

Woo, Jason Penn and Hiroshima U.

bearbeitet für die WORD-Benutzer von ONO, Dezember 1997. Ratnakīrtinibandhāvaliḥ, ed. A. Thakur, Patna: Kashi Prasad Jayaswal Research Institute, 2nd ed. 1975

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## Publication Statement

Identifier

\$Id: da45601695737b5cfd5d58954a9f55e3dfb6a97 \$

## Source Description

Title:	Ratnakīrtinibandhāvaliḥ (Buddhist Nyāya Works of Ratnakīrti)
Author:	Ratnakīrti
Editor:	Anantalal Thakur
Publisher:	Kashi Prasad Jayaswal Research Institute
Date:	1975
Series:	Tibetan Sanskrit Works Series 3
Title:	The Mīmāṃsāśloka-vārtika with the commentary Kāśikā of Sucaritamīśra
Editor:	K. Sābaśiva Śāstrī
Publisher:	Printed by the Superintendent, Government Press
Date:	1926--1943
Series:	Trivandrum Sanskrit Series 90,99,150

## Encoding Description

## Revision Description

	Moved app elements into back matter. .
	Please see <a href="https://github.com/SARIT/SARIT-corpus/commits/master/ratnakIrti-nibandhAvali.xml">https://github.com/SARIT/SARIT-corpus/commits/master/ratnakIrti-nibandhAvali.xml</a> for a complete list of changes.
2011-07-20	Patrick Mc Allister: continuing work on the CAPV.
2009-03	Patrick Mc Allister: replaced all < with « and all > with ».
	Converted from source file to TEI XML by Patrick Mc Allister2009-03-10

# Sarvajñasiddhiḥ

namas tārāyai

yasminn avajñā narakaprasūtir bhaktiś ca sarvābhimatapradāyini |  
avyāhatam yo jagadekabandhuḥ sa jñāyate sarvavid atra nirmalam ||

iha hi dharmajñād aparam anavaśeṣajñam anicchann api kumārilo dharmajña eva kevale  
pratiśiddhe vedam upādeyam abhimanyamānaḥ paṭhati

dharmajñatvaniṣedhas tu kevalo 'tropayujyate |  
sarvam anyad vijānaṃs tu puruṣaḥ kena vāryate || iti |

tad ayam ācāryo 'pi sarvasarvajñacaraṇareṇusanātham yāvad ākāśam jagadicchann api  
tribhuvanacūḍāmaṇībhūtasaparikaraheyopādeyatattvajñapurūṣapuṇḍarīka-prasādhanaḍ apy  
apramāṇakajaḍavaidikaśabdarāśipramukhasakaladurmatipravādapratihatir ity antarnayann āha –

heyopādeyatattvasya sābhyupāyasya vedakaḥ |  
yaḥ pramāṇam asāviṣṭo na tu sarvasya vedakaḥ ||<sup>1</sup>

ityādi || tad idānīm upayuktasarvajñam eva tāvat prasādhayāmaḥ | paryante tu  
sarvasarvajñadohadam apy apaneṣyāmaḥ | svāस्थ्यam āsthīyatām |

yo yaḥ sādaranirantaradīrghakālābhyāsasahitacetoguṇaḥ sa sarvaḥ sphuṭībhāvayogyāḥ |  
yathā yuvatyākāraḥ kāmīnaḥ puruṣasya | yathoktābhyāsasahitacetoguṇāś cāmī  
caturāryasatyaviṣayā ākāraḥ iti svabhāvo hetuḥ |

tatra na tāvad āśrayadvāreṇa hetudvāreṇa vāsiddhisambhāvanā | saṃkalparūḍhānām  
caturāryasatyākāraṇām cetoguṇamātrasya ca hetoḥ pratyātmavedyatvāt | nāpi  
sādaranirantaradīrghakālābhyāsakṣaṇam hetuviśeṣaṇam asambhāvanīyam | tathā hi  
saṃsārasvabhāvaṃ duḥkhātīśayam apanetum iyaṃ saṃkalpārūḍhā caturāryasatyākārabhāvanā  
prārābdhā | asyāś cāsambhāvanā nāma kiṃ (1) bhāvyasya saṃkalpārūḍhatvāsambhavāt (2)  
anarthitvāt (3) heyarūpānīścayāt (4) heyasya nityatvāt (5) tasyāhetutvāt (6) taddhetor nityatvāt (7)  
heyahetvaparijñānāt (8) tadbādhakābhāvāt (9) bādhakāparijñānāt (10) cittasya doṣātmakatvāt (11)  
tasya vyavasthitaguṇatvāt (12) bhavāntarābhāvāt (13) dhvastadoṣapunarudbhavād veti trayodaśa  
vikalpāḥ ||

tatra na tāvad ādyaḥ pakṣaḥ | saparikaraheyopādeyātmakasya caturāryasatyākārasya  
bhāvyasya vikalpārūḍhasya pratyātmavedyatvāt ||

nāpi dvitīyaḥ | duḥkhamātrasyāpi parityāgārthitvena vyāpṭeḥ sarvajanānubhavasiddhatvāt ||  
nāpi tṛtīyaḥ | saṃsārātmano duḥkhasvarūpasya pratīteḥ | katham asya duḥkhātmakatvam iti  
cet | saṃkṣepataḥ kathitam

sākṣād duḥkhaṅ prakṛti narakam pretatiryakkharūpaṃ martye śama kvacana tad api grastam  
evāsukhena |  
devānāṃ ca kṣayam upagate puṇyapātheyapiṇḍe caṇḍajvālāvyatikaramuco hanta bhogāsta eva ||

iti ||

na ca caturthaḥ | vārtamānikapañcaskandhātmakasya duḥkhasyotpādadarśanāt ||  
na ca pañcamaḥ | duḥkhasya kādācitkatvāt ||  
nāpi ṣaṣṭhaḥ | kāryakādācitkatvasya anityahetukatvena vyāptatvāt ||  
nāpi saptamaḥ | duḥkhe viparyāsatrṣṇāpravṛtṭisāktikarmabhiḥ sahitasyātmadrṣṭilakṣaṇasya  
hetoḥ sāmsārikapañcaskandhalakṣaṇakāryānyathānupapattito niścayāt | yad āhuḥ

ahaṃkāras tāvat tadanu mamakāras tadubhayaprasūto rāgādis tadahitamater dveṣadahanah |  
tataḥ śeṣaḥ kleśas tata udayinah karmavisarādvisārī saṃsāraḥ śaraṇarahito dāruṇataraḥ ||

tasmāt trṣṇāviparyāsāv ātmadrṣṭīpuraḥsarau |  
aṃsāriskandhajanakau nirṇītau kāryahetutaḥ ||

ātmadarśanasya cāvidyātvam ātmapratikṣepato draṣṭavyam | tadabhāve 'pi  
kṣaṇabhaṅgaprastāve paralokādikam anākulam avasthāpitam ||

na cāṣṭamaḥ | ātmadrṣṭīrūpāyā avidyāyāḥ pratipakṣabhūtasya nairātmyadarśanasya  
sambhavāt ||

nāpi navamaḥ | nairātmyadarśanasya mārgaśabdavācyasya pramāṇato niścitatvāt ||  
daśamo 'py asambhavi | doṣāvasthāyāṃ cittasya saṃskārāpekṣatvāt | yo hi yatsvabhāvas  
tasmin svabhāve vyavasthito na saṃskāram apekṣate | yathā doṣam apanīya tapanīyam  
akṣayadaśāyāṃ avasthitam | apekṣate ca cittam avidyāvasthāyāṃ saṃskāram iti  
vyāpakaviruddhopalabdhiḥ | pratiśedhyasya tatsvabhāvatvasya yadvyāpakam  
saṃskāranirapekṣatvaṃ tadviruddham tadapekṣatvam iti cittasya doṣātmakatvakṣatiḥ ||

ekādaśo 'py ayuktaḥ | cetasaḥ tattatsamskāratīśaye prajñātīśayadarśanāt ||

na ca dvādaśaḥ | paralokaprasādhanāt | tathā hi, yac cittam tat cittāntaram pratisandhatte |  
yathedānīntanaṃ cittam | cittam ca maraṇakālabhāvīti svabhāvahetuḥ |

na cārhaḥcaramacittena vyabhicāraḥ | tasyāgamamātrataḥ pratītatvāt |  
niḥkleśacittāntarajanānād vā | hetor vā kleśe satīti viśeṣaṇād ity anāgatabhavasiddhiḥ | evaṃ yac  
cittam tac cittāntarapūrvakam yathedānīntanaṃ cittam | cittam ca janmasamayabhāvīty arthataḥ  
kāryahetur ity atītabhavasiddhiḥ ||

na ca trayodaśaḥ | doṣakāraṇasyātmadarśanasya yadviruddham nairātmyadarśanaṃ tasya  
nirupadravatvāt | bhūtārthatvāt | svabhāvatvāc ca | sarvadāvasthiteḥ | tan nāyaṃ viśeṣaṇāsiddho  
'pi hetuḥ | tathāpīdṛśo 'bhyāso na kasyacid dṛśyata iti cet | na dṛśyatām | sambhāvanā tāvad  
aśakyapratīśedhā | idānīntanajanapṛvṛtṭis cāvyaḥheteti nāparaṃ gamyate | ata evedaṃ  
sambhāvanānumānam ucyate ||

na caīṣa viruddho hetuḥ | sapakṣe kāmīny ākāre sambhavāt |

na cānaikāntikaḥ | abhyāsasahitacetoguṇasphuṭapratibhāsayoḥ kāryakāraṇayor  
ghaṭakumbhakārayor iva sarvopasaṃhāreṇa pratyakṣānupalambhataḥ kāryakāraṇabhāvasiddhāv  
abhyāsasahitacetoguṇatvasya sādhanasya sphuṭapratibhāsakāraṇayogyatayā vyāptisiddheḥ | tathā  
hi vyāptyadhikāreṇa kāmātur avartini yuvatyākāre  
sādarānirantaradīrghakālābhyāsasahitacetoguṇāt pūrvam anupalabdhiḥ sphuṭābhasya | paścād

abhyāsaṃvedanaṃ sphuṭābhasaṃvedanaṃ iti | trividhapratyakṣānupalambhasādhyāḥ  
kāryakāraṇabhāvaḥ sphuṭapratibhāsābhyāsasacivacittākārayor iyam upapannā sarvopasaṃhāravatī  
vyāptiḥ | ato 'naikāntikatāpy asambhavinīty anavadyo hetuḥ ||

nanu katham anumānataḥ sarvajñasiddhipratyāśā | tasya paroḥṣatvena  
tatpratibaddhalingānīscayāt | kiṃ ca sarvajñasattāsādhane sarvo hetur na trayiṃ doṣajātim  
atipatati | sarvajñe hi dharminy asiddhatvam | asarvajñe hi viruddhatvam | ubhayātmake 'py  
anaikāntikatvam iti ||

api ca abhyāsāt kāraṇāt kāryasya sphuṭābhasya pratītau nāvaśyaṃ kāraṇāni kāryavanti  
bhavantīty anaikāntikatā | atha sphuṭībhāvayogyatānumīyate | sāpi śaktir ucyate | sā ca kārye  
'nantarā sāntarā vā | atrādyā kāryasamadhigamyā | na cādhigatakāryasya tayā kaścīd upayogaḥ |  
dvitīyā tu kāryāvasāyam aikāntikaṃ na sādhyat ||

na ca kāryāpratītau yogyatānīscayaḥ sambhavī | nāpi yogyatāmātrasādhane kṛtārthaḥ  
sādhanaṃvādī | sarvajñajñāne kārye vivādasya tādavasthyād | bhavatu sphuṭībhāvasya siddhiḥ |  
tathāpi kaḥ prastāvaḥ sarvajñavivāde sādhanam ārabdhavataḥ sphuṭatvam cetasaḥ sādhyatim ||

kiṃ ca prasiddhānumāne bhūtalasya dharmini kumbhakāraghaṭayor api dharmayoḥ pratītatvāt  
kāryakāraṇabhāvo grahituṃ śakyata eva | prastute tu kāmātur asantānavartino yuvatyākāryasya  
dharminas tatpragatābhyāsasphuṭatvayor api dharmayoḥ paroḥṣatvāt | katham kāryakāraṇagrhitīḥ |  
yathā ca naiyāyikaṃ prati yuṣmābhir ucyate pratyakṣato na kāryamātram puruṣavyāptam sidhyati |  
kiṃ tv avāntaram eva ghaṭajātīyaṃ kāryam iti tathā nākāramātram abhyāsapūrvakaṃ sidhyati | kiṃ  
tv avāntaram eva yuvatyākārasāmānyam iti vyaktam eva | na cābhyāsakāryaḥ sphuṭībhāvaḥ |  
tadabhāve 'pi svapne darśanāt ||

kiṃ ca sarvavido 'pi yadi caturāryasatyaparijñānataḥ sarvajñatāsthitīḥ, tarhi  
ghaṭādikatipayavastujñāne 'pi sarvajñeti sādhvī śuddhiḥ | api ca  
jñānavān mṛgyate kaścīd taduktapratipattaye |

ajñopadeśakaraṇe vipralambhanaśaṅkibhiḥ ||<sup>2</sup>

iti yuṣmābhir evocyate | na ca sarvajñānavān viśeṣaṇiṣṭhatayādhigantuṃ śakyate | na cāsyā  
sattāmātrasiddhau kaścīd upayogaḥ, pravṛtter anaṅgatvād iti sarvam asamañjasam ||

atrocyate | na vyaṃ sākṣātsarvajñasattāpratījñāyāṃ hetuvyāpāram anumanyāmahe |  
bhūddharādhnānavahnīsattāvat | kiṃ tu caturāryasatyākārasvarūpe dharmini sphuṭābhatvasya  
sādhyasyāyogavyavacchedārtham parvate 'gnimātrāyogavyavacchedavat | sphuṭābhatvam tu  
kāminy ākāradidṛṣṭānte dṛṣṭam eva | tac ca parvatīyāgnivat | pakṣadharmatābalataḥ  
satyacatuṣṭayādhikaraṇam sidhyat sarvajñatām ācakṣmahe | yathoktam

ityabhyāsabalāt parisphuṭadaśākoṭīḥ sphurat sambhavī heyādeyatadaṅgalakṣaṇaṅgaṇaḥ sarvajñatā  
saiva naḥ ||

iti |

tad atrābhyāsasahitacaturāryasatyākāraḥ samagro dharmī sāmagryam  
abhyāsaṃviśiṣṭacetogaṇatvamātram hetuḥ sphuṭībhāvayogyatāsādhyam | yathā  
sāgnitvānagnitvasandehe parvatātmā pramāṇapratīto dharmī | tathātrāpi  
sarvajñatvāsarvajñatvavivāde 'pi pratyātmaviditāḥ satyacatuṣṭayākāro dharmī | tasmāt

sphuṭābhatvena sādhyena dṛṣṭānte vyāptisiddher asty eva tatpratibaddhalinganiścayaḥ |  
sādhyasandehe 'pi dharmiṇaś caturāryasatyākāryasya siddher na trividhadoṣajāter avasaraḥ |  
yogyatāyāḥ prasāadhanena ca kāraṇāt kāryapratitāv anaikāntikatvam ity apy  
anabhyupagamapratihatam | yogyatā ca sāntaraiva sādhyate | iyaṃ ca na gamayatu nāmaikāntataḥ  
kāryasattvam | anupapadyamānaṃ punar asya sambhavam ākṣipaty eva | tadā bhāvini kārye  
sandehe 'pi kāraṇayogyatā niścīyata eva | brīhyātau bhāviphalaṇiścaye 'pi yogyatāniścayena  
pravṛtteḥ | anyathā śilāśakalāder apy upādānaprasaṅgaḥ |

tajjātiyasya śārāvasthapaṅkoptasya sāmāthyam upalabdham iti cet | atrāpi kāmīny ākāre  
bhāvanājātiyasya sphuṭibhāvakaṇayogyatā dṛṣṭeti samānam |

evaṃ yogyatāmātrasādhanenaiva kṛtārthaḥ sādhanavādī | sarvajñakāraṇabhāvāt  
tadabhāvavādināṃ nirdalanāt | kāryasya ca traikālikasya sambhāvanāprasāadhanāt |  
muttkyarthināṃ ca pravṛtter avirodhāt | vādino 'pi tanmātrasādhanasyābhipretatvāt | ata eva kaḥ  
prastāvaḥ sarvajñasattāvivāde sphuṭibhāvasādhanasyetyādy apy anavakāśam | sarvajñaśabdena  
sphuṭibhāvayogyatāyā vivakṣitatvāt | tathā kāryakāraṇapratitir api sambhavaty eva | tathā hi  
kāmīny abhyāasantatisahacāri sambhramkāryavacodarśanam eva kāmīny ākāryasya tadbhāvanāyāś  
ca darśanam | tathābhūtakāyavaco 'darśanam eva bhāvanāyā adarśanam | evaṃ  
sphuṭapratibhāsasantatisahacāri viśiṣṭakāyavacodarśanam sphuṭapratibhāsadarśanam |  
tathāvasthitakāyavaco 'darśanam eva sphuṭapratibhāsadarśanam ity asaty eva prastute 'pi  
pratyakṣānupalambhataḥ kāryakāraṇabhāvapratitīḥ | iyaṃ ca tathāvasthakāmātur  
aśarīravacanagrahaṇe tadekādeśabhūtayuvatyākārābhīyāsasphuṭapratibhāsagrahaṇavyavasthā  
vyāvahārikenāvaśyaṃ svīkartavyā | anyathā  
cittacaityarūparasagandhasparśaparamāṇupuñjādyātmakasya kumbhakāraghaṭapradeśāder api  
rūpaikadeśagrāhakaṃ cakṣuḥpratyakṣam na samudāyavyavasthāpakam iti  
sarvavyāvahārikapramāṇocchedaprasaṅgaḥ | tathā bāhyaghaṭakām ityādīnāṃ śaktikṛtasya mahato  
jātibhedasya sambhavād anyajātiyavyāptigrahe 'nyajātiyād buddhimadanumānam ayuktam |  
saṃkalpārūḍhānāṃ tu jalajvalanayuvatyākārādīnāṃ bāhyatvenādhyastānāṃ api  
vijñānaikasvarūpatayaikajātiyatvam astīti bhāvanāśahitākāramātreṇaiva vaiśadyavyāptir astu ||  
na ca svapne sphuṭatāvyabhicāraḥ | bhāvanāśiddhalakṣaṇayor hetvor jātibhede tatkāryayor  
ekatvābhīmāne 'pi jātibhedasyāvaśyaṃ svīkartavyatvāt | dṛśyate hi siddhasādhyā vaiśadyajātir  
anapekṣya viparītabhāvanāṃ nidrāvicchede vicchidyamānā | bhāvanābhāvinī tu na vinā  
vipakṣābhīyaṃ jāgrato 'pi | yad āhuḥ

svapne 'pi sphuṭatā tathaiva na tathāpy ekatvam evānyor na prakārasamatvam eva samatām jāteḥ  
samāmaṅgati |

anyanniddhanīrodhabādhyam itaradbādhyam pratyatnaiḥ punar vaiśadyam viparītabhāvanabalān  
nairghṛṇyabhede yathā ||

iti ||

yad api ghaṭādikatipayajñāne 'pi sarvajñaḥ syād ity uktam | tatrāpi

ghaṭādi prakṛtāśeṣavedane 'pi bhayaṃ bhavād dheyata yadi ko doṣaḥ so 'pi sarvajñatām vrajet |  
saṃsārduḥkhamokṣāya spṛhayanto vyaṃ punar bhajema tadupāyajñam sthātum  
tadgītavartamani ||

ity uttaraṃ draṣṭavyam | tathā sattāmātre vipratipannān prati sattaiva kevalā prasādhitā |  
viśeṣajijñāsāyāṃ tu pramaṇopapannakṣaṇikanairātmavādina eva sugatasya bhagavataḥ  
sarvajñatā | ata etad api nirastaṃ yad āha Bhaṭṭaḥ

sugato yadi sarvajñaḥ kapilo neti kā pramā |  
athobhāv api sarvajñau matabhedāḥ kathaṃ tayoḥ || iti | <sup>3</sup>

tasmāt

uktakrameṇa munirājanaye pramāyāḥ śaktir vyanakti gatim apramitāṃ kṛpāṃ ca |  
anyatra tu dvayam udastam ado 'stamāne tenaika eva śaraṇaṃ sa nirātmavādī ||

iti viśeṣasiddhir apy anavadeyeti sarvam anākulam ākulādhayaḥ pare na pratipadyante |  
sādhane 'sminn avadye 'pi durnītidahanadagdhabuddhayaḥ punar apy etad ācakaṣate |  
bādhakapramāṇasadbhāvāt sarvajñasyāsadvyavahāro yuktaḥ sadvyavahārapraṭiśedho vā  
prasādhakapramāṇābhāvād veti ||

atra vicāryate kiṃ punar asya bhagavato bādhakaṃ pramāṇaṃ pratyakṣam anumānaṃ  
śabdādikaṃ veti vikalpāḥ ||

na tāvat pratyakṣaṃ | pratyakṣaṃ hi kevalapradesādu pravartamānaṃ svapravṛttiyogyam eva  
tatra vastu praṭiśedhati | na vastumātram | na ca sarvajñasya pratyakṣapravṛttiyogyatāsti |  
svabhāvaviprakṣṭatvāt tasya ||

syād etat | na vayaṃ pratyakṣaṃ pravartamānaṃ abhāvaṃ sādhyatīti brūmaḥ | kiṃ tarhi |  
nivartamānaṃ | tathā hi yatra vastuni pratyakṣasya nivṛttis tasyāsadbhāvaḥ | yathā śaśaviṣāṇādeḥ |  
yatra tu pratyakṣasya pravṛttis tasya sadbhāvo yathā ghaṭādeḥ | asti ca sarvajñe pratyakṣanivṛttiḥ |  
tad asyāpy abhāvaḥ kena nivāryata iti ||

ucyate | nivartamānaṃ pratyakṣam abhāvaṃ sādhyatīti ko 'rthaḥ | kiṃ pratyakṣasya yā nivṛttis  
tato 'bhāvasiddhiḥ, nivṛttisahitād vā pratyakṣāt, nivṛttād vā pratyakṣād iti |

nānyaḥ pakṣaḥ | saty api vastuni pratyakṣanivṛtter upalabhyamānāyā  
vastvabhāvaniyatatvāsiddheḥ ||

nāpi dvitīyaḥ | svābhāvena saha kasyacit sāhityānupapatteḥ | anyathā  
tannivṛttatvānupapatteḥ ||

na ca tṛtīyaḥ | tathā hi nivṛttāt pratyakṣād abhāvasiddhir ity asataḥ pratyakṣād ity uktaṃ  
bhavati | na cāsato hetubhāvaḥ sambhavati | sarvasamarthyavirahalakṣaṇtvāt tasya | na hi tac ca  
nāsti tena ca pratipattir iti nyāyam | ato na tāvat pratyakṣaṃ sarvajñābādhakam ||

nāpy anumānaṃ | tad dhi trividhaliṅgajātvena trividham | tatra kāryasvabhāvayor  
vidhisāadhanatvāt, praṭiśedhe sādhye 'navasaraḥ | na ca dṛṣyānupalambhaḥ tatprabhedo vā  
kāryānupalabdhyādir yogyānupalambho vā parābhimato 'tra pramāṇaṃ | sarvajñatāyāḥ  
svabhāvaviprakṣṭatvenādṛṣyatvāt ||

nanu kāraṇānupalambhād eva sarvajñātapraṭiśedhaḥ sidhyati | tathā hi tatkāraṇam  
indriyavijñānaṃ vā mānaṣaṃ vā bhāvanābalajaṃ vā | bhāvanābalajaṃ api cākṣuṣaṃ vā, mānaṣaṃ  
veti vikalpāḥ |



tatra na tāvac cakṣurindriyavijñānam aśeṣārthagrāhi | tasya pratiniyatārthaviṣayatvāt |  
deśāntare kālāntare ca tathaiva pratiniyamaḥ | anyathā hetuphalabhāvābhāvaprasaṅgāt |  
anekendriyavaiyarthyprasaṅgāc ca | tathā ca kārīkā

ekendriyapramāṇena sarvajño yena kalpyate |  
nūnaṃ sa cakṣuṣā sarvān rasādīn pratipadyate ||  
yajjātiyaḥ pramāṇaiś ca yajjātiyārthadarśanam |  
bhaved idāniṃ lokasya tathā kālāntare 'py abhūt || iti | <sup>4</sup>

tataś caivaṃ prayogaḥ kartavyaḥ | buddhacakṣurnātīdiviṣayam | cakṣustvāt |  
asmadādicakṣurvāt | acakṣur vā |

atīdiviṣayatvāt | śabdavat | iti sarvam etat śrotrādāv api draṣṭavyam | na cakṣurādiprakaśaḥ  
svārtham atikramya drṣṭaḥ | Kārīkā

yatrāpy atīśayo drṣṭaḥ sa svārthānātīlāṅghanāt |  
dūrasūkṣmādivṛttau syān na rūpe śrotravṛttitaḥ || <sup>5</sup>

Brhaṭṭikā ca

śrotragamyeṣu śabdeṣu dūrasūkṣmopalabdhitāḥ |  
puruṣātīśayo drṣṭo na rūpādyupalambhanāt ||  
cakṣuṣāpi ca dūrasthasūkṣmarūpopalambhanam |  
kriyate 'tīśayaprāptyā na tu śabdādīdarśanam || <sup>6</sup>

na caitad vaktavyam | yadi nāmaikaikenendriyeṇa tajjñānena vā sarvasyāgrhaṇam tathāpi  
pañcabhir indriyais tajjñānair vā svasvaviṣayapravṛttair evatīśayaprāptair bhaviṣyatīti | ekaikasyāpi  
niḥśeṣasvaviṣayagrahaṇādarśanāt | paracittādyatīndriyāṇaṃ grahaṇābhāvāc ca | tad evam  
indriyavijñānam vā nāśeṣagrāhīti na prathamāḥ pakṣaḥ ||

nāpi dvitīyaḥ | tathā hi yady api tanmānasam sarvārthaviṣayam tathāpi na tasya  
svātantryeṇārthagrahaṇe vyāpāro 'sti | manaso bahirasvātantryāt |  
anyathāndhavadhirādyabhāvaprasaṅgaḥ | teṣāṃ api manaso bhāvāt | pāratantrye  
cetndriyajñānapariḡhītārthaviṣayatvād atītānāgatadūrasūkṣmavyavahitaparacittāder  
arthasyendriyaparijñānāgocarasya manasā paricchedo na prāpnotīti katham sarvajñatā ||

na ca bhāvanābalajaṃ sarvārthagrāhīti tṛtīyaḥ pakṣaḥ | tathā hi tadbhāvanābalajam api  
yadīndriyāśritam iti caturthaḥ pakṣaḥ, tadā so 'saṅgataḥ | indriyasya tajjñānasya ca  
niyataviṣayaviṣayatvapatipādanāt ||

atha bhāvanābalena tathāvidham utpannam manovijñānam sarvārthagrāhīti pañcamaḥ pakṣaḥ |  
tadānvarthatvāt pratyakṣaśabdasya tasya ca bhāvanābalāvalambino 'py anakṣajtvāt  
nārthasākṣātkāritvam astīti pratipādanīyam | kiṃ ca svaviṣayasīmānam anatīpatyaiva prakarṣo 'pi  
drṣyate | na tu sarvaviṣayatveneti | katham tenāpi sakalārthajātādivedanam | yato na kasyacid  
abhyāse 'py atīndriyārthadarśitvam upalabdham ||

Brhaṭṭikā

ye 'pi sātīśayā drṣṭāḥ prajñāmedhābalair narāḥ |

4 (ŚV II 112-113; =TS 3158-3159)

5 (ŚV II 114)

6 (=TS 3162-63)

stokastokāntaratvena na te 'tindriyadarśanāḥ ||  
 prājño 'pi ca naraḥ sūkṣmān athān draṣṭuṃ kṣamo 'pi san |  
 sajātīr anatīkrāman nātīsete parān api || 7  
 ekāvavarakasthasya pratyakṣaṃ yat pravartate |  
 śaktis tatraiva tasya syān naivāvavarakāntare ||  
 ye cārthā dūravicchinnā deśaparvatasāgaraiḥ |  
 varṣadvīpāntarair ye ca kas tān paśyed ihaiva san || 8  
 atra varṣaḥ kālaviśeṣaḥ |  
 evaṃ śāstravicāreṣu dṛśyate 'tisayo mahān |  
 na tu śāstrāntarajñānaṃ tanmātreṇaiva sidhyati ||  
 jñātvā vyākaraṇaṃ dūraṃ buddhiḥ śabdāpaśabdayoḥ |  
 ākrṣyate na nakṣatratithigrahaṇanirṇaye ||  
 jyotirvic ca prakṛṣṭo 'pi candrārkaagrahaṇādiṣu |  
 na bhavatyādiśabdānāṃ sādhutvaṃ jñātum arhati ||  
 tathā vedetihāsādijñānātīśayavān api |  
 na svargadevatāpūrvapratyakṣīkaraṇe kṣamaḥ ||  
 daśahastāntaraṃ vyomno ye nāmotplutya gacchati |  
 na yojanam asau gantuṃ śakto 'bhyāsaśatair api |  
 tasmād atīśayajñānair atidūragatair api |  
 kiñcid evādhikaṃ jñātuṃ śakyate na tv atīndriyam || iti | 9

pratyakṣasūtre tu kāśikākāraḥ paramatam āśaṅkyāha, tan na, avagataviśayatvād bhāvanāyāḥ |  
 na cāksmād avagater utpattiḥ sambhavati | sarvotpattimatāṃ kāraṇavattvāt | atha  
 pramāṇāntarāvagataṃ bhāvvyate | kiṃ bhāvanayā | tata eva tatsiddheḥ | kiṃ ca tatpramāṇam | na  
 tāvad anumānaṃ dharmādharmaayoḥ pūrvam agraḥaṇena tadvyāptaliṅgasamvedanāsambhavāt |  
 jagadvaividhyārthāpatter api hi kim api kāraṇam astīti etāvad unnīyate | na tu kaścid viśeṣaḥ | na  
 cānirdiṣṭaviśeṣaviśayā bhāvanā bhavati | yogaśāstreṣv api hi viśeṣā eva dhyeyatayopadiśyante |  
 dhyeya ātmā prabhuryo 'sau hṛdi dīpa iva sthitaḥ | (Maitrī Up. 6,30)

ityādibhiḥ | āgamamānāt tarhi avagataṃ bhāvvyāsyate | yadi pramāṇāt tadā tata evāvagateḥ |  
 kiṃ bhāvanayā | hānopādānārtham hi vastu jijñāsyate | te ca tata eva siddhe iti vyarthā bhāvanā |  
 kāruṅiko 'pi hi dharmāgamān eva śiṣyebhyo vyācakṣīta | na bhāvanābhedaṃ anubhavet |

atha vipralambhabhūyiṣṭhatvād āgamānāṃ pramāṇam āgamo na veti vicikitsamāno bhāvanayā  
 jijñāsate | tan na | tato 'pi tadasiddheḥ | bhāvanābalaprinīṣpannam api jñānam anāśvsaṇīyārtham  
 eva | abhūtasypī bhāvvyamānasyāparokṣārthavat prakāśanāt | yathā hi tair evoktam

tasmād bhūtam abhūtam vā yad yad evābhibhāvvyate |  
 bhāvanāparinīṣpattau tat sphuṭā kalpadhīḥ phalam ||

10

api ca bhāvanābalajam apramāṇam | grhītagrahaṇāt | yāvad eva hi grhītam tāvad eva  
 bhāvanayā viśayīkriyate | mātrayāpy adhikaṃ na bhāvanā gocarayati |

7 (=TS 3160-61)

8 (=TS 3170-71)

9 (=TS 3164-69)

10 PV III 285; PVin I 30.

yogābhyāsāhitasamskārapāṭavanimittā hi smṛtir eva bhāvaneti gīyate | sā ca pramāṇam iti sthitam eva | na ca taduttarakālaṃ sākṣātkāriṅjñānam udetiti pramāṇam asti | indriyasannikarṣam antareṇārthasākṣātkārasya kvacid adarśanāt | yogināṃ dharmādharmaḥ aparokṣapratibhāsam jñānam nāsti, indriyasannikarṣābhāvād asmadādivat ||

Vācapatis tu Kaṇikāyām āha | satyaṃ śrūtānumānagocaracāriṇī bhāvanā viśadābhajñānahetur iti nāvajānīmahe | kin tu yadviṣayajātaṃ tad eva viśadapratipattigocaraḥ | na jātu rūpabhāvanāprakarṣo rasaviṣayavijñānavaiśadyāya kalpate |

nanu na viṣayāntaravaiśadyahetubhāvaṃ bhāvanāyāḥ saṅgirāmahe | kintu śrūtānumānaviṣayavaiśadyahetutām eva | tadviṣayaś ca samastavastunairātmyam iti tadbhāvanāprakarṣaḥ samastavastunairātmyaṃ viśadayan samastavastuviśadatām antareṇa tadupapatteḥ samastavastuvaiśadyam āvahatīty uktam |

satyam uktam | ayuktaṃ tu tat | tathā hi nāgamānumānagocaratvaṃ nirātmanāṃ vastubhedānāṃ paramārthasatām | na hi te eteṣāṃ anyanivṛttimātrāvagāhini paramārthasatsvalakṣaṇaṃ gocarayitum arhataḥ | nāpi tadviṣayā bhāvanā | tadagrāhyam api svalakṣaṇaṃ tadadhyavaseyatayā tadviṣaya iti tadyonir api bhāvanā tadviṣayeti tatprakarṣas tadvaiśadyahetur iti cet | na | tadadhyavaseyasyāpi paramārthasattvābhāvāt | tathā hi yad anumānena gr̥hyate yac cādhyavasīyate te dve apy anyanivṛtti, na vastunī |<sup>11</sup> svalakṣaṇāvagāhitve 'bhilāpasamṣargayogyapratibhāsānupapatteḥ ||

mā bhūt tayoh svalakṣaṇaṃ viṣayaḥ | tatprabhavabhāvanāprakarṣaparyantajanmanas tu viśadābhasya cetaso bhaviṣyati | kāmīnīkalpaprabhāvabhāvanāprakarṣād iva kāmātur asya kāmīnīsvlakṣaṇasākṣātkāraḥ | karikumbhakaṭhorakucakalaśahāriṇī hariṇaśāvalolalocane campakadalāvadātagātralate lāvaṇyasarasi nirantaralagnalalitadoḥkandalīmūlamāliṅgam aṅgane preyasitare prayaccha | sañjīvaya jīviteṣvari, patito 'smi tava caraṇanalinayor iti vacanakāyaceṣṭayor upalabdheḥ | asti ca vikalpāvikalpayoh kathañcit samānaviṣayateti nātiprasaṅga iti cet | satyam | sambhavaty ayam anubhavo na punar asyārthe prāmāṇyasambhavaḥ | atadutpatter atadātmanas tadavyabhicāranīyamāyogāt | atādātmyaṃ cārthasya vijñānād atirekāt | anatireke 'pi ca vijñānānām anyonyasya bhedād atādātmyāt | ekasya vijñānasyetaravijñānavedanānupapatteḥ | vijñānasvalakṣaṇaikatvābhyupagame ca tannityam ekam advitīyaṃ brahmābhyasānīyam iti kṣaṇikanairātmyābhyāsābhyupagamo dattajalāñjalih prasajyeta | tan na tādātmyāt tasyāvyabhicāraḥ | nāpi tatkāryatvāt | bhāvanāprakarṣakāryaṃ khalv evan na viṣayakāryam | yady ucyeta pāramparyeṇa tatkāryam anumānavat | yathā hi vahnīsvlakṣaṇād dhūmasvalakṣaṇam | tato dhūmanubhavas tato dahanavikalpaḥ, tataś cānumānam utpannam iti pāramparyeṇa vahnīpratibandhāt prāpakam ca vahnī dāhapākakāriṇaḥ tathedam api anumānajanitabhāvanāprakarṣaparyantajaṃ pāramparyeṇārthaprasūtayā tadavyabhicāranīyamāt tatra pramāṇam iti | tat kim anumānena vahnīm vyavasthāpya bhāvayato yad vahnīviṣayamativiśadavijñānaṃ tat pramāṇam iti | om iti brubāṇasya parvatanitambārohaṇe satīndriyasannikarṣajanmano dahanavijñānasya bhāvanādhipatyaviśadābhavījñānena saha samvādaniyamaprasaṅgaḥ | viśamvādaś ca bahulam upalabhyate | lakṣaṇayogini ca vyabhicārasambhave tallakṣaṇam eva bādhitam iti viśadābham api prātibham iva samśayākṛāntam

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11 Cf. also

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apramāṇam | tadbhāvanāyā bhūtārthatvaṃ na tajjaviśadābhavijñānaprāmāṇyahetuḥ, vyabhicārāt |  
 etañ ca prāsarpakasyeva saktukarkarīprāptimūlalābhamanorathaparamparāhito  
 draviṇasambhārasākṣātkāras tathāgatasya nirātmakasamastavastusākṣātkāra ity āpatitam |  
 sarvārthavastubhāvanāparikarmitacittasantānavartivijñānaṃ pratyālambanapratyayatvam  
 arthamātrasya |

tathā ca tadutpatteḥ tadavyabhicāranīyama iti cet | na | arthasya hy  
 ālambanapratyayatvavijñānaṃ pratīndriyāpekṣatvena vyāptam | tac cāsmāt svaviruddhopalabdhyā  
 vyāvartamānam ālambanapratyayatām apy arthasya nivartayati | na khalv indhanaviśeṣo  
 dhūmahetur iti vināpi dahanam sastreṇāpi saṃskārair dhūmam ādhatte | tadādhāne vā  
 samastakāryahetvanūnocchedaprasaṅgaḥ | bhāvanāyās ca bhūtārthāyā arthānapekṣāyā eva  
 viśadavijñānananasāmarthyam upalabdham kāmāturādivartinyā iti bhūtārthāpi tannirapekṣaiva  
 samartheti nārthasyāalambanapratyayatvam śakyāvagamam | api ca ālambanapratyayāpi ta evāsyā  
 kṣaṇā yujyante, ye tasya purastāt tanā avyavadhānās tathā ca ta evāsyā grāhyā na punaḥ  
 pūrvatarāḥ | tatkāla anāgatās ceti na sarvaviśayatā | atha dṛśyamānā dhātutrayaparyāpannāḥ  
 prāṇabhṛto janmāntaraparivartopāttātītānāgataskandhakadambakopādānopādeyātmāna iti  
 taddarśanam dṛśyamānatādātmyena tadviśeṣaṇatayātītānāgatam api gocarayati | na  
 cāsmādīdarśanasyāpi tathātvaprasaṅgaḥ, rāgādimalāvṛtatvāt | tasya ca bhagavato  
 nirmṛṣṭanikhilakleśopakleśamalaṃ vijñānāmanāvaraṇam paritaḥ pradyotamānam  
 ālambanapratyayaṃ sarvākāram gocarayet | tasya ca sākṣāt paramparayā ca kathañcit sarveṇa  
 sambandhād deśakālaviprakīrṇavastumātraviśiṣṭasvabhāvatayā tathaiva gocarayet | na caitat  
 sarvagrahaṇam antareṇeti sarvaviśayam asya vijñānam anāvaraṇam siddham |

tad anupapannam | vicārāsahatvāt | tathā hīyam ālambanapratyayasya sarvaviśiṣṭātmā  
 bhāvīkī na vā | bhāvīkī cet | na tāvat sarvasminn ālambanapratyaye caikā sambhavati |  
 ekasyānekavṛttitvānupapatteḥ | nānā cet | ālambanapratyayās ca sarve ceti tattvam | tathā ca na  
 sambandha iti na tadgrahaṇe sarvagrahaṇam | vikalpāropitatayā tv avikalpakam  
 samastavastuviśayam sarvatra pratīyata iti subhāṣitam | svālambanapratyayamātragocaram  
 evāvikalpakam samastavastuviśiṣṭālambanādhyavasāyajanānam tenādhyavasāyānugatavyāpāram  
 avikalpakam api samastavastuviśayam bhavati | yad āha

vyavasyantikṣaṇād eva sarvākārān mahādhiyaḥ | <sup>12</sup>

iti cet | atha katipayavastvālambanānubhavasya kutastya eṣa mahimā yataḥ  
 samastavastvavasāya iti | rāgādyāvaraṇavigamād iti cet | tarhi yathāvad vastūni paśyēt | na punar  
 asmād apārthatvam asyeti | tad ayuktam vikalpanirmāṇakauśalam asya yujyeta | tattvāvarakatā hi  
 sulabhamalānām kleśādīnām na punarvikalpanirmāṇapratibandhatā | tasmād  
 bhāvanāprakarṣamātrajātāt, arthāvyabhicāranīyamābhāvāt, viśadābham api saṃśayākrāntatvād  
 apramāṇam apratyakṣam ceti sāmpratam ||

yad api sadarthaprakāśanam buddheḥ svabhāvo 'sadarthatvaṃ cāgantukam iti, asati bādhake  
 sadarthatvam eveti, tad ayuktam | anumitabhāvitavahniviśayaviśadābhajñānaprāmāṇyaprasaṅgāt  
 tadvidhasya kvacid bādhadarśanād aprāmāṇyam ihāpi samānam | anyatrābhīniveśāt | tad iha yadi  
 viśadābhavijñānahetutvaṃ bhāvanāyā viśeṣaṇatrayayogena sādhyate, tataḥ siddhasādhanam |  
 bhavatu tathāgatā tathābhūtavijñānavān | na tv etad vijñānam asya pratyakṣam apramāṇatvāt |

tathā cāpakṣadharmatayā hetor asiddhatā | prasiddhadharmaṇo dharmaṇo 'jijñāsitaviśeṣatayā  
 anumeyatvābhāvāt | atha pratyakṣavijñānahetutā bhāvanāyāḥ param pratyasiddhā sādhyate, tathā  
 ca sati sādhyaviparyayavyāpter viruddhatā hetoḥ, viśeṣaṇatrayavyāpi bhāvanāyā  
 viśadābhabhrāntavijñānanakatvāt | dṛṣṭāntasya ca sādhyahīnatvāt | yadā ca  
 bhūtārthabhāvanājanitatve 'pi nāsyā prāmāṇyam abhūtārthatvāt, tadā yad ucyate,

nirupadravabhūtārthasvabhāvasya viparyayaḥ |  
 na bādha yatnavattve 'pi buddhes tatpakṣapātataḥ || <sup>13</sup>

iti | tad anupapannam | bhūtārthatve 'pi hi buddheḥ tatpakṣapātītā bhūtārthaiḥ pratipakṣair  
 bādho na bhavet | abhūtārthā tv iyaṃ sātmbhāvam āpannāpy ātmātmīyadrṣṭir iva  
 sambhavadbādha | tasmāt pratipakṣavivṛddhimātram | na tv ātyantikī vivṛddhiḥ sambhavati | yayā  
 samūlakāṣaṃ kaṣītā doṣā na punar udbhaviṣyanti | ata evāsthirāśrayatve 'pi apunaryatnāpekṣatve  
 'pi asya nātyantikī niṣṭhā sambhavati | ātmātmīyadrṣā iva virodhipratyayasambhavāt |  
 tatsambhavaś cābhūtārthatvāt | śrūtānumitaviśayaṃ tu pratyakṣaṃ na sambhavaty eva | tayoh  
 parokṣarūpāvagāhitvāt | pratyakṣasya ca tadviparītatvāt | tadgatabhūtābhūtārthānuvidhāyitvena  
 svaviśaye śrūtānumānājnānāpekṣayā prāmāṇyānupapatteś ca ||

tat siddham etat bhūtārthabhāvanāprakarṣaparyantajavijñānam apratyakṣam arthe 'prāmāṇyāt |  
 yad apramāṇaṃ tad apratyakṣam arthe | yathā kāmātur asya kāmīnīvijñānam | apramāṇaṃ ca tat |  
 nitāntaviśadābhatve sati bhāvanāprakarṣajtvāt | yan nitāntaviśadābhatve sati bhāvanāprakarṣajaṃ  
 vijñānaṃ tad apramāṇaṃ |

yathānumitabhāvitavahniviśadavijñānam iti | samānahetujatvaṃ samānarūpatayā vyāptam |  
 yad āha

tadatadrūpiṇo bhāvās tadatadrūpahetujāḥ <sup>14</sup>

iti | tad asya prāmāṇyaṃ nivartamānaṃ tulyahetujatvam api nivartayati | na caiṣa  
 bhūtārthabhāvanāprakarṣaparyantajo 'nindriyasannikṛṣṭānumitabhāvitavahnivaiśadye ca  
 nirātmakasamastavastuvaiśadye ca viśiṣyate | na ca rāgādyāvaraṇaviraho viśeṣaḥ | na khalv ete  
 kambalādivad āvarakā vijñānasya | kiṃ tu tadākṣiptamanā vividhaviśayabhedatrṣṇādiparipluto na  
 śaknoti bhāvayitum iti bhāvanādaramātra eva tadvirahopayogaḥ | asti cehāpi  
 śiśirabharasambhṛtājāḍimamantharatarakāyakāṇḍasyānumitavahnibhāvanābhiyoga iti na  
 hetubhedataḥ pratibandhasiddhiḥ | na caikapārthivāṇusamavāyikāraṇajanmabhir  
 abhinnauṣṇyāpekṣaikavahnisaṃyogāsamavāyikāraṇair gandharasarūpasparśair nānāsvabhāvair  
 vyabhicāraḥ | sāmartyavaicitryād ekatve 'pi pārthivasya paramāṇoḥ | tadvaicitryaṃ ca  
 kāryavaicitryopalambhāt | tac ca nityasamavetaṃ nityam, kāraṇasāmartyaprakrameṇa ca  
 pārthivāvayavini kārye jāyata iti avadātāṃ | pariśiṣṭaṃ tu granthavyākhyānasamaye  
 vyākhyāsyāmaḥ | tadāstāṃ tāvat ||

trilocanas tu nyāyaprakīrṇake prāha | iha kila duḥkhasamudayanirodhamārgākhyānyāryāṇāṃ  
 satyāni catvāri | teṣāṃ satyānāṃ svarūpasākṣātkārijñānaṃ yogipratyakṣaṃ | tatra duḥkhaṃ  
 phalabhūtāḥ pañcopādānaskandhāḥ | tac ca svarūpato jñātavyam | ta eva hetubhūtāḥ samudayaḥ |  
 sa ca prahātavyaḥ | niḥkleśāvasthā cittasya nirodhaḥ | sa ca sākṣātkartavayaḥ |

13 (PV I 223; II 210)

14 (PV III 251ab)

tadavasthāprāptihetur nairātmyakṣaṇikatvādyākāraś cittaviśeṣo mārگاḥ | sa ca bhāvayitavya iti saugatamatam |

atrocyate | mārگاs tāvat pramāṇapariśuddho na bhavatīty uktam prak | ato 'bhūtaviśayasya vikalpasyābhyāsād asatyārthavijñānaṃ syān na saṃvādi | api ca pramāṇapariśuddhamārgavādi śākyah pramāṇam pṛṣṭah san sattvākhyalingajam vikalpam brūyāt | tato yāvad vikalpena darśitarūpaṃ tat sarvam asat | śabdasaṃsrṣṭatvāt | tasmims ca bhāvyamāne sattve bhāvakasya vikalpakasya bhāvanopahite viśadābhatve śabdasaṃsrṣṭagrāhyanimittam vikalpakatvam nivartate | tadvyāvṛttau grāhyam api śabdasaṃsrṣṭam nivartate | ato nirvikalpakam api yogijñānaṃ nirviśayam prasaktam | yat tu pāramārthikam vastvātmakam na tatpramāṇapariśuddham | śuddhau vā bhāvanayā | bhāvyaśya sāksādvijñātavāt | na cānyasmin śabdasaṃsrṣṭe bhāvyamāne sphuṭam anyad rūpaṃ bhavati | śokātur asyāpi niruddhendriyavyāpārasya tanayabhāvanāyām mitrādipratibhāsaprasaṅgāt |

kṣaṇikatve bhāvye samāropite vāstavam kṣaṇikatvam eva yogivijñānapratibhāsīti cet | na | satyāsatyayor ekatvābhāvātmake hi bhede 'satyabhāvane 'pi yadi satyapratibhāsaḥ, tarhi satyatanayābhyāse 'pi śabdasaṃsrṣṭād abhedinas tanayasamjñakasya kasyacid aparasya svarūpapratibhāsaprasaṅgaḥ | tasmād abhūtaviśayābhyāsam nirvikalpakam api saṃvādān na pramāṇam iti na sarvajñasiddhiḥ |

api ca bhāvyaśya vastunaḥ punaḥ punaś cetasi niveśanam abhyāsaḥ | sa ca brahmacaryeṇa tapasā sādaram dīrghakālam nirantaramāsevito dṛḍhabhūmir asphuṭākārasya vikalpasya sphuṭābhatvajanana iṣṭah | sa kṣaṇikatvanairātmyavādinā draḍhayitum aśakyah | tathā hi bhāvyaagrāhī yādṛśo vikalpa utpannas tādṛśa eva niranvayam nirudhyate | tasmims ca niruddhe punaḥ punar utpadyamānaḥ pratyayas tādṛśa evāpūrva utpadyate | tad anena paryāyeṇa kalpasahasre 'py apūrvotpatter aviśeśān na tajjanyaḥ saṃskāro 'bhyāsa utpadyate | etena viśiṣṭavijñānotpādo 'bhyāso vyākhyātaḥ | niranvayaniruddham hi pūrvapūrvavijñānaṃ katham uttarāvasthāntaram viśiṣṭam janayet | sarvathā kramabhāvibhiḥ pratyayair avasthitam eva rūpaṃ śakyam saṃskartum | anavasthitam tu svotpādavyayayogimātram ity aviśiṣṭam syāt | tasmāt pratyāvṛttibhāvavastupratyayajaḥ saṃskāro vyutthānapratyayasamskāravirodhī yasyāsti tasyaivātmanaḥ prakṛṣṭo 'pi bhāvyaśaksātkāripatyayahetur iti yuktam paśyāmaḥ | kiṃ ca cittam ekāgram vyavasthāpayitum vikṣepatyāgartham abhyāso 'nuṣṭhīyate | na ca kṣaṇikavādinām vikṣiptam cittam asti | pratyarthaniyatatayā sarvasya vittaikāgratvāt | tathā hi yadi sākāram vikalpavijñānaṃ svapratibhāsaniyatatvāt ekāgram eva tat katham vikṣipyate | atha nirākāram tathāpi vikalpakam prati vikalpyam bhinnam eva | na tu sarvavikalpānām vikalpyam asti | tato nirākāram api vijñānaṃ niyatāmbanatvād ekāgram eva, na vikṣiptam | sarvathā nāsti kṣaṇikavādinām ekam anekārtham avasthitam cittam yad ekāgram kartum iṣyate | tad evam abhyāsānupapatter asarvajñavatyām cittasantatau na ca vijñānaviśeṣaḥ sarvajñaḥ sidhyatīti ||

nyāyabhūṣaṅakāras tv āha | sarvajñānānām nirāmbanatve saṃvedamātratve ca yogītarapratyayayoḥ ko viśeṣaḥ | śuddhāśuddhatvam iti cet | bhavatu nāmaivam | tathāpi caturāryasatyādiviśayatvam ayuktam | na hi svātmamātravedanena caturāryasatyādikam sāksātkṛtam iti yuktam, atiprasaṅgāt.

tadākāratvena tadviśayatvam iti cet, tat kim idānīm sautrāntikamatam abhyupagataṃ satyam | tathāpy atītānāgataviśayatvam katham | na hy asataḥ kaścid ākāro 'sti | dṛṣṭāśrutānumitākāraś ca yadi bhāvanābalataḥ spaṣṭa evāvabhāti, tathā ca sati bhrāntam eva yogipratyaksam syāt | avidyamānasya vidyamānākāratayā pratibhāsanāt, svapnavat | tathā 'visaṃvāditvān na bhrāntam | na | anumānāññānasya bhrāntatve 'pi avisaṃvāditvābhyupagamāt |

atha bhrāntasyāpi saṁvāditvena prāmānyam | tathāpi  
 pratyakṣalakṣaṇasyābhrāntatvaviśeṣaṇam virudhyate | na cāvisamvāditvam api tvanmate yuktaṁ |  
 yataḥ prāpyārthadarśakatvaṁ vā, pravṛttiviśayopadarśakatvaṁ vā, avabhātād arthakriyāniṣpattir vā  
 bhavatām avisamvāditvam abhipretam | na caitad atītādyarthajñāne sambhavati |  
 vartamānārthajñānasyāpi kṣaṇikatvapakṣe nopapadyata eva | tasmāt saugatānām  
 yogipratyakṣopavarṇanam ayuktaṁ eveti ||

kiṁ cedam api vaktum ucitam | yady anumānapūrvakam artheṣu bhāvanābalajajñānam  
 āśvāsabhājanam, tadāstām tāvad anumānapauruṣapratyāśā | pratyakṣeṇāpi cakṣurdahanādikaṁ  
 grhītvā bhāvanāprakarṣaparyante jātaṁ sthīrataraṁ tadākāravijñānam syāt, yāvan na  
 viparītabhāvanābhīyogaparyantaḥ | astaṁ gataś ca tadviśayo 'vasthānataraprāpto veti kathaṁ  
 pramāṇopanītavastugocaratve 'pi saṁvādāśvāsaḥ | api ca yadā hālīka eva havayāśanam anumāya  
 bhāvanayā sphuṭayet, tadā na tadyogijñānam paramārthaviśayābhāvād iti  
 pratyakṣāntaraprasaṅgaḥ |

kiṁ ca tadyogijñānam indriyajñānād bhinnam abhinnam vā | abhedapakṣe na yogijñānam nāma  
 pratyakṣeṇa bhinnam indriyajñānenaiva saṅgrahāt | na ca bhāvanopaskṛtasantānasya tathodayād  
 bhedavyavasthā | rasāyanādisaṁskārāpekṣayāpi pratyakṣāntaravyavasthāprasaṅgāt | bhedapakṣe  
 ca bhāvanāsambhavaṁ jñānam kṣaṇikasākṣātkāri | indriyajñānam ca syairyagrāhīti sādhvī siddhiḥ |  
 indriyajñānasyāpi tadavasthāyām asthairyagrhaṇe kṛtaṁ yogijñānena | na ca tasyākasmikaḥ  
 kṣaṇikatvāvabodhaḥ | bhāvanodbhūtavaiśadyasya hi tadbodhaḥ | na cendriyajñānasya bhāvanā |  
 api tu manovijñāne | tām antareṇāpi sākṣāt kriyālābhe ca bhāvanāvaiyarthyaṁ iti kāraṇābhāvād eva  
 sarvajñāpratihatīḥ ||

atrābhīdhiyate | yat tāvat sarvapaḍārthasaṁvedanasya kāraṇam kim indriyajñānam ityādi  
 valgitam tatra bhāvanābalajam manovijñānam eva sarvapaḍārthagrāhīti pañcama evāsmākaṁ  
 pakṣaḥ | ataḥ pakṣāntarabhāvino doṣā anubhyupagamapratihatāḥ | yac cāsmadabhyupagate  
 pañcama pakṣe dūṣaṇam uktam, anarthatvāt pratyakṣaśabdasya, tasya ca bhāvanābalāvalambino 'py  
 anakṣajātvaṁ nārthasākṣātkāritvam astīti, tad asaṅgatam | tathā hi pratyakṣaśabdasya tāvad  
 akṣāśritatvaṁ vyutpattinimittam arthasākṣātkāritvaṁ tu pravṛttinimittam iti pratipāditam | na ca  
 bhāvanābalāvalambino manovijñānasyānakṣāśritatve 'py arthasākṣārkaṇe kaścid asti  
 śaktipratighātaḥ | yathā hi cakṣurindriyam svasāmarthyān atikrameṇa yogyadeśastham artham  
 apekṣya svavijñānanane pravartate, tathā sarvāvidyāparipanthibhūtarthabhāvanāśahitaṁ mana  
 indriyam api yogyadeśastham artham prāpya svavijñānanane pravartīyate | aprāpyakāritāyā  
 ubhayoḥ sādharmaṇatvāt | arthavattāyāś ca manaso 'pi tadānīm iṣṭatvāt | pṛthagjanasya tu na tādrśī  
 śaktiḥ, yato netraśrotravanmano 'pi tādrśmaryādayā yogyadeśastham arthasahakāriṇam āśadya  
 vedanam utpādayet, sarvāvidyonmūlakasya bhāvanāviśeṣasya sahakāriṇo 'bhāvād iti  
 nātiprasaṅgaḥ | tadavasthāyām tu śrutinayanayor iva manaso 'pi kiyaddūreṇa  
 viśayasannidhivyavasthitika eva pramātuṁ kṣamaḥ | kevalam etāvad ucyate | yāvat tena śakyam  
 adhigantum svākārārpaṇasamarthaṁ sahakāri vastu tāvad itarajanāsādhāraṇam trūṭyadrūpatayā  
 tasya gocarībhavati | ata evārthākāro vastuto na bhāvanāmātrajanita iti na visamvādaśaṅkāpi |  
 bhāvanayā punas tadīyasantāne netra ivāñjanaviśeṣeṇa śaktir atīśayavati kācid arpitā  
 yatparajanāsādhāraṇadarśanam asya | tasmād anakṣajātve 'pi amnovijñānasyārthasākṣātkāritvam  
 sambhavati |

nanu manaso bahirasvāntryam | anyathāndhabadhirādyabhāvaprasaṅgāt | uktaṁ ca yoginām  
 dharmādharmaṁ aparokṣapratibhāsam jñānam nāsti | indriyasannikarṣābhāvād asmadādivad iti |

api ca arthasya hy ālambanapratyayatvam indriyāpekṣatvena vyāptam | tac cāsmāt svaviruddhopalabdhya vyāvartamanam ālambanapratyayatām api tasya nivartayati | na khalv indhanaviśeṣo dhūmahetur iti vināpi dahanam sahasreṇāpi saṃskārair dhūmam ādhatte | tadādhanē samastakāryahetukānumānocchedaprasaṅgaḥ | na ca bhāvanābalena kasyacid atīndriyadarśitvam sarvajñatvam vā dr̥ṣṭam iti cet |

atrocyate | manaḥśabdena tāvad asmākam anaḥśajaṃ vijñānam evābhipretam | na cāsminn andhabadhirādyabhāvaprasaṅgaḥ | sarvāvidyāpratipakṣabhūtārthabhāvanālakṣaṇasya sahaḥkāriviśeṣasyāndhādīnām abhāvāt | indriyasannikarṣābhāvād iti tv arthasākṣātkāritvamātrāpekṣayā sandigdghavyatirekitve anaikāntikī kāraṇānupalabdhiḥ | asmadvidhārthasākṣātkāritvāpekṣayā punaḥ siddhasādhanam ||

asmadādiviśeṣaṇasūnyasyārthasākṣātkāritvamātrasyaivendriyādīnatva-darśanād anaikāntikatvam asambhavīti cet | yady evam arthasākṣātkāritvamātrasyendriyavadālokādīnatvam upalabdham iti na santamase paśyeyur ulūkādayaḥ | atha vyabhicāradarśanād ālokasyāvypakatvam, vyabhicāraśāṅkayā tarhīndriyasyāpy avypakatvam | vyāptyā śāṅkā khaṇḍyata iti cet | śāṅkā sambhavād vyāptir evāsambhavinī yadi prathamata eva vyāptiḥ, vyabhicāro 'pi na dr̥śyeta |

tasmād vyabhicāradarśanam vyāptiśaithilyād eva | sati ca vyāptiśaithilye śāṅkāpi nyāyād āpatantī kena pratihanyate | ulūkādīnām bhinnajātīyatvād ālokābhāve 'py arthasākṣātkāritvam astv iti cet | tarhi bhagavato 'pi bhūtārthabhāvanāprakarṣaparyantamahāpralayavāyunā nirastānādyāvīpakṣasya saṃsārakūpapatitebhyaḥ prāṇibhyo 'sty evādbhūtavaijātyam iti yuktam asyāvidyāpratipakṣabhāvanātiśayasahitātmakāntarapratyayād ālambanapratyayāc ca sākṣādutpannasyendriyam antareṇārthasākṣātkāritvam | ataḥ kāraṇānupalabdhiḥ kāśīkārasya vyāpakaviruddhopalabdhīś ca vācaspatēḥ sandigdghavyatirekitvād anaikāntikī | sandigdghavyatirekitvam tu dūṣaṇam asmadiśvaradūṣaṇe prasādhitam ||

tasmāt sādharmaṇakarmanirjātānām asmadādīnām arthasākṣātkāritvam indriyāpekṣatvena vyāptam iti siddhasādhanam | prasiddhānumānasya ca na kṣatir dr̥śyatvopādher dhūmadēḥ pratyakṣānupalambhato vyāptigrahaṇāvirodhāt | sāṃsārikāgocarārthasākṣātkāritvamātrāpekṣayā tu sandigdghavyatirekitvam | adr̥śyasya pratyakṣānupalambhābhyām kenacid vyāptigrahaṇāyogāt | viparyaye bādhakapramāṇasya cāsambhavād iti | na cātīndriyadarśitvam sarvajñatvam vādarśane 'pi niśeddhūṃ śakyate, adr̥śyānupalambhato niśedhāyogāt | kāraṇānupalambatas tanniśedha iti cet | kāraṇābhāvo 'pi adarśanamātrato na sidhyatīti tadavasthaḥ paribhavaḥ ||

yad api kāśīkāreṇābhihitam, atha pramāṇāntarāvagataṃ bhāvyaṭe, kiṃ bhāvanayā, tata eva tatsiddher iti | tad apy asaṅgataṃ | pramāṇāntaram hy anumānam | na ca caturāryasatyasvarūpe vastutattve niścite sākṣātkāram antareṇa kleśajñeyāvaraṇakṣatir iti svārtham api tāvad bhāvanā yuktimatī | tattvasākṣātkāriṇi ca cittasantāne sati śakyasākṣātkriyam idam ity anye 'pi niścayānantaram sākṣātkriyāyai pravartyante, tadupadiṣṭasvargasādhanam cārthabhāvanayānuserantīti svargāpavargalakṣaṇaparārthasiddhaye ca bhāvanā saphaleti | anyathā tattvasākṣātkāriṇo lokānatīkrāntasya vacanam anādeyam eva syād iti kva parārthavārtāpi | yac ca kiṃ ca tatpramāṇam ityādy ārambhya tasmād bhūtam abhūtam vety etatparyantena dharmādharmaṇor anumānāpravartanam uktam, tatra dharmādharmaśabdena kim abhipretam | yadi kṣaṇikanirātmakavastu tattvam, tadā tasya pratyakṣeṇāniścaye 'pi yathā viparyaye bādhakapramāṇabalena vyāptisaṃvedanam tathā kṣaṇabhaṅgasādhanāvasare vyavasthāpitam | atha vastūnām svargādisādhanatvam abhipretam, tadā tadviśayaparijñānāprasādhanē 'pi nāsmākam



kācit kṣatiḥ | saparikarasamśāranirvāṇaparijñānenaivopayuktasarvajñaprasādhanāt | yad āhuḥ:  
heyopadeyatattvasyetyādi (PV I 217a) |

yad api, api ca bhāvanābalajaṃ grhītagrahaṇād apramāṇam ity uktam, tatra grhītaṃ nāma  
pratyakṣeṇānumānena vā | pramāṇāntarasyābhāvāt | na tāvat pratyakṣaṃ kṣaṇikatvādāv  
arvācīnasya kasyacid asti | anumānena caikavyāvṛttiviśiṣṭe vastutattve 'vasite 'pi sarvātmanā  
spaṣṭavastutattvasākṣātkāri pratyakṣaṃ na grhītagrāhi, anumānena vastutattvāsparśanāt | na ca  
taduttarakālam ityādi tu kāraṇānupalabdhidūṣaṇaprastāve prativyūḍham iti |

yad api vācaspatinā satyam ityādinā punaḥ punar uttarottaram āśaṅkya tat kim anumānena  
vahnim vyavasthāpyetyādinā bhāvanābalajasyānumānapūrvakatve viśaṃvādam  
upadarśyopasaṃhṛtam, tan na bhāvanāyā bhūtārthatvaṃ tajjaviśadavijñānapramāṇyahetuḥ,  
vyabhicārād iti | tad asaṅgatam | tathā hy ayam vahniviśaye 'numānapūrvakabhāvanābalataḥ  
spaṣṭavahnipratyayaḥ kiṃ vahner apy utpannaḥ, tathābhūtabhāvanāmātrād eva vā |

parathampakṣe viśaṃvādaś ca bahulam upalabhyate iti yad uktam tad durbhāṣitam | sākṣād  
arthād utpannasyāpi viśaṃvādasambhave 'nyasyāpi pratyakṣasya hastakatyāgaprasaṅgāt |

dvitīyapakṣe tu bhāvanāprakarṣamātrajasyārthād anuṭpannasya bahulaṃ viśaṃvādopalambhe  
'pi bhāvanārthābhyāṃ sākṣād utpannasya yogipratyakṣasyāpi viśaṃvādasambhava iti sthaviyāsī  
bhrāntiḥ |

nanu yadīndriyaṃ vināpi bhāvanārthābhyāṃ yogijñānam utpadyate, tarhi parvate  
bhāvanāvahnibhyāṃ vahnijñānam utpadyatām avisaṃvādi | viśaṃvādaś ca bahulam upalabhyata  
iti cet | na | sākṣād vahner utpāde sati viśaṃvādābhāvāt | kevalam utpāda eva durāpaḥ | na hi  
vayaṃ pramāṇadrṣṭavastubhāvanāśahitaṃ mana indriyam arthasvarūpagrāhijñānam janayatīti  
brūmaḥ, api tv

asadrṣṭilakṣaṇāvidyāparipanthikṣaṇikanairātmyalakṣaṇasarvavastutattvabhāvanāśahitam | na ca  
vahnitvaṃ sarvavastutattvam, kiṃ tu kṣaṇikanairātmyam eveti kṣaṇabhaṅgaprasādhanataḥ  
pratipāditam iti | kiṃ ca svamanīṣāparikalpitaḥ khalv ayam anumitabhāvitavahniviśayaviśadaḥ  
pratyayaḥ | na punar asya loke sambhavaḥ | tathā hi niṣprayojanam anunmatto na kaścid  
bhāvayati | prayojanam ca śīśirabharamanthakāyakāṇḍasyāpi dāhādīmātram eva, tac cānumitenaiva  
vahninā taddeśopasarpaṇāt sidhyati | anupasarpaṇe bhāvānavaiyarthyaṃ | purastāt tu bhāvite  
parisphurati tadathāpekṣayā bhrāntiḥ prāsarpakasyevetyādy upahāsyam apy asya kṣatātmano  
durnitipūṭigavibhākṣaṇādhmātaradgomāyor udgāra iva satām asahyaḥ |

yad api tato 'nantaramāśaṅkyārthasyālambanapratyayatvam indriyāpekṣitvena vyāptam iti  
prasādhitam, tatpūrvam eva pratyuktam | tathā bhāvanayās  
cetyādyāśaṅkyārthasyālambanapratyayatvam aśakyāvagamam iti yad uktam tad apy  
asambaddham |

cakṣurindriyasyāpy artham antareṇa dvicandrakeṣoṇḍukādau  
viśadabhrāntajñānanājananasāmarthyam upalabdham ity arthasahitam api kevalam eva samartham |  
ato ghaṭāder apy ālambanapratyayatvam aśakyāvagamam iti indriyapratyakṣam api pratihatam  
syād iti | tathāpi cālambanapratyayāpi ta eva yujyanta ityādir na punar  
vikalpanirmāṇapratibandhateti paryanto vyarthaḥ | asmābhir evaṃvidhasya prastute  
'nabhyupagatatvāt | ata eva tasmād bhāvanāprakarṣamātrajatvāt, arthāvyabhicāranīyamābhāvāt,  
viśadābham api saṃśayākrāntatvāt, apramāṇam apratyakṣaṃ ceti sāmpratam ity upasaṃhāro 'pi  
dhikkāraḥ | sarveṣāṃ eva hetūnām asiddhatvāt | bhāvanābalajasyārthād apy utpatter  
indriyapratyakṣavat | sadarthaprakāśanaṃ buddheḥ svabhāva ityādy asmākam api manoharam |  
bhāvanāyās ca sāmānyena sphuṭābhajñānahetutvaṃ sādhyate |

pramāṇopannacaturāryasatyaviśayaniṣṭhāyāṃ tu sāmartyāt pratyakṣapramāṇahetutāpi sādhyate |  
ata eva kāmīnīpratibhāsasyāpramāṇatve 'py apratyakṣatve 'pi sphuṭābhatvasya  
sādhyadharmasāmānyasya sambhavāt na viruddho hetuḥ | nāpi dr̥ṣṭāntasya sādhyasūnyateti | na ca  
nairātmyadr̥ṣṭiḥ sambhavadbādḥā, arthād utpatter abhūtārthatvābhāvāt |

śrutānumitaviśayaṃ pratyakṣaṃ na sambhavatīty apy ayuktam | āgamānumānāyor dvididho  
viśayaḥ grāhyo 'dhyavaseyaś ca | tatra grāhyaḥ svākāraḥ, adhyavaseyas tu  
pāramārthikavastusvalakṣaṇātmā | asya ca parokṣatve 'numānasāmagrīsambhave  
'numānaviśayatvam, pratyakṣasāmagrīsambhave ca krameṇa pratyakṣaviśayatvaṃ dr̥ṣṭam eva | tat  
siddham ityādyupasaṃhāro 'pi paryākula eva | apramāṇatvād iti hetuś ca prathamō 'siddhaḥ |  
bhāvanābalajasyārthād apy utpatteḥ, pramāṇasaktisambhavāt, indriyapratyakṣavat |  
bhāvanābalajatvād iti dvitīyas tu sandighavyatirekitvād anaikāntikaḥ | tathā  
yathānumitabhāvitavahniviśayaviśadajñānam iti dr̥ṣṭānto 'py asambhavīti pratipāditam | bhavatu  
vā, tathāpi yogijñānasya tena saha tulyahetutvam asiddham | tad dhi  
pramāṇadr̥ṣṭavastubhāvanāmātrajam | yogijñānaṃ tv  
avidyāpratipakṣasarvavastutattvabhāvanāviśayābhyām utpannam iti mahāntam api viśeṣam asau  
durmatiprapātapatito nāvagāhata ity upekṣaṇīyaḥ ||

nyāyaprakīrṇe tu mārgas tāvat pramāṇapariśuddho na bhavatīty uktam yat, tat  
tatprasādhakapramāṇenaiva prayuktam |

yac cāpi cetyādy ārabhya yogijñānaṃ nirviśayaṃ prasaktam ity uktam tatra keyaṃ nirviśayatā  
nāma | kiṃ vikalpākāranivṛttau nirākāratā, arthākārād visadr̥ṣākāratā, atha tadākāratve 'pi  
tadvastusamsparsītā |

na tāvat prathamāḥ pakṣaḥ kṣamaḥ | jñānasya nirākāratānupapatteḥ |

nāpi dvitīyaḥ | kāmīnyādibhāvanāyās tadākārasyaiva viśadasya darśanāt |

na ca tṛtīyaḥ | arthasamarpitākārasamsparsam apāsyānyasyārthasamsparsasyāyogāt |

tathā cuktam:

arthena ghaṭayatyenām |

15

ityādi

tayoś caikatvenādhyavasāyād bāhya eva pravṛttinivṛttī, vyāvahārikasya sphuṭibhāvo 'pi  
bahirabhimatasya paryante vikalpopādeyakṣaṇasyaiva sphuṭasyodayaḥ | tāvataiva sa viśayas tena  
sākṣātkṛta iti vyavahāraḥ kevalam arthād apy utpattau | anyathā vyabhicārād aprāmāṇyam | na ca  
vikalpopadarśitam api rūpam avastu jñānātmakatvāt | anātmakatve prakāśāyogāt | tadbhāvanaiva  
cārthabhāvanā, tatsphuṭibhāva eva bāhyasphuṭibhāvaḥ, prakārāntareṇa bāhyasparśāyogāt | etena  
yat pāramārthikam ityādi na sarvajñasiddhir itiparyantaṃ prayuktam |

yac cāpi cetyādi na yuktaṃ paśyāma itiparyantena dūṣaṇam uktam, tad apy asaṅgatam | tathā  
hi yādṛśa eva bhāvyagrāhī pratyayaḥ prathamō niranvayo niruddhas tādr̥śa evāpara utpadyata iti  
niyamaniścayakāraṇaṃ na kiñcid asti caṇḍadevatāsparsād anyat, kṣaṇikatvād iti cet | nanu  
kṣaṇikatvaṃ sthāyitayā virudhyate na visadr̥śotpādēna, tad dhi prācīnaṃ niranvayanīrodhe yathā  
sadr̥śakṣaṇāntaram ārabhate tathā svahetugatasāmarthyayogāt kāryotpādānumeyād yadi  
viśeṣaleśaviśiṣṭaṃ kṣaṇāntaram utpādayati, tadā na kācīt kṣatīḥ | na hi bhavata iva bhāvasyāpi

kṣaṇikatāyāṃ pradveṣo nāma | tasmān na kṣaṇikatvottaraviśiṣṭakṣaṇajanakatvayor virodha iti nāpārthako 'bhyāsaḥ |

yac cedam kiñcetyādinā kṣaṇikatve cittam avikṣiptam āveditam, tad apy asādhu |  
nairātmyāditattvaparānmukhasya sarvasyaiva vikṣiptatvāt | bhāvanābalena tattvasākṣātkāriṇaḥ  
samāhitatvāt | atha ca tattvasākṣātkriyālabhāt grāhakākārāvagrahasambhavāt ca vyāvahārikam api  
vikṣiptam asti cittam | yato mamaiva doṣakṣayo bhāvīti mārgāmyāsapravṛttir abhyāhateti |  
paramārthataḥ prāpyādinām abhāve 'pi tatsaṃkalpasyaivānādyavidyāprabhāvitasya sarvatra  
pravartakatvāt | ata eva mārgasatyābhyāsāt siddhaḥ sarvajñaḥ |

nyāyabhūṣaṇasyāpi yogācārāpekṣayā dūṣaṇam aprastutam | bahirarthābhyupagamenaiva  
sādhanaprakramāt | yac cuktam tathāpy atītānāgataviśayatvaṃ katham, na hy asataḥ kaścīd ākāro  
'stīti, tad etat prastāvān avagāhanaphalam | upayuktasarvajñādhikāreṇa hi  
sarvakṣaṇikanirātmakavastubhāvanopakṣepaḥ, na sarvasarvajñāpekṣayā | tato 'tītānāgatam  
apratīyamānam api na bādhakam | tāvataiva duḥkhanīrodhasiddheḥ | parasmai ca  
kṣaṇikatvādinīṣṭhakasya deśanāvātārāt | na ca sarvasarvajñahastakatyāgaḥ | tathā hi  
caturāryasatyasākṣātkāraprāptau nirāvaraṇāntaḥkaraṇasya kāruṇyātīśayāt  
sarvākāraparārthaparayatayā sakalagocaracāriṇi cetasi ciravirūdhotsāhasya tādrūpāyaviśeṣādhigamo  
bhavaśyati, yam anutiṣṭhatas tadutpattim antareṇāpi devatādhipatyāt satyasvapnavat |  
pratīparamāṇusarvaviśayaṃ yathā deśakālākārapratyavasthānukāri sphuṭataram jñānam udiyāt,  
tadā na tāvad vastavyabhicāraḥkṛtaṃ viśamvāditvam, vastūnām eva pratibhāsanāt |  
utpattisārūpyābhyāṃ vedyasthitir iti tu pṛthagjanāpekṣayā | yogīnas tu sārūpyamātreṇaiva  
grahaṇam iti nyāyaḥ |

yad Vārttikam

avisuddhadhiyaḥ prati |

grāhyagrāhakacinteyam acintyā yogināṃ gatīḥ || iti | <sup>16</sup>

tad evaṃ bhāvībhūtayor ajanakayor api yogijñāne sphuraṇam abādhyam | bhāvībhūtayos tarhi  
yadi svarūpasya sphuraṇam, vartamānataiva syāt | atha svarūpam asannihitam jñānam eva  
tadākāram iti nirālambanaṃ niyamena | tad api nāsti | yasmād asannihite 'py arthe bhāvanābalāt  
taddeśakālākārānukāri vijñānam katham anālambanam | tathātvenādhyavasāyāc ca,  
adhyavasitakālaviśiṣṭasyaiva satyasvapnavat tasya prāpteḥ |

yad Bhāṣyam

yathā sa drṣṭaḥ śaradādīkālāyuktas tathā tasya na bādhitatvam |

tatkālāyuktas tu na tena drṣṭas tathāpratitāv api nāsti doṣaḥ || <sup>17</sup>

jñānamātrasya tu tattvataḥ sphuraṇāc ca na vartamānatāprasaṅgaḥ saṅgataḥ | tathā  
kṣaṇikatvapakṣe 'pi ekatvādhyāropasāmarthyān na vyāvahārikam prati pramāṇasya kācit kṣatir iti  
śāstre prapañcitam |

yad api kiñ cedam api vaktum ucitam ityādy ārabhya bhāvanābalajasyānumānapūrvakatve 'pi  
pratyakṣapūrvakatve 'pi vyabhicārābhīdhānam, tadarthād api bhāvanābalajasya  
sākṣādutpattisvikārād apahastitam | yathendriyajasyāpi dvicandrādijñānasyārthād anutpatter

16 (PV III 532)

17 (PVA II 615)

aprāmāṅyam, arthendriyābhyām utpattau tu prāmāṅyam evaṃ pramāṅapūrvakasyāpi bhāvanāmātrād utpannasyāprāmāṅyam, bhāvanārthābhyām utpannasya tu prāmāṅyam |

yadi yogijñānasyārthād utpattiḥ, pramāṅapūrvakatvāpekṣayā na kiñcit prayojanam iti cet | na | deśakālavastuviśeṣam apāsyā sāmāneyana sarvadikkālavartivastumātraṃ kṣaṇikanirātmakam ity anīscaye mahāprayāsaśādhyaपुरुषāyusavyāpinyām bhāvanāyām eva pravṛtter abhāvāt | na ca hālīko havyāśanam anumāya sphuṭīkaroti yena pratyakṣāntaratvaprasaṅgaḥ | asāmarthyavaiyarthābhyām tadasambhavapratipādanāt |

yad apy uktaṃ yogino jñānam indriyajñānād abhinnaṃ bhinnaṃ vā | tatra prathamapakṣe tāvan na vastudoṣaḥ | tādrīkpuruṣaviśeṣasya siddhatvāt | vyavasthādūṣaṇam api nāsti | śādhayatayaiva tādrīgdaśāviśeṣasya lokātikrāntātiśayasya paramapurūṣārtharūpasya śādhanaviśeṣapratipādanāya pṛthagjanasādhāraṇendriyajñānād bhedenā nirdeśāt | paramapurūṣārthaviśayatvābhāvād eva ca rasāyanādisaṃskārajasyāpi jñānasya na pratyakṣāntaratā | bhedapakṣe 'pi na tāvat sthairyetaraspurūṣaṇakṛtopāmbhasambhavaḥ | indriyajñānenāpi vastu sarvātmanā grhṇatā trūṭyadrūpasyaiva grahaṇāt | adhyavasāyo hi pūrvam durllabhaḥ idāniṃ tu bhāvanābalanirdalitāvidye cittasantāne so 'pīndriyajñānena janyata iti viśeṣaḥ |

nanu yogino manovijñānendriyajñānābhyām paśyata ākāradvayasphuraṇaprasaṅga iti cet | satyam | satyajñānākāras tāvad vastuno na bhinnadeśo 'nyatarabhrāntiprasaṅgāt | atas tāv ākārav apratimau kayā gatyā sphurata iti ko nirṇetuṃ kṣamaḥ | yad āha: acintyā yoginām gatiḥ iti |<sup>18</sup>

sarvathā tu na yogijñānasya kṣatir iti siddham | tad evaṃ kāraṇānupalambhād api na sarvajñatābhāvaḥ |

nanu yadi nāma yuṣmadabhimatasyānumānasya na bādhakam, tathāpy asaty evānumānaṃ bādhakam | tathā hi śakyam idam abhidhātum

sugato 'sarvajñaḥ | jñeyatvāt, prameyatvāt, sattvāt, puruṣatvāt, vakṛtvāt, idriyādimattvād ityādi | rathyāpuruṣavat |

tathā ca Bṛhātīkā

yasya jñeyaprameyatvavastusattvādīlakṣaṇāḥ |

nihantuṃ hetavaḥ śaktāḥ ko nu taṃ kalpayiṣyati ||<sup>19</sup>

Kārikāpi

pratyakṣādyavisamvādi prameyatvādi yasya ca |

sadbhāvavāraṇe śaktaṃ ko nu taṃ kalpayiṣyati |<sup>20</sup>

atrocyate | kim ete jñeyatvādayaḥ sarvajñatvena sāksād viruddhāḥ paramparayā vā | aviruddhavidhāne pratiśedhāyogāt | sa ca sāksād virodhaḥ parasparaparihārasthītilakṣaṇo vā, bhāvābhāvavat, sahānavasthānalakṣaṇo vā, dahanatuhinavad iti |

na tāvad ādyaḥ pakṣaḥ | yad vyavacchedanāntarīyako yasya paricchedas tayor eva parasparaparihārasthītilakṣaṇo virodhaḥ | na ca jñeyatvādi sarvajñatvavyavacchedena sthitam | kim tarhi | ajñeyatvādivyavacchedena | tathā sarvajñatvam asarvajñatvavyavacchedena, na tu jñeyatvavyavacchedena |

nāpi dvitīyo virodhaḥ | yasya hy avikalakāraṇasya bhavato yat sannidhānād abhāvas tayor eva sahānavasthānalakṣaṇo virodhaḥ | na ca sarvajñatvam prak pravṛttam avikalakāraṇam dṛṣṭam yena

18 (PV III 530d)

19 (=TS 3157)

20 (ŚV II 132)

paścāj jñeyatvādisadbhāve nirvartata iti syāt | tathātve sati deśādinīṣedha eva bhaven na tu sarvathoccheda iti |

na ca paramparayā virodhaḥ | sa hi bhavan niṣedhyasya sarvajñatvasya vyāpakaviruddhatvāt, kāraṇaviruddhatvāt, kāryaviruddhatvāt, svabhāvaviruddhakāryatvāt, vyāpakaviruddhakāryatvāt, kāraṇaviruddhakāryatvāt, kāryaviruddhakāryatvāt, svabhāvaviruddhavyāptatvāt, vyāpakaviruddhavyāptatvāt, kāraṇaviruddhavyāptatvāt, kāryaviruddhavyāptatvād vā bhavet | tatra sarvajñatvasyāsattvāt, vyāpakakāraṇakāryāṇām asiddhes tadviruddhakāryavyāpyābhāvāt na prameyatvādayaḥ sarvajñatvena paramparayāpi viruddhāḥ |

nanu vaktṛtvaṃ virudhyata eva sarvaviṣayanirvikalpajñānaviruddhavikalpakāryatvād vaktṛtvasya | naitad yuktaṃ | savikalpāvikalpayor yugapadavṛtter vikalpatvena sarvajñasyāvirodhāt |

kas tarhi pṛthagjanād asya bheda iti cet | ucyate | yathā māyākāro nirmatāsvādiviṣayaṃ vijñānaṃ nirviṣayatvena niścinvannabhrāntaḥ, tadanyasmāc ca śreṣṭhaḥ, tathā bhagavān api śuddhalaukikavikalpasammukhībhāve 'pi na bhrānto nāpi pṛthagjanasamāna iti | tatas ca nirvikalpakasarvajñajñānavikalpayor virodhābhāvād vaktṛtvaṃ sarvajñatvena sahāviruddham eva ||

etenaid api nirastam yad āha kāśikākāraḥ, samādher vyutthāyopadekṣyata iti cet | na | vyutthitasya hy abhilāpinī pratītir bhrāntabhāṣitam apramāṇaṃ bhaved iti ||

yad apy uktaṃ Bṛhaṭṭikāyām

yadā copadiśedekaṃ kiñcit sāmānyavaktṛvat |

ekadeśajñagītaṃ tan na syāt sarvajñabhāṣitam ||<sup>21</sup>

tad api nirastam, vikalpenaikasya kasyacid āmukhikṛtvopadeśe 'pi nirvikalpena sarvam avabudhyamānasya vacanānām sarvajñabhāṣitatvād eva ||

yat punaḥ Kārikāyām uktaṃ

sānnidhyamātratas tasya puṃsaś cintāmaṇer iva |

niścāranti yathākāmāṃ kuḍyādibhyo 'pi deśanāḥ ||

evam ādyucyamānaṃ hi śraddadhānasya śobhate |

kuḍyādiniḥṣṛtatvāt tu nāśvāso deśanāsu naḥ ||

kin nu buddhapraṇītāḥ syuḥ kiṃ vā kaiścid durātmabhiḥ |

adṛśyair vipralambhārthaṃ piśācādibhir īritāḥ ||<sup>22</sup>

Bṛhaṭṭikāyām api

tasmin dhyānasamādhisthe cintāratnavadāsthite |

niścāranti yathākāmāṃ kuḍyādibhyo 'pi deśanāḥ ||

tābhir jijñāsītān arthān sarvān jānanti mānavāḥ |

hitāni ca yathāyogaṃ kṣipramāsādayanti te ||

ityādi kīrtamānaṃ tu śraddadhānasya śobhate |

vayam aśraddadhānās tu ye yuktīr arthayāmahe ||

kuḍyādiniḥṣṛtānāṃ ca na syād āptopadiṣṭatā |

viśvāsaś ca na tāsu syāt kenaitāḥ kīrtitā iti ||

kin nu buddhapraṇītāḥ syuḥ kiṃ vā brāhmaṇavañcakaiḥ |

krīḍadbhir upadiṣṭāḥ syur dūrasthapraṭiśabdakaiḥ ||

21 (=TS 3240)

22 (ŚV II 138-140)

kiṃ vā kṣudrapisācādyair adrṣṭaiḥ parikalpitāḥ |

tasamān na tāsū viśvāsaḥ kartavyaḥ prājñamānibhiḥ || <sup>23</sup>

etad apy anabhyupagamenaiva nirastam | śuddhalaukikavikalpasamṃmukhībhāvenaiva tasya deśakatvābhyupagamād iti ||

atha vā yathā cakrasyoparate 'pi daṇḍapreraṇāvvyāpāre pūrvāvegavaśād bhramaṇam | evaṃ bhagavati pratyastamitasamastavikalpajāle 'pi sthite yadi pūrvapraṇidhānāhitasatatānābhogavāhini deśanā syāt tadā ko virodhaḥ | vivakṣābhāve kathaṃ vacanapravṛttir iti na vaktavyam | tadabhāve 'pi nidrāṇasya tattatpravyaktavacanasandarśanāt | vacanamātrasya vivakṣayā vyāpter abhāvāt | tasmād yathā pūrvābhyāsato jhaṭīti prabodhitasyāriṇā prahārādīdānenānurūpa eva prakramaḥ śastroddharaṇādikaḥ, tathā sarvavedino 'pi sakalāḥ kalāḥ ity anākulam |

yad āhāṅkāraḥ

śatrusānnidhyamātreṇa pravartante 'vikalpataḥ |

prāg eva tannirākāriprakramāḥ kopanirmitāḥ || <sup>24</sup>

yat punar uktam: piśācādikṛtaśāṅkayā nātrāśvāsaḥ satāṃ yukta iti |

tad asaṅgatam, yataḥ

sambhinnālāpahimsādikutsitārthopadarśanam |

krīḍāśilapiśācādeḥ kāryaṃ tāsū na vidyate ||

pramāṇadvayasamvādi mataṃ tadviśaye 'khile |

yasya bādḥā pramāṇābhyāmaṇīyasy api nekṣate ||

yathātyantarokṣe 'pi na pūrvāparabādhitam |

karuṇādiguṇotpatteḥ sarvapumśāṃ pravartakam ||

sarvānuśayasam̐dohapratipakṣābhīdhāyakam |

nirvāṇagaradvārapāṭapaṭabhedam ||

tac cet krīḍanaśīlānāṃ rakṣasāṃ vā vaco bhavet |

ta eva santu sambuddhāḥ sarvatallakṣaṇasthiteḥ || <sup>25</sup>

na ca nāmni vivādaḥ | na ca nāmanivṛttau vastu nirvartate | pratyuta vedasyaiva krīḍanaśīlapiśācādipraṇītatvaṃ yuktaṃ sambhāvayitum | yena gośavādiṣu yogeṣv agamyāgamanādayo 'satyasamudācārāḥ sam̐prakāśitāḥ | lokaprasiddhiś ca | trayo vedasya kartāro munibhaṇḍaniśācarāḥ | iti alam atinirbandhena ||

nanu sarvajñatvaṃ vītarāgādītvena vyāptam iṣyate | tadviruddhaṃ ca rāgādiyogitvam, tatkāryaṃ ca vacanam | tad etad vyāpakaviruddhakāryabhūtaṃ vacanaṃ sarvajñābhāvaṃ sādḥayati paramparayā viruddhatvād iti cet | na | rāgādīnāṃ vacasaś ca kāryakāraṇabhāvāsiddheḥ | tathā hi vacanaviśeṣo rāgādikāryam, yo rāgeṇaiva janitaḥ, vacanamātraṃ vā |

tatra na tāvat prathamāḥ pakṣaḥ | tādrśasya vacanasya niścayopāyāsambhavāt | asabhyamaithunācāraprakāśakaṃ vacanaṃ tatkāryam iti cet | na | abhiprāyasya durlakṣyatvāt | virakto 'pi raktavac ceṣṭate, rakto 'pi viraktavad ity abhiprāyo durbodaḥ | tataś ca viśiṣṭavyavahārasya sām̐karyeṇa na tatraikāntena rāgānumānaṃ yujyate | nāpi vacanamātraṃ rāgādikāryam | asaṃmukhībhūtarāgādayo 'pi hi svābhimatadevatāstutividhāne mātṛādigurujanasambhāṣaṇādaḥ ca vacanamātraṃ uccārayantaḥ samupalabhyante | na ca yad yadabhāve bhavati tasya tatkāryatocyate, atiprasaṅgāt | rāgādiyogyatā tarhi vacasaḥ kāraṇam, tayā

23 (=TS 3241-46)

24 (PVA III 275)

25 (=TS 3613-18)

vinopalakhaṇḍalādau vacanasyādarśanād iti cen | na | karaṇaguṇavaktukāmate hi vacanasya hetuḥ | tadabhāvād evopalakhaṇḍalādau nivartate, na rāgādiyogyatāyā abhāvāt | yadi kāraṇaguṇādisakalatadanyakāraṇabhāve 'pi rāgādiyogyatābhāvān notpadyate vacanam iti sidhyet tasyāḥ kāraṇatvam | upalakhaṇḍalādau tu vaktukāmatā nāsti | tat katham tatkāraṇatvam vacasām iti | evaṃ tarhi vaktukāmataiva rāgo 'stu | iṣṭatvān na kiñcid bādhitam syāt, nāmni vivādābhāvāt | paramārthataḥ punar nityasukhātmātmīyadarśanākṣiptam sāśravaviṣayam cetaso 'bhiṣvaṅgam rāgam āhuḥ |

niṣpannasarvasampatter vivakṣāpi na yujyata iti cet | adoṣo 'yam, parārthatvādivivakṣāyāḥ | vītarāge 'rthāsaṅgābhāvāt katham parārthāpi pravṛttir iti cet | na | āsaṅgam antareṇa karuṇayāpi pravṛtteḥ |

saiva rāga iti cet | iṣṭatvād adoṣaḥ | rāgasya tu svarūpam uktam | kāruṇikasyāpi niṣphalārambho na yukta iti cet | na | parārthasyaiva phalativāt | iṣṭalakṣaṇatvāt phalasyeti yat kiñcid etat |

nanu nirvikalpasya bhagavataḥ katham tasyām avasthāyām karuṇāsambhavaḥ | duḥkhavikalpaprabhavā hi karuṇety anvayavyatirekābhyaṃ anyatvena niścitam |

tataś ca kāraṇābhāvāt katham kāryasambhava iti cet | na | yathā kumbhakāranivṛttāv api svasantānamātrabhāvinī ghaṭādisthitis tathothhāpakavikalpābhāve 'pi samanantarapratyayabalād anālambanakaruṇāpravṛtter avāryatvāt | yad āhur guravaḥ

sattāropakṛto 'pi bhāvanavaśāt kāṭhinyam āpat tathā śaithilye 'pi yathāsya duḥkhahataye sāndras tathaiva śramāḥ |

utpāde tu phalasya hetuniyamo no tu prabandhasthitau tasmād duḥkhadr̥ṣaḥ kṣaye 'pi vilasanmaitryādaye 'smai namaḥ ||

etenaitad api nirastam yad āha Kārikāyām

rāgādirahite cāsamin nirvyāpāre vyavasthite |  
deśanānyapraṇītaiva syād ṛte pratyavekṣaṇāt || 26

nanu yadi nāmaiva vaktṛtvam sarvajñatvena sahāviruddham dehendriyabuddhyādiyogitvam tu viruddham eva | sarvajñatāvyāpakavītarāgatvaviruddharāgādikāraṇatvād dehādīnām |

tataś ca pratiśedhyavyāpakaviruddhakāraṇopalambhāt sarvajñābhāva iti cet | ucyate | dehādīnām hetutve 'pi naiśām kevalānām sahakārimātrānām ātmābhiniveśalakṣaṇopādānakāraṇavikalānām rāgādijanakatvam ity agamakā eva dehādayaḥ sarvajñābhāvasya | tasmā jñeyatvādīnām apy asāmarthyān na paraparikalpitānumānato 'pi sarvajñābhāvaḥ |

nāpi svavikalpitaḥ śābdādikam bhagavato bādhakam | tathā hi yady api teṣām sati prāmāṇye 'numāna evāntarbhāvaḥ, anantarbhāve cāprāmāṇyam eveti sthūlam dūṣaṇam asti, tathāpi tatprāmāṇyam abhyupagamyāpi brūmaḥ | yat tāvat pauraṣeyavacanam tadapramāṇam eva bhavatām | na ca vaidikam kiñcid vacanam sarvanarāsarvajñatvapratipādakam upalabhyate | pratyuta nimittanāmni śākhāntare sphuṭataram eva sarvajñāḥ pratipāditaḥ |

tathā hi: sa vetti viśvam na ca tasya vettā ityādīnā ca sarvajño vede pratipāditaḥ ||

nāpy upamānāt tadabhāvaḥ sidhyati | tathā hi smaryamāṇam eva gavādivastu purovartigavayādisādr̥ṣyopādhi gavādyupādhi vā sādṛṣyam upamānena pratiyata iti sthitiḥ | na ca

sarvajñasantānavartini cetāṃsi kenacit sarvajñenānubhūtāni yataḥ smaraṇena viṣayīkriyeran,  
paracittavitter ayogāt ||

yat punar uktaṃ Kumārilena

narān dṛṣṭvā tv asravajñān sarvān evādhunātānān |

tatsādṛṣyopamānena śeṣasarvajñaniścayaḥ || <sup>27</sup>

tad apy ayuktam, adhunātanasarvajñatvāniścayāt | niścaye cātmany eva  
sarvajñatvābhyupagamaprasaṅgāt |

nāpy arthāpattir bādḥikā | yato dṛṣṭaḥ śruto vārtho 'nyathā nopapadyata iti  
adṛṣṭārthaparikalpanam arthāpattir ucyate | na cāsarvajñatvam antareṇa sarvanareṣu kaścid artho  
dṛṣṭaḥ śruto vā nopapadyate yatas tadarthāpattiyā parikalpyeta | nanu saṃsārasya tāvad anāditvaṃ  
pramāṇena pratitam | tac ca na sarvajñena jñāyate, tajjñānāvadheḥ parastād asattve  
'nāditākṣatiprasaṅgāt, tadanyathānupapadyamānaṃ sarvabhāvānām anāditvaṃ sarvajñābhāvaṃ  
sādhayati cet |

ucyate | upayuktasarvajñāpekṣayā tāvad idam adūṣaṇam | tasyānāditvājñāne 'pi  
upayuktasarvajñatvāvāyāhateḥ | sarvasarvajñasyāpy abhāve sādhye 'samartheyam arthāpattiḥ | tathā  
hi yathā saṃsārasyānāditve pūrvapūrvavastusattāyā anavadhitvaṃ tathā sarvajñajñānasyāpi  
pūrvapūrvavastusattāvāpakatvenānavadhiprasaratā iti | ajñātasyaikasyāpi vastuno 'navasthiteḥ |  
saty api sarvajñe 'nāditvaṃ upapadyamānaṃ na sarvajñābhāvaṃ ākṣipati | tataś cārthāpattir api na  
sarvajñasya bādḥikā |

na cābhāvapramāṇabādhyāḥ sarvajñāḥ | pramāṇapañcakanivṛttir

abhāvapramāṇam iṣyate | tatra nivṛttir iti prasajyavṛtṭiyā

pramāṇānutpattimātram abhipretam, atha vā paryudāsavṛtṭiyā

vastvantaram, vastvantaram api jaḍarūpaṃ jñānarūpaṃ vā, jñānam api

jñānamātram, ekajñānasamsargivastujñānaṃ veti vikalpāḥ |

tatra na tāvan nivṛttimātram abhāvapramāṇam upapadyate | tat

khalu nikhilaśaktivikalatayā na kiñcit | yac ca na kiñcit tat katham

prameyaṃ paricchindyāt, tadviṣayaṃ vā vijñānaṃ janayet, pratītam vā

tat katham iti sarvam andhakāranartanam | yathoktam: na hy abhāvaḥ

kasyacit pratipattiḥ pratipattihetur vā | tasyāpi vā katham

pratipattir <sup>28</sup> iti |

nāpi vastvantaratāpakṣe jaḍarūpaḥ pramāṇābhāvaḥ saṅgacchate, tasya  
prameyaparichedāyogāt | paricchedasya jñānadharmatvāt | nāpi jñānamātrasvabhāvo 'bhāvaḥ |  
deśakālasvabhāvaviprakṛṣṭasyāpi tato 'bhāvaprasaṅgāt | tadepekṣayāpi vijñānamātratvāt tasya |  
athaikajñānasamsargisvabhāvo 'numanyate, tadā kṣatam abhāvapramāṇapratyāśayā,  
adhyakṣaviśeṣasyaivābhāvapramāṇanāmakaraṇāt | tasya cāsmābhir  
dṛṣyānupalambhākhyasādhanatvena svīkṛtatvāt | dṛṣyānupalambhaś ca bhagavadabhāvasādhanē  
'samartha iti pūrvam evāveditam |

kiṃ ca, kaḥ punar ayaṃ pramāṇābhāvo 'bhimato bhavatām | svapramāṇagaṇanivṛttir atha  
sarvaprāṇigaṇanivṛtṭiḥ | tatra svapramāṇagaṇanivṛttir vyabhicāriṇī, tasyāṃ satyāṃ api  
vyavahitasyārthasyānapahnavatvāt | parapramāṇanivṛttis tv asarvavido 'siddhā | yad āha  
sarvādṛṣṭiś ca sandigdḥā svādṛṣṭir vyabhicāriṇī |

27 (=TS 3215)

28 (HB 25,12-14)



vindhyādrirandhradūrvāder adṛṣṭāv api sattvataḥ || iti || <sup>29</sup>

tad evaṃ nābhāvapramāṇato 'pi sarvajñaniṣedha iti sthitam ||

nanu tathāpi sadvyavahārārthaṃ sādhakam apy asya na vidyate | tathā hi sarvavido  
'tindriyatvāt na tāvad asmadādipratyakṣam asya sādhakam | yathā cāsmābhir asau nopalabhyate  
tathāsmajjātiyair apy apratyakṣasvabhāvaniyamāt | na cāyaṃ kālāntare 'bhūd iti ca kalpanā yujyate |  
yathā hi kālātvaḍidānīntanakālavad iti anenānumānena nirākartuṃ śakyate, na tathā sādhayitum |  
Kārikā

sarvajñakalpanā tv anyair vede vāpauruṣeyatā |  
tulyavat kalpyate yena tenedaṃ saṃpradhāryate ||  
sarvajño dṛṣyate tāvan nedānīm asmadādibhiḥ |  
nirākaraṇavac chakyā na cāsīd iti kalpanā || <sup>30</sup>

iti ||

nāpy anumānataḥ sarvajñasiddhiḥ | tatpratibaddhalingāniścayāt |

kiṃ ca sarvajñasattāsādhane sarvo hetuḥ trayiṃ doṣajātiṃ nātivartate asiddhatvaṃ  
viruddhatvam anaikāntika-tvaṃ ceti | tathā hi sarvajñe dharmiṇi kriyamāṇe na taddharma hetuḥ  
siddhaḥ | tasyaiva dharmiṇaḥ sādhyatvenāsiddhatvāt | siddhau vā vaiyarthya-prasaṅgāt | asarvajñe  
dharmiṇi na sarvajñasiddhiḥ | hetoḥ sarvajñaviparītasāadhanatvena viruddhatvāt | nāpi  
sarvajñasarvajñadharmo hetuḥ | tasyānaikāntikatvāt | tasmān nānumānato 'pi sarvajñasiddhiḥ |  
Kārikā

dṛṣṭo na caikadeśo 'sti liṅgaṃ yo vānumāpayet |

<sup>31</sup>

iti ||

nāpy āgamaḡamyāḥ | āgamo hi dvividhaḥ pauruṣeyo nityaś ca | tatra pauruṣeyo 'py āgamaḥ  
tadiyo vā tatra pramāṇam, narāntarapraṇīto vā | na tāvat tādīyaḥ | anyonyasaṃśrayāpatteḥ | tathā  
hy āgamasya sarvajñoktatve prāmāṇyam | asya ca prāmāṇye satyasmāt sarvajñasiddhir iti |  
narāntarapraṇītas tu pramāṇatvenānabhimata evety ato 'pi na sarvajñasiddhiḥ ||

kiṃ ca sarvajñapraṇītād vacanāt sarvajñasiddhau kim aparāddhaṃ svavacanena yenāto 'py  
asau na gamyeta | nāpi nityāgamaḡamyāḥ sarvajñāḥ, tathāvidhasya sarvajñapratipādakasya  
nityāgamasyaābhāvāt | yac copaniṣadādau sarvajñapratipādakavākyam tasyānyārthatvaṃ  
draṣṭavyam | na ca nityavākyasyānityasarvajñatvapratipādakatvam, nirviṣayatvaprasaṅgāt |

kiṃ ca yady aṅgīkṛto nityāgamaḥ, kiṃ sarvajñakalpanayā, nitya evāgamo dharme pramāṇam  
bhaviṣyati |

Kārikā

na cāgamena sarvajñas tādīye 'nyonyasaṃśrayāt |  
narāntarapraṇītasya prāmāṇyam gamyate katham ||

29 (=TS 122)

30 (ŚV II 116-117)

31 (=TS 3125cd)

na cāpy evaṃ paro nityaḥ śakyo labdhum ihāgamaḥ |  
 dr̥ṣṭaś ced arthavādatvaṃ tatpare syād anityatā ||  
 āgamasya ca nityatve siddhe tatkalpanā vṛthā |  
 yatas taṃ pratipatsyante dharmam eva tato narāḥ ||

32

### Br̥haṭṭikāpi

na cāgamavidhiḥ kaścīn nityaḥ sarvajñabodhakaḥ |

33

ityādi saptacatvāriṃśat ślokāḥ saprapañcam etam arthaṃ pratipādayanti | tad evaṃ āgamato 'pi  
 na sarvajñasiddhiḥ |

nāpy upamānapramāṇasamadhigamyaḥ | upamānaṃ hi sadṛśagrahaṇanāntarīyakapravṛttikam  
 asannikṛṣṭārthagocaram | yathā gavanagrahaṇadvāreṇa goḥ smaraṇam | na ca sarvajñasadr̥śaḥ  
 kaścīd asti | Kārikā

sarvajñasadr̥śaṃ kañcid yadi paśyema samprati |

upamānena sarvajñaṃ jānīyāmas tato vāyam ||<sup>34</sup>

nāpy arthāpattitaḥ sarvajñasiddhiḥ | dr̥ṣṭaḥ śruto vārtho 'nyathā nopapadyata ity  
 adr̥ṣṭārthaparikalpanam arthāpattilakṣaṇam | na cātra pramāṇapratītam kiñcid vastv asti yat  
 sarvajñaṃ anatareṇānupapadyamānaṃ tat sattām upanayet | tan nārthāpattir api sarvajñasādhanī |  
 na ca pramāṇapañcakābhāvasvabhāvād abhāvapramāṇād asya siddhiḥ, vastvabhāvasādha /p.  
 17a/ natvād asya | pratyutāyam evāsyābhāvaṃ sādhayatīti pratipāditam | yad apīdam  
 kārikābr̥haṭṭikayor ekaśaṣṭyā ślokaiḥ sarvajñasiddhaye bauddhasya sādhanam āśaṅkya dūṣitam tad  
 api gḥṛṇākaram iti granthavistarabhayān na likhitam |

tathā hy etāni kila saugataiḥ sarvajñasādhanāya sādhanāny abhidhīyante | sarvajño 'stīti satyam,  
 sarvajñoktatvāt, dharmābhyupadeśakatvāt, buddhaḥ sarvajña ity cirapravṛttadr̥ḥasmṛteḥ,  
 prathamatarāmaśeṣaśiṣyajanavargasyānekavidhacittacaittādīparijñānāt,  
 sakalapadārtharāśītattvopadeśād iti ||

tasmāt sthitam etat nātīndriyadarśī sāksād asti, api tu nityavacanadvāreṇaiva tasya darśanam  
 iti | tad evaṃ sarvathā sarvajñasādhakapramāṇāsabhavād ayukto bauddhānāṃ sarvajñe  
 sadvyavahāra iti ||

atrocyate | anumānād anyato 'siddhau siddhasādhanam | anumānād apīty asiddham,  
 anumānasya pūrvam uktatvāt | tatpratibaddhalingānīscayād ityādidūṣaṇaprabandho 'pi  
 prativyūḍha ity upayuktasarvajñas tāvat trailokyālokaḥ siddhaḥ |

sarvasarvjñapakṣe 'pīdam sādhanam |

yat pramāṇasaṃvādiniścītārthavacanāṃ tat sāksāt paramparayā vā  
 tadarthasāksātkārijñānapūrvakam | yathā dahano dāhaka ity vacanam | pramāṇasaṃvādi  
 niścītārthavacanāṃ cedam | kṣaṇikāḥ sarvajñasamskāra ity arthataḥ kāryahetuḥ | nāsyāsiddhiḥ,  
 sarvabhāvakṣaṇabhaṅgaprasādhanād asya vacanasya satyārthatvāt | nāpi virodhaḥ, sapakṣe  
 bhāvāt | na cānaikāntikaḥ, vacanamātrasya saṃśayaviparyāsapūrvakatve 'pi

32 (ŚV II 118-120)

33 (=TS 3186ab)

34 (=TS 3215)

pramāṇaniścītārthavacanasya sāḡṡātpāramparyeṇa tadarthasāḡṡātkārijñānapūrvakatvāt | anyathā  
niyamena pramāṇasaṃvādāyogāt ||

ayaṃ ca bhāṡyakāriyaḥ sarvasarvajñaprasādhakaprayogaḥ paṇḡitajitāribhiḥ prapañcita iti tata  
eva pracayato 'avadhārya iti |

durvāraprativādivikramam anāḡṡṡṡya pramāprauḡḡhitāḥ sarvajño jagadekakakṡurudagād eṡa  
prabhāvo 'tra ca |

sambuddhasthitimedinīkulagirer asmadguroḥ kin tv ayaṃ saṃkṡepo mama ratnakīrtikṡṡṡinas  
tadvistaratrāṡinaḥ ||

viśvam astu śubhād asmād yathecchaṃ ratimanmataḥ |

mañjuvajraś ca paryante tatpādaṃ satphalapradam ||

ahañ ca mañjuvajraḥ syāṃ mañjughoṡo 'tha mañjuvāk |

mañjuśṡīr vādirāṃmamañjukumāro jinadhūrdharaḥ |

|| sarvjñasiddhiḥ samāptā ||

# Īśvarasādhana-dūṣaṇam

/p. /

<sup>35</sup> oṃ namas tārāyai |

sūktaratnāśrayatvena jitaratnākarād idam |  
guror vāgambudheḥ smartuṃ kiñcid ākr̥ṣya likhyate ||

rītiḥ sudhānidhir iyaṃ sattame madhyavartini |  
vidveṣiṇi viṣajvālā kiñcij jñe tu na kiñcana ||

ihaite naiyāyikādayo vivādapadasya kṣitidharādeḥ  
svarūpopādānopakaraṇasaṃpradānaprayojanavibhāgapravīṇaṃ sarvajñatādiguṇaviśiṣṭaṃ  
puruṣaviśeṣaṃ icchanti | yad āhuḥ

eko vibhuḥ sarvavidekabuddhisamāśrayaḥ śāśvata īśvarākhyāḥ |  
pramāṇam iṣṭo jagato vidhātā svargāpavargārthibhir arthanīyaḥ ||

iti |

sa ca kathaṃ sidhyatīti paryanuyuktāḥ sādhanam idam ācakṣate |  
vivādādhyāsitaṃ buddhimaddhetukam |

kāryatvāt |

yat kāryaṃ tadbuddhimadhetukam | yathā ghaṭaḥ |

kāryaṃ cedam |

tasmād buddhimadhetukam iti |

hetoḥ parokṣārthapratipādakatvam anubhūteṣu hetvābhāseṣu na śakyam āvedayitum |  
hetvābhāsāś ca pañca | yathoktam

savyabhicāraviruddhaprakaraṇasamasādhya-samātitakālā iti |

tatra na tāvad ayaṃ sādhyasamo hetuḥ | asiddho hi sādhyasamaḥ kathyate | sa ca saṃkṣepato  
vibhajyamāno dvidhā vyavatiṣṭhate | āśrayāsiddhatvād vāsiddho yathā surabhi  
gaganāravindamaravindatvād iti | saty api cāśraye pramāṇena sambandhāsiddher asiddho yathā  
anīyaḥ śabdaḥ sāvayavatvād iti | na cābhyāṃ prakārābhyāṃ prastutasya hetor asiddhir asti |  
kṣmāruhādau dharmiṇi pramāṇasamadhigate kāryatvasya sādhanasya pramāṇpratītvāt |  
cirotpannaparvatādau ca dharmiṇi kāryatvaṃ sāvayavatvena hetunā boddhavyam | tad yathā:  
vivādapadaṃ kāryam | sāvayavatvāt | yat sāvayavaṃ tat kāryam | yathā vastram | tathā cedam |  
tasmāt kāryam iti |

nanu sāvayavatvena hetunā dravyāṇām eva kāryatvaṃ sidhyati | na tu tatsamavetānām  
guṇakarmādīnām | teṣāṃ avayavasambandhābhāvād iti cet | satyam | teṣāṃ kāryaguṇāditvena  
hetvantareṇa kāryatvam adhigantavyam | tathā hi;

janmabhājo vivādādhyāsitanityetarasamavāyino guṇādayaḥ |  
kāryaguṇādityāt |

yo yaḥ kāryaguṇādīḥ sa sarvas tathā, yathā ghaṭādirūpādīḥ |  
tathā caite |

tasmājanmabhājaḥ | iti |

kāryaṅca na svakāraṇasamavāyaḥ, sāmānyaviśeṣo vā boddhavyaṃ, yenāsyā

pradhvaṃsāvyaṅkatvād bhāgāsiddhatā syāt, kiṃ tu kāraṇādḥīnasvarūpamātram | tac ca śabdādiṣv  
iva pradhvaṃsādāv api pratyakṣeṇādḥigatam iti na tāvad ayam asiddho hetuḥ |

nāpi viruddhaḥ | tathā /p. 19a/ hi yo vipakṣa eva vartate sa khalu sādhyaviparyayaḥ vyāptēḥ  
sādhyaviruddhaḥ sādhyān viruddho 'bhidyate | yathā nityaḥ śabdaḥ kṛtakatvād iti | na cāyaṃ  
tathā, prasiddhakartṛkeṣu ghaṭādiṣu sapakṣeṣu sadbhāvarśanāt |

nanu buddhimatpūrvakatve sādhye siddhasādhanam | abhimataḥ hi pareṣām api karmajātvaṃ  
kāryajātasya, karmaṇaś ca cetanātmakatvāt, cetanāhetukatvād vā | taddhetukatvaṃ ca jagataḥ |  
sarvajñapūrvakatve tu sādhye vyāptiḥ svapne 'pi nopalabdā | drṣṭāntaś ca sādhyahīnaḥ,  
kulālādīnām asarvajñatvāt | viruddhatā ca hetor asarvajñapūrvakatvenaiva kumbhādau kāryatvasya  
vyāpter upalabdheḥ | na copalabdhimatpūrvakatvamātram sādhanaviśayaḥ, tadviśeṣasya tu  
sarvajñapūrvakatvasyātadviśayasāpi tathaḥ siddhir iti sāmpratam | tathā hi yady asau viśeṣo na  
sādhanaviśayaḥ katham atas tatsiddhiḥ, sidhyān vā katham aviśayaḥ, viśayaś cet katham  
ananvayadoṣaṃ na sprśed iti cet |

ucyate | sāmānyamātravyāptāv apy antarbhāvitaviśeṣasya sāmānyasya pakṣadharmatāvaśena  
sādhyadharmiṇy anumānāt viśeṣaviśayam anumānaṃ bhavaty eva | itarathā  
sarvānumānocchedaprasaṅgāt | tathā hi vahnyanumānam api na sāmānyamātraviśayam, tasya prāg  
eva siddhatvāt | nāpi tadviśiṣṭagirigocaram vahnitvasāmānyasya tatsambandhābhāvena  
tadviśeṣaṇatvānupapatteḥ | itarathā gotvasamavāyād iva gāvaḥ śābaleyādayaḥ parvato 'pi  
vahnitvasamavāyād vahnīḥ prasajyeta | asty eva girer vahnitvena saṃyuktasamavāyaḥ sambandha  
iti cet | tarhi nāpratipadya parvatasāmyuktaḥ vahniviśeṣam asau śakyapratipattir iti  
vahniviśeṣasyāpy ananumānam | tathā cānavayadoṣaprasaṅgaḥ | indriyānumāne 'py ayam eva  
nyāyo draṣṭavyaḥ, yathendriyalakṣaṇakaraṇaviśeṣasiddhiḥ | tathā hi tatrāpi nendriyakaraṇikā kācit  
kriyopalabdā | na khalu cchidādyāḥ kriyā indriyasādhanāḥ, vraścanādīnām anindriyatvāt | na ca  
vraścanādisādhanā sambhavati rūpādiparicchittilakṣaṇā kriyā | tasmād yathā kriyātvasāmānyasya  
karaṇamātrādḥīnatvavyāptatve pakṣadharmatāvaśād indriyalakṣaṇakaraṇaviśeṣasiddhis tathehāpi  
saty api kāryatvasyopādānopakaraṇasampradānaprayojanājñakartṛmātravyāptatve 'pi  
vivādādhyāsiteṣu pakṣadharmatāvaśā /p. 19b/ d upādānādyabhijñāsāmānyasyākṣiptaviśeṣasyaiva  
siddhiḥ | anyathā sāmānyasāpi vyāpakābhimatasya na siddhiḥ syāt,  
nirviśeṣasyāsambhavadviśeṣasya vā tasyānupapatteḥ | asarvajñasya  
cātrādrṣṭādibhedavijñānasahitasyādhiṣṭhātrbhāvāsambhavāt sarvajñātmaka eva viśeṣo balād  
āpatati |

nanūpādānādyabhijñakartṛmātreṇevāsarvajñatvadehitvādibhir api vyāptir aśakyaparihārā,  
vyabhicārādarśanasya samānatvād iti cet | na | sarvajñatvāsarvajñatvayor dehitvādehitvayor vā  
kāryotpattāv anupayogāt | na hi sārvañyaṃ kartṛṇām योग्यातम upasthāpayati, asarvajñebhyaḥ  
kumbhakārādibhyaḥ kumbhādīnām aprasavaprasaṅgāt | nāpy asārvañyaṃ kumbhakārād eva  
keyūrādīnām apy utpattiprasaṅgāt | tathā na dehitvaṃ kāryotpattāv upayogi kumbhakārād eva  
keyūrādīnām utpattiprasaṅgāt | nādehitvaṃ kumbhakārād ghaṭādīnām anutpādaprasaṅgāt | tatas  
copādānādyabhijñāpuruṣapūrvakatvam eva kāryatvasya vyāpakam | tad eva ca

buddhimatpuruṣapūrvakatvaśabdavācyam | tena yady api buddhimatpūrvakatvamātram  
vyāptiviśayas tathāpi tadviśeṣasya sarvajñatvasya pakṣadharmatābalāt pratilambha iti  
viśeṣaviśayam anumānam | na cuktadoṣaprasaṅgaḥ, tasya sādhyadṛṣṭāntayor dharmavikalpād  
utkarṣāpakarṣalakṣaṇaparyanuyogasya

sarvānumānasādhāraṇyenānumānamātraprāmāṇyapratikṣepahetutvāt ||

etena yad uktaṃ kaṇikāyāṃ yadi kulālādīnāṃ katipayopakaraṇādijñānam, na  
samastopakaraṇādijñatā, tarhi tenaiva nidarśanena īśvarasyāpi tadupakaraṇādīmātrajñānam |  
tanmātrajñāne na sarvajñatāsiddhiḥ | katipayajño hi tathā sati syāt |

na vā tanmātrajñānam apīśvarasya bālādivad ity āha | bālonmattādīnāṃ  
svakāryaprayojanāparijñāne 'pi nirabhiprāyāṇāṃ tatra tatra pravṛttidarśanāt | na ca kulālādayo  
nidarśanaṃ na bālādaya ity atra niyamahetur astīti tan nirastam ||

īśvarasya hi katipayātīndriyopakaraṇādijñāne tatkāraṇasya sarvatra samānatvād  
aśeṣopakaraṇādijñatāyā durvāratvāt | kāraṇam ca tajñāne sattām antareṇa nānyat,  
dharmādharmādīnāṃ laukikapratyāsattihetūnāṃ tatrāsambhavāt | kāraṇābhede ca kāryābhedaḥ |  
anyathā katipayātīndriyajñānam api na syāt | yathā hi kulālādis tulyadarśanasāmagrikeṣu  
nākiñcijñāḥ tathātīndriyopakaraṇādiṣv apīśvaraḥ, sāmartyasyāviśeṣāt | na ca  
bālonmattādīnidarśanena katipayopakaraṇajñātāniṣedho yuktaḥ, bījadṛṣṭāntena  
buddhimanmātrasyāpi niśedhābhīdhānaprasaṅgāt | tasmād yathopādānādyabhijñasyāpi  
sambhavād bījadibhir na vyabhicārābhīdhānam, tathā bālonmattādibhir apīti kulālādīnāṃ eva  
dṛṣṭāntatā yuktimatī, upādānādyabhijñābuddhivanmātrakāryatvayoḥ sādhyasādhanayos tatra  
prasiddhatvāt | tathā jñānavad īśvarasya cikīrṣāprayatnau nityāv ity atrāpi |

yad abhihitam: nityau cet kim īśvarasya jñānena cikīrṣāprayatnopayoginā, tayor nityatvāt,  
svotpādopayogānapekṣaṇādityādi | tad apy asāram | ajñātakarṣṭvānupaptteḥ | jñānam hi yatra  
cikīrṣāprayatnāv anityau tatra tāv upasthāpayadupakaraṇādīkam upadarśayati | yatra tu tau nityau  
tatropakaraṇādīkam upadarśayad api saphalam | tasmāt saty api cikīrṣāprayatnayor nityatve  
saphalam īśvarajñānam sāksātkāryopattāv anupayogy api | ata eva ca so 'yam īdṛṣo viśeṣo  
vicārāsahaḥ katham pakṣadharmatābalād api sādhyadharminy upasamhriyata ityādir api pralāpa  
eva | īśvarajñānasyāvyāhatau sarvajñatāviśeṣasya durvāratvāt |

yad abhihitam: prekṣāvatām pravṛtīḥ prayojanavattayā vyāptā | na ceśvarasya prekṣāvato  
jagannirmāṇe prayojanam utpaśyāmaḥ, prāptanikhilaprāpaṇīyasya prāptavyābhāvāt | tad api  
sāvadyam, tadabhiprāyasya durbodhatvāt, prayojanābhāvāsiddheḥ, vyāpakānupalabdheḥ,  
sandigdhatvāt | vicitrā hi puruṣamātrasya cetovṛtīḥ prāḅ eva viśvasya kartuḥ |  
prāptanikhilaprāpaṇīyasyāpi karuṇayāpi parārthapravṛtṭeḥ sambhāvvyamānatvāt | na cāsya  
narakādinirmāṇapravṛtīḥ kāruṇikatām upahanti, pratyuta pituḥ putragāṇḍapāṭānavṛtṭir  
ivālpaduḥkhadānena prabhūtaḍarūṇaduḥkḥāpanayanāt karuṇātīśayam eva gamayati | prekṣāvatām  
ivāsyāpi niyatasthirapravṛtṭisiddheḥ prayojanānumitir eva nyāyapṛāptā ||

yac cedam udiritam: yadi hi sarvakāryāṇāṃ ekaḥ kartā syāt tato 'jñasya tattvānupapatteḥ  
sarvajñatā syāt | adya punar ekaikaṃ kāryam ekaikena kartrā /p. 20b/ janyata iti yo yaj janayati sa  
tatkāraṇamātrajña eva na tu sarvajña iti |

atrocyate | kāryalingāviśeṣād ekaḥ kartā sad iti jñānāviśeṣāt sattaikatvavat | kutaścil liṅgād  
anumitasya vastuno nānātvasya liṅgāntarānumeyatvāt, nānātvam upapādayitum pramāṇāntaram  
vaktavyam | yathātmanānātvam avasthāpayadbhiḥ sukhādibhir nānātvavyavasthāpanam ucyate |  
na ceha kartur anekavādhiḅgame pramāṇāntaram asti | ekatve tu na pramāṇāntaram anveṣṭavyam,  
ekasya kartur abhāve bahūnāṃ vyāhatamanasām svātantryeṇa parasparavirodhena mithaḥ

svānukūlābhiprāyānavabodhena yugapatkāryānutpattiḥ, utpannasya vā vilopādiprasaṅgaḥ syād  
 iti | ekatve tu siddhe sarvajñatāsiddhir avirodhini | na ceśvarasya  
 sakalakṣetrañjasamavāyidharmādharmaññānakāraṇābhāvena tadajñānam, tatsamavetanām  
 jñānacikrīṣāpratyatnānām nityatvāt | na ca buddhitannityatvayoḥ kaścit virodhaḥ | na ca buddher  
 anityatāyās tatra tatropalabdher īśvarabuddher api tathātvam yuktam, rūpādīnām apy anityānām  
 tatra tatropalabdhes toyādīparamāṇusamavetanām api rūpādīnām anityatvaprasaṅgāt |  
 parapuruṣasamavetadharmādharmaḍhiṣṭhānam apy asya yuktam eva,  
 saṃyuktasaṃyogisamavāyasya sambandhasya sadbhāvāt | saṃyuktāḥ khalv īśvareṇa  
 paramāṇavaḥ, taiś ca kṣetraññāḥ, tatsamavetau ca dharmādharmaḃv iti ||

tad evaṃ kaṇikāyām vācasater īśvaradūṣaṇam yathāsāram utthāpya vyudastam asmābhiḥ |  
 aparaṃ ca busaprāyam anabhyupagamaprasiddhasiddhāntagrastam iha granthavistarabhayān na  
 likhitam | tad evaṃ abhimatasyaiva sarvajñatālakṣaṇasya viśeṣasya siddher naiśa viśeṣaviruddho  
 hetuḥ | nāpi karmabhiḥ siddhasādhanam iti sthitam ||

na cānaikāntikaḥ | sa hi bhavann asādhāraṇo vā syāt, yathā nityā pṛthvī gandhavattvād iti,  
 anupasaṃhāryo vā, yathā sarvaṃ nityaṃ prameyatvād iti, sādharmaṇo vā yathā nityaḥ śabdaḥ,  
 asparśavattvād iti |

tatra na tāvad ādimau pakṣau, sapakṣasadbhāvadarśanena pratikṣiptatvāt | nāpy antimaḥ,  
 adhigatakarṇnivṛtter vyomāder vipakṣād vyāvṛtter upalabdheḥ |

nanu puruṣavyāpāram antareṇa ṛṇādīn udayamānānavalokayan lokaḥ kāryamātraṃ  
 puruṣapūrvakam iti vyāptim eva na pratipadyata iti cet | evaṃ tarhi prasiddhānumānasthitir api  
 dattajalāñjaliḥ | tatrāpi hi vyāptipratītikāla eva vyāghrā /p. 21a/ diparyākulātīdurgapradeśe  
 vahnivyāpāram antareṇa dhūmaṃ puruṣavyāpāram vinā pūrvam siddham ghaṭam vā vilokayan  
 loko dhūmamātraṃ vahnipūrvakam ghaṭamātraṃ vā puruṣapūrvakam iti vyāptim eva na  
 pratipadyata iti vaktuṃ śakyatvāt |

tatra vahnipurūṣayor deśakālaviprakṣṭatvād apratikṣepa iti cet | yady evaṃ ṛṇādāv api  
 puruṣasya svabhāvaviprakṣṭatvād apratikṣepa iti sarvaṃ samānam anyatrābhīniveśāt |  
 puruṣavyāpārapūrvakatā tāvan na pratīyate ṛṇādīnām | sā ca puruṣasyādrīśyatvād asattvād vā na  
 pratīyatām, kim anena vicāritena | sarvathā kiñcitkāryam apūrvapurūṣapūrvakam apaśyan na  
 vyāptim kāryamātrasya puruṣeṇa kaścit cetanāvān avagacchatīti cet | yady evaṃ  
 vahnimātrapūrvakatā tāvan na pratīyate dhūmasya, puruṣamātrapūrvakatā ca ghaṭasya | sā ca  
 vahner deśaviprakṣṭatvād asattvād vā puruṣasya kālaviprakṣṭatvād asattvād vā na pratīyatām, kim  
 anena vicāritena | sarvathā dhūmamātraṃ vahnivyāpārapūrvakam apaśyan ghaṭamātraṃ vā  
 puruṣapūrvakam apaśyann avyāptim eva dhūmasya vahnimātreṇa ghaṭasya puruṣamātreṇa vā  
 kaścic cetanāvān adhigacchatīty apy ucyamānaṃ na vaktraṃ vakrīkaroti | tat kim anena  
 prasiddhānumānāpalāpinā jātyuttareṇa ||

syād etat | na sapakṣāsapakṣayor darśanādarśanamātreṇāvyabhicāranīścayaḥ, atadātmano  
 'tadutpatteś cāvyabhicāranīyamābhāvāt | tad idaṃ kāryatvaṃ  
 sandigdhavipakṣavyāvṛttikatvenāsādhanam |

atrocyate | nāsti vipakṣād dhetor vyāvṛttisandehaḥ, dhūmānalayor iva kāryabuddhimator  
 upalambhānupalambhasādhanasya kāryakāraṇābhāvasya siddhatvāt |

kāryaviśeṣasyaiva tadutpādasiddhir na kāryasāmānyasya, yathā dhūmādivartino vastutvāder  
 nānalādījanyatvaniścaya iti cet | na | viśeṣahetvabhāvāt | upalambhānupalambhayos  
 tadutpattisādhanatveneṣṭayor aviśeṣāt kāryaviśeṣasyeva kāryasāmānyasya  
 prabodhāśrayāyattatāsiddheḥ | yathā hi kāryaṃ vastrādyupādānavad drṣṭam iti kāryāntaram apy

adr̥ṣṭopādānam upādānavat kāryatvād vyavasthāpyate, tathā tad eva kāryam vastrādi  
 dr̥ṣṭakarṭṛkam ity adr̥ṣṭakarṭṛkam api kāryatvāt kartṛmad vyavasthāpyate | upādānasyeva kartur api  
 kāryeṇānukṛtānvavyatirekatvāt | tanmātranibandhanatvāc ca sarvatra kāryakāraṇavyavahārayoḥ |  
 tasmād yathā kārya /p. 21b/ ṃ ca syān nirupādānam ceti na śakyam āśaṅkitum,  
 kāryamātrasyopādānamātrād utpādasiddheḥ tathā kāryam ca bhaved akartṛkam ceti nāśaṅkanīyam,  
 kāryamātrasya kartṛmātrād utpādasiddher aviśeṣāt ||<sup>36</sup>

nanu brūyā nāma kiñcit | tathāpi na kāryamātrād buddhimadanumānam, api tu kāryaviśeṣād  
 eva | yaddarśanād akriyādarśino 'pi kṛtabuddhiḥ syāt | na cānapekṣitatattvānugamāc  
 chabdamātrasāmyāt sādhyasiddhir yuktā | gośabdavācyaṭāmātreṇa vāgādīnām  
 viśāṅitvānumitiprasaṅgād iti cet | tad etat svasthottaram anuttarārham, kāryasāmānyasyaiva  
 vyāptiprasādhanaṭ | api ca kā punar iyam kṛtabuddhiḥ, kim apekṣitaparavyāpārāvasāyo 'tha  
 puruṣakṛtam etad iti pauruṣeyatvaniścaya iti |

yady ādyaḥ pakṣaḥ, sa kathaṃ kṣityādiṣu nāsti, kāraṇavyāpārātmalābhalakṣaṇasya kāryatvasya  
 kumbhādivat kṣityādiṣv aviśeṣāt | atha puruṣeṇa kṛtam iti pauruṣeyatvaniścayaḥ kṛtabuddhir  
 abhimatā, tadāpi tādṛśī kṛtabuddhiḥ kasya nāstīti vaktavyam | kiṃ kāryatvād iti hetor  
 avinābhāvavedina āhosvit tadviparītasya | nādyaḥ pakṣaḥ | avinābhāvavedinaḥ sādhyāpratipatter  
 ayogāt | atha tadviparītasya sādhyabuddhir na bhavatīti kṛtabuddhihetukatvam  
 avanitanumahīruhādiṣu nāstīti buddhimato 'numānam pratikṣipyate |

nanv evaṃ sati sarvānumānocchedaḥ syāt | sarvahetūnām agrhītāvinābhāvaṃ praty  
 āgamakatvāt | tasmān na kṛtabuddhihetutvaviśeṣaḥ | bhavatu vā kaścīd anirūpitarūpo viśeṣas  
 tathāpi kim anena | kāryamātrasyaiva dhūmamātrasyeva vyāptipratīteḥ | na ca kāryatvena hetunā  
 saha mṛdvikārasya samakakṣatā | tasya svasādhyena dr̥ṣyakumbhakāreṇa saha vyabhicārasya śataśo  
 darśanāt | kāryatvasya tu dr̥ṣyādr̥ṣyasādhāraṇena buddhimanmātreṇa tadyogād iti nāyam  
 anaikāntikaḥ |

nāpi prakaraṇasamaḥ, apratipakṣatvāt | na hy asya pratipakṣopasthāpakam dharmāntaram  
 asti | yathā nityaḥ śabdo vastutve saty anupalabhyamānānityadharmatvād ity asya, anityaḥ śabdo  
 vastutve saty anupalabhyamānānityadharmatvād iti pratipakṣakṛtam dharmāntaram asti | na cedam  
 bādhaḥ vaktavyam | neśvarakartṛkam jagat | vastutvasattvād ityādi | īśvarakartṛkatvasya  
 vastutvād iti virodhābhāvāt | iti nāyam prakaraṇasamo 'pi |

na ca kālātyayāpadiṣṭaḥ pratyakṣānumānāgamair bādhitaviśayasya tathābhāvāt | asya ca tair  
 avirodhāt | tatra pratyakṣaviruddhaḥ, anuṣṇas tejo'vayavī kṛtakatvāt | anumānavi /p. 22a/ ruddhaḥ,  
 sāvayavāḥ paramāṇavo mūrtatvāt | āgamaviruddhaḥ, śucina[ra]śiraḥkapālam prāṇyaṅgatvād iti |  
 tatra na tāvad ayaṃ pratyakṣaviruddhaḥ, sādhyaviparyayasya pratyakṣaviśayatvāt | nāpy  
 anumānaviruddhaḥ, dharmigrāhiṇānumānenābādhitaviśayatvāt | na cāgamaviruddhaḥ, āgamena  
 sādhyaviparyayasyāparicchedāt | saugatādyāgamair viparītaparicchedāt iti cet | na, teṣāṃ  
 kṣaṇikatvādyarthavisamvādopalambhena prāmāṇyābhāvāt | vedāgamō 'pi bādhatvena  
 nāśaṅkanīyaḥ,

sahasraśīrṣā puruṣaḥ

36 to corresponds to  
 . The passage is introduced by "Vittokas tv āha".



ityādinā tatra kartur eva pratipādanāt | tathābhūtapuruṣātīśayapūrvakatvābhāve  
satyaprāmāṇyāc ceti nāyam atikrāntakālo hetuḥ | tad evam apanītahetvabhāsavibhramād ataḥ  
sādhanād upādānādyabhijño buddhimān abhimataḥ kartā sidhyati | sa eva bhagavān asmākam  
īśvara iti sthitam ||

tathāśya siddhaye śaṅkaraḥ sādhanam idam abhipraiti—

jagad etat prabodhāśrayāyattaprasavam

abhilāṣapṛītiparamāṇumūrtyādhāraparatvāparatvānumeyasāmānyasamavāyāntyaviśeṣatadekārthas  
amavetaparimāṇaikatvapṛthaktvagurutvasnehāpārthivarūparasasparśāpyadravatvāmūrtasamyogat  
aditaretarābhāvānutpattirūpārūpam asmadādivinirmītarat |

acetanopādānatvāt |

yad itthaṃ tat tathā, yathā kalasaḥ |

tathā cedam |

tasmād idam api tatheti |

asyāyam arthaḥ | jagad iti dharmī | prabodhāśrayāyattaprasavam iti sādhyam | abhilāṣetyādy  
anutpattirūpārūpaparyantena dharmiviśeṣeṇākāśādīnityavargaparihāraḥ | asmadādivinirmītarad  
ity anenāpi dharmiviśeṣeṇa prasiddhakartṛkaghaṭāḍīparihāraḥ | abhilāpaś ca pṛītiś ca  
paramāṇumūrṫiś ca | āsām ādhāraḥ |ākāśa ātmā paramāṇuḥ | paratvāparatvānumeyau dikkālau |  
sāmānyādayas tu yathāprasiddhā grahītavyāḥ |

tathā narasiṃhaḥ prāha—

vijñānādhārādhīnajanmājanmāvacchinnātmobhayavādyavivādāspadapurūṣapūrvakavyatireki  
bhāvānubhāvi prameyajātam |

utpattimattvāt |

yad yad ākhyātasādhanasambandhi tat tad uktasādhyadharmādhikaraṇam | yathā vāsaḥ |

tathā cedam |

tasmād idam api tatheti |

asyāyam arthaḥ | prameyajātaṃ dharmi | vijñānādhārādhīnajanmeti sādhyam |  
ajanmāvacchinnātmēti dharmiviśeṣaṇam | etenākāśādīnityavargaparihāraḥ |  
ubhayavādyavivādāspadapurūṣapūrvakavya /p. 22b/ tirekīty anenāpi  
prasiddhakartṛkaghaṭāḍīparihāraḥ | bhāvānubhāvīti vasturūpam | etena pradhvaṃsādīparihāraḥ |  
yad yadākhyātasādhanasambandhīti vyāptivacanam yaddharmirūpam kathitasādhanayogīty  
arthaḥ |

trilocanas tu vyatirekiṇam imaṃ prayogam āha —

sarvaṃ kāryaṃ prabodhavaddhetukam |

utpattidharmakatvāt |

yan nityaṃ dṛṣṭam abodhavaddhetukaṃ tasyākāśādes tathotpattir nāstīti dṛṣṭam |

utpattidharmakaṃ ca pakṣīkṛtam asmadādivinirmītarat |

tasmād bodhavaddhetukam iti |

punar dvyaṇukeśvarasiddhau trilocana eva prāha—

vivādāspadībhūtaṃ dvitvam ātmotpattau kasyacid ekaikaviṣayāṃ buddhim apekṣate |

dvitvasaṃkhyātvāt |

yad yad dvitvaṃ tat tathā | yathā dve dravye |

tathā cedaṃ dvyaṇukagataṃ dvitvam |

tasmāt tatheti |

yasya cātra buddhir apekṣyate sa bhagavān īśvaraḥ ||

tathā ca Vācaspatiḥ pramāṇayati—

vivādādhyāsitanutarugirisāgarādayaḥ upādānādyabhijñākartṛkāḥ |  
kāryatvāt |

yad yat kāryaṃ tat tad upādānādyabhijñākartṛkam | yathā prāsādādi |

tathā ca vivādādhyāsītās tanvādayaḥ |

tasmāt tatheti |

evaṃ sthitvā sthitvā pravṛttidharmakatvāt, sanniveśavattvāt, arthakriyākāritvād ityādayo  
hetavaḥ kathitapañcāvayavakrameṇa boddhavyā iti |

tad etad durmativispanditaṃ jagadandhīkaraṇaṃ na satām upekṣitum ucitam iti kiñcid ucyate |  
iha khalu buddhimatkāryamātrayoḥ sādhyasādhanaayoḥ sarvopasaṃhāravatī vyāptis tāvad avaśyaṃ  
grahītavyā | anyathā gamyagamakabhāvāyogāt | sā ca grhyamānā kiṃ kāraṇakāryamātrayor iva  
viparyayabādhakapramāṇabalāt grāhyā | yad vā 'gnidhūmayor iva  
viśiṣṭānvayavyatirekagrahaṇapravaṇaviśiṣṭapratyakṣānupalambhābhyāṃ boddhavyā | uta  
svavyavasthayaḥ sapakṣāsapakṣayor bhūyor darśanādarśanābhyāṃ pratyetyavyā | āhosvit  
sapakṣāsapakṣayoḥ sakṛddarśanābhyāṃ jñātavyeti catvāro vikalpāḥ |

na tāvad ādyaḥ pakṣaḥ, sādhyaviparyaye buddhimadabhāve kāryatvasāmānyasya sādhanasya  
bādhakapramāṇābhāvāt. nanu bādhakapramāṇābhāvo 'siddhaḥ. tathā hīdaṃ kāryatvaṃ yathā  
buddhimatā vyāptam iṣyate tathā deśakālasvabhāvānyatatvenāpi,  
kāḍācīkakāraṇasannidhimattayāpi, sāmagrikāryatvenāpi vyāptam upalabdham | sa ca  
deśādiniyamaḥ kāḍācitkakāraṇasannidhiḥ sāmagrī vā buddhimatpūrvikā siddhā | yadi punar  
acetanāni cetanānadhīṣṭhatāni kāryaṃ kuryuḥ tato yatra kvacanāvasthitāni janayeyur iti na  
deśakālasvabhāvānyataprāsavaṃ kāryam upalabhyeta |

hetusamavadhāna-janmatayā na kāryaṃ pratyekaṃ kāraṇair janyata iti cet | samavadhānam eva  
tu kāraṇānāṃ kutaḥ | kāḍācitkaparipākādadrṣṭaviśeṣād iti cet | nanv ayam acetanaḥ kathaṃ  
yathāvat kāraṇāni sannidhāpayet | no khalu kvacid avasthitāni daṇḍādīni vinā  
kumbhakāraprayatnam adṛṣṭaviśeṣavaśād eva parasparaṃ sannidhiyante | sannidhitāni vā kāryāya  
prabhavantīti buddhimatā deśakālasvabhāvānyamasya kāḍācitkakāraṇasannidheḥ sāmagryāś ca  
vyāptisiddhiḥ | buddhimadabhāve caiśāṃ vyāpakānāṃ nivṛttau nivartamānaṃ kāryatvaṃ  
buddhimatpūrvakatvena vyāpyata iti pratibandhasiddhaye vyāpakānupalambhatrayam  
upanyastam | tathā na kāryaṃ buddhimatparityāgād ahetukam eva bhavātīti sambhāvyaṃ,  
deśakālasvabhāvānyamābhāvaprasaṅgāt | nāpi buddhimato 'nyasmād eva bhavātīti śaṅkanīyam,  
sakṛd apy utpādābhāvaprasaṅgāt | na cānyasmād asmād api bhavātīti sambhāvyaṃ, aniyatahetutve  
'hetutvaprasaṅgāt | tathā buddhimantam antareṇāce tanena karaṇe sarvadā kriyāyā  
avirāmaprasaṅgāś cety api viparyayabādhakam atiprasaṅgacatuṣṭayaṃ vyāptiprasādhakam iti |  
kāryatvasya hetupūrvakatvam iva buddhimatpūrvakatvam apy avāryam iti cet |

atrocyate | sidhyaty evedaṃ manorājyaṃ yadi deśakālasvabhāvānyamasya  
kāḍācitkakāraṇasannidheḥ samagryāś ca buddhimatpūrvakatvena vyāptiḥ sidhyati | kevalam etad  
eva durāpam | buddhimadabhāve 'pi hi svahetubalasaṃmutpannasannidheḥ  
pratiniyatadeśakālasaktinācetanenāpi sāmagrilakṣaṇakāraṇaviśeṣeṇa kriyamānāni  
deśakālasvabhāvānyamakāḍācitkakāraṇasannidhisāmagrikāryatvāni yujyanta iti sandigdhasiddhā  
vyāpakānupalabdhyāḥ ||

buddhimadabhāve samavadhānam eva kuta iti cet | tad api  
cetanānadhīṣṭhitayathoktācetanāsāmagrīviśeṣād eva | so 'pi tādrṣād ity

anādyacetanasāmagrīparamparāto 'pi deśādiniyamasambhāvanāyāṃ nāvaśyaṃ buddhimadapekṣā | ghaṭāder deśakālasvabhāvanīyamaḥ kādācitkakāraṇasannidhiś ca, sāmagrī ca buddhimatpūrvikā drṣṭā ity aparopi deśakālasvabhāvanīyamādis tathaiyeti cet | yady evaṃ ghaṭādikam api kāryaṃ bahuśo buddhimatpūrvakam upalabdham iti sarvam eva kāryaṃ tathāstu, kim anena vyāpakānupalambhopanyāsadurvyasanena | ghaṭāder bahuśo buddhimatpūrvakatvadarśane 'pi na sarvatra kāryamātrasya tathābhāvaniścayaś cet | deśādiniyamādīnām apīdaṃ samānam iti katham atrāpi śaṅkāvyudāsaḥ ||

astu tadā pratyakṣam eva sarvatra vyāptigrāhakam iti cet | na tarhi viparyayabādhakapramāṇabalād vyāptigrahanīrvāhaḥ | pratyakṣam ca tatrāśaktam iti dvitīyavikalpāvasare nivedayiṣyate | tathāsiddhe kāryakāraṇabhāve dhūmasyāhetukotpattāv anyasmād evotpattāv anyasmād apy utpattau sambhāvyamānāyāṃ deśādiniyamābhāvasakṛdūtpādābhāvāhetutvaprasaṅgāḥ saṅgacchante | prastute tu buddhimatkāryamātrayoḥ kāryakāraṇabhāvo nādyāpi siddhaḥ | sādhyaituṃ vā śakyaḥ | na cācetanasya kartṛtve kriyāyā /p. 42/ avirāmaprasaṅgaḥ saṅgataḥ | na hy acetanam ity eva sarvadā sāmārthyayogi, tasyāpi svahetuparamparāpratibaddhasāmārthyatvād ity acetanakāraṇaviśeṣaparamparāsambhāvanāyāṃ nāvaśyaṃ buddhimadākṣepa iti svamatavyālo paviklavavikrośitamātram evedaṃ na punar atra nyāyagandho 'pi |

tad evaṃ vyāptisādhanārtham upanyastam vyāpakānupalambhatrayaṃ sandigdghāsiddham atiprasaṅgatucaṣṭayaṃ ca buddhimatkāryamātrayor vyāptyasiddhāv asaṅgatam | ataḥ kāryatvaṃ sādhanam sandigdghavipakṣavyāvṛttikatvād anaikāntikam ||

atra Vācaspatiḥ prāha: sandigdghavipakṣavyāvṛttikatvaṃ nāma hetudoṣa eva na bhavati | tat katham nirasyate | tathā hi ya eva vipakṣe drṣṭo hetuḥ sa eva prameyatvādivad abhimataṃ na sādhyet | yas tu mahatāpi prayatnena mṛgyamāṇo 'sapakṣe nopalakṣitaḥ sa katham sādhyam na sādhyet |

avaśyaṃ śaṅkayā bhāvyaṃ niyāmakam apaśyatām |

iti tu dattāvakāśā laukikam aryādātikrameṇa saṃśayapīśācī labdhaprasarā na kvacin nāstīti nāyaṃ kvacit pravarteta | sarvasyaivārthasya kathañcic chaṅkāspadatvadarśanāt | anarthaśaṅkāyāś ca prekṣāvatām nivṛtṭyaṅgatvāt | antataḥ snigdghānnapānopayoge 'pi maraṇadarśanāt | tasmāt prāmāṇikalokayātrām anupālayatā yathādarśanam śaṅkanīyam, na tv adṛṣṭam api | viśeṣasmṛtyapekṣo hi saṃśayo nāsmṛter bhavati | na ca smṛtir ananubhūtacare bhavati |

tad uktaṃ mīmāṃsāvārttikakṛ /p. 24a/ tā adhyuṣṭasahasrikāyām:

nāśaṅkā niḥpramāṇiketi |

37

tathā tenaiva Bṛhaṭṭikāyām:

utprekṣeta hi yo mohād ajātam api bādhakam |

sa sarvavyavahāreṣu saṃśayātmā kṣayaṃ vrajet || iti | 38

tad etat pralāpamātram | na hi mahatāpi prayatnena vipakṣe mṛgyamāṇasya hetor  
adarśanamātreṇa vyatirekaḥ sidhyati | tathā hi vipakṣe hetur nopalabhyata ity anena  
tadupalambhakapramāṇanivṛttir ucyate | pramāṇam ca prameyasya kāryam, nākāraṇam viśaya iti  
nyāyāt | na ca kāryanivṛtttau kāraṇanivṛttir upalabdā, nirdhūmayāpi vahner upalambhāt | yadi  
punaḥ pramāṇasattayā prameyasattā vyāptā syāt, tadā yuktam etat | kevalam iyam eva vyāptir  
asambhavinī, sarvasya sarvadarśitvaprasaṅgāt | tan nādarśanamātreṇa vyatirekasiddhiḥ |  
yathoktam:

sarvādr̥ṣṭīś ca sandigdā svādr̥ṣṭir vyabhicāriṇī |  
vindhyādr̥irandhrādūrvāder adr̥ṣṭāv api sattvataḥ || iti <sup>39</sup>

sakalavipakṣasyārvācīnaṃ praty adr̥ṣyatvāt ||

yac cuktam: saṃśayapīśācī labdhaprasarā na kvacin nāstīti na kvacit pravarteteti | tad  
asaṅgatam | arthasaṃśayasyāpi prekṣāvātām pravṛtṭyaṅgatvāt pravṛtṭir avirodhiny eva |  
anarthasandehaḥ sarvatra kartuṃ śakyate | antataḥ snigdānnapānopayoge 'pi maraṇadarśanād  
apravṛtṭir iti cet | durjñānam etat | tathā hy arthasandeho 'narthasandeho veti nāyam  
śaṣṭhīsamāsaḥ | kin tv arthonmukhaḥ sandeho 'rthasandehaḥ, anarthonmukhaḥ sandeho  
'narthasandeha iti śākapārthivādivanmadhyapadalopī samāsaḥ | evaṃ sati snigdānnapānādāv  
arthasandeha eva, tajjātīyasya svaparasantāne dr̥ṣṭipuṣṭyādyarthasya koṭīśaḥ karaṇadarśanāt,  
maraṇāder anarthsya kvacit kadācid darśanāt | etadviparīto 'narthasandeho draṣṭavyaḥ | tasmāt  
pramāṇādivārthasaṃśayād api prekṣāvātām tatra tatra pravṛtṭir durvāraiva ||

yad apīdam lapitaṃ yathādarśanaṃ śāṅkanīyaṃ nādr̥ṣṭapūrvam api viśeṣasmṛtyapekṣo hi  
saṃśaya ityādi | tad asambaddham | sādhakabādhakapramāṇābhāvād eva paryudāsavṛtṭyā  
vastvantararūpāt sarvatra saṃśayotpatteḥ | kiṃ ca viśeṣasmṛtyapekṣa evāyam saṃśayaḥ | tathā hi  
lakṣaṇayogitvāyogitvābhyām eva tajjātīyātajjātīye vaktavye | anyathā lakṣaṇapraṇayanam  
anarthakaṃ syāt | evaṃ ca sati tādātmyatadutpattilakṣaṇapratibandhaviyogitvena sādharāṇena  
dharmeṇa prameyatvadhūmatvakārya /p. 24b/ tvādīnām tvanmatena sajātīyatvāt  
prameyatvavyabhicāradarśanam eva śāṅkām upasthāpayatīti yathādarśanam evedam āśāṅkitam |  
yaś ca Kumārilasya sāksitvenopanyāsaḥ sa khalu

dadhibhāṇḍe viḍālaḥ sāksīti

pravādam nātipatatīti kim atra vaktavyam | tad evaṃ vipakṣe 'darśanamātreṇa hetor  
vyatirekāsiddeḥ sandigdāvipakṣavyāvṛtṭikatvaṃ nāma hetudūṣaṇam durvāram eva | ata  
evāsyopanyāso 'doṣodbhāvanam nāma nigrāhasthānam iti yad anenāveditaṃ tad api sāvadyam |  
pratyutāsmīn hetoḥ saddūṣaṇe parihartavye nāyam hetudoṣo 'to na parihartavyo 'sya copanyāso  
'doṣodbhāvanam nāma nigrāhasthānam iti bruvann ayam eva tapasvī svamatena  
niranuyojoyānuयोगalakṣaṇena nigrāhasthānena nigr̥hyata iti kṛpām arhati | tad evaṃ  
viparyayabādhakapramāṇābhāvād avyāpter asiddheḥ sandigdāvipakṣavyāvṛtṭikatvād  
anaikāntikaḥ kāryatvalakṣaṇo hetuḥ ||

athāgnidhūmayor iva viśiṣṭānvayavyatirekagrahaṇapraṇaviśiṣṭapratyaksānupalambhābhyām  
vyaptir niścīyata iti dvitīyaḥ pakṣaḥ | atrocyate | kiṃ dr̥ṣyaśāriropādhinā buddhimanmātreṇa

vyāptigr̥hyate, āhosvit dṛśyaśarīropādhidhureṇa dṛśyādṛśyasādhāraṇeneti vikalpau | yady ādyaḥ pakṣah, tadā tathābhūtasādhyam antareṇāpy utpadyamāne viṭapādaḥ kāryatvadarśanaḥ |  
prameyatvādivat sādharmaṇānaikāntiko hetuḥ |

nanu vṛkṣādayaḥ pakṣikṛtāḥ | katham tair vyabhicāraḥ | trividho hi bhāvarāśiḥ |  
sandigdhakartṛko yathā vṛkṣādih | prasiddhakartṛko yathā ghaṭādih | akartṛko yathā ākāśādih |  
tatra prasiddhakartṛke ghaṭādaḥ pratyakṣānupalambhābhyāṃ vyāptim ādāya sandehapade  
kṣmāruhādaḥ kāryatvam upasaṃhṛtya buddhimān anumīyate | na punar asu vyabhicāraṇiṣayo  
bhavitum arhati | yad āha: na sādhyenaiva vyabhicāra itī | ayuktam etat | na hi vyabhicāraṇiṣaya  
eva pakṣe bhavitum arhati:

sandigdhe hetuvacanād vyasto hetor anāśrayaḥ<sup>40</sup>

iti nyāyāt | vyabhicāraṇiṣayatā ca dṛśyaśarīropādher buddhimanmātrasya tṛṇādyutpattau  
dṛśyānupalambhena pratikṣiptatvāt | tatas ca kṣmādhārādir eva sandigdhakartṛkaḥ pakṣikartum  
ucitaḥ kṣmāruhādis tv acetanakartṛka itī caturtho bhavarāśir neṣṭavyaḥ | atha  
vyabhicāracamatkāṛātrividhabhāvarāśivyavasthāpanārthaṃ ca viṭapādaḥ pratyakṣāpratikṣiptena  
dṛśyādṛśyasādhāraṇena buddhimanmātreṇa vyāptir avagamyata itī dvitīyaḥ saṅkalpaḥ | tadā  
viṭapādaḥ buddhimanmātrasya sambhāvyamānatvād na sādharmaṇānaikāntikatām brūmaḥ | kiṃ  
tarhi vyāptigrahaṇakāle dṛśyādṛśyasādhāraṇasya buddhimanmātrasya sādhyasyādṛśyatayā  
dṛśyānupalambhena vyatirekāśiddher vyāpter abhāvāt sandigdghavyāvṛttikatvam ācakṣmahe | tathā  
hi | yadā kumbhakāravypārāt pūrvam kumbhasya vyatirekaḥ pratyetyas tadā na  
sādhyābhāvakṛto ghaṭavyatirekaḥ pratyetuṃ śakyaḥ | yathā hi viṭapādijanmasamaye  
buddhimanmātrasyādṛśyatvena niṣeddhum aśakyatvāt sattāsambhāvanā tathā ghaṭādāv api  
vyatirekaniścayakāle buddhimanmātrasyādṛśyatvāt sattvasambhāvanāyāṃ  
sādhyābhāvapravyuktasya sādhanābhāvasyāśiddhatvena vyāpter abhāvāt katham na  
sandigdghavyatireko hetuḥ |

yaccokta yathā kāryam ca syān nirupādānam ceti nāśaṅkanīyam, tathā kāryam ca bhaved  
akartṛkaṃ ceti nāśaṅkanīyam itī, tatrāpi kāryam ca syān nirupādānam ca bhaved itī na vaktavyam itī  
kenaivam pratārito 'si | yadi hy atra pratyakṣānupalambhābhyāṃ vyāptir gr̥hyate tadā katham  
upādānapūrvakam kāryamātram sidhyati | vyāptigrahaṇaprakārāntaram ca tvayāpi nopanyastam |  
dṛśyādṛśyasādhāraṇayor upādānakāryamātrayor dṛśyaviṣayābhyāṃ pratyakṣānupalambhābhyāṃ  
vyāpter abhyūhitum aśakyatvāt | svamatavyālopaprasaṅgas tu pramaṇacintāvasare  
'prāptāvakāśaḥ | viparyayabādhakapramāṇabalād vātra vyāptisiddhiḥ | tathā hi yathāṅkurādikaṃ  
kāryam niyatadeśakālasvabhāvātvena vyāptam tathā śālitvādināpi jātibhedena vyāptam  
upalabdham | tatas cānupādānapūrvakatvād vipakṣātmanah śālitvādi jātibhedasya vyāpakasya  
nivṛttau nivartamānam kāryatvam upādānapūrvakatve viśrāmyat tena vyāptam sidhyati | na  
cānupādānenāpi kriyamānaḥ śālitvādi jātibhedo yujyate, upādānam vinā kṛtād anupādānād eva  
kevalād ekajātiyakāraṇāt tadatājātiyakāryotpattau kāryabhedasyāhetukatvaprasaṅgāt | tad uktam:

tadatadrūpiṇo bhāvās tadatadrūpahetuḥ ||

iti |<sup>41</sup>

40 (PV IV 91)

41 (PV III 251ab)

anyathānupādānād eva kṣityāder aṅkurādīkam utpadyetety aṅkurārthino bījaṃ nānusareyuḥ |  
tasmād viparyayabādhakapramāṇabalād eva kāryatvasya  
hetumātrapūrvakatvenevopādānapūrvakatvenāpi vyāptisiddhir iti nyāyaḥ | na caivaṃ  
kāryamātrakartṛtvamātrayor api vyāptiprasādhakam viparyaye bādhakam pramāṇam asti,  
pūrvoktasya vyāpakānupalambhatrayasyātiprasaṅgacatuṣṭayasya ca prāg eva pratyākhyātāt |  
tasmāt kāryam ca syāt na ca dhīmatkartṛpūrvakam iti śaṅkāṃ kurvāṇaḥ pratīvādī vinā  
caraṇamardanādinā niṣeddhum aśakyāḥ ||

nanu yadi dṛśyāgnidhūmasāmānyayor iva dṛśyā eva kāryakāraṇasāmānyayoḥ  
pratyakṣānupalambhato vyāptis tadā paracittānumānākṣatiḥ | svaparasantānasādhāraṇenādṛśyena  
cinmātreṇa pratyakṣato dṛśyaviśayād vyāptigrahaṇāyogād ity api na vācyam | bāhyārthasthitau hi  
svaparasantānasādhāraṇasya cinmātrasya svarūpeṇādṛśyatve 'pi dṛśyaśarīreṇa  
sahaikasāmagrīpratibandhād avinirbhāgavartitvam asty eva | tato yathā ghaṭaviśayaṃ pratyakṣam  
rūpaikadeśapravṛttam apy avyabhicārāt samudāyopasthāpakam tathā dehagrāhakam eva  
pratyakṣam dehāvinirbhāgavarti svaparasantānasādhāraṇam cinmātram kampāder vyāpakam  
adhigacchanti | tad evaṃ dṛśyātmano dṛśyāvinirbhāgavartino vā padārthasya  
vyāvahārikapaṭupratyakṣataḥ siddhir vyāptigrahaś ca, na tu  
tathātvavinākr̥tādṛśyasādhāraṇacinmātrasyeti santānāntarānumānam ucitam | tasmād yadi  
pratyakṣānupalabhābhyāṃ vyāptigrahas tadā dṛśyenaiva dṛśyasyeti nyāyaḥ | tad ayaṃ  
saṃkṣepārthaḥ:

kāryatvasya vipakṣavṛttihataye sambhāvyate 'tīndriyaḥ kartā ced vyatirekasiddhividhurā vyāptiḥ  
kathaṃ sidhyati |  
dṛśyo 'tha vyatirekasiddhimanasā kartā samāśrīyate tattyāge 'pi tadā tṛṇādīkam iti vyaktaṃ vipakṣe  
kṣaṇam ||

42

ato na pratyakṣānupalambhābhyāṃ api vyāptisiddhiḥ ||

nanu bhūyodarśanādarśanābhyāṃ pratibandhaḥ pratīyata iti tṛtīya evāsamākaṃ pakṣaḥ |  
kevalam sa pratibandho na tadutpattīlakṣaṇo grahītavyaḥ | kin tu svābhāvikaḥ | sa eva  
darśanādarśanābhyāṃ pratīyate | tathā caitam evārtham Vācaspatiḥ prāha: <sup>43</sup> na sapakṣāsapakṣayor  
darśanādarśanābhyāṃ kāryatvasya gamakatvam api tu svābhāvikapratibandhabalād iti brūmaḥ | sa  
eva tu sapakṣāsapakṣayor darśanādarśanābhyāṃ vakṣyamāṇena krameṇa pratīyata iti tadupakṣepo  
'pi yuktaḥ | tena yasyāsau svābhāvikaḥpratibandho niyataḥ siddhaḥ sa eva gamako gamyaś ceteraḥ  
sambandhīti yujyate | tathā hi dhūmādīnāṃ vahnyādibhiḥ saha sambandhaḥ svābhāviko na tu  
vahnyādīnāṃ dhūmādibhiḥ | te hi vinā dhūmādibhir upalambhyante | yadā tv  
ārdrendhanādisambandham anubhavanti tadā dhūmādibhiḥ sambadhyante | tasmād vahnyādīnāṃ  
ārdredhanādyupādihikṛtaḥ sambandho na tu svābhāvikas tato na niyataḥ | svābhāvikas tu  
dhūmādīnāṃ vahnyādibhiḥ sambandhaḥ, tadupādher anupalabhyamānatvāt | kvacid  
vyabhicārasyādarśanāt | anupalabhyamānasyāpi kalpanānupapatteḥ | na cānupalabhyamāno  
darśanānarhatayā sādhakabādhakapramāṇābhāvena sandihyamāna upādhiḥ sambandhasya

42 (JNA 285,7-10)

43 The following collects material from

svābhāvikatvaṃ pratibadhnātīti yuktam | yathoktaṃ prāk seyaṃ saṃśayapīśācītyādi | tasmād upādhiṃ prayatnenānviṣyānto 'nupalabhyamānā nāstīty avagamya svābhāvikatvaṃ niścinumaḥ ||

syād etat | anyasyānyena saha kāraṇena cet svābhāvikaḥ sambandho bhavet, sarvaṃ sarveṇa sambadhyeta | tathā ca sarvaṃ sarvasmād gamyeta | athānyac ced anyasya kāryaṃ kasmāt sarvaṃ sarvasmān na bhavati, anyatvāviśeṣāt | tataś ca sa evātiprasaṅgaḥ | yady ucyeta svabhāvā na paryanuyojyāḥ | tasmād anyatvāviśeṣe 'pi kiñcid eva kāraṇaṃ kāryaṃ ca kiñcid iti | nanv eṣa svabhāvānanuyogo 'kāryakāraṇabhūtānām api svabhāvapratibandhe tulya eva | tasmād yat kiñcid etad api ||

kim asya sambandhasya vyāptigrāhakaṃ pramāṇam iti cet | ucyate

bhūyodarśanagamyā hi vyāptiḥ sāmānyadharmayoḥ | <sup>44</sup>

iti prasiddham eva | asyāyam arthaḥ kāśikākāreṇa vyākhyātaḥ—  
prācīnānekadarśanajanitasamśkārasahāye carame cetasi cakāsti dhūmasyāgniniyatāsvabhāvātvaṃ, ratnatattvaṃ iva parīkṣakasya, śabdātattvaṃ iva vyākaraṇasmṛtisaṃskṛtasya, brāhmaṇātvaṃ iva mātāpitṛsambandhasmaraṇasacivasyetyādi | na hy etat sarvaṃ āpātato na pratibhātam iti purastād api pratibhāsamānam anyathā bhavātīti ||

trilocanena punar ayam arthaḥ kathītaḥ – bhūyodarśanena bhūyodarśanasahāyena manasā tajjātīyānāṃ sambandho gr̥hīto bhavati | ato dhūmo 'gniṃ na vyabharati | tadvyabhicāre 'py upādhirahitaṃ sambandham atīkrāmet | hetor vipakṣaśāṅkānivartakaṃ pramāṇam upalabdihlakṣaṇaprāptopādhivirahaniścayahetur anupalambhākhyāṃ pratyakṣam eva | tataḥ siddhaḥ svābhāvikaḥ sambandhaḥ | tatthehāpīti svamataṃ vyavasthāpitam iti ||

Vācaspatināpīdam uktam – abhijātamaṇibhedatattvavad bhūyodarśanajanitasamśkārasahāyam indriyam eva dhūmādīnāṃ vahnyādibhiḥ svābhāvikasambandhagrāhīti yuktam iti ||

atrocyate | 'bhede sati tadutpatter anyaḥ svābhāvikaḥ sambandhaḥ śabdāsphālanamātram evedam | na khalu nirūpyamāṇaḥ prāpyate | tathā hi svābhāvikaḥ tu dhūmādīnāṃ vahnyādibhiḥ sambandhaḥ tadupādher anupalabhyamānatvāt | kvacid vyabhicārasyādarśanād iti tvayaivāsyā lakṣaṇam uktam | etac cāsiddham | yataḥ, upādhiśabdena svato 'rthāntaram evāpekṣaṇīyam abhidhātavyam | na cārthāntaram dṛśyatānīyatam, adṛśyasyāpi deśakālasvabhāvaviprakṣṭasya sambhavāt | tataś ca dhūmasyāpi hutāśena saha sambandhe syād upādhiḥ, na copalakṣyata iti katham adarśanān nāsty eva yataḥ svābhāvikasambandhasiddhiḥ ||

atha yady arthāntaram apekṣaṇīyaṃ syāt | kathaṃ dhūma ity eva pāvakasattānīyama iti cet | nanv idam eva cintyate | tadutpatter asvikāre sahasraśo darśane 'pi kiṃ sarvatra dhūme saty avāśyam agniḥ sambhavī na veti kadācid arthāntaram upādhiṃ apekṣya dhūmo 'pi syān nāgnir iti kim atra niṣṭāṅkakāraṇam | tadupādher anupalabhyamānatvāt | kvacid vyabhicārasyādarśanād iti tu yad uktam tat pratyuktam eva | adṛśyasyāpy upādheḥ sambhāvīyamānatvāt | vyabhicārasya ca pratyayāntaravaikalyenāhatyādarśane 'pi niśeddham aśakyatvāt | ata eva tayor bādhakābhāve 'pi sādhakabādhakapramāṇābhāvāt śāṅkā sambhavaty eva | na punas tavāmunā viklavavikroṣitamātreṇa vyāvartate | na caitavatā prāmāṇikalokayātrātikramaḥ | prāmāṇikair eva sādhakabādhakapramāṇābhāve nyāyaprāptasya saṃśayasya vihitatvāt | na ca sarvatrapravṛttiprasaṅgaḥ, pamāṇād arthasaṃśayāc ca pravṛtter upapatteḥ | na cānarthasandehaḥ sarvatra kartum śakyate, kvacid arthonmukhatāyā eva darśanāt ||

yac cānyatvāviśeṣe 'pi kiñcid eva kāraṇaṃ kāryaṃ ca kiñcid iti svabhāvo yathā na paryanuyogyas tathaiṣa svabhāvānanuyogo 'kāryakāraṇabhūta /p. 27a/ nām api svabhāva pratibandhe tulya eveti grāmyajanadhandhikaraṇaṃ vandīkaraṇaṃ atilāghavam āviskaroti vācaspatēḥ | tathā hi vastutvāviśeṣe 'py agnir dahati nākāśam ity atra yathā nātiprasaṅgaḥ saṅgataḥ pramāṇasiddhatvād asyārthasya, tathā bhedāviśeṣe 'pi kiñcid eva kasyacit kāraṇaṃ kāryaṃ ca kiñcid ity atrāpi nātiprasaṅgāvatāraḥ | bhede sati tadanvayavyatirekānuvidhānalakṣaṇasya kāryakāraṇabhāvasya pramāṇasiddhatvād eva | na caivaṃ svābhāvikasambandhaśabdavācyo 'rthaḥ pramāṇasiddhaḥ kaścid asti, tallakṣaṇasyāsiddhatvād uktatvāt | na ca pratijñāsiddhe vastuny atiprasaṅgo nābhaidhātavyaḥ, sarveṣāṃ sarvatra tadrūpābhyupagamamātreṇa vijetṛtvaprasaṅgāt | yad āhāraṅkāraḥ:

yat kiñcid ātmābhīmatam vidhāya niruttaras tatra kṛtaḥ pareṇa |  
vastusvabhāvair iti vācyam itthaṃ tathottaram syād vijayī samastaḥ ||

iti ||

kiṃ ca svābhāvikasambandha iti ko 'rthaḥ | kiṃ svato bhūtaḥ svahetuto bhūto 'hetuko veti trayāḥ pakṣāḥ | na tāvad ādyaḥ pakṣaḥ, svātmani kāritravirodhāt | dvitīyapakṣe tu tadutpattir eva sambandho mukhāntareṇa svikṛta iti na kaścid vivādaḥ lahetukatve tu deśakālasvabhāvānyamābhāvaprasaṅgād ity asaṅgataḥ svābhāvikaḥ sambandhaḥ ||

etena yad uktam: na sapakṣāsapakṣayor darśanādarśanābhyāṃ kāryatvasya gamakatvam api tu svābhāvikasambandhabalād iti brūmaḥ, sa eva tu sapakṣāsapakṣayor darśanādarśanābhyāṃ vakṣyamāṇena krameṇa pratīyata iti, tadiṣṭakāmatāmātrāviṣkaraṇaṃ iti mantavyam | svābhāvikasambandhasya hy upādhinirapekṣāniyatatvam lakṣaṇam uktam | tasya cōktanyāyenāsiddhau bhūyodarśanajanitasamśkārasahāye carame cetasi manasi vā tathābhūtam niyatatvam parisphuratīti saḥṛdayena vaktum aśakyatvāt |

yac ca śabdatattvam iva brāhmaṇatvam iveti dṛṣṭāntīkṛtaṃ tad dvayam apy asmān pratyasiddham iti dṛṣṭāntayitum anucitam | abhijātamañibhedatattvam tu parisphuratīti yuktam | tasya hy upadeśaparamparāto māṇikyavattenāpi kaṣṭhenendradhanurākārajyotirādikaṃ lakṣaṇam niścitam | na caivaṃ svābhāvikasambandhalakṣaṇaṃ tvayā svakapolaracitam api pramāṇena niścitam | yenāsyāpi tādṛśī vyavasthā syād iti yat kiñcid etat ||

kiṃ ca bhavatu tāvad ayam anavadhāritarūpaḥ svābhāvikaḥ sambandhaḥ, tathāpi darśanādarśanābhyāṃ asya grahaṇam atidurlabham | tathā hi yadi prācīnānekadarśanajanitasamśkārasahāyena caramacetasā dhūmasyāgniniyatatvam grāhyaṃ tadā sapakṣāsapakṣayoḥ koṭīśaḥ pravṛttadarśanādarśanajanitasamśkārasahāyena caramacetasā pārthivatvasyāpi lohalekhyatvaniyatatvam gr̥hyata iti pārthivatvād api lohalekhyatvasiddhir astu | atha pārthivatvasya lohalekhyatvaniyatatvam eva nāsti vajre vyabhicāradarśanāt | tat kathaṃ pratyakṣeṇa niyatatvagrahaḥ | tarhi dhūmasya vahniniyatatvam eva nāsti, vyabhicārābhāvasya darśayitum aśakyatvāt | tat kathaṃ caramacittena niyamagraha ity apy tulyam |

vyabhicārādarśanād avyabhicāra iti cet | nanu vyabhicārādarśanād avyabhicāra iti ko 'rthaḥ | kiṃ vyabhicārādarśanād avyabhicāraḥ, vyabhicārābhāvād vā | prathame pakṣe vyabhicāro bhavatu mā vā vyabhicārādarśanād evāvyabhicāra iti niṣṇātam pañḍityam | atha dvitīyaḥ pakṣaḥ | tadā vyabhicārābhāvaḥ kuto jñātaḥ | adarśanād iti cet | tat kim adarśanamātraṃ dṛṣyādarśanaṃ vā | prathamam aśaktam | na hy adarśane 'pi vyabhicāro nāstīty abhidhātum śakyate, cirakālanaṣṭabrāhmaṇīvyabhicāravat | āhatyādarśane 'py aticirakālavvyadhānena vyabhicārādarśanāt | dvitīyaṃ cāsambhavi, kvacit kadācit kenacid vyabhicārādarśanasāmagryāṃ



satyāṃ vyabhicāradarśanāt | darśanasāmagrībhāve tu pratyayāntaravaikalyāt  
deśakālāntaravartitvād vā vyabhicārasya salakṣaṇaprāptatvābhāvāt | tasmāt saty api vyabhicāre  
tadupalambhasāmagryabhāvād vyabhicārānupalambhaḥ | prakārāntareṇa vā  
tadutpattilakṣaṇenāvyabhicāre vyabhicārānupalambha ity ubhayathāpi vyabhicāropalambhanivṛttir  
astu | tvayā tu yad avyabhicārapratipattinibandhanaṃ darśanādarśanam upavarnītaṃ  
tatpārthivatvādaḥ vyabhicārād dhūme 'pi nāvyabhicāranibandhanam iti dhūmo 'pi tvanmate  
nāśvāsabhājam iti prasaktam |

asmanmate tu pratyakṣānupalambhābhyām ekatra kāryakāraṇabhāvasiddhau na  
vyabhicārasaṅkāsambhavaḥ | tadabhāve tu: hetumattāṃ vilaṅghayed <sup>45</sup> iti nyāyāt na  
saṃśayapīśācāvasaraḥ | tad evaṃ bhūyodarśanādarśanābhyām api na vyāptisiddhiḥ |

tarhi sakṛt sapakṣāsapakṣayor darśanādarśanābhyām vyāpter niścaya iti caturtha eva pakṣo  
'stu | tathā hi kāryatvasya buddhimanmātrapūrvakatvenānvayo ghaṭādaḥ dr̥ṣṭaḥ, ākāśādaḥ  
buddhimatkāraṇanivṛttau kāryatvasya vyatirekaḥ | tataś ca sakṛdanvayavyatirekasiddhau vyāpteh  
siddhatvāt kuto 'naikāntikatā |

atrābhidhīyate | yadi buddhimatkāraṇakāryatvayor ekatra pratibandhaḥ pramāṇapratītaḥ syāt  
tadākāśādaḥ buddhimannivṛttau kāryatvasya nivṛttir iti yuktam | sa ca pratibandhaḥ tādātmyaṃ  
tadutpattiḥ svābhāviko 'nyo vā na sidhyati sādhakapramāṇābhāvād ity anantaram evāveditam |  
tataś cākāśādaḥ buddhimannivṛttir api syāt | na ca kāryatvasya nivṛttir iti  
sandigdhavipakṣavyāvṛttikatvād anaikāntikaṃ kāryatvam |

nanv ākāśasyāsamanmate nityatvaṃ tvanmate cāsattvam | tat katham ataḥ kāryatvavyatirekaḥ  
sandigdha iti cet | ucyate | na hy ākāśe kāryatvavyāvṛttimātraṃ vyatirekaḥ | kin tu  
sādhyābhāvaprayuktaḥ sādhanābhāvo vyatirekaḥ | sa cākāśe grahītum aśakyaḥ | yathā tatra  
buddhimatkāraṇanivṛttis tathā 'cetanasyāpi kāraṇasya nivṛttiḥ | tat kasyābhāvaprayuktaḥ  
kāryābhāvaḥ pratiyatāṃ yena vyatirekaḥ sidhyati ||

nanu satyam evaitat | yathākāśe buddhimatkāraṇanivṛttis tathā kāraṇamātrasyāpi tatra nivṛttir  
na buddhimatkāraṇavyatirekānuvidhāyitvaṃ kāryatvasya niścetum śakyate | tathāpi ghaṭādaḥ  
kāryatvasya buddhimatānvayadarśanākāśe 'pi buddhimadabhāvaprayuktaḥ kāryatvābhāvaḥ  
pratiyate | tat katham vyatirekāsiddhir iti cet | hanta ghaṭādāv api na kāryatvasya sattāmātram  
anvayaḥ | kiṃ tu sādhyasadbhāvaprayuktaḥ sādhanasadbhāvaḥ | sa ca ghaṭe grahītum aśakyaḥ |  
yathā hi tatra buddhimadbhāvas tathā kaṭakuḍyādibhāvo 'pi | tat ka evaṃ jānātu kiṃ  
buddhimadbhāve kāryatvasya bhāvo yad vā kaṭakuḍyādibhāve bhāva iti | tasmād atra  
viśiṣṭānvayavyatirekagrahaṇapraṇaviśiṣṭapratyakṣānupalambhāv anusartavyau yad dr̥ṣyayor eva  
kāryakāraṇayos tadutpattisiddhāv anvayavyatirekau sidhyataḥ ||

na ca pratibandhasādhakaṃ pramāṇaṃ svapne 'py astīti caturtho 'pi pakṣaḥ kṣataḥ |

tad evaṃ buddhimatkāryamātrayor vyāpter asiddhāv adhikaraṇasiddhānta <sup>46</sup> nyāyād  
upādānādyabhijñāḥ sarvajñāḥ puruṣaviśeṣaḥ sidhyatīti pratyāśā durāśaiva ||

45 (PV I 34d)

46 A separate hand adds yasminna[rthe] sidhyanti tadanuyāyīnya[rthā]ntarā[ni] sidhyanti so 'dhikaraṇasiddhāntaḥ□  
Cf.

yac ca kriyāsāmānyasya pakṣadharmatāvaśāc cakṣurlakṣaṇakaraṇaviśeṣasiddhir iti dr̥ṣṭānto darśitaḥ so 'pi sādhyābhinnah | tatra hi rūpajñānānyathānupapattyā siddhasya kāraṇāntarasyaiva cakṣur indriyam iti nāmakaraṇāt | rūpajñānajanakatvātirikṭasya cakṣurlakṣaṇaviśeṣasyāsiddhatvāt | atha rūpajñānajanakatvam eva cakṣuṣṭvam ucyate | bhavatu ko doṣaḥ | etad evāsmābhiḥ kāraṇāntaram ucyate | tathaiva yadi tvayāpi buddhimatsāmānyāśrayamātrasya puruṣaviśeṣa iti nāma kriyate, tadā nāsmākaṃ kādacid vipratipattiḥ | paramārthato buddhimatsāmānyāśraye sarvajñatvādiviśeṣaś cakṣurādiviśeṣavat sidhyatīti tatra vivadāmahe | ubhayaor api dr̥ṣṭāntadar̥ṣṭāntikayor viśeṣasādhanaśamarthyābhāvāt ||

tad ayaṃ saṃkṣepārthaḥ:

dr̥ṣṭye tu sādhye vyabhicāra eva dr̥ṣyam na cen na vyatirekasiddhiḥ |

47

sādhāraṇatvād atha vā vipakṣasandehataḥ sādhyam ato na sidhyati ||

itīśvaro dattājalāñjaliḥ ||

idānīm sādhanasvarūpaṃ nirūpyate | yad etan merumandaramedinīghaṭapaṭādisādhāraṇam kāryamātram sādhanam upanyastam yāvad asya buddhimadanvayavyatirekānuvidhānam ekatra nāvadhāryate tāvad gamakatvam ayuktam | na ca tat svapne 'pi pratyetaṃ śakyam | tathā hi kumbhakāravypāre sati mṛtṭiṇḍād ghaṭalakṣaṇam kāryam upalabhyatām nāma | na tu vyāpārāt pūrvaṃ ghaṭavatkāryamātrasya vyatirekaḥ pratyetaṃ śakyaḥ, kumbhakāravyatireke 'pi śoṣabhaṅgādilakṣaṇasya kāryasya mṛtṭiṇḍe darśanāt | na ca yad vinābhūtam yad upalabhyate tat tasya kāryam atiprasaṅgāt | tṛṇādivanmṛtṭiṇḍasya śoṣabhaṅgādikāryamātram api pakṣikṛtam iti cet | kriyatām buddhimadvyatireke kāryamātravyatirekas tv ektrāpi pratipādyatām yena vyāptisiddhau tṛṇādir iva śoṣabhaṅgāder api buddhimadanumānam syāt | ākāśādivaidharṃyadr̥ṣṭāntas tu pūrva pratihataḥ, buddhimatpūrvakatvasyeva kāraṇmātrapūrvakatvayāpi tatra sambhavāt kiṃprayuktaḥ kāryatvābhāva ity aparijñānāt ||

etena yad uktam - na vyabhicāropalambhāt prātisvikaviśeṣaparityāgena ghaṭādīnām abhūtvābhavanād anyarūpaṃ viśeṣam upalakṣayāmo yanniṣṭhaṃ puruṣapūrvakatvam vyavasthāpayāma iti tad api prativyūḍham | kumbhakāradyaabhāve 'pi mṛtṭiṇḍādau śoṣabhaṅgādikāryadarśanād abhūtvā /p. 29a/ bhāvalakṣaṇasya kāryamātrasya vyatirekāsiddher vyāpter abhāvāt ||

nanu yadi kāryatvamātrasya na buddhimatā pratyakṣato vyāptigrahaḥ vyatirekābhāvāt, tvayāpi tarhi kathaṃ kṛtakatvayānityatvena vyāptir avadhārayta iti cet | anapekṣālakṣaṇaviparyayabādhakapramāṇabalād iti brūmaḥ | tac cātadrūpaparāvṛttasyaiva kṛtakatvasya vipakṣād vyatirekaṃ sādhyati | na ca tvayā viparyayabādhakapramāṇam abhidhātum śakyata iti prāg eva pratipāditam | sandigdhavipakṣavyāvṛttikatvād anaikāntikam idaṃ kāryatvamātram ||

etena yad etat naiyāyikānām ākṣepaparihāraḍidambanam | iha khalu dve kāryatve | kāryamātram | viśiṣṭaṃ ca | tatrādyasya pratibandhāsiddher anaikāntikatvam | viśiṣṭasya

bhūdharādiṣv asambhavād asiddhatvam iti | tad asaṅgatam | kāryatvamātrasyaiva  
pratibandhopapādanāt ||

yac cokaṭam viśiṣṭam kāryatvam iti | kīdṛṣam punas tad iti vaktavyam | atha yat kāryam  
puruṣānvayavyatirekānuvidhāyitayā tatpūrvakam upalabdham | yaddrṣṭer akriyādarśino 'pi  
kṛtabuddhir utpadyate tat kāryam sakalaprāsādādyanugataṃ bhūdharādivyāvṛttam viśiṣṭam ity  
abhidhīyate | tad asundaram | vikalpānupapatteḥ ||

tathā cāha śaṅkaraḥ—kṛtabuddhiḥ kiṃ sādhyabuddhiḥ kiṃ vā sādhanabuddhiḥ |  
sādhyabuddhir api yadi grhītavyāptikasya, sā bhavaty eva | athagrhītavyāptikasya, kim anyatrāpi sā  
bhavanti drṣṭā | atha sādhanabuddhiḥ | tarhi svopagamavirodhaḥ, sarvasya bhāvasya  
kṛtakatvopagamād iti ||

vācaspatiḥ punar atrāha - idam atra nipuṇataram nirūpayatu bhavān kiṃ  
buddhimadanvayavyatirekānuvidhānam viśeṣaḥ | āhosvit tad darśanam yat parvatādiṣu nastīty  
abhidhīyate | yadi pūrvakaḥ kalpaḥ, sa buddhimaddhetukatvam tanubhuvanādīnām ātiṣṭhamānair  
abhyupeyata eva | na hi kāraṇam kāryānanuvihitabhāvābhāvam anyo vakyahrīkāt | atha  
taddarśanam iti caramaḥ kalpaḥ | na tarhi akriyādarśinaḥ kṛtabuddhisambhavaḥ | ya eva hi ghaṭo  
'nena buddhimadanvayavyatirekānuvidhāyī drṣṭaḥ, sa eva kāryo na tu vipaṇivartī | tajjātīyasya  
tadanvayavyatirekānuvidhānadarśanād adṛṣṭānvayavyatirekānuvidhānam api tajjātīyam tatheti cet |  
hantotpattimadghaṭādi buddhimadanvayavyatirekānuvidhāyīti anyad api tanubhuvanādikaṃ tathā  
bhavan na daṇḍena parāṇudya /p. 29b/ te | ghaṭajātīyam utpattimadbuddhimatpūrvakam iti cet |  
nanu prāsādādi taddhetukaṃ na bhavet | aghaṭajātīyatvāt | atha yajjātīyam  
anvayavyatirekānuvidhāyī drṣṭam, tajjātīyam evādrṣṭānvayavyatirekam api taddhetukaṃ | tat kiṃ  
kāryajātīyam prāsādādi buddhimaddhetukaṃ na drṣṭam yenotpattimattanubhuvanādi tathā na  
syāt | na khalu tajjātīyatve kaścid viśeṣa iti ||

vittokas tv āha—bhavatu vā kaścid anirūpitarūpo viśeṣaḥ | kiṃ punar anena viśeṣam  
pratipādayatābhipretam | kiṃ kāryatvasāmānyasyāsiddhatvam | atha kāryaviśeṣasya | atha  
kāryamātrasya buddhimatkarṭṛvyabhicāraḥ | atha sādhyadrṣṭāntayor vaidharmyamātram | kiṃ  
cātaḥ | yadi tāvat kāryasāmānyasyāsiddhatvam | tan nāsti | viśvambharādiṣv api  
kāraṇavyāpārājanyatvasyobhayaśiddhatvāt | atha kāryaviśeṣasya kumbhādivartinaḥ pakṣe 'siddhir  
abhidhīyate | tadā na kācid atra kṣatir viśeṣasya hetutvenānupādānāt | yadi kāryasāmānyasya  
karṭṛvyabhicāraḥ pratipādayitum iṣṭaḥ | sa na śakyo vipakṣe 'darśanāt | tṛṇādeś ca pakṣikṛtatvāt |  
śaṅkāmātrasya sarvathā 'niśiddhatvāt | sandigdhyatirekitvam naiyāyikānām niranuyojoyānuyogo  
bauddhānām adoṣodbhāvanam nigrāhasthānam iti tu pratipāditam | tathāpi bādhakapramāṇāny  
abhiditāny eva |

tasmān na pratibandhāsiddheḥ sarvatra vyabhicārāśaṅkā | atha sādhyadrṣṭāntayor  
vaidharmyodbhāvanam | tan na | tasya sarvatra sulabhatvāt | yadi sādhyadrṣṭāntayor  
vaidharmyamātrāt sādhyāsiddhiḥ nivṛttedānīm anumānavārtāpi nikuṅjamahānasayor api  
dhūmavattve 'pi kathañcid vaidharmyopapatter iti sakalam yat kiñcid etad iti |

tad ayam atra saṃkṣepārthaḥ | yat tāvat kāryatvamātram tadevoktena krameṇa  
pratibandhasiddher bhūdharādiṣu drṣṭam puruṣam anumāpayatīty asmākam  
abhimatasādhyasiddhir upapannaveti | kim asmākam adhikacintayety aṅgikṛtyāpy uktaṃ  
viśiṣṭakāryatvam | tad eva tu nāstīti punar vistareṇa pratipāditam iti tad api sarvam anavadheyam  
eva | tathā hi kāryatvamātrasya tāvad uktena krameṇa vyāpter asiddhatvād anaikāntikatvam  
anirvāyam | yac ca viśiṣṭakāryatvam vikalpya dūṣitaṃ tasyāsmābhir anabhyupagatatvāt  
taddūṣaṇāya prabandhaḥ prayāsaikaphalaḥ | na hi kāryatvam dvividham abhimatam | ekaṃ

sarvakāryānugatam, aparaṃ parvatādivyāvṛttam ghaṭapaṭaprasādādyanuyāyīti | kiṃ tu kāryam  
 anekajātiyakam | tatra yadi nāma paṭasya prasādādibhiḥ saha  
 vastutvasaṃsthānaviśeṣayogitvakāryatvādibhir dharmaiḥ sajātiyatvam asti tathāpi na tān dharmān  
 buddhimatpūrvakānadhigacchati vyāvahārikam pratyakṣam, kāryatvādīnām  
 buddhimadvyatirekānuvidhānābhāvāt | tat katham prasādaparvatādiṣu kāryatvādidarśanād  
 buddhimadanumānam astu | kiṃ tu yasyaiva ghaṭajātiyakāryacakrasya vyatirekasiddhis tasya  
 buddhimadvyāptatvam pratyakṣataḥ sidhyatīty uktam | tena deśakālāntare ghaṭajātiyād eva  
 buddhimadanumānam | yadā tu prasādajātiyakam api buddhimaddhetukam ekatra pṛthag  
 avadhāryate tadā tajjātiyād api buddhimatsiddhiḥ | evaṃ  
 tattajjātiyasarāvodañcanaśakaṭapaṭakeyūraprabhṛtteḥ kāryacakrād buddhimatpūrvakatvena pṛthag  
 pṛthag avadhāritād buddhimadanumānam anavadyam |  
 amum evārtham abhisandhāyācāryapādair abhihitam:

siddham yādṛg adhiṣṭhātrbhāvābhāvānuvṛttimat |  
 sanniveśādi tad yuktaṃ tasmād yad anumīyate || 48

iti | evaṃ ghaṭapaṭaparvatadinām kāryatvavastutvādibhir dharmaiḥ sajātiyatve 'py avāntaram  
 ghaṭapaṭaparvatatvādijātibhedam ādāya lokasya vyāptigrāhakaṃ pratyakṣam pravartata iti  
 darśayitum saṃvyavahārapragalbhapurūṣabuddhyapekṣayā yaddarśanād akriyādarśino 'pi  
 kṛtabuddhir bhavatīty uktam | na tu śāstraparavaśabuddhipuruṣapekṣayā | tathā hi  
 śāstrasamskārahitasya vyavahārapragalbhasya puruṣasya devakulajātiyakam  
 puruṣapūrvakatayāvadhāritavato nagarād vanaṃ praviṣṭasya parvatadevakulayor darśane tayor  
 dvayor apy akriyādarśino 'pi devakule kṛtabuddhir bhavati na parvate | tad anayor  
 devakulaparvatayoḥ kāryatvādīnā ekajātīve 'pi kṛtabuddhibhāvābhāvau na tayor  
 parvatadevakulatvalakṣaṇāvāntarajātibhedam anavasthāpya sthātum prabhavataḥ | jātibhede ca  
 siddhe devakulajātiye vyāpter grahaṇāt na parvatajātiyasya, na ca prasādajātiyasya vyāptisiddhir iti  
 na tato buddhimadanumānam | yadā tu prasādasyāpi pṛthag vyāptigrahaḥ tadā tajjātiyād api  
 buddhimadanumānam astu | na kṣitidharādijātiyasya svapne 'pi vyāptigrahaḥ | kriḍāparvatāder  
 nāmamātrā /p. 30b/ bhede 'pi parvatādibhir ekāntato bhinnasvarūpatvāt | yac ca pṛṣṭam keyam  
 kṛtabuddhir ityādi | tatra kāmam sādhyabuddhir eveti brūmaḥ | yac cātroktaṃ sādhyabuddhir api  
 yadi grhītavyāptikasya sā bhavaty eva | athāgrhītavyāptikasya kim anyatrāpi sā bhavati dṛṣṭeti ||  
 atrocyate | grhītavyāptikasyānumānam bhavati, agrhītavyāptikasya na bhavatīty atrāsmākaṃ  
 na kācid vipratipattiḥ | kevalam grhītavyāptiko 'smin viśaye na sambhavatīti brūmaḥ | uktakrameṇa  
 vyatirekāsiddher vyāvahārikapratyakṣeṇa kāryatvasya vyāptatvānīścayāt | tasmād  
 avāntarajātibhedaprasiddhyartham vyāvahārikapurūṣapekṣayaivāsya buddher bhāvābhāvāv uktau |  
 jātibhede ca prayojanam pūrvam eva pratipāditam |

yad apy atra nipuṇamanyena vācasattinā kathitam tat kiṃ kāryajātiyam prasādādi  
 buddhimaddhetukam na dṛṣṭam yenotpattimattanubhuvanādi tathā na syāt, na khalu tajjātiyakatve  
 kascidviśeṣa iti | tad asaṅgatam | tathā hi bhavatu prasādaparvatadinām kāryatvādīnā sajātiyatvam |  
 tat tu na vyāvahārikapratyakṣeṇa buddhimadvyāptam pratyetum śakyam, vyāptigrahaṇasamaye  
 dṛṣṭānte buddhimadabhāvaprayuktasya kāryamātravyatirekasya darśayitum aśakyatvāt |

tad ayam saṃkṣepārthaḥ | kāryatvamātrasyāvvyatirekāḍ avyāptasyāgamakatvam | avāntaram tu ghaṭaprasādādisādhanāṇaṃ kāryatvamātram asmābhir api na svīkṛtam eva | yathā tu ghaṭatvapatatvādiprāṭisvikānekajātipuraskāreṇa prasiddhānumānavyavasthā sā cānavadyam avasthāpiteti |

saṃprati sādhyātmā vicāryate | nanu vādinā sādhanē samupanyaste taddūṣaṇopanyāsam apāsyā sādhyasvarūpavikalpanaṃ nāma naiyāyikamate niranuyojyānuyogaḥ, saugatamate tv adōṣodbhāvanaṃ nigrāsthānam iti cet | tad etaj jālmajalpitaṃ | tathā hi sādhyasvarūpe 'pariniṣṭhite tadanusāriṇī pakṣasapakṣavipakṣavyavasthā kutaḥ | tadasiddhau cāsiddhatādayo doṣāḥ pakṣadharmatādayaś ca guṇā na vyavasthitā ity uktam | nedānīm hetor doṣaguṇakatheti mūkena prativādinā sthātavyam | tasmād dhetudoṣopanyāsaiveyaṃ sādhyāniruktir ity ayam eva vādī svamate niranuyojyānuyogadūṣaṇena nigrāsthānena nigṛhyata iti kim atra nirbandhena |

yad etat kārya /p. 31a/ tvam sādhanam kim anena viśvasya buddhimanmātrapūrvakatvam sādhyate | āhosvid ekatvavibhutvasarvajñatvanityatvādiguṇaviśiṣṭabuddhimatpūrvakatvam | prathamapakṣe siddhasādhanam | dvitīye tu vyāpter abhāvād anaikāntikatā |

nanu sāmānyena vyāptau pratitāyām api pakṣadharmatābalād viśeṣasiddhiḥ | yathāgneḥ parvatāyogavyavacchedādisiddhiḥ | anyathā sarvānumānocchedaḥ | anumānadveṣī hy evaṃ jalpati:

anumānabhaṅgapaṅke 'smin nimagnā vādidantinaḥ |  
viśeṣe 'nugamābhavaḥ sāmānye siddhasādhyatā ||

atrocyate | sidhyaty eva pakṣadharmatābalato viśeṣaḥ | na tu sarvaḥ | yena hi vinā pakṣastham sādhanam nopapadyate sa viśeṣaḥ sidhyatu | yathā vahner eva parvatavartitvādiviśeṣo na pañcavarṇaśikhākālāpakamanīyaḥ | na ca girīnām tarūnām kāryatvam kartur ekatvavibhutvasarvajñatvādikam antareṇa nopapadyate, taditareṣv api darśanāt | tasmāt

pakṣāyogavyavacchedabhedamātre na dūṣaṇam |  
iṣṭasiddhyānvayābhāvād atirikte tu dūṣaṇam ||<sup>49</sup>

yady evaṃ svasvarūpopādānopakaraṇasaṃpradānaprayojanābhijñā eva kartā sādhyate | svarūpam iha ca dvyaṅkaṃ kāryam | upādānam iha paramāṅujāticatuṣṭayam | upakaraṇam samastakṣetrañjasamavāyidharmādharmāu | saṃpradanaṃ kṣetrañjāḥ, yānayaṃ bhagavān svakarmābhir abhipraiti | prayojanaṃ sukhaduḥkhopabhogaḥ kṣetrañjānām | evaṃbhūte buddhimati sādhye kutaḥ siddhasādhanam | na cāvyaṅgī | kulāladṛṣṭānte upādānādyabhijñatvasya sambhavāt |

tathā ca vācaspatiḥ pramāṇyati: vivādādhyāsītās tanugirisāgarādayaḥ upādānādyabhijñakartṛkāḥ | kāryatvāt | yad yat kāryam tat tad upādānādyabhijñakartṛkam | yathā prāsādādi | tathā ca vivādādhyāsītās tanvādayaḥ | tasmāt tatheti |

evam ataḥ sādhanād upādānādyabhijñakartṛmātram prasādhyā tasya sarvajñatvasādhanāya vācaspatir eva punar apīdam āha: bhavatu tāvad upādānādyabhijñakartṛmātrasiddhiḥ | pāriśeṣyāt tu vyatirekidvitiyanāmno 'numānād viśeṣasiddhiḥ | tathā hi: tanubhuvanādyupādānādyabhijñāḥ kartā nānityāsarvaviśayabuddhimān | tatkartus tadupādānādyānabhijñatvaprasaṅgāt | na hy

evaṃvidhas tadupādānādyabhijño yathāsmadādiḥ | tadupādānādyabhijñāś cāyam | ta /p. 31b/ smāt tatheti |

no khalu paramāṇubhedān kṣetrañjasamavāyinaś ca karmāśayabhedān aparimeyān anyāḥ śakto jñātum ṛte tādrḡgīśvarād iti |

atrocyate | yāvanti dvyaṇukāni bhinnadeśakālasvabhāvāni kāryāṇi santi teṣu sarveṣv eva kim eka eva buddhimān vyāpriyate | aneko vā | yad vā svasvaviṣayamātropādānādivedinaḥ parasparavyāpārānabhijñā bhinnadeśakālasvabhāvāḥ pratidvyaṇukam anya eva buddhimanto vyāpriyante iti trayāḥ pakṣāḥ |

na tāvat prathamāḥ pakṣāḥ | deśakālasvabhāvabhinnānām sarveṣām dvyaṇukānām kartur ekatvāsiddheḥ | yac caikatvasādhanaḥ "kāryaliṅgāviśeṣād ityādy" api sādhanam upanyastam tad asaṅgatam | dhūmaliṅgāviśeṣe 'pi hy agner anekatvavat tatrāpi tacchānkāsambhavāt | "sad iti liṅgāviśeṣād iti" tu drṣṭānto 'smān pratyasiddha eva | tasmād yathā mayā nānātvasādhanaḥ pramāṇam vaktavyam tathā tvayāpy ekatvasādhanaḥ sādhanam abhidhāniyam |

atha manyate anekatvasādhanaḥbhāvād ekatvasiddhir iti | yady evam ekatvasādhanaḥbhāvād anekatvam eva kiṃ nāvagacchasi |

yad apy uktam: ekatve tu na pramāṇāntaram anveṣṭavyam ekasya kartur abhāve bahūnām vyāhatamanasām ityādi | tad api cintyatām | bahubhiḥ karaṇe yugapat kāryānutpattir iti kiṃ bhinnadeśakālānām kāryāṇām anutpattir vivakṣitā | ekasyaiva vā mahāvayavinaḥ kṣitighaṭādirūpasya | tatra ekasmīn api kārye bahubhiḥ karaṇe utpattivirodhiṇam na paśyāmaḥ | bahūnām parasparam vaimatyaniyamābhavāt | parasparāvyaḡhātapuruṣatvayor dvidvidhasyāpi virodhasyāsambhavāt | puruṣatvam hi apuruṣatvena viruddham | na tu parasparāvyaḡhātena |

ye tv anantadeśakālasvabhāvabhedabhinnāsteṣu sutarām evānekavyāpārāniṣedho 'sambhavīti dvitīyo 'pi pakṣo vyudastāḥ | na ca kartur ekatvena drṣṭā vyāptisiddhiḥ | anekenāpi svatantreṇa svasvaprayojanārthinaḥ grāmapraviṣṭaharīnādīmāraṇaikakāryadarśanāt | tasyāpi pakṣikaraṇe ekakartṛpūrvakābhimatasyāpi pakṣikaraṇe ātmakartṛpūrvakatvam astu | tad evaṃ na sarvadvyaṇukānām kartur ekatvasiddhiḥ | tathā cuktam

ekakartur na siddhau tu sarvajñatvam kiṃ āśrayam |

ata eva dvitīyo 'pi pakṣāḥ kṣiṇāḥ | saveṣu dvyaṇukeṣv ekasyāpi kartur apravṛttau bahūnām sutarām apravṛtteḥ |

ṭṛ /p. / tiyas tu pakṣo yadi bhavet tadā svasvavyāpāraviṣayamātropādānādyabhijñatve 'pi naikaḥ kaścit sarvajñāḥ sidhyati | na ca jñānasattāmātreṇa katipayātīndriyadarśanavat sarvārthagrahaṇam yena tadabhedāt prastutaparamāṇuvat sarvasyaivāviśeṣeṇa grahaṇāt sarvajñatā syāt | anumānato hi katipayātīndriyadarśane siddhe 'pīśvarasya tatkāraṇayogitvam niścīyate | na tu jñānasattāmātreṇa prakārāntareṇeti niścaya iti kutaḥ sarvajñatā |

nanv atīndriyam paramāṇvādikaṃ jānato na katham sārvejñyam iti cet | tat kim idānīm asarvadarśiteṣv atīndriyadarśanamātreṇa sarvajñatāpratyayāśā | evam eveti cet | hanta yadi nāma nyāyavīhastena tvayā idṛśo hastasamāracitaḥ sarvajñāḥ paribhāvitā tathāpy anyeṣām apāradūradeśakālavartinām dvyaṇukādīnām upādānādiṣu januśāndhaprakhyasya paramapuruṣārthavedino vā lokaiḥ prāmāṇikaiś ca nāsyā sārvejñyam anumanyate ||

asmākan tu nāīndriyadarśimātre pradveṣāḥ | evaṃ ca kartur ekatvāsiddhau vyatireky api hetur asamarthaḥ viśveṣām ekasya kartur asiddhau tadupādānādyabhijñabhāvāsiddhatvāt | yaś ca yanmātrakāraḥ sa tanmātropādānādyabhijño bhavan na sarvajñāḥ | anekāśrayeṇāpi upādānādyabhijñāsāmānyasya caritārthatvāt | tad evam upādānādyabhijñāpuruṣamātrasiddhāv api

naikatvasarvajñatvādiviśiṣṭapuruṣaviśeṣasiddhiḥ | puruṣamātre ca siddhasādhanaṃ uktam |  
 buddhimanmātrapūrvakatām icchatām upādānādyabhijñābuddhimatpūrvakatve sādhye katham  
 siddhasādhanaṃ iti cet | na tadapekṣayā siddhasādhyatāyā janitavāt kevalam asiddhoddhāre  
 'bhimate viśeṣe siddhe 'pi naiyāyikasyāpi nābhimatasiddhir iti brūmaḥ ||

saugatasya tāvad anīṣṭasiddhir iti cet, na, svābhimatasādhyasādhanaenaiva hi parasyāniṣṭam api  
 sādhanīyam | anyathā mātrśokasmarāṇādināpi tadaniṣṭasiddhiḥ syād iti | asya saṅgrahaḥ

pareṣṭasiddhir napareṣṭabādhakaṃ prasādhane vedanayatnamātrayoḥ |  
 ananvayo 'bhīṣṭaviśeṣasādhane vipakṣasandehasahantu sādhanaṃ ||

sādhyacintādhikāras tṛtīyaḥ ||

evam anye 'pi hetavo yathāyogam abhyūhya dūṣaṇīyāḥ | tad evaṃ tāvad Īśvarasya  
 sadvyavahāro niṣiddhaḥ | asadvvyavahārārthan tu tallakṣaṇavilakṣaṇakṣaṇabhaṅgasādhakaṃ  
 sattādisādhanaṃ eva draṣṭavyam iti || /p. /

ity abodhajanakartṛvikalpa vyāpi mohatimirapratirodhi |  
 ratnakīrtir acanāmālarāmya jyotir astu ciraṃapratirodhi ||

# Apohasiddhiḥ

|| namas tārāyai || apohaḥ śabdārtho nirucyate | nanu ko 'yam apoho nāma | kim idam anyasmād apohyate | asmād vānyad apohyate | asmin vānyad apohyata iti vyutpattiyā vijātivyāvṛttam bāhyam eva vivakṣitam | buddhyākāro vā | yadi vā apohanam apoha ity anyavyāvṛttimātram iti trayāḥ pakṣāḥ | na tāvad ādimau pakṣau apohanāmnā vidher eva vivakṣitatvāt | antimo 'py asaṅgataḥ, pratitibādhitatvāt | tathā hi parvatoddeśe vahnir astīti śābdi pratītir vidhirūpam evollikhanāti lakṣyate | nānagnir na bhavatīti nitrṛttimātram āmukhayantī | yac ca pratyakṣabādhitam na tatra sādhanāntarāvakāśa ity atiprasiddham ||

atha yady api nivṛttim ahaṃ pratyemīti na vikalpaḥ tathāpi nivṛttapadārthollekha eva nivṛttyullekhaḥ | na hy anantrbhāviviśeṣaṇapratītir viśiṣṭapratītiḥ | tato yathā sāmānyam ahaṃ pratyemīti vikalpābhāve 'pi sādhanāntarāvakāśaḥ vikalpabuddhiḥ sāmānyabuddhiḥ pareṣām, tathā nivṛttapratyayākṣiptā nivṛttibuddhir apohapratītivavyavahāramātanotīti cet |

nanu sādhanāntarāvakāśaḥ vidhirūpatayā yadi sāmānyabodhavyavasthā, tat kim āyātam asphuradabhāvākāre cetasi nivṛttipratītivavyavasthāyāḥ | tato nivṛttim ahaṃ pratyemīty evam ākāraḥ bhāve 'pi nivṛttyākārasphuraṇam yadi syāt ko nāma nivṛttipratītiḥ itim apalapet | anyathā asati pratibhāse tatpratītivavyavahṛtir iti gavākāre 'pi cetasi turagabodha ity astu ||

atha viśeṣaṇtayā antarbhūtā nivṛttipratītir ity uktam | tathāpi yady agavāpoḍha itīdṛśākāro vikalpas tadā viśeṣaṇatayā tadanupraveśo bhavatu kim tu gaur iti pratītiḥ | tadā ca sato 'pi nivṛttilakṣaṇasya viśeṣaṇasya tatrānutkalanāt katham tatpratītivavyavasthā |

athaiyam matīḥ: yad vidhirūpaṃ sphurati tasya parāpoho 'py astīti tatpratītir ucyate | tadāpi sambandhamātram apohasya | vidhir eva sākṣān nirbhāsī | api caivam adhyakṣasyāpy apohaviśayatvam anivāryam viśeṣato vikalpād ekavyāvṛttollekhino 'khalānyavyāvṛttam ikṣamāṇasya | tasmād vidhyākāravagrahād adhyakṣavad vikalpasyāpi vidhiviśayatvam eva nānyāpohaviśayatvam iti katham apohaḥ śabdārtho ghuṣyate |

atrābhīdhyate | nāsmābhir apohaśabdena vidhir eva kevalo 'bhipretaḥ | nāpy anyavyāvṛttimātram | kin tv anyāpohaviśiṣṭo vidhiḥ śabdānām arthaḥ | tatas ca na pratyekapakṣopanipātidōṣavakāśaḥ || yat tu goḥ pratītau na tadātmāparātmeti sāmārthyād apohaḥ paścān niścīyata iti vidhivādinām matam, anyāpohapratītau vā sāmārthyād anyāpoḍho 'vadhāryate iti pratiśedhavadīnām matam | tad asundaram | prāthamikasyāpi pratipattikramādarśanāt | na hi vidhiṃ pratipadya kaścīd arthāpattitaḥ paścād apoham avagacchati | apoham vā pratipadyānyāpoḍham | tasmād goḥ pratīpattir ity anyāpoḍhapratīpattir ucyate | yady api cānyāpoḍhaśabdānullekha uktas tathāpi nāpratīpattir eva viśeṣaṇabhūtasyāpohasya | agavāpoḍha eva gośabdasya niveśitatvāt | yathā nilotpale niveśitād indīvaraśabdān nilotpalapratītau tatkāla eva nīlimasphuraṇam anivāryam tathā gośabdād apy agavāpoḍhe niveśitād gopratītau tulyakālam eva viśeṣaṇtvād ago 'pohasphuraṇam anivāryam | yathā pratyakṣasya prasajyarūpābhāvāgrahaṇam abhāvavikalpotpādānaśaktir eva tathā vidhivikalpānām api tadanurūpānuṣṭhānādānaśaktir evābhāvāgrahaṇam abhīdhyate | paryudāsarūpābhāvāgrahaṇam tu niyatasvarūpasamvedanam ubhayaor aviśiṣṭam | anyathā yadi śabdād arthapratīpattikāle kalito na parāpohaḥ katham anyaparihāreṇa pravṛtītiḥ | tato gām badhāneti codito 'śvādīn api badhniyāt || yad apy avocad Vācaspatiḥ jātimatyō vyaktayo vikalpānām śabdānām ca gocaraḥ | tāsām ca tadvatīnām rūpam



atajjātiyaparāvṛttim ity atas tadavagater na gāṃ badhāneti codito 'śvādīn badhnāti | tad apy anenaiva nirastam | yato jāter adhikāyāḥ prakṣepe 'pi vyaktīnāṃ rūpam atajjātiyaparāvṛttam eva cet, tadā tenaiva rūpeṇa śabdavikalpayor viśayābhavanti nāṃ katham atadvyāvṛttiparihāraḥ || atha na vijātiyavyāvṛttam vyaktirūpaṃ tathāpratītam vā tadā jātiprasāda eṣa iti katham arthato 'pi tadavagatir ity uktaprāyam | atha jātibalād evānyato 'vyāvṛttam | bhavatu jātibalāt svahetuparamparābalād vānyavyāvṛttam | ubhayathāpi vyāvṛttapratipattau vyāvṛttipratipattir asty eva | na cāgavāpoḍhe gośabdasaṅketavidhāv anyonyāśrayadoṣaḥ | sāmānye tadvati vā saṃkete 'pi taddoṣāv akāśāt | na hi sāmānyam nāma sāmānyamātram abhipretam, turage 'pi gośabdasaṅketaprasaṅgāt | kiṃ tu gotvam | tāvatā ca sa eva doṣaḥ | gavādiparijñāne gotvasāmānyāparijñānāt | gotvasāmānyāparijñāne gośabdavācyaḥ parijñānāt | tasmād ekapiṇḍadarśanapūrvako yaḥ sarvavyaktisādhāraṇa iva bahiradhyasto vikalpabuddhyākāraḥ tatrāyam gaur iti saṅketakaraṇe netaretarāśrayadoṣaḥ | abhimate ca gośabdapratītvā agośabdena śeṣasyāpy abhidhānam ucitam | na cānyāpoḍhānyāpohayor virodho viśeṣyaviśeṣaṇabhāvakṣatir vā, parasparavyavacchedābhāvāt | sāmānādhikaraṇyasadbhāvāt | bhūtalaghaṭābhāvavat | svābhāvena hi virodho na parābhāvenety ābālaprasiddham | eṣa panthāḥ śrudhnam upatiṣṭhata ity atrāpy apoho gamyata eva | aprakṛtapathāntarāpekṣayā eṣa eva śrudhnapratyanīkāniṣṭasthānāpekṣayā śrudhnam eva | araṇyamārgavad vicchedābhāvād upatiṣṭhata eva | sārthadūtādīvyavacchedena panthā eveti pratipadaṃ vyavacchedasya sulabhatvāt | tasmād apohadharmaṇo vidhirūpasya śabdād avagatiḥ puṇḍarīkaśabdād iva śvetim aviśiṣṭasya padmasya || yady evaṃ vidhir eva śabdārtho vaktum ucitaḥ, katham apoho gīyata iti cet | uktamatrāpohaśabdenānyāpohaviśiṣṭo vidhir ucyate | tatra vidhau pratīyamāne viśeṣaṇatayā tulyakālam anyāpohapratītir iti | na caivaṃ pratyakṣasyāpy apohaviśayatvavyavasthā kartum ucitā | tasya śabdapratyayasyeva vastuviśayatve vivādābhāvāt | vidhiśabdena ca yathādhyavasāyam atadrūpaparāvṛtto bāhyo 'rtho 'bhimateḥ, yathāpratibhāsam buddhyākāraś ca | tatra bāhyo 'rtho 'dhyavasāyād eva śabdavācyaḥ vyavasthāpyate | na svalakṣaṇaparisphūrtyā | pratyakṣavad deśakālāvasthāniyataprayaktasvalakṣaṇāsphuraṇāt | yac chāstram

śabdenāvyāpṛtākṣasya buddhāv apratibhāsanāt | arthasya dṛṣṭāv iva <sup>50</sup>

iti | indriyaśabdavabhāvopāyabhedād ekasyaivārthasya pratibhāsabheda iti cet | atrāpy uktam:

jāto nāmāśrayo 'nyānyāḥ cetasām tasya vastutaḥ | ekasyaiva kuto rūpaṃ bhinnākārāvabhāsi

tat || <sup>51</sup> na hi spaṣṭāspaṣṭe dve rūpe parasparaviruddhe ekasya vastunaḥ staḥ | yata ekenendriyabuddhau pratibhāsetānyena vikalpe | tathā sati vastuna eva bhedaḥ | na hi svarūpabhedād aparō vastubhedāḥ | na ca pratibhāsabhedaḥ aparāḥ svarūpabhedāḥ | anyathā trailokyam ekam eva vastu syāt || dūrāsannadeśavartinoḥ puruṣayor ekatra śākhini spaṣṭāspaṣṭapratibhāsabhede 'pi na śākhibheda iti cet | na brūmaḥ pratibhāsabhedo bhinnavastuniyataḥ, kiṃ tv ekaviśayatvābhāvānyata iti | tato yatrārthakriyābhedaḥ disacivaḥ pratibhāsabhedaḥ tatra vastubhedāḥ, ghaṭavat | anyatra punarniyamenaikaviśayatam pariharatīty ekapratibhāso bhrāntaḥ || etena yad āha Vācaspatiḥ: na ca śabdapratyakṣayor vastugocaratve pratyayābhedaḥ kāraṇabhedaḥ pāroksyāpāroksyabhedopapatter iti, tannopayogi | parokṣapratyayasya vastugocaratvāsamarthatāt | parokṣatāśrayas tu kāraṇabheda indriyagocaragrahaṇavirahenaiva kṛtārthaḥ | tan na | śābde pratyaye svalakṣaṇam parisphurati | kiṃ ca svalakṣaṇātmani vastuni vācye sarvātmanā pratīpatteḥ vidhiniṣedhayor ayogaḥ | tasya hi

50 (PVin I 15)

51 (PV III 235)

sadbhāve 'stīti vyartham, nāstīti asamartham | asadbhāve tu nāstīti vyartham, astīti asamartham | asti cāstyādipadaprayogaḥ | tasmāt śābdapratibhāsasya bāhyārthabhāvābhāvasādhāraṇyaṃ na tadviśayatām kṣamate || yac ca Vācaspatinā jātimadvyaktivācyatām svavācaiva prastutyāntaram eva na ca śābdārthasya jāter bhāvābhāvasādhāraṇyaṃ nopapadyate | sā hi svarūpato nityāpi deśakālaviprakīrṇānekavyaktyāśrayatayā bhāvābhāvasādhāraṇībhavanty astināstisambandhayogyā | vartamānavyaktisambandhitā hi jāter astitā | atītānāgatavyaktisambandhitā ca nāstīti sandigdavyatirekitvād anaikāntikaṃ bhāvābhāvasādhāraṇyaṃ, anyathāsiddhaṃ veti vikalpitaṃ | tad aprastutaṃ | tāvatā tāvan na prakṛtakṣatiḥ | jātau bharaṃ nyasyatā svalakṣaṇavācyatvasya svayaṃ svīkārāt | kiṃ ca sarvatra padārthaya svalakṣaṇasvarūpeṇaivāstītvādīkaṃ cintyate | jātes tu vartamānādivyaktisambadhī 'stītvādīkaṃ iti tu bālapratāraṇam | evaṃ jātimadvyaktivacane 'pi doṣaḥ | vyakteś cet pratītisiddhiḥ jātir adhikā pratiyatām mā vā, na tu vyaktipratītidōṣānmuktiḥ | etena yad ucyate Kaumārīlaiḥ sabhāgatvād eva vastuno na sādharāṇyadoṣaḥ | vṛkṣatvaṃ hy anirdhāritabhāvābhāvaṃ śābdād avagamyate | tayor anyatareṇa śābdāntarāvagatena sambadhyata iti | tad apy asaṅgataṃ | sāmānyasya nityasya pratipattāv anirdhāritabhāvābhāvavāyogāt | yac cedam - na ca pratyakṣasyeva śābdānām arthapratyāyanaprakāro yena taddṛṣṭa ivāstyādīśābdāpekṣā na syāt, vicitraśaktitvāt pramāṇānām iti | tad apy aindriyakaśābdapratibhāsāyor ekasvarūpagrāhitve bhinnāvabhāsādūṣaṇena dūṣitaṃ | vicitraśaktitvaṃ ca pramāṇānām sāksātkārādhyavasāyābhyām api caritārtham | tato yadi pratyakṣārthapratipādanam śābdena tadvad evāvabhāsaḥ syāt | abhavaṃś ca na tadviśayakhyāpanam kṣamate || nanu vṛkṣaśābdena vṛkṣatvāṃśo codite sattvādyamśaniścayanārtham astyādipadaprayoga iti cet | niraṃśatvena pratyakṣasamadhiगतस्या svalakṣaṇasya ko 'vakāśaḥ padāntareṇa | dharmāntaravidhīṣedhayoḥ pramāṇāntareṇa vā | pratyakṣe 'pi pramāṇāntarāpekṣā dṛṣṭeti cet | bhavatu tasyāniścayātmakatvād anabhyastasvarūpaviśaye | vikalpas tu svayaṃ niścayātmako yatra grāhī tatra kim apareṇa | asti ca śābdalingāntarāpekṣā | tato na vastusvarūpagrahaḥ || nanu bhinnā jātyādayo dharmāḥ parasparaṃ dharmiṇaś ceti jātilakṣaṇaikadharmadvāreṇa pratīte 'pi śākhini dharmāntaravattayā na pratītir iti kiṃ na bhinnābhīdhānādhīno dharmāntarasya nīlacaloccais taratvāder avabodhaḥ | tad etad asaṅgataṃ | akhaṇḍātmanaḥ svalakṣaṇasya pratyakṣe 'pi pratibhāsāt | dṛśyasya dharmadharmibhedasya pratyakṣapratikṣītpatavāt | anyathā sarvaṃ sarvatra syād ity atiprasaṅgaḥ | kālpanikabhedāśrayas tu dharmadharmivyavahāra iti prasādhitam śāstre <sup>52</sup> |

bhavatu vā pāramārthiko 'pi dharmadharmibhedaḥ | tathāpy anayoḥ samavāyāder dūṣitatvād upakāralakṣaṇaiva pratyāsattir eṣitavyā | evaṃ ca yathendriyapratyāsattiyā pratyakṣeṇa dharmipratipattau sakalataddharmapratipattis tathā śābdalingābhyām api vācyavācakādisambandhapratibaddhābhyām dharmipratipatau niravaśeṣataddharmapratipattir bhavet | pratyāsattimātrasyāvīśeṣāt ||

yac ca Vācaspatiḥ, na caikopādhinā sattvena viśiṣṭe tasmin grhīte upādhyantaraviśiṣṭas tadgrahaḥ | svabhāvo hi dravyasyopādhibhir viśiṣyate | na tūpādhayo vā viśeṣyatvaṃ vā tasya svabhāva iti | tad api plavata eva | na hy abhedād upādhyantaragrahaṇam āsaṅgitaṃ | bhedaṃ punas kṛtyaivopakāraagrahaṇe upakāryagrahaṇaprasaṅjanāt | na cāgnidhūmayoḥ kāryakāraṇabhāva iva svabhāvata eva dharmadharmiṇoḥ pratipattiniyamakalpanam ucitam | tayor api pramāṇāsiddhatvāt | pramāṇsiddhe ca svabhāvopavarṇaṇam iti nyāyaḥ || yac cātra

Nyāyabhūṣaṇena sūryādigrāhaṇe tadupakāryāśeṣavasturāśigrahaṇaprasaṅjanam uktam, tadabhiprāyānavagāhanaphalam | tathā hi tvanmate dharmadharminor bhedaḥ, upakāralakṣaṇaiva ca pratyāsattis tadopakārakagrahaṇe samānadeśasyaiva dharmarūpasyaiva copakāryasya grahaṇam āsaṅgitam | tat katham sūryopakāryasya bhinnadeśasya dravyāntarasya vā dṛṣṭavyabhicārasya grahaṇaprasaṅgaḥ saṅgataḥ | tasmād ekadharmadvāreṇāpi vastusvarūpapratipattau sarvātmapratiteḥ kva śabdāntareṇa vidhiniṣedhāvākāśaḥ | asti ca | tasmān na svalakṣaṇasya śabdavikalpaliṅgapratibhāsivam iti sthitam || nāpi sāmānyam śabdapratyayapratibhāsi | saritaḥ pāre gāvaś carantīti gavādiśabdāt sāsnaśṛṅgalāṅgūlādayo 'kṣarākāraparikarītāḥ sajātiyabhedāparāmarśanāt sampiṇḍitaprāyāḥ pratibhāsante | na ca tad eva sāmānyam |

varṇākṛtyakṣarākārasūnyam gotvam hi kathyate | <sup>53</sup>

tad eva ca sāsnaśṛṅgādīmātram akhilavyaktāv atyantavilakṣaṇam api svalakṣaṇenaikikriyamānam sāmānyam ity ucyate tādrśasya bāhyasyāprāpter bhrāntir evāsau keśapratibhāsavat | tasmād vāsanāvaśād buddher eva tadātmanā vivarto 'yam astu | asad eva vā tadrūpaḥ khyātu | vyaktaya eva vā svajātiyabhedatiraskāreṇānyathā bhāsantām anubhavavyavadhānāt smr̥tipramoṣo vābhidhiyatām | sarvathā nirviṣayaḥ khalv ayam sāmānyapratyayaḥ | kva sāmānyavārtā |

yat punaḥ sāmānyābhāve sāmānyapratyayasyākasmikatvam uktam tad ayuktam | yataḥ pūrvapiṇḍadarśanasmarāṇasahakāriṇātiricyamānaviśeṣapratyayajanikā sāmagrī nirviṣayaḥ sāmānyavikalpam utpādayati | tad evam na śabde pratyaye jātiḥ pratibhāti | nāpi pratyakṣe | na cānumānato 'pi siddhiḥ | adṛśyatve pratibaddhaliṅgād adarśanāt | nāpīndriyavad asyāḥ siddhiḥ jñānakāryataḥ kādācitkasyaiva nimittāntarasya siddheḥ | yadā piṇḍāntare antarāle vā gobuddher abhāvam darśayet tadā śāvaleyādisakalagopiṇḍānām evābhāvād abhāvo gobuddher upapadyamānaḥ katham arthāntaram ākṣipet | atha gotvād eva gopiṇḍaḥ | anyathā turago 'pi gopiṇḍaḥ syāt | yady evam gopiṇḍād eva gotvam anyathā turagatvam api gotvam syāt | tasmāt kāraṇaparamparāta eva gopiṇḍo gotvam tu bhavatu mā vā | nanu sāmānyapratyayajananasāmarthyam yady ekasmāt piṇḍād abhinnaḥ tadā vijātiyavyāvṛttam piṇḍāntaram asamartham | atha bhinnam, tadā tad eva sāmānyam, nāmni paraḥ vivāda iti cet | abhinnaiva sā śaktiḥ prativastu | yathā tv ekaḥ śaktasvabhāvo bhāvas tathānyo 'pi bhavan kīdrśam doṣam āvahati | yathā bhavatām jātir ekāpi samānadhvaniprasavahetuḥ, anyāpi svarūpeṇaiva jātyantarānirapekṣā, tathāsmākam vyaktir api jātinirapekṣā svarūpeṇaiva bhinnā hetuḥ || yat tu trilocaṇaḥ: aśvatvagotvādīnām sāmānyaviśeṣānām svāśraye samavāyaḥ sāmānyam sāmānyam ity abhidhānapratyayor nimittam iti | yady evam vyaktiṣv apy ayam eva tathābhidhānapratyayahetus tu, kiṃ sāmānyasvīkārapramādena | na ca samavāyaḥ sambhavī |

iheti buddheḥ samavāyasiddhir iheti dhīś ca dvayadarśanena | na ca kvacit tadviṣaye tv apekṣā svakalpanāmātramato 'bhyupāyaḥ || etena seyam pratyayānuvṛttir anuvṛttavastvanuyāyinī katham atyantabhediniṣu vyaktiṣu vyāvṛttaviṣayapratyayabhāvānupātinīṣu bhavitum arhatīty ūhāpravartanam asya pratyākhyātam | jātiṣv eva parasparavyāvṛttatayā vyaktiyamānāsv anuvṛttapratyayena vyabhicārāt | yat punar anena viparyaye bādhakam uktam, abhidhānapratyayānuvṛtīḥ kutaścin nivṛtītya kvacid eva bhavanti nimittavati, na cānyannimittam

ityādi | tan na samyak | anuvṛttam anyatreṇāpy abhidhānapratyayānuvṛtter  
atadrūpaparāvṛttasvarūpaviśeṣād avaśyaṃ svikārasya sādhitatvāt | tasmāt

tulye bhede yayā jātiḥ pratyāsattiyā prasarpati |  
kvacin nānyatra saivāstu śabdajñānanibandhanam ||

54

yat punar atra Nyāyabhūṣaṇoktam: na hy evaṃ bhavati, yayā pratyāsattiyā daṇḍasūtrādikam  
prasarpati kvacin nānyatra saiva pratyāsattiḥ puruṣasphaṭikādiṣu  
daṇḍisūtritvādivyavahāranibandhanam astu, kiṃ daṇḍasūtrādineti | tad asaṅgatam | daṇḍasūtrayor  
hi puruṣasphaṭikapratyāsannyoḥ dr̥ṣṭayoḥ daṇḍisūtritvapratyayahetutvaṃ nāpalapyate | sāmānyam  
tu svapne 'pi na dr̥ṣṭam | tad yadidaṃ parikalpanīyam tadā varam pratyāsattir eva  
sāmānyapratyayahetuḥ parikalpyatām, kiṃ gurvā parikalpanayety abhiprāyāparijñānāt |  
athedaṃ jātiprasādhakam anumānam abhidhīyate | yad viśiṣṭajñānam  
tadviśeṣaṅgrahaṇanāntariyakam | yathā daṇḍijñānam | viśiṣṭajñānam cedaṃ gaurayam ity arthataḥ  
kāryahetuḥ | viśeṣānubhava kāryam hi dr̥ṣṭānte viśiṣṭabuddhiḥ siddheti | atrānuyogaḥ |  
viśiṣṭabuddher bhinnaviśeṣaṅgrahaṇanāntariyakatvaṃ vā sādhyam  
viśeṣaṅamātrānubhavanāntariyakatvaṃ vā |

prathamapakṣe pakṣasya pratyakṣabādhā sādhanāvadhānam anavakāśayati, vastugrāhiṇaḥ  
pratyakṣasyobhayapratibhāsābhāvāt | viśiṣṭabuddhitvaṃ ca sāmānyahetur anaikāntikaḥ,  
bhinnaviśeṣaṅgrahaṇam antareṇāpi darśanāt | yathā svarūpavān ghaṭaḥ, gotvaṃ sāmānyam iti vā |

dvitiyapakṣe tu siddhasādhnam | svarūpavān ghaṭa ityādivat gotvajātīmān piṇḍa iti  
parikalpitaṃ bhedaṃ upādāya viśeṣaṇaviśeṣyabhāvasyeṣṭatvād agovyāvṛttānubhava bhāvitvād  
gaurayam iti vyavahārasya | tad evaṃ na sāmānyasiddhiḥ | bādhakam ca  
sāmānyaguṇakarmādyupādhicakrasya kevalavyaktigrāhakaṃ paṭupratyakṣam dr̥ṣṭyānulambho vā  
prasiddhaḥ |

tad evaṃ vidhir eva śabdārthaḥ | sa ca bāhyo 'rtho buddhyākāraś ca vivakṣitaḥ | tatra na  
buddhyākārasya tattvataḥ saṃvṛtyā vā vidhiniṣedhau, svasaṃvedanapratyakṣagamyatvāt |  
anadhyavasāyāc ca | nāpi tattvato bāhyasyāpi vidhiniṣedhau, tasya śābde pratyaye 'pratibhāsanāt |  
ata eva sarvadharmāṇām tattvato 'nabhilāpyatvaṃ pratibhāsādhyavasāyābhāvāt | tasmād  
bāhyasyaiva saṃvṛttau vidhiniṣedhau | anyathā saṃvyavahārahānīprasaṅgāt | tad evaṃ

nākārasya na bāhyasya tattvato vidhisādhnam |  
bahir eva hi saṃvṛtyā saṃvṛtyāpi tu nākṛteḥ ||

55

etena yad Dharmottaraḥ āropitasya bāhyatvasya vidhiniṣedhāv ity alaukikam  
anāgamamatārkiyāṃ kathayati, tad apy apahastitam | nanv adhyavasāye yady adhyavaseyam  
vastu na sphurati tadā tad adhyavasitam iti ko 'rthaḥ | apratibhāse 'pi pravṛttiviśayīkṛtam iti yo  
'rthaḥ | apratibhāsāviśeṣe viśayāntaraparīhāreṇa katham niyataviśayā pravṛttir iti cet | ucyate | yady  
api viśvam agrhītam tathāpi vikalpasya niyatasāmagrīprasūtatvena niyatākāratayā, niyataśaktitvāt  
niyataiva jalādaḥ pravṛttiḥ | dhūmasya parokṣāgnijñānanānavat | niyataviśayā hi bhāvāḥ

pramāṇapariniṣṭhitasvabhāvā na śaktisāṃkaryaparyanuyogabhājah | tasmāt tadadhyavasāyitvam  
 ākāraviśeṣayogāt tatpravṛttijanakatvam | na ca sādṛśyād āropeṇa pravṛttiṃ brūmaḥ, yenākāre  
 bāhyasya bāhye vākāryāropadvāreṇa dūṣaṇāvākāśaḥ | kiṃ tarhi svavāsanāvīpākavaśād  
 upajāyamānaiva buddhir apaśyanty api bāhyaṃ bāhye pravṛttim ātanotīti viplutaiva | tad evam  
 anyābhāvaviśiṣṭo vijātivyāvṛtto 'rtho vidhiḥ | sa eva cāpohaśabdavācyāḥ śabdānām arthaḥ  
 pravṛttinivṛttiviśayaś ceti sthitam | atra prayogaḥ | yad vācakaṃ tat sarvam  
 adhyavasitādrūpaparāvṛttavastumātragocaram | yatheha kūpe jalam iti vacanam | vācakaṃ cedam  
 gavādīśabdarūpam iti svabhāvahetuḥ | nāyam asiddhaḥ | pūrvoktena nyāyena  
 pāramārthikavācyavācakabhāvasyābhāve 'pi adhyavasāyakṛtasyaiva sarvavyavahāribhir avaśyaṃ  
 svīkarttavyatvāt | anyathā sarvavyavahārocchedaprasaṅgāt | nāpi viruddhaḥ | sapakṣe bhāvāt | na  
 cānaikāntikaḥ | tathā hi śabdānām adhyavasitavijātivyāvṛttavastumātraviśayatvam anicchadbhiḥ  
 paraiḥ paramārthato

vācyam svalakṣaṇam upādhir upādhiyogaḥ sopādhir astu yadi vā kṛtir astu buddhaḥ |  
 gatyantarābhāvāt | aśayatve ca vācakatvāyogāt | tatra

ādyantayor na samayaḥ phalaśaktihāner madhye 'py upādhipirahāt tritayena yuktaḥ || tad  
 evam vācyāntarasyābhāvāt viśayavattvalakṣaṇasya vyāpakasya nivṛttau vipakṣato nivarttamānaṃ  
 vācakatvam adhyavasitabāhyaviśayatvena vyāpyata iti vyāptisiddhiḥ |

mahāpaṇḍitaratnakīrtipādaviracitam apohaprakaraṇaṃ samāptam ||

# Kṣaṇabhaṅgasiddhiḥ Anvayātmikā

namas tārāyai ||

ākṣiptavyatirekā yā vyāptir anvayarūpiṇī |  
sādharmyavati dṛṣṭānte sattvahetor ihocyate ||

yat sat tat kṣaṇikam, yathā ghaṭaḥ, santaś cāmī vivādāspadībhūtāḥ padārthā iti |  
hetoḥ parokṣārtha pratipādayitum | hetvābhāsātvaśaṅkānirākaraṇam antareṇa na śakyate  
pratipādayitum | hetvābhāsās ca asiddhaviruddhānaikāntikabhedenā trividhāḥ |  
tatra na tāvad ayam asiddho hetuḥ |

yadi nāma darśane darśane nānāprakāraṃ sattvalakṣaṇam uktam āste, arthakriyākāritvaṃ,  
sattāsamavāyaḥ, svarūpasattvaṃ, utpādavyayadhrauvyayogitvaṃ, pramāṇaviśayatvaṃ, sad  
upalambhaka pramāṇagocaratvaṃ, vyapadeśaviśayatvaṃ ityādi, tathāpi kim anenāprastutenedānīm  
eva niṣṭāṅkitena | yad eva hi pramāṇato nirūpyamāṇam padārthānāṃ sattvaṃ upapannaṃ  
bhaviṣyati tad eva vayam api svīkariṣyāmaḥ |

kevalaṃ tad etad arthakriyākāritvaṃ sarvajanaprasiddham āste  
tat khalv atra sattvaśabdenābhisanadhāya sādhanatvenopāttam | tac ca  
yathāyogaṃ pratyakṣānumānapramāṇaprasiddhasadbhāveṣu bhāveṣu  
pakṣīkrteṣu pratyakṣādīnā pramāṇena pratītam iti na  
svarūpeṇāśrayadvāreṇa vāsiddhi sambhāvanāpi ||  
nāpi viruddhatā, sapakṣīkrte ghaṭe sadbhāvāt |

nanu katham asya sapakṣatvaṃ, pakṣavad atrāpi kṣaṇabhaṅgasiddheḥ | na hy asya  
pratyakṣataḥ kṣaṇabhaṅgasiddhiḥ, tathātvenānīścayāt | nāpi sattvānumānataḥ,  
punarnidarśanāntarāpekṣāyām anavasthāprasaṅgāt | na cānyad anumānam asti | sambhave vā  
tenaiva pakṣe 'pi kṣaṇabhaṅgasiddher alaṃ sattvānumāneneti cet |

ucyate | anumānāntaram eva prasaṅgaprasaṅgaviparyayātmakaṃ ghaṭe  
kṣaṇabhaṅgaprasādhakaṃ pramāṇāntaram asti |

tathā hi ghaṭo vartamānakṣaṇe tāvad ekām arthakriyāṃ karoti | atītānāgataḥ kṣaṇayor api kim  
tām evārthakriyāṃ kuryāt, anyāṃ vā, na vā kām api kriyāṃ iti trayāḥ pakṣāḥ |

nātra prathamāḥ pakṣo yuktaḥ, kṛtasya karaṇāyogāt |

atha dvitīyo 'bhyupagamyate, tad idam atra vicāryatām | yadā ghaṭo vartamānakṣaṇabhāvi  
kāryaṃ karoti tadā kim atītānāgataḥ kṣaṇabhāviny api kārye śakto 'śakto vā |

yadi śaktas tadā vartamānakṣaṇabhāvīkāryavad atītānāgataḥ kṣaṇabhāvī api kāryaṃ tadaiva  
kuryāt | tatrāpi śaktatvāt | śaktasya ca kṣepāyogāt, anyathā varttamānakṣaṇabhāvīno 'pi  
kāryasyākaraṇaprasaṅgāt pūrvāparakālayor api śaktatvenāviśeṣāt | samarthasya ca  
sahakāryapekṣāyā ayogāt |

athāśaktaḥ, tadaikatra kārye śaktāśaktatvaviruddhadharmādhyāsāt kṣaṇavidhvaṅso ghaṭasya  
durvāraprasaraḥ syāt |

nāpi ṛtīyaḥ pakṣaḥ saṅgacchate , śaktasvabhāvānuvṛtter eva | yadā hi śaktasya padārthasya vilambo 'py asahyas tadā dūrotsāritam akaraṇam | anyathā vārtamānikasyāpi kāryasyākaraṇam syād ity uktam |

tasmād yad yadā yajjananavyavahārapātraṃ tat tadā tat kuryāt | akurvac ca na jananavyavahārabhājanam | tad evam ekatra kārye samarthetarasvabhāvatayā pratikṣaṇam bhedād ghaṭasya sapakṣatvam akṣatam |

atra prayogaḥ | yad yadā yajjananavyavahārayogyam tat tadā taj janayaty eva | yathā 'ntyā kāraṇasāmagrī svakāryam | atītānāgataḥkṣaṇabhāvikāryajanānyavahārayogyas cāyam ghaṭo vartamānakṣaṇabhāvikāryakaraṇakāle sakalakriyātikramakāle 'pīti svabhāvahetuprasaṅgaḥ |

asya ca dvitīyādikṣaṇabhāvikāryakaraṇavyavahāragocaratvasya prasaṅgasādhanasya vārtamānikakāryakaraṇakāle sakalakriyātikramakāle ca ghaṭe dharmini parābhyupagamamātrataḥ siddhatvād asiddhis tāvad asambhavinī |

nāpi viruddhatā, sapakṣe 'ntyā kāraṇasāmagryāṃ sadbhāvasambhavāt |

nanv ayaṃ sādharmaṇānaikāntiko hetuḥ | sākṣādajanake 'pi kuśūlādyavasthitabijādau vipakṣe samarthavyavahāragocaratvasya sādhanasya darśanād iti cet |

na | dvidvidho hi samarthavyavahāraḥ pāramārthika aupacārikaś ca | tatra yat pāramārthikaṃ janānaprayuktaṃ janānyavahāragocaratvaṃ tad iha sādhanatvenopāttam | tasya ca kuśūlādyavasthitabijādau kāraṇakāraṇatvād aupacārikajanānyavahāraṇaviṣayabhūte sambhavābhāvāt kutaḥ sādharmaṇānaikāntikatā |

na cāsya sandigdavyatirekitā, viparyaye bādhakapramāṇasadbhāvāt |

tathā hīdaṃ janānyavahāragocaratvaṃ niyataviṣayatvena vyāptam iti sarvajanānubhavaprasiddham | na cedam nirnimittam, deśakālasvabhāvanīyamābhāvaprasaṅgāt | na ca janānād anyan nimittam upalabhyate, tadanvayavyatirekānuvidhānadarśanāt | yadi ca janānam antareṇāpi janānyavahāragocaratvaṃ syāt tadā sarvasya sarvatra janānyavahāra ity aniyamaḥ syāt | niyataś cāyam pratītaḥ | tato janānābhāve vipakṣe niyataviṣayatvasya vyāpakasya nivṛttau nivartamānaṃ janānyavahāragocaratvaṃ janāna eva viśrāmyatīti vyāptisiddher anavadyo hetuḥ |

na caiṣa ghaṭo varttamānakāryakaraṇakṣaṇe sakalakriyātikramakāle cātītānāgataḥkṣaṇabhāvikāryaṃ janayati | tato na janānyavahārayogyāḥ, sarvaḥ prasaṅgaḥ prasaṅgaviparyayaṇiṣṭha ity nyāyāt |

atrāpi prayogaḥ | yad yadā yan na karoti na tat tadā tatra samarthavyavahārayogyam | yathā śālyāṅkuram akurvan kodravaḥ śālyāṅkure | na karoti caiṣa ghaṭo vartamānakṣaṇabhāvikāryakaraṇakāle sakalakriyātikramakāle cātītānāgataḥkṣaṇabhāvikāryam iti vyāpakānupalabdhir bhinatti samarthakṣaṇād asamarthakṣaṇam |

atrāpy asiddhir nāsti, vartamānakṣaṇabhāvikāryakaraṇakāle sakalakriyātikramakāle cātītānāgataḥkṣaṇabhāvikāryakaraṇasyāyogāt |

nāpi virodhaḥ, sapakṣe bhāvāt |

na cānaikāntikatā, pūrvoktena nyāyena samarthavyavahāragocaratvajanakatvayor vidhibhūtaḥ sarvopasaṃhāravatyā vyāpteh prasādhanāt ||

yat punar atroktam yad yadā yan na karoti na tat tadā tatra samartham ity atra kaḥ karotyārthaḥ | kiṃ kāraṇatvam | uta kāryotpādānugūṇasahakārisākalyam | ahoṣvit kāryāvyabhicāraḥ | kāryasambandho veti | tatra kāraṇatvam eva karotyārthaḥ | tataḥ pakṣāntarabhāvino doṣā anabhyupagamapratihatāḥ |

na cātra pakṣe kāraṇatvasāmarthyayoḥ paryāyatvena vyāpakānupalambhasya sādhyāviśiṣṭatvam abhidhātum ucitam, samarthavyavahāragocaratvābhāvasya sādhyatvāt | kāraṇatvasamarthavyavahāragocaratvayoś ca vṛkṣaśiṃśapayor iva vyāvṛttibhedo 'stīty anavasara evaivaṃvidhasya kṣudrapralāpasya |

tad evaṃ prasaṅgaprasaṅgaviparyayahetudvayabalato ghaṭe dṛṣṭānte kṣaṇabhaṅgaḥ siddhaḥ | tat katham sattvād anyad anumānam dṛṣṭānte kṣaṇabhaṅgasādhakam nāstīty ucyate | na caivaṃ sattvahetor vaiyarthyam, dṛṣṭāntamātra eva prasaṅgaprasaṅgaviparyayābhyām kṣaṇabhaṅgaprasādhāt ||

nanv ābhyām eva pakṣe 'pi kṣaṇabhaṅgasiddhir astv iti cet |

astu, ko doṣaḥ | yo hi pratipattā prativastu yad yadā yajjananavyavahārayojyam tat tadā taj janayatītyādikam upanyasitum analasas tasya tata eva kṣaṇabhaṅgasiddhiḥ | yas tu prativastu tannyāyopanyāsaprayāsabhīruḥ sa khalv ekatra dharmiṇi yad yadā yajjananavyavahārayojyam tat tadā taj janayatītyādinyāyena sattvamātram asthairavyāptam avadhārya sattvād evānyatra kṣaṇikatvam avagacchayati, katham apramatto vaiyarthyam asyācakṣīta |

tad evam ekakāryakāriṇo ghaṭasya dvitīyādikṣaṇabhāvikāryāpekṣayā samarthetarasvabhāvaviruddhadharmādhyāsād bheda eveti kṣaṇabhaṅgitayā sapakṣatām āvahati ghaṭe sattvahetur upalabhyamāno na viruddhaḥ |

na cāyam anaikāntikaḥ, atraiva sādharṃyavati dṛṣṭānte sarvopasaṃhāravatyā vyāpteh prasādhāt |

nanu viparyayabādhakapramāṇabalād vyāptisiddhiḥ | tasya copanyāsavārtāpi nāsti | tat katham vyāptiḥ prasādhiteti cet |

tad etat taralabuddhivilasitam | tathā hi uktam etad vartamānakṣaṇabhāvikāryakaraṇakāle 'tītānāgatakṣaṇabhāvikārye 'pi ghaṭasya śaktisambhave tadānīm eva tatkaraṇam , akaraṇe ca śaktāśaktasvabhāvatayā pratikṣaṇam bheda iti kṣaṇikatvena vyāptaiva sā arthakriyāśaktiḥ ||

nanv evam anvayamātram astu | vipakṣāt punar ekāntena vyāvṛttir iti kuto labhyata iti cet | vyāptisiddher eva |

vyatirekasandehe vyāptisiddhir eva katham iti cet |

na | dvividhā hi vyāptisiddhiḥ | anvayarūpā ca karṭṛdharmāḥ sādhanadharmavati dharmiṇi sādhyadharmasyāvaśyambhāvo yaḥ, vyatirekarūpā ca karmadharmāḥ sādhyābhāve sādhanasyāvaśyamabhāvo yaḥ | enayoś caikatarapratītir niyamena dvītyapratītim ākṣipati, anyathaikasyā evāsiddheḥ |

tasmād yathā viparyaye bādhakapramāṇabalāt niyamavati vyatireke siddhe 'nvayaviśayaḥ saṃśayaḥ pūrvam sthito 'pi paścāt parigalati tato 'nvayaprasādhārtham na pṛthak sādhanam ucyate tathā prasaṅgatadviparyayahetudvayabalato niyamavaty anvaye siddhe vyatirekaviśaye pūrvam sthito 'pi sandehaḥ paścāt parigalaty eva | na ca vyatirekaprasādhakam anyat pramāṇam vaktavyam | tataś ca sādhyābhāve sādhanasyaikāntiko vyatirekaḥ, sādhanasati

sādhyasyāvaśyam anvayo veti na kaścid arthabhedah |

tad evaṃ viparyayabādhakapramāṇam antareṇāpi prasaṅgaprasaṅgaviparyayahetudvayabalād anvayarūpavyāptisiddhau sattvahetor anaikāntikatvasyābhāvād ataḥ sādhanāt kṣaṇabhaṅgasiddhir anavadyeti ||

nanu ca sādhanam idam asiddham | na hi kāraṇabuddhyā kāryam gr̥hyate, tasya bhāvitvāt | na ca kāryabuddhyā /p. 39b/ kāraṇam, tasyātītatvāt | na ca vartamānagrāhiṇā jñānenātītānāgatayor grahaṇam atiprasaṅgāt |



na ca pūrvāparayoḥ kālayor ekaḥ pratisandhātā asti, kṣaṇabhaṅgabhaṅgaprasaṅgāt |  
kāraṇābhāve tu kāryābhāvapratītiḥ svasaṃvedanavādino manorathasyāpy aṅgāyaḥ |

nanu ca pūrvottarakālayoḥ saṃvittī, tābhyāṃ vāsana, tayā ca hetuphalāvasāyī vikalpa iti cet tad  
ayuktam | sa hi vikalpo grhītānusandhāyako 'tadrūpasamāropako vā |

na prathamāḥ pakṣaḥ | ekasya pratisandhātur abhāve pūrvāparagrahaṇayor ayogāt,  
vikalpavāsanaṅgā evābhāvāt |

nāpi dvitīyaḥ | marīcikāyāṃ api jalavijñānasya prāmāṇyaprasaṅgāt |

tad evam anvayavyatirekayor apratipatter arthakriyālakṣaṇaṃ sattvam asiddham iti ||

kiṃ ca prakārāntarād apīdaṃ sādhanam asiddham | tathā hi bijādīnāṃ sāmārthyam  
bijādijñānāt tatkāryād aṅkurāder vā niścetavyam |

kāryatvaṃ ca vastutvasiddhau sidhyati | vastutvaṃ ca kāryāntarāt | kāryāntarasyāpi kāryatvaṃ  
vastutvasiddhau | tadvastutvaṃ ca tadaparakāryāntarād ity anavasthā |

athānavasthābhayāt paryante kāryāntaraṃ nāpekṣate tadā tenaiva pūrveṣāṃ asattvaprasaṅgān  
naikasyāpy arthakriyāsāmārthyam sidhyati |

nanu kāryatvasattvayor bhinnavyāvṛttikatvāt sattvāsiddhāv api kāryatvasiddhau kā kṣatir iti  
cet |

tad asaṅgatam | saty api kāryatvasattvayor vyāvṛttibhede sattvāsiddhāu kutaḥ  
kāryatvasiddhiḥ | kāryatvaṃ hy abhūtvābhāvitvaṃ | bhavanaṃ ca sattā | sattā ca saugatānāṃ  
sāmārthyam eva | tataś ca sāmārthyasandehe bhavatīty eva vaktum aśakyam | katham  
abhūtvābhāvitvaṃ kāryatvaṃ setsyati |

apekṣitaparavyāpāratvaṃ kāryatvam ity api nāsato dharmāḥ | sattvaṃ ca sāmārthyam | tac ca  
sandigdham iti kutaḥ kāryatvasiddhiḥ | tadasiddhau pūrvasya sāmārthyam na sidhyatīti  
sandigdhasiddho hetuḥ ||

tathā viruddho 'py ayam | tathā hi kṣaṇikatve sati na tāvad ajātasyānanvayaniruddhasya vā  
kāryārambhakatvaṃ sambhavati | na ca niṣpannasya tāvān kṣaṇo 'sti yam upādāya kasmaicit  
kāryāya vyāpāryeta | ataḥ kṣaṇikapakṣa evārthakriyānupapatter viruddhatā |

athavā vikalpena yad upānyate tat sarvam avastu | tataś ca vastvātmake kṣaṇikatve sādhye  
'vastūpasthāpayann anumānavikalpo viruddhaḥ |

yadvā sarvasyaiva hetoḥ kṣaṇikatve sādhye viruddhatvaṃ | deśakālāntarānugame  
sādhyasādhanabhāvābhāvāt | anugame ca nānākālam ekam akṣaṇikaṃ kṣaṇikatvena virudhyata  
iti ||

anaikāntiko 'py ayam, sattvasthairiyayor virodhābhāvād iti |

atrocyate | yat tāvad uktaṃ sāmārthyam na pratīyate iti, tat kiṃ sarvathaiva na pratīyate  
kṣaṇabhaṅgapakṣe vā |

prathamapakṣe sakalakāraḥ kṣaṇikapakṣe sakalakāraḥ kṣaṇikapakṣe sakalakāraḥ kṣaṇikapakṣe sakalakāraḥ  
akaraṇaprasaṅgaḥ | anyathā yenaiva vacanena sāmārthyam nāstīti pratipādyate tasyaiva  
tatpratipādanasāmārthyam avyāhatam āyātam | tasmāt paramapuruṣārthasamīhaya  
vastutattvanirūpaṇapravṛttasya śaktiśvīkārāpūrvakaiva pravṛttiḥ | tadasvīkāre tu na kaścit kvacit  
pravarteteti nirīhaṃ jagaj jāyeta |

atha dvitīyaḥ pakṣaḥ, tadāsti tāvat sāmārthyapratītiḥ | sā ca kṣaṇikatve yadi nopapadyate tadā  
viruddhaṃ vaktum ucitam | asiddham iti tu nyāyabhūṣaṇīyaḥ prāyo vilāpaḥ |

na ca saty api kṣaṇikatve sāmārthyapratītivyāghātaḥ | tathā hi kāraṇagrāhijñānopādeyabhūtena  
kāryagrāhiṇā jñānena tadarpitasaṃskāragarbheṇa asya bhāve asya bhāva ity anvayaniścayo  
janyate | tathā kāraṇāpekṣayā bhūtalakaivalyagrāhijñānopādeyabhūtena kāryāpekṣayā

bhūtalakaivalyagrāhiṇā jñānena tadarpitasamskāragarbheṇa asyābhāve asyābhāva iti  
vyatirekaniścayo janyate |  
yad āhur guravaḥ

ekāvasāyasamanantarajātam anyavijñānam anvayavimarśam upādadhāti |  
evaṃ tadekavirahānubhavodbhavānyavyāvṛttidhīḥ prathayati vyatirekabuddhim ||

evaṃ sati gr̥hītānusandhāyaka evāyaṃ vikalpaḥ |  
upādānopādeyabhūtakramipratyakṣadvayagr̥hītānusandhānāt |  
yad āhālaṅkāraḥ

yadi nāmaikam adhyakṣaṃ na pūrvāparavittimat |  
adhyakṣadvayasadbhāve prākparāvedanaṃ katham ||<sup>56</sup>

iti ||

nāpi dvitīyo 'siddhaprabhedah | sāmartyaṃ hi sattvam iti saugatānāṃ sthitir eṣā | na  
caitatprasādhanārtham asmākam idānīm eva prārambhaḥ | kiṃ tu yatra pramāṇapratīte bījādu  
vastubhūte dharmiṇi pramāṇapratītaṃ sāmartyaṃ tatra kṣaṇabhaṅgaprasādhanāya | tataś  
cāṅkurādīnāṃ kāryādarśanād āhatya sāmartyasandehe 'pi paṭupratyakṣaprasiddham  
sanmātratvam avadhāryam eva | anyathā na kvacid api vastumātrasyāpi pratipattiḥ syāt | tasmāc  
chāstrīyasattvalakṣaṇasandehe 'pi paṭupratyakṣabalāvalambitavastubhāve 'ṅkurādu kāryatvam  
upalabhyamānaṃ bijādeḥ sāmartyam upasthāpayatīti nāsiddhidoṣāvakaśaḥ ||

nāpi kṣaṇikatve sāmartyakṣatiḥ, yato viruddhatā syāt,  
kṣaṇikatvaniyataprāgbhāvitvalakṣaṇakāraṇatvayor virodhābhāvāt, kṣaṇamātrasthāyiny api  
sāmartyasambhāvād iti nādīmo virodhaḥ | nāpi dvitīyo virodhaprabhedah | avastuno vastuno vā  
svākārasya grāhyatve 'pi adhyavaseyavastvapekṣayaiva sarvatra prāmāṇyapratipādanāt  
vastusvabhāvasyaiva kṣaṇikatvasya siddhir iti kva virodhaḥ |

yac ca gr̥hyate yac cādhyavasīyate te dve 'py anyanivṛtti na vastunī svalakṣaṇāvagāhitve  
'bhilāpasamśargānupapatter iti cet |<sup>57</sup> na | adhyavasāyasvarūpāparijñānāt | agr̥hīte 'pi vastuni  
[mānasādi]{mānasyādi}pravṛttikāratvaṃ vikalpasyādhyavasāyitvam | apratibhāse 'pi  
pravṛttiviśayīkṛtatvam adhyavaseyatvam | etac cādhyavaseyatvaṃ svalakṣaṇasyaiva yujyate,  
nānyasya, arthakriyārthitvād arthipravṛtteḥ | evaṃ cādhyavasāye svalakṣaṇasyāsphuraṇam eva | na  
ca tasyāsphuraṇe 'pi sarvatrāviśeṣeṇa pravṛttyākṣepaprasaṅgaḥ, pratiniyatasāmagrīprasūtāt  
pratiniyatasvākārāt pratiniyatasāktiyogāt, pratiniyata evādrūpaparāvṛtte 'pratīte 'pi  
pravṛttisāmartyadarśanāt | yathā sarvasyāsattve 'pi bījād āṅkurasyaivotpattiḥ, dṛṣṭasya  
niyatahetuphalabhāvasya pratikṣeptum aśakyatvāt | paraṃ bāhyenārthena sati pratibandhe  
prāmāṇyam | anyathā tv aprāmāṇyam iti viśeṣaḥ ||

tathā tṛtīyo 'pi pakṣaḥ prayāsaphalaḥ | nānākālasyaikasya vastuno vastuto 'sambhāve 'pi  
sarvadeśakālavartinor atadrūpaparāvṛttayor eva sādhyasādhanayoḥ pratyakṣeṇa vyāptigrahaṇāt |  
dvividho hi pratyakṣasya viśayaḥ, grāhyo 'dhyavaseyaś ca | sakalādrūpaparāvṛttaṃ vastumātraṃ  
sākṣād asphuraṇāt pratyakṣasya grāhyo viśayo mā bhūt | tadekadeśagrahaṇe tu tanmātrayor  
vyāptiniścāyakavikalpajananād adhyavaseyo viśayo bhavaty eva | kṣaṇagrahaṇe santānaniścayavat,

56 (PVA)

57 Cf. .

rūpamātragrahaṇe rūparasagandhasparsātmacakaghaṭaniścayavac ca | anyathā  
sarvānumānocchedaprasaṅgāt ||

tathā hi vyāptigrahaḥ sāmānyayoḥ, viśeṣayoḥ, sāmānyaviśiṣṭaviśeṣayoḥ  
viśeṣaviśiṣṭasāmānyayor veti vikalpāḥ |

nādyo vikalpaḥ, sāmānyasya bādhyatvāt | abādhyatve 'py adṛśyatvāt | dṛśyatve 'pi  
puruṣārthānupayogitayā tasyānumeyatvāyogāt | nāpy anumitāt sāmānyād viśeṣānumānam |  
sāmānyasarvaviśeṣayor vaksyamāṇanyāyena pratibandhapratipatter ayogāt |

nāpi dvitīyaḥ | viśeṣasyānanugāmitvāt |

antime tu vikalpadvaye sāmānyādhrātatayā dṛṣṭa eva viśeṣaḥ sāmānyasya viśeṣyo viśeṣaṇam vā  
kartavyaḥ | adṛṣṭa eva vā deśakālāntaravartī | yadvā dṛṣṭādṛṣṭātmako atadrūpaparāvṛttaḥ sarvo  
viśeṣaḥ |

na prathamāḥ pakṣo 'nanugāmitvāt | nāpi dvitīyaḥ, adṛṣṭatvāt | na ca tṛtīyaḥ,  
prastutaikaviśeṣadarśane 'pi deśakālāntaravartinām viśeṣāṇām adarśanāt |

atha teṣāṃ sarveṣāṃ eva viśeṣāṇām sadṛśatvāt sadṛśasāmāgrīprasūtāt sadṛśakāryakāritvād  
iti pratyāsattīyā ekaviśeṣagrāhakaṃ pratyakṣam atadrūpaparāvṛttamātre niścayaṃ janayad  
atadrūpaparāvṛttaviśeṣamātrasya vyavasthāpakam |

yathaikasāmāgrīpratibaddharūpamātragrahakaṃ pratyakṣam ghaṭe niścayaṃ janayad  
ghaṭagrāhakaṃ vyavasthāpyate | anyathā ghaṭo 'pi ghaṭasantāno 'pi pratyakṣato na sidhyet,  
sarvātmanā grahaṇābhāvāt | tadekadeśagrahaṇam tv atadrūpaparāvṛtte 'py aviśiṣṭam | yady evam  
anenaiva krameṇa sarvasya viśeṣasya viśeṣaṇaviśeṣyabhāvavad vyāptipratipattir apy astu | tat  
kimarthaṃ nānākālam ekam akṣaṇikam abhyupagantavyaṃ, yena kṣaṇikatvasādhanasya  
viruddhatvaṃ syād iti na kaścīd virodhaprabhedaprasaṅgaḥ ||

na cāyam anaikāntiko 'pi hetuḥ, pūrvoktakrameṇa sādharmyadṛṣṭānte  
prasaṅgaviparyayahetubhyāṃ anvayarūpavyāpṭeḥ prasādhanāt | nanu yadi  
prasaṅgaviparyayahetudvayabalato ghaṭe dṛṣṭānte kṣaṇabhaṅgaḥ sidhyet tadā sattvasya niyamena  
kṣaṇikatvena vyāptisiddher anaikāntikatvaṃ na syād iti yuktaṃ | kevalam idam evāsambhavi |  
tathā hi śakto 'pi ghaṭaḥ krami sahakāryapekṣayā kramikāryaṃ kariṣyati |

na caitad vaktavyam, samartho 'rthaḥ svarūpeṇa karoti, svarūpaṃ ca sarvadāstīty anupakāriṇi  
sahakāriṇy apekṣā na yujyate iti | saty apī svarūpeṇa kārakatve sāmārthyābhāvāt katham karotu |  
sahakārisākalyaṃ hi sāmārthyam, tadvaikalyaṃ cāsāmārthyam | na ca tayor  
āvīrbhāvatirobhāvābhyāṃ tadvataḥ kācīd kṣatīḥ, tasya tābhyāṃ anyatvāt | tasmād arthaḥ samartho  
'pi syāt, na ca karotīti sandigdhavatyatirekaḥ prasaṅgahetuḥ ||

atrocyate | bhavatu tāvat sahakārisākalyam eva sāmārthyam | tathāpi so 'pi tāvad bhāvaḥ  
svarūpeṇa kārakaḥ | tasya ca yādṛśāś caramakṣaṇe 'kṣepakriyādharma svabhāvas tādṛśa eva cet |  
prathamakṣaṇe tadā tadāpi prasahya kurvāno brahmaṇāpy anivāryaḥ | na ca so 'py  
akṣepakriyādharma svabhāvaḥ sākalye sati jāto bhāvād bhinna evābhīdhātum śakyāḥ,  
bhāvasyākartṛtvaprasaṅgāt | evaṃ yāvad yāvad dharmāntaraparikalpas tāvat tāvad udāsīno  
bhāvaḥ | tasmād yadrūpam ādāya svarūpeṇāpi janayatīty ucyate tasya prāg apī bhāve katham ajanīḥ  
kadācīd | akṣepakriyāpratyanīkasvabhāvāsya vā prācyasya paścād anuvṛttau katham kadācīd apī  
kāryasambhavaḥ ||

nanu yadi sa evaikaḥ kartā syād yuktaṃ etat | kimtu sāmāgrī janikā | tataḥ  
sahakāryantaravirahavāyāṃ baliyaso 'pi na kāryaprasava iti kim atra viruddham | na hi bhāvaḥ  
svarūpeṇa karotīti svarūpeṇaiva karoti , sahakārisahitād eva tataḥ kāryotpattidarśanāt | tasmād  
vyāptivat kāryakāraṇabhāvo 'py

ekatrānyayogavyavacchedenānyatrāyogavyavacchedenāvaboddhavyaḥ, tathaiva  
laukikaparīkṣakāṇām sampratipatter iti ||

atrocyate | yadā militāḥ santaḥ kāryaṃ kurvate tadaikārthakaraṇalakṣaṇaṃ sahakāritvam eṣāṃ  
astu | ko niṣeddhā | militair eva tu tatkāryaṃ kartavyam iti kuto labhyate | pūrvāparayor  
ekasvabhāvatvād bhāvasya sarvadā jananañjananayor anyataraniyama prasaṅgasya durvāratvāt |  
tasmāt sāmagrī janikā, naikaṃ janakam iti sthiravādināṃ manorathasyāpy aṅgavyaḥ |

dr̥ṣyate tāvad evam iti cet | dr̥ṣyatām | kiṃ tu pūrvasthitād eva sāmagrīmadhyapraviṣṭād  
bhāvāt kāryotpattir anyasmād eva vā viśiṣṭād bhāvād utpannād iti vivādapadam | tatra prāg api  
sambhave sarvadaiva kāryotpattir na vā kadācid apīti virodham asamādhāya cakṣuṣī nimīlya tata  
eva kāryotpattidarśanād iti sādhyānuvādamātrapravṛttaḥ kṛpām arhatīti |

na ca pratyabhijñā balād ekatvasiddhiḥ | tatpauruṣasya lūnapunarjātakeśanakhādāv apy  
upalambhato nirdalanāt | lakṣaṇabhedasya ca darśayitum aśakyatvāt | sthiraiddhi dūṣaṇe  
cāsmābhiḥ prapañcato nirastatvāt | tasmāt sāksāt kāryakāraṇabhāvāpekṣayobhayatrāpy  
anyayogavyavacchedaḥ | vyāptau tu sāksāt paramparayā kāraṇamātrāpekṣayā kāraṇe vyāpake  
'yogavyavacchedaḥ | kārye vyāpye 'nyayogavyavacchedaḥ | tathā tad atatsvabhāve vyāpake  
'yogavyavacchedaḥ | tatsvabhāve ca vyāpye 'nyayogavyavacchedaḥ | vikalpārūḍharūpāpekṣayā  
vyāptau dvividham avadhāraṇam |

nanu yadi pūrvāparakālayor ekasvabhāvo bhāvaḥ sarvadā janakatvenājanakatvena vā vyāpta  
upalabdhaḥ syāt, tadāyaṃ prasaṅgaḥ saṅgacchate | na ca kṣaṇabhaṅgavādinā pūrvāparakālayor  
ekaḥ kaścid upalabdha iti cet | tad etad atigrāmyam | tathā hi pūrvāparakālayor ekasvabhāvatve  
satīty asyāyam arthaḥ, parakālabhāvī janako yaḥ svabhāvo bhāvasya sa eva yadi pūrvakālabhāvī,  
pūrvakālabhāvī vā yo 'janakaḥ svabhāvaḥ sa eva yadi parakālabhāvī, tadopalabdham eva jananam  
ajananaṃ vā syāt | tathā ca sati siddhayor eva svabhāvayor ekatvārope siddham eva jananam  
ajananaṃ vāsajyata iti |

nanu kāryam eva sahakāriṇam apekṣate, na tu kāryotpattihetuḥ | yasmād dvividham  
sāmarthyam nijam āgantukaṃ ca sahakāryantaram | tato 'kṣaṇikasyāpi kramavatsahakārināntvād  
api kramavatkāryānāntvopapatter aśakyam bhāvānām pratikṣaṇam anyatvam upapādayitum iti  
cet | ucyate | bhavatu tāvan nijāgantukabhedena dvividham sāmarthyam | tathāpi tat prāṭisvikam  
vastusvalakṣaṇam arthakriyādharmakam avaśyam abhyupagantavyam | tat kiṃ prāg api paścād eva  
veti vikalpya yad dūṣaṇam udīritaṃ tatra kim uktam aneneti na pratīmaḥ | yat tu kāryeṇaiva  
sahakāriṇo 'pekṣyanta ity upaskṛtaṃ tad api nirupayogam. yadi hi kāryam eva svajanmani  
svatantraṃ syād yuktam etat | kevalam evaṃ sati sahakārisākalyasāmarthyakalpanam aḥalam |  
svātantryād eva hi kāryam kādācitkaṃ bhaviṣyati | tathā ca sati santo hetavaḥ sarvathā 'samarthāḥ |  
asat tu kāryam svatantram iti viśuddhā buddhiḥ |

atha kāryasyaivāyam aparādho yad idaṃ samarthe kāraṇe saty api kadācin nopapadyata iti cet |  
na tat tarhi tatkāryam, svātantryāt | yad bhāṣyam,

sarvāvasthāsamāne 'pi kāraṇe yady akāryatā |

svatantraṃ kāryam evaṃ syān na tatkāryam tathā sati || 58

atha na tadbhāve bhavatīti tatkāryam ucyate, kiṃtu tadabhāve na bhavaty eveti  
vyatirekaprādhānyād iti cet |

na | yadi hi svayaṃ bhavan bhāvayed eva hetuḥ svakāryam , tadā tadabhāvaprayukto  
'syābhāva iti pratītiḥ syāt | no cet, yathā kāraṇe saty api kāryaṃ svātantryān na bhavati, tathā  
tadabhāve 'pi svātantryād eva na bhūtam iti śaṅkā kena nivāryeta |  
yad Bhāṣyam

tadbhāve 'pi na bhāvaś ced abhāve 'bhāvitā kutaḥ |  
tadabhāvaprayukto 'sya so 'bhāva iti tat kutaḥ || <sup>59</sup>

tasmād yathaiva tadabhāve niyamena na bhavati tathaiva tadbhāve niyamena bhaved eva |  
abhavac ca na tatkāraṇatām ātmanaḥ kṣamate |

yac cokaṃ prathamakāryotpādanakāle hi uttarakāryotpādanasvabhāvaḥ, ataḥ prathamakāla  
evāśeṣāṇi kāryāṇi kuryād iti, tad idaṃ mātā me bandhyetyādivat svavacanavirodhād ayuktam | yo  
hi uttarakāryajananasvabhāvaḥ sa katham ādau kāryaṃ kuryāt | na tarhi tatkāryakaraṇasvabhāvaḥ |  
na hi nīlotpādanasvabhāvaḥ pītādikam api karotīti |

artocyste | sthirasvabhāvatve hi bhāvasyottarakālam evedaṃ kāryaṃ na pūrvakālam iti kuta  
etat | tadabhāvāc ca kāraṇam apy uttarakāryakaraṇasvabhāvam ity api kutaḥ |

kiṃ kurmaḥ | uttarakālam eva tasya janmeti cet | astu, sthiratve tad anupapadyamānam,  
asthiratām ādiśatu |

sthiratve 'py eṣa eva svabhāvas tasya yad uttarakṣaṇa eva karotīti cet | hatedānīm  
pramāṇapratyāśā | dhūmād atrāgnir ity atrāpi svabhāva evāsyā yad idānīm atra nirāgnir api dhūma  
iti vaktuṃ śakyatvāt | tasmāt pramāṇasiddhe svabhāvāvalambanam | na tu svabhāvāvalambanena  
pramāṇavyālopaḥ |

tasmād yadi kāraṇasyottarakāryakāratvam abhyupagamyā kāryasya  
prathamakṣaṇabhāvitvam āsajyate, syāt svavacanavirodhaḥ | yadā tu kāraṇasya sthiratve  
kāryasyottarakālatvam evāsaṅgatam ataḥ kāraṇasyāpy uttarakāryajanakatvaṃ vastuto 'sambhavi  
tadā prasaṅgasādhanam idaṃ | janānavyavahāragocaratvaṃ hi janānena vyāptam iti prasādhitam |  
uttarakāryajananavyavahāragocaratvaṃ ca tvad abhyupagamāt prathamakāryakaraṇakāla eva ghaṭe  
dharminī siddham | atas tanmātrānubandhina uttarābhimatasya kāryasya prathamā kṣaṇe  
'sambhavād eva prasaṅgaḥ kriyate |

na hi nilakārake 'pi pītākāratvārope pītasambhavaprasaṅgaḥ svavacanavirodho nāma |  
tad evaṃ śaktaḥ sahakāryanapekṣitatvād janānena vyāptaḥ | ajanayaṃś ca  
śaktāśaktatvaviruddhadharmādhyāsād bhinna eva ||

nanu bhavatu prasaṅgaviparyayabalād ekakāryaṃ prati  
śaktāśaktatvalakṣaṇaviruddhadharmādhyāsaḥ | tathāpi na tato bhedaḥ sidhyati |

tathā hi bījam aṅkurādikaṃ kurvad yadi yenaiva svabhāvenāṅkuraṃ karoti tenaiva  
kṣityādikaṃ, tadā kṣityādīnām apy aṅkurasvābhāvvyāpattiḥ | nānāsvabhāvatvena tu kāratve  
svabhāvānām anyonyābhāvāvyabhicāritvād ekatra bhāvābhāvau parasparaviruddhau syātām ity  
ekam api bījaṃ bhidyeta |

evaṃ pradīpo 'pi tailakṣayavarti dāhādikam |

tathā pūrvarūpam apy uttararūparasagandhādikam anekaiḥ svabhāvaiḥ parikaritaṃ karoti |

teṣāṃ ca svabhāvānām anyonyābhāvāvyabhicārād viruddhānām yoge pradīpādikaṃ bhidyeta |  
na ca bhidyate | tan na viruddhadharmādhyāso bhedakaḥ |

tathā bijasyāṅkuraṃ prati kārakatvaṃ gardabhādikaṃ praty akārakatvam iti  
kārakatvākārakatve 'pi viruddhau dharmāu | na ca tadyoge 'pi bijabhedāḥ |

tad evaṃ ekatra bīje pradīpe rūpe ca vipakṣe paridṛśyamānaḥ śaktāśaktatvādir  
viruddhadharmādhyāso na ghaṭāder bhedaka iti |

atra brūmaḥ | bhavatu tāvad bījādīnām anekakāryakāritvād dharmabhūtānekasvabhāvabhedāḥ,  
tathāpi kaḥ prastāvo viruddhadharmādhyāsasya | svabhāvānām hy anyonyābhāvāvyabhicāre  
bhedaḥ prāptāvasaro na virodhaḥ | virodhas tu yadvidhāne yanniṣedho yanniṣedhe ca  
yadvidhānaṃ tayor ekatra dharmiṇi parasparaparihārasthitatayā syāt | tad atraikaḥ svabhāvaḥ  
svābhāvena viruddho yukto bhāvābhāvavat | na tu svabhāvāntareṇa ghaṭatvavastutvavat |

evam aṅkurādīkāritvaṃ tadakāritvena viruddhaṃ, na punar vastvantarakāritvena |  
pratyakṣavyāpāraś cātra yathā nānādharmair adhyāsitaṃ bhāvam abhinnaṃ vyavasthāpayati tathā  
tatkāryakāriṇaṃ kāryāntarākāriṇaṃ ca |

tad yadi pratiyogitvābhāvād anyonyābhāvāvyabhicāriṇāv api svabhāvāv aviruddhau  
tatkārakatvānyākārakatve vā viṣayabhedād aviruddhe tat kim āyātam, ekakāryaṃ prati  
śaktāśaktatvayoḥ parasparapratyoginor viruddhayor dharmayoḥ | etayor api punar avirodhe  
virodho nāma dattajalāñ-jaliḥ ||

bhavatu tarhy ekakāryāpekṣayaiva sāmartyāsāmartyayor virodhaḥ | kevalaṃ yathā tad eva  
kāryaṃ prati kvacid deśe śaktir deśāntare cāśaktir iti deśabhedād aviruddhe śaktyaśakti  
tathaikatraiva kārye kālabhedād apy aviruddhe | yathā pūrvam niṣkriyaḥ sphaṭikaḥ sa eva paścāt  
sakriya iti cet |

ucyate | na hi vayaṃ paribhāṣāmātrād ekatra kārye deśabhedād aviruddhe śaktyaśakti brūmaḥ,  
kiṃ tu virodhābhāvāt | taddeśakāryakāritvaṃ hi taddeśakāryākāritvena viruddham, na punar  
deśāntare tatkāryākāritvenānyakāryakāritvena vā ||

yady evaṃ tatkālakāryakāritvaṃ tatkālakāryākāritvena viruddham | na punaḥ kālāntare  
tatkāryākāritvenānyakāryakāritvena vā | tat katham kālabhede 'pi virodha iti cet |

ucyate | dvayor hi dharmayor ekatra dharmiṇy anavasthitinīyamaḥ parasparaparihārasthiti  
lakṣaṇo virodhaḥ | sa ca sāksātparasparapratyanīkatayā bhāvābhāvavad vā bhavet, ekasya vā  
nīyamena pramāṇāntareṇa bādhanān nīyatvasattvavad vā bhaved iti na kaścid arthabhedāḥ | tad  
atraikadharmiṇi tatkālakāryakāritvādihāre kālāntare tatkāryākāritvasyā nyakāryakāritvasya vā  
nīyamena pramāṇāntareṇa bādhanād virodhaḥ |

tathā hi yatraiva dharmiṇi tatkālakāryakāritvam upalabdham na tatraiva kālāntare  
tatkāryākāritvam anyakāryakāritvaṃ vā brahmaṇāpy upasaṃhartuṃ śakyate , yenānayoḥ avirodhaḥ  
syāt | kṣaṇāntare

kathitaprasaṅgaviparyayahetubhyām avaśyambhāvena dharmibhedaprasādhanāt ||

na ca pratyabhijñānād ekatvasiddhiḥ, tatpauruṣasya nirmūlitatvāt | ata eva vajro 'pi  
pakṣakuṣau niṣiptaḥ | katham asau sphaṭiko varākaḥ kālabhedenābhedaprasādhanāya  
dṛṣṭāntībhavitum arhati |

na caivaṃ samānakālakāryānām deśabhede 'pi dharmibhedo yukto bhedaprasādha  
pramāṇābhāvāt indriyapratyakṣeṇa nirastavibhramāsaṅkenābhedaprasādhanāc ceti na kālabhede 'pi  
śaktyaśaktyor virodhaḥ svasamayamātrād apahastayituṃ śakyaḥ, samayapramāṇayoḥ apravṛtter  
iti |

tasmāt sarvatra viruddhadharmādhyāsasiddhir eva bhedasiddhiḥ | vipratipannaṃ prati tu  
viruddhadharmādhyāsād bhedavyavahāraḥ sādhyate ||

nanu tathāpi sattvam idam anaikāntikam evāsādhāraṇatvāt sandigdavyatirekitvād vā | yathā hīdam kramākramanivṛttāv akṣaṇikān nivṛttam, tathā sāpekṣatvānapekṣatvayor ekatvānekatvayor api vyāpakayor nivṛttau kṣaṇikād api |

tathā hi upasarpaṇapratyayena devadattakarapallavādinā saha caro bijakṣaṇaḥ pūrvasmād eva puñjāt samartho jāto 'napekṣa ādyātīśayasya janaka īṣyate |

tatra ca samānakuśūlajanmasu bahuṣu bijasantāneṣu kasmāt kiñcid eva bijam paramparayāṅkurotpādānugūṇam upajanayati bijakṣaṇam, nānye bijakṣaṇā bhinnasantānāntaḥpātinaḥ | na hy upasarpaṇapratyayāt prāg eva teṣām samānāsamānasantānavartinām bijakṣaṇānām kaścit paramparātīśayaḥ |

athopasarpaṇapratyayāt prān na tatsantānavartino 'pi janayanti, paramparayāpy aṅkurotpādānugūṇam bijakṣaṇam bijamātrajanānt teṣām | kasyacid eva bijakṣaṇasyopasarpaṇapratyayasahabhūva ādyātīśayotpādaḥ | hanta tarhi tadabhāve saty utpanno 'pi janayed eva |

tathā kevalānām vyabhicārasambhavād ādyātīśayotpādakam aṅkuraṃ vā prati kṣityādīnām parasparāpekṣānām evotpādakatvam akāmenāpi svīkartavyam |

ato na tāvad anapekṣā kṣaṇikasya sambhavinī | nāpy apekṣā yujyate, samasamayakṣaṇayoḥ savyetaragobiṣāṇayor ivopakāryopakārahāvāyogād iti nāsiddhaḥ prathamo vyāpakābhāvaḥ |

api cāntyo bijakṣaṇo 'napekṣo 'ṅkurādikaṃ kurvan yadi yenaiva rūpeṇāṅkuraṃ karoti tenaiva kṣityādikaṃ, tadā kṣityādīnām apy aṅkurasvābhāvvyāpattir abhinnakāraṇatvād iti na tāvad ekatvasambhavaḥ ||

nanu rūpāntareṇa karoti | tathā hi bijasyāṅkuraṃ praty upādānatvam | kṣityādikaṃ tu prati saha kārītvam | yady evaṃ, saha kārītvopādānatve kim ekaṃ tattvam nānā vā | ekaṃ cet, katham rūpāntareṇa janakam | nānātve tv anayor bijād bhedo 'bhedo vā | bhede katham bijasya janakatvam tābhyām evāṅkurādīnām utpatteḥ | abhede vā katham bijasya na nānātvaṃ bhinnatādātmyāt, etayor vaikatvam ekatādātmyāt |

yady ucyeta kṣityādau janayitavye tadupādānaṃ pūrvam eva kṣityādi bijasya rūpāntaram iti | na tarhi bijam tadanapekṣam kṣityādīnām janakam | tadanapekṣatve teṣām aṅkurād bhedānupapatteḥ | na cānupakārahāny apekṣanta iti tvayaiivotkam | na ca kṣaṇasyopakāra sambhavo 'nyatra janānt, tasyābhedyatvād ity anekatvam api nāstīti dvitīyo 'pi vyāpakābhāvo nāsiddhaḥ | tasmād asādhāraṇānaikāntikatvam gandhavattvavad iti |

yadi manyetānupakārahā api bhavanti saha kārīṇo 'pekṣaṇīyās ca kāryeṇānuvīhitabhāvābhāvāc ca saha kārīyakaṇāc ca |

nanv anena krameṇākṣaṇiko 'pi bhāvo 'nupakārahān api saha kārīṇaḥ kramavataḥ kramavat kāryeṇānukṛtānvavyatirekān apekṣīṣyate | kariṣyate ca kramavatsaha kārīvaśaḥ krameṇa kāryāṇīti vyāpakānupalabdher asiddheḥ sandigdavyatirekam anaikāntikaṃ sattvam kṣaṇikatvasiddhāv iti |

atra brūmaḥ | kīdrśam punar apekṣārtham ādāya kṣaṇike sāpekṣānapekṣatvanivṛttir ucyate | kim saha kārīṇam apekṣata iti saha kārīṇāsyopakārahā kartavyaḥ | atha pūrvāvasthitasyaiva bijādeḥ saha kārīṇā saha sambhūyakaraṇam | yadvā pūrvāvasthitasyety anapekṣya militāvasthitasya karaṇamātram apekṣārthaḥ | atra prathamapakṣasyāsambhavād anapekṣaiva kṣaṇikasya, katham ubhayavyāvṛttiḥ |

yady anapekṣaḥ kṣaṇikaḥ , kimity upasarpaṇapratyayābhāve 'pi na karoti | karoty eva yadi syāt | svayam asambhavi tu katham karoty | atha tad vā tādr̥g vāsīd iti na kaścīd viśeṣaḥ | tatas tādr̥k svabhāvasambhāve 'py akaraṇam saha kārīṇī nirapekṣān na kṣamata iti cet |

asambaddham etat | varṇasaṃsthānasāmye 'py akartus tatsvabhāvatāyā virahāt | sa cādyātīśayajanakatvalakṣaṇaḥ svabhāvaviśeṣo na samānasamānasantānavartīṣu bījakṣaṇeṣu sarveṣv eva sambhavī | kiṃ tu keṣucid eva karmakarakarapallavasahacareṣu |

nanv ekatra kṣetre niṣpattilavanādīpūrvakam ānīyaikatra kuśūle kṣiptāni sarvāṅy eva bijāni sādharmaṇarūpāṅy eva pratīyante | tat kutastyo 'yam ekabījasambhavī viśeṣo 'nyeṣāṃ iti cet |

ucyate | kāraṇam khalu sarvatra kārye dvidvidham | dr̥ṣṭam adr̥ṣṭam ceti | sarvāstikaprasiddham etat | tataḥ pratyakṣaparokṣasahakāripratyayasākalyam asarvavidā pratyakṣato na śakyam pratipattum | tato bhaved api kāraṇasāmagrīśaktibhedāt tādr̥śaḥ svabhāvabhedāḥ keṣāñcid eva bījakṣaṇānām yena ta eva bījakṣaṇā ādyātīśayam ānkuraṃ vā paramparayā janayeyuḥ | nānye ca bījakṣaṇāḥ |

nanu yeṣūpasarpaṇapratyayasahacareṣu svakāraṇaśaktibhedād ādyātīśaya janakatvalakṣaṇo viśeṣaḥ sambhāvvyate sa tatrāvaśyam astīti kuto labhyam iti cet |

ānkurotpādād anumitād ādyātīśayalakṣaṇāt kāryād iti brūmaḥ | kāraṇānupalabdhes tarhi tadabhāva eva bhaviṣyatīti cet | na | dr̥ṣyādr̥śyasamudāyasya kāraṇasyādarśane 'py abhāvāsiddheḥ kāraṇānupalabdheḥ sandigdhdhāsiddhatvāt |

tad ayam arthaḥ

pāṇisparśavataḥ kṣaṇasya na bhidā bhinnānyakālakṣaṇād bhedo veti matadvaye mitibalaṃ yasyāsty asau jītvāraḥ |

tatraikasya balaṃ nimittavirahaḥ kāryāṅgam anyasya vā sāmagrī tu na sarvathekṣaṇasahā kāryaṃ tu mānānugam ||

iti |

tad evaṃ nopakāro 'pekṣārtha ity anapekṣaiva kṣaṇikasya sahakāriṣu nobhayavyāvṛttih ||

atha sambhūyakaraṇam apekṣārthaḥ, tadā yadi pūrvasthitasyeti viśeṣaṇāpekṣā tadā kṣaṇikasya naivaṃ kadācid ity anapekṣaivākṣiṇā |

atha pūrvasthitasyeti anapekṣya militāvasthitasyaiva karaṇam apekṣārthas tadā sāpekṣataiva, nānapekṣā | tathā ca nobhayavyāvṛttir ity asiddhaḥ prathamō vyāpakānupalambhaḥ |

tathaikatvānekatvayor api vyāpakayoḥ kṣaṇikād vyāvṛttir asiddhā | tattadvyāvṛttibhedam āśrityopādānatvādi kālpanikasvabhāvabhede 'pi paramārthata ekenaiva svarūpeṇānekakāryaṇiṣpādanād ubhayavyāvṛtter abhāvāt |

yac ca bījasyaikenaiiva svabhāvena kārakatve kṣityādīnām ānkurasvābhāvvyāpattir anyathā kāraṇābhede 'pi kāryabhede 'pi kāryasyāhetukatvaprasaṅgād ity uktam tad asaṅgatam |

kāraṇaikatvasya kāryabhedasya ca paṭunendriyapratyakṣeṇa prasādhanāt |

ekakāraṇajanyatvaikatvayor vyāpṭeḥ pratihatatvāt | prasaṅgasyānupadatvāt |

yac ca kāraṇābhede kāryābheda ity uktam tatra sāmagrīsvarūpaṃ kāraṇam abhipretam | sāmagrīśajātīyatve na kāryavijātīyatety arthaḥ | na punaḥ sāmagrīmadhyagatenaikenānekaṃ kāryaṃ na kartavyaṃ nāma, ekasmād anekotpatteḥ pratyakṣasiddhatvāt | na caivaṃ pratyabhijñānāt kālābhede 'py abhedasiddhir ity uktaprāyam | na cendriyapratyakṣaṃ bhinnadeśaṃ sapratighaṃ dr̥śyam arthadvayam ekam evopalambhayatīti kvacid upalabdham | yena tatrāpi bhedaśāṅkā syāt | śāṅkāyāṃ vā paṭupratyakṣasyāpy apalāpe sarvapramāṇocchedaprasaṅgād |

nāpi sattvahetoḥ sandigdhdhavyatirekitvam , kṣityāder dravyāntarasya bījasvabhāvatvenāsmābhir asvīkr̥tatvāt | anupakāriṇy apekṣāyāḥ pratyākhyātāt vāt vyāpakānupalambhasyāsiddhatvāyogāt |

tad etau dvāv api vyāpakānupalambhāv asiddhau na kṣaṇikāt sattvaṃ nivartayata iti nāyam asādhāraṇo hetuḥ ||



api ca vidyamāno bhāvaḥ sādhyetarayor anīcitānvayavyatireko gandhavattādivad asādhāraṇo  
yuktaḥ | prakṛtavyāpakānupalambhāc ca sarvathārthakriyaivāsati ubhābhyāṃ vādibhyāṃ  
ubhayasmād vinivartitatvena nirāśrayatvāt | tat katham asādhāraṇānaikāntiko bhaviṣyatīty alaṃ  
pralāpini nirbandhena |

tad evaṃ śaktasya kṣepāyogāt samarthavyavahāragocaratvaṃ jananena vyāptam iti  
prasaṅgaviparyayaḥ sattve hetor api nānaikāntikatvam | ataḥ kṣaṇabhaṅgasiddhir iti sthitam |

iti sādharṃyadr̥ṣṭānte 'nvayarūpavyāptyā kṣaṇabhaṅgasiddhiḥ samāptā ||

kṛtir iyaṃ mahāpaṇḍitaratnakīrtipādānām iti ||

# Kṣaṇabhaṅgasiddhiḥ Vyatirekātmiḥ

namas tārāyai

vyatirekātmiḥ vyāptir akṣiptānvayarūpiṇī |  
vaidharmyavati dr̥ṣṭānte sattvahetor ihocyate ||

yat sat tat kṣaṇikam | yathā ghaṭaḥ | santaś cāmi vivādāspadībhūtāḥ padārthā iti svabhāvahetuḥ | na tāvad asyāsiddhiḥ sambhavati, yathāyogaṃ pratyakṣānumānapramāṇapratīte dharminī sattvaśabdenābhipretasyārthakriyākāritvalakṣaṇasya sādhanasya pramāṇasamadhigatatvāt | na ca viruddhānaikāntikate, vyāpakānupalambhātmanā viparyaye bādhakapramāṇena vyāpteḥ prasādhanāt | yasya kramākramau na vidyete na tasyārthakriyāsāmarthyam | yathā śaśaviṣṇasya | na vidyete cākṣaṇikasya kramākramāv iti vyāpakānupalambhaḥ | na tāvad ayam asiddho hetuḥ, akṣaṇike dharminī kramākramasadbhāvāyogāt | tathā hi prāptāparakālayor ekatve nityatvam | tasya kramākramayoge kṣaṇadvaye 'py avaśyaṃ bhedaḥ | bhedaḥ ca parasparavirodhāt kuto 'kṣaṇike kramākramasambhavaḥ | kṣaṇadvaye 'pi bhede kramākramayogaḥ | abhede hi prathama eva kṣaṇe śaktatvād bhāvino 'pi kāryasya karaṇaprasaṅge katham kāryāntarakaraṇe kramāntarāvakaśaḥ | na cākṣaṇikasyākrameṇaiva sakalasvakāryaṃ kṛtvā svāsthyam | kṣaṇāntare 'pi śaktatvāt punas tatkāryakaraṇaprasaṅgāt | tasmād akṣaṇikam iti pūrvāparakālayor abhedaḥ | kramākramayoga iti pūrvāparakālayor bhedaḥ | anayoś ca parasparaparihārasthīlakṣaṇo virodhaḥ | tad ayam akṣaṇike dharminī kramākramābhāvalakṣaṇo hetur nāsiddho vaktavyaḥ | kramākramayogitvākṣaṇikatvayor virodhād eva | nāpi viruddhaḥ, sapakṣe bhāvāt | na cānaikāntikaḥ, kramākramābhāvasyārthakriyāsāmarthyābhāvena vyāptatvāt | yenaiva hi pratyakṣātmanā pramāṇenāparaprakārahāvād vidhibhūtābhyāṃ kramākramābhyāṃ vidhibhūtasyārthakriyāsāmarthyasya vyāptiḥ prasādhitā, tenaivārthakriyāsāmarthyābhāvena kramākramābhāvasya vyāptiḥ prasādhiteti svīkartavyam | na hi dahanādinā dhūmāder vyāptisādhakapramāṇād aparaṃ dhūmādyabhāvena dahanādyabhāvasya vyāptisādhakaṃ kiñcit pramāṇaṃ śaraṇabhūtam asti | tasmād vidhyor eva vyāptisādhakaṃ pramāṇam abhāvayor api vyāptisādhakam iti nyāyasya duratikramatvāt sattvābhāvena kramākramābhāvo vyāpta eveti nānaikāntika ity anavadyo vyāpakānupalambhaḥ | tad ayam akṣaṇikād vinivartamāṇaḥ svavyāpyaṃ sattvaṃ nivartya kṣaṇike viśrāmayatīti sattvahetoḥ kṣaṇabhaṅgasiddhir apy anavadyā | nanu vyāpakānupalambhataḥ sattvasya katham svasādhyapratibandhasiddhiḥ, asyāpy anekadoṣaduṣṭatvāt. tathā hi – na tāvad ayam prasaṅgahetuḥ, sādhyadharminī pramāṇasiddhatvāt, parābhyupagamasiddhatvābhāvāt, viparyayaparyavasānābhāvāc ca. atha svatantraḥ, tadāśrayāsiddhaḥ, akṣaṇikasyāśrayasyāsambhāvād apratītāt vā. pratītir hi2 [a] pratyakṣeṇa [b] anumānena [c] vikalpamātreṇa vā syāt | [a] [b] prathamapakṣadvaye sāksāt pāraparyeṇa vā svapratītilakṣaṇārthakāritve maulaḥ sādharmaṇo hetuḥ vyāpakānupalambhaś ca svarūpāsiddhaḥ syāt, arthakriyākāritve kramākramayor anyatarasyāvaśyambhāvāt | [c] antimapakṣe tu na kaścid dhetur anāśrayaḥ syāt, vikalpamātrasiddhasya dharmināḥ sarvatra sulabhatvāt. api ca – tat kalpanājñānaṃ

[c1] pratyakṣaprṣṭhabhāvi vā syāt, [c2] liṅgajanma vā, [c3] saṃskārajaṃ vā, [c4] sandigdḥavastukaṃ vā, [c5] avastukaṃ vā. tatra [c1][c2] ādyapakṣadvaye 'kṣaṇikasya sattaivāvvyāhatā, katham bādḥakāvātaraḥ. [c3] ṛṭṭiye tu na sarvadākṣaṇikasattāniṣedhaḥ, tadarpitasaṃskārābhāve tatsmaraṇāyogāt | [c4] caturthe tu sandigdḥāśrayatvaṃ hetudoṣaḥ | [c5] pañcame ca tadviśayasyābhāvo na tāvat pratyakṣataḥ sidhyati, akṣaṇikātmanaḥ sarvadaiva tvanmate 'pratyakṣatvāt | na cānumānatas tadabhāvas tatpratibaddhaliṅgānupalambhād ity āśrayāsiddhis tāvad uddhatā | evaṃ dṛṣṭānto 'pi pratihantavyaḥ | svarūpāsiddho 'py ayam hetuḥ, sthirasyāpi kramākramisahakāryapekṣayā kramākramābhyām arthakriyopapatteḥ | nāpi kramayaugapadyapakṣoktadoṣaprasaṅgaḥ | tathā hi kramisahakāryapekṣayā kramikāryakāritvaṃ tāvad aviruddham | tathā ca Śaṅkarasya saṃkṣipto 'yam abhiprāyaḥ | sahakārisākalyaṃ hi sāmartyam | tadvaikalyaṃ cāsāmartyam | na ca tayor āvirbhāvatirobhāvābhyām tadvataḥ kācit kṣatiḥ, tasya tābhyām anyatvāt | tat katham sahakāriṇo 'napekṣya kāryakaraṇaprasaṅga iti | trilocanasyāpy ayam saṃkṣiptārthaḥ | kāryam eva hi sahakāriṇam apekṣate | na kāryotpattihetuḥ | yasmāt dvididham sāmartyam nijam āgantukaṃ ca sahakāryantaram, tato 'kṣaṇikasyāpi kramavatsahakārinānātvād api kramavatkāryanānātvopapatter aśakyaṃ bhāvānām pratikṣaṇam anyānyatvam upapādayitum iti | Nyāyabhūṣaṇo 'pi lapati | prathamakāryotpādanakāle hi uttarakāryotpādanasvabhāvaḥ | ataḥ prathamakāla evāśeṣāni kāryāni kuryād iti cet | tad idaṃ mātā me bandhyetyādivat svavacanavirodhād ayuktaṃ | yo hi uttarakāryajananasvabhāvaḥ sa katham ādau tat kāryam kuryāt | atha kuryāt na tarhi tatkāryakaraṇasvabhāvaḥ | na hi nīlotpādanasvabhāvaḥ pītādīkam api karotīti | Vācaspatir api paṭhati | nanv ayam akṣaṇikaḥ svarūpeṇa kāryam janayati | tac cāsya svarūpaṃ ṛṭṭiyādiṣv iva kṣaṇeṣu dvitīye 'pi kṣaṇe sad iti tadāpi janayet | akurvan vā ṛṭṭiyādiṣv api na kurvīta, tasya tādavasthyāt | atādavasthye vā tad evāsya kṣaṇikatvam || atrocyate | satyaṃ svarūpeṇa kāryam janayati na tu tenaiva | sahakārisahitād eva tataḥ kāryotpattidarśanāt | tasmād vyāptivat kāryakaraṇabhāvo 'py ekatrānyayogavyavacchedena | anyatrāyogavyavacchedenāvaboddhavyaḥ | tathaiiva laukikapariṅkṣakānām saṃpratipatter iti na kramikāryakāritvapakṣoktadoṣāvasaraḥ || nāpy akṣaṇike yaugapadyapakṣoktadoṣāvākāśaḥ | ye hi kāryam utpāditavanto dravyaviśeṣās teṣāṃ vyāpārasya niyatakāryotpādanasamarthasya niṣpādite kārye 'nuvartamāneṣv api teṣu dravyeṣu nivṛttārthādūnā sāmāgrī jāyate | tat katham niṣpāditaṃ niṣpādayiṣyati | na hi daṇḍādayaḥ svabhāvenaiva kartāro yenāmī niṣpatter ārabhya kāryam vidadhyuḥ | kiṃ tarhi vyāpārāveśinaḥ | na ceyatā svarūpeṇa na kartāraḥ, svarūpakārakatvanirvāhapatayā vyāpārasamāveśād iti || kiṃ ca kramākramābhāvaś ca bhaviṣyati na ca sattvābhāva iti sandigdḥavatyatireko 'py ayam vyāpakānupalambhaḥ | na hi kramākramābhyām anyasya prakārasvabhāvaḥ siddhaḥ, viśeṣāniṣedhasya śeṣābhyānujñāviśayatvāt | kiṃ ca prakārāntarasya dṛṣyatve nātyantāniṣedhaḥ | adṛṣyatve tu nāsattāniścayo viprakarṣiṇām iti na kramākramābhyām arthakriyāsāmartyasya vyāptisiddhiḥ | ataḥ sandigdḥavatyatireko 'pi vyāpakānupalambhaḥ | kiṃ ca dṛṣyādṛṣyasahakāripratyayasākalyavataḥ kramayaugapadyasyātyantaparokṣatvāt tena vyāptaṃ sattvam api parokṣam eveti na tāvat pratibandhaḥ pratyakṣataḥ sidhyati | nāpy anumānataḥ tatpratibaddhaliṅgābhāvād iti | api ca kramākramābhyām arthakriyākāritvaṃ vyāptaṃ ity atisubhāṣitam | yadi krameṇa vyāptaṃ katham akrameṇa | athākrameṇa na tarhi krameṇa | kramākramābhyām vyāptaṃ iti tu bruvatā vyāpter evābhāvaḥ pradarsīto bhavati | na hi bhavati dhūmo vahnibhāvābhāvābhyām vyāpta iti | ato vyāpter anaikāntikatvam | capi ca kim idaṃ bādḥakam akṣaṇikānām asattām sādḥayati, utasvid akṣaṇikāt sattvasya vyatirekam, atha sattvakṣaṇikatvayoḥ pratibandham. na pūrvo vikalpaḥ, uktakrameṇa hetor āśrayāsiddhatvāt | na ca dvitīyaḥ. yato vyāpakanivṛttisahitā vyāpāyanivṛttir

vyatirekaśabdasyārthaḥ. sā ca yadi pratyakṣeṇa pratiyate tadā taddhetuḥ syād iti sattvam anaikāntikam. vyāpakānupalambhaḥ svarūpāsiddhaḥ. atha sā vikalpyate tadā pūrvoktakrameṇa pañcadhā vikalpya vikalpo dūṣaṇīyaḥ. ata eva na tṛtīyo 'pi vikalpaḥ vyatirekāśiddhau sambandhāsiddheḥ | kiṃ ca na bhūtalavad atrākṣaṇiko dharmī dr̥śyate | na ca svabhāvānupalambhe vyāpakānupalambhaḥ kasyacid dr̥śyasya pratipattim antareṇāntarbhāvayitum śakyata iti | kiṃ cāsyābhāvadharmatve āśrayāsiddhatvam itaretarāśrayatvaṃ ca | bhāvadharmatve viruddhatvaṃ ca | ubhayadharmatve cānaikāntikatvam iti na trayiṃ doṣajātim atipatati | yat punar uktam akṣaṇikatve kramayaugapadyābhyām arthakriyāvirodhād iti | dtatra virodhasiddhim anusarātā virodhy api pratipattavyaḥ | tatpratitināntariyakatvād virodhasiddheḥ | yathā tuhinadahanayoḥ sāpekṣadhruvabhāvayoś ca | pratiyogī cākṣaṇikaḥ pratiyamānaḥ pratitikāritvāt sann eva syāt, ajanakasyāprameyatvāt | samvṛtisiddhenākṣaṇikatvena virodhasiddhir iti cet | samvṛtisiddham api vāstavaṃ kālpanikaṃ vā syāt | yadi vāstavaṃ kathaṃ tasyāsattvam | kathaṃ cārthakriyākāritvavirodhaḥ | arthakriyāṃ kurvad dhi vāstavam ucyate | atha kālpanikaṃ | tatra kiṃ virodho vāstavaḥ, kālpaniko vā | na tāvad vāstavaḥ, kalpitavirodhivirodhatvāt, bandhyāputravirodhavat | atha virodho 'pi kālpanikaḥ na tarhi sattvasya vyatirekaḥ pāramārthika iti kṣaṇabhaṅgo dattajalāñjalir iti | ayam eva codyaprabandho 'smadgurubhiḥ saṅgrhītaḥ | enityaṃ nāsti na vā prativiṣayaṃ<sup>3</sup> tenāśrayāsiddhatā hetoḥ svānubhavasya ca kṣatir ataḥ kṣiptaḥ sapakṣo 'pi ca | sūnyaś ca dvitayena sidhyati na cāsattāpi sattā yathā no nityena virodhasiddhir asatā śakyā kramāder api || J 89,16-19; cf. R 94,21-24 iti | atrocyate – iha vastuny api dharmidharmavyavahāro dr̥ṣṭaḥ, yathā gavi gotvam, paṭe śuklatvam, turage gamanam ityādi. avastuny api dharmidharmavyavahāro dr̥ṣṭaḥ, yathā śaśaviṣāṇe tikṣṇatvābhāvaḥ, bandhyāputre vaktṛtvābhāvaḥ, gaganāravinde gandhābhāva ityādi. tatrāvastuni dharmitvaṃ nāstīti kiṃ vastudharmaṇa dharmitvaṃ nāsti, āhosvid avastudharmaṇāpi | prathamapakṣe siddhasādhanam. dvitīyapakṣe tu svavacanavirodhaḥ. yad āhur guravaḥ – fdharmasya kasyacid avastuni mānasiddhā bādhdhāvidhivyavahṛtiḥ kim ihāsti no vā | kvāpy asti cet katham iyanti na dūṣaṇāni nāsty eva cet svavacanapratirodhasiddhiḥ || J 89,21-24; cf. R 94,26-28 avastuno dharmitvasvīkārāpūrvakatvasya vyāpakasyābhāvād āśrayāsiddhidūṣaṇasyānupanyāsaprasaṅga ity arthaḥ | yenaiva hi vacanenāvastuno dharmitvaṃ pratiśidhyate, tenaivāvastuno dharmitvābhāvena dharmeṇa dharmitvam abhyupagatam | paran tu pratiśidhyata iti vyaktam idam īśvaraceṣṭitam | tathā hy avastuno dharmitvaṃ nāstīti vacanena dharmitvābhāvaḥ kim avastuni vidhīyate, anyatra vā, na vā kvacid apīti trayāḥ pakṣāḥ | prathamapakṣe 'vastuno na dharmitvaniṣedhaḥ dharmitvābhāvasya dharmasya tatraiva vidhānāt | dvitīye 'vastuni kim āyātam anyatra dharmitvābhāvavidhānāt | tṛtīyas tu pakṣo vyartha eva nirāśrayatvād iti katham avastuno dharmitvaniṣedhaḥ | tasmād yathā pramāṇopanyāsaḥ prameyasvīkārāpūrvakatvena vyāptaḥ vācakaśabdopanyāso vā vācyasvīkārāpūrvakatvena vyāptas tathāvastuno dharmitvaṃ nāstīti vacanopanyāso 'vastuno dharmitvasvīkārāpūrvakatvena vyāptaḥ | anyathā tadvacanopanyāsasya vyarthatvāt | tad yadi vacanopanyāso vyāpyadharmas tadā 'vastuno dharmitvasvīkāro 'pi vyāpakadharmo durvārah | atha na vyāpakadharmāḥ tadā vyāpyasyāpi vacanopanyāsasyāsambhava iti mūkataivātra balād āyātetī kathaṃ na svavacanapratirodhasiddhiḥ | yad āhācāryaḥ: na hy abruvan paraṃ bodhayitum īśaḥ | bruvan vā doṣam imaṃ parihartum iti mahati samkaṭe praveśaḥ | avastuprastāve sahr̥dayānām mūkataiva yujyata iti cet | aho mahadvoidagdhyaṃ | avastuprastāve svayam eva yathāśakti valgitvā bhagno mūkataiva nyāyaprāpteti paribhāṣayā niḥsartum icchati | na cāvastuprastāvo rājadaṇḍena vinā caraṇamardanādināniṣṭimātreṇa vā pratiṣedham śakyate | tatas cātrāpi kramākramabhāvasya sādhanatve sattvābhāvasya ca sādhyatve sandigdhavastubhāvasyāvastvātmano vā kṣaṇikasya

dharmitvaṃ kena pratiṣidhyate | trividho hi dharmo dṛṣṭaḥ | kaścīd vastuniyato nīlādīḥ | kaścīd  
 avastuniyato yathā sarvopākhyāvīrahaḥ | kaścīd ubhayasādhāraṇo yathā 'nupalabdhimātram | tatra  
 vastudharmenāvastuno dharmitvaniṣedha iti yuktam | na tv avastudharmena vastvavastudharmena  
 vā, svavacanasyānupanyāsaprasaṅgād ity akṣaṇikasyābhāve sandehe 'pi vā vastudharmena  
 dharmitvam avyāhatam iti nāyam āśrayāsiddho vyāpakānupalambhaḥ | akṣaṇikāpratītāv  
 āśrayāsiddho hetur iti yuktam uktam, tadapratītau tadvyavahārāyogāt | kevalam asau  
 vyavahārāṅgabhūtā pratītir vastvavastunor ekarūpā na bhavati | sāksāt pāramparyeṇa  
 vastusāmarthyabhāvinī hi vastupratītiḥ | yathā pratyakṣam anumānaṃ pratyakṣaprṣṭhabhāvī ca  
 vikalpaḥ | avastunas tu sāmartyābhāvād vikalpamātram eva pratītiḥ | vastuno hi vastubalabhāvinī  
 pratītir yathā sāksāt pratyakṣam, paramparayā tatprṣṭhabhāvī vikalpo 'numānaṃ ca | avastunas tu  
 na vastubalabhāvinī pratītiḥ tatkāratvenāvastutvahānīprasaṅgāt | tasmād vikalpamātram  
 evāvastunaḥ pratītiḥ | na hy abhāvaḥ kaścīd vigrahavān yaḥ sāksāt kartavyo 'pi tu vyavahartavyaḥ |  
 sa ca vyavahāro vikalpād api sidhyaty eva anyathā sarvajanaprasiddho 'vastuvyavahāro na syāt |  
 iṣyate ca taddharmitvapratīṣedhānubandhād ity akāmakenāpi vikalpamātrasiddho 'kṣaṇikaḥ  
 svīkartavya iti nāyam apratītatvād apy āśrayāsiddho hetur vaktavyaḥ | tataś cākṣaṇikasya  
 vikalpamātrasiddhatve yad uktam | na kaścīd dhetur anāśrayaḥ vikalpamātrasiddhasya dharmināḥ  
 sarvatra sulabhatvād iti tad asaṅgatam | vikalpamātrasiddhasya dharmināḥ sarvatra sambhave 'pi  
 vastudharmena dharmitvāyogāt | vastudharmahetutvāpekṣayā āśrayāsiddhasyāpi hetoḥ  
 sambhavāt | yathātmano vibhutvasādhānārtham upanyastaṃ sarvatropalabhyamānaguṇatvād iti  
 sādhanam | vikalpaś cāyaṃ hetūpanyāsāt pūrvam sandigdghavastukaḥ | samarthite tu hetāv  
 avastuka iti brūmaḥ | na cātra sandigdghāśrayatvaṃ nāma hetudośaḥ | āstāṃ tāvat |  
 sandigdghasyāvastuno 'pi vikalpamātrasiddhasyāvastudharmāpekṣayā dharmitvapasādhanāt |  
 vastudharmahetvapekṣayaiva sandigdghāśrayasya hetvābhāsasya vyavasthāpanāt | yattheha nikuñje  
 mayūraḥ kekāyitād iti | avastukavikalpaviśayasyāsattvaṃ tu vyāpakānupalambhād eva  
 prasādhitam | evaṃ dṛṣṭāntasyāpi vyomotpalāder dharmitvaṃ vikalpamātreṇa pratītiś  
 cāvagantavyā | tad evam avastudharmāpekṣyāvastuno dharmitvasya vikalpamātreṇa pratīteś  
 cāpahnotum aśakyatvān nāyam āśrayāsiddho hetuḥ | na ca dṛṣṭāntakṣatīḥ | na caiṣa  
 svarūpāsiddhaḥ, akṣaṇike dharminī kramākramayor vyāpakayor ayogāt | tathā hi yadi tasya  
 prathame kṣaṇe dvitīyādikṣaṇabhāvikāryakaraṇasāmartyam asti tadā  
 prathamakṣaṇabhāvikāryavat dvitīyādikṣaṇabhāvī api kāryaṃ kuryāt, samarthasya kṣepāyogāt |  
 atha tadā sahakārisākalyalakṣaṇasāmartyaṃ nāsti, tadvaikalyalakṣaṇasyāsāmartyasya  
 sambhavāt | na hi bhāvaḥ svarūpeṇa karotīti svarūpeṇaiva karoti, sahakārisahitād eva tataḥ  
 kāryotpattidarśanād iti cet | yadā tāvad amī militāḥ santaḥ kāryaṃ kurvate |  
 tadaikārthakaraṇalakṣaṇaṃ sahakāritvam eṣāṃ astu, ko niṣeddhā | militair eva tu tatkāryaṃ  
 kartavyam iti kuto labhyate | pūrvāparakālayor ekasvabhāvatvād bhāvasya sarvadā  
 janājananayor anyataraniyamaprasaṅgasya durvāratvāt | tasmāt sāmagrī janikā, naikam janakam  
 iti sthīravādīnāṃ manorajyasyāpy aṣṭayaḥ | kiṃ kurmo dṛṣyate tāvad evam iti cet | dṛṣyatām, kiṃ  
 tu pūrvasthitād eva paścāt sāmagrīmadyapraṣṭād bhāvāt kāryotpattir anyasmād eva  
 viśiṣṭasāmagrīsamutpannāt kṣaṇād iti vivādapadam etat | tatra prāg api sambhave sarvadaiva  
 kāryotpattir na vā kadācid apīti virodham asamādhāya tata eva kāryotpattir iti  
 sādhyānuvādamātrapravṛttaḥ kṛpām arhati | na ca pratyabhijñānād evaikatvasiddhiḥ, tatpauruṣasya  
 lūnapunarjātakeśakuśakadalīstambādu nirdalanāt | vistareṇa ca pratyabhijñādūṣaṇam asmābhiḥ  
 sthīrasiddhidūṣaṇe pratipāditam iti tata evāvadhāryam | nanu kāryam eva sahakāriṇam apekṣate |  
 na tu kāryotpattihetuḥ | yasmād dvividhaṃ sāmartyaṃ nijam āgantukaṃ ca sahakāryantaram tato

akṣaṇikasyāpi kramavatsahakārinānātvād api kramavatkāryanānātvam iti cet | bhavatu tāvat  
 nijāgantukabhedena dvividhaṃ sāmāthyam | tathāpi tat prāṭisvikam vastusvalakṣaṇam sadyaḥ  
 kriyādharmakam avaśyābhyupagantavyam | tad yadi prāg api, prāg api kāryaprasaṅgaḥ | atha  
 paścād eva, na tadā sthīro bhāvaḥ | na ca kāryam sahakariṇo 'pekṣata iti yuktam, tasyāsattvāt | hetuś  
 ca sann api yadi svakāryam na karoti, tadā tatkāryam eva tan na syāt, svātantryāt | yac cōktaṃ – yo  
 hi uttarakāryajananasvabhāvaḥ sa katham ādau kāryam kuryāt, atha kuryāt na tarhi  
 tatkāryakaraṇasvabhāvaḥ, na hi nīlotpādanasvabhāvaḥ pītādikam api karotīti tad asaṅgataṃ |  
 sthīrasvabhāvātve bhāvasyottarakālam evedaṃ na pūrvakālam iti kuta etat | tadabhāvāc ca kāraṇam  
 apy uttarakāryasvabhāvam ity api kutaḥ | kiṃ kurmaḥ, uttarakālam eva tasya janmeti cet | sthīratve  
 tadanupapadyamānam asthīratām ādiśatu | sthīratve 'py eṣa eva svabhāvas tasya yad uttarakṣaṇa  
 eva kāryam karotīti cet | na | pramāṇabādhite svabhāvābhyupagamāyogād iti na tāvad akṣaṇikasya  
 kramikāryakāritvam asti | nāpy akramikāryakāritvasambhavaḥ, dvītiye 'pi kṣaṇe  
 kārakasvarūpasadbhāve punar api kāryakaraṇaprasaṅgāt | kārye niṣpanne tadviśayavyāpārābhāvād  
 ūnā sāmāgrī na niṣpāditaṃ niṣpādayed iti cet | na | sāmāgrīsambhavāsambhavayor api sadyaḥ  
 kriyākārakasvarūpasambhave janakatvam avāryam iti prāg eva pratipādanāt | kāryasya hi  
 niṣpāditatvāt punaḥ kartum aśakyatvam eva kāraṇam asamartham āvedayati | tad ayam akṣaṇike  
 kramākramikāryakāritvābhāvo na siddhaḥ | na ca kramākramābhyām aparaprakārasambhavo yena  
 tābhyām avyāptau sandigdavyatireko hetuḥ syāt | prakārāntaraśaṅkāyām tasyāpi  
 dṛśyatvādṛśyatvaprakāradvayadūṣaṇe 'pi svapakṣe 'py anāśvāsaprasaṅgāt | tasmād  
 anyonyavyavacchedasthītayor nāparaḥ prakāraḥ sambhavati | svarūpāpraviṣṭasya vastuno 'vastuno  
 vātatsvabhāvāt | prakārāntarasyaḥ kramasvarūpāpraviṣṭatvāt | tathātīndriyasya sahakariṇo  
 'dṛśyatve 'py ayogavyavacchedena dṛśyasahakārisahitasya dṛśyasyaiva sattvasya  
 dṛśyakramākramābhyām vyāptiḥ pratyakṣād eva sidhyati | evaṃ kramākramābhyām  
 arthakriyākāritvam vyāptam iti kramākramayor anyonyavyavacchedena sthītatvād  
 etatprakāradvayaparihāreṇarthakriyākāritvam anyatra na gatam ity arthaḥ | ata evaitayor vinivṛttau  
 nivartate || trilocanasyāpi vikalpatraye prathamadūṣaṇam āśrayāsiddhidoṣaparihārato nirastam |  
 dvītiyaṃ cāsaṅgataṃ, vikalpajñānena vyatirekasya pratītatvāt | na hy abhāvaḥ kaścīdvigrahavān  
 yaḥ sāksātkartavyaḥ, api tu vikalpād eva vyavahartavyaḥ | na hy abhāvasya vikalpād anyā  
 pratipattir apratipattir vā sarvathā | ubhayathāpi tadvyavahārahānīprasaṅgāt | evaṃ  
 vaidharmyadṛṣṭāntasya hetuvyatirekasya ca vikalpād eva pratipattiḥ | tṛtīyam api dūṣaṇam  
 asaṅgataṃ | vyāpakānupalambhena nirdoṣeṇa sattvasya kṣaṇikatvena vyāpter avyāhatatvāt | tad  
 ayam vyāpakānupalambho 'kṣaṇikasyāsattvam sattvasya tato vyatirekaṃ kṣaṇikatvena vyāptiṃ ca  
 sādhyaty ekavyāpārātmakatvād iti sthītam || nanu vyāpakānupalabdhir iti yady  
 anupalabdhimātraṃ tadā na tasya sādhyabuddhijanakatvam avastutvāt | na cānyopalabdhir  
 vyāpakānupalabdhir abhidhātuṃ śakyā bhūtalādivad anyasya kasyacid anupalabdher iti cet | tad  
 asaṅgataṃ | dharmyupalabdher evānyatrānupalabdhitayā vyavasthāpanāt | yathā hi neha śiṃśapā  
 vṛkṣābhāvād ity atra vṛkṣāpekṣayā kevalapradeśasya dharmiṇa upalabdhir vṛkṣānupalabdhiḥ |  
 śiṃśapāpekṣayā ca kevalapradeśasya dharmiṇa upalabdhir eva śiṃśapāyā bhāvopalabdhir iti  
 svabhāvahetuparyavasāyivyāpāro vyāpakānupalambhaḥ | tathā nityasya dharmiṇo  
 vikalpabuddhyavasitasya kramikāritvākramikāritvāpekṣayā kevalagrahaṇād eva  
 kramikāritvākramikāritvānupalambhaḥ | arthakriyāpekṣayā ca kevalapratītir  
 evārthakriyāyogapratītir iti vyāpakānupalambhāntarād asya na kaścīd viśeṣaḥ ||

adhyavasāyāpekṣayā ca bāhye 'kṣaṇike vastuni vyāpakābhāvād  
 vyāpyābhāvasiddhivyavahāraḥ | adhyavasāyaś ca samanantarapratyayabalāyātākāraviśeṣayogād

agrhīte 'pi pravartanaśaktir boddhavyaḥ | idṛśaś cādhyavasāyo 'smaccitrādvaitasiddhau nirvāhitaḥ |  
sa cāvisamvādī vyavahāraḥ parihartum aśakyaḥ | yad vyāpakaśūnyaṃ tadvyāpyaśūnyam iti |  
etasyaivārthasyānenāpi krameṇa pratipādanāt | ayam ca nyāyo yathā vastubhūte dharminī  
tathāvastubhūte 'piti ko viśeṣaḥ |

tathā hy ekajñānasamsargy atra vikalpya eva | yathā ca hariṇaśirasi tenaikajñānasamsargi  
śṛṅgam upalabdham śaśaśirasy api tena sahaikajñānasamsargitvasambhāvanayaiva śṛṅgam  
niśidhyate, tathā nilādāv apariniṣṭhitanityānityabhāve kramākramau svadharminā sārddham  
ekajñānasamsargiṇau dṛṣṭau, yadi nitye bhavataḥ, nityagrāhijñāne svadharminā nityena sahaiva  
grhye yātām iti sambhāvanayā ekajñānasamsargadvārakam eva pratiśidhyate | katham punar  
etasmīn ity ajñāne kramākramayor asphuraṇam iti yāvata kramākramakroḍīkṛtam eva nityam  
vikalpayām iti cet | ata eva bādhakāvātāro viparītāropam antareṇa tasya vaiyarthyaḥ | kālāntare 'py  
ekarūpatayā nityatvam | kramākramau ca kṣaṇadvaye bhinnarūpatayā | tato nityatvasya  
kramākramikāryaśakteś ca parasparaparihārasthītilakṣaṇatayā durvāro virodha iti katham nitye  
kramākramayor antarbhāvaḥ | anantarbhāvāc ca śuddhanityavikalpena  
dūrīkṛtakramākramasamāropeṇa katham ullekhaḥ | tataś ca pratiyogini nitye 'pi vikalpyamāna  
ekajñānasamsargīlakṣaṇaprāpte nityopalabdhir eva nityaviruddhasyānupalabhyamānasya  
kramākramasyānupalabdhiḥ | tata eva cārthakriyāśakter anupalabdhiḥ | tasmād  
vyāpakavivekidharmyupalabdhitayā na vyāpakānupalambhāntarād asya viśeṣaḥ || na tv etad  
avastu dharmītvopayogivastvadhiṣṭhānatvāt pramāṇavyavasthāyā iti cet | kim idaṃ  
vastvadhiṣṭhānatvaṃ nāma | kiṃ pamparayāpi vastunaḥ sakāśād āgatatvam, atha vastuni kenacid  
ākāreṇa vyavahārakāraṇatvam, vastubhūtadharmipratibaddhatvaṃ vā | yady ādyaḥ pakṣas tadā  
kramākramasyārthakriyāyāś ca vyāptigrahaṇagocaravastupratibaddhatvam asyāpi na kṣiṇam | na  
dvitīye 'pi pakṣe doṣaḥ sambhavati, kṣaṇabhaṅgīvastusādhanopāyatvād asya | na cāntimo 'pi  
vikalpaḥ kalpyate, tasyaiva nityavikalpasya vastuno dharmībhūtasya kramākramavad  
bāhyanityopādānaśūnyatvenārthakriyāvad bāhyanityopādānaśūnyatve prasādhanāt |  
paryudāsavṛttyā buddhisvabhāvabhūtākṣaṇīkākāre vastubhūte dharminī  
pratibaddhatvasambhavāt || ayam eva nyāyo na vaktā bandhyāśutaś caitanyābhāvād ityādau  
yojyaḥ | etena yathā vṛkṣābhāvādir antarbhāvayituṃ śakyaḥ na tathāyam iti triloco 'pi nirastaḥ ||  
na ca kramādyabhāvastrayiṃ doṣajātiṃ nātikrāmati, abhāvadharmatve 'pi  
āśrayāsiddhidosaḥparihārāt | yat tv anena pramāṇāntarān nityānām asattvasiddhau  
kramādivirahasyābhāvadharmatā sidhyatīty uktam, tadbālasyāpi durabhidhānam | nityo hi  
dharmī | asattvaṃ sādhyam | kramikāryakāritvākramikāryakāritvaviraho hetuḥ | asya  
cābhāvadharmatvaṃ nāmāsattvalakṣaṇasvasādhyāvinābhāvitvam ucyate | tac ca kramākrameṇa  
sattvasya vyāptisiddhau sattvasya vyāpyasyābhāvena kramākramasya vyāpakasya viraho vyāptaḥ  
sidhyatīty abhāvadharmatvaṃ prāg eva vidhyor vyāptisādhanāt pratyakṣād anumānād ekasmād vā  
pramāṇāntarāt siddham iti netaretarāśrayadoṣaḥ | na ca sattāyām ivāsattāyām api tulyaḥ prasaṅgo  
bhinnanyāyatvāt | vastubhūtaṃ hi tatra sādhyam sādhanam ca | tayor dharmy api vastv eva  
yujyate | vastunas tu pratyakṣānumānābhyām eva siddhiḥ | tayor abhāve niyamenāśrayāsiddhir iti  
yuktam | asattāsādhane tv avastudharmo hetur avastuvikalpamātrasiddhe dharminī  
nāśrayāsiddhidoseṇa dūṣayituṃ śakyaḥ | tathākṣaṇīkasya kramayaugapadyābhyām  
arthakriyāvirodhaḥ sidhyaty eva | tathā vikalpād evākṣaṇīko virodhī siddhaḥ | vikalpollikhitaś  
cāsyā svabhāvo nāpara ity api vyavahartavyam | anyathā tadanuvādēna  
kramākramādirahitavādiniśedhādīkam ayuktam, tatsvarūpasyānullekhād anyasyollekhād ity  
ākṣaṇīkaśaśaviśāñādiśabdānuccāraṇaprasaṅgaḥ | asti ca | ato yathā pramāṇābhāve 'pi

vikalpasiddhasya bandhyāsutādeḥ saundaryādinīṣedho 'nurūpas tathā  
 vikalpopanītasyaivākṣaṇīkarūpasya tata eva pratyanīkākāreṇa saha virodhavyavasthāyāṃ kīdrśo  
 doṣaḥ syāt | yadi cākṣaṇīkānubhavābhāvād virodhapratīṣedhas tarhi  
 bandhyāputrādyanubhavābhāvād eva saundaryādinīṣedho 'pi mā bhūt || nanv evaṃ  
 virodhasyāpāramārthikatvam | taddvāreṇa kṣaṇabhaṅgasiddhir apy apāramārthikī syād iti cet | na  
 hi virodho nāma vastvantaraṃ kiñcid ubhayakoṭīdattapādasambandhābhīdhanam iṣyate 'smābhir  
 upapadyate vā yenaikasambandhino vastutvābhāve 'pāramārthikaṃ syāt | yathā tv iṣyate tathā  
 pāramārthika eva | viruddhābhīmatayor anyonyasvarūpaparihāramātraṃ virodhārthaḥ | sa ca  
 bhāvābhāvayoḥ pāramārthika eva | na bhāvo 'bhāvarūpam āviśati, nāpy abhāvo bhāvarūpaṃ  
 praviśatīti yo 'yam anayor asaṃkaraniyamaḥ sa eva pāramārthiko virodhaḥ | kālāntaraīkarūpatayā  
 hi nityatvam | kramākramau kṣaṇadvaye 'pi bhīnarūpatayā | tato  
 nityatvakramākramīkāryakāritvayor bhāvābhāvavad virodho 'sty eva || nanu nityatvam  
 kramayaugapadyavattvam ca viruddhau dharmau vidhūya nāparo virodho nāma, kasya  
 vāstavatvam iti cet | na | na hi dharmāntarasya sambhavena virodhasya pāramārthikatvam  
 brūmaḥ | kiṃ tu viruddhayor dharmayoḥ sadbhāve | anyathā virodhanāmadharmāntarasambhave  
 'pi yadi na viruddhau dharmau kva pāramārthīkavīrodhasambhavaḥ | viruddhau ced dharmau  
 tāvataiva tāttviko virodhavyavahāraḥ kiṃ apareṇa pratijñāmātrasiddhena virodhanāmnā  
 vastvantareṇa | tad ayaṃ pūrvapakṣasaṃkṣepaḥ gnītyaṃ nāsti na vā pratītiṣayas  
 tenāśrayāsiddhatā hetoḥ svānubhavasya ca kṣatir ataḥ kṣiptaḥ sapakṣo 'pi ca | śūnyaś ca dvitayena  
 sidhyati na cāsattā 'pi sattā yathā no nityena virodhasiddhir asatā śakyā kramāder api || J 89,16-19;  
 cf. R 87,24-27 iti | atra siddhāntasaṃkṣepaḥ dharmasya kasyacid avastuni mānasiddhā  
 bādhaividhivyavahṛtiḥ kiṃ ihāsti no vā | kvāpy asti cet katham iyanti na dūṣaṇāni nāsty eva cet  
 svavacanapratirodhasiddhiḥ || J 89,21-24; cf. R 88,4-7 tad evaṃ nītyaṃ na  
 kramīkāryakāritvākramīkāryakāritvayogīti paramārthaḥ | tataś ca sattāyuktam api naiveti  
 paramārthaḥ | tataś ca kṣaṇīkākṣaṇīkaparihāreṇa rāśyantārābhāvād akṣaṇīkān nivartamānam idaṃ  
 sattvam kṣaṇīka eva viśrāmyat tena vyāptaṃ sidhyatīti sattvāt kṣaṇīkatvasiddhir avirodhinī ||

prakṛtiḥ sarvadharmāṇāṃ yad bodhān muktir iṣyate |  
 sa eva tīrthyānirmāthī kṣaṇabhaṅgaḥ prasādhitaḥ ||

iti kṛtir ayaṃ Ratnakīrteḥ ||



# Pramāṇāntarbhāvaprakaraṇa m

pramāṇadvitayād<sup>60</sup> anyapramāṇagaṇadūṣaṇam |  
nāpūrvam ucyate tat tu prayogeṇātra mudryate ||

iha khalu pramāṇamātre na kecid vipratipadyante | antataś cārvākasyāpi saṃpratipatteḥ |  
pramāṇamātrochedavādī ca tattadānśakya pratividhānād asmadgurubhir avajñātaḥ

pramāṇam apramāṇam ced vicārāvasaro hataḥ |  
bruvatā niyataṃ kiñcit sādhyam vā bādhyam eva vā ||  
tatrāyuktiṃ bruvāṇasya ślāghā sadasi kīdrśī |  
nānumāyāḥ parā yuktiḥ kiṃ siddham tadanādare ||  
svīkṛtā tena sety asmāt tanmatyā bādhanam yadi |  
abādhanē 'syāḥ svīkārāt tadbhiyā bādha /p. / nam katham ||  
sādhyam na kiñcid iti cet bādhyā api sādhyatā |  
sāpi neti vaco vyartham praśnamātre 'pi kiṃ phalam ||  
phalam yadi giraḥ kvāpi nānyat tac cāvabodhanāt |  
vācaḥ pratyāyane śaktā nākṣadhūmādi sundaram ||  
saṃvṛtau mānam iṣṭam ced vicāro 'py eṣa saṃvṛtiḥ |  
saṃvṛtāv api neṣṭam ced vadan jetā yathā tathā ||<sup>61</sup>  
saṃvṛtiś ca vinā mānam vānmātreṇa na sidhyati |  
mānato yadi durvāraḥ pramāṇasya parigrahaḥ ||

ācāryo 'py āha—

aniṣṭeś cet pramāṇam hi sarveṣṭīnām nibandhanam |  
bhāvābhāvavyavasthām kaḥ kartum tena vinā prabhuḥ ||

<sup>62</sup>

iti |

tad evaṃ pramāṇamātrāpratīkṣeṇa pratyakṣam tāvad ādau gaṇanīyam, tanmūlatvād  
aparapramāṇopapatteḥ | na ca cārvāko 'py anumānam anavasthāpya sthātum prabhavati,  
vyāpāratrayakaraṇāt |

tac chāstre hi pratyakṣetarasāmānyayoḥ pramāṇetaravidhānam lakṣaṇapraṇayanato  
vidhātavyam | tac ca lakṣaṇam pratyakṣe dharmini lakṣye prāmāṇye pratyetavye svabhāvo hetuḥ |

60 Chapter starts on

61 (JNA 363f.)

62 (PV IV 215)

parabuddhipratipattau ca kāryādivyāpāraḥ kāryahetuḥ | paralokapratīṣedhe ca dṛṣyānupalambho  
'ṅgikartavya iti katham anumānāpalāpaḥ | yad ācāryaḥ

pramāṇetarasāmānyasthiter anyadhiyo gateḥ |  
pramāṇāntarasadbhāvapratiṣedhā ca kasyacit ||

63

api ca

arthasyāsambhave 'bhāvāt pratyakṣe 'pi pramāṇatā |  
pratibaddhasvabhāvasya taddhetutve samaṃ dvayam ||

64

ity anumānam api pramāṇam | prāmāṇyam ca pramāṇāntarāgrhītaniścītapravṛttiviṣayārthatayā  
tatprāpaṇe śaktiḥ ||

nanv astu prāpaṇe śaktiḥ prāmāṇyam, paramasaunārthād utpatteḥ, api tv arthadarśanād iti cet |  
kim idam arthadarśanam | arthasya dharmo dṛṣyatvam | jñānasya dharmo draṣṭṛtvam |  
prathamapakṣe nīlatvavad dṛṣyatvasyāpi sādharmaṇatvād ekagocarō 'rthaḥ sarvagocaraḥ syāt | na hi  
pratipurūṣam arthānāṃ bhedo nairātmyaprasaṅgāt | dvitīyapakṣe tu katham anyasmin  
jñānasvabhāve draṣṭṛtve saty anyasyāsambaddhasyārthasya pratyāśā syāt | draṣṭṛtvam dṛṣyatvam  
antareṇānupapadyamānaṃ tadākṣipatīti cet | nanu jñānārthayor utpattisārūpyabalato  
draṣṭṛdṛṣyatvavyavasthāpanam etat | anabhyupagame draṣṭṛtvam dṛṣyatvam ca na sambhavatīti  
kiṃ kenākṣipyatām | bhavatu vā prakārāntareṇāpi draṣṭṛdṛṣyabhāvas tathāpi bhede saty  
avyabhicāra duṭpattir eva prāptinimittam | sā ca prāpaṇaśaktiḥ pratyakṣānumānayor aviśiṣṭeti  
pramāṇe eva | nanv anyad api śābdopamānādikaṃ pramāṇam asti | tathā hi śābdāc codanārūpād  
asannikṛṣṭe 'rthe svargādau yaj jñānam utpadyate tad api śābdam jñānaṃ pramāṇam eva |  
pratrayitoditavākyaprasūtaṃ ca jñānaṃ pramāṇam | yad āha Kumārilaḥ

tac cākartṛkato vākyād anyād vā pratrayito[?]ditāt |

65

iti |

tatra yadā śabdāsamuttham jñānaṃ pramāṇam tadopādānādibuddhiḥ phalam | yadā tu śabdā  
tadā tadālabhanam jñānaṃ phalam iti Naiyāyikasya punaḥ: āptopadeśaḥ śabdaḥ <sup>66</sup>, iti  
śabdapramāṇalakṣaṇasūtram | tatra śabda iti lakṣyapadam | āptopadeśa iti lakṣaṇapadam | asyāyam  
saṃkṣepārthaḥ | āptopadiṣṭaḥ śabdaḥ pramāṇam iti | āptaś ca sāksātṛtaheyopādeyatattvo

63 pramāṇetarasāmānyasthiter anyadhiyo gateḥ /  
pramāṇāntarasadbhāvaḥ pratiṣedhā ca kasyacit //

64 arthasyāsambhave 'bhāvāt pratyakṣe 'pi pramāṇatā /  
pratibaddhasvabhāvasya taddhetutve samaṃ dvayam //

(PVin I 3)

65 Find this! (Not in e-text of śv.)

66 (NSū 1.1.7)

yathādṛṣṭasya cārthasyācikyāsya prayukta upadeṣṭā abhidhīyate | pramāṇaphalavyavasthā ca pūrvavad draṣṭavyeti |

tathā Mīmāṃsakānām upamānaṃ pramāṇam | yad uktaṃ Śābarasvāmināupamānam api sādṛśyam asannikṛṣṭe 'rthe 'rthe buddhim utpādayati | yathā gavayadarśanaṃ goḥ smaraṇasyeti |<sup>67</sup>

asyāyam arthaḥ | ekatra dṛśyamānaṃ sādṛśyaṃ kartṛ | pratiyogyantare dṛśyamānapratiyogisādṛśyaviśiṣṭatayatatsādṛśyaviśiṣṭo 'sau ity asannikṛṣṭe 'rthe yām buddhim utpādayati tadupamānaṃ pramāṇam iti yat tadoradhyāhāra iti | tasmāt samaratīti smaraṇam puruṣaḥ | tenāyam arthaḥ - yathā gavaye dṛśyamānaṃ sādṛśyaṃ gāṃ smarato manuṣyasya etatsādṛśyaviśiṣṭo 'sau gaur iti buddhim utpādayatīti |

na cedam upamānaṃ smaraṇam kartavyam, gavayasādṛśyaviśiṣṭasya gor goviśiṣṭasya ca sādṛśyasya prameyatvāt | gosādṛśyayor viśeṣaṇaviśeṣyabhāvasyopamānapramāṇaviśayasya gogrāhiṇā gavayagrāhiṇā vā pratyakṣeṇa kenacid agrahaṇāt | yad āha Bhaṭṭaḥ

pratyakṣe 'pi yathā deśe smaryamāṇe ca pāvake |  
viśiṣṭasyānyataḥ siddher anumānapramāṇatā ||

pratyakṣeṇāvbuddhe ca sādṛśye gavi ca smrte |  
viśiṣṭasyānyato 'siddher upamānapramāṇatā ||

68

na ca grahaṇam antareṇa smaraṇam asti | tasmān nopamānaṃ smaraṇam ataḥ pramaṇam iti |  
Naiyāyikādīnām tūpamānasūtram,

prasiddhasādharmyāt sādhyasādhanam upamānam iti |

69

asyāyam arthaḥ | prasiddham sādharmyam yasya tasmād gavayādeḥ sādhyasya samjñāsamjñisambandhasya sādhanam siddhis tadupamānaphalam | samākhyāsambandhapratipattihetur upamānam ity arthaḥ | ayam asya prapañcaḥ | yaḥ pratipattā gāṃ jānāti na gavayam, ādiṣṭas ca svāminā gacchāraṇyaṃ gavayamānayāsmād iti, gavayaśabdavācyam artham ajānāno vanecaram anyam vā tajjñam pṛṣṭavān, bhrātaḥ kīdṛṣo gavaya iti | tena cādiṣṭam yathā gaus tathā gavaya iti | tasya śrutātideśavākyaṣya kasyāñcid arāṇyānyām upagatasyātideśavākyaṛthsmaraṇasahakāri yad gavayasārūpyajñānaṃ tatprathamata evāsau gavayaśabdavācyo 'rtha iti pratipattiṃ prastuvānam upamānaṃ pramāṇam iti |

tathārthāpattisamjñam pramāṇam mīmāṃsakasya | arthāpattir api dṛṣṭaḥ śruto vārtho 'nyathā nopadyamāno yad arthāntaram parikalpayati sārthāpattiḥ | yathā jīvati devadatte grhābhāvaradarśanena bahirbhāvasyārthasya parikalpanā | asyāyam arthaḥ | pratyakṣādibhiḥ ṣaḍbhiḥ pramāṇaiḥ prasiddho yo 'rthaḥ sa yena vinā na yujyate tasyārthasya kalpanam arthāpattir iti | sā ca ṣaṭpramāṇapūrvikā ṣaṭprakāraiveti ||

pratyakṣānumānādipramāṇapañcakābhāvasvabhāvam abhāvākhyam pramāṇam | prameyam ghaṭādyabhāvaḥ | nāstiha ghaṭādīti jñānaṃ ghaṭādyabhāvālambanaṃ phalam | yadāha Kumārilaḥ

67 Cf.

: upamānam api sādṛśyam asannikṛṣṭe 'rthe buddhim utpādayati, yathā gavayadarśanaṃ gosmaraṇasya.

68 (ŚV XI 39; 38)

69 (NSū 1.1.6)

pratyakṣāder anupattiḥ pramāṇābhāva ucyate |  
sātmano 'pariṇāmo vā vijñānaṃ vānyavastuni ||

pramāṇapañcakaṃ yatra vasturūpe na jāyate |  
vastusattāvabodhārthaṃ tatrābhāvapramāṇatā ||

70

iti |

etāni ṣaṭ pramāṇāni pratyakṣādīny asaṃkīrṇasvasvalakṣaṇayogitvād anyāpraviṣṭasvabhāvāni  
pratyetavyānīti ||

atrocyate | codanāyās tāvad bāhye 'rthe pratibandhābhāvān na prāmāṇyam | prayogaḥ - yasya  
yatra pratibandho nāsti na tasya tatra prāmāṇyam | yathā dahane 'pratibaddhasya rāsabhasya |  
apratibaddhāś ca bahirarthe vaidikāḥ śabdāḥ iti vyāpakānupalabdhiḥ | na tāvad ayam asiddho  
hetuḥ | śabdānāṃ vastutaḥ pratibandhābhāvāt | pratibaddhasvabhāvātā hi pratibandhaḥ | na ca sā  
niribandhanā, sarveṣāṃ sarvatra pratibaddhasvabhāvātāprasaṅgāt | nibandhanaṃ cāsyās  
tādātmyatadutpattibhyāṃ anyan nopalabhyate, atatsvabhāvasyātadutpatteś ca  
tatrāpratibaddhasvabhāvātāt | na hi śabdānāṃ bahirarthasvabhāvātāsti  
bhinnapratibhāsāvabodhaviṣayatvāt | nāpi śabdā bahirarthād upajāyante, artham antareṇāpi  
puruṣasyecchāpratibaddhavṛtteḥ śabdasyotpādadarśanāt |

nanu yogyatayaiva kiñcit pratibaddhasvabhāvam upalabhyate | yathā cakṣur indriyaṃ rūpe |  
cakṣuḥ khalu vyāpāryamānaṃ rūpam evopalabhyati | tathaivaite vaidikāḥ śabdās  
tādātmyatadutpattiviyuktā api yogyatāmātreṇātīndriyam artham bodhayiṣyanti tat kathaṃ  
tādātmyatadutpattivirahamātreṇāpratibandho yenaivaṃ vyāpakānupalabdhiḥ sidhyatīti | naiṣa  
doṣaḥ | yataś cakṣur indriyam api rasādiparihāreṇa rūpa eva prakāśakatvena pratiniyatam  
tatkāryatvāt | rūpaṃ hi cakṣur upakaroti | na sattāmātreṇa cakṣu rūpaṃ prakāśayati, vyavahitasyāpi  
rūpopalabdhiprasaṅgāt | tasmād rūpād yogyadeśasannihitāt tajjñānanayanayogyatām āsādyā cakṣu  
rūpajñānam utpādayattatkāryam iti vyaktam avasiyate | anyathā tadupakārānapekṣasya tasyāpi  
tatprakāśananiyamo nopapadyate | na hy anupakāryatvāviśeṣe cakṣu rūpasyaiva prakāśakam, na  
rasāder iti ghaṭam upaiti niyamaḥ | ayam eva tarhi niyamaḥ kuto yad rūpeṇaiva cakṣur  
upakartavyam, na rasādineti | yadi vastuśād eva rūpam upakaroti na rasādikam, hanta tarhi  
yathopakāryatvam prati niyamaś cakṣuṣo rūpeṇa, tathā śabdānāṃ api svābhāvika evāstu  
bahirarthapratyāyananiyama iti |

atrocyate | na cakṣuṣaḥ svābhāviko rūpopakāryatāniyamaḥ, kasyacid vastunaḥ  
svābhāvikatvānupapatteḥ | tathā hi svābhāvikatvam vastudharmasyānujānānaḥ praṣṭavyaḥ - kiṃ  
svābhāvika iti svato bhavati, āhosvit parataḥ, athāhetutaḥ | yadi svato bhavati, tad asaṅgataṃ,  
svātmani kriyāvirodhāt | athāhetutaḥ, tad ayuktam, aheter deśādiniyamāyogāt | tasmān na  
svābhāviko rūpopakāryatāpratiniyamaś cakṣuṣaḥ | kiṃnibandhanas tarhi svahetupratibaddha iti,  
brūmaḥ - cakṣuḥ khalu svahetunā janyamānaṃ tādrśam eva janitam yadrūpopakartavyam eva  
bhavati | rūpam api tādrśam eva svahetunā janitaṃ yat tad upakārakasvabhāvam |

śabdānāṃ api sa svabhāvaḥ svahetupratibaddho yenaite bāhyārthāvyabhicāriṇa iti cet | na  
śakyam evam abhidhātum, nityatvābhyupagamād vedavākyānām | athānityatvam  
abhyupagamyāyam ākṣepaḥ parihartum iṣyate, tad api duṣkaram, doṣāntaraprasaṅgāt | yadi

svahetunaiva te niyamārthopadarśanaśaktimanto janitāḥ, tadāvyutpannasamayasyāpi svārtham avabodhayeyuḥ | yathā cakṣuḥ svaheto rūpaprakāśakam utpannam sat prakāśayaty eva rūpam asaṅketavido 'pi, na ca śabdād uccaritat prāgapratītasamayasyāpi viśeṣāvagamaḥ samasti | tasmān na svahetupratibaddhaś cakṣurāder iva śabdānām arthapratipādananiyama iti niścayaḥ ||

atha svahetubhir evāyam idr̥śas teṣāṃ svabhāvo datto yena te saṅketaviśeṣasahāyā eva kam apy artham avabodhayanti | na tarhi saṅketaparāvṛtttau padārthāntaravṛttayo bhavyeyuḥ | yadi hy ayam agnihotraśabdaḥ saṅketāpekṣo yāgaviśeṣapratipādakāḥ, katham saṅketānyatvenārthāntaram pratipādayati | na hi kṣityādyapekṣeṇa bijena svahetor ankurajananasvabhāvenotpannena rāsabhaḥ śakyo janayitum, tathā śabdo 'pi yad arthapratipādananiyatas tam eva prakāśayet ||

atha tattatsaṅketāpekṣas tattadarthapratyāyanayogyā evāyaṃ jāta ity ucyate | tad api na prasutopayogi | na hy evam asya prāmānyam avatiṣṭhate | yadā hi saṅketenāpuruṣārthapratipādanam api sambhāvya eva, tadā na śakyam upakalpāyitum kim ayam abhimatasyaivārthasya dyotako na veti | tarhi vācyavācakalakṣaṇaḥ śabdārthayoḥ sambandho bhaviṣyati | tathā cāha

vācyavācakasambandhāḥ santi yady api vāstavaḥ |  
saṅketair anabhivyaktā na te 'rthavyaktihetavaḥ ||

iti cet | nanu tasya vāstavatve 'saṅketavido 'py arthapratipattir bhaved ity uktam, saṅketāpekṣāyāṃ cārthāntare na pravartetetyādyabhihitam | ataḥ pūrvam evāyaṃ pratyākhyāto vācyavācakalakṣaṇaḥ sambandhaḥ | tasmān na bahirarthe pratibandhaḥ śabdānām iti nirṇayaḥ ||  
tataś ca nāsiddho hetuḥ ||

nāpy viruddhaḥ, viparyayavyāptyabhāvāt | tadabhāvaś ca sapakṣe vṛttyupadarśanāt | na hi viruddhasya sādharṇyavati dharmiṇi sadbhāvo yuktaḥ, sādhyaviparyayasya tatrābhāvāt | na ca vyāpakam antareṇa vyāpyasya sambhavaḥ, tatpracyutiprasaṅgāt ||

nāpy anaikāntiko hetuḥ, viparyaye bādhakapramāṇasambhavāt | prāmānyapratīṣedhe hi sādhye prāmānyam eva vipakṣaḥ | na ca tasmin pratibandhābhāvalakṣaṇo hetur asti, svaviruddhena pratibandhena vyāptatvāt | na khalv ayaṃ prādeśikāḥ pramāṇaśabdo jñāneṣu niribandhana eva, sarvajñāneṣu prāmānyavyapadeśaprasaṅgāt | nibandhanam ca svaviśayapratibandhād anyan nopapadyate | tasmāt pramāṇasya pramāṇavyapadeśaviśayatvam svaviśayapratibandhena vyāptam | ataḥ pramāṇe dharmiṇi vipakṣe prāmānyasya viruddhavyāptasyopalambhena vipakṣe vyavacchedasiddher nānaikāntiko hetuḥ |

na cānyo doṣaḥ sambhavi | tasmān nirastāśeṣadoṣeṇa hetunā yat prasiddham tad upādeyam eva satām iti pañcītaśrījītaripādair eva vedāpramāṇye darśitam |

evam ca vaidikaśabdānām prāmāṇye niraste taduttham jñānam apy apramāṇam eva |  
āptapraṇītasya punar vacanasyārthāvyabhicāre tajjanmano jñānasyāvyabhicārasambhave 'pi na prāmānyam upagantum śakyate, paracittavṛttinām aśakyaniścayatvenāptatvāparijñānāt vacanasyāpi tatpraṇītatvāpratipatteḥ | prayogaś cātra -

yad yena rūpeṇa na niścitam na tat tena rūpeṇa vyavahriyate | yathā rathyāpuruṣaḥ sarvajñātena | na pratiyate cābhimatapuruṣa āptatveneti vyāpakānupalabdhiḥ ||

nāyam asiddhiḥ, āptābhimatasya tathātvanīścayāt | tathā hi paracittavṛttayo 'tindriyatvān na pratyakṣasamadhigamyā iti kāyavāgyavahārato 'numātavyāḥ | tau ca kāyavāgyavahārau buddhir pūrvam anyathāpi kartum śakyate | tatas tatpratibaddhatvenāniścayāt katham kāyavāgyavahārato viśiṣṭaparacittavṛttyanumānam ||

nāpi viruddhaḥ, sapakṣe sadbhāvasambhavāt ||

nāpy anaikāntikaḥ, prāmāṇikatadrūpavyavahartavyatvaniścitatvayor vyāpyavyāpakabhūtayor vidhibhūtayor vṛkṣatvaśiṃśapātvyayor iva pratyakṣānupalambhābhyāṃ sarvopasaṃhāreṇa vyāpteh siddhatvāt | tad atah sādhanād doṣatrayarahitāt sādhyam siddhyad avācyam eva | tad evam āptatvasya durbodhatvena tatpraṇītatvāniścayād ekaprahāranihatam āptavacasaḥ prāmāṇyam |

ato yad etasya prāmāṇyaprasiddhyartham vācaspatiprabhr̥tinām valgitam tadaprāptāvasaram eva | evaṃ pratyayoditam api bhaṭṭābhimatam śābdam prāmāṇyam vyastam iti boddhavyam | tasmāt sthitam etat na śābdam bahirarthe pramāṇam astīti | buddhyākāre tu tatkāryaprasūtāt tad anumānam eveti |

mīmāṃsakoktam tāvad upamānam mānam eva na bhavati, nirviṣayatvād asya | ihāpi prayogaḥ - yasya na viṣayavattvam na tasya prāmāṇyam | yathā keṣoṇḍukajñānasya | na siddham ca viṣayavattvam upamānajñānasyeti vyāpakānupalambhaḥ |

nāyam asiddho hetuḥ, nirviṣayatvād upamānasya | tathā hi sādṛśyaviśiṣṭaḥ piṇḍaḥ piṇḍaviśiṣṭam vā sādṛśyam upamānasya viṣayo varṇyate | na sadṛśavastuvyatiriktam sādṛśyam vyavasthāpayitum śakyate, pramāṇenāpratītatvāt | nanu sādṛśyam vastu durvāram eva | yadhā

sādṛśyasya ca vastutvam na śakyam apabādhitum |  
bhūyo 'vayavasāmānyayogo jātyantarasya tat || <sup>71</sup>

iti |

atrocyate | yadi sadṛśātiriktam sādṛśyam vastu dṛśyam syāt, tadā dṛśyānupalambhagrastam eva, śāstrānāhitasamskāreṇāpi kenacit tasyādarśanāt | tasya cāstitve sarvam sarvatrāstīty apravṛttinivṛttikaṃ jagadāpadyeta | athādṛśyam tatsādṛśyam upeyate, tathāpi tatra prasiddhalingābhāvād asiddham eva | siddhena ca tena viṣayavattopamānasya sidhyeta | sādṛśyapratyayas tu svahetos tathotpannena sadṛśavastunāpi kriyamāṇo ghaṭata eva iti na sādṛśyam upsthāpayitum prabhavati | upamānapramāṇabalād eva sādṛśyasiddhir iti cet | na | pramānāntarasiddhayor eva sādṛśyapiṇḍayor viśeṣaṇaviśeṣyabhāvasyopamānaviṣayatvāt katham sādṛśyamātrasyopamānāt siddhiḥ | tatas ca sādṛśyasyāsiddher na tadviśiṣṭaḥ piṇḍaḥ piṇḍaviśiṣṭam vā sādṛśyam upamānasya viṣayaḥ | tad evam upamānasya nirviṣayatvam siddham iti nāsiddho hetuḥ | nāpi viruddhaḥ, sapaḥṣe bhāvāt |

na cānaikāntikaḥ | tathā hi prāmāṇyānbhāve sādhye prāmāṇyam eva vipakṣaḥ | tac ca viṣayavattayā vyāptam, nirmittatve sarvajñānapramāṇyaprasaṅgāt | tad yaṃ viruddhavyāptopalabdhyā vipakṣān nivartamāṇo viṣayavattvābhāvalakṣaṇo hetuḥ prāmāṇyābhāvalakṣaṇa eva viśrāmyatīti vyāptisiddhiḥ | ato nopamānam pramāṇam iti |

naiyāyikaparikalpitopamānanirākaraṇārtham apy ayam eva prayogo draṣṭavyaḥ, tasyāpi nirviṣayatvāt | tathā hi samākhyāsambandhas tasya viṣayo varṇyate | sa ca paramārthato nāsti | sa hi sambandhaḥ sambandhibhyāṃ bhinno 'bhinno vā | yadi bhinnas tadā tayor iti kutaḥ | na ca sambandhāntarād iti vaktavyam, tad api katham teṣām iti cintāyām anavasthāprasaṅgaḥ | na ca yathā pradīpaḥ prakāśāntaram antareṇa prakāśate tathā sambandho 'pi sambandhāntareṇa sambaddho bhaviṣyatīti vaktum ucitam | pramāṇasiddhe hi vasturūpe 'yam asya svabhāva iti varṇyate | yathā pradīpasyaiva | sambandhas tu na pramāṇapratītaḥ | tat ka evaṃ jānātv ayam asya svabhāva iti, yad vā nāsty evāyam iti | ayam anayoḥ sambandhaḥ sambaddhāv etāv iti tu buddhiḥ svahetubalāt sambaddhavastudvayād api sambhāvvyamānā na sambandham ākṣeptum prabhavati |

tasmān na bhinnasambandhasiddhiḥ | athābhinnāḥ tadā sambandhināḥ eva kevalāḥ iti na samākhyāsambandho nāma, yaḥ kaścīd upamānasya viśayaḥ syāt | nanu sambandhabuddhijanakatvaṃ sambaddhapadārthād bhinnam abhinnaṃ vā | bhede ca sa eva sambandhaḥ nāmni paraṃ vivādaḥ | athābhinnam, tadā yathā sambaddhapadārthasya svabhāvaḥ sarvapakāraṇasādhāraṇas tathā tad api rūpaṃ tadavyatibhinnaṃ sarvapakāraṇasādhāraṇam iti sa padārtho 'bhimatapadārtheneva parair api padārthaiḥ saha sambaddhaḥ syāt |

na caivam, tasmād bhinnaṃ tatsambandhabuddhijanakatvaṃ sambaddhapadārthād eṣṭavyam iti cet | nanv etad āśaṅkyā Rājakulapādaiḥ pariḥṛtam eva | tathā hi

sambaddhaṃ svayam eva cen nanu yathā taṃ tasya sambandhinaṃ pratyātmā jagatīm api prati tathā tat kena yogo 'sya na |

sambandhe parato 'pi tulyam akhilaṃ tenaiva cet saṃyamo hetuḥ kiṃ na niyāmakaḥ sa ca katham yogaḥ kvacin nāpare ||

iti | tasmāt sambandhābhāvāt pūrvoktena nyāyena sārūpyābhāvāc cāsiddhaṃ naiyāyikasyāpi nirviśayam upamānaṃ pramāṇam ato 'nantareṇaiva vyāpakānupalambhena nirākṛtam |

arthāpattir api | yad etat sāmānyalakṣaṇaṃ pratyakṣādipratito yo 'rthaḥ sa yena vinā nopapadyate tasyārthasya parikalpanam athāpattir ity atra vicāryate | yasyārthasya darśanād yo 'rthaḥ parikalpyate tayor yadi pratibandho 'sti tadārthāpattir anumānam eva | athāpattir iti nāmāntarakaraṇe nāsmākaṃ kācid vipratipattiḥ | tathā hi pramāṇaparidrṣṭo 'rthaḥ kenacid vinā nopapadyata iti kuto labhyate, yadi paridrṣyamānaparikalpyamānayoḥ kaścīd sambandhaḥ syāt | anyathā tena vinā nopapadyata ity ahrīkāḍ anyo na brūyāt, ghaṭapaṭavat | sa ca sambandhaḥ kvacid pūrvam avaśyaṃ pratyakṣānupalambhataḥ, kvacid adṛśyatve 'pi viparyayaḥ bādhakapramāṇabalād vā niścetavyaḥ | anyathā tena vinānopapattijñānasyaivānupapatteḥ | sati caivam, ekaṃ sambandhinaṃ drṣṭvā yatrasthena vinā tatrasthaṃ nopapadyate, tasya dvitīyasya sambandhinaḥ kalpanam anumānam eva | tatra svabhāvapratibandhe svabhāvahetujaiva sārthāpattiḥ | tadutpattipratibandhe kāryaliṅgajaiva | tad uktam: anyathānupapannatvam anvayavyatirekiṇy arthe bhavati yat, tasmān nārthāpattiḥ, pramāṇāntaram iti | tasmāt paridrṣyamānaparikalpyamānayoḥ sati pratibandhe nārthāpattiḥ pramāṇāntaram iti | atha tayor na pratibandhaḥ, tadārthāpattiḥ pramāṇam eva na bhavati mantavyam, sāksāt pāramparyeṇa ca sambandhābhāvāt | yasya yatra pratibandho nāsti na tasya tatra prāmāṇyam ityādir vedanirākaraṇārthaṃ yaḥ pūrvam upanyastaḥ sa evāsyā api prāmāṇyanirākaraṇāya draṣṭavyaḥ | sāmānyenaivārthāpattau nirākṛtāyāṃ pratyakṣādir pūrvakatvalakṣaṇas tatprapañco nirasto bhavaty eveti tadarthaṃ na prabandho 'bhidhīyate, gavi nirākṛte śāvaleyānirākṛtivat | tasmān nārthāpattiḥ pramāṇāntaram iti |

tathā abhāvapramāṇasyāpi prāmāṇyaṃ nopapadyate, tasyāpi nirviśayatvāt | tataś ca Mīmāṃsakopavalgitopamānanirākaraṇārtham upanyasto yo viśayavattvābhāvalakṣaṇo 'nupalambhaḥ sa evāsyāpi nirāsārtham upanyasitavyaḥ | nanu cātrāsiddho hetuḥ |

tathā hi yadi ghaṭābhāvo vāstavaḥ prameyabhūto na syāt, tadā nāstiha ghaṭa iti pratyayaḥ katham utpadyata iti cet | kevalapradeśagrāhipratyakṣād iti brūmaḥ | nanu yadi kaivalyaṃ pradeśasvarūpaṃ tat tarhi saghaṭe 'pi pradeśe vidyata iti tatrāpi tasya pratyayasya sadbhāvaprasaṅgaḥ | athātiriktaḥ, mukhāntareṇābhāva evābhyupagato bhavati cet, na |

kaivalyaṃ tadviviktatvam asaṅkīrṇatvam ityādibhiḥ padaiḥ pradeśasya ghaṭam pratyānāpanādhārabhāvasya svahetuta utpannasya ghaṭapradeśād anya evātmābhidhīyate | sa eva cābhāvapratyayaṃ janayatīti kim apareṇābhāvena kartavyam |

nanu ghaṭaṃ pratyānāpanādhārabhāvasya pradeśasyeti ghaṭābhāvayuktasya pradeśasyety uktam bhavatīti cet | tarhi ghaṭābhāvo 'pi ghaṭaṃ pratyānāpanādhārabhāvaḥ kim abhāvāntareṇa svarūpeṇaiva vā | prathamapakṣe 'navasthā | atha tadabhāvarūpatvād abhāvāntaram antareṇaiva ghaṭābhāvo ghaṭaṃ pratyānāpanādhārabhāvaḥ | yady evam asahāyaḥ pradeśaviśeṣo 'pi paryudāsavṛtṭyā ghaṭābhāvarūpatvād abhāvaṃ vinaiva ghaṭaṃ pratyānāpanādhārabhāvo yukta iti kim akāṇḍam āhopuruṣikayā mithyāpralāpenābodhaviklavam śiṣyapudgalam ākulayasi | tasmād bhūtalātiriktasyābhāvasyāsiddhatvān nāyaṃ viśayavattābhāvalakṣaṇo hetur asiddhaḥ | pramāṇapañcakābhāvād eva tu prameyābhāvasiddhipratyāśāpi na yujyate, vipratipattiviśayatvād asyānenaiva prameyābhāvasiddher ayogāt |

viruddhānaikāntikatve ca pūrvam eva hetoḥ parihṛte | tad ataḥ siddham abhāvapramāṇābhimatasyāpramāṇyam iti |

atha vābhāvapramāṇasvarūpam eva nirūpyatām | kaḥ punaḥ pramāṇābhāvātmābhimato bhavatām, kiṃ prasajyavṛtṭyā pramāṇanutpattimātram, atha vā paryudāsavṛtṭyā bhāvāntaram | vastvantaram api jaḍarūpam jñānarūpam vā | jñānarūpam api jñānamātrakam ekajñānasamṣargivastujñānaṃ veti ṣaḍ vikalpāḥ |

tatra na tāvan nivṛttirūpo 'bhāvo yujyate | sa khalu nikhilāśaktivikalatayā na kiñcit | yac ca na kiñcit tat katham abhāvaṃ paricchindyāt, tadviśayaṃ vā jñānaṃ janayet, pratītam vā tat katham iti sarvam andhakāranartanam | yad āhuḥ: na hy abhāvaḥ kasyacit pratipattiḥ pratipattihetur vā tasyāpi katham pratipattir iti <sup>72</sup> | nāpi vastvantaratāpakṣe jaḍarūpo 'bhāvaḥ saṅgacchate, tasyābhāvalakṣaṇaprameyapricchedābhāvāt, paricchedasya jñānadharmatvāt | nāpi jñānamātrasvabhāvo 'bhāvo vaktavyaḥ, deśakālasvabhāvaviprakṛṣṭasyāpi tato 'bhāvaprasaṅgāt, tadapekṣayāpi jñānamātratvāt tasya | athaikajñānasamṣargivastujñānasvabhāvo 'numanyate tadāstam abhāvapramāṇapratyāśāyā, pratyakṣaviśeṣasyaiva bhāvanāmakaraṇāt | tasya cāsmābhir dṛśyānupalambhākhyasādhanatvena svīkṛtatvāt | ato na kācid vipratipattir nāma | tasmād abhāvapramāṇasvarūpam api nirūpyamānaṃ viśīryata eva | yad apy asya lakṣaṇam uktam

pratyakṣāder anutpattiḥ pramāṇābhāva ucyate |

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ityādi, tad api yācitakam aṇḍanam | tasmāt sthitam etat, pramāṇasya sato 'traivāntarbhāvāt pramāṇa eva |

|| pramāṇāntarbhāvaprakaraṇam samāptam ||

72 (HB 25,12-14)

73 (ŚV, abhāva, 11ab)



# Vyāptinirṇayaḥ

iha dahanādinā dhūmāder arthāntarasya vyāptis tadutpattilakṣaṇā | sā ca viśiṣṭānvayavyatirekagrahaṇapravaṇaviśiṣṭapratyakṣānupalambhasādhaneti nyāyaḥ | atra ca bhāṭṭaprabhṛtayo vipratipadyante | tathā hi te 'gnimati pradeśe dhūmasya bhūyodarśanaṃ tadvyukte ca tathāivadarśanam ity anvayavyatirekitvaṃ kalpayāṃ babhūvuḥ |

nanu bhūyasāpi pravṛtte darśanādarśane ghaṭakulaṭādāv upalabdho vyabhicāra iti cet | kim etāvataṭ tatrāpy tatrāpy anumānam astu, tadvad vā dhūmādāv api mā bhūt | prathamapakṣas tāvad vyabhicārād eva nirastaḥ | dvitīyo 'pi vyabhicārād eva | na hy anyasya vyabhicāre dhūmasya kiñcit | tasmād agnidhūmayor avyabhicārasyāsambhave śaktam api tadupapattayaḥ | tatprasādhakaviśiṣṭapratyakṣānupalambhā vā nānumānopayoginaḥ | sambhave vā kiṃ tadutpattiyā tadupayoginā viśiṣṭapratyakṣānupalambhena, darśanādarśanābhyām evāvyabhicārasiddheḥ | tathā ca Kāśikākāraḥ: prācīnānekadarśanajanitasamśkārasahāyena carameṇa cetasā dhūmasyāgniniyatatvaṃ gr̥hyata iti ||

trilocanas tv āha: pratyakṣānupalambhayor viśeṣaviśayatvāt katham tābhyām sāmānyayoḥ sambandhapratipattiḥ | athānagnivyāvṛttenādhūmavyāvṛttasya sambandhaḥ pratīyata eveti | nanu so 'pi kasya pramāṇasya viśayaḥ | na tāvat pratyakṣasya, svalakṣaṇaviśayatvāt tasya | nāpy anumānasya, tasyāpi tatpūrvakatvāt | na ca vyāvṛttyoḥ <sup>74</sup> kaścit sambandhaḥ | atha pratyakṣapr̥ṣṭhabhāvī vikalpo dr̥ṣṭe bhede 'bhedam adhyavasyati, tad eva sāmānyam | evam api vikalpānām na vastv eva viśayaḥ | api tu gr̥hyākāraḥ | sa ca na vastu | vastu tu teṣām parokṣam eveti, katham tenāpi sambandhagrahaḥ | asmākaṃ tu bhūyodarśanasahāyena manasā tajjātīyānām sambandho gr̥hīto bhavati | ato dhūmo nāgniṃ vyabhicarati | tadvyabhicāre dhūma upādhirahitaṃ sambandham atikrāmed iti hetor vipakṣaśaṅkānivartakaṃ pramāṇam upalabdhilakṣaṇaprāptopādhivirahahetur anupalambhākhyam pratyakṣam eva | tataḥ siddhaḥ svābhāvikaḥ sambandhaḥ || <sup>75</sup>

Vācaspatas tu prapañcaḥ | tathā hi dhūmādīnām vahnyādibhiḥ svābhāvikaḥ sambandhaḥ | na tu vahnyādīnām dhūmādibhiḥ | te hi vināpi dhūmādibhir upalabhyante | vahnyādayas tu yadārdrendhanasambandham anubhavanti tadā dhūmādibhiḥ sambadhyante | vahnyādīnām tu sphuṭamārdrendhanādyupādhikṛtaḥ sambandho na tu svābhāvikaḥ | tato 'niyataḥ | svābhāvikas tu dhūmādīnām vahnyādibhiḥ sambandhaḥ, tadupādher anupalabhyamānatvāt | kvacid vyabhicārasyādarśanād anupalabhyamānasyāpi kalpanānupapatteḥ | na cādr̥śyamāno 'pi darśanānarhatayā sādhakabādhakapramāṇābhāvena sagdihyamāna upādhiḥ sambandhasya svābhāvikatvaṃ pratibadhnātīti yuktam |

avaśyam śaṅkayā bhāvyaṃ niyāmakam apaśyatām <sup>76</sup>

iti tu dattāvakāśā laukikamaryādātikrameṇa śaṅkāpīśācī labdhaprasarā na kvacin nāstīti nāyam kvacit pravarteta | sarvatraiva kasyacid anarthasya kathañcic chaṅkāspadatvāt | anarthaśaṅkāyās ca prekṣāvatām nivṛttyaṅgatvāt | antataḥ snigdhanāpānopayoge 'pi maraṇadarśanāt | tasmāt

74 (J2 vyāvṛttah)

75 Cf. .

76 (PV I 324cd)

prāmāṅikalokayātrām anupālayatā yathādarśanam eva śaṅkanīyam | na tv adṛṣṭapūrvam api |  
 viśeṣasmṛtyapekṣa eva hi saṁśayo nāsmṛter bhavati | na ca smṛtir ananubhūtacare bhavitum arhati |  
 tad uktaṁ Mīmāṃsāvārtikakṛtā: nāśaṅkā niḥpramāṅikā iti | tasmād upādhiṁ prayatnenānviṣyanto  
 'nupalabhamānā nāstīty avagamyā svābhāvikatvaṁ sambandhasya niścīnumaḥ || syād etat |  
 anyasyānyena sahākāraṇena cet svābhāvikaḥ sambandho bhavet, sarvaṁ sarveṇa svābhāvataḥ  
 sambadhyeta | sarvaṁ sarvasmād gamyeta | athānyasya ced anyat kāryaṁ kasmāt sarvaṁ  
 sarvasmān na bhavati, anyatvāviśeṣāt | tataś ca sa evātiprasaṅgaḥ | yady ucyeta na bhāvasvābhāvāḥ  
 paryanuyojoyāḥ, tasmād anyatvāviśeṣe 'pi kiñcid eva kāraṇaṁ kāryaṁ ca kiñcid iti | nanv eṣa  
 svābhāvānām anuyogo bhinnānām akāryakāraṇabhūtānām api svābhāvapratibandhe tulya eva |  
 tasmād yatkiñcid etad api | kena punaḥ pramāṇenaīṣa svābhāvikaḥ sambandho gṛhyate |  
 pratyakṣasambandhiṣu pratyakṣeṇa tathā hi abhijātamaṇibhedatattvavad  
 bhūyodarśanajanitasamskārasahāyam indriyam eva dhūmādīnām vahnyādibhiḥ  
 svābhāvikasambandhagrāhīti yuktam utpaśyāmaḥ | evaṁ mānāntaraviditasambandheṣu  
 mānāntarāṅy eva yathāsvaṁ bhūyodarśanasahāyāni svābhāvikasambandhagrahaṇe pramāṇāny  
 unnetavyāni | svābhāvataś ca pratibaddhā hetavaḥ svasādhyena yadi sādhyam antareṇa bhaveyuh,  
 svābhāvād eva pracyaverann iti tarkasahāyā nirastasādhyavyatir ekavṛttisandehā yatra dṛṣṭās tatra  
 svasādhyam upasthāpayanty eveti || atrocyate | iha khalu bhede tadutpattir eva vyāptiḥ | na  
 cāsāvanyo vā svata evāvinābhāvalakṣaṇaḥ svābhāvikaḥ sambandho bhūyodarśanamātrataḥ  
 sidhyati | tathā hi, kiṁ yatra bhūyodarśanapravṛttis tatra niyatatvavyavasthā, yatra vā niyatatvam  
 asti tatraiva bhūyodarśanapravṛttiḥ | prathamapakṣe ghaṭād api kulaṭā, pārthivatvād api  
 lohalekhyatvaṁ sidhyet, bhūyodarśanasambhave 'pi niyatatvasambhavāt | vyabhicāradarśanān  
 naivam iti cet | kasya punarvyabhicāradarśanam yasya kasyacit śāstrakārasya, pratipattur vā |  
 prathamapakṣe pratipattuḥ kim āyātaṁ yato nānumānam ayaṁ kuryāt | anyathānyasya  
 tadviśayapratyakṣikāreṇaiva so 'pi kṛtārtha iti kim avaśyam anumānam anveṣate | na cāptavacanād  
 avyabhicāradarśanād anumānam | āptasya niścetum aśakyatvād ity anyatra prasādhanāt |  
 śāstrakāraṁ ca pṛṣṭvā dṛṣṭasambandho 'pi dhūmād agnim anumāsyata ity alaukikam | pratipattus tu  
 nāvaśyaṁ sann api vyabhicāro gocarībhavati | na hi yatra vyabhicāras tatraiva tāvati kāle deśe  
 vāvaśyaṁ pratitit avatarati | apratīyamānaś ca nāsty eveti na niyamaḥ | saty api vyabhicāre  
 darśanasāmagryabhāvāt tasyādarśanāt | aticirakālavvyavadhāne 'pi darśanāt  
 brāhmaṇyādivyabhicāravat || ghaṭapārthivatvādau pratipattaiva pravṛttaḥ | tadaiva krameṇa vā  
 vyabhicāraṁ paśyed iti cet | yadi tāvad asau kathañcit pravartate, pravṛtto 'pi vā  
 sāmagryabhāvāvyabhicāraṁ na paśyet | vajraṁ vā lohena vyāpārayet | vyaktaṁ tasya tāvat tad apy  
 amānam āpannam iti mahat pāṇḍityam | tasmād yadi vyabhicāradarśanād anumānaṁ  
 tadādṛṣṭavyabhicārasya pratipattur ghaṭapārthivatvād apy asti | tathā adarśanamātreṇa  
 vyabhicārābhāvo na sidhyati, योग्यनूपालब्धेर eva sarvatrābhāvasādhane 'dhikārāt | tato bahulaṁ  
 sahaçaramātreṇa na vyabhicārī na vyāvvyabhicārī niścīta iti śaṅkāvakāśaḥ || yady evam  
 adṛṣṭavyabhicārād api dhūmād anumānaṁ mā bhūt | na | idṛśasya śaṅkāvakāśasya sarvatra  
 tadutpattirahite sambhavād iti | atha kadācit pratipattā pravṛtto vyabhicāraṁ paśyati | na tarhi yatra  
 bhūyodarśanam, tatra niyatatvasthitiḥ | tatra kuto dhūme pratibandhasiddhiḥ |  
 bhūyodarśanasyānyatra niyatatvopasthāpakatvaḥsatau malinapauruṣatvena sarvatrānāśvāsāt ||  
 yady evaṁ dvicandrādau cakṣurādīpratyakṣaṁ malinapauruṣaṁ upalabdham iti ghaṭādīkam api  
 nopasthāpayet iti cet | na | indriyaviśayakāryaṁ hi pratyakṣam | na dvicandrādijñānam idṛśam  
 arthakāryatvābhāvāt | tato bhinnalakṣaṇasya pratyakṣābhāsattve 'pi ghaṭajñānaṁ pratyakṣam eva |  
 na caiva dhūmādau pārthivatvādau ca vyāptigrāhakasya bhūyodarśanasya lakṣaṇabhedo

yenaikatrāśvāsaḥ syāt || ete evārthakāryatvākāryatve lakṣaṇabheda iti cet | na | ghaṭādijñānasya hy arthakāryatvavivāde pramāṇāntarato 'rthakriyālābhato vā niścayaḥ, na pratijñāmātreṇa | na cātra dhūmasyāgnisahacāraḥ sadātano 'yam atha suhrddvayasyeva sātyayo grhīta iti saṃśaye sadātanasahacāraprasādhakapramāṇāntarasaṅgatir asti, tatkāryaṃ vā kiñcid upalabhyate | tarhi bādhyamānatvābādhyamānatvalakṣaṇo lakṣaṇabhedo bhaviṣyatīty api na vaktavyam, avyabhicāragrahākasya bhūyodarśanasya bādhitatvāsiddheḥ | abādhamātraṃ hi prasajyapraṭiṣedho 'pramāṇam | pramāṇāntarasaṅgatir arthakriyālābho vā prayudāsaś cāsiddha iti na tāvat prathamāḥ pakṣaḥ | nāpi dvitīyaḥ | niyatatvābhāve 'pi pārthivatvātau bhūyodarśanasambhavad iti na bhūyodarśanagamyā vyāptiḥ || trilocanacodye 'pi brūmaḥ | yadi pratyakṣaṃ svalakṣaṇaviṣayam ity ayogavyavacchedenocyate tadā siddhasādhanam | anyayogavyavacchedas tv asiddhaḥ, pratyakṣānumānādisarvajñānānām grāhyāvaseyabhedenā viṣayadvaividhyānatikramāt | yad dhi yatra jñāne pratibhāsate tad grāhyam | yatra tu tat pravarte tad adhyavaseyam | tatra pratyakṣasya svalakṣaṇaṃ grāhyam | adhyavaseyaṃ tu sāmānyam, atadrūpaparāvṛttasvalakṣaṇamātrātmakam | anumānasya tu viparyayaḥ | tataś ca sāmvyavahārikapramāṇāpekṣayā rūparasagandhasparśasamudāyātmakasya ghaṭasya rūpabhedamātragrahaṇe 'pi pratyakṣataḥ samudāyasiddhivyavasthā | tathaikasyātdrūpaparāvṛttasya grahaṇe 'pi sādhyasādhanasāmānyayor atadrūpaparāvṛttavastumātrātmānor ayogavyavacchedena viṣayabhūtayor vyāptigraho yukta eva | ata eva vikalpānām avastv eva viṣayaḥ, vastu tu teṣāṃ parokṣam evety api durjñānam, sarvavikalpānām adhyavaseyāpekṣayā vastuviṣayatvāt | śāstre 'pi tathaiva pratipādanāt | na ca manasā tajjātīyānām vyāptigrahaḥ śakyaḥ, manaso bahir asvātantryāt | anyathā andhabadhir ādyabhāvaprasaṅgāt | na ca vahnivyabhicāre dhūma upādhirahitaṃ sambandham atikrāmed iti vaktum ucitam, svakapolakalpitāsvābhāvikasambandhasya yācitakamaṇḍanatvād iti || yad api vācaspatijalpitaṃ, yo yatropādhiṇā niyatataḥ tatra tasya svābhāvikaḥ sambandhaḥ | yathā dahane dhūmasya | tadupādher dṛśyasyānupalabhyamānatvāt kvacid vyabhicārasyādarśanād ity atredaṃ vicāryate | yasyādarśanataḥ svābhāvikaḥ sambandho vavasthāpanīyaḥ, sa khalu dhūmasvarūpād arthāntaram upādhir vaktavyo yathā dahanād indhanam | arthāntaraṃ ca kiñcid dṛśyam adṛśyaṃ ca kiñcit, na tu sarvam eva dṛśyatānīyatam | tataś ca dhūmasyāpi hutāśane syād upādhiḥ, na copalabhyate ity upādhimātrānupalabdhir anaikāntiki | tat katham adarśanamātrān nāsty evopādhiḥ, yataḥ svābhāvikasambandhasiddhiḥ syāt | dṛśyopadhyabhāvasādhane tu siddhasādhanam | paramadṛśyopādhiśaṅkāśambhave svābhāvikatvapratirodhas tadavस्था eva | kvacid vyabhicāradarśanād ity asambaddham eva, upādhiyat vyabhicārasyāpy adarśanamātrād abhāvāsiddheḥ | vyabhicārasya sarvadeśakālayoḥ sambhave 'pi sarvadā sarvatra sarveṇa sāmāgryabhāvād api niścetum aśakyatvāt | brāhmaṇyādivyabhicāravād evāhatyādarśane 'pi deśakālāntare taddarśanasya niṣeddham aśakyatvāt | nanu yadi dhūmasyāpekṣānīyam arthāntaram upādhiḥ syāt katham dhūma ity eva pāvakasattānīyama iti cet | nanv idam eva cintyate kiṃ dhūme saty avaśyam agniḥ sambhavī na veti | kadācid arthāntaram upādhim apekṣya dhūmo 'pi syān nāgnir iti kim atra niṣṭabdham kāraṇam | tasmāt pāvakaparādhīnodayo dhūmaḥ pariniṣṭhitaḥ katham tadabhāve bhāvaṃ svīkuryād ity eva sādhu | atha vyaktau jātau vā vahnivyabhicāro na dṛṣṭaḥ, katham tatra śaṅkyata iti cet | tat kiṃ sthāṇuvyaktau jātau vā puruṣatvaṃ dṛṣṭam yena sthāṇau śaṅkyate | anyatrordhvatalīngite dṛṣṭam iti cet | ihāpy anyatra bhūyaḥ sahaicāriṇi pārthivatvātau dṛṣṭa eva vyabhicāraḥ | yatraiva tu yat saṃśayate tatraiva tasya darśanam apekṣyata ity alaukikam | yadi dhūmavyaktau vyabhicāro dṛṣṭas tadā dhūmasāmānyam vyāptau bahirbhūtam eva, katham saṃśayaḥ | atha jātau dṛṣṭas tadāpi vyabhicāraniścaya eva, katham saṃśayaḥ | ato dhūmajātāv adṛśyamāno 'pi vyabhicāra upādhir vā darśanāyogyatayā niṣeddham aśakya iti

saṃśayo durvāraprasaraḥ | sa cedānīm upādher vyabhicārasya vā saṃśayaḥ  
 svābhāvikatvasaṃśayasvabhāvaḥ svābhāvikatvaniścayaṃ tāvad avāśyaṃ pratibadhnāti | tasmāt  
 svābhāvikatvaniścayapratibandha evārthataḥ, niścayam antareṇa gamakasya svayam  
 akiñcitkaratvāt | tad evam upādhyānupalabdhir vyabhicārasyānupalabdhir vā 'naikāntikī na tayor  
 abhāvaṃ sādhayati, yataḥ sambandhasya svābhāvikatvasiddhiḥ syāt | asiddhā ceyam  
 upādhyānupalabdhīḥ | yathā dahano nendhanena vinā dhūmena sambadhyate tathā dhūmo 'pi na  
 vināgninā sambadhyata iti samānam upādhitvam indhanasyobhayaatra | atha siddhasyāgner  
 indhanasāhityena dhūmalābha ity upādhyavyavasthā, asiddhasya tu dhūmasya  
 tannimittātmalābhatayāvvyabhicārāt svābhāvikāḥ sambandha iti vyavasthāpyata iti cet | evam api  
 saiva tadutpattir āyātā | saiva svābhāvikāḥ sambandhaḥ | na punaḥ pratijñāsiddhaḥ  
 saha cāramātrātmakaḥ | kiṃ ca svābhāvikatvād avyabhicāraḥ sarvatra, sarvatrāvvyabhicārāc ca  
 svābhāvikatvam atītaretarāśrayatvam anivāryam | yasya tu sakṛttadutpattipratītir eva  
 sarvatrāvvyabhicārapratītis tasya nāyaṃ prasaṅgaḥ | yady evaṃ mamāpi bhūyodarśanād  
 avyabhicārasiddhir iti cet | na | bhūya ity apariniṣṭhitavārasaṃkhyatvāt kiyatā darśanena  
 lakṣaṇānusārī nirvṛtim āsādayet | asmākaṃ tu pratyakṣānupalabdhou parigaṇitasamkhyāv eva |  
 yad āhuḥ

prāg adṛṣṭau kramāt paśyan veti hetuphalasthitim |  
 dṛṣṭau vā kramaśo 'paśyann anyathā tv anavasthitih ||

iti ||

yat tv anupalabhyamānasyāpi kalpanānupapatter iti vilapitam, tadbālasyāpy asāmpratam |  
 anupalabhyamāne 'rthe ca kalpanāvakāśāt | na hi dṛśyamāno ghaṭaḥ kalpita ucyate | na ca  
 sandihyamāna upādhiḥ sambandhasya svābhāvikatvaṃ pratibadhnātīti yuktam,  
 sādhakabādhakābhāva eva saṃśayasya nyāyaprāptatvāt | ata eva na sarvatra śaṅkāpiśācāvakāśaḥ |  
 tat kathaṃ nāyaṃ pravarteta | pramāṇaviśaye 'pi śaṅkā kartuṃ śakyata iti cet | na |  
 svīkṛtapramāṇasya hi niścayaphalatvāt pramāṇasyāvipratipannapramāṇaviśaye  
 niścayasvīkāranāntariyaka eva tatsvīkāraḥ | na ca śaṅkety eva na pravṛtīḥ, arthasaṃśayenāpi  
 pravṛtter anivāryatvāt snigdhānnapānopayogavat | tadupayoge kadācin maraṇadarśane 'pi koṭīśo  
 jīvitadarśanāt | na ca prāmāṇikalokayātrākṣatiḥ, prāmāṇikair eva pramāṇābhāve saṃśayasya  
 vihitatvāt | yathādarśanam āśaṅkānyam ityādy api siddhasādhanam, anyatra dṛṣṭasyaivopādher  
 vyabhicārasya vā śaṅkitatvāt | kiṃ ca bādhakādarśane 'pi sādhakābhāvād api śaṅkā syād eva | yad  
 api syād etad iti valgitam tad api niḥsāram | pramāṇasiddhe hi rūpe svābhāvāvalambanam | na tu  
 svabhāvāvalambanenaiva vastusvarūpavyavasthā | tad yadi  
 niyataviśayānvayavyatirekagrāhakaḥ pratyakṣānupalambhapramāṇasiddhe hetuphalabhāve  
 svabhāvavādas tat kim āyātam svābhāvikasambandhe | yatra tadutpattisāmagrīṃ hṛdayena  
 dūrīkṛtyānyataḥ saharitadvayād viśeṣeṇa pratītau pratyupāya eva dāvīyān | tatsāmagryapakṣaṇe  
 ca tadutpattir eva sā | kim āhopuruṣikayā nāmāntarakaraṇena | kena punaḥ pramāṇena eṣa  
 svābhāvikāḥ sambandho grhyata ityādis tadgrahaṇaprakāraḥ pūrvam eva nirākṛtaḥ | tathā  
 svābhāvikatvasiddhau svabhāvataś ca pratibaddhā hetava ityādy upasaṃhāro 'pi  
 manorājayamātram | tasmād arthāntare gamye kāryahetus tadbhāvasiddhiś ca  
 pratyakṣānupalambhād iti sthitam | tad evaṃ svābhāvikavādena hṛdayānulepanam aśucin eva  
 parihāryam dūrata iti |

|| vyāptinirṇayaḥ samāpto ratnakīrtipādānām ||

# Sthirasiddhiduṣaṇam

namas tārāyai ||

yadyogād andhavad viśvaṃ saṃsāre bhramad iṣyate |  
sā kṛpāvaśagaiḥ pāpā sthirasiddhir apāsyate ||

iha pare sakalapadārthasthairyaprasādhanārthaṃ pratyakṣam anumānam arthāpattiṃ [ca] pramāṇāny ācakṣate | tathā hi | sa evāyaṃ ghaṭasphaṭikādir iti pratyabhijñākhyam pratyakṣam udīyamānam sthairyam utthāpayati | na cedam apramāṇam abhidhātavyam | aprāmāṇyaṃ hi bhavad aprāmāṇyakāraṇopapattyā vā bhavet, prāmāṇyalakṣaṇavirahād vā | yady ādyaḥ pakṣaḥ | kiṃ aprāmāṇyakāraṇam, mithyātvam ajñānam saṃśayo vā | na tāvad atra mithyātvam | mithyātvam hi tadviśaye bādhakapratyayād vā hetūktadoṣato vā sambhavyeta | na tāvad bādthagandho 'pi sambhavati | deśakālanarāntareṣv apy asambhavāt | na cānavagatāpi bādha kadācid api bhaviṣyatiti śaṅkā yuktimatī | nirbijaśaṅkānupapatteḥ |

avaśayaṃ śaṅkayā bhāvyaṃ niyāmakam apaśyatām | <sup>77</sup>

iti dattāvakāśā saṃśayapīśācī labdhaprasarā na kvacin nāstīti nāyaṃ kvacit pravarteta | antataḥ snigdhanānapānopayoge 'pi maraṇadarśanena sarvatra śaṅkānivṛtteḥ | tasmāt pramāṇikalokayātrām anupālayatā yathā darśanam eva śaṅkāniyaṃ nādrṣṭapūrvam api | yad uktam Kārikāyāṃ nāśaṅkā niṣpramāṇikā <sup>78</sup> | iti | Bṛhaṭṭikāyām api

utprekṣeta hi yo mohād ajñātam api bādhakam |  
sa sarvavyavahāreṣu saṃśayātmā kṣayaṃ vrajet || <sup>79</sup>

iti |

kṣaṇabhaṅgasādhanam bādhakam asyeti cet | na | anumānasya paramparayāpi pratyakṣapūrvatvāt pratyakṣam pradhānam | prādhānyāc cānumānasya bādhakam | na tv anumānam asya | pratyakṣāntaram tu bādhakam bhavati | yathā sarpādipratyayasya rajjvādipratyakṣam | tac cātra na sambhavati | nanu pratyakṣe 'pi bādhake kasmān na bhavati parasparapratibhandhena dvayor apy apratyakṣatā | na, arthakriyāsamarthavastuviśayāviśayatvena samānatvābhāvād ekasya pratyakṣābhāsatvād iti na sadviśayatvabādhakapratyayān mithyātvam | nāpi hetūktadoṣataḥ | deśakālanarāntareṣv avisaṃvādāt | nāpy ajñānam aprāmāṇyakāraṇam atrāsti | pratyabhijñānasamvedanasambhavāt | na ca saṃśayaḥ | na hi tad evedaṃ syād vā na veti sphaṭikādiśūdayati matih | kiṃ tu tad evedaṃ sphaṭikādikam iti nīrastā vibhramāśaṅkā | tan nāprāmāṇyakāraṇopapattyā pratyabhijñānasyāprāmāṇyam | nāpi lakṣaṇakṣayāt | yad eva hi utpannam asandigdham aduṣṭakāraṇajanyaṃ deśakālanarāntareṣv abādhitam ca tad eva pramāṇam iti naḥ siddhāntaḥ | tad uktam |

77 (PV I 324cd)

78 (ŚV II 60d)

79 (=TS 2871)

tasmād dṛḍham yad utpannam na viṣaṃvādam ṛcchati |  
jñānāntareṇa vijñānam tat pramāṇam pratīyatām ||<sup>80</sup>

tathā Brhāṭṭikāpi

tatrāpūrvārthavijñānam niścitam bādharjitam |  
aduṣṭakāraṇārdham pramāṇam lokasammataṃ ||<sup>81</sup>

iti | etac ca lakṣaṇam uktanyāyena pratyabhijñāne 'pi sambhavatīti pramāṇam evedam | nanv  
idam ekam eva na bhavati kāraṇabhedāt, viṣayabhedāt, svabhāvavirodhāc ca | tathā hi | sa iti  
saṃskārakāryam | ayam iti cendriyakāryam | na ca kāraṇabhede 'pi kāryābhede  
viśvavaicitryāhetukatvaprasaṅgāt | tathā saty api sphaṭikāḥ sphaṭika iti vyapadeśābhede  
pūrvadeśakālasambandhāparadeśakālasambandhābhyām viruddhadharmābhyām yogāt sphaṭikāḥ  
pūrvāparakālayor bhidyata iti viṣayabhede vaktavyaḥ | tathā sa iti parokṣam | ayam iti  
sākṣātkāraḥ | na cānyoḥ svabhāvaviruddhayor dahanatuhinayor iva śakyā śakreṇāpy ekatā  
āpādayitum | trailokasyaikyaprasaṅgāt | na cāsya prāmāṇyam, vikalpatvenāvastunirbhāsivāt,  
smārtād aviśeṣāc ca | tasmāt pratyabhijñā ekatvam sthāpayati bhāvānām iti manorathamātram |  
atrocyate | ekam evedam pratyabhijñānam samākhyātam, yady apīndriyam kevalam asamartham,  
yady api saṃskāramātram, saṃskārasadhrīcīnam tu indriyam bhāvayīṣyati pratyabhijñām |  
tadbhāvābhāvānuvidhānāt pratyabhijñābhāvābhāvayoḥ | na hi nājījanad bijamātram aṅkuram iti  
mṛdādisahitam api na janayati | atha bhavatu deśakālayos tatsaṃsargayor vā parasparanānātvam |  
na tadavacchinnasya padmarāgasya | tasya tābhyām tatsaṃsargābhyām cānyatvāt | tato 'nyatve  
tatsaṃsargayoḥ kutas tadīyatvam iti cet | svabhāvād eveti saṃsargaparīkṣāyām nipuṇataram  
upapādayīṣyate | na ca svabhāvavirodhaḥ, anumānyāpy anekatvaprasaṅgāt | tad api hi  
pratyakṣam apratyakṣam ca | avikalpo vikalpāś ca | asamāropaḥ samāropāś ca |  
svānubhavāvasthāpitābhedasya svarūpatadgrāhyabhedāpekṣayā pratyakṣādīnām avirodha iti cet |  
na, ihāpi sāmyāt | na khalv etad api vijñānam tattedantādhikaraṇam ekam ābhyām anuraktam  
sphaṭikam gocarayad abhinnaṃ nānubhūyate nāvasīyate vā | ekatve 'pi ca vastunas  
tadanurañjakatattedantābhedāpekṣayā pratyakṣatāparokṣate na virotsyete, sahasambhavāt |  
vijñānaikatvasya ca pramāṇasiddhatvāt | na ca sa iti pūrvadeśakālasaṃsargo 'yam iti ca  
sannihitadeśakālasaṃsarga ekasya virudhyate | yato yuktaṃ yat padmarāgasya svarūpe  
paricchidyamāne tadabhāvo vyavacchidyata iti tadavyavacchede tatsvarūpāparicchedāt,  
svapracutyavyavacchedyasvabhāvāt padmarāgabhāvasya tadanavacchede  
tatparicchedānupapatteḥ | kasmāt punas tadanye puṣparāgādayo vyavacchidyante |  
tadabhāvāvinābhāvād iti cet, sa eva kutaḥ | pratyakṣeṇa kadācid api puṣparāgapadmarāgayos  
tādātmyānupalambhād iti cet | yatra tarhi tatas tādātmyapratītiḥ, tatra tadavinābhāvaḥ | samasti ca  
so 'yam padmarāga iti deśakālavasthānugatam ekam padmarāgam avabhāsayanti sākṣātkāravatī  
pratītiḥ | na vikalparūpatayāsyā aprāmāṇyam | abhilāpasamārgapratibhāsatvaprāmāṇyayor  
avirodhāt | na cedam smārtam | adeśakālavasthāvato 'sya deśakālavasthānugatatenādhikyād iti |  
atha keśakuśakadalīstambādau saty api bhede pratyabhijñānam utpannam iti cet | utpadyatām ko  
doṣaḥ | kim anena pratipāditaṃ bhavati | kiṃ pratyabhijñāyāḥ sādharmaṇānaikāntikatvam, atha

80 (ŚV II 80; =TS 2904)

81 See also PVA 21,17f = PVAO 53,4f; TBV 13,24f, 318,25f, 394,16f; TR 126,21, ; Ravigupta, D304b1-2 (vol 9) = Q151a1.;  
cf. Mimaki 1976: 88f and 284f.

śabdasāmyād ubhayor apy aprāmāṇyam, uta saṃśayāpādanamātram | prathamah pakṣo  
 'nabhyupagamād eva nirastah | na hīyam anumānatvenopanyastā | anumānatve 'py abādhitatvād iti  
 viśeṣaṇe na doṣa iti pratipādayiṣyāmah | nāpi dvitīyah pakṣah | dr̥ṣṭāntamātrataḥ sādhyasiddher  
 ayogāt | keṣoṇḍukādiviṣayasya cakṣurvijñānasyāpy aprāmāṇye  
 ghaṭādipratyakṣasyāprāmāṇyaprasaṅgāt | saṃśayamātram tu vyavahārocchedakatvān nāśraṇīyam  
 eveti pratipāditam iti na tṛtīyo 'pi pakṣah | kiṃ ca keśādu yadi pratyabhijñā vyabhicāriṇī,  
 kāryakāraṇapratitih kiṃ na vyabhicāriṇī | yā vyavicāriṇī sā kāryakāraṇapratitir eva na bhavatīti cet |  
 yady evaṃ yā viśaṃvādinī sā pratyabhijñāiva na bhavati tadābhāsāt tvād iti samānam |  
 pratyabhijñānasya ca sati prāmāṇye 'numānādiṣv anantarbhāve pratyakṣaiva |  
 saṃskārasahāyendriyānvayavyatirekānuvidhāyitvāc ca | satsaṃprayoge satīndriyāṇām bhāvāc ca |  
 tad iyaṃ pratyabhijñā 'nekadeśakālāvasthāsambaddham ekaṃ sphaṭikādikaṃ gocarayanti  
 sthairyaṃ vyavasthāpayati | tathānumānato 'pi sthiraśiddhiḥ | prayogaḥ | vivādādhyāsitaḥ sa  
 evāyaṃ sphaṭika ityādi pratyabhijñāpratyayo yathārthaḥ | abādhitapratyayatvāt | yāvān  
 abādhitapratyayaḥ sa sarvo yathārtha upalabdhaḥ | yathā svasaṃvedanapratyayaḥ | abādhitāś  
 cāyam | tasmāt tatheti | abādhitāñ ca parodbhāvitakṣaṇikatvasādhanabādhakoddhārān niśceyam |  
 athāparaḥ prayogaḥ | vivādādhyāsitā bhāvāḥ pūrvāparakālayor ekasvabhāvāḥ  
 abādhitapratyabhijñāyā pratyabhijñāyamānatvāt | yad yad abādhitapratyabhijñāyā pratyabhijñāyate  
 tat sarvam abhinnaṃ, yathā yas tvayā dr̥ṣṭo nilo 'rthaḥ sa eva mayā dr̥ṣṭa iti nilo 'rthaḥ  
 pratyabhijñāyate | tathā caite bhāvāḥ | tasmāt tatheti | pūrvam pratyayasya dharmitā | adhunā  
 bhāvānām iti viśeṣaḥ | kiṃ ca sahetukatvād vināśasya sthairyaṃ siddham | prayogaḥ |  
 vivādāspadībhūtā bhāvā yathāsvaṃ vināśahetusannidheḥ prāñ na vināśinaḥ | sahetukavināśāt tvāt |  
 yad yaddhetukaṃ tat tadasannidhau na bhavati | yathā vahnyādyabhāve dhūmādiḥ |  
 sahetukavināśāś cāmī bhāvāḥ | tasmāt tatheti | sahetukavināśatvaṃ ca ghaṭasyāgnidhūmayor iva  
 pratyakṣānupalambhato mudgaravināśayor api kāryakāraṇabhāvasiddhau siddham | na ca  
 vināśahetor asāmarthyavaiyarthyaḥ bhidhānam ucitam | aṅkurādihetor api tathātvaprasaṅgāt |  
 śakyam hi vaktum arthasya bhaviṣṇutāyāṃ asamartho janmahetuḥ | bhaviṣṇutāyāṃ vyārtha iti | api  
 ca akṣaṇikāḥ santaḥ | kāraṇavattvāt | yat kāraṇavat tad akṣaṇikam | yathā bhāvavināśaḥ |  
 kāraṇavantaś ceme santaḥ | tasmād akṣaṇikā iti | kāraṇavattvasya sādhyaviparyaye vṛttisāṅkā  
 vināśasya sahetukatvam eva nivartayātīti prasiddhavyāptikāt kāraṇavattvād akṣaṇikatvasiddhir iti |  
 tathā Śāṅkaraḥ Sthirasiddhau prāha | notpattyanantaravināśī bhāvāḥ prameyatvāt |  
 vastuvyāvṛttivad iti | avidyamānavipakṣāt tvād anvay eva hetuḥ | prameyatvasya kṣaṇikatvena  
 virodhābhāvāt sandigdghavyatirekitvam iti cet | na khalu kṣaṇikatve kasyacit prameyatvaṃ  
 sidhyati | kṣaṇasthitidharmaṇaḥ pramāṇakāle 'pātāt | atītasya ca prameyatve 'tiprasaṅgād iti | evam  
 eva prayogam upastuvan triloco 'py āha | akṣaṇikāḥ sarvabhāvāḥ | prameyatvāt | yat pramīyate  
 tad akṣaṇikam | yathā bhāvavināśaḥ | prameyāś ca sarvabhāvāḥ | tasmād akṣaṇikā iti | asiddho  
 dr̥ṣṭāntadharmīti cet | na svakāraṇakalāpād utpattimato bhāvasyāntareṇa nivṛttiprasavaṃ  
 sarvadāvasthānaprasaṅgāt | tadaiva bhāvo 'sti na pūrvam na paścād ity api śabdaḥ  
 kṣaṇikaparyāyatvenesyamāṇaḥ kṣaṇād ūrdhvaṃ sattāvicchedopajananam antareṇa nārthavān  
 devair api śakyaḥ parikalpayitum | vināśakālāpekṣayā hi kṣaṇo 'lpīyān kālaḥ | tena so 'syāstīti  
 kṣaṇiko vaktavyaḥ | itarathā janmavināśayor ekasmin kāle bhavatoḥ  
 tulyahetukatvenaikatvaprasaṅgaḥ | ekatve tu dvayor ekatarāḥ prahātavyaḥ | tatra janmaprahāṇe  
 bhāvā niḥsvabhāvāḥ prasajyeran | nivṛttipratīyāge ca janmino bhāvā nityā iti durnivāraḥ  
 prasāṅgaḥ | tat siddho dr̥ṣṭāntaḥ | nanu prameyatvakṣaṇikatvayor virodhāsiddheḥ  
 sandigdghavipakṣavyāvṛttikaṃ prameyatvam iti cet | naitad asti | yasmād arthaṃ kiñcit prāpayat

pratyakṣam tena pratyāsannatvāt prāpayati | pratyāsattiś ca tadutpattir evāvakalpate | na  
 tādātmyam | sākāranirākāravādayor aprakṛtatvāt | anyatra nirākṛtatvāc ca | sā ca  
 niyatavastupratibhāsākṣiptā kāryakāraṇabhāvalakṣaṇā pratyāsattis tulyakālam pramāṇaprameyayor  
 anupapannā, sevvetaraviṣāṇayor iva | tataḥ pramāṇam arthasattam bodhayat tadadhīnotpādatayā  
 bodhayati | kāraṇabhāvamātrānubandhitvāc ca tasya pūrvakālasattyā bhavitavyam | ataḥ  
 pūrvakālasattvena vyāptam prameyatvam | pūrvakālasattvam ca kṣaṇikatve 'nupapannam iti  
 vyāpakānupalabdhyā vipakṣāt kṣaṇikatvād vyāvartamānam prameyatvam akṣaṇikatvena vyāpyata  
 iti asandigdho vyatirekaḥ | tad evam anumānapramāṇasiddho 'kṣaṇika iti || evam arthāpattir apy  
 asya sādhikā | tathā hi kāryakāraṇabhāvagrahaṇam kramayaugapadyagrahaṇam smarāṇam  
 abhilāṣaḥ svayaṃnihitapratyanumārgaṇam drṣṭārthakutūhalaviramaṇam karmaphalāsambandhaḥ  
 samśayapūrvakanirṇayaḥ bandhamokṣaḥ mokṣaprayatnaḥ śubhādike karmaṇi pravṛttiḥ  
 pratyabhijñā kāryakāraṇabhāvaḥ | upādānopādeyabhāvaprabhṛtayaḥ sthirasattām  
 antareṇānupapadyamānāḥ sthairyam sādhyanti | pratikṣaṇam bhede saty anubhavitur vinaṣṭatve  
 'nyasya kāryakāraṇabhāvagrahaṇādyanupapatter iti katham kṣaṇabhaṅgaśānkā 'pi ||  
 atrābhidhīyate | apramāṇam evāyam pratyabhijñākhyo vikalpo mithyātvam ca  
 sadviśayatvabādhakapratyayāt | nanv asya bādhakam pratyakṣam asambhavi | anumānam  
 cāsamartham āveditam iti cet | nanv asya pratyabhijñānasya svārthāvinābhāvādārḍhye  
 pratyakṣasahasreṇāpi kim | saṃvādaśaithilye tu bādhakapratyakṣavad anumānam api  
 prāptāvakāśam | pramāṇasyaiva siddhibādhayor adhikārāt | tathā hi māyākāraḥ śirasi nimajjitam  
 golakam āsyena niḥsārayatiti pratyabhijñā śirasi cchidraprasaṅgasaṅgatenānumānena bādhyamānā  
 pratītaiva | bādhyamānā na pratyabhijñeti prastute 'py astu | yathā 'vanatākāśapratibhāsaḥ  
 sarvasaṃpratipattāv api bādhyā eva tadvad ekatāgrahaḥ sarvasaṃpratipattāv api bādhyo 'stu |  
 tasmād asyāḥ pratyakṣatākīrtanam yācitakamaṇḍanamātram atrāṇam | katham ataḥ sthairyasthitir  
 astu | tataś cānumānatvam apy asyā dhvastam |  
 uktakramenābādhitavaviśeṣaṇaviruddhabādhyamānatāyāḥ prasādhanād iti viśeṣaṇāsiddho hetuḥ |  
 yadāpi kṣaṇabhaṅgasādhakam bādhakam nocyate asyās tadāpīyam apramāṇam eva |  
 lūnapunarjātakeśādu vyabhicāropalambhāt | nanūktam yā vyabhicāriṇi sā na pratyabhijñetyādi |  
 yuktam etat | yadi kāryakāraṇabhāvapratitival lakṣaṇabhedāḥ pratipādayituḥ śakyeta | yathā hy  
 anvayavyatirekagrahaṇapraṇānapratyakṣānupalambhād upapanno niścayaḥ  
 kāryakāraṇabhāvapratitir anyas tadābhāsapratitir ity anayor lakṣaṇabhedāḥ, tathā yadi pratyabhijñe  
 'pi lakṣaṇabhedo darśitaḥ syāt, darśayituḥ vā śakyo vyabhicāravyabhicāropayogī, tadā bhavatu  
 pratyabhijñātadābhāsayor vivekaḥ | na tv evam asti | sarvatrātyantasadrṣe vastuni  
 pṛthagjanapratyabhijñāyā ekarasatvāt | saṃvāditvāsaṃvāditve lakṣaṇabhedā iti cet | na | aliṅgasya  
 hi vikalpasya saṃvādo nāma pramāṇāntarasaṅgatir athakriyāprāptir vā | tatra na tāvad ādyaḥ  
 pakṣaḥ | paścād api sa evāyam iti svatantraikādhyavasāyamātrād aparasya pramāṇagandhasyāpy  
 abhāvāt | nāpi dvitīyaḥ pakṣaḥ saṅgacchate | na hi pūrvāparakālayor ekavastupratibaddhā siddhā  
 kācid arthakriyā | bhinnenāpi tatsamānaśaktinā tādr̥garthakriyāyāḥ karaṇāvirodhāt | tathā hi  
 yathaiko ghaṭo vāri dhārayatīti tatkalabhāvino 'py anyasya deśāntaravartino na  
 vāridhāraṇavāraṇam, tathā dvitīyādikṣaṇo 'py anyo yadi vāri dhārayati, kīdr̥šo doṣaḥ syāt |  
 visadr̥śakriyāyāḥ tu cintaiva nāsti | tat katham pratyabhijñānasya saṃvādasambhavaḥ | nanu yady  
 ekam pratyabhijñānam viśaṃvādi drṣṭam iti sarvam eva pratyabhijñānam viśaṃvādi śaṃkyate,  
 tadaikam indriyajñānam keśoṇḍukadvicandrādu viśaṃvādyupalabdham iti ghaṭādiṣv api sarvam  
 eva pratyakṣam viśaṃvādi sambhāvayatām | indriyajanyatvasyaikalakṣaṇasya sarvatra sambhāvād  
 iti cet | na, tatrāpi lakṣaṇabhedasya sadbhāvāt | tathā hi bahirarthasthitāv indriyārthakāryatayā



sākṣād arthākārānukāritvaṃ pratyakṣatvam | tac cābhyāsaviśeṣāsāditapaṭimnā pratyakṣeṇa  
 niścīyate | kvacit tv arthakriyāprāptijñānād iti pratyakṣatvam anavadyam eva | dvicandrādu tv  
 arthavinākṛtena timirādiviplutacakṣurmātreṇa tajjñānaṃ janitam iti pratyakṣābhāsam eva |  
 dvicandrādyarthābhāvas tu deśakālanarāntarair dvicandrāder arthasya bādhitatvād avyāhata iti  
 pratyakṣābhāsapariihāre 'pi pratyakṣeṣu ka āśvāsavirodhaḥ | pratyabhijñāne 'pi sarvam idam astīti  
 na yuktam | yathā hi pūrvam pāvakādau pākādikriyā pratibaddhā siddhā paścād anubhūyamānā  
 dahanajñānasya saṃvādam āvedayati | anyathā bāhyārthocchedān nirīhaṃ jagaj jāyate | na tathā  
 prathamacaramakālayor ekībhāvapratibaddhā kācid arthakriyā upalabdhiḥ carā pūrvāparakālayor  
 ekatvam antareṇa vā pravṛttyādikṣatir yenaikatāvagraho 'pi saṃvādī syāt | tad iyam  
 anumānabādhitatvād vyabhicāraśaṅkākalāṅkitatvāc ca na pratyakṣam anumānaṃ veti | katham ataḥ  
 sthairyasiddhir anumānapratihatir vā | yat punar Vācaspatir uvāca | saṃskārendriyayor militayor  
 eva pratyabhijñānaṃ prati kāraṇatvam iti, tad ayuktam | bhinnasāmagrīprasūtāt vād anayor  
 jñānayoḥ | tathā hi nimīlite cakṣuṣi sa ity atrendriyavinākṛtasyaiva saṃskārasya sāmartyam  
 upalabdham | prathamadarśane tv ayam ity atra saṃskārarahitasyaivendriyasya sāmartyam  
 drṣṭam | tasmāt sāmagrīdvayapratibaddham jñānavayam idam avadhāritam | katham ubhābhyām  
 militvaikam eva pratyabhijñānaṃ utpāditam ity udghuṣyate | bijakṣityādyos tu pṛthak sāmartyam  
 na drṣṭam ity ekaiva sāmagrīty aṅkuro 'py eka evāstu | tathā pūrvadeśakālāparadeśakālābhyām  
 tatsambaddhābhyām anyatvāt padmarāgasyābheda ity apy asaṅgatam | viruddhayor dharmayoḥ  
 padmarāgād anyatve 'pi viruddhadharmayogāt padmarāgasya bhedaḥ katham apahnūyate |  
 trailokaikatvaprasaṅgasya durvāratvāt | na hi dharmadharmiṇor anyatve 'pi  
 brāhmaṇatvacanḍālatve ekādāhare bhavitum arhata iti padmarāgasya bhedo duratikramaḥ | tathā ca  
 na svabhāvavirodho 'numānasyāpy anekatvaprasaṅgāt | tad api pratyakṣam apratyakṣam cāvikalpo  
 vikalpaś cāsāmāropaḥ samāropaś cety apy ayuktam | anumānasya hi paramārthataḥ  
 svasaṃvedanapratyakṣātmano  
 'vikalpasyāsamāropasvabhāvasyāpartyakṣatvavikalpatvasamāropatvādeḥ parāpekṣayā  
 prajñaptatvād viruddhadharmādhyāsābhāvāt katham bhedasiddhiḥ | sa evāyam iti tu  
 pratyabhijñānasya sa ity aspaṣṭākārayogitvam, ayam iti spaṣṭākārayogitvam iti  
 viruddhadharmadvayaṃ bhedaḥ | nacaivaṃ vaktavyam | tattedantāpekṣayā  
 pratyabhijñānasyāpy ekasyaiva pāroksyāpāroksyam aviruddham iti | na hīdam ekākāratayā  
 vyavasthitam, yenānumānavad asyāpi pāroksyāpāroksyavyavasthāmātraṃ syāt | yāvad  
 atītārthākārānukāro vartamānārthānukāraś ca svadharmo na bhavati tāvat tadarthagocarataiva  
 nāsti | kutaḥ pāroksyāpāroksyavyavahāro bhaviṣyati | tasmāt  
 spaṣṭāspaṣṭākāradvayaviruddhadharmādhyāsāt pratyabhijñānaṃ pratyayadvayam etad iti  
 sthitam || tathā sahetukavināśatvād ayam apy asiddho hetuḥ | yat punar atroktam |  
 sahetukavināśatvam ghaṭasyāgnidhūmayor iva pratyakṣānupalambhato mudgraghaṭavināśayor api  
 kāryakāraṇabhāvasiddhau siddham iti | tad asaṅgatam | agnidhūmayor api drṣyatvāt,  
 pratyakṣānupalambhato dhūmasya vahnīkāryatā sidhyatu | vināśāśabdavācyaḥ tv artho na kaścid  
 idantayā drṣṭaḥ | karparam eva ghaṭamudgarābhyām utpadyamānam upalabdham | yad āhur  
 guravaḥ |

drṣṭas tāvad ayam ghaṭo 'tra ca patan drṣṭas tathā mudgaro drṣṭa karparasamhatīḥ paramato  
 nāśo na drṣṭaḥ paraḥ | tenābhāva ity śrutiḥ kva nihitā kiṃ vātra tatkāraṇam svādhīnā palighasya  
 kevalam iyaṃ drṣṭā kapālāvalīḥ || 82

tad ayam abhāvo dṛśyānupalabdhibādhitāḥ katham̐ pratyakṣato mudgarādikāryam  
avadhāryaḥ | yat punar asminn adṛśyamāne 'pi dṛśyata iti bāgjalām sā bhaṇḍavidyā | tadvacanād  
gr̥hṇann api paśur eva | tatha hi

kasyacit pratibhāsenā sādhyate 'pratibhāsi yat | pratibhāso 'sya nāsyeti nopapattes tu gocarāḥ ||  
iti | athaivaṃ vaktavyam | kim anyena dhvaṃsena, karparam eva ghaṭadhvaṃso 'stu | tathā ca sati  
mudgarādyabhāve karparābhāvāt ghaṭasthairyam avyāhatam iti durāśā khalv eṣā | tathā hi yathā  
nāśāsbdena karparam ucyate tathā yady abhāvaśabdenāpi karparam evocyate tadaikatra pradeśe  
ghaṭam ekam apanīya ghaṭāntaranyāse tatrāpanītaghaṭasyābhāvavyavahāro na syāt |  
tatpradhvaṃsakapālayos tatrānutpādāt | tasmād yathāpanītaghaṭasya pracyutimātrāpekṣayā  
nyastaghaṭe 'bhāvavyavahāras tathā mudgarādikāraṇābhāvāt pradhvaṃsakarparayor anupāde 'pi  
pracyutimātrāpekṣayaiva pratikṣaṇam anyānyatvavyavahāro ghaṭasya sidhyatīti kutaḥ  
sthairyasiddhiḥ | tasmāt pradhvaṃsakarparābhāve 'pi pracyutimātrātmakabhāvāpekṣayāpy  
asmanmatam avyāhatam | yad āhur guravaḥ |

āstām karparapaṃktir eva kalaśadhvaṃso na ceyaṃ purā tena sthairyam api prasidhyatu tato  
bhinnena nāśena kim |

atrottaram,

nāsaḥ saiva yathocyate yadi tathābhāvo 'pi kumbhāntaranyāse 'bhāvavacaḥ katham̐ matam atah  
sidhyaty abhāve 'pi naḥ || iti | <sup>83</sup> nanu yadi svahetujanito nāśo nāsti, katham̐ kvacid eva deśe kāle  
ghaṭo naṣṭa iti pratītinīyamaḥ | na ca mudgarād anyo nāśasya hetur vaktavyaḥ | prāg api  
nāśasambhave naṣṭaghaṭabuddhisambhavaprasaṅgāt | yad āhuḥ |

nāśo nāsti yadi svahetunīyataḥ kiṃ desakāle kvacit kumbho naṣṭa iti pratītinīyamas tenāsti  
kāryaś ca saḥ | nāpy anayat kila kāraṇam rayavato daṇḍāt purāpy anyathā nāśotthānakṛtā  
vinaṣṭaghaṭadhīḥ kenoddhurā vāryate || <sup>84</sup>

iti cet | tarhīdānīm arthāpattīyā pradhvaṃsam̐ prasādhyā mudgarādhīnatvam̐ asya sādhayitum  
ārabdham | tathā ca sati dhūmāgnivat pratyakṣataḥ pradhvaṃsasya mudgarādikāryatvam̐ siddham̐  
ity utphullagallam̐ ullapitaṃ vyāluṭtam̐ | na cārthāpattīto 'pi tatsiddhiḥ sampadyate, ghaṭo naṣṭa iti  
pratīter anyathāpy upapadyamānatvāt | vināśam̐ vināpi hi ghaṭadarśanavato  
mudgarakṛtakapālānubhava eva naṣṭaghaṭāvasāyasādhanāḥ, kim apareṇa nāśena kartavyam | ghaṭo  
naṣṭa iti buddher

ghaṭāniścayapūrvakamudgarakṛtakapālānubhavamātrānvayavyatirekānuvidhānadarśanāt | na  
ceyaṃ sāmagrī pūrvam̐ apy asti | mudgarābhāve karparapaṃkter evābhāvāt katham̐ prāg api  
naṣṭaghaṭabuddhiprasaṅgaḥ saṅgato nāma | yad āhur guravaḥ |

dṛṣṭe 'mbhobhṛti mudgarādījanitām̐ dṛṣṭvā kapālāvalīm̐ saṅketānugamād vinaṣṭaghaṭadhīḥ  
tāvat samutpādyate | sāmagryām̐ iha nāśanāma na kim apy aṅgam̐ na cāsyām̐ api syād eṣā na  
kadāpi nāpi ca purāpy eṣā samagrā sthitiḥ || arthāpattir ato gatā kṣayam̐ iyaṃ na dhvaṃsasiddhau  
prabhuḥ | iti | <sup>85</sup> yadi nāśānubhavo nāsti kapālānubhāvāt kapālakalpanaiva syāt | na  
naṣṭaghaṭabuddhir iti cet | tad etad atisāhasam̐ | ghaṭāniścayapūrvakakapālāvalayadarśanād eva  
naṣṭaghaṭabuddheḥ sāḥśād evānubhūyamānatvāt | tadapalāpe dhūmādīnām̐ api

82 (JNA 107,13ff.)

83 (JNA 108,4ff.)

84 (JNA 108,21ff.)

85 (JNA 109,4ff; 23)

dahanādīpūrvakatvaniścayo na syād ity atiprasaṅgaḥ | nanu ghaṭo naṣṭa iti buddhir  
viśeṣyabuddhiḥ | sā ca vināśaṃ viśeṣaṇam ākṣipatīti cet | tad asat, yataḥ |

svabuddhyā rajyate yena viśeṣyaṃ tad viśeṣaṇam | <sup>86</sup>

ucyate | na cāvidyamānam adṛśyaṃ vā svabuddhyā kiñcid rañjyati | prayogo 'tra | yasya na  
svarūpanirbhāsa tan na kasyacit svānuraktapratītinimittam | yathā karikeśaraḥ | nāsti ca  
svarūpanirbhāso dhvaṃsasyeti vyāpakānupalabdhiḥ | nāsyā asiddhiḥ | abhāvasya  
svarūpeṇaivedantayā nirbhāsābhāvāt | na ca viruddhatā, sapakṣe bhāvāt | nāpy anaikāntikatvam |  
pratibhāsābhāve 'pi svānuraktapratītitetutve śaśaviśāṇāder api tathātvaṃ syād ity atiprasaṅgaḥ |  
nanu

na dhvaṃsena vinā vinaśyati jagad bhāvena sārddhaṃ sa cet sac cāsac ca kim astu vastu niyataṃ  
bhāvānujo 'sau tataḥ | bhāvāt tena tu bhinnakāraṇatayā tatkāraṇāsambhave 'bhāvāt tena kṛtānyatāpi  
galitā bhaṅgaḥ koto 'nuṣaṇam || <sup>87</sup> atrocyate | kāraṇāntarād utpadyamāno dhvaṃso 'bhinnō  
bhinnō vā | nādyāḥ pakṣaḥ | bhinnakāraṇatvāt, tair anabhyupagatatvāc ca | atha dvitīyāḥ pakṣaḥ |  
tadā kaḥ punar bhāvasya pradveṣo yena pradhvaṃsākhye vastuni svahetor utpanne nivartate  
nāma | yat punar etad ucyate | nābhāvasyotpāde bhāvasya parā nivṛttiḥ | kiṃ tv abhāvotpattir eva  
tannivṛttir iti | katham anyasyotpāde 'nyasya nivṛttiḥ | atra svabhāvabhedair uttaraṃ vācyam ye  
parasparaparihārasthitayāḥ svahetubhyo jāyante, na hi svato 'nyasyāṅkurasya vahnir na kāraṇam ity  
anyatvāviśeṣād bhasmano 'pi na kāraṇam | svabhāvabhedena tu kāryakāraṇabhāvasamarthanaṃ  
parasparaparihārasthitinīyame 'pi tulyam | yathā cotpādasya purastād  
akhilāsamarthyarahitasyāṅkuraprāgabdhāvasyāpakāraṃ kiñcid akurvanto 'pi bijādayo 'ṅkuram  
ārabhamāṇaḥ prāgabdhāvaṃ nivartayanti | tad utpādasyaiva tatprāgabdhāvanivṛttirūpatvāt | evaṃ  
tadabhāvahetavo 'pi bhāvarūpe 'kiñcitkarā api tadabhāvam ādadhānās tan nivartayanti |  
abhāvotpādasyaiva bhāvanivṛttirūpatvāt | tena pūrvavan nārthakriyākāraṇaprasaṅga ity | tad ucitaṃ  
syād yadi kāryakāraṇayor evāsyāpy ātmā pramāṇapratītaḥ syāt | kevalaṃ dṛśyānupalambhagraste  
'py etasminn upalabhyata ity pralāpo vyaktam iyaṃ bhaṅḍavidyety uktam | arthāpattir api kṣiṇety  
api prāgabdhāvasya ca dṛṣṭāntatvenopanyāso bhaṅḍālekhyanyāyaḥ | kiñ ca kaḥ punar atra virodhaḥ |  
sahasthānābhāvo yadi tava virodho 'rthavipadoḥ sahassthānāsaṅgaḥ kṣaṇam api yathā  
śītaśikhinoḥ | sa ca dhvaṃso dhvaṃsāntaram upanayan saṃprati bhaved virodhī so 'py anyam  
kṣayam ity na nāśaḥ katham api || <sup>88</sup> anyathā siddhasattāmātreṇa virodhitve sarvaṃ sarveṇa  
viruddhaṃ prasajyeta | svabhāvālbhānam apy adarśanād eva nirastam ity |

athānyonyābhāvaprakṛtikatayārthe sati tadā kṣayasyaivābhāvaḥ saha bhavatu vā hetubalataḥ |  
anena dhvaṃse ca prakṛtatahir asya tv anudaye balīyān evārthaḥ svayam apacaye 'nyena kim iha ||  
<sup>89</sup>

sac cāsac ca kim astu vastv ity tu prasaṅgas trilocanaprastāve nirākaraṇīyaḥ | ata evātra prastāve  
bhuvanaikagurūn bhagavataḥ Kīrtipādān avamanyamānaḥ ēaṅkaraḥ paśor api paśur ity kṛpāpātram  
evaiṣa jālmaḥ |

yad apy āha Trilocanaḥ | bhāvavyatiriktāṃ nivṛttim anicchadbhir aśakyā svarūpanivṛttir  
avasthāpayitum | yā hi tasya prakṛtanī kācid avasthā bhavadbhir arthakriyānirvartanayogyā dṛṣṭā

86 (JNA 110,1)

87 (JNA 117,23ff.)

88 (JNA 115,16ff.)

89 (JNA 119,20ff.)

saiva yady uttarakālam apy anuvartate tarhi svarūpeṇaiva nivṛtto bhāvaḥ katham avasthāpyate |  
tadānīm ayam naṣṭo nāma yadi svahetupratilabdhasvarūpavyatirekinī tasya kācid avasthotpādyata,  
utpattau saiva tasyātmāntaram jātam ity atādavasthyam evāsya vināśam brūmaḥ |  
tādavasthyatādātmye ca svarūpeṇa nivṛtto bhāva ity asya śabdasya satyam artham na vidmaḥ |

svarūpanivṛtṭiḥ khalv iyam bhavanti bhāva eva syāt, bhāvād anyā vā | tattve svakāraṇebhyo  
niṣpannasyārthasyānyathānupapattāv utpatter ārabhya sattvān nityatvam prasajyeta | anyatve ca  
tad eva nivṛtṭer anyatvanivṛtṭir iti priyam anuṣṭhitam priyeṇa | tasmād utsṛjya vibhramam  
nāśotpattir eva naṣṭatvam abhyupagantavyam iti | tad etad ajñānaphalam | tathā hi

svakāraṇād eva yathānyadeśavicchinnarūpaḥ samudeti bhāvaḥ |  
vicchinnabhinnakṣaṇavṛtṭir evam svakāraṇād eva na jāyate kim ||  
abhāvato 'rthāntararūpabādhe tatrāpy abhāvāntaram ikṣaṇīyam |  
pradīpadrṣṭāntamataḥ na kāntam svarūpasandarśanaviprayogāt ||<sup>90</sup>

yathā hi deśāntaraparāvṛttam anīlādiparāvṛttam ca svahetor utpannam vastu tathā  
dvitīyakṣaṇāntaraparāvṛttam api | yathā cānyadeśānavasthāyitvam taddeśāvasthāyitvenāviruddham,  
viruddham ca deśāntarāvasthāyitvenaiva | tathā dvitīyakṣaṇānavasthāyitvam  
prathamakṣaṇāvasthāyitvenāviruddham | viruddham punar dvitīyakṣaṇāvasthāyitvenaiva |  
kevalam deśāntaradvitīyakṣaṇayos tatpracyutimātram vyavahriyate | tad  
anyonyābhāvapradhvaṃsābhāvayoḥ padārthayoḥ sadbhāve 'py avāryam | abhāvāntarāsvīkāre 'pi  
bhāvābhāvayor apy amīśratvāsvīkāre tādātmyaprasaṅgāt | tasmād abhāvābhāvayos tādātmyam iti |  
yathārthakriyākāritvasya taddeśavartitvanīlatvādibhinnavirodhas tathā  
dvitīyakṣaṇānavasthāyitvenāpīti vivakṣitam | paramārthatas tu dharmidharmayos tādātmyam  
vyāvṛtṭikṛto bhedavyavahāra iti apohasiddhau prasādhitam | etac cōktakrameṇāviruddham  
āpāditam | evāvati tu tattve vākchalamātrapravṛttā dveṣaviṣajvalitātmānaḥ kṣudrāḥ pralapantīti kim  
atra brūmaḥ | tataś ca vyatiriktanivṛtṭyutpattim antareṇa svarūpanivṛtṭer upapatteḥ katham kṣaṇād  
ūrdhvam prāktanastāvasthitiḥ | tasmād utsṛṣṭavibhramam naṣṭavyavahāramātram astu | na tv  
asyānyat kiñcij jāyeta | bhāvasya tādavarthyaprasaṅgāt | abhāvaḥ katham niśidhyata iti cet | na,  
tadanutpattimātraviṣayasya vācānīscayena ca paścād abhāvavyavahāramātrapravartanasyeṣṭatvād  
vastūtpatter eva niśiddhatvāt | nanu keyam vācōyuktiḥ, abhāvavyavahāramātram iṣyate paścān  
nābhāva iti | evam sati viśaṃvādītāprasaṅgo abhāvavyavahārasya | abhāvaś ca mithyeti bhāva eva  
pratiśeddhavyaḥ syāt | sa cābhāvaḥ paścād bhavati sphuṭataram asya kādācitkatvam  
ātmahetukatvam, vastutvam ceti | asad etat | abhāvākhyavastvantarāsvīkāre 'pi  
pracyutimātrāpekṣayāpi vyavahārasya caritārthatvapatipādanāt | yat tu tadviviktabhūtalāder  
viṣayatvam āśaṅkyoktam, na bhūtalāder vastvantaratvāt | na ca vastvantare pratipādite pratīte vā  
ghaṭādi vastubhūtam iti pratipāditaḥ vā bhavati | evam vastvantaram eva nāśa iti | asmin mate yad  
dūṣaṇam uktaḥ tat svayam eva parihṛtaḥ syād iti, tad apy asambaddham, kevalam hi bhūtalam  
asya viṣaya iti katham na ghaṭāder abhūtatvabodhaḥ | yaiva hi ghaṭādyapekṣayā kaivalyāvasthā  
pradeśasya sa eva ghaṭavirahaḥ | vacanādināpy evam kevalapradeśapatipādane katham iva na  
prakṛtaghaṭādyabhāvapatipādanam | kaivalyam cāśahāyaprāseśād avyatibhinnam eva | na ceha  
ghaṭo nāstīti pratyayasya ghaṭavaty api pradeśe prasaṅgaḥ | svahetos tathotpannasya  
saghaṭapradeśasya kevalapradeśād anyatvāt | na ca pratyabhijñānataḥ saghaṭāghaṭapradeśayor

ekatvaṃ pūrvam asya nirākaraṇāt | na ca vināśahetor asāmarthyavaiyarthyaḥ bhidhāne 'nīkurādihetor  
 api tathā bhidhātum ucitam | asiddhe hi kārye hetor āśrayaṇam avāryam | siddhe ceyam cintā, yadi  
 hetor nityo 'nityo vā 'rtho jātaḥ kiṃ nāśakāraṇeneti hetupuraskāreṇaiva pravṛtteḥ | na caivam  
 asiddhe 'nīkurādau kārye śakyam abhidhātum | svarūpasyaivābhāvāt |  
 taddharmakatvā [tad] dharmakatvādiparyanuyogasya nirviśayatvāt | nanu tvayāpi bhāvābhāvayor  
 lakṣaṇabhedo 'bhihitaḥ | tat katham ekatvaṃ sarvārthānām | lakṣaṇabhedād eva bhedavyavasthā |  
 tato 'pi cen na bhedavyavasthitiḥ, na kasyacit kutaścid bhedavyavasthitiḥ ity advaitaprasaṅga ity cet |  
 na | yo hi naśvarasvabhāvaḥ sa eva nāśo naśyatīti bahulādhikārāt kartari ghaṇaḥ prasādhanāt taṃ  
 nāśam bhāvasvabhāvam icchāmaḥ | naśanam nāśa ity prasajyātmā dvidhā kartavyaḥ | tattvatas  
 tāvad vastutvavirahāt tattvānyatvavirahita evāsau bhāvo na bhavatīti tadbhāvaniṣedhamātram  
 āyātaṃ tu bhavati | kharaśṛṅgādivat | saṃvṛtau tu yathā kālabhedena vikalpyamānaḥ kādācitka iva  
 pratibhāti tathā sarvopākhyāvīrahārūpatayā bhāvād bhinna iva pratibhāti  
 nāvastutvopalakṣaṇabhedākhyānavirodhaḥ | evaṃ ca sati saṃvṛtīyā lakṣaṇabhede bhāvābhāvayor  
 bhedasyeṣṭatvāt | tattvena ca lakṣaṇaikatāvirahe bhāvasya tenaikyaniṣedhāt katham  
 advaitaprasaṅgopālambhaḥ | syād etat | na ca vivekāpratītau tadviviktagrahaṇam bhavati |  
 tadvivekaś ca na bhūtalādisvarūpam eva viśeṣaṇatvād iti | tad etan nyāyabahiṣkṛtam |  
 viśeṣaṇaviśeṣyabhāvo hi saṅkalpārūḍhe rūpe bāhyārthasparśe vikalpaśabdalingāntarāṇam  
 vaiyarthyaḥ prasāṅgād iti śāstre vistareṇa pratipādanāt | sa ca saṅkalpo 'bhinnam api bhāvam  
 bhinnam ivākalayati | yathā śilāputrakasya śarīram, śarīre karaṇādayaḥ | lambakarṇo Devadatta  
 ityādi | tasmāt kalpanādhīno viśeṣaṇaviśeṣyabhāvaḥ | abhinne 'pi bhāve bhedavivakṣāpekṣo  
 bhedavyavahāraḥ katham bhedaniyatam ātmānam ātanotu | skhaladgatir ayam rāhoḥ śira ity  
 ādinirdeśa ity cet | yadi satyam etat, tadā śiro 'tiriktasya rāhor iva kṣmātalāder atiriktasya  
 vivektasya dṛśyānupalambhabādhitatvād ayam api nirdeśaḥ skhaladgatir eva, tathāpi neti  
 koṣapānam pramāṇam | tasmāt saghaṭāt pradeśāntarāt pradeśa evāyam anyo ghaṭaviviktaḥ svahetor  
 utpanno na tu ghaṭavivekena viśeṣitaḥ | svahetor utpannasya viviktasyābhāve vivekasyābhāvāt |  
 kiṃ ca

vyāptam bhidā yadi viśeṣyaviśeṣaṇatvaṃ bhedātyayān nanu tadā tadabhāva eva | deśo viśiṣṭa  
 iti nāsti yathā tathedam apy asti dṛśyamatabhedadṛg asti neti || <sup>91</sup> tasmān nābhāvo nāma kaścid  
 yatra kāraṇavyāpāraḥ | tad evaṃ sahetukavināśatvād iti hetuḥ svarūpāsiddha ity sthitam || satām  
 akṣaṇikatvaṃ kāraṇavattvād ity apy asambaddham eva | kṣaṇikatvakāraṇavattvayor  
 virodhābhāvād akṣaṇikatvena kāraṇavattvasya vyāpter asiddheḥ | sandigdghavyatirekatvāt | na  
 cāsya viparyaye vṛttisaṅkā nāśasya sahetukatvam eva nivartayati | uktakrameṇa nāśasyaivābhāvād  
 iti || tathā prameyatvād api sthiraśiddhir manorathamātram | sākāra vedanodayapakṣasthitau hi  
 dvitīyakṣaṇānuvṛttāv apy arthasya vyavahitatvāt, prakāśānupapatter viśayasvarūpavedanam eva  
 jñānasya viśayavedanam | evaṃ ca vartamānānurodhaḥ, atīte 'pi tatpratyāsatter apracyuteḥ | na  
 cātiprasaṅgaḥ | anantarātītād anyena kṣaṇena sārūpyāsamarpaṇāt | tataś ca kāraṇatvād yadi nāma  
 prameyatvasya pūrvakālasattvena vyāptis tathāpi prameyatvavat pūrvakālasattvam api kṣaṇike  
 'viruddham ity prameyatvākṣaṇikatvayor vyāptisādhano vyāpakānupalambho 'siddhaḥ |  
 jñānākārārpakatvaṃ hi hetutvam, prameyatvaṃ prāmāṇikapratītam | tac cānantarātīta eva kṣaṇe  
 samupapadyate | jñānasattāsamaye 'rthānuvṛtter abhāvān nirviśayateti cet | nanv anānuvṛttāv api  
 tadarpitākārasvarūpasamvedanam eva tadvedanam | tad eva ca saviśayatvam | iyaṃ ca pratyāsattir

anantarāṭite 'pi kṣaṇe 'kṣīneti na dvitīyakṣaṇānuvṛtter anurodha ity uktam | ataḥ sandigdghavyatirekitvād anaikāntikam eva prameyatvam | atha sākāravādavidveṣād anakārajñānagrāhyatvaṃ prameyatvam abhipretam tadā 'siddhatā 'sya hetoḥ | indriyārthasannikarṣāder jñānam utpadyatām nāma | tac cānubhavaikarasatvena sarvatrārthe sadṛśākāratvāt kasya grāhakam astu, yenābhisambaddham iti cet | ātamamanaḥsaṃyogādīnām api grahaṇam syāt | janakasya grahaṇam iti cet | tathāpy ātmādīnām grahaṇaprasaṅgaḥ | viṣayatvena janakasya grahaṇam ity apy asādhu | viṣayatvasyādyāpy anīscayāt | idaṃ dṛṣṭam śrutam vedam ity adhyavasāyo yatrārthe sa viṣaya iti cet | nanv asty eva pratiniyato vyavahāraḥ | kaḥ punar atra pratyāsattiniyama iti pṛcchāmaḥ | sa ced upavarṇayituṃ na śakyate, vyavahāro 'pi tvanmate niyato na syād iti brūmaḥ | asti tāvad iti cet | ata evārthasārūpyam asādhāraṇam pratyāsattinimittam astu | nīrnimittē niyamāyogāt | nanu sārūpyam apy arthādarśane katham avadhāryate | tac ca kim ekadeśena, sarvātmanā vā | ādye pakṣe sarvaṃ sarvasya vedanaṃ syāt | dvitīye tu jñānam ajñānatām vrajet | kiṃ ca sārūpyād arthavedane 'nantaram jñānam tulyaviṣayaṃ viṣayaḥ syād iti cet | mā bhūd arthasya darśanam | ākāraviṣeṣabalād adhyavasitārthasyārthakriyāpṛāpter evārtho 'pīdṛśa iti sārūpyavyavahāro 'viruddhaḥ | ata eva sthūlagatam paramānugatam vā sārūpyam na cintyate | jñānākārasya sthūlatve 'py ekasāmagrīpratibaddhapuñjaviṣeṣād apy abhīṣṭakriyākaraṇāt puruṣārthasiddheḥ | sārūpyam caikadeśenaiva | na cātra sarvavedanaprasaṅgaḥ | sarveṣāṃ jñānam praty ajanakatvāt | janakānām ca svavyapadeśanimittsādhāraṇaikadeśārpakatvena grāhyatvāt | nāpi tulyaviṣayānantarajñānagrahaṇaprasaṅgaḥ, tasya svasaṃvedanād eva pramāṇāt siddhatvāt | pramāṇāntarasya tatra vaiyarthīyāt | jaḍatve saty ākārārpakasya vastuno grāhyatvād ity asyārthasyābhīṣṭatvāc ca | bāhyārthasthitau ceyam cinteti sarvam anavadyam | tad evam ayaṃ prameyatvād iti hetuḥ sākāravādapakṣe sandigdghavyatirekaḥ | nīrākārapakṣe cāsiddha iti sthitam || na cārthāpattir api sthīrātmasādhānī | kāryakāraṇabhāvagrahaṇādīnām anyathopapatteḥ | tathā hi upādānopādheyabhāvasthitacittasantatim apy āsṛityeṃ vyavasthā sustheti katham ātmānam pratyujjīvayatu | tatra kāryakāraṇabhāvapratītis tāvad anakulā | tathāpi pṛāgbhāvīvastuniścayajñānasyopādēyabhūtena tadarpitasaṃskāragarbheṇa paścādbhāvīvastujñānenāsmīn satīdam bhavatīti nīscayo janyate | tathā pṛāgbhāvīvastvapekṣayā kevalabhūtalaniścayakajñānopādēyabhūtena tadarpitasaṃskāragarbheṇa paścādbhāvīvastvapekṣayā kevalabhūtalaniścāyakajñānenāsmīn asatīdam na bhavatīti vyatirekaniścayo janyate | yathoktam |

ekāvasāyasamantarajātam anyavijñānam anvayavimarśam upādadhāti | evaṃ tadekavīrahānubhavodbhāvānyavyāvṛttidhīḥ prathayati vyatirekabuddhim ||

ata eva devadattenāgnau pratīte yajñadattena ca dhūme pratīte na kāryakāraṇabhāvagrahaṇam tajñānāyor upādānopādēyabhāvābhāvāt | yatra tv ekasāntāne jñānakṣaṇāyor upādānopādēyabhāvas tatra kāryādīgrahaḥ sugrahaḥ | anyathā saty api nityātmani pratisandhātari kāryakāraṇabhāvādīnām apratītir eva syāt | tathā hi ātmanāḥ sakāśāt pratisandheyabuddhīnām abhedo bhedo vā bhedābhedo vā | prathamapakṣe ātmaiva syāt pratisandhātā | buddhaya eva vā syuḥ pratisandheyā iti kaḥ pratisandhārthaḥ | bhedapakṣe 'pi buddhibhyo bhīdyamānasya jaḍasyātmanāḥ kaḥ pratisandhānārthaḥ iti na vidmaḥ | buddhiyogād draṣṭṛtvavat pratisandhātṛtvam iti cet | buddhir eva tarhi draṣṭṛī pratisandhātṛī ceti niyamasvīkāre tadyogād asya tathātvaṃ iti kim anena yācītakamaṇḍanena | buddhīnām kartṛtvābhāvād iti cet | taddvāreṇāpi tarhi tasyātmano draṣṭṛtvādīvyavahārānupapattīḥ | yadi hi buddhir hetuḥ phalasya vā draṣṭṛī syāt tadānantaryapratiniyamasya cānusandhātṛī kalpitā | tadyogād draṣṭṛtvam pratisandhātṛtvam

cocyata iti syād api prativiṣayam alabdHAVIṢEṢĀYĀM ca buddhau sambandho 'pi na viṣeṣam vyavahārayitum īśaḥ | adhunā nibandhanādhigantā | adhunā phalasya | idānīm pratisandhāteti | tathāpi ca buddhiyutaviṣeṣasvikāre tu kim aparenātmanā kartavyam | tāvataiva paryāptatvād vyavahārasya | sthirātmānam antareṇa saiva buddhir na syād iti cet | kenaivam pratārito 'si | aho mohamāhātmyam yad idr̥śān api paravaśīkaroti | tathā hi nedam idam antareṇa yad ucyate tat khalv anyatra pratyakṣānupalambhābhyām sāmartyāvadhāraṇe sati yujyate vahner iva dhūme | cakṣurādivad vā dr̥ṣṭakāraṇāntarasāmagyā kāryādarśane paścād darśane ca kiñcid anyad apekṣāṇīyam astīti sāmānyākāreṇa | ādyaḥ pakṣas tāvan nāstīti vyaktam | dvitīyo 'pi na sambhavi | na hi kāraṇabuddhisamanantaram kāryabuddhau satyām niścayappravṛttasyedam asyānantaram dr̥ṣṭam mayeti pratisandhānam adr̥ṣṭapūrvam kadācit | yato 'nyasya sāmartyaparikalpanam syād ity udasya vyāmoham uktakrameṇaiva kārykāraṇagrahaṇavyavasthā svīkartavyā | bhedābhedapakṣas tu dhakkāra eva | tasyaiva tadapekṣayā bhedābhedaviruddhadharmādhyāsād ekatvānupapatteḥ | tataś ca yad bhinnam bhinnam evābhinnam cābhinnam iti naikasya bhedābhedau | tathapy abheda viśvam ekam iti yugapadutpādasthitipralayaprasaṅgaḥ | evam kramivastugrāhakaiḥ kramijñānair upādānopādeyabhūtaiḥ sāksāt pāramparyeṇa krameṇāmī jāyanta iti niścayo janyate | ekakālikānekavastugrāhakair eva tajjñānair ekopādānatvāt sakṛd imāni jātānīti vikalpaḥ kriyata iti kramākramagrahaṇam apy anavadyam | katham anekajñānād ekavikalpa iti cet | ko doṣaḥ |

bhavantu bhinnā matayas tathāpi tā dadhaty upādānatayaikakalpanam |  
na bhinnasaṃkhyā phalahetubādhanī na cānyasantānabhavā ivākṣamāḥ ||

yad apy uktam Śāṅkareṇa: atha pūrvottarakṣaṇayoḥ saṃvittī | tābhyām vāsanā, tayā hetuphalabhāvādhyavasāyī vikalpa iti cet | tat kim idānīm yat kiñcid āśāṅkitena | vaktavyam ity evam vidhir anuṣṭhiyate bhavatā | vikalpo hy agr̥hītānusandhānam atadrūpasamāropo vā syāt | na tāvat pūrvaḥ pakṣaḥ | adr̥ṣṭānvayavyatirekasya puruṣasya hetuphalabhāvāgrahe 'nusandhānapratyayahetor vāsanāviṣeṣasyaivānupapatteḥ | agr̥hītasya cānusandhāne 'tiprasaṅgād iti | tad etan na samyag ālocitam | yato hetuphalabhūtayoḥ pūrvottarakṣaṇayor ekaikena jñānenānanubhave 'py upādānopādheyabhūtābhyām kramijñānābhyām hetuphalatve gr̥hīte eva | kevalam hetukāle phalābhāvāt tadviṣayasāmartyagrahaṇe 'pi phalādarśanāt tadavasāya evāpravṛttaḥ kāryadarśanena pravartyate | tathā phalāvalokane 'pi tatkāryatā gr̥hītaiva vikalpenānusandhīyata iti gr̥hītānusandhānarūpa evāyam vikalpa iti yat kiñcid etat | yad āha Mahābhāṣyālaṅkāraḥ |

yadi nāmaikam adhyakṣam na pūrvāparavittimat |  
adhyakṣadvayasadbhāve prakparāvedanam katham || iti |

tathā smaraṇam abhilāṣaḥ, svayamnihitapratyanumārgaṇam, dr̥ṣṭārthakutūhalaviramaṇam, karmaphalasambandhaḥ, saṃśayapūrvakanirṇayaś ca pūrvapūrvārthānubhavair upādānakāraṇaiḥ samarpitasamṣkāragarbhair uttarottarārthānubhavair evopādeyabhūtair janyamāno yujyata iti kim adhikenātmanā parikalpitena | upādānopādeyabhāvānīyamād eva ca na santānāntare smaraṇādiprasaṅgaḥ saṅgataḥ | kim idam upādānam iti cet | ucyate | yatsantānanivṛtṭyā yad utpadyate tat tasyopādānakāraṇam | yathā mṛtsantānanivṛtṭyotpadyamānasya kumbhasya mṛd upādānam iti śāstre prapañcitam | na cātra paralokakṣatiḥ | yad apy uktam | cittaśarīrayoḥ kiyatkālasthitinibandhanasya dr̥ṣṭasya nivṛttau cittasyāpi nivṛtṭiprasaṅgaḥ | maraṇavedanayā hi

cittam vikalam | tato 'vikalā cittāntarajanānavasthā na sambhavati | tasmād upasthite maraṇaduḥkhe sarvasaṃskāravirodhini cittam apy ucchidyeteti nāstikyam āyātam iti | tad ayuktam | yato maraṇaduḥkham cittaviśeṣa eva, tasya cittāntarajananasāmarthyasvabhāvasya svabhāvād avāryaiva jñānotpattir iti | bandhān mokṣo 'pi saṃsāricittaprabandhād anāśravacittaprabandho yaḥ | śubhādimokṣayor api pravṛttir avāryā | yataḥ saty apy ātmany aham eva mukto bhaviṣyāmi sukhī cety ātmagrahalakṣaṇād adhyavasāyāt pravartate | na punar ātmanā galahastitaḥ | sa cānādyavidyāparamparāyātaḥ pūrvāparayor ekatvāropako mithyāsaṅkalpo bādHITE 'py ātmany avyāhataprasara iti katham apravṛtīḥ | nanu

nairātmyavādapakṣe [tu] pūrvam evāvabudhyate |  
madvināśāt phalaṃ na syān matto 'nyasyāthavā bhaved ||

iti | apravṛttir evāstv iti cet | astu ko doṣaḥ | yady ayam ātmagraho nirviśayo 'pi pravṛttim anākṣipya kṣaṇam api sthātum [na] prabhavati | yathā hi jātasyāvaśyaṃ mṛtyur iti jātavato 'py apratikriyaputrādimaṇe sorastādam ākrando maraṇādaḥ ca yatnaḥ śokodrekāt | evam avidyodrekād eva nairātmyaṃ jānann api pravartate | na sukham āsta iti kim atra kriyatām | avidyāyāḥ pravartanaśakter avāryatvāt | pratyabhijñā ca pūrvam eva dhvastā | kāryakāraṇabhāvanīyatā paścādbhāvīpūrvabhāvitā | sā ca kṣaṇike 'py aviruddhā | upādānopādeyatā ca kramisvasaṃvedanañānavayena sāksātkṛta tatpṛṣṭhabhāvinā niścīyata iti, asaty apy ātmani pratisandhātari kāryakāraṇagrahaṇādaya upapadyamānā nātmānam upasthāpayitum prabhavanti | ato 'rthāpattir api na kṣameti bhāgyahīnāmanorājyam iva sthirasiddhir viśīryata eva | tathā ca kṣaṇabhaṅgasandehe sattvādyanumānaṃ prāptāvasaram ||

Sthirasiddhidūṣaṇam samāptam ||



# Citrādvaitaparakāśavādaḥ

|| namas tārāyai ||

dig eṣā svaparāśeṣaprativādiprasādhanī |  
citrādvaitamatābodhadhvāntastomakadarthinī ||

iha khalu sakalajaḍapadārtharāśau pratyākhyāte nirākṛte ca nirākāravijñānavāde pratihate  
cālikākārayogini pāramārthikaparakāśamātre samyagunmūlite ca sākāravijñānalikatvasamārope  
pratisantānaṃ ca svapnavad abādhitadehabhogapraṭiṣṭhādyākāraparakāśamātrātmake jagati  
vyavasthite yasya yadā yāvad ākārakrapratibhāsaṃ yadvijñānaṃ parisphurati tasya tadā tāvad  
ākārakraparikaritaṃ tadvijñānaṃ citrādvaitam iti sthitiḥ | tad evaṃ citram advaitaṃ vijñānaṃ iti  
padatrayam iha pratyupasthitam ||

atra ca vipratipattir nāma kiṃ citratāyām advaite vijñānatve sarvatraiveti vikalpāḥ ||

na tāvad asau citrasvarūpānusāriṇī bhavitum arhati, tanmātrasya sarvajanānubhavasiddhatvāt,  
anyathā śaśaviśāṇādāv iva jaḍam idam alikaṃ vijñānaṃ veti vipratipattinām anavakāśaprasaṅgāt |  
nāpi vijñānatve vivādaḥ kartum ucitaḥ,

sahopalambhaniyamād

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ityādinā pūrvam eva nilādināṃ sākāravijñānatvapasādhanāt | ata eva sarvatrāpi vimatir  
asaṅgatā, sākāravijñānasiddhāv eva citrādvaitavādāvatārāt | tasmāc citrateyam advaitavirodhinīti  
vyāmohād ekatva eva [vipratipatir]{vipratipatir} iti tatra prasādhanam sādhanam idam ucyate ||  
yat prakāśate tad ekam | yathā citrākārakramadhyavartī nilākāraḥ | prakāśate cedam  
gauragāndhāramadhurasurabhisukumārasātetarādivicitrākārakadambakam iti svabhāvahetuḥ | na  
tāvad asyāsiddhir abhidhātum śakyate, pratyakṣapramāṇaprasiddhasadbhāve  
vijñānātmakanilādyākārakre dharmini prakāśamānatāyāḥ pratyakṣasiddhatvāt | na cāsya /p. /  
hetor viruddhatā sambhavati, vicitrākāramadhyavartini nilākāre dṛṣṭāntadharmini  
prakāśamānatālakṣaṇasya sādhanasya dṛṣṭatvāt | nanu caikatve sādhye yad aparam  
ekatvādhikaraṇam tad iha dṛṣṭāntikartum ucitam | na cāsya nilākārasya ekatā vidyate,  
viruddhadharmādhyāsaprasiddhasyānekatvasya sambhavāt | deśakālākārabhedo hi  
viruddhadharmādhyāsaḥ | tataś ca yathā citratākārakrasyākārabhedato bhedas tathā nilākārasyāpi  
deśabhedato bhedaḥ | tad ayaṃ sādhyasūnyo dṛṣṭānto hetuś ca vipakṣe paridṛśyamāno | yadi  
tatraiva niyatas tadā viruddhaḥ tatrāpi sambhave 'naikānta iti cet ||

atrocyate | yadi deśabhedato vijñānātmakasthūlanilākārasya bhedas tadāsya  
pratiparamāṇudeśabhede bhedasambhavāt paramāṇupracayamātrātmake  
vijñānātmakasthūlanilākāraḥ syāt | tathā ca sati sarveṣāṃ vijñānātmakanilaparamāṇūnām  
svasvarūpanimagnatvena saṃtamasanimagnānekapuruṣavad vyativedanābhāvāt  
sthūlanilākhaṇḍalakapratibhāsābhāvaprasaṅgaḥ |

na ca svasvarūpanimagnatvenāpy anyenānyasya vedanaṃ yujyate, yena sthūlapratibhāsaḥ saṅgataḥ syāt, grāhyagrāhakalakṣaṇayoḥ purastād apakartavyatvāt |

na caivaṃ vaktavyam paramāñūnām [sva]svarūpanimagnatve 'py ekopādānatayā puñjātmaiva sthūlaḥ sthūlam ātmanaṃ jñāsyatīti, saty apy ekopādānatve svasvarūpanimagnatvād eva sthūlav्यavasthāpakasya bhinnasyātmano 'nyonyam vā grāhyāgrāhakabhāvasyāyogāt | tādātmyena vyativedanasya cānabhyupagamāt |

vargo vargaṃ veti

ity asyānupadatvāt | na ca yathā bāhyārthavāde sthūlaikākārajñānapratibhāsa eva bāhyaparamāṇupracayapratibhāsavyavasthā gatyantarābhāvāt, tathā jñānaparamāṇuvyavasthā{paka}[[nne]]sthūlaikākārayogivijñānāntarasyānabhyupagamāt | abhyupagame vā tasyaiva dṛṣṭāntatvāt | tasmād yāvad yāvat pratibhāsa tāvat tāvat sthūlatayaiva vyāptaḥ | asthūle paramāṇau sthūlanivṛttimātre ca pratibhāsasya dṛṣyānupalambhabādhitatvāt | yathā prasiddhānumāne sattvaṃ kṣaṇikatvena vyāptaṃ kramākramkāritvenāpi, kṣaṇikatvābhāvāc ca kramākramanivṛttau nivartamānaṃ kṣaṇikatve niyataṃ sidhyati, tathātrāpi prakāśamānatvaṃ sādhanam ekatvenāpi sthauyenāpi, ekatvābhāvāc ca vipakṣāt paramāṇupuñjātmana ekatvanivṛttimātrātmanaś ca svaviruddhopalambhāt sthaulyasya vyāpakasya nivṛttau nivartamānaṃ {ekatvaṃ}[ekatve] niyataṃ sidhyati | tataś ca yathā bahirvyāptipakṣe ghaṭe dṛṣṭāntadharmini viparyayabādhakapramāṇabalāt sattvaṃ kṣaṇikatvaniyatam avadhāryadhārya sattvāt pakṣe kṣaṇikabhaṅgasiddhiḥ, tathātrāpi nilākāre dṛṣṭāntadharmini viparyayabādhakapramāṇabalād eva prakāśamānatvam ekatvaniyatam avagamya prakāśamānatvād vicitrākāracakrasādhyadharminy ekatvasiddhir iti na dṛṣṭāntasya sādhyasūnyatvam | nāpi hetor viruddhatā | na cānaikāntikatā || nanv ekatve sādhye tatpracyutir dvitvaṃ ca vipakṣaḥ, tasmāc ca vipakṣād dhetuvyatirekapratipattyavasare kiṃ vipakṣātmā prakāśate na vā | pratibhāsapakṣe prakāśamānatvasya hetoḥ sādhyānānaikāntikatā, vipakṣe 'pi dṛṣṭatvāt | atha na prakāśate tadā sandigdghavyatirekitvam, kuto vyatireka ity avadher evāprakāśamānaśarīratvāt katham ataḥ sādhyasiddhipratyāśā | atrocyate | iha dvividho vijñānānām viśayaḥ grāhyo 'dhyavaseyaś ca | pratibhāsamāno grāhyaḥ | agrhīto 'pi pravṛttiviśayo 'dhyavaseyaḥ | tatrāsarvajñe 'numātari sakalavipakṣapratibhāsābhāvān na grāhyatayā vipakṣo viśayo vaktavyaḥ, sarvānumānocchedaprasaṅgāt, sarvatra sakalavipakṣapratibhāsābhāvāt tato vyatirekāsiddheḥ | pratibhāse ca deśakālasvabhāvāntaritasakalavipakṣasākṣātkāre sādhyātmāpi virākaḥ sutarāṃ pratīyata ity anumānavaiarthyam | tasmād apratibhāse 'py adhyavasāyasiddhād eva vipakṣād dhūmāder vyatireko niścitaḥ | tat kim artham atra vipakṣapratibhāsaḥ prārthyate | yadi punar asyādhyavasāyo 'pi na syāt tadā vyatire<sup>93</sup> ko na niścīyata iti yuktam, pratiniyataviśayavyavahārābhāvāt ||

nanv asminmate vastvavastvātmakasakalavipakṣapratipattisambhavāt tato hetuvyatirekaḥ saṃpratyetuṃ śakyata eva | na ca pratibhāsamātreṇa sattvaprasaṅgaḥ, arthakriyākāritvalakṣaṇatvāt sattvasya | tvanmate tu prakāśa eva vastutvam | ato vipakṣayor ekatvapracutyutidvitvayoḥ pratibhāse prakāśamānatvasādhanasya vipakṣasādhyānatā | apratibhāse ca sandigdghavyatirekitvam iti codyaṃ duruddharam eveti cet | tad etad asaṅgataṃ | tathā hi dhūmādir avahnyāder vipakṣād vyāvṛtto vahnyādiniyataḥ sidhyati | |{,} tasya ca vastvavastvātmakasakalavipakṣapadārtharāśeḥ

svārūpanirbhāsa iti kiṃ nirvikalpajñāne kalpanāyāṃ vā | nirvikalpe cet | pratibhāsa iti ca ko 'rthaḥ | kiṃ nirākāre jñāne sakalavipakṣādisvarūpasya sākṣāt sphuraṇam, yadi vā tadarpitabuddhisvabhāvabhūtasadrśākāraprakāśaḥ, atha samanantarapratyayabalāyātabuddhigatabāhyasadrśākārapratibhāsaḥ, āhosvid buddher ātmabhūtavipakṣasadrśalikākāraparisphūrtiḥ | na tāvad ādyaḥ pakṣo yuktaḥ, deśakālasvabhāvavipakṣaṅgānām padārthānām arvācīne jane nirākāre ca jñāne sphuraṇāyogād ity asyārthasya śāstre eva vistareṇa prasādhānāt | sphuraṇe {cā}[vā]sādhyasyāpi prakāśanaprasaṅge 'numānavaiyarthasya pratipādanāt | nāpi dvitīyaḥ pakṣaḥ, deśādivipakṣatvād eva sākṣātsvākārasamarpaṇasāmarthyābhāvāt | na ca tṛtīyaḥ saṅgataḥ, sādṛśyasambhava 'pi samanantarabalād evāyātasya bāhyena saha pratyāsatter abhāvāt | na caturtho 'pi prakāraḥ sambhavati, asatprakāśayor virodhāt, sphurato 'likatvāyogāt | tathā hy asatprakāśa iti kim asādīśvarādeḥ khyātīḥ, bhāsamāno vā ākāro 'san, san vā na kaścit khyātīti vivakṣitam | tatra yasya padārthasya svarūpaparinirbhāsaḥ sa katham asann iti prāṇadhāribhir abhidhātavyaḥ | sphurataḥ keṣoṇḍukākārasya bāhyarūpatayā bādhyatve 'pi jñānarūpatayārthatvasya ācāryeṇa pratipāditatvāt grāhakābhīmatanirākāraprakāśasyāpy asattvābhīdhānaprasaṅgāt || pratibhāse 'pi bādhanād asatyatvam iti cet | kiṃ tad bādhakam, pratyakṣam anumānaṃ vā | yady ekaṭra svarūpasākṣātkāriṇi pratyakṣe 'viśvāsaḥ katham anyatra bādhake svarūpāntaraprakāśa eva nirvṛttis tatpūrvakam anumānaṃ ca sutarām aviśvāsabhājanam iti na bādhakavārtāpi | yad āhur guravaḥ

yasya svarūpanirbhāsas tad evāsāt katham bhavet | bādhatō yadi sāpy ekā pratyakṣānumayor nanu || pratyakṣe yady aviśvāsa ekatrānyatra kā gatiḥ | tatpūrvam anumānaṃ ca katham āśvāsagocaraḥ || iti | <sup>94</sup>

nanu

dr̥ṣṭam eva dvicandrādipratibhāse 'pi bādhitam | na dr̥ṣṭe 'nupapannatvam tajjñātam api bādhyate || <sup>95</sup>

iti cet | na | bādhyasyāpratibhāsanāt | pratibhāsinaś cābādhyatvāt | tathā hi

buddhyākārasya nirbhāso bādha bāhyasya vastunaḥ | sphūrtāv apy aviśvāse kva viśvāsa iti kīrtitam || <sup>96</sup>

etena bhāsamāno vākāro 'sann iti dvitīyo 'pi pakṣaḥ pratikṣiptaḥ, pratibhāsād eva sattāsiddher bādhakāvakāśābhāvāt |

tathā san vā kaścīn na khyātīti tṛtīyasaṅkalpo 'pi vyākulaḥ, prakāśavyāptatvāt sattāyāḥ | aprakāśasyāsattayā grastatvāt ||

nanu prakāśo nāma vastunaḥ sattāsādhakam pramāṇam | na ca pramāṇanivṛttāv arthābhāvaḥ | arthakriyāśaktis tu sattvam | tac cāprakāśasyāpi na virudhyata iti cet | satyam etat | bahirarthavāde 'prakāśasyāpi sāmartyābhyupagamāt | keṣoṇḍukādipratibhāse

94 (JNA 391,1ff.)

95 (JNA 391,13f.)

96 (JNA 391,16f.)

'dhyavasitasyārthakriyāśaktiviyogād evābhāvasiddheḥ | sarvathā bahirabhāve tu jñānasya prakāśavyabhicārāt tāvataiva sattve kim arthakriyayā |

katham anyahṛdaḥ sattvaṃ prakāśād eva nāsyā cet |  
nārthakriyāpi sarvasmai kvacic ced bhāsanam na kim || <sup>97</sup>

iti | nirvikalpe tāvat svasamvedanasiddhasvākāram antareṇa vipakṣādayo na parisphuranti |  
athāmī vikalpe pratibhāsanta iti dvitīyaḥ saṅkalpo 'bhyupagamyate, asminn api pakṣe  
pratibhāsamāna ākāro 'sādhāraṇo 'śabdasaṃsrṣṭatayā svasamvedanatādātmye praviṣṭatvād  
vastusann eva | adhyavseyatā vipakṣādayo gṛhyanta iti cet | tadāpi teṣāṃ svarūpasya nirbhāso 'sti  
na vā | nirbhāse pratyakṣasiddhataiva, nāsatkhyātīḥ | śāstre 'pi

svarūpasākṣātkāritvam eva pratyakṣatvam

uktam | tasya cetarapratyakṣeṣv iva vikalpe 'pi svikāre viruddhavyāptopalambhena  
vikalpabhrāntatvayor dūram apāstatvād vikalpe 'pi tvanmate pratyakṣatvam akṣatam | tat katham  
tatsiddhasya pratyakṣāntarānumānābhyām bādhabhidhānam, tayor api  
svarūpāntaraparakāśapauruṣatvāt || atha vikalpabhrāntatvayor vyāpakaviruddhayoḥ sambhavāt  
vikalpe pratyakṣatvam evāsambhavi | nanv asya pratyakṣatvam asambhavīti svarūpasākṣātkāritvam  
asambhavīty uktam | atha vipakṣādir artho 'smin prakāśata iti vācā svarūpasākṣātkāritvam kathitam  
iti mātā me bandhyeti vṛttāntaḥ | iṣyate ca tvayā vipakṣādisvarūpasākṣātkāritvam vikalpasyeti  
pratyakṣātāntikramāḥ, apratyakṣatve vastusvarūpasphuraṇāyogāt | tataś ca tatpratibhāsino 'pi  
rūpasya sata eva khyātir nāsatkhyātīḥ | na ca tad eva vikalpe parisphuradrūpam asatām  
īśvarādīnām svarūpam, asattvasyaivābhāvaprasaṅgāt | svarūpasphuraṇe 'py asattve 'nyatrāpi  
prakāśīny anāśvāsāt | tato yat sākāravāde jalpitam

nityādayaḥ santa eva syuḥ

iti tadātmana eva patitam | <sup>98</sup> yad āhur guruvaḥ

svarūpasākṣātkaraṇād adhyakṣatvam na cāparam |  
vikalpabhramabhūmitvam ata eva hi bādhitam || <sup>99</sup>  
yadi nādhyakṣatā tasya rūpanirbhāsa eva na |  
tatas tadasadīśādi pratibhātīty asaṅgatam ||  
yadi tu pratibhāseta rūpam asya sad eva tat |  
tad asat pratibhātīti tac ca bhāty asad eva vaḥ || <sup>100</sup>

athādhyavasāye 'dhyavaseyasvarūpasya pratibhāso nāstīty ucyate | na tadā kasyacid  
adhyavasāyaḥ | katham ataḥ pratiniyatavastuvyavasthāsiddhiḥ | kiṃ ca ko 'yam adhyavasāyo  
nāma | kiṃ vyāvṛttibhedaparikalpitasya prakāśāṃśasya, svākāraṃśasya, alikākārasya,  
bāhyavastuno 'vastuno vā sphuraṇam adhyavasāyārthaḥ | yadi vā svākāre bāhyāropaḥ, bāhye vā  
svākārāropaḥ, svākārabāhyayor yojanā, tayor ekikaraṇam ekapratipattir abhedena pratipattīḥ,

97 (JNA 399,3f.)

98 tato yat --- patitam Ce'e JNA 392,15f. (has evāpatitam).

99 Ce' JNA 391,5f. For ab also cf. JNA 563,5.

100 (JNA 391,7ff.)

bhedāgraho 'dhyavasāyārtha iti vikalpāḥ | tatra na tāvad ādimau pakṣau kalpanām arthaḥ | svarūpe sarvasyaiva sphuraṇasya nirvikalpatvād avasāyānupapattiḥ | itarathā nirvikalpakajñānābhāvaprasaṅgāt | alikasphuraṇam tu prāk pratyākhyātam | saty api sphuraṇe 'sphuṭatvān nirvikalpakam etat | dvicandrādijñānavat | astu svagrāhye tannirvikalpakam, bāhye tu adhyavaseye adhyavasāya iti cet | na | tatsambandhābhāvāta, tadapratibhāsāc ca | anyathātiprasaṅgād ity uktaprāyam | bāhyavastusvarūpasphuraṇe tu pratyakṣapratipattir evāsāv iti ko 'dhyavasāyaḥ | avastusphuraṇam punas tridhā vikalpya prāg eva pratyākhyātam | svākāre tu bāhyāropo na sambhavaty eva | tathā hi jñānam kenacid ākāreṇa satyenālikena vopajātam nāma | bāhyāropas tu tadākāre tatkrto 'nyakrto vā syāt | tatkrtatve na tāvat tatkāla eva vyāpārāntaram anubhūyata iti kutas tadāropaḥ | kālāntare ca svayam evāsāt kasya vyāpāraḥ syāt |

dvitīyapakṣe jñānāntaram api nākārāroparāgasāṅginim utpattim antareṇa vyāpārāntareṇa kvacit kiñcitkaram nāma | tad etad arvācīnajñānasadrśākāragocarīkaraṇe 'pi na bāhyāropavyāpāram aparaṁ spṛṣati tadākāraleśānukāram apahāya | na ca śabdāmukhīkaraṇam atirikto vyāpāraḥ, śabdākārasyāpi svarūpa evāntarbhāvād iti nākārād anyo jñānavyāpāraḥ | āropyamāṇas cāsāv artho bāhyaḥ | tatra buddhau yadi svarūpeṇa sphurati satyapratītir evāsau, ka āropaḥ | atha na parisphurati tathāpi ka āropaḥ | sphuraṇe vādhikaraṇabhūtasvākārātiriktyāropyamāṇākārasyāpi pratibhāsaprasaṅgaḥ | <sup>101</sup>

tadākārasphuraṇam eva tasya sphuraṇam iti cet | na | tasyāropaviśayatvāt | na hi marīcisphuraṇam eva jalasphuraṇam iti na svākāre bāhyāropaḥ |

ata eva bāhye svākārāropo nāsti, āropaviśayasya bāhyasyāsphuraṇāt |

tata eva svākārabāhyayor yojanāpy asambhavini, योग्ययोर अप्रतिभāsāt |

na caikīkaraṇam adhyavasāyaḥ | ko 'yam ekīkaraṇārthaḥ | yady ekatāpatau prayojakatvaṁ tadāropyāropaviśayayoḥ kadācid ekībhāvābhāvād asambhava eva | na hi śaśaviśāṇe kāraṇam kiñcit | na ca pūrvam anekam ekatām etīti kṣaṇikavādīnaḥ sāmpratam | arthāntarotpattimātram tu syāt | na ca tadupalabdhi-gocarō 'nyatrāropaviśayāt svākārāt | na ca tāvatāpy arthasya kiñcid iti katham ekīkaraṇam |

athaikapratītir adhyavasāyaḥ | tathāpi na dvayor ekapratīpattir adhyavaseyānubhavābhāvāt | na ca dvayoḥ pratītir ity evādhyavasāyaḥ nīlapītavat |

na cābhedenā pratītir adhyavasāyaḥ | yataḥ paryudāsapakṣe aikyapratītir uktā bhavati | sā ca prayuktā, adhyavaseyapratyabhāvāt | bhedenā pratītinīśedhamātre 'pi na bāhyasya pratītir ukteti kutas tadadhyavasāyaḥ | yadi hi bāhyam prakāśeta ekatvenānekatvena vā satā asatā vā pratītir iti yuktam |

sarvākāratatsvarūpatiraskāreṇa sā pratītir ity ekapratītir iti cet | tatsvarūpatiraskāre tarhi tadapratibhāsanam eva | kasyacid aṁśasya pratibhāsanād iti cet | na | niraṁśatvād vastunaḥ sarvātmanā pratibhāso 'pratibhāso veti śāstram evātra vistareṇa parīkṣyate | na ca bhedāgraho 'dhyavasāyo vaktavyaḥ | tathā hi kiṁ bāhye grhyamāṇe 'grahyamāṇe vā | na ca prathamāḥ pakṣaḥ, bāhyagrahaṇasya pratikṣiptatvāt | grahaṇe vādhyavasāyasya pratyakṣatāprasāṅgāt | agrhyamāṇe tu bāhye pravṛttinīyamō na syāt, anyeṣāṁ api tadānīm agrahaṇād anyatrāpi pravṛttiprasāṅgāt |

trilocano 'pītham adhyavasāyam dūṣayati | ko 'yam adhyavasāyaḥ | kiṁ grahaṇam, ahoṣvit karaṇam, uta yojanā, atha samāropaḥ | tatra svābhāsam anartham arthaṁ katham grhṇīyāt, kuryād vā vikalpāḥ | na hi nīlam pītam śakyam grahītuṁ kartuṁ vā śilpakuśalenāpi | nāpy agrhītena

svalakṣaṇena svākāraṃ yojayitum arhati vikalpaḥ | na ca svalakṣaṇaṃ vikalpagrahaṇagocaraḥ | na ca svākāraṃ anartham artham āropayati | na tāvad agrhītasvākāraḥ śakya āropayitum iti tadgrahaṇam eṣitavayam | tatra kiṃ grhītvā āropayati, atha yadaiva svākāraṃ grhṇati tadaivāropayati | nādyah | na hi kṣaṇikaṃ vikalpavijñānaṃ kramavantau grahaṇasamāropau kartum arhati | uttarasmims tu kalpe 'vikalpasvasaṃvedanapratyakṣād vikalpākārād ahaṅkārāspadād anahaṅkārāspadaṃ samāropyamāṇo vikalpena svagocarō na śakyo 'bhinnah pratipattum | nāpi bāhyasvalakṣaṇaikatvena śakyaḥ pratipattum, vikalpākāre svalakṣaṇasya bāhyasyāpratibhāsanād iti |

vācaspatir apy adhyavasāyaṃ pratikṣipati | anartham svābhāsam artham adhyavasyatīti nirvacanīyam etat | nanv ayam āropayatīti kiṃ vikalpasya svarūpānubhava evāropaḥ, uta vyāpārāntaraṃ svarūpānubhavāt | na tāvat pūrvaḥ kalpaḥ, anubhavasamāropayor vikalpāvikalparūpatayā dravakaṭhinavat tādātmyānupapatteḥ | vyāpārāntaratve tu kramaḥ samānakālatā vā | na tāvat kramaḥ, kṣaṇikasya vijñānasya kramavadvyāpārāyogāt | akṣaṇikavādīnām api buddhikarmaṇor viramya vyāpārānupapatteḥ na kramavadvyāpārasambhavaḥ | anubhavasamāropau samānakālāv iti cet | bhavatu samānakālatvaṃ kevalam | ātmā svabhāvasthita eva vedyah, parabhāvena vedane svarūpavedanānupapatteḥ | tathā cātmā jñānasya grāhyagrāhakākāro 'nubhūto 'rthas ca samāropitaḥ | na tv ātmā vedyamānaḥ samāropito nārthaḥ samāropyamānaḥ pratyakṣavedyah | sa ca samāropaḥ sato 'sato vā grahaṇam eva | na ca jñānātiriktasya grahaṇaṃ sambhavatīty upapāditam | svapratibhāśasya bāhyād bhedāgraho bāhyasamāropas tato bāhye vṛttir iti cet | sa kiṃ grāhyamāṇe bāhye na vā | na tāvad grāhyamāṇe | uktaṃ hy etan na tadagrahaṇaṃ sambhavatīti | agrāhyamāṇe tu bhedāgrāhe na pravṛttinīyamaḥ syāt, anyeṣām api tadānīm agrahād anyatrāpi pravṛttiprasaṅgād iti |<sup>102</sup> tasmād yathā yathāyam adhyavasāyaś cintyate tathā tathā viśīryata eva | tathā vikalpāropābhīmānagrahaniścayādayo 'py adhyavasāyavat svākāraparyavasitā eva sphuranto bāhyasya vārtāmātram api na jānantīty adhyavasāyasvabhāvā eva śabdapravṛttinimittabhede 'pi, tat katham yuktyāgamābahirbhūto<sup>103</sup> 'nātmāsphuraṇam ācakṣita | nanv evaṃ vikalpādīnām asambhave sambhave 'py anātmaprakāśakatvānabhyupagame sarvajanaprasiddhavidhipratiśedhavyavahārocchedaprasaṅga iti lokavīrodhaḥ | vikalpa ity adhyavasāya ity āropa ity abhimāna iti graha iti niścaya ityādikaṃ śāstre pratipadaṃ pratipāditam, tatsiddham ca bahirarthādīkam abhyupagatam ity ācāryavīrodhaḥ, nyāyavīrodhaś ca | tathā hi sarvair eva prakāśair<sup>104</sup> aviparītasvarūpasamāvedanād bhrānter atyantam abhāvaḥ syāt | tataś ca sarvasattvāḥ sadaiva samyaksambuddhā bhaveyuh | vikalpikā buddhir brāntiḥ, svapratibhāse 'narthe 'rthādhyavasāyād iti cet | katham avasīyamānas tayā so 'rtho na prakāśate | prakāśamāno vā katham asau tasyāṃ na prakāśate | atha prakāśata eva, tadārthasya tādātmyaprasaṅgaḥ | asati cārthe sārasyāt abhūn māndhātā, bhaviṣyati śāṅkho 'styātmā, nityaḥ śabda iti sarvātmanā ca niścayaḥ syāt | gaur iti spaṣṭena ca svena lakṣaṇena prakāśeta | svalakṣaṇe ca saṅketāyogāt vikalpikaiva sā buddhir na syāt | tasmād aśeṣagovyaktisādhāraṇena gotvena gobuddhir alikena sābhilāpena viplavāt prakhyātīti tathā prakāśanam asyā gavārthāvasāya ity eṣṭavyam | evaṃ hy ete doṣā na syuh, apratibhāsamānasyāpi svalakṣaṇasya bhrāntyāvasāyād iti || atrābhīdhīyate | na tāval

102 to is a quote from

103 suggests an emendation to yuktyāgamābahirbhūto, but that seems unnecessary.

104 ``prakāśair" acc. to PPU and SāSiSā.

lokaśāstravirodhau, agr̥hīte 'pi bāhye pravṛttinivṛttyādisamarthanāt  
svaparavādiduratikramādhyavasāyasvarūpanirvacanāt | nyāyavirodhasya tu gandho 'pi nāsti | tathā  
hi kā punar ayam bhrāntir asatkhyātiratasmimś tadgraho vā yadabhāvādidānīm eva muktir  
āsajyate | na tāvad ādyaḥ pakṣaḥ, asatkhyāteḥ pratyākhyānāt | yad āhur guruvah

yasya svarūpanirbhāso bādhakād yadi tan na sat |  
bādhake 'pi ka āśvāsaḥ svarūpāntarabhāsini ||  
anyasvarūpopanayāt tatsvarūpanivāraṇam |  
tatrāpi saṁśayo jātaḥ pūrvabādhopalabdhitāḥ ||  
iyam evāgrahe bādhā nādyajasyāparā yadi |  
asya pūrvaiva bhavatu rūpanirbhāsanam samam ||  
nyāyā ca bhāvinīty atra pramāṇam kiñcid asti vaḥ |  
api svarūpanirbhāse yadā bādhakasambhavaḥ ||  
anirbhāse svarūpasya hetuśodhanaviplave |  
bādhaśaṅkāvinirbhāse 'py evaṁ ced viplavo mahān || iti || <sup>105</sup>

śāstre ca atasmimś tadgrahāt svapratibhāse 'narthe 'rthādhyavasāyād dṛśyavikalpyayor  
ekikaraṇād bhrāntir uktā | tām ayam samarthayitum asamarthaḥ svātantryeṇālikasphuraṇam  
bhrāntir iti kāvyam viracayya vistārayati ||

nanv atasmimś tadgraho 'pi bhramaḥ svākāraparyavasitajñānād atirikto bahubhir bahudhā  
vicārya pratyākhyātaḥ | tat katham tasminn api pakṣe na bhrāntikṣatir yenedānīm eva  
muktiprasaṅgo na syād iti cet | tad etad bhagavato bhāṣyakāryasya  
matavidveṣaviṣavyākulavikrośitam atikātarayati kṛpāparavaśadhiyaḥ | tathā hi  
samanantarapratyayabalāyātasvapratibhāsavīṣeṣavedanamātrād agr̥hīte 'pi paratra pravṛttyākṣepo  
'dhyavasāyaḥ | na cāsau pūrvoktavāgījalaiḥ pratihantum śakyaḥ, sarvapraṇabhṛtām  
pratyātmaviditavāt, kaiścid apy anudbhinnatvāt | ayam eva ca saṁsāras tatṣayo mokṣa iti  
kvedānīm eva tadvārtāpi | tathā hi vicitrānādivāsanāvaśāt prabodhakapratyayaviṣeṣāpekṣayā  
vikalpaḥ kenacid ākāreṇopajāyamāna eva bahir mukhapravṛtṭyanukūlam  
arthakriyāsmaraṇābhilāṣādiprabandham ādhatte | tataḥ puruṣārthakriyārthino bahirarthānurūpāṇi  
pravṛttinivṛttyavadhāraṇāni bhavanti | pṛthagjanasantānajñānakṣaṇānām tādr̥śo hetuphalabhāvasya  
niyatavāt | anīcītārthasambandhavikalpakāle 'pi sadasattānirṇayādipravṛtṭiprasavaḥ | tatra  
yadubhayathā pravṛtṭisādhanasāmarthyam asya svahetubalāyātam ayam eva pravṛtṭiviṣayatvāropo  
'dhyavasāyāparanāmā | yathā candrādijñānasya bhrāntasyābhrāntasya vā taddarśanāvasāyajananam  
eva grahaṇavyāpāraḥ |

svavid apīyam arthavid eva kāryato draṣṭavyeti

106

nyāyāt | tathā vikalpasyāpy agnir atretyādinākāreṇotpadyamānasya pravṛtṭyākṣepakatvam eva  
bāhyāvasānam nāma | yathā ca nirvikalpadvicandrādyākārataiva tathāvasāyasādhanī, evam

105 JNA 392,19-393,3

106 Cf. \cite[349]{pv3.320toend}:

yathā nivīśate so 'rtho yataḥ sā prathate tathā |  
arthasthites tadātmavāt svavid apy arthavin matā ||

avasāyasyāpi tādrśākārataiva viṣayāntaravimukhapravṛttisādhanī || nanu tathā ca tac ca tena pratipādyate na ca tajjñāne tat prakāśata iti śapathenāpi na sampratyaya iti cet | asambaddham etat | na hy adhyavasāyād bāhyasya paṭāder vastuno bādhakāvātārāt pūrvasandigdhavastubhāvasya kṣaṇikāder avastuno vā śaśaviṣāṇāder asphuraṇe 'pi siddhipratibandho brahmaṇāpi pratividhātum śakyaḥ | dvidvidho hi viṣayavyavahāraḥ, pratibhāsād adhyavasāyāc ca | tad iha pratibhāsābhāve 'pi parāpoḍhasvalakṣaṇāder adhyavasāyamātreṇa viṣayatvam uktam, sarvathā nirviṣayatve pravṛttinivṛttyādisakalavyavahārochedaprasaṅgāt | tataś ca tena ca tat pratipādyate na ca jñāne tatprakāśa iti saṅgatiḥ asty eva, prakāśyaprakāśakabhāvābhāve 'py adhyadhyavasāyakabhāvenāpi viṣayaviṣayibhāvopapatteḥ | nanu yadi nādhyavaseyapratītis tadāgrhīte 'pi svalakṣaṇādau pravṛttir iti sarvatrāviśeṣeṇa prasajyeta, sarvatrāgrhītatvena viśeṣābhāvāt, tataś ca prāptir api nābhimatasya niyamenety anumānam api viplutam | atra brūmaḥ | yady adhyavaseyam agrhītaṃ viśvam apy agrhītam, tathāpi niyataviṣayaiva pravṛttir na sarvatra, tathābhūtasamanantarapratyayabalāyātaniyatākāratayā niyataśaktivād vikalapasya | niyataśaktayo bhāvā hi pramāṇapariniṣṭhitasvabhāvāḥ, na śaktisāṅkaryaparyanuyogabhājaḥ, asadutpattivat | sarvatrāsattve 'pi hi bijād aṅkuryaivotpattiḥ, tatraiva tasya śakteḥ pramāṇena nirūpaṇāt | tathehāpi hutavahākārasya vikalpasya dāhapākādyarthakriyārthinas tatsmaraṇavato hutavahaviṣayāyām eva pravṛttau sāmartyaṃ pramāṇapratītaṃ katham atiprasaṅgabhāgi | pratyāsatticintāyām ca tāttvikasyāpi vahner jvaladbhāsvarākāratvam vikalpollikhitasyāpīti, tāvatā tatraiva pravartanaśaktir jvalanavikalpasya na jalādau ||

nanu ca sādṛśyāropeṇa kiṃ svākārasya bāhye svākāre vā bāhyasyāropaḥ | ubhayathāpy asaṅgatiḥ, āropyāropaviṣayayoḥ svākārabāhyayor dvayor grahaṇāsambhavād iti cet | na vyaṃ āropeṇa pravṛtīm brūmaḥ | kiṃ tarhi, svavāsanāparipākavaśād upajāyamānaiva sā buddhir apaśyanty api bāhyaṃ bāhye pravṛttimātanotīti viplutaiva saṃsārātmikā ca | yat śāstraṃ

na jñāne tulyam utpattito dhiyaḥ |  
tathāvidhāyāḥ

iti | tasmān na rūpyādivad āropadvāreṇa pravṛttir api tu tathāvidhākārotpratiḥṣāṅgāśaktinīyamāt | na ca vicārakasya vastvadarśananiścayād apravṛtīḥ saṅgacchate | darśane 'pi hi pravṛttir arthakriyārthitayā | arthakriyāprāptiś ca vastusattānīyame | sa ca niyamo yathā darśanād vastupratibandhakṛtaḥ, tathā vikalpaviśeṣād api pāramparyeṇa vastuprativastupratibandhakṛta ity adarśane 'pi adhyavasāyāt pravṛttir yujyeta iti nānumānam anavasthītam | etena tac ca na pratīyate, tena cābhedābhāsanam ity upālambho 'sambhavīty upadarśitam, apratibhāse 'pi pravṛttiviṣayīkaraṇam ity abhedādinīṣṭhāyā darśitatvāt | tasmād avicāraramaṇīyo 'tasmimṣ tatgraha eva bhrāntir āropāparanāmā, tatksāyāś ca mokṣa iti yuktaṃ |  
yad āhur guruvaḥ

tasmāt pravṛtter ākṣepe vikalpākārajanmani |  
mato jalādāyāropo 'pi satyāsatyasamaś ca saḥ ||  
tato yady api tattvena nāropo nāma kasyacit |  
vyavahārakṛtas tv eṣa pratiṣeddhūṃ na śakyate ||  
marīcau jalavad yāvad anātmany ātmakalpanam |  
bhrama eva hi saṃsāro nirvāṇaṃ tattvasaṃsthiṭiḥ ||  
tataś ca yāvan na vicārasambhavo bhavo 'yam anyāḥ śama ity ayaṃ nayaḥ |  
vicāralīlālite tu mānase bhavaḥ śamo vā ka iheti kathyatām || <sup>107</sup>



tathā Āryamaitreyaṅāthapādā api

na cāntaraṃ kiṃcana vidyate 'nayoḥ sadarthavṛtṭyā śamajanmanor iha |  
tathāpi janmakṣayato vidhīyate śamasya lābhaḥ śubhakarmakāriṇām ||

Āryanāgārjunapādās ca

nirvāṇaṃ ca bhavaś caiva dvayam eva na vidyate |  
parijñānaṃ bhavasyaiva nirvāṇam iti kathyate ||

iti sarvair eva prakāśair aviparītasvarūpasamvedane 'pi bhrāntivyavasthāsambhavād asti  
saṃsāraḥ ||

yad apy uktam vikalpasyāviśayaś ca bāhyam grahaṇam cāsya śabdena saṃyojyeti vikalpatvam  
api duryojam, ā<sup>108</sup> tmani ca śabdayojanā nāstīti vikalpo nāma nāsty eva, tat kasya vikalpacinteti |  
atrābhidhīyate | ihāgnir atrety adhyavasāyo yathā kāyikīm vṛtṭim prasūte tathāgnir mayā pratiyata  
iti vācīkīm api prasūte, etadākārānuvyavasāyarūpām mānasīm api prasavati | evaṃ ca sati yathā  
vikalpenāyam artho grhīta iti niścayaḥ, tathā śabdena saṃyojya grhīta ity api, arthākāraleśavac  
chabdākārasyāpi sphuraṇāt | tasmād arthagrahābhīmānavān mānavastāvad  
abhidhānasamnyuktagrahaṇābhīmānavān apīty avasāyānurodhād eva vikalpavyavasthā na  
tattvataḥ | yad āhur guravaḥ

na śabdaiḥ saṃsargaḥ kvacid api bahir vā manasi vākṣarākārākīrṇaḥ sphurati punar arthākṛtilavaḥ |  
ubhāv apy ākārau yad api dhiya evādhyavasitir vidhatte tau bāhye vacasi ca vikalpasthitir ataḥ ||  
109

abhāne pratibhāne vā na cāropo 'pi kasyācit |  
pratītyotpādabhedena vyavasthāmātramīdṛśaḥ ||  
nirvikalpād vikalpasya bhāve leśānukāriṇaḥ |  
saṅketakārivacanād buddhyākāre viśeṣiṇi ||  
saṅketaḥ kṛta ityāsthā tādrk śabdaśrutau punaḥ |  
pravṛtṭyākṣepabuddhyātmabhāve vācyavyavasthitiḥ || iti |<sup>110</sup>

tasmād vastu vā ghaṭapaṭādi sandigdhavastu vā sādhakabādhakātikrāntam, avastu  
vātmadikkālākṣaṇikādīkam adhyavasitam iti, apratibhāse 'pi pravṛtṭiviśayīkṛtam ity arthaḥ | ayam  
eva cāropaikīkaraṇādhyavasāyābhedagrahādīnām arthaḥ sarvatra śāstre boddhavyaḥ | tasmād  
adhyavasāyasyākāraviśeṣayogād agrhīte 'pi pravartanayogyatā nāma yo dharmas tayā  
bāhyādhyavasāyayor grāhyagrāhakabhāvaś cet savṛtṭyā duṣpariharaḥ, tadā viśayiviśayabhāvo 'pi  
labdha ity adhyavasāyamātreṇa viśayaviśayitvam uktam iti yuktam | yad āha Alaṅkāraḥ

katham tadviśayatvaṃ tatra pravartanād iti |

etena yad uktam, katham avasiyamānas tayā so 'rtho na prakāśyata ityādi, tan nirastam,  
tadaparakāśe 'pi tadadhyavasāyasya vyavasthāpitavāt | asati cārthe sā na syād ity apy ayuktam,

107 JNA 554,17-25

108 This is where folio 13 of ends.

109 JNA 227,6ff.

110 JNA 554,11-16

ātmāder adhyavaseyasya pratibhāsapratikṣepe buddhyā saha tādātmyābhāvāt | na ca sarvākārāniścayaprasaṅgadoṣaḥ saṅgataḥ | sarvākārāniścayo hi sarveṣv ākāreṣu pravṛttikārakatvātmā niruktaḥ, na caikārollekhino vikalpasyākārāntare pravartanaśaktir anubhavaviṣaya iti kutaḥ śabdapramāṇāntarānapekṣeti yuktaḥ | tatra nirvikalpakaḥ spaṣṭapratibhāsatvād grāhakaḥ vyavasthāpyate | vikalpas tu spaṣṭaikavyāvṛttyullekhād āropakādivyavahārabhājanam | yathā ca bāhye sati kvacid bhramavyavasthā tathāntarnaye 'pi sarvatra | kevalaḥ bahirmukhapravṛtyapekṣayā kriyamāṇo nātmani kaścid bhrama ity uktaḥ bhavati | na ca gosvalakṣaṇaparakāśāvākāśaḥ, svākārasyaiva sphuraṇāt, svalakṣaṇe ca saṃketāyogāt | vikalpikaiva na syād iti tu svarūpāpekṣayā siddhasādhanam | bāhyāpekṣayā tv adhyavasāyavad vikalpikaiva sā buddhis tathā | tasmād aśeṣagovyaktisādhāraṇena gotvena gobuddhir alikena sābhilāpena viplavāt prakhyātīti tathā prakhyānam asyā gavāvasāya ity eṣṭavyam ity api neṣṭavyam eva, caraṇam ardanādinā pratyavasthāne 'pi yuktiśāstravahirbhūtatvād etadabhāve 'pi kathitadoṣapradhvamsāt | na hi vikalpabuddhāv alikākārasphuraṇam eva bāhyasyādhyavasāya ity kācid arthasaṅgatiḥ, arthasyeti sambandhānupapatteḥ bodhe ca bhramābhāvāt pratyakṣataiva, katham adhyavasāyaḥ | apratibhāsamānasyāpi svalakṣaṇasya bhrāntyāvasāyād iti tu na budhyāmahe | avasāyena hi tadvittisparśe pratibhāsaḥ ko 'paraḥ | tadvittāv apy aspaṣṭatvād adhyavasāya ity apy ayuktaḥ, tadrūpavittāv aspaṣṭatvasyaivābhāvāt |

jāto nāmāśrayo 'nyonyaś cetasāḥ tasya vastunaḥ |  
ekasyaiva kuto rūpaḥ bhinnākārāvabhāsi yat ||

ity ācāryaḥ smaryatām | na ca tadāsau bhrāntir bhavitum arhati, vastusvarūpasyaiva nirbhāsāt || alikavṛtter iti cet | saivāstu | bāhyasyāsphurato 'dhyavasāyaḥ katham | saiva sa iti cet | alikam idam iti viduṣo bāhyādhyavasāyavyasthābhāvāt, bāhyāsphuraṇāt tadapratibaddhatvāc ca | pratibandhe 'pi tasyeti syāt, na punas tadadhyavasāyaḥ, tadasphuraṇasphuraṇayor api tadayogād ity ala{m a}[mi]tinirbandhena | tad evam apratibhāsino 'pi vipakṣād adhyavasāyamātrasiddhād eva vyāvṛtto doṣatrayanirmuktaḥ prakāśamānatātmako hetur yāvat prakāśāvadhiḥjñānātmakacitrākāracakrasyaikatvaḥ sādhyaty eva || yad āhur guravaḥ

bhāsate yat tad ekaḥ tad yathā citre sitākṛtiḥ |  
bhāsate cākhilaḥ citraḥ pītaśītasukhādikam || <sup>111</sup>  
nātrāsiddhiḥ prakāśasya citre dharminī darśanāt |  
na ca sādhyaviyuktatvaḥ drṣṭāntasyāpi drṣyate ||  
ekaikāṇunimagnatvāt saṃvittir na parasparam |  
na caikāṇuprakāśo 'sti sthūlam eva sphuraty ataḥ ||  
bāhyāṇūnāḥ pratibhāso buddhir ekā sthaviyāsī |  
jñānāṇūnāḥ ka ekas tu pratibhāso bhaviṣyati || <sup>112</sup>  
tasmāt sthūlatayā vyāpto nirbhāsas tannivṛttitaḥ |  
nivartamāno 'nekasmād ekatve viniyamyate ||  
yathā sajātiyamatād bhāgād bhedanirākriyā |  
anābhāsaprasaṅgena vijātiyamatāt tathā ||  
tan nāstu sādhyo drṣṭānto na ca śaṅkāviparyaye |

111 (JNA 569,13f.)

112 (JNA 569,19-22)

ato nirdoṣato hetoś citrādvaitavyavasthiṭḥ || <sup>113</sup>

saṅgrahaślokaś ca

ekatvena yathāptimān abhimato bhāsaṣ tathā vyāpyate sthauyenāpy aṅuśo na hi kvacid idam  
svapne 'pi nirbhāsanam |  
tena pratyauubhedanety uparatam tadvyāpakasyātyayād ekatvena paritam ākr̥ticayaś cāyam  
vinirbhāstate

|| iti ||

nanu cātra dṛṣṭāntadārṣṭāntikayor ubhayatrāpy ekatvam pratyakṣato 'numānāc ca  
viruddhadharmādhyāsalakṣaṇāt pratihatam, tat katham anumānād ekatvasiddhir iti cet | ucyate |  
yad etat pratyakṣam bhedasādhakam upanīyate, tat kiṃ nīlādīnām anātmabhūtam ātambhūtam vā |  
prathamapakṣe, āstām tāvad eṣām ato bhedasiddhiḥ, /p./ sattāmātram api na sidhyet | sa hi  
nīlādīko 'rtho jaḍo vijñānāntarātmālikasvabhāvo vā svīkartavyaḥ | triṣv api pakṣeṣu  
prakāśyaparakāśakabhāvābhāvāḥ | tathā hi jñānasya prakāśakatvam nāma kiṃ vidyamānatvam  
vyāpārāveśo vā | prathamapakṣe sarvasarvadarśitvaprasaṅgaḥ, sarvapuruṣajñānavidyamānatāyāḥ  
sarvam pratyaviśiṣṭatvāt | tathā nīlādībhīr api jñānasya grahaṇaprasaṅgaḥ, teṣām api  
vidyamānatvalakṣaṇagrāhakatvasambhavāt ||

atha jñānatve sati vidyamānatvam iti saviśeṣaṇam lakṣaṇam ucyate | tat kiṃ nīlādīnām  
ajñānatve kośapānam āyusmatā kartavyam, yena sattāmātreṇa samasamayaṃ sphurator  
vijñānanīlādīyoḥ pratijñāmātrād ekasya jaḍatvālikatvabādhyatvāprakāśatvādi vyavasthāpyate |

atha dvītyas tadā sa kiṃ vyāpāraḥ pratyakṣasyātmā jñānāntaram, arthasyātmārthāntaram vā  
syāt | prathamavikalpe svātmani kārītravīrodhaḥ | <sup>114</sup> dvītyapakṣe jñānāntaram yady anyaviṣayam  
arthasya na kiñcit | tadviṣayatvam cādyāpi na siddham, tatpratyāsatter eva cintyamānatvāt ||

trītye punaḥ saṅkalpe nīlādīkaṃ kṛtam eva syāt, na prakāśitam, tailavartyādībhīr iva pradīpaḥ |  
prakāśas tu svayam eva | tathā ca jñānāntaratvāt santānāntaravad apratibhāsaprasaṅgaḥ |

caturthe tu vikalpe arthāntare kṛte nīlādīkaṃ tadavastham eva | na  
cānātmaprakāśanasāmarthyam jñānasya svīkartum ucitam, vyāpāratvāt prakāśanasyāpy evam  
nīrākartavyatvāt | na cāgnīdhūmayoḥ kāryakāraṇabhāva iva jñānajñeyayor api svābhāviko  
grāhyagrāhakabhāvo vaktavyaḥ, pramāṇasiddhakāryakāraṇabhāvavad grāhyagrāhakasvarūpayor  
adyāpi nirvaktum aśakyatvād iti kva nīlādīvārtāpi yadbhedasiddhipratyāśā pratyakṣataḥ  
sampadyate ||

athātmabhūtam tat pratyakṣam iti dvītyaḥ pakṣaḥ, tadātmasvasamvedanam eva  
bhedasādhakam abhyupagatam bhavet | tac ca yadi pratyākāram bhinnam tadā sarveṣām  
svasvarūpanimagnatvāc citraprakāśapraṇāśaprasaṅga ity uktam |

athaitad doṣabhayāt sarveṣām ākāraṇām ekatvam eva svabhāvabhūtam svasamvedanam iṣyate,  
tadaitad eva citrādvaitam vijñānam ucyate, yad anekābhimatānām sahopalabdhanām  
nīlasukhādīkāraṇām svabhāvabhūtākhaṇḍasvasamvedanapratyakṣam nāma | yad āhur guruvaḥ

bhramābhramākalpanakalpanāni śātāsītādīny akhilākṣajāni |  
jñānāny abhinnāni sahopalabdheḥ pūrvāparatvam tu na vedyam eva ||

113 (JNA 570,3-8)

114 kārītra actually in ms, not kārītrva

115

iti |

tad evaṃ dr̥ṣṭāntadār̥ṣṭāntikayor ubhayatrāpi svasaṃvedanapratyakṣasiddham ekatvam avidyāvaśād vipratipattau satyām anumānataḥ sādhyate | ata eva svasaṃvedanapratyakṣād anumānāc ca ekatvasiddhau na pratyakṣāntaram | nāpi viruddhadharmādhyāsalakṣaṇam anumānaṃ bhedasādhanāya prāptāvasaram, bhedagrāhakasya bhinnasya pratyakṣasyoktameṇāprāmāṇyāt, pakṣasya pratyakṣādibādhitatvāt | nanu brūyān nāma kiñcit, tathāpi pratibhāśabhedād bheda eva, na hi dr̥ṣṭe 'nupapannaṃ nāmeti cet | hanta pratibhāśābdena kim abhipretam, kim ākārācakram sphuraṇaṃ vā | tatra yadi prathamāḥ pakṣaḥ, tadā bāhye 'rthe pratyetavye buddhyākāraḥ pramāṇam | tathācākārabhedo vyavahartavya eva | anyathā bāhyabhedo na sidhyet | yadā punar ākārācakram eva prameyam svasaṃvedanaṃ ca pramāṇaṃ tadā tenaiva nīlādīnaṃ svabhāvabhūtenākhaṇḍātmanā ekīkṛtānāṃ katham apramādī bhedaṃ ācakṣīta | dvitīyapakṣe tu sphuraṇaṃ svabhāvabhūtākhaṇḍasvasaṃvedanam evoktam iti | tathāpi katham bhedaṃ tasmād yathordhvam indriyapratyakṣataḥ kṣaṇabhede pratīte 'py avidyāvaśād ekatvādhyavasāyaḥ tathā tiryaksvasaṃvedanapratyakṣeṇākārābhede 'dhigate 'py avidyāvaśād eva bhedāvasāyaḥ || yady evaṃ viruddhadharmādhyāsato vijñānākārācakravād vyāpto 'pi na bhidyeteti cet | na, bāhye dharminy anekatvasya sādhyasya pratyakṣādyabādhitatvāt | buddhyākārakadambake tūktakrameṇa svasaṃvedanādisiddhaikatve 'nekatvasya pratyākhyānād bādhakāvātāra eva nāsti | tasmād vijñānatve satīti hetuviśeṣaṇaṃ kartavyam yena bāhyasyaiva bhedaḥ sidhyati || nanu yadi vijñānātmakaṃ vicitrākārācakram ekaṃ tadā nīlākāra eva pītādyākāravṛndaṃ praviśet | tathā prakāśākārācakrayor abhedo vyaktisāmānyavat prakāśa eva, ākārācakram eva vā syād iti cet | asad etat | tathā hi dvayor apy anayoḥ {prasaṅgaviparyayayoḥ} [prasaṅgayor viparyayo] bhedaḥ, sa ca bāhyārthavāda eva yujyate, tatra bhedagrāhakasyendriyapratyakṣasyeṣṭatvāt | vijñānavāde tv anātmaprakāśābhāvāt svasaṃvedanam evaikaṃ pramāṇam | tato 'pi viparyayasya {bhedasya siddheḥ}[bhedasyāsiddheḥ] prasaṅgo 'py asaṅgataḥ ity advaitam eva | kiṃ ca evaṃ sthūlanīlādyākāro 'pi paramāṇumātre praviśed ity apratibhāsaṃ jagad āpadyeta | asti ca pratibhāsaḥ | tasmād yahtāvasthitānām evākārāṇām akhaṇḍasvasaṃvedanātmataivaikatvam, na bhedo na saṃkocaḥ svīkartavyo 'pratibhāsaprasaṅgāt | tathā kṛtakatvasyānityatvavastutvādibhir abhede kṛtakatvam evānityatvam eva vā syād ity api prasaṅgo vaktavya āpadyeta, sāmānyavyaktyor iva tayor vastuto 'bhedo 'khaṇḍātmatvāt || vyāvṛttibheda eva param iti cet | yady evaṃ prakāśanīlādyor apy ayam eva kramo jāgartīty ekāvaśeṣaprasaṅgo bālapralāpaḥ | tad evaṃ

bāhyaṃ na naśyati bhidāṇutayāpi sattvād arthakriyāviraḥasaṃkaratātmabhede | buddhis tu naśyati bhidaiva vidaiva sattvāc citrāpy ato na bhidaṃ eti kim atra kurmaḥ || <sup>116</sup> nanu deśavitānāptir nātmāntaraviyoginaḥ | deśavitānahānau na bhāsa ity api śakyate ||

iti cet |

na svātmāntaram anyātmā sa bāhyasyaiva yujyate | buddheḥ svavittiniṣṭhāyā yaḥ paras tasya kā gatiḥ || <sup>117</sup>

hanta tathāpi

115 (JNA 458,14-17)

116 (JNA 573,21-24)

117 (JNA 572,3f.)

nīlādivat tad ekaṃ ca katham etat sametu cet | nīlam aṃśāntaraṃ caikaṃ katham tadbhāti  
 saṅgatam || neṣṭaṃ tad api cet tarhi kvāṇvantarbhidi bhāsanam | na parikṣākṣamaṃ cāṇuḥ kutas  
 tasya tadā bhidā || mā bhūd avastubhāvāc cet so 'py ekatvahatau bhavet | nirbhāsād ekatāsiddhau  
 svavitter vastutā sthitā || <sup>118</sup> na pratīyasamutpādo 'nutpādo vāsyā bādhaḥ | ekānekaviyoge 'pi  
 sphūrtimātreṇa sattvataḥ || kiṃ ca pūrvāparajñānam advaite yan na vidyate | pratīyotpannatā  
 tasmād asiddher apy asādhanam || <sup>119</sup> anutpādo 'py anekānto 'kāryakāraṇarūpakam | hāne 'pi  
 hetuphalayoḥ sphuradrūpaṃ kva gacchatu || <sup>120</sup> ekānekatayā vastuvyāptiḥ siddhā yadi kvacit |  
 sarvasūnyatvasamaye hetur iṣṭavighātakṛt || atha lokaprasiddhau ca na sarvalokakalpitam |  
 vastuvyavasthā śaraṇaṃ kiṃ tu mānena saṅgatam || na cādhyakṣānumānābhyām anaṅgaṃ kvacid  
 ikṣitam | yasya rāśir anekaṃ syān nāpi vastu ca kiñcana || <sup>121</sup> yasya caikataratvābhyām  
 sattvavyāptiḥ sa hanyatām | abhrāntavittimātreṇa sattāvādī tu jitvaraḥ || <sup>122</sup>

||samāptaś citrādvaitaparakāśavādo 'yam ||

grāhyaṃ na tasya grahaṇaṃ na tena jñānāntaragrāhyatayāpi sūnyaḥ |  
 tathāpi ca jñānamayaḥ prakāśaḥ pratyakṣapakṣas tu tavāvīrāsīt ||

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118 (JNA 571,19-24)

119 (JNA 577,22)

120 (JNA 578,2)

121 (JNA 574,8-11)

122 (JNA 574, 16f.)

# Santānāntaradūṣaṇam

atheha prakāśasahopalambhādisādhanabalena jaḍapadārtharāsāvapāste  
 nīlapitādyaśeṣapadārthajāte ca svacittapratibhāsātmani svapnamāyādivad advayarūpe siddhe  
 santānāntarasadasattānirūpaṇārtham idam ārabhyate | evaṃ hi kecid āhuḥ | asty eva santānāntaram  
 anumānapratītam | tathā hīcchācittasamanantaravyāhārvyavahārābhāsasya darśanāt tadabhāve  
 cādarśanād upalambhānupalambhasādhanam anvayavyatirekaśarīram icchācittena saha  
 vyāhārdyābhāsasya kāryakāraṇabhāvam ātmasantāne  
 'vadhāryecchācittasyāpratisaṃvedanasamaye 'pi vicchinnavyāhārdyābhāsadarśanāt  
 tatkāraṇabhūtam icchācittam anumīyamānaṃ santānāntaram eva vyavatiṣṭhata iti | atredam  
 ālocyate | tadicchācittam vyāhārdyābhāsasya kāraṇatayā vyavasthāpyamānam anumātur  
 darśanayogyam atha dṛśyādṛśyaviśeṣaṇānapekṣam icchāmātram | yadi tāvad ādya vikalpas  
 tadānumātur darśanayogyatvād icchācittasyānumānakāle 'nupalabdhir abhāvam eva gamayatīty  
 anupambhākhyapratyakṣabādhitatvāt kvānumānāvakāśas tasya | yadi punar icchācittam  
 anumānakāle 'py anubhūyeta, tadā kim asyānumānena | athaivam agnidhūmayos  
 tadutpattisiddhyanantaram naganikuṅje dhūmam upalabhamāno nāgnim apy anuminuyāt, tatrāpy  
 agner anupalabdhībādhitatvāt, upalambhe cānumānavaiphalyāt | naivam, anumānasamaye  
 deśaviprakaṣavato vahner darśanāyogyatvena dṛśyānupalabdhivirahāt, adṛśyānupalambhasya  
 cābhāvasādhanatvavirodhāt | icchācittasya tu nāsti deśaviprakaṣaḥ | icchācittam hi  
 svasambaddham evānumātur darśanayogyam, tasya ca deśādiviprakaṣa ity alaukikam etat | atha  
 dvitīyo vikalpaḥ | tathā hīcchācittamātram svaparasantānasādhāraṇadṛśyādṛśyaviśeṣaṇānapekṣam  
 vyāhārdyābhāsam prati kāraṇatayāvadhāryate | tadavadhāraṇam kena pramāṇena |  
 vyāhārdyābhāsasya hīcchāmātrābhāve 'bhāvam pratītya tadutpattisiddhigaveṣaṇā | na  
 cecchāmātrasya svaparasantānasādhāraṇasya svasaṃvedanenānyena vābhāvaḥ śakyāvagamaḥ |  
 yathā hi vahnimātrasya deśakālavayahitasyāpi dhūmotpādadeśakālayor yadi syād upalabhyetaiva  
 mayeti sambhāvitasyānumātrpuruṣendriyapratyakṣeṇa dhūmotpādāt prāgabhāvo 'vadhāryamāṇas  
 tadutpattisiddhim adhyāsayatīti vyavahitadeśakālasyāpi vahner dhūmamātram prati  
 kāraṇatvāvadhāraṇam, svabhāvaviprākṣṭasya tu jaṭharabhavādisādhāraṇasya  
 sarvathānumātrpuruṣāśakyābhāvapratītikasya vyāptibahirbhāva eva | tathātrāpicchācittam  
 parasantānasādhāraṇam api yāvad yadiha syād upalabhyetaiva mayeti yadi sambhāvayitum śakyeta  
 tadā tadvyatirekasiddhidvāreṇa kāraṇatayāvadhāryate | kevalam svabhāvaviprākṣṭe cittamātre  
 'stamiteyaṃ katheti || na ca pracittam kālaviprākṣṭam varamānatvād asya, atītānāgatayor eva  
 kālaviprākṣṭatvena vyavahārāt | nāpi deśaviprākṣṭam, yasminn eva hi śuklaśāṅkhādideśe  
 svacittam śuklākārapratibhāsi svasaṃvedanena vedyate taddeśavarty eva pītākārapratibhāsi  
 parasantānabhāvi cittam na vedyate | tat katham eṣa deśaviprakaṣaḥ || atheccchācittamātram  
 svasaṃvedanamātrāpekṣayā na svabhāvaviprākṣṭam | na hy agnir apy eko yenaivendriyavijñānena  
 dṛśyate tenaivānyo 'pi dṛśyam | tatra yathā cakṣurvijñānamātrāpekṣayā agnimātram dṛśyam iti  
 vyavasthāpyate tathātrāpi svasaṃvedanamātrāpekṣayā icchācittamātram  
 svaparasantānasādhāraṇam api dṛśyam eveti | atrocitate | kim atra  
 mātraśabdenānumātrpuruṣasambandhāsambandhābhyām aviśeṣitam yasya kasyacit  
 puruṣasyendriyajñānaṃ vastuviśayīkurvāṇam asya dṛśyatāsambhave 'pi nānimittam abhimatam |

yady evaṃ piśācādir api dṛśyaḥ syāt | so 'pi hi kasyacit puṃso योग्यादेह स्वजातियस्या व  
piśācāntarasya bhavaty evendriyajñānagocara iti na kaścit svabhāvaviprakṛṣṭaḥ syāt | tasmād  
anumātr̥puruṣasambandhitvam anapāsya vijñānasya svalakṣaṇādibhedanirāsapara eva mātraśabdo  
yuktaḥ | etad evāśaṅkya Dharmottareṇābhihitam -

ekapratipattrapekṣam cedam pratyakṣalakṣaṇam | <sup>123</sup>

ityādi | tenaivaṃ dṛśyatāsambhāvanā yadiha deśe kāle vā syād ghaṭādir niyamenopalabhyeta,  
madīyasya cakṣurvijñānamātrasya viśayibhaved iti | paricitte tu na śakyam evam | yadiha paricittam  
syāt niyamenā madīyasya svasaṃvedanamātrasya viśayi syād iti || yadi cecchācittamātram  
tadutpattigrhaṇasamaye dṛśyatayā sambhāvavayitavyam, tadānumānakāle 'pi dṛśyatayā sambhāvya  
tadanupalambhenābhāvasādhane katham anumānam pravartayitum idam ārabdham,  
pratyakṣeṇaiva pakṣabādhat | na ca kālabhedena svabhāvaviprakarṣetarāv iti yatkiñcid etat | tasmād  
icchācittamātrasya svaparasantānasādhāraṇasya dṛśyatayā sambhāvavayitum aśakyatvāt  
vyāhārādyutpādāt prāg anupalambhe 'py abhāvasiddhau na tadabhāvaprayukto vyāhārādyabhāvaḥ  
pratīyata iti katham kāraṇatvasiddhir yataḥ kāryahetudvāreṇānumīyeta | icchācittaviśeṣas tu  
svasantānabhāvī na bhavaty evānumātur dṛśyaḥ | kiṃ tu tasya dṛśyānupalambhāj jijñāsitaviśeṣe  
dharminī bādhitasya katham anumānam ity uktam eva || tad evam icchācittaviśeṣe  
svasantānabhāvini sādhye pakṣasya pratyakṣabādhaḥ, icchācittamātre 'pi svaparasantānasādhāraṇe  
sādhye yady anupalambhamātreṇa dṛśyaviśeṣaṇānapekṣeṇa pratibandhasiddhisamaye tasyābhāvaḥ  
pratīyate, tadā pakṣikṛte dharminī tatheti sa eva doṣaḥ | atha na pratīyate tadā sandigdhavayatireko  
hetvābhāso vyāhārādir iti sthitam | evaṃ tarhi santānāntarasādhakasyābhāvād bādhakasyāpi  
kasyacid adarśanād bhavatu tatra sandeha eveti kecit | tair idam bādhakam abhidhīyamānam  
avadhīyatām | yadi hi santānāntaram sambhavet tadā tato bhedena svasantānasyāvaśyam  
bhavitavyam | anyathā svasantānād api prakāśamānāt tasya parasantānābhimatasya bhedo na syāt |  
na cābhedaḥ tayor iti svasantānād bhedaḥbhedaḥ abādhyasya parasantānasya  
sāmānyaśaśaviśāṇādivad abhāva evāyāta iti katham sandehaḥ | tasmāt parasantānāpekṣayā  
svasantānasya bhedo 'py avāśyambhāvyaḥ | sa ca bhedaḥ santānasya svabhāvaḥ svasantāne  
pratibhāsamāne niyamenā pratibhāseta | katham aparathā  
pratibhānāpratibhānalakṣaṇaviruddhadharmādhyāse 'pi svasantānasya parasantānād bhedaḥ  
svabhāvatām āsādayet || na cāsau bhedaḥ pratibhāseta | bhedaḥpratibhāse hi upagamyamāne  
tadavadhibhūtasyāpi parasantānasya pratibhāso durapahnavāḥ syāt |

asmād bhinnam itīdam cet svarūpaṃ svasya cetasaḥ | sāvadher asya bhāsaḥ syān na vā  
grāhyaṃ tadātmanā || <sup>124</sup>

bhede 'nyaleśam api naiti kuto bhinnāḥ | evam ādikam aśeṣam iha  
pravacanapradīpaśrīśākāraṇgrahādivacanam anusmryatām | yathā hi svasantānamātre  
parisphurati śaśaviśāṇād asphurato na bhedaḥ pratibhāti tathā parasantānād api sphuraṇavirahiṇo  
na bhāty eva bhedaḥ | na hi parasantānāpekṣayā kaścid viśeṣaleśaḥ svasantānasya parisphurati yo  
nāsti śaśaviśāṇāpekṣayā | na ca śaśaviśāṇaparasantānāv apekṣya samāne svasantānapratibhāse  
śaśaviśāṇāpekṣayā na bhedo nāpy abhedaḥ pratibhāti | parasantānāpekṣayā tu bheda eva bhātīty  
eva avasthāpayitum śakyam | bhedaḥbhedayor abhāvaparīhāreṇa hi yathā bhedo vyavasthitaḥ  
tadvad bhedaḥpratibhāso 'pi bhedaḥbhedaḥbhāvapratibhāsavilakṣaṇa evocito bhavitum, na ca  
tathānubhūyate | tathāpi bhedaḥ pratibhātīti vacanaracanam etat | bhāṣyakāranyāyo 'py atra

123 (NBṬ 104,5f.)

124 (JNA 570,15f.)

bhedapratibhāsadūṣaṇe vistarato 'vagantavyaḥ || yadi cāvadhipratibhāsavirahe 'pi  
 bhedapratibhānam idam paracittānukampayā kṣamitavyaṃ tarhi bahirarthasyāpi katham abhāvaḥ  
 sidhyati | śakyam hi tatrāpi sandeham avatārayitum, na bahirarthaḥ kasyacid ābhāsate, parasantānas  
 tu parasya pratibhāsata eva, tataś cātraiva sandeho na bahirartha itī cet | etad api sakalam  
 sandigdham eva | na hy avaśyam parasantānaḥ parasyābhāsate, kadācid asau nāsaty eva na cāsāv  
 avabhāsata ity api vaktum śakteḥ | kiṃ ca mā nāma bhāsiṣṭa bahirarthaḥ kasyacid api tathāpi  
 katham tadabhāvasiddhir bhedapratibhāsābhyupagamavādina itīyanmātram iha vivakṣitam | na  
 cātra kaścid doṣaḥ | tasmād bahirarthena sādharmaṇam santānāntaram itī katham vijñāptivādinām api  
 saṃmataṃ bhaviṣyati | kiṃ ca kāryakāraṇabhāvo 'pi vijñānavayasya bhedapratibhāsavādinā  
 bādhitum aśakyāḥ | pūrvabhāvinī hi saṃvittīḥ paraṃvittyapekṣayā bhedaṃ pūrvatvaṃ cātmano  
 grhṇāty evāvadhipratibhāsavigame 'pi || parabhāviny api saṃvittīḥ pūrvasaṃvittyapekṣayā  
 bhedaṃ paratvaṃ cātmano 'dhigacchaty eva santānāntaravad itī niyatapūrvāparabhāvalakṣaṇe  
 kāryakāraṇabhāve 'vabhāsamāne 'vasīyamāne ca nīlādicitrākāravat katham

saṃvṛtṭyāstu yathā tathā <sup>125</sup>

itī bhagavato Vārtikakāryasya vacanena phalitam atra mate | api ca citrākāracakre dharminy  
 advaitasādhanārtham upanyastasya prakāśamānatvādihetor  
 bhedagrāhakapratyakṣāpahr̥taviṣayatvam udbhāvayataḥ prativādino bhedagrahaṇam  
 anumanyamānena santānāntarasandehaṃ ca vinā katham uttaritavyaṃ bhavatā | nanv evam api  
 santānāntarābhāvaḥ kena pramāṇena siddhaḥ | na tāvat pratyakṣeṇa, tasya vidhiviṣayasya  
 pratiśedhasādhanānadhikārāt | nāpy anumānena, tasya  
 dṛṣyābhāvasādhananīyatasyātīndriyaparacittābhāvasādhane 'navatārād itī cet | atra brūmaḥ |  
 santānāntarasambhave niyatabhāvaḥ tato bhedaḥ svacittasya | abhede svasantānāt parasantāna eva  
 syāt | yathā ca yad upalabhyamānaṃ yena rūpeṇa na bhāsate na tat tena rūpeṇa  
 sadvyavahārayogyam yathā nīlam pītarūpeṇa | nopalabhyate ca svacittam upalabhyamānaṃ  
 parasantānād bhinnena rūpeṇeti bhedasya svacittatādātmyaniśedhe dṛṣyaviśeṣaṇaprayogānapekṣā  
 svabhāvānupalabdhir iyam || nāpy asiddhiḥ, bhedapratibhāse tadavadher api pratibhāsaprāpteḥ |  
 avadhyapratibhāse tu bhedapratibhāsābhāvaḥ śāśaviśeṣānbhedapratibhāsābhāvavat siddha eva |  
 evam anena pramāṇena santānāntarasya svacittāpekṣayā bhede pratikṣipte abhede ca svayam  
 evāsambhavini bhedaḥbhedaḥbhāvyām avācyatvaṃ siddham | sāmānyādivad vastutūpahatir itī, katham  
 bādhakābhāvāt santānāntare sandeho 'bhidhīyate | etac ca śāstrīyaprameyasmāraṇamātraphalaṃ  
 kiñcil likhitam itī | param iha svayam anusandheyam | api ca santānāntare tāvad arvāgdṛśām  
 sandeho bhavadbhir anumanyate | bhagavatas tu kim avasthāpyatām | saṃdehāvasthāpane katham  
 sarvajñatā | vidyamānam eva kadācit santānāntaram bhagavatā nāvadhāryate tathāpy asau sarvajña  
 itī katham etat | anumānaṃ ca santānāntaraviṣayaṃ prāg eva cintitam | na cānumānena pratītvāpi  
 sarvajñatā bhavitam arhati | pratyakṣeṇa paracittapratītau grāhyagrāhakabhāvo 'pi paracittasya  
 bhagavaccittena sahāyāta itī bahirarthavāda eva mukhāntareṇopagataḥ syāt, katham ayaṃ vañcayati  
 vādaḥ || asmādiyam etena tu paracittam nāsty eveti tadavadhāraṇakṛto [na] bhagavataḥ  
 sarvajñatākṣatidoṣaḥ | yāvac ca bhedagrahaṇābhīmānarūpā saṃvṛtṭitāvat santānāntare sandehāt  
 tadavabodhanārtham vacanādir api pravartata itī svavacanavirodho 'pi na sambhavaty eva | na  
 khalu santānāntaraviṣayaḥ sarvathā sandeho nāsty evety abhimatam asmākam, api tu  
 paramārthagatir iyam upadarśitā | idam hi santānāntarābhāvasādhanaṃ advayasādhanena



sādhāraṇam iti naikaniyataḥ svavacanādivirodhas tatparihāro vā | citrākārasambhavamātreṇāpi ca  
vedāntadhvāntāpasāro Bhāṣyakāreṇa darśitaḥ | tathā ca

ātmā sa tasyānubhavaḥ sa ca nānyasya kasyacit <sup>126</sup>

ityādivārtikavyākhyānabhāṣyam | ātmavādas tarhi prasakta iti cet | na citrākārasaṃvedanāt <sup>127</sup>  
ityādi dveṣacikaluṣāśeṣā eva tuṣākāro 'pi vedāntasiddhānta ity alakṣita tadgranthānutthāpayanti  
santānāntarāpekṣayā paṭhitavatīty avasthā (?) sarvā saṃvṛtisatyāntaḥpātini hy evāpaititi sakalam  
anākulam iti ||

|| santānāntaradūṣaṇam samāptam ||

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126 (PVA III 326ab)

127 (PVA 352,26)